The Lord Henfield Edition

The Holy Bible

THE LATIN VULGATE
JEROME'S TRANSLATION
405

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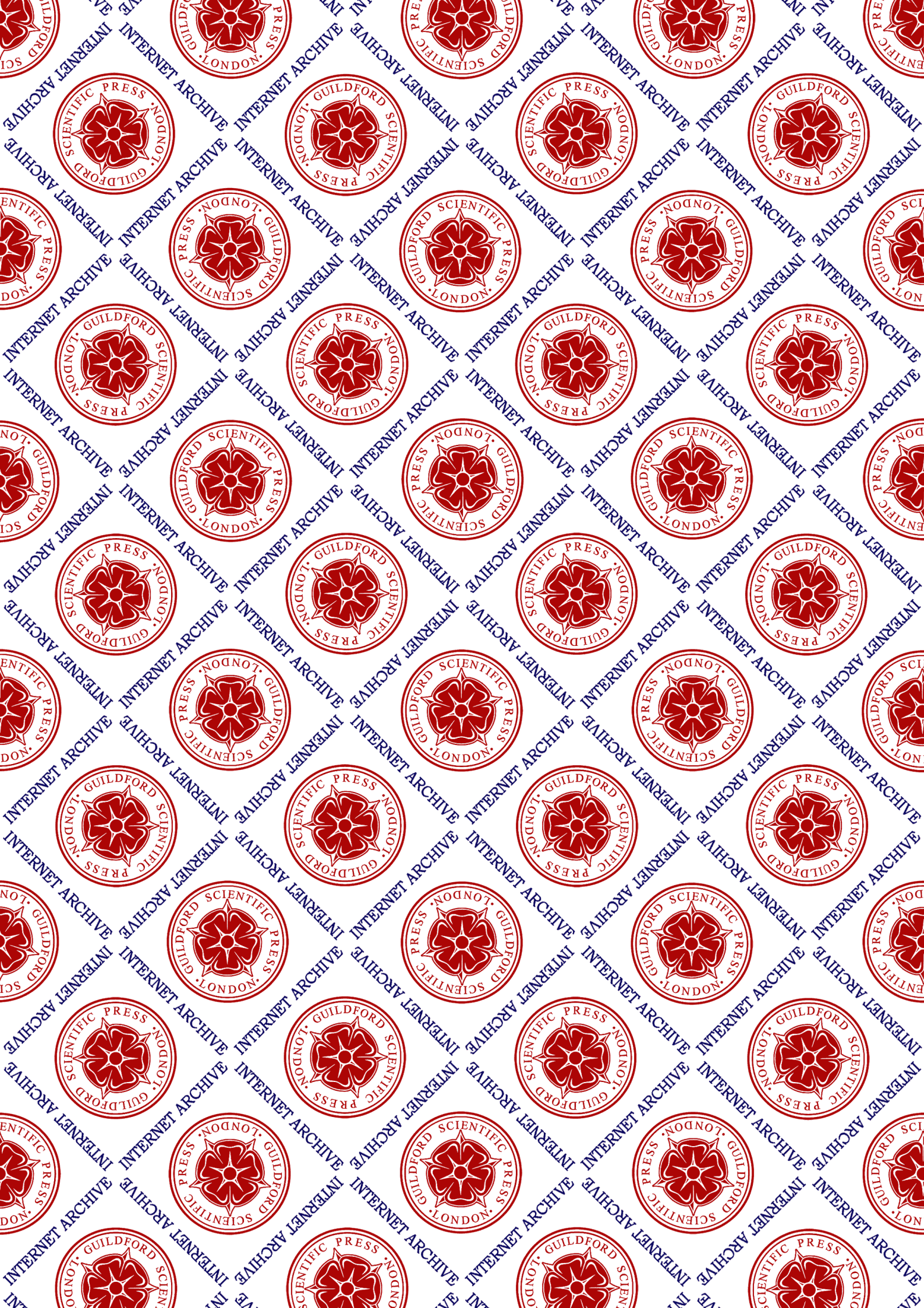
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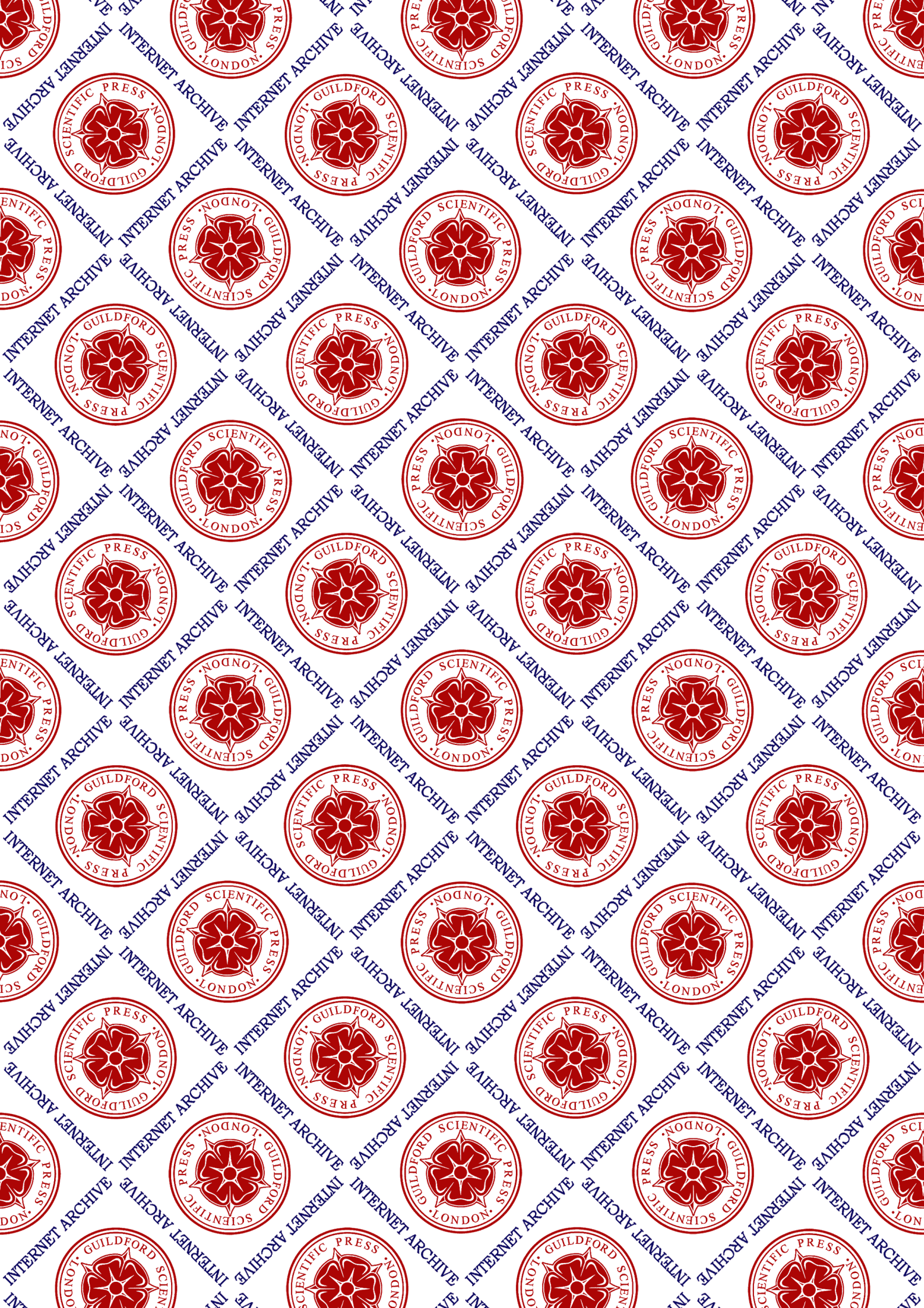
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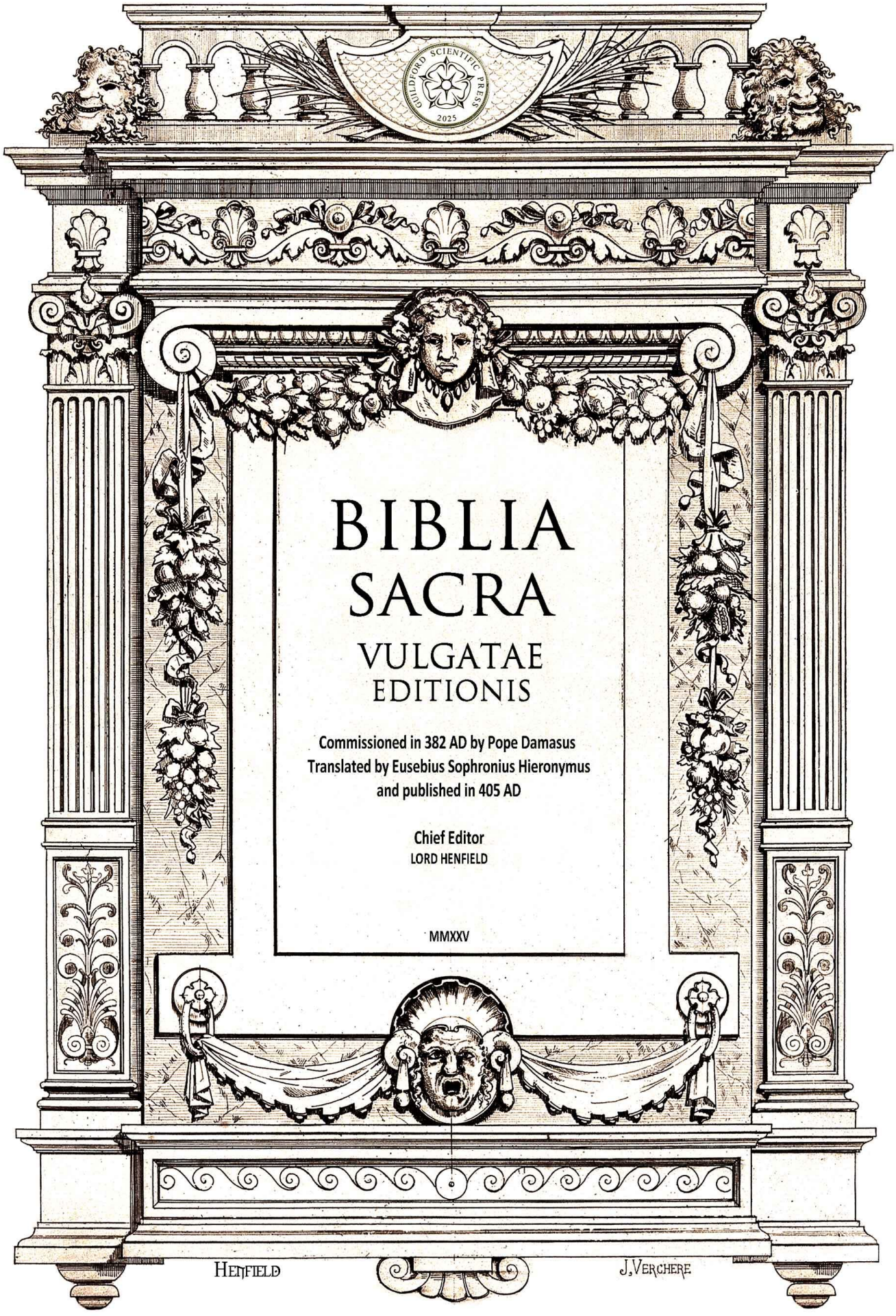
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BIBLIA
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Commissioned in 382 AD by Pope Damasus
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In the Lord Henfield Edition, each and every
sacred text begins with an introduction.
The Appendices contain an Exploration on History,
historical texts, 230 illustrations and detailed maps.
Additional material can be found in The Grand Bible.

Full Title:
THE HOLY BIBLE
The Latin Vulgate, Commissioned in 382 AD by Pope Damasus
Translated by Eusebius Sophronius Hieronymus
(in English also known as Jerome) and published in 405 AD
Scientific research, design and editing by Lord Henfield, 2026.

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approximately 1,512,000 WORDS
with over 8,856,000 CHARACTERS
in circa 58,000 PARAGRAPHS
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on 1,836 PAGES
Latest Update: 2026-06-06

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Lord Henfield

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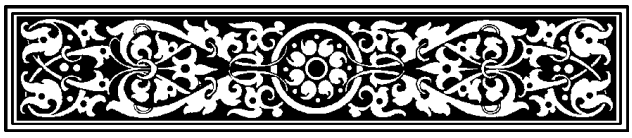
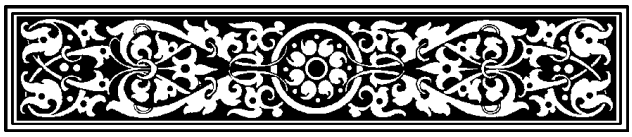
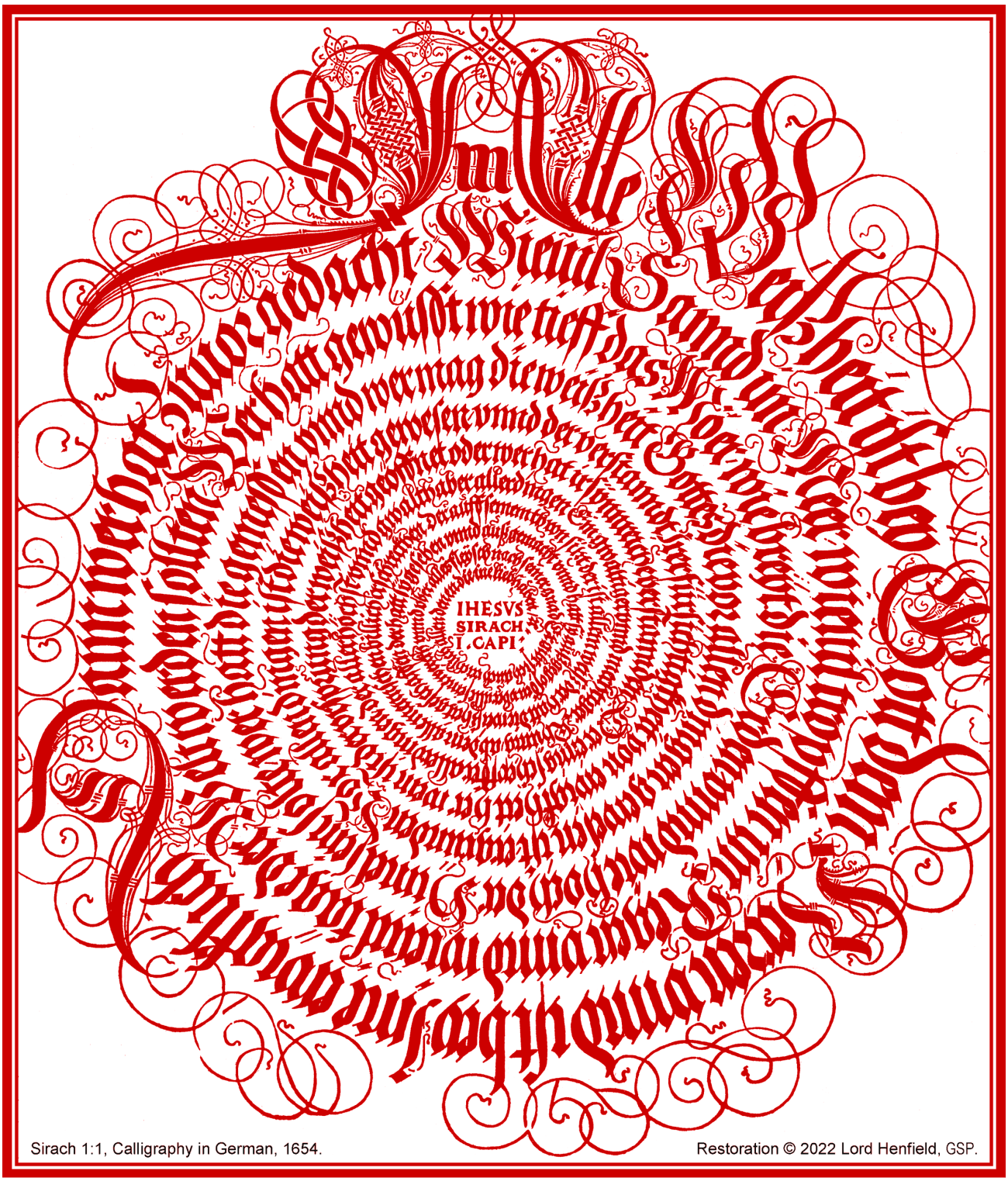


TABLE OF CONTENTS

THE BIBLE CANON
INTRODUCTIONS, DETAILS
APPENDICES





Sirach 1:1, Calligraphy in German, 1654. Restoration © 2022 Lord Henfield, GSP.

The first chapter of the book "The Wisdom of Jesus ben Sirach" was created by an unknown artist as a snail-shaped calligraphy in 1654 (Source: Zentralbibliothek Zürich, Switzerland; ZB No. 000012138.tif).

The Book of Sirach was written in Hebrew approximately 200–175 BC and translated into Greek in Egypt by the author's grandson. An Aramaic translation was also produced. Yoshua (Hebrew: Yehoshua; Greek / Latin: Jesus, "the Saviour, the Messiah") ben Sira, called "Jesus, the son of Sirach of Jerusalem" in Greek texts, was a Jewish scribe originally from Jerusalem but composed the work in Alexandria, Egypt, where he presumably had access to the famous library. Ben Sirach is unique among all Old Testament and Apocryphal authors in that he signed his work. Due to its ethical content, the Book of Sirach is one of the most valuable books in the entire Bible. The work shares some similarities in content and style with ancient Egyptian works, such as: The Commandments of Kagemna, Egypt, c. 2613–2589 BC; The Teachings of Ptah-Hotep, Egypt, c. 2500–2345 BC; and especially the Instructions of Shuruppak, from Sumer (Iraq), c. 2600–2550 BC. All of these works are precursors to the Code of Hammurabi, the Ten Commandments and all modern law. (See: Appendix, Supplements.)

TABLE OF CONTENTS

Book Title, Original or alternative Name — **Page**

Table of Contents 9
Foreword 19
Introduction 1: Origin, Languages and Versions ... 23
Introduction 2: Jewish and Christian Laws; Creed 59

NAMES AND ORDER OF ALL BOOKS

OLD TESTAMENT – The Hebrew Bible 143

Pentateuch (The Torah, Teaching of the Law) 145
Genesis, Bereshit, In the Beginning; Creation 151
Exodus, Shemot, Names of the Sons; Migration 184
Leviticus, Vayikra, And He Called; Basic Law 212
Numbers, Bemidbar, In the Desert; Arrival 231
Deuteronomy, Devarim, Moses' Words; Law 259

History of the Laws 284
Josue, Yehoshua, Joshua (Greek: Iesous / Jesus) 284
Judges, Shofetim 302
Ruth, Rut * 320
1 Kings, Shemuel, 1 Reigns 323
2 Kings, Shemuel, 2 Reigns 346
3 Kings, Melakhim, 3 Reigns 364
4 Kings, Melakhim, 4 Reigns 386
1 Paralipomenon, Divrei Hayamim, Chronicles.... 406
2 Paralipomenon, Divrei Hayamim, Chronicles.... 426
1 Ezdras, Ezra, 1 Ezra 449
2 Ezdras, Nehemiah, 2 Ezra 458
Tobias, Tobit, Tobi **..... 468
Judith **..... 476
Esther, Ester * 486

Books of Wisdom (Foundation of the Laws) 493
Job, Iyob, Iyov 493
Hebrew Psalter (& 151), Tehillim, (sacred songs) .. 512
Gallican Psalter (& 151), Tehillim, (sacred songs) . 560
Proverbs, Mishlei Shlomo 608
Ecclesiastes, Qohelet, Kohelet (Preacher) * 625
Song of Solomon, Canticles, Shir Hashirim * 631
Wisdom of Solomon or Book of Wisdom **..... 634
Wisdom of Jesus ben Sirach or Ecclesiasticus **..... 645

Major Prophets (Master Teachers of the Laws) 677
Isaiah, Yeshayahu 677
Jeremiah, Yirmeyahu 708
Lamentations of Jeremias, Eikhah Yirmeyahu * 745
Baruch, 1 Baruch (& Letter of Jeremiah, ch. 6) **... 749
Ezekiel, Yekhezkel, Hesekiel 757
Daniel, Daniyel (& additions in ch 3, 6; & 13, 14) 791

[* Part of the Hamesh Megillot, 5 Lectionary Scrolls]
[** Parts of the Hebrew Deuterocanon. The other works of the Hebrew Deuterocanon see Appendix D.]

The Twelve Minor Prophets, The Trei Asar 809
1 Osee, Hosea 809
2 Joel, Yo'el 814
3 Amos 816
4 Abdias, Obadiah, Ovadya 820
5 Jonas, Jonah, Yona 822
6 Michaias, Micah, Mikayahu 825
7 Naoum, Nahum 829
8 Habbakoum, Habakkuk, Habaquq 831
9 Sophonias, Zephaniah, Sefanya 927
10 Haggaios, Haggay, Haggai 835
11 Zacharias, Zechariah, Zekarya 836
12 Malachias (Ezra), Malachi, Malakhiya 842

The Jewish Struggle for Freedom
1 Maccabees (Hebrew), Sefer Makabi **..... 845
2 Maccabees (Greek), Vivlio ton Makkavaion **.... 867

NEW TESTAMENT – The Christian Bible 887

The Four Gospels 892
Gospel According to Matthew, Matityahu 892
Gospel According to Mark, Marcus 916
Gospel According to Luke, Lucius 931
Gospel According to John, Yohanan 956

History
Acts of the Apostles 975

Pauline Epistles – The Epistles of Paul 1000
Epistle of Paul to the Romans 1000
1 Epistle of Paul to the Corinthians 1011
2 Epistle of Paul to the Corinthians 1020
Epistle of Paul to the Galatians 1027
Epistle of Paul to the Ephesians 1031
Epistle of Paul to the Philippians 1035
Epistle of Paul to the Colossians 1038
1 Epistle of Paul to the Thessalonians 1041
2 Epistle of Paul to the Thessalonians 1044
1 Epistle of Paul to Timothy, Timotheus 1046
2 Epistle of Paul to Timothy, Timotheus 1049
Epistle of Paul to Titus 1052
Epistle of Paul to Philemon 1054
Epistle of Paul to the Hebrews 1055

Catholic Epistles – Universal Epistles 1063
Epistle of James, Yakob 1063
1 Epistle of Peter, Shimon Petros 1067
2 Epistle of Peter, Shimon Petros 1070
1 Epistle of John, Yohanan 1072
2 Epistle of John, Yohanan 1075
3 Epistle of John, Yohanan 1076
Epistle of Jude, Yehuda (Didymus Judas Thomas) . 1077

Apocalypses
Revelation (The Apocalypse of John) 1078

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DETAILS OF THE TWO INTRODUCTIONS

INTRODUCTION 1 (details)

The Canon Of The Bible 23
• The Hebrew Canon 23
• The Christian Canon 24

Chapters And Verses Of The Bible 25
• History of the Chapter Division 25
• History of the Verse Division 26
• Bible Statistics 26

Bible English 27
• Bible English 27
• On Early Modern English Grammar 28
• A List of Abbreviations of the Books of the Bible 29

Genres In The Bible 30
• Genres in the Bible and Examples 30

Of Originals, Translations And Versions
• The Hebrew Bible / Old Testament 31
• The Masoretic Text 32
• The New Testament 32
• The Samaritan Pentateuch 33

History Of Translations 34
• Translation into Greek - The Septuagint (LXX) 34
• The Peshita - Translation into Syriac-Aramaic ... 35
• Coptic (Egyptian) Scripture 36
• The Constantine Bible 36
• The Gothic Bible or Wulfila Bible 37
• The Vetus Latina 37
• The Bible Canon in Ethiopia and Eritrea 38
• The Vulgate; Translation into Armenian 38
• Translation into Georgian 39

Middle Ages
• Translation into Arabic 39
• High Middle Ages 39
• Late Middle Ages 39
• The Gutenberg Bibles .....

Approaches To Translation 40
• Single source translations 40
• Deliberate changes 40
• Textual criticism: scholarly problems 41
• Names of Persons 41
• Semitic patronym (bar, ben, etc.) 41
• Name Corruptions and Misleadings 42
• Modern Translation Efforts 45
• Differences in Bible translations 45
• Dynamic or formal translation policy 46
• Other translation approaches 46
• Doctrinal differences and translation policy 46

Translations triggered by the Reformation 46
• Slavic Versions 47
• Hungarian versions 48
• Non-European Versions 48

Translations Into Romance Languages 49
• Italian Versions 49
• Spanish Versions 49
• Portuguese Versions 49
• French Versions 49

Translations Into Germanic Languages 50
• Translation into German 50
• Translation into Swiss German 51
• Translation into Dutch 51
• Translations into Germanic Scandinavian 51

Translations Into English 52
• Humble Beginnings 52
• Modest Renderings into Anglo-Saxon 52
• Translation into Old English 52
• Translation into Anglo-Norman (French) 52
• Translation into Middle English 53
• The translation by Wycliffe 53
• Translation into Early Modern English 53
• Translation into Modern English 54

English translations after the Reformation 54
• The translation of William Tyndale 54
• The translation of Miles Coverdale 54
• The Thomas Matthew version 54
• The Great Bible (Henry VIII) 54
• The Geneva Bible 55
• The Bishops' Bible 55
• Catholic Versions 55
• The Douay–Rheims Bible 55

The King James and Subsequent Versions 56
• The King James (Authorised) Version 56
• The English Revised Version 56
• The American Standard Version 57
• The Revised Standard Version 57
• Jewish Translation into English 57
• Jewish Versions 57
• The New English Bible 58
• Individual translations (List) 58

INTRODUCTION 2 (details)

JEWISH LAW 59
• The Holiness Code 59
• The Large and the Small Covenant Codes 60
• The Ritual Decalogue, The Ethical Decalogue 61
• Commandments of the Parashah 62
• The Priestly Code / Torat Kohanim 63
• The 613 Mitzvoh or The 613 Jewish Precepts 64
• Rabbinical Mitzvot & The Six Constant Mitzvot 74
• Noahidism or The Laws Of Noah 74
• The Halakha / Jewish Law 75
• The Sanhedrin Court of Law, and explanations to Jewish Law 76

CHRISTIAN LAW 77
• The Didache or Teaching (of the twelve Apostles) 77
• The Didascalia Apostolorum 81

• Creed, Nicene, Roman, Apostolic, other Creeds .. 128

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APPENDICES 1091

NAMES AND ORDER OF THE APPENDICES

Appendix A: Photo Documentation **1095**
Appendix B: Map Documentation **1151**
Appendix C: Exploration on History **1197**
Biblical Studies 1211
Historical Events (Science, Debate) ... 1242
Appendix D: Supplements **1311**

Appendix A: PHOTO DOCUMENTATION 1243

1. Locations of Discovery:

A.) Letters of Bar Kokhba were found in this cave near the Dead Sea, Israel 1095
B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel 1095
C.) Tonnes of texts were found in the Mogao Caves at Dunhuang, China 1095
D.) Sir Aurel Stein found more documents in such a watchtower 1095

2. Ancient Documents:

A.) Early Christian codices were found at Nag Hammadi, Egypt, 1945 1096
B.) The Dead Sea Scrolls were found at Qumran, Israel, 1947 1096
C.) Hebrew and Aramaic documents were found at Dunhuang, China, 1907 1096
D.) Collection of Christian codices from Nag Hammadi opened 1096

Instructions of Shuruppak (c. 2600 B.C.), the origin of the Ten Commandments 1097

Maxims of Ptah-Hotep (c. 2600 B.C.), another origin of the Laws of Moses 1098

Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq; origin of Noah's Flood Story 1099

Hyksos-Canaanites in a wall painting, tomb of Khnumhotep II (died in c.1950 BC) 1100

1. The Canal of the Pharaos, built in c. 1850 BC, seen from space 1101

2. The Blue Nile in northern Ethiopia connected Hebrew Elephantine with Hebrew Ethiopia 1101

The 282 laws of the Code Hammurabi (c. 1790–1750 B.C.); origin of Jewish and Islamic Law 1102

Amarna Letter written by Pharao Akhenaten in c. 1350 BC. Akhenaten established monotheism first 1103

1. This is the oldest known alphabet. Cuneiform tablet from Ugarit, Syria, dated: 1360 BC 1104

2. The Tel Dan Stele, earliest reference to the name David; c. 830 BC 1104

1. The Siloam Inscription (KAI 189), found in the Siloam tunnel; 8th century BC 1105

2. The Temple Warning inscription (c. 23 BC - 70 AD). One of two tablets, found in 1871..... 1105

Edict of Restoration on the Cylinder of Kurush II the Messiah (Cyrus the Great), 6th century BC 1106

The Behistun Inscription, Persia, confirms the monotheistic character of Zoroastrianism 1107

Petition to rebuild the Jewish Temple in Egypt; Elephantine papyrus, Document 1, 407 BC 1108

The Story of Ahikar. Elephantine papyrus P13446F, 525-404 BC 1109

Draft letter in Aramaic, 353 BC. Hebrews came to Bactria, northwest India in the 6th century BC 1110

The Great Isaiah Scroll (1 QaIsa), 3rd century BC, is the oldest known Old Testament text 1111

The Temple Scroll (11Q20) from Qumran was written by one of the Messianic Movements 1112

The Messianic Rule (1Q28a) talks about a messiah who will bring military victory to the Hebrews 1113

1. The War Scroll talks about apocalyptic warfare
2. A letter of Simon bar Kokhba found in 1960 1114

The Dead Sea Scrolls were kept in such massive jars, so they survived for 2,000 years 1115

The Gospel of Thomas, found in Egypt, 1945, quotes from the Buddhist Lotus Sutra 1116

End of Ephesians and the start of Galatians, by Saul of Tarsos, Paul the Apostle, c. 55-65 AD) 1117

The Gospel of Matthew, here a copy from the 200s AD. Possible author: Yosef bar Matityahu 1118

The Gospel of Peter. The Church deemed it as heretical for telling "the wrong" narrative 1119

Luke 13:29-35 and 14:10. Chester Beatty Lib l f 15r. Possible author: Lucius Mestrius Plutarchus .. 1120

"Jesus with his mother Mary and the (three) Wise Men from the East ... celebrating a Eucharist" 1121

1. Mithraeum of the Baths of Mithras in Ostia.
2. Mithraeum in Carrawburgh, England 1122

'Codex Sinaiticus,' from Egypt, dating from 325 AD was commissioned by Flavius Constantinus I ... 1123

'Codex Vaticanus.' One of 50 complete Bibles that were commissioned by Flavius Constantinus I 1124

Manichaean psalm, 3rd century AD. The Mani Faith became the first world religion 1125

In about 405 AD, the Vulgate, the standard Latin Bible. Codex Sangallensis, 8th century AD 1126

Codex Sassoon 507, 8th century AD. In the 500s, Masoretic scholars improved the Old Testament 1127

Selihah leaf written in Hebrew Aramaic. 8th or 9th century, Mogao Caves, Dunhuang, Gansu, China .. 1128

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Uncial 0177. Luke 1:59-73, Coptic translation from c. 950 AD 1129

The Christian 'Sayings of the Elders,' Sogdian in Syriac script, Turfan, China; 9th century AD 1130

Page of Ruth from the 'Peshita' the Syriac standard Bible of the Nestorian Church of the East 1131

Page from Leviticus, Samaritan Bible, Pentateuch, (Ms 201) from Ascalon, Israel; 1189 AD 1132

Illuminated page with Lollard text from the 14th century AD. British Museum, London 1133

Page of The Jewish War by Titus Flavius Josephus, his works were part of the first Bibles, 75 AD 1134

Illuminated page of a Bible made by Johannes Gutenberg, 1455. His printing changed the World 1135

9 portraits of Greek men whose philosophy and deeds founded Western Civilisation 1136

9 portraits of the Flavian Dynasty who first promoted Roman Judaism and Roman Christianity 1137

9 portraits of Roman rulers and their family members who were already Christians 1138

9 portraits of people were engulfed in religious conflicts after huge losses of the Black Death 1139

1. The so-called Kalabsha Temple of Elephantine in Egypt might have been a Jewish temple 1140

2. Reconstruction of Solomon's Temple in Jerusalem as described in the Greek Septuagint Bible 1140

1. The Kaba-ye Zartosht (the Cube of Zoroaster) located at the Imperial Necropolis near Persepolis 1141
2. The Kaaba of Mecca without its black cover, a cube-shaped emulation of the Temple of Jerusalem 1141

1. The Great Temple of Yeha, Ethiopia emulates the Temple of Jerusalem; **2.** Stone inscriptions 1142

1. Interior of the Temple of Yeha, direction: east
2. Interior of the Temple of Yeha, direction: west 1143

1. The Temple of Yeha had 2 floors like Solomon's temple, reconstruction; **2.** Hidden room 1144

1. The Barran Temple at Marib by the Queen of Sheba, copy of Solomon's Temple; **2.** Aerial photo 1145

The temple built by the Queen of Sheba (Saba): **1.** Plan; **2.** Reconstruction; **3.** Appearance 1146

Maps of the Sabaean Kingdom and its sites. **1.** 900 BC; **2.** 700 BC; **3.** 200 AD; **4.** Sites in Yemen 1147

Appendix B: MAP & TABLE DOCUMENTATION 1361
Eleven **History Maps - The Holy Land**
1. Abraham's Journey, Part 1: From Ur to Harran. "abraham" means "many people." c. 1990s BC 1151
2. Abraham's Journey, Part 2: From Harran to Egypt, c. 1960s BC 1152
3. The Travels of Jacob. His other name, "Israel," means "he rules with God." c. 2nd millenium BC ... 1153
4. The Territories of the legendary 12 Tribes; their existence is still debated. c. 2nd millenium BC 1154
5. The Exodus of the Isrealites is a story confirmed by Egyptian documents, c. 15th century BC 1155
6. Joshua the Conqueror, his name Yeshua (Jesus) means "saviour;" c. 14th centuries BC 1156
7. The Kingdoms of Saul, David, and Solomon; c. 11th and 10th centuries BC 1157
8. The Kingdoms of Israel and Judah, the rule of King Hezekiah, c. 8th century BC 1158
9. Kingdom of Judah in the Days of Josiah, c. 7th century BC 1159
10. Division of the Kingdom of the foreign (Arab) king Herod the Great, 1st century BC 1160
11. The Road to Jerusalem, Jesus' ministry bears similarities to the conquests of Titus; c. 36 AD 1161

The Beta Israel (the House of Israel in Ethiopia), Hebrew Territories in (ancient) Ethiopia 1162

1. Paul's First Missionary Journey; c. 50 AD 1163
2. Paul's Second Missionary Journey; c. 55 AD 1164
3. Paul's Third Missionary; c. 55-60 AD 1165
4. Paul's Journey to Rome; c. 61-62 AD 1166

1. Metal Production in Ancient Middle East (from Egypt to India) , from c. 3000 BC to 500 AD 1167
2. The Middle East between the 16th - 14th centuries BC; Akenaten introduced monotheism ... 1167

1. The Persian Empire, Achaemenid Dynasty, c. 500 BC 1168
2. The Greek Empire of Alexander the Great, c. 323 BC 1169
3. The Roman Empire, Development 200 BC - 117 AD 1170

Indian Ocean Trade Routes, c. 400 BC - 1225 AD (showing material trade) 1171

Jerusalem in the Time of Jesus, first half of the 1st century AD (with detailed explanations) 1172

Coins - Description (2 pages and 5 charts) 1173
1. Cyprus, Phoenicia, Commagene, Hasmonians ... 1175
2. Herods, Shekels, 1st Jewish War, the Flavians .. 1176
3. Christian symbolism on Coins of Flavian victors 1177
4. 3rd Jewish War of bar Kokhba, Ethiopia, Persia 1178
5. Second Flavian Dynasty of Constantinus I 1179

1. Family Tree of Jesus;
2. Family Tree of the Flavian Dynasty 1180

Map of Semitic Languages 1181

Map of Languages, Scripts, Belief Systems, Laws 1182

Important Writing Systems, Abjads & Alphabets 1183
1. Ugaritic, Phoenician (early, middle), Punic 1185
2. Greek, Italic 1186
3. Aramaic, Palmyrene Syriac, Hebrew, Indic 1187
4. Nabataean Aramaic, Syriac Aramaic, Sabaean .. 1188

Comparative Charts, Bible Canons, Introduction 1189
1. Books of the Old Testament, The Tanakh 1190
2. & 3. Apocrypha, Deuterocanonical Books 1191
4. Books of the New Testament 1193

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Appendix C: EXPLORATION ON HISTORY 1197
(Historical discoveries presented in small chapters)

The Quest for the Origin of Holy Books 1197
Deuterocanon 1197
The 613 Mitzvot (Precepts) 1204
The two Parts of the Ten Commandments 1204
The Seven Laws of Noah 1205
The Ten Commandments in Islam 1205
The Ten Commandments in the Koran 1205
The Koranic Commandment of Abrogation 1206
The chronological sequence of the Koran 1206
The Five Precepts In Buddhism 1207
The Five Jain Vows 1208
The Five Yamas And The Five Niyamas (10 Commandments) In Hinduism 1208
The Instructions of Shuruppak 1209
Final Remarks 1210

BIBLICAL STUDIES, Some Known Facts 1211
The Original Languages of the Bible 1211
Biblical Criticism 1211
Biblical Exegesis 1212
Textual Criticism 1212
Biblical History 1212
Biblical Archaeology 1212
History of Biblical Archaeology 1213
Archaeological and Textual Forgeries 1213
Biblical Archaeology and Doctrines 1214

KEY EVENTS IN HISTORY 1215
Catastrophes And Paradigm Shifts 1215
A.) The Great Flood (2500 - 2100 BC) 1215
B.) The Bronze Age Volcano Eruptions (2000 - 1400 BC.) 1217
The Avellino eruption of Mount Vesuvius (in c. 1995 BC.) 1217
The Thera Volcano Eruption (in 1627 BC.) 1218
C.) The 4 Volcano Eruptions And Climate Change Of 535 AD..... 1219
D.) The 5 Volcano Eruptions And Climate Change (The Little Ice Age) of 1228-1284 AD 1220
Direct and Indirect Consequences 1222
Gutenberg, Luther, the 30-Years War 1223
E.) The 3 Volcano Eruptions And Climate Change Of 1783 (1708-1812) AD 1226
The Second Thirty Years' War (1914-1945) 1227
Overview On The War Between Semitic And Western Civilisations 1229
The Line Of Wars From Alexander To Mohammed In Detail, The 10 Jewish Wars 1233

HISTORICAL EVENTS
Analyses, Archaeology, Debate 1242
Abrahams Journey 1242
How Jacob changed into Israel 1243
Jacob (Israel) and his 12 Tribes 1243
Mose 1243
Joshua the Conqueror 1245
First Kingdoms 1245
David 1245
Solomon 1245
Historicity of Solomon 1246

INTERLUDE, Comparative Archaeology 1247
Description of the Temple in the Bible 1247
Architecture 1247
Relationship with the Queen of Sheba 1248
Theodore Bent Discovers a Solomonic Temple 1249
Modern Archaeology Analyses the Finds 1250
The Temple of Yeha, Province Tigray, Ethiopia 1251
The "Solomonic" Temples in Yemen 1252
The Temple 1 at as-Sawda, Yemen 1252
The Temple 1 in Baraqish (Nakrah / Yathill), Yemen 1253
The "Throne of the Queen of Sheba" in Marib 1256
Description of Walls, Entries and other Installations 1257
The Divine Purification Spring 1257
The Temple Building itself 1257
Wall Inscriptions 1258
Analysed Range of Dating 1258
Sabaean - Linguistic-Geographical Assessment 1258

King Hezekiah 1259
King Josiah 1259
Captivity of the Hebrews in Babylon 1260
Emperor Kurush the Messiah 1260
Ezra, Nehemia and the Papyri of Elephantine 1260

THE ELEPHANTINE PAPYRUS FIND 1261
The Emergence of Judaism and the Elephantine Papyri 1261
The Discovery of the Papyri 1262
The City of Elephantine and its Remains 1262
External Shape of the Papyri. The Language 1264
The Jewish Military Colony in Elephantine 1266
The Introduction of Jewish Law 1267
The Destruction of the Jewish Temple at Elephantine 1269
The Petition to rebuild the Temple 1271

Alexander the Great and the Greeks 1274
Yehuda Makabi's Fight for Freedom 1274
Into the Roman Empire 1274
Jesus, James, Paul, and Christianity 1274

FACTS ON JESUS AND HIS TIMES 1275
A.) The Pilate-Inscription of Caesarea Maritima ... 1277
B.) Ameria Inscription 1277
C.) Inscribed Fingerring of Pilate 1277
Census Edict Of Gaius Vibius Maximus 1279

The Real Jesus, reconstruction of the events after Jesus' death, Channel 4, 1999, Transcript 1280

Caesar's Messiah: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012 1287

The James Ossuary Interview, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004] 1298

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Appendix D: SUPPLEMENTS 1311

Supplements from the Constantine Bible 1311
• 3 Esdras, 3 Ezra (in Latin) 1312
• 4 Esdras (in Latin) 1323
• Prayer of Manasseh (in Latin) 1345
• The Book of Odes (Odai) (Manasseh etc.) 1346
• The Odes of Solomon (42 Odes) 1354
• The Psalms of Solomon 1365
• Additions to Esther 1374
• The Third Book of Maccabees 1378
• The Fourth Book of Maccabees 1386
• The Letter of Aristeas 1398
• The Letter of Paul to the Laodiceans (in Latin) ... 1418
• The Shephard of Hermas 1420
• The Letter of Barnabas 1454

Supplement from the Ethiopian Orthodox Bible
• Book of Jubilees / Lesser Genesis 1464

Supplements From the Apostolic Fathers
• 1 Clement 1514
• 2 Clement 1527

Supplements According to the Muratorian Canon
• The (Greek) Apocalypse of Peter 1532
• The (Coptic) Apocalypse of Peter 1540

Supplements from the Gnostic Library
• The Gospel of Didymus Judas Thomas 1542
• The Gospel of Mary Magdalene 1549
• The Gospel of Philip (the brother of Mary Magdalene) 1551
• The Gospel of Judas (Iscariot) 1560
• The Apocryphon (Secret Book) of James (the Just, the brother of Jesus) 1566
• The Apocryphon (Secret Book) of John 1569
• The Sentence of Sextus 1577
• The Gospel of Truth 1579

Texts on Christianity as State Religion
• Life of Flavius Josephus, Titus Flavius Josephus 1585
• Muratorian Canon; The New Testament Canon 1606
• The Edict of Toleration / Edict of Serdica 1610
• The Edict of Milan by Constantine and Licinius 1613
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History 1614
• The Life of Flavius Constantinus (Constantine I) Eusebius of Caesarea 1616

Texts on Reformation and Religious Conflicts 1668
• Martin Luther: The 95 Theses, 31 Oct. 1517 1668
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517 1671
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points triggering the Protestant Revolution, March, 1518 1672
• Letter to John Staupitz , 1518 1674
• Letter to Pope Leo X, 1518 1676
• Another Letter of Martin Luther to Pope Leo X, 6th September, 1520 1677
• Martin Luther on Islam and the Koran, Forewords to two Koran translations, 1530 and 1543 .. 1681
• An Open Letter on Translating, 8th of Sep. 1530 1686
• The (39) Articles of Religion / The39 Articles 1693

Mesopotamian Precepts And Laws 1701
• The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C. 1702
• The Law Code of Ur-Nammu; Sumer; c. 2100-2000 B.C. 1706
• The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C. 1708
• The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C. 1711
• The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C. 1712
• The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C. 1723

Egyptian Precepts And Laws 1725
• The Teaching of Kagemna c. 2613-2589 BC 1725
• The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC. 1726
• The Commandments of Maat c. 2500-2345 BC. 1731
• The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC. 1733
• The Teaching of King Khati for his son Merikara c. 2025-1700 BC. 1735
• The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC. 1739
• The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC. 1741
• The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024 1745

Supplements from the Dead Sea Scrolls, Qumran 1755
• The War Scroll / The War Rule (IQM, 1Q33, etc. 1757
• The Book of War - (4Q285, 11Q14) 1766
• The Temple Scroll (11QT=11Q19-21, etc. 1767
• Commentary on Habakkuk (IQpHab) 1779
• Lost Psalms 151-160, Tehillim (11Q5 & 4Q88) .. 1782

Biblical Geography and its Significance 1787
Glossary 1796
Names of Biblical Persons, and their Meaning ... 1800
Bibliography 1802

Title page of the Vulgate Edition from 1590 1813
Page Prayer of Manasse & 3 Esdras (Ezra) 1814
Note to this Edition 1815
Eusebius Sophronius Hieronymus, Biography 1815
Editio Vulgata, Introduction to the Vulgate 1817
In-House-Advertisements 1826

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The beautiful trim strips over the book titles are not only decoration:
Black: Explanatory text
Red: Old Testament, Hebrew Bible (1st canon)
Green: Deuterocanon, Apocrypha (2nd canon)
Blue: New Testament, Christian Bible or canon
No Strip: The Book belongs to the previous book

NOTICE ON TIMING AND DATING

With language, we define what we stand for. As a matter of principle, in our books we only use the terms BC (before Christ) or AD (Anno Domini, the year of the Lord). These are not only religious terms but also reveal a person's cultural conscienceness and allegiance.
Terms such as B.C.E. or BCE = Before Common Era; C.E. or CE = Common Era, are Political Correctness nonsense as "common" also means "ordinary," and in consequence refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ or achievements of the Western World in general.

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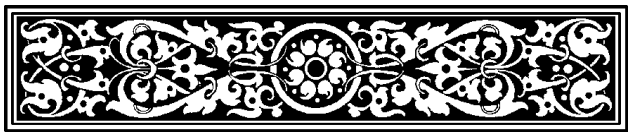
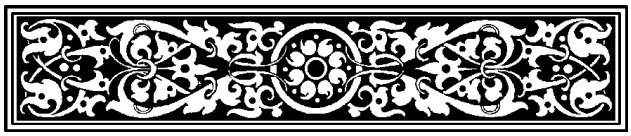
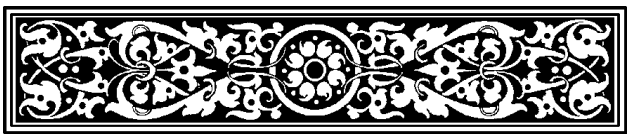


PRELIMINARY

FOREWORD
INTRODUCTION 1
INTRODUCTION 2





FOREWORD

"We live in an age of religious extremism, an age of terror and violent slaughter. We are locked in a bewildering ideological battle with religious fundamentalism. It is a battle that has taken most of us by surprise because religious fundamentalism seems so odd, so alien, to our own easy-going way of life. But you know, it is not! We have been here before, here at home, here at the very heart of our own civilisation.

About 500 years ago, a breach within Christianity, tore Europe, England, and the Church apart. It was the same literalism, the same passionate intensity, the same apocalyptic violence as now. It is our very own Jihad. It is called: 'the Reformation.'

The Protestant Reformation was also a political and cultural revolution. It unleashed bloodshed, terror, and the destruction of religious art —a combination we recognise all too well. It began with a provincial German monk and it threatened the most powerful institution in the Western World, the Catholic Church, with destruction.

In England it led to a hard Brexit, 16th century style, as King Henry VIII broke with Rome and declared himself "Supreme Head on Earth of the Church of England." It was a tale of espionage, enhanced interrogation, and horrific death. There was a handful of brave and inspired souls fought to introduce the new ideas and the authorities fought back savagely to stamp out the infection. So, how did one man's simple act of protest in the backwards of Germany spark a violent revolution that would transform England, Europe, and the Western World?

In the early 1500s the Catholic Church shaped every aspect of human life. And in Rome, its head, the Pope, ruled a spiritual empire bigger than that of the Caesars. It is hard to overestimate the power of the Catholic Church in the late Middle Ages. It was a vastly wealthy, bureaucratic machine, the very heart of Europe. It controlled education, media, family law. It had its own private language in Latin. The clergy, whatever their nationality, swore obedience to the Pope, whose toe even kings knelt on the ground to kiss. But his greatest power was over men's minds.

Churches were dominated by a huge painting of the last judgement. When Jesus' judge sentenced each soul to the joys of heaven, or the eternal torments of hell, it was a terrifying vision. The Church mitigated its stark horror by the "Doctrine of Purgatory." This was an intermediate state between heaven and hell where the not too sinful soul was purged of its offenses and made fit to enter paradise. You could reduce the amount of time you spent in purgatory by doing good works, saying prayers, going on pilgrimages, giving to the poor. Or you could draw on the good works of others: Jesus, the Saints, the Virgin Mary, whose transcendent goodness had endowed the church with the treasury of merit.

The pope dispensed, in return for consideration of course, this treasury in the form of spiritual IOUs, known as "Indulgences." (An IOU [abbreviated from the phrase "I owe you"] is a document acknowledging debt.) These were printed bits of paper that, in return for cold hard cash, absorbed the soul of its offenses and acted as its passport to paradise. Indulgences were often sold to finance Church schemes and in 1517 the pope's pet project was the rebuilding of Saint Peter's on a magnificent scale. Indulgences were sold across Europe. There was even a catchy advertising jingle: "As soon as the coin in the coffer rings, the soul from purgatory springs!" It was, as though the church had forgotten Christ and become fixated on wealth. And for one German monk this was an abomination.

On the 31st of October, 1517, Martin Luther very publicly denounced this scandal. According to legend, he strode through the town to the great doors of All Saints Church, and hammered up a document for all to see. It was his 95 Theses, a mere 95 points of contention with the Church's teachings on sin and penance. Were these the brave hammer blows of fate against the old order, as the traditional story goes, or was it the equivalent of pinning an agenda on a university notice board as revisionists suggest? Actually, it doesn't much matter since nobody disputes the magnitude of the results. Luther's protest would plunge Europe into two centuries of religious war, unleashing bloodshed and brutality across the continent - all in the name of God!

Martin Luther was an unlikely revolutionary. In 1517, he was a 33 year old monk and professor of Biblical theology at the University of Wittenberg in Saxony. Saxony was just a small one of the German-speaking states that comprised present-day Germany. Each had its own ruler but all fell under the overlordship of an elected monarch, the Holy Roman Emperor who was crowned by the Pope, and all was subject to Papal authority and taxation.

In the introduction to his Theses, Luther wrote of his wish to stir up debate. A new invention allowed him to succeed beyond his wildest dreams. Just over 70 years earlier, Johannes Gutenberg had developed his printing press. This piece of technology would transform Luther from a little-known monk and academic into Europe's most published author, and a wanted man!

Luther originally wrote the 95 Theses in Latin, the language of academic and theological discourse. But even within the Latin of the Theses, Luther showed himself aware of that wider audience outside the universities. And nine of the Theses list the sharp arguments that the laity were using against indulgences. And how Luther asks "are we going to answer those arguments if the Church does not reform itself?" - Well, of course, the Church showed no sign of reforming itself. So, what Luther did was to write a tract. He called it 'A Sermon on Indulgences and Grace' - and he wrote it in German, AND he had it printed!"

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What you have read up to this point here, are the spoken words of Dr David Starkey, one of the very few historians living today who understand the magnitude of religious propaganda in detail. Starkey is fully aware that language is the main key if we want to fully grasp what religion is all about and how it works. He is one of the most outspoken historians of our time who is able to assemble historical facts in a logical way and presents them as eloquent narrative with a cohesion that everyone can follow with ease.

In 2017, he published a BBC documentary called "Reformation: Europe's Holy War," in which he compares Luther's Reformation with our modern upheavals of Woke and Jihad. With elan, he describes what went on in the 16th century revolution. Experts still marvel at the extraordinary impact of Luther's 'Sermon on Indulgences and Grace.' This was the work which propelled Luther to the front ranks of European thought and theology. Until that point he had been writing in Latin for the scholars. But when he published these 20 short propositions in German, he brought his thoughts not only to the mind of scholars but to each and every ordinary person. The form in German very closely echoes the 95 theses written in Latin, a language that the man in the street could not understand. The short German version of the 95 theses are a work of instinctive brilliance. Luther calls it "a Sermon" but it is nothing like a sermon. Sermons are meant to be endurance tests of repetition and reiteration. But this little paper can be read aloud in 10 minutes. It is 20 short snappy points but unlike the 95 Theses, which circulated only in the intellectual community, this spread immediately like wildfire across Central Europe. Who was this Luther?

Short standard answer: Martin Luther was a German theologian, religious reformer and monk who was the catalyst of the 16th-century Protestant Reformation. Through his words and actions, Luther precipitated a movement that reformulated certain basic tenets of Christian belief and resulted in the division of Western Christendom between Roman Catholicism and the new Protestant traditions, mainly Lutheranism, Calvinism, the Anglican Communion, the Anabaptists, and the Antitrinitarians. He is one of the most influential figures in the history of Christianity; and rightfully so.

Now, let us take a look at some details: Martin Luther was born on 10 November, 1483, in Eisleben, Saxony, Germany. His father, Hans Luther, who prospered in the local copper-refining business of the town of Mansfeld, could finance Martin's long education. Luther began his education at a Latin school in Mansfeld in the spring of 1488 where he studied, among other subjects, Latin, Greek and Hebrew, and he was awarded the master's degree in 1505. In accordance with the wishes of his father, he commenced the study of law. Proudly he purchased a copy of the Corpus Juris Canonici ("Corpus of Canon Law"), the collection of ecclesiastical law texts, and other important legal textbooks. Less than six weeks later, however, on July 17, 1505, Luther abandoned the study of law and entered the monastery in Erfurt of the Order of the Hermits of St. Augustine. His studies gave him a thorough exposure to Scholasticism by studying the works of Aristotle (384-322 BC, the teacher of Alexander the Great and his generals), and William of Ockham (1285-1349). Ockham, like Aristotle, focussed on the subject of logic, because he regarded the science of terms as fundamental and indispensable for practicing all the sciences of things, including God, the world, and ecclesiastical or civil institutions; in all his disputes, logic was destined to serve as his chief weapon against adversaries. Luther received his doctorate in the fall of 1512 and assumed the professorship in biblical studies, which was supplied by the Augustinian order. At the same time, his administrative responsibilities in the Wittenberg monastery and the Augustinian order grew, and he began to publish theological writings, such as the 97 theses against Scholastic theology. Dr Martin Luther was by no means just a simple monk as always depicted, 24 years of hard schooling made him one of the highest educated ideologists, strategists and orators of his time.

We have many capable historians and other authorities. However, as long they only use their sophisticated speech and gentlemanly manners, they just earn benevolent nodings in academia but they will move nothing else because they do not reach the masses. It was not the 95 theses that woke up the public, it was the 20 points of Luther's sermons that erupted into a revolution of thinking for the simple reason that it was written in the language of the common people.

Luther did protest against immoral practices of the Church not because he was born a revolutionary, he was not. He felt he needed to do something against the filth. Today, people think that Church, or religion, has nothing to do with politics. But they are wrong! The word "politics" comes from the Greek word polites, meaning citizen, and also from polis, meaning city and community. So when Church is is not about community and its members, what then is it all about?

Religion is in least cases just about God. It is about precepts, morals and their subsequent laws, it is about power struggle and often violent ways on the road to salvation, and it is about doctrines and ideologies connected to a divinity, and therefore it is also about administrative positions of the clergy and taxation with which the members of that clergy can stay in power and can control the masses. There has never been religion for personal use only. Religion as a private belief is a new thing - and this only in the Western World! Our limitless individualism has not yet reached the other belief systems. These are facts that we always must keep in mind when we think and talk about other religions.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged but also very similar to the times of Luther. The so-called 'western societies' seem to crumble under their own weight. This includes all those we call Protestant Christians, but more and more, it includes also Jewish people, Roman Catholic (western Roman) Christians, Orthodox (eastern Roman) Christians, and in particular the so-called secularists, atheists, agnostics, progressives, etc.,

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etc. It is like in the 1930s and 1940s: Enemies are marching through our streets screaming the filthy slogans "Allahu Akbar" and "from the river to the sea" (from the River Jordan to the Mediterranean, meaning 'annihilate all Jews!' as prescribed in the Koran, the Sira, and the Hadith) in place of "Sieg Heil" and "Heil Hitler." Thousands of Christians, Jews, Buddhists and others, are systematically murdered in Islamic countries and other totalitarian entities; the Churches however, the clergy in our vicinity, stay silent and do nothing—just like in the 1930s and 1940s. There has been no religious community that actively organised repeated marches towards embassies or consulates of the perpetrator countries, none of the churches promoted boycotts of the killer states. Yazidis and Syriac Christians have been raped, robbed and murdered in Iraq and Syria. Nobody seem to feel shame! The Churches contemplate navel-gazing instead. The Russian Christians are ruled by Kyril, an ex-KGB man, and our people do not know a thing. The clerics are busy with all sorts of scandals and wonder why their members vanish into thin air while the pretty churches stay empty on Sundays or other times. Hardly ever do we see the clergy caring in person for the fallen of our society. Our kids are poisoned by lethal drugs, our families fall apart, many are even not able or willing to build families, our population is in terminal decline, socialist politicians disarm the law-abiding citizens, render them defenceless, while robbers and thugs raid their homes and kill the residents so that they cannot describe them. The police is busy with political correctness and "hate crime" on the internet while victims of real crime and violence are forgotten and the perpetrators are showered with humane sympathies—while their name, language, religion and place of cultural origin is being kept silent about. Politicians, as so-called "law givers," create one new law after another, strangulating the entire legal system to death, insted of just obeying the ones already in existence. Courts of law are so overwrought that they become courts of ridicule and our state and its communities are in total decay. Our schools have degenerated into filthy debate clubs of socialism and activism. Well-educated scholars know all this and yes they talk about it, but only to their academic fellows, hardly ever do they talk to the ordinary people in ordinary language; and hardly ever take these gentlemen anyone to the streets and organise actions. It is so nice to sit in the warm parlour while our nations desintegrate all around our ears. So, every good idea that may solve one or the other of our problems could not be heard. They could move something, turn things to the better. Words like "action, responsibility, courage" seem to be a thought of the past. Where are our Martin Luthers? While our elites are obviously clueless, Luther knew exactly how to advance. Let us read what Dr Starkey found out:

"In Wittenberg, Luther's attack on Indulgences was evolving into fundamental doctrines. The key one, raising the power of personal faith above the remedies offered by the hierarchy of the Church, mankind was saved not by prayer or fasting or Indulgences but only by faith, by faith in Christ, as told in the New Testament. Anything else was a corruption, an obstacle. And that included Rome." Just like Sayyid Qutb or his brother Muhammad Qutb, the teacher of Bin Laden, the so-called Islamists of our time, Luther wanted to go back to the roots of his religion. And he only could achieve that by using the language of the people.

Starkey: *"On the 15th of June 1520, after four all-day meetings, the Pope and his council issued the formal decree known as a bull. ..... Luther was given 60 days to recount or be excommunicated, which meant expulsion from the Church and 'condemnation to the eternal fires of hell.' His works were ordered to be burned. Far from backing down, Luther seemed energised, liberated even, and in a matter of a few mere weeks produced three crucial works that between them amounted to a manifesto for a political and religious revolution. The most important of them was addressed to the Christian nobility of the German nation, writing in German, Luther called on the German princes unilaterally to reform the German Church and rescue it from the clutches of Rome that was bleeding Germany dry."*

"On the 10th of December 1520, he publicly burned the papal bull. There could be no going back. In January 1521, Martin Luther was formally excommunicated from the Catholic Church. Two months later he was charged with heresy and summoned to a hearing in front of the Holy Roman Emperor Charles V and representatives of the Church. The Imperial Diet, as it was known, was to be held in the German city of Worms."

"..... Luther's survival had to date been ensured by Frederick the Wise, Elector of Saxony. Frederick now secured a promise of safe passage and Luther set out. If the Catholic Church was hoping to destroy Luther at Worms, it had badly miscalculated the popular mood. Everywhere he went he was hailed as a hero. A hundred horsemen rode through the city gates to escort him inside and as he descended his carriage a monk reached out to touch the hem of his robe by taking on the power of the Church. Luther had become a local legend, a figurehead for a populist anti-establishment movement that was spreading across the German-speaking states. As resentment about taxes and foreign interference grew, the Pope's ambassador in Worms was horrified as he reported back to Rome. "The whole of Germany is in full revolt," he wrote, "nine tenths raised the war cry 'Luther!' whilst the watch word of the other tenth who are indifferent to Luther is 'Death to the Roman Curia'." Summoned before the Diet, Luther was ordered to renounce his heretical writings. He refused. 'Here I stand,' he is supposed to have declared, 'I can do no other!' Whilst the emperor Charles V and the Diet were debating Luther's fate, Luther's safe conduct was honoured and he was allowed to leave Worms."

Agents of Luther's protector, the Elector Frederick the Wise, charged with bringing him to a place of safety, brought Luther to Wartburg Castle in Saxony where he went undercover. He grew his hair and beard and became Junker Joerg or Squire George. Up to now, the Bible was not only a

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'sacred text' but also a 'secret text' which was not available to laymen who could not speak and read Latin. And a main doctrine of the Roman Catholic Church was, to keep it like that. Priests of the Church were in charge to interprete the contents of the Bible to the ordinary people, and by doing so, they kept control over the contents that had been delivered to the audience in church. Luther was aware that his reformation would not succeed if the people could not read the Bible for themselves. He was an accomplished linguist fluent in Hebrew, Greek, Latin, as well as many German dialects of the north and the south. Right from the start, Luther was determined to employ all his expertise and abilities to push the Reformation forwards, and above all, he was about to use the most frightening invention of his days: the unstoppable printing press of Johannes Gutenberg.

Dr Starkey: *"Confined to his room, Luther embarked on the next stage of his religious revolution. The medieval church used Saint Jerome's 4th century Latin translation of the Greek New Testament. Known as the Vulgate, it was treated as the sole, authoritative text, and crucial Catholic doctrines depended on its particular choice of words. All Luther's religion was rooted in the Bible. He believed in Sola Scriptura, that the Bible was the sole infallible guide to faith and practice. So, Luther decided to use his time in the Wartburg to start afresh and to make his own new translation of the Bible from the original Greek into German. But it was to be his German, pungent, pithy, and comprehensible by all Germans, north and south, and above all, it was to be his, Luther's reading of the Bible."*

"Published in September 1522 Luther's Bible began to fix a standardised modern German language. It forged a growing sense of nationhood and national identity amongst the German states. And that helped turn Luther's religious revolution into a political revolution as well.

Luther's revolution now threatened to carry all before it. The princes were attracted by the political and economic pride gave them of the common people by the freedom and the autonomy that it seemed to promise them. The term "Protestant" was coined in 1529, and in 1531, the Lutheran cities and principalities united themselves into a defensive alliance known as the Schmalkaldic League (German: Schmalkaldischer Bund; from the town of Schmalkalden in Thuringia). In little more than a decade, half of Germany had gone Protestant, gone Lutheran. As Europe began to fracture along religious lines, it would be engulfed by apocalyptic violence, waves of holy war, terror, and iconoclasm, of the kind we are all too familiar with today."

One may ask "What has all this to do with this Bible or my faith?" —"Everything!" could be the answer. The Bible is a book about faith, about morals, about precepts and laws, yes, but it is also a guide of wisdom that can show ones right way. When Marcion in the middle of the 2nd century wanted to get rid of the Old Testament due to its sometimes violent attitudes, the Church Fathers disagreed and were determined to keep this Jewish document collection as scripture as well.

Were they not right? Perhaps, they found it nesessary to keep the Old Testament because it represented traditional authority, it breathed resolute fighting spirit, and it contained precepts and wisdom that the New Testament lacked. Had the early Christians followed Marcion, who knows, Christianity might have died long ago from its peacefulness. There is not always just one way but other ways too from which we can choose. The Bible in its entirety has accumulated the wisdom from several millenia. It is not the only wise book in the World. In fact, there are many more. And most of them have something in common.

The 'Western communities' need headstrong individuals, like Jan Hus, like John Wycliffe, like William Tyndale and Martin Luther, who are willingly take responsibility and do not hide behind a smokescreen of 'team ethics' and coward 'political correctness' which automatically leads to the wrong believe that appeasement ensures eternal peace. It does not - it never did - and it never will. The old proverb "weakness provokes" has a Darwinistic truth in itself that no-one can escape. Good behaviour has been replaced by despicable egalitarian ideologies. Those ones who propagate diversity, boundless socialism and leniency, limitless individualism and fuzzy immorality, let the 'devil' take over and they bring not only their own society to crumble but they cause suffering on an unprecedentd scale in this very minute. Jesus said, *"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand!"* (Matthew 12:25) Anybody who does not like Jesus could also be directed to any other authority and philosopher in antiquity because many of them said the very same thing.

The Bible is not out of date, and it is still a mighty authority on wisdom today. The Bible is a valuable source to learn from. And here it does not matter to what religious denomination the reader feels aligned to, or even feels religious at all. Therefore, it is a sensible thing, not to talk about religion, faith or piety here. I rather should like to steer the readers attention to historical or other scientific facts of interest. To bring the Bible to the reader in a new light, I shall present it in a very old way: Several hundred years ago, some Bibles gave extra information to the reader. We shall do the same and display a detailed Table of Contents. This foreword is followed by details on origin, version, and translation of the Bible. Each book in the Bible begins with its name as title in bold Capital Letters and all alternative titles that are known. Then we mention the source, provenance, authorship and the Range of Dating (the time the text's creation). In the Appendices, we show a photo documentation and a map documentation. After that, you will find legal, non-canonical and other texts of historical value, because it is best to let history speak for itself.

If you wish to find more related texts, please download the 8,000-page volume of The Grand Bible, 5th edition. Thank you kindly!

Lord Henfield, 2024.

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INTRODUCTION 1

THE CANON OF THE BIBLE
(The Choice and Order of the Books in the Bible)

The Hebrew Canon

The term 'canon,' from the Greek word "kanon," meaning a cane or measuring rod, passed into Christian usage as a norm or a rule of faith. The Church Fathers of the 4th century AD first employed it in reference to the definitive, authoritative nature of the body of sacred Scripture. The Hebrew Bible is often known among Jews as TaNaKh, an acronym derived from the names of its official three divisions: Torah (Instruction, or Law, also called the Pentateuch), Nevi'im (Prophets), and Ketuvim (Writings).

The earliest and most explicit evidence of a Hebrew canonical list comes from the Roman-Jewish historian Titus Flavius Josephus (37 AD – c. 96 AD) who wrote about the Hebrew canon used in the first century AD. In "Against Apion" (Book 1, Paragraph 8), Josephus divided the Hebrew Bible into three parts: 5 books of the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), 13 books of the prophets (Joshua, Judges, Samuel, Kings; Isaiah, Jeremiah, Ezekiel; 12 Minor Prophets; Job, Ecclesiastes, Daniel, Ezra & Nehemiah, Chronicles), and 4 books of hymns (Psalms, Song of Solomon, Lamentations, Proverbs):

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down [in Babylonian captivity] *what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life."* (The Books of the women Ruth and Esther might not not have been his choice. In antiquity, politics, military, and religion were men's toys).

As Josephus (as propaganda minister of the Flavian Dynasty) had all Roman publishing ativities under his control, it is not clear whether he only reported here about the canon or told us about his decision on the canon officially approved by him. The answer to this question would tell us to what extent he might have been responsible for the destruction of the violent messianic literature and their authors, and also about the approval of the first 3 canonical gospels (Matthew, Mark, Luke).

Josephus mentions Ezra and Nehemiah in Antiquities of the Jews (Book XI, Chapter 5) and Esther (during the rule of Artaxerxes) in Chapter 6. The canon is until the reign of Artaxerxes [Babylonian captivity] as mentioned by Josephus in Against Apion (Book 1, Paragraph 8). For a long time, following this date, the divine inspiration of Esther, the Song of Songs, and Ecclesiastes was often under scrutiny. Since then, most Jewish communities used these 24 books:

TORAH (Teaching of the Law) [5 books]
- Genesis (Bereshit = In the Beginning); Creation
- Exodus (Shemot = Names of the Sons); Migration
- Leviticus (Vayikra = And 'He' Called); Basic Law
- Numbers (Bemidbar = In the Desert); Arrival
- Deuteronomy (Devarim = Moses' Words); Civil Law

NEVI'IM (The Prophets) [8 books]
The Former Prophets (Nevi'im Rishonim)
- Joshua (Yehoshua)
- Judges (Shofetim)
- Samuel (Shemuel)
- Kings (Melakhim)

The Latter Prophets (Nevi'im Aharonim)
- Isaiah, Isaias (Yeshayahu)
- Jeremiah (Yirmeyahu)
- Ezekiel (Yekhezkel, Yacheskel), Hesekiel

- **Trei Asar** (The 12 Minor Prophets [as 1 book].)
- Hosea, Osee, Hosee
- Joel, Ioel, Yoel
- Amos
- Obadiah, Obadya, Abdiah, Abdias
- Jonah, Yona, Yuna, Ionas
- Micah, Mika, Micheas, (Mikayahu)
- Nahum, Naoum
- Habakkuk, Habaqquq, Habacuc, (Havakuk), Habbakoum
- Zephaniah, Sefanya, Sophonias
- Haggai, Haggay, Aggeus, (Khagai), Haggaios
- Zechariah, Zacharias, (Zekharyah)
- Malachi, Malachias, Malahi, (Malakhi = 'My Messenger')

KETUVIM or Ketubim ("Writings") [11 books]
Poetic books, Sifrei Emet
- Psalms 1–150 (Tehillim = 'Praises')
- Book of Proverbs (Mishlei Shlomo, Mishlei, Mishle)
- Book of Job (Iyob, Iyov)

Five scrolls, Five Megillot [read on festivals]
- Song of Solomon or Song of Songs (Shir Hashirim)
- Ruth (Rut) [on Shavuot]
- Lamentations (1–5) (Eka, Eikhah) [on Tisha B'Av]
- Ecclesiastes (Kohelet, Qohelet) [on Sukkot]
- Esther (Ester) [on Purim]

Other books
- Daniel (Daniyel)
- Ezra and Nehemiah (Ezra)
- Chronicles (Divrei Hayamim), Paralipomenon

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The Christian Canon

The Old Testament as it has come down in Greek translation from the Jews of Alexandria via the Christian Church differs in many respects from the Hebrew Scriptures. The books of the second and third divisions have been redistributed and arranged according to categories of literature—history, poetry, wisdom, and prophecy. Esther and Daniel contain supplementary materials, and many noncanonical books, whether of Hebrew or Greek origin, have been interspersed with the canonical works. These extracanonical writings comprise I Esdras, the Wisdom of Solomon, Ecclesiasticus (Ben Sira), Additions to Esther, Judith, Tobit, Baruch, the Epistle of Jeremiah, and additions to Daniel, as listed in the manuscript known as Codex Vaticanus (c. 350 AD). The sequence of the books varies, however, in the manuscripts and in the patristic and synodic lists of the Eastern and Western churches, some of which include other books as well, such as I and II Maccabees.

The Christian Church received its Bible from Greek-speaking Jews and found the majority of its early converts in the Hellenistic world. The Greek Bible of Alexandria thus became the official Bible of the Christian community, and the overwhelming number of quotations from the Hebrew Scriptures in the New Testament are derived from it. Whatever the origin of the Apocryphal books in the canon of Alexandria, these became part of the Christian Scriptures, but there seems to have been no unanimity as to their exact canonical status. The New Testament itself does not cite the Apocryphal books directly, but occasional traces of a knowledge of them are to be found. The Apostolic Fathers (late 1st–early 2nd centuries) show extensive familiarity with this literature, but a list of the Old Testament books by Melito, bishop of Sardis in Asia Minor (2nd century), does not include the additional writings of the Greek Bible, and Origen (c. 185–c. 254) explicitly describes the Old Testament canon as comprising only 22 books.

From the time of Origen* on, the Church Fathers who were familiar with Hebrew differentiated, theoretically at least, the Apocryphal books from those of the Old Testament, though they used them freely. In the Syrian East, until the 7th century the Church had only the books of the Hebrew canon with the addition of Ecclesiasticus, or the Wisdom of Jesus the son of Sira (but without Chronicles, Ezra, and Nehemiah). It also incorporated the Wisdom of Solomon, Baruch, the Letter of Jeremiah, and the additions to Daniel. The 6th-century manuscript of the Peshitta (Syriac version) known as Codex Ambrosianus also has III and IV Maccabees, II (sometimes IV) Esdras, and Josephus' Wars VII. (* Full name: Oregenes Adamantius, born c. 185 in Alexandria, Egypt; died c. 254 in Tyre, Phoenicia [Lebanon]. He was one of the most important theologian and biblical scholar of the early Greek church. His greatest work is the 'Hexapla,' which is a synopsis of six versions of the Old Testament.)

Early councils of the African Church held at Hippo (393) and Carthage (397, 419) affirmed the use of the Apocryphal books as Scripture. In the 4th century also, Athanasius*, chief theologian of Christian orthodoxy, differentiated "canonical books" from both "those that are read" by Christians only and the "Apocryphal books" rejected alike by Jews and Christians. (* Athanasius of Alexandria, born c. 293, died May 2, 373 AD was a theologian, ecclesiastical statesman, and Egyptian national leader from Alexandria. He was the chief defender of Roman (Pauline, Flavian or Orthodox) Christianity in the 4th-century battle against Arianism.)

In the preparation of a standard Latin version, the biblical scholar Jerome (c. 347–419/420) separated "canonical books" from "ecclesiastical books" (i.e., the Apocryphal or 'hidden' writings), which he regarded as good for spiritual edification but not authoritative Scripture. (* Full name: Eusebius Hieronymus, pseudonym: Sophronius, born c. 347, Dalmatia, died c. 420 AD, Bethlehem, Judaea, Holy Land. He is known for his Bible translation into Latin, the famous 'Vulgate.')

A contrary view of Augustine* (354–430), one of the greatest Western theologians, prevailed, however, and the works remained in the Latin Vulgate version. The Decretum Gelasianum, a Latin document of uncertain authorship but recognised as reflecting the views of the Roman Church at the beginning of the 6th century, includes Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and I and II Maccabees as biblical. (* Augustine of Hippo, Latin name: Aurelius Augustinus, born Nov. 13, 354, Tagaste, Numidia [Algeria], died Aug. 28, 430, Hippo Regius [Algeria]. Augustine was the most influential supporter of merging ancient Platonic and Stoic teachings with Christian ideas and created so modern Roman Christianity, thus Western Civilisation.)

Throughout the Middle Ages, the Apocryphal books were generally regarded as Holy Scripture in the Roman and Greek churches. Luther's Reformation kept the issue of the Christian canon alive. Protestants denied canonical status to all books not in the Hebrew Bible. The first modern vernacular Bible to segregate the disputed writings was a Dutch version by Jacob van Liesveldt (Antwerp, 1526). Luther's German edition of 1534 did the same thing and entitled them "Apocrypha" for the first time, noting that while they were not in equal esteem with sacred Scriptures they were edifying. In response to Protestant views, the Roman Catholic church made its position clear at the Council of Trent (1546) when it dogmatically affirmed that the entire Latin Vulgate enjoyed equal canonical status. This doctrine was confirmed by the Vatican Council of 1870. In the Greek Church, the Synod of Jerusalem (1672) had expressly designated as canonical several Apocryphal works. In the 19th century, however, Russian Orthodox theologians agreed to exclude these works from the Holy Scriptures.

The history of the Old Testament canon in the English Church has generally reflected a more restrictive viewpoint. Even though the Wycliffite Bible (14th century) included the Apocrypha, its preface made it clear that it accepted Jerome's judgment. The translation made by the English bishop Miles Coverdale (1535) was the first English version to segregate

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these books, but it did place Baruch after Jeremiah. Article VI of the Thirty-nine Articles of religion of the Church of England (1562) explicitly denied their value for the establishment of doctrine, although it admitted that they should be read for their didactic worth. The first Bible in English to exclude the Apocrypha was the Geneva Bible of 1599. The King James Version of 1611 placed it between the Old and New Testaments. In 1615 Archbishop George Abbot forbade the issuance of Bibles without the Apocrypha, but editions of the King James Version from 1630 on often omitted it from the bound copies. The Geneva Bible edition of 1640 was probably the first to be intentionally printed in England without the Apocrypha, followed in 1642 by the King James Version. In 1644 the Long Parliament actually forbade the public reading of these books, and three years later the Westminster Confession of the Presbyterians decreed them to be no part of the canon. The British and Foreign Bible Society in 1827 resolved 'never to print or circulate copies containing the Apocrypha.' In the new edition of the King James Version from 1885, the disputed books have been omitted. Most English Protestant Bibles in the 20th century have omitted the disputed books or have them as a separate volume, except in library editions, in which they are included with the Old and New Testaments.

The Grand Bible, as well as this Version edited by Lord Henfield puts them into the Holy Bible again due to their value for studying Bible history in its completeness. In the Appendix are even texts of ancients laws and other texts that can give modern Jews and Christians a new perspective in opposing the decline of their congregations and Western Civilisation as a whole. (See: The Muratorian Canon; The New Testament Canon, p.1647.)

CHAPTERS AND VERSES OF THE BIBLE

The use of numbered chapters and verses was not introduced until the Middle Ages and later. Chapter and verse divisions did not appear in the original texts of Jewish or Christian bibles; if you take a look at the photos in the Appendix, you will see that often not even the words in documents were divided from on another.

Since the early 13th century, most copies and editions of the Bible have presented all but the shortest of the scriptural books with divisions into chapters, generally a page or so in length. Since the mid-16th century, editors have further subdivided each chapter into verses – each consisting of a few short lines or of one or more sentences.

The Jewish divisions of the Hebrew text differ at various points from those used by Christians. Jewish tradition regards the ascriptions to many Psalms as independent verses or as parts of the subsequent verses, whereas established Christian practice treats each Psalm ascription as independent and unnumbered, resulting in 116 more verses in Jewish versions than in the Christian texts. The system used in English was developed by Stephanus (Robert Estienne of Paris)

History of the Chapter Division

Early manuscripts of the biblical texts did not contain the chapter and verse divisions in the numbered form familiar to modern readers. Ancient Hebrew texts were divided into paragraphs (parashot) that were identified by two letters of the Hebrew alphabet. Peh 'P' (פ) indicated an "open" paragraph that began on a new line, while Samekh 'S' (ס) indicated a "closed" paragraph that began on the same line after a small space. These two letters begin the Hebrew words open (patuach) and closed (satum), and are, themselves, open in shape (פ) and closed (ס). The earliest known copies of the Book of Isaiah from the Dead Sea Scrolls used parashot divisions, although they differ slightly from the Masoretic divisions.

The Hebrew Bible was also divided into some larger sections. In the Holy Land, the Torah (the Pentateuch) were divided into 154 sections so that they could be read through aloud in weekly worship over the course of three years. In Babylonia, it was divided into 53 or 54 sections (Parashat ha-Shavua) so it could be read through in one year.

The New Testament was divided into topical sections known as kephalaia by the fourth century. Eusebius of Caesarea (Constantine's right-hand man) divided the gospels into parts that he listed in tables or canons. Neither of these systems corresponds with modern chapter divisions.

Chapter divisions, with titles, are also found in the 9th-century Tours manuscript Paris Bibliothèque Nationale MS Lat. 3, the so-called Bible of Rorigo.

Cardinal archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for systematic division of the Bible in the early 13th century. It is the system of Archbishop Langton on which the modern chapter divisions are based.

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While chapter divisions have become nearly universal, editions of the Bible have sometimes been published without them. Such editions, which typically use thematic or literary criteria to divide the biblical books instead, include Alexander Campbell's The Sacred Writings (1826), Daniel Berkeley Updike's fourteen-volume The Holy Bible Containing the Old and New Testaments and the Apocrypha, Richard Moulton's The Modern Reader's Bible (1907), and Ernest Sutherland Bates's The Bible Designed to Be Read as Living Literature (1936).

History of the Verse Division

Since at least 916 the Tanakh has contained an extensive system of multiple levels of section, paragraph, and phrasal divisions that were indicated in Masoretic vocalisation and cantillation markings. One of the most frequent of these was a special type of punctuation, the sof passuq, symbol for a period or sentence break, resembling the colon (:) of English and Latin orthography. With the advent of the printing press and the translation of the Hebrew Bible into English, versifications were made that correspond predominantly with the existing Hebrew sentence breaks, with a few isolated exceptions. Most attribute these to Rabbi Isaac Nathan ben Kalonymus's work for the first Hebrew Bible concordance around 1440.

The first person to divide New Testament chapters into verses was the Italian Dominican biblical scholar Santes Pagnino (1470–1541), but his system was never widely adopted. His verse divisions in the New Testament were far longer than those known today. The Parisian printer Robert Estienne created another numbering in his 1551 edition of the Greek New Testament, which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards by Sir Rowland Hill in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages.

Modern Christian Chapter and Verse Divisions

Cardinal Hugo de Sancto Caro is often given credit for first dividing the Latin Vulgate into chapters in the real sense, but it is the arrangement of his contemporary and fellow cardinal Stephen Langton who in 1205 created the chapter divisions which are used today. They were then inserted into Greek manuscripts of the New Testament in the 16th century. Robert Estienne (Robert Stephanus) was the first to number the verses within each chapter, his verse numbers entering printed editions in 1551 (New Testament) and 1553 (Hebrew Bible).

The division of the Bible into chapters and verses has received criticism from some traditionalists and modern scholars. Critics state that the text is often divided in an incoherent way, or at inappropriate rhetorical points, and that it encourages citing passages out of context. Nevertheless, the chapter and verse numbers have become indispensable as technical references for Bible study.

Several modern publications of the Bible have eliminated numbering of chapters and verses. Biblica published such a version of the NIV in 2007 and 2011. In 2014, Crossway published the ESV Reader's Bible and Bibliotheca published a modified ASV. Projects such as Icthus also exist which strip chapter and verse numbers from existing translations.

Bible Statistics

The number of words can vary depending upon aspects such as whether the Hebrew alphabet in Psalm 119, the superscriptions listed in some of the Psalms, and the subscripts traditionally found at the end of the Pauline epistles, are included.

Except where stated, the following apply to the King James Version of the Bible in its modern 66-book Protestant form including the New Testament and the protocanonical Old Testament, not the deuterocanonical books.

The Chapters

• There are 929 chapters in the Old Testament.
> 187 chapters in the Pentateuch
> 249 chapters in the Historical books
> 243 chapters in the Poetic books ("Wisdom")
> 183 chapters in the Major prophets
> 67 chapters in the Minor prophets

• There are 260 chapters in the New Testament.
> 89 chapters in the Gospels
> 28 chapters in Acts
> 87 chapters in the Pauline Epistles (excluding Hebrews)
> 34 chapters in the General Epistles (including Hebrews)
> 22 chapters in Revelation

• This gives a total of 1,189 chapters (on average, 18 per book).

• Psalm 117, the shortest chapter, is also the middle chapter of the Bible, being the 595th Chapter.

• Psalm 119 is the longest chapter of the Bible.

• Five books are a single chapter: Obadiah, Philemon, 2 & 3 John, Jude. In many printed editions, the chapter number is omitted for these books, and references just use the verse numbers.

The Verses

• There are 23,145 verses in the Old Testament and 7,957 verses in the New Testament. This gives a total of 31,102 verses, which is an average of a little more than 26 verses per chapter and 471 verses per book.

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• Psalm 103:1–2 being the 15,551st and 15,552nd verses is in the middle of the 31,102 verses of the Bible.

• John 11:35 ("Jesus wept") is the shortest verse in most English translations. Some translations—including the New International Version, New Living Translation, New Life Version, Holman Christian Standard Bible and New International Reader's Version—render Job 3:2 as "He said". However, that is a translators' condensation of the Hebrew which literally translated is: "And Job answered and said."

• The shortest verse in the Greek New Testament is Luke 20:30 ("And the second") with twelve letters, according to the Westcott and Hort text. In the Textus Receptus, the shortest verse is 1 Thessalonians 5:16 ("Rejoice always") with fourteen letters, since Stephanus' rendering of Luke 20:30 includes some additional words.

• 1 Chronicles 1:24 ("Shelah") is the shortest verse in the Septuagint.

• 1 Kings 12:24 is the longest verse in the Septuagint (1,017 words).

• Isaiah 10:8 ("Dicet enim", "For he shall say") is the shortest verse in the Latin Vulgate.

• Esther 8:9 is the longest verse in the Masoretic Text. The discovery of several manuscripts at Qumran (in the Dead Sea Scrolls) has reopened what is considered the most original text of 1 Samuel 11; if one believes that those manuscripts better preserve the text, several verses in 1 Samuel 11 surpass Esther 8:9 in length.

• Exodus 20:13,14 and Deuteronomy 5:17 are the shortest verses in the Masoretic Text.

• John 11:25 is the most read verse in funerals.

BIBLE ENGLISH

At first, some readers might find the usage of the old pronouns and their verbs difficult. But very soon, you will get used to it and you will perhaps even enjoy our colourful language from the Past.

Another feature which might irritate at first might be the sometimes different word order. Instead of "I do not know", in older texts we find "I know not"; "Sleepeth he not?" means "Does he not sleep?", etc.

We have chosen to present here the texts of the original King James version, although it contains a few minor mistranslations; especially in the Old Testament where the knowledge of the Hebrew, Aramaic and Syriac languages was uncertain at the time.

Just some examples: Among the most commonly cited errors is in the Hebrew of Job and Deuteronomy, where "Re'em" with the probable meaning of "wild-ox, aurochs", is translated in the King James Version as "unicorn"; following in this the Vulgate unicornis and several medieval rabbinic commentators. Otherwise, the translators on several occasions mistakenly interpreted a Hebrew descriptive phrase as a proper name (or vice versa); as at 2 Samuel 1:18 where 'the Book of Jasher' properly refers not to a work by an author of that name, but should rather be rendered as "the Book of the Upright."

In the New Testament, we find Jesus' father refered to as "carpenter" although in original Greek we read the word tekton (from tekne, 'skill') which means 'any craftsman or builder' (as opposed to metalworker or smith) and even 'master of any art,' such as author, creator, planner, poet. So, arkhitekton means architect, 'chief builder,' means 'chief builder' just like 'archenemy' means 'chief enemy.'

Another misinterpretation is the word "betray" or "betrayal" in texts that describe the action of Jesus' disciple Judas in "And Judas Iscariot, one of the twelve, went onto the chief priests, to betray him unto them" (Mark 14;10). The original Greek text however does not use the word "betray" but "hand over". Looking at the fight between Christianity and Judaism, we can assume that this misinterpretation was deliberately created in order to discredit anthing that has to do with the words "Judas, Jude, Judaism, Judaea, Judea, Judean, Judah, Jew (from Old French Juiu), Judaeus, Ioudaios, Yehudah, Judaic, Judaise". Judas (and after the sinister Roman-Christian Anti-Jewish propaganda all similar words) is today a synonym for treachery, satanic, devilish and evil. Listeners should feel unwell when hearing those words.

The Islamic Anti-Jewish propaganda in their so-called 'perfect book,' the Koran (including all other Islamic texts against the Jews), has taken this Pauline-Christian propaganda unchecked and uncriticised as basis of their own bigottery. This single misinterpretation led to almost 2,000 years of Jewish suffering and ultimately to the Holocaust in Hitlers NAZI-Europe with more than six million dead Jews.

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On Grammar

Under Martin Luther's influence, William Tyndale began his Bible translation from Hebrew and Greek sources in 1525. Miles Coverdale, Thomas Matthew, John Rogers continued that project in 1535, followed by the Great Bible in 1539, and the Bishops' Bible in 1568. Finally, the Roman Catholics came up with their own Douay–Rheims Bible in 1582 which unfortunately was translated from the outdated Vulgate version. The King James Version ("Authorised Version") was published in 1611 under the auspices of James I of England. Not since the Septuagint (c.285 BC) had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. Of 54 scholars approved by James, 47 laboured in six groups at three locations for seven years, utilising previous English translations and texts in the original languages. Their translations influence the English language still today.

The victory of the King James Version could not obscure some inherent weaknesses, errors and a lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate renderings. The Greek source text of the New Testament, was a poor one. The rediscovery of Greek uncial codices (Codex Sinaiticus, Vaticanus, Alexandinus) triggered new reforms. One unfortunate outcome was that the pronouns of the 2nd person singular (thou, thee, thy, thine, thyself) were scrapped, and also the entire Apocrypha that once were approved by emperor Constantine in 325 AD.

All those Bible readers who want to come closer to what has been said in the original Hebrew and Greek texts ought to use a Bible with distinct thou-ponouns. The word "thou" is a 2nd person singular pronoun, now largely archaic, having been replaced in most contexts by "you". The equalisation of these two, originally distinct pronouns, can cause misunderstanding as to who is meant, either "you as a single person", or "you as a group of people", which in Hebrew, Aramaic, Greek, and almost all other languages in the world is a big difference in form and sound of the relevant pronoun and the verbs that are connected to them.

	Subj. Pron.	Obj. Pron.	Poss. Adj.	Poss. Pron.	Reflex. Pron.
1st, sg.	I	me	my	mine	myself
2nd. sg.	thou	thee	thy	thine	thyself
3rd. sg. m.	he	him	his	his	himself
3rd. sg. f.	she	her	her	hers	herself
3rd. sg. n.	it	it	its	its	itself
1st. pl.	we	us	our	ours	ourselves
2nd. pl.	you, ye	you, ye	your	yours	yourselves
3rd. pl.	they	them	their	theirs	themselves

Using "thou" is also reflected in the use of the verb that follows this pronoun. The verbs of the Second Person Singular end with -(e)st. A few end only with -t such as ***art***, ***wilt***, and ***shalt***.

In Bible texts there is also another form for the verb in 3rd person singular. In modern English, a verb that follows he, she, it just ends with -s, but in 1611 when the King James Version was first published, all those verbs ended with -(e)th. And so do they still today in church service:

Verbs in their Present Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers. : I, we, you, ye, they**
art, beest**	is, be**	are, be**
hast	hath	have
dost, doest	doth, doeth	do
wilt	willeth	will
shalt	shalleth	shall
canst	caneth	can
mayest	mayeth	may
must	must	must
sayest	sayeth	say
givest	giveth	give
takest	taketh	take
comest	cometh	come
prayest	prayeth	pray
tellest	telleth	tell
committest	commiteth	commit
goest	goeth	go
speakest	speaketh	speak

* "to" after "ought" is often omitted in questions, negative statements and questions.

** "beest" and "be" are present subjunctive forms.

The -(e)st and -(e)th endings even can be found attached on verbs (particularly on irregular verbs) in their past tenseo, although not all translators have used this feature consequently (for either the present or past forms).

Verbs in their Past Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers.: I, we, you, ye, they**
wast, wert**	was, were**	was, were**
hadst	hadth	have
didst	didth	did
wouldst	wouldeth	would
shouldest	shouldeth	should
couldst	couldeth	could
mightest	mighteth	might
oughtest (to)*	oughteth (to)*	ought (to)*
saidest	saideth	said
gavest	gaveth	gave
tookest	tooketh	took
camest	cameth	came
prayedest	prayedeth	prayed
toldest	toldeth	told
committedest	commitedeth	commited
wentest	wenteth	went
spakest*	spaketh*	spake*

* "spake" is the old past form of "to speak"

** "wert" and "were" are past subjunctive forms

Notice: **Every past tense form can serve as subjunctive!

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A List of Abbreviations of the Books of the Bible

(According to The SBL Handbook of Style, 2d ed., 2014)

There are 400 million native English speakers but 4 times as many who use English as a second language. Most of them are not familiar with biblical terms. Therefore, abbreviations should be used as seldom as possible, and if, then their use ought to be restricted to the widely accepted ones in this list.

OT	**Old Testament** (1st Jewish canon)
HB	**Hebrew Bible** (Tanakh)
LXX	**Septuagint** (Jewish canon in Greek)
Gen	(Torah / Pentateuch) Genesis
Exod	(Torah / Pentateuch) Exodus
Lev	(Torah / Pentateuch) Leviticus
Num	(Torah / Pentateuch) Numbers
Deut	(Torah / Pentateuch) Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1-2 Sam	1-2 Samuel
= 1-2 Kgdms	= 1-2 Kingdoms / Reigns (LXX)
1-2 Kgs	1-2 Kings
= 3-4 Kgdms	= 3-4 Kingdoms / Reigns (LXX)
1-2 Chr[on]	1-2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Esth	Esther
Job	Job
Ps / Pss	Psalm / Psalms
Prov	Proverbs
Eccl (Qoh)	Ecclesiastes (Qoheleth)
Song (Cant)	Song of Songs/Solomon (Canticles)
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations
Ezek	Ezekiel
Dan	Daniel
Hos	(12 Minor Prophets) Hosea
Joel	(12 Minor Prophets) Joel
Amos	(12 Minor Prophets) Amos
Obad	(12 Minor Prophets) Obadiah
Jonah	(12 Minor Prophets) Jonah
Mic	(12 Minor Prophets) Micah
Nah	(12 Minor Prophets) Nahum
Hab	(12 Minor Prophets) Habakkuk
Zeph	(12 Minor Prophets) Zephaniah
Hag	(12 Minor Prophets) Haggai
Zech	(12 Minor Prophets) Zechariah
Mal	(12 Minor Prophets) Malachi
Apcr	**Apocrypha** (2nd Jewish canon)
Tob	Tobit
Jdt	Judith
Add Esth	Additions to Esther
Wis	Wisdom of Solomon
Sir	Sirach/Ecclesiasticus
Bar	Baruch
Ep Jer	Epistle of Jeremiah
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna
1-2 Macc	1-2 Maccabees
3-4 Macc	3-4 Maccabees
1-2 Esd	1-2 Esdras
Pr Man	Prayer of Manasseh
Ps 151	Psalm 151
NT	**New Testament** (Christian canon)
Matt	(Gospel according to) Matthew
Mark	(Gospel according to) Mark
Luke	(Gospel according to) Luke
John	(Gospel according to) John
Acts	Acts (Luke's Acts of the Apostles)
Rom	(Paul to the) Romans
1-2 Cor	(Paul to the) 1-2 Corinthians
Gal	(Paul to the) Galatians
Eph	(Paul to the) Ephesians
Phil	(Paul to the) Philippians
Col	(Paul to the) Colossians
1-2 Thess	(Paul to the) 1-2 Thessalonians
1-2 Tim	(Paul to) 1-2 Timothy
Titus	(Paul to) Titus
Phlm	(Paul to) Philemon
Heb	(Paul to the) Hebrews
Jas	James
1-2 Pet	1-2 Peter
1-2-3 John	1-2-3 John
Jude	Jude
Rev / Apoc	Revelation / Apocalypse of John
	Citing the Bible
Gen 1-2	Genesis chapters 1 through 2
Gen 1:2	Genesis chapter 1, verse 2
ch. / chs.	chapter / chapters
v. / vv.	verse / verses (*not* versus!)
Ms / Mss	Manuscript / Manuscripts
OT	Old Testament
= HB	= Hebrew Bible
= LXX	= Septuagint
NT	New Testament

Rom 3:21-26, 27-31; 4:1-5; Col 2:11-12 (semi-colon when chapter or book change; only comma when additional verses in the same chapter and book)

Capitalisation of Other Terms

• the Bible, but "biblical"; Scripture / scriptural
• the Gospels (referring to texts), "gospel" when referring to the Christian message
• the Twenty-Third Psalm
• King of kings (used as title); Son of Man (used as title)
• Hebrew Bible (Jewish canon), Old Testament (Christian Bible)
• Second Temple period, intertestamental period
• deuterocanonical literature, Apocrypha (pl.; apocryphon, sg.)

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GENRES IN THE BIBLE

Biblical genre is a classification of Bible literature according to literary genre. The genre of a particular Bible passage is ordinarily identified by analysis of its general writing style, tone, form, structure, literary technique, content, design, and related linguistic factors; texts that exhibit a common set of literary features (very often in keeping with the writing styles of the times in which they were written) are together considered to be belonging to a genre. In Biblical studies, genres are usually associated with whole books of the Bible, because each of its books comprises a complete textual unit; however, a book may be internally composed of a variety of styles, forms, and so forth, and thus bear the characteristics of more than one genre (for example, chapter 1 of the Book of Revelation is prophetic/visionary; chapters 2 and 3 are similar to the epistle genre; etc.).

Examples of Genres in the Bible

Some of the more generally recognised genres and categorisations of the Bible (note that other systems and classifications have also been advanced) include:

- Law: the last half of Exodus; also Leviticus, Deuteronomy
- Wisdom literature: Job, Proverbs, Ecclesiastes
- Historical narrative / epic: Genesis and the first half of Exodus, Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Jonah, and possibly Acts
- Psalms: Psalms, Song of Solomon, Lamentations
- Prophecy: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- Apocalyptic literature: Daniel, Revelation
- Epistle (letter): Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude
- Gospel (narrative): Matthew, Mark, Luke, John
- Acts of the Apostles (genre): Book of Acts

Types of Genres the Bible student should be looking for:

- **Maxims** or Laws (the Decalogue, the Ten Commandments; 1 Samuel 15:22, 24:14, and the greater part of Proverbs)
- **Monologues** and Dialogues in Job 3:3 and following
- **Parables** (2 Samuel 12:1-4, 14:4-9; 1 Kings 20:39 and following; synoptic Gospels)
- **Fables** such as the tale of Jotham (Judges 9:7-15)
- **Riddles** (Judges 14:14 and following; Proverbs 30:11 and following)
- **Typology**, the study of types in literature, archaeology, history, biology, etc. In literature and other texts, it is about passages that describe something which appear in a similar form also in other texts and thus build a deliberate link of doctrine, e.g., New Testament passages that reflect passages in the Old Testament, the Talmud, Dead Sea Scrolls, Nag Hammadi Library, the Works of Philo and of Titus Flavius Josephus, in ancient texts from Mesopotamia and Egypt; they all can deliver explanations to details.

Here are four points to pay attention to, in particular these details:

- ***occurence*** (circumstance). The circumstance of passages can build a link, such as the Elisha and Elijah cycle: These are two Jewish prophets, one followed on from the other which have many of the story elements found in Jesus, for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle."
- ***recurrence*** (frequency). How often something is repeated tells us how important the author deemed it. With only 67% of the size of the New Testament, the Koran is a rather small book that can be read in its entirety in one or two days; however, Moses is mentioned in it about 30 times, or many times a call that a Muslim has to emulate the deeds of Mohammed in order to be accepted as a good Muslim, that includes viewing a woman as just being worth half a man, cruel terrorist attacks on non-Muslims or apostates, and the execution of 600 prisoners of war by beheading (as recorded in the Sira).
- ***sequence*** (order, course, cycle). By studying the multiple layers in the Gospel of Matthew and the The Jewish War by Titus Flavius Josephus one can discover not just a handful but over 40 typological parallels between the Gospel and the work of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

When Vespasian died, Titus began the process of having his father deified. This was a complicated process because only the Roman Senate could bestow such a title. And it was at this time, the Gospels were written because the theological structure in the Gospels of a God the Father, and the Son of God, is the same one that Titus would have been presenting to the Roman Senate. Upon the merits of Vespasian, the Roman Senate did accept Titus' evidence and Vespasian was deified and became a God. Titus therefore became a son of God. The Arch of Titus in Rome, bears still today the inscription: "... (dedicated) to the devine Titus Vespasianus Augustus, son of the Gott Vespasianus."

- ***kinship*** (relationship). Language is a crucial identifier because with the mother tongue, everyone learns in his childhood from their parents certain sets of behaviour, habit, religion, or any particular oulook on life. Teachers in particular carry a huge load of responsibility as they play (after the parents) the most important role in the formation of ones personality. After the death of Alexander the Great, his generals divided his empire among themselves and were fighting for ever larger chunks of territories from their competitors. However, each of them did the very same thing by spreading Greek language and culture in their realm because this is exactly what they were taught by their teacher Aristotle.

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OF ORIGINALS, TRANSLATIONS AND VERSIONS

Before we talk about translations, we need to know what language the Bible authors used and why. The Christian Bible consists of two main canonical works, the Old Testament (that is the entire Hebrew Bible), the New Testament (that is the Christian Bible), and the additional Hebrew Deuterocanon ('Second Canon,' by Christians known as Apocrypha, 'hidden books' connected to the Hebrew Bible). The Old Testament was composed in Hebrew, the New Testament in Greek, and the Apocrypha in Hebrew, Aramaic and Greek.

It can help to understand the geopolitical environment of the Bible composers. The 4th millenium BC saw three great civilisations in the Middle East, Egypt, Sumer in Mesopotamia and the Indus Civilisation in the northwest of India. Natural disasters caused migration, thus new civilisations formed, such as the Semitic Akkadians and Amorites from northern Phoenicia (Lebanon), who began to subjugate the native but exhausted Sumerians. Indo-European peoples from Iran migrated as well, such as the Elamites who crushed the last surviving Sumerians and other Iranian tribes who crushed the likewise exhausted peoples of the Indus Civilisation of northwest India.

These events occured at around 2000 BC and Abraham was one of the protagonists who migrated from Ur in Sumer to Harran in Anatolia and then to Egypt. The people of Abraham (this name is a Semitic plural for 'multitude of people') were part of the likewise Semitic Hyksos (heqa khasut, 'conquerors from the east') who settled around their new capital Avaris in Goshen, in the northeast of Egypt. Mose (whose Egyptian name means 'son') and his tribe moved over 400 years later from Egypt to Canaan, taking Akkadian cuneiform clay ('stone') tablets with the Laws on them to Canaan. And so, the Hebrew civilisation evolved out of Sumerian, Akkadian, Canaanite and Egyptian origins. And the Hebrew Bible tells us all about it.

Since the Phoenician-Canaanites invented the alphabet at Ugarit, Syria, in the 14th century BC, it spread like wildfire through the Mediterranean and Asia, giving people a written language that can be learned in weeks or even days if one was determined. Almost all alphabets in the World developed from this marvellous invention. It replaced the hieroglyphic writing systems that were awkward to use and difficult to learn, and therefore expensive. Learning became affordable and laid the foundations of democratic structures. Growing trade made the quickly learned skills of writing and reading a necessity. Translations like those on the Rosetta Stone of Egypt or the Rock inscriptions of Emperor Ashoka of India became an important tool of governance.

New civilisations and their languages appeared, Phoenicians, Aramaeans, Assyrians, Babylonians, Persians, Indians, Chinese, Ethiopians, Arabs, Greeks, Romans, and the Hebrews were always part of them. They developed over time a vast trade network reaching from West Africa to East Asia, controlling the routes on land as well as on sea with the help of their brothers, the Phoenicians and Carthaginians. Wars, expulsions, uprisings, defeats and endless migrations planted into the mind of Hebrews the love for learning.

From the 8th century BC onwards, Assyrians, Babylonians and Persians imposed, by their conquest sprees, a new language on the Hebrews: Aramaic, a Semitic language that began to replace the old Akkadian language as lingua franca of the day. Many hundred years later, Jesus and his disciples still spoke Aramaic as their first language; Hebrew was confined to the holy scripture.

From the 7th century BC onwards, Greeks began to colonise all northern coasts of the Mediterranean. They changed the Phoenician alphabet into the Greek alphabet and created the most beautiful literature of its time. The conquests of Alexander the Great had dramatic consequences in terms of culture and ideology. Greek became, besides Aramaic, the second lingua franca, spoken from Spain to India and China.

The entire upper class of the Roman Empire spoke Greek; including the Jewish people in the Roman empire (but not those in the Holy Land). As they had forgotten their old Hebrew language, they launched in around 300 BC the monumental task of translating the entire Hebrew Bible into Greek. Their work became famous as the "Septuagint" (the 70 or LXX) because circa 70 translators were involved. The New Testament was written in Greek quite simply because the authors were sophisticated and Greek-speaking Roman citizens, not poor Hebrew fishermen.

The Hebrew Bible / Old Testament

The Hebrew Bible was mainly written in Biblical Hebrew, with some portions (notably in Daniel and Ezra) in Biblical Aramaic. From the 6th century to the 10th century AD, Jewish scholars, today known as Masoretes, compared the text of various biblical manuscripts in an effort to create a unified, standardised text. A series of highly similar texts eventually emerged, and any of these texts are known as Masoretic Texts (MT). The Masoretes also added vowel points (called niqqud) to the text, since the original text contained only consonants. This sometimes required the selection of an interpretation; since some words differ only in their vowels their meaning can vary in accordance with the vowels chosen. In antiquity, variant Hebrew readings existed, some of which have survived in the Samaritan Pentateuch and other ancient fragments, as well as being attested in ancient versions in other languages.

First Steps: Targums - Translation into Aramaic (For side by side reading)

The most important factor in the history of Mesopotamia in the 10th century BC was the continuing threat from the Aramaean nomads. Repeatedly, the kings of both Babylonia and Assyria were forced to repel their invasions. Even though the Aramaeans were not able to gain a foothold in the main cities, there are evidences of them in many rural

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areas. Aramaic replaced Akkadian and became the official language of Assyria, Babylonia and even in the following Persian Empire. Thus Aramaic also became the lingua franca of the Jews.

Some of the first translations of the Torah began during the Assyrian and Babylonian exiles from the 8th to the 6th centuries, when most people were speaking only Aramaic and not understanding Hebrew. The Targums were created to allow the common person to understand the Torah as it was read in ancient synagogues.

In the succeeding centuries it was used as the vernacular over a wide area and was increasingly spoken by the postexilic Jewish communities of Palestine and elsewhere in the Diaspora. In response to liturgical needs, the institution of a turgeman (or meturgeman, "translator"), arose in the synagogues. These men translated the Torah and prophetic lectionaries into Aramaic. The rendering remained for long solely an oral, impromptu exercise, but gradually, by dint of repetition, certain verbal forms and phrases became fixed and eventually committed to writing.

There are several Targums (translations) of the Pentateuch. The Babylonian Targum is known as "Onkelos," named after its reputed author. The Targum is Palestinian in origin, but it was early transferred to Babylon where it was revised and achieved great authority. At a later date, probably not before the 9th century AD, it was re-exported to Palestine to displace other, local, Targums. On the whole, Onkelos is quite literal, but it shows a tendency to obscure expressions attributing human form and feelings to God. It also usually faithfully reflects rabbinic exegesis.

The most famous of the Palestinian Targums is that popularly known as "Jonathan," a name derived from a 14th-century scribal mistake that solved a manuscript abbreviation "TJ" as "Targum Jonathan" instead of "Targum Jerusalem." In contrast with two other Targums, which are highly fragmentary (Jerusalem II and III), Pseudo-Jonathan (or Jerusalem I) is virtually complete. It is a composite of the Old Palestinian Targum and an early version of Onkelos with an admixture of material from diverse periods. It contains much rabbinic material as well as homiletic and didactic amplifications. There is evidence of great antiquity, but also much late material, indicating that Pseudo-Jonathan could not have received its present form before the Islāmic period.

Another extant Aramaic version is the Targum to the Samaritan Pentateuch. It is less literal than the Jewish Targums and its text was never officially fixed.

The Targum to the Prophets also originated in Palestine and received its final editing in Babylonia. It is ascribed to Jonathan ben Uzziel, a pupil of Hillel, the famous 1st century BCE–1st century CE rabbinic sage, though it is in fact a composite work of varying ages. In its present form it discloses a dependence on Onkelos, though it is less literal.

The Aramaic renderings of the Hagiographa are relatively late productions, none of them antedating the 5th century AD.

The Masoretic Text

The Masoretic Text (MT; from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. To this end they gathered manuscripts and whatever oral traditions were available to them.

The Masoretic text that resulted from their work shows that every word and every letter was checked with care. In Hebrew or Aramaic, they called attention to strange spellings and unusual grammar and noted discrepancies in various texts. Since texts traditionally omitted vowels in writing, the Masoretes introduced vowel signs to guarantee correct pronunciation. Among the various systems of vocalization that were invented, the one fashioned in the city of Tiberias, Galilee, eventually gained ascendancy. In addition, signs for stress and pause were added to the text to facilitate public reading of the Scriptures in the synagogue.

When the final codification of each section was complete, the Masoretes not only counted and noted down the total number of verses, words, and letters in the text but further indicated which verse, which word, and which letter marked the centre of the text. In this way any future emendation could be detected. The rigorous care given the Masoretic text in its preparation is credited for the remarkable consistency found in Old Testament Hebrew texts since that time. The Masoretic work enjoyed an absolute monopoly for 600 years, and experts have been astonished at the fidelity of the earliest printed version (late 15th century) to the earliest surviving codices (late 9th century). The Masoretic text is universally accepted as the authentic Hebrew Bible. The discovery of the Dead Sea Scrolls at Qumran in 1947, has confirmed the effort of those scholars as largely correct.

The New Testament

The New Testament was written in 'Koine Greek' (common Greek) and nearly all modern translations are to some extent based upon the Greek text. The autographs, the Greek manuscripts written by the original authors or collators, have not survived. Scholars surmise the original Greek text from the manuscripts that do survive. The three main textual traditions of the Greek New Testament are sometimes called the Alexandrian text-type, the Byzantine text-type, and the Western text-type.

Most variants among the manuscripts are minor, such as alternative spelling, alternative word order, the presence or absence of an optional definite article ("the"), and so on. Occasionally, a major variant happens when a portion of a text was missing or for other reasons. Examples of major

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variants are the endings of Mark, the Pericope Adulteræ, the Comma Johanneum, and the Western version of Acts.

The discovery of older manuscripts which belong to the Alexandrian text-type, including the 4th-century Codex Vaticanus and Codex Sinaiticus, led scholars to revise their view about the original Greek text. Karl Lachmann based his critical edition of 1831 on manuscripts dating from the 4th century and earlier, to argue that the Textus Receptus must be corrected according to these earlier texts.

Early manuscripts of the Pauline epistles and other New Testament writings show no punctuation whatsoever. The punctuation was added later by other editors, according to their own understanding of the text.

There is also a long-standing tradition owing to Papias of Hierapolis (c.125) that the Gospel of Matthew was originally in Hebrew. Eusebius (c.300) reports that Pantaenus went to India (c. 200) and found them using a Gospel of St Matthew in Hebrew letters. Jerome also reports in his preface to St Matthew that it was originally composed "in Hebrew letters in Judea" not in Greek and that he saw and copied one from the Nazarene sect. The exact provenance, authorship, source languages and collation of the four Gospel is unknown but subject to much academic speculation and disputed methods.

The Samaritan Pentateuch

The importance of the recension known as the Samaritan Pentateuch lies in the fact that it constitutes an independent Hebrew witness to the text written in a late and developed form of the paleo-Hebrew script. Some of the Exodus fragments from Qumrān demonstrate that it has close affinities with a pre-Christian Palestinian text type and testify to the faithfulness with which it has been preserved. It contains about 6,000 variants from the Masoretic text, of which nearly a third agree with the Septuagint. Only a minority, however, are genuine variants, most being dogmatic, exegetical, grammatical, or merely orthographic in character.

The Samaritan Pentateuch first became known in the West through a manuscript secured in Damascus in 1616 by Pietro della Valle, an Italian traveler. It was published in the Paris (1628–45) and London Polyglots (1654–57), written in several languages in comparative columns. Many manuscripts of the Samaritan Pentateuch are now available. The Avishaʿ Scroll, the sacred copy of the Samaritans, has recently been photographed and critically examined. Only Numbers chapter 35 to Deuteronomy chapter 34 appears to be very old, the rest stemming from the 14th century. A new, definitive edition of the Samaritan Pentateuch is being prepared in Madrid by F. Pérez Castro.

The Dead Sea Scrolls from Qumran and other texts

Until the discovery of the Judaean Desert scrolls, the only pre-medieval fragment of the Hebrew Bible known to scholars was the Nash Papyrus (c. 150 BC) from Egypt containing the Decalogue and Deuteronomy. Now, however, fragments of about 180 different manuscripts of biblical books are available. Their dates vary between the 3rd century BC and the 2nd century AD, and all but 10 stem from the caves of Qumrān. All are written on either leather or papyrus in columns and on one side only.

The most important manuscripts from what is now identified as Cave 1 of Qumrān are a practically complete Isaiah scroll (1QIsaa), dated c. 100–75 BC, and another very fragmentary manuscript (1QIsab) of the same book. The first contains many variants from the Masoretic text in both orthography and text; the second is very close to the Masoretic type and contains few genuine variants. The richest hoard comes from Cave 4 and includes fragments of five copies of Genesis, eight of Exodus, one of Leviticus, 14 of Deuteronomy, two of Joshua, three of Samuel, 12 of Isaiah, four of Jeremiah, eight of the Minor Prophets, one of Proverbs, and three of Daniel. Cave 11 yielded a Psalter containing the last third of the book in a form different from that of the Masoretic text, as well as a manuscript of Leviticus.

The importance of the Qumrān scrolls cannot be exaggerated. Their great antiquity brings them close to the Old Testament period itself—from as early as 250–200 BC. For the first time, Hebrew variant texts are extant and all known major text types are present. Some are close to the Septuagint, others to the Samaritan. On the other hand, many of the scrolls are practically identical with the Masoretic text, which thus takes this recension back in history to pre-Christian times. Several texts in the paleo-Hebrew script show that this script continued to be used side by side with the Aramaic script for a long time.

Of quite a different order are scrolls from other areas of the Judaean Desert. All of these are practically identical with the received text. This applies to fragments of Leviticus, Deuteronomy, Ezekiel, and Psalms discovered at Masada (the Jewish fortress destroyed by the Romans in AD 73), as well as to the finds at Wādī al-Murabbaʿat, the latest date of which is AD 135. Here were found fragments of Genesis, Exodus, Leviticus, and Isaiah in addition to the substantially preserved Minor Prophets scroll. Variants from the Masoretic text are negligible.

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HISTORY OF TRANSLATIONS

From the Classic Era to the Reformation

Translation into Greek - The Septuagint (LXX)

The story of the Greek translation of the Pentateuch is told in the Letter of Aristeas, which purports to be a contemporary document written by Aristeas, a Greek official at the Egyptian court of Ptolemy II Philadelphus (285–246 BC). It recounts how the law of the Jews was translated into Greek by Jewish scholars sent from Jerusalem at the request of the king.

This narrative, repeated in one form or another by Philo and rabbinic sources, is full of inaccuracies that prove that the author was an Alexandrian Jew writing well after the events he described had taken place. The Septuagint Pentateuch, which is all that is discussed, does, however, constitute an independent corpus within the Greek Bible, and it was probably first translated as a unit by a company of scholars in Alexandria about the middle of the 3rd century BC.

The Septuagint, as the entire Greek Bible came to be called, has a long and complex history and took well over a century to be completed. It is for this reason not a unified or consistent translation. The Septuagint became the instrument whereby the basic teachings of Judaism were mediated to the pagan world and it became an indispensable factor in the spread of Christianity. The adoption of the Septuagint, by Constantine and Eusebius, as the Bible of the Christians naturally engendered suspicion on the part of Jews. In addition, the emergence of a single authoritative text type after the destruction of the Temple made the great differences between it and the Septuagint increasingly intolerable, and the need for a Greek translation based upon the current Hebrew text in circulation was felt.

By the 3rd century BC, Alexandria had become the centre of Hellenistic Judaism, and during the 3rd to 2nd centuries BC translators compiled in Egypt a Koine Greek version of the Hebrew scriptures in several stages (completing the task by 132 BC). The Talmud ascribes the translation effort to Ptolemy II Philadelphus (r. 285–246 BC), who allegedly hired 72 Jewish scholars for the purpose, for which reason the translation is commonly known as the Septuagint (from the Latin septuaginta, "seventy"), a name which it gained in "the time of Augustine of Hippo" (354–430 AD). The Septuagint (LXX), the very first translation of the Hebrew Bible into Greek, later became the accepted text of the Old Testament in the Christian church and the basis of its canon. Jerome based his Latin Vulgate translation on the Hebrew for those books of the Bible preserved in the Jewish canon (as reflected in the Masoretic text), and on the Greek text for the deuterocanonical books.

Sources of the Septuagint: A Greek translation of the Old Testament, known as the Septuagint because there allegedly were 70 or 72 translators, six from each of the 12 tribes of Israel, and designated LXX, is a composite of the work of many translators labouring for well over 100 years. It was made directly from Hebrew originals that frequently differed considerably from the present Masoretic text. Apart from other limitations attendant upon the use of a translation for such purposes, the identification of the parent text used by the Greek translators is still an unsettled question. The Pentateuch of the Septuagint manifests a basic coincidence with the Masoretic text. The Qumrān scrolls have now proven that the Septuagint book of Samuel–Kings goes back to an old Palestinian text tradition that must be earlier than the 4th century BC, and from the same source comes a short Hebrew recension of Jeremiah that probably underlies the Greek.

The translation now known as the Septuagint was widely used by Greek-speaking Jews, and later by Christians. It differs somewhat from the later standardized Hebrew (Masoretic Text). This translation was promoted by way of a legend (primarily recorded as the Letter of Aristeas) that seventy (or in some sources, seventy-two) separate translators all produced identical texts; supposedly proving its accuracy.

Versions of the Septuagint contain several passages and whole books not included in the Masoretic texts of the Tanakh. In some cases these additions were originally composed in Greek, while in other cases they are translations of Hebrew books or of Hebrew variants not present in the Masoretic texts. Recent discoveries have shown that more of the Septuagint additions have a Hebrew origin than previously thought. While there are no complete surviving manuscripts of the Hebrew texts on which the Septuagint was based, many[quantify] scholars believe that they represent a different textual tradition ("Vorlage") from the one that became the basis for the Masoretic texts.

The Version of Aquila: About 130 AD, Aquila, a convert to Judaism from Pontus in Asia Minor, translated the Hebrew Bible into Greek under the supervision of Rabbi Akiba. Executed with slavish literalness, it attempted to reproduce the most minute detail of the original, even to the extent of coining derivations from Greek roots to correspond to Hebrew usage. Little of it has survived, however, except in quotations, fragments of the Hexapla (see Origen's Hexapla, below), and palimpsests (parchments erased and used again) from the Cairo Geniza.

The Revision of Theodotion: A second revision of the Greek text was made by Theodotion (of unknown origins) late in the 2nd century, though it is not entirely clear whether it was the Septuagint or some other Greek version that underlay his revision. The new rendering was characterized by a tendency toward verbal consistency and much transliteration of Hebrew words.

The translation of Symmachus: Still another Greek translation was made toward the end of the same century by Symmachus, an otherwise unknown scholar, who made use of his predecessors. His influence was small despite the superior elegance of his work. Jerome did utilize Symmachus for his Vulgate, but other than that, his translation is known largely through fragments of the Hexapla.

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Origen's Hexapla: The multiplication of versions doubtless proved to be a source of increasing confusion in the 3rd century. This situation the Alexandrian theologian Origen, working at Caesarea between 230 and 240 AD, sought to remedy. In his Hexapla ("six-fold") he presented, in parallel vertical columns, the Hebrew text, the same in Greek letters, and the versions of Aquila, Symmachus, the Septuagint, and Theodotion, in that order. In the case of some books, Psalms for instance, three more columns were added. The Hexapla serves as an important guide to Palestinian pre-Masoretic pronunciation of the language. The main interest of Origen lay in the fifth column, the Septuagint, which he edited on the basis of the Hebrew. He used the obels (− or ÷) and asterisk (*) to mark respectively words found in the Greek text but not in the Hebrew and vice versa.

The Hexapla was a work of such magnitude that it is unlikely to have been copied as a whole. Origen himself produced an abbreviated edition, the Tetrapla, containing only the last four columns. The original manuscript of the Hexapla is known to have been extant as late as c. 600 AD. Today it survives only in fragments.

Manuscripts and Printed Editions of the Septuagint: The manuscripts are conveniently classified by papyri uncials (capital letters) and minuscules (cursive script). The papyri fragments run into the hundreds, of varying sizes and importance, ranging from the formative period of the Septuagint through the middle of the 7th century. Two pre-Christian fragments of Deuteronomy from Egypt are of outstanding significance. Although not written on papyrus but on parchment or leather, the fragments from Qumrān of Exodus, Leviticus, and Numbers, and the leather scroll of the Minor Prophets from Naḥal ☐ever from the first pre-Christian and post-Christian centuries, deserve special mention among the earliest extant. The most important papyri are those of the Chester Beatty collection, which contains parts of 11 codices preserving fragments of nine Old Testament books. Their dates vary between the 2nd and 4th centuries. During the next 300 years papyri texts multiplied rapidly, and remnants of about 200 are known.

The uncials are all codices written on vellum between the 4th and 10th centuries. The most outstanding are Vaticanus, which is an almost complete 4th-century Old Testament, Sinaiticus, of the same period but less complete, and the practically complete 5th-century Alexandrinus. These three originally contained both Testaments. Many others were partial manuscripts from the beginning. One of the most valuable of these is the Codex Marchalianus of the Prophets written in the 6th century.

The minuscule codices begin to appear in the 9th century. From the 11th to the 16th century they are the only ones found, and nearly 1,500 have been recorded.

The first printed Septuagint was that of the Complutensian Polyglot (1514–17). Since it was not released until 1522, however, the 1518 Aldine Venice edition actually was available first. The standard edition until modern times was that of Pope Sixtus V, 1587. In the 19th and 20th centuries several critical editions have been printed.

Late Antiquity: Christian translations of the Old Testament also tend to be based upon the Hebrew, though some denominations prefer the Septuagint (or may cite variant readings from both). Bible translations incorporating modern textual criticism usually begin with the Masoretic text, but also take into account possible variants from all available ancient versions.

2nd century: Origen's Hexapla (c. 235) placed side by side six versions of the Old Testament: the Hebrew consonantal text, the Hebrew text transliterated into Greek letters (the Secunda), the Greek translations of Aquila of Sinope and Symmachus the Ebionite, one recension of the Septuagint, and the Greek translation of Theodotion. In addition, he included three anonymous translations of the Psalms (the Quinta, Sexta and Septima). His eclectic recension of the Septuagint had a significant influence on the Old Testament text in several important manuscripts.

The Peshita - Translation into Syriac-Aramaic

The Bible of the Syriac Churches is known as the Peshitta ("simple" translation). Though neither the reason for the title nor the origins of the versions are known, the earliest translations most likely served the needs of the Jewish communities in the region of Adiabene (in Mesopotamia), which are known to have existed as early as the 1st century AD. This probably explains the archaic stratum unquestionably present in the Pentateuch, Prophets, and Psalms of the Peshitta, as well as the undoubtedly Jewish influences generally, though Jewish-Christians also may have been involved in the rendering.

In the 2nd century, the Old Testament was translated into Syriac translation, and the Gospels in the Diatessaron gospel harmony. The New Testament was translated in the 5th century, now known as the Peshitta. The Peshita (Syriac: "simple," or "common") is the Syriac-Aramaic version of the Bible, the accepted Bible of Syrian Christian churches from the end of the 3rd century AD. Syriac (also Syriac-Aramaic or modern Aramaic) was the native language of Jesus and his relatives. The name Peshitta was first employed by Moses bar Kepha in the 9th century to suggest (as does the name of the Latin Vulgate) that the text was in common use. The name also may have been employed in contradistinction to the more complex Syro-Hexaplar version.

Of the vernacular versions of the Bible, the Old Testament Peshitta is second only to the Greek Septuagint in antiquity, dating from probably the 1st and 2nd centuries AD. The earliest parts in Old Syriac are thought to have been translated from Hebrew or Aramaic texts by Jewish Christians at Edessa, although the Old Testament Peshitta was later revised according to Greek textual principles. The earliest extant versions of the New Testament Peshitta date

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to the 5th century AD and exclude The Second Letter of Peter, The Second Letter of John, the Third Letter of John, The Letter of Jude, and The Revelation to John, which were not canonical in the Syrian church.

The Peshitta displays great variety in its style and in the translation techniques adopted. The Pentateuch is closest to the Masoretic text, but elsewhere there is much affinity with the Septuagint. This latter phenomenon might have resulted from later Christian revision.

Following the split in the Syriac Church in the 5th century into Nestorian (East Syrian) and Jacobite (West Syrian) traditions, the textual history of the Peshitta became bifurcated. Because the Nestorian Church was relatively isolated, its manuscripts are considered to be superior.

A revision of the Syriac translation was made in the early 6th century by Philoxenos, bishop of Mabbug, based on the Lucianic recension of the Septuagint. Another (the Syro-Hexaplaric version) was made by Bishop Paul of Tella in 617 from the Hexaplaric text of the Septuagint. A Palestinian Syriac version, extant in fragments, is known to go back to at least 700, and a fresh recension was made by Jacob of Edessa (died 708).

There are many manuscripts of the Peshitta, of which the oldest bears the date 442. Only four complete codices are extant from between the 5th and 12th centuries. No critical edition yet exists, but one is being prepared by the Peshitta Commission of the International Organization for the Study of the Old Testament.

Coptic (Egyptian) **Scripture:** There have been many Coptic versions of the Bible, including some of the earliest translations into any language. Several different versions were made in the ancient world, with different editions of the Old and New Testament in five of the dialects of Coptic: Bohairic (northern), Fayyumic, Sahidic (southern), Akhmimic and Mesokemic (middle). Biblical books were translated from the Alexandrian Greek Septuagint.

The first translation into the Sahidic dialect was made at the end of the 2nd century in Upper Egypt, where Greek was less well understood. So the Sahidic is famous for being the first major literary development of the Coptic language, though literary work in the other dialects soon followed.

Partial copies of a number of Coptic Bibles survive. A considerable number of apocryphal texts also survive in Coptic, most notably the Gnostic Nag Hammadi library. Coptic remains the liturgical language of the Coptic Church and Coptic editions of the Bible are central to that faith.

Translators of books of the Old Testament into Egyptian dialects were naturally made from the Alexandrian Greek version (Septuagint), and there is no reason to doubt that they were translated at as early a date as the Gospels and Epistles, if not indeed before them. Portions of the Old Testament exist in each Egyptian dialect. The two main dialects, Sahidic and Bohairic, are the most important for the study of early versions of the New Testament.

In Sahidic, some Biblical books survived with complete text, as well as a large number of extant fragments representing most of the canonical and some of the deutero-canonical books.

The Constantine Bible: In about 330 AD, Emperor Constantine the Great (full name: Flavius Valerius Constantinus [280-337 AD] commissioned 50 Bibles for the Church of Constantinople, and his right-hand man Eusebius of Caesarea had to deliver them. According to Eusebius, Constantine wrote him in his letter: *"I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practised in their art."*

Eusebius wrote in his biography on Flavius Constantinus "Life of Constatine": *"Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)."*

We know exactly were this commission went to and why. It was Athanasius of Alexandria who referred to the emperor's request of producing Bible manuscripts: "I sent to him volumes containing the holy Scriptures, which he had ordered me to prepare for him." Athanasius recorded this. The commission went to Alexandria because this was the spot where the Septuagint was produced. Alexandria had traditionally the most and the best Jewish and Christian scribes in the Mediterranian.

It has been speculated who decided on the final canon lists. There are not so many possibilities. Constantine was not interested in those matters. That leaves two decision-makers who - like in the letters above - coordinated their action: Eusebius of Caesarea and Athanasius of Alexandria. Both had strong motivation to force all Church members into line. As for the Old Testament, they decided to take the document that was already in place for more than 500 years: the Septuangint. And the New Testament canon was decided on those books that were already in circulation in Rome and Contantinople. All other non-canonical versions had to be destroyed. But miraculously - like the Dead Sea Scrolls - they have survived. They have been found in a cave near Nag Hammadi, Egypt, in 1945.

Two volumes of Constantine's Bibles have been found too. One is known as 'Codex Vaticanus Graecus 1209,' a volume written in 3 columns and which has been kept in the Vatican since 1209 AD, at least. The other one, a 4-column version was discovered in the years 1844 to 1856 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (See images on p. 1235 and p. 1236). Both volumes are almost complete, after 17 centuries! The New Testament had even two more

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books than we can find in modern Bibles: The Shepherd (pastor) of Hermas and the Letter of Barnabas.

The Codex Alexandrinus and other uncial examples (Bibles written with capital letters; lower case letters were invented at c. 800 AD) are productions made some decades later.

4th century AD: The Gothic Bible or Wulfila Bible is the Christian Bible in the Gothic language spoken by the Eastern Germanic (Gothic) tribes in the 4th century AD. Their language was very similar to Old High German.

During the third century AD, the Goths, who came from southern Sweden, lived on the northeast border of the Roman Empire, in what is now Ukraine, Bulgaria and Romania. During the fourth century, the Goths were converted to Christianity, largely through the efforts of the Arian bishop and missionary Wulfila (or Ulfilas), who is believed to have invented the Gothic alphabet. It was developed in the 4th century AD by Wulfila, a Gothic preacher of Cappadocian Greek descent, for the purpose of translating the Bible. The alphabet essentially uses uncial forms of the Greek alphabet, with a few additional letters to express typical Gothic phonology. Based on analysing the linguistic properties of the Gothic text, we now know that Wulfila made the translation with the assistance of a team of scholars.

During the fifth century, the Goths conquered parts of the Western Roman Empire, including Italy, southern France, and Spain. Gothic Christianity reigned in these areas for two centuries, before the re-establishment of the Catholic Church, and, in Spain, until the mass Gothic conversion to Catholicism in 589, after the Third Council of Toledo.

Portions of this translation survive, affording the main surviving text written in the Gothic language. The Wulfila Bible, although fragmentary, is the only extensive document in an ancient East Germanic language and one of the earliest documents in any Germanic language. Since the other East Germanic texts are of very limited extent, except maybe Skeireins, it is of great significance for the study of these languages.

Gothic Text of The Lord's Prayer in Latin transliteration, Wulfila Bible, 4th century AD:
Atta unsar þu ïn himinam,
Weihnai namo þein.
Qimai þiudinassus þeins.
Wairþai wilja þeins.
Swe ïn himina jah ana airþai.
Hlaif unsarana þana sinteïnan gif uns himma daga.
Jah aflet uns þatei skulans sijaima,
Swaswe jah weis afletam þaim skulam unsaraim.
Jah ni briggais uns ïn fraistubnjai,
Ak lausei uns af þamma ubilin;
Unte þeina ïst þiudangardi.
Jah mahts jah wulþus ïn aiwins.
Amen.

The Vetus Latina: Vetus Latina (meaning: the "Old Latin"), also known as Vetus Itala ("Old Italian"), Itala ("Italian") and Old Italic, is the collective name given to the Latin translations of biblical texts (both Old Testament and New Testament) that preceded the Vulgate (the Latin translation produced by Jerome in the late 4th century). The Vetus Latina manuscripts that are preserved today are dated from AD 350 to the 13th century.

The Vetus Latina translations continued to be used alongside the Vulgate, but eventually the Vulgate became the standard Latin Bible used by the Catholic Church, especially after the Council of Trent (1545–1563) affirmed the Vulgate translation as authoritative for the text of Catholic Bibles. However, the Vetus Latina texts survive in some parts of the liturgy (e.g., the Pater Noster).

There is no single "Vetus Latina Bible". Instead, Vetus Latina is a collection of biblical manuscript texts that are Latin translations of Septuagint and New Testament passages that preceded Jerome's Vulgate.

Old Testament - Some of the oldest surviving Vetus Latina versions of the Old Testament (or Hebrew Bible, or Tanakh) include the Quedlinburg Itala fragment, a 5th-century manuscript containing parts of 1 Samuel, and the Codex Complutensis I, a 10th-century manuscript containing Old Latin readings of the Book of Ruth, Book of Esther, Book of Tobit, Book of Judith, and 1-2 Maccabees.

New Testament - After comparing readings for Luke 24:4–5 in Vetus Latina manuscripts, Bruce Metzger counted "at least 27 variant readings in Vetus Latina manuscripts that have survived" for this passage alone.

Replacement: When Jerome undertook the revision of Latin translations of Old Testament texts in the late 4th century, he checked the Septuagint and Vetus Latina translations against the Hebrew texts that were then available. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew sources rather than from the Greek Septuagint. His choice was severely criticised by Augustine, his contemporary; a flood of still less moderate criticism came from those who regarded Jerome as a forger. While on the one hand he argued for the superiority of the Hebrew texts in correcting the Septuagint on both philological and theological grounds, on the other, in the context of accusations of heresy against him, Jerome would acknowledge the Septuagint texts as well.

Jerome's Vulgate Latin translation dates to between AD 382 and 405. Latin translations predating Jerome are collectively known as Vetus Latina texts. Jerome began by revising these earlier Latin translations, but ended by going back to the original Greek, bypassing all translations, and going back to the original Hebrew wherever he could instead of the Septuagint.

There are also several ancient translations, most important of which are in the Syriac dialect of Aramaic (including the Peshitta).

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The Bible Canon in Ethiopia and Eritrea: Between the 4th to 6th centuries, the Bible was translated into Ge'ez (Ethiopic). Jewish and Christian traditions in Ethiopia (Abyssinia) and Eritrea are among the oldest. Probably in connexion with king Solomon and the queen of Sheba, the Hebrews turned up in Ethiopia already in the 8th or even the 9th century BC. They built a 'Jerusalem Temple' in Yeha, Tigray, which in still standing today as it has just been restored by Dr Iris Gerlach from the German Archaeological Institute. The Beta Israel-Jews lived in Ethiopia until they were rescued from Communist persecution by Israel's Armed Forces between 1979 and 1990.

The Orthodox Tewahedo biblical canon is a version of the Christian Bible used in the two Oriental Orthodox Churches of the Ethiopian and Eritrean traditions: the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church. At 81 books, it is the largest and most diverse biblical canon in traditional Christendom. Western scholars have classified the books of the canon into two categories — the narrower canon, which consists mostly of books familiar to the West, and the broader canon, which includes nine additional books:

Old Testament:
• Josippon (Ethiopic Josephus; 1 book)
New Testament:
• Sinodos (4 books)
• Book of Covenant (2 books)
• Ethiopic Clement (1 book)
• Didascalia (Church Law; 1 book)
Furthermore:
• 1, 2, and 3 Meqabyan (are Ethiopic creations)
Other Books that can appear in some Bibles:
• Fetha Negest, The Law of Kings
• Book of the Cock, a Ge'ez passion gospel of Jesus

The Book of the Cock is a Geʿez narrative of the passion of Jesus (a passion gospel). It is likely based on a vorlage (an earlier version) in Arabic or Greek. It was probably written in the 400s or 500s. It uses material from the four gospels (Mark, Luke, Matthew, and John) and various other sources.

The Vulgate: The Vulgate (also called Biblia Vulgata (the common language Bible), Latin: sometimes referred to as the Latin Vulgate, is a late-4th-century Latin translation of the Bible.

The Vulgate is largely the work of Jerome (Full name: Eusebius Sophronius Hieronymus; c. 342–420 AD) who, in 382, had been commissioned by Pope Damasus I to revise the Vetus Latina Gospels used by the Roman Church. Later, on his own initiative, Jerome extended this work of revision and translation to include most of the books of the Bible. The Vulgate became progressively adopted as the Bible text within the Western Church. Over succeeding centuries, it eventually eclipsed the Vetus Latina. By the 13th century it had taken over from the former version the designation versio vulgata (the "version commonly used") or vulgata for short. The Vulgate also contains some Vetus Latina translations that Jerome did not work on.

The Vulgate was to become the Catholic Church's officially promulgated Latin version of the Bible as the Sixtine Vulgate (1590), then as the Clementine Vulgate (1592), and then as the Nova Vulgata (1979). The Vulgate is still currently used in the Latin Church. The Catholic Church affirmed the Vulgate as its official Latin Bible at the Council of Trent (1545–1563), though there was no authoritative edition at that time. The Clementine edition of the Vulgate became the standard Bible text of the Roman Rite of the Catholic Church, and remained so until 1979 when the Nova Vulgata was promulgated.

Terminology: The term "Vulgate" is used to designate the Latin Bible only since the 16th century. An example of the use of this word in this sense at the time is the title of the 1538 edition of the Latin Bible by Erasmus: Biblia utriusque testamenti juxta vulgatam translationem.

Authorship: The Vulgate has a compound text that is not entirely Jerome's work. Jerome's translation of the four Gospels are revisions of Vetus Latina translations he did while having the Greek as reference.

The Latin translations of the rest of the New Testament are revisions to the Vetus Latina, considered as being made by Pelagian circles or by Rufinus the Syrian, or by Rufinus of Aquileia. Several unrevised books of the Vetus Latina Old Testament also commonly became included in the Vulgate. These are: 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah.

Having separately translated the book of Psalms from the Greek Hexapla Septuagint, Jerome translated all of the books of the Jewish Bible—the Hebrew book of Psalms included—from Hebrew himself. He also translated the books of Tobit and Judith from Aramaic versions, the additions to the Book of Esther from the Common Septuagint and the additions to the Book of Daniel from the Greek of Theodotion.

In the **5th century**, Saint Mesrob translated the Bible using the Armenian alphabet invented by him. Also dating from the same period is the Georgian translation.

In the **6th century**, the Bible was translated into Old Nubian.

By the end of the **8th century**, Church of the East monasteries (so-called Nestorians) had translated the New Testament and Psalms (at least, the portions needed for liturgical use) from Syriac-Aramaic to Sogdian, the lingua franca in Central Asia of the Silk Road, which was an Eastern Iranian language with Chinese loanwords, written in letters and logograms derived from Aramaic script.

Translation into Armenian

The Armenian version is an expression of a nationalist movement that brought about a separation from the rest of the Church (mid-5th century), the discontinuance of Syriac

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in Greek worship, and the invention of a national alphabet by St. Mesrob, also called Mashtots (c. 361–439/440). According to tradition, St. Mesrob first translated Proverbs from the Syriac. Existing manuscripts of the official Armenian recension, however, are based on the Hexaplaric Septuagint, though they show some Peshitta (Syriac version) influence. The Armenian Bible is noted for its beauty and accuracy.

Translation into Georgian

According to Armenian tradition, the Georgian version was also the work of Mesrob, but the Psalter, the oldest part of the Georgian Old Testament, is probably not earlier than the 5th century. Some manuscripts were based upon Greek versions, others upon the Armenian.

MIDDLE AGES

Early Middle Ages: When ancient scribes copied earlier books, they wrote notes on the margins of the page (marginal glosses) to correct their text—especially if a scribe accidentally omitted a word or line—and to comment about the text. When later scribes were copying the copy, they were sometimes uncertain if a note was intended to be included as part of the text. See textual criticism. Over time, different regions evolved different versions, each with its own assemblage of omissions, additions, and variants (mostly in orthography).

There are some fragmentary Old English Bible translations, notably a lost translation of the Gospel of John into Old English by the Venerable Bede, which is said to have been prepared shortly before his death around the year 735. An Old High German version of the gospel of Matthew dates to 748. Charlemagne in c. 800 charged Alcuin with a revision of the Latin Vulgate. The translation into Old Church Slavonic was started in 863 by Cyril and Methodius.

Alfred the Great, a ruler in England, had a number of passages of the Bible circulated in the vernacular (language of the common people) in around 900. These included passages from the Ten Commandments and the Pentateuch, which he prefixed to a code of laws he promulgated around this time. In approximately 990, a full and freestanding version of the four Gospels in idiomatic Old English appeared, in the West Saxon dialect; these are called the Wessex Gospels. Around the same time, a compilation now called the Old English Hexateuch appeared with the first six (or, in one version, seven) books of the Old Testament.

Translation into Arabic

There is no reliable evidence of any pre-Islāmic Arabic translation. Only when large Jewish and Christian communities found themselves under Muslim rule after the Arab conquests of the 7th century did the need for an Arabic vernacular Scripture arise. The first and most important was that of Saʿadia ben Joseph (892–942), made directly from Hebrew and written in Hebrew script, which became the standard version for all Jews in Muslim countries. The version also exercised its influence upon Egyptian Christians and its rendering of the Pentateuch was adapted by Abū al-Ḥasan to the Samaritan Torah in the 11th–12th centuries. Another Samaritan Arabic version of the Pentateuch was made by Abū Saʿīd (Abū al-Barakāt) in the 13th century. Among other translations from the Hebrew, that of the 10th-century Karaite Yāphith ibn ʿAlī is the most noteworthy.

In 946 a Spanish Christian of Córdova, Isaac son of Velásquez, made a version of the Gospels from Latin. Manuscripts of 16th-century Arabic translations of both testaments exist in Leningrad, and both the Paris and London polyglots of the 17th century included Arabic versions. In general, the Arabic manuscripts reveal a bewildering variety of renderings dependent on Hebrew, Greek, Samaritan, Syriac, Coptic, and Latin translations. As such they have no value for critical studies. Several modern Arabic translations by both Protestants and Catholics were made in the 19th and 20th centuries.

High Middle Ages: The provincial synods of Toulouse (1229) and Tarragona (1234) outlawed possession of some vernacular renderings, in reaction to the Cathar and Waldensian heresies, in South France and East Spain. There is evidence of some vernacular translations being permitted while others were being scrutinized.

The complete Bible was translated into Old French in the late 13th century. Parts of this translation were included in editions of the popular Bible historiale, and there is no evidence of this translation being suppressed by the Church.[18] The entire Bible was translated into Czech around 1360.

Late Middle Ages: During the Late Middle Ages, translation, particularly of the Old Testament was discouraged in some regions. Translating the Bible carried the death penalty, the clergy knew exactly that they would lose power over the populace if everyone could read the Bible just for themselves.

The Black Death, a pandemic that ravaged Europe between 1347 and 1351, ushered in an enormous paradigm shift. By killing roughly half of the population, it was taking a proportionately greater toll of life than any other known epidemic or war did before. As the pandemic affected high-dense populations with their well-educated elite, the Church faced a total collapse. There were not many clercs still alive who could read and teach a Bible that was written in a foreign tongue, Latin or Greek. John Wycliffe, an educated eyewitness, understood that the Bible, the most important lawbook of the time, had to be translated into the language of the common people, if Christianity was to survive.

In England, a group of Middle English Bible translations were created: including the Wycliffe Bibles (1383, 1393) and the Paues New Testament, based on the Vulgate. New unauthorised translations were banned in England by the provincial Oxford Synod in 1408 under church law;

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possession of material that contained Lollard material (such as the so-called General Prologue found in a few Wycliffite Bibles) was also illegal by English state law, in response to Lollard uprisings.

The Hungarian Hussite Bible appeared in 1416. In 1478, a Catalan translation was made in the dialect of Valencia.

Many parts of the Bible were printed by William Caxton in his translation of the Golden Legend (1483), and in the loose paraphrase Speculum Vitae Christi (The Mirror of the Blessed Life of Jesus Christ), which had been authorized into English around 1410.

The Gutenberg Bibles: There were recurrences of the plague in 1361–63, 1369–71, 1374–75, 1390, and 1400. People became fully aware of their vulnerability and an evil death cult arose. The population of western Europe did not again reach its pre-1348 level until the beginning of the 16th century. In this kind of zeitgeist, a man made a systematic invention that took him about 10 years to perfectionate: In 1455, Johannes Gutenberg and his printing press presented to the public the result of his work and it caused a revolution that changed the civilisations of the whole planet.

The Gutenberg Bible was the first complete book extant in the West and the earliest printed from movable type, so called after its printer, Johannes Gutenberg (1390s-1468), who completed it about 1455 working at Mainz, Germany. The three-volume work, in Latin text, was printed in 42-line columns and, in its later stages of production, was worked on by a small assembly line of six compositors who worked simultaneously. The original number of copies of this work is unknown; some 40 are still in existence. There are perfect vellum copies in the U.S. Library of Congress, the French Bibliotheque Nationale, and the British Library. In the United States almost-complete texts are in the Huntington, Morgan, New York Public, Harvard University, and Yale University libraries. The quantity but in particular the quality of those printed Bibles went far beyond anything a single scibe could produce. The surviving Gutenberg Bibles show their superior quality still today.

German craftsman and inventor who originated a method of printing from movable type that was used without important change until the 20th century. The unique elements of his invention consisted of a mold, with punch-stamped matrices (metal prisms used to mold the face of the type) with which type could be cast precisely and in large quantities; a type-metal alloy; a new press, derived from those used in wine making, papermaking, and bookbinding; and an oil-based printing ink. None of these features existed in Asian or European printing.

For completing one single bible by hand, a scribe needed roughly 4 years. One just imagine for a moment, what kind of salary such a well-educated person would get nowadays. Gutenberg could reduce that laboursome work to a few weeks. With his invention, Gutenberg made education affordable. The age of handwritten books ended, the Renaissance began to free people from ignorance.

APPROACHES TO TRANSLATION

Modern translations take different approaches to the rendering of the original languages of approaches. The approaches can usually be considered to be somewhere on a scale between the two extremes:

• Formal equivalence (sometimes called literal translation) in which the greatest effort is made to preserve the meaning of individual words and phrases in the original, with relatively less regard for its understandability by modern readers. Examples include the King James Version, English Standard Version, Literal Standard Version, Revised Standard Version, New Revised Standard Version and New American Standard Bible.

• Dynamic equivalence (or functional equivalence, sometimes paraphrastic translation) in which the translator attempts to render the sense and intent of the original. Examples include The Living Bible and The Message.

Some translations have been motivated by a strong theological distinctive. In the Sacred Name Bibles the conviction that God's name be preserved in a Semitic form is followed. The Purified Translation of the Bible promotes the idea that Jesus and early Christians drink grape juice not wine. The Jehovah's Witnesses' New World Translation of the Holy Scriptures renders the tetragrammaton as Jehovah throughout the Old Testament, and it uses the form Jehovah in the New Testament including — but not limited to — passages quoting the Old Testament even though it does not appear in the Greek text.

Single source translations

While most translations attempt to synthesize the various texts in the original languages, some translations also translate one specific textual source, generally for scholarly reasons. A single volume example for the Old Testament is The Dead Sea Scrolls Bible (ISBN 0-06-060064-0) by Martin Abegg, Peter Flint and Eugene Ulrich.

The Comprehensive New Testament (ISBN 978-0-9778737-1-5) by T. E. Clontz and J. Clontz presents a scholarly view of the New Testament text by conforming to the Nestle-Aland 27th edition and extensively annotating the translation to fully explain different textual sources and possible alternative translations.[16][17]

A Comparative Psalter (ISBN 0-19-529760-1) edited by John Kohlenberger presents a comparative diglot translation of the Psalms of the Masoretic Text and the Septuagint, using the Revised Standard Version and the New English Translation of the Septuagint.

R. A. Knox's Translation of the Vulgate into English is another example of a single source translation.

Deliberate changes

Apart from mechanical alterations of a text, many variants must have been consciously introduced by scribes, some by way of glossing—i.e., the insertion of a more common word to explain a rare one—and others by explanatory comments incorporated into the text. Furthermore, a scribe who had

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before him two manuscripts of a single work containing variant readings, and unable to decide between them, might incorporate both readings into his scroll and thus create a conflate text.

Textual criticism: scholarly problems

The situation so far described poses two major scholarly problems. The first involves the history of the Hebrew text, the second deals with attempts to reconstruct its "original" form.

As to when and how a single text type gained hegemony and then displaced all others, it is clear that the early and widespread public reading of the Scriptures in the synagogues of Palestine, Alexandria, and Babylon was bound to lead to a heightened sensitivity of the idea of a "correct" text and to give prestige to the particular text form selected for reading. Also, the natural conservatism of ritual would tend to perpetuate the form of such a text. The Letter of Aristeas, a document derived from the middle of the 2nd century BCE that describes the origin of the Septuagint, recognizes the distinction between carelessly copied scrolls of the Pentateuch and an authoritative Temple scroll in the hands of the high priest in Jerusalem. The Rabbinic traditions (see above) about the textual criticism of Temple-based scribes actually reflect a movement towards the final stabilization of the text in the Second Temple period. Josephus, writing not long after 70 CE, boasts of the existence of a long-standing fixed text of the Jewish Scriptures. The loss of national independence and the destruction of the spiritual centre of Jewry in 70, accompanied by an ever-widening Diaspora and the Christian schism within Judaism, all made the exclusive dissemination of a single authoritative text a vitally needed cohesive force. The text type later known as Masoretic is already well represented at pre-Christian Qumrān. Scrolls from Wādī al-Murabbaʿat, Naḥal Ẕeʾelim, and Masada from the 2nd century CE are practically identical with the received text that by then had gained victory over all its rivals.

In regard to an attempt to recover the original text of a biblical passage—especially an unintelligible one—in the light of variants among different versions and manuscripts and known causes of corruption, it should be understood that all reconstruction must necessarily be conjectural and perforce tentative because of the irretrievable loss of the original edition. But not all textual difficulties need presuppose underlying mutilation. The Hebrew Bible represents but a small portion of the literature of ancient Israel and, hence, a limited segment of the language. A textual problem may be the product of present limited knowledge of ancient Hebrew, because scholars might be dealing with dialectic phenomena or foreign loan-words. Comparative Semitic linguistic studies have yielded hitherto unrecognized features of grammar, syntax, and lexicography that have often eliminated the need for emendation. Furthermore, each version, indeed each biblical book within it, has its own history, and the translation techniques and stylistic characteristics must be examined and taken into account. Finally, the number of manuscripts that attest to a certain reading is of less importance than the weight given to a specific manuscript.

None of this means that a Hebrew manuscript, an ancient version, or a conjectural emendation cannot yield a reading superior to that in the received Hebrew text. It does mean, however, that these tools have to be employed with great caution and proper methodology.

Names of Persons

(In ancient times, a name was not only used to identify a person, it had in most cases a very particular meaning. Like in nicknames, a name could be used to describe someone as in 'Thomas' which simply meant 'twin'. According to the motto 'name is programme', names were also used to fulfill a certain expectation such as in 'Caesar' which became a title because of the extraordinary deeds of Julius Caesar.)

Semitic patronym or patronymic suffix (bar, ben, etc.)

• bar, ben, bin = A Semitic patronym, a component of a personal name meaning "son of".

• bar- or bat- (Aramaic: "son of" and "daughter of", respectively).

• ben- or bat- (Hebrew: "son of" and "daughter of", respectively).

• ben- (bin, ibn, or ibni, ibnu) or bint, (Arabic: "son of" and "daughter of", respectively).

• beni, bani, banu = plural of the word ben-, bin-, ibn, which means "sons (and daughters) of", "people of", "children of", "House of" as in "Beni Israel", Hebrew: "B'nei Yisrael" or "Bene Israel"; Arabic: "Beni Israel", "Banu Koreish", "Beni Hashim" etc.

• bet, bit, beta, bita, pl. batte - (Assyrian, Hebrew: house, dynasty, clan); Beta Israel means 'House of Israel' denoting the jews of Ethiopia

• mose (Egyptian: son of); equivalent to Hebrew ben, Aramaic bar, etc. Mose (Greek: Moses), Ahmose, Dedimose, Ramose (Ramesses, Ramses), Thutmose, etc.

• "Son of Man" = a typological phrase, Hebrew: Ben Adam or Benodom, meaning "the first human":

1. Old Testament: The Hebrew expression "son of man" (ben-adam) also appears over 100 times in the Hebrew Bible. In 32 cases, the phrase appears in its plural form "sons of men", i.e. human beings. The use of "the Son of man" in the Christian gospels is unrelated to Hebrew Torah usages as the use of the definite article in "the Son of man" is a new thing. There is no example of "the" son of man in Hebrew sources. The term originates in (the people's language) Aramaic bar nash / bar nasha. In these sources "son of man" is a regular expression for "man / human" in general and often serves as an indefinite pronoun and in none of the extant texts does "son of man" figure as a title.

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2. New Testament: The expression "the Son of man" appears 81 times in the Greek text of the four Gospels: 30 times in Matthew, 14 times in Mark, 25 times in Luke and 12 times in John. The use of the definite article in "the Son of man" in the Greek text of the Christian gospels is original, and before its use there, no records of its use in any of the surviving Greek documents of antiquity exist.

• "Son of God" = title. Jesus is by many regarded as "the Son of God." In the first 4 centuries of Christianity, this title was by no means a clear-cut decision. Dozens of different church denominations squabbled about Jesus' status for centuries, they fought battles over it and persecuted people who had a different opinion. It was a deadly business. The Bible says nothing about such title. How did the idea of giving Jesus this title come about?

Throughout history, emperors and rulers ranging from the Western Zhou dynasty (c. 1000 BC) in China to Alexander the Great (c. 360 BC) to the Emperor of Japan (c. 600 AD) have assumed titles that reflect a filial relationship with deities. The story of Jesus' title "son of God" begins with the Roman emperors.

Background: In 42 BC, Julius Caesar was (by the Senate of Rome) formally deified as "the divine Julius" (divus Iulius) after his assassination. His adopted son, Octavian (better known as Augustus, a title given to him 15 years later, in 27 BC) thus became known as divi Iuli filius (son of the divine Julius) or simply divi filius (son of the god). As a daring and unprecedented move, Augustus used this title to advance his political position in the Second Triumvirate, finally overcoming all rivals for power within the Roman state. The word applied to Julius Caesar as deified was "divus", not the distinct word "deus". Thus Augustus called himself Divi filius, and not Dei filius. The line between been god and god-like was at times less than clear to the population at large, and Augustus seems to have been aware of the necessity of keeping the ambiguity. After him, Tiberius (emperor from 14–37 AD) came to be accepted as the son of divus Augustus. This title became a tradition which we can see on many Roman coins ever since.

About 100 years after Julius Caesar, when Titus Flavius Vespasianus, better known as "Vespasian", became emperor, this phrase reached its climax of use as he saved the Roman Empire from total disaster by defeating the Jewish Messianic Movement. By everyone, he was seen as the 'saviour of the Empire'. When he died, his son (with the same name) Titus Flavius Vespasianus, known as "Titus" claimed deity status for his father. As this has been granted by the Senate, Titus became 'the Son of God'. And when Titus died, his younger brother Titus Flavius Domitianus was being called "dominus et deus" (master and god).

As Christianity (created by the Roman citizen Saul / Paul of Tarsus) was a Roman religion, this title was taken for Paul's fictional Jesus as well. The people, who knew the real person called Jesus, were appalled. They believed in the Ten Commandments of Moses in which is stated: Thou shalt have no other God beside me! - early Judaism and early Christianity broke into several factions upon this dispute.

Name Corruptions and Misleadings

Name corruption, or the distortion of names, is a feature common in English but not confined to it as we find that feature also to a lesser extant in other languages. Basically, we are talking here about abbreviation, a contraction or otherwise shortened form of the original name. The development of a word corruption can go so far that the original is linguistically unrecognisable. In religious texts it often is created in order to steer the reader away from facts that might be or could contain an uncomfortable truth that contradicts a preveiling doctrine of a religion.

Typical examples of name corruption include personal names such as Pliny, Livy, Ptolemy, Pompey, Antony, Jesus, Joses, James, Jude, Matthew, Mark, Luke, John, Mary, Marc Aurel, and many others. Pliny stands for the Roman-Latin original Plinius, Livy for Livius, Ptolemy for Ptolemaios, Pompey for Gnaeus Pompeius, Antony for Marcus Antonius; Jesus (Greek: Iesous) for Joshua (or Yoshua, Yeshua, Yeshu, or the Hebrew-Aramaic original Yehoshua), Joses for Joseph (or another form of Jesus), James for Jacob (or Yacob), Jude for Judas, (or Yehuda, Judeas, Taddeus, Thaddeus), Matthew for Matheus (or Matthias, Mattathias, or the original Matityahu), Mark for Marcus, Luke for Lucius, John for Johannes (or Ioannes, Yonah, Jonah, Yohanan), Mary for Maria (or Mariam, Maryam), Marc Aurel for Marcus Aurelius Antoninus.

"Misleadings" or extreme simplifications via translation (often deliberate) are names such as Barabbas, Eliazar, Elymas, Jesus of Nazareth, James the Less, James the brother of the Lord, James the son of Mary, James the son of Zebedee or James the son of Alphaeus. Someone who has not studied linguistics has almost no chance to unravel the labyrinth of name-giving in antiquity. But in order to understand scripture one has to do exactly that.

Personal names in Semitic languages (such as Hebrew, Aramaic, Syriac, Arabic) were historically based on a long naming system; most Semites did not have given / middle / family names, but a full chain of names. We find this system still in Arabic. Let us examine some examples for clarification: The most common form is the "patronym" which is a component of a personal name based on the given name of one's father, grandfather (i.e., an avonym), or an earlier male ancestor. A component of a name based on the name of one's mother or a female ancestor is a "matronym". Each is a means of conveying lineage, pretty much like in the Scandinavian name Robinson which just means "Son of Robin". Jews have historically used Aramaic patronymic names and after the Third Jewish–Roman War (132–136 A.D.) they also used Hebrew names.

• In Aramaic, the first name was followed by bar- or bat- ("son of" and "daughter of", respectively). In the New Testament, Simon Peter is called Shimon Bar-Yonah (Matthew 16:17) which means "son of John" or "son of

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Yohanan" to be precise. Nathanael is called Bartholomew, refering to the "son of Tolmai" (Hebrew form of the original Greek: Ptolemaios, Latin: Ptolemaeus, English: Ptolemy, with the unspeakable "P" removed from it). The titles can also be figurative, for example in Acts 4:36-37 a man named Joseph is called Barnabas meaning "son of consolation". Aramaic was an international language that had spread from Palestine to north-western India already around 500 BC.

• In the Hebrew patronymic system the first name is followed by either ben- or bat- ("son of" and "daughter of", respectively), and then the father's name, mother's name, or both. Hebrew was a regional language confined mostly to religious texts.

• In Arabic, the word ibn (or bin, ben and sometimes ibni and ibnu, to show the grammatical case of the noun) is the equivalent for "son of". Thus, for example, "Ishaq ibn Musa" means "Isaac son of Moses". In addition, bint means "daughter of". In Classical Arabic, the word ibn is written as bn between two names, since the case ending of the first name then supplies a vowel. Consequently, ibn is often written as "b.", as bint is often written as "bt.", in name formulas rendered from Arabic into Roman characters. Thus "Ishaq ibn Musa" is alternatively written as "Ishaq b. Musa". Instead of "son of" The word "Abu" (or "Aba" or "Abi") can stand before a name and then means "father of", so "Abu Musa" is the "father of Moses". Arabic, in antiquity known as Edumean or Edomite, was a regional language around Petra, Jordan and northern Arabia.

If we take a closer look at the Bible, we can find plenty of such name constructions. The full name of Barabbas, for instance, was Jesus (or Yoshua, Yeshua, Yeshu, Yehoshua) bar Abbas which means nothing else but "Jesus the son of the father", Eliazar was a soubriquet for Jesus and means "God has helped". It is the same connotation for Jesus' original name Yehoshua which means "God (or YHWH, Yahweh, Jahwe) rescues" or "God is salvation" or more clearly "the Saviour or Helper from God". It is a name as well as a title!

And so is "Jesus of Nazareth" (or "Iesus Nazarini" or "Jesus the Nazarene" or "Jesus the Nazorean") just a title and it means "the Saviour who is the Keeper of the Law (or Covenant)". The title which is in English very imprecisely rendered to "of Nazareth" has at least 11 distinct variations: Nazarene: Nazarene (Mark 1:24, Luke 4:34); Nazarenon (Mark 16:6); Nazarenos (Mark 10:47); Nazarenou (Mark 14:67, Luke 24:19); Nazorean: Nazoraios (Matthew 2:23, Luke 18:37, John 19:19 Acts 6:14, 22:8); Nazoraiou Matthew 26:71, Acts 3:6, Acts 4:10, Acts 26:9; Nazoraion Acts 24:5, Nazoraion (John 18:5, 18:7, Acts 2:22); Nazareth: Nazareth (Matthew 21:11, Luke 1:26, 2:4, 2:39, 2:51, Acts 10:38), Nazara (Matthew 4:13, Luke 4:16), Nazaret (Mark 1:9, Matthew 2:23, John 1:45, 1:46)

The title "Nazarene" as "Keeper of the Covenant" may well have a religious significance instead of denoting a place of origin. And there can be no doubt, this is exactly what Jesus did. He and most of his close family members were strict followers of "Moses' Law", the Covenant, and that is why Jesus had clashes with Greacofied and Romanised representatives of the Temple in Jerusalem. He found himself in a situation comparable to that of Martin Luther 1500 years later. It is a matter of course that the name "Jesus Christ" is also a title, a double title which we could nicely translate to "Saviour Messiah" as Christ comes from the Greek word Kristos for Messiah. In many cases, a name can reveal the truth about something or someone better than the entire narrative. A name can be a programme or promise. For instance the extra name "Caesar" in Caesar Tiberius bears the message "I will fullfil the political programme of Julius Caesar". And when we see the entire name "Tiberius Caesar Divi Augusti filius Augustus" it is much easier to understand how the bearer of that name perceives himself: "I am Tiberius, son of Augustus, who was the son of the divine Caesar". In other words: "I will act according to laws and legacy of Caesar and Augustus". The Flavian Dynasty had a similar effect on successors. Titus Flavius Vespasianus (the father, called "Vespasian" in English) helped creating Christianity as a Roman religion. And about 200 years later, another man made Christianity the official religion of the entire Roman Empire and he emphasised his plans by taking "Flavius" as family name: Flavius Valerius Aurelius Constantinus Augustus better known as Constantine I. or Constantine the Great. His father Marcus Flavius Valerius Constantius Herculius Augustus took this name for he was fighting the very same kind of military campaign against the Celts (Picts) in Scotland as Flavius Vespasianus did. Both conflicts had to do with destroying an unruly religion for a new, more peaceful one.

If there was ever a place called Nazareth is still a matter of debate. Sextus Julius Africanus (c. 160–240 A.D.) was the first who reported the name Nazareth in the 3rd century A.D. Let us assume that Jesus lived in Nazareth, then it would have severe implications on the official Church doctrines as well: Theologian and other scholars are quite certain that Jesus' language was Aramaic. We know that Aramaic was a quasi official language for trade that was spoken in the vast area from the Holy Land to Western India. Nazareth was only 3.7 miles (6 km) southeast of the City of Sepphoris which was on the other side of a hill. Sepphoris with its 30,000 to 50,000 inhabitants was not only the provicial capital but also an important station of the Silk Road from which were northbound Roads leading to Greece and the Roman Empire as well as southbound Roads to Egypt and Ethiopia. There is a high likelihood that Jesus, his father, and other family members could have worked there as this Roman city was the largest employer in the region. Some of the very buildings we still can see in Sepphoris may have been built by Jesus and his family. They had to walk only one hour and they most certainly could have met numerous Buddhist monks and Zoroastrian missionaries from Persia. Jesus could have, exchanged religious ideas with them and learned lots about different beliefs without using any interpreter. So is it really a surprise that the teachings of Jesus contain plenty of Buddhist and Zoroastrian philosophies? It is quite

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remarkable that Sepphoris and most of Galilee did not take part in the Jewish-Roman War. Sepphoris declared herself "Eirenopolis" (City of Peace) as a coin minted at that time (c. 65 A.D.) clearly tells us.

When we read the New Testament with the highest possible conscienceness, we can discover almost two dozen members of Jesus' family. Elymas is one of them. He is also known as Bar-Jesus (Greek: Bariesou, Latin: Bariesu), a Jew in the Acts of the Apostles, Chapter 13. Bar Iesou means "Son of Joshua" or "Son of Jesus" in Aramaic.

There is James the Less who is none other than James the brother of the Lord, James the son of Mary, James the son of Alphaeus, and probably James the son of Zebedee. All of them are likely to refer to James the brother of Jesus.

Joseph the "carpenter" was Jesus father but no carpenter. Instead of "carpenter", in the Greek original we find the word "tekton" which means "builder", "mason", or "architect" (arch-builder). This is also a very suitable term for someone who builds a book or a family.

There were two men named Alphaeus which is also a synonym for "the first one" like in "Alphabet"; or Adam which means "the (first) man". One of them was the father of the apostle James and the other the father of Matthew (also called Levi, meaning "joined to" or "joining"; Levi, according to the Book of Genesis, was the third son of Yacob and Leah, and the founder of the Israelite Tribe of Levi). Though both Matthew and James are described as being the "son of Alphaeus," there is no Biblical account of the two being called brothers, even in the same context where John and James or Peter and Andrew are described as being brothers.

Another important person is Matthew, or to be precise, Joseph (Yosef or Yosip or Yosippon) the son of Matthew (Yosef bar Matityahu). This is a historical person we all know under the name Titius Flavius Josephus the historian, adoptive son to Emperor Titus Flavius Vespasianus (the father), adoptive brother to Titus Flavius Vespasianus (the son), Titus Flavius Domitianus, and Flavia Domitilla Minor (also called Flavia Domitilla the Younger) who was mother of Flavia Domitilla the Christian saint. She married her cousin, the consul Titus Flavius Clemens, a grand-nephew of Vespasian through his father Titus Flavius Sabinus (consul AD 69). According to Cassius Dio, Clemens was put to death per order of Titus Flavius Domitianus on a charge of "atheism" (apostacy, that is rejecting the traditional Roman gods), for which, he adds, many others who went over to the Jewish opinions were executed. This may imply that Clemens had converted to Judaism or Christianity. It is no surprise that the name Titus Flavius Clemens turned up elsewhere as Pope Clemens I (real name: Titus Flavius Clemens) who died at about the same time at the very end of the 1st century A.D. The entire Flavian family became engulfed in a religious struggle between Roman traditions and the new, probably by Flavius Josephus, created or at least promoted, Christian movement which left a deep rift inside the Flavian family; the Roman citizen Saul of Tarsos, better known as Paul the Apostle, might have played an important part here. At around the years 63 or 64, both, Josephus and Paul, were in Rome. Did they meet there? What were they doing there? Both have been in Roman service of some sort.

An interesting question here might be: Was Yosef bar Matityahu the son of Matityahu (Matthew) the Apostle? - And might he have been the author of the famous Gospel of Matthew? The first part of that question is unanswerable. But the second part shifts Flavius Josephus' authorship clearly into an area of possibility. Due to the distruction of the Great Temple in Jerusalem, the Romans did not only carry loot made of gold to Rome but also the most valuable items of them all: the original Jewish scripture from the Temple Library! They all were brought to Rome, directly into the palace of the new emperor Flavius Vespasianus. Flavius Josephus took residence in that palace. He lived next door to the emperor as well as next door to the Flavian Library with the valuable scripture.

In fact, Josephus was made Chief Propagandist of the Flavian dynasty. And he ruthlessly took revenge on the Messianic Movement who had taken his family hostage at the beginning of the war and had killed them when they heard that he was captured alive by the Flavians. We even can see, through all the scripture that came to us as well as those ones that were not supposed to survive (such as the Dead Sea Scrolls), what Josephus personal objective might have been.

His first objective, as a Jew, was to keep the Tanakh with its Torah untouched. Objective number 2 was to reform the Jewish Law Code, the Mishnah Sanhedrin. Objective number 3 was destroying the fundamentalistic, jihadist and hateful writings of the Jewish Messianic movement. Objective number 4 was to replace the hatepreachings of the violent Messianic Movement with the peaceful writings full of Jesus' ideas. Josephus was very successful in completing his objectives. He eliminated all anti-Roman mentionings with one exception: the writings left by members of the jihadist Messianic Movement found in 1947 in the Qumran caves at the shore of the Dead Sea.

The first 3 canonical gospels may be the result of this strive and also the fact that all New Testament texts have a pro-Roman perspective. The New Testament was in its entirety written in Greek for very good reasons.

1. Knowing the things said above, it is quite feasable that the authors of the New Testament were Greek-speaking Roman Citizens. Greek was the language of the educated elite and the tradesmen.

2. It was written in Greek in order to address a certain clientel of people: the upper class and elite of the Roman Empire of which Flavius Josephus was a member by birth. Only members of this elite had a chance to enfluence the masses with success. Just like English today is the language of the ruling class in almost every country on Earth, so was it Greek in Roman Antiquity. This includes the Jewish upper class, the emperors' family, the aristocracy, the senate of Rome, traders, officers and anyone else who could afford good education--and that meant learning Greek.

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3. Through Josephus, Roman leaders began to grasp that all Jewish religions were based on scripture, and not on public services and sacrifices alone like in the rest of the Empire. They hoped that the installation of peaceful scripture could undermine the goals of the Messianic Movement and show that living in peace with Greeks and Romans has clear advantages. This is the reason why all New Testament writings depict Jesus' Holy Land as idealised postoral landscape although in reality it was a horrifying warzone for generations. Josephus reported that the Jewish-Roman War cost 1.1 million lives. This means that this war had world war character with all its slaughter, co-lateral damage, famine, desease, epidemics, murder and rape.

Modern Translation Efforts

The Bible is the most translated book in the world. The United Bible Societies announced that as of 31 December 2007 the complete Bible was available in 438 languages, 123 of which included the deuterocanonical material as well as the Tanakh and New Testament. Either the Tanakh or the New Testament was available in an additional 1,168 languages, in some kind of translations, like the interlinear morpheme-by-morpheme translation (e.g. some Parallel Bible, with interlinear morphemic glossing).

In 1999, Wycliffe Bible Translators announced Vision 2025—a project that intends to commence Bible translation in every remaining language community by 2025. It was realised that, at the rates of Bible translation at that point, it would take until at least 2150 until Bible translation began in every language that was needing a translation. Since the launch of Vision 2025, Bible translation efforts have increased dramatically, in large part due to the technology that is now available. Due to the increase, at current rates, Bible translation will begin in every language by 2038, thus being 112 years faster.

As of September 2023, they estimated that around 99.8 million people spoke those 1,268 languages where translation work still needs to begin. This represents 17.1% of all languages (based off an estimate of 7,394 total languages) and 1.3% of the human population (based of a global population of 7.42 billion).

In total, there are 3,736 languages without any Bible translation at all, but an estimated 1,148 of these (with a population of 9.6 million people) are likely to never need a Bible because they are very similar to other languages, or spoken by very few speakers where the language will die out very soon.

Bible translation is currently happening in 3,283 languages in 167 countries. This work impacts 1.15 billion people, or about 15.5 percent of all language users, who have (or will soon have) new access to at least some portions of Scripture in their first language.

Popularity in US: The Evangelical Christian Publishers Association release monthly and annual statistics regarding the popularity of different Bibles sold by their members in the United States. In 2023, the top 10 best-selling translations were the following:

1. New International Version
2. King James Version
3. English Standard Version
4. New Living Translation
5. Christian Standard Bible
6 New King James Version
7 Reina-Valera (Spanish)
8 New International Reader's Version
9 New American Standard Bible
10 New Revised Standard Version

Sales are affected by denomination and religious affiliation. For example, the most popular Jewish version would not compete with rankings of a larger audience. Sales data can be affected by the method of marketing. Some translations are directly marketed to particular denominations or local churches, and many Christian booksellers only offer Protestant Bibles, so books in other biblical canons (such as Catholic and Orthodox Bibles) may not appear as high on the CBA rank.

A study published in 2014 by The Center for the Study of Religion and American Culture at Indiana University and Purdue University found that Americans read versions of the Bible as follows:

1. King James Version (55%)
2. New International Version (19%)
3. New Revised Standard Version (7%)
4. New American Bible (6%)
5. The Living Bible (5%)
6. All other translations (8%)

Differences in Bible translations

Modern critical editions incorporate ongoing scholarly research, including discoveries of Greek papyrus fragments from near Alexandria, Egypt, that date in some cases within a few decades of the original New Testament writings. Today, most critical editions of the Greek New Testament, such as UBS4 and NA27, consider the Alexandrian text-type corrected by papyri, to be the Greek text that is closest to the original autographs. Their apparatus includes the result of votes among scholars, ranging from certain {A} to doubtful {E}, on which variants best preserve the original Greek text of the New Testament.

Critical editions that rely primarily on the Alexandrian text-type inform nearly all modern translations (and revisions of older translations). For reasons of tradition, however, some translators prefer to use the Textus Receptus for the Greek text, or use the Majority Text which is similar to it but is a critical edition that relies on earlier manuscripts of the Byzantine text-type. Among these, some argue that the Byzantine tradition contains scribal additions, but these later interpolations preserve the orthodox interpretations of the biblical text—as part of the ongoing Christian experience—and in this sense are authoritative. Distrust of

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the textual basis of modern translations has contributed to the King-James-Only Movement.

Dynamic or formal translation policy

A variety of linguistic, philological and ideological approaches to translation have been used. Inside the Bible-translation community, these are commonly categorized as:

1. Dynamic equivalence translation
2. Formal equivalence translation (similar to literal translation)
3. Idiomatic, or paraphrastic translation, as used by the late Kenneth N. Taylor

though modern linguists, such as Bible scholar Dr. Joel Hoffman, disagree with this classification.

Other translation approaches include:

4. Literary translation, where the reader's experience of the piece as literature is prized, as used used in the Knox Bible
5. Metrical translation, where prose is rendered in a rhythmic form, as represented by Old English and Middle English texts
6. Prose translation, where no attempt is made to render the lyrical aspect of some poem or song, as King Alfred's prose translation of the first fifty Psalms.

As Hebrew and Greek, the original languages of the Bible, like all languages, have some idioms and concepts not easily translated, there is in some cases an ongoing critical tension about whether it is better to give a word-for-word translation, to give a translation that gives a parallel idiom in the target language, or to invent a neologism.

For instance, in the Douay Rheims Bible, Revised Standard Version Catholic Edition, New American Bible Revised Edition, which are the English language Catholic translations, as well as Protestant translations like the King James Bible, the Darby Bible, the Recovery Version, the Literal Standard Version, the New Revised Standard Version, the Modern Literal Version, and the New American Standard Bible are seen as more literal translations (or "word-for-word").

Translations like the New International Version and New Living Translation sometimes attempt to give relevant parallel idioms. The Living Bible and The Message are two paraphrases of the Bible that try to convey the original meaning in contemporary language.

The further away one gets from word-for-word translation, the easier the text becomes to read while relying more on the theological, linguistic or cultural understanding of the translator, which one would not normally expect a lay reader to require. On the other hand, as one gets closer to a word-for-word translation, the text becomes more literal but still relies on similar problems of meaningful translation at the word level and makes it difficult for lay readers to interpret due to their unfamiliarity with ancient idioms and other historical and cultural contexts.

Doctrinal differences and translation policy

In addition to linguistic concerns, theological issues also drive Bible translations. Some translations of the Bible, produced by single churches or groups of churches, may be seen as subject to a point of view by the translation committee.

For example, the New World Translation, produced by Jehovah's Witnesses, provides different renderings where verses in other Bible translations support the deity of Christ. The NWT also translates "Kyrios" (from the LXX) as "Jehovah" rather than "Lord" when quoting Hebrew passages that used YHWH. The authors believe that Jesus would have used God's name and not the customary "Kyrios". On this basis, the New World Bible Translation Committee inserted Jehovah into their Translation of the Christian Greek Scriptures (New Testament) a total of 237 times while the New World Translation of the Hebrew Scriptures (Old Testament) uses Jehovah a total of 6,979 times to a grand total of 7,216 in the entire 2013 Revision New World Translation of the Holy Scriptures while previous revisions such as the 1984 revision were a total of 7,210 times while the 1961 revision were a total of 7,199 times.

A number of Sacred Name Bibles (e.g., the Sacred Scriptures Bethel Edition) have been published that are even more rigorous in transliterating the tetragrammaton using Semitic forms to translate it in the Old Testament and also using the same Semitic forms to translate the Greek word Theos (God) in the New Testament—usually Yahweh, Elohim or some other variation.

Other translations are distinguished by smaller but distinctive doctrinal differences. For example, the Purified Translation of the Bible, by translation and explanatory footnotes, promoting the position that Christians should not drink alcohol, that New Testament references to "wine" are translated as "grape juice".

Translations triggered by the Reformation

In the 16th century, the Bible was not only a sacred book but also a secret book. Martin Luther had a Bible in his hand the very first time when he entered university. Bible translation existed before but they were made for the scholars only. Luther ruthlessly used Gutenberg's new invention of the printing system, snatched the Bible from clerics and laid it into the hand of the believers. His revolution was about language as much as about religion and power politics of the ruling Roman (Catholic) Church. He created a new German language by putting features of all dialects together and by doing so, he woke up the national consciousness among Germans they were not aware of at first; and he encouraged Tyndale and others to do the very same.

The earliest printed edition of the Greek New Testament appeared in 1516 from the Froben press, by Desiderius Erasmus, who reconstructed a Greek text from several recent manuscripts of the Byzantine text-type, to accompany his Latin revision and philological annotations. He produced four later editions of this text. Erasmus was Catholic, and his

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ad fontes preference for the Greek manuscripts rather than the Latin Vulgate led some traditionalist theologians to view him with suspicion. This Latin, Greek and annotations were used by subsequent Reformation vernacular translators.

The first complete Dutch Bible, partly based on the existing portions of Luther's translation, was printed in Antwerp in 1526 by Jacob van Liesvelt.

The first printed edition with critical apparatus (noting variant readings among the manuscripts) was produced by the printer Robert Estienne of Paris in 1550. The Greek text of this edition and of those of Erasmus became known as the Textus Receptus (Latin for "received text"), a name given to it in the Elzevier edition of 1633, which termed it as the text nunc ab omnibus receptum ("now received by all").

The churches of the Protestant Reformation translated the Greek of the Textus Receptus to produce vernacular Bibles, such as the German Luther Bible (1522), the Polish Brest Bible (1563), the Spanish "Biblia del Oso" (in English: Bible of the Bear, 1569) which later became the Reina-Valera Bible upon its first revision in 1602, the Czech Melantrich Bible (1549) and Bible of Kralice (1579-1593) and numerous English translations of the Bible. Tyndale's New Testament translation (1526, revised in 1534, 1535 and 1536) and his translation of the Torah (1530, 1534; Pentateuch, 5 Books of Moses) and the Book of Jonah were met with heavy sanctions given the widespread belief that Tyndale changed the Bible as he attempted to translate it. Tyndale's unfinished work, cut short by his execution, was supplemented by Myles Coverdale and published under a pseudonym to create the Matthew Bible, the first complete English translation of the Bible. Attempts at an "authoritative" English Bible for the Church of England would include the Great Bible of 1538 (also relying on Coverdale's work), the Bishops' Bible of 1568, and the Authorized Version (the King James Version) of 1611, the last of which would become a standard for English speaking Christians for several centuries.

The first complete French Bible was a translation by Jacques Lefèvre d'Étaples, published in 1530 in Antwerp. The Froschauer Bible of 1531 and the Luther Bible of 1534 (both appearing in portions throughout the 1520s) were an important part of the Reformation.

The first English translations of Psalms (1530), Isaiah (1531), Proverbs (1533), Ecclesiastes (1533), Jeremiah (1534) and Lamentations (1534), were executed by the Protestant Bible translator George Joye in Antwerp. In 1535 Myles Coverdale published the first complete English Bible also in Antwerp.

By 1578 both Old and New Testaments were translated to Slovene by the Protestant writer and theologian Jurij Dalmatin. The work was not printed until 1583. The Slovenes thus became the 12th nation in the world with a complete Bible in their language. The translation of the New Testament was based on the work by Dalmatin's mentor, the Protestant Primož Trubar, who published the translation of the Gospel of Matthew already in 1555 and the entire testament by parts until 1577.

Following the distribution of a Welsh New Testament and Prayer Book to every parish Church in Wales in 1567, translated by William Salesbury, Welsh became the 13th language into which the whole Bible had been translated in 1588, through a translation by William Morgan, the bishop of Llanrhaeadr-ym-Mochnant.

Samuel Bogusław Chyliński (1631–1668) translated and published the first Bible translation into Lithuanian.

In 1660, John Eliot published the Eliot Indian Bible in the language of the Massachusett people, an indigenous American group who lived in the area around what is today Boston, Massachusetts. This was the first translation of the Bible into an indigenous American language. This translation was produced by Eliot in an effort to convert the dwindling population of Massachusett to Christianity in praying towns such as Natick, Massachusetts.

Slavic Versions

The earliest Old Church Slavonic translations are connected with the arrival of the brothers Cyril and Methodius in Moravia in 863, and resulted from the desire to provide vernacular renderings of those parts of the Bible used liturgically. The oldest manuscripts derive from the 11th and 12th centuries. The earliest complete Bible manuscript, dated 1499, was used for the first printed edition (Ostrog, 1581). This was revised in Moscow in 1633 and again in 1712. The standard Slavonic edition is the St. Petersburg revision of 1751, known as the Bible of Elizabeth.

The printing of parts of the Bulgarian Bible did not begin until the mid-19th century. A fresh vernacular version of the whole Bible was published at Sofia in 1925, having been commissioned by the Synod of the Bulgarian Orthodox Church.

The Serbian and Croatian literary languages are identical; they differ only in the alphabet they use. To further the dissemination of Protestantism among the southern Slavs, Count Jan Ungnad set up a press in 1560 at Urach that issued a translation of the New Testament, in both Glagolitic (1562–63) and Cyrillic (1563) characters. The efforts of the Serbian leader Vuk Karadžić to establish the Serbo-Croatian vernacular on a literary basis resulted in a new translation of the New Testament (Vienna, 1847) that went through many revisions.

The spread of the Lutheran Reformation to the Slovene-speaking provinces of Austria stimulated the need for vernacular translations. The first complete Slovene Bible, translated from the original languages but with close reference to Luther's German, was made by Jurij Dalmatin (Wittenberg, 1584). Not until two centuries later did a Slovene Roman Catholic version, rendered from the Latin Vulgate, appear (Laibach, 1784–1802).

Between the 9th and 17th centuries the literary and ecclesiastical language of Russia was Old Slavonic. A vernacular Scriptures was thus late in developing. An

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incomplete translation into the Belorussian dialect was prepared by Franciscus Skorina (Prague, 1517–19) from the Latin Vulgate and Slavonic and Bohemian versions, but not until 1821 did the first New Testament appear in Russian, an official version printed together with the Slavonic. With the more liberal rule of Alexander II, the Holy Synod sponsored a fresh version of the Gospels in 1860. The Old Testament was issued at St. Petersburg in 1875. A Jewish rendering was undertaken by Leon Mandelstamm, who published the Pentateuch in 1862 (2nd ed., 1871) and the Psalter in 1864. Prohibited in Russia, it was first printed in Berlin. A complete Bible was published in Washington in 1952.

No manuscript in the Czech vernacular translation is known to predate the 14th century, but at least 50 complete or fragmentary Bibles have survived from the 15th. The first complete Bible was published in Prague in 1488 in a text based on earlier, unknown translations connected with the heretical Hussite movement. The most important production of the century, however, was that associated principally with Jan Blahoslav. Based on the original languages, it appeared at Kralice in six volumes (1579–93). The Kralice Bible is regarded as the finest extant specimen of classical Czech and became the standard Protestant version.

Closely allied to the Czech language, but not identical with it, Slovakian became a literary language only in the 18th century. A Roman Catholic Bible made from the Latin Vulgate by Jiři Palkovi 쏷 was printed in the Gothic script (2 vol. Gran, 1829, 1832) and another, associated with Richard Osvald, appeared at Trnava in 1928. A Protestant New Testament version of Josef Roha 쏷 ek was published at Budapest in 1913 and his completed Bible at Prague in 1936. A new Slovakian version by Stefan Žlatoš and Anton Jan Surjanský was issued at Trnava in 1946.

A manuscript of a late 14th-century Psalter is the earliest extant example of the Polish vernacular Scriptures, and several books of the Old Testament have survived from the translation made from the Czech version for Queen Sofia (Sárospatak Bible, 1455). Otherwise, post-Reformation Poland supplied the stimulus for biblical scholarship. The New Testament first appeared in a two-volume rendering from the Greek by the Lutheran Jan Seklucjan (Königsberg, 1553). The "Brest Bible" of 1563, sponsored by Prince Radziwiłł, was a Protestant production made from the original languages. A version of this edition for the use of Socinians (Unitarians) was prepared by the Hebraist Szymon Budny (Nieswicz, 1570–82), and another revision, primarily executed by Daniel Mikołajewski and Jan Turnowski (the "Danzig Bible") in 1632, became the official version of all Evangelical churches in Poland. This edition was burnt by the Catholics and had to be subsequently printed in Germany. The standard Roman Catholic version (1593, 1599) was prepared by Jakób Wujek whose work, revised by the Jesuits, received the approval of the Synod of Piotrkow in 1607. A revised edition was put out in 1935.

Hungarian versions

The spread of Lutheranism in the Reformation period gave rise to several vernacular versions. János Sylvester (Erdősi) produced the first New Testament made from the Greek (Sárvár, 1541). The Turkish occupation of much of Hungary and the measures of the Counter-Reformation arrested further printing of the vernacular Bible, except in the semi-independent principality of Transylvania. The first complete Hungarian Bible, issued at Vizsoly in 1590, became the Protestant Church Bible.

In the 20th century, a new standard edition for Protestants was published, the New Testament appearing in 1956 and the Old Testament (Genesis to Job) in 1951 and following. A new modernized Catholic edition of the New Testament from the Greek appeared in Rome in 1957.

Non-European Versions

Translations of parts of the Bible are known to have existed in only seven Asian and four African languages before the 15th century. In the 17th century Dutch merchants began to interest themselves in the missionary enterprise among non-Europeans. A pioneer was Albert Cornelius Ruyl, who is credited with having translated Matthew into High Malay in 1629, with Mark following later. Jan van Hasel translated the two other Gospels in 1646 and added Psalms and Acts in 1652. Other traders began translations into Formosan Chinese (1661) and Sinhalese (1739).

A complete printed Japanese New Testament reputedly existed in Miyako in 1613, the work of Jesuits. The first known printed New Testament in Asia appeared in 1715 in the Tamil language done by Bartholomäus Ziegenbalg, a Lutheran missionary. A complete Bible followed in 1727. Six years later the first Bible in High Malay came out.

The distinction of having produced the first New Testament in any language of the Americas belongs to John Eliot, a Puritan missionary, who made it accessible to the Massachusetts Indians in 1661. Two years later he brought out the Massachusetts Indian Bible, the first Bible to be printed on the American continent.

By 1800 the number of non-European versions did not exceed 13 Asian, four African, three American, and one Oceanian. With the founding of missionary societies after 1800, however, new translations were viewed as essential to the evangelical effort. First came renderings in those languages that already possessed a written literature. A group at Serāmpore (in India) headed by William Carey, a Baptist missionary, produced 28 versions in Indian languages. Robert Morrison, the first Protestant missionary to China, translated the New Testament into Chinese in 1814 and completed the Bible by 1823. Adoniram Judson, an American missionary, rendered the Bible into Burmese in 1834.

With European exploration of the African continent often came the need to invent an alphabet, and in many instances the translated Scriptures constituted the first piece of written

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literature. In the 19th century the Bible was translated into Amharic, Malagasy, Tswana, Xosa, and Ga.

In the Americas, James Evans invented a syllabary for the use of Cree Indians, in whose language the Bible was available in 1862, the work of W. Mason, also a Wesleyan missionary. The New Testament appeared in Ojibwa in 1833, and the whole Bible was translated for the Dakota Indians in 1879. The Labrador Eskimos had a New Testament in 1826 and a complete Bible in 1871.

In Oceania, the New Testament was rendered into Tahitian and Javanese in 1829 and into Hawaiian and Low Malay in 1835. By 1854 the whole Bible had appeared in all but the last of these languages as well as in Rarotonga (1851).

In the 20th century the trend toward the development of non-European Bible translations was characterized by an attempt to produce "union" or "standard" versions in the common language underlying different dialects. One such is the Swahili translation (1950) that makes the Scriptures accessible to most of East Africa. Within the realm of non-European translation there has also been a movement for the updating of versions to bring them in line with the spoken language, especially through the use of native Christian scholars. The first example of this was the colloquial Japanese version of 1955.

By 1970 some part, if not the entire Bible, had been translated into more than 100 languages or dialects spoken in India and over 300 in Africa.

TRANSLATIONS INTO ROMANCE LANGUAGES
(Italian, Spanish, Portugiese, French)

Italian Versions

The vernacular Scriptures made a relatively late appearance in Italy. Existing manuscripts of individual books derive from the 13th century and mainly consist of the Gospels and the Psalms.

These medieval versions were never made from the original languages. They were influenced by French and Provençal renderings as well as by the form of the Latin Vulgate current in the 12th and 13th centuries in southern France. There is evidence for a Jewish translation made directly from the Hebrew as early as the 13th century.

The first printed Italian Bible appeared in Venice in 1471, translated from the Latin Vulgate by Niccolò Malermi. In 1559 Paul IV proscribed all printing and reading of the vernacular Scriptures except by permission of the church. This move, reaffirmed by Pius IV in 1564, effectively stopped further Catholic translation work for the next 200 years.

The first Protestant Bible (Geneva, 1607, revised 1641) was the work of Giovanni Diodati, a Hebrew and Greek scholar. Frequently reprinted, it became the standard Protestant version until the 20th century. Catholic activity was renewed after a modification of the ban by Pope Benedict XIV in 1757. A complete Bible in translation made directly from the Hebrew and Greek has been in progress under the sponsorship of the Pontifical Biblical Institute since the 1920s.

Spanish Versions

The history of the Spanish Scriptures is unusual in that many of the translations were based, not on the Latin Vulgate, but on the Hebrew, a phenomenon that is to be attributed to the unusual role played by Jews in the vernacular movement.

Nothing is known from earlier than the 13th century when James I of Aragon in 1233 proscribed the possession of the Bible in "romance" (the Spanish vernacular) and ordered such to be burnt. Several partial Old Testament translations by Jews as well as a New Testament from a Visigoth Latin text are known from this century. In 1417 the whole Bible was translated into Valencian Catalan, but the entire edition was destroyed by the Inquisition.

Between 1479 and 1504, royal enactments outlawed the vernacular Bible in Castile, Leon, and Aragon, and the expulsion of the Jews from Spain in 1492 transferred the centre of Spanish translation activity to other lands. In 1557, the first printed Index of Forbidden Books of the Spanish Inquisition prohibited the "Bible in Castilian romance or any other vulgar tongue," a ban that was repeated in 1559 and remained in force until the 18th century. In 1916 the Hispano-Americana New Testament appeared in Madrid as an attempt to achieve a common translation for the entire Spanish-speaking world. The first Roman Catholic vernacular Bible from the original languages was made under the direction of the Pontifical University of Salamanca (Madrid, 1944, 9th ed. 1959).

Portuguese Versions

The first Portuguese New Testament (Amsterdam), the work of João Ferreira d'Almeida, did not appear until 1681. The first complete Bible (2 vol., 1748–53) was printed in Batavia (in Holland). Not until late in the 18th century did the first locally published vernacular Scriptures appear in Portugal. A revision of d'Almeida was issued in Rio de Janeiro (in Brazil), the New Testament in 1910 and the complete Bible in 1914 and 1926; an authorized edition in modernized orthography was published by the Bible Society of Brazil (New Testament, 1951; Old Testament, 1958). A new translation of the New Testament from Greek by José Falcão came out in Lisbon (1956–65).

French Versions

The deep conflicts that characterized the history of Christianity in France made it difficult for one authoritative version to emerge.

The first complete Bible was produced in the 13th century at the University of Paris and toward the end of that century Guyart des Moulins executed his Bible Historiale. Both works served as the basis of future redactions of which the Bible printed in Paris (date given variously as 1487, 1496, 1498) by order of King Charles VIII, is a good example.

The real history of the French Bible began in Paris, in 1523, with the publication of the New Testament, almost certainly the work of the Reformer Jacques Lefèvre d'Étaples (Faber

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Stapulensis). The Old Testament appeared in Antwerp in 1528 and the two together in 1530 as the Antwerp Bible. The first true Protestant version came out in Serrières, near Neuchâtel, five years later, the work of Pierre Robert, called Olivétan. This version was frequently revised throughout the 16th century, the most celebrated editions being Calvin's of 1546 and that of Robert Estienne (Stephanus) of 1553. The Roman Catholics produced a new version, the Louvain Bible of 1550, based on both Lefèvre and Olivétan. Modernizations of Olivétan appeared in succeeding centuries. The most important French version of the 20th century is the Jerusalem Bible prepared by professors at the Dominican École Biblique de Jérusalem (Paris, 1949–54, complete, 1956).

TRANSLATIONS INTO GERMANIC LANGUAGES (German, Dutch, Scandinavian, English)

Translation into German

The early Old Testament in Gothic has already been described. The New Testament remains are far more extensive and are preserved mainly in the Codex Argenteus (c. 525) and Codex Gissensis. The translation, essentially based on a Byzantine text, is exceedingly literal and not homogeneous. It is difficult to determine the degree of contamination that the original Gospels translation of Ulfilas had undergone by the time it appeared in these codices.

Nothing is known of the vernacular Scriptures in Germany prior to the 8th century when an idiomatic translation of Matthew from Latin into the Bavarian dialect was made. From Fulda (in Germany) c. 830 came a more literal East Franconian German translation of the Gospel story. In the same period was produced the Heliand (“Saviour”), a versified version of the Gospels. Such poetic renderings cannot, strictly speaking, be regarded as translations. There is evidence, however, for the existence of German Psalters from the 9th century on. By the 13th century, the different sects and movements that characterized the religious situation in Germany had stimulated a demand for popular Bible reading. Since all the early printed Bibles derived from a single family of late 14th-century manuscripts, German translations must have gained wide popularity. Another impetus towards the use of the German Scriptures in this period can be traced to mystics of the Upper Rhine. A complete New Testament, the Augsburg Bible, can be dated to 1350, and another from Bohemia, Codex Teplensis (c. 1400), has also survived.

The Wenzel Bible, an Old Testament made between 1389 and 1400, is said to have been ordered by King Wenceslas, and large numbers of 15th-century manuscripts have been preserved.

The first printed Bible (the Mentel Bible) appeared at Strassburg no later than 1466 and ran through 18 editions before 1522. Despite some evidence that ecclesiastical authority did not entirely look with favour upon this vernacular development, the printed Bible appeared in Germany earlier, and in more editions and in greater quantity than anywhere else.

A new era opened up with the work of Martin Luther, to whom a translation from the original languages was a necessary and logical conclusion of his doctrine of justification by faith—to which the Scriptures provided the only true key. His New Testament (Wittenberg, 1522) was made from the second edition of Erasmus' Greek Testament. The Old Testament followed in successive parts, based on the Brescia Hebrew Bible (1494). Luther's knowledge of Hebrew and Aramaic was limited, but his rendering shows much influence of Rashi, the great 11th–12th-century French rabbinical scholar and commentator, through the use of the notes of Nicholas of Lyra. The complete Lutheran Bible emerged from the press in 1534. Luther was constantly revising his work with the assistance of other scholars, and between 1534 and his death in 1546, 11 editions were printed, the last posthumously. His Bible truly fulfilled Luther's objective of serving the needs of the common man, and it, in turn, formed the basis of the first translations in those lands to which Lutheranism spread. It proved to be a landmark in German prose literature and contributed greatly to the development of the modern language.

The phenomenal success of Luther's Bible and the failure of attempts to repress it led to the creation of German Catholic versions, largely adaptations of Luther. Hieronymus Emser's edition simply brought the latter into line with the Vulgate. Johann Dietenberger issued a revision of Emser (Mainz, 1534) and used Luther's Old Testament in conjunction with an Anabaptist (radical Protestant group) version and the Zürich (Switzerland) version of 1529. It became the standard Catholic version. Of the 20th-century translations, the Grünewald Bible, which reached a seventh edition in 1956, is one of the most noteworthy.

German glosses in Hebrew script attached to Hebrew Bibles in the 12th and 13th centuries constitute the earliest Jewish attempts to render the Scriptures into that German dialect current among the Jews of middle Europe, the dialect that developed into Judeo-German, or Yiddish. The first translation proper has been partially preserved in a manuscript from Mantua dated 1421. The earliest printed translation is that of the Scriptural dictionaries prepared by a baptized Jew, Michael Adam (Constance, 1543–44; Basel, 1583, 1607). The version of Jacob ben Isaac Ashkenazi of Janów, known as the Tz’enah u-Re’na (Lublin, 1616), became one of the most popular and widely diffused works of its kind.

The first Jewish translation into pure High German, though in Hebrew characters (1780–83), made by Moses Mendelssohn, opened a new epoch in German-Jewish life. The first Jewish rendering of the entire Hebrew Bible in German characters was made by Gotthold Salomon (Altona, 1837). An attempt to preserve the quality of the Hebrew style in German garb was the joint translation of two Jewish religious philosophers, Martin Buber and Franz Rosenzweig

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(15 vol., Berlin, 1925–37; revised ed. Cologne, 4 vol., 1954–62).

Translation into Swiss German

Four parts of Luther's version were reprinted in the Swyzerdeutsch dialect in Zürich in 1524–25. The Prophets and Apocrypha appeared in 1529. A year later, the first Swiss Bible was issued with the Prophets and Apocrypha independently translated. The Swiss Bible underwent frequent revision between 1660 and 1882. A fresh translation from the original languages was made between 1907 and 1931.

Translation into Dutch

Until the Reformation, Dutch Bible translations were largely free adaptations, paraphrases, or rhymed verse renderings of single books or parts thereof. A popular religious revival at the end of the 12th century accelerated the demand for the vernacular Scriptures, and one of the earliest extant examples is the Liège manuscript (c. 1270) translation of the Diatessaron (a composite rendering of the four Gospels) by Tatian, a 2nd century Syrian Christian heretical scholar; it is believed to derive from a lost Old Latin original. Best known of all the rhymed versions is the Rijmbijbel of Jacob van Maerlant (1271) based on Peter Comestar's Historia scholastica. Despite the poor quality of Johan Schutken's translation of the New Testament and Psalms (1384), it became the most widely used of medieval Dutch versions.

With the Reformation came a renewed interest in the study of the Scriptures. Luther's Bible (see German versions, below) was repeatedly rendered into Dutch, the most important version being that of Jacob van Liesveldt (1526). It was mainly to counter the popularity of this edition that Roman Catholics produced their own Dutch Bible, executed by Nicolaas van Winghe (Leuven, 1548). A revision printed by Jan Moerentorf (Moretus, 1599) became the standard version until it was superseded by that of the Peter Canisius Association (1929–39), now in general use. A fresh translation of the New Testament in modern Dutch appeared in 1961.

Translations into Germanic Scandinavian

(Denmark, Norway, Sweden, Iceland)

In pre-Reformation times, only partial translations were made, all on the basis of the Latin Vulgate and all somewhat free. The earliest and most celebrated is that of Genesis–Kings in the so-called Stjórn (“Guidance”; i.e., of God) manuscript in the Old Norwegian language, probably to be dated about 1300. Swedish versions of the Pentateuch and of Acts have survived from the 14th century and a manuscript of Joshua–Judges by Nicholaus Ragnvaldi of Vadstena from c. 1500. The oldest Danish version covering Genesis–Kings derives from 1470.

Within two years of publication, Luther's New Testament had already influenced a Danish translation made at the request of the exiled king Christian II by Christiern Vinter and Hans Mikkelsen (Wittenberg, 1524). In 1550 Denmark received a complete Bible commissioned by royal command (the Christian III Bible, Copenhagen). A revision appeared in 1589 (the Frederick II Bible) and another in 1633 (the Christian IV Bible).

A rendering by Hans Paulsen Resen (1605–07) was distinguished by its accuracy and learning and was the first made directly from Hebrew and Greek, but its style was not felicitous and a revision was undertaken by Hans Svane (1647). Nearly 200 years later (1819), a combination of the Svaning Old Testament and the Resen–Svane New Testament was published. In 1931 a royal commission produced a new translation of the Old Testament with the New Testament following in 1948 and the Apocrypha in 1957.

The separation of Norway from Denmark in 1814 stimulated the revival of literature in the native language. The Old Testament of 1842–87 (revised, 1891) and New Testament of 1870–1904 were still intelligible to Danish readers, but the version of E. Blix (New Testament, 1889; complete Bible, 1921) is in New Norwegian. A revised Bible in this standardized form of the language, executed by R. Indrebö, was published by the Norwegian Bible Society in 1938.

The first Icelandic New Testament was the work of Oddur Gottskálksson (Roskilde, Denmark, 1540), based on the Latin Vulgate and Luther. It was not until 1584 that the complete Icelandic Scriptures were printed (at Hólar), mainly executed by Gudbrandur Thorláksson. It was very successful and became the Church Bible until displaced by the revision of Thorlákur Skúlason (1627–55), based apparently on Resen's Danish translation. In 1827 the Icelandic Bible Society published a new New Testament and a complete Bible in 1841 (Videyjar; 1859, Reykjavík), revised and reprinted at Oxford in 1866. A completely new edition (Reykjavík, 1912) became the official Church Bible.

Soon after Sweden achieved independence from Denmark in the early 16th century, it acquired its own version of the New Testament published by the royal press (Stockholm, 1526). Luther's New Testament of 1522 served as its foundation, but the Latin Vulgate and Erasmus' Greek were also consulted. The first official complete Bible and the first such in any Scandinavian country was the Gustav Vasa Bible (Uppsala; 1541), named for the Swedish king under whose reign it was printed. It utilized earlier Swedish translations as well as Luther's. A corrected version (the Gustavus Adolphus Bible, named for the reigning Swedish king) was issued in 1618, and another with minor alterations by Eric Benzelius in 1703. The altered Bible was called the Charles XII Bible, because it was printed during the reign of Charles XII. In 1917 the church diet of the Lutheran Church published a completely fresh translation directly from modern critical editions of the Hebrew and Greek originals and it received the authorization of Gustaf V to become the Swedish Church Bible.

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TRANSLATIONS INTO ENGLISH

Beginnings

Partial Bible translations into languages of the English people can be traced back to the late 7th century, including translations into Old and Middle English. More than 100 complete translations into English have been produced. A number of translations have been prepared of parts of the Bible, some deliberately limited to certain books and some projects that have been abandoned before the planned completion.

Knowledge of the pre-Wycliffite English renditions stems from the many actual manuscripts that have survived and from secondary literature, such as booklists, wills, citations by later authors, and references in polemical works that have preserved the memory of many a translation effort. For about seven centuries after the conversion of England to Christianity (beginning in the 3rd century), the common man had no direct access to the text of the Scriptures. Ignorant of Latin, his knowledge was derived principally from sermons and metrical prose paraphrases and summaries.

Modest Renderings into Anglo-Saxon

The earliest poetic rendering of any part of the Bible is credited to Caedmon (flourished 658–680), but only the opening lines of his poem on the Creation in the Northumbrian dialect have been preserved. An actual translation of the Psalter into Anglo-Saxon is ascribed to Aldhelm, bishop of Sherborne (died 709), but nothing has survived by which its true character, if it actually existed, might be determined. Linguistic considerations alone rule out the possibility that the prose translation of Psalms 1–50 extant in the Bibliothèque Nationale at Paris is a 7th-century production. In the next century, Bede (died 735) is said to have translated parts of the Gospels, and, though he knew Greek and possibly even some Hebrew, he does not appear to have applied himself to the Old Testament.

The outstanding name of the 9th century is that of King Alfred the Great. He appended to his laws a free translation of the Ten Commandments and an abridgment of the enactments of Exodus 21–23. These actually constitute the earliest surviving examples of a portion of the Old Testament in Anglo-Saxon prose.

An important step towards the emergence of a true English translation was the development of the interlinear gloss, a valuable pedagogic device for the introduction of youthful members of monastic schools to the study of the Bible. The Vespasian Psalter is the outstanding surviving example of the technique from the 9th century. In the next century the Lindisfarne Gospels, written in Latin c. 700, were glossed (explained) in Anglo-Saxon c. 950.

The last significant figure associated with the vernacular Bible before the Norman Conquest was the so-called Aelfric the Grammarian (c. 955–1020). Though he claimed to have rendered several books into English, his work is more a paraphrase and abridgment than a continuous translation.

Translation into Old English

The Bible in its entirety was not translated into English until the Middle English period, with John Wycliffe's translation in 1382. In the centuries before this, however, many had translated large portions of the Bible into English. Parts of the Bible were first translated from the Latin Vulgate into Old English by a few monks and scholars. Such translations were generally in the form of prose or as interlinear glosses (literal translations above the Latin words).

Very few complete translations existed during that time. Most of the books of the Bible existed separately and were read as individual texts. Translations of the Bible often included the writer's own commentary on passages in addition to the literal translation.

Aldhelm, Bishop of Sherborne and Abbot of Malmesbury (639–709), is thought to have written an Old English translation of the Psalms.

Bede (c. 672–735) produced a translation of the Gospel of John into Old English, which he is said to have prepared shortly before his death. This translation is lost; we know of its existence from Cuthbert of Jarrow's account of Bede's death.

In the 10th century an Old English translation of the Gospels was made in the Lindisfarne Gospels: a word-for-word gloss inserted between the lines of the Latin text by Aldred, Provost of Chester-le-Street. This is the oldest extant translation of the Gospels into the English language.

The Wessex Gospels (also known as the West-Saxon Gospels) are a full translation of the four gospels into a West Saxon dialect of Old English. Produced in approximately 990, they are the first translation of all four gospels into English without the Latin text.

In the 11th century, Abbot Ælfric translated much of the Old Testament into Old English. The Old English Hexateuch is an illuminated manuscript of the first six books of the Old Testament (the Hexateuch).

Translation into Anglo-Norman (French)

In 1066, a severe paradigm shift occured, the French-speaking Normans conquered England and had it transformed into a Norman-French province. The displacement of the English upper class, with the consequent decline of the Anglo-Saxon tradition following the Norman invasion, brought the use of English as written language to a complete halt for 250 years. Within about 50 years (c. 1120) of the Conquest, Eadwine's Psalterium triplex, which contained the Latin version accompanied by Anglo-Norman and Anglo-Saxon renderings, appeared. The contemporary Oxford Psalter achieved such influence that it became the basis of all subsequent Anglo-Norman versions. By 1361 a prose translation of most of Scripture in this dialect had been executed.

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Translation into Middle English

The Ormulum is in Middle English of the 12th century. Like its Old English precursor from Ælfric, an abbot of Eynsham, it includes very little Biblical text, and focuses more on personal commentary. This style was adopted by many of the original English translators. For example, the story of the Wedding at Cana is almost 800 lines long, but fewer than 40 lines are in the actual translation of the text. An unusual characteristic is that the translation mimics Latin verse, and so is similar to the better known and appreciated 14th-century English poem Cursor Mundi.

Richard Rolle (1290–1349) wrote an English Psalter. Many religious works are attributed to Rolle, but it has been questioned how many are genuinely from his hand. Many of his works were concerned with personal devotion, and some were used by the Lollards.

By the middle of the 13th century the English component in the Anglo-Norman amalgam had begun to assert itself and the close of the century witnessed a Northumbrian version of the Psalter made directly from Latin, which, because it survived in several manuscripts, must have achieved relatively wide circulation. By the next century, English had gradually superseded French among the upper classes. When the first complete translation of the Bible into English emerged, it became the object of violent controversy because it was inspired by the heretical teachings of John Wycliffe. Intended for the common man, it became the instrument of opposition to ecclesiastical authority.

The translation by Wycliffe

Theologian John Wycliffe (c. 1330-1384) is credited with translating what is now known as Wycliffe's Bible, though it is not clear how much of the translation he himself did. This translation came out in two different versions. The earlier text is characterised by a strong adherence to the word order of Latin, and might have been difficult for the layperson to comprehend. The later text made more concessions to the native grammar of English.

The exact degree of Wycliffe's personal involvement in the Scriptures that came to bear his name is not clear. Because a note containing the words “Here ends the translation of Nicholas of Hereford” is found in a manuscript copy of the original (and incomplete) translation, it may be presumed that, though there must have been other assistants, Hereford can be credited with overall responsibility for most of the translation and that his summons before a synod in London and his subsequent departure for Rome in 1382 terminated his participation in the work. Who completed it is uncertain.

However, we know why he launched the translation works in the first place. Translating the Bible was punishable by death. The Black Death shifted this arrogant notion of Church officials into desperation when almost everybody died who could read and write. The pandemic ravaged Europe between 1347 and 1351, when Wycliffe was a young man. It took a proportionately greater toll of life than any other known epidemic or war up to that time. The squallor of the Black Death happened in front of John Wycliffe's very eyes.

The Wycliffite translations encountered increasing ecclesiastical opposition. In 1408 a synod of clergy summoned to Oxford by Archbishop Arundel forbade the translation and use of Scripture in the vernacular. The proscription was rigorously enforced, but remained ineffectual. In the course of the next century the Wycliffite Bible, the only existing English version, achieved wide popularity as is evidenced by the nearly 200 manuscripts extant, most of them copied between 1420 and 1450.

Translation into Early Modern English

Early Modern English Bible translations are of between about 1500 and 1800, the period of Early Modern English. This was the first major period of Bible translation into the English language.

This period began with the introduction of the Tyndale Bible. The first complete edition of his New Testament was in 1526. William Tyndale used the Greek and Hebrew texts of the New Testament (NT) and Old Testament (OT) in addition to Jerome's Latin translation. He was the first translator to use the printing press – this enabled the distribution of several thousand copies of his New Testament translation throughout England. Tyndale did not complete his Old Testament translation.

The first printed English translation of the whole Bible was produced by Miles Coverdale in 1535, using Tyndale's work together with his own translations from the Latin Vulgate or German text. After much scholarly debate it is concluded that this was printed in Antwerp and the colophon gives the date as 4 October 1535. This first edition was adapted by Coverdale for his first "authorised version", known as the Great Bible, of 1539.

Other early printed versions were the Geneva Bible published by Sir Rowland Hill in 1560. This version is notable for being the first Bible divided into verses and which negated the Divine Right of Kings; the Bishop's Bible (1568), which was an attempt by Elizabeth I to create a new authorised version; and the Authorized King James Version of 1611.

The first complete Catholic Bible in English was the Douay–Rheims Bible, of which the New Testament portion was published in Rheims in 1582 and the Old Testament somewhat later in Douay in Gallicant Flanders. The Old Testament was completed by the time the New Testament was published but, due to time-delaying circumstances and financial issues, it was not published until nearly three decades later, in two editions: the first released in 1609, and the rest of the OT in 1610. In this version, the seven deuterocanonical books are amongst the other books, as in the Latin Vulgate, rather than kept separate in an appendix.

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Translation into Modern English

While early English Bibles were generally based on a small number of Greek texts, or on Latin translations, modern English translations of the Bible are based on a wider variety of manuscripts in the original languages, mostly Greek and Hebrew.

The translators put much scholarly effort into cross-checking the various sources such as the Septuagint, Textus Receptus, and Masoretic Text. Relatively recent discoveries such as the Dead Sea scrolls provide additional reference information. Some controversy has existed over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases (or sometimes entire verses) which are found only in the Textus Receptus.

Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the Textus Receptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine: they tend to be additional stories or snippets of phrases. Many modern English translations, such as the New International Version, contain limited text notes indicating where differences occur in original sources.

A somewhat greater number of textual differences are noted in the New King James Bible, indicating hundreds of New Testament differences between the Nestle-Aland, the Textus Receptus, and the Hodges edition of the Majority Text. The differences in the Old Testament are less well documented, but they do contain some references to differences between consonantal interpretations in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint. Even with these hundreds of differences, however, a more complete listing is beyond the scope of most single-volume Bibles.

English translations after the Reformation

The translation of William Tyndale

Because of the influence of printing and a demand for scriptures in the vernacular, William Tyndale began working on a New Testament translation directly from the Greek in 1523. The work could not be continued in England because of political and ecclesiastical pressures, and the printing of his translation began in Cologne (in Germany) in 1525. Again under pressure, this time from the city authorities, Tyndale had to flee to Worms, where two complete editions were published in 1525. Copies were smuggled into England where they were at once proscribed. Of 18,000 copies printed (1525–28), two complete volumes and a fragment are all that remain.

When the New Testament was finished Tyndale began work on the Old Testament. The Pentateuch was issued in Marburg in 1530, each of the five books being separately published and circulated. Henry's henchmen captured Tyndale in Germany and Tyndale was smuggled back to England and then executed for having the Bible translated without permision. Tyndale's greatest achievement was the ability to strike a felicitous balance between the needs of scholarship, simplicity of expression, and literary gracefulness, all in a uniform dialect. As a matter of fact, Tyndale did exactly what Martin Luther did for the German language, he combined all main English dialects to the Standard English language we still use today created. The effect was the creation of an English style of Bible translation, tinged with Hebraisms, that was to serve as the model for all future English versions.

The translation of Miles Coverdale

King Henry VIII's totalitarian dictatorship found expression in a translation that, for all its great significance, turned out to be a backward step in the manner of its execution (due to fear of death), although it proved to be a justification of Tyndale's work. On October 4, 1535, the first complete English Bible, the work of Miles Coverdale, came off the press either in Zürich (Switzerland) or in Cologne (Germany). The edition was soon exhausted. A second impression appeared in the same year and a third in 1536. A new edition, “overseen and corrected,” was published in England by James Nycholson in Southwark in 1537. Another edition of the same year bore the announcement, “set forth with the king's most gracious license.” In 1538 a revised edition of Coverdale's New Testament printed with the Latin Vulgate in parallel columns issued in England was so full of errors that Coverdale promptly arranged for a rival corrected version to appear in Paris.

The Thomas Matthew version

In the same year that Coverdale's authorized version appeared, another English Bible was issued under royal license and with the encouragement of ecclesiastical and political power. It appeared (Antwerp?) under the name of Thomas Matthew, but it is certainly the work of John Rogers, a close friend of Tyndale. The Thomas Matthew version was a combination of the labours of Tyndale and Coverdale. Rogers used the former's Pentateuch and 1535 revision of the New Testament and the latter's translation from Ezra to Malachi and his Apocrypha. Rogers' own contribution was primarily editorial.

The Great Bible

In an injunction of 1538, Henry VIII commanded the clergy to install in a convenient place in every parish church, “one book of the whole Bible of the largest volume in English.” The order seems to refer to an anticipated revision of the Matthew Bible. The first edition was printed in Paris and appeared in London in April 1539 in 2,500 copies. The huge page size earned it the sobriquet the Great Bible. It was received with immediate and wholehearted enthusiasm.

The first printing was exhausted within a short while, and it went through six subsequent editions between 1540 and 1541. “Editions” is preferred to “impressions” here since the six successive issues were not identical.

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The Geneva Bible

The brief efflorescence of the Protestant movement during the short reign of Edward VI (1547–53) saw the reissue of the Scriptures, but no fresh attempts at revision. The repressive rule of Edward's successor, Mary, a Roman Catholic, put an end to the printing of Bibles in England for several years. Their public reading was proscribed and their presence in the churches discontinued.

The persecutions of Protestants caused the focus of English biblical scholarship to be shifted abroad where it flourished in greater freedom. A colony of Protestant exiles, led by Coverdale and John Knox (the Scottish Reformer), and under the influence of John Calvin, published the New Testament in 1557.

The editors of the Geneva Bible (or "Breeches Bible," so-named because of its rendering of the first garments made for Adam and Eve in chapter three, verse seven of Genesis)—published in 1560—may almost certainly be identified as William Whittingham, the brother-in-law of Calvin's wife, and his assistants Anthony Gilby and Thomas Sampson. The Geneva Bible was not printed in England until 1576, but it was allowed to be imported without hindrance. The accession of Elizabeth in 1558 put an end to the persecutions and the Great Bible was soon reinstated in the churches. The Geneva Bible, however, gained instantaneous and lasting popularity over against its rival, the Great Bible. Its technical innovations contributed not a little to its becoming for a long time the family Bible of England, which, next to Tyndale, exercised the greatest influence upon the King James Version.

The Bishops' Bible

The failure of the Great Bible to win popular acceptance against the obvious superiority of its Geneva rival and the objectionable partisan flavour of the latter's marginal annotations made a new revision a necessity. By about 1563–64 Archbishop Matthew Parker of Canterbury had determined upon its execution and the work was apportioned among many scholars, most of them bishops, from which the popular name was derived.

The Bishops' Bible came off the press in 1568 as a handsome folio volume, the most impressive of all 16th-century English Bibles in respect of the quality of paper, typography, and illustrations. A portrait of the Queen adorned the engraved title page, but it contained no dedication. For some reason Queen Elizabeth never officially authorized the work, but sanction for its public use came from the Convocation (church synod or assembly) of 1571 and it thereby became in effect the second authorized version.

Catholic Versions

With the exception of a version by Irish-American archbishop Francis Patrick Kenrick (1849–60), all translations up to the 20th century were merely versions of the Douay–Rheims Bible. A celebrated translation was that of Ronald Knox (New Testament, 1945; Old Testament, 1949; complete edition with Old Testament revised, 1955).

The most significant development in modern Catholic translations was initiated by the Confraternity of Christian Doctrine in 1936. A New Testament version of the Latin Clementine Vulgate (1941), intended as a revision, in effect was a new translation into clear and simple English. The Old Testament revision remained unfinished, the work having been interrupted by a decision inspired by the Pontifical Biblical Commission in 1943 to encourage modern vernacular translations from the original languages instead of from the Latin Vulgate. Accordingly, both the Old and New Testaments were respectively retranslated into modern English from the Hebrew and Greek originals. The resultant Confraternity Version (1952–61) was later issued as the New American Bible (1970). Another modern version, more colloquial, is the Jerusalem Bible (1966), translated from the French Catholic Bible de Jérusalem (one-volume edition, 1961).

The Douay–Rheims Bible

The Roman Catholics addressed themselves affirmatively to the same problem faced by the Anglican Church: a Bible in the vernacular. In 1568 English exiles, many from Oxford, established the English College of Douay (also spelled Douai, Doway) in Flanders, under William Allen (later the Cardinal of Rheims in France; also spelled Reims, Rhemes, Rheimes or Reimes). The burden of the work fell to Gregory Martin, professor of Hebrew at Douay. In the intervening period it had been brought into line with the new text of the Vulgate authorised by Clement VIII in 1592.

Gregory Martin, began the work of preparing an English translation of the Bible for Catholic readers In October, 1578, the first such translation into Modern English. Assisting were William Allen, Richard Bristow, Thomas Worthington, and William Reynolds who revised, criticised, and corrected Dr Martin's work. The college published the New Testament at Rheims, France, in 1582 through John Fogny with a preface and explanatory notes, authored chiefly by Bristol, Allen, and Worthington. The Old Testament, delayed by lack of funds, did not appear until 1609, when it was finally published in two parts (1609 and 1610) at Douay by Laurence Kellam through the efforts of Dr Worthington, then superior of the seminary. Later the Old Testament was published at The translation had been prepared before the appearance of the New Testament, but the publication was delayed due to financial difficulties. The religious and scholarly adherence to the Latin Vulgate text led to the less elegant and idiomatic words and phrases often found in the translation. In some instances where no English word conveyed the full meaning of the Latin, a Latin word was Anglicised and its meaning defined in a glossary. Although ridiculed by critics, many of these words later found common usage in the English language. Spellings of proper names and the numbering of the Psalms are adopted from the Latin Vulgate.

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In 1749 Dr Richard Challoner began a major revision of the Douay and Rheims texts, the spellings and phrasing of which had become increasingly archaic in the almost two centuries since the translations were first produced. He modernised the diction and introduced a more fluid style, while faithfully maintaining the accuracy of Dr Martin's texts. This revision became the 'de facto' standard text for English speaking Catholics until the 20th century. It is still highly regarded by many for its style, although it is now rarely used for liturgical purposes.

The greatest difference between the Caholic Bible and a Protestant Bible, such as the KJV, lies not so much in the text itself but in the order of the books in Bible. While the Hebrew Deuterocanon, the so-called Apocrypha ('hidden books'), builds an own part in between the Old Testament and the New Testament, the Catholic Bibles incorporates it within the text bulk of the Old Testament and it has therefore 46 books. In addition, in the original Hebrew Bible canon, the books Samuel, Kings (Reigns), Paralipomenon (Chronicles), Ezra & Nehamia, as well as the 12 Minor Prophets, are just one book each; they are not divided.

Challoner provided to many of the chapters and to some of the verses short explanatory texts. This was a useful thing as most readers in the past had no education in history what so ever. Those kind of texts were also added to some Protestant Bibles. That some of the explanations refered to Christ even in the Old Testament shows how past generations of Christians misused the old Hebrew texts for Christian propaganda purposes. (Douay-Rheims Version, Isa 11, 22, 28, 53, 55, 58, 60, etc.)

Unfortunately, some of those explanatory text were utterly deplorable with their unconcealed anti-Semitism and anti-Jewishness as they depicted Jews always as plotting and scheming bunch of evil people. Such irresponsible propaganda poisoned the mind of generations and consequential led directly to the murder of millions of Jews and others by the very hands of "righteous" Christians and Muslims. (Douay-Rheims, Isa 43, 48; Jer 5, 8, 11, 12, 43, 44, etc.)

The King James and Subsequent Versions

The King James (Authorised) Version

Because of changing conditions, another official revision of the Protestant Bible in English was needed. The reign of Queen Elizabeth had succeeded in imposing a high degree of uniformity upon the church. The failure of the Bishops' Bible to supplant its Geneva rival made for a discordant note in the quest for unity.

A conference of churchmen in 1604 became noteworthy for its request that the English Bible be revised because existing translations “were corrupt and not answerable to the truth of the original.” King James I was quick to appreciate the broader value of the proposal and at once made the project his own.

By June 30, 1604, King James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organised into six companies, two each working separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. It was finally published in 1611.

Not since the Septuagint had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. An elaborate set of rules was contrived to curb individual proclivities and to ensure its scholarly and nonpartisan character. In contrast to earlier practice, the new version was to preserve vulgarly used forms of proper names in keeping with its aim to make the Scriptures popular and familiar.

The impact of Jewish sources upon the King James Version is one of its noteworthy features. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original.

Two editions were actually printed in 1611, later distinguished as the “He” and “She” Bibles because of the variant reading “he” and “she” in the final clause of chapter 3, verse 15 of Ruth: “and he went into the city.” Both printings contained errors. Some errors in subsequent editions have become famous: The so-called Wicked Bible (1631) derives from the omission of “not” in chapter 20 verse 14 of Exodus, “Thou shalt commit adultery,” for which the printers were fined £300; the “Vinegar Bible” (1717) stems from a misprinting of “vineyard” in the heading of Luke, chapter 20.

The English Revised Version

The remarkable and total victory of the King James Version could not entirely obscure those inherent weaknesses that were independent of its typographical errors. The manner of its execution had resulted in a certain unequalness and lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate and infelicitous renderings. In particular, the Greek text of the New Testament, which they used as their base, was a poor one. The great early Greek codices were not then known or available, and Hellenistic papyri, which were to shed light on the common Greek dialect, had not yet been discovered.

A committee established by the Convocation of Canterbury in February 1870 reported favourably three months later on the idea of revising the King James Version: two companies were formed, one each for the Old and New Testaments. A novel development was the inclusion of scholars representative of the major Christian denominations, except the Roman Catholics (who declined the invitation to participate). Another innovation was the formation of parallel companies in the United States to whom the work of

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the English scholars was submitted and who, in turn, sent back their reactions. The instructions to the committees made clear that only a revision and not a new translation was contemplated.

The New Testament was published in England on May 17, 1881, and three days later in the United States, after 11 years of labour. Over 30,000 changes were made, of which more than 5,000 represent differences in the Greek text from that used as the basis of the King James Version. Most of the others were made in the interests of consistency or modernization.

The publication of the Old Testament in 1885 stirred far less excitement, partly because it was less well known than the New Testament and partly because fewer changes were involved. The poetical and prophetical books, especially Job, Ecclesiastes, and Isaiah, benefitted greatly.

The revision of the Apocrypha, not originally contemplated, came to be included only because of copyright arrangements made with the university presses of Oxford and Cambridge and was first published in 1895.

The American Standard Version

According to the original agreement, the preferred readings and renderings of the American revisers, which their British counterparts had declined to accept, were published in an appendix to the Revised Version. In 1900 the American edition of the New Testament, which incorporated the American scholars' preferences into the body of the text, was produced. A year later the Old Testament was added, but not the Apocrypha. The alterations covered a large number of obsolete words and expressions and replaced Anglicisms by the diction then in vogue in the United States.

The Revised Standard Version

The American Standard Version had been an expression of sensitivity to the needs of the American public. At the same time, several individual and unofficial translations into modern speech made from 1885 on had gained popularity, their appeal reinforced by the discovery that the Greek of the New Testament used the common nonliterary variety of the language spoken throughout the Roman Empire when Christianity was in its formative stage. The notion that a nonliterary modern rendering of the New Testament best expressed the form and spirit of the original was hard to refute. This, plus a new maturity of classical, Hebraic, and theological scholarship in the United States, led to a desire to produce a native American version of the English Bible.

In 1928 the copyright of the American Standard Version was acquired by the International Council of Religious Education and thereby passed into the ownership of churches representing 40 major denominations in the United States and Canada. A two-year study by a special committee recommended a thorough revision, and in 1937 the council gave its authorization to the proposal. Not until 1946, however, did the revision of the New Testament appear in print, and another six years elapsed before the complete Revised Standard Version (RSV) was published, the work of 32 scholars, one of them Jewish, drawn from the faculties of 20 universities and theological seminaries. A decision to translate the Apocrypha was not made until 1952 and the revision appeared in 1957. Insofar as the RSV was the first to make use of the Dead Sea Scroll of Isaiah, it was revolutionary.

The Revised Standard Version was essentially not a new translation into modern speech, but a revision. It did engage in a good deal of modernisation, however. It dispensed with archaic pronouns, retaining “thou” only for the Deity. But its basic conservatism was displayed in the retention of forms or expressions in passages that have special devotional or literary associations even where this practice makes for inconsistency. The primary aim was to produce a version for use in private and public worship.

Jewish Translation into English

Jewish English Bible translations are modern English Bible translations that include the books of the Hebrew Bible (Tanakh) according to the Masoretic Text, and according to the traditional division and order of Torah, Nevi'im, and Ketuvim.

Jewish translations often also reflect traditional Jewish interpretations of the Bible, as opposed to the Christian understanding that is often reflected in non-Jewish translations. For example, Jewish translations translate עלמה ‘almâh in Isaiah 14 as young woman, while many Christian translations render the word as virgin.

While modern biblical scholarship is similar for both Christians and Jews, there are distinctive features of Jewish translations, even those created by academic scholars. These include the avoidance of Christological interpretations, adherence to the Masoretic Text (at least in the main body of the text, as in the new Jewish Publication Society (JPS) translation) and greater use of classical Jewish exegesis. Some translations prefer names transliterated from the Hebrew, though the majority of Jewish translations use the Anglicised forms of biblical names.

The first English Jewish translation of the Bible into English was by Isaac Leeser in the 19th century.

The JPS produced two of the most popular Jewish translations, namely the JPS The Holy Scriptures of 1917 and the NJPS Tanakh (first printed in a single volume in 1985, second edition in 1999).

Since the 1980s there have been multiple efforts among Orthodox publishers to produce translations that are not only Jewish, but also adhere to Orthodox norms. Among these are The Living Torah and Nach by Aryeh Kaplan and others, the Torah and other portions in an ongoing project by Everett Fox, and the ArtScroll Tanakh.

Jewish Versions

Though Jews in English-speaking lands generally utilized the King James Version and the Revised Version, the English versions have presented great difficulties. They contain

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departures from the traditional Hebrew text; they sometimes embody Christological interpretations; the headings were often doctrinally objectionable and the renderings in the legal portions of the Pentateuch frequently diverged from traditional Jewish exegesis. In addition, where the meaning of the original was obscure, Jewish readers preferred to use the well-known medieval Jewish commentators. Finally, the order of the Jewish canon differs from Christian practice and the liturgical needs of Jews make a version that does not mark the scriptural readings for Sabbaths and festivals inconvenient.

Until 1917 all Jewish translations were the efforts of individuals. Planned in 1892, the project of the Jewish Publication Society of America was the first translation for which a group representing Jewish learning among English-speaking Jews assumed joint responsibility.

This version essentially retained the Elizabethan diction. It stuck unswervingly to the received Hebrew text that it interpreted in accordance with Jewish tradition and the best scholarship of the day. For over half a century it remained authoritative, even though it laid no claim to any official ecclesiastical sanction.

With an increasingly felt need for modernization, a committee of translators was established composed of three professional biblical and Semitic scholars and three rabbis. It began its work in 1955 and the Pentateuch was issued in 1962. The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, and Jonah, all in a single volume for the convenience of synagogue use, followed in 1969; and Isaiah and Psalms appeared in 1973. A second committee had been set up in 1955 to work separately on the rest of the Hagiographa (Ketuvim).

The New English Bible

The idea of a completely new translation into British English was first broached in 1946. Under a joint committee, representative of the major Protestant churches of the British Isles, with Roman Catholics appointed as observers, the New Testament was published in 1961 and a second edition appeared in 1970. The Old Testament and Apocrypha were also published in 1970.

The New English Bible proved to be an instant commercial success, selling at a rate of 33,000 copies a week in 1970. The translation differed from the English mainstream Bible in that it was not a revision but a completely fresh version from the original tongues. It abandoned the tradition of “biblical English” and, except for the retention of “thou” and “thy” in addressing God, freed itself of all archaisms. It endeavoured to render the original into the idiom of contemporary English and to avoid ephemeral modernisms.

Individual translations

While most Bible translations are made by committees of scholars in order to avoid bias or idiosyncrasy, translations are sometimes made by individuals. The following, selected translations are largely the work of individual translators:

• Noah Webster's Bible Translation (1833). Based on the KJV with updated grammar and lexicon.

• Young's Literal Translation (1862). An exacting literal English translation from the original Hebrew and Greek texts. Young even used the present tense extensively where most English translations use the past, because that conforms to the original Hebrew.

• Emphatic Diaglott by Benjamin Wilson (1864),

• Julia E. Smith Parker Translation (1876), "Translated Literally",

• J.N. Darby's Darby Bible (1890),

• Five Pauline Epistles, New Translation (1900) by William Gunion Rutherford,

• Bryant Rotherham's Emphasized Bible (1902),

• Modern Reader's Bible (1914) by Richard Green Moulton (1918)

• Helen Barrett Montgomery's The Centenary Translation (1924)

• George Lamsa translated The Holy Bible from Ancient Eastern Manuscripts (1933)

• S. H. Hooke's The Bible in Basic English (1949). A smart translation using the 850-word Basic English created by Charles Kay Ogden that especially addresses readers whose English vocabulary is not large yet and who do not know any legal and religious terminology either.

• R.A. Knox (1950),

• J.B. Phillips (1958),

• Verkuyl's Berkeley Version (1959),

• Holy Name Bible containing the Holy Name Version of the Old and New Testaments (1963) by Angelo Traina,

• The Living Bible (1971) by Kenneth N. Taylor,

• The Bible in Living English (1972) by Stephen T. Byington,

• Jay P. Green's Literal Translation (1985),

• Heinz Cassirer's translation (1989),

• The Complete Jewish Bible (1998) by Dr. David H. Stern,

• American King James Version (1999) by Michael Engelbrite,

• World English Bible (2000), in short WEB, is a contemporary project to create a modern translation of the Bible free of copyrights and archaic language. Based on the American Standard Version, the Greek Majority Text, and the Hebrew Biblia Hebraica Stuttgartensia. The WEB includes the Apocrypha.

• Eugene H. Peterson's The Message (2002),

• The Original Aramaic Bible in Plain English (2010) by David Bauscher,

• Father Nicholas King's translation of the Greek Bible into English.

• The Hebrew Bible: A Translation with Commentary, by Robert Alter (2019)

Others, such as N. T. Wright, have translated portions of the Bible.

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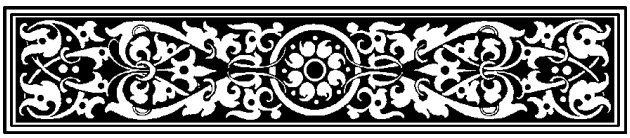

INTRODUCTION 2

THE JEWISH LAWS

The Holiness Code

Most Bible readers have a hard time to understood the texts of the Old Testament during the process of reading. Unfortunately, Christian clerics are neither willing nor able to explain what is written. As a result, readers feel uncomfortable while going through the chapters of a strange teaching, even worse, they are not aware that the texts of the Old Testament are the basis of our own books of law and the texts of the New Testament. (See: 'The Elephantine Papyrus Find,' p.1369.) For Jesus, the Old Testament was holy and untouchable and this applies also for the early Christians.

Roman Christians, also known as "gentiles," disagreed with the Hebrews in a only a few points for the simple reason that Roman Christians had to obey Roman law in which circumcision of the males was forbidden under the Lex Cornelia (the laws of Cornelius Sulla) and the typical Hebrew food laws (for purity reasons) were unknown and unpopular among Greeks and Romans. These were the two main points the opponents Paul the Apostle and James the Just (the brother of Jesus) were argueing about.

The schism of these two factions led to the beginnings of the Roman Church that was, one by one, replacing Hebrew and Pagan lithurgy, priest organisation and festivals for new, Christian, ones. Replacing the Hebrew laws proved to be much more difficult as there was no Christian law book. Despite strong efforts by Anti-Jews, like Marcion of Sinope, to get rid of the Old Testament, the Church Fathers decided to keep it as scripture. Instead of that, they began to write their own law codes, the Didache and the Apostolic Constitution. These few remarks will make it easier for you to grasp what the following laws are taliking about.

The Holiness Code is a term used in biblical criticism to refer to Leviticus chapters 17–26, and is so called due to its highly repeated use of the word Holy. Critical biblical scholars have regarded it as a distinct unit and have noted that the style is noticeably different from the main body of Leviticus. Unlike the remainder of Leviticus, the many laws of the Holiness Code are expressed very closely packed together, and very briefly.

According to most versions of the documentary hypothesis, the Holiness Code represents an earlier text that was edited and incorporated into the Priestly source and the Torah as a whole, although some scholars, such as Israel Knohl, believe the Holiness Code to be a later addition to the Priestly source. This source is often abbreviated as "H".[3] A generally accepted date is sometime in the seventh century BC, when it presumably originated among the priests in the Temple in Jerusalem.

The Holiness Code also uses a noticeably different choice of vocabulary, repeating phrases such as I, The LORD, am holy, I am the LORD, and I the LORD, which sanctify..., an unusually large number of times. Additionally, Leviticus 17 begins with This is the thing which the LORD hath commanded, saying.., and Leviticus 26 strongly resembles the conclusion of a law code, despite the presence of further laws afterward, such as at Leviticus 27, giving the Holiness Code the appearance of a single distinct unit.

Embedding In The Priestly Source

The Holiness Code is considered part of the Priestly source by scholars holding to the documentary hypothesis. However, such scholars generally believe it to have been an originally separate legal code (referred to as "H") which the priestly source edited and chose to embed into their writing after. Some such editing is simply the addition of phrases such as And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, designed to put the code into the context of the remainder of a code being given by God, as is the case for the remainder of Leviticus.

It is also alleged by critical scholarship that several additional laws, written with a style unlike that of the Holiness Code but like that of the remainder of Leviticus, were inserted into the body of the text by the Priestly source. These alleged additions are:

- The prohibition against consuming the naturally dead (Leviticus 115–16)
- The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:20–22)
- The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
- The prohibition against offerings by Aaronic priests who are blemished (Leviticus 21:21–22)
- The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1–10a)
- The order to keep Yom Kippur, and Sukkot (Leviticus 23:23–44)
- The order for continual bread and oil (Leviticus 24:1–9)
- Case law concerning a blasphemer (Leviticus 24:10–15a and 24:23)
- The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
- Rules concerning redeeming property (Leviticus 25:23 and 25:26–34)
- Order to release Israelite slaves at the year of jubilee (Leviticus 25:40, 25:42, 25:44–46)
- Rules concerning redeeming people (Leviticus 25:48–52, and 25:54)

The Covenant Code

(The Covenant Code, or Book of the Covenant, is the name given by academics to a text appearing in the Torah, at

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Exodus 20:22-23:19; or, more strictly, the term Covenant Code may be applied to Exodus 21:1-22:16. Biblically, the text is the second of the law codes given to Moses by God at Mount Sinai. This legal text provides a small but substantive proportion of the mitzvot within the Torah, and hence is a source of Jewish Law.)

The Large and Small Covenant Codes compared

Some scholars, calling attention to Exodus 34:10, "Then the LORD said: 'I am making a covenant with you'," note that the laws of Exodus 34 appear to be a shorter and differently organised version of the Covenant Code (Exodus 20:22–23:33). These have been differentiated as the "Small Covenant Code" (Exodus 34) and the "Large Covenant Code" (Exodus 20–23). These views are not mutually exclusive. Aaron (2006), for example, discusses how the "Exodus 34 Decalogue", while presented as the Ten Commandments, appears to be a reworking of the Covenant Code. Indeed, H.L. Ginsberg believed that the Ritual Decalogue was an interpolation, and that the phrase "Ten Commandments" in Exodus 34:28 originally referred to a portion of the Covenant Code, Exodus 23:10–27, which he called the First Ritual Decalogue. The reader may put the following two examples in a table or list with two columns.

LARGE COVENANT CODE, Exodus 23:10– 22

But if you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and a foe to your foes.

23 When my angel goes in front of you, and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I blot them out,

32 You shall make no covenant with them and their gods.

33 They shall not live in your land, or they will make you sin against me; for if you worship their gods, it will surely be a snare to you.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them, and break in pieces their pillars.

13 Be attentive to all that I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

15a You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt.

15b No one shall appear before me empty-handed.

10 For six years you shall sow your land and gather in its yield; 11 but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard. 12 Six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed.

16 You shall observe the festival of harvest, of the first fruits of your labour, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labour.

17 Three times in the year all your males shall appear before the Lord God.

18 You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning.

19 The choicest of the first fruits of your ground you shall bring into the house of the LORD your God.

You shall not boil a kid in its mother's milk.

In comparison to the Large Covenant Code, here is the Small Covenant Code in the same sequence:

SMALL COVENANT CODE (also known as Ritual Decalogue), Exodus 34:11–26

11 Observe what I command you today. See, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

12 Take care not to make a covenant with the inhabitants of the land to which you are going, or it will become a snare among you.

13 You shall tear down their altars, break their pillars, and cut down their sacred poles

14 (for you shall worship no other god, because the Lord, whose name is Jealous, is a jealous God).

15 You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifice.

16 And you will take wives from among their daughters for your sons, and their daughters who prostitute themselves to their gods will make your sons also prostitute themselves to their gods.

17 You shall not make cast idols.

18 You shall keep the festival of unleavened bread. For seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month of Abib; for in the month of Abib you came out from Egypt.

19 All that first opens the womb is mine, all your male livestock, the firstborn of cow and sheep.

20a The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem.

20b No one shall appear before me empty-handed.

21 For six days you shall work, but on the seventh day you shall rest; even in ploughing time and in harvest time you shall rest.

22 You shall observe the festival of weeks, the first fruits of wheat harvest, and the festival of ingathering at the turn of the year.

23 Three times in the year all your males shall appear before the Lord God, the God of Israel.

24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land when you go up to appear before the Lord your God three times in the year.

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25 You shall not offer the blood of my sacrifice with leaven, and the sacrifice of the festival of the passover shall not be left until the morning.

26 The best of the first fruits of your ground you shall bring to the house of the Lord your God.

You shall not boil a kid in its mother's milk.

THE RITUAL DECALOGUE is a list of laws at Exodus 34:11–26. These laws are similar to the Covenant Code and are followed by the phrase "ten commandments" (Hebrew: Aseret Ha-Dvarim, in Exodus 34:28). Although the phrase "Ten Commandments" has traditionally been interpreted as referring to a very different set of laws, in Exodus 20:2–17, many scholars believe it instead refers to the Ritual Decalogue found two verses earlier. (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.)

Critical biblical scholars understand the two sets of laws to have different authorship. Early scholars, adopting a proposal of Johann Wolfgang von Goethe, contrasted the "Ritual" Decalogue with the "Ethical" Decalogue of Exodus 20:2–17 and Deuteronomy 5:6–21, which are the texts more generally known as the Ten Commandments. Believing that the Bible reflected a shift over time from an emphasis on the ritual to the ethical, they argued that the Ritual Decalogue was composed earlier than the Ethical Decalogue. Later scholars have held that they were actually parallel developments, with the Ethical Decalogue a late addition to Exodus copied from Deuteronomy, or that the Ritual Decalogue was the later of the two, a conservative reaction to the secular Ethical Decalogue. A few Bible scholars call the verses in Exodus 34 the "small Covenant code", as it appears to be a compact version of the Covenant Code in Exodus 20:19–23:33; they argue the small Covenant code was composed around the same time as the Decalogue of Exodus 20, but either served different functions within Israelite religion, or reflects the influence of other Ancient Near Eastern religious texts.

The word decalogue comes from the Greek name for the Ten Commandments, δέκα λόγοι (déka lógoi; "ten terms"), a translation of the Hebrew (aseret ha-dvarîm "the ten items/terms").

The Ritual Decalogue is framed in the context of God making a covenant with Israel:

> Yahweh said to Moses, Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. ... I hereby make a covenant. [Commandments of Exodus 34]
>
> Yahweh said to Moses, Write these words; in accordance with these words I have made a covenant with you and with Israel. ... And he wrote on the tablets the words of the covenant, the ten commandments [aseret ha-dvarîm]. This is the only place in the Bible where the phrase Ten Commandments identifies a set of commandments.

THE ETHICAL DECALOGUE

The two Ethical Decalogues compared

We see now what is known as the Ten Commandments in Exodus 20, which is almost the same as the Ten Commandments of Deuteronomy 5, and in Deuteronomy 10:4.

Ethical Decalogue, Exodus 20:2–17

2 I am the Lord your God, who brought you up out of the land of Egypt, out of the house of slavery;

3 Do not have any other gods before me.

4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me,

6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

8 Remember the Sabbath day and keep it holy.

9 For six days you shall labour and do all your work.

10 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.

11 For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

12 Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbour.

17 You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Ethical Decalogue, Deuteronomy 5:6–21

6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;

7 you shall have no other gods before me.

8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

9 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me,

10 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

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11 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

12 Observe the sabbath day and keep it holy, as the Lord your God commanded you.

13 For six days you shall labour and do all your work.

14 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you.

15 Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

16 Honour your father and your mother, as the Lord your God commanded you, so that your days may be long and that it may go well with you in the land that the Lord your God is giving you.

17 You shall not murder.

18 Neither shall you commit adultery.

19 Neither shall you steal.

20 Neither shall you bear false witness against your neighbour.

21 Neither shall you covet your neighbour's wife. Neither shall you desire your neighbour's house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

That we have two versions of the Covenant Code and also two versions of the Ethical Decalogue in the Torah underlines their significance.

COMMANDMENTS OF THE PARASHAH

The term parashah (Hebrew: "portion") formally means a section of a biblical book in the Masoretic Text of the Tanakh (Hebrew Bible).

According to the Sefer ha-Chinuch, there are 23 positive and 30 negative commandments in the parashah:

• To purchase a Hebrew slave in accordance with the prescribed laws.
• To betroth the Jewish maidservant.
• To redeem Jewish maidservants.
• The master must not sell his Jewish maidservant.
• Not to withhold food, clothing, or sexual relations from one's wife.
• The courts must execute by strangulation those who deserve it.
• Not to strike one's father or mother.
• The court must implement laws against the one who assaults another or damages another's property.
• The court must carry out the death penalty of the sword.
• The court must judge the damages incurred by a goring ox.
• Not to benefit from an ox condemned to be stoned.
• The court must judge the damages incurred by a pit.
• The court must implement punitive measures against the thief.
• The court must judge the damages incurred by an animal eating.
• The court must judge the damages incurred by fire.
• The courts must carry out the laws of an unpaid guard.
• The courts must carry out the laws of the plaintiff, admitter, or denier.
• The courts must carry out the laws of a hired worker and hired guard.
• The courts must carry out the laws of a borrower.
• The court must fine one who seduces a maiden.
• The court must not let the sorcerer live.
• Not to insult or harm a sincere convert with words.
• Not to cheat a sincere convert monetarily.
• Not to afflict any orphan or widow.
• To lend to the poor and destitute.
• Not to press them for payment if you know they don't have it.
• Not to intermediate in an interest loan, guarantee, witness, or write the promissory note.
• Not to curse judges.
• Not to blaspheme.
• Not to curse the head of state or leader of the Sanhedrin.
• Not to preface one tithe to the next, but separate them in their proper order.
• Not to eat meat of an animal that was mortally wounded.
• Judges must not accept testimony unless both parties are present.
• Transgressors must not testify.
• The court must not execute through a majority of one; at least a majority of two is required.

Celebrating Sukkot

• A judge who presented an acquittal plea must not present an argument for conviction in capital cases.
• To decide by majority in case of disagreement.
• Not to pity a poor man in judgement.
• To help another remove the load from a beast which can no longer carry it.
• A judge must not decide unjustly the case of the habitual transgressor.
• The court must not kill anybody on circumstantial evidence.
• Judges must not accept bribes.
• To leave free all produce that grew in the Sabbatical year.
• To rest on the Sabbath.
• Not to swear in the name of an idol.
• Not to turn Israelites to idolatry.
• To celebrate on the three Festivals of Passover, Shavuot, and Sukkot.

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• Not to slaughter the Passover lamb while in possession of leaven.
• Not to leave the fat overnight.
• To set aside the first fruits and bring them to the Temple.
• Not to eat meat and milk cooked together.
• Not to make any treaty with the seven nations to be extirpated, or with any idol worshiper.
• Not to let them dwell in our land.

PRIESTLY CODE

The Priestly Code (Hebrew: Torat Kohanim) is the name given, by academia, to the body of laws expressed in the Torah which do not form part of the Holiness Code, the Covenant Code, the Ritual Decalogue, or the Ethical Decalogue. Jewish Law as we know it today was introduced by Ezra in 445 BC; (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.).

The Priestly Code constitutes the majority of Leviticus, as well as some of the laws expressed in Numbers. The code forms a large portion, approximately one third, of the commandments of the Torah, and thus is a major source of Jewish law.

It is termed the Priestly Code due to its large concern with ritual and the Jewish priesthood, and also, in critical scholarship, it is defined as the whole of the law code believed to be present in the Priestly Source except for the Holiness Code. Under the documentary hypothesis, while some scholars believe that the Priestly Code was created to rival the Ethical Decalogue and Covenant Code, others believe was intended as only supplementary to the Holiness Code.

Constituent Parts of the Priestly Code

The majority of the Priestly Code is presented in the Torah as the Law which is given to Moses directly by God at Mount Sinai. Unlike the Decalogues, however, Yahweh speaks the laws to Moses while descended, in a cloud, upon the Tabernacle which the Israelites have constructed. The remainder is present as scattered laws either given by Moses directly, or by being given in a similar manner to the majority, via the tabernacle, but after the Israelites have moved elsewhere, taking the tabernacle with them. The implication, therefore, is that the tabernacle is the place where God speak with the priesthood.

Although the majority of the code forms the bulk of Leviticus, there are several laws which appear in other places in the Torah. The code is generally regarded to contain the following laws :

1. Law of circumcision (Genesis 17)
2. Laws concerning consumption of the Passover meal (Exodus 12:43-49)
3. Laws concerning the keeping of the Sabbath (Exodus 31:14b-17 and 35:1-3)
4. Law concerning the consumption of dead animals, fat, blood, and the portion due to the priest (Leviticus 22-38)
5. Law concerning inappropriate behaviour for priests (Leviticus 10:6-15)
6. List of clean and unclean animals (Leviticus 11)
7. Laws of purification and atonement (Leviticus 12, Leviticus 13, and Leviticus 15)
8. Laws interrupting the Holiness Code:
   8a The prohibition against consuming the naturally dead (Leviticus 115-16)
   8b The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:21-22)
   8c. The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
   8d. The prohibition against offerings by Aaronid priests who are blemished (Leviticus 21:21-22)
   8e. Case law concerning a blasphemer (Leviticus 24:10-15a and 24:23)
   8f. The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
   8g. Rules concerning redeeming property (Leviticus 25:23 and 25:26-34)
   8h. Order to only keep heathens as slaves (Leviticus 25:40, 25:42, 25:44-46)
   8i. Rules concerning redeeming people (Leviticus 25:48-52, and 25:54)
9. Law concerning the commutation of vows (Leviticus 27)
10. Miscellaneous laws concerning lepers, and dedicated things (Numbers 5:1-10)
11. Law concerning women suspected of adultery (Numbers 5:11-31)
12. Law of the "Little Passover" (Numbers 9:9-14)
13. Laws concerning the duties and revenue of priests and Levites (Numbers 18)
14. Law concerning the daughters of Zelophehad and inheritance (Numbers 21-11)
15. Law concerning oaths (Numbers 30)
16. The giving of 48 cities to the Levits (Numbers 35:1-8)
17 Law on the treatment of murder and manslaughter (Numbers 35:9-34)
18. Law concerning the daughters of Zelophehad and marriage to a land owner (Numbers 36)

It is also generally regarded as containing the following descriptions and rules of ritual:

19. Ritual of Passover and the Feast of Unleavened Bread (Exodus 12:15-20)
20. Ritual of Consecration of Priests (Exodus 29:1-37, carried out at Leviticus 8)
21. Continual morning and evening offerings (Exodus 29:38-42)
22. Rules concerning the burning of incense and of hand washing (Exodus 30:7-10, and 30:19-20)
23. Rules about the composition of anointing oil and incense (Exodus 30:22-38)
24. Rules of burnt offerings, meal offerings, peace offerings, sin offerings, and guilt offerings, including specifications of the portions allocated to priests, and, in some cases, the

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appropriate costume of the officiating priest (Leviticus 1-21, carried out at Leviticus 9)

25. Ritual of cleansing lepers (Leviticus 14)

26. Rule of fringes (Leviticus 15:37-41)

27. Ritual of Yom Kippur (Leviticus 16:3-34, 25:9b)

28. Rituals interrupting the Holiness Code:

28a. The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1-10a)

28b. The order to keep Yom Kippur, and Sukkot (Leviticus 23:23-38)

28c. The order for continual bread and oil (Leviticus 24:1-9)

29. Ritual concerning Nazarites (Numbers 6:1-21)

30. The priestly benediction (Numbers 6:22-27)

30a. The LORD bless thee, and keep thee:

30b. The LORD make his face shine upon thee, and be gracious unto thee:

30c. The LORD lift up his countenance upon thee, and give thee peace.

31. Rules concerning how to fix lamps on the golden candlestick, and how to consecrate priests (Numbers 8:1-15, carried out at Numbers 8:20-22)

32. Ritual of the Red Heifer, for purification after contact with a corpse (Numbers 19)

THE 613 MITZVOT

(All precepts and laws mentioned in the Torah, the Five Books of Moses, the Pentateuch, are summarised in a list codex known as "613 Mitzvot" [plural of Mitzvah meaning precept, commandment]. In this canonical order the list by Maimonides is sorted by occurrence in the Torah

The Mosaic Covenant (named after Moses), the Covenant of Moses, or, more precise: The Agreement between God and the People of Israel, also known as the Sinaitic Covenant (named after the biblical Mount Sinai), refers to God's promise to the biblical Israelites, including their proselytes, and their commitment to worship Him alone. The establishment and stipulations of the Mosaic covenant are recorded in the first five books of the Hebrew Bible, traditionally attributed to Moses and collectively called the Torah or Pentateuch. This covenant is sometimes also referred to as the Law of Moses, Mosaic Law, or the 613 Mitzvot, or commandments (singular: mitzvah).

The tradition that 613 commandments (Hebrew: mitzvot or mitzvah) is the number of mitzvot in the Torah, began in the 3rd century AD, when Rabbi Simlai mentioned it in a sermon that is recorded in Talmud Makkot 23b.

Although there have been many attempts to codify and enumerate the commandments contained in the Torah, the most traditional enumeration is by Moses ben Maimon (1135 - 1204) also called Maimonides. The 613 commandments include "positive commandments", to perform an act (mitzvot aseh), and "negative commandments", to abstain from certain acts (mitzvot lo taaseh). The negative commandments number 365, which coincides with the number of days in the solar year, and the positive commandments number 248, a number ascribed to the number of bones and main organs in the human body (Babylonian Talmud, Makkot 23b–24a). Though the number 613 is mentioned in the Talmud, its real significance increased in later medieval rabbinic literature, including many works listing or arranged by the mitzvot. Three types of negative commandments fall under the self-sacrificial principle yehareg ve'al ya'avor, meaning "One should let oneself be killed rather than violate it". These are murder, idolatry, and forbidden sexual relations.

The 613 mitzvot have been divided also into three general categories: mishpatim; edot; and chukim. Mishpatim ("laws") include commandments that are deemed to be self-evident, such as not to murder and not to steal. Edot ("testimonies") commemorate important events in Jewish history. For example, the Shabbat is said to testify to the story that Hashem created the world in six days and rested on the seventh day and declared it holy. Chukim ("decrees") are commandments with no known rationale, and are perceived as pure manifestations of the Divine will.

Many of the mitzvot cannot be observed now, following the destruction of the Second Temple, although they still retain religious significance. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel. Furthermore, there are some time-related commandments from which women are exempt (examples include shofar, sukkah, lulav, tzitzit and tefillin). Some depend on the special status of a person in Judaism (such as kohanim), while others apply only to men or only to women.)

Typical order

1. To know there is a God — Ex. 20:2

2. Not to even think that there are other gods besides Him — Standard: Ex. 20:3; Yemenite: Ex. 20:2 [17]

3. To know that God is One — Deut. 6:4

4. To love God —Deut. 6:5

5. To fear God — Deut. 10:20

6. To sanctify God's Name — Lev. 22:32

7. Not to profane God's Name — Lev. 22:32

8. Not to destroy objects associated with God's Name — Deut. 12:4

9. To listen to the prophet speaking in God's Name — Deut. 18:15

10. Not to try the LORD unduly — Deut. 6:16

11. To emulate God's ways — Deut. 28:9

12. To cleave to those who know God — Deut. 10:20

13. To love other Jews — Lev. 19:18

14. To love converts — Deut. 10:19

15. Not to hate fellow Jews — Lev. 19:17

16. To reprove a sinner — Lev. 19:17

17. Not to embarrass others — Lev. 19:17

18. Not to oppress the weak — Ex. 22:21

19. Not to speak derogatorily of others — Lev. 19:16

20. Not to take revenge — Lev. 19:18

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21. Not to bear a grudge — Lev. 19:18
22. To learn the Torah — Deut. 6:7
23. To honour those who teach and know the Torah — Lev. 19:32
24. Not to inquire into idolatry — Lev. 19:4
25. Not to follow the whims of your heart or what your eyes see — Num. 15:39
26. Not to blaspheme — Ex. 22:27
27. Not to worship idols in the manner they are worshiped — Standard: Ex. 20:6; Yemenite: Ex. 20:5
28. Not to worship idols in the four ways we worship God — Standard: Ex. 20:6; Yemenite: Ex. 20:5
29. Not to make an idol for yourself — Standard:Ex. 20:5; Yemenite: Ex. 20:4
30. Not to make an idol for others — Lev. 19:4
31. Not to make human forms even for decorative purposes — Standard: Ex. 20:21; Yemenite: Ex. 20:20
32. Not to turn a city to idolatry — Deut. 13:14
33. To burn a city that has turned to idol worship — Deut. 13:17
34. Not to rebuild it as a city — Deut. 13:17
35. Not to derive benefit from it — Deut. 13:18
36. Not to missionize an individual to idol worship — Deut. 13:12
37. Not to love the idolater — Deut. 13:9
38. Not to cease hating the idolater — Deut. 13:9
39. Not to save the idolater — Deut. 13:9
40. Not to say anything in the idolater's defense — Deut. 13:9
41. Not to refrain from incriminating the idolater — Deut. 13:9
42. Not to prophesy in the name of idolatry — Deut. 13:14
43. Not to listen to a false prophet — Deut. 13:4
44. Not to prophesy falsely in the name of God — Deut. 18:20
45. Not to be afraid of the false prophet — Deut. 18:22
46. Not to swear in the name of an idol — Ex. 23:13
47. Not to perform ov (medium) — Lev. 19:31
48. Not to perform yidoni ("magical seer") — Lev. 19:31
49. Not to pass your children through the fire to Molech — Lev. 18:21
50. Not to erect a pillar in a public place of worship — Deut. 16:22
51. Not to bow down before a smooth stone — Lev. 26:1
52. Not to plant a tree in the Temple courtyard — Deut. 16:21
53. To destroy idols and their accessories — Deut. 12:2
54. Not to derive benefit from idols and their accessories — Deut. 26
55. Not to derive benefit from ornaments of idols — Deut. 25
56. Not to make a covenant with idolaters —Deut. 2
57. Not to show favour to idolaters — Deut. 2
58. Not to let idolaters dwell in the Land of Israel — Ex. 23:33
59. Not to imitate idolaters in customs and clothing — Lev. 20:23
60. Not to be superstitious — Lev. 19:26
61. Not to go into a trance to foresee events, etc. — Deut. 18:10
62. Not to engage in divination or soothsaying — Lev. 19:26
63. Not to mutter incantations — Deut. 18:11
64. Not to attempt to contact the dead — Deut. 18:11
65. Not to consult the ov — Deut. 18:11
66. Not to consult the yidoni — Deut. 18:11
67. Not to perform acts of magic — Deut. 18:10
68. Men must not shave the hair off the sides of their head — Lev. 19:27
69. Men must not shave their beards with a razor — Lev. 19:27
70. Men must not wear women's clothing — Deut. 22:5
71. Women must not wear men's clothing — Deut. 22:5
72. Not to tattoo the skin — Lev. 19:28
73. Not to tear the skin in mourning — Deut. 14:1
74. Not to make a bald spot in mourning — Deut. 14:1
75. To repent and confess wrongdoings — Num. 5:7
76. To say the Shema twice daily — Deut. 6:7
77. To pray every day — Ex. 23:25
78. The Kohanim must bless the Jewish nation daily — Num. 6:23
79. To wear tefillin (phylacteries) on the head — Deut. 6:8
80. To bind tefillin on the arm — Deut. 6:8
81. To put a mezuzah on the door post — Deut. 6:9
82. Each male must write a Torah scroll — Deut. 31:19
83. The king must have a separate Torah scroll for himself — Deut. 118
84. To have tzitzit on four-cornered garments — Num. 15:38
85. To bless the Almighty after eating — Deut. 8:10
86. To circumcise all males on the eighth day after their birth — Gen. 110
87. To rest on the seventh day — Ex. 23:12
88. Not to do prohibited labour on the seventh day — Standard: Ex. 20:11; Yemenite: Ex. 20:10
89. The court must not inflict punishment on Shabbat — Ex. 35:3
90. Not to walk outside the city boundary on Shabbat — Ex. 16:29
91. To sanctify Shabbat with Kiddush and Havdalah — Standard: Ex. 20:9; Yemenite: Ex. 20:8
92. To rest from prohibited labour on Yom Kippur — Lev. 23:32
93. Not to do prohibited labour on Yom Kippur — Lev. 23:32
94. To afflict oneself on Yom Kippur — Lev. 16:29
95. Not to eat or drink on Yom Kippur — Lev. 23:29
96. To rest on the first day of Passover — Lev. 23:7
97. Not to do prohibited labour on the first day of Passover — Lev. 23:8
98. To rest on the seventh day of Passover — Lev. 23:8

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99. Not to do prohibited labour on the seventh day of Passover — Lev. 23:8
100. To rest on Shavuot — Lev. 23:21
101. Not to do prohibited labour on Shavuot — Lev. 23:21
102. To rest on Rosh Hashanah — Lev. 23:24
103. Not to do prohibited labour on Rosh Hashanah — Lev. 23:25
104. To rest on Sukkot — Lev. 23:35
105. Not to do prohibited labour on Sukkot — Lev. 23:35
106. To rest on Shemini Atzeret — Lev. 23:36
107. Not to do prohibited labour on Shemini Atzeret — Lev. 23:36
108. Not to eat chametz on the afternoon of the 14th day of Nisan — Deut. 16:3
109. To destroy all chametz on 14th day of Nisan — Ex. 12:15
110. Not to eat chametz all seven days of Passover —Ex. 13:3
111. Not to eat mixtures containing chametz all seven days of Passover — Ex. 12:20
112. Not to see chametz in your domain seven days — Ex. 13:7
113. Not to find chametz in your domain seven days — Ex. 12:19
114. To eat matzah on the first night of Passover — Ex. 12:18
115. To relate the Exodus from Egypt on that night — Ex. 13:8
116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah) — Num. 9:1
117. To dwell in a Sukkah for the seven days of Sukkot — Lev. 23:42
118. To take up a Lulav and Etrog on the first day of Sukkot (in the temple, all seven days) — Lev. 23:40
119. Each man must give a half shekel annually — Ex. 30:13
120. Courts must calculate to determine when a new month begins — Ex. 12:2
121. To afflict oneself and cry out before God in times of calamity — Num. 10:9
122. To marry a wife by means of ketubah and kiddushin — Deut. 22:13
123. Not to have sexual relations with women not thus married — Deut. 23:18
124. Not to withhold food, clothing, and sexual relations from your wife — Ex. 21:10
125. To have children with one's wife — Gen. 1:28
126. To issue a divorce by means of a Get document — Deut. 24:1
127. A man must not remarry his ex-wife after she has married someone else — Deut. 24:4
128. To perform yibbum (marry the widow of one's childless brother) — Deut. 25:5
129. To perform halizah (free the widow of one's childless brother from yibbum) — Deut. 25:9
130. The widow must not remarry until the ties with her brother-in-law are removed (by halizah) — Deut. 25:5
131. The court must fine one who sexually seduces a maiden — Ex. 22:15-16
132. The rapist must marry his victim if she is unwed — Deut. 22:29
133. He is never allowed to divorce her — Deut. 22:29
134. The slanderer must remain married to his wife — Deut. 22:19
135. He must not divorce her — Deut. 22:19
136. To fulfill the laws of the Sotah — Num. 5:30
137. Not to put oil on her meal offering (as usual) — Num. 5:15
138. Not to put frankincense on her meal offering (as usual) — Num. 5:15
139. Not to have sexual relations with your mother — Lev. 18:7
140. Not to have sexual relations with your father's wife — Lev. 18:8
141. Not to have sexual relations with your sister — Lev. 18:9
142. Not to have sexual relations with your father's wife's daughter — Lev. 18:11
143. Not to have sexual relations with your son's daughter — Lev. 18:10
144. Not to have sexual relations with your daughter — Lev. 18:10
145. Not to have sexual relations with your daughter's daughter — Lev. 18:10
146. Not to have sexual relations with a woman and her daughter — Lev. 18:17
147. Not to have sexual relations with a woman and her son's daughter — Lev. 18:17
148. Not to have sexual relations with a woman and her daughter's daughter — Lev. 18:17
149. Not to have sexual relations with your father's sister — Lev. 18:12
150. Not to have sexual relations with your mother's sister — Lev. 18:13
151. Not to have sexual relations with your father's brother's wife — Lev. 18:14
152. Not to have sexual relations with your son's wife — Lev. 18:15
153. Not to have sexual relations with your brother's wife — Lev. 18:16
154. Not to have sexual relations with your wife's sister — Lev. 18:18
155. A man must not have sexual relations with an animal — Lev. 18:23
156. A woman must not have sexual relations with an animal — Lev. 18:23
157. A man must not have sexual relations with a man — Lev. 18:22
158. Not to have sexual relations with your father — Lev. 18:7

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159. Not to have sexual relations with your father's brother — Lev. 18:14

160. Not to have sexual relations with someone else's wife — Lev. 18:20

161. Not to have sexual relations with a menstrually impure woman — Lev. 18:19

162. Not to marry non-Jews — Deut. 3

163. Not to let Moabite and Ammonite males marry into the Jewish people — Deut. 23:4

164. Not to refrain from letting a third-generation Egyptian convert enter the Assembly — Deut. 23:8-9

165. Not to refrain from letting a third-generation Edomite convert enter the Assembly — Deut. 23:8-9

166. Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people — Deut. 23:3

167. Not to let a eunuch marry into the Jewish people — Deut. 23:2

168. Not to offer to God any castrated male animals — Lev. 22:24

169. The High Priest must not marry a widow — Lev. 21:14

170. The High Priest must not have sexual relations with a widow even outside of marriage — Lev. 21:15

171. The High Priest must marry a virgin maiden — Lev. 21:13

172. A Kohen (priest) must not marry a divorcee — Lev. 21:7

173. A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) — Lev. 21:7

174. A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) — Lev. 21:7

175. Not to make pleasurable (sexual) contact with any forbidden woman — Lev. 18:6

176. To examine the signs of animals to distinguish between kosher and non-kosher — Lev. 11:2

177. To examine the signs of fowl to distinguish between kosher and non-kosher — Deut. 14:11

178. To examine the signs of fish to distinguish between kosher and non-kosher — Lev. 11:9

179. To examine the signs of locusts to distinguish between kosher and non-kosher — Lev. 11:21

180. Not to eat non-kosher animals — Lev. 11:4

181. Not to eat non-kosher fowl — Lev. 11:13

182. Not to eat non-kosher fish — Lev. 11:11

183. Not to eat non-kosher flying insects — Deut. 14:19

184. Not to eat non-kosher creatures that crawl on land — Lev. 11:41

185. Not to eat non-kosher maggots — Lev. 11:44

186. Not to eat worms found in fruit on the ground — Lev. 11:42

187. Not to eat creatures that live in water other than (kosher) fish — Lev. 11:43

188. Not to eat the meat of an animal that died without ritual slaughter — Deut. 14:21

189. Not to benefit from an ox condemned to be stoned — Ex. 21:2

190. Not to eat meat of an animal that was mortally wounded — Ex. 22:30

191. Not to eat a limb torn off a living creature — Deut. 12:23

192. Not to eat blood —Lev. 3:17

193. Not to eat certain fats of clean animals — Lev. 3:17

194. Not to eat the sinew of the thigh — Gen. 32:33

195. Not to eat mixtures of milk and meat cooked together — Ex. 23:19

196. Not to cook meat and milk together — Ex. 34:26

197. Not to eat bread from new grain before the Omer — Lev. 23:14

198. Not to eat parched grains from new grain before the Omer — Lev. 23:14

199. Not to eat ripened grains from new grain before the Omer — Lev. 23:14

200. Not to eat fruit of a tree during its first three years — Lev. 19:23

201. Not to eat diverse seeds planted in a vineyard — Deut. 22:9

202. Not to eat untithed fruits — Lev. 22:15

203. Not to drink wine poured in service to idols — Deut. 32:38

204. To ritually slaughter an animal before eating it — Deut. 12:21

205. Not to slaughter an animal and its offspring on the same day — Lev. 22:28

206. To cover the blood (of a slaughtered beast or fowl) with earth — Lev. 113

207. To send away the mother bird before taking its children — Deut. 22:6

208. To release the mother bird if she was taken from the nest — Deut. 22:7

209. Not to swear falsely in God's Name — Lev. 19:12

210. Not to take God's Name in vain — Standard: Ex. 20:7; Yemenite: Ex. 20:6

211. Not to deny possession of something entrusted to you — Lev. 19:11

212. Not to swear in denial of a monetary claim — Lev. 19:11

213. To swear in God's Name to confirm the truth when deemed necessary by court — Deut. 10:20

214. To fulfill what was uttered and to do what was avowed — Deut. 23:24

215. Not to break oaths or vows — Num. 30:3

216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah — Num. 30:3

217. The Nazirite must let his hair grow — Num. 6:5

218. He must not cut his hair — Num. 6:5

219. He must not drink wine, wine mixtures, or wine vinegar — Num. 6:3

220. He must not eat fresh grapes — Num. 6:3

221. He must not eat raisins — Num. 6:3

222. He must not eat grape seeds — Num. 6:4

223. He must not eat grape skins — Num. 6:4

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224. He must not be under the same roof as a corpse — Num. 6:6
225. He must not come into contact with the dead — Num. 6:7
226. He must shave his head after bringing sacrifices upon completion of his Nazirite period — Num. 6:9
227. To estimate the value of people as determined by the Torah —Lev. 22
228. To estimate the value of consecrated animals — Lev. 212-13
229. To estimate the value of consecrated houses — Lev. 214
230. To estimate the value of consecrated fields — Lev. 216
231. Carry out the laws of interdicting possessions (cherem) — Lev. 228
232. Not to sell the cherem — Lev. 228
233. Not to redeem the cherem — Lev. 228
234. Not to plant diverse seeds together — Lev. 19:19
235. Not to plant grains or greens in a vineyard — Deut. 22:9
236. Not to crossbreed animals — Lev. 19:19
237. Not to work different animals together — Deut. 22:10
238. Not to wear shaatnez, a cloth woven of wool and linen — Deut. 22:11
239. To leave a corner of the field uncut for the poor — Lev. 19:10
240. Not to reap that corner — Lev. 19:9
241. To leave gleanings — Lev. 19:9
242. Not to gather the gleanings — Lev. 19:9
243. To leave the unformed clusters of grapes — Lev. 19:10
244. Not to pick the unformed clusters of grapes — Lev. 19:10
245. To leave the gleanings of a vineyard — Lev. 19:10
246. Not to gather the gleanings of a vineyard — Lev. 19:10
247. To leave the forgotten sheaves in the field — Deut. 24:19
248. Not to retrieve them — Deut. 24:19
249. To separate the "tithe for the poor" — Deut. 14:28
250. To give charity — Deut. 15:8
251. Not to withhold charity from the poor — Deut. 15:7
252. To set aside Terumah (heave offering) Gedolah (gift for the Kohen) — Deut. 18:4
253. The Levite must set aside a tenth of his tithe — Num. 18:26
254. Not to preface one tithe to the next, but separate them in their proper order — Ex. 22:28
255. A non-Kohen must not eat Terumah — Lev. 22:10
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah — Lev. 22:10
257. An uncircumcised Kohen must not eat Terumah — Ex. 12:48
258. An impure Kohen must not eat Terumah — Lev. 22:4
259. A chalalah (party to #s 169-172 above) must not eat Terumah — Lev. 22:12
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite — Num. 18:24
261. To set aside the second tithe (Ma'aser Sheni) — Deut. 14:22
262. Not to spend its redemption money on anything but food, drink, or ointment — Deut. 26:14
263. Not to eat Ma'aser Sheni while impure — Deut. 26:14
264. A mourner on the first day after death must not eat Ma'aser Sheni — Deut. 26:14
265. Not to eat Ma'aser Sheni grains outside Jerusalem — Deut. 12:17
266. Not to eat Ma'aser Sheni wine products outside Jerusalem — Deut. 12:17
267. Not to eat Ma'aser Sheni oil outside Jerusalem — Deut. 12:17
268. The fourth year crops must be totally for holy purposes like Ma'aser Sheni — Lev. 19:24
269. To read the confession of tithes every fourth and seventh year — Deut. 26:13
270. To set aside the first fruits and bring them to the Temple — Ex. 23:19
271. The Kohanim must not eat the first fruits outside Jerusalem — Deut. 12:17
272. To read the Torah portion pertaining to their presentation — Deut. 26:5
273. To set aside a portion of dough for a Kohen — Num. 15:20
274. To give the foreleg, two cheeks, and abomasum of slaughtered animals to a Kohen — Deut. 18:3
275. To give the first shearing of sheep to a Kohen — Deut. 18:4
276. To redeem firstborn sons and give the money to a Kohen — Num. 18:15
277. To redeem the firstborn donkey by giving a lamb to a Kohen — Ex. 13:13
278. To break the neck of the donkey if the owner does not intend to redeem it — Ex. 13:13
279. To rest the land during the seventh year by not doing any work which enhances growth — Ex. 34:21
280. Not to work the land during the seventh year — Lev. 25:4
281. Not to work with trees to produce fruit during that year — Lev. 25:4
282. Not to reap crops that grow wild that year in the normal manner — Lev. 25:5
283. Not to gather grapes which grow wild that year in the normal way — Lev. 25:5
284. To leave free all produce which grew in that year — Ex. 23:11
285. To release all loans during the seventh year — Deut. 15:2
286. Not to pressure or claim from the borrower — Deut. 15:2

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287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss —Deut. 15:9

288. The Sanhedrin must count seven groups of seven years — Lev. 25:8

289. The Sanhedrin must sanctify the fiftieth year — Lev. 25:10

290. To blow the Shofar on the tenth of Tishrei to free the slaves — Lev. 25:9

291. Not to work the soil during the fiftieth year (Jubilee) — Lev. 25:11

292. Not to reap in the normal manner that which grows wild in the fiftieth year — Lev. 25:11

293. Not to pick grapes which grew wild in the normal manner in the fiftieth year — Lev. 25:11

294. Carry out the laws of sold family properties — Lev. 25:24

295. Not to sell the land in Israel indefinitely — Lev. 25:23

296. Carry out the laws of houses in walled cities — Lev. 25:29

297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in — Deut. 18:1

298. The Levites must not take a share in the spoils of war — Deut. 18:1

299. To give the Levites cities to inhabit and their surrounding fields — Num. 35:2

300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year — Lev. 25:34

301. To build a Temple — Ex. 25:8

302. Not to build the altar with stones hewn by metal — Standard: Ex. 20:24; Yemenite: Ex. 20:23

303. Not to climb steps to the altar — Standard: Ex. 20:27; Yemenite: Ex. 20:26

304. To show reverence to the Temple — Lev. 19:30

305. To guard the Temple area — Num. 18:2

306. Not to leave the Temple unguarded — Num. 18:5

307. To prepare the anointing oil — Ex. 30:31

308. Not to reproduce the anointing oil — Ex. 30:32

309. Not to anoint with anointing oil — Ex. 30:32

310. Not to reproduce the incense formula — Ex. 30:37

311. Not to burn anything on the Golden Altar besides incense — Ex. 30:9

312. The Levites must transport the ark on their shoulders — Num. 9

313. Not to remove the staves from the ark — Ex. 25:15

314. The Levites must work in the Temple — Num. 18:23

315. No Levite must do another's work of either a Kohen or a Levite — Num. 18:3

316. To dedicate the Kohen for service — Lev. 21:8

317. The work of the Kohanim's shifts must be equal during holidays — Deut. 18:6-8

318. The Kohanim must wear their priestly garments during service — Ex. 28:2

319. Not to tear the priestly garments — Ex. 28:32

320. The Kohen Gadol 's (High Priest) breastplate must not be loosened from the Efod — Ex. 28:28

321. A Kohen must not enter the Temple intoxicated — Lev. 10:9

322. A Kohen must not enter the Temple with his head uncovered — Lev. 10:6

323. A Kohen must not enter the Temple with torn clothes — Lev. 10:6

324. A Kohen must not enter the Temple indiscriminately — Lev. 16:2

325. A Kohen must not leave the Temple during service — Lev. 10:7

326. To send the impure from the Temple — Num. 5:2

327. Impure people must not enter the Temple — Num. 5:3

328. Impure people must not enter the Temple Mount area — Deut. 23:11

329. Impure Kohanim must not do service in the temple — Lev. 22:2

330. An impure Kohen, following immersion, must wait until after sundown before returning to service — Lev. 22:7

331. A Kohen must wash his hands and feet before service — Ex. 30:19

332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar — Lev. 21:23

333. A Kohen with a physical blemish must not serve — Lev. 21:17

334. A Kohen with a temporary blemish must not serve — Lev. 21:17

335. One who is not a Kohen must not serve — Num. 18:4

336. To offer only unblemished animals — Lev. 22:21

337. Not to dedicate a blemished animal for the altar — Lev. 22:20

338. Not to slaughter it — Lev. 22:22

339. Not to sprinkle its blood — Lev. 22:24

340. Not to burn its fat — Lev. 22:22

341. Not to offer a temporarily blemished animal — Deut. 11

342. Not to sacrifice blemished animals even if offered by non-Jews — Lev. 22:25

343. Not to inflict wounds upon dedicated animals — Lev. 22:21

344. To redeem dedicated animals which have become disqualified — Deut. 12:15

345. To offer only animals which are at least eight days old — Lev. 22:27

346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog. Some interpret "exchange for a dog" as referring to wage of a male prostitute.[15][16] — Deut. 23:19

347. Not to burn honey or yeast on the altar — Lev. 2:11

348. To salt all sacrifices — Lev. 2:13

349. Not to omit the salt from sacrifices — Lev. 2:13

350. Carry out the procedure of the burnt offering as prescribed in the Torah — Lev. 1:3

351. Not to eat its meat — Deut. 12:17

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352. Carry out the procedure of the sin offering — Lev. 6:18
353. Not to eat the meat of the inner sin offering — Lev. 6:23
354. Not to decapitate a fowl brought as a sin offering — Lev. 5:8
355. Carry out the procedure of the guilt offering — Lev. 1
356. The Kohanim must eat the sacrificial meat in the Temple — Ex. 29:33
357. The Kohanim must not eat the meat outside the Temple courtyard — Deut. 12:17
358. A non-Kohen must not eat sacrificial meat — Ex. 29:33
359. To follow the procedure of the peace offering — Lev. 11
360. Not to eat the meat of minor sacrifices before sprinkling the blood — Deut. 12:17
361. To bring meal offerings as prescribed in the Torah — Lev. 2:1
362. Not to put oil on the meal offerings of wrongdoers — Lev. 5:11
363. Not to put frankincense on the meal offerings of wrongdoers — Lev. 3:11
364. Not to eat the meal offering of the High Priest — Lev. 6:16
365. Not to bake a meal offering as leavened bread — Lev. 6:10
366. The Kohanim must eat the remains of the meal offerings — Lev. 6:9
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival — Deut. 12:5-6
368. Not to withhold payment incurred by any vow — Deut. 23:22
369. To offer all sacrifices in the Temple — Deut. 12:11
370. To bring all sacrifices from outside Israel to the Temple — Deut. 12:26
371. Not to slaughter sacrifices outside the courtyard — Lev. 14
372. Not to offer any sacrifices outside the courtyard — Deut. 12:13
373. To offer two lambs every day — Num. 28:3
374. To light a fire on the altar every day — Lev. 6:6
375. Not to extinguish this fire — Lev. 6:6
376. To remove the ashes from the altar every day — Lev. 6:3
377. To burn incense every day — Ex. 30:7
378. To light the Menorah every day — Ex. 221
379. The Kohen Gadol must bring a meal offering every day — Lev. 6:13
380. To bring two additional lambs as burnt offerings on Shabbat — Num. 28:9
381. To make the show bread — Ex. 25:30
382. To bring additional offerings on Rosh Chodesh (" The New Month") — Num. 28:11
383. To bring additional offerings on Passover — Num. 28:19
384. To offer the wave offering from the meal of the new wheat — Lev. 23:10
385. Each man must count the Omer - seven weeks from the day the new wheat offering was brought — Lev. 23:15
386. To bring additional offerings on Shavuot — Num. 28:26
387. To bring two loaves to accompany the above sacrifice — Lev. 23:17
388. To bring additional offerings on Rosh Hashana — Num. 29:2
389. To bring additional offerings on Yom Kippur — Num. 29:8
390. To bring additional offerings on Sukkot — Num. 29:13
391. To bring additional offerings on Shmini Atzeret — Num. 29:35
392. Not to eat sacrifices which have become unfit or blemished — Deut. 14:3
393. Not to eat from sacrifices offered with improper intentions — Lev. 18
394. Not to leave sacrifices past the time allowed for eating them — Lev. 22:30
395. Not to eat from that which was left over — Lev. 19:8
396. Not to eat from sacrifices which became impure — Lev. 19
397. An impure person must not eat from sacrifices — Lev. 20
398. To burn the leftover sacrifices — Lev. 17
399. To burn all impure sacrifices — Lev. 19
400. To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons...") — Lev. 16:3
401. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice — Lev. 5:16
402. Not to work consecrated animals — Deut. 15:19
403. Not to shear the fleece of consecrated animals — Deut. 15:19
404. To slaughter the paschal sacrifice at the specified time — Ex. 12:6
405. Not to slaughter it while in possession of leaven — Ex. 23:18
406. Not to leave the fat overnight — Ex. 23:18
407. To slaughter the second Paschal Lamb — Num. 9:11
408. To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan — Ex. 12:8
409. To eat the second Paschal Lamb on the night of the 15th of Iyar — Num. 9:11
410. Not to eat the paschal meat raw or boiled — Ex. 12:9
411. Not to take the paschal meat from the confines of the group — Ex. 12:46
412. An apostate must not eat from it — Ex. 12:43
413. A permanent or temporary hired worker must not eat from it — Ex. 12:45

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414. An uncircumcised male must not eat from it — Ex. 12:48

415. Not to break any bones from the paschal offering — Ex. 12:46 Ps. 34:20

416. Not to break any bones from the second paschal offering — Num. 9:12

417. Not to leave any meat from the paschal offering over until morning — Ex. 12:10

418. Not to leave the second paschal meat over until morning — Num. 9:12

419. Not to leave the meat of the holiday offering of the 14th until the 16th — Deut. 16:4

420. To be seen at the Temple on Passover, Shavuot, and Sukkot — Deut. 16:16

421. To celebrate on these three Festivals (bring a peace offering) — Ex. 23:14

422. To rejoice on these three Festivals (bring a peace offering) — Deut. 16:14

423. Not to appear at the Temple without offerings — Deut. 16:16

424. Not to refrain from rejoicing with, and giving gifts to, the Levites — Deut. 12:19

425. To assemble all the people on the Sukkot following the seventh year — Deut. 31:12

426. To set aside the firstborn animals — Ex. 13:12

427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem — Deut. 12:17

428. Not to redeem the firstborn — Num. 18:17

429. Separate the tithe from animals — Lev. 232

430. Not to redeem the tithe — Lev. 233

431. Every person must bring a sin offering (in the temple) for his transgression — Lev. 4:27

432. Bring an asham talui (temple offering) when uncertain of guilt — Lev. 5:17-18

433. Bring an asham vadai (temple offering) when guilt is ascertained — Lev. 5:25

434. Bring an oleh v'yored (temple offering)(if the person is wealthy, an animal; if poor, a bird or meal offering) — Lev. 5:7-11

435. The Sanhedrin must bring an offering (in the Temple) when it rules in error — Lev. 4:13

436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 15:28-29

437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 12:6

438. A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh — Lev. 15:13-14

439. A metzora (one having a skin disease) must bring an offering (in the Temple) after going to the Mikveh — Lev. 14:10

440. Not to substitute another beast for one set apart for sacrifice — Lev. 210

441. The new animal, in addition to the substituted one, retains consecration — Lev. 210

442. Not to change consecrated animals from one type of offering to another — Lev. 226

443. Carry out the laws of impurity of the dead — Num. 19:14

444. Carry out the procedure of the Red Heifer (Para Aduma) — Num. 19:2

445. Carry out the laws of the sprinkling water — Num. 19:21

446. Rule the laws of human tzara'at as prescribed in the Torah — Lev. 13:12

447. The metzora must not remove his signs of impurity — Deut. 24:8

448. The metzora must not shave signs of impurity in his hair — Lev. 13:33

449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips — Lev. 13:45

450. Carry out the prescribed rules for purifying the metzora — Lev. 14:2

451. The metzora must shave off all his hair prior to purification — Lev. 14:9

452. Carry out the laws of tzara'at of clothing — Lev. 13:47

453. Carry out the laws of tzara'at of houses — Lev. 13:34

454. Observe the laws of menstrual impurity — Lev. 15:19

455. Observe the laws of impurity caused by childbirth — Lev. 12:2

456. Observe the laws of impurity caused by a woman's running issue — Lev. 15:25

457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) — Lev. 15:3

458. Observe the laws of impurity caused by a dead beast — Lev. 11:39

459. Observe the laws of impurity caused by the eight shratzim (insects) — Lev. 11:29

460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen) — Lev. 15:16

461. Observe the laws of impurity concerning liquid and solid foods — Lev. 11:34

462. Every impure person must immerse himself in a Mikvah to become pure — Lev. 15:16

463. The court must judge the damages incurred by a goring ox — Ex. 21:28

464. The court must judge the damages incurred by an animal eating — Ex. 22:4

465. The court must judge the damages incurred by a pit — Ex. 21:33

466. The court must judge the damages incurred by fire — Ex. 22:5

467. Not to steal money stealthily — Lev. 19:11

468. The court must implement punitive measures against the thief — Ex. 21:37

469. Each individual must ensure that his scales and weights are accurate — Lev. 19:36

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470. Not to commit injustice with scales and weights — Lev. 19:35
471. Not to possess inaccurate scales and weights even if they are not for use — Deut. 25:13
472. Not to move a boundary marker to steal someone's property — Deut. 19:14
473. Not to kidnap — Standard: Ex. 20:14; Yemenite: Ex. 20:13
474. Not to rob openly — Lev. 19:13
475. Not to withhold wages or fail to repay a debt — Lev. 19:13
476. Not to covet and scheme to acquire another's possession — Standard: Ex. 20:15; Yemenite: Ex. 20:14
477. Not to desire another's possession — Standard: Deut. 5:19; Yemenite: Deut. 5:18
478. Return the robbed object or its value — Lev. 5:23
479. Not to ignore a lost object — Deut. 22:3
480. Return the lost object — Deut. 22:1
481. The court must implement laws against the one who assaults another or damages another's property — Ex. 21:18
482. Not to murder — Standard: Ex. 20:13; Yemenite: Ex. 20:12
483. Not to accept monetary restitution to atone for the murderer — Num. 35:31
484. The court must send the accidental murderer to a city of refuge — Num. 35:25
485. Not to accept monetary restitution instead of being sent to a city of refuge — Num. 35:32
486. Not to kill the murderer before he stands trial — Num. 35:12
487. Save someone being pursued even by taking the life of the pursuer — Deut. 25:12
488. Not to pity the pursuer — Num. 35:12
489. Not to stand idly by if someone's life is in danger — Lev. 19:16
490. Designate cities of refuge and prepare routes of access — Deut. 19:3
491. Break the neck of a calf by the river valley following an unsolved murder — Deut. 21:4
492. Not to work nor plant that river valley — Deut. 21:4
493. Not to allow pitfalls and obstacles to remain on your property — Deut. 22:8
494. Make a guard rail around flat roofs — Deut. 22:8
495. Not to put a stumbling block before a blind man (nor give harmful advice) — Lev. 19:14
496. Help another remove the load from a beast which can no longer carry it — Ex. 23:5
497. Help others load their beast — Deut. 22:4
498. Not to leave others distraught with their burdens (but to help either load or unload) — Deut. 22:4
499. Conduct sales according to Torah law — Lev. 25:14
500. Not to overcharge or underpay for an article — Lev. 25:14
501. Not to insult or harm anybody with words — Lev. 25:17
502. Not to cheat a convert monetarily — Ex. 22:20
503. Not to insult or harm a convert with words — Ex. 22:20
504. Purchase a Hebrew slave in accordance with the prescribed laws — Ex. 21:2
505. Not to sell him as a slave is sold — Lev. 25:42
506. Not to work him oppressively — Lev. 25:43
507. Not to allow a non-Jew to work him oppressively — Lev. 25:53
508. Not to have him do menial slave labour — Lev. 25:39
509. Give him gifts when he goes free — Deut. 15:14
510. Not to send him away empty-handed — Deut. 15:13
511. Redeem Jewish maidservants — Ex. 21:8
512. Betroth the Jewish maidservant — Ex. 21:8
513. The master must not sell his maidservant — Ex. 21:8
514. Canaanite slaves must work forever unless injured in one of their limbs — Lev. 25:46
515. Not to extradite a slave who fled to (Biblical) Israel — Deut. 23:16
516. Not to wrong a slave who has come to Israel for refuge — Deut. 23:16
517. The courts must carry out the laws of a hired worker and hired guard — Ex. 22:9
518. Pay wages on the day they were earned — Deut. 24:15
519. Not to delay payment of wages past the agreed time — Lev. 19:13
520. The hired worker may eat from the unharvested crops where he works — Deut. 23:25
521. The worker must not eat while on hired time — Deut. 23:26
522. The worker must not take more than he can eat — Deut. 23:25
523. Not to muzzle an ox while plowing — Deut. 25:4
524. The courts must carry out the laws of a borrower — Ex. 22:13
525. The courts must carry out the laws of an unpaid guard — Ex. 22:6
526. Lend to the poor and destitute — Ex. 22:24
527. Not to press them for payment if you know they don't have it — Ex. 22:24
528. Press the idolater for payment — Deut. 15:3
529. The creditor must not forcibly take collateral — Deut. 24:10
530. Return the collateral to the debtor when needed — Deut. 24:13
531. Not to delay its return when needed — Deut. 24:12
532. Not to demand collateral from a widow — Deut. 24:17
533. Not to demand as collateral utensils needed for preparing food — Deut. 24:6
534. Not to lend with interest — Lev. 25:37
535. Not to borrow with interest — Deut. 23:20
536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note — Ex. 22:24
537. Lend to and borrow from idolaters with interest — Deut. 23:21

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538. The courts must carry out the laws of the plaintiff, admitter, or denier — Ex. 22:8

539. Carry out the laws of the order of inheritance — Num. 28

540. Appoint judges — Deut. 16:18

541. Not to appoint judges who are not familiar with judicial procedure — Deut. 1:17

542. Decide by majority in case of disagreement — Ex. 23:2

543. The court must not execute through a majority of one; at least a majority of two is required — Ex. 23:2

544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases — Deut. 23:2

545. The courts must carry out the death penalty of stoning — Deut. 22:24

546. The courts must carry out the death penalty of burning — Lev. 20:14

547. The courts must carry out the death penalty of the sword — Ex. 21:20

548. The courts must carry out the death penalty of strangulation — Lev. 20:10

549. The courts must hang those stoned for blasphemy or idolatry — Deut. 21:22

550. Bury the executed on the day they are killed — Deut. 21:23

551. Not to delay burial overnight — Deut. 21:23

552. The court must not let the sorcerer live — Ex. 22:17

553. The court must give lashes to the wrongdoer — Deut. 25:2

554. The court must not exceed the prescribed number of lashes — Deut. 25:3

555. The court must not kill anybody on circumstantial evidence — Ex. 23:7

556. The court must not punish anybody who was forced to do a crime — Deut. 22:26

557. A judge must not pity the murderer or assaulter at the trial — Deut. 19:13

558. A judge must not have mercy on the poor man at the trial — Lev. 19:15

559. A judge must not respect the great man at the trial — Lev. 19:15

560. A judge must not decide unjustly the case of the habitual transgressor — Ex. 23:6

561. A judge must not pervert justice — Lev. 19:15

562. A judge must not pervert a case involving a convert or orphan — Deut. 24:17

563. Judge righteously — Lev. 19:15

564. The judge must not fear a violent man in judgement — Deut. 1:17

565. Judges must not accept bribes — Ex. 23:8

566. Judges must not accept testimony unless both parties are present — Ex. 23:1

567. Not to curse judges — Ex. 22:27

568. Not to curse the head of state or leader of the Sanhedrin — Ex. 22:27

569. Not to curse any upstanding Jew — Lev. 19:14

570. Anybody who knows evidence must testify in court — Lev. 5:1

571. Carefully interrogate the witness — Deut. 13:15

572. A witness must not serve as a judge in capital crimes — Deut. 19:17

573. Not to accept testimony from a lone witness — Deut. 19:15

574. Transgressors must not testify — Ex. 23:1

575. Relatives of the litigants must not testify — Deut. 24:16

576. Not to testify falsely — Standard: Ex. 20:14; Yemenite: Ex. 20:13

577. Punish the false witnesses as they tried to punish the defendant — Deut. 19:19

578. Act according to the ruling of the Sanhedrin — Deut. 111

579. Not to deviate from the word of the Sanhedrin — Deut. 111

580. Not to add to the Torah commandments or their oral explanations — Deut. 13:1

581. Not to diminish from the Torah any commandments, in whole or in part — Deut. 13:1

582. Not to curse your father and mother — Ex. 21:17

583. Not to strike your father and mother — Ex. 21:15

584. Respect your father or mother — Standard: Ex. 20:13; Yemenite: Ex. 20:12

585. Fear your mother or father — Lev. 19:3

586. Not to be a rebellious son — Deut. 21:18

587. Mourn for relatives — Lev. 10:19

588. The High Priest must not defile himself for any relative — Lev. 21:11

589. The High Priest must not enter under the same roof as a corpse — Lev. 21:11

590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives — Lev. 21:1

591. Appoint a king from Israel — Deut. 115

592. Not to appoint a foreigner — Deut. 115

593. The king must not have too many wives — Deut. 117

594. The king must not have too many horses — Deut. 116

595. The king must not have too much silver and gold — Deut. 117

596. Destroy the seven Canaanite nations — Deut. 20:17

597. Not to let any of them remain alive — Deut. 20:16

598. Wipe out the memory of Amalek — Deut. 25:19

599. Remember what Amalek did to the Jewish people — Deut. 25:17

600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert — Deut. 25:19

601. Not to dwell permanently in Egypt — Deut. 116

602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms — Deut. 20:10

603. Not to offer peace to Ammon and Moab while besieging them — Deut. 23:7

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604. Not to destroy food trees even during the siege — Deut. 20:19

605. Prepare latrines outside the camps — Deut. 23:13

606. Prepare a shovel for each soldier to dig with — Deut. 23:14

607. Appoint a priest to speak with the soldiers during the war — Deut. 20:2

608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions — Deut. 24:5

609. Not to demand from the above any involvement, communal or military — Deut. 24:5

610. Not to panic and retreat during battle — Deut. 20:3

611. Keep the laws of the captive woman — Deut. 21:11

612. Not to sell her into slavery — Deut. 21:14

613. Not to retain her for servitude after having sexual relations with her — Deut. 21:14

Rabbinical Mitzvot

The Biblical mitzvot are referred to in the Talmud as mitzvot d'oraita, translated as commandments of the Law (Torah). In contradistinction to this are rabbinical commandments, referred to as mitzvot d'rabbanan. Mitzvot d'rabbanan are a type of takkanah. Among the more important mitzvot d'rabbanan are:

- To recite a blessing for each enjoyment
- To ritually wash the hands before eating bread
- To prepare lights in advance of Shabbat (to have peace in the home, and to act in contradiction to customs of Karaite Judaism)
- To construct an Eruv to permit carrying to and within public areas on Shabbat
- To recite the Hallel psalms on holy days
- To light the Hanukkah lights
- To read the Scroll of Esther on Purim

These seven rabbinical commandments are treated like Biblical commandments insofar as, prior to the performance of each, a benediction is recited, i.e.:

Blessed are You, O LORD our God, King of the universe, Who has commanded us ...

They give rise to the phrase "Keter Torah" ("The Crown of the Torah") as the numeric value of Keter is 620 (613+7).

The divine command is considered implied in the general law to follow any instructions of the religious authorities (Deuteronomy 111, and 32:7; Shab. 23a). In addition, many of the specific details of the Biblical mitzvot are only derived via rabbinical application of the Oral Torah (Mishna/Gemarah); for example, the three daily prayers in any language and the recitation of the Shema (Deuteronomy 6:4-7) twice a day in any language, the binding of the tefillin and the fixing of the mezuzah (Deuteronomy 6:8-9), and the saying of Grace After Meals (Deuteronomy 8:10).

The Six Constant Mitzvot

Out of the 613 Mitzvot mentioned in the Torah, there are six mitzvot which the Sefer Hachinuch calls "constant mitzvot": "We have six mitzvot which are perpetual and constant, applicable at all times, all the days of our lives".

1. To know God, and that he created all things.
2. Not to have any god(s) beside God (lit. in his face).
3. To know God's Oneness.
4. To fear God.
5. To love God.
6. Not to pursue the passions of your heart and stray after your eyes.

NOAHIDISM OR THE 7 LAWS OF NOAH

(Noahidism or Noachidism is a monotheistic, Jewish religious movement based upon the Seven Laws of Noah and their traditional interpretations within Orthodox Judaism. According to the Jewish law, non-Jews (Gentiles) are not obligated to convert to Judaism, but they are required to observe the Seven Laws of Noah to be assured of a place in the World to Come (Olam Ha-Ba), the final reward of the righteous. The divinely ordained penalty for violating any of these Noahide Laws is discussed in the Talmud, but in practical terms it is subject to the working legal system which is established by the society at large. Those who subscribe to the observance of the Noahic Covenant are referred to as Bnei Noach (Hebrew: "Children of Noah") or Noahides. There is a modern Noahide movement was founded in the 1990s by Orthodox rabbis from Israel.

Historically, the Hebrew term Bnei Noach has been applied to all non-Jews as descendants of Noah. However, nowadays it is primarily used to refer specifically to those "Righteous Gentiles" who observe the Seven Laws of Noah. According to a Noahide source in 2018, there are over 20,000 official Noahides, and the country with the greatest number is the Philippines.)

The Seven Laws Of Noah

The Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), also referred to as the Noahide Laws or the Noachide Laws (from the Hebrew pronunciation of "Noah"), are a set of imperatives which, according to the Talmud, were given by God as a binding set of laws for the "children of Noah" – that is, all of humanity.

According to Jewish tradition, non-Jews who adhere to these laws are said to be followers of Noahidism and regarded as righteous gentiles, who are assured of a place in Olam Haba (the world to come), the final reward of the righteous. The Seven Laws of Noah include prohibitions against worshipping idols, cursing God, murder, adultery and sexual immorality, theft, eating flesh torn from a living animal, as well as the obligation to establish courts of justice. The earliest complete rabbinic version of the seven laws can be found in the Tosefta: Seven commandments were commanded of the sons of Noah:

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1. concerning adjudication (dinim)
2. concerning idolatry (avodah zarah)
3. concerning blasphemy (qilelat ha-shem)
4. concerning sexual immorality (gilui arayot)
5. concerning blood-shed (shefikhut damim)
6. concerning robbery (gezel)
7. concerning a limb torn from a living animal (ever min ha-hay)

Clarification of The Seven Laws

The seven Noahide laws are better understandable in the following example. Here they are traditionally enumerated:

1. Not to worship idols.
2. Not to curse God.
3. To establish courts of justice.
4. Not to commit murder.
5. Not to commit adultery, bestiality, or sexual immorality.
6. Not to steal.
7. Not to eat flesh torn from a living animal.

According to the Talmud, the rabbis agree that the seven laws were given to the sons of Noah. However, they disagree on precisely which laws were given to Adam and Eve. Six of the seven laws are exegetically derived from passages in Genesis, with the seventh being the establishment of courts. The seven laws as listed by the Babylonian Talmud in Sanhedrin 56a are designed as straight-forward commandments to be easily understood by everyone:

1. Do not worship idols.
2. Do not blaspheme God.
3. Do not murder.
4. Do not practise sexual immorality.
5. Do not steal.
6. Do not eat flesh from a living animal.
7. Establish Courts of Justice to build upon these laws.

Origin

There are a range of theories regarding the origin of the Noachide laws, including the Bible, Hittite law, the Maccabean period, and the Roman period. The Seven Laws of Noah were not mentioned in Genesis but they might have been extracted from the Torah by second-century rabbis. They basically represent a smaller version of the Ten Commandments in which idolatry and blasphemy are reflected in the first four of the Ten Commandments, whilst concerns on justice, commit murder, stealing, adultery, bestiality, or sexual immorality can be traced back to earlier Egyptian and Mesopotamian regulations. The "concerning a limb torn from a living animal" seem to have come from Zoroastrianism.

Torah sources

According to the Genesis flood narrative, a deluge covered the whole world, killing every surface-dwelling creature except Noah, his wife, his sons and their wives, and the animals taken aboard Noah's Ark. According to this, all modern humans are descendants of Noah, thus the name Noahide Laws are referred to the laws that apply to all of humanity. After the flood, God sealed a covenant with Noah with the following admonitions (Genesis 9):

- Flesh of a living animal: "However, flesh with its life-blood [in it], you shall not eat." (9:4)
- Murder and courts: "Furthermore, I will demand your blood, for [the taking of] your lives, I shall demand it [even] from any wild animal. From man too, I will demand of each person's brother the blood of man. He who spills the blood of man, by man his blood shall be spilt; for in the image of God He made man." (9:5–6)

Book of Jubilees

The Book of Jubilees, generally dated to the 2nd century BC, may include an early reference to Noahide Law at verses 20–28:

And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth ... For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

THE HALAKHA

Halakha, also transliterated as halacha, halakhah, and halocho, is the collective body of Jewish religious laws that are derived from the Written and Oral Torah. Halakha constitutes the practical application of the 613 mitzvot ("commandments") in the Torah, as developed through discussion and debate in the classical rabbinic literature, especially the Mishnah and the Talmud (the "Oral Torah"), and as codified in the Mishneh Torah and Shulchan Aruch. Because halakha is developed and applied by various halakhic authorities rather than one sole "official voice", different individuals and communities may well have different answers to halakhic questions. With few exceptions, controversies are not settled through authoritative structures because during the Jewish diaspora, Jews lacked a single judicial hierarchy or appellate review process for halakha. Halakha is often translated as "Jewish law", although a more literal translation of it might be "the way to behave" or "the way of walking". The words halakha and sharia both mean literally "the path to follow". The word is derived from the root which means "to behave" (also "to go" or "to walk"). Halakha not only guides religious practices and beliefs, it also guides numerous aspects of day-to-day life. The term may also be related to Akkadian ilku, a property tax, rendered in Aramaic as halakh, designating one or several obligations.

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Historically, widespread observance of the laws of the Torah is first in evidence beginning in the second century BC. In the Jewish diaspora, halakha served many Jewish communities as an enforceable avenue of law – both civil and religious, since no differentiation of them exists in classical Judaism, just like still in Islam today. Since the Jewish Enlightenment (Haskalah) and Jewish emancipation, some have come to view the halakha as less binding in day-to-day life, because it relies on rabbinic interpretation, as opposed to the authoritative, canonical text which is recorded in the Hebrew Bible. Under contemporary Israeli law, certain areas of Israeli family and personal status law are under the authority of the rabbinic courts, so they are treated according to halakha. Some minor differences in halakha are found among Ashkenazi Jews, Mizrahi Jews, Sephardi Jews, Yemenite, Ethiopian and other Jewish communities which historically lived in isolation.

Court of Law and Punishment: Halakha versus Sharia

The written Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni jurisprudence (Hanbali, Hanafi, Maliki and Shafi'i) as well as Shia schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both the rules of civil disputes and application of penal law, Sharia distinguishes between men and women, between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more: There were two classes of Jewish courts called Sanhedrin, the "Great Sanhedrin" and the "Lesser Sanhedrin". A lesser Sanhedrin of 23 judges (trivial cases 3 judges) was appointed to each city, but there was to be only one Great Sanhedrin of 71 judges, which among other roles acted as the Supreme Court, taking appeals from cases decided by lesser courts.

In Jewish law, this court structure makes it almost impossible to apply the death penalty as these many judges almost never unanimously (that is: [the necessary] one hundred percent) agree to such a harsh penalty. Therefore, no record exists of a gentile having been put to death for violating any of the Seven Laws of Noah. Some of the categories of capital punishment recorded in the Talmud are recorded as having never been carried out.

In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties. This explains also in part why the Jews have fought against Mohammed and his Islam so passionately. In consequence, the distortion of law in Islam has brought about the mutual hatred between Jews and Muslims.

The question is, why did Mohammed the creator of Islam deside (1st) to tear the Ten Commandments apart, and (2nd) why did he decide to get rid of the Sanhedrin? The answer can be found in the Koran, the Sira, and the Hadith: Al-Taqqiya (the doctrine of the sacred lie)! Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. Muslims are expected to follow Mohammed'ss invokings such as: Fight non-Muslims until there is only Islam (Koran 2:193); - how long will this 1,400 years war last? -Until everybody has become a Muslim! Therefore, to promote Islam, one may lie (Koran 3:28, 16:106) as Muslims are in a constant state of war with non-Muslims, "War is deceit" (Bukhari 4, 52, 269). One may be violent as violent Medina verses abrogate all peaceful Mecca-verses (Koran 2:106); the Ten Commandments are a strategic obstable to total supprmacy of Islam. Mohammed, who started 95 wars and numerous attrocities within the last 12 years of his life, simply wanted to make sure that Islam can perform its evil doctrines and deeds without having any fear of being procecuted. And the Ten Commandments certainly would have hampered the violent progress of Islam the cult of death.

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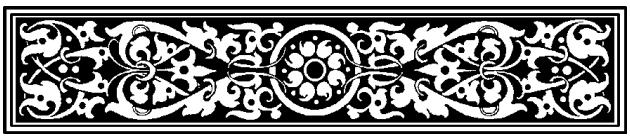

THE CHRISTIAN LAWS

THE DIDACHE

The teaching of the Lord to the Nations

The Lord's Teaching Through the Twelve Apostles
to the Nations. (Part of the Constantine Bible)
Translation: Charles H. Hoole, 1885
Estimated range of dating: 90-150 AD

(The Didache (Greek: Didakhe, lit. "Teaching"), also known as "The Lord's Teaching Through the Twelve Apostles to the Nations", is a brief anonymous early Christian treatise written in Greek. It is the oldest Christian law text and its Greek title Didache means exactly the same as Torah in Hebrew: The Teaching of the Law..

Lost for centuries, a Greek manuscript of the Didache was rediscovered in Constantinople [Istanbul] in 1873 by Philotheos Bryennios, the Metropolitan of Nicomedia. He found it in the Codex Hierosolymitanus. A Latin version of the first five chapters was discovered in 1900 by J. Schlecht. The Codex Hierosolymitanus (also called the Bryennios manuscript or the Jerusalem Codex, often designated simply "H" in scholarly discourse) is an 11th-century Greek manuscript, written by an otherwise unknown scribe named Leo, who dated it 1056. The codex contained also the Epistle of Barnabas, the First Epistle of Clement and the Second Epistle of Clement, the long version of the letters of Ignatius of Antioch and a list of books of the Bible following the order of John Chrysostom. Hitchcock and Brown produced the first English translation in March 1884. Adolf von Harnack produced the first German translation in 1884, and Paul Sabatier produced the first French translation and commentary in 1885.

The first line of this treatise is "The teaching of the Lord to the Gentiles (or Nations) by the twelve apostles". The text, parts of which constitute the oldest extant written catechism, has three main sections dealing with Christian ethics, rituals such as baptism and Eucharist, and Church organisation. A catechism, from Ancient Greek katecheo, "to teach orally", is a summary of Christian doctrine and serves as a doctrinal manual – often in the form of questions followed by answers to be memorised.

The Didache is a relatively short text with only some 2,300 words. The contents may be divided into four parts, which most scholars agree were combined from separate sources by a later redactor: the first is the Two Ways, the Way of Life and the Way of Death (chapters 1–6); the second part is a ritual dealing with baptism, fasting, and Communion (chapters 7–10); the third speaks of the ministry and how to treat apostles, prophets, bishops, and deacons (chapters 11–15); and the final section (chapter 16) is a prophecy of the Antichrist and the Second Coming.

The opening chapters describe the virtuous Way of Life and the wicked Way of Death. The Lord's Prayer is included in full. Baptism is by immersion, or by affusion if immersion is not practical. Fasting is ordered for Wednesdays and Fridays. Two Eucharistic prayers are given. Church organisation was at an early stage of development. Itinerant apostles and prophets are important, serving as "chief priests". Meanwhile, local bishops and deacons also have authority and seem to be taking the place of the itinerant ministry.

The Didache is considered the first example of the genre of Church Orders. The Didache reveals how Jewish Christians saw themselves and how they adapted their practice for Gentile Christians. The Didache is similar in several ways to the Gospel of Matthew, either because it was considered the first gospel or the other gospels were not written yet. The opening chapters, which also appear in other early Christian texts, are likely derived from an earlier Jewish source.

The Didache is considered part of the group of second-generation Christian writings known as the "Apostolic Fathers". The work was considered by some Church Fathers to be a part of the New Testament, while being rejected by others as spurious or non-canonical, In the end, it was not accepted into the New Testament canon. However, the Ethiopian Orthodox Church "broader canon" includes the Didascalia, a work which draws on the Didache.

The Didache was most likely written in the first half of the second century AD. The document is a composite work, and the discovery of the Dead Sea Scrolls, with its Manual of Discipline, has provided evidence of development over a considerable period of time, developing from a Jewish catechetical work into a church manual. The teaching is anonymous, a pastoral manual which reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for gentiles than any other book in the Christian Scriptures. The Two Ways section is likely based on an earlier Jewish source. The community that produced the Didache could have been based in Syria, as it addressed the Gentiles but from a Judaic perspective, at some remove from Jerusalem, and shows no evidence of Pauline influence. Alan Garrow claims that its earliest layer may have originated in the decree issued by the Apostolic council of AD 49–50, that is by the Jerusalem assembly under James the Just [the brother of Jesus].)

DIDACHE CHAPTER 1

1 There are two paths, one of life and one of death, and the difference is great between the two paths.

2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of

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those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

5 Give to every one that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive being in need, he shall be free from guilt; but he who receiveth when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.

DIDACHE CHAPTER 2

1 But the second commandment of the teaching is this.

2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practise sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbour;

3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;

4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.

5 Thy speech shall not be false or empty, but concerned with action.

6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbour;

7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

DIDACHE CHAPTER 3

1 My child, fly from everything that is evil, and from everything that is like to it.

2 Be not wrathful, for wrath leadeth unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.

3 My child, be not lustful, for lust leadeth unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.

4 My child, be not an observer of omens, since it leadeth to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry ariseth.

5 My child, be not a liar, for lying leadeth unto theft; be not covetous or conceited, for from all these things thefts arise.

6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;

7 but be thou meek, for the meek shall inherit the earth;

8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing alway the words that thou hast heard.

9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

10 Accept the things that happen to thee as good, knowing that without God nothing happens.

DIDACHE CHAPTER 4

1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honour him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;

2 thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;

3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;

4 thou shalt not doubt whether a thing shall be or not.

5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.

6 If thou hast, give by means of thy hands a redemption for thy sins.

7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.

8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?

9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

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14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

DIDACHE CHAPTER 5

1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgement, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

DIDACHE CHAPTER 6

1 See that no one make thee to err from this path of doctrine, since he who doeth so teacheth thee apart from God.

2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.

3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

DIDACHE CHAPTER 7

1 But concerning baptism, thus baptise ye: having first recited all these precepts, baptise in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

2 but if thou hast not running water, baptise in some other water, and if thou canst not baptise in cold, in warm water;

3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

4 But before the baptism, let him who baptiseth and him who is baptised fast previously, and any others who may be able. And thou shalt command him who is baptised to fast one or two days before.

DIDACHE CHAPTER 8

1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

3 Thrice a day pray ye in this fashion.

DIDACHE CHAPTER 9

1 But concerning the Eucharist, after this fashion give ye thanks.

2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

5 And let none eat or drink of your Eucharist but such as have been baptised into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

DIDACHE CHAPTER 10

1 But after it has been completed, so pray ye.

2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

7 But charge the prophets to give thanks, so far as they are willing to do so.

DIDACHE CHAPTER 11

1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he

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come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

4 Let every apostle who cometh unto you be received as the Lord.

5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgement, for in this manner also did the ancient prophets.

12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

DIDACHE CHAPTER 12

1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

4 but if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;

5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

DIDACHE CHAPTER 13

1 But every true prophet who is willing to dwell among you is worthy of his meat,

2 likewise a true teacher is himself worthy of his meat, even as is a labourer.

3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

4 but if ye have not a prophet, give it unto the poor.

5 If thou makest a feast, take and give the firstfruits according to the commandment;

6 in like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;

7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

DIDACHE CHAPTER 14

1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

DIDACHE CHAPTER 15

1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

2 Do not, therefore, despise them, for they are those who are honoured among you, together with the prophets and teachers.

3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walketh disorderly with regard to his neighbour, neither let him be heard by you until he repent.

4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

DIDACHE CHAPTER 16

1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

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6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

8 then shall the world behold the Lord coming on the clouds of heaven.

(The End of the Didache)

THE DIDASCALIA APOSTOLORUM

or: The Catholic Teaching of the Twelve Apostles
and Holy Disciples of Our Saviour
Translation: R. Hugh Connolly, 1929
Estimated Range of Dating: 200 - 250 A.D.

(Didascalia Apostolorum, or just Didascalia, is a Christian treatise which belongs to the genre of the Church Orders. It presents itself as being written by the Twelve Apostles at the time of the Council of Jerusalem; however, scholars agree that it was actually a composition of the 3rd century, perhaps around 230 AD. The Didascalia was clearly modeled on the earlier Didache. The author is unknown, but he was probably a bishop. The provenance is usually regarded as Northern Syria, possibly near Antioch.

The Latin title Didascalia Apostolorum means Teaching of the Apostles, and the full title given in Syriac is: "Didascalia, that is, the teaching of the twelve Apostles and the holy disciples of our Lord". The text never touches upon dogma but concerns itself entirely with practice. In comparison with the Didache, the Didascalia moved the main focus from the moral issues to empty and and plain belief of liturgical practice and church organisation, away from the original teachings of Jesus..

The earliest mention of the work is by Epiphanius of Salamis, who believed it to be truly Apostolic. He found it in use among the Audiani, Syrian heretics. The few extracts Epiphanius gives do not quite tally with our present text, but he is notoriously inexact in his quotations. At the end of the fourth century the Didascalia was used as the basis of the first six books of the Apostolic Constitutions. At the end of the 4th century it is quoted in the Pseudo-Chrysostom's Opus Imperfectum in Matthaeum. But the Didascalia never had a great vogue, and it was superseded by the Apostolic Constitutions.

The Didascalia, or the Catholic Teaching of the Twelve Apostles and Holy Disciples of Our Saviour, is a Church Order, composed, according to recent investigations, in the first part, perhaps even the first decades, of the third century, for a community of Christian converts from paganism in the northern part of Syria. The work is modelled on the Didache (cf. vol. I, pp. 29-39) and forms the main source of the first six books of the Apostolic Constitutions.

The unknown author of the Didascalia seems to have been of Jewish descent. A bishop with a considerable knowledge of medicin, he lacked special theological training. He makes ample use of Holy Scripture and borrows from the Didache, Hermas, Irenaeus, the Gospel of Peter and the Acts of Paul.

The text can be reconstructed from the Apostolic Constitutions, a few Greek fragments, a complete Syriac translation, an old Latin translation of about half, and the Arabic and Ethiopic Didascalia that depend on the Didascalia Apostolorum.

This document shows by what means the clergy, in the early centuries of the Christian movement, obtained for themselves, whether for good or evil, the unquestioning obedience of

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Christian people. To this end, the Didascalia Apostolorum must have been a potent instrument of Church rule. The title implicates that it had the authority of Jesus' apostles although that treatise was written during the reign of Flavius Constantinus, 10 generations after Jesus and when the real aspostles were long gone.

The Didascalia Apostolorum, whose lost original was in Greek, was first published in 1854 in Syriac by Paul de Lagarde. In 1900 Edmund Hauler published the Verona Palimpsest which includes a Latin translation of the Didascalia, perhaps of the fourth century, more than half of which has perished. In 1906 Franz Xaver von Funk published the texts, printed side by side, of both the Didascalia and the Apostolic Constitutions, in order to show the similarities A short fragment of chapter 15 has been found in Greek, and in 1996 another probable fragment in Coptic.

Margaret Dunlop Gibson was the first person to translate the work into English in 1903. It was published by C. J. Clay & Sons in Cambridge. R. Hugh Connolly translated the work into English in 1929. It was published by Clarendon Press, Oxford. It included an extensive introduction by Connolly. In the same year of 1929 G. Homer also did a translation, also in Oxford.)

Presentation of text in brackets:
{words} probably to be restored
[words] probably to be omitted
(words) supplied for translation sense

THE CATHOLIC DIDASCALIA
THAT IS, THE TEACHING OF THE TWELVE HOLY APOSTLES AND DISCIPLES OF OUR SAVIOUR

DIDASCALIA CHAPTER 1

On the simple and natural Law.

GOD'S planting and the holy vineyard of His Catholic Church, the elect, who rely on the simplicity of the fear of the Lord, who by their faith inherit His everlasting kingdom, who have received the power and fellowship of His Holy Spirit, and by Him are armed and made firm in the fear of Him, who are become partakers in the sprinkling of the pure and precious blood of the Great God, Jesus Christ, who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved hear the Didascalia of God, you that hope and wait for His promises, which hath been written after the command of our Saviour and is in accord with His glorious words.

Give heed, children of God, and do all things so that you be obedient to God; and be you pleasing in all things to the Lord our God. For if any man run after iniquity and be contrary to the will of God, the same shall be accounted unto God as heathen and ungodly. Flee therefore and depart from all avarice and evil dealing. And you shall not desire that which is any man's, for it is written in the Law: Thou shalt not desire aught of that which is thy neighbour's: neither his field, nor his wife, nor his servant, nor his maidservant, nor his ox, nor his ass, nor any thing of his possessions. For all these desires are from the Evil One. For he that desires the wife of his companion, or his servant, or his maidservant, is already an adulterer and a thief, and is condemned of uncleanness, as they that lie with males, by our Lord and Teacher Jesus Christ: to whom (is) glory and honour for ever and ever, Amen. As also in the Gospel He renews and confirms and fulfils the Ten Words of the Law, (saying): For it is written in the Law: Thou shalt not commit adultery: but I say unto you this,-- who in the Law spake through Moses, but now myself say unto you: Whosoever shall look upon the wife of his neighbour to desire her, hath already committed adultery with her in his heart. And thus was he who desired condemned as an adulterer. He also that desires the ox or the ass of his neighbour, it is to steal and to lead it away that he is minded. And he again that desires the field of his companion, does he not seek to straiten him in his boundary, and contrive that he may sell it to him for nothing? For this cause therefore come slayings and deaths and condemnations from God upon these persons.

But for men who obey God there is one law, simple and true and mild -- without question, for Christians -- this, that what thou hatest that it should be done to thee by another, thou do not to another. Thou wouldst not that a man should look upon thy wife evilly to corrupt her: neither look thou upon the wife of thy companion with evil intent. Thou wouldst not that a man should take away thy garment: neither do thou take away that of another. Thou wouldst not be reviled and insulted, or beaten: neither do thou to another anyone of these things.

But if a man revile thee, do thou bless him; for it is written in the Book of Numbers: He that blesseth is blessed, and he that curseth is cursed. And in the Gospel also it is written again: Bless them that curse you. And to them that do you evil, do not you evil; and do good to them that hate you, and be patient and endure, for the Scripture saith: Thou shalt not say: I wilt render to mine enemy evil, even as he hath done to me: but be patient, and the Lord will be thy helper, and will bring a recompense upon him that doeth thee evil. And again He saith in the Gospel: Love them that hate you, and pray for them that curse you, and ye shall have no enemy. Let us attend then, our beloved, and understand these commandments and keep them, that we may be sons of the light.

DIDASCALIA CHAPTER 2

Teaching every man that he should please his wife alone; and that he should not adorn himself and become a cause of stumbling to women; and that he should not love idleness; and that he should occupy himself with the Scriptures of life, and avoid profane writings and the bonds of the Second Legislation; and that he should not bathe in a bath with women; and that he should not give himself to the vice of harlots.

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Bear with one another, O servants and sons of God. Let not a man despise or contemn his wife, nor be lifted up against her; but let him be merciful, and let his hand be open to give. And let him please his wife alone, and cherish her with honour; and let him study to be loved by her alone, and by none other. Adorn not thyself that a strange woman may see and desire thee. And if indeed thou be constrained by her and sin with her, death in fire shall come upon thee of a surety from God, even that which abides for ever, which is in sore and bitter fire; and thou shalt know and understand when thou art grievously tormented. But if thou do not this uncleanness, but put her from thee and deny her: in this only hast thou sinned, that by thy adornment thou hast caused the woman to be taken with the desire of thee; for thou hast caused her, to whom it so happened by reason of thee, to commit adultery through her desire. But not so art thou under sin, because thou didst not desire her: but there shall be mercy upon thee from the Lord, because thou didst not deliver thyself to her nor consent to her when she sent unto thee, neither in thought didst thou turn thyself to that woman who was taken with the desire of thee: but she on a sudden encountered thee, and was stricken in her thought and sent unto thee; but thou as a godfearing man didst deny her and avoid her, and didst not sin with her; but she was stricken in her heart, because thou art young and fair and comely, and didst adorn thyself and cause her to desire thee: and thou art found to be guilty of the sin of her to whom it so happened by reason of thy adornment. But entreat of the Lord God that sin be not ascribed to thee on this account. And if thou wouldst please God and not men, and lookest and hopest for the life and rest everlasting, adorn not thy natural beauty which is given thee from God, but with humility of neglect make it mean before men. In like manner also thou shalt not nourish the hair of thy head, but do thou shear it off; and thou shalt not comb and adorn it, nor anoint it, lest thou bring upon thee such women as ensnare, or are ensnared, by lust. Neither shalt thou put on fine raiment, nor be shod on thy feet with shoes which are fashioned according to the lust of folly; nor shalt thou put upon thy fingers rings of gold device: for all these things are the wiles of harlotry, and every thing that thou dost apart from nature. For to thee, a faithful man of God, it is not permitted to nourish the hair of thy head and to comb and smooth it, which is a wantonness of lust; neither shalt thou arrange and adorn it, nor adjust it so that it may be beautiful. And thou shalt not destroy the hairs of thy beard, nor alter the natural form of thy face and change it to other than God created it, because that thou desirest to please men. But if thou do these things, thy soul shall be deprived of life, and thou shalt be rejected before the Lord God. As a man therefore who would please God, take heed thou do no such things; and avoid all those things which the Lord hateth.

And thou shalt not stray and go about idly in the streets and see the vain spectacle of those who behave themselves evilly; but be thou always attending to thy craft and thy work, and be willing to do those things that are pleasing to God; and thou shalt be meditating constantly upon the words of the Lord.

But if thou art rich and hast no need of a craft whereby to live, thou shalt not stray and go about vacantly; but be ever constant in drawing near to the faithful and to them that are like-minded with thee, and be meditating and learning with them the living words. And if not, sit at home and read the Law, and the Book of Kings and the Prophets, and the Gospel the fulfilment of these.

But avoid all books of the heathen. For what hast thou to do with strange sayings or laws or lying prophecies, which also turn away from the faith them that are young For what is wanting to thee in the word of God, that thou shouldst cast thyself upon these fables of the heathen? If thou wouldst read historical narratives, thou hast the Book of Kings; but if wise men and philosophers, thou hast the Prophets, wherein thou shalt find wisdom and understanding more than that of the wise men and philosophers; for they are the words of the one God, the only wise. And if thou wish for songs, thou hast the Psalms of David; but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God. All strange (writings) therefore, which are contrary (to these), wholly avoid.

Yet when thou readest the Law, beware of the Second Legislation, that thou do but read it merely; but the commands and warnings that are therein much avoid, lest thou lead thyself astray and bind thyself with the bonds which may not be loosed of heavy burdens. For this cause therefore, if thou read the Second Legislation, consider this alone, that thou know and glorify God who delivered us from all these bonds. And have this set before thine eyes, that thou discern and know what [in the Law] is the Law, and what are the bonds that are in the Second Legislation, which after the Law were given to those who, in the Law and in the Second Legislation, committed so many sins in the wilderness. For the first Law is that which the Lord God spoke before the people had made the calf and served idols, which consists of the Ten Words and the Judgements. But after they had served idols, He justly laid upon them the bonds, as they were worthy. But do not thou therefore lay them upon thee; for our Saviour came for no other cause but to fulfil the Law, and to set us loose from the bonds of the Second Legislation. For He set loose from those bonds and thus called those who believe in Him, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Do thou therefore, without the weight of these burdens, read the simple Law, which is in accord with the Gospel; and moreover the Gospel itself, and the Prophets; and the Book of Kings likewise, that thou mayest know that as many kings as were righteous were both advanced by the Lord God in this world, and continued in God's promise of everlasting life; but those kings who turned aside from God and served idols did justly, by a summary judgement, perish miserably, and were deprived of the kingdom of God, and instead of (obtaining) rest are punished. When therefore thou readest

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these things, thou wilt grow the more in faith and be improved.

And afterwards rise up, go forth to the market-place and bathe in a bath of men: but not in one of women, lest, when thou hast stripped thyself and shewn the nakedness of thy bare body, either thou be ensnared, or thou constrain another and she slip and be ensnared by thee. Beware of these things therefore, and thou shalt live unto God.

Learn, then, what saith the holy word in Wisdom: My Son, keep my words, and my commandments hide within thee. My son, honour the Lord, and be strengthened; and beside him thou shalt fear none other. Keep my commandments, and live well, and my laws as the apple of thine eye; and bind them upon thy fingers. and write them on the tables of thy heart. And say to wisdom: Thou art my sister, and make known to thy soul understanding: that she may keep thee from a strange and adulterous woman, whose words are flattering. For from the window of her house and from the porch she looked forth into the streets; and whomsoever she saw of the youths that are simple and lack understanding, that pass in the street beside the corners of the paths of her house, and speak in the darkness, at even and in the gloom of the stillness of the night: then the woman went forth and met him, in the harlot's dress that fluttereth the heart of youths. And she is wanton and bold and dissolute: and her feet cannot be quiet in her house; but now she roameth abroad, and now she lurketh in the streets and in the corners. And she caught him and kissed him, and made her face impudent, and said to him: Sacrifices I have, even peace offerings, today do I pay my vows: therefore am I come forth to meet thee; for I was looking to see thee, and I have found thee. I have spread my couch with a coverlet, and with rugs of Egypt have I overlaid it: I have sprinkled saffron upon my couch, and cinnamon in my house. Come, let us take our pleasure with love until morning, and let us embrace each other with desire, For my husband is not at home: he is gone a long journey, and hath taken a bag of money in his hand; and after many days will he come to his house. And she beguiled him with her many words, and with the flattery of her lips she drew him unto her. And he went after her like a simpleton, and as an ox that goeth to the slaughter, and as a dog to the leash, and as a hart stricken with an arrow; and he maketh haste [and] as a bird to the snare: and he knew not that he went to the death of his soul. Now therefore, hear me, my son, and hearken tothe words of my mouth. Let not thy heart incline to her ways, and draw not nigh to the door of her house, and go not astray in her path; for many slain hath she cast down, and there is no number to them that are slain by her. The ways of her house are the ways of Sheol, which bring down to the chambers of death. My son, hearken to my wisdom, and to mine understanding bend thy mind: that my counsel may keep thee, and the knowledge of my lips which I command thee. For the lips of an adulterous woman drop honey, and with her flatteries she maketh sweet thy palate: but the latter end of them is more bitter than wormwood, and sharper than a two-edged sword. For the feet of a foolish (woman) lead down to the chambers of Sheol them that cleave unto her: for there is no standing for her footsteps, nor treading in the land of life: for her paths are error, and they are not known. Now therefore, my son, hear me, and turn not aside from the words of my mouth. Keep thy way far from her, and draw not nigh to the door of her house; lest thou give thy life to others, and thy years to them that have no mercy; and lest strangers be satisfied of thy strength, and thy revenues go into the houses of others: and in thine old age thy soul repent thee, when the flesh of thy body is consumed, and thou say: Why then did I hate correction, and my heart reject reproof; and hearkened I not to the voice of my teachers, and to them that admonished me inclined not mine ears I am come well-nigh into every evil.

And that we prolong not and extend the admonition of our teaching with many (words), if we have left anything, do you as wise men choose for yourselves those things that are good from the holy Scriptures and from the Gospel of God, that you may be made firm, and may put away and cast from you all evil, and be found blameless in life everlasting with God.

DIDASCALIA CHAPTER 3

An instruction to women, that they should please and honour their husbands alone, caring diligently and wisely for the work of their houses with attention; and that they should not bathe with men; and that they should not adorn themselves and become a cause of stumbling to men and ensnare them; and that they should be chaste and quiet, and not quarrel with their husbands.

And let a woman also be subject to her husband; because the head of the woman is the man, and the head of a man that walks in the way of justice is Christ. After the Lord Almighty, our God and the Father of the worlds, of the present and of that which is to come, and the Lord of every breath and of all powers, and His living and Holy Spirit -- to whom is glory and honour for evermore, Amen -- woman, fear thy husband and reverence him, and please him alone, and be ready to minister to him; and let thy hands be (put forth) to the wool, and thy mind be upon the spindle, as He saith in Wisdom: A valiant woman who shall find? For she is more worth than goodly stones of great price; 11and the heart of her husband relieth upon her, and provision is not wanting to her, For she is a helper to her husband in all things, and causeth that nothing be wanting to him in his living. She made wool and linen with her ready hands. She is become a good provider, as a merchant ship, and hath gathered all her riches from afar. She rose up in the night and gave victuals to her household, and work to her handmaids. She looked upon a field, and bought it; and of the fruits of her hands she planted a possession. She girded her loins with strength, and made firm her arms, and tasted that it is good to work: and her lamp was not put out all the night long. Her arms she stretched forth with diligence, and her hands to the spindle. Her hands she extended to the poor, and of her fruits she gave to the needy. And her husband hath no anxiety for the house; for all his household have been clothed with a double raiment. She

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made for her husband garments of fine linen and scarlet: her husband is notable in the gates, when he sitteth in the seat of the elders. She made in her house linen cloths and girdles , and sold to the Canaanites. Strength and comeliness are her raiment:? and she shall rejoice in the last day. She opened her mouth with wisdom and with prudence, and her tongue speaketh orderly. The ways of her house are strict: and bread she hath not eaten slothfully. She opened her mouth in wisdom, rightly: and the law of mercy is upon her tongue. Her sons rose up and were enriched, and praised he: and she shall rejoice in them in her last days. Her husband also congratulated her: and her many daughters have gotten riches. And many great things she did, and she was exalted above all the women: for a woman that feareth God shall be blessed, and the fear of the Lord shall glorify her. Give unto her of her fruits, which are worthy of her lips, and let her be praised in the gates: and in every place let her husband be praised. And again: A valiant woman is the crown of her husband.

You have heard, then, how great praise a chaste woman and one that loves her husband receives of the Lord God, one that is found faithful and is minded to please God. Thou therefore, O woman, shalt not adorn thyself that thou mayest please other men; and thou shalt not be plaited with the tresses of harlotry, nor put on the dress of harlotry, nor be shod with shoes so that thou resemble them that are such; lest thou bring upon thee those who are ensnared by these things. And if thou sin not thyself in this work of uncleanness, yet in this thou wilt have sinned, that thou hast constrained and caused that (man) to desire thee. But if thou also sin, thou hast destroyed thy life from God, and art become guilty also of the soul of that (man). And moreover, when thou hast sinned with one, thou wilt grow reckless and go also to others; as in Wisdom He said: When the wicked is come to the depth of evil, he contemneth and groweth reckless: and there cometh upon him dishonour and reproach. For one who is such that she is wholly stricken in her soul and taken with desire, leads captive the souls of them that lack understanding. But let us learn concerning these also, how the holy word in Wisdom exposes them; for it saith thus: As a ring of gold in a swine's snout, so is beauty to a woman that doeth evil. And again: As a worm in wood, so doth an evil woman destroy a man. And again: A woman void of understanding and boastful cometh to want bread, and knoweth no shame. For she sitteth in the street, by the door of her house, upon a high chair, and calleth to them that pass by the way, and to them that walk in her paths, and saith: Whoso among you is a simpleton, let him draw nigh to me; and to him that wanteth understanding I will say: Touch lovingly the hidden bread, and stolen waters that are sweet. And he knoweth not that valiant men perish with her, and come even to the depth of Sheol. But flee thou, and tarry not in that place; and lift not up thine eyes to look upon her. And again: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house.

Thou therefore that art a Christian, do not imitate such women; but if thou wouldst be a faithful woman, please thy husband only. And when thou walkest in the street, cover thy head with thy robe, that by reason of thy veil thy great beauty may be hidden. And adorn not thy natural face; but walk with downcast looks, being veiled.

And take heed that thou bathe not in a bath with men. For when there is a women's bath in the city or in the village, a believing woman may not bathe in a bath with men. For if thou coverest thy face from strange men with a veil of modesty, how then canst thou go in with strange men to a bath? But if there is no women's bath, and thou art constrained to bathe in a bath of men and women, -- which indeed is unfitting -- bathe with modesty and shame, and with bashfulness and moderation: and not at all times, nor every day, and not at midday; but let there be an appointed season for thee to bathe at, (to wit) at the tenth hour. For it behoves thee, as a believing woman, by every means to fly from the vain and curious gaze of the many which is met with in a bath.

And thy strife with all, and especially with thy husband, check and restrain as a believing woman; lest thy husband, if he be a heathen, be offended by reason of thee and blaspheme against God, and thou receive a Woe from God: for, Woe to them, by reason of whom the name of God is blasphemed among the gentiles; or (lest) again, if thy husband be a believer, he be constrained, as one who knows the Scriptures, and say to thee the word from Wisdom: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house. For it behoves women by a veil of modesty and humility to shew (their) fear of God, for the conversion and the increase of faith of them that are without, (both) of men and women.

Now if we have admonished and instructed you in brief, our sisters and our daughters and our members, do you as wise women seek and choose out for yourselves those things that are good and honourable and without reproach in worldly conversation; and learn and know those things whereby you may arrive at the kingdom of our Lord, and may find rest, pleasing Him with good works.

DIDASCALIA CHAPTER 4

Teaching what manner of man he is that is chosen for the Bishopric, and of what sort his conduct should be.

But concerning the bishopric, hear ye. The pastor who is appointed bishop and head among the presbytery in the Church in every congregation, it is required of him that he be blameless, in nothing reproachable, one remote from all evil, a man not less than fifty years of age, who is now removed from the manners of youth and from the lusts of the Enemy, and from the slander and blasphemy of false brethren, which they bring against many because they understand not that word which is said in the Gospel: Every one that shall say an idle word, shall give an answer concerning it to the Lord in the day of judgement: for from thy words thou shalt be justified, and from thy words thou shalt be condemned. But

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if it be possible, let him be instructed and apt to teach; but if he know not letters, let him be versed and skilled in the word, and let him be advanced in years.

But if the congregation be a small one, and there be not found a man advanced in years of whom they give testimony that he is wise and suitable to stand in the bishopric: but there be found there one who is young, of whom they that are with him give testimony that he is worthy to stand in the bishopric, and who, though he is young, yet by meekness and quietness of conduct shows maturity: let him be proved whether all give testimony concerning him, and so let him sit in peace. For Solomon also at the age of twelve years reigned over Israel; and Josiah at the age of eight years reigned with righteousness; and Joash likewise reigned when seven years old. Wherefore, even though he be young, yet let him be meek and fearful and quiet; for the Lord God said in Isaiah: On whom shall I look and take pleasure (in him), but on the quiet and meek, that trembleth at my words? And in the Gospel also He spoke thus: Blessed are the meek, for they shall inherit the earth. And let him be merciful; for He said again in the Gospel thus: Blessed are the merciful, for upon them there shall be mercy. And again let him be a peacemaker; for He saith : Blessed are the peacemakers, for they shall be called the sons of God. And let him be clear of all evil and wrong and iniquity; for He saith again: Blessed are the pure in heart, for they shall see God. And let him be watchful and chaste and staid and orderly; and let him not be turbulent, and let him not be one that exceeds in wine ; and let him not be a backbiter; but let him be quiet, and not be quarrelsome; and let him not be money-loving. And let him not be youthful in mind, lest he be lifted up and fall into the judgement of Satan: for everyone that exalteth himself shall be humbled. But it is required that the bishop be thus: a man that hath taken one wife, that hath governed his house well. And thus let him be proved when he receives the imposition of hands to sit in the office of the bishopric: whether he be chaste, and whether his wife also be a believer and chaste; and whether he has brought up his children in the fear of God, and admonished and taught them; and whether his household fear and reverence him, and all of them obey him. For if his household in the flesh withstand him and obey him not, how shall they that are without his house become his, and be subject to him?

And let him be proved whether he be without blemish in the things of the world, and likewise in his body; for it is written: See that there be no blemish in him that standeth up to be priest. But let him be also without anger; for the Lord saith: Anger destroyeth even the wise. And let him be merciful and gracious and full of love; for the Lord saith: Love covereth a multitude of sins. And let his hand be open to give; and let him love the orphans with the widows, and be a lover of the poor and of strangers. And let him be alert in his ministry, and constant in ministration; and let him be afflicting his soul, and not be one that is put to confusion. And let him know who is the more worthy to receive; for if there be a widow who has (some- what), or is able to nourish herself with that which she needs for her bodily sustenance; and there be another who, though she is not a widow, is in want, whether by reason of sickness, or of the rearing of children, or of bodily infirmity: to this (latter) rather let him stretch out his hand. But if there be any man who is dissolute, or drunken, or idle, and he be in straits for bodily nourishment, the same is not worthy of an alms, neither of the Church.

And let the bishop be also without respect of persons, and let him not defer to the rich nor favour them unduly; and let him not disregard or neglect the poor, nor be lifted up against them. And let him be scant and poor in his food and drink, that he may be able to be watchful in admonishing and correcting those who are undisciplined. And let him not be crafty and extravagant, nor luxurious, nor pleasure-loving, nor fond of dainty meats. And let him not be resentful, but let him be patient in his admonition; and let him be assiduous in his teaching, and constant in reading the divine Scriptures with diligence, that he may interpret and expound the Scriptures fittingly. And let him compare the Law and the Prophets with the Gospel, so that the sayings of the Law and the Prophets may be in accord with the Gospel. But before all let him be a good discriminator between the Law and the Second Legislation, that he may distinguish and show what is the Law of the faithful, and what are the bonds of them that believe not; lest anyone of those under thy authority take the bonds for the Law, and lay upon himself heavy burdens, and become a son of perdition. Be diligent therefore and attentive to the word, O bishop, so that, if thou canst, thou explain every saying: that with much doctrine thou mayest abundantly nourish and give drink to thy people; for it is written in Wisdom: Be careful of the herb of the field, that thou mayest shear thy flock: and gather the grass of summer, that thou mayest have sheep for thy clothing: give attention and care to thy pasture, that thou mayest have lambs. Let not the bishop therefore be a lover of filthy lucre, and especially from the heathen. Let him be suffering a wrong, and not doing a wrong; and let him not love riches. And let him not think ill of any man, nor bear false witness; and let him not be wrathful, nor quarrelsome; and let him not love the presidency; and let him not be double-minded nor double-tongued, nor given to incline his ear to words of slander and murmuring; and let him be no respecter of persons. And let him not love the festivals of the heathen, nor occupy himself with vain error. And let him not be lustful, nor money-loving: for all these things are of the agency or demons.

Now all these things let the bishop command and enjoin upon all the people. And let him be wise and lowly; and let him be admonishing and teaching with the doctrine and discipline of God. And let him be of a noble mind, and aloof from all the evil artifices of this world, and from all the evil lust of the heathen. And let his mind be keen to discern, that he may know beforehand them that are evil: and do you keep yourselves from them. But let him be the friend of all, being a righteous judge. And whatever of good there be that is found in men, let the same be in the bishop. For when the pastor

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shall be remote from all evil, he will be able to constrain his disciples also and encourage them by his good manners to be imitators of his good works; as the Lord has said in the Twelve Prophets: The people shall be even as the priest. For it behoves you to be an example to the people, for you also have Christ for an example. Be you therefore also a good example to your people, for the Lord said in Ezekiel: And the word of the Lord came unto me, saying: Son of man, speak to the sons of thy people, and say unto them: When I bring the sword upon a land, let the people of that land take one man from among them and make him their watchman: and he shall see the sword coming upon the land, and shall blow the trumpet and warn the people, and everyone that heareth the sound of the trumpet shall give ear. And if he take not warning, and the sword come and take him away, his blood shall be upon his head. Because he heard the sound of the trumpet, and took not warning, his blood shall be upon his head. But he that took warning hath delivered his soul. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and the sword come and take away a soul from them: he hath been taken away in his sins, and his blood will I require at the hands of the watchman. Now the sword is the judgement, and the trumpet is the Gospel, but the watchman is the bishop who is set over the Church.

DIDASCALIA CHAPTER 5

A teaching on judgement.

It behoves thee therefore, O bishop, when thou preachest, to testify and affirm concerning the judgement according as it is (found) in the Gospel. For to thee also has the Lord said: And thee, son of man, I have set as a watchman to the house of Israel; that thou mayest hear a word from my mouth, and give warning and preach it as from me. And when I say to the ungodly: The ungodly shall surely die, and thou preach not and say that the ungodly should depart from his iniquity: the ungodly shall die in his iniquity, and at thy hands will I require his blood. But if thou warn the ungodly from his way, and he take not warning: the ungodly shall die in his iniquity, and thou shalt deliver thy soul. Wherefore you also, since to your account is laid the blame of them that sin in ignorance, do you preach and testify; and those who behave themselves without discipline admonish and rebuke openly. Now whereas we speak and repeat these things often, we are not blameworthy; for through much teaching and hearing it happens that a man is put to shame, and does good and avoids evil. For the Lord also said in the Law: Hear, O Israel; and unto this day they have not heard. And in the Gospel likewise He often proclaims and says; Every one that hath ears to hear, let him hear. But not even they have heard who thought that they heard; for they cast themselves swiftly into the dire destruction of heresy: upon whom the word of sentence is about to go forth. For we believe not, brethren, that when a man has (once) gone down into the water he will do again the abominable and filthy works of the ungodly heathen. For this is manifest and known to all, that whosoever does evil after baptism, the same is already condemned to the Gehenna of fire.

And we think indeed that the heathen also will blaspheme on this account, that we do not mix with them nor hold communication with them. But through the falsehood of the heathen our brethren have the rather attained to the truth; for in the Gospel He saith thus: Blessed are ye when they shall revile you, and persecute you, and speak against you every evil word for my sake, falsely. But do ye rejoice and be glad, for your reward is great in heaven: for so did their fathers persecute the prophets. If therefore they shall blaspheme against any man falsely, blessed is he, even because that he is tempted; for the Scripture has said: A man that is not tempted, neither is he approved. But if a man be convicted of doing the works of iniquity, he is no Christian but a liar, and he holds the fear of the Lord in hypocrisy. Wherefore these persons, when they have been exposed and convicted by the truth openly, let ,the bishop who is without offence and without hypocrisy avoid.

But if the bishop himself is not of a clean conscience, and accepts persons for the sake of filthy lucre, or for the sake of the presents which he receives, and spares one who impiously sins, and suffers him to remain in the Church: such a bishop has polluted his congregation with God; yea, and with men also, and with many of the receivers who are young in their minds, or with the hearers; and youths and maidens beside he destroys with him. For by reason of the lewdness of an ungodly man, when they have seen such a one in their midst they too will doubt in their soul, and will imitate him, and themselves also will stumble and be taken with the same malady, and will perish with him. But if he who sins sees that the bishop and the deacons are clear of reproach, and the whole flock pure: first of all he will not dare to enter the congregation, because he is reproved by his conscience; but if it should happen that he is bold, and comes to the Church in his arrogance, and he is reproved and rebuked by the bishop, and looking upon all (present) finds no offence in any of them, neither in the bishop nor in those who are with him: he will then be put to confusion, and will go forth quietly, in great shame, weeping and in remorse of soul; and so shall the flock remain pure. Moreover, when he is gone out he will repent of his sin and weep and sigh before God, and there shall be hope for him. And the whole flock itself also, when it sees the weeping and tears of that man, will fear, knowing and understanding that everyone who sins perishes.

Wherefore, O bishop, strive to be pure in thy works. And know thy place, that thou art set in the likeness of God Almighty, and holdest the place of God Almighty; and so sit in the Church and teach as having authority to judge them that sin in the room of God Almighty. For to you bishops it is said in the Gospel: That which ye shall bind on earth, shall be bound in heaven.

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DIDASCALIA CHAPTER 6

Concerning transgressors, and concerning those who repent.

Judge therefore, O bishop, strictly as God Almighty; and those who repent receive with mercy as God Almighty. And rebuke and exhort and teach; for the Lord God also with an oath promised forgiveness to them that have sinned, as He said in Ezekiel: And thou, son of man, say to the house of Israel: Ye have said thus: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? Say unto them: As I live, saith the Lord Adonai, desire not the death of the sinner, but that the wicked return from his evil way and live. Return, therefore, and be converted from your evil ways, and ye shall not die, O house of Israel. Here, then, He gave hope to them that sin, when they shall have repented, that they may have salvation by their repentance, and may not despair of themselves and continue in their sins and further add to them, but may repent and sigh and weep for their sins, and be converted with all their heart.

But let them that have not sinned continue without sin, lest they also come to have need of weeping and sighs and sorrow, and of forgiveness. For whence knowest thou, O man that sinnest, how many are the days of thy life in this world, that thou mayest repent? For thou knowest not thy exit from the world, whether haply thou die in thy sins and there be no more repentance for thee; as it is said in David: In Sheol who shall confess to thee? Wherefore he remains without danger, whosoever spares his soul and remains without sin: so that the righteousness also which was done by him in time past may be preserved to him.

Do thou therefore, O bishop, thus judge: first of all strictly; and afterwards receive (the sinner) with mercy and compassion, when he promises to repent. And rebuke and afflict him, and (afterwards) be entreated of him, because of the word which is spoken in David thus: Deliver not up the soul that confesseth to thee. And in Jeremiah again He speaks thus concerning the repentance of them that sin: Shall he that is fallen not rise up or he that is turned away not return? Wherefore are my people turned away with a shameless perversion, and are held fast in their own devices, and have refused to repent and to return? For this cause, then, receive him that repents without hesitating ever so little; and be not hindered by those who are without mercy, who say: ' It is not fitting that we should be defiled with these.' For the Lord God has said: The fathers shall not die for the sons, nor the sons for the fathers. And again in Ezekiel He speaketh thus: And the word of the Lord came unto me saying: Son of man, if a land sin against me, and do iniquity before me, I will stretch forth my hand against her, and will destroy out of her the staff of bread, and will send a famine upon her, and will destroy out of her men and beasts. But if there be in her these three men, Noah and Daniel and Job, they by their righteousness shall deliver their souls, saith the Lord Adonai. The Scripture, then, has shown clearly that if there be found a righteous man with an ungodly, he shall not perish with him, but every man shall be saved by his righteousness: and if he is hindered, it is by his own sins that he is hindered. And again in Wisdom He saith: Every man is tied with the cord of his sins. Each one therefore of the laity is to render an account of his own sins; and a man is not hurt by reason of the sins of others. For neither did Judas harm us at all when he was praying with us, but he alone perished. And in the ark, Noah and his two sons who were saved alive, they were blessed; but Ham, his other son, was not blessed, but his seed was cursed; and the animals that went in, animals they came forth.

It behoves you not therefore to hearken to those who desire (to put to) death, and hate their brethren and love accusations, and are ready to slay on any pretext: (for one shall not die for another). But do you help them that are sore sick and exposed to danger and are sinning, that you may deliver them from death; and (do) not according to the hardness of heart and the word and thought of men, (but according to the will and command of the Lord our God). For it behoves thee not, O bishop, that being the head thou shouldst obey the tail, that is a layman, a contentious man who desires the destruction of another; but do thou regard only the word of the Lord God. And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: And the word of the Lord came unto me, saying: Son of man, why use ye this proverb in the land of Israel, and say: The fathers do eat sour grapes, and their sons' teeth are on edge. As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die. And a man, if he be righteous, and do judgement and righteousness, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not the wife of his neighbour, and come not near to a woman in her menstruation, and treat no man with violence, and restore the pledge of his debtor which he hath taken, and clothe the naked with a garment, 8and give not out his money on usury, and receive not (back) with overcharge, and turn away his hand from iniquity, and judge right judgement betwixt a man and his neighbour, and walk in my laws, and keep my judgements and do them: this man is righteous, he shall surely live, saith the Lord Adonai, And if he beget an evil son, that sheddeth blood and doeth iniquity, and walketh not in the way of his righteous father, and eateth upon the mountains, and defileth his neighbour's wife, and evil entreateth the poor and needy, and committeth robbery, and restoreth not the pledge which he hath taken, and lifteth up his eyes to idols, and doeth iniquity, and giveth out his money on usury, and receiveth (back) with overcharge: this man shall not live: because he hath done all this iniquity, he shall surely die, and his blood shall be upon him. But if he beget a son, and he see those sins which his father did, and fear and do not the like of them, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not his neighbour's wife, and

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evil entreat no man, and take not a pledge, and commit not robbery, and give his bread to the hungry, and clothe the naked with a garment, and turn away his hand from iniquity, and receive not usury and overcharge, and do righteousness and walk in my laws: this man shall not die for the iniquity of his father, but he shall surely live. But his father, because he indeed committed oppression and robbery, and did not good to my people, shall die for his iniquity. And ye say: Wherefore is not the son requited for the iniquity of his father? Because the son did righteousness and mercy, and kept all my commandments and did them, he shall surely live: the soul that sinneth, the same shall die. A son shall not be requited for the sins of his father; and a father shall not be requited for the sins of his son. The righteousness of the righteous shall be upon him; and the iniquity of the ungodly shall be upon him. And if the ungodly shall turn away from all his iniquity which he did, and keep all my commandments, and do judgement and righteousness, he shall surely live and not die; and all the iniquity which he did shall not be remembered unto him: for the righteousness which he did, for the same he shall live. For I desire not the death of the sinner, saith the Lord Adonai: but everyone that shall turn from his evil way shall live. And if the righteous turn away from his righteousness, and do iniquity according to all the iniquity which the ungodly did: all his righteousness which he did shall not be remembered unto him, but for the iniquity which he did, and for the sins which he sinned, for the same he shall die. And they have said: The way of the Lord is not well. Hear ye, house of Israel: my way is well, but your own ways are not well. And if the righteous shall turn away from his righteousness and do iniquity: for the iniquity which he hath done he shall die. And if the ungodly shall turn away from his iniquity which he did, and shall do judgement and righteousness: this man hath delivered his soul. Because he turned away from all the iniquity which he did, he shall surely live and not die. And the house of Israel say: The way of the Lord is not well. My way is well, O house of Israel, but your own ways are not well. Therefore will I judge every man of you according to his ways, saith the Lord Adonai. Return and be converted from all your iniquity and your wickedness, lest these things be unto you for an evil torment. And cast away and put from you all the wickedness which ye have done, and make to yourselves a new heart and a new spirit, and ye shall not die, O house of Israel: for I desire not the death of the sinner, saith the Lord Adonai : but do ye return and live.

You see, beloved and dear children, how abundant are the mercies of the Lord our God and His goodness and loving-kindness towards us, and (how) He exhorts them that have sinned to repent. And in many places He speaks of these things; and He gives no place to the thought of those who are hard of heart and wish to judge strictly and without mercy, and to cast away altogether them that have sinned as though there were no repentance for them. But God (is) not so, but even sinners He calls to repentance and gives them hope; and those who have not sinned He teaches, and tells them that they should not suppose that we bear or partake in the sins of others. Simply, then, receive them that repent, rejoicing. For He spoke again in the same prophet concerning repentance thus: And thou, son of man, say to the sons of thy people: The righteousness of the righteous shall not deliver him in the day that he doeth wickedly; and the iniquity of the ungodly shall not hurt him in the day that he returneth from his iniquity: and the righteous cannot live in the day that he sinneth. And when I shall say to the righteous that he shall surely live, and he rely upon his righteousness and do iniquity: all his righteousness shall not be remembered unto him, but for the iniquity which he hath done, for the same he shall die. And when I shall say to the ungodly: Thou shalt surely die; and he turn from his sin and do judgement and righteousness, and return the pledge which he hath taken, and restore that which he hath robbed, and walk in the judgements and commandments of life so that he do no iniquity: he shall surely live and not die, and all his sins which he sinned shall not be remembered unto him: he hath done judgement and righteousness, he shall surely live. And the sons of thy people say: The way of the Lord Adonai is not well. Say unto them: It is your own ways are not well: for if the righteous shall turn away from his righteousness and do iniquity, he shall surely die for his iniquity; and if the ungodly shall turn away from his iniquity and do judgement and righteousness, for the same he shall live.

It behoves you then, O bishops, to judge according to the Scriptures those who sin, with gentleness and with mercy. For if, when a man is walking by the brink of a river and is ready to slip, thou by suffering him (to slip) hast thrust (and) cast him into the river, thou hast also committed murder. But if a man were to slip on the brink of a river and be near to perish, thou wouldst quickly reach out a hand to him and draw him out, lest he perish altogether. So do therefore (with the sinner); that both thy people may learn and understand, and he also that sins may not utterly perish.

But when thou hast seen one who has sinned, be stern with him, and command that they put him forth; and when he is gone forth let them be stern with him, and take him to task, and keep him without the Church; and then let them come in and plead for him. For our Saviour Himself also was pleading with His Father for sinners, as it is written in the Gospel: My Father, they know not what they do, neither what they speak: but if it be possible, do Thou forgive them. And then do thou, O bishop, command him to come in, and examine him whether he be repentant. And if he is worthy to be received into the Church, appoint him days of fasting according to his offence, two or three weeks, or five, or seven; and so dismiss him that he may depart, saying to him whatever is right for admonition and instruction; and rebuke him, and say to him that he be by himself in humiliation, and that he beg and beseech during the days of his fast that he may be found worthy of the forgiveness of sins:? as it is written in Genesis: Hast thou sinned be silent: thy repentance shall be with thee, and thou shalt have power over it. To Mary the sister of Moses also, when she had spoken against

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Moses, and afterwards repented and was held worthy of forgiveness, it was said of the Lord: If her father had but spit in her face, it were right for her to be ashamed, and to be separate seven days without the camp, and then to come in. So it behoves you also to do: to put forth from the Church those who promise to repent of their sins (for a space) proportionate to their offences: and afterwards do you receive them as merciful fathers.

But if the bishop be in himself a (cause of) offence, how can he stand up and make inquisition of any man's misdeeds, or rebuke him and give sentence upon him? For by reason of partiality, or of the presents which they receive -- either he or the deacons, whose conscience is not pure -- they (the deacons) cannot exert themselves to help the bishop; for they are afraid lest they should hear (from the sinner), as from an insolent man, that word which is written in the Gospel: Why seest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam from thine eye; and then shalt thou perceive to cast the mote out of thy brother's eye. The reason, then, that the bishop, with his deacons, is afraid, (is) lest they should hear from the sinner, as from an insolent man, that word of the Lord. For he knows not that it is a perilous thing for a man to speak against the bishop, and that he (the bishop) may be made an offence throughout the whole of that district. For one who has been sinning lacks understanding, and no more spares his soul. Hence, for whatever cause it be that the bishop is afraid, he feigns not to have knowledge of him who sins, and passes him over and rebukes and corrects him not. And hence Satan, when he has found him an occasion by means of one, gets power over others also -- which God forbid that it should come about -- and so it happens that the flock becomes such that it can no longer be set right. For when there are found many that sin, evil waxes strong; and whereas they that sin are not corrected and reproved that they should repent, this becomes to all an inducement to sin:? and that which is said is fulfilled: My house is called a house of prayer, but ye have made it a den of thieves. But if the bishop keeps not silent from them that sin, but rebukes and reproves and corrects and admonishes and afflicts him that sins, he casts dread and fear upon others also. For it behoves the bishop to be by his doctrine a restrainer of sins and an example and encourager of righteousness, and by the admonition of his teaching a director of good works, and one who lauds and magnifies the good things which are to come and are promised by God in the place of life everlasting: a proclaimer also of the wrath to come in the judgement of God, with threatening of the grievous fire which is unquenchable and intolerable. And let him know the meaning of God's will, that he despise no man; because our Saviour has said: See that ye despise not any of these little ones that believe in me.

Let the bishop therefore be careful of all, both of them that have not sinned, that they may continue as they are without sin, and of them that have sinned, that they may repent, and that he may grant them forgiveness of sins, as it is written in Isaiah that the Lord saith: Loose every bond of iniquity, and sever all bands of violence and extortion.

DIDASCALIA CHAPTER 7

To Bishops.

Do thou therefore, O bishop, teach and rebuke, and loose by forgiveness. And know thy place, that it is that of God Almighty, and that thou hast received authority to forgive sins. For to you bishops it was said: All that ye shall bind on earth, it shall be bound in heaven; and all that ye shall loose, it shall be loosed. As therefore thou hast authority to loose, know thyself and thy manners and thy conversation in this life, that they be worthy of thy place. But without sin there is none among men, for it is written: There is no man pure of defilement, not even though his life in the world be but one day. Therefore the life and manner of conversation of the just men and patriarchs was written, that it might be known that in each one of them there was found at least some small sin; that it might be understood that the Lord God alone is without sin, as He said in David: That thou mayest be justified in thy words, and prevail in thy judgements. For the little defilement of the just is to us a solace and an encouragement, and a (source of) trust that we also, if we sin but a little, have a hope of obtaining forgiveness.

There is no man, then, without sin. But do thou strive according to thy power to be in nothing reproachable. And have a care of all, that none may stumble and perish by reason of thee. For a layman has the care of himself alone, but thou carriest the burden of all. And very great is the load that thou bearest; for to whom the Lord hath given much, much also will he require at his hand. As therefore thou carriest the burden of all, be watchful; for it is written: The Lord said unto Moses: Thou and Aaron shall take upon you the sins of the priesthood. For as thou art to render an account for many, so be careful of all; for those that are sound thou shalt preserve, but those that have sinned do thou admonish and rebuke and afflict; and (afterwards) ease them with forgiveness. And when he that sinned has repented and wept, receive him; and while the whole people prays over him, lay hand upon him, and suffer him henceforth to be in the Church. But those who are drowsy and slack do thou bring back and stir up and make firm, and exhort them and make them sound: for thou knowest what reward thou hast if thou do thus; but if thou neglect it, danger shall come upon thee; for the Lord spoke thus in Ezekiel concerning those bishops who neglect their people: And the word of the Lord came unto me, saying: Son of man, prophesy against the shepherds of Israel, and say to them: Thus saith the Lord Adonai: Woe unto the shepherds of Israel, who feed themselves; and my sheep the shepherds have not fed. The milk ye eat, and with the wool ye are clothed, and that which is fat ye kill and the sheep ye feed not. That which was sick ye healed not, and that which was weak ye strengthened not, and that which was broken ye bound not up, and that which was gone astray ye brought not back, and that which was lost ye sought not out; but with force and with derision ye have subdued them.

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And my sheep were scattered for lack of a shepherd, and became meat for every beast of the field. And my sheep were scattered and gone astray on an the high mountains and on an the high hills, and on an the face of the land were my sheep scattered, and there was none to require and seek. Wherefore, ye shepherds, hear the word of the Lord Adonai. Forasmuch as my sheep are become a spoil and meat to every beast of the field for lack of a shepherd, and the shepherds have not sought my sheep, but the shepherds have fed themselves, and my sheep the shepherds have not fed: therefore, ye shepherds, hear the word of the Lord. Thus saith the Lord Adonai: Behold, I am against the shepherds, and I wilt seek my sheep at their hands; and I will cause them to cease, that henceforth they feed not my sheep: and the shepherds shalt no more feed themselves; but I will deliver my sheep out of their hands, and they shall no more be to them for meat. For thus saith the Lord Adonai: Therefore, behold, I wilt seek my sheep and visit them: as a shepherd visiteth his sheep in the day of tempest, when he is in their midst, so will I visit my sheep. And I will gather them together from all places wherein they were scattered in the day of cloud and thick darkness, and I will bring them forth from the peoples, and gather them from the lands, and bring them into their land; and I will feed them in the mountains of Israel, and in all the waste places of the land. And in a good and fat pasture will I feed them, and in the mountains of the Most High of Israel shall be the glory of their beauty. There shall they be encamped in a good encampment, and in a fat pasture shall they be fed in the mountains of Israel. I will feed my sheep, and I will stablish them, saith the Lord Adonai: that which is lost will I seek, and that which is gone astray will I bring back, and that which is broken will I bind up, and that which is sick will I strengthen, and that which is fat and sound will I keep: and I will feed them in judgement. And ye, my sheep, the sheep of my flock, thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between ram and ram. Is this a small thing to you, that ye devour a good and fat pasture, and the residue of your pasture ye trample upon with your feet, and my sheep did drink that which was trodden with your feet. Wherefore thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between them that are sick: because that ye were thrusting them with your sides and with your shoulders, and with your horns ye were butting all the sick ones, until ye had scattered them abroad. And I will deliver my sheep, and they shall no more be for a spoil: and I will judge between ewe and ewe. And I will set over them one shepherd, and he shall feed them, and he shall be their shepherd; and David my servant shall be their ruler in their midst: I the Lord have spoken it. And I will make for them a covenant of peace, and will cause evil beasts to cease from the land; and they shall dwell in the wilderness securely, and sleep in the woods. And I will give to them round about my mountain a blessing; and I will send down rain in its season, and it shall be rain of blessing. And the trees of the field shall give their fruits, and the land shall give its increase. And they shall dwell in their land securely: and they shall know that I am the Lord, when I shall cut the thongs of their yoke. And I will deliver them from the hand of them that subdued them, and they shall no more be for a prey to the peoples, and the beasts of the field shall no more devour them; but they shall lie down securely, and there shall be none to make them afraid. And I will establish for them a plantation for renown; and they shall no more be few and forsaken in the land, and they shall no more bear the shame of the peoples. And they shall know that I am the Lord their God with them, and they are my people of the house of Israel, saith the Lord Adonai. And ye my sheep, the sheep of my flock, are men, and I am your God, saith the Lord Adonai.

Hear, then, ye bishops, and hear, ye laymen, how the Lord saith: I will judge between ram and ram, and between ewe and ewe; that is, between bishop and bishop, and between layman and layman: whether layman loves layman, and whether again the layman loves the bishop and honours and fears him as father and lord, and (as) God after God Almighty; for to the bishop it was said through the apostles: Everyone that heareth you, heareth me; and everyone that rejecteth you rejecteth me, and him that sent me: and again, whether the bishop loves the laity as his children, and cherishes and keeps them warm with loving care, as eggs from which young birds are to come; or broods over them and cherishes them as young birds, for the rearing up of winged fowl. Teach, then, and admonish all; and them that deserve rebuke, rebuke and afflict: but unto conversion and not unto destruction; and admonish unto repentance and correct them, so that thou make their ways straight and fair, and order well the conduct of their life in the world.

That which is whole preserve: that is, him that is established in the faith guard watchfully; and shepherd the whole people in peace. And that which is weak strengthen: that is, him that is tempted confirm with admonition. And that which is sick heal: that is, him that is sick with doubting of his faith, heal with doctrine. And that which is broken bind up: that is, him that is stricken or buffeted or broken by his sins, and halts from the right way, bind up; that is, with the exhortation of admonition cure him, and lighten him of his transgressions, and comfort him and show him that there is hope for him; and bind him up and heal him and bring him into the Church. And that which is gone astray bring back: that is, him that was left in sins and was put forth for reproof, leave not without, but teach and admonish him, and bring him back and receive him into thy flock, that is, into the people of the Church. And that which is lost seek out: that is, him who by reason of the multitude of his transgressions has despaired and abandoned himself to destruction, suffer not to perish altogether, lest through utter neglect and indifference he fall asleep, and under the weight of his sleep forget his life, and hold aloof and depart from his flock, that is from the Church, and come to perdition. For when he shall be without the fold and removed from the flock, wolves will devour him while he is astray, and he will perish utterly. But do thou seek him out, and admonish and teach him, and bring him back; and visit him, and encourage him to be

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wakeful, and let him know that there is hope for him. And cut away this from men's thought, that they should say or imagine that which has already been rehearsed: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? For they ought not to say or to imagine these things; and they are not to think that their hope is cut off by reason of the multitude of their sins; but they are to know that the mercies of God are many, for that with an oath and with gracious intent He has promised forgiveness to them that sin.

But if a man sin and know not the Scriptures, and is not aware of the patience and mercy of God, and knows not the limit of forgiveness and repentance: by this very thing, that he is ignorant, he perishes. Do thou therefore as a compassionate shepherd, full of love and mercy and careful of his flock, visit and count thy flock, and seek that which is gone astray; as said the Lord God, Jesus Christ our good Teacher and Saviour: 'Leave the ninety and nine upon the mountains, and go seek that one which is gone astray. And when thou hast found it, bear it upon thy shoulders, rejoicing because thou hast found that which was gone astray; and bring it and let it mix with the flock.' So be thou also obedient, O bishop, and search out him that is lost, and seek him that is gone astray, and bring back him that is holding aloof. For thou hast authority to forgive sins to him that offendeth; for thou hast put on the person of Christ. Wherefore our Saviour also said to him that had sinned: Thy sins are forgiven thee: thy faith hath saved thee alive: go in peace. Now 'peace' is the Church of tranquillity and rest, into which He restored those whom He loosed from sins, sound (and) without blemish, having a good hope and earnest in exercises of labours and afflictions. For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for they that are whole have no need of a physician, but they that are sick. And thou also, O bishop, art made the physician of the Church: do not therefore withhold the cure whereby thou mayest heal them that are sick with sins, but by all means cure and heal, and restore them sound to the Church. And be not reproached with this word which the Lord spoke: With force and with derision ye were subduing them. Do not then use force, and be not violent, and pass not sentence sharply, and be not unmerciful; and deride not the people that is under thy charge, nor hide from them the word of repentance. For this is that, With force and with derision ye were subduing them, if thou deal harshly with thy lay folk, and correct them with force, and thrust and drive out and receive not (back) them that sin, but harshly and without mercy hide away repentance from them, and become a helper for the return of evil, and for the scattering of the flock for meat to the beasts of the field, that is, to evil men of this world: nay, not to men in truth, but to beasts, to the heathen and to heretics. For to him who goes forth from the Church they presently join themselves, and like evil beasts devour him as meat. And by reason of thy harshness, he who goes forth from the Church will either depart and enter among the heathen, or will be sunk in the heresies; and he will become an alien altogether, and will depart from the Church and from the hope of God, And of the perdition of that (man) thou wilt be guilty, because thou art ready to drive out and cast away them that sin, and when they have repented and been converted thou wilt not receive them again. And thou hast fallen under the condemnation of that word of the Lord which He spoke: Their feet are swift to evil, and they hasten to shed blood. Affliction and misery are in their ways; and the way of peace they have not known. Now the way of peace is our Saviour Himself, as He said:? Forgive ye the sins of them that sin, that to you also your sins may be forgiven: give, and it shall be given unto you; which means: Give forgiveness of sins, that you also may receive forgiveness. And again He taught us that we should be constantly praying at all times and saying: Forgive us our debts, as we also have forgiven our debtors. But if thou forgive not them that sin, how shalt thou receive forgiveness? Lo, is not thine own mouth against thee, and dost not thou condemn thyself in that thou hast said, 'I have forgiven,' when thou hast not forgiven, but in sooth hast slain? For he who drives a man out of the Church without mercy, what does he else but cruelly slay and shed blood without pity For if by any a righteous man is unjustly slain with the sword, with God he shall be received into rest; but he who drives a man out of the Church and receives him not again, has committed everlasting murder, evilly and bitterly, and [God] gives for food to the grievous fire eternal him that is driven out from the Church, and regards not the mercy of God, and remembers not His goodness towards penitents, and takes not the example of Christ, nor considers those who repented of their many transgressions and received of Him forgiveness.

It behoves thee then, O bishop, to have before thine eyes those things which happened of old time, that from them thou mayest learn by comparison the healing of souls, and the admonition and reproof and exhortation of them that repent and have need of exhortation. And when thou judgest any persons, do thou with diligence and much investigation compare and follow out God's will: and as He did, so ought you also to do in your judgements. Hear then, O bishops, in regard to these things an apt and helpful example. It is written in the fourth Book of Kingdoms, and likewise in the second Book of Chronicles, thus: In those days reigned Manasseh, being twelve years old; and fifty years he reigned in Jerusalem: and the name of his mother was Hephzibah. And he did that which was evil before the Lord, after the uncleanness of those peoples which the Lord destroyed from before the children of Israel. And he turned again and built the shrines which Hezekiah his father had thrown down; and he set up pillars to Baal, and made abominations, as Ahab king of Israel had done. And he made altars for all the service of heaven, and worshipped all the hosts of heaven. And he built altars to demons in the house of the Lord, whereof the Lord had said: In the house of the Lord in Jerusalem, there will I set my name. And Manasseh served the shrines, and said: My name shall endure for ever. And he built altars for all the

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service of heaven in the two courts of the house of the Lord; 6and he made his sons to pass through the fire in the valley of Bar-Hinnom. And he practised augury and used magic; and he made soothsayers and enchanters and diviners, and did much evil before the eyes of the Lord to provoke him to anger. And he set the molten and graven image of abomination, which he had made, in the house of the Lord, whereof the Lord had said to David and to Solomon his son: In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever; and I will no more withhold my feet from the land of Israel, which I gave to their fathers: yet only if they will keep all that I have commanded them, according to all the commandments which my servant Moses commanded them. And they hearkened not: and Manasseh seduced them to do that which was evil before the eyes of the Lord, after the works of those peoples which the Lord destroyed from before the children of Israel. And the Lord spake against Manasseh and against his people by the hand of his servants the prophets, and said: Because Manasseh king of Judah hath done these evil abominations, as did the Amorites which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord the God of Israel: Behold, I bring such evils upon Jerusalem and upon Judah that everyone that heareth of them, both his ears shalt tingle. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a water-pot is wiped, when it is overturned and falleth upon its face. And I wilt give the residue of mine inheritance to the sword, and wilt deliver them into the hand of their enemies; and they shall be for a prey and a spoil to all them that hate them, because they have done evil before mine eyes: for they are a provoking (people), from the day that I brought out their fathers from Egypt even unto this day. Moreover Manasseh shed much innocent blood, till he had filled Jerusalem from one end to the other with slain: by reason of the sins which he sinned, and caused Judah also to sin, in doing that which was evil before the Lord. And the Lord brought against them the chieftains of Assyria; and they took Manasseh and fettered him and cast ropes about him, and led him away to Babylon, and shut him up in prison all bound and fettered with iron? And there was given him bran-bread by weight, and water mingled with gall in small measure, that he might be alive and be sore afflicted and vexed. And when he was afflicted exceeding much, he entreated the face of the Lord his God, and humbled himself exceedingly before the God of his fathers; and he prayed before the Lord God and said:

THE PRAYER OF MANASSEH. O Lord God of my fathers, the God of Abraham and of Isaac and of Jacob and of their righteous seed, who madest the heaven and the earth with all the adornment thereof; who didst bind the sea and fix it by the commandment of thy word; who didst shut up the abyss and seal it with thy fearful and glorious name; before whose power all things fear and tremble: for unsupportable is the exceeding beauty of thy glory, and none can endure to stand before thine anger and thy wrath against sinners: without bound and without measure are the mercies of thy promises; for thou art a Lord long-suffering and merciful and very gracious, and dost repent thee of the evil of men. And thou, O Lord, according to the gentleness of thy goodness hast promised forgiveness to them that repent of their sins, and in the multitude of thy mercies hast appointed repentance for the salvation of sinners. If then, O Lord God of the righteous, thou didst not appoint repentance to the righteous, to Abraham and to Isaac and to Jacob: for neither did they sin against thee: yet hast thou appointed repentance to me a sinner. For more than the sands of the sea are my sins multiplied, and I have no respite to lift up my head for the multitude of mine iniquities. And now, O Lord, behold, I am justly afflicted; and as I am worthy, (so) am I vexed. For lo, I am bound and bowed down with (these) many bands of iron, so that I may not lift up my head: for neither am I worthy to lift up mine eyes and behold and see the height of heaven, by reason of the exceeding malice of my wickedness. For I have done evil before thee, and provoked thy wrath, and have set up idols and multiplied abominations. And now, behold, I bend the knees of my heart before thee, and beseech thy kindness: I have sinned, O Lord, I have sinned; and because that I know my sins, I make supplication before thee. Forgive me, O Lord, and destroy me not with mine offences, and be not angry with me for ever, nor keep against me mine evil (deeds), neither condemn and cast me into the nether parts of the earth. For thou art the God of penitents: wherefore in me also, O Lord, show thy goodness, that whereas I am unworthy, thou deliverest me after the multitude of thy mercies. And for this will I praise thee ever and all the days of my life: for thee do all the hosts of heaven praise, and unto thee do they sing for evermore.

And the Lord hearkened to the voice of Manasseh, and had mercy on him. And there was made over him a flame of fire, and all the iron (bands) that were upon him were melted and dissolved. And the Lord delivered Manasseh from his afflictions, and caused him to return to Jerusalem over his kingdom. And Manasseh knew the Lord, and said: He is the Lord God alone. And he served the Lord only, with all his heart and with all his soul, all the days of his life: and he was accounted righteous. And he slept with his fathers; and Amon his son reigned after him.

You have heard, beloved children, how Manasseh served idols evilly and bitterly, and slew righteous men; yet when he repented God forgave him, albeit there is no sin worse than idolatry. Wherefore, there is granted a place for repentance. But concerning one who says: I shall have good (success) when I shall walk in the perverse desire of my heart, thus saith the Lord: I will stretch out my hand against him, and he shall be for a byword and a parable. For Amon also the son of Manasseh, when he conceived a design that he should transgress the Law, and said: 'My father from his youth did exceeding wickedly, and in his old age he repented: I also will walk in all the desires of my soul, and in the end will return to the Lord,' and did that which was evil before the Lord: he reigned but two years, because the Lord God quickly

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destroyed him from (his) good land. Beware therefore, you that are without faith, lest any man of you establish in his heart the thought of Amon, and perish suddenly and swiftly. Wherefore, O bishop, so far as thou canst, keep those that have not sinned, that they may continue without sinning; and those that repent of (their) sins heal and receive. But if thou receive not him who repents, because thou art without mercy, thou shalt sin against the Lord God; for thou obeyest not our Saviour and our God, to do as He also did with her that had sinned, whom the elders set before Him, and leaving the judgement in His hands, departed. But He, the Searcher of hearts, asked her and said to her: Have the elders condemned thee, my daughter? She saith to him: Nay, Lord. And he said unto her: Go thy way: neither do I condemn thee. In Him therefore, our Saviour and King and God, be your pattern, O bishops, and do you imitate Him, that you may be quiet and meek, and merciful and compassionate, and peacemakers, and without anger, and teachers and correctors and receivers and exhorters; and that you be not wrathful, nor tyrannical; and that you be not insolent, nor haughty, nor boastful.

DIDASCALIA CHAPTER 8

Warnings to Bishops; how they ought to conduct themselves.

You shall not be lovers of wine, nor drunken; and you shall not be extravagant, nor luxurious, nor spending money improperly. You shall make use of the gifts of God not {as alien (funds), but} as your own, as being appointed good stewards of God, who is ready to require at your hands an account of the discharge of the stewardship entrusted to you. Let that suffice you therefore which is enough for you, food and clothing and whatsoever is necessary. And you shall not make use of the revenues (of the Church) improperly, as alien (funds), but with moderation; and you shall not procure pleasure and luxury from the revenues of the Church: for sufficient for the labourer is his clothing and his food. As good stewards of God, therefore, dispense well, according to the command, those things that are given and accrue to the Church, to orphans and widows and to those who are in distress and to strangers, as knowing that you have God who will require an account at your hands, who delivered this stewardship unto you. Divide and give therefore to all who are in want.

But be you also nourished and live from the revenues of the Church; yet do not devour them by yourselves, but let them that are in want be partakers with you, and you shall be without offence with God. For God upbraids those bishops who greedily and by themselves make use of the revenues of the Church, and make not the poor to be partakers with them, saying thus: The milk ye eat, and with the wool ye are clothed. For the bishops ought to be nourished from the revenues of the Church, but not to devour them; for it is written: Thou shalt not muzzle the ox that treadeth out (the corn). As then the ox which works unmuzzled in the threshing floor eats, indeed, but does not consume the whole, so do you also, who work in the threshing floor which is the Church of God, be nourished from the Church, after the manner of the Levites who ministered in the tabernacle of witness, which in all things was a type of the Church: for even by its name it declares (this), for the tabernacle 'of witness' foreshowed the Church. Now the Levites who ministered therein were nourished from those things which were given as offerings to God by all the people -- gifts, and part-offerings, and first fruits, and tithes, and sacrifices, and offerings, and holocausts -- without restraint, they and their wives and their sons and their daughters; because their work was the ministry of the tabernacle alone; and therefore they received no inheritance of land among the children of Israel, because the inheritance of Levi and his tribe was the produce of the people.

You also then to-day, O bishops, are priests to your people, and the Levites who minister to the tabernacle of God, the holy Catholic Church, who stand continually before the Lord God. You then are to your people priests and prophets, and princes and leaders and kings, and mediators between God and His faithful, and receivers of the word, and preachers and proclaimers thereof, and knowers of the Scriptures and of the utterances of God, and witnesses of His will, who bear the sins of all, and are to give an answer for all. You are they who have heard how the word sternly threatens you if you neglect and preach not God's will, who are in sore peril of destruction if you neglect your people. You again are they to whom is promised from God the great reward which is not falsified nor withheld, and grace unspeakable in great glory, when you shall minister well to the tabernacle of God, His Catholic Church. As then you have undertaken the burden of all, so also ought you to receive from all your people the ministration of food and clothing, and of other things needful. And so again, from these same gifts that are given you by the people which is under your charge, do you nourish the deacons and widows and orphans, and those who are in want, and strangers. For it behoves thee, O bishop, as a faithful steward to care for all; for as thou bearest the sins of all those under thy charge, so shalt thou beyond all men receive more abundant glory of God. For thou art an imitator of Christ: and as He took upon Him the sins of us all, so it behoves thee also to bear the sins of all those under thy charge; for it is written in Isaiah concerning our Saviour thus: We saw him having no splendour nor beauty, but as one whose aspect was marred and dejected beyond that of men; and as a man that suffereth, and knoweth to bear infirmities. For his face was changed: he was despised, and was nothing accounted in our eyes. But he endured our sins, and for our sake did sigh. But we accounted him as one smitten and plagued and brought low. Yet for our sins was he smitten, and, was made sick for our iniquities: and by his stripes all we are healed. And again He saith: He bare the sins of many, and for their iniquity was delivered up. And in David and in all the prophets, and in the Gospel also, our Saviour makes intercession for our sins, whereas He is without sin. Therefore, as you have Christ for a pattern, so

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be you also a pattern to the people under your charge; and as He took upon Him (our) sins, so do you also take upon you the sins of the people. For you are not to think that the burden of the bishopric is light or easy. Wherefore, as you have taken up the burden of all, so the fruits also which you receive from all the people shall be yours, for all things of which you have need. And do you nourish well them that are in want, as being to render an account to Him who will require it, who can make no mistake nor be evaded. For as you administer the office of the bishopric, so from the same office of the bishopric ought you to be nourished, as the priests and Levites and ministers who serve before God, according as it is written in the Book of Numbers: The Lord spake with Aaron and said: Thou and thy sons and thy father's house shall take upon you the sins of the sanctuary; and thou and thy sons shall take upon you the sins of your priesthood. And thy brethren the sons of thy father, the tribe of Levi, bring nigh unto thee, and let them be added to thee and minister unto thee. And thou and thy sons with thee shall minister before this tabernacle of witness. Howbeit the sons of Levi shall not come nigh unto the vessels of the sanctuary and unto the altar, lest they die, they and you; but let them be added unto thee, and let them keep the charges of the tabernacle of witness, according to all the ministry of the tabernacle: and a stranger shall not come nigh unto thee. And ye shall keep the charges of the sanctuary and the charges of the altar: and there shall be no wrath against the children of Israel. And I, behold, I have taken your brethren the sons of Levi from among the children of Israel: as a gift they are given unto the Lord, that they may perform the ministry of the tabernacle of witness. And do thou and thy sons with thee keep your priesthood, according to all the ministry of the altar and of that which is within the veil; and perform your ministry as that which is given to your priesthood. But the stranger that cometh near shall die the death. And the Lord spake with Aaron and said: Behold, I have given to you the charges of the firstfruits, of every thing which is hallowed unto me by the children of Israel: to thee have I given them for a ministry, and to thy children after thee: (it is) an everlasting ordinance. And this shall be yours, of every holy thing which is hallowed of their fruits and of their offerings, and of all their sacrifices, and of all their trespass offerings, and of all their sin offerings: all that they shall offer to me of things hallowed shall be for thee and for thy sons. In the holy place ye shall eat thereof: every male of you shall eat thereof, thou and thy sons: it shall be for thee a holy thing. And these shall be for thee the firstfruits of their gifts, of all the part-offerings of the children of Israel: to thee have I given them, and to thy sons and thy daughters with thee: (it is) an everlasting ordinance: every one that is clean in thy house shall eat thereof. All the firstfruits of oil, and all the firstfruits of wine, and the firstfruits of corn, even all things that they shall give to the Lord, shall be thine: everyone that is clean in thy house shall eat thereof. And every devoted thing of the children of Israel shall be thine; and all that openeth the womb of all flesh, even all which they offer to the Lord, from men even unto beasts, shall be thine. Howbeit the firstborn of men and the firstlings of unclean beasts which shall be offered, shall be redeemed. And the redemption of them (shall be on this wise): from a month old and upward thou shalt redeem with a price, five shekels according to the shekel of the sanctuary, which are twenty shekels of silver. But the firstlings of oxen, and the firstlings of sheep and of goats, thou shalt not redeem: they are holy: their blood thou shalt pour out before the altar, and the fat of them thou shalt offer up for an offering of a sweet savour unto the Lord; and their flesh shall be clean to thee. And the top of the breast of the part-offering, and the right shoulder shall be thine. All part-offerings of the sanctuary, which the children of Israel shall set apart unto the Lord, to thee have I given them and to thy sons and to thy daughters with thee: an ordinance for ever and an everlasting covenant is it before the Lord unto thee and unto thy seed after thee. And the Lord spake with Aaron and said: In their land thou shalt receive no inheritance, and thou shalt have no portion among them; for I am thy portion and thine inheritance among the children of Israel. And to the sons of Levi, behold, I have given all the tithes of the children of Israel for an inheritance, in return for their ministry which they minister in the tabernacle of witness. And the children of Israel shall no more come nigh to the tabernacle of witness, lest they contract a sin of death; but the Levites shall perform the ministry of the tabernacle of witness, and they shall take upon them their sins: it is an everlasting ordinance unto their generations. And among the children of Israel they shall receive no inheritance; because the tithes of the children of Israel, even all that they shall set apart as part-offerings to the Lord, I have given to the Levites for an inheritance. For which cause I said unto them: Among the children of Israel they shall receive no inheritance. And the Lord spake with Moses and said unto him: Speak to the Levites and say to them: When ye receive of the children of Israel the tithes which I have given you from them for an inheritance, set by thereof, ye also, a part-offering unto the Lord, a tithe of the tithes: and your part-offering shall be accounted unto you as the corn from the threshing floor, and as the part-offering of the winepress. So shall ye set apart, ye also, a part-offering unto the Lord of all your tithes which ye receive from all the children of Israel; and ye shall give thereof a part-offering for the Lord unto Aaron the priest. Of all your gifts ye shall set by a part-offering unto the Lord, even of the firstfruits, (part) whereof he halloweth unto himself. And say thou unto them: When ye have set apart his firstfruits therefrom, it shall be reckoned unto the Levites as the produce of the threshing floor and as the produce of the winepress:? 31and do ye eat thereof in every place, ye and your households, because it is your reward in return for your ministry in the tabernacle of witness:? 32and ye shall contract no sin by reason thereof, when ye shall set apart the firstfruits thereof. And the holy things of the children of Israel ye shall not profane, lest ye die.

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DIDASCALIA CHAPTER 9

An admonition to the People, that they should honour the Bishop.

Hear these things then, ye laymen also, the elect Church of God. For the former People also was called a church; but you are the Catholic Church, the holy and perfect, a royal priesthood, a holy multitude, a people for inheritance, the great Church, the bride adorned for the Lord God. Those things then which were said beforetime, hear thou also now. Set by part-offerings and tithes and first fruits to Christ, the true High Priest, and to His ministers, even tithes of salvation (to Him) the beginning of whose name is the Decade. Hear, thou Catholic Church of God, that wast delivered from the ten plagues, and didst receive the Ten Words, and didst learn the Law, and hold the faith, (and know the Decade,) and believe in the Yod in the beginning of the Name, and art established in the perfection of His glory: instead of the sacrifices which then were, offer now prayers and petitions and thanksgivings. Then were first fruits and tithes and part-offerings and gifts; but to-day the oblations which are offered through the bishops to the Lord God. For they are your high priests; but the priests and Levites now are the presbyters and deacons, and the orphans and widows: but the Levite and high priest is the bishop. He is minister of the word and mediator; but to you a teacher, and your father after God, who begot you through the water. This is your chief and your leader, and he is your mighty king. He rules in the place of the Almighty: but let him be honoured by you as God, for the bishop sits for you in the place of God Almighty. But the deacon stands in the place of Christ; and do you love him. And the deaconess shall be honoured by you in the place of the Holy Spirit; and the presbyters shall be to you in the likeness of the Apostles; and the orphans and widows shall be reckoned by you in the likeness of the altar. And as it was not lawful for a stranger, that is for one who was not a Levite, to draw near to the altar or to offer aught without the high priest, so you also shall do nothing without the bishop. But if any man do aught without the bishop, he does it in vain, for it shall not be accounted to him for a work; for it is not fitting that any man should do aught apart from the high priest.

Do you therefore present your offerings to the bishop, either you yourselves, or through the deacons; and when he has received he will distribute them justly. For the bishop is well acquainted of those who are in distress, and dispenses and gives to each one as is fitting for him; so that one may not receive often in the same day or in the same week, and another receive not even a little. For whom the priest and steward of God knows to be the more in distress, him he succours according as he requires. And to those who invite widows to suppers let him send frequently her whom he knows to be in the more distress. [And again, if anyone gives bounties to widows, let him send her the rather who is in want.] But let the portion of the pastor be separated and set apart for him according to rule at the suppers or the bounties, even though he be not present, in honour of Almighty God. But how much (soever) is given to one of the widows, let the double be given to each of the deacons in honour of Christ, (but) twice twofold to the leader for the glory of the Almighty. But if anyone wish to honour the presbyters also, let him give them a double (portion), as to the deacons; for they ought to be honoured as the Apostles, and as the counsellors of the bishop, and as the crown of the Church; for they are the moderators and councillors of the Church. But if there be also a lector, let him too receive with the presbyters. To every order, therefore, let everyone of the laity pay the honour which is befitting him, with gifts and presents and with the respect due to his worldly condition.

But let them have very free access to the deacons, and let them not be troubling the head at all times, but making known what they require through the ministers, that is through the deacons. For neither can any man approach the Lord God Almighty except through Christ. All things therefore that they desire to do, let them make known to the bishop through the deacons, and then do them. For neither formerly in the temple of the sanctuary was anything offered or done without the priest. And moreover, even the idol-temples of the impure and abhorred and reprobate heathen to this day imitate the sanctuary. Far indeed in comparison be the house of abomination from the sanctuary: nevertheless, even in their absurd rites they neither offer nor do anything without their unclean priest; but so they imagine, that the unclean priest is the mouthpiece of the stones; and they wait for what he will command them to do. And in all that they purpose to do they consult their unclean priest, and without him do nothing, And because they imagine that what they do is acceptable, they honour him and worship him, as it were for the honour of the dumb stones that are fixed in the walls, and for the service of the foul and evil and cruel demons. If then those who are vain, and their customs false, and who have no hope, but are deceived by an empty hope, study and desire to imitate the sanctuary, and bestow all honour upon those who stand before their absurd idols: you who manifestly and openly believe in the truth, and hold fast to the hope that is not belied, and wait for the glorious promise which shall never pass away nor be made void -- why should not you rather honour the Lord God through those who preside over you?

Do you therefore esteem the bishop as the mouth of God. For if Aaron, because he interpreted to Pharaoh the words which were given through Moses, was called a prophet, as the Lord said to Moses: Behold, I have given thee as a god to pharaoh and Aaron thy brother shall be to thee a prophet: why then should not you also reckon them as prophets who are for you the mediators of the word, and worship them as God? But for us now, Aaron is the deacon, and Moses is the bishop. Now if Moses was called a god by the Lord, let the bishop also be honoured by you as God, and the deacon as a prophet. Wherefore, for the honour of the bishop, make known to him all things that you do, and let them be performed through him. And if thou know of one who is in much distress, and the bishop know not of him, do thou

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inform him; and without him do not, to his discredit, anything, lest thou bring a reproach upon him as one who neglects the poor. For he who sets abroad an evil report against the bishop, whether by word or by deed, sins against God Almighty. And again, if any man speaks evil of a deacon, whether by word or deed, he offends against Christ, Wherefore in the Law also it is written: Thou shalt not revile thy gods; and thou shalt not speak evil of a prince of thy people. Now let no man think that the Lord speaks (here) of idols of stone; but he calls 'gods' those who preside over you. Moses also saith in the Book of Numbers, when the people had murmured against him and against Aaron: Not against us do ye murmur, but against the Lord God. And our Saviour likewise said: Everyone that rejecteth you, rejecteth me, and him that sent me. For what hope at all is there for him who speaks evil of the bishop, or of the deacon? For if one call a layman fool, or raca, he is liable to the assembly, as one of those who rise up against Christ: because that he calls 'empty' his brother in whom Christ dwells, who is not empty but fulfilled; or (calls) him 'fool' in whom dwells the Holy Spirit of God, fulfilled with all wisdom: as though he should become a fool by the very Spirit that dwells in him! If then one who should say any of these things to a layman is found to fall under so great condemnation, how much more if he should dare to say aught against the deacon, or against the bishop, through whom the Lord gave you the Holy Spirit, and through whom you have learned the word and have known God, and through whom you have been known of God, and through whom you were sealed, and through whom you became sons of the light, and through whom the Lord in baptism, by the imposition of hand of the bishop, bore witness to each one of you and uttered His holy voice, saying: Thou art my son: this day have begotten thee.

Wherefore, O man, know thy bishops, through whom thou wast made a son of God, and the right hand, thy mother; and love him who is become, after God, thy father and thy mother: for whosoever shall revile his father or his mother, shall die the death. But do you honour the bishops, who have loosed you from sins, who by the water regenerated you, who filled you with the Holy Spirit, who reared you with the word as with milk, who bred you up with doctrine, who confirmed you with admonition, and made you to partake of the holy Eucharist of God, and made you partakers and joint heirs of the promise of God. These reverence, and honour them with all honour; for they have received from God the authority of life and death: not as judging those who sin and condemning them to death in fire everlasting, by cutting off and casting away those who are judged, which God forbid, but that they may receive and save alive those who return and repent.

Let them be your rulers therefore, and let them be accounted of by you as kings; and do you offer them tribute in service as to kings; for by you they ought to be sustained, and those who are with them: for thus is it written in the first Book of Kingdoms: Samuel spake all the words of the Lord unto the people, which had asked of him a king, and said to them: This is the law of the king that shall reign over you: your sons he will take, and will set them upon his chariots; and he will make of them runners before him, and will make him captains of thousands and captains of hundreds. And they shall reap his harvest, and gather his vintage, and fashion the instruments of his chariots. And your daughters he will take to be weavers, and to be the ministers of his house. And your fields, and your vineyards, and your oliveyards, even the best (of them), he will take away and give to his servants. And he will take the tenth of your seed and of your vineyards, and give to his servants and to his eunuchs.? And your servants and your handmaids, and the best of your cattle, and your asses, he will take and tithe for the service of his work; and he will take the tenth of your sheep: and ye also shall be his servants. Now in like case is also the bishop. For if the king who reigned over so numerous a people -- as it is written in Hosea: The people of the children of Israel was numerous as the sand which is upon the seashore, which may not be measured nor numbered -- took also from the people the ministrations which he required according to the multitude of that people:? so now does the bishop also take for himself from the people those whom he accounts and knows to be worthy of him and of his office, and appoints him presbyters as counsellors and assessors, and deacons and subdeacons, as many as he has need of in proportion to the ministry of the house. And what can we say more? For the king who wears the diadem reigns over the body alone, and binds and looses it but on earth; but the bishop reigns over soul and body, to bind and to loose on earth with heavenly power. For great power, heavenly, almighty, is given to him. Therefore love the bishop as a father, and fear him as a king, and honour him as God. Your fruits and the works of your hands present to him, that you may be blessed; your firstfruits and your tithes and your vows and your part-offerings give to him; for he has need of them that he may be sustained, and that he may dispense also to those who are in want, to each as is just for him. And so shall thine offering be acceptable to the Lord thy God for a sweet savour, in the heights of heaven before the Lord thy God; and He will bless thee and multiply for thee the good things of His promise. For it is written in Wisdom: Every simple soul shall be blessed: and a blessing shall be upon the head of him that giveth.

Wherefore be constantly doing work, and be labouring and [[98]] offering an oblation. For the Lord has lightened the weight from you, and has loosed from you the collar-bands, and lifted from you the yoke of burden; and He has put away from you the Second Legislation after the abundance of His mercy; as it is written in Isaiah: Say to them that are in bonds, Go forth; and again: To bring forth the prisoners from bonds. And in David he said: His prisoners he hath not despised. And likewise in the Gospel He said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shalt find rest unto your souls. For my yoke is pleasant, and my burden is light.

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If then the Lord, by the gift of His grace, has set you loose and given you rest, and brought you out into refreshment, that you should no more be bound with sacrifices and oblations, and with sin offerings, and purifications, and vows, and gifts, and holocausts, and burnt offerings, and (Sabbath) idlings, and shewbread, and the observing of purifications; nor yet with tithes and firstfruits, and part-offerings, and gifts and oblations, -- for it was laid upon them to give all these things as of necessity, but you are not bound by these things, -- it behoves you to know the word of the Lord, who said: Except your righteousness abound more than that of the scribes and Pharisees, ye shalt not enter into the kingdom of heaven. Now thus shall your righteousness abound more than their tithes and first fruits and part-offerings, when you shall do as it is written: Sell all thou hast, and give to the poor. So do, therefore, and keep the command through (him who is) bishop and priest and thy mediator with the Lord God. For thou art commanded to give, but he to dispense. And thou shalt require no account of the bishop, nor observe him, how he dispenses and discharges his stewardship, or when he gives, or to whom, or where, or whether well or ill, or whether he gives fairly; for he has One who will require, even the Lord God, who delivered this stewardship into his hands and held him worthy of the priesthood of so great an office. Wherefore, that thou observe not the bishop, nor require an account of him, nor speak ill of him and oppose God, nor offend the Lord, let that be set before thine eyes which is said to thee in Jeremiah: Shall the clay say to the potter: Thou workest not, and hast not hands as one who should say to his father or his mother: Why bearest thou me? But do thou work and labour simply in the house of God; and let that saving word of the renewing of the Law be ever written and laid up in thy heart, and remember it, as the Lord said: Thou shalt love the Lord thy God with all thy soul, and with all thy strength. Now thy strength is thy worldly substance. And not with the lips only shall you love the Lord, as did that People, to whom upbraiding them He saith: This people honoureth me with their lips, but their heart is very far from me; but do thou love and honour the Lord with all thy strength, and offer His oblations ever at all times. And hold not aloof from the Church; but when thou hast received the Eucharist of the oblation, that which comes into thy hands cast (in), that thou mayest share it with strangers: for this is collected (and brought) to the bishop for the entertainment of all strangers. Wherefore lay up and set by as much as thou canst, for the Lord has said in the Law: Thou shalt not appear before me empty. Be doing good works therefore, and laying up to thyself treasure everlasting in heaven, where the moth corrupteth not, neither do thieves steal. And in so doing thou shalt not judge thy bishop nor thy fellow layman; for to you laymen it is said: Judge not, that ye be not judged. For if thou judge thy brother and condemn him, thou hast reckoned thy brother guilty: that is, thou hast condemned thyself; for thou shalt be judged with them that are guilty. For it is lawful for the bishops to judge, because to them it is said: Be ye approved money-changers [Agraphon]: so that it behoves the bishop, as one who proves money, to separate the bad from the good, and to reject and cast away those that are altogether bad, and to leave in the melting-pot those that are hard, and for whatever reason faulty, like faulty (coins). But to the layman it is not permitted to judge his neighbour, nor to lay upon himself a burden that is not his. For the weight of this burden is not for laymen, but for the bishop. Wherefore, being a layman, thou shalt not lay snares for thyself; but leave judgement in the hand of those who will have to render an account, and do thou study to work peace with all men; and love thy members, thy fellow laymen, for the Lord saith: Love thy neighbour as thyself.

DIDASCALIA CHAPTER 10

Of False Brethren

But if there be false brethren who, through envy or jealousy of the Enemy and Satan, who works in them, bring an accusation against any of the brethren falsely, or even truly, let them know that everyone who searches out such things for the purpose of accusing or slandering any man, is a son of wrath: and where wrath is, God is not; for wrath is of Satan, and through these false brethren he never suffers peace to be in the Church. Wherefore, when you have known those who are thus void of understanding, first of all believe them not; and secondly, do you the bishops and deacons be wary of them; and when you hear them saying anything against one of the brethren, take knowledge of him against whom they bring the accusation, and make inquiry prudently, and weigh his conduct; and if he is found blameworthy, do according to the teaching of our Lord which is written in the Gospel: Reprove him between thyself and him; and save him when he repenteth and returneth. But if he be not persuaded, reprove him among two or three; that that may be fulfilled which is said: At the mouth of two or three witnesses every word shall be established. Now why, brethren, is it required that a testimony be established at the mouth of two or three witnesses? Because the Father and the Son and the Holy Spirit bear witness to the works of men. For where there is the admonition of doctrine, there also is correction and conversion of them that err. Wherefore, at the mouth of two or three witnesses every word shall be established. But if he obey not, reprove him before the whole church. But if he obey not even the church, let him be accounted by thee as the heathen and as the publican. For the Lord has commanded you, O bishops, that you should not henceforth receive such a one into the Church as a Christian, nor communicate with him. For neither dost thou receive the evil heathen or publicans into the Church and communicate with them except they first repent, professing that they believe and henceforth will do no more evil works: for to this end did our Lord and Saviour grant a place for repentance to those who have sinned. For I Matthew also, who am one of the twelve Apostles who speak to you in this Didascalia, was formerly a publican; but now, because that I believed, I have obtained mercy, and have repented of my former deeds, and have been

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counted worthy also to be an apostle and preacher of the word. And the prophet John likewise preached in the Gospel to publicans; and he deprived them not of hope, but taught them how they should order themselves; and when they asked him for advice, he said to them: Exact no more than that which is commanded and appointed you. And Zacchaeus, too, the Lord received unto repentance when he besought Him. Nor do we withhold life even from the heathen, if they will repent and put away and reject their error.

As a heathen, then, and as a publican let him be accounted by you who has been convicted of evil deeds and falsehood; and afterwards, if he promise to repent -- even as when the heathen desire and promise to repent, and say 'We believe' we receive them into the congregation that they may hear the word, but do not communicate with them until they receive the seal and are fully initiated: so neither do we communicate with these until they show the fruits of repentance. But let them by all means come in, if they desire to hear the word, that they may not wholly perish; but let them not communicate in prayer, but go forth without. For they also, when they have seen that they do not communicate with the Church, will submit themselves, and repent of their former works, and strive to be received into the Church for prayer; and they likewise who see and hear them go forth like the heathen and publicans, will fear and take warning to themselves not to sin, lest it so happen to them also, and being convicted of sin or falsehood they be put forth from the Church. But thou shalt by no means forbid them to enter the Church and hear the word, O bishop; for neither did our Lord and Saviour utterly thrust away and reject publicans and sinners, but did even eat with them. And for this cause the Pharisees murmured against Him, and said: He eateth with publicans and sinners. Then did our Saviour make answer against their thoughts and their murmuring, and say: They that are whole have no need of a physician, but they that are sick. Do you therefore consort with those who have been convicted of sins and are sick, and attach them to you, and be careful of them, and speak to them and comfort them, and keep hold of them and convert them. And afterwards, as each one of them repents and shows the fruits of repentance, receive him to prayer after the manner of a heathen. And as thou baptisest a heathen and then receivest him, so also lay hand upon this man, whilst all pray for him, and then bring him in and let him communicate with the Church. For the imposition of hand shall be to him in the place of baptism: for whether by the imposition of hand, or by baptism, they receive the communication of the Holy Spirit.

Wherefore, as a compassionate physician, heal all those who sin; and go about with all skill, and bring healing to bear for the succour of their lives. And thou shalt not be ready to cut off the members of the Church; but employ the bandages of the word, and the fomentations of admonition, and the compress of exhortation. But if the sore be sunken and lack flesh, nourish it and level it up with healing drugs; and if there be dirt in it, cleanse it with a pungent drug, that is with the word of rebuke. But if the flesh be over swollen, wear it down and level it with a violent drug, that is with the threat of judgement. But if gangrene should set in, cauterize it with burnings, that is, with incisions of much fasting cut away and clear out the rottenness of the sore. But if the gangrene assert itself and prevail even over the burnings, give judgement:? and then, whichever member it be that is putrified, with advice and much consultation with other physicians, cut off that putrefied member, that it may not corrupt the whole body. Yet be not ready to amputate straightway, and be not in haste to have recourse at once to the saw of many teeth; but use first the knife and cut the sore, that it may be clearly seen, and that it may be known what is the cause of the disease that is hidden within; so that the whole body may be kept uninjured. But if thou see that a man will not repent, but has altogether abandoned himself, then with grief and to sorrow cut him off and cast him out of the Church. But if it be found that the hostile charge is false, and you the pastors, with the deacons, accept the falsehood as truth -- whether through respect of persons, or by reason of the presents which you receive -- and pervert judgement because you desire to do the will of the Evil One, and expel and cast out from the Church him that is accused, whereas he is innocent of this charge: you shall render an account in the day of the Lord; for it is written: Thou shalt not respect persons in judgement; and again the Scripture saith: A bribe blindeth the eyes of them that see, and perverteth right words; and again it hath said: Deliver ye the oppressed, and judge the fatherless, and acquit the widows; and: Judge right judgement in the gates.

Give heed therefore that you be not respecters of persons and incur the judgement of the Lord's word, which He spoke thus: Woe to them that make bitter sweet, and sweet bitter; and call light darkness, and darkness light; and acquit the wicked for his bribe, and turn away the innocency of the innocent. But beware that you condemn not a man wrongfully, nor abet them that are evil; for when you judge others, you judge your own selves, as the Lord said: With the judgement that ye judge, ye shall be judged; and as ye condemn, ye shall be condemned. Wherefore, remember and have ready by you this saying: Forgive, and it shall be forgiven you; and condemn not, that ye may not be condemned.

But if your judgement be without respect of persons, O bishops, observe him that accuses his brother, whether he be not a false brother, and has brought the accusation out of envy or jealousy, that he may disturb the Church of God and slay him who is accused by him through his expulsion from the Church and his delivery over to the sword of fire. Judge him therefore, thou, sternly, because he has brought evil upon his brother. For as regards his own intent, if he had been able to catch beforehand the judge's ear, he would have slain his brother in fire. It is written: Whoso sheddeth man's blood, his own blood shall be shed for the blood which he hath shed. If then he is found to be such, expel him from the Church with great denunciation as a murderer; and after a time, if he promise to repent, warn him and correct him

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sternly; and then lay hand upon him and receive him into the Church. And be wary and guard such a one, that he no more disturb any other. But if, after he is come in, you see that he is still contentious and minded to accuse others also, and mischievous and designing, and making false complaints against many: drive him out, that he may no further disturb and trouble the Church. For such a one, though he be within, yet because he is unseemly to the Church, he is superfluous to her, and there is no profit in him. For we see that there are some men born with superfluous members to their bodies, as fingers or other excessive flesh; but these, though they pertain to the body, are a reproach and a disgrace both to the body and to the man, because they are superfluous to him. Yet when they are removed by the surgeon, that man recovers the comeliness and beauty of his body; and he suffers no defect by the removal from it of that which was superfluous, but is even the more conspicuous in his beauty.

In like manner then do you also act, O pastors. For since the Church is a body, and the members are we who believe in God and abide in love in the fear of the Lord, even as we have received command to be perfect: therefore, one who contrives evil against the Church, and troubles her members, and loves the complaints and fault-findings of the Enemy, to wit, disturbances, quarrels, slanders, murmurings, contentions, controversies, accusations, charges, vexations: he that loves and does these things -- rather it is the Enemy that works in him -- and remains within the Church, the same is alien to the Church and a domestic of the Enemy; for to him he ministers that he may be working through him and may thwart and harass the Church. Such a one therefore, if he remain within, is a disgrace to the Church by reason of his blasphemies and his manifold disorder; for through him the Church of God comes in danger of being scattered. Deal with him therefore as it is written in Wisdom: Put forth an evil man from the assembly, and his contention will go out with him; and make an end of strife and ignominy: lest, if he sit in the assembly, he dishonour you all. For when he has gone forth twice from the Church, he is justly cut off; and the Church is the more beautiful in her proper form, forasmuch as peace has been restored to her, which (before) was wanting to her: for from that hour the Church remains free from blasphemy and disorder. But if your mind be not pure -- whether it be through respect of persons, or the gifts of filthy lucre which you receive -- and you endure that an evil person should remain among you; or again, (if) you thrust away and expel from the Church them that are of good conversation, and foster among you many that are evil, contentious persons and scatterers (of the flock) and riotous:? you will bring blasphemy upon the assembly of the Church, and will run the risk of scattering her through these persons; and you will have put yourselves in deadly peril of forfeiting eternal life -- because you have pleased men, and have turned back from the truth of God, through respect of persons and the habit of receiving empty gifts: and you will have scattered the Catholic Church, the beloved daughter of the Lord God.

DIDASCALIA CHAPTER 11

An Exhortation to Bishops and Deacons

Strive therefore, O bishops, together with the deacons, to be right with the Lord; for the Lord has said: If ye will be right with me, I also will be right with you; and if ye will walk perversely with me, I also will walk perversely with you, saith the Lord of Hosts. Be right therefore, that you may deserve to receive praise of the Lord, and not blame (from him who is) of the contrary part.

Let the bishops and the deacons, then, be of one mind; and do you shepherd the people diligently with one accord. For you ought both to be one body, father and son; for you are in the likeness of the Lordship. And let the deacon make known all things to the bishop, even as Christ to His Father. But what things he can, let the deacon order, and all the rest let the bishop judge. Yet let the deacon be the hearing of the bishop, and his mouth and his heart and his soul; for when you are both of one mind, through your agreement there will be peace also in the Church.

Now for a Christian this is becoming praise, that he have no evil word with any man. But if by the agency of the Enemy some temptation befall a man, and he have a lawsuit, let him strive to be quit of it, even though he be to suffer some loss: and at all events let him not go to the tribunals of the heathen. And you shall not admit a testimony from the heathen against any of our own people; for through the heathen the Enemy contrives against the servants of God. Wherefore, because the heathen are to stand on the left, He called them 'the left hand;' for our Saviour spoke thus to us: Let not your left hand know what your right hand doeth. For the heathen are not to know of your lawsuits, and you shall not admit a testimony from them against yourselves, nor go to law before them: as also in the Gospel He saith: Give what is Caesar's to Caesar, and what is God's to God. Be thou willing therefore to suffer a loss, and striving rather to make peace. For when thou shalt suffer any worldly loss for the sake of peace, with God it shall be gain to thee, because that thou fearest God and doest according to His commandment.

But if there be brethren who have a quarrel one with another -- which God forbid -- you the leaders should know forthwith that it is no work of brotherhood in the Lord that they perform who have dared so to do. But if one of them be found to be of the sons of God, being meek and yielding, he is a son of the light. But one who is hard and froward, and overreaching and blasphemous, is a hypocrite, and the Enemy works in him. Reprove him therefore, and rebuke and upbraid him, and put him forth for correction; and afterwards, as we have already said, receive him, that he may not utterly perish. For when such are corrected and reproved, you will not have many lawsuits. But if they know not the word which was spoken by our Lord in the Gospel, which saith: How many times, if my brother offend against me, shall I forgive him? but are angry one with another and become enemies, teach them, you, and reprove them, and make peace between them; for the Lord has said: Blessed are

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the peacemakers. And know that it behoves the bishop and the presbyters to judge warily: as our Saviour said when we asked Him, How many times, if my brother offend against me, shall I forgive him?? unto seven times? But our Lord taught us and said to us: Not seven times, I say, only, but even unto seventyfold seven. For so the Lord desires, that they who are His in truth should never have anything at all against any man, and should not be angry with any man:? how much less does He desire that men should have lawsuits one with another? But if aught should happen to come about through the agency of the Enemy, so let them be judged before you as you also are surely to be judged.

First, then, let your judgements be held on the second day of the week, that if perchance anyone should contest the sentence of your words, you may have space until the Sabbath to compose the matter, and may make peace between them that are at odds and reconcile them on the Sunday. Now let the presbyters and the deacons be ever present in all judgements with the bishops. Judge without respect of persons.

When therefore the two parties who have the suit or quarrel one with another shall come and stand together in the judgement, as the Scripture saith, after you have heard them, pass sentence righteously. And give diligence to keep them in friendship before the sentence is pronounced upon them, lest there go forth from you against one of them, being a brother, a condemnation of earthly judgement. And so judge as you also are surely to be judged, even as you have Christ for partner and assessor and counsellor and spectator with you in the same cause. But if there be any who are accused by some one, it being charged against them that they conduct themselves not well in the way of the Lord: again, hearing both parties, make diligent inquiry, as being to give sentence in a matter of everlasting life or cruel and bitter death. For if a man is truly convicted, and he be condemned and go forth from the Church, he has been cast out from life and glory everlasting, and is become reprobate among men and guilty before God. Judge therefore, according to the magnitude of the charge, whatever it be, with much mercy; and incline rather to save alive without respect of persons than to destroy, by condemning, those who are judged.

But if there be one who is innocent, and he be condemned by the judges through respect of persons, the judgement of unjust judges shall do him no hurt with God, but shall rather profit him; for but for a little while is he unjustly judged by men, but afterwards, in the day of judgement, because he has been unjustly condemned, he shall be the judge of (his) unjust judges. For you have been the arbiters of an unjust judgement, and therefore shall be requited by God accordingly, and cast out of the Catholic Church of God. And that shall be fulfilled in your case: With what judgement ye judge, ye shall be judged.

Wherefore, when you sit to judge, let both parties -- for we do not call them brothers until peace has been made between them -- come and stand together; and do you make prudent and diligent inquiry as between those who have the suit and quarrel one with another. And learn first concerning him who makes the accusation, whether there be any accusation against him also, or whether perchance he has brought charges against others as well; and again, whether he has brought his accusation out of any former enmity or quarrel, or out of envy; and (inquire) also of what manner his conversation is -- whether he is meek, and without anger, and not given to slander, and whether he loves the widows and the poor and strangers, and is not greedy of filthy lucre; and whether he is quiet, and friendly to all and a lover of all; whether he is merciful and open-handed to give, and not a glutton and greedy, nor grasping, nor drunken, nor intemperate, nor slothful: for the perverse heart contriveth evil, and the same disturbeth cities at all times; and whether no such evil has been committed by him as is (done) in the world. And if he that makes the accusation is free from all these things, it is already evident and manifest that he is trustworthy, and that his accusation is true. But if he is known to be perverse and contentious, and his conduct not right, this (also) is evident, that he brings false witness against your brother. When therefore he is found and known to be an injurious person, rebuke him and put him forth for a time, until he repent and be converted and weep: lest perchance he again blaspheme against some other of our brethren who is of good conversation; or lest, while he sits in your congregation, some other like him, seeing him unreproved, should himself dare to do in like manner to one of our brethren, and should perish before God. But if he who has sinned is rebuked and corrected and put forth for a season, he also who was ready to imitate him and to do as he did, having seen him put forth, will fear lest it happen to him in like manner, and will submit himself: and he shall live before God, and in no wise be put to shame among men.

And concerning him again who is judged take counsel and thought among you in like manner:? and observe his manners and conduct in the world, whether perchance you have heard many charges against him, or whether he has committed many crimes. For if he is found to have committed crimes, it is likely that this charge also which they prefer against him is true. But again, it may happen that he had formerly committed some sin, but is innocent of this present charge. Wherefore, make diligent investigation of these things, that you may give sentence with great caution and surety; and do you judge rightfully concerning him who is found to be guilty, and pass judgement upon him. But let anyone of them who will not abide by your judgement be reproved and put forth from the congregation until he repent and make entreaty of the bishop or of the Church, and confess that he has sinned, and is penitent. And thus shall advantage accrue to many: lest at any time some other, seeing him sit in the Church unrebuked and uncorrected, should himself dare to do as he did, thinking him alive among men, whereas with God he is lost. But if you hear one party alone, while the other is not present to make his defence to the charge which they bring against him, and you pass sentence hastily, without counsel and without inquiry, and, in accordance

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with the falsehoods which you have believed, condemn him while he is not present to defend himself: you shall be partners before God of him that brought the false witness, and with him you shall be punished by God. For the Lord has said in Proverbs: He that meddleth in a quarrel that is not his own, is as he that taketh hold of a dog's tail; and again in another place He has said: Judge right judgement; and again He has said: Judge the fatherless, and justify the widows; and again He saith:? Deliver the oppressed, and sever every bond of iniquity But if you resemble those elders who were in Babylon, who bore false witness against Susanna and wickedly condemned her to death, you also shall be partners of their judgement and of their condemnation; for the Lord by Daniel saved Susanna from the hand of the ungodly, and those elders who were guilty of her blood He condemned to fire.

Now very far apart do we set the things of the sanctuary from those of the world; nevertheless (this) we say: You see, brethren, how, when murderers are brought before the (civil) authority, the judges question diligently those who bring them, and learn from them what they have done. And then again they ask the criminal whether these things are so; and though he himself confess and say, 'Yea' they do not send him straightway to death, but question him again for many days, and drawing the curtain take thought and counsel much together. And then at length they pass upon him the sentence of death, and lifting up their hands to heaven protest that they are innocent of the man's blood. And these things they do though they are heathens and know not God nor the requital they receive from God for those whom they judge and condemn unjustly. And do you, who know who is our God and what His judgements, dare to give sentence upon one who is not guilty? We counsel you therefore that you make inquiry with diligence and much caution. For the word of sentence which you decree ascends straightway to God; and if you have justly judged, you shall receive of God the reward of justice, both now and hereafter; but if you have judged unjustly, again you shall receive of God a recompense accordingly. Strive therefore, brethren, that you be worthy to receive praise from God, and not blame; for praise from God is everlasting life to men, but blame from God is eternal death to men.

Have a care therefore, O bishops, that you be not in haste to sit in judgement forthwith, lest you be constrained to condemn a man; but before they come and stand in the judgement, admonish them and make peace between them. And admonish those who have the suit and quarrel one with another, and teach them in the first place that it is not right for any man to be angry, because the Lord has said: Every one that is angry with his brother is liable to the judgement; and secondly, that if it should happen through the agency of the Enemy that some anger arise, they ought at once, that very day, to be reconciled and appeased, and to be at peace with one another. For it is written: Let not the sun go down upon thine anger against thy brother; and in David also He saith: Be angry, and sin not; that is, be speedily reconciled, lest, if anger continue, malice arise and beget sin. He saith in Proverbs: The soul that keepeth malice shall die. And our Lord and Saviour also said: If thou offer thy gift upon the altar, and there remember that thy brother keepeth any malice against thee, leave thy gift before the altar, and go, first be reconciled with thy brother: and then come, offer thy gift. Now the gift of God is our prayer and our Eucharist. If then thou keep any malice against thy brother, or he against thee, thy prayer is not heard and thy Eucharist is not accepted ; and thou shalt be found void (both) of prayer and Eucharist by reason of the anger which thou keepest. A man ought to pray diligently at all times; but those who bear anger and malice towards their brethren God does not hear; and though thou pray three times in one hour, thou shalt gain nothing, for thou art not heard by reason of thine enmity against thy brother. Wherefore, if thou carest and strivest to be a Christian, follow the saying of the Lord which saith: Loose all ties of iniquity; and sever the bands of violence and oppression. For upon thee has our Saviour laid this power, that thou shouldst forgive thy brother who has offended against thee unto seventyfold seven time, that is, four hundred and ninety. How many times then hast thou forgiven thy brother, that thou wilt no more forgive him, but keepest malice and maintainest enmity, and desirest to go to law? Therefore is thy prayer hindered. But even if thou hast forgiven the full four hundred and ninety times, add still more for thine own sake, and of thy bounty, without anger, forgive thy brother. And if thou do it not for thy brother's sake, bethink thee and do it at least for thine own; and forgive thy neighbour, that thou mayest be heard when thou prayest, and mayest offer an acceptable oblation to the Lord.

Wherefore, O bishops, that your oblations and your prayers may be acceptable, when you stand in the Church to pray let the deacon say with a loud voice: 'Is there any man that keepeth aught against his fellow?' that if there be found any who have a lawsuit or quarrel one with another, thou mayest entreat them and make peace between them. They who enter a house and say, Peace be in this house, both are proclaimers of peace and do bring peace. If then thou preach peace to others, still more does it behove thee to have peace with thy brethren. As a son of light and peace therefore, be thou light and peace to all men; and contend with no man, but be in quiet and peace with all men. And be a helper with God that (the number of) those who are saved may be increased; for this is the will of the Lord God. But they who love enmity and quarrels, and contentions and lawsuits, are enemies of God. For the Lord from the beginning, through the prophets and righteous men, called all generations to repentance and salvation; and we, moreover, the Apostles, who have been accounted worthy to be the witnesses of His manifestation and preachers of His divine word, have heard from the mouth of the Lord Jesus Christ, and do know of a surety and say what is His will, and the will of His Father, that no man should perish, but that all men should believe and be saved. For this is that which He taught us to say when we pray: Thy will be done in earth, as in heaven; that as the

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angels of heaven and the hosts and all (His) ministers praise God, so too on earth all men should praise God. It is His will, then, to save all; and this is His pleasure, that they who are saved should be many.

He who is contentious, or makes himself an enemy to his neighbour, diminishes the people of God. For either he drives out of the Church him whom he accuses, and diminishes her and deprives God of the soul of a man which was being saved, or by his contention he expels and ejects himself from the Church, and so again he sins against God. For God our Saviour spoke thus: Everyone that is not with me, is against me; and everyone that gathereth not with me, scattereth. Wherefore thou art no helper with God for the gathering together of the people, because thou art a disturber and a scatterer of the flock, and an adversary and enemy of God. Be not therefore forever embroiled in contentions and quarrels, or wrangling, or enmity, or lawsuits, lest thou scatter some one from the Church. For we by the power of the Lord God have gathered (men) from all peoples and from all tongues, and have brought them to the Church with much labour and toil and in daily peril, that we might do the will of God and fill the house with guests, that is His holy Catholic Church, that they might be glad and rejoicing, and be praising and glorifying God who called them to life.

Be you then, O laymen, peaceable one with another, and strive like wise doves to fill the Church, and to convert and tame those that are wild and bring them into her midst. And (for) this is the great reward that is promised by God: if you deliver them from fire, and present them to the Church firmly established and faithful.

DIDASCALIA CHAPTER 12

To Bishops: that they should be peaceable.

And you the bishops, be not hard, nor tyrannical, nor wrathful, and be not rough with the people of God which is delivered into your hands. And destroy not the Lord's house nor scatter His people; but convert all, that you may be helpers with God; and gather the faithful with much meekness and long-suffering and patience, and without anger, and with doctrine and exhortation, as ministers of the kingdom everlasting.

And in your congregations in the holy churches hold your assemblies with all decent order, and appoint the places for the brethren with care and gravity. And for the presbyters let there be assigned a place in the eastern part of the house; and let the bishop's throne be set in their midst, and let the presbyters sit with him. And again, let the lay men sit in another part of the house toward the east. For so it should be, that in the eastern part of the house the presbyters sit with the bishops, and next the lay men, and then the women that when you stand up to pray, the rulers may stand first, and after them the lay men, and then the women also. For it is required that you pray toward the east, as knowing that which is written: Give ye glory to God, who rideth upon the heaven of heavens toward the east.

But of the deacons let one stand always by the oblations of the Eucharist; and let another stand without by the door and observe them that come in; and afterwards, when you offer, let them minister together in the Church. And if anyone be found sitting out of his place, let the deacon who is within reprove him and make him to rise up and sit in a place that is meet for him. For our Lord likened the Church to a fold; for as we see the dumb animals, oxen and sheep and goats, lie down and rise up, and feed and chew the cud, according to their families, and none of them separate itself from its kind; and (see) the wild beasts also severally range with their like upon the mountains: so likewise in the Church ought those who are young to sit apart, if there be room, and if not to stand up; and those who are advanced in years to sit apart. And let the children stand on one side, or let their fathers and mothers take them to them; and let them stand up. And let the young girls also sit apart; but if there be no room, let them stand up behind the women. And let the young women who are married and have children stand apart, and the aged women and widows sit apart. And let the deacon see that each of them on entering goes to his place, that no one may sit out of his place. And let the deacon also see that no one whispers, or falls asleep, or laughs, or makes signs. For so it should be, that with decency and decorum they watch in the Church, with ears attentive to the word of the Lord.

But if any brother or sister come from another congregation, let the deacon question her and learn whether she is married, or again whether she is a widow (who is) a believer; and whether she is a daughter of the Church, or belongs perchance to one of the heresies; and then let him conduct her and set her in a place that is suitable for her. But if a presbyter should come from another congregation, do you the presbyters receive him with fellowship into your place. And if it be a bishop, let him sit with the bishop; and let him accord him the honour of his rank, even as himself. And do thou, O bishop, invite him to discourse to thy people; for the exhortation and admonition of strangers is very profitable, especially as it is written: There is no prophet that is acceptable in his own place. And when you offer the oblation, let him speak. But if he is wise and gives the honour to thee, and is unwilling to offer, at least let him speak over the cup. But if, as you are sitting, some one else should come, whether a man or a woman, who has some worldly honour, either of the same district or of another congregation: thou, O bishop, if thou art speaking the word of God, or hearing, or reading, shalt not respect persons and leave the ministry of thy word and appoint them a place; but do thou remain still as thou art and not interrupt thy word, and let the brethren themselves receive them. And if there be no place, let one of the brethren who is full of charity and loves his brethren, and is one fitted to do an honour, rise and give them place, and himself stand up. But if, while younger men or women sit, an older man or woman should rise and give up their place, do thou, O deacon, scan those who sit, and see which man or woman of them is younger than the rest, and make them stand up, and cause him to sit who had risen and

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given up his place; and him whom thou hast caused to stand up, lead away and make him to stand behind his neighbours: that others also may be trained and learn to give place to those more honourable than themselves. But if a poor man or woman should come, (whether of the same district) or of another congregation, and especially if they are stricken in years, and there be no place for such, do thou, O bishop, with all thy heart provide a place for them, even if thou have to sit upon the ground; that thou be not as one who respects the persons of men, but that thy ministry may be acceptable with God.

DIDASCALIA CHAPTER 13

An Instruction to the People to be constant in assembling in the Church.

Now when thou teachest, command and warn the people to be constant in assembling in the Church, and not to withdraw themselves but always to assemble, lest any man diminish the Church by not assembling, and cause the body of Christ to be short of a member. For let not a man take thought of others only, but of himself as well, hearkening to that which our Lord said: Everyone that gathereth not with me, scattereth. Since therefore you are the members of Christ, do not scatter yourselves from the Church by not assembling. Seeing that you have Christ for your head, as He promised -- for you are partakers with us -- be not then neglectful of yourselves, and deprive not our Saviour of His members, and do not rend and scatter His body. And make not your worldly affairs of more account than the word of God; but on the Lord's day leave every thing and run eagerly to your Church; for she is your glory. Otherwise, what excuse have they before God who do not assemble on the Lord's day to hear the word of life and be nourished with the divine food which abides for ever? For you are eager to receive temporal things and those that are but for a day and an hour, (but) those that are eternal you neglect; and you are anxious about baths, and to be fed with the meat and drink of the belly, and about other things, but for the things eternal you have no care, but neglect your soul and have no zeal for the Church, to hear and receive the word of God. And in comparison of them that err what excuse have you? For the heathen, when they daily rise from their sleep, go in the morning to worship and minister to their idols; and before all their works and undertakings they go first and worship their idols. Neither at their festivals and their fairs are they wanting, but are constant in assembling: not only they who are of the district, but even those who come from afar; and all likewise assemble and come to the spectacle of their theatre.? And so in like manner they who are vainly called Jews, they remain idle one day after six, and assemble in their synagogue; and never do they withdraw themselves or neglect their synagogue, nor disregard their (days of) idleness -- even they who by reason of their unbelief are made void of the power of the word, and of the very name by which they call themselves Jews: for 'Jew' is interpreted 'confession' but these are no confessors, since they do not confess the passion of Christ, which by transgression of the Law they caused, that they should repent and be saved. If then they who are not saved bestow care at all times on things wherein there is no profit and which avail them nothing, what excuse has he before the Lord God who withdraws himself from the assembly of the Church, and does not even imitate the gentiles, but by reason of his non-attendance grows indifferent and careless, and stands aloof and does evil to whom the Lord said by Jeremiah: My laws ye have not kept but neither have ye conversed after the laws of the gentiles; and ye have well nigh surpassed them in evildoing; and: Do the gentiles exchange their gods, which yet be no gods? But my people have exchanged their honour for that which is without profit. How then shall he excuse himself who is indifferent and has no zeal for the assembly of the Church? But if there be anyone who takes occasion of worldly business to withdraw himself, let him know this, that the trades of the faithful are called works of superfluity; for their true work is religion. Pursue your trades therefore as a work of superfluity, for your sustenance, but let your true work be religion.

Have a care therefore that you never withdraw yourselves from the assembly of the Church. But if any man leave the assembly of the Church of God and go to the assembly of the gentiles, what shall he say, and what excuse can he make to God in the day of judgement? seeing that he has left the holy Church, and the words of the living God, which are living and lifegiving and able to redeem and to deliver from fire and to save alive, and has gone to the assembly of the gentiles, because he has lusted after the spectacle of the theatre. Therefore shall he be accounted as one of them that go in thither; because he has lusted to hear and receive their fables, which are those of dead men and are from the spirit of Satan: for they are dead and deadly, and turn away from the faith and bring to everlasting fire. Nay, but the things of the world are your care, and you attend to the affairs of this life and scorn to betake yourselves to the Catholic Church, the beloved daughter of the Lord God Most High, that you may receive the teaching of God which endures for ever and is able to save them that receive the word of life.

Be constant therefore in coming together with the faithful who are being saved in your mother the Church, the living and lifegiving.

And beware of assembling with them that are perishing in the theatre, which is the assembly of the heathen, of error and of destruction. For he who enters an assembly of the gentiles shall be accounted as one of them, and shall receive the Woe. For to such the Lord God said by Isaiah: Woe, woe to them that come from the spectacle. And again He saith: Ye women that come from the spectacle, come: for it is a people without understanding. 'Women' then, He called the Churches, which He called and redeemed and brought forth from the spectacle of the theatre, and took and received; and He taught us from henceforth to go thither no more. For He saith in Jeremiah: Ye shall not learn according to the ways of the gentiles. And He saith again in the Gospel: In the way of the gentiles ye shall not go; {and into the cities of the

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Samaritans ye shall not enter}. Here then He commands and warns us wholly to avoid all heresies, which are the cities of the Samaritans; and furthermore, that we should keep far away from the assemblies of the gentiles, and not enter strange congregations; and that we should utterly avoid the theatre, and their fairs which are held for the sake of idols. A believer must not even come near to a fair, except to buy him nourishment for body ?and soul?. Therefore, avoid all vain shows of the idols, and the festivals of their fairs.

And let those who are young in the Church be ministering diligently, without sloth, in all things that are needful, with much reverence and modesty. Do you the faithful therefore, all of you, daily and hourly, whenever you are not in the Church, devote yourselves to your work; so that in all the conduct of your life you may either be occupied in the things of the Lord or engaged upon your work, and may never be idle. For the Lord has said: Imitate the ant, O sluggard, and emulate her ways, and be wiser than she. For she hath no husbandry, nor any to compel her, nor is she under authority: yet she gathereth her bread in summer, and storeth up for her much food in the harvest. And again He saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom: band there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she: and albeit she is little in strength, she honoureth wisdom, and is commended (thereby). How long wilt thou sleep, thou sluggard? When wilt thou arise from thy sleep? Thou shalt slumber a little, and sleep a little, and sit a little, and lay thy hand upon thy bosom a little: and poverty shall overtake thee as a runner, and want as a lusty man. But if thou wilt not be slothful, thine increase shall abound and overflow as a fountain; and poverty as a feeble runner shall depart from thee. Therefore, be always working, for idleness is a blot for which there is no cure. But if any man among you will not work, let him not eat: for the Lord God also hateth sluggards; for it is not possible for a sluggard to be a believer.

DIDASCALIA CHAPTER 14

On the time for the appointment of Widows.

Appoint as a widow one that is not under fifty years old, who in some sort, by reason of her years, shall be remote from the suspicion of taking a second husband. But if you appoint one who is young to the widows' order, and she endure not widowhood because of her youth, and marry, she will bring a reproach upon the glory of widowhood; and she shall render an account to God, first, because she has married a second husband; and again, because she promised to be a widow unto God, and was receiving (alms) as a widow, but did not continue in widowhood. But if there be one who is young, who has been a short time with her husband, and her husband die, or for any other cause there be a separation, and she continue by herself alone, having the honour of widowhood: she shall be blessed of God; for she is likened to the widow of Sarepta of Sidon with whom rested the holy angel, the prophet of God. Or again, she shall be like Anna, who hailed the coming of Christ and received a (good) testimony; and she shall be honoured for her virtue, winning honour on earth from men, and praise from God in heaven.

But let not young widows be appointed to the widows' order:? yet let them be taken care of and helped, lest by reason of their being in want they be minded to marry a second time, and some harmful matter ensue. For this you know, that she who marries one husband may lawfully marry also a second; but she who goes beyond this is a harlot. Wherefore, assist those who are young, that they may persevere in chastity unto God. And do thou accordingly, O bishop, bestow care upon these. And be mindful also of the poor, and assist and support them, even though there be among them those who are not widowers or widows, yet are in need of help through want or sickness or the rearing of children, and are in distress. It behoves thee to be careful of all and heedful of all. And hence it is that they who give gifts do not themselves with their own hands give them to the widows, but bring them to thee, that thou who art well acquainted of those who are in distress mayest, like a good steward, make distribution to them of those things which are given to thee: for God knows who it is that gives, even though he does not chance to be present. And when thou makest distribution, tell them the name of him who gave, that they may pray for him by name. For in all the Scriptures the Lord makes mention of the poor, and gives command concerning them; ...and even if they be married persons. And he adds further by Isaiah and says thus: Break thy bread to the hungry: and the poor man, that hath no roof, bring into thine house; and when thou seest the naked, cover him: and thou shalt not despise one that is of thine own flesh. By all means therefore be careful of the poor.

DIDASCALIA CHAPTER 15

How Widows ought to deport themselves.

Every widow therefore ought to be meek and quiet and gentle. And let her also be without malice and without anger; and let her not be talkative or clamorous, or forward in tongue, or quarrelsome. And when she sees anything unseemly done, or hears it, let her be as though she saw and heard it not. For a widow should have no other care save to be praying for those who give, and for the whole Church. And when she is asked a question by anyone, let her not straightway give an answer, except only concerning righteousness and faith in God; but let her send them that desire to be instructed to the rulers. And to those who question them let them (the widows) make answer only in refutation of idols and concerning the unity of God. But concerning punishment and reward, and the kingdom of the name of Christ, and His dispensation, neither a widow nor a layman ought to speak; for when they speak without the knowledge of doctrine, they will bring blasphemy upon the word. For our Lord likened the word of His tidings to mustard; but mustard, unless it be skilfully tempered, is bitter and sharp to those who use it. Wherefore our Lord said in the Gospel, to widows and to all the laity: Cast not your pearls before swine, lest they trample upon them and

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turn against you and rend you. For when the Gentiles who are being instructed hear the word of God not fittingly spoken, as it ought to be, unto edification of eternal life -- and all the more in that it is spoken to them by a woman -- how that our Lord clothed Himself in a body, and concerning the passion of Christ: they will mock and scoff, instead of applauding the word of doctrine; and she shall incur a heavy judgement for sin.

It is neither right nor necessary therefore that women should be teachers, and especially concerning the name of Christ and the redemption of His passion. For you have not been appointed to this, O women, and especially widows, that you should teach, but that you should pray and entreat the Lord God. For He the Lord God, Jesus Christ our Teacher, sent us the Twelve to instruct the People and the Gentiles; and there were with us women disciples, Mary Magdalene and Mary the daughter of James and the other Mary; but He did not send them to instruct the people with us. For if it were required that women should teach, our Master Himself would have commanded these to give instruction with us. But let a widow know that she is the altar of God; and let her sit ever at home, and not stray or run about among the houses of the faithful to receive. For the altar of God never strays or runs about anywhere, but is fixed in one place.

A widow must not therefore stray or run about among the houses. For those who are gadabouts and without shame cannot be still even in their houses; for they are no widows, but wallets, and they care for nothing else but to be making ready to receive. And because they are gossips and chatterers and murmurers, they stir up quarrels; and they are bold and shameless. Now they that are such are unworthy of Him who called them; for neither in the common assembly of rest of the Sunday, when they have come, are such women or men watchful, but they either fall asleep or prate about some other matter: so that through them others also are taken captive by the enemy Satan, who suffers not such persons to be watchful unto the Lord. And they who are such, coming in empty to the Church, go out more empty still, since they hearken not to that which is spoken or read to receive it with the ears of their hearts. Such persons, then, are like those of whom Isaiah said: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not see. For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears. So in like manner the ears of such widows' hearts are stopped, because they will not sit beneath the roof of their houses and pray and entreat the Lord, but are impatient to be running after gain; and by their chattering they execute the desires of the Enemy. Now such a widow does not conform to the altar of Christ; for it is written in the Gospel: If two shall agree together, and shall ask concerning any thing whatsoever, it shall be given them. And if they shall say to a mountain that it be removed and fall into the sea, it shall so be done.

Now we see that there are widows who esteem the matter as one of traffic, and receive greedily; and instead of doing good (works) and giving to the bishop for the entertainment of strangers and the refreshment of those in distress, they lend out on bitter usury; and they care only for Mammon, whose god is their purse and their belly:? for where their treasure is, there is also their heart. For she who is in the habit of roaming abroad and running about to receive takes no thought for good works, but serves Mammon and ministers to filthy lucre. And she cannot please God, nor is she obedient to His ministry, so as to be constantly praying and making intercession, because her mind is quite taken captive by the greed of avarice. And when she stands up to pray, she remembers whither she may go to receive somewhat; or else that she has forgotten to tell some matter to her friends. And when she stands (in prayer), her mind is not upon her prayer, but upon that thought which has occurred to her mind. Now the prayer of such a one is not heard in regard to any thing. But she soon interrupts her prayer by reason of the distraction of her mind; for she does not offer prayer to God with all her heart, but goes off with the thought suggested by the Enemy, and talks with her friends about some unprofitable matter. For she knows not ?how she has believed?, or of what order she has been accounted worthy.

But a widow who wishes to please God sits at home and meditates upon the Lord day and night, and without ceasing at all times offers intercession and prays with purity before the Lord. And she receives whatever she asks, because her whole mind is set upon this. For her mind is not greedy to receive, nor has she much desire to make large expenses; nor does her eye wander, that she should see aught and desire it, and her mind be withdrawn; nor does she hear evil words to give heed to them, because she does not go forth and run about abroad. Therefore her prayer suffers no hindrance from any thing; and thus her quietness and tranquillity and modesty are acceptable before God, and whatsoever she asks of God, she presently receives her request. For such a widow, not loving money or filthy lucre, and not avaricious nor greedy, but constant in prayer, and meek and unperturbed, and modest and reverent, sits at home and works at (her) wool, that she may provide somewhat for those who are in distress, or that she may make a return to others, so that she receive nothing from them. For she bethinks her of that widow of whom our Lord gave testimony in the Gospel, who came and cast into the treasury two mites, which is one dinar: whom when our Lord and Teacher, the trier of hearts, saw, He said to us: O my disciples, this poor widow hath cast in more alms than anyone; for everyone hath cast in of that which was superfluous to him: but this, of all that she possessed she hath laid her up treasure.

Widows ought then to be modest, and obedient to the bishops and the deacons, and to reverence and respect and fear the bishop as God. And let them not act after their own will, nor desire to do any thing apart from that which is commanded them, or without counsel to speak with any one by way of making answer, or to go to anyone to eat or drink,

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or to fast with anyone, or to receive aught of anyone, or to lay hand on and pray over anyone without the command of the bishop or the deacon. But if she do aught that is not commanded her, let her be rebuked for having acted without discipline. For whence knowest thou, O woman, from whom thou receivest, or from what ministry thou art nourished, or for whom thou fastest, or upon whom thou layest hand? For knowest thou not that concerning everyone of these thou shalt render an account to the Lord in the day of judgement, seeing that thou communicatest in their works? But thou, O widow who art without discipline, seest thy fellow widows or thy brethren in sickness, and hast no care to fast and pray over thy members, and to lay hand upon them and to visit them, but feignest thyself to be not in health, or not at leisure; but to others, who are in sins or are gone forth from the Church, because they give much, thou art ready and glad to go and to visit them. You then who are such ought to be ashamed; for you wish to be wiser and to know better, not only than the men, but even than the presbyters and the bishops. Know then, sisters, that whatsoever the pastors with the deacons command you, and you obey them, you obey God; and with whomsoever you communicate by the command of the bishop, you are without blame before God; and so is every brother of the laity who obeys the bishop and submits to him:? for they (the bishops) are to render an account for all. But if you obey not the mind of the bishops and deacons, they indeed will be quit of your offences, but you shall render an account of all that you do of your own will, whether men or women.

Now whosoever prays or communicates with one that is expelled from the Church, must rightly be reckoned with him; for these things lead to the undoing and destruction of souls. For if one communicate and pray with him who is expelled from the Church, and obey not the bishop, he obeys not God; and he is defiled with him (that is expelled). And moreover he suffers not that man to repent. For if no one communicate with him, he will feel compunction and weep, and will ask and beseech to be received (again); and he will repent of what he has done, and will be saved.

That a woman should baptise, or that one should be baptised by a woman, we do not counsel, for it is a transgression of the commandment, and a great peril to her who baptises and to him who is baptised. For if it were lawful to be baptised by a woman, our Lord and Teacher Himself would have been baptised by Mary His mother, whereas He was baptised by John, like others of the people. Do not therefore imperil yourselves, brethren and sisters, by acting beside the law of the Gospel.

But concerning envy or jealousy, or slander and fault-finding, or contention and ill-will, and carping or rivalry, we have already told you that these things ought not to be found in a Christian; but among widows it is not fitting that anyone of them should so much as be named. Yet because the author of evil has many wiles and devices, he enters into those who are no widows and boasts himself in them. For there are some indeed who profess themselves widows, but do not works worthy of their name. For not for the name of widowhood are they found worthy to enter into the kingdom, but for faith and works. For if one practise good works, she shall be praised and accepted; but if she practise evil works and do the works of the Evil One, she shall be blamed and cast out of the kingdom everlasting: because she has left the things eternal and desired and loved those that are temporal. Now we see and hear that there are widows in whom there is envy one towards another. For when thy fellow aged woman has been clothed, or has received somewhat from some one, thou oughtest, O widow, on seeing thy sister refreshed -- if thou be a widow of God -- to say: 'Blessed be God, who hath refreshed my fellow aged woman,' and to praise God; and afterwards (to praise) him that ministered, and say: 'May his work be acceptable in truth,' and: 'Remember him, Lord, for good in the day of Thy recompense, and my bishop who hath ministered well before Thee and hath dispensed the alms fairly; for my fellow aged woman was naked, and hath been provided: and add unto him glory, and give him also a crown of glory in the day of the manifestation of Thy coming.' And likewise also the widow who has received an alms of the Lord, let her pray for him that provided this ministration, suppressing his name like a wise woman, that his righteousness may be with God and not with men, -- as He said in the Gospel: When thou doest an alms, let not thy left hand know what thy rtght hand doeth -- lest, when thou pronounce and reveal his name in praying for him that gave, his name be disclosed and come to the ears of a heathen, and the heathen, being a man of the left hand, know it. Or it may even chance that one of the faithful, hearing thee, will go out and talk:? and it is not expedient that those things which are done or spoken in the Church should come abroad and be revealed; for he that divulges and speaks of them disobeys God, and becomes a betrayer of the Church. But do thou in praying for him suppress his name; and so shalt thou fulfil that which is written, thou and the widows who are such (as thou): for you are the holy altar of God, (even of) Jesus Christ.

But now we hear that there are widows who do not behave according to the commandment, but care only for this, that they may stray and run about asking questions. And moreover she who has received an alms of the Lord -- being without sense, in that she discloses (the matter) to her that asks her -- has revealed and declared the name of the giver; and the other, hearing it, murmurs and finds fault with the bishop who has dispensed, or with the deacon, or with him who has made some gift, saying: 'Knewest thou not that I was nearer to thee and in more distress than she?' And she knows not that it was not by man's will that this was done, but by the command of God. For if thou protest and say to him: 'I was nearer to thee, and thou knewest that I was more naked than she:' it behoved thee to know who it was that commanded, and to be silent and not find fault with him that ministered, but to go into thy house and fall upon thy face and give thanks to God for thy fellow widow; and to pray likewise for him that gave and for him that ministered, and

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to beseech the Lord that He would open to thee also the door of His favour. And the Lord would presently have heard thy prayer bountifully, and have sent thee more favour than thy fellow widow, from whence thou never thoughtest to receive a ministry; and (such) proof of thy patience would have been praiseworthy. Or know you not that it is written in the Gospel: When thou doest an alms, sound not the trumpet before men to be seen of them, as the hypocrites do. For verily I say unto you, they have received their reward.

Now if God has commanded that a ministry be ministered in secret, and he that ministered did so minister: why then dost thou, who hast received in secret, proclaim it openly? Or thou, again (who hast not received), why dost thou question it? For thou not only findest fault and murmurest, as one who is no widow, but even utterest a curse like the heathen. Or hast thou not heard what the Scripture saith: Everyone that blesseth, is blessed; and everyone that curseth, is cursed. And again in the Gospel He saith: Bless them that curse you; and again: When ye enter into a house, say: Peace be in this house. And if that house be worthy of peace, your peace shall come upon it; but if it be not worthy, your peace shall return unto you. If then peace returns to them that send it, much more will a curse return upon those who utter it idly: because that he upon whom it was sent does not merit to receive a curse. For everyone who curses a man idly, curses himself, since it is written in Proverbs: As birds and fowl fly, so do idle curses return. And again He saith: They that utter curses are void of understanding. For we are set forth in a parable by the example of the bee, as the Lord saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom; and there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she, albeit she is little in strength. As then the bee is little in strength, and when she has stung a man she loses her sting, and becomes barren and presently dies; so also we the faithful in like manner: whatever evil we do to another, we do it to ourselves; for, Whatsoever thou hatest that it should be done to thee, thou shalt not do to another. Wherefore, everyone that blesseth is blessed.

Do you therefore admonish and rebuke those (widows) who are undisciplined and likewise exhort and encourage and help forward those who conduct themselves rightly. And let widows keep themselves from cursing, for they have been appointed to bless. Wherefore, let not the bishop, nor a presbyter, nor a deacon, nor a widow utter a curse out of their mouth, that they may not inherit a curse but a blessing. And let this also be thy care, O bishop, that not even one of the laity utter from his mouth a curse: for thou hast the care of all.

DIDASCALIA CHAPTER 16

On the appointment of Deacons and Deaconesses.

Wherefore, O bishop, appoint thee workers of righteousness as helpers who may co-operate with thee unto salvation. Those that please thee out of all the people thou shalt choose and appoint as deacons:? a man for the performance of the most things that are required, but a woman for the ministry of women. For there are houses whither thou canst not send a deacon to the women, on account of the heathen, but mayest send a deaconess. Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing; and where there is no woman at hand, and especially no deaconess, he who baptises must of necessity anoint her who is being baptised. But where there is a woman, and especially a deaconess, it is not fitting that women should be seen by men:? but with the imposition of hand do thou anoint the head only. As of old the priests and kings were anointed in Israel, do thou in like manner, with the imposition of hand, anoint the head of those who receive baptism, whether of men or of women; and afterwards -- whether thou thyself baptise, or thou command the deacons or presbyters to baptise -- let a woman deacon, as we have already said, anoint the women. But let a man pronounce over them the invocation of the divine Names in the water.? And when she who is being baptised has come up from the water, let the deaconess receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important. For our Lord and Saviour also was ministered unto by women ministers, Mary Magdalene, and Mary the daughter of James and mother of Jose, and the mother of the sons of Zebedee, with other women beside. And thou also hast need of the ministry of a deaconess for many things; for a deaconess is required to go into the houses of the heathen where there are believing women, and to visit those who are sick, and to minister to them in that of which they have need, and to bathe those who have begun to recover from sickness.

And let the deacons imitate the bishops in their conversation: nay, let them even be labouring more than he. And let them not love filthy lucre; but let them be diligent in the ministry. And in proportion to the number of the congregation of the people of the Church, so let the deacons be, that they may be able to take knowledge (of each) severally and refresh all; so that for the aged women who are infirm, and for brethren and sisters who are in sickness -- for every one they may provide the ministry which is proper for him.

But let a woman rather be devoted to the ministry of women, and a male deacon to the ministry of men. And let him be ready to obey and to submit himself to the command of the bishop. And let him labour and toil in every place whither he is sent to minister or to speak of some matter to anyone. For it behoves each one to know his office and to be diligent in executing it. And be you (bishop and deacon) of one counsel and of one purpose, and one soul dwelling in two bodies. And know what the ministry is, according as our Lord and Saviour said in the Gospel: Whoso among you desireth to be chief, let him be your servant: even as the Son

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of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. So ought you the deacons also to do, if it fall to you to lay down your life for your brethren in the ministry which is due to them. For neither did our Lord and Saviour Himself disdain (to be) ministering to us, as it is written in Isaiah: To justify the righteous, who hath performed well a service for many. If then the Lord of heaven and earth performed a service for us, and bore and endured everything for us, how much more ought we to do the like for our brethren, that we may imitate Him. For we are imitators of Him, and hold the place of Christ. And again in the Gospel you find it written how our Lord girded a linen cloth about his loins and cast water into a wash-basin, while we reclined (at supper), and drew nigh and washed the feet of us all and wiped them with the cloth. Now this He did that He might show us (an example of) charity and brotherly love, that we also should do in like manner one to another. If then our Lord did thus, will you, O deacons, hesitate to do the like for them that are sick and infirm, you who are workmen of the truth, and bear the likeness of Christ? Do you therefore minister with love, and neither murmur nor hesitate; otherwise you will have ministered as it were for men's sake and not for the sake of God, and you will receive your reward according to your ministry in the day of judgement. It is required of you deacons therefore that you visit all who are in need, and inform the bishop of those who are in distress; and you shall be his soul and his mind; and in all things you shall be taking trouble and be obedient to him.

DIDASCALIA CHAPTER 17

On the upbringing of Orphan Children

Now if anyone of the children of Christians be an orphan, whether boy or girl, it is well that, if there be one of the brethren who has no children, he should adopt the child in the place of children. And whoever has a son, let him adopt a girl; and when her time is come, let him give her to him to wife, that his work may be completed in the ministry of God. But if there be any who are unwilling to do thus because they would please men, and by reason of their riches are ashamed of orphan members: they who are such shall arrive at this very pass, and therein shall spend what they have spared; and that which the saints have not eaten, the Assyrians shall eat: and their land strangers shall devour before their eyes.

Do you therefore, O bishops, take pains over their upbringing, so that nothing may be wanting to them. And when a virgin's time is come, give her in marriage to one of the brethren. But when a boy is being brought up, let him learn a craft; and when he is become a man, let him receive the wage that is worthy of his craft, and let him fashion for himself the implements required for his craft, and not henceforth be a burden upon the love of the brethren, which was shown him without guile and without partiality.

And truly blessed is every one that is able to help himself, and shall not straiten the place of the orphan and the widow and the stranger. For woe from God to them that have, and receive in falsehood, {or are able to help themselves and (yet) receive;} for everyone of those who receive shall give an account to the Lord God in the day of judgement, how he received. If a man has received on account of a fatherless childhood, or on account of indigence in old age, or on account of infirmity and sickness, or on account of the rearing of children, he shall even be praised: for he is esteemed as the altar of God, therefore shall he be honoured of God. For he did not receive idly; because he was praying diligently (and) unremittingly at all times for those who give; for his prayer, which is his strength, he offered as his payment. Those then who are such shall be declared blessed by God in the life everlasting.

But those who have, and receive under pretence, or else are slothful, and instead of working and helping others rather themselves receive, shall be held to account for that which they receive, because they have straitened the place of the faithful poor. For everyone who has some possession, and neither gives to others nor uses it himself, lays up for himself a perishable treasure on earth; and he has inherited the place of the snake lying upon the treasure, and will come in danger of being reckoned with him. For whoever has, and receives in falsehood, puts his faith not in God but in the Mammon of iniquity; and for the gain of avarice he holds the word in hypocrisy, and he is fulfilled in unbelief. Now such a one will come in danger of being reckoned with the unbelievers. But he who gives simply to every man, does well in giving, and he is innocent. He also who receives on account of distress, and uses sparingly those things which he has received, has received well; and he shall be praised by God in the life and rest everlasting.

DIDASCALIA CHAPTER 18

That it is not right to receive gifts of alms from reprehensible persons.

Do you the bishops and the deacons be constant therefore in the ministry of the altar of Christ, -- we mean the widows and the orphans, -- so that with all care and with all diligence you make it your endeavour to search out concerning the things that are given, (and to learn) of what manner is the conversation of him, or of her, who gives for the nourishment -- we say again -- of 'the altar.' For when widows are nourished from (the fruits of) righteous labour, they will offer a holy and acceptable ministry before Almighty God through His beloved Son and His holy Spirit:? to whom be glory and honour for evermore.

Make it your care and endeavour therefore to minister to widows out of the ministry of a clean conscience, that what they ask and request may be granted them at once upon their praying for it. But if there be bishops who are careless and give no heed to these matters, through respect of persons, or for the sake of filthy lucre, or because they neglect to mak inquiry; they shall render no ordinary account. For they receive, forsooth, to administer for the nourishment of orphans and widows, from rich persons who keep men shut up in prison, or ill-treat their slaves, or behave with cruelty in their cities, or oppress the poor; or from the lewd, and

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those who abuse their bodies; or from evildoers; or from forgers; or from dishonest advocates, or false accusers; or from hypocritical lawyers; or from painters of pictures; or from makers of idols; or from workers of gold and silver and bronze (who are) thieves; or from dishonest tax-gatherers; or from spectators of shows; or from those who alter weights or measure deceitfully; or from inn-keepers who mingle water (with their wine); or from soldiers who act lawlessly; or from murderers; or from spies who procure condemnations; or from any Roman officials, who are defiled with wars and have shed innocent blood without trial:? perverters of judgement who, in order to rob them, deal unjustly and deceitfully with the peasantry and with all the poor; and from idolaters; or from the unclean; or from those who practise usury, and extortioners. Now they who nourish widows from these (sources) shall be found guilty in judgement in the day of the Lord; for the Scripture has said: Better is a supper of herbs with love and amity than the slaughter of fatted oxen with hatred. For if a widow be nourished with bread only from the labour of righteousness, it shall even be abundant for her; but if much be given her from (the proceeds) of iniquity it shall be insufficient for her. But again, if she be nourished from (the proceeds) of iniquity, she cannot offer her ministry and her intercession with purity before God; and even though she be righteous and pray for the wicked, her intercession for them will not be heard, but that for herself alone; for God makes trial of the hearts in judgement, and receives intercessions with discernment. But if they pray for those w ho have sinned and repent, their prayers will be heard. But those who are in sin, and do not repent, not only are they not heard when they pray, but they even call to remembrance their transgressions before the Lord.

Wherefore, a bishops, fly and avoid such ministrations; for it is written:There shall not go up upon the altar of the Lord (that which cometh) of the price of a dog, or of the hire of a harlot. For if widows pray for fornicators and transgressors through your blindness, and be not heard, not receiving their requests, you will perforce bring blasphemy upon the word through your evil management, as though God were not good and ready to give.

Take good heed therefore that you minister not to the altar of God out of the ministrations of transgression. For you have no pretext to say, 'We do not know;' for you have heard that which the Scripture saith:? Depart from an evil man, and thou shalt not fear; and trembling shall not come nigh unto thee. But if you say: 'These are they alone who give alms; and if we receive not of them, from whence shall the orphans and widows and those in distress be provided?' God saith to you: 'To this end did you receive the gifts of the Levites, the first fruits and offerings of your people, that you might be sustained and even have over and above, that you might not be constrained to receive from evil persons.' But if the Churches are so poor that those in want must needs be supported by such, it were better for you rather to be wasted with famine than to receive from evil persons.

Search out and make trial, therefore, that you may be receiving from the faithful, who communicate with the Churches and conduct themselves well, (wherewithal) to nourish those in distress, and may not receive from those who are expelled from the Church until they are found worthy to be members of the Church. But if you are in want, tell the brethren, and let them treat together and give; and thus perform your ministrations in righteousness. And teach your people and tell them that it is written: Honour the Lord with (the fruits of) righteous labour, and with the chiefest of all your increase. Wherefore, nourish and clothe those in want from the righteous labour of the faithful; and those things which are given by them, as we have already said, bestow for the ransom of the faithful; and redeem slaves and captives and prisoners, and those who are treated with violence, and those condemned by the mob, and those sentenced to fight with beasts, or to the mines, or to exile, and those condemned to the games. And let the deacons go in to those who are in distress, and let them visit each one and provide him with what he lacks.

But if ever it should happen that you are constrained and receive unwillingly some pieces of money from any evil person, you shall not employ them for (the purchase of) food; but if they be few, spend them on firewood for yourselves and for the widows, lest a widow, receiving of them, be forced to buy her some food with them. And so, unsullied by iniquity, the widows will pray and receive from God all good things for which they ask and make petition, all of them together and each one severally: and you also will not be reproached with these sins.

DIDASCALIA CHAPTER 19

That it is a duty to take care of those who for the name of Christ suffer affliction as Martyrs.

You shall not turn away your eyes from a Christian who for the name of God and for His faith and love is condemned to the games, or to the beasts, or to the mines; but of your labour and of the sweat of your face do you send to him for nourishment, and for a payment to the soldiers that guard him, that he may have relief and that care may be taken of him, so that your blessed brother be not utterly afflicted. For let him that is condemned for the name of the Lord God be esteemed of by you as a holy martyr, an angel of God, or God upon earth, even one that is spiritually clothed with the Holy Spirit of God; for through him you see the Lord our Saviour, inasmuch as he has been found worthy of the incorruptible crown, and has renewed again the witness of (His) passion. To those therefore who are bearing witness it is the duty of all you the faithful to minister with care, and to refresh them out of your possessions through your bishop. But if there be a man who has nothing, let him fast, and that which would have been spent by him that day let him give for his brethren. But if thou art rich, thou must minister to them according to thy power, or even give thy whole possession and redeem them from bonds; for they it is who are worthy of God, and the sons who perform His will; as the Lord has said: Every

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one that shall confess me before men, I also will confess him before my Father. And you shall not be ashamed to go to them where they are imprisoned. And when you do these things, you shall inherit everlasting life, for you become sharers of their martyrdom. For let us learn how our Lord said in the Gospel: Come unto me, all ye blessed of my Father, inherit the kingdom which was prepared for you from before the foundations of the world. For I was hungry, and ye gave me to eat; and I was thirsty, and ye gave me to drink. I was a stranger, and ye gathered me; and I was naked, and ye covered me. I was sick, and ye visited me; and I was in prison, and ye came unto me. Then will the righteous answer and say: Our Lord, when saw we thee hungry, and gave thee to eat or thirsty, and gave thee to drink or naked, and covered thee or sick, and did visit thee or a stranger, and gathered thee or in prison, and came unto thee. And he will answer and say to them: All that ye did to one of these little and mean ones, ye did it to me. And then shall they go into life everlasting.

But if there be one who is called a Christian, and he fall away and be tempted by Satan, and be convicted of evil deeds and condemned for (his) deeds, whether of theft or murder: avoid such persons, lest anyone of you be put on trial by those who seize him. For if one seize thee and question thee, and say to thee: 'Art thou also a Christian, like this man?' thou canst not deny that thou art a Christian, but must needs confess it. But thou wilt not be condemned as a Christian, but punished as a malefactor. For he asks thee whether thou art 'like this man:' and thy confession is rendered void. But if thou deny, thou hast also denied the Lord. Therefore avoid them, that you may be without offence. But the faithful who are violently and unjustly seized and imprisoned as evildoers, or even bound, help (as) your members with abundant care and with much pains, that you may deliver them from the hand of evil men. But if any man come near to them and be seized with them, and for no offence suffer affliction for his brother's sake, blessed is he in being called a Christian; for he has confessed the Lord, and he shall live before God. For if a man come near to those who are bound for the name of the Lord and be seized with them, he shall be blessed in being found worthy of such company.

And those again who are persecuted for the faith and pass from city to city, according to the Lord's command, do you receive and refresh; and when you receive them, rejoice, for you are made sharers of their persecution, For our Lord spoke concerning them in the Gospel thus: Blessed are ye, when they shall persecute you and revile you for my name's sake. For when a Christian is persecuted and bears witness and is slain for the faith, he becomes a man of God; and he is now no more persecuted by any man, for he has won him approval of the Lord. But if he deny, and say that he is not a Christian, he shall be called an offence; and (though) not persecuted by men, yet is he cast off by God for his denial; and he shall receive henceforth no portion with the saints in the kingdom everlasting, according to the Lord's promise, but his inheritance shall be with the ungodly. For the Lord God has said: Whosoever shall deny me and my words before men, or shall be ashamed of me: I also will be ashamed of him, and will deny him before my Father who is in heaven, when I come with power and glory to judge the dead and the living. And again you find it written: Every one that loveth his father or his mother more than me, is not worthy of me " and everyone that loveth his son or his daughter more than me, is not worthy of me; and every one that taketh not up his cross rejoicing and glad and cometh after me, is not worthy of life; and every one that shall lose his life for my sake, shall find it; and every one that shall save his life, by denying, shall lose it. For what shall a man be profited if he acquire the whole world, and forfeit his soul? or what shall he give in exchange for his soul? And again: Fear not them that kill the body, but are not able to kill the soul; but fear me rather, that am able to destroy soul and body in hell.

Now everyone who learns any craft watches his master and sees how by his skill and his knowledge he executes the work of his craft; and he himself copies him and executes the work which he has set him, that he may not be ill spoken of by him. But if he abate anything of the (tasks) set him, he is not perfect. We, then, who have our Lord for master and teacher, why do not we imitate His teaching and His conversation? For He left riches and favour, and power and glory, and came thus in poverty; and moreover He parted with Mary His blessed mother, and with His brethren, and with His life itself, and endured persecution even unto the cross. And these things He endured for our sake, that He might redeem us, who are of the People, from the bonds of the Second Legislation, of which we have already spoken, and might redeem you also, who are of the Gentiles, from the worship of idols and from all ungodliness, and get you for an inheritance. If then He suffered thus for our sake, to redeem us who believe in Him, and was not ashamed, why do not we also imitate His sufferings, while He gives us endurance? -- and this for our own sake, that we may be delivered from the death of fire. For He endured for our sake, but we for our own sake. Or has our Lord any need that we should suffer for Him? Rather it is this alone that He desires, to make proof of the love of our faith, and of our free will. Let us then part with our parents and our kinsfolk, and with all that is in this world, and even with our life.

We must indeed pray that we come not into temptation; yet if we be called to martyrdom, let us confess when we are interrogated, and when we suffer let us endure, and when we are afflicted let us rejoice, and when we are persecuted let us not grieve; for so doing, not only shall we deliver ourselves from hell, but we shall also teach those who are young in the faith, and the hearers, to do the like:? and they shall live before God. But if we fail in faith towards the Lord, and deny through the infirmity of the body -- as our Lord said:? The spirit is willing and ready, but the body is weak -- we shall not only destroy ourselves, but shall kill also our brethren with us. For when they see our denial, they will think that they have been made disciples of an erring doctrine; and when they stumble, we shall render an account

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for them as well as for ourselves, everyone of us, to the Lord in the day of judgement.

But if thou be taken and brought before the authority, and deny the hope that thou hast towards the Lord by thy holy faith, and thou be set at large to-day, but to-morrow fall sick of a fever and take to thy bed; or if thy stomach ail thee and retain no food, but vomit it out with grievous pains; or thou be afflicted with a disease of the belly, or with a disease in one of thy members; or thou bring up blood and bile from within thee by reason of dire disorders; or thou have an ulcer in one of thy members and be cut by the hands of physicians, and die in manifold afflictions and torments: what then will thy denial have availed thee which thou hast denied, O man? For behold, thy soul has inherited pains and afflictions, and thou hast destroyed thy life for ever before God; and thou shalt burn and be tormented without respite everlastingly: even as the Lord has said: Everyone that loveth his life, shall lose it; and everyone that shall lose his life for my sake, shall find it. Now a Christian who denies, loves his life for a little while in this world, that he may not die for the name of the Lord God; but he has destroyed himself for ever in fire, for he has fallen of himself into Gehenna. For Christ has denied him, as He said in the Gospel: Whosoever shall deny me before men, I also will deny him before my Father who is in heaven; but those whom the Lord has denied they put forth and cast into the outer darkness: and there is their weeping and their gnashing of teeth. For He said: Everyone that loveth his life more than me, is not worthy of me.

Let us be earnest then to commit ourselves to the Lord God; and if any man be found worthy of martyrdom, let him accept of it with joy, seeing that he has been counted worthy of so great a crown, and that his departure from this world is by martyrdom. For the Lord our Saviour has said: There is no disciple better than his master: but everyone shall be perfected as his master. Now our Lord consented to all these His sufferings that He might save us; and He submitted to be beaten, and that men should blaspheme Him and spit in His face, and to drink vinegar and gall; and at last He endured even to be hanged upon the cross. Let us therefore, who are His disciples, be also His imitators. For if He bore and endured all things for us, even to the sufferings (of His passion), how much more ought we, for our own sakes, to be patient when we suffer? And we ought not to doubt; for so He has promised us, that if we should be burned with coals of fire, while we believe in our Lord Jesus Christ and in God His Father, the Lord God Almighty, and in His Holy Spirit, -- to whom be glory and honour for evermore, Amen. --

DIDASCALIA CHAPTER 20

Concerning the Resurrection of the Dead.

God Almighty will raise us up through God our Saviour, as He has promised. And He will raise us up from the dead even as we are -- in this form in which we now are, but in the great glory of everlasting life, with nothing wanting to us. For though we be cast into the depths of the sea, or be scattered by the winds like chaff, we are still within the world; and the whole world itself is inclosed beneath the hand of God. From within His hand therefore will He raise us up: as the Lord our Saviour has said: A hair of your head shall not perish; but in your patience ye shall possess your souls.

Now concerning the resurrection, and concerning the glory of the martyrs, the Lord spoke in Daniel thus: Many that sleep in the breadth of the earth shall rise up in that day: some unto life everlasting, and some unto reproach and shame and dispersion. But they that understand shall shine as the luminaries which are in the heaven; and they that have been strengthened by the word, as the stars of heaven. As (of) the sun, then, and the moon, the luminaries of heaven, (such) glorious light has He promised to give to them that understand, and confess His holy name, and bear witness.

But not to the martyrs alone has He promised the resurrection, but to all men; for He speaks thus in Ezekiel: The hand of the Lord came upon me: and the Lord brought me forth in the spirit, and set me in the midst of a valley: and it was full of bones. And he caused me to pass over against them: and they were many, and they were exceeding dry. And he said unto me: Son of man, shall these bones live? And I said: Thou knowest, Lord Adonai. And the Lord said unto me: Prophesy unto these bones, and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord Adonai unto these bones: Behold, I will cause the spirit to enter into you, and ye shall live; and I will put sinews upon you, and will build up flesh upon you, and will clothe you with skin; and I will give the spirit in you, and ye shall live: and ye shall know that I am the Lord. And I prophesied as he spake unto me. And as I prophesied, there was made a sound and a movement; and the bones drew nigh, bone unto bone. And I saw that there came upon them sinews and flesh, and skin was stretched over them above: but there was no spirit in them. And the Lord said unto me: Prophesy unto the spirit, and say: Thus saith the Lord Adonai: Come, spirit, from the four winds, and enter into these dead, and they shalt live. And I prophesied, as he spake unto me: and the spirit entered into them, and they lived: and they stood upon their feet in a great army. And the Lord said unto me: Son of man, these bones are the house of Israel; for they say: Our bones are dried up, and our hope is perished, and we are not. Thus saith the Lord Adonai: Behold, I open your graves, and I will bring you forth from thence, O my people, and wilt bring you in to the land of Israel; and ye shall know that I am the Lord, when I shall open your graves, to bring up my people from the graves. And I will give my spirit in you, and ye shall live. And I will cause you to dwell in your land: and ye shall know that I am the Lord, that have spoken and have performed it.

And all the inhabitants of the earth shall be silent, saith the Lord. And again by Isaiah He said: All they that sleep and are dead shall rise; and all they that are in the graves shall awake: for thy dew is a dew of healing unto them. But the land of the wicked shalt perish. And many other things also He said by Isaiah and by all the prophets concerning the resurrection and the life everlasting, and concerning the

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glory of the righteous; and as touching the wicked also, concerning their dishonour and exposure and downfall, and concerning their undoing and overthrow and condemnation. For that which He said, the land of the wicked shall fall, He speaks concerning their body; because it is of the earth, and shall be reckoned unto the earth in dishonour. Because they served not God, they shall fall into fire and torment. And in the Twelve Prophets again He speaks thus: Behold, ye wicked, and see, and understand marvels: and return to corruption. For I do a work in your days, the which if a man recount it unto you, ye will not believe. Now these things, and many more than these, are spoken concerning those who believe not in the resurrection, and concerning those who deny God, and those who serve not God, and concerning transgressors of the law and the heathen; and when they shall see the glory of the faithful, they will be turned back to be destroyed in fire, because they believed not.

But we have learned and have believed; and by our Lord's resurrection from the dead is made sure to us the resurrection which God, who lies not, has promised us. For our Saviour, by rising Himself first, was made an earnest also of our resurrection. And those also who are called from the Gentiles, and even the heathen, read and hear concerning the resurrection that which is spoken and proclaimed to them by the Sibyl thus: When all things have been made dust and ashes, God Most High will allay the fire, even he that kindled it. And then again will God himself raise up the bones and the ashes of men, and will clothe them with their form. For he will raise up men as they were before: and then shall be the judgement, wherein God will judge in the world to come. And the wicked and the ungodly the earth will cover again; (but) the just and the righteous shall live in the living world. And God will give them spirit and grace and life: and then shall they all see one another. And not only by the Sibyl, brethren, was the resurrection preached to the Gentiles, but by the holy Scriptures also our Lord proclaimed beforehand, to the Jews and the heathen and Christians at once, and announced the resurrection of the dead which is to be for men; and even by a dumb bird, we mean the Phoenix. which is but one alone, by means whereof God gives us again abundant demonstration of the resurrection. For if he had a mate, many would be seen by men; but now one only is seen, once in five hundred years. which enters Egypt and comes to the altar which is called 'of the Sun' bringing cinnamon. And as he prays toward the East, a fire is kindled of itself and burns him up, and he is reduced to ashes. And from the ashes again there is formed a worm; and it grows in his form and becomes a perfect Phoenix. And then he departs and goes away whence he came.? If then by means of a dumb animal God shows us concerning the resurrection, we who believe in the resurrection and in the promise of God ought much more, as men deemed worthy of so great glory that we should receive an incorruptible crown in the life everlasting, to rejoice, if martyrdom come to us, in the great grace and in the honour and glory of martyrdom for God, and to accept of it joyfully with all our soul, and to believe in the Lord God who will raise us up in glorious light. As in the beginning God commanded by a word, and the world was made, and said: Let there be light, and night and day, and heaven and earth and sea, and birds and living creatures of the sea, and creeping things of the earth and fourfooted beasts, and trees; and everything was made by His word and established in its nature, as the Scripture has said: these works themselves, which came into being through the obedience which they rendered Him, bear witness to God who made them that by Him they were made from that which was not; and they also show a sign of the resurrection. As then He made every thing, so will He the more rather quicken and raise up man, who is of His own forming. For if from that which was not He fashioned and established the world, much easier is this, that from that which is He should quicken and raise up man, who is the formation of His hands: even as also, in the human seed, He clothes man in the womb with a form and causes him to grow.

If then He raises up all men, -- as He said by Isaiah: All flesh shall see the salvation of God, -- much more will He quicken and raise up the faithful; and (yet more) again will He quicken and raise up the faithful of the faithful, who are the martyrs, and establish them in great glory and make them His counsellors. For to mere disciples, those who believe in Him, He has promised a glory as of the stars; but to the martyrs He has promised to give an everlasting glory, as of the luminaries which fail not, with more abundant light, that they may be shining for all time.

As disciples of Christ, therefore, let us believe that we shall receive from Him all the good things which He has promised us in the life everlasting; and so let us imitate all His teaching and His patience. For as touching His birth from a virgin, and His coming, and the will of His passion, we have assurance through His holy Scriptures, even as the prophets foreannounced and foretold all things concerning His coming, and all have been accomplished and established in our hearts: for even the demons, trembling before His name, lauded His advent. Concerning those, therefore, which have come to pass of the things we have already mentioned, you also have believed and have been fully assured; but we yet more, who were with Him and have seen Him with our eyes, and have eaten with Him, and have been made the associates and witnesses of His coming. As touching also His great and unspeakable gifts which He is yet to give us, according as He has promised, let us believe and hope that we shall receive them; for (by this) is all our faith put to the proof, if we believe in (those) His promises which are yet to be (fulfilled). If then we are called to martyrdom for His name, and go forth from the world confessing (Him), we shall be pardoned all sins and offences, and shall be found pure. For He spoke in David concerning the martyrs thus: Blessed are they whose iniquity is forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute his sins. Blessed therefore are the martyrs, and clear of all offences; for they have been removed and taken away from all iniquity: as He said in Isaiah of Christ and of His martyrs: Behold, the

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righteous (man) is perished, and there is none that understandeth; and godly men are taken away, and no man layeth it to heart. For the righteous is gathered up from the presence of evil: and his burial shall be in peace. Now these things are said of those who bear witness for the name of Christ.

But again, sins are forgiven by baptism also to those who from the Gentiles draw near and enter the holy Church of God. Let us inquire also, to whom sins are not imputed. To such as Abraham and Isaac and Jacob and all the patriarchs, as also to the martyrs. Let us hear then, brethren, for the Scripture saith: Who shall boast himself and say: I am clear of sins? Or who shall be confident and say: I am innocent? And again: There is no man pure of defilement: not though his life be but one day. To everyone therefore who believes and is baptised his former sins have been forgiven; but after baptism also, provided that he has not sinned a deadly sin nor been an accomplice (thereto), but has heard only, or seen, or spoken, and is thus guilty of sin. But if a man go forth from the world by martyrdom for the name of the Lord, blessed is he; for brethren who by martyrdom have gone forth from this world, of these the sins are covered.

DIDASCALIA CHAPTER 21

Concerning the Pascha and the Resurrection of Christ our Saviour.

Wherefore, a Christian ought to keep himself from vain speech and from words of levity and profanity. For not even on Sundays, in which we rejoice and make good cheer, is it permitted to anyone to speak a word of levity or one alien to religion: as our Lord also teaches us in the Psalm by David, saying thus: And now, ye kings, understand; and be instructed, all ye judges of the earth, Serve the Lord with fear, and rejoice unto him with trembling. Give ye heed to discipline, lest the Lord be angry, and ye perish from the way of justice: for his wrath will shortly be kindled against you. Blessed are all they that trust on him. We must conduct our festivals and our rejoicings, then, with fear and trembling; for a faithful Christian, it saith, must not sing the songs of the heathen, nor have anything to do with the laws and doctrines of strange assemblies; for it may happen that through (their) songs he will make mention also of the name of idols, which God forbid that it should be done by the faithful; for the Lord by Jeremiah upbraids certain folk and speaks thus: They have left me, and have sworn by them that be no gods. And again He saith: If Israel will return, let him return unto me, saith the Lord; and if he will put away his abominations out of his mouth, and will fear before my face, and swear, As the Lord liveth. And again He saith: I will take away the name of idols out of your mouth. And by Moses again He saith to them: They have provoked me to jealousy by that which is no god; and with their idols they have angered me. And in all the Scriptures He speaks of these things.

And not by idols only is it not lawful for the faithful to swear, but neither by the sun, nor by the moon; for the Lord God speaks by Moses thus: My people, if ye shall see the sun and the moon, ye shall not be led astray by them, and ye shall not serve them: for these have been given you for light upon the earth. And by Jeremiah again He saith: Ye shall not learn according to the ways of the gentiles; and ye shall not fear the signs of heaven. And by Ezekiel He speaks thus: And he brought me in to the court of the house of the Lord, between the porch and the altar. And I saw there men whose backs were toward the temple of the Lord, and their faces toward the east: and they were worshipping the sun. And the Lord said unto me: Son of man, is this a light thing to the house of Judah to do these abominations which they do here, that they have filled the earth with iniquity, and have turned again to provoke me to anger? And they are become as scoffers: but I will deal (with them) in wrath; and mine eye shall not spare, and I will not have mercy. And they shall cry in mine ears with a loud voice, and I will not hear them. You see, our beloved, how sternly and bitterly sentence is passed on those who worship the sun or swear thereby, that the Lord should deal in His wrath. Therefore it is not lawful for a believer to swear, neither by the sun nor by any other of the signs of heaven or the elements; nor to make mention with his mouth of the name of idols; nor to utter a curse out of his mouth, but rather blessings and psalms and (words from) the dominical and divine Scriptures, which are the firm foundation of our faith: and especially in the days of the Pascha, wherein all the faithful throughout the world fast; as our Lord and Teacher said when they asked Him: Why do John's disciples fast, but thine fast not? And he answered and said to them: The sons of the bridechamber cannot fast, as long as the bridegroom is with them. But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. But now by His working is He with us, but visibly He is absent, because He has ascended to the heights of heaven and sat at the right hand of His Father.

Wherefore, when you fast, pray and intercede for them that are lost; as we also did when our Saviour suffered. For while He was yet with us before He suffered, as we were eating the Passover with Him, He said to us: To-day, in this night, one of you will betray me. And we said unto Him, each one of us: Is it I, Lord? And he answered and said to us: He that putteth forth his hand with me into the dish. And Judas Iscariot, who was one of us, rose up and went his way to betray Him. Then our Lord said to us: Verily I say unto you, a little while and ye will leave me; for it is written: I will strike the shepherd, and the lambs of his flock shall be scattered. And Judas came with the scribes and with the priests of the people, and betrayed our Lord Jesus.

Now this was done on the fourth day of the week. For when we had eaten the passover on the third day of the week at even, we went forth to the Mount of Olives; and in the night they seized our Lord Jesus. And the next day, which was the fourth of the week, He remained in ward in the house of

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Caiaphas the high priest. And on the same day the chiefs of the people were assembled and took counsel against Him. And on the next day again, which was the fifth of the week, they brought Him to Pilate the governor. And He remained again in ward with Pilate the night after the fifth day of the week. But when it drew on (towards day) on the Friday, they accused him much before Pilate; and they could show nothing that was true, but gave false witness against Him. And they asked Him of Pilate to be put to death; and they crucified Him on the same Friday.

He suffered, then, at the sixth hour on Friday. And these hours wherein our Lord was crucified were reckoned a day. And afterwards, again, there was darkness for three hours; and it was reckoned a night. And again, from the ninth hour until evening, three hours, (reckoned) a day. And afterwards again, (there was) the night of the Sabbath of the Passion. -- But in the Gospel of Matthew it is thus written: At even on the sabbath, when the first day of the week drew on, came Mary Magdalene and the other Mary to see the tomb. And there was a great earthquake: for an angel of the Lord came down and rolled away the stone. -- And again (there was) the day of the Sabbath; and then three hours of the night after the Sabbath, wherein our Lord slept. And that was fulfilled which He said: The Son of man must pass three days and three nights in the heart of the earth, as it is written in the Gospel. And again it is written in David: Behold, thou hast set my days in measure. Now because those days and nights came short, it was so written.

In the night, therefore, when the first day of the week drew on, He appeared to Mary Magdalene and to Mary the daughter of James; and in the morning of the first day of the week He went in to (the house of) Levi; and then He appeared also to us ourselves. And He said to us, teaching us: Are ye fasting for Me these days? or have I any need that ye should afflict yourselves? But it is for your brethren that ye have done this; and do ye the same in these days when ye fast, and on the fourth of the week and on the Friday always, as it is written in Zechariah: The fourth fast, and the fifth fast, which is the Friday. For it is not lawful to you to fast on the first of the week, because it is My resurrection; wherefore the first of the week is not counted in the number of the days of the Fast of the Passion, but they are counted from the second day of the week, and are five days. Wherefore, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Israel. Fast then from the second day of the week, six days wholly, until the night after the Sabbath; and it shall be reckoned to you as a week. But the tenth, -- because the beginning of My name is Yod, -- wherein was made the inception of the fasts. But (fast) not after the custom of the former People, but according to the new testament which I have appointed you: that you may be fasting for them on the fourth day of the week, because on the fourth of the week they began to destroy their souls, and apprehended Me. -- For the night after the third of the week belongs to the fourth of the week, as it is written: There was evening and there was morning, one day. The evening therefore belongs to the following day: for on the third of the week at even I ate My Pascha with you, and in the night they apprehended Me. -- But fast for them also on the Friday, because thereon they crucified Me, in the midst of their festival of unleavened bread, as it is said of old in David: In the midst of their festivals they set their signs, and they knew not.

'And be ye constant in fasting during these days always, and especially you who are of the Gentiles. For because the People was not obedient, I delivered them (the Gentiles) from blindness and from the error of idols and received them: that through your fast and theirs who are of the Gentiles, and your service during those days, when you pray and intercede for the error and destruction of the People, your prayer and intercession may be accepted before My Father who is in heaven, as though from one mouth of all the faithful on earth; and (that) all things which they did unto Me may be forgiven them. For this cause also I have already said to you in the Gospel: Pray for your enemies, and: Blessed are they that mourn, over the destruction of them that believe not.'

Know therefore, our brethren, that (as regards) our fast which we fast in the Pascha, it is on account of the disobedience of our brethren that you are to fast. For even though they hate you, yet ought we to call them brethren; for we have it written in Isaiah thus: Call them brethren that hate and reject you, that the name of the Lord may be glorified, For their sake therefore, and for the judgement and destruction of the (holy) place, we ought to fast and to mourn, that we may be glad and take our pleasure in the world to come; as it is written in Isaiah: Rejoice, all ye that mourn over Zion; and again He saith: To comfort all them that mourn over Zion: instead of ashes, the oil of gladness; and instead of a spirit afflicted with pain, a vesture of glory.

We ought then to take pity on them, and to have faith and to fast and to pray for them. For when our Lord came to the People, they did not believe Him when He taught them, but put away His teaching from their ears. Therefore, because this People was not obedient, He received you, the brethren who are of the Gentiles, and opened your ears that your heart might hear; as our Lord and Saviour Himself said by the prophet Isaiah: I appeared unto them that asked not after me, and I was found of them that sought me not; and I said, Behold, I am here, to a people that called not (upon) my name. Now of whom did He speak thus? Was it not of the Gentiles, because that they had never known God, and because that they were serving idols? But when our Lord came to the world and taught you, you believed, you who have believed in Him, that God is one; and they also who are worthy shall believe, until the number is filled up of them that are to be saved, a thousand thousand, and ten thousand times ten thousand, as it is written in David.

But concerning the People, who believed not in Him, He said thus: I spread forth my hands all the day long to a people that obey not and resist, and walk in a way that is not good, and go after their sins: a people that is provoking

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before me. See, then, that the People provoked our Lord in that they believed not in Him. Wherefore he saith: They provoked the holy Spirit; and he was turned to enmity unto them. And again He speaks otherwise of them by Isaiah the prophet: Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them. They that sit in darkness He said concerning those who have believed in our Lord Jesus from (among) the People. For by reason of the blindness of the People a great darkness was round about them. For they saw Jesus, but that He is the Christ they knew not; and they understood Him not, neither from the writings of the prophets nor from His works and His healings. But to you of the People who have believed in Jesus we say: Learn how the Scripture bears witness to us and saith, they have seen a great light. You then who have believed in Him have seen a great light, even Jesus Christ our Lord; and they also shall see who are (yet) to believe in Him, But they that sit in the shadow of death are you who are of the Gentiles; for you were in the shadow of death, because you had set your hope on the worship of idols, and knew not God. But when Jesus Christ our Lord and Teacher appeared to us, light rose upon you, for you beheld and set your hope on the promise of the kingdom everlasting; and you have departed from the customs and practices of (your) former error, and no more serve idols as you were wont to serve them, but have already believed and been baptised in Him: and a great light is risen upon you.

Thus then, because the People were not obedient, they were made darkness; but the hearing of the ear of you who are of the Gentiles was made light. Wherefore, do you pray and intercede for them, and especially in the days of the Pascha, that by your prayers they may be found worthy of forgiveness, and may return to our Lord Jesus Christ.

It behoves you then, our brethren, in the days of the Pascha to make inquiry with diligence and to keep your fast with all care. And do you make a beginning when your brethren who are of the People keep the Passover. For when our Lord and Teacher ate the Passover with us, He was betrayed by Judas after that hour; and immediately we began to be sorrowful, because He was taken from us. By the number of the moon, as we count according to the reckoning of the believing Hebrews, on the tenth of the moon, on the second day of the week, the priests and elders of the people assembled and came to the court of Caiaphas the high priest; and they took counsel to apprehend Jesus and put him to death: but they feared, saying: Not in the festival, lest the people make a tumult; for all men were hanging upon Him, and they held him for a prophet on account of His miracles of healing which He did among them. But Jesus was that day in the house of Simon the leper, and we together with Him, and He related to us that which was about to happen to Him. But Judas went out privily from us, thinking that he would evade our Lord, and went to the house of Caiaphas where the chief priests and elders were assembled, and said to them: What will ye give me, and I will betray Him to you when I have found an occasion? But they appointed and gave him thirty pieces of silver. And he said to them: 'Make ready young men armed, because of His disciples, that if He go forth by night to a desert place I may come and lead you.' And they made ready the young men and prepared to seize Him. And Judas was watching, when he might find him an occasion to betray him.

But by reason of the multitudes of all the people, from every city and from all the villages, who were coming up to the temple to keep the Passover in Jerusalem, the priests and elders took counsel and commanded and appointed that they should keep the festival straightway, that they might seize Him without disturbance. For the inhabitants of Jerusalem were engaged with the sacrifice and the eating of the Passover; and moreover, all the people that were without were not yet come, for they had deceived them as to the days. That they might be convicted before God of erring utterly in all things, therefore they anticipated the Passover by three days, and kept it on the eleventh of the moon, on the third day of the week. For they said: 'Because the whole people is gone astray after Him, now that we have an occasion let us seize Him; and then, when all the people are come, let us put Him to death before all, that this may be known openly, and all the people may turn back from after Him.'

And so in the night when the fourth day of the week drew on, (Judas) betrayed our Lord to them. But they made the payment to Judas on the tenth of the month, on the second day of the week; wherefore they were accounted by God as though on the second day of the week they had seized Him, because on the second of the week they had taken counsel to seize Him and put Him to death; and they accomplished their malice on the Friday: as Moses had said concerning the Passover, thus: It shall be kept by you from the tenth until the fourteenth: and then all Israel shall sacrifice the passover.

Therefore you shall fast in the days of the Pascha from the tenth, which is the second day of the week; and you shall sustain yourselves with bread and salt and water only, at the ninth hour, until the fifth day of the week. But on the Friday and on the Sabbath fast wholly, and taste nothing. You shall come together and watch and keep vigil all the night with prayers and intercessions, and with reading of the Prophets, and with the Gospel and with Psalms, with fear and trembling and with earnest supplication, until the third hour in the night after the Sabbath; and then break your fasts. For thus did we also fast, when our Lord suffered, for a testimony of the three days; and we were keeping vigil and praying and interceding for the destruction of the People, because that they erred and confessed not our Saviour. So do you also pray that the Lord may not remember their guilt against them unto the end for the guile which they used against our Lord, but may grant them a place of repentance and conversion, and forgiveness of their wickedness.

For he who was a heathen and of a foreign people, Pilate the judge, did not consent to their deeds of wickedness, but took water and washed his hands, and said: I am innocent of

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the blood of this man. But the People answered and said: His blood be upon us, and upon our children; and Herod commanded that He should be crucified; and our Lord suffered for us on the Friday. Especially incumbent on you therefore is the fast of the Friday and of the Sabbath; and likewise the vigil and watching of the Sabbath, and the reading of the Scriptures, and psalms, and prayer and intercession for them that have sinned, and the expectation and hope of the resurrection of our Lord Jesus, until the third hour in the night after the Sabbath. And then offer your oblations; and thereafter eat and make good cheer, and rejoice and be glad, because that the earnest of our resurrection, Christ, is risen. And this shall be a law to you for ever, unto the end of the world. For to those who have not believed in our Saviour He is dead, because their hope in Him is dead; but to you who believe, our Lord and Saviour is risen, because your hope in Him is immortal and living for ever.

Fast then on the Friday, because thereon the People killed themselves in crucifying our Saviour; and on the Sabbath also, because it is the sleep of our Lord; for it is a day which ought especially to be kept with fasting: even as blessed Moses also, the prophet of all (things touching) this matter, commanded. For because he knew by the Holy Spirit and it was commanded him by Almighty God, who knew what the People were to do to His Son and His beloved Jesus Christ, -- as even then they denied Him in the person of Moses, and said: Who hath appointed thee head and judge over us? -- therefore he bound them beforehand with mourning perpetually, in that he set apart and appointed the Sabbath for them. For they deserved to mourn, because they denied their Life, and laid hands upon their Saviour and delivered Him to death. Wherefore, already from that time there was laid upon them a mourning for their destruction.

But let us observe and see, brethren, that most men in their mourning imitate the Sabbath; and they likewise who keep Sabbath imitate mourning. For he that mourns kindles no light: neither do the People on the Sabbath, because of the commandment of Moses; for so it was commanded them by him. He that mourns takes no bath: nor yet the People on the Sabbath. He that mourns does not prepare a table: neither do the People on the Sabbath, but prepare and lay for themselves the evening before; because they have a presentiment of mourning, seeing that they were to lay hands on Jesus. He that mourns does no work, and does not speak, but sits in sorrow: so too the People on the Sabbath; for it was said to the People concerning the mourning of the Sabbath thus: Thou shalt not lift thy foot to do any work, and thou shalt speak no word out of thy mouth. Now who testifies that the Sabbath is a mourning for them? The Scripture testifies, and saith: Then shall the people lament, family over against family: the family of the house of Levi apart, and their women apart; the house of Judah apart, and their women apart: even as, after the mourning of Christ until now, on the ninth of the month of Ab (August) they come together and read the Lamentations of Jeremiah? and wail and lament. Now nine represents Theta; but Theta denotes God. For God therefore they lament, even for Christ who suffered -- rather, on account of God our Saviour, but over themselves and their own destruction. Does any man lament, brethren, except he have a grief? Therefore do you also mourn for them on the day of the Sabbath of the Pascha until the third hour in the night following; and thereafter, in the Resurrection of Christ, rejoice and make good cheer for their sake, and break your fast; and the surplus of your fast of six days offer to the Lord God, And let those of you who have abundance or worldly possessions minister diligently to those who are poor and needy and refresh them, that the reward of your fast may be received.

Wherever, then, the Fourteenth of the Pascha falls, so keep it; for neither the month nor the day squares with the same season every year, but is variable. When therefore that People keeps the Passover, do you fast; and be careful to perform your vigil within their (feast of) unleavened bread. But on the first day of the week make good cheer at all times; for he is guilty of sin, whosoever afflicts his soul on the first of the ac week. And hence it is not lawful, apart from the Pascha, for anyone to fast during those three hours of the night between the Sabbath and the first of the week, because that night belongs to the first of the week; but in the Pascha alone you are to fast these three hours of that night, being assembled together, you who are Christians, in the Lord.

DIDASCALIA CHAPTER 22

That Children should be taught Crafts.

And teach your children crafts that are agreeable and befitting to religion, lest through idleness they give themselves to wantonness. For if they are not corrected by their parents, they will do those things that are evil, like the heathen. Therefore spare not to rebuke and correct and teach them; for you will not kill them by chastising them, but rather save them alive: as our Lord also teaches us in Wisdom, saying thus: Chasten thy son, that there may be hope for him: for thou shalt strike him with a rod, and deliver his soul from Sheol. And He saith again: Whosoever spareth his rod, hateth his son. Now our rod is the Word of God, Jesus Christ: even as Jeremiah also saw Him (as) an almond rod. Every man accordingly who spares to speak a word of rebuke to his son, hates his son. Therefore teach your sons the word of the Lord, and punish them with stripes, and bring them into subjection from their youth by your word of religion. And give them no liberty to set themselves up against you their parents; and let them do nothing without your counsel, lest they go with those of their own age and meet together and carouse; for in this way they learn mischief, and are caught and fall into fornication. Now, whether this happen to them without their parents, their parents themselves will be accountable before God for the judgement of their souls; or whether again by your licence they are undisciplined and sin, you their parents will likewise be guilty on their account before God. Therefore be careful to take wives for them, and have them married when their time is come, lest in their early

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age by the ardour of youth they commit fornication like the heathen, and you have to render an account to the Lord God in the day of judgement.

DIDASCALIA CHAPTER 23

On Heresies and Schisms.

Before all things beware of all abominable and evil and bitter heresies, and fly from them as from a blazing fire, and from those who adhere to them. For if when a man makes a schism, he condemns himself to fire together with those who go astray after him, how much more if one go and sink himself in the heresies. For know this, that if any of you covet the primacy and dare to make a schism, he shall inherit the place of Korah and Dathan and Abiram, he and they that are with him, and with them he shall be condemned to fire. For even the adherents of Korah were Levites, and ministered in the tabernacle of witness; but they coveted the primacy, and desired the high priesthood; and they began to speak evil of the great Moses, because, said they, he is married to a heathen woman -- for he had an Ethiopian wife -- and is defiled with her; and many others, and they of the following of Zimri, who committed fornication with the Midianite women, are with him. And the people, said they, that are with him are defiled; and his brother Aaron, too, was the author of idolatry, who made for his people the molten and graven image.

And they spoke evil of Moses, who wrought so many mighty works and signs from God for the People; who did these excellent and marvellous works for their benefit; who brought the ten plagues upon the Egyptians; who divided the Red Sea that the waters stood up as a wall on this side and on that, and caused the People to pass over as in the dry desert, and drowned their enemies and them that evil entreated them, and all that were with them; who made sweet for them the fountain of water, and brought them forth streams from the flinty rock, so that they drank and were satisfied; who brought them down manna from heaven, and with the manna gave them also flesh ; who gave them a pillar of fire by night for light and guidance, and a cloud by day for a covert, and in the desert stretched forth the hand to them for the dispensation of the Law, and gave them the Ten Words of God. And they spoke evil against the friend and good servant of the Lord God, as men glorying in righteousness, and boasting of holiness, and making a show of purity, and in hypocrisy making a display of service.

And thus, as puritans and sticklers for holiness, they said: 'Let us not be polluted with Moses and the people that is with him, because they are defiled.' And there rose up two hundred and fifty men, and they (Korah, &c.) led them astray to forsake the great Moses, that (men) might suppose concerning them that they were giving God more glory and ministering to Him more zealously. For among that multitude of the people aforesaid but one censer of incense was offered to the Lord God; but they who were in the schism, two hundred and fifty men with their leaders, offered each one a censer of incense, two hundred and fifty censers, as though forsooth they were far more religious and pure and zealous than Moses and Aaron and the people that was with them. But the more numerous ministry of those in the schism availed them nothing, but fire was kindled from before the Lord, and devoured them; and those two hundred and fifty men were burned up, holding the censers in their hands. And the earth opened her mouth and swallowed up Korah and Dathan and Abiram, and their tents and their vessels, and all that were with them: and they went down alive to Sheol unto punishment. And thus were the error-leaders of the schism swallowed up by the earth; and those two hundred and fifty men who went astray were burned with fire while the whole people beheld it. But the most of the people the Lord spared, among whom were many sinners, whom the Lord would judge each according to his works. And the most of the people He spared; but those who supposed that they were pure and holy, and performing a better ministry, the fire devoured, because that they were in the schism. And the Lord said to Moses and to Aaron: Take the censers of brass from the midst of the burning, and make (of) them fine plates, and overlay the altar therewith; that the children of Israel may see, and no more do so. And scatter the strange fire there; because it hath sanctified the censers of (them that were) sinners in their souls.

Let us regard therefore and see, beloved, the end of the schismatics, what befell them. For though they should appear pure and holy and chaste, their last end is given unto fire and burning everlasting. Let this then inspire you with fear, that even the fire of the schismatics was judged with fire: not because it sanctified the censers, but because they in their souls sanctified them; that is, forasmuch as the fire was performing its work, they also supposed in their heart, and in their souls, that their censers were holy. For it behoved the fire, which was employed for the ministry of transgression and the provocation of God, not to obey them but to cease from its operation, or to be quenched, and not to devour or burn or consume that which was put upon it. But now, because it did not the will of the Lord God, but obeyed the schismatics, therefore it was said: And scatter also the strange fire there; that is, with fire the Lord judgeth the fire.

If therefore upon those schismatics, who supposed that they were glorifying God, this threat and judgement was laid, what will happen to these heretics who blaspheme Him? Do you then, when you see from the Scriptures with the eyes of faith the plates of brass laid over the altar, beware of making schisms. For the adherents of Korah, Dathan and Abiram were made a monument and example of the destruction of schismatics; and everyone who imitates them shall perish even as they. As men therefore who believe and know, keep yourselves far from schisms, and go not near them in any wise: as Moses said concerning them to the people: Separate yourselves from among these stubborn men, and come not near to any thing that is theirs, lest ye perish with them in all their sins. And when the anger of the Lord had burned against the schismatics, it is written that the people fled from them, and said: Lest the earth swallow us also with them. So

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then do you also, as men contending for their lives, flee from schisms; and those who would do any such thing reject, for you know the place of their condemnation.

But as for heresies, be unwilling even to hear their names, and defile not your ears (with them); for not only do they in no wise glorify God, but they verily blaspheme against Him. Wherefore, the heathen are judged because they have not known, but the heretics are condemned because they withstand God: as also our Lord and Saviour Jesus said: There shall be heresies and schisms: and again: Woe unto the world because of scandals. For it must needs be that scandals and schisms come: yet woe to the man by whom they come.

Then indeed we did but hear, but now we have also seen, even as the Scripture declares by Jeremiah saying: Defilement is gone forth in all the earth. Now these defilements, of heresies, are gone forth; and they have come about for the persuasion of our hearts, and for the confirming of our belief that those things which were foretold are true; for behold, they have come to pass and are accomplished. For all the working of the Lord our God has passed from the People to the Church through us the Apostles; and He has withdrawn Himself and left the People, as it is written in Isaiah: He hath left his people the house of Jacob; and: Jerusalem is deserted, and Judah is fallen. And their tongues are (busy) with iniquity, and they obey not the Lord; and: I will leave (my) vineyard; and: Behold, your house is left to you desolate.

He has left that People, therefore, and has filled the Church; and He has accounted her a mountain of habitation, and throne of glory, and lofty house, as He said in David: The mount of the Lord is a mountain of fatness, a mountain of peaks. What think ye of the mountain of peaks? It is the mountain which the Lord hath chosen him to dwell therein: the Lord shall abide therein for ever. You see then how He saith to others: What think ye? even to those who err (in thinking) that there are other churches: for one is she that is the mountain of God's sanctuary. And by Isaiah He said again: In the last days the mountain of the house of the Lord, the God of Jacob, shall be established on the top of the mountains, and higher than the hills; and all nations shall look unto it; and many peoples shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us his way, and we will go therein. And again He said: There shall be signs and wonders in the midst of the people from the Lord of Sabaoth, and him that dwelleth in Mount Zion. And again by Jeremiah He said: A high throne is our sanctuary. As then He left the People, so did He leave their temple to them desolate; and He rent the veil, and took away from it the Holy Spirit, and shed Him upon them that believed from among the Gentiles, as He said by Joel: I will pour out of my spirit upon all flesh. For He took away the Holy Spirit, and the power of the word, and all the ministry from that People, and set it in His Church. Now in like manner did Satan also, the tempter, depart from that People and come against the Church. And he now no longer tempts that People, because by their evil works they have fallen into his hands, but he has set about to tempt the Church and to exercise his agency in her. And he has raised up against her afflictions and persecutions, and blasphemies and heresies and schisms.

Formerly indeed, in that time, there were heresies and schisms in that People; but now Satan by his evil agency has driven forth (some) that were of the Church, and has made heresies and schisms.

Now the beginning of heresies was on this wise. Satan clothed himself in a certain Simon, one that was a magician and his minister of old; and when we, by the gift of the Lord our God and by the power of the Holy Spirit, were working miracles of healing in Jerusalem, and by the laying on of our hand the fellowship of the Holy Spirit was given to those who drew nigh (to the faith), then he offered us much money, and desired that, as he had deprived Adam of the knowledge of life through eating of the tree, so by the gift of money he might deprive us also of the gift of God, and might take captive our minds with the bestowal of possessions, to the end that we should barter away and give to him for money the power of the Holy Spirit. Hereupon were we all stirred up; then Peter looked upon Satan, who was dwelling in Simon, and said to him: Thy money go with thee to perdition: but thou shalt have no part in this word.

But when we had divided the whole world into twelve parts, and were gone forth among the Gentiles into all the world to preach the word, then Satan set about and stirred up the People to send after us false apostles for the undoing of the word. And he sent out from the People one whose name was Cleobius, and joined him to Simon, and others also after them.

Now the party of Simon followed hard upon me Peter, and came to corrupt the word. And when he was in Rome he disturbed the Church much and subverted many; and he even made a show as though he would fly. And he was capturing the Gentiles, moving them by the power and agency of his magic arts. And on a certain day I went and saw him flying in the air; then I stood still, and said: 'By the power of the name of Jesus I cut off thy powers.' And he fell and broke the ankle-bone of his foot. And then many turned back from him; but others, worthy of him, continued with him. And thus was that his heresy first established. And by other false prophets beside was the enemy working.

And they all had one law upon earth, that they should not employ the Torah and the Prophets, and that they should blaspheme God Almighty, and should not believe in the resurrection. And in other respects they were teaching and disturbing (men) with many opinions. For many of them taught that a man should not marry, saying that if one did not marry, this was holiness; and in the name of holiness they were commending the tenets of their heresies. Others again of them taught that a man might not eat flesh, saying that no one might eat any thing wherein there is a soul. But others said that one was bound to abstain from swine's flesh only, but might eat those things which the Law pronounces clean, and that he should be circumcised according to the Law. And

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some taught this, and some that, causing contentions and disturbing the Churches.

DIDASCALIA CHAPTER 24

On the ordering of the Church: showing also that the Apostles came together for the correction of abuses. Now already we had rightly preached the holy word of the Catholic Church; and we returned once more to come to the Churches, and found men occupied with other opinions. For some forsooth were observing holiness; and some abstained from flesh and from wine, and some from swine's flesh; and they were observing (some or other) of all the bonds which are in the Second Legislation.

When therefore the whole Church was in peril of falling into heresy, all we the twelve Apostles came together to Jerusalem and took thought what should be done. And it seemed good to us, being all of one accord, to write this Catholic Didascalia for the confirming of you all. And we have established and set down therein that you worship God Almighty and Jesus Christ and the Holy Spirit; that you employ the holy Scriptures, and believe in the resurrection of the dead; and that you make use of all His creatures with thanksgiving; and that men should marry: for He saith in Proverbs: Of God is a woman betrothed to a man; and in the Gospel again our Lord saith: He that created from the beginning the male, said that he created also the female. Therefore a man shall leave his father and his mother, and shall cleave to his wife: and they two shall be one body. What therefore God hath coupled, let not man separate. But sufficient for the faithful is the circumcision of the heart, (which is) spiritual, as He said by Jeremiah: Light you a lamp, and sow not among thorns. Be circumcised unto the Lord your God, and circumcise the foreskin of your heart, ye men of Judah. And again in Joel He saith: Rend your hearts, and not your garments. And as for baptism also, one is enough for you, even that which has perfectly forgiven you your sins. For Isaiah said not (only) Wash, but Wash, and be cleansed.

Now we had much questioning, as men contending for life; and not we the Apostles only, but also the people, together with James the bishop of Jerusalem, who is our Lord's brother after the flesh, and with his presbyters and deacons and all the Church. For also some days before, certain men had come down from Judaea to Antioch, and were teaching the brethren, (saying): Except ye be circumcised and conduct yourselves according to the law of Moses, and keep yourselves clean from meats, and all the rest, ye cannot be saved; and they had much conflict and questioning, And when the brethren of Antioch knew that we were all assembled and come to make inquiry of these matters, they sent to us certain men (that were) believers and had knowledge of the Scriptures to learn concerning this question, And when they were come to Jerusalem, they related to us the controversy which they had in the Church of Antioch, And there rose up certain (men) who had believed from the sect of the Pharisees, saying: Ye ought to be circumcised and to keep the law of Moses. And others also were crying out and saying in like manner. Then I Peter rose up and said to them:? 'Men, brethren, ye yourselves know that from the first days when I was among you, God made choice that by my hands the gentiles should hear the gospel and believe. And God, who proveth the hearts, gave witness of them; for to Cornelius, a certain centurion, there had appeared an angel and told him of me; and he sent for me. But when I was ready to go to him, it was shown me concerning the Gentiles that they were about to believe, and concerning all meats. For I had gone up to a housetop to pray; and I saw the heavens opened, and a certain vessel, that was tied by its four corners, being lowered and let down upon the earth; and there were therein all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.? And there came to me a voice? saying: Simon, arise, slay and eat. But I said: God forbid, Lord, for I have never eaten any thing defiled and profane.

And there came to me again another voice, the second time, saying: W hat God hath made clean, do not thou make profane. 16Now this was done thrice: and the vessel was taken up to heaven. Thereupon I bethought me, and understood the word of the Lord, how that He had said: Rejoice, ye gentiles, with the people, and that everywhere He had spoken of the calling of the Gentiles; and I rose up and went my way. And when I was entered into his house and had begun to speak the word of the Lord, the Holy Spirit lighted down upon him and upon all the Gentiles that were there present. God, then, hath given the Holy Spirit to them even as to us, and hath made no distinction between us and them in the faith, and he hath cleansed their hearts. Now therefore, why tempt ye God, that ye should lay a yoke upon the necks of the disciples which neither our fathers nor we were able to bear? But by the grace of our Lord Jesus Christ we believe that we shall be saved even as they also. For our Lord came and released us from those bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shall find rest unto your souls. For my yoke is pleasant, and my burden is light. If then our Lord has released and unburdened us, why will ye lay snares for your own selves?'

Then all the people was silent; and I James answered and said: Men, brethren, hear me. Simon hath told how formerly God said that he would choose him out a people from the gentiles to his name: 15whereunto agree the words of the prophets, as it is written: Hereafter will I raise up and build the tabernacle of David, that is fallen; and the ruins thereof will I build and raise up; that the residue of men may seek the Lord, and all the gentiles upon whom my name is called, saith the Lord who maketh known these things from everlasting. Wherefore I say, that no man vex them that turn to God from among the gentiles, but that word be sent them on this wise: that they abstain from evil (practices), and from idols, and from that which is sacrificed, and from that which is strangled, and from blood. Then we the apostles and the bishops and the elders, together with the whole church,

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thought it well to choose out men front amongst them and send them (to Antioch) in company with Barnabas and Paul, who were come thence. And we chose and appointed Judas, who was called Barsabbas, and Silas, notable men among the brethren, and wrote by them as followeth: --The apostles and elders and brethren to the brethren who are of the gentiles in Antioch and Syria and Cilicia, greeting. Forasmuch as we have heard that some have troubled you with words, that they might corrupt your souls, whom we sent not: we have determined, being all assembled together, to choose out and send men unto you with our beloved Barnabas and his companions, whom ye sent (hither). And we have sent Judas and Silas, who themselves will tell you of these things by word (of mouth). For it hath seemed good to the Holy Spirit, and to us, that no further burden be laid upon you, save that ye abstain from (these) necessary things: from that which is sacrificed, and from blood, and from that which is strangled, and from fornication. And from these keep yourselves, and do well. Fare ye well. Now the epistle we sent; but we ourselves remained in Jerusalem many days; and we were consulting and ordering together those things which were for the advantage of all the people, and writing also this Catholic Didascalia.

DIDASCALIA CHAPTER 25

Showing that the Apostles returned once more to the Churches and set them in order.

Now the decision which we reached with counsel and thought concerning those who have already gone astray, we have thus affirmed and established. And we will return yet again and go to the Churches a second time, as in the beginning of the preaching, and will confirm the faithful that they may avoid the offences aforesaid, and may not receive those who come deceitfully in the name of apostles, but may know them by the changeableness of their words and by the performance of their works. For these are they of whom our Lord said: There shall come unto you men having on the clothing of lambs, but inwardly ravening wolves: and by their fruits ye shall know them. Beware of them therefore. Now there shall arise false Christs and lying prophets, and lead many astray; and by reason of manifold iniquity the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

Now let those who have not erred, and those also who repent of their error, be left in the Church. But as for those who are still held fast in error and repent not, we have decreed and enjoined that they be put forth from the Church and be separated and removed from the faithful, because they are become heretics; and that the faithful be commanded wholly to avoid them, and not to communicate with them either in speech or in prayer. For these are enemies and spoilers of the Church; for concerning these our Lord commanded us and said to us: Beware of the leaven of the Pharisees and of the Sadducees; and: Into the cities of the Samaritans ye shall not enter. Now the cities of the Samaritans are those of the heresies, which go in a perverse way, concerning which He said in Proverbs: There is a way which men think right: but the end thereof leadeth to the bottom of Sheol. These are they concerning whom our Lord sternly and bitterly gave sentence and said: It shall not be forgiven them, neither in this world nor in the world to come. For as regards the People, who believed not in Christ and laid hands upon Him, it is against the Son of Man, on whom they laid hands, that they blaspheme; and our Lord said: It shall be forgiven them; and again our Lord said of them: My Father, they know not what they have done, nor what they speak: if it be possible, forgive them. And as for the Gentiles again, it is against the Son of Man also that they blaspheme, by reason of the cross; and for these there shall come forth forgiveness. For to those w ho have believed, from the People or from the Gentiles, forgiveness of their evil works has been granted through baptism; as the Lord Christ said: Wherefore I say unto you: All sins and blasphemies shall be forgiven to men: but blasphemy against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come. And everyone that shall say a word against the Son of Man, it shall be forgiven him; but everyone that shall say (it) against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come. But those who blaspheme the Holy Spirit, those who lightly and in hypocrisy blaspheme God Almighty, those heretics who receive (not) His holy Scriptures, or receive them ill, in hypocrisy with blaspheming, who with evil words blaspheme the Catholic Church which is the receptacle of the Holy Spirit: it is they who, before the judgement to come and before ever they can make a defence, are already condemned by Christ. For that which He said, It shall not be forgiven them, is the stern sentence of condemnation which goes forth for them.

And when we had ordained and affirmed and set down (these things) together with one accord, we set forth to go each one to his former province, confirming the Churches. For those things which were foretold have been fulfilled, and the hidden wolves are come, the false Christs and lying prophets have appeared. And this is evident and manifest, that when the times draw near and the Advent is at hand, there will be yet many more and worse than these: from whom the Lord God will deliver you.

Those then who have repented of the error of (their) godless apostasy we have healed with much admonition and with the word of doctrine (and) exhortation, and have made them whole and have suffered them to remain in the Churches; but those who are smitten unto death with the perverse word of error, and for whom there is no cure, we have driven out, that they may not contaminate the holy Catholic Church, the pure Church of God: that (the evil) may not creep like a leprosy and travel to all like a putrid gangrene, but that pure and without stain or blemish or scar the Church may remain sound unto the Lord God. And these things we so do in every place and in every city, and throughout the whole world; and we have given (our) testimony, and have left this Catholic Didascalia justly and rightly to the Catholic Church for a memorial and for the confirming of the faithful.

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DIDASCALIA CHAPTER 26

On the bonds of the Second Legislation of God.

But you who have been converted from the People to believe in God our Saviour Jesus Christ, do not henceforth continue in your former conversation, brethren, that you should keep vain obligations, purifications and sprinklings and baptisms and distinction of meats; for the Lord has said to you: Remember not the former things; and: Behold, I make all things new: the which I now declare, that ye may know them. And I will make in the desert a way. Now deserts the Churches formerly were, in which there is now a highway and the knowledge of religion, (a way) wherein there is no erring, but new and evident, even Jesus Christ and all His dispensation which was from the beginning. For you know that He gave a simple and pure and holy law, (a law) of life, wherein our Saviour set His name. For whereas He spoke the Ten Words, He signified Jesus: for Ten represents Yod; but Yod is the beginning of the name of Jesus. Now concerning the Law the Lord testifies in David, saying thus: The law of the Lord is without blemish, and converting souls. And many other things are said on this wise everywhere; for in completion of the writings of the Prophets the Lord spoke at the end by Malachi the Angel and said thus: Remember the law of Moses the servant of the Lord, how he commanded you commandments and judgements. And our Saviour also, when He cleansed the leper, sent him to the Law, and said to him : Go, show thyself to the high priests, and offer the gifts of thy cleansing, as Moses commanded, for a testimony unto them; that He might show that He does not undo the Law, but teaches what is the Law and what the Second Legislation. For He said thus: I am not come to undo the law, nor the prophets, but to fulfil them. The Law therefore is indissoluble; but the Second Legislation is temporary, and is dissoluble. Now the Law consists of the Ten Words and the Judgements; to which (Law) Jesus bore witness and said thus: One Yod letter shall not pass away from the law. Now it is the Yod which passes not away from the Law, even that which may be known from the Law itself through the Ten Words, which is the name of Jesus. But the letter is the extension of the wood of the cross. And in the mount also Moses and Elias appeared with our Lord: that is, the Law and the Prophets.

The Law then consists of the Ten Words and the Judgements, which God spoke before that the People made the calf and served idols. For also that it is called the Law, (is) truly on account of the Judgements. This is the simple and light Law, wherein is no burden, nor distinction of meats, nor incensings, nor offerings of sacrifices and burnt offerings. In this Law accordingly He shows concerning the dispensation of the Church and concerning the uncircumcision of the flesh only. For He spoke concerning sacrifices thus:? If thou shalt make me an altar, make it of earth: but if of stones, thou shalt make it of whole and unwrought, and not of wrought stones. Forasmuch as thou hast laid an iron (tool) upon it, thou hast also polluted it: not (as speaking) concerning (the axe, but concerning) the iron of the knife which is the physician's knife, with which he circumcises the foreskin. Wherefore He does not say, 'Make for me' but, If thou shalt make an altar. He did not impose this as a necessity, but showed what was about to be. For God had no need of sacrifices; as neither of old was it commanded Cain and Abel, but they of their own accord presented offerings: and their offering achieved a brother's murder. And Noah likewise offered, and was blamed. Wherefore He signified here: 'If thou desire to sacrifice, whereas I need it not thou sacrificest unto me.' So then the Law is easy and light, ?of no weak voice?. But when the People denied God, who by Moses visited them in their afflictions, who wrought signs by his hand and through his rod, who smote the Egyptians with the ten plagues and divided the Red Sea in two, who led them in the midst of the sea on dry land as in the desert, who drowned their enemies and them that hated them, who with wood made sweet the fountain of the bitter waters of Marah, who made water to flow for them in abundance from the rock that they might be satisfied, who with a pillar of cloud and a pillar of fire overshadowed and guided them, who brought them down manna from heaven, and gave them flesh from the sea, who ordained the Law for them in the mount: Him they denied and said : We have no God to go before us; and they made them a molten calf and worshipped it and sacrificed to a graven image. Therefore the Lord was angry; and in His hot anger -- (yet) with the mercy of His goodness -- He bound them with the Second Legislation, and laid heavy burdens upon them, and a hard yoke upon their neck. And He says now no longer: If thou shalt make, as formerly; but He said: 'Make an altar, and sacrifice continually' as though He had need of these things. Wherefore He laid upon them continual burnt offerings with a necessity, and caused them to abstain from meats by means of distinctions of meats. For from that time were animals discerned, and clean and unclean flesh; from that time were separations, and purifications, and baptisms, and sprinklings; from that time were sacrifices, and offerings, and tables; from that time were burnt offerings, and oblations, and shewbread, and the offering up of sacrifices, and firstlings, and redemptions, and he-goats for sin, and vows, and many other things marvellous. For because of manifold sins there were laid upon them customs unspeakable; but by none of them did they abide, but they again provoked the Lord. Wherefore He yet added to them by the Second Legislation a blindness worthy of their works, and spoke thus: If there be found in a man sins worthy of death, and he die, and ye hang him upon a tree; his body shall not remain the night upon the tree, but ye shall surely bury him the same day: for cursed is every one that is hanged upon a tree; that when Christ should come they might not be able to help Him, but might suppose that He was guilty of a curse. For their blinding therefore was this spoken, as Isaiah said: Behold, I show my righteousness, and thine evils: and they shall not help thee at all. For the Lord judged them with a just judgement, and dealt thus with them because of their wickedness, and hardened their heart like Pharaoh's; as

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the Lord said to them by Isaiah: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not know. For the heart of this people is waxed gross; and their eyes they have shut, and their ears they have stopped, that they may not be converted: lest at any time they should see with their eyes, and hear with their ears. And in the Gospel again He said: This people's heart is waxed gross; and their eyes they have shut, and their ears they have stopped, lest at any time they should be converted. But blessed are your eyes that see, and your ears that hear. For you have been released from the bonds, and relieved of the Second Legislation, and set free from bitter slavery, and the curse has been taken off and put away from you.

For the Second Legislation was imposed for the making of the calf and for idolatry. But you through baptism have been set free from idolatry, and from the Second Legislation, which was (imposed) on account of idols, you have been released. For in the Gospel He renewed and fulfilled and affirmed the Law; but the Second Legislation He did away and abolished. For indeed it was to this end that He came, that He might affirm the Law, and abolish the Second Legislation, and fulfil the power of men's liberty, and show forth the resurrection of the dead. For even before His coming He foretold His coming through the prophets, and together with His coming He signified also the disobedience of the People, and preached the undoing of the Second Legislation; as He said by Jeremiah: Why bring ye me frankincense from Sheba, and cinnamon from a far country? Your burnt offerings are not acceptable unto me, and your sacrifices delight me not, And again He said: Bring together your burnt offerings with your sacrifices, and eat flesh. For I gave you no command, when I brought you out from the land of Egypt, neither concerning burnt offerings nor concerning sacrifices. Yea, verily, in the Law He gave no command, but in the bonds of the Second Legislation, after that they had served idols. And again by Isaiah also He said: To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am sated with burnt offerings of rams; and the fat of lambs and the blood of oxen I desire not. And when ye come to see my face, who hath required these things at your hands? Trample my courts no more. If ye will bring me fine flour, it is a vain oblation; and your new moons and your sabbaths and solemn days are rejected of me: your fasts and your restings are not acceptable unto me, and your festivals my soul hateth. And in all the Scriptures He speaks thus; and through the sacrifices He abolishes the Second Legislation; for, as we have already said, it is in the Second Legislation that sacrifices are prescribed. If, then, even before His coming He made known and revealed His coming, and the disobedience of the People, and spoke of the abolition of the Second Legislation, much more, being come, did He fully and completely abolish the Second Legislation. For He did not use sprinklings, or baptisms, or other wonted rites; nor did He offer sacrifices or burnt offerings, or any thing that it is written in the Second Legislation to offer. And what else did He (hereby) signify but the abolition of the Second Legislation? as also He loosed you and called you from the bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens; and I will give you rest. Now we know that our Saviour did not say (this) to the Gentiles, but He said it to us His disciples from among the Jews, and brought us out from burdens and a heavy load.

Those therefore who do not obey Him, that He may lighten and deliver them from the bonds of the Second Legislation, obey not God, who has called them to come forth unto release and rest and refreshment; and they bind themselves with the heavy burdens of the Second Legislation, which are of no avail.

For our Lord and Saviour Himself, who gave the Law and the Second Legislation, bears witness concerning the Law that it is life to them that keep it; (but) concerning the Second Legislation He testifies and shows that it is a bond and a blindness. For He everywhere makes a distinction; and He bears witness to the Law, and admonishes and commands us that we be under the Law: for every one who is not under law is lawless. And therefore He thus bears witness to the Law: In the law of the Lord shall be his pleasure, and in his law will he meditate day and night. Not so the wicked. We see then, beloved, how the righteous are declared blessed on account of righteousness and the keeping of the Law. But not so the wicked; for they have no pleasure either in the righteous or in the Law, and they do not mediate therein. Wherefore He calls 'the wicked' those who do not converse according to the Law. For in the Gospel also He affirms the Law, and calls and brings us out from (the burden of the bonds and from the Second) Legislation. But that the Law is other than the Second Legislation, in David likewise He shows by a distinction, speaking thus: Let us sever their cords, and loose their yoke from us. You see how the Holy Spirit speaks as it were out of the mouth of the world and reveals its thought, and says that the Law is a 'yoke' but the Second Legislation 'cords.' For the Law is a yoke, because like the plough-yoke of oxen it is laid upon the former People and upon the present Church of God; even as now in the Church it is upon us who are called from the People, and upon you who from among the Gentiles have obtained mercy: it has? gathered and held us both together in one accord. But He well calls the Second Legislation 'bonds;' for when the People served idols, there was added to them the weight of the Second Legislation. For the bonds were justly imposed, as it befell the People then; but the Church has not been bound. For to Ezekiel He explains and makes known that the Law of life is one, but the second Law, of death, is another; for He spoke thus: I brought them forth from the land of Egypt, and brought them into the wilderness, and gave them my commandments, and made known to them my judgements: that if a man should do them, he might live by them. And afterwards, upbraiding them because they had sinned and had not kept the Law of life, He repeats to them and saith thus: I have given them commandments that are not good, and judgements whereby they may not live. Now the judgements which do not give life are those of the bonds.

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Hence also the word aforesaid in the Second Legislation was for the blinding of a blind people, to wit: Cursed is everyone that is hanged upon a tree. For thus did they think of Him who gives and distributes blessings to them that are worthy, that He is under a curse. Wherefore, (because) they knew Him not, even after the signs that were done by Him in the world: when He suffered, justly in accordance with their works that word was set down for the blinding of the People; and it was a bar that they might not believe and be saved. Whence also by Isaiah He speaks thus: Who is blind, but my servants? and the servants of God are blinded. And I have brought out a blind people, that have eyes, and see not: and their ears also are deaf. For by this word, because of their works, their eyes were blinded, and their ears made deaf like Pharaoh's. Hence with this word the Second Legislation also was imposed, which Moses appointed. And it is the Second Legislation that He called judgements that are not good; and it cannot save alive.

They therefore who bring upon themselves those things which were imposed for the worship of idols, shall inherit the Woes; for Woe to them that prolong their sins as a long rope, and their iniquity as the band of a heifer's yoke. For the yoke of the bonds is the heifer's yoke -- the bonds of the (Second) Legislation (now) upon the People, which like a long rope is laid upon them by reason of other men's sins which from former times and generations they bring upon themselves. Everyone who strives to be under the (Second) Legislation becomes guilty of the calf-worship; for the Second Legislation was imposed for nothing else but for idolatry. For the bonds were decreed because of idolatry; they therefore who regard them are bondsmen and idolaters. Wherefore, every one who binds himself becomes guilty of the Woe, and ought likewise to profess idolatry. Now one who is such asserts also the curse against our Saviour; for if thou uphold the Second Legislation, thou also assertest the curse against our Saviour, and thou art held fast in the bonds and made guilty of the Woe -- an enemy of the Lord God.

Cease therefore, beloved brethren, you who from among the People have believed, yet desire (still) to be tied with the bonds, and say that the Sabbath is prior to the first day of the week because that the Scripture has said: In six days did God make all things; and on the seventh day he finished all his works, and he sanctified it. We ask you now, which is first, Alaf or Tau? For that (day) which is the greater is that which is the beginning of the world, even as the Lord our Saviour said by Moses: In the beginning God created the heaven and the earth. But the earth was invisible and unshapen. And again He said: And there was one day: and as yet the seventh day was unknown. But what say you? Which is greater, that which had come into being, and existed, or that which was yet unknown, and of which there was no expectation that it should come to be? But again we ask you: Are your last children blessed, or the firstborn? as the Scripture also saith: Jacob shall be blessed among the firstborn; and: My son, my firstborn (is) Israel; and: Every male that openeth the womb of his mother is blessed to the Lord.

But that we may make you firm in the faith, hear ye. The first day and the last are equal; for learn how you find it written, that In his kingdom the day of the Lord is as a thousand years: the day of yesterday which is past; and as a watch of the night. {One day therefore is a thousand years in the kingdom of Christ, wherein also will be the judgement. For a watch of the night} He said concerning the judgement, which is a dark prison to them that are condemned. A day therefore is to be revealed in which the sun will stand in his mid-course, and the moon likewise, following the sun. For He said: Behold, I make the first things as the last, and the last as the first; and: The last shall be first, and the first last; and: Remember no more the former things, and let them not come to your mind. Behold, I make things new, which now shall be revealed; and: In those days and in that time they shall no more say: The ark of the covenant; neither shall it come to mind, nor be visited, nor any more be made. But the Sabbath itself is counted even unto the Sabbath, and it becomes eight (days); thus an ogdoad is (reached), which is more than the Sabbath, even the first of the week.

Wherefore, brethren, every day is the Lord's; for the Scripture has said: The earth is the Lord's with the fullness thereof: the world that is under heaven, and all that dwell therein. For if God willed that we should be idle one day for six, first of all the patriarchs and righteous men, and all they that were before Moses, would have remained idle (upon it), and God Himself also with all His creatures. But now all the governance of the world is carried on ever continually; and the spheres do not cease even for a moment from their course, but at God's command (their universal and perpetual motion proceeds.) For if He would say: Thou shalt be idle, and thy son, and thy servant, and thy maidservant, and thine ass, how does He (continue to) work, causing to generate, and making? the winds to blow?, and fostering and nourishing us His creatures? On the Sabbath day He causes (the winds) to blow, and (the waters) to flow, and (thus) works. But this (the Sabbath) has been set as a type for the times, even as many other things have been set for a type. The Sabbath therefore is a type of the (final) rest, signifying the seventh thousand (-years), But the Lord our Saviour, when He was come, fulfilled the types and explained the parables, and He showed those things that are life-giving, and those that cannot help He did away, and those that cannot give life He abolished.

And not only in His own person did He show this, but He wrought also by the Romans; and He overthrew the temple, and caused the altar to cease, and made an end of sacrifices, and all the commands and bonds that are in the Second Legislation He abolished, For the Romans also hold the Law, but they refuse the Second Legislation: therefore is their dominion strong. Thou, therefore, who desirest to-day to be under the Second Legislation, whilst the Romans rule thou canst not perform aught that is written in the Second Legislation. For thou canst not stone the wicked, nor kill idolaters, nor discharge the ministry of sacrifices, nor perform the libations and sprinklings (with the ashes) of a

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heifer; nor canst thou fulfil aught else of those things which are in the Second Legislation, nor observe them. For it is written: Cursed is every one that keepeth not these words to do them; and this is a thing impossible, to fulfil the Second Legislation while dispersed among the Gentiles. Wherefore, everyone that touches it falls under a curse, and binds himself, and inherits a Woe; and he asserts the curse against our Saviour, and as an enemy of God he is condemned.

But if thou follow Christ, thou shalt inherit the blessings. For there is no disciple better than his master: but when thou conformest to Him, through the Gospel thou conformest to the Law, and thou wilt entirely avoid the Second Legislation: even as the Lord Himself, who gave the kingdom to men, declared also that His commands ought justly to be kept; for in every age there is of right a legislation (given). Now having the Gospel, [thou conformest to the Law,] the renewal of the Law and the seal, beyond the Law and the Prophets seek nothing else. For the Second Legislation is undone, but the Law is made firm. And those who would be without the Law, against their will come under the Law; for He said in the Law: Thou shalt not kill; but if a man kill, he is condemned by the law of the Romans, and he comes under the Law. But if you follow and conform to the truth of the Church and the power of the Gospel, your hope in the Lord shall not be frustrated.

Do you therefore avoid all heretics, who follow not the Law and the Prophets, and obey not Almighty God, but are His enemies; and who abstain from meats, and forbid to marry, and believe not in the resurrection of the body; who moreover will not eat and drink, but would fain rise up demons, unsubstantial spirits, who shall be damned everlastingly and punished in unquenchable fire. Fly and avoid them therefore, that you may not perish with them.

But if there be any who are precise and desire, after the Second Legislation, to observe the wonted courses of nature and issues and marriage intercourse: first let them know that, as we have already said, together with the Second Legislation they affirm the curse against our Saviour and condemn themselves to no purpose. And again, let them tell us, in what days or in what hours they keep themselves from prayer and from receiving the Eucharist, or from reading the Scriptures -- let them tell us whether they are void of the Holy Spirit. For through baptism they receive the Holy Spirit, who is ever with those that work righteousness, and does not depart from them by reason of natural issues and the intercourse of marriage, but is ever and always with those who possess Him, and keeps them; as the Lord said in Proverbs: If thou sleep. he keepeth thee; and when thou awakest, he will speak with thee. And in the Gospel also our Lord said: Everyone that hath, there shall be given to him, and shall be added unto him; but from him that hath not, even that which he thinketh he hath shall be taken away. To those therefore who have, yea, it shall be added unto them; but from those who think that they have not, even that which they think they have shall be taken away.

For if thou think, O woman, that in the seven days of thy flux thou art void of the Holy Spirit; if thou die in those days, thou wilt depart empty and without hope. But if the Holy Spirit is always in thee, without (just) impediment dost thou keep thyself from prayer and from the Scriptures and from the Eucharist. For consider and see, that prayer also is heard through the Holy Spirit, and the Eucharist through the Holy Spirit is accepted and sanctified, and the Scriptures are the words of the Holy Spirit, and are holy. For if the Holy Spirit is in thee, why dost thou keep thyself from approaching to the works of the Holy Spirit? as those who say: Whosoever sweareth by the altar, sinneth not; but whosoever sweareth by the gift that is upon it, sinneth. As our Lord said: Fools and blind, whether is greater, the gift, or the altar that sanctifieth the gift? Everyone therefore that sweareth by the altar, sweareth by it, and by all that is upon it, And every one that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And every one that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. If therefore thou possess the Holy Spirit, but keep thyself from His fruits so that thou approach not to them, thou also shalt hear from our Lord Jesus Christ: 'Fool and blind, whether is greater, the bread, or the Spirit that {sanctifieth the bread?' Therefore, if the Holy Spirit} thou possessest: fool, thou keepest vain observances. But if the Holy Spirit is not in thee, how canst thou work righteousness? For the Holy Spirit continues ever with those who possess Him; but from whom He departs, to him an unclean spirit joins himself. For the unclean spirit, when he is gone out from a man, departeth and goeth about in waterless places -- that is, men who go not down into the water (of baptism) -- and when he hath found him no rest, he saith: I will return to my former house, whence I came out. If therefore he come and find it empty and swept and garnished, then he goeth and taketh with him seven other spirits worse than himself, and they come and dwell in that man; and his last state is made worse than the first.

Learn now, why, when the unclean spirit is gone out, he finds him no rest in any place: because every man soever is filled with a spirit, one with the Holy Spirit, and one with an unclean spirit. A believer is filled with the Holy Spirit, and an unbeliever with an unclean spirit: and his nature does not receive an alien spirit. He therefore who has withdrawn and separated himself and departed from the unclean spirit by baptism, is filled with the Holy Spirit; and if he do good works, the Holy Spirit continues with him, and he remains fulfilled; and the unclean spirit finds no place with him, for he who is filled with the Holy Spirit does not receive him. For all men are filled with their own spirit; and the unclean spirits depart not even a little from the heathen, while yet they are heathens, even though they imagine that they do good works; for there is no other power whereby the unclean spirit may depart save by the pure and holy Spirit of God. Thus, then, when he has nowhere found him a place to enter, he returns and comes to him from whom he went forth;

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because one who is filled with the Holy Spirit does not receive him.

Thou then, O woman, according as thou sayest, (if) in the days of thy flux thou art void, thou shalt be filled with unclean spirits. For when the unclean spirit returns to thee and finds him a place, he will enter and dwell in thee always: and then will there be entering in of the unclean spirit and going forth of the Holy Spirit, and perpetual warfare. Wherefore, O foolish (women), these misfortunes befall you because of your imaginings; and because of the observances which you keep, and on account of your imaginings, you are emptied of the Holy Spirit and filled with unclean spirits: and you are cast out from life into the burning of everlasting fire. But again I will say to thee, O woman: In the seven days of thy flux thou accountest thyself unclean according to the Second Legislation: after seven days, therefore, how canst thou be cleansed without baptism? But if thou be baptised for that which thou supposest, thou wilt undo the perfect baptism of God which wholly forgave thee thy sins, and wilt be found in the evil plight of thy former sins; and thou shalt be delivered over to eternal fire. But if thou be not baptised, according to thine own supposition thou remainest unclean, and the vain observing of the seven days has availed thee nothing, but is rather hurtful to thee; for according to thy supposition thou art unclean, and as unclean thou shalt be condemned.

Be thus minded therefore concerning all those who observe issues and the intercourse of marriage; for all these observances are foolish and hurtful. For if, when a man use matrimony, or a blood come forth from him, he be baptised, let him also wash his couch: and he will have this labour and vexation incessantly; he will be baptizing and will be washing his clothes and his couch, and will be able to do nothing else. Now if thou be baptised from an issue and from marriage intercourse according to the Second Legislation, thou owest it also to be baptised when thou treadest upon a mouse: and thou shalt never be clean. For even as to the shoes of thy feet, with the skin of dead (animals) and with the hides of those that are sacrificed thou art shod; and as to clothes also, with the wool of the like (animals) thou art clothed. And if thou tread upon a bone, or enter a tomb, thou oughtest to be baptised: and thou shalt never be clean. And thou wilt undo the baptism of God, and thou renewest thy offences, and art found in thy former sins, and affirmest the Second Legislation, and takest upon thee the idolatry of the calf, -- for if thou take upon thee the Second Legislation, take also idolatry, for because of idolatry the Second Legislation was imposed, -- and the former sins of others, as a long rope, and as the band of a heifer; thou drawest and bringest upon thee. Moreover, thou bringest upon thee the Woe; for when thou affirmest the Second Legislation, thou consentest to the curse against our Saviour; and thou settest at naught Christ the King, who distributes blessings to them that are worthy. Wherefore thou shalt inherit a curse; for every one that shall curse a man is cursed [and every one that blesseth is blessed]. To what curses, therefore, and to what judgement or to what condemnation shall they be delivered who affirm a curse against our Saviour and our Lord and our God!

Wherefore, beloved, flee and avoid such observances: for you have received release, that you should no more bind yourselves; and do not load yourselves again with that which our Lord and Saviour has lifted from you. And do not observe these things, nor think them uncleanness; and do not refrain yourselves on their account, nor seek after sprinklings, or baptisms, or purification for these things. For in the Second Legislation, if one touch a dead man or a tomb, he is baptised; but do you, according to the Gospel and according to the power of the Holy Spirit, come together even in the cemeteries, and read the holy Scriptures, and without demur perform your ministry and your supplication to God; and offer an acceptable Eucharist, the likeness of the royal body of Christ, both in your congregations and in your cemeteries and on the departures of them that sleep -- pure bread that is made with fire and sanctified with invocations -- and without doubting pray and offer for them that are fallen asleep. For they who have believed in God, according to the Gospel, even though they should sleep, they are not dead; as our Lord said to the Sadducees: Concerning the resurrection of the dead, have ye not read that which is written: I am the God of Abraham, and the God of Isaac, and the God of Jacob? And he is not the God of the dead, but of the living. And Elisha the prophet also, after he had slept and was a long while (dead), raised up a dead man; for his body touched the body of the dead and quickened and raised it up. But this could not have been were it not that, even when he was fallen asleep, his body was holy and filled with the Holy Spirit.

For this cause therefore do you approach without restraint to those who are at rest, and hold them not unclean. In like manner also you shall not separate those (women) who are in the wonted courses; for she also who had the flow of blood was not chidden when she touched the skirt of our Saviour's cloak, but was even vouchsafed the forgiveness of all her sins. And when (your wives) suffer those issues which are according to nature, have a care that, in a manner that is right, you cleave to them; for you know that they are your members, and do you love them as your soul: as it is written in the Twelve Prophets, (in) Malachi who was called the Angel: The Lord hath borne witness between thee and the wife of thy youth, whom thou hast left, thy partner, and she the wife of thy covenant. And did not he make her and they (fem.) are the residue of his spirit. And ye have said: What else doth God seek but pure seed? Give heed in your spirits: and the wife of thy youth thou shalt not leave. Wherefore, a woman when she is in the way of women, and a man when an issue comes forth from him, and a man and his wife when they consort and rise up one from another: let them assemble without restraint, without bathing, for they are clean. But if a man should corrupt and defile another's wife after baptism, or be polluted with a harlot, and rising up from her should bathe in all the seas and oceans and be baptised in all the rivers, he cannot be made clean.

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Do you therefore, our beloved, avoid all such foolish observances, and come not near them. And be careful to abide in the wedded company of one wife, and to keep your bodies unspotted and unsullied; that you may receive life, that you may be partakers of the kingdom of God, and that you may receive that which the Lord God has promised, and may have rest for evermore.

Now with many other demonstrations similar to these we might the more clearly declare to you the Didascalia; but not to extend and prolong the writing, already we conclude the discourse and lay it aside, lest by reason of the severity of the truth the teaching of our discourse should remain but a short time with you. Wherefore, take not amiss those things which have been said; for our Lord and Saviour also spoke with severity to those who were worthy of condemnation, and said: Take and cast them into the outer darkness: there shall be weeping and gnashing of teeth ; and: Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the evil one and his angels. That the word is likened to fire and a sword, He has said also in Jeremiah: Behold, my words go forth as fire, and as iron that cutteth stone -- yet sword and fire and constraint, not to those who hearken to the truth, but (He means) that word which the People heard not with pleasure when our Lord and Teacher reproved them; for they were unwilling to hearken to it because they esteemed it hard like iron. For they hearkened not to that which He said to them, for He appeared to them to speak harshly and severely. Wherefore He said to them: Why call ye me Lord, Lord, and that which I say ye do not? And so in like manner this our writing also appears to some to speak harshly and severely by reason of its truth. For if we had written indulgently for the gratification of men, many would grow weak and melt away from the faith, and we should be guilty of their blood. For as a physician, when he has not been able to conquer and heal an ulcer with drugs and fomentations, comes to a severer remedy and to surgical cuttings, that is to iron and cauteries, by which alone the physician is able to overcome and conquer (the sore) and presently heal the sick man: even so is the word; to those who hear and do it it is as a compress and an emollient and a plaster, but by those who hear and do it not it is esteemed as iron and fire.

Now to Him who is able to open the ears of your hearts to receive the incisive words of the Lord through the Gospel and the teaching of Jesus Christ the Nazarene, who was crucified in the days of Pontius Pilate, and slept, that He might announce to Abraham and to Isaac and to Jacob and to all His saints the end of the world and the resurrection that is to be for the dead; and rose from the dead, that He might show and give to us, that we might know Him, a pledge of the resurrection; and was taken up to heaven by the power of God His Father and of the Holy Spirit, and sat on the right hand of the throne of God Almighty upon the Cherubim; to Him who cometh with power and glory to judge the dead and the living: to Him (be) dominion and glory and majesty and kingdom, and to His Father and to the Holy Spirit: who was, and is, and abideth, both now and unto all generations and ages.

Amen.

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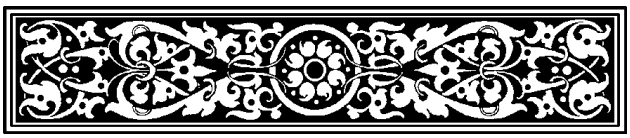

CREED

The Vow of Allegiance

A Creed (somestimes also called "symbol" from Greek sumbolon, "sign") is an authoritative formulation of the beliefs of a religious community (or, by transference, of individuals). The word creed comes from Latin credo, "I believe" and is related to words such as credit, give credit, credible, credential, creditor, etc. A creed is a vow of allegiance and is therefore also a legal act. In other words: The creed is an orally performed signature. A creed or sign can take many different forms. It is a matter of identity. To disregard creed (a signature of allegiance) leads to devaluation and dissolution of not only the religious or cultural community but in the long run also to the suicide of the social and political fabric of the society as a whole.

It was only a few hundred years ago that leaving a faith, called "apostacy" or "religious treason," was considered a capital crime in Europe. It is still a capital crime in Islam today, is considered treason towards the Umma, the whole nation of Islam, and therefore it carries the death penalty (Koran [Medina] 9:65-66). The terms “creed” and “confession of faith” are sometimes used interchangeably, but when distinguished “creed” refers to a brief affirmation of faith employed in public worship or initiation rites, while “confession of faith” is generally used to refer to a longer, more detailed, and systematic doctrinal declaration. The latter term is usually restricted to such declarations within the Christian faith and is especially associated with churches of the Protestant Reformation. Both creeds and confessions of faith were historically called "symbols," and the teachings they contain are termed "articles of faith" or, sometimes, "dogmas."

The role of belief within religion is interpreted differently in the various empirical disciplines and by the proponents of particular theological or philosophical positions. Traditionally, it has been considered the primary factor in religion, but some modern scholars often regard beliefs as rationales for ritual, that is to say, as secondary expressions of religious experience or as a posteriori ideological sanctions for social and cultural patterns. The present article follows a current anthropological and sociological tendency to define religion as a symbolic system in which ideas and their concomitant attitudinal aspects and actions provide to an individual or group a model of itself and its world. From this perspective, every religion involves distinctive views or beliefs regarding the nature of ultimate reality.

Origins and Functions of Creeds

These beliefs, however, need not be explicitly articulated but may be wholly embedded and transmitted in rituals, myths, and social structures and practices. This is especially true in primitive religions. Even when differentiated from other factors, beliefs are frequently not stated in creedal form but are diffusely expressed in sacred writings, legal codes, liturgical formulas, and theological and philosophical reflection. This was true in the ancient cultural religions of Egypt, Mesopotamia, Greece, and Rome, and in traditional Hinduism, Confucianism, and Daoism. When, however, a religion is transmitted from one culture to another (as from Semitic to Hellenistic; i.e., Palestine to Rome) or claims some degree of universal or exclusive truth, formal creeds often develop as aids in maintaining continuity and identity. They serve this purpose because the relative abstractness, comprehensiveness, and concentration of the verbal expressions of beliefs enable them to serve better than most other forms of religious symbolism as stable identifying marks in pluralistic, changing, proselytizing, and missionary situations.

Creeds in the full sense are therefore found only in so-called universal religions, such as Zoroastrianism, Buddhism, Judaism, Christianity, Islam, and certain modern Hindu movements (e.g., Brahmo Samaj). Even here they are of variable importance, with some groups rejecting all formal creeds. Confessions are less common. They function to define the distinctive beliefs of opposing or uniting groups within a given religion or to formulate doctrines appropriate to new circumstances, and are chiefly a Christian phenomenon during the period from the Reformation to the present.

CREED IN JUDAISM

In Judaism, the central affirmations of belief are parts of worship; e.g., the confessions of the oneness of God in the Shema (Deut. 6:4 “Hear, O Israel: The Lord our God is one Lord”) and of the resurrection of the dead in the amidah (standing prayer). Of the various medieval attempts to formulate creeds, the most enduring has been Maimonides' Thirteen Principles of Faith, but these have never become formally binding. The Reform movement's doctrinal declarations, such as the Pittsburgh Platform (1885), have been without lasting influence. The reason for this paucity of creeds is that Jewish identity has been chiefly defined in terms of the observance of the commandments and of the Oral Law, not the acceptance of doctrines.

Text of the 13 Jewish Principles of Faith

There is no established formulation of principles of faith that are recognised by all branches of Judaism. Central authority in Judaism is not vested in any one person or group - although the Sanhedrin, the supreme Jewish religious court, would fulfill this role if it were re-established - but rather in Judaism's sacred writings, laws, and traditions.

Judaism affirms the existence and uniqueness of God, and stresses performance of deeds or commandments alongside adherence to a strict belief system. In contrast to traditions such as Christianity which demand a more explicit identification of God, faith in Judaism requires one to

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honour God through a constant struggle with God's instructions (Torah) and the practice of their mitzvot.

Orthodox Judaism stresses a number of core principles in its educational programs, most importantly a belief that there is one single, omniscient, transcendent, non-compound God, who created the universe, and continues to be concerned with its governance. Traditional Judaism maintains that God established a covenant with the Jewish people at Mount Sinai, and revealed his laws and 613 commandments to them in the form of the Written and Oral Torah. In Rabbinic Judaism, the Torah consists of both the written Torah (Pentateuch) and a tradition of oral law, much of it later codified in sacred writings (see: Mishna, Talmud).

Traditionally, the practice of Judaism has been devoted to the study of Torah and observance of its laws and commandments. In normative Judaism, the Torah, and hence Jewish law itself, is unchanging, but interpretation of the law is more open. It is considered a mitzvah (commandment) to study and understand the law.

Judaism is based on a strict monotheism, and a belief in one single, indivisible, non-compound God. Judaism emphatically rejects any concept of plurality with respect to God, explicitly rejecting polytheism, dualism, and trinitarianism, which are incompatible with monotheism as Judaism understands it.

The unity of God is stated many times in Jewish tradition. It is the second of Maimonides's 13 principles of faith; Maimonides wrote that, "This God is One, not two or more than two, but One whose unity is different from all other unities that there are. He is not one as a genus, which contains many species, is one. Nor is He one as a body, containing parts and dimensions, is one. But His is a unity that which there is no other anywhere" (Yad, Yesode Ha-Torah 1:7). In Jewish tradition, dualistic and trinitarian conceptions of God are generally referred to as Shituf ("partnership"), meaning an incorrect, but not an idolatrous, view.

Moses ben Maimon (c. 1138-1204 AD), commonly known as Maimonides and also referred to by the acronym Rambam, was a Sephardic Jewish rabbi, physician, astronomer and philosopher who became the personal physician of Saladin. Born in Córdoba, Almoravid Empire (present-day Spain) he worked in Morocco and Egypt and he was one of the most prolific and influential Torah scholars of the Middle Ages. His fourteen-volume Mishneh Torah still carries significant canonical authority as a codification of Talmudic law. Under influence of Christianity and Islam, Maimonides formulated his 13 Principles of Faith, here presented in its summary:

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.-Maimonides [See Birnbaum at p. 157]

CREED IN CHRISTIANITY

The actual purpose of a creed is to provide a doctrinal statement of correct belief or orthodoxy. In Christianity, there are over 150 officially recognised creeds and confessions. In part this is because the church was from the beginning doctrinally oriented, making the acceptance of a specific kerygma (proclamation) a condition for membership. The faith of the community was expressed in acclamations such as “Jesus is Lord” (e.g., Rom. 10:9, I Cor. 12:3) and in longer, partly stereotyped summaries of essential beliefs (e.g., I Cor. 15:3 ff.) For the New Testament community, in contrast to some Christian groups in later times, a creedless Christianity was inconceivable.

Fully formed creeds first developed for use in baptismal rites and catechetical instruction. They generally had three sections concerned with God the Father, Jesus Christ, and the Holy Spirit, but were variable in wording and content and only gradually became standardised.

This process culminated in the West in the Apostles' Creed, which is now almost universally recognized by Western

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churches, and is still used in baptismal rites as well as public worship by Catholics and most Protestants. This creed is wholly derived from New Testament affirmations, but the 5th-century legend that the Twelve Apostles were its authors is without foundation. Not until the 8th century is it quoted in its present wording. Its sources, however, are to be found in earlier baptismal creeds, most probably in the Old Roman Symbol, which appears to go back in its essentials to the 2nd century. As is true of other creeds, it is in part intended to exclude heretical views. For example, against Gnosticism and Marcionism (dualistic heresies), it emphasizes that God, not an evil demiurge, is the creator of the world, and against docetic views that Jesus was a heavenly being with a phantom body, it insists that he was born of the Virgin Mary and actually suffered and died and was buried.

The Nicene Creed, 325 AD

The Nicene Creed or the Creed of Nicaea, 325 AD, was created during a vicious power struggle in which the Pauline Christians, i.e., the Roman Christians fought for gaining the upper hand in political power against Arians, Nestorians, Gnostics, Jewish Christians [Ebionites], Mandaeans, Manichaeans, and others.

Arianism is a doctrine that came from Arius (c. 260–336 AD), an influential priest who taught in Alexandria, Egypt. Arius lived as an ascetic, in a lifestyle that was similar to Jesus' lifestyle which was characterised by abstinence from sensual pleasures, mainly for the purpose of pursuing redemption, salvation or spirituality.

Arianism simply teaches that Jesus was not God. For this reason, Arianism opposes the dogma of the Holy Trinity. In 325 AD, the Nicene Creed was made, which the early Christians used to defeat Arianism, with the statement: "We believe in one Lord Jesus Christ, the Son of God . . . begotten, not made, consubstantial with the Father."

The trinity developed out of the process of deification of a deceased Roman leader before the Roman Senate. Augustus used a formula like "in the name of Caesar my father, of me the son of a god, and of the Roman Pantheon (the divine Spririts), a proposal to deify Caesar, the father of the nation, is brought forward to the honourable Senate of Rome to its benevolent consideration." The succeeding emperors of Rome persuaded the Senate to do the same to them. When Christianity came along, this kind of petition had become a tradition and common knowledge as it could be read on the walls of temples, triumphal arches as well as on surfaces of coins like this: DIVI F or DV F for Divi Filius or Divi Filia, son or daughter of the god or the divine. It is the trinity as well as titles like Pontifex Maximus (chief of the Roman Imperial Cult, the ministry of religion, ancestor of the Roman church) held by Caesar, Augustus and most emperors up to the 4th century AD, that identifies Christianity clearly as Roman.

In the Christian religion, the Trinity is an idea used to explain that three different persons are called God: "God the Father", "God the Son", and "God the Holy Spirit" (also called the Holy Ghost). The Trinity says that each of these three entities be forms of the same God. The Apostle Paul and his gentile [non-Jewish] followers wanted to make Jesus devine and copied the Roman Imperial Cult whose leader, the Roman emperor, was recognised as God and his son and heir as the "son of god". The Jews, under the first bishop of Jerusalem, James the brother of Jesus, were furious. Knowing that this concept is blasphemy against God, the early Pauline Christians have tried to disguise their deification of Jesus in a weird explanation to which they have added also the so-called "Holy Spirit" or "Holy Ghost" that would have been represented the entire Pantheon of the empire's Roman Imperial Cult, the Ministry of Religion.

Due to Jesus deification, Jews have looked down on Christians as heretics, blasphemers, liers and traitors. They found it revolting that Christians were violating the first 3 of the 10 Commandments: 1. I am the Lord thy God, thou shalt have no other gods before me [You must not worship any other gods except me.]; 2. Thou shalt not make unto thee any graven image [Do not worship or serve idols of any kind.]; 3. Thou shalt not take the name of the Lord thy God in vain [You must not use the name of the Lord your God to make empty promises.]. The 3rd Commandment points to the concept of salvation only by believing in Jesus alone. Most Christians have not been aware that this concept is taken from Mithraism, a cult of Persian origin; this includes also the Eucharist.

Judaism and Gnosticism still oppose the heretic teachings of the Trinity. And so does Islam which teaches that God can not be divided. For this reason, the Islamic scripture, the Koran, the Sira and the Hadith is bashing the doctrine of Trinity as blasphemous (against God) and as heretic. And therefore Christians are viewed as spiritually unclean

Text of the Nicene Creed of 325 AD

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

By whom all things were made [both in heaven and on earth];

Who for us men, and for our salvation, came down and was incarnate and was made man;

He suffered, and the third day he rose again, ascended into heaven;

From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

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The Old Roman Creed, 340 AD

The Old Roman Creed or Old Roman Symbol (Latin: vetus symbolum romanum), is an earlier and shorter version of the Apostles' Creed. It was based on the 2nd-century Rule of Faith and the interrogatory declaration of faith for those receiving Baptism (3rd century or earlier), which by the 4th century was everywhere tripartite in structure, following Matthew 28:19 ("baptising them in the name of the Father and of the Son and of the Holy Spirit"), which is part of the Great Commission.

According to the Oxford Dictionary of the Christian Church, the first text attesting it is a letter to Pope Julius I in 340 or 341, and it has recently been argued that it developed in the context of the Arian controversy. Bettenson and Maunder further comment on this that Marcellus had been exiled from his diocese through Arian influence, thus spending two years at Rome, and finally left his creed with Julius, Bishop of Rome.

Additionally, at c. 400 AD, Rufinus, a priest of Aquileia, left a Latin version in his Commentarius in Symbolum Apostolorum (P.L. xxi. 335B). He believed this to be the Roman creed as the "rule of faith" written by the Apostles at Jerusalem. About at the same time also Nicetas of Remesiana wrote an Explanatio Symboli (P.L. Lii. 865-874B) based on the Old Roman Symbol, but including also the communion of saints.

The Old Roman Creed, English translation
I believe in God the Father almighty;
and in Christ Jesus His only Son, our Lord,
Who was born of the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead;
and in the Holy Spirit,
the holy Church,
the remission of sins,
the resurrection of the flesh
(the life everlasting).

The Creed Of Constantnople, 381 AD

In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. The Apostles' Creed is also used in the Latin West, but not in the Eastern liturgies. On Sundays and solemnities, one of these two creeds is recited in the Roman Rite Mass after the homily. The Nicene Creed is also part of the profession of faith required of those undertaking important functions within the Catholic Church. In the Eastern Roman Rite, the Nicene Creed is sung or recited at the Divine Liturgy, immediately preceding the Anaphora (Eucharistic Prayer), and is also recited daily at compline.

The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

What is known as the "Niceno-Constantinopolitan Creed" or the "Nicene–Constantinopolitan Creed" received this name because of a belief that it was adopted at the Second Ecumenical Council held in Constantinople in 381 as a modification of the original Nicene Creed of 325. In that light, it also came to be very commonly known simply as the "Nicene Creed". It is the only authoritative ecumenical statement of the Christian faith accepted by the Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, the Church of the East, much of Protestantism including the Anglican communion. (The Apostles' and Athanasian creeds are not as widely accepted.)

Text of the Creed of Constantinople, 381 AD

We believe in one God, the Father Almighty, Maker of (heaven and earth, and of) all things visible and invisible.

And in one Lord Jesus Christ, the (only-begotten) Son of God, begotten of the Father (before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down (from heaven,) and was incarnate (by the Holy Ghost and of the Virgin Mary,) and was made man; he (was crucified for us under Pontius Pilate, and) suffered, (and was buried,) and the third day he rose again, (according to the Scriptures,) and ascended) into heaven, (and sitteth on the right hand of the Father;) from thence he shall come (again, with glory,) to judge the quick and the dead; (whose kingdom shall have no end.)

And in the Holy Ghost, (the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.)

Comparison between the Creed of 325 and the Creed of 381

Although church officials seem to downplay it, the difference between the text of 325 and the text of 381 is quite significant. The following comparison makes that clear. The square brackets [. .] of the following Necene Creed, indicates portions of the 325 text that were omitted or moved in the Creed of Constantinople from 381 AD, and uses round brackets (. .) to indicate what phrases, absent in the text from 325 AD, were added in the text from 381 AD.

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Differences between the Latin and the Greek Text

The Latin (Rufinus) and the Greek (Marcellus) versions are faithful, literal, verbatim translations of each other. The only outstanding difference is the concluding clause in the Greek text, "life everlasting", which has no equivalent in the Latin text. This clause is present in the Apostles' Creed.

The Latin version of Nicetas of Remesiana also follows quite closely the version of Rufinus (usually verbatim) but also includes the vitam eternam, as Marcellus, and the communionem sanctorum, omitted by the other two.

Apostles' Creed, 390 AD

The Apostles' Creed (Latin: Symbolum Apostolorum or Symbolum Apostolicum), sometimes titled the Apostolic Creed or the Symbol of the Apostles, is an early statement of Christian belief—a creed or "symbol".[a] It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Roman Catholic Church, Lutheranism and Anglicanism. It is also used by Presbyterians, Moravians, Methodists and Congregationalists.

The Apostles' Creed is trinitarian in structure with sections affirming belief in God the Father, God the Son, and God the Holy Spirit. The Apostles' Creed was based on Christian theological understanding of the canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed known also as the Old Roman Symbol.

Because of the early origin of its original form, it does not address some Christological issues defined in the Nicene and other Christian creeds. It thus says nothing explicitly about the divinity of either Jesus or the Holy Spirit. Nor does it address many other theological questions which became objects of dispute centuries later.

The earliest known mention of the expression "Apostles' Creed" occurs in a letter of AD 390 from a synod in Milan and may have been associated with the belief, widely accepted in the 4th century, that, under the inspiration of the Holy Spirit, each of the Twelve Apostles contributed an article to the twelve articles of the creed.

Though the name "Apostles' Creed" appears in a letter of Saint Ambrose (c. 390), what is now known as the Apostles' Creed is first quoted in its present form in the early 8th century. It developed from the Old Roman Symbol, and seems to be of Hispano-Gallic origin, being accepted in Rome some time after Charlemagne imposed it throughout his dominions.

Text of the Apostles' Creed, International Consultation on English Texts

The International Consultation on English Texts (ICET), a first inter-church ecumenical group that undertook the writing of texts for use by English-speaking Christians in common, published Prayers We Have in Common (Fortress Press, 1970,1971,1975). Its version of the Apostles' Creed was adopted by several churches.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of the saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Apostles' Creed, English Language Liturgical Consultation

The English Language Liturgical Consultation (ELLC), a successor body to the International Consultation on English Texts (ICET), published in 1988 a revised translation of the Apostles' Creed. It avoided the word "his" in relation to God and spoke of Jesus Christ as "God's only Son" instead of "his only Son". In the fourth line, it replaced the personal pronoun "he" with the relative "who", and changed the punctuation, so as no longer to present the Creed as a series of separate statements. In the same line it removed the words "the power of". It explained its rationale for making these changes and for preserving other controverted expressions in the 1988 publication Praying Together, with which it presented its new version:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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OTHER DIFFERENCES

The Filioque clause, affirming that the Spirit proceeds "from the Son" as well as the Father, was inserted into the text in Spain during the 6th century and gradually spread to all Western churches, but was probably not used in Rome itself until 1014. Eastern Christians continue to reject this addition, though now they do not generally regard it as heretical, especially if it is understood in the sense of "through the Son."

The term Filioque is not in the original text of the Creed, attributed to the First Council of Constantinople (381 AD), the second ecumenical council, which says that the Holy Spirit proceeds "from the Father", without additions of any kind, such as "and the Son" or "alone". Eastern [Orthodox] Christians have argued that this interpolation is a violation of Canon VII of the Council of Ephesus, since the words were not included in the text by either the Council of Nicaea or that of Constantinople. This was incorporated into the liturgical practice of Rome in 1014, but was rejected by Eastern Christianity. Differences over this doctrine and the question of papal primacy have been and remain primary causes of schism between the Eastern Orthodox and Western churches.

The Athanasian Creed, also called the Quicumque vult from its initial words, is the last of what in the West are regarded as the three catholic or ecumenical creeds. It has received some slight recognition in the East, but only since the 16th century. While officially accepted in the Roman Catholic, Anglican, and Lutheran communions, its liturgical use has greatly declined in recent centuries. In part this is because it is in form more a theological exposition than a creed, and in part because of the damnatory clauses that exclude from salvation all those who do not accept every detail of its teaching. The main themes are the nature of Christ and the Trinity, and these are developed in opposition not only to Arianism but also apparently to later heresies such as Nestorianism and Eutychianism. While its doctrine can in general be attributed to the 4th-century Church Father Athanasius, he was not its author. It probably originated in southern France about 450–500, although there is no scholarly consensus on this point.

Text of the Athanasian Creed, 6th century AD:

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

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MODERN TEXT SAMPLES

Text of the Creed of the Roman Catholic Church

The initial (1970) English official translation of the Roman Missal of the Roman Catholic Church adopted the ICET version, as did catechetical texts such as the Catechism of the Catholic Church.

In 2008 the Catholic Church published a new English translation of the texts of the Mass of the Roman Rite, use of which came into force at the end of 2011. It included the following translation of the Apostles' Creed:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Text of the Traditional Twelve Articles of the Creed

In its discussion of the contents of the Creed, the Catechism of the Catholic Church presents it in the traditional division into twelve articles:

1. I believe in God the Father almighty, creator of heaven and earth.
2. I believe in Jesus Christ, his only Son, our Lord.
3. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
4. Under Pontius Pilate, He was crucified, died, and was buried.
5. He descended to the dead. On the third day he rose again.
6. He ascended into heaven and is seated at the right hand of the Father.
7. He will come again to judge the living and the dead.
8. I believe in the Holy Spirit,
9. the holy Catholic Church, the communion of saints,
10. the forgiveness of sins,
11. the resurrection of the body,
12. and the life everlasting.

Text of the Cewwd of the Church of England

In the Church of England there are currently two authorised forms of the creed: that of the Book of Common Prayer (1662) and that of Common Worship (2000).

Book of Common Prayer, 1662:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,[b]
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting.
Amen.

Text of the Creed during Common Worship:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Text of the Creed of the Lutheran Church

The publication Evangelical Lutheran Worship published by Augsburg Fortress, is the primary worship resource for the Evangelical Lutheran Church in America, the largest Lutheran denomination in the United States, and the Evangelical Lutheran Church in Canada. It presents the official ELCA version, footnoting the phrase "he descended to the dead" to indicate an alternative reading: "or ‘he

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descended into hell,' another translation of this text in widespread use".

The text is as follows:

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Creed of the United Methodist Church

The United Methodists commonly incorporate the Apostles' Creed into their worship services. The version which is most often used is located at No. 881 in the United Methodist Hymnal, one of their most popular hymnals and one with a heritage to brothers John Wesley and Charles Wesley, founders of Methodism. It is notable for omitting the line "he descended into hell", but is otherwise very similar to the Book of Common Prayer version. The 1989 Hymnal has both the traditional version and the 1988 ecumenical version,[40] which includes "he descended to the dead."

The Apostles' Creed as found in The Methodist Hymnal of 1939 also omits the line "he descended..." The Methodist Hymnal of 1966 has the same version of the creed, but with a note at the bottom of the page stating, "Traditional use of this creed includes these words: 'He descended into hell.'"

However, when the Methodist Episcopal Church was organized in the United States in 1784, John Wesley sent the new American Church a Sunday Service which included the phrase "he descended into hell" in the text of The Apostles' Creed. It is clear that Wesley intended American Methodists to use the phrase in the recitation of the Creed.

The United Methodist Hymnal of 1989 also contains (at #882) what it terms the "Ecumenical Version" of this creed which is the ecumenically accepted modern translation of the International Committee on English Texts (1975) as amended by the subsequent successor body, the English Language Liturgical Consultation (1987). This form of the Apostles' Creed can be found incorporated into the Eucharistic and Baptismal Liturgies in the Hymnal and in The United Methodist Book of Worship, and hence it is growing in popularity and use. The word "catholic" is intentionally left lowercase in the sense that the word catholic applies to the universal and ecumenical Christian church.

I believe in God the Father Almighty,
maker of heaven and earth;
And in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. Amen.[45]

Liturgical use in Western Christianity

The Apostles' Creed is used in its direct form or in interrogative forms by Western Christian communities in several of their liturgical rites, in particular those of baptism and the Eucharist.

Rite of Baptism

The Apostles' Creed, whose present form is similar to the baptismal creed used in Rome in the third and fourth centuries, actually developed from questions addressed to those seeking baptism. The Catholic Church still today uses an interrogative form of it in the Rite of Baptism (for both children and adults). In the official English translation (ICEL, 1974) the minister of baptism asks:

Do you believe in God, the Father almighty, creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

To each question, the catechumen, or, in the case of an infant, the parents and sponsor(s) (godparent(s)) in his or her place, answers "I do." Then the celebrant says:

This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

And all respond: Amen.

The Presbyterian Church of Aotearoa New Zealand uses the Apostles' Creed in its baptism rite in spite of the reservations

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of some of its members regarding the phrase "born of the virgin Mary".

The Episcopal Church in the United States of America uses the Apostles' Creed as part of a Baptismal Covenant for those who are to receive the Rite of Baptism. The Apostles' Creed is recited by candidates, sponsors and congregation, each section of the Creed being an answer to the celebrant's question, "Do you believe in God the Father (God the Son, God the Holy Spirit)?" It is also used in an interrogative form at the Easter Vigil in The Renewal of Baptismal Vows.

The Church of England likewise asks the candidates, sponsors and congregation to recite the Apostles' Creed in answer to similar interrogations, in which it avoids using the word "God" of the Son and the Holy Spirit, asking instead: "Do you believe and trust in his Son Jesus Christ?", and "Do you believe and trust in the Holy Spirit?" Moreover, "where there are strong pastoral reasons", it allows use of an alternative formula in which the interrogations, while speaking of "God the Son" and "God the Holy Spirit", are more elaborate but are not based on the Apostles' Creed, and the response in each case is: "I believe and trust in him."[50] The Book of Common Prayer may also be used, which in its rite of baptism has the minister recite the Apostles' Creed in interrogative form. asking the godparents or, in the case "of such as are of Riper Years", the candidate: "Dost thou believe in God the Father ..." The response is: "All this I stedfastly believe."

Lutherans following the Lutheran Service Book (Lutheran Church–Missouri Synod and the Lutheran Church–Canada), like Catholics and Anglicans, use the Apostles' Creed during the Sacrament of Baptism:

Do you believe in God, the Father almighty, maker of heaven and earth?

Do you believe in Jesus Christ, His only son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead?

Do you believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Following each question, the candidate answers: "Yes, I believe". If the candidates are unable to answer for themselves, the sponsors are to answer the questions.

For ELCA Lutherans who use the Evangelical Lutheran Worship book, the Apostles' Creed appears during the Sacrament of Holy Baptism Rite on p. 229 of the hardcover pew edition.

Methodists use the Apostles' Creed as part of their baptismal rites in the form of an interrogatory addressed to the candidate(s) for baptism and the whole congregation as a way of professing the faith within the context of the Church's sacramental act. For infants, it is the professing of the faith by the parents, sponsors, and congregation on behalf of the candidate(s); for confirmands, it is the professing of the faith before and among the congregation. For the congregation, it is a reaffirmation of their professed faith.

Do you believe in God?

I believe in God, the Father Almighty, creator of heaven and earth.

Do you believe in Jesus Christ?

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

Do you believe in the Holy Spirit?

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Christians without creeds

Some Christian denominations do not profess a creed. This stance is often referred to as "non-creedalism". The Religious Society of Friends, also known as the Quakers, consider that they have no need for creedal formulations of faith. The Church of the Brethren and other Schwarzenau Brethren churches also espouse no creed, referring to the New Testament, as their "rule of faith and practice." Jehovah's Witnesses contrast "memorizing or repeating creeds" with acting to "do what Jesus said". Unitarian Universalists do not share a creed.

CREED IN ISLAM AND WHAT IT REALLY MEANS

The intensely anti-non-Muslim faith of Islam is summed up in the Shahada (or shahadah). Recitation of the Shahada is the most common statement of faith for all Mohammedans. This is proclaimed in the daily calls to prayer from every mosque, and every Muslim must recite it aloud with full comprehension and assent at least once in his life, and profess it without hesitation until his death. It is considered as the first of the Five Pillars of Islam (which are: 1st: Shahada (Profession of Faith), 2nd: Salat (Prayer), 3rd: Zakat (paying tax), 4th: Sawm (Fasting), 5th: Hajj (Pilgrimage).

Learn the entire following Arabic **text**: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Muhammadun rasul Allah" Meaning: I testify, that: "There is no god but Allah". And I testify, that: "Muhammad is the messenger of Allah".

Another form of the Shahada sounds like: “Ash-hadu an: "La ilaha ill-Allah". Wa ash hadu an na "Muhammadan ‘abd-ullahi wa rasolah." Meaning: I testify that there is no true god except Allah, and I testify that Muhammad is His slave and Messenger.

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Arabic is the national language of the Umma (the nation of all Mohammedans / Muslims). Arabic, as most Semitic languages, has only 3 vowels: a, i, u. Pronunciation always: a as in father, i as in beat, u as in boot. Do not link the words. Consonants (never silent) in transcriptions, otherwise like in English except: q = k, kh = ch in Scots loch, r = 'rolled' r in Scots. Advice: practise and speak clearly; do not mumble!

This text may be important for you one day as it can safe your life when you are captured or threatened by islamo-fascist terrorists because the Recitation of the Shahada in front of witnesses is the first and only formal step in conversion to Islam. To harm such a convert is considered the worst crime in the Islamic world and muslims believe that the soul of such a criminal will burn in hell for all eternity. In addition, the perpetrator of such a crime is liable to the harshest punishment the Islamic law (the Sharia) can offer.

Why do we find in ths place the Islamic creed? When we talk in this book about Judaism and Christianity, we must also briefly mention the main adversary of them, and that is Islam. What is Islam? The word Islam means "submission" which makes non-Muslims feel uncomfortable. And that has its reason in the actions of Muslims that we perceive. One mundane answer to the question above could be "it is a monotheistic religion from Arabia." A biblical and koranic scholar might answer more enigmatically "the Koran and Mohammed" or "Allah and Mohammed." These answers refer to the 3 sacred books of Islam: Koran (the notebook or recital of the prophet Mohammed), the Sira (the biography of Mohammed, and the Hadith (the explained laws of Mohammed briefly outlined in the Koran). In other words: In order to understand the Koran and the actions of Muslims, we first have to read the Sira, and then the Hadith, because Muslims are required to emulate Mohammed and his actions. Over 50% of these 3 books together do not talk about Muslims but about YOU if you are not a Muslim! This alone ought to be a good reason to be interested in that what Islam has to say about non-Muslims (disbelievers, unbelievers, infidels, idolaters, kafirs).

Islam is dualistic, just as the biography of Mohammed. In the mind of Muslims there is not one humanity but two humanities: believers (Muslims), and infidels (the Kafirs, all non-Muslims and Islam-rejectors who are therefore not innocent.); the House of Islam (dar al-Islam, Muslims) and the House of War (sar al-harb, non-Muslims). There is no equality between them as much as there is no equality between man and woman (who is legally just half worth a man in Islam (Koran 4:11-12 [inheritance]; 4:34 [wife beating], 2:282 [witness].). These legal fact cannot be altered by new laws because one cannot challenge the devine words of Allah and Mohammed!

As Islam has not undergone the process of secularisation (banning religion from political power), like Christianity and some other belief systems. We must therefore understand that Islam is not just a religion for private purposes. Islam is always encompassing all matters of society, it is, as Islamic teachers emphasise, a "comprehesive system of civilisation", or to be more precise, a "totalitarian system of law" that every Muslim [and every non-Muslim in Islamic ruled regions] has to submit unto. Foremore, the Sharia law is the tool with which Islam and its Muslims constantly and relentlessly desintegrate the non-Muslim host societies. Sharia begins already by demanding halal food, prayer places and times. The non-Muslim complies and so has accepted Sharia. Not to know the Islamic doctrines has proved deadly for any society that has experienced Islamic immigration during the last 1,400 years. No exceptions!

Western people try to make a difference between Islam and Islamism, in their illusion that one day an imagined "peaceful Islam" may come to terms with the West or East Asia one day. As all Muslims emphasise that Islam, the Koran and Mohammed are perfect as they are, these illusion will remain wishful thinking. Islamism is just putting Islam, all Islamic doctrines and laws into practice. There is no escape - neither for Muslims, nor for non-Muslims!

It is vital to know the contents of the Islamic Trilogy [Koran, Sira, Hadith]. All Islamic states and organisations are explicily based on it; and also the violence of Muslims. Koran, Sira, Hadith are primarily books of law! There can be no doubt about it. Here some snippets to think about:

The Constitution Of Saudi Arabia (from 1992 with Amendments through 2005)

Article 1 (§2): Religion: Islam;

Constitution (and books of law): The Holy Koran and the Prophet's Sunna (two explanatory books called "Sira," biography of Mohammed, and "Hadith," his laws.)

Constitution Of The Islamic Republic Of Iran 1979 (rev. 1989)

Preamble: ... The Constitution of the Islamic Republic of Iran sets forth the cultural, social, political, and economic institutions of Iranian society on the basis of Islamic principles and norms, which represent the earnest aspiration of the Islamic Ummah (the Islamic nation consists of 56 Islamic countries, the largest voting block in the UN).

Section 5: ... In creating, on the basis of ideological outlook, the political infrastructures and institutions that are the foundation of society, the righteous will assume the responsibility of governing and administering the country (in accordance with the Koranic verse "Verily My righteous servants shall inherit the earth" [Koran 21:105]). Legislation setting forth regulations for the administration of society will revolve around the Koran and the Sunnah.

Article 2: The Islamic Republic is a system based on belief in:

§1. the One God (as stated in the phrase "There is no god except Allah"), His exclusive sovereignty and the right to legislate, and the necessity of submission to His commands;

§2. Divine revelation (Koran, Sira, Hadith) and its fundamental role in setting forth the laws;

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Article 4: All civil, penal, financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Islamic criteria (as outlined in Koran, Sira, Hadith).

Article 11: In accordance with the sacred verse of the Koran ("This your community is a single community, and I am your Lord, so worship Me" [21:92]), all Muslims (of the World) form a single nation (the Ummah), and the government of the Islamic Republic of Iran has the duty of formulating its general policies with a view to cultivating the friendship and unity of all Muslim peoples, and it must constantly strive to bring about the political, economic, and cultural unity of the Islamic world.

Hamas Covenant; The Covenant of the Islamic Resistance Movement, 18 August 1988

Article 1: The Islamic Resistance Movement: The Movement's programme is Islam. From it, it draws its ideas, ways of thinking and understanding of the universe, life and man. It resorts to it for judgement in all its conduct, and it is inspired by it for guidance of its steps.

The Islamic Resistance Movement's Relation With the Moslem Brotherhood Group:

Article 2: The Islamic Resistance Movement is one of the wings of Moslem Brotherhood in Palestine. Moslem Brotherhood Movement is a universal Organisation which constitutes the largest Islamic movement in modern times. It is characterised by its deep understanding, accurate comprehension and its complete embrace of all Islamic concepts of all aspects of life, culture, creed, politics, economics, education, society, justice and judgement, the spreading of Islam, education, art, information, science of the occult and conversion to Islam.

Article 8: Allah is its target, the Prophet is its model, the Koran its constitution: Jihad is its path and death for the sake of Allah is the loftiest of its wishes.

Muslim Brotherhood Memorandum, 1991

Original title: "An Explanatory Memorandum On The General Strategic Goal For The Group In North America: 5/22/1991" Government Exhibit 003-0085 3:04-CR-240-G U.S. v. HLF, et al. Original language and script: Arabic

In the name of God, the Beneficent, the Merciful

Thanks be to God, Lord of the Two Worlds [Dar al-Islam / House of Islam = Muslim territory) and Dar al-Harb / House of War = non-Muslim territory] And Blessed are the Pious [devout Muslim]

ONE: The Memorandum Is Derived From:

1. The general strategic goal of the Group in America which was approved by the Shura Council and the Organizational Conference for the year [1987] is "Enablement of Islam in North America" . . . .

TWO: An Introduction To The Explanatory Memorandum:

In order to begin with the explanation, we must "summon" the following question and place it in front of our eyes as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: "How do you like to see the Islam Movement in North America in ten years?", or "taking along" the following sentence when planning and working, "Islamic Work in North America in the year (2000): A Strategic Vision".

Also, we must summon and take along "elements" of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are:

[1. Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood.

2. Adopting Muslims' causes domestically and globally.

3. Expanding the observant Muslim base.

4. Unifying and directing Muslims' efforts.

5. Presenting Islam as a civilization alternative

6. Supporting the establishment of the global Islamic State wherever it is].

• It must be stressed that it has become clear and emphatically known that all is in agreement that we must "settle" or "enable" Islam and its Movement in this part of the world.

• Therefore, a joint understanding of the meaning of settlement or enablement must be adopted, through which and on whose basis we explain the general strategic goal with its six elements for the Group in North America.

THREE: The Concept Of Settlement:

This term was mentioned in the Group's "dictionary" and documents with various meanings in spite of the fact that everyone meant one thing with it. We believe that the understanding of the essence is the same and we will attempt here to give the word and its "meanings" a practical explanation with a practical Movement tone, and not a philosophical linguistic explanation, while stressing that this explanation of ours is not complete until our explanation of "the process" of settlement itself is understood which is mentioned in the following paragraph. We briefly say the following:

Settlement: "That Islam and its Movement become a part of the homeland it lives in".

Establishment: "That Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built".

Stability: "That Islam is stable in the land on which its people move".

Enablement: "That Islam is enabled within the souls, minds and the lives of the people of the country in which it moves".

Rooting: "That Islam is resident and not a passing thing, or rooted "entrenched" in the soil of the spot where it moves and not a strange plant to it".

[When Muslims talk about "Settlement," they mean "civil conquest by immigration," infiltration of all social

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structures of the host country to subjugate and paralyse the indigenous people and their institutions by Sharia law which begins always with the Muslims' demand for halal food, getting rid of non-halal food from kindergartens and schools, demand 5 prayer times a day and demand prayer places, mosques, and own Islam schools (preferably paid for by the host country, of course).]

FOUR: The Process Of Settlement:

• In order for Islam and its Movement to become "a part of the homeland" in which it lives, "stable" in its land, "rooted" in the spirits and minds of its people, "enabled" in the live of its society and has firmly-established "organizations" on which the Islamic structure is built and with which the testimony of civilization is achieved, the Movement must plan and struggle to obtain "the keys" and the tools of this process in carry out this grand mission as a "Civilization Jihadist" responsibility which lies on the shoulders of Muslims and - on top of them - the Muslim Brotherhood in this country. Among these keys and tools are the following:

. . . . We will suffice here with mentioning the title for each of these stages [The title expresses the prevalent characteristic of the stage] [Details maybe mentioned in another future study]. Most likely, the stages are:

A.) The stage of searching for self and determining the identity.

B.) The stage of inner build-up and tightening the organization.

C.) The stage of mosques and the Islamic centers.

D.) The stage of building the Islamic organizations - the first phase.

E.) The stage of building the Islamic schools - the first phase.

F.) The stage of thinking about the overt Islamic Movement - the first phase.

G.) The stage of openness to the other Islamic movements and attempting to reach a formula for dealing with them - the first phase.

H.) The stage of reviving and establishing the Islamic organizations - the second phase. We believe that the Group is embarking on this stage in its second phase as it has to open the door and enter as it did the first time.

All these plans and demands are according to Koran, Sira, Hadith, Islamic Constitutions, and Islamic jurisprudence by Dawa (Islamic propaganda), Jihad (of Islamic encroachment, infiltration of the host's institutions, gaining political power over the host, the Zakat or money collected from Muslims and non-Muslims, intimidation of host and unwilling Muslims, violence, honour killings, terror attacks and the Sharia law.).

The mentioned writings, and the worries they cause, are not unfounded. Since 11 September 2001, and up to mid-2024, about 45,000 Islamic terrorist attacks have been carried out. 300,000 people have been murdered by Muslims, and 360,000 have been injured by Muslims; this equals to 650,000 direct victims of Islam in total. (Look up for a complete and constantly updated and detailed list of all terrorist attacks: thereligionofpeace.com)

This is an equivalent of the explosion of 4 Hiroshima-size atomic bombs. Interestingly, over 90% of the victims are Muslims. According to their murderers, these were not "real Muslims" but "collaborators with the non-Muslim West." Sobering realisation: Islam is not only bad for non-Muslims but especially bad for Muslims! 99.9% of all terror attacks in the World are being committed by Muslims!

(For the complete texts and more information, please see the Grand Bible, 6th edition 2024. Contents of Islamic (historical and modern) documents (plus page numbers):

- *The Basic Islamic Glossary, 4362*
- *Martin Luther on Islam and the Koran; 2 Prefaces , 4367*
- *Islam: What the West Needs to Know, 4369*
- *The Logic of Islam / Lecture by Carl Goldberg, 4374*
- *Clash of Civilzations? by Samuel P. Huntington, 4379*
- *Dawa, Islamic Proselytisation, 4384*
- *The Koran, The Recitation (Chronological Order), 4388*
- *The Life of Mohammed / Sira / Sirat Rasul Allah, 4453*
- *The Constitution of Medina, 4591*
- *The Edict of Umar / The Pact of Umar, 4591*
- *The Hadith, The Sahih al-Bukhari, 4597*
- *Statistics on Islamic Scripture (verses as evidence), 4896*
- *Misconceptions and Lies about Islam, 5029*
- *Manual to Sharia Law / Reliance of the Traveller, 5032*
- *Constitution of Saudi Arabia, 1992, 5122*
- *Constitution of the Islamic Republic of Iran, 1979, 5125*
- *The Hizballah Program (Manifesto), 1985, 8064*
- *The New Hizballah Manifesto, 2009, 8066*
- *The Hamas Covenant, 1988 (18 August 1988), 5132*
- *The Hamas Charter, 2017, 5136*
- *The Islamic Declaration on Human Rights, 1990, 5137*
- *The Arab Charter on Human Rights, 2004, 5139*
- *The Muslim Brotherhood Memorandum, 5141*
- *UN Declaration and Programme of Action, 5144*

With the obligatory perfomance of the Shahada, each and every Muslim swaers a legal oath of allegiance towards Allah and Mohammed, towards the Koran, the Sira, and the Hadith, towards the Umma, the One Nation of all Muslims on Earth. To act against this oath is treason and apostacy. That is why both carry the death penalty.

Ignoring the Islamic doctrine of migration, Islam's ruthlessness, relentlessness and the will to succeed politically, is fatal for all non-Muslims. (* the Islamic calendar is based on the migration of the Islamic prophet Mohammed.)*

1,400 years of Islamic history with the cry of roughly 250 million dead victims clearly should make the zealous wrath of Mohammed and his Allah audible to all of us.)

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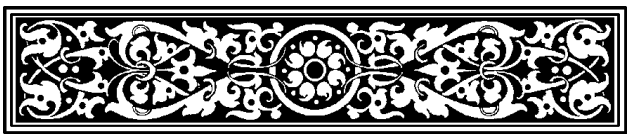
VETVM TESTAMENTVM

THE OLD TESTAMENT
OF THE LATIN VULGATE

EDITED BY
Lord Henfield

2026



THE OLD TESTAMENT

or The Tanakh, The Miqra, The Hebrew Bible
Translation: American Standard Version, 1900
which is based on translations from Hebrew
publishd in the King James Version, 1611
.Estimated Range of Dating: c. 800-200 B.C.

(The Hebrew Bible, also called Hebrew Scriptures, Old Testament, Tanakh or Miqra, is a collection of writings that was first compiled and preserved as the sacred books of the Jewish people. Tanakh is an acronym (T-N-K), made from the first Hebrew letter of each of the three traditional divisions: Torah ('Teaching of the Law,' the Five Books of Moses), Nevi'im ('The Prophets'), and Ketuvim ('The Writings')—hence TaNaKh. Each of these 3 text groups is further subdivided. The Hebrew canon contains 24 books, one for each of the scrolls on which these works were written in ancient times.

The Hebrew Bible is a collection of Jewish accounts in which God is dealing with the Jews as his chosen people, who collectively called themselves Children of Israel. After an account of the world's creation by God and the emergence of human civilisation, the first six books narrate not only the history but the genealogy of the people of Israel to the conquest and settlement of the Promised Land under the terms of God's covenant with Abraham [who came from Ur in Sumer, perhaps c. 2000 BC], whom God promised to make the progenitor of a great nation. This covenant was subsequently renewed by Abraham's son Isaac and grandson Jacob (whose byname Israel became the collective name of his descendants and whose sons, according to legend, fathered the 12 Israelite tribes). The Exodus (Hebrew: Yezi'at Mizrayim: lit. 'Departure from Egypt') is another founding myth of the Israelites. It narrates the story of Moses [Mose is Egyptian for 'Son', an obvious connexion to names such as Dedimose I & II (c. 1600 BC), Kamose (c. 1555–1550 BC), Ahmose I (1550–1525 BC), or Thutmose II (1493–1479 BC)] and his people leaving Egypt while receiving the Ten Commandments from God at Mount Sinai on their way to Canaan, about four centuries after Abraham. The following seven books continue their story in the Promised Land, describing the people's constant apostasy and breaking of the covenant; the establishment and development of the monarchy in order to counter this; and the warnings by the prophets both of impending divine punishment and exile and of Israel's need to repent. The last 11 books contain poetry, theology, and some additional history.

The Hebrew Bible's profoundly monotheistic interpretation of human life and the universe as creations of God provides the basic structure of ideas that gave rise not only to Judaism and Christianity but also to Islam, which emerged from Jewish and Christian tradition and which views Abraham as a patriarch. Most of these scriptures were written originally in Hebrew during the period from 1200 to 200 BC, some were written in Aramaic, the daily language of the Jews.

The Torah contains narratives combined with rules and instructions in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of the Nevi'im are categorised among either the Former Prophets—which contain anecdotes about major Hebrew persons and include Joshua, Judges, Samuel, and Kings—or the Latter Prophets—which exhort Israel to return to God and are named (because they are either attributed to or contain stories about them) for Isaiah, Jeremiah, Ezekiel, and (together in one book known as "The Book of the Twelve") the 12 Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The last of the three divisions, the Ketuvim, contains poetry (devotional and erotic), theology, and drama in Psalms, Proverbs, Job, Song of Songs (attributed to King Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles.

The Tanakh is also the first and larger portion of the Christian Bible. name Old Testament was devised by a Christian, Melito of Sardis, about 170 AD to distinguish this part of the Bible from the New Testament, which recounts the ministry and gospel of Jesus and presents the history of the early Christian church. Many Christians refer to the Hebrew Bible as the Old Testament, the "prophecy foretelling the advent of Jesus Christ as God's appointed Messiah". The Old Testament is longer than the Hebrew Bible, in part because Christian editors divided particular works into two sections (Samuel, Kings, Chronicles) but also because different Christian groups consider as canonical some texts not found in the Hebrew Bible.

The Bibles of the Eastern Orthodox, Oriental Orthodox, Roman Catholic, and some Protestant churches were derived initially from the Septuagint, the Hebrew Bible in its Greek translation produced in the 3rd and 2nd centuries BC. This included some books deemed noncanonical by Orthodox Judaism and most Protestant churches (see also Apocrypha), slightly longer versions of Daniel and Esther, and one additional psalm. Moreover, the Ethiopian Tewahdo Orthodox Church, one of the Oriental Orthodox churches, also includes within its Old Testament two works considered by other Christian churches to be pseudepigraphical (both noncanonical and dubiously attributed to a biblical figure): the apocalyptic First Book of Enoch and the Book of Jubilees.

The Old Testament is largely identical with the Hebrew Bible as interpreted among the various branches of Christianity. In Judaism the Hebrew Bible (The Tanakh) is not only the primary text of instruction for a moral life but also the historical record of God's promise, first articulated in his covenant with Abraham (who came from "Erech", the Mesopotamian City of Ur[uk]), to consider the Jews as Israel, his chosen people. That Abraham came from Uruk or Ur in Sumer is in so far important as it explains why we find so

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many texts from Mesopotamia (Sumer, Babylonia, Akkad: the Instructions of Shuruppak, the Gilgamesh Epic, the Flood Story, the Code of Hammurabi etc.) in the Old Testament.

The first five books – Genesis, Exodus, Leviticus, book of Numbers and Deuteronomy – reached their present form in the Persian period (538–332 BC), and their authors were the elite of exilic returnees who controlled the Temple at that time. The books of Joshua, Judges, Samuel and Kings follow, forming a history of Israel from the Conquest of Canaan to the Siege of Jerusalem c. 587 BC. There is a broad consensus among scholars that these originated as a single work (the so-called "Deuteronomistic history") during the Babylonian exile of the 6th century BC. The two Books of Chronicles cover much the same material as the Pentateuch and Deuteronomistic history and probably date from the 6th century BC. Chronicles, and Ezra–Nehemiah, were probably finished during the 5th century BC. Catholic and Orthodox Old Testaments contain two (Catholic Old Testament) to four (Orthodox) Books of Maccabees, written in the 2nd and 1st centuries BC.

These history books make up around half the total content of the Old Testament. Of the remainder, the books of the various prophets – Isaiah, Jeremiah, Ezekiel, Daniel and the twelve "minor prophets" – were written between the 8th and 6th centuries BC, with the exceptions of Jonah and Daniel, which were written much later. The "wisdom" books – Job, Proverbs, Ecclesiastes, Psalms, Song of Solomon – have various dates: Proverbs possibly was completed by the Hellenistic time (332-198 BC), though containing much older material as well; Job completed by the 6th Century BC; Ecclesiastes by the 3rd Century BC. The entire Hebrew Bible probably reached its current form when it was translated into Greek in the 3rd and 2nd centuries BC.

Marcion, a critic and therefore heretic of Roman Christianity, was clearly opposed to include the Hebrew Bible into the Christian canon. And he had very good reasons. His teaching made a radical distinction between the God of the Old Testament (the Creator, a wrathful and punishing god) and the Father of Jesus on the one side, and Jesus (the son of God, the Saviour and Christ) as the God of Love on the other side. According to Marcion, that distinction had been obscured at the very earliest stages of the Christian movement, and, among the Apostles, only Paul had understood it because he created the doctrine of love. Due to corruptions that had consequently been introduced into the life and message of the church and into the very text of the New Testament had to be expunged, Marcion edited his own versions of the biblical books. His collection of those books that he regarded as authoritative: the Gospel of Luke and five letters of Paul. His actions led to a battle inside the Roman Church that lasted for 150 years and was finally solved in 325 AD at the Council of Nicaea by accepting the Hebrew Bible also as Christian Scripture.

Some Christian scholars talk about an Old Testamental Period, an Inter-Testamental Period (c. 500 years between c. 420 BC and c. 70 AD, in which was written nothing), and a New Testamental Period. The Inter-Testamental Period was actually created by the Romans as they have destroyed most Jewish texts (except the Apocrypha) created between c. 200 BC and 68 AD. These texts have been found again in 1947 when archaeologists rescued the Dead Sea Scrolls from the Qumran caves. The texts contained a lot of anti-Roman propaganda of the ancient Jewish Messianic Movement that led to the catastrophic Roman-Jewish war (66-73 AD). They show clearly what the fight was all about: a clash of two civilisations that had a fundamental difference in law: The (Jewish) Law of God, also called "the Covenant of Moses", and the (Roman) Law of Man.

The Covenant of Moses is most likely based on the 100 "Instructions of Shuruppak" from Mesopotamia and the Maxims of Ptah-Hotep from Egypt. A Covenant - and the Covenant of Moses especially so - is a binding promise of far-reaching importance in the relations between individuals, groups, and nations. It has social, legal, religious, and other aspects. This discussion is concerned primarily with the term in its special religious sense and especially with its role in Judaism and Christianity; and to some extant in Islam as it devolved from descendants of the Messianic Movement (the authors of the Messianic texts such as the War Scroll, the Messianic Scroll, the Community Rule, found in the Dead Sea Scrolls of Qumran).

Covenants in the ancient world were solemn agreements by which societies attempted to regularise the behaviour of both individuals and social organisations, particularly in those contexts in which social control was either inadequate or nonexistent. Though ancient Greek civilisations apparently never developed a descriptive theory of covenants, analysis of covenant forms and the ancient use of language yields a definition that essentially is the same as that found in modern law. It is a promise or agreement under consideration, usually under seal or guarantee between two parties, and the seal or symbol of guarantee is that which distinguishes covenant from modern contract.

The concept of covenant has been of enormous importance in the biblical tradition; from it there is derived the long traditional division of the Bible into the Old and New Testaments (Covenants). In postbiblical Judaism and sporadically in Christianity, the concept of covenant has been a major source and foundation of religious thought and especially of the concept of the religious community, but the nature and content of covenant ideas have undergone an extremely complex history of change, adaptation, and elaboration.

Though both covenant and law in the ancient world were means by which obligation was both established and sanctioned, and are often virtually identified with each other in modern scholarly literature, there are, nevertheless, very important contrasts between the two that should not be obscured. A covenant is a promise that is sanctioned by an oath. This promise in turn was accompanied by an appeal to a deity or deities to "see" or "watch over" the behaviour of the one who has sworn, and to punish any violation of the

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covenant by bringing into action the curses stipulated or implied in the swearing of the oath. Legal procedure, on the other hand, may be entirely secular, for law characteristically does not require that each member of the legal community voluntarily swear an oath to obey the law. Further, in ordinary legal procedure the sanctions of the law are carried out by appropriate agencies of the society itself, not by transcendent powers beyond the control of man and society.

It is the knowledge of the Law of God that can make us understand why the Old Testament has served as legitimisation of Christianity and even more as solid foundation of Mohammed's Islam, which is nothing else but a shadow of the ancient Messianic Movement that might have survived outside of the Roman sphere of influence in oral traditions and is hanging now over us like the sword of Damocles in the shape of the Islamic Jihad.

Lifespans of characters in the Genesis: *In Genesis 5:5, we can read: "And all the days that Adam lived were nine hundred and thirty years: and he died". The Torah (the five books of Moses) mentiones the lifespan of its characters. Methuselah was the oldest man ever recorded in the Bible and he lived to be 969 years old. It was after the flood that God said that he would shorten man's days upon the earth. It is very interesting to look at this chart and realise who might have lived long enough to meet some of the important characters mentioned in the Bible.*

Lifespans from Adam to Noah:

Name	*Lifespan*	*Age When Son was Born*
Adam	*930*	*130*
Seth	*912*	*105*
Enosh	*905*	*90*
Kenan	*910*	*70*
Mahalalel	*895*	*65*
Jared	*962*	*162*
Enoch	*365*	*65*
Methuselah	*969*	*187*
Lamech	*777*	*182*
Noah (Flood)	*950*	*600 (at time of flood)*
		1656 Total Years

LifeSpans of Shem's Children

Name	*Lifespan*	*Age When Son was Born*
Arpachshad	*438*	*35*
Shelah	*433*	*30*
Eber	*464*	*34*
Peleg	*239*	*30*
Reu	*239*	*32*
Serug	*230*	*30*
Nahor	*148*	*29*
Terah	*205*	*130*
Abraham	*175*	*100*
		450 Total Years

The are four possible ezplanations for such numbers:
1. The writers wanted to elevate the Characters because high age meant high authority.
2. The writers wrote one digit too many
*3. The writers meant months instead of years**
4. The writers refered to the lifespan of the house / dynasty of the mentioned person
[Adam's alleged age of 930 years, just for instance, divided by 12 mornths would result in 77.5. This number as 'years of reign' would be much more feasible in a biological sense; especially when we talk about years of the lunar calendar which are shorter than the years of the solar calendar. Just a reminder of biological reality: The oldest persons who ever lived died at the age of roughly 120 years.]*

Genealogy Data:
There were 1656 years from Adam to the Flood.
There were 427 years from the flood to the time Abraham entered the land of Canaan.
There were 450 years from the flood to the birth of Isaac.
Adams lifespan overlapped Methuselah by 243 years.
Methuselah's lifespan overlapped Noah by 600 years, and Shem by 98 years.
Methuselah's name means "when he dies it shall be sent" probably meaning the flood.
There were 126 years between the death of Adam and the birth of Noah.
Noah lived for 350 years after the flood, and he died two years before the birth of Abraham.
Shem lived from 98 years before the flood until 502 years after the flood.
Shem lived until 75 years after Abraham entered the land of Canaan.
Adam would've lived long enough to meet his great great great great grandchildren.
Noah lived through to the ninth generation of his own descendants.
The age of man gradually reduces afer the flood.

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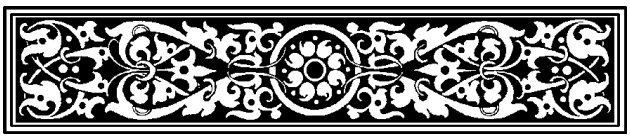

THE TORAH

The Instructions or Teachings of God's Laws
or The Pentateuch or The Five Books of Moses
or The Bible Canon of the Samaritans
Oldest surviving copy: Dead Sea Scrolls
from Qumran, 3rd - 2nd centuries B.C.
Estimated Range of Dating: 8th - 5th centuries B.C.

(The Torah is, without any doubt, the most pivotal Hebrew "Book of Law." The name Torah is a Hebrew synonym for "teaching, instruction, law, pentateuch, sefer torah or the Five Books of Moses." What these terms really mean is the "Teaching of the Law," and therefore, the name Torah has the same meaning as the Hindu word Sutra (in Sanskrit) or Sutta (in Pali).

The Torah, or Pentateuch (Five Scrolls), traditionally the most revered portion of the Hebrew Bible canon, comprises a series of narratives, interspersed with law codes, providing an account of events from the beginning of the world to the death of Moses. Among Samaritans (or Samaritan Hebrews), the Five Books of Moses are the only canon of the Bible; all other Biblical books are allowed but not part of the Bible canon. Modern critical scholarship tends to hold that there were originally four books by Biblical scholars called "The Jahwist Source," "The Elohist Source," "The Priestly Source," and "The Deuteronomist Source."

The final Torah is widely seen as a product of the Persian period 450–350 BC. A minority of scholars would place the final formation of the Pentateuch somewhat later, in the Hellenistic (333–164 BC) or even Hasmonean (140–37 BC) periods. The finalisation of the Torah in Hellenistic times seems to be a possibility. The Elephantine papyri, the records of a Hebrew colony in Egypt dating from the last quarter of the 5th century BC, make no reference to a written Torah, the Exodus, or to any other biblical event.

The Talmud holds that the Torah was written by Moses, with the exception of the last eight verses of Deuteronomy, describing his death and burial, being written by Joshua. By contrast, modern scholars are certain that the Torah has multiple authors and that its composition took place over centuries. The precise process by which the Torah was composed, the number of authors involved, and the date of each author remain debated.

The Torah had been made out of probably four distinct manuscripts that were re-arranged into five books later. In the mid-18th century, some scholars started a critical study of doublets (parallel accounts of the same incidents), inconsistencies, and changes in style and vocabulary in the Torah. Text analyses by German-speaking scientists result in the "documentary hypothesis" (DH). They identified 4 independent sources, which were later compiled together according to topic. The sources are named: J [the Jahwist source], E [the Elohist source], P [the Priestly source], and D [the Deuteronomist source]. The earliest of these sources, J, would have been composed in the late 7th or the 6th century BC, with the latest source, P, being composed around the 5th century BC. These source names are based what is actually written in the Torah texts.

1. The 'Jahwist source' (J) is so named because of its characteristic use of the term Yahweh (German: Jahwe) for God.

2. The 'Elohist source' (E) is so named because of its pervasive use of the word Elohim to refer to the Israelite god.

3. The 'Priestly source' (P) is both stylistically and theologically distinct from other material in the Torah, and includes a set of claims that are contradicted by non-Priestly passages and therefore uniquely characteristic: no sacrifice before the institution is ordained by Yahweh (God) at Sinai, the exalted status of Aaron and the priesthood, and the use of the divine title El Shaddai before God reveals his name to Moses, to name a few. In general, the Priestly source is concerned with priestly matters – religious law, the origins of shrines and rituals, and genealogies – all expressed in a formal, repetitive style. It stresses the rules and rituals of worship, and the crucial role of priests, expanding considerably on the role given to Aaron (all Levites are priests, but according to P only the descendants of Aaron were to be allowed to officiate in the inner sanctuary).

The history of Judah is little known when we look at the time its elite was taken captive to Babylonia. We know more of the time after their return through the Elephantine Papyri. A summary of current theories can be made as follows:

• Religion in monarchic Judah centred around ritual sacrifice in the Temple. There, worship was in the hands of priests known as Zadokites (meaning that they traced their descent from an ancestor called Zadok, who, according to the Hebrew Bible, was the high priest appointed by Samuel.) There was also a lower order of religious officials called Levites, who were not permitted to perform sacrifices and were restricted to menial functions.

• While the Zadokites were the only priests in Jerusalem, there were other priests at other centres. One of the most important of these was a temple at Bethel, north of Jerusalem. Bethel, the centre of the "golden calf" cult, was one of the main religious centres of the northern kingdom of Israel and had royal support until Israel was destroyed by the Assyrians in 721. Aaron was in some way associated with Bethel.*

('Saducees', a Greek word corruption of the Hebrew word 'Z-D-K' [Zadik] by transliteration, which in turn came back to the Aramaic speaking Jews as 'Sedukim'. Z-D-K means "the just" or "the righteous" one, as in "James the Just", who was the brother of Jesus and is refered to as "the Teacher of Righteousness" in the Dead Sea Scrolls from Qumran)*

• In 587 the Babylonians conquered Jerusalem and took most of the Zadokite priesthood into exile, leaving behind the Levites, who were too poor and marginalised to represent a threat to their interests. The temple at Bethel

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now assumed a major role in the religious life of the inhabitants of Judah, and the non-Zadokite priests, under the influence of the Aaronite priests of Bethel, began calling themselves "sons of Aaron" to distinguish themselves from the "sons of Zadok".

• When the Zadokite priests returned from exile after c. 538 and began re-establishing the temple in Jerusalem they came into conflict with the Levite priests. The Zadokites won the conflict but adopted the Aaronite name, whether as part of a compromise or in order to out-flank their opponents by accepting their ancestors.

• The Zadokites simultaneously found themselves in conflict with the Levites, who objected to their subordinate position. The priests also won this battle, writing into the Priestly document stories such as the rebellion of Korah, which paints the challenge to priestly prerogative as unholy and unforgivable. This conflict grew to a full-scale civil war envolving several messianic movements (Zealots, Sadusees, Pharisees, etc.) and Jihadist terror organisations such as the Sicarii. In 66 AD, this civil war culminated to the Roman-Jewish War that engulfed the entire eastern half of the Roman Empire. Titus Flavius Vespasianus had no other option but wiping out all messianic movements, distroying the "Temple of Jerusalem", killing the Messianic Army that brought 60.000 soldiers onto the battlefields. Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, reported later these event in great detail in his book The Jewish War and gave a total death toll of 1.1 million. Vespasianus was hailed as the "Saviour" or "Messiah" of the Roman Empire.

4. The 'Deuteronomist source' (D) may refer either to the source document underlying the core chapters (12-26) of the Book of Deuteronomy, or to the broader "school" that produced all of Deuteronomy as well as the Deuteronomistic history of Joshua, Judges, Samuel, and Kings and also the book of Jeremiah. In general, the Deuteronomist source is concerned with Civil Law and rules for the daily life. This kind of law is commonly refered to as "The Law of Moses" but might better be called "The Law of God" as it refers to the tablets with their 10 Commandments. Those Deuteronomist Commandmends have in turn their origin in the tablets of the 100 "Instructions of Shuruppak" from Mesopotamia (c. 2600–2500 BC). Even the title is the very same, because "Torah" means "Instruction".

The "School of Deuteronomism" is usually described in a narrative such as follows:

• Following the destruction of Israel (the northern kingdom) by Assyria in 721 BC, refugees came south to Judah, bringing with them traditions, notably the concept of Yahweh as the only god who should be served, which had not previously been known. Among those influenced by these new ideas were the landowning aristocrats (called "people of the land" in the Bible) who provided the administrative elite in Jerusalem.

• In 640 BC there was a crisis in Judah when king Amon was murdered. The aristocrats suppressed the attempted coup, putting the ringleaders to death and placing Amon's eight-year-old son, Josiah, on the throne.

• Judah at this time was a vassal of Assyria, but Assyria now began a rapid and unexpected decline in power, leading to a resurgence of nationalism in Jerusalem. In 622 BC Josiah launched his reform program, based on an early form of Deuteronomy 5–26, framed as a covenant (treaty) between Judah and Yahweh in which Yahweh replaced the Assyrian king.

• By the end of the 7th century BC Assyria had been replaced by a new imperial power, Babylon. The trauma of the destruction of Jerusalem by the Babylonians in 586 BC, and the exile which followed, led to much theological reflection on the meaning of the tragedy, and the Deuteronomistic history was written as an explanation: Israel had been unfaithful to Yahweh, and the exile was God's punishment.

• By about 540 BC Babylon was also in rapid decline as the next rising power, the Achaemenid Empire, steadily ate away at it. With the end of the Babylonian oppression becoming ever more probable, Deuteronomy was given a new introduction and attached to the history books as an overall theological introduction.

• The final stage was the addition of a few extra laws following the Fall of Babylon to the Persians in 539 BC and the return of some (in practice only a small fraction) of the exiles to Jerusalem.)

NOTICE

For reasons of identification, we shall display
the book title but also all known alternative book titles.
Furthermore, we shall give information on
provenance, manuscript, author, language, script,
edition, archaeology, history, science,
any other findings and estimated range of dating.

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GENESIS

The First Book of Moses
Hebrew Title: Bereshit ("In the Beginning")

(The original name of this Jewish book is Bereshit in Hebrew which means "In the Beginning". As usual in Semitic writings, the initial words of the text serves also as title. The First Book of Moses is in Greek called Genesis. It is the first book of the Hebrew Bible. It means "creation, origin, or birth" as the book begins with the creation of the Universe. It ends with the death of Joseph.

Contents or Torah portions:

- *Bereshit, on Genesis 1–6: Creation, Eden, Adam and Eve, Cain and Abel, Lamech, wickedness*
- *Noach, on Genesis 6–11: Noah's Ark, the Flood, Noah's drunkenness, the Tower of Babel*
- *Lech-Lecha, on Genesis 12–1 Abraham, Sarah, Lot, covenant, Hagar and Ishmael, circumcision*
- *Vayeira, on Genesis 18–22: Abraham's visitors, Sodomites, Lot's visitors and flight, Hagar expelled, binding of Isaac*
- *Chayei Sarah, on Genesis 23–25: Sarah buried, Rebekah for Isaac*
- *Toledot, on Genesis 25–28: Esau and Jacob, Esau's birthright, Isaac's blessing*
- *Vayetze, on Genesis 28–32: Jacob flees, Rachel, Leah, Laban, Jacob's children and departure*
- *Vayishlach, on Genesis 32–36: Jacob's reunion with Esau, the rape of Dinah*
- *Vayeshev, on Genesis 37–40: Joseph's dreams, coat, and slavery, Judah with Tamar, Joseph and Potiphar*
- *Miketz, on Genesis 41–44: Pharaoh's dream, Joseph in government, Joseph's brothers visit Egypt*
- *Vayigash, on Genesis 44–4 Joseph reveals himself, Jacob moves to Egypt*
- *Vaychi, on Genesis 47–50: Jacob's blessings, death of Jacob and of Joseph)*

LIBER GENESIS, HEBRAICE BERESITH

GENESIS (BERESHIT) CHAPTER 1

1 in principio creavit Deus caelum et terram

2 terra autem erat inanis et vacua et tenebrae super faciem abyssi et spiritus Dei ferebatur super aquas

3 dixitque Deus fiat lux et facta est lux

4 et vidit Deus lucem quod esset bona et divisit lucem ac tenebras

5 appellavitque lucem diem et tenebras noctem factumque est vespere et mane dies unus

6 dixit quoque Deus fiat firmamentum in medio aquarum et dividat aquas ab aquis

7 et fecit Deus firmamentum divisitque aquas quae erant sub firmamento ab his quae erant super firmamentum et factum est ita

8 vocavitque Deus firmamentum caelum et factum est vespere et mane dies secundus

9 dixit vero Deus congregentur aquae quae sub caelo sunt in locum unum et appareat arida factumque est ita

10 et vocavit Deus aridam terram congregationesque aquarum appellavit maria et vidit Deus quod esset bonum

11 et ait germinet terra herbam virentem et facientem semen et lignum pomiferum faciens fructum iuxta genus suum cuius semen in semet ipso sit super terram et factum est ita

12 et protulit terra herbam virentem et adferentem semen iuxta genus suum lignumque faciens fructum et habens unumquodque sementem secundum speciem suam et vidit Deus quod esset bonum

13 factumque est vespere et mane dies tertius

14 dixit autem Deus fiant luminaria in firmamento caeli ut dividant diem ac noctem et sint in signa et tempora et dies et annos

15 ut luceant in firmamento caeli et inluminent terram et factum est ita

16 fecitque Deus duo magna luminaria luminare maius ut praeesset diei et luminare minus ut praeesset nocti et stellas

17 et posuit eas in firmamento caeli ut lucerent super terram

18 et praeessent diei ac nocti et dividerent lucem ac tenebras et vidit Deus quod esset bonum

19 et factum est vespere et mane dies quartus

20 dixit etiam Deus producant aquae reptile animae viventis et volatile super terram sub firmamento caeli

21 creavitque Deus cete grandia et omnem animam viventem atque motabilem quam produxerant aquae in species suas et omne volatile secundum genus suum et vidit Deus quod esset bonum

22 benedixitque eis dicens crescite et multiplicamini et replete aquas maris avesque multiplicentur super terram

23 et factum est vespere et mane dies quintus

24 dixit quoque Deus producat terra animam viventem in genere suo iumenta et reptilia et bestias terrae secundum species suas factumque est ita

25 et fecit Deus bestias terrae iuxta species suas et iumenta et omne reptile terrae in genere suo et vidit Deus quod esset bonum

26 et ait faciamus hominem ad imaginem et similitudinem nostram et praesit piscibus maris et volatilibus caeli et bestiis universaeque terrae omnique reptili quod movetur in terra

27 et creavit Deus hominem ad imaginem suam ad imaginem Dei creavit illum masculum et feminam creavit eos

28 benedixitque illis Deus et ait crescite et multiplicamini et replete terram et subicite eam et dominamini piscibus maris et volatilibus caeli et universis animantibus quae moventur super terram

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29 dixitque Deus ecce dedi vobis omnem herbam adferentem semen super terram et universa ligna quae habent in semet ipsis sementem generis sui ut sint vobis in escam

30 et cunctis animantibus terrae omnique volucri caeli et universis quae moventur in terra et in quibus est anima vivens ut habeant ad vescendum et factum est ita

31 viditque Deus cuncta quae fecit et erant valde bona et factum est vespere et mane dies sextus.

GENESIS (BERESHIT) CHAPTER 2

(Verses 10 to 15 contain a very accurate description of the geographical distribution of the Israelites and Judeans within the borders of the land of their Persian liberators and overlords. This area stretched from the easternmost extent [northwestern India] to the westernmost extent [Cush in Nubia, Sudan] of the Persian Empire. In the region of the four rivers Pishon [Indus], Gihon [Nile], Hiddekel [Tigris] and Phrat [Euphrates], the Aramaic-speaking Jews played a significant role as Persian government officials and military personnel because the lingua franca of the Empire was Aramaic. In Babylon, they completed the Hebrew Bible in the 6th and 5th centuries BC. See Appendix C: The Elephantine Papyrus Find by Eduard Meyer.)

1 igitur perfecti sunt caeli et terra et omnis ornatus eorum

2 conplevitque Deus die septimo opus suum quod fecerat et requievit die septimo ab universo opere quod patrarat

3 et benedixit diei septimo et sanctificavit illum quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret

4 istae generationes caeli et terrae quando creatae sunt in die quo fecit Dominus Deus caelum et terram

5 et omne virgultum agri antequam oreretur in terra omnemque herbam regionis priusquam germinaret non enim pluerat Dominus Deus super terram et homo non erat qui operaretur terram

6 sed fons ascendebat e terra inrigans universam superficiem terrae

7 formavit igitur Dominus Deus hominem de limo terrae et inspiravit in faciem eius spiraculum vitae et factus est homo in animam viventem

8 plantaverat autem Dominus Deus paradisum voluptatis a principio in quo posuit hominem quem formaverat

9 produxitque Dominus Deus de humo omne lignum pulchrum visu et ad vescendum suave lignum etiam vitae in medio paradisi lignumque scientiae boni et mali

10 et fluvius egrediebatur de loco voluptatis ad inrigandum paradisum qui inde dividitur in quattuor capita

11 nomen uni Phison (Indus) ipse est qui circuit omnem terram Evilat (northwestern India) ubi nascitur aurum

12 et aurum terrae illius optimum est ibique invenitur bdellium et lapis onychinus (Carnelian, Cornaline; Sard)

13 et nomen fluvio secundo Geon (Nile) ipse est qui circuit omnem terram Aethiopiae (from Meroë to Napata in Cush; Nubia, Sudan)

14 nomen vero fluminis tertii Tigris (Hiddekel) ipse vadit contra Assyrios fluvius autem quartus ipse est Eufrates (Phrat)

15 tulit ergo Dominus Deus hominem et posuit eum in paradiso voluptatis ut operaretur et custodiret illum

16 praecepitque ei dicens ex omni ligno paradisi comede

17 de ligno autem scientiae boni et mali ne comedas in quocumque enim die comederis ex eo morte morieris

18 dixit quoque Dominus Deus non est bonum esse hominem solum faciamus ei adiutorium similem sui

19 formatis igitur Dominus Deus de humo cunctis animantibus terrae et universis volatilibus caeli adduxit ea ad Adam (man, human) ut videret quid vocaret ea omne enim quod vocavit Adam animae viventis ipsum est nomen eius

20 appellavitque Adam nominibus suis cuncta animantia et universa volatilia caeli et omnes bestias terrae Adam vero non inveniebatur adiutor similis eius

21 inmisit ergo Dominus Deus soporem in Adam cumque obdormisset tulit unam de costis eius et replevit carnem pro ea

22 et aedificavit Dominus Deus costam quam tulerat de Adam in mulierem et adduxit eam ad Adam

23 dixitque Adam hoc nunc os ex ossibus meis et caro de carne mea haec vocabitur virago quoniam de viro sumpta est

24 quam ob rem relinquet homo patrem suum et matrem et adherebit uxori suae et erunt duo in carne una

25 erant autem uterque nudi Adam scilicet et uxor eius et non erubescebant.

GENESIS (BERESHIT) CHAPTER 3

1 sed et serpens erat callidior cunctis animantibus terrae quae fecerat Dominus Deus qui dixit ad mulierem cur praecepit vobis Deus ut non comederetis de omni ligno paradisi

2 cui respondit mulier de fructu lignorum quae sunt in paradiso vescemur

3 de fructu vero ligni quod est in medio paradisi praecepit nobis Deus ne comederemus et ne tangeremus illud ne forte moriamur

4 dixit autem serpens ad mulierem nequaquam morte moriemini

5 scit enim Deus quod in quocumque die comederitis ex eo aperientur oculi vestri et eritis sicut dii scientes bonum et malum

6 vidit igitur mulier quod bonum esset lignum ad vescendum et pulchrum oculis aspectuque delectabile et tulit de fructu illius et comedit deditque viro suo qui comedit

7 et aperti sunt oculi amborum cumque cognovissent esse se nudos consuerunt folia ficus et fecerunt sibi perizomata

8 et cum audissent vocem Domini Dei deambulantis in paradiso ad auram post meridiem abscondit se Adam et uxor eius a facie Domini Dei in medio ligni paradisi

9 vocavitque Dominus Deus Adam et dixit ei ubi es

10 qui ait vocem tuam audivi in paradiso et timui eo quod nudus essem et abscondi me

11 cui dixit quis enim indicavit tibi quod nudus esses nisi quod ex ligno de quo tibi praeceperam ne comederes comedisti

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12 dixitque Adam mulier quam dedisti sociam mihi dedit mihi de ligno et comedi
13 et dixit Dominus Deus ad mulierem quare hoc fecisti quae respondit serpens decepit me et comedi
14 et ait Dominus Deus ad serpentem quia fecisti hoc maledictus es inter omnia animantia et bestias terrae super pectus tuum gradieris et terram comedes cunctis diebus vitae tuae
15 inimicitias ponam inter te et mulierem et semen tuum et semen illius ipsa conteret caput tuum et tu insidiaberis calcaneo eius
16 mulieri quoque dixit multiplicabo aerumnas tuas et conceptus tuos in dolore paries filios et sub viri potestate eris et ipse dominabitur tui
17 ad Adam vero dixit quia audisti vocem uxoris tuae et comedisti de ligno ex quo praeceperam tibi ne comederes maledicta terra in opere tuo in laboribus comedes eam cunctis diebus vitae tuae
18 spinas et tribulos germinabit tibi et comedes herbas terrae
19 in sudore vultus tui vesceris pane donec revertaris in terram de qua sumptus es quia pulvis es et in pulverem reverteris
20 et vocavit Adam nomen uxoris suae Hava eo quod mater esset cunctorum viventium
21 fecit quoque Dominus Deus Adam et uxori eius tunicas pellicias et induit eos
22 et ait ecce Adam factus est quasi unus ex nobis sciens bonum et malum nunc ergo ne forte mittat manum suam et sumat etiam de ligno vitae et comedat et vivat in aeternum
23 emisit eum Dominus Deus de paradiso voluptatis ut operaretur terram de qua sumptus est
24 eiecitque Adam et conlocavit ante paradisum voluptatis cherubin et flammeum gladium atque versatilem ad custodiendam viam ligni vitae.

GENESIS (BERESHIT) CHAPTER 4

1 Adam vero cognovit Havam (Eve, Eva, hawwa, "source of life") uxorem suam quae concepit et peperit Cain dicens possedi hominem per Dominum
2 rursusque peperit fratrem eius Abel fuit autem Abel pastor ovium et Cain agricola
3 factum est autem post multos dies ut offerret Cain de fructibus terrae munera Domino
4 Abel quoque obtulit de primogenitis gregis sui et de adipibus eorum et respexit Dominus ad Abel et ad munera eius
5 ad Cain vero et ad munera illius non respexit iratusque est Cain vehementer et concidit vultus eius
6 dixitque Dominus ad eum quare maestus es et cur concidit facies tua
7 nonne si bene egeris recipies sin autem male statim in foribus peccatum aderit sed sub te erit appetitus eius et tu dominaberis illius
8 dixitque Cain ad Abel fratrem suum egrediamur foras cumque essent in agro consurrexit Cain adversus Abel fratrem suum et interfecit eum
9 et ait Dominus ad Cain ubi est Abel frater tuus qui respondit nescio num custos fratris mei sum
10 dixitque ad eum quid fecisti vox sanguinis fratris tui clamat ad me de terra
11 nunc igitur maledictus eris super terram quae aperuit os suum et suscepit sanguinem fratris tui de manu tua
12 cum operatus fueris eam non dabit tibi fructus suos vagus et profugus eris super terram
13 dixitque Cain ad Dominum maior est iniquitas mea quam ut veniam merear
14 ecce eicis me hodie a facie terrae et a facie tua abscondar et ero vagus et profugus in terra omnis igitur qui invenerit me occidet me
15 dixitque ei Dominus nequaquam ita fiet sed omnis qui occiderit Cain septuplum punietur posuitque Dominus Cain signum ut non eum interficeret omnis qui invenisset eum
16 egressusque Cain a facie Domini habitavit in terra profugus ad orientalem plagam Eden
17 cognovit autem Cain uxorem suam quae concepit et peperit Enoch et aedificavit civitatem vocavitque nomen eius ex nomine filii sui Enoch
18 porro Enoch genuit Irad et Irad genuit Maviahel et Maviahel genuit Matusahel et Matusahel genuit Lamech
19 qui accepit uxores duas nomen uni Ada et nomen alteri Sella
20 genuitque Ada Iabel qui fuit pater habitantium in tentoriis atque pastorum
21 et nomen fratris eius Iubal ipse fuit pater canentium cithara et organo
22 Sella quoque genuit Thubalcain qui fuit malleator et faber in cuncta opera aeris et ferri soror vero Thubalcain Noemma
23 dixitque Lamech uxoribus suis Adae et Sellae audite vocem meam uxores Lamech auscultate sermonem meum quoniam occidi virum in vulnus meum et adulescentulum in livorem meum
24 septuplum ultio dabitur de Cain de Lamech vero septuagies septies
25 cognovit quoque adhuc Adam uxorem suam et peperit filium vocavitque nomen eius Seth dicens posuit mihi Deus semen aliud pro Abel quem occidit Cain
26 sed et Seth natus est filius quem vocavit Enos iste coepit invocare nomen Domini.

GENESIS (BERESHIT) CHAPTER 5

1 hic est liber generationis Adam in die qua creavit Deus hominem ad similitudinem Dei fecit illum
2 masculum et feminam creavit eos et benedixit illis et vocavit nomen eorum Adam in die qua creati sunt
3 vixit autem Adam centum triginta annis et genuit ad similitudinem et imaginem suam vocavitque nomen eius Seth
4 et facti sunt dies Adam postquam genuit Seth octingenti anni genuitque filios et filias

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5 et factum est omne tempus quod vixit Adam anni nongenti triginta et mortuus est
6 vixit quoque Seth centum quinque annos et genuit Enos
7 vixitque Seth postquam genuit Enos octingentis septem annis genuitque filios et filias
8 et facti sunt omnes dies Seth nongentorum duodecim annorum et mortuus est
9 vixit vero Enos nonaginta annis et genuit Cainan
10 post cuius ortum vixit octingentis quindecim annis et genuit filios et filias
11 factique sunt omnes dies Enos nongentorum quinque annorum et mortuus est
12 vixit quoque Cainan septuaginta annis et genuit Malalehel
13 et vixit Cainan postquam genuit Malalehel octingentos quadraginta annos genuitque filios et filias
14 et facti sunt omnes dies Cainan nongenti decem anni et mortuus est
15 vixit autem Malalehel sexaginta quinque annos et genuit Iared
16 et vixit Malalehel postquam genuit Iared octingentis triginta annis et genuit filios et filias
17 et facti sunt omnes dies Malalehel octingenti nonaginta quinque anni et mortuus est
18 vixitque Iared centum sexaginta duobus annis et genuit Enoch
19 et vixit Iared postquam genuit Enoch octingentos annos et genuit filios et filias
20 et facti sunt omnes dies Iared nongenti sexaginta duo anni et mortuus est
21 porro Enoch vixit sexaginta quinque annis et genuit Mathusalam
22 et ambulavit Enoch cum Deo postquam genuit Mathusalam trecentis annis et genuit filios et filias
23 et facti sunt omnes dies Enoch trecenti sexaginta quinque anni
24 ambulavitque cum Deo et non apparuit quia tulit eum Deus
25 vixit quoque Mathusalam centum octoginta septem annos et genuit Lamech
26 et vixit Mathusalam postquam genuit Lamech septingentos octoginta duos annos et genuit filios et filias
27 et facti sunt omnes dies Mathusalae nongenti sexaginta novem anni et mortuus est
28 vixit autem Lamech centum octoginta duobus annis et genuit filium
29 vocavitque nomen eius Noe dicens iste consolabitur nos ab operibus et laboribus manuum nostrarum in terra cui maledixit Dominus
30 vixitque Lamech postquam genuit Noe quingentos nonaginta quinque annos et genuit filios et filias
31 et facti sunt omnes dies Lamech septingenti septuaginta septem anni et mortuus est
32 Noe vero cum quingentorum esset annorum genuit Sem et Ham et Iafeth.

GENESIS (BERESHIT) CHAPTER 6

1 cumque coepissent homines multiplicari super terram et filias procreassent
2 videntes filii Dei filias eorum quod essent pulchrae acceperunt uxores sibi ex omnibus quas elegerant
3 dixitque Deus non permanebit spiritus meus in homine in aeternum quia caro est eruntque dies illius centum viginti annorum
4 gigantes autem erant super terram in diebus illis postquam enim ingressi sunt filii Dei ad filias hominum illaeque genuerunt isti sunt potentes a saeculo viri famosi
5 videns autem Deus quod multa malitia hominum esset in terra et cuncta cogitatio cordis intenta esset ad malum omni tempore
6 paenituit eum quod hominem fecisset in terra et tactus dolore cordis intrinsecus
7 delebo inquit hominem quem creavi a facie terrae ab homine usque ad animantia a reptili usque ad volucres caeli paenitet enim me fecisse eos
8 Noe vero invenit gratiam coram Domino
9 hae generationes Noe Noe vir iustus atque perfectus fuit in generationibus suis cum Deo ambulavit
10 et genuit tres filios Sem Ham et Iafeth
11 corrupta est autem terra coram Deo et repleta est iniquitate
12 cumque vidisset Deus terram esse corruptam omnis quippe caro corruperat viam suam super terram
13 dixit ad Noe finis universae carnis venit coram me repleta est terra iniquitate a facie eorum et ego disperdam eos cum terra
14 fac tibi arcam de lignis levigatis mansiunculas in arca facies et bitumine linies intrinsecus et extrinsecus
15 et sic facies eam trecentorum cubitorum erit longitudo arcae quinquaginta cubitorum latitudo et triginta cubitorum altitudo illius
16 fenestram in arca facies et in cubito consummabis summitatem ostium autem arcae pones ex latere deorsum cenacula et tristega facies in ea
17 ecce ego adducam diluvii aquas super terram ut interficiam omnem carnem in qua spiritus vitae est subter caelum universa quae in terra sunt consumentur
18 ponamque foedus meum tecum et ingredieris arcam tu et filii tui uxor tua et uxores filiorum tuorum tecum
19 et ex cunctis animantibus universae carnis bina induces in arcam ut vivant tecum masculini sexus et feminini
20 de volucribus iuxta genus suum et de iumentis in genere suo et ex omni reptili terrae secundum genus suum bina de omnibus ingredientur tecum ut possint vivere
21 tolles igitur tecum ex omnibus escis quae mandi possunt et conportabis apud te et erunt tam tibi quam illis in cibum
22 fecit ergo Noe omnia quae praeceperat illi Deus.

GENESIS (BERESHIT) CHAPTER 7

1 dixitque Dominus ad eum ingredere tu et omnis domus tua arcam te enim vidi iustum coram me in generatione hac

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2 ex omnibus animantibus mundis tolle septena septena masculum et feminam de animantibus vero non mundis duo duo masculum et feminam

3 sed et de volatilibus caeli septena septena masculum et feminam ut salvetur semen super faciem universae terrae

4 adhuc enim et post dies septem ego pluam super terram quadraginta diebus et quadraginta noctibus et delebo omnem substantiam quam feci de superficie terrae

5 fecit ergo Noe omnia quae mandaverat ei Dominus

6 eratque sescentorum annorum quando diluvii aquae inundaverunt super terram

7 et ingressus est Noe et filii eius uxor eius et uxores filiorum eius cum eo in arcam propter aquas diluvii

8 de animantibus quoque mundis et inmundis et de volucribus et ex omni quod movetur super terram

9 duo et duo ingressa sunt ad Noe in arcam masculus et femina sicut praeceperat Deus Noe

10 cumque transissent septem dies aquae diluvii inundaverunt super terram

11 anno sescentesimo vitae Noe mense secundo septimodecimo die mensis rupti sunt omnes fontes abyssi magnae et cataractae caeli apertae sunt

12 et facta est pluvia super terram quadraginta diebus et quadraginta noctibus

13 in articulo diei illius ingressus est Noe et Sem et Ham et Iafeth filii eius uxor illius et tres uxores filiorum eius cum eis in arcam

14 ipsi et omne animal secundum genus suum universaque iumenta in genus suum et omne quod movetur super terram in genere suo cunctumque volatile secundum genus suum universae aves omnesque volucres

15 ingressae sunt ad Noe in arcam bina et bina ex omni carne in qua erat spiritus vitae

16 et quae ingressa sunt masculus et femina ex omni carne introierunt sicut praeceperat ei Deus et inclusit eum Dominus de foris

17 factumque est diluvium quadraginta diebus super terram et multiplicatae sunt aquae et elevaverunt arcam in sublime a terra

18 vehementer inundaverunt et omnia repleverunt in superficie terrae porro arca ferebatur super aquas

19 et aquae praevaluerunt nimis super terram opertique sunt omnes montes excelsi sub universo caelo

20 quindecim cubitis altior fuit aqua super montes quos operuerat

21 consumptaque est omnis caro quae movebatur super terram volucrum animantium bestiarum omniumque reptilium quae reptant super terram universi homines

22 et cuncta in quibus spiraculum vitae est in terra mortua sunt

23 et delevit omnem substantiam quae erat super terram ab homine usque ad pecus tam reptile quam volucres caeli et deleta sunt de terra remansit autem solus Noe et qui cum eo erant in arca

24 obtinueruntque aquae terras centum quinquaginta diebus.

GENESIS (BERESHIT) CHAPTER 8

1 recordatus autem Deus Noe cunctarumque animantium et omnium iumentorum quae erant cum eo in arca adduxit spiritum super terram et inminutae sunt aquae

2 et clausi sunt fontes abyssi et cataractae caeli et prohibitae sunt pluviae de caelo

3 reversaeque aquae de terra euntes et redeuntes et coeperunt minui post centum quinquaginta dies

4 requievitque arca mense septimo vicesima septima die mensis super montes Armeniae

5 at vero aquae ibant et decrescebant usque ad decimum mensem decimo enim mense prima die mensis apparuerunt cacumina montium

6 cumque transissent quadraginta dies aperiens Noe fenestram arcae quam fecerat dimisit corvum

7 qui egrediebatur et revertebatur donec siccarentur aquae super terram

8 emisit quoque columbam post eum ut videret si iam cessassent aquae super faciem terrae

9 quae cum non invenisset ubi requiesceret pes eius reversa est ad eum in arcam aquae enim erant super universam terram extenditque manum et adprehensam intulit in arcam

10 expectatis autem ultra septem diebus aliis rursum dimisit columbam ex arca

11 at illa venit ad eum ad vesperam portans ramum olivae virentibus foliis in ore suo intellexit ergo Noe quod cessassent aquae super terram

12 expectavitque nihilominus septem alios dies et emisit columbam quae non est reversa ultra ad eum

13 igitur sescentesimo primo anno primo mense prima die mensis inminutae sunt aquae super terram et aperiens Noe tectum arcae aspexit viditque quod exsiccata esset superficies terrae

14 mense secundo septima et vicesima die mensis arefacta est terra

15 locutus est autem Deus ad Noe dicens

16 egredere de arca tu et uxor tua filii tui et uxores filiorum tuorum tecum

17 cuncta animantia quae sunt apud te ex omni carne tam in volatilibus quam in bestiis et in universis reptilibus quae reptant super terram educ tecum et ingredimini super terram crescite et multiplicamini super eam

18 egressus est ergo Noe et filii eius uxor illius et uxores filiorum eius cum eo

19 sed et omnia animantia iumenta et reptilia quae repunt super terram secundum genus suum arcam egressa sunt

20 aedificavit autem Noe altare Domino et tollens de cunctis pecoribus et volucribus mundis obtulit holocausta super altare

21 odoratusque est Dominus odorem suavitatis et ait ad eum nequaquam ultra maledicam terrae propter homines sensus enim et cogitatio humani cordis in malum prona sunt

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ab adulescentia sua non igitur ultra percutiam omnem animantem sicut feci

22 cunctis diebus terrae sementis et messis frigus et aestus aestas et hiemps nox et dies non requiescent.

GENESIS (BERESHIT) CHAPTER 9

1 benedixitque Deus Noe et filiis eius et dixit ad eos crescite et multiplicamini et implete terram

2 et terror vester ac tremor sit super cuncta animalia terrae et super omnes volucres caeli cum universis quae moventur in terra omnes pisces maris manui vestrae traditi sunt

3 et omne quod movetur et vivit erit vobis in cibum quasi holera virentia tradidi vobis omnia

4 excepto quod carnem cum sanguine non comedetis

5 sanguinem enim animarum vestrarum requiram de manu cunctarum bestiarum et de manu hominis de manu viri et fratris eius requiram animam hominis

6 quicumque effuderit humanum sanguinem fundetur sanguis illius ad imaginem quippe Dei factus est homo

7 vos autem crescite et multiplicamini et ingredimini super terram et implete eam

8 haec quoque dixit Deus ad Noe et ad filios eius cum eo

9 ecce ego statuam pactum meum vobiscum et cum semine vestro post vos

10 et ad omnem animam viventem quae est vobiscum tam in volucribus quam in iumentis et pecudibus terrae cunctis quae egressa sunt de arca et universis bestiis terrae

11 statuam pactum meum vobiscum et nequaquam ultra interficietur omnis caro aquis diluvii neque erit deinceps diluvium dissipans terram

12 dixitque Deus hoc signum foederis quod do inter me et vos et ad omnem animam viventem quae est vobiscum in generationes sempiternas

13 arcum meum ponam in nubibus et erit signum foederis inter me et inter terram

14 cumque obduxero nubibus caelum apparebit arcus meus in nubibus

15 et recordabor foederis mei vobiscum et cum omni anima vivente quae carnem vegetat et non erunt ultra aquae diluvii ad delendam universam carnem

16 eritque arcus in nubibus et videbo illum et recordabor foederis sempiterni quod pactum est inter Deum et inter omnem animam viventem universae carnis quae est super terram

17 dixitque Deus Noe hoc erit signum foederis quod constitui inter me et inter omnem carnem super terram

18 erant igitur filii Noe qui egressi sunt de arca Sem Ham et Iafeth porro Ham ipse est pater Chanaan

19 tres isti sunt filii Noe et ab his disseminatum est omne hominum genus super universam terram

20 coepitque Noe vir agricola exercere terram et plantavit vineam

21 bibensque vinum inebriatus est et nudatus in tabernaculo suo

22 quod cum vidisset Ham pater Chanaan verenda scilicet patris sui esse nuda nuntiavit duobus fratribus suis foras

23 at vero Sem et Iafeth pallium inposuerunt umeris suis et incedentes retrorsum operuerunt verecunda patris sui faciesque eorum aversae erant et patris virilia non viderunt

24 evigilans autem Noe ex vino cum didicisset quae fecerat ei filius suus minor

25 ait maledictus Chanaan servus servorum erit fratribus suis

26 dixitque benedictus Dominus Deus Sem sit Chanaan servus eius

27 dilatet Deus Iafeth et habitet in tabernaculis Sem sitque Chanaan servus eius

28 vixit autem Noe post diluvium trecentis quinquaginta annis

29 et impleti sunt omnes dies eius nongentorum quinquaginta annorum et mortuus est.

GENESIS (BERESHIT) CHAPTER 10

1 hae generationes filiorum Noe Sem Ham Iafeth natique sunt eis filii post diluvium

2 filii Iafeth Gomer Magog et Madai Iavan et Thubal et Mosoch et Thiras

3 porro filii Gomer Aschenez et Rifath et Thogorma

4 filii autem Iavan Elisa et Tharsis Cetthim et Dodanim

5 ab his divisae sunt insulae gentium in regionibus suis unusquisque secundum linguam et familias in nationibus suis

6 filii autem Ham Chus et Mesraim et Fut et Chanaan

7 filii Chus Saba et Hevila et Sabatha et Regma et Sabathaca filii Regma Saba et Dadan

8 porro Chus genuit Nemrod ipse coepit esse potens in terra

9 et erat robustus venator coram Domino ab hoc exivit proverbium quasi Nemrod robustus venator coram Domino

10 fuit autem principium regni eius Babylon et Arach et Archad et Chalanne in terra Sennaar

11 de terra illa egressus est Assur et aedificavit Nineven et plateas civitatis et Chale

12 Resen quoque inter Nineven et Chale haec est civitas magna

13 at vero Mesraim genuit Ludim et Anamim et Laabim Nepthuim

14 et Phetrusim et Cesluim de quibus egressi sunt Philisthim et Capthurim

15 Chanaan autem genuit Sidonem primogenitum suum Ettheum

16 et Iebuseum et Amorreum Gergeseum

17 Eveum et Araceum Sineum

18 et Aradium Samariten et Amatheum et post haec disseminati sunt populi Chananeorum

19 factique sunt termini Chanaan venientibus a Sidone Geraram usque Gazam donec ingrediaris Sodomam et Gomorram et Adama et Seboim usque Lesa

20 hii filii Ham in cognationibus et linguis et generationibus terrisque et gentibus suis

21 de Sem quoque nati sunt patre omnium filiorum Eber fratre Iafeth maiore

22 filii Sem Aelam et Assur et Arfaxad et Lud et Aram

23 filii Aram Us et Hul et Gether et Mes

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24 at vero Arfaxad genuit Sala de quo ortus est Eber
25 natique sunt Eber filii duo nomen uni Faleg eo quod in diebus eius divisa sit terra et nomen fratris eius Iectan
26 qui Iectan genuit Helmodad et Saleph et Asarmoth Iare
27 et Aduram et Uzal Decla
28 et Ebal et Abimahel Saba
29 et Ophir et Evila et Iobab omnes isti filii Iectan
30 et facta est habitatio eorum de Messa pergentibus usque Sephar montem orientalem
31 isti filii Sem secundum cognationes et linguas et regiones in gentibus suis
32 hae familiae Noe iuxta populos et nationes suas ab his divisae sunt gentes in terra post diluvium.

GENESIS (BERESHIT) CHAPTER 11

1 erat autem terra labii unius et sermonum eorundem
2 cumque proficiscerentur de oriente invenerunt campum in terra Sennaar et habitaverunt in eo
3 dixitque alter ad proximum suum venite faciamus lateres et coquamus eos igni habueruntque lateres pro saxis et bitumen pro cemento
4 et dixerunt venite faciamus nobis civitatem et turrem cuius culmen pertingat ad caelum et celebremus nomen nostrum antequam dividamur in universas terras
5 descendit autem Dominus ut videret civitatem et turrem quam aedificabant filii Adam
6 et dixit ecce unus est populus et unum labium omnibus coeperuntque hoc facere nec desistent a cogitationibus suis donec eas opere conpleant
7 venite igitur descendamus et confundamus ibi linguam eorum ut non audiat unusquisque vocem proximi sui
8 atque ita divisit eos Dominus ex illo loco in universas terras et cessaverunt aedificare civitatem
9 et idcirco vocatum est nomen eius Babel quia ibi confusum est labium universae terrae et inde dispersit eos Dominus super faciem cunctarum regionum
10 hae generationes Sem Sem centum erat annorum quando genuit Arfaxad biennio post diluvium
11 vixitque Sem postquam genuit Arfaxad quingentos annos et genuit filios et filias
12 porro Arfaxad vixit triginta quinque annos et genuit Sale
13 vixitque Arfaxad postquam genuit Sale trecentis tribus annis et genuit filios et filias
14 Sale quoque vixit triginta annis et genuit Eber
15 vixitque Sale postquam genuit Eber quadringentis tribus annis et genuit filios et filias
16 vixit autem Eber triginta quattuor annis et genuit Faleg
17 et vixit Eber postquam genuit Faleg quadringentis triginta annis et genuit filios et filias
18 vixit quoque Faleg triginta annis et genuit Reu
19 vixitque Faleg postquam genuit Reu ducentis novem annis et genuit filios et filias
20 vixit autem Reu triginta duobus annis et genuit Sarug
21 vixitque Reu postquam genuit Sarug ducentis septem annis et genuit filios et filias
22 vixit vero Sarug triginta annis et genuit Nahor
23 vixitque Sarug postquam genuit Nahor ducentos annos et genuit filios et filias
24 vixit autem Nahor viginti novem annis et genuit Thare
25 vixitque Nahor postquam genuit Thare centum decem et novem annos et genuit filios et filias
26 vixitque Thare septuaginta annis et genuit Abram (Abra, Abhira or Habiru [Hebrew], Akkadian: human) et Nahor et Aran
27 hae sunt autem generationes Thare Thare genuit Abram et Nahor et Aran porro Aran genuit Loth
28 mortuusque est Aran ante Thare patrem suum in terra nativitatis suae in Ur Chaldeorum (Ur in Sumer)
29 duxerunt autem Abram et Nahor uxores nomen autem uxoris Abram Sarai et nomen uxoris Nahor Melcha filia Aran patris Melchae et patris Ieschae
30 erat autem Sarai sterilis nec habebat liberos
31 tulit itaque Thare Abram filium suum et Loth filium Aran filium filii sui et Sarai nurum suam uxorem Abram filii sui et eduxit eos de Ur Chaldeorum ut irent in terram Chanaan veneruntque usque Haran et habitaverunt ibi
32 et facti sunt dies Thare ducentorum quinque annorum et mortuus est in Haran.

GENESIS (BERESHIT) CHAPTER 12

1 dixit autem Dominus ad Abram egredere de terra tua et de cognatione tua et de domo patris tui in terram quam monstrabo tibi
2 faciamque te in gentem magnam et benedicam tibi et magnificabo nomen tuum erisque benedictus
3 benedicam benedicentibus tibi et maledicam maledicentibus tibi atque in te benedicentur universae cognationes terrae
4 egressus est itaque Abram sicut praeceperat ei Dominus et ivit cum eo Loth septuaginta quinque annorum erat Abram cum egrederetur de Haran
5 tulitque Sarai uxorem suam et Loth filium fratris sui universamque substantiam quam possederant et animas quas fecerant in Haran et egressi sunt ut irent in terram Chanaan cumque venissent in eam
6 pertransivit Abram terram usque ad locum Sychem usque ad convallem Inlustrem Chananeus autem tunc erat in terra
7 apparuitque Dominus Abram et dixit ei semini tuo dabo terram hanc qui aedificavit ibi altare Domino qui apparuerat ei
8 et inde transgrediens ad montem qui erat contra orientem Bethel tetendit ibi tabernaculum suum ab occidente habens Bethel et ab oriente Ai aedificavit quoque ibi altare Domino et invocavit nomen eius
9 perrexitque Abram vadens et ultra progrediens ad meridiem
10 facta est autem fames in terra descenditque Abram in Aegyptum ut peregrinaretur ibi praevaluerat enim fames in terra
11 cumque prope esset ut ingrederetur Aegyptum dixit Sarai uxori suae novi quod pulchra sis mulier

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12 et quod cum viderint te Aegyptii dicturi sunt uxor ipsius est et interficient me et te reservabunt
13 dic ergo obsecro te quod soror mea sis ut bene sit mihi propter te et vivat anima mea ob gratiam tui
14 cum itaque ingressus esset Abram Aegyptum viderunt Aegyptii mulierem quod esset pulchra nimis
15 et nuntiaverunt principes Pharaoni et laudaverunt eam apud illum et sublata est mulier in domum Pharaonis
16 Abram vero bene usi sunt propter illam fueruntque ei oves et boves et asini et servi et famulae et asinae et cameli
17 flagellavit autem Dominus Pharaonem plagis maximis et domum eius propter Sarai uxorem Abram
18 vocavitque Pharao Abram et dixit ei quidnam est quod fecisti mihi quare non indicasti quod uxor tua esset
19 quam ob causam dixisti esse sororem tuam ut tollerem eam mihi in uxorem nunc igitur ecce coniux tua accipe eam et vade
20 praecepitque Pharao super Abram viris et deduxerunt eum et uxorem illius et omnia quae habebat.

GENESIS (BERESHIT) CHAPTER 13
1 ascendit ergo Abram de Aegypto ipse et uxor eius et omnia quae habebat et Loth cum eo ad australem plagam
2 erat autem dives valde in possessione argenti et auri
3 reversusque est per iter quo venerat a meridie in Bethel usque ad locum ubi prius fixerat tabernaculum inter Bethel et Ai
4 in loco altaris quod fecerat prius et invocavit ibi nomen Domini
5 sed et Loth qui erat cum Abram fuerunt greges ovium et armenta et tabernacula
6 nec poterat eos capere terra ut habitarent simul erat quippe substantia eorum multa et non quibant habitare communiter
7 unde et facta est rixa inter pastores gregum Abram et Loth eo autem tempore Chananeus et Ferezeus habitabant in illa terra
8 dixit ergo Abram ad Loth ne quaeso sit iurgium inter me et te et inter pastores meos et pastores tuos fratres enim sumus
9 ecce universa terra coram te est recede a me obsecro si ad sinistram ieris ego ad dexteram tenebo si tu dexteram elegeris ego ad sinistram pergam
10 elevatis itaque Loth oculis vidit omnem circa regionem Iordanis quae universa inrigabatur antequam subverteret Dominus Sodomam et Gomorram sicut paradisus Domini et sicut Aegyptus venientibus in Segor
11 elegitque sibi Loth regionem circa Iordanem et recessit ab oriente divisique sunt alterutrum a fratre suo
12 Abram habitavit in terra Chanaan Loth moratus est in oppidis quae erant circa Iordanem et habitavit in Sodomis
13 homines autem Sodomitae pessimi erant et peccatores coram Domino nimis
14 dixitque Dominus ad Abram postquam divisus est Loth ab eo leva oculos tuos et vide a loco in quo nunc es ad aquilonem et ad meridiem ad orientem et ad occidentem
15 omnem terram quam conspicis tibi dabo et semini tuo usque in sempiternum
16 faciamque semen tuum sicut pulverem terrae si quis potest hominum numerare pulverem semen quoque tuum numerare poterit
17 surge et perambula terram in longitudine et in latitudine sua quia tibi daturus sum eam
18 movens igitur Abram tabernaculum suum venit et habitavit iuxta convallem Mambre quod est in Hebron aedificavitque ibi altare Domino.

GENESIS (BERESHIT) CHAPTER 14
1 factum est autem in illo tempore ut Amrafel rex Sennaar et Arioch rex Ponti et Chodorlahomor rex Aelamitarum et Thadal rex Gentium
2 inirent bellum contra Bara regem Sodomorum et contra Bersa regem Gomorrae et contra Sennaab regem Adamae et contra Semeber regem Seboim contraque regem Balae ipsa est Segor
3 omnes hii convenerunt in vallem Silvestrem quae nunc est mare Salis
4 duodecim enim annis servierant Chodorlahomor et tertiodecimo anno recesserunt ab eo
5 igitur anno quartodecimo venit Chodorlahomor et reges qui erant cum eo percusseruntque Rafaim in Astharoth-carnaim et Zuzim cum eis et Emim in Savecariathaim
6 et Chorreos in montibus Seir usque ad campestria Pharan quae est in solitudine
7 reversique sunt et venerunt ad fontem Mesfat ipsa est Cades et percusserunt omnem regionem Amalechitarum et Amorreum qui habitabat in Asasonthamar
8 et egressi sunt rex Sodomorum et rex Gomorrae rexque Adamae et rex Seboim necnon et rex Balae quae est Segor et direxerunt contra eos aciem in valle Silvestri
9 scilicet adversum Chodorlahomor regem Aelamitarum et Thadal regem Gentium et Amrafel regem Sennaar et Arioch regem Ponti quattuor reges adversus quinque
10 vallis autem Silvestris habebat puteos multos bituminis itaque rex Sodomorum et Gomorrae terga verterunt ceciderunteque ibi et qui remanserant fugerunt ad montem
11 tulerunt autem omnem substantiam Sodomorum et Gomorrae et universa quae ad cibum pertinent et abierunt
12 necnon et Loth et substantiam eius filium fratris Abram qui habitabat in Sodomis
13 et ecce unus qui evaserat nuntiavit Abram Hebraeo qui habitabat in convalle Mambre Amorrei fratris Eschol et fratris Aner hii enim pepigerant foedus cum Abram
14 quod cum audisset Abram captum videlicet Loth fratrem suum numeravit expeditos vernaculos suos trecentos decem et octo et persecutus est eos usque Dan
15 et divisis sociis inruit super eos nocte percussitque eos et persecutus est usque Hoba quae est ad levam Damasci
16 reduxitque omnem substantiam et Loth fratrem suum cum substantia illius mulieres quoque et populum

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17 egressus est autem rex Sodomorum in occursum eius postquam reversus est a caede Chodorlahomor et regum qui cum eo erant in valle Save quae est vallis Regis
18 at vero Melchisedech rex Salem proferens panem et vinum erat enim sacerdos Dei altissimi
19 benedixit ei et ait benedictus Abram Deo excelso qui creavit caelum et terram
20 et benedictus Deus excelsus quo protegente hostes in manibus tuis sunt et dedit ei decimas ex omnibus
21 dixit autem rex Sodomorum ad Abram da mihi animas cetera tolle tibi
22 qui respondit ei levo manum meam ad Dominum Deum excelsum possessorem caeli et terrae
23 quod a filo subteminis usque ad corrigiam caligae non accipiam ex omnibus quae tua sunt ne dicas ego ditavi Abram
24 exceptis his quae comederunt iuvenes et partibus virorum qui venerunt mecum Aner Eschol et Mambre isti accipient partes suas.

GENESIS (BERESHIT) CHAPTER 15
1 his itaque transactis factus est sermo Domini ad Abram per visionem dicens noli timere Abram ego protector tuus sum et merces tua magna nimis
2 dixitque Abram Domine Deus quid dabis mihi ego vadam absque liberis et filius procuratoris domus meae iste Damascus Eliezer
3 addiditque Abram mihi autem non dedisti semen et ecce vernaculus meus heres meus erit
4 statimque sermo Domini factus est ad eum dicens non erit hic heres tuus sed qui egredietur de utero tuo ipsum habebis heredem
5 eduxitque eum foras et ait illi suspice caelum et numera stellas si potes et dixit ei sic erit semen tuum
6 credidit Domino et reputatum est ei ad iustitiam
7 dixitque ad eum ego Dominus qui eduxi te de Ur Chaldeorum ut darem tibi terram istam et possideres eam
8 at ille ait Domine Deus unde scire possum quod possessurus sim eam
9 respondens Dominus sume inquit mihi vaccam triennem et capram trimam et arietem annorum trium turturem quoque et columbam
10 qui tollens universa haec divisit per medium et utrasque partes contra se altrinsecus posuit aves autem non divisit
11 descenderuntque volucres super cadavera et abigebat eas Abram
12 cumque sol occumberet sopor inruit super Abram et horror magnus et tenebrosus invasit eum
13 dictumque est ad eum scito praenoscens quod peregrinum futurum sit semen tuum in terra non sua et subicient eos servituti et adfligent quadringentis annis
14 verumtamen gentem cui servituri sunt ego iudicabo et post haec egredientur cum magna substantia
15 tu autem ibis ad patres tuos in pace sepultus in senectute bona
16 generatione autem quarta revertentur huc necdum enim conpletae sunt iniquitates Amorreorum usque ad praesens tempus
17 cum ergo occubuisset sol facta est caligo tenebrosa et apparuit clibanus fumans et lampas ignis transiens inter divisiones illas
18 in die illo pepigit Dominus cum Abram foedus dicens semini tuo dabo terram hanc a fluvio Aegypti usque ad fluvium magnum flumen Eufraten
19 Cineos et Cenezeos et Cedmoneos
20 et Hettheos et Ferezeos Rafaim quoque
21 et Amorreos et Chananeos et Gergeseos et Iebuseos.

GENESIS (BERESHIT) CHAPTER 16
1 igitur Sarai uxor Abram non genuerat liberos sed habens ancillam aegyptiam nomine Agar
2 dixit marito suo ecce conclusit me Dominus ne parerem ingredere ad ancillam meam si forte saltem ex illa suscipiam filios cumque ille adquiesceret deprecanti
3 tulit Agar Aegyptiam ancillam suam post annos decem quam habitare coeperant in terra Chanaan et dedit eam viro suo uxorem
4 qui ingressus est ad eam at illa concepisse se videns despexit dominam suam
5 dixitque Sarai ad Abram inique agis contra me ego dedi ancillam meam in sinum tuum quae videns quod conceperit despectui me habet iudicet Dominus inter me et te
6 cui respondens Abram ecce ait ancilla tua in manu tua est utere ea ut libet adfligente igitur eam Sarai fugam iniit
7 cumque invenisset illam angelus Domini iuxta fontem aquae in solitudine qui est in via Sur
8 dixit ad eam Agar ancilla Sarai unde venis et quo vadis quae respondit a facie Sarai dominae meae ego fugio
9 dixitque ei angelus Domini revertere ad dominam tuam et humiliare sub manibus ipsius
10 et rursum multiplicans inquit multiplicabo semen tuum et non numerabitur prae multitudine
11 ac deinceps ecce ait concepisti et paries filium vocabisque nomen eius Ismahel eo quod audierit Dominus adflictionem tuam
12 hic erit ferus homo manus eius contra omnes et manus omnium contra eum et e regione universorum fratrum suorum figet tabernacula
13 vocavit autem nomen Domini qui loquebatur ad eam Tu Deus qui vidisti me dixit enim profecto hic vidi posteriora videntis me
14 propterea appellavit puteum illum puteum Viventis et videntis me ipse est inter Cades et Barad
15 peperitque Abrae filium qui vocavit nomen eius Ismahel
16 octoginta et sex annorum erat quando peperit ei Agar Ismahelem.

GENESIS (BERESHIT) CHAPTER 17
1 postquam vero nonaginta et novem annorum esse coeperat apparuit ei Dominus dixitque ad eum ego Deus omnipotens ambula coram me et esto perfectus

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2 ponamque foedus meum inter me et te et multiplicabo te vehementer nimis

3 cecidit Abram pronus in faciem

4 dixitque ei Deus ego sum et pactum meum tecum erisque pater multarum gentium

5 nec ultra vocabitur nomen tuum Abram sed appellaberis Abraham (Akkadian: multitude of people, folk, nation) quia patrem multarum gentium constitui te

6 faciamque te crescere vehementissime et ponam in gentibus regesque ex te egredientur

7 et statuam pactum meum inter me et te et inter semen tuum post te in generationibus suis foedere sempiterno ut sim Deus tuus et seminis tui post te

8 daboque tibi et semini tuo terram peregrinationis tuae omnem terram Chanaan in possessionem aeternam eroque Deus eorum

9 dixit iterum Deus ad Abraham et tu ergo custodies pactum meum et semen tuum post te in generationibus suis

10 hoc est pactum quod observabitis inter me et vos et semen tuum post te circumcidetur ex vobis omne masculinum

11 et circumcidetis carnem praeputii vestri ut sit in signum foederis inter me et vos

12 infans octo dierum circumcidetur in vobis omne masculinum in generationibus vestris tam vernaculus quam empticius circumcidetur et quicumque non fuerit de stirpe vestra

13 eritque pactum meum in carne vestra in foedus aeternum

14 masculus cuius praeputii caro circumcisa non fuerit delebitur anima illa de populo suo quia pactum meum irritum fecit

15 dixit quoque Deus ad Abraham Sarai uxorem tuam non vocabis Sarai sed Sarram

16 et benedicam ei et ex illa dabo tibi filium cui benedicturus sum eritque in nationes et reges populorum orientur ex eo

17 cecidit Abraham in faciem et risit dicens in corde suo putasne centenario nascetur filius et Sarra nonagenaria pariet

18 dixitque ad Deum utinam Ismahel vivat coram te

19 et ait Deus ad Abraham Sarra uxor tua pariet tibi filium vocabisque nomen eius Isaac et constituam pactum meum illi in foedus sempiternum et semini eius post eum

20 super Ismahel quoque exaudivi te ecce benedicam ei et augebo et multiplicabo eum valde duodecim duces generabit et faciam illum in gentem magnam

21 pactum vero meum statuam ad Isaac quem pariet tibi Sarra tempore isto in anno altero

22 cumque finitus esset sermo loquentis cum eo ascendit Deus ab Abraham

23 tulit autem Abraham Ismahelem filium suum et omnes vernaculos domus suae universosque quos emerat cunctos mares ex omnibus viris domus suae et circumcidit carnem praeputii eorum statim in ipsa die sicut praeceperat ei Deus

24 nonaginta novem erat annorum quando circumcidit carnem praeputii sui

25 et Ismahel filius eius tredecim annos impleverat tempore circumcisionis suae

26 eadem die circumcisus est Abraham et Ismahel filius eius

27 et omnes viri domus illius tam vernaculi quam empticii et alienigenae pariter circumcisi sunt.

GENESIS (BERESHIT) CHAPTER 18

1 apparuit autem ei Dominus in convalle Mambre sedenti in ostio tabernaculi sui in ipso fervore diei

2 cumque elevasset oculos apparuerunt ei tres viri stantes propter eum quos cum vidisset cucurrit in occursum eorum de ostio tabernaculi et adoravit in terra

3 et dixit Domine si inveni gratiam in oculis tuis ne transeas servum tuum

4 sed adferam pauxillum aquae et lavate pedes vestros et requiescite sub arbore

5 ponam buccellam panis et confortate cor vestrum postea transibitis idcirco enim declinastis ad servum vestrum qui dixerunt fac ut locutus es

6 festinavit Abraham in tabernaculum ad Sarram dixitque ei adcelera tria sata similae commisce et fac subcinericios panes

7 ipse vero ad armentum cucurrit et tulit inde vitulum tenerrimum et optimum deditque puero qui festinavit et coxit illum

8 tulit quoque butyrum et lac et vitulum quem coxerat et posuit coram eis ipse vero stabat iuxta eos sub arbore

9 cumque comedissent dixerunt ad eum ubi est Sarra uxor tua ille respondit ecce in tabernaculo est

10 cui dixit revertens veniam ad te tempore isto vita comite et habebit filium Sarra uxor tua quo audito Sarra risit post ostium tabernaculi

11 erant autem ambo senes provectaeque aetatis et desierant Sarrae fieri muliebria

12 quae risit occulte dicens postquam consenui et dominus meus vetulus est voluptati operam dabo

13 dixit autem Dominus ad Abraham quare risit Sarra dicens num vere paritura sum anus

14 numquid Deo est quicquam difficile iuxta condictum revertar ad te hoc eodem tempore vita comite et habebit Sarra filium

15 negavit Sarra dicens non risi timore perterrita Dominus autem non est inquit ita sed risisti

16 cum ergo surrexissent inde viri direxerunt oculos suos contra Sodomam et Abraham simul gradiebatur deducens eos

17 dixitque Dominus num celare potero Abraham quae gesturus sum

18 cum futurus sit in gentem magnam ac robustissimam et benedicendae sint in illo omnes nationes terrae

19 scio enim quod praecepturus sit filiis suis et domui suae post se ut custodiant viam Domini et faciant iustitiam et iudicium ut adducat Dominus propter Abraham omnia quae locutus est ad eum

20 dixit itaque Dominus clamor Sodomorum et Gomorrae multiplicatus est et peccatum earum adgravatum est nimis

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21 descendam et videbo utrum clamorem qui venit ad me opere conpleverint an non est ita ut sciam
22 converteruntque se inde et abierunt Sodomam Abraham vero adhuc stabat coram Domino
23 et adpropinquans ait numquid perdes iustum cum impio
24 si fuerint quinquaginta iusti in civitate peribunt simul et non parces loco illi propter quinquaginta iustos si fuerint in eo
25 absit a te ut rem hanc facias et occidas iustum cum impio fiatque iustus sicut impius non est hoc tuum qui iudicas omnem terram nequaquam facies iudicium
26 dixitque Dominus ad eum si invenero Sodomis quinquaginta iustos in medio civitatis dimittam omni loco propter eos
27 respondens Abraham ait quia semel coepi loquar ad Dominum meum cum sim pulvis et cinis
28 quid si minus quinquaginta iustis quinque fuerint delebis propter quinque universam urbem et ait non delebo si invenero ibi quadraginta quinque
29 rursumque locutus est ad eum sin autem quadraginta inventi fuerint quid facies ait non percutiam propter quadraginta
30 ne quaeso inquit indigneris Domine si loquar quid si inventi fuerint ibi triginta respondit non faciam si invenero ibi triginta
31 quia semel ait coepi loquar ad Dominum meum quid si inventi fuerint ibi viginti dixit non interficiam propter viginti
32 obsecro inquit ne irascaris Domine si loquar adhuc semel quid si inventi fuerint ibi decem dixit non delebo propter decem
33 abiit Dominus postquam cessavit loqui ad Abraham et ille reversus est in locum suum.

GENESIS (BERESHIT) CHAPTER 19

1 veneruntque duo angeli Sodomam vespere sedente Loth in foribus civitatis qui cum vidisset surrexit et ivit obviam eis adoravitque pronus in terra
2 et dixit obsecro domini declinate in domum pueri vestri et manete ibi lavate pedes vestros et mane proficiscimini in viam vestram qui dixerunt minime sed in platea manebimus
3 conpulit illos oppido ut deverterent ad eum ingressisque domum illius fecit convivium coxit azyma et comederunt
4 prius autem quam irent cubitum viri civitatis vallaverunt domum a puero usque ad senem omnis populus simul
5 vocaveruntque Loth et dixerunt ei ubi sunt viri qui introierunt ad te nocte educ illos huc ut cognoscamus eos
6 egressus ad eos Loth post tergum adcludens ostium ait
7 nolite quaeso fratres mei nolite malum hoc facere
8 habeo duas filias quae necdum cognoverunt virum educam eas ad vos et abutimini eis sicut placuerit vobis dummodo viris istis nihil faciatis mali quia ingressi sunt sub umbraculum tegminis mei
9 at illi dixerunt recede illuc et rursus ingressus es inquiunt ut advena numquid ut iudices te ergo ipsum magis quam hos adfligemus vimque faciebant Loth vehementissime iam prope erat ut refringerent fores
10 et ecce miserunt manum viri et introduxerunt ad se Loth cluseruntque ostium
11 et eos qui erant foris percusserunt caecitate a minimo usque ad maximum ita ut ostium invenire non possent
12 dixerunt autem ad Loth habes hic tuorum quempiam generum aut filios aut filias omnes qui tui sunt educ de urbe hac
13 delebimus enim locum istum eo quod increverit clamor eorum coram Domino qui misit nos ut perdamus illos
14 egressus itaque Loth locutus est ad generos suos qui accepturi erant filias eius et dixit surgite egredimini de loco isto quia delebit Dominus civitatem hanc et visus est eis quasi ludens loqui
15 cumque esset mane cogebant eum angeli dicentes surge et tolle uxorem tuam et duas filias quas habes ne et tu pariter pereas in scelere civitatis
16 dissimulante illo adprehenderunt manum eius et manum uxoris ac duarum filiarum eius eo quod parceret Dominus illi
17 et eduxerunt eum posueruntque extra civitatem ibi locutus est ad eum salva animam tuam noli respicere post tergum nec stes in omni circa regione sed in monte salvum te fac ne et tu simul pereas
18 dixitque Loth ad eos quaeso Domine mi
19 quia invenit servus tuus gratiam coram te et magnificasti misericordiam tuam quam fecisti mecum ut salvares animam meam nec possum in monte salvari ne forte adprehendat me malum et moriar
20 est civitas haec iuxta ad quam possum fugere parva et salvabor in ea numquid non modica est et vivet anima mea
21 dixitque ad eum ecce etiam in hoc suscepi preces tuas ut non subvertam urbem pro qua locutus es
22 festina et salvare ibi quia non potero facere quicquam donec ingrediaris illuc idcirco vocatum est nomen urbis illius Segor
23 sol egressus est super terram et Loth ingressus est in Segor
24 igitur Dominus pluit super Sodomam et Gomorram sulphur et ignem a Domino de caelo
25 et subvertit civitates has et omnem circa regionem universos habitatores urbium et cuncta terrae virentia
26 respiciensque uxor eius post se versa est in statuam salis
27 Abraham autem consurgens mane ubi steterat prius cum Domino
28 intuitus est Sodomam et Gomorram et universam terram regionis illius viditque ascendentem favillam de terra quasi fornacis fumum
29 cum enim subverteret Deus civitates regionis illius recordatus est Abrahae et liberavit Loth de subversione urbium in quibus habitaverat
30 ascenditque Loth de Segor et mansit in monte duae quoque filiae eius cum eo timuerat enim manere in Segor et mansit in spelunca ipse et duae filiae eius

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31 dixitque maior ad minorem pater noster senex est et nullus virorum remansit in terra qui possit ingredi ad nos iuxta morem universae terrae

32 veni inebriemus eum vino dormiamusque cum eo ut servare possimus ex patre nostro semen

33 dederunt itaque patri suo bibere vinum nocte illa et ingressa est maior dormivitque cum patre at ille non sensit nec quando accubuit filia nec quando surrexit

34 altera quoque die dixit maior ad minorem ecce dormivi heri cum patre meo demus ei bibere vinum etiam hac nocte et dormies cum eo ut salvemus semen de patre nostro

35 dederunt et illa nocte patri vinum ingressaque minor filia dormivit cum eo et nec tunc quidem sensit quando concubuerit vel quando illa surrexerit

36 conceperunt ergo duae filiae Loth de patre suo

37 peperitque maior filium et vocavit nomen eius Moab ipse est pater Moabitarum usque in praesentem diem

38 minor quoque peperit filium et vocavit nomen eius Ammon id est filius populi mei ipse est pater Ammanitarum usque hodie.

GENESIS (BERESHIT) CHAPTER 20

1 profectus inde Abraham in terram australem habitavit inter Cades et Sur et peregrinatus est in Geraris

2 dixitque de Sarra uxore sua soror mea est misit ergo Abimelech rex Gerarae et tulit eam

3 venit autem Deus ad Abimelech per somnium noctis et ait ei en morieris propter mulierem quam tulisti habet enim virum

4 Abimelech vero non tetigerat eam et ait Domine num gentem ignorantem et iustam interficies

5 nonne ipse dixit mihi soror mea est et ipsa ait frater meus est in simplicitate cordis mei et munditia manuum mearum feci hoc

6 dixitque ad eum Deus et ego scio quod simplici corde feceris et ideo custodivi te ne peccares in me et non dimisi ut tangeres eam

7 nunc igitur redde uxorem viro suo quia propheta est et orabit pro te et vives si autem nolueris reddere scito quod morte morieris tu et omnia quae tua sunt

8 statimque de nocte consurgens Abimelech vocavit omnes servos suos et locutus est universa verba haec in auribus eorum timueruntque omnes viri valde

9 vocavit autem Abimelech etiam Abraham et dixit ei quid fecisti nobis quid peccavimus in te quia induxisti super me et super regnum meum peccatum grande quae non debuisti facere fecisti nobis

10 rursusque expostulans ait quid vidisti ut hoc faceres

11 respondit Abraham cogitavi mecum dicens forsitan non est timor Dei in loco isto et interficient me propter uxorem meam

12 alias autem et vere soror mea est filia patris mei et non filia matris meae et duxi eam uxorem

13 postquam autem eduxit me Deus de domo patris mei dixi ad eam hanc misericordiam facies mecum in omni loco ad quem ingrediemur dices quod frater tuus sim

14 tulit igitur Abimelech oves et boves et servos et ancillas et dedit Abraham reddiditque illi Sarram uxorem suam

15 et ait terra coram vobis est ubicumque tibi placuerit habita

16 Sarrae autem dixit ecce mille argenteos dedi fratri tuo hoc erit tibi in velamen oculorum ad omnes qui tecum sunt et quocumque perrexeris mementoque te deprehensam

17 orante autem Abraham sanavit Deus Abimelech et uxorem ancillasque eius et pepererunt

18 concluserat enim Deus omnem vulvam domus Abimelech propter Sarram uxorem Abraham.

GENESIS (BERESHIT) CHAPTER 21

1 visitavit autem Dominus Sarram sicut promiserat et implevit quae locutus est 2 concepitque et peperit filium in senectute sua tempore quo praedixerat ei Deus 3 vocavitque Abraham nomen filii sui quem genuit ei Sarra Isaac

4 et circumcidit eum octavo die sicut praeceperat ei Deus

5 cum centum esset annorum hac quippe aetate patris natus est Isaac

6 dixitque Sarra risum fecit mihi Deus quicumque audierit conridebit mihi

7 rursumque ait quis auditurum crederet Abraham quod Sarra lactaret filium quem peperit ei iam seni

8 crevit igitur puer et ablactatus est fecitque Abraham grande convivium in die ablactationis eius

9 cumque vidisset Sarra filium Agar Aegyptiae ludentem dixit ad Abraham

10 eice ancillam hanc et filium eius non enim erit heres filius ancillae cum filio meo Isaac

11 dure accepit hoc Abraham pro filio suo

12 cui dixit Deus non tibi videatur asperum super puero et super ancilla tua omnia quae dixerit tibi Sarra audi vocem eius quia in Isaac vocabitur tibi semen

13 sed et filium ancillae faciam in gentem magnam quia semen tuum est

14 surrexit itaque Abraham mane et tollens panem et utrem aquae inposuit scapulae eius tradiditque puerum et dimisit eam quae cum abisset errabat in solitudine Bersabee

15 cumque consumpta esset aqua in utre abiecit puerum subter unam arborum quae ibi erant

16 et abiit seditque e regione procul quantum potest arcus iacere dixit enim non videbo morientem puerum et sedens contra levavit vocem suam et flevit

17 exaudivit autem Deus vocem pueri vocavitque angelus Domini Agar de caelo dicens quid agis Agar noli timere exaudivit enim Deus vocem pueri de loco in quo est

18 surge tolle puerum et tene manum illius quia in gentem magnam faciam eum

19 aperuitque oculos eius Deus quae videns puteum aquae abiit et implevit utrem deditque puero bibere

20 et fuit cum eo qui crevit et moratus est in solitudine et factus est iuvenis sagittarius

21 habitavitque in deserto Pharan et accepit illi mater sua uxorem de terra Aegypti

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22 eodem tempore dixit Abimelech et Fichol princeps exercitus eius ad Abraham Deus tecum est in universis quae agis
23 iura ergo per Dominum ne noceas mihi et posteris meis stirpique meae sed iuxta misericordiam quam feci tibi facies mihi et terrae in qua versatus es advena
24 dixitque Abraham ego iurabo
25 et increpavit Abimelech propter puteum aquae quem vi abstulerant servi illius
26 respondit Abimelech nescivi quis fecerit hanc rem sed et tu non indicasti mihi et ego non audivi praeter hodie
27 tulit itaque Abraham oves et boves et dedit Abimelech percusseruntque ambo foedus
28 et statuit Abraham septem agnas gregis seorsum
29 cui dixit Abimelech quid sibi volunt septem agnae istae quas stare fecisti seorsum
30 at ille septem inquit agnas accipies de manu mea ut sint in testimonium mihi quoniam ego fodi puteum istum
31 idcirco vocatus est locus ille Bersabee quia ibi uterque iuraverunt
32 et inierunt foedus pro puteo Iuramenti
33 surrexit autem Abimelech et Fichol princeps militiae eius reversique sunt in terram Palestinorum Abraham vero plantavit nemus in Bersabee et invocavit ibi nomen Domini Dei aeterni
34 et fuit colonus terrae Philisthinorum diebus multis.

GENESIS (BERESHIT) CHAPTER 22
1 quae postquam gesta sunt temptavit Deus Abraham et dixit ad eum Abraham ille respondit adsum
2 ait ei tolle filium tuum unigenitum quem diligis Isaac et vade in terram Visionis atque offer eum ibi holocaustum super unum montium quem monstravero tibi
3 igitur Abraham de nocte consurgens stravit asinum suum ducens secum duos iuvenes et Isaac filium suum cumque concidisset ligna in holocaustum abiit ad locum quem praeceperat ei Deus
4 die autem tertio elevatis oculis vidit locum procul
5 dixitque ad pueros suos expectate hic cum asino ego et puer illuc usque properantes postquam adoraverimus revertemur ad vos
6 tulit quoque ligna holocausti et inposuit super Isaac filium suum ipse vero portabat in manibus ignem et gladium cumque duo pergerent simul
7 dixit Isaac patri suo pater mi at ille respondit quid vis fili ecce inquit ignis et ligna ubi est victima holocausti
8 dixit Abraham Deus providebit sibi victimam holocausti fili mi pergebant ergo pariter
9 veneruntque ad locum quem ostenderat ei Deus in quo aedificavit altare et desuper ligna conposuit cumque conligasset Isaac filium suum posuit eum in altari super struem lignorum
10 extenditque manum et arripuit gladium ut immolaret filium
11 et ecce angelus Domini de caelo clamavit dicens Abraham Abraham qui respondit adsum
12 dixitque ei non extendas manum tuam super puerum neque facias illi quicquam nunc cognovi quod timeas Dominum et non peperceris filio tuo unigenito propter me
13 levavit Abraham oculos viditque post tergum arietem inter vepres herentem cornibus quem adsumens obtulit holocaustum pro filio
14 appellavitque nomen loci illius Dominus videt unde usque hodie dicitur in monte Dominus videbit
15 vocavit autem angelus Domini Abraham secundo de caelo dicens
16 per memet ipsum iuravi dicit Dominus quia fecisti rem hanc et non pepercisti filio tuo unigenito
17 benedicam tibi et multiplicabo semen tuum sicut stellas caeli et velut harenam quae est in litore maris possidebit semen tuum portas inimicorum suorum
18 et benedicentur in semine tuo omnes gentes terrae quia oboedisti voci meae
19 reversus est Abraham ad pueros suos abieruntque Bersabee simul et habitavit ibi
20 his itaque gestis nuntiatum est Abraham quod Melcha quoque genuisset filios Nahor fratri suo
21 Hus primogenitum et Buz fratrem eius Camuhel patrem Syrorum
22 et Chased et Azau Pheldas quoque et Iedlaph
23 ac Bathuel de quo nata est Rebecca octo istos genuit Melcha Nahor fratri Abraham
24 concubina vero illius nomine Roma peperit Tabee et Gaom et Thaas et Maacha.

GENESIS (BERESHIT) CHAPTER 23
1 vixit autem Sarra centum viginti septem annis
2 et mortua est in civitate Arbee quae est Hebron in terra Chanaan venitque Abraham ut plangeret et fleret eam
3 cumque surrexisset ab officio funeris locutus est ad filios Heth dicens
4 advena sum et peregrinus apud vos date mihi ius sepulchri vobiscum ut sepeliam mortuum meum
5 responderuntque filii Heth
6 audi nos domine princeps Dei es apud nos in electis sepulchris nostris sepeli mortuum tuum nullusque prohibere te poterit quin in monumento eius sepelias mortuum tuum
7 surrexit Abraham et adoravit populum terrae filios videlicet Heth
8 dixitque ad eos si placet animae vestrae ut sepeliam mortuum meum audite me et intercedite apud Ephron filium Soor
9 ut det mihi speluncam duplicem quam habet in extrema parte agri sui pecunia digna tradat mihi eam coram vobis in possessionem sepulchri
10 habitabat autem Ephron in medio filiorum Heth responditque ad Abraham cunctis audientibus qui ingrediebantur portam civitatis illius dicens
11 nequaquam ita fiat domine mi sed magis ausculta quod loquor agrum trado tibi et speluncam quae in eo est praesentibus filiis populi mei sepeli mortuum tuum
12 adoravit Abraham coram populo terrae

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13 et locutus est ad Ephron circumstante plebe quaeso ut audias me dabo pecuniam pro agro suscipe eam et sic sepeliam mortuum meum in eo

14 respondit Ephron

15 domine mi audi terram quam postulas quadringentis argenti siclis valet istud est pretium inter me et te sed quantum est hoc sepeli mortuum tuum

16 quod cum audisset Abraham adpendit pecuniam quam Ephron postulaverat audientibus filiis Heth quadringentos siclos argenti et probati monetae publicae

17 confirmatusque est ager quondam Ephronis in quo erat spelunca duplex respiciens Mambre tam ipse quam spelunca et omnes arbores eius in cunctis terminis per circuitum

18 Abrahae in possessionem videntibus filiis Heth et cunctis qui intrabant portam civitatis illius

19 atque ita sepelivit Abraham Sarram uxorem suam in spelunca agri duplici qui respiciebat Mambre haec est Hebron in terra Chanaan

20 et confirmatus est ager et antrum quod erat in eo Abrahae in possessionem monumenti a filiis Heth.

GENESIS (BERESHIT) CHAPTER 24

1 erat autem Abraham senex dierumque multorum et Dominus in cunctis benedixerat ei

2 dixitque ad servum seniorem domus suae qui praeerat omnibus quae habebat pone manum tuam subter femur meum

3 ut adiurem te per Dominum Deum caeli et terrae ut non accipias uxorem filio meo de filiabus Chananeorum inter quos habito

4 sed ad terram et ad cognationem meam proficiscaris et inde accipias uxorem filio meo Isaac

5 respondit servus si noluerit mulier venire mecum in terram hanc num reducere debeo filium tuum ad locum de quo egressus es

6 dixit Abraham cave nequando reducas illuc filium meum

7 Dominus Deus caeli qui tulit me de domo patris mei et de terra nativitatis meae qui locutus est mihi et iuravit dicens semini tuo dabo terram hanc ipse mittet angelum suum coram te et accipies inde uxorem filio meo

8 sin autem noluerit mulier sequi te non teneberis iuramento filium tantum meum ne reducas illuc

9 posuit ergo servus manum sub femore Abraham domini sui et iuravit illi super sermone hoc

10 tulitque decem camelos de grege domini sui et abiit ex omnibus bonis eius portans secum profectusque perrexit Mesopotamiam ad urbem Nahor

11 cumque camelos fecisset accumbere extra oppidum iuxta puteum aquae vespere eo tempore quo solent mulieres egredi ad hauriendam aquam dixit

12 Domine Deus domini mei Abraham occurre obsecro hodie mihi et fac misericordiam cum domino meo Abraham

13 ecce ego sto propter fontem aquae et filiae habitatorum huius civitatis egredientur ad hauriendam aquam

14 igitur puella cui ego dixero inclina hydriam tuam ut bibam et illa responderit bibe quin et camelis tuis dabo potum ipsa est quam praeparasti servo tuo Isaac et per hoc intellegam quod feceris misericordiam cum domino meo

15 necdum intra se verba conpleverat et ecce Rebecca egrediebatur filia Bathuel filii Melchae uxoris Nahor fratris Abraham habens hydriam in scapula

16 puella decora nimis virgoque pulcherrima et incognita viro descenderat autem ad fontem et impleverat hydriam ac revertebatur

17 occurritque ei servus et ait pauxillum mihi ad sorbendum praebe aquae de hydria tua

18 quae respondit bibe domine mi celeriterque deposuit hydriam super ulnam suam et dedit ei potum

19 cumque ille bibisset adiecit quin et camelis tuis hauriam aquam donec cuncti bibant

20 effundensque hydriam in canalibus recurrit ad puteum ut hauriret aquam et haustam omnibus camelis dedit

21 ille autem contemplabatur eam tacitus scire volens utrum prosperum fecisset iter suum Dominus an non

22 postquam ergo biberunt cameli protulit vir inaures aureas adpendentes siclos duos et armillas totidem pondo siclorum decem

23 dixitque ad eam cuius es filia indica mihi est in domo patris tui locus ad manendum

24 quae respondit filia Bathuelis sum filii Melchae quem peperit Nahor

25 et addidit dicens palearum quoque et faeni plurimum est apud nos et locus spatiosus ad manendum

26 inclinavit se homo et adoravit Dominum

27 dicens benedictus Dominus Deus domini mei Abraham qui non abstulit misericordiam et veritatem suam a domino meo et recto me itinere perduxit in domum fratris domini mei

28 cucurrit itaque puella et nuntiavit in domum matris suae omnia quae audierat

29 habebat autem Rebecca fratrem nomine Laban qui festinus egressus est ad hominem ubi erat fons

30 cumque vidisset inaures et armillas in manibus sororis suae et audisset cuncta verba referentis haec locutus est mihi homo venit ad virum qui stabat iuxta camelos et propter fontem aquae

31 dixitque ad eum ingredere benedicte Domini cur foris stas praeparavi domum et locum camelis

32 et introduxit eum hospitium ac destravit camelos deditque paleas et faenum et aquam ad lavandos pedes camelorum et virorum qui venerant cum eo

33 et adpositus est in conspectu eius panis qui ait non comedam donec loquar sermones meos respondit ei loquere

34 at ille servus inquit Abraham sum

35 et Dominus benedixit domino meo valde magnificatusque est et dedit ei oves et boves argentum et aurum servos et ancillas camelos et asinos

36 et peperit Sarra uxor domini mei filium domino meo in senectute sua deditque illi omnia quae habuerat

37 et adiuravit me dominus meus dicens non accipies uxorem filio meo de filiabus Chananeorum in quorum terra habito

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38 sed ad domum patris mei perges et de cognatione mea accipies uxorem filio meo

39 ego vero respondi domino meo quid si noluerit venire mecum mulier

40 Dominus ait in cuius conspectu ambulo mittet angelum suum tecum et diriget viam tuam accipiesque uxorem filio meo de cognatione mea et de domo patris mei

41 innocens eris a maledictione mea cum veneris ad propinquos meos et non dederint tibi

42 veni ergo hodie ad fontem et dixi Domine Deus domini mei Abraham si direxisti viam meam in qua nunc ambulo

43 ecce sto iuxta fontem aquae et virgo quae egredietur ad hauriendam aquam audierit a me da mihi pauxillum aquae ad bibendum ex hydria tua

44 et dixerit mihi et tu bibe et camelis tuis hauriam ipsa est mulier quam praeparavit Dominus filio domini mei

45 dum haec mecum tacitus volverem apparuit Rebecca veniens cum hydria quam portabat in scapula descenditque ad fontem et hausit aquam et aio ad eam da mihi paululum bibere

46 quae festina deposuit hydriam de umero et dixit mihi et tu bibe et camelis tuis potum tribuam bibi et adaquavit camelos

47 interrogavique eam et dixi cuius es filia quae respondit filia Bathuelis sum filii Nahor quem peperit illi Melcha suspendi itaque inaures ad ornandam faciem eius et armillas posui in manibus

48 pronusque adoravi Dominum benedicens Domino Deo domini mei Abraham qui perduxisset me recto itinere ut sumerem filiam fratris domini mei filio eius

49 quam ob rem si facitis misericordiam et veritatem cum domino meo indicate mihi sin autem aliud placet et hoc dicite ut vadam ad dextram sive ad sinistram

50 responderunt Laban et Bathuel a Domino egressus est sermo non possumus extra placitum eius quicquam aliud tecum loqui

51 en Rebecca coram te est tolle eam et proficiscere et sit uxor filii domini tui sicut locutus est Dominus

52 quod cum audisset puer Abraham adoravit in terra Dominum

53 prolatisque vasis argenteis et aureis ac vestibus dedit ea Rebeccae pro munere fratribus quoque eius et matri dona obtulit

54 initoque convivio vescentes pariter et bibentes manserunt ibi surgens autem mane locutus est puer dimittite me ut vadam ad dominum meum

55 responderunt fratres eius et mater maneat puella saltem decem dies apud nos et postea proficiscetur

56 nolite ait me retinere quia Dominus direxit viam meam dimittite me ut pergam ad dominum meum

57 dixerunt vocemus puellam et quaeramus ipsius voluntatem

58 cumque vocata venisset sciscitati sunt vis ire cum homine isto quae ait vadam

59 dimiserunt ergo eam et nutricem illius servumque Abraham et comites eius

60 inprecantes prospera sorori suae atque dicentes soror nostra es crescas in mille milia et possideat semen tuum portas inimicorum suorum

61 igitur Rebecca et puellae illius ascensis camelis secutae sunt virum qui festinus revertebatur ad dominum suum

62 eo tempore Isaac deambulabat per viam quae ducit ad puteum cuius nomen est Viventis et videntis habitabat enim in terra australi

63 et egressus fuerat ad meditandum in agro inclinata iam die cumque levasset oculos vidit camelos venientes procul

64 Rebecca quoque conspecto Isaac descendit de camelo

65 et ait ad puerum quis est ille homo qui venit per agrum in occursum nobis dixit ei ipse est dominus meus at illa tollens cito pallium operuit se

66 servus autem cuncta quae gesserat narravit Isaac

67 qui introduxit eam in tabernaculum Sarrae matris suae et accepit uxorem et in tantum dilexit ut dolorem qui ex morte matris acciderat temperaret.

GENESIS (BERESHIT) CHAPTER 25

1 Abraham vero aliam duxit uxorem nomine Cetthuram

2 quae peperit ei Zamram et Iexan et Madan et Madian et Iesboch et Sue

3 Iexan quoque genuit Saba et Dadan filii Dadan fuerunt Assurim et Lathusim et Loommim

4 at vero ex Madian ortus est Epha et Opher et Enoch et Abida et Eldaa omnes hii filii Cetthurae

5 deditque Abraham cuncta quae possederat Isaac

6 filiis autem concubinarum largitus est munera et separavit eos ab Isaac filio suo dum adhuc ipse viveret ad plagam orientalem

7 fuerunt autem dies vitae eius centum septuaginta quinque anni

8 et deficiens mortuus est in senectute bona provectaeque aetatis et plenus dierum congregatusque est ad populum suum

9 et sepelierunt eum Isaac et Ismahel filii sui in spelunca duplici quae sita est in agro Ephron filii Soor Hetthei e regione Mambre

10 quem emerat a filiis Heth ibi sepultus est ipse et Sarra uxor eius

11 et post obitum illius benedixit Deus Isaac filio eius qui habitabat iuxta puteum nomine Viventis et videntis

12 hae sunt generationes Ismahel filii Abraham quem peperit ei Agar Aegyptia famula Sarrae

13 et haec nomina filiorum eius in vocabulis et generationibus suis primogenitus Ismahelis Nabaioth dein Cedar et Abdeel et Mabsam

14 Masma quoque et Duma et Massa

15 Adad et Thema Itur et Naphis et Cedma

16 isti sunt filii Ismahel et haec nomina per castella et oppida eorum duodecim principes tribuum suarum

17 anni vitae Ismahel centum triginta septem deficiens mortuus est et adpositus ad populum suum

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18 habitavit autem ab Evila usque Sur quae respicit Aegyptum introeuntibus Assyrios coram cunctis fratribus suis obiit

19 hae quoque sunt generationes Isaac filii Abraham Abraham genuit Isaac

20 qui cum quadraginta esset annorum duxit uxorem Rebeccam filiam Bathuel Syri de Mesopotamiam sororem Laban

21 deprecatusque est Dominum pro uxore sua eo quod esset sterilis qui exaudivit eum et dedit conceptum Rebeccae

22 sed conlidebantur in utero eius parvuli quae ait si sic mihi futurum erat quid necesse fuit concipere perrexitque ut consuleret Dominum

23 qui respondens ait duae gentes in utero tuo sunt et duo populi ex ventre tuo dividentur populusque populum superabit et maior minori serviet

24 iam tempus pariendi venerat et ecce gemini in utero repperti sunt

25 qui primus egressus est rufus erat et totus in morem pellis hispidus vocatumque est nomen eius Esau protinus alter egrediens plantam fratris tenebat manu et idcirco appellavit eum Iacob

26 sexagenarius erat Isaac quando nati sunt parvuli

27 quibus adultis factus est Esau vir gnarus venandi et homo agricola Iacob autem vir simplex habitabat in tabernaculis

28 Isaac amabat Esau eo quod de venationibus illius vesceretur et Rebecca diligebat Iacob

29 coxit autem Iacob pulmentum ad quem cum venisset Esau de agro lassus

30 ait da mihi de coctione hac rufa quia oppido lassus sum quam ob causam vocatum est nomen eius Edom

31 cui dixit Iacob vende mihi primogenita tua

32 ille respondit en morior quid mihi proderunt primogenita

33 ait Iacob iura ergo mihi iuravit Esau et vendidit primogenita

34 et sic accepto pane et lentis edulio comedit et bibit et abiit parvipendens quod primogenita vendidisset.

GENESIS (BERESHIT) CHAPTER 26

1 orta autem fame super terram post eam sterilitatem quae acciderat in diebus Abraham abiit Isaac ad Abimelech regem Palestinorum in Gerara

2 apparuitque ei Dominus et ait ne descendas in Aegyptum sed quiesce in terra quam dixero tibi

3 et peregrinare in ea eroque tecum et benedicam tibi tibi enim et semini tuo dabo universas regiones has conplens iuramentum quod spopondi Abraham patri tuo

4 et multiplicabo semen tuum sicut stellas caeli daboque posteris tuis universas regiones has et benedicentur in semine tuo omnes gentes terrae

5 eo quod oboedierit Abraham voci meae et custodierit praecepta et mandata mea et caerimonias legesque servaverit

6 mansit itaque Isaac in Geraris

7 qui cum interrogaretur a viris loci illius super uxore sua respondit soror mea est timuerat enim confiteri quod sibi esset sociata coniugio reputans ne forte interficerent eum propter illius pulchritudinem

8 cumque pertransissent dies plurimi et ibi demoraretur prospiciens Abimelech Palestinorum rex per fenestram vidit eum iocantem cum Rebecca uxore sua

9 et accersito ait perspicuum est quod uxor tua sit cur mentitus es sororem tuam esse respondit timui ne morerer propter eam

10 dixitque Abimelech quare inposuisti nobis potuit coire quispiam de populo cum uxore tua et induxeras super nos grande peccatum praecepitque omni populo dicens

11 qui tetigerit hominis huius uxorem morte morietur

12 seruit autem Isaac in terra illa et invenit in ipso anno centuplum benedixitque ei Dominus

13 et locupletatus est homo et ibat proficiens atque succrescens donec magnus vehementer effectus est

14 habuit quoque possessionem ovium et armentorum et familiae plurimum ob haec invidentes ei Palestini

15 omnes puteos quos foderant servi patris illius Abraham illo tempore obstruxerunt implentes humo

16 in tantum ut ipse Abimelech diceret ad Isaac recede a nobis quoniam potentior nostri factus es valde

17 et ille discedens veniret ad torrentem Gerarae habitaretque ibi

18 rursum fodit alios puteos quos foderant servi patris sui Abraham et quos illo mortuo olim obstruxerant Philisthim appellavitque eos hisdem nominibus quibus ante pater vocaverat

19 foderunt in torrente et reppererunt aquam vivam

20 sed et ibi iurgium fuit pastorum Gerarae adversum pastores Isaac dicentium nostra est aqua quam ob rem nomen putei ex eo quod acciderat vocavit Calumniam

21 foderunt et alium et pro illo quoque rixati sunt appellavitque eum Inimicitias

22 profectus inde fodit alium puteum pro quo non contenderunt itaque vocavit nomen illius Latitudo dicens nunc dilatavit nos Dominus et fecit crescere super terram

23 ascendit autem ex illo loco in Bersabee

24 ubi apparuit ei Dominus in ipsa nocte dicens ego sum Deus Abraham patris tui noli metuere quia tecum sum benedicam tibi et multiplicabo semen tuum propter servum meum Abraham

25 itaque aedificavit ibi altare et invocato nomine Domini extendit tabernaculum praecepitque servis suis ut foderent puteum

26 ad quem locum cum venissent de Geraris Abimelech et Ochozath amicus illius et Fichol dux militum

27 locutus est eis Isaac quid venistis ad me hominem quem odistis et expulistis a vobis

28 qui responderunt vidimus tecum esse Dominum et idcirco nunc diximus sit iuramentum inter nos et ineamus foedus

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29 ut non facias nobis quicquam mali sicut et nos nihil tuorum adtigimus nec fecimus quod te laederet sed cum pace dimisimus auctum benedictione Domini
30 fecit ergo eis convivium et post cibum et potum
31 surgentes mane iuraverunt sibi mutuo dimisitque eos Isaac pacifice in locum suum
32 ecce autem venerunt in ipso die servi Isaac adnuntiantes ei de puteo quem foderant atque dicentes invenimus aquam
33 unde appellavit eum Abundantiam et nomen urbi inpositum est Bersabee usque in praesentem diem
34 Esau vero quadragenarius duxit uxores Iudith filiam Beeri Hetthei et Basemath filiam Helon eiusdem loci
35 quae ambae offenderant animum Isaac et Rebeccae.

GENESIS (BERESHIT) CHAPTER 27

1 senuit autem Isaac et caligaverunt oculi eius et videre non poterat vocavitque Esau filium suum maiorem et dixit ei fili mi qui respondit adsum
2 cui pater vides inquit quod senuerim et ignorem diem mortis meae
3 sume arma tua faretram et arcum et egredere foras cumque venatu aliquid adprehenderis
4 fac mihi inde pulmentum sicut velle me nosti et adfer ut comedam et benedicat tibi anima mea antequam moriar
5 quod cum audisset Rebecca et ille abisset in agrum ut iussionem patris expleret
6 dixit filio suo Iacob audivi patrem tuum loquentem cum Esau fratre tuo et dicentem ei
7 adfer mihi venationem tuam et fac cibos ut comedam et benedicam tibi coram Domino antequam moriar
8 nunc ergo fili mi adquiesce consiliis meis
9 et pergens ad gregem adfer mihi duos hedos optimos ut faciam ex eis escas patri tuo quibus libenter vescitur
10 quas cum intuleris et comederit benedicat tibi priusquam moriatur
11 cui ille respondit nosti quod Esau frater meus homo pilosus sit et ego lenis
12 si adtractaverit me pater meus et senserit timeo ne putet sibi voluisse inludere et inducat super me maledictionem pro benedictione
13 ad quem mater in me sit ait ista maledictio fili mi tantum audi vocem meam et perge adferque quae dixi
14 abiit et adtulit deditque matri paravit illa cibos sicut noverat velle patrem illius
15 et vestibus Esau valde bonis quas apud se habebat domi induit eum 16 pelliculasque hedorum circumdedit manibus et colli nuda protexit 17 dedit pulmentum et panes quos coxerat tradidit
18 quibus inlatis dixit pater mi et ille respondit audio quis tu es fili mi
19 dixitque Iacob ego sum Esau primogenitus tuus feci sicut praecepisti mihi surge sede et comede de venatione mea ut benedicat mihi anima tua
20 rursum Isaac ad filium suum quomodo inquit tam cito invenire potuisti fili mi qui respondit voluntatis Dei fuit ut cito mihi occurreret quod volebam
21 dixitque Isaac accede huc ut tangam te fili mi et probem utrum tu sis filius meus Esau an non
22 accessit ille ad patrem et palpato eo dixit Isaac vox quidem vox Iacob est sed manus manus sunt Esau
23 et non cognovit eum quia pilosae manus similitudinem maioris expresserant benedicens ergo illi
24 ait tu es filius meus Esau respondit ego sum
25 at ille offer inquit mihi cibos de venatione tua fili mi ut benedicat tibi anima mea quos cum oblatos comedisset obtulit ei etiam vinum quo hausto
26 dixit ad eum accede ad me et da mihi osculum fili mi
27 accessit et osculatus est eum statimque ut sensit vestimentorum illius flagrantiam benedicens ait ecce odor filii mei sicut odor agri cui benedixit Dominus
28 det tibi Deus de rore caeli et de pinguedine terrae abundantiam frumenti et vini
29 et serviant tibi populi et adorent te tribus esto dominus fratrum tuorum et incurventur ante te filii matris tuae qui maledixerit tibi sit maledictus et qui benedixerit benedictionibus repleatur
30 vix Isaac sermonem impleverat et egresso Iacob foras venit Esau
31 coctosque de venatione cibos intulit patri dicens surge pater mi et comede de venatione filii tui ut benedicat mihi anima tua
32 dixitque illi Isaac quis enim es tu qui respondit ego sum primogenitus filius tuus Esau
33 expavit Isaac stupore vehementi et ultra quam credi potest admirans ait quis igitur ille est qui dudum captam venationem adtulit mihi et comedi ex omnibus priusquam tu venires benedixique ei et erit benedictus
34 auditis Esau sermonibus patris inrugiit clamore magno et consternatus ait benedic etiam mihi pater mi
35 qui ait venit germanus tuus fraudulenter et accepit benedictionem tuam
36 at ille subiunxit iuste vocatum est nomen eius Iacob subplantavit enim me en altera vice primogenita mea ante tulit et nunc secundo subripuit benedictionem meam rursumque ad patrem numquid non reservasti ait et mihi benedictionem
37 respondit Isaac dominum tuum illum constitui et omnes fratres eius servituti illius subiugavi frumento et vino stabilivi eum tibi post haec fili mi ultra quid faciam
38 cui Esau num unam inquit tantum benedictionem habes pater mihi quoque obsecro ut benedicas cumque heiulatu magno fleret
39 motus Isaac dixit ad eum in pinguedine terrae et in rore caeli desuper
40 erit benedictio tua vives gladio et fratri tuo servies tempusque veniet cum excutias et solvas iugum eius de cervicibus tuis
41 oderat ergo semper Esau Iacob pro benedictione qua benedixerat ei pater dixitque in corde suo veniant dies luctus patris mei ut occidam Iacob fratrem meum

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42 nuntiata sunt haec Rebeccae quae mittens et vocans Iacob filium suum dixit ad eum ecce Esau frater tuus minatur ut occidat te
43 nunc ergo fili audi vocem meam et consurgens fuge ad Laban fratrem meum in Haran
44 habitabisque cum eo dies paucos donec requiescat furor fratris tui
45 et cesset indignatio eius obliviscaturque eorum quae fecisti in eum postea mittam et adducam te inde huc cur utroque orbabor filio in una die
46 dixit quoque Rebecca ad Isaac taedet me vitae meae propter filias Heth si acceperit Iacob uxorem de stirpe huius terrae nolo vivere.

GENESIS (BERESHIT) CHAPTER 28
1 vocavit itaque Isaac Iacob et benedixit praecepitque ei dicens noli accipere coniugem de genere Chanaan
2 sed vade et proficiscere in Mesopotamiam Syriae ad domum Bathuel patrem matris tuae et accipe tibi inde uxorem de filiabus Laban avunculi tui
3 Deus autem omnipotens benedicat tibi et crescere te faciat atque multiplicet ut sis in turbas populorum
4 et det tibi benedictiones Abraham et semini tuo post te ut possideas terram peregrinationis tuae quam pollicitus est avo tuo
5 cumque dimisisset eum Isaac profectus venit in Mesopotamiam Syriae ad Laban filium Bathuel Syri fratrem Rebeccae matris suae
6 videns autem Esau quod benedixisset pater suus Iacob et misisset eum in Mesopotamiam Syriae ut inde uxorem duceret et quod post benedictionem praecepisset ei dicens non accipies coniugem de filiabus Chanaan
7 quodque oboediens Iacob parentibus isset in Syriam
8 probans quoque quod non libenter aspiceret filias Chanaan pater suus
9 ivit ad Ismahelem et duxit uxorem absque his quas prius habebat Maeleth filiam Ismahel filii Abraham sororem Nabaioth
10 igitur egressus Iacob de Bersabee pergebat Haran
11 cumque venisset ad quendam locum et vellet in eo requiescere post solis occubitum tulit de lapidibus qui iacebant et subponens capiti suo dormivit in eodem loco
12 viditque in somnis scalam stantem super terram et cacumen illius tangens caelum angelos quoque Dei ascendentes et descendentes per eam
13 et Dominum innixum scalae dicentem sibi ego sum Dominus Deus Abraham patris tui et Deus Isaac terram in qua dormis tibi dabo et semini tuo
14 eritque germen tuum quasi pulvis terrae dilataberis ad occidentem et orientem septentrionem et meridiem et benedicentur in te et in semine tuo cunctae tribus terrae
15 et ero custos tuus quocumque perrexeris et reducam te in terram hanc nec dimittam nisi conplevero universa quae dixi
16 cumque evigilasset Iacob de somno ait vere Dominus est in loco isto et ego nesciebam
17 pavensque quam terribilis inquit est locus iste non est hic aliud nisi domus Dei et porta caeli
18 surgens ergo mane tulit lapidem quem subposuerat capiti suo et erexit in titulum fundens oleum desuper
19 appellavitque nomen urbis Bethel quae prius Luza vocabatur
20 vovit etiam votum dicens si fuerit Deus mecum et custodierit me in via per quam ambulo et dederit mihi panem ad vescendum et vestem ad induendum
21 reversusque fuero prospere ad domum patris mei erit mihi Dominus in Deum
22 et lapis iste quem erexi in titulum vocabitur Domus Dei cunctorumque quae dederis mihi decimas offeram tibi.

GENESIS (BERESHIT) CHAPTER 29
1 profectus ergo Iacob venit ad terram orientalem
2 et vidit puteum in agro tresque greges ovium accubantes iuxta eum nam ex illo adaquabantur pecora et os eius grandi lapide claudebatur
3 morisque erat ut cunctis ovibus congregatis devolverent lapidem et refectis gregibus rursum super os putei ponerent
4 dixitque ad pastores fratres unde estis qui responderunt de Haran
5 quos interrogans numquid ait nostis Laban filium Nahor dixerunt novimus
6 sanusne est inquit valet inquiunt et ecce Rahel filia eius venit cum grege suo
7 dixitque Iacob adhuc multum diei superest nec est tempus ut reducantur ad caulas greges date ante potum ovibus et sic ad pastum eas reducite
8 qui responderunt non possumus donec omnia pecora congregentur et amoveamus lapidem de ore putei ut adaquemus greges
9 adhuc loquebantur et ecce Rahel veniebat cum ovibus patris sui nam gregem ipsa pascebat
10 quam cum vidisset Iacob et sciret consobrinam suam ovesque Laban avunculi sui amovit lapidem quo puteus claudebatur
11 et adaquato grege osculatus est eam elevataque voce flevit
12 et indicavit ei quod frater esset patris eius et filius Rebeccae at illa festinans nuntiavit patri suo
13 qui cum audisset venisse Iacob filium sororis suae cucurrit obviam conplexusque eum et in oscula ruens duxit in domum suam auditis autem causis itineris
14 respondit os meum es et caro mea et postquam expleti sunt dies mensis unius 15 dixit ei num quia frater meus es gratis servies mihi dic quid mercedis accipias 16 habebat vero filias duas nomen maioris Lia minor appellabatur Rahel
17 sed Lia lippis erat oculis Rahel decora facie et venusto aspectu
18 quam diligens Iacob ait serviam tibi pro Rahel filia tua minore septem annis
19 respondit Laban melius est ut tibi eam dem quam viro alteri mane apud me

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20 servivit igitur Iacob pro Rahel septem annis et videbantur illi pauci dies prae amoris magnitudine
21 dixitque ad Laban da mihi uxorem meam quia iam tempus expletum est ut ingrediar ad eam
22 qui vocatis multis amicorum turbis ad convivium fecit nuptias
23 et vespere filiam suam Liam introduxit ad eum
24 dans ancillam filiae Zelpham nomine ad quam cum ex more Iacob fuisset ingressus facto mane vidit Liam
25 et dixit ad socerum quid est quod facere voluisti nonne pro Rahel servivi tibi quare inposuisti mihi
26 respondit Laban non est in loco nostro consuetudinis ut minores ante tradamus ad nuptias
27 imple ebdomadem dierum huius copulae et hanc quoque dabo tibi pro opere quo serviturus es mihi septem annis aliis
28 adquievit placito et ebdomade transacta Rahel duxit uxorem
29 cui pater servam Balam dederat
30 tandemque potitus optatis nuptiis amorem sequentis priori praetulit serviens apud eum septem annis aliis
31 videns autem Dominus quod despiceret Liam aperuit vulvam eius sorore sterili permanente
32 quae conceptum genuit filium vocavitque nomen eius Ruben dicens vidit Dominus humilitatem meam nunc amabit me vir meus
33 rursumque concepit et peperit filium et ait quoniam audivit Dominus haberi me contemptui dedit etiam istum mihi vocavitque nomen illius Symeon
34 concepit tertio et genuit alium dixitque nunc quoque copulabitur mihi maritus meus eo quod pepererim illi tres filios et idcirco appellavit nomen eius Levi
35 quarto concepit et peperit filium et ait modo confitebor Domino et ob hoc vocavit eum Iudam cessavitque parere.

GENESIS (BERESHIT) CHAPTER 30

1 cernens autem Rahel quod infecunda esset invidit sorori et ait marito suo da mihi liberos alioquin moriar
2 cui iratus respondit Iacob num pro Deo ego sum qui privavit te fructu ventris tui
3 at illa habeo inquit famulam Balam ingredere ad eam ut pariat super genua mea et habeam ex ea filios
4 deditque illi Balam in coniugium quae
5 ingresso ad se viro concepit et peperit filium
6 dixitque Rahel iudicavit mihi Dominus et exaudivit vocem meam dans mihi filium et idcirco appellavit nomen illius Dan
7 rursumque Bala concipiens peperit alterum
8 pro quo ait Rahel conparavit me Deus cum sorore mea et invalui vocavitque eum Nepthalim
9 sentiens Lia quod parere desisset Zelpham ancillam suam marito tradidit
10 qua post conceptum edente filium
11 dixit feliciter et idcirco vocavit nomen eius Gad
12 peperit quoque Zelpha alterum
13 dixitque Lia hoc pro beatitudine mea beatam quippe me dicent mulieres propterea appellavit eum Aser
14 egressus autem Ruben tempore messis triticeae in agro repperit mandragoras quos matri Liae detulit dixitque Rahel da mihi partem de mandragoris filii tui
15 illa respondit parumne tibi videtur quod praeripueris maritum mihi nisi etiam mandragoras filii mei tuleris ait Rahel dormiat tecum hac nocte pro mandragoris filii tui
16 redeuntique ad vesperam de agro Iacob egressa est in occursum Lia et ad me inquit intrabis quia mercede conduxi te pro mandragoris filii mei dormivit cum ea nocte illa
17 et exaudivit Deus preces eius concepitque et peperit filium quintum
18 et ait dedit Deus mercedem mihi quia dedi ancillam meam viro meo appellavitque nomen illius Isachar
19 rursum Lia concipiens peperit sextum filium
20 et ait ditavit me Deus dote bona etiam hac vice mecum erit maritus meus eo quod genuerim ei sex filios et idcirco appellavit nomen eius Zabulon
21 post quem peperit filiam nomine Dinam
22 recordatus quoque Dominus Rahelis exaudivit eam et aperuit vulvam illius
23 quae concepit et peperit filium dicens abstulit Deus obprobrium meum
24 et vocavit nomen illius Ioseph dicens addat mihi Dominus filium alterum
25 nato autem Ioseph dixit Iacob socero suo dimitte me ut revertar in patriam et ad terram meam
26 da mihi uxores et liberos meos pro quibus servivi tibi ut abeam tu nosti servitutem qua servivi tibi
27 ait ei Laban inveniam gratiam in conspectu tuo experimento didici quod benedixerit mihi Deus propter te
28 constitue mercedem tuam quam dem tibi
29 at ille respondit tu nosti quomodo servierim tibi et quanta in manibus meis fuerit possessio tua
30 modicum habuisti antequam venirem et nunc dives effectus es benedixitque tibi Dominus ad introitum meum iustum est igitur ut aliquando provideam etiam domui meae
31 dixitque Laban quid dabo tibi at ille ait nihil volo sed si feceris quod postulo iterum pascam et custodiam pecora tua
32 gyra omnes greges tuos et separa cunctas oves varias et sparso vellere et quodcumque furvum et maculosum variumque fuerit tam in ovibus quam in capris erit merces mea
33 respondebitque mihi cras iustitia mea quando placiti tempus advenerit coram te et omnia quae non fuerint varia et maculosa et furva tam in ovibus quam in capris furti me arguent
34 dixit Laban gratum habeo quod petis
35 et separavit in die illo capras et oves hircos et arietes varios atque maculosos cunctum autem gregem unicolorem id est albi et nigri velleris tradidit in manu filiorum suorum
36 et posuit spatium itineris inter se et generum dierum trium qui pascebat reliquos greges eius
37 tollens ergo Iacob virgas populeas virides et amigdalinas et ex platanis ex parte decorticavit eas detractisque corticibus in his quae spoliata fuerant candor apparuit illa vero quae

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integra erant viridia permanserunt atque in hunc modum color effectus est varius

38 posuitque eas in canalibus ubi effundebatur aqua ut cum venissent greges ad bibendum ante oculos haberent virgas et in aspectu earum conciperent

39 factumque est ut in ipso calore coitus oves intuerentur virgas et parerent maculosa et varia et diverso colore respersa

40 divisitque gregem Iacob et posuit virgas ante oculos arietum erant autem alba quaeque et nigra Laban cetera vero Iacob separatis inter se gregibus

41 igitur quando primo tempore ascendebantur oves ponebat Iacob virgas in canalibus aquarum ante oculos arietum et ovium ut in earum contemplatione conciperent

42 quando vero serotina admissura erat et conceptus extremus non ponebat eas factaque sunt ea quae erant serotina Laban et quae primi temporis Iacob

43 ditatusque est homo ultra modum et habuit greges multos ancillas et servos camelos et asinos.

GENESIS (BERESHIT) CHAPTER 31

1 postquam autem audivit verba filiorum Laban dicentium tulit Iacob omnia quae fuerunt patris nostri et de illius facultate ditatus factus est inclitus

2 animadvertit quoque faciem Laban quod non esset erga se sicut heri et nudius tertius

3 maxime dicente sibi Domino revertere in terram patrum tuorum et ad generationem tuam eroque tecum

4 misit et vocavit Rahel et Liam in agrum ubi pascebat greges

5 dixitque eis video faciem patris vestri quod non sit erga me sicut heri et nudius tertius Deus autem patris mei fuit mecum

6 et ipsae nostis quod totis viribus meis servierim patri vestro

7 sed pater vester circumvenit me et mutavit mercedem meam decem vicibus et tamen non dimisit eum Deus ut noceret mihi

8 si quando dixit variae erunt mercedes tuae pariebant omnes oves varios fetus quando vero e contrario ait alba quaeque accipies pro mercede omnes greges alba pepererunt

9 tulitque Deus substantiam patris vestri et dedit mihi

10 postquam enim conceptus ovium tempus advenerat levavi oculos meos et vidi in somnis ascendentes mares super feminas varios et maculosos et diversorum colorum

11 dixitque angelus Dei ad me in somnis Iacob et ego respondi adsum

12 qui ait leva oculos tuos et vide universos masculos ascendentes super feminas varios respersos atque maculosos vidi enim omnia quae fecit tibi Laban

13 ego sum Deus Bethel ubi unxisti lapidem et votum vovisti mihi nunc ergo surge et egredere de terra hac revertens in terram nativitatis tuae

14 responderunt Rahel et Lia numquid habemus residui quicquam in facultatibus et hereditate domus patris nostri

15 nonne quasi alienas reputavit nos et vendidit comeditque pretium nostrum

16 sed Deus tulit opes patris nostri et nobis eas tradidit ac filiis nostris unde omnia quae praecepit fac

17 surrexit itaque Iacob et inpositis liberis et coniugibus suis super camelos abiit

18 tulitque omnem substantiam et greges et quicquid in Mesopotamiam quaesierat pergens ad Isaac patrem suum in terram Chanaan

19 eo tempore Laban ierat ad tondendas oves et Rahel furata est idola patris sui

20 noluitque Iacob confiteri socero quod fugeret

21 cumque abisset tam ipse quam omnia quae iuris eius erant et amne transmisso pergeret contra montem Galaad

22 nuntiatum est Laban die tertio quod fugeret Iacob

23 qui adsumptis fratribus suis persecutus est eum diebus septem et conprehendit in monte Galaad

24 viditque in somnis dicentem sibi Dominum cave ne quicquam aspere loquaris contra Iacob

25 iamque Iacob extenderat in monte tabernaculum cum ille consecutus eum cum fratribus suis in eodem monte Galaad fixit tentorium

26 et dixit ad Iacob quare ita egisti ut clam me abigeres filias meas quasi captivas gladio

27 cur ignorante me fugere voluisti nec indicare mihi ut prosequerer te cum gaudio et canticis et tympanis et cithara

28 non es passus ut osculari filios meos ac filias stulte operatus es et nunc

29 valet quidem manus mea reddere tibi malum sed Deus patris vestri heri dixit mihi cave ne loquaris cum Iacob quicquam durius

30 esto ad tuos ire cupiebas et desiderio tibi erat domus patris tui cur furatus es deos meos

31 respondit Iacob quod inscio te profectus sum timui ne violenter auferres filias tuas

32 quod autem furti arguis apud quemcumque inveneris deos tuos necetur coram fratribus nostris scrutare quicquid tuorum apud me inveneris et aufer haec dicens ignorabat quod Rahel furata esset idola

33 ingressus itaque Laban tabernaculum Iacob et Liae et utriusque famulae non invenit cumque intrasset tentorium Rahelis

34 illa festinans abscondit idola subter stramen cameli et sedit desuper scrutantique omne tentorium et nihil invenienti

35 ait ne irascatur dominus meus quod coram te adsurgere nequeo quia iuxta consuetudinem feminarum nunc accidit mihi sic delusa sollicitudo quaerentis est

36 tumensque Iacob cum iurgio ait quam ob culpam meam et ob quod peccatum sic exarsisti post me

37 et scrutatus es omnem supellectilem meam quid invenisti de cuncta substantia domus tuae pone hic coram fratribus meis et fratribus tuis et iudicent inter me et te

38 idcirco viginti annis fui tecum oves tuae et caprae steriles non fuerunt arietes gregis tui non comedi

39 nec captum a bestia ostendi tibi ego damnum omne reddebam quicquid furto perierat a me exigebas

40 die noctuque aestu urebar et gelu fugiebat somnus ab oculis meis

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41 sic per viginti annos in domo tua servivi tibi quattuordecim pro filiabus et sex pro gregibus tuis inmutasti quoque mercedem meam decem vicibus
42 nisi Deus patris mei Abraham et Timor Isaac adfuisset mihi forsitan modo nudum me dimisisses adflictionem meam et laborem manuum mearum respexit Deus et arguit te heri
43 respondit ei Laban filiae et filii et greges tui et omnia quae cernis mea sunt quid possum facere filiis et nepotibus meis
44 veni ergo et ineamus foedus ut sit testimonium inter me et te
45 tulit itaque Iacob lapidem et erexit illum in titulum
46 dixitque fratribus suis adferte lapides qui congregantes fecerunt tumulum comederuntque super eum
47 quem vocavit Laban tumulus Testis et Iacob acervum Testimonii uterque iuxta proprietatem linguae suae
48 dixitque Laban tumulus iste testis erit inter me et te hodie et idcirco appellatum est nomen eius Galaad id est tumulus Testis
49 intueatur Dominus et iudicet inter nos quando recesserimus a nobis
50 si adflixeris filias meas et si introduxeris uxores alias super eas nullus sermonis nostri testis est absque Deo qui praesens respicit
51 dixitque rursus ad Iacob en tumulus hic et lapis quem erexi inter me et te
52 testis erit tumulus inquam iste et lapis sint in testimonio si aut ego transiero illum pergens ad te aut tu praeterieris malum mihi cogitans
53 Deus Abraham et Deus Nahor iudicet inter nos Deus patris eorum iuravit Iacob per Timorem patris sui Isaac
54 immolatisque victimis in monte vocavit fratres suos ut ederent panem qui cum comedissent manserunt ibi
55 Laban vero de nocte consurgens osculatus est filios et filias suas et benedixit illis reversus in locum suum.

GENESIS (BERESHIT) CHAPTER 32

1 Iacob quoque abiit itinere quo coeperat fueruntque ei obviam angeli Dei
2 quos cum vidisset ait castra Dei sunt haec et appellavit nomen loci illius Manaim id est Castra
3 misit autem et nuntios ante se ad Esau fratrem suum in terram Seir regionis Edom
4 praecepitque eis dicens sic loquimini domino meo Esau haec dicit frater tuus Iacob apud Laban peregrinatus sum et fui usque in praesentem diem
5 habeo boves et asinos oves et servos atque ancillas mittoque nunc legationem ad dominum meum ut inveniam gratiam in conspectu tuo
6 reversi sunt nuntii ad Iacob dicentes venimus ad Esau fratrem tuum et ecce properat in occursum tibi cum quadringentis viris
7 timuit Iacob valde et perterritus divisit populum qui secum erat greges quoque et oves et boves et camelos in duas turmas
8 dicens si venerit Esau ad unam turmam et percusserit eam alia turma quae reliqua est salvabitur
9 dixitque Iacob Deus patris mei Abraham et Deus patris mei Isaac Domine qui dixisti mihi revertere in terram tuam et in locum nativitatis tuae et benefaciam tibi
10 minor sum cunctis miserationibus et veritate quam explesti servo tuo in baculo meo transivi Iordanem istum et nunc cum duabus turmis regredior
11 erue me de manu fratris mei de manu Esau quia valde eum timeo ne forte veniens percutiat matrem cum filiis
12 tu locutus es quod bene mihi faceres et dilatares semen meum sicut harenam maris quae prae multitudine numerari non potest
13 cumque dormisset ibi nocte illa separavit de his quae habebat munera Esau fratri suo
14 capras ducentas hircos viginti oves ducentas arietes viginti
15 camelos fetas cum pullis suis triginta vaccas quadraginta et tauros viginti asinas viginti et pullos earum decem
16 et misit per manus servorum suorum singulos seorsum greges dixitque pueris suis antecedite me et sit spatium inter gregem et gregem
17 et praecepit priori dicens si obvium habueris Esau fratrem meum et interrogaverit te cuius es et quo vadis et cuius sunt ista quae sequeris
18 respondebis servi tui Iacob munera misit domino meo Esau ipse quoque post nos venit
19 similiter mandata dedit secundo ac tertio et cunctis qui sequebantur greges dicens hisdem verbis loquimini ad Esau cum inveneritis eum
20 et addetis ipse quoque servus tuus Iacob iter nostrum insequitur dixit enim placabo illum muneribus quae praecedunt et postea videbo forsitan propitiabitur mihi
21 praecesserunt itaque munera ante eum ipse vero mansit nocte illa in Castris
22 cumque mature surrexisset tulit duas uxores suas et totidem famulas cum undecim filiis et transivit vadum Iaboc
23 transductisque omnibus quae ad se pertinebant
24 remansit solus et ecce vir luctabatur cum eo usque mane
25 qui cum videret quod eum superare non posset tetigit nervum femoris eius et statim emarcuit
26 dixitque ad eum dimitte me iam enim ascendit aurora respondit non dimittam te nisi benedixeris mihi
27 ait ergo quod nomen est tibi respondit Iacob
28 at ille nequaquam inquit Iacob appellabitur nomen tuum sed Israhel quoniam si contra Deum fortis fuisti quanto magis contra homines praevalebis
29 interrogavit eum Iacob dic mihi quo appellaris nomine respondit cur quaeris nomen meum et benedixit ei in eodem loco
30 vocavitque Iacob nomen loci illius Phanuhel dicens vidi Deum facie ad faciem et salva facta est anima mea
31 ortusque est ei statim sol postquam transgressus est Phanuhel ipse vero claudicabat pede

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32 quam ob causam non comedunt filii Israhel nervum qui emarcuit in femore Iacob usque in praesentem diem eo quod tetigerit nervum femoris eius et obstipuerit.

GENESIS (BERESHIT) CHAPTER 33

1 levans autem Iacob oculos suos vidit venientem Esau et cum eo quadringentos viros divisitque filios Liae et Rahel ambarumque famularum

2 et posuit utramque ancillam et liberos earum in principio Liam vero et filios eius in secundo loco Rahel autem et Ioseph novissimos

3 et ipse praegrediens adoravit pronus in terram septies donec adpropinquaret frater eius

4 currens itaque Esau obviam fratri suo amplexatus est eum stringensque collum et osculans flevit

5 levatisque oculis vidit mulieres et parvulos earum et ait quid sibi volunt isti et si ad te pertinent respondit parvuli sunt quos donavit mihi Deus servo tuo

6 et adpropinquantes ancillae et filii earum incurvati sunt

7 accessitque Lia cum liberis suis et cum similiter adorassent extremi Ioseph et Rahel adoraverunt

8 quaenam sunt inquit istae turmae quas obvias habui respondit ut invenirem gratiam coram domino meo

9 et ille habeo ait plurima frater mi sint tua tibi

10 dixit Iacob noli ita obsecro sed si inveni gratiam in oculis tuis accipe munusculum de manibus meis sic enim vidi faciem tuam quasi viderim vultum Dei esto mihi propitius

11 et suscipe benedictionem quam adtuli tibi et quam donavit mihi Deus tribuens omnia vix fratre conpellente suscipiens

12 ait gradiamur simul eroque socius itineris tui

13 dixit Iacob nosti domine mi quod parvulos habeam teneros et oves ac boves fetas mecum quas si plus in ambulando fecero laborare morientur una die cuncti greges

14 praecedat dominus meus ante servum suum et ego sequar paulatim vestigia eius sicut videro posse parvulos meos donec veniam ad dominum meum in Seir

15 respondit Esau oro te ut de populo qui mecum est saltem socii remaneant viae tuae non est inquit necesse hoc uno indigeo ut inveniam gratiam in conspectu domini mei

16 reversus est itaque illo die Esau itinere quo venerat in Seir

17 et Iacob venit in Soccoth ubi aedificata domo et fixis tentoriis appellavit nomen loci illius Soccoth id est Tabernacula

18 transivitque in Salem urbem Sycimorum quae est in terra Chanaan postquam regressus est de Mesopotamiam Syriae et habitavit iuxta oppidum

19 emitque partem agri in qua fixerat tabernaculum a filiis Emor patris Sychem centum agnis

20 et erecto ibi altari invocavit super illud Fortissimum Deum Israhel.

GENESIS (BERESHIT) CHAPTER 34

1 egressa est autem Dina filia Liae ut videret mulieres regionis illius

2 quam cum vidisset Sychem filius Emor Evei princeps terrae illius adamavit et rapuit et dormivit cum illa vi opprimens virginem

3 et conglutinata est anima eius cum ea tristemque blanditiis delinivit

4 et pergens ad Emor patrem suum accipe mihi inquit puellam hanc coniugem

5 quod cum audisset Iacob absentibus filiis et in pastu occupatis pecorum siluit donec redirent

6 egresso autem Emor patre Sychem ut loqueretur ad Iacob

7 ecce filii eius veniebant de agro auditoque quod acciderat irati sunt valde eo quod foedam rem esset operatus in Israhel et violata filia Iacob rem inlicitam perpetrasset

8 locutus est itaque Emor ad eos Sychem filii mei adhesit anima filiae vestrae date eam illi uxorem

9 et iungamus vicissim conubia filias vestras tradite nobis et filias nostras accipite

10 et habitate nobiscum terra in potestate vestra est exercete negotiamini et possidete eam

11 sed et Sychem ad patrem et ad fratres eius ait inveniam gratiam coram vobis et quaecumque statueritis dabo

12 augete dotem munera postulate libens tribuam quod petieritis tantum date mihi puellam hanc uxorem

13 responderunt filii Iacob Sychem et patri eius in dolo saevientes ob stuprum sororis

14 non possumus facere quod petitis nec dare sororem nostram homini incircumciso quod inlicitum et nefarium est apud nos

15 sed in hoc valebimus foederari si esse volueritis nostri similes et circumcidatur in vobis omne masculini sexus

16 tunc dabimus et accipiemus mutuo filias nostras ac vestras et habitabimus vobiscum erimusque unus populus

17 sin autem circumcidi nolueritis tollemus filiam nostram et recedemus

18 placuit oblatio eorum Emor et Sychem filio eius

19 nec distulit adulescens quin statim quod petebatur expleret amabat enim puellam valde et ipse erat inclitus in omni domo patris sui

20 ingressique portam urbis locuti sunt populo

21 viri isti pacifici sunt et volunt habitare nobiscum negotientur in terra et exerceant eam quae spatiosa et lata cultoribus indiget filias eorum accipiemus uxores et nostras illis dabimus

22 unum est quod differtur tantum bonum si circumcidamus masculos nostros ritum gentis imitantes

23 et substantia eorum et pecora et cuncta quae possident nostra erunt tantum in hoc adquiescamus et habitantes simul unum efficiemus populum

24 adsensi sunt omnes circumcisis cunctis maribus

25 et ecce die tertio quando gravissimus vulnerum dolor est arreptis duo Iacob filii Symeon et Levi fratres Dinae gladiis ingressi sunt urbem confidenter interfectisque omnibus masculis

26 Emor et Sychem pariter necaverunt tollentes Dinam de domo Sychem sororem suam

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27 quibus egressis inruerunt super occisos ceteri filii Iacob et depopulati sunt urbem in ultionem stupri
28 oves eorum et armenta et asinos cunctaque vastantes quae in domibus et in agris erant
29 parvulos quoque et uxores eorum duxere captivas
30 quibus patratis audacter Iacob dixit ad Symeon et Levi turbastis me et odiosum fecistis Chananeis et Ferezeis habitatoribus terrae huius nos pauci sumus illi congregati percutient me et delebor ego et domus mea
31 responderunt numquid ut scorto abuti debuere sorore nostra.

GENESIS (BERESHIT) CHAPTER 35

1 interea locutus est Deus ad Iacob surge et ascende Bethel et habita ibi facque altare Deo qui apparuit tibi quando fugiebas Esau fratrem tuum
2 Iacob vero convocata omni domo sua ait abicite deos alienos qui in medio vestri sunt et mundamini ac mutate vestimenta vestra
3 surgite et ascendamus in Bethel ut faciamus ibi altare Deo qui exaudivit me in die tribulationis meae et fuit socius itineris mei
4 dederunt ergo ei omnes deos alienos quos habebant et inaures quae erant in auribus eorum at ille infodit ea subter terebinthum quae est post urbem Sychem
5 cumque profecti essent terror Dei invasit omnes per circuitum civitates et non sunt ausi persequi recedentes
6 venit igitur Iacob Luzam quae est in terra Chanaan cognomento Bethel ipse et omnis populus cum eo
7 aedificavitque ibi altare et appellavit nomen loci Domus Dei ibi enim apparuit ei Deus cum fugeret fratrem suum
8 eodem tempore mortua est Debbora nutrix Rebeccae et sepulta ad radices Bethel subter quercum vocatumque est nomen loci quercus Fletus
9 apparuit autem iterum Deus Iacob postquam reversus est de Mesopotamiam Syriae benedixitque ei
10 dicens non vocaberis ultra Iacob sed Israhel erit nomen tuum et appellavit eum Israhel
11 dixitque ei ego Deus omnipotens cresce et multiplicare gentes et populi nationum erunt ex te reges de lumbis tuis egredientur
12 terramque quam dedi Abraham et Isaac dabo tibi et semini tuo post te
13 et recessit ab eo
14 ille vero erexit titulum lapideum in loco quo locutus ei fuerat Deus libans super eum libamina et effundens oleum
15 vocansque nomen loci Bethel
16 egressus inde venit verno tempore ad terram quae ducit Efratham in qua cum parturiret Rahel
17 ob difficultatem partus periclitari coepit dixitque ei obsetrix noli timere quia et hunc habebis filium
18 egrediente autem anima prae dolore et inminente iam morte vocavit nomen filii sui Benoni id est filius doloris mei pater vero appellavit eum Beniamin id est filius dexterae
19 mortua est ergo Rahel et sepulta in via quae ducit Efratham haec est Bethleem
20 erexitque Iacob titulum super sepulchrum eius hic est titulus monumenti Rahel usque in praesentem diem
21 egressus inde fixit tabernaculum trans turrem Gregis
22 cumque habitaret in illa regione abiit Ruben et dormivit cum Bala concubina patris sui quod illum minime latuit erant autem filii Iacob duodecim
23 filii Liae primogenitus Ruben et Symeon et Levi et Iudas et Isachar et Zabulon
24 filii Rahel Ioseph et Beniamin
25 filii Balae ancillae Rahelis Dan et Nepthalim
26 filii Zelphae ancillae Liae Gad et Aser hii filii Iacob qui nati sunt ei in Mesopotamiam Syriae
27 venit etiam ad Isaac patrem suum in Mambre civitatem Arbee haec est Hebron in qua peregrinatus est Abraham et Isaac
28 et conpleti sunt dies Isaac centum octoginta annorum
29 consumptusque aetate mortuus est et adpositus populo suo senex et plenus dierum et sepelierunt eum Esau et Iacob filii sui.

GENESIS (BERESHIT) CHAPTER 36

1 hae sunt autem generationes Esau ipse est Edom
2 Esau accepit uxores de filiabus Chanaan Ada filiam Elom Hetthei et Oolibama filiam Anae filiae Sebeon Evei
3 Basemath quoque filiam Ismahel sororem Nabaioth
4 peperit autem Ada Eliphaz Basemath genuit Rauhel
5 Oolibama edidit Hieus et Hielom et Core hii filii Esau qui nati sunt ei in terra Chanaan
6 tulit autem Esau uxores suas et filios et filias et omnem animam domus suae et substantiam et pecora et cuncta quae habere poterat in terra Chanaan et abiit in alteram regionem recessitque a fratre suo Iacob
7 divites enim erant valde et simul habitare non poterant nec sustinebat eos terra peregrinationis eorum prae multitudine gregum
8 habitavitque Esau in monte Seir ipse est Edom
9 hae sunt generationes Esau patris Edom in monte Seir
10 et haec nomina filiorum eius Eliphaz filius Ada uxoris Esau Rauhel quoque filius Basemath uxoris eius
11 fueruntque filii Eliphaz Theman Omar Sephu et Gatham et Cenez
12 erat autem Thamna concubina Eliphaz filii Esau quae peperit ei Amalech hii sunt filii Adae uxoris Esau
13 filii autem Rauhel Naath et Zara Semma et Meza hii filii Basemath uxoris Esau
14 isti quoque erant filii Oolibama filiae Ana filiae Sebeon uxoris Esau quos genuit ei Hieus et Hielom et Core
15 hii duces filiorum Esau filii Eliphaz primogeniti Esau dux Theman dux Omar dux Sephu dux Cenez
16 dux Core dux Gatham dux Amalech hii filii Eliphaz in terra Edom et hii filii Adae
17 hii quoque filii Rauhel filii Esau dux Naath dux Zara dux Semma dux Meza hii duces Rauhel in terra Edom isti filii Basemath uxoris Esau
18 hii autem filii Oolibama uxoris Esau dux Hieus dux Hielom dux Core hii duces Oolibama filiae Ana uxoris Esau

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19 isti filii Esau et hii duces eorum ipse est Edom
20 isti filii Seir Horrei habitatores terrae Lotham et Sobal et Sebeon et Anan
21 Dison et Eser et Disan hii duces Horrei filii Seir in terra Edom
22 facti sunt autem filii Lotham Horrei et Heman erat autem soror Lotham Thamna
23 et isti filii Sobal Alvam et Maneeth et Hebal Sephi et Onam
24 et hii filii Sebeon Ahaia et Anam iste est Ana qui invenit aquas calidas in solitudine cum pasceret asinos Sebeon patris sui
25 habuitque filium Disan et filiam Oolibama
26 et isti filii Disan Amdan et Esban et Iethran et Charan
27 hii quoque filii Eser Balaan et Zevan et Acham
28 habuit autem filios Disan Hus et Aran
29 isti duces Horreorum dux Lothan dux Sobal dux Sebeon dux Ana
30 dux Dison dux Eser dux Disan isti duces Horreorum qui imperaverunt in terra Seir
31 reges autem qui regnaverunt in terra Edom antequam haberent regem filii Israhel fuerunt hii
32 Bale filius Beor nomenque urbis eius Denaba
33 mortuus est autem Bale et regnavit pro eo Iobab filius Zare de Bosra
34 cumque mortuus esset Iobab regnavit pro eo Husan de terra Themanorum
35 hoc quoque mortuo regnavit pro eo Adad filius Badadi qui percussit Madian in regione Moab et nomen urbis eius Ahuith
36 cumque mortuus esset Adad regnavit pro eo Semla de Maserecha
37 hoc quoque mortuo regnavit pro eo Saul de fluvio Rooboth
38 cumque et hic obisset successit in regnum Baalanam filius Achobor
39 isto quoque mortuo regnavit pro eo Adad nomenque urbis eius Phau et appellabatur uxor illius Meezabel filia Matred filiae Mizaab
40 haec ergo nomina Esau in cognationibus et locis et vocabulis suis dux Thamna dux Alva dux Ietheth
41 dux Oolibama dux Ela dux Phinon
42 dux Cenez dux Theman dux Mabsar
43 dux Mabdiel dux Iram hii duces Edom habitantes in terra imperii sui ipse est Esau pater Idumeorum.

GENESIS (BERESHIT) CHAPTER 37

1 habitavit autem Iacob in terra Chanaan in qua peregrinatus est pater suus
2 et hae sunt generationes eius Ioseph cum sedecim esset annorum pascebat gregem cum fratribus suis adhuc puer et erat cum filiis Balae et Zelphae uxorum patris sui accusavitque fratres suos apud patrem crimine pessimo
3 Israhel autem diligebat Ioseph super omnes filios suos eo quod in senectute genuisset eum fecitque ei tunicam polymitam
4 videntes autem fratres eius quod a patre plus cunctis filiis amaretur oderant eum nec poterant ei quicquam pacificum loqui
5 accidit quoque ut visum somnium referret fratribus quae causa maioris odii seminarium fuit
6 dixitque ad eos audite somnium meum quod vidi
7 putabam ligare nos manipulos in agro et quasi consurgere manipulum meum et stare vestrosque manipulos circumstantes adorare manipulum meum
8 responderunt fratres eius numquid rex noster eris aut subiciemur dicioni tuae haec ergo causa somniorum atque sermonum invidiae et odii fomitem ministravit
9 aliud quoque vidit somnium quod narrans fratribus ait vidi per somnium quasi solem et lunam et stellas undecim adorare me
10 quod cum patri suo et fratribus rettulisset increpavit eum pater et dixit quid sibi vult hoc somnium quod vidisti num ego et mater tua et fratres adorabimus te super terram
11 invidebant igitur ei fratres sui pater vero rem tacitus considerabat
12 cumque fratres illius in pascendis gregibus patris morarentur in Sychem
13 dixit ad eum Israhel fratres tui pascunt oves in Sycimis veni mittam te ad eos quo respondente
14 praesto sum ait vade et vide si cuncta prospera sint erga fratres tuos et pecora et renuntia mihi quid agatur missus de valle Hebron venit in Sychem
15 invenitque eum vir errantem in agro et interrogavit quid quaereret
16 at ille respondit fratres meos quaero indica mihi ubi pascant greges
17 dixitque ei vir recesserunt de loco isto audivi autem eos dicentes eamus in Dothain perrexit ergo Ioseph post fratres suos et invenit eos in Dothain
18 qui cum vidissent eum procul antequam accederet ad eos cogitaverunt illum occidere
19 et mutuo loquebantur ecce somniator venit
20 venite occidamus eum et mittamus in cisternam veterem dicemusque fera pessima devoravit eum et tunc apparebit quid illi prosint somnia sua
21 audiens hoc Ruben nitebatur liberare eum de manibus eorum et dicebat
22 non interficiamus animam eius nec effundatis sanguinem sed proicite eum in cisternam hanc quae est in solitudine manusque vestras servate innoxias hoc autem dicebat volens eripere eum de manibus eorum et reddere patri suo
23 confestim igitur ut pervenit ad fratres nudaverunt eum tunica talari et polymita
24 miseruntque in cisternam quae non habebat aquam
25 et sedentes ut comederent panem viderunt viatores Ismahelitas venire de Galaad et camelos eorum portare aromata et resinam et stacten in Aegyptum
26 dixit ergo Iudas fratribus suis quid nobis prodest si occiderimus fratrem nostrum et celaverimus sanguinem ipsius

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27 melius est ut vendatur Ismahelitis et manus nostrae non polluantur frater enim et caro nostra est adquieverunt fratres sermonibus eius
28 et praetereuntibus Madianitis negotiatoribus extrahentes eum de cisterna vendiderunt Ismahelitis viginti argenteis qui duxerunt eum in Aegyptum
29 reversusque Ruben ad cisternam non invenit puerum
30 et scissis vestibus pergens ad fratres ait puer non conparet et ego quo ibo
31 tulerunt autem tunicam eius et in sanguinem hedi quem occiderant tinxerunt
32 mittentes qui ferrent ad patrem et dicerent hanc invenimus vide utrum tunica filii tui sit an non
33 quam cum agnovisset pater ait tunica filii mei est fera pessima comedit eum bestia devoravit Ioseph
34 scissisque vestibus indutus est cilicio lugens filium multo tempore
35 congregatis autem cunctis liberis eius ut lenirent dolorem patris noluit consolationem recipere et ait descendam ad filium meum lugens in infernum et illo perseverante in fletu
36 Madianei vendiderunt Ioseph in Aegypto Putiphar eunucho Pharaonis magistro militiae.

GENESIS (BERESHIT) CHAPTER 38
1 eo tempore descendens Iudas a fratribus suis divertit ad virum odollamitem nomine Hiram
2 viditque ibi filiam hominis chananei vocabulo Suae et uxore accepta ingressus est ad eam
3 quae concepit et peperit filium vocavitque nomen eius Her
4 rursum concepto fetu natum filium nominavit Onam
5 tertium quoque peperit quem appellavit Sela quo nato parere ultra cessavit
6 dedit autem Iudas uxorem primogenito suo Her nomine Thamar
7 fuitque Her primogenitus Iudae nequam in conspectu Domini et ab eo occisus est
8 dixit ergo Iudas ad Onam filium suum ingredere ad uxorem fratris tui et sociare illi ut suscites semen fratri tuo
9 ille sciens non sibi nasci filios introiens ad uxorem fratris sui semen fundebat in terram ne liberi fratris nomine nascerentur
10 et idcirco percussit eum Dominus quod rem detestabilem faceret
11 quam ob rem dixit Iudas Thamar nurui suae esto vidua in domo patris tui donec crescat Sela filius meus timebat enim ne et ipse moreretur sicut fratres eius quae abiit et habitavit in domo patris sui
12 evolutis autem multis diebus mortua est filia Suae uxor Iudae qui post luctum consolatione suscepta ascendebat ad tonsores ovium suarum ipse et Hiras opilio gregis Odollamita in Thamnas
13 nuntiatumque est Thamar quod socer illius ascenderet in Thamnas ad tondendas oves
14 quae depositis viduitatis vestibus adsumpsit theristrum et mutato habitu sedit in bivio itineris quod ducit Thamnam eo quod crevisset Sela et non eum accepisset maritum
15 quam cum vidisset Iudas suspicatus est esse meretricem operuerat enim vultum suum ne cognosceretur
16 ingrediensque ad eam ait dimitte me ut coeam tecum nesciebat enim quod nurus sua esset qua respondente quid mihi dabis ut fruaris concubitu meo
17 dixit mittam tibi hedum de gregibus rursum illa dicente patiar quod vis si dederis mihi arrabonem donec mittas quod polliceris
18 ait Iudas quid vis tibi pro arrabone dari respondit anulum tuum et armillam et baculum quem manu tenes ad unum igitur coitum concepit mulier
19 et surgens abiit depositoque habitu quem adsumpserat induta est viduitatis vestibus
20 misit autem Iudas hedum per pastorem suum Odollamitem ut reciperet pignus quod dederat mulieri qui cum non invenisset eam
21 interrogavit homines loci illius ubi est mulier quae sedebat in bivio respondentibus cunctis non fuit in loco isto meretrix
22 reversus est ad Iudam et dixit ei non inveni eam sed et homines loci illius dixerunt mihi numquam ibi sedisse scortum
23 ait Iudas habeat sibi certe mendacii nos arguere non poterit ego misi hedum quem promiseram et tu non invenisti eam
24 ecce autem post tres menses nuntiaverunt Iudae dicentes fornicata est Thamar nurus tua et videtur uterus illius intumescere dixit Iudas producite eam ut conburatur
25 quae cum educeretur ad poenam misit ad socerum suum dicens de viro cuius haec sunt concepi cognosce cuius sit anulus et armilla et baculus
26 qui agnitis muneribus ait iustior me est quia non tradidi eam Sela filio meo attamen ultra non cognovit illam
27 instante autem partu apparuerunt gemini in utero atque in ipsa effusione infantum unus protulit manum in qua obsetrix ligavit coccinum dicens
28 iste egreditur prior
29 illo vero retrahente manum egressus est alter dixitque mulier quare divisa est propter te maceria et ob hanc causam vocavit nomen eius Phares
30 postea egressus est frater in cuius manu erat coccinum quem appellavit Zara.

GENESIS (BERESHIT) CHAPTER 39
1 igitur Ioseph ductus est in Aegyptum emitque eum Putiphar eunuchus Pharaonis princeps exercitus vir aegyptius de manu Ismahelitarum a quibus perductus erat
2 fuitque Dominus cum eo et erat vir in cunctis prospere agens habitabatque in domo domini sui
3 qui optime noverat esse Dominum cum eo et omnia quae gereret ab eo dirigi in manu illius

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4 invenitque Ioseph gratiam coram domino suo et ministrabat ei a quo praepositus omnibus gubernabat creditam sibi domum et universa quae tradita fuerant
5 benedixitque Dominus domui Aegyptii propter Ioseph et multiplicavit tam in aedibus quam in agris cunctam eius substantiam
6 nec quicquam aliud noverat nisi panem quo vescebatur erat autem Ioseph pulchra facie et decorus aspectu
7 post multos itaque dies iecit domina oculos suos in Ioseph et ait dormi mecum
8 qui nequaquam adquiescens operi nefario dixit ad eam ecce dominus meus omnibus mihi traditis ignorat quid habeat in domo sua
9 nec quicquam est quod non in mea sit potestate vel non tradiderit mihi praeter te quae uxor eius es quomodo ergo possum malum hoc facere et peccare in Deum meum
10 huiuscemodi verbis per singulos dies et mulier molesta erat adulescenti et ille recusabat stuprum
11 accidit autem ut quadam die intraret Ioseph domum et operis quippiam absque arbitris faceret
12 et illa adprehensa lacinia vestimenti eius diceret dormi mecum qui relicto in manu illius pallio fugit et egressus est foras
13 cumque vidisset mulier vestem in manibus suis et se esse contemptam
14 vocavit homines domus suae et ait ad eos en introduxit virum hebraeum ut inluderet nobis ingressus est ad me ut coiret mecum cumque ego succlamassem
15 et audisset vocem meam reliquit pallium quod tenebam et fugit foras
16 in argumentum ergo fidei retentum pallium ostendit marito revertenti domum 17 et ait ingressus est ad me servus hebraeus quem adduxisti ut inluderet mihi 18 cumque vidisset me clamare reliquit pallium et fugit foras
19 his auditis dominus et nimium credulus verbis coniugis iratus est valde
20 tradiditque Ioseph in carcerem ubi vincti regis custodiebantur et erat ibi clausus
21 fuit autem Dominus cum Ioseph et misertus illius dedit ei gratiam in conspectu principis carceris
22 qui tradidit in manu ipsius universos vinctos qui in custodia tenebantur et quicquid fiebat sub ipso erat
23 nec noverat aliquid cunctis ei creditis Dominus enim erat cum illo et omnia eius opera dirigebat.

GENESIS (BERESHIT) CHAPTER 40

1 his ita gestis accidit ut peccarent duo eunuchi pincerna regis Aegypti et pistor domino suo
2 iratusque Pharao contra eos nam alter pincernis praeerat alter pistoribus
3 misit eos in carcerem principis militum in quo erat vinctus et Ioseph
4 at custos carceris tradidit eos Ioseph qui et ministrabat eis aliquantum temporis fluxerat et illi in custodia tenebantur
5 videruntque ambo somnium nocte una iuxta interpretationem congruam sibi
6 ad quos cum introisset Ioseph mane et vidisset eos tristes
7 sciscitatus est dicens cur tristior est hodie solito facies vestra
8 qui responderunt somnium vidimus et non est qui interpretetur nobis dixitque ad eos Ioseph numquid non Dei est interpretatio referte mihi quid videritis
9 narravit prior praepositus pincernarum somnium videbam coram me vitem
10 in qua erant tres propagines crescere paulatim gemmas et post flores uvas maturescere
11 calicemque Pharaonis in manu mea tuli ergo uvas et expressi in calicem quem tenebam et tradidi poculum Pharaoni
12 respondit Ioseph haec est interpretatio somnii tres propagines tres adhuc dies sunt
13 post quos recordabitur Pharao magisterii tui et restituet te in gradum pristinum dabisque ei calicem iuxta officium tuum sicut facere ante consueveras
14 tantum memento mei cum tibi bene fuerit et facies mecum misericordiam ut suggeras Pharaoni et educat me de isto carcere
15 quia furto sublatus sum de terra Hebraeorum et hic innocens in lacum missus sum
16 videns pistorum magister quod prudenter somnium dissolvisset ait et ego vidi somnium quod haberem tria canistra farinae super caput meum
17 et in uno canistro quod erat excelsius portare me omnes cibos qui fiunt arte pistoria avesque comedere ex eo
18 respondit Ioseph haec est interpretatio somnii tria canistra tres adhuc dies sunt
19 post quos auferet Pharao caput tuum ac suspendet te in cruce et lacerabunt volucres carnes tuas
20 exin dies tertius natalicius Pharaonis erat qui faciens grande convivium pueris suis recordatus est inter epulas magistri pincernarum et pistorum principis
21 restituitque alterum in locum suum ut porrigeret regi poculum
22 alterum suspendit in patibulo ut coniectoris veritas probaretur
23 et tamen succedentibus prosperis praepositus pincernarum oblitus est interpretis sui.

GENESIS (BERESHIT) CHAPTER 41

1 post duos annos vidit Pharao somnium putabat se stare super fluvium
2 de quo ascendebant septem boves pulchrae et crassae nimis et pascebantur in locis palustribus
3 aliae quoque septem emergebant de flumine foedae confectaeque macie et pascebantur in ipsa amnis ripa in locis virentibus
4 devoraveruntque eas quarum mira species et habitudo corporum erat expergefactus Pharao
5 rursum dormivit et vidit alterum somnium septem spicae pullulabant in culmo uno plenae atque formonsae
6 aliae quoque totidem spicae tenues et percussae uredine oriebantur

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7 devorantes omnem priorum pulchritudinem evigilans post quietem

8 et facto mane pavore perterritus misit ad coniectores Aegypti cunctosque sapientes et accersitis narravit somnium nec erat qui interpretaretur

9 tunc demum reminiscens pincernarum magister ait confiteor peccatum meum

10 iratus rex servis suis me et magistrum pistorum retrudi iussit in carcerem principis militum

11 ubi una nocte uterque vidimus somnium praesagum futurorum

12 erat ibi puer hebraeus eiusdem ducis militum famulus cui narrantes somnia

13 audivimus quicquid postea rei probavit eventus ego enim redditus sum officio meo et ille suspensus est in cruce

14 protinus ad regis imperium eductum de carcere Ioseph totonderunt ac veste mutata obtulerunt ei

15 cui ille ait vidi somnia nec est qui edisserat quae audivi te prudentissime conicere

16 respondit Ioseph absque me Deus respondebit prospera Pharaoni

17 narravit ergo ille quod viderat putabam me stare super ripam fluminis

18 et septem boves de amne conscendere pulchras nimis et obesis carnibus quae in pastu paludis virecta carpebant

19 et ecce has sequebantur aliae septem boves in tantum deformes et macilentae ut numquam tales in terra Aegypti viderim

20 quae devoratis et consumptis prioribus

21 nullum saturitatis dedere vestigium sed simili macie et squalore torpebant evigilans rursum sopore depressus

22 vidi somnium septem spicae pullulabant in culmo uno plenae atque pulcherrimae

23 aliae quoque septem tenues et percussae uredine oriebantur stipula

24 quae priorum pulchritudinem devorarunt narravi coniectoribus somnium et nemo est qui edisserat

25 respondit Ioseph somnium regis unum est quae facturus est Deus ostendit Pharaoni

26 septem boves pulchrae et septem spicae plenae septem ubertatis anni sunt eandemque vim somnii conprehendunt

27 septem quoque boves tenues atque macilentae quae ascenderunt post eas et septem spicae tenues et vento urente percussae septem anni sunt venturae famis

28 qui hoc ordine conplebuntur

29 ecce septem anni venient fertilitatis magnae in universa terra Aegypti

30 quos sequentur septem anni alii tantae sterilitatis ut oblivioni tradatur cuncta retro abundantia consumptura est enim fames omnem terram

31 et ubertatis magnitudinem perditura inopiae magnitudo

32 quod autem vidisti secundo ad eandem rem pertinens somnium firmitatis indicium est eo quod fiat sermo Dei et velocius impleatur

33 nunc ergo provideat rex virum sapientem et industrium et praeficiat eum terrae Aegypti

34 qui constituat praepositos per singulas regiones et quintam partem fructuum per septem annos fertilitatis

35 qui iam nunc futuri sunt congreget in horrea et omne frumentum sub Pharaonis potestate condatur serveturque in urbibus

36 et paretur futurae septem annorum fami quae pressura est Aegyptum et non consumetur terra inopia

37 placuit Pharaoni consilium et cunctis ministris eius

38 locutusque est ad eos num invenire poterimus talem virum qui spiritu Dei plenus sit

39 dixit ergo ad Ioseph quia ostendit Deus tibi omnia quae locutus es numquid sapientiorem et similem tui invenire potero

40 tu eris super domum meam et ad tui oris imperium cunctus populus oboediet uno tantum regni solio te praecedam

41 dicens quoque rursum Pharao ad Ioseph ecce constitui te super universam terram Aegypti

42 tulit anulum de manu sua et dedit in manu eius vestivitque eum stola byssina et collo torquem auream circumposuit

43 fecitque ascendere super currum suum secundum clamante praecone ut omnes coram eo genuflecterent et praepositum esse scirent universae terrae Aegypti

44 dixit quoque rex ad Ioseph ego sum Pharao absque tuo imperio non movebit quisquam manum aut pedem in omni terra Aegypti

45 vertitque nomen illius et vocavit eum lingua aegyptiaca Salvatorem mundi dedit quoque illi uxorem Aseneth filiam Putiphare sacerdotis Heliopoleos egressus itaque Ioseph ad terram Aegypti

46 triginta autem erat annorum quando stetit in conspectu regis Pharaonis circuivit omnes regiones Aegypti

47 venitque fertilitas septem annorum et in manipulos redactae segetes congregatae sunt in horrea Aegypti

48 omnis etiam frugum abundantia in singulis urbibus condita est

49 tantaque fuit multitudo tritici ut harenae maris coaequaretur et copia mensuram excederet

50 nati sunt autem Ioseph filii duo antequam veniret fames quos ei peperit Aseneth filia Putiphare sacerdotis Heliopoleos

51 vocavitque nomen primogeniti Manasse dicens oblivisci me fecit Deus omnium laborum meorum et domum patris mei

52 nomen quoque secundi appellavit Ephraim dicens crescere me fecit Deus in terra paupertatis meae

53 igitur transactis septem annis ubertatis qui fuerant in Aegypto

54 coeperunt venire septem anni inopiae quos praedixerat Ioseph et in universo orbe fames praevaluit in cuncta autem terra Aegypti erat panis

55 qua esuriente clamavit populus ad Pharaonem alimenta petens quibus ille respondit ite ad Ioseph et quicquid vobis dixerit facite

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56 crescebat autem cotidie fames in omni terra aperuitque Ioseph universa horrea et vendebat Aegyptiis nam et illos oppresserat fames

57 omnesque provinciae veniebant in Aegyptum ut emerent escas et malum inopiae temperarent.

GENESIS (BERESHIT) CHAPTER 42

1 audiens autem Iacob quod alimenta venderentur in Aegypto dixit filiis suis quare neglegitis

2 audivi quod triticum venundetur in Aegypto descendite et emite nobis necessaria ut possimus vivere et non consumamur inopia

3 descendentes igitur fratres Ioseph decem ut emerent frumenta in Aegypto

4 Beniamin domi retento ab Iacob qui dixerat fratribus eius ne forte in itinere quicquam patiatur mali

5 ingressi sunt terram Aegypti cum aliis qui pergebant ad emendum erat autem fames in terra Chanaan

6 et Ioseph princeps Aegypti atque ad illius nutum frumenta populis vendebantur cumque adorassent eum fratres sui

7 et agnovisset eos quasi ad alienos durius loquebatur interrogans eos unde venistis qui responderunt de terra Chanaan ut emamus victui necessaria

8 et tamen fratres ipse cognoscens non est agnitus ab eis

9 recordatusque somniorum quae aliquando viderat ait exploratores estis ut videatis infirmiora terrae venistis

10 qui dixerunt non est ita domine sed servi tui venerunt ut emerent cibos

11 omnes filii unius viri sumus pacifici venimus nec quicquam famuli tui machinantur mali

12 quibus ille respondit aliter est inmunita terrae huius considerare venistis

13 et illi duodecim inquiunt servi tui fratres sumus filii viri unius in terra Chanaan minimus cum patre nostro est alius non est super

14 hoc est ait quod locutus sum exploratores estis

15 iam nunc experimentum vestri capiam per salutem Pharaonis non egrediemini hinc donec veniat frater vester minimus

16 mittite e vobis unum et adducat eum vos autem eritis in vinculis donec probentur quae dixistis utrum falsa an vera sint alioquin per salutem Pharaonis exploratores estis

17 tradidit ergo eos custodiae tribus diebus

18 die autem tertio eductis de carcere ait facite quod dixi et vivetis Deum enim timeo

19 si pacifici estis frater vester unus ligetur in carcere vos autem abite et ferte frumenta quae emistis in domos vestras

20 et fratrem vestrum minimum ad me adducite ut possim vestros probare sermones et non moriamini fecerunt ut dixerat

21 et locuti sunt invicem merito haec patimur quia peccavimus in fratrem nostrum videntes angustiam animae illius cum deprecaretur nos et non audivimus idcirco venit super nos ista tribulatio

22 e quibus unus Ruben ait numquid non dixi vobis nolite peccare in puerum et non audistis me en sanguis eius exquiritur

23 nesciebant autem quod intellegeret Ioseph eo quod per interpretem loquebatur ad eos

24 avertitque se parumper et flevit et reversus locutus est ad eos

25 tollens Symeon et ligans illis praesentibus iussitque ministris ut implerent saccos eorum tritico et reponerent pecunias singulorum in sacculis suis datis supra cibariis in via qui fecerunt ita

26 at illi portantes frumenta in asinis profecti sunt

27 apertoque unus sacco ut daret iumento pabulum in diversorio contemplatus pecuniam in ore sacculi

28 dixit fratribus suis reddita est mihi pecunia en habetur in sacco et obstupefacti turbatique dixerunt mutuo quidnam est hoc quod fecit nobis Deus

29 veneruntque ad Iacob patrem suum in terra Chanaan et narraverunt ei omnia quae accidissent sibi dicentes

30 locutus est nobis dominus terrae dure et putavit nos exploratores provinciae

31 cui respondimus pacifici sumus nec ullas molimur insidias

32 duodecim fratres uno patre geniti sumus unus non est super minimus cum patre versatur in terra Chanaan

33 qui ait nobis sic probabo quod pacifici sitis fratrem vestrum unum dimittite apud me et cibaria domibus vestris necessaria sumite et abite

34 fratremque vestrum minimum adducite ad me ut sciam quod non sitis exploratores et istum qui tenetur in vinculis recipere possitis ac deinceps emendi quae vultis habeatis licentiam

35 his dictis cum frumenta effunderent singuli reppererunt in ore saccorum ligatas pecunias exterritisque simul omnibus

36 dixit pater Iacob absque liberis me esse fecistis Ioseph non est super Symeon tenetur in vinculis Beniamin auferetis in me haec mala omnia reciderunt

37 cui respondit Ruben duos filios meos interfice si non reduxero illum tibi trade in manu mea et ego eum restituam

38 at ille non descendet inquit filius meus vobiscum frater eius mortuus est ipse solus remansit si quid ei adversi acciderit in terra ad quam pergitis deducetis canos meos cum dolore ad inferos.

GENESIS (BERESHIT) CHAPTER 43

1 interim fames omnem terram vehementer premebat

2 consumptisque cibis quos ex Aegypto detulerant dixit Iacob ad filios suos revertimini et emite pauxillum escarum

3 respondit Iudas denuntiavit nobis vir ille sub testificatione iurandi dicens non videbitis faciem meam nisi fratrem vestrum minimum adduxeritis vobiscum

4 si ergo vis mittere eum nobiscum pergemus pariter et ememus tibi necessaria

5 si autem non vis non ibimus vir enim ut saepe diximus denuntiavit nobis dicens non videbitis faciem meam absque fratre vestro minimo

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6 dixit eis Israhel in meam hoc fecistis miseriam ut indicaretis ei et alium habere vos fratrem

7 at illi responderunt interrogavit nos homo per ordinem nostram progeniem si pater viveret si haberemus fratrem et nos respondimus ei consequenter iuxta id quod fuerat sciscitatus numquid scire poteramus quod dicturus esset adducite vobiscum fratrem vestrum

8 Iudas quoque dixit patri suo mitte puerum mecum ut proficiscamur et possimus vivere ne moriamur nos et parvuli nostri

9 ego suscipio puerum de manu mea require illum nisi reduxero et tradidero eum tibi ero peccati in te reus omni tempore

10 si non intercessisset dilatio iam vice altera venissemus

11 igitur Israhel pater eorum dixit ad eos si sic necesse est facite quod vultis sumite de optimis terrae fructibus in vasis vestris et deferte viro munera modicum resinae et mellis et styracis et stactes et terebinthi et amigdalarum

12 pecuniamque duplicem ferte vobiscum et illam quam invenistis in sacculis reportate ne forte errore factum sit

13 sed et fratrem vestrum tollite et ite ad virum

14 Deus autem meus omnipotens faciat vobis eum placabilem et remittat vobiscum fratrem vestrum quem tenet et hunc Beniamin ego autem quasi orbatus absque liberis ero

15 tulerunt ergo viri munera et pecuniam duplicem et Beniamin descenderuntque in Aegyptum et steterunt coram Ioseph

16 quos cum ille vidisset et Beniamin simul praecepit dispensatori domus suae dicens introduc viros domum et occide victimas et instrue convivium quoniam mecum sunt comesuri meridie

17 fecit ille sicut fuerat imperatum et introduxit viros domum

18 ibique exterriti dixerunt mutuo propter pecuniam quam rettulimus prius in saccis nostris introducti sumus ut devolvat in nos calumniam et violenter subiciat servituti et nos et asinos nostros

19 quam ob rem in ipsis foribus accedentes ad dispensatorem

20 locuti sunt oramus domine ut audias iam ante descendimus ut emeremus escas

21 quibus emptis cum venissemus ad diversorium aperuimus sacculos nostros et invenimus pecuniam in ore saccorum quam nunc eodem pondere reportamus

22 sed et aliud adtulimus argentum ut emamus quae necessaria sunt non est in nostra conscientia quis eam posuerit in marsuppiis nostris

23 at ille respondit pax vobiscum nolite timere Deus vester et Deus patris vestri dedit vobis thesauros in sacculis vestris nam pecuniam quam dedistis mihi probatam ego habeo eduxitque ad eos Symeon

24 et introductis domum adtulit aquam et laverunt pedes suos deditque pabula asinis eorum

25 illi vero parabant munera donec ingrederetur Ioseph meridie audierant enim quod ibi comesuri essent panem

26 igitur ingressus est Ioseph domum suam obtuleruntque ei munera tenentes in manibus et adoraverunt proni in terram

27 at ille clementer resalutatis eis interrogavit dicens salvusne est pater vester senex de quo dixeratis mihi adhuc vivit

28 qui responderunt sospes est servus tuus pater noster adhuc vivit et incurvati adoraverunt eum

29 adtollens autem oculos Ioseph vidit Beniamin fratrem suum uterinum et ait iste est frater vester parvulus de quo dixeratis mihi et rursum Deus inquit misereatur tui fili mi

30 festinavitque quia commota fuerant viscera eius super fratre suo et erumpebant lacrimae et introiens cubiculum flevit

31 rursusque lota facie egressus continuit se et ait ponite panes

32 quibus adpositis seorsum Ioseph et seorsum fratribus Aegyptiis quoque qui vescebantur simul seorsum inlicitum est enim Aegyptiis comedere cum Hebraeis et profanum putant huiuscemodi convivium

33 sederunt coram eo primogenitus iuxta primogenita sua et minimus iuxta aetatem suam et mirabantur nimis

34 sumptis partibus quas ab eo acceperant maiorque pars venit Beniamin ita ut quinque partibus excederet biberuntque et inebriati sunt cum eo.

GENESIS (BERESHIT) CHAPTER 44

1 praecepit autem Ioseph dispensatori domus suae dicens imple saccos eorum frumento quantum possunt capere et pone pecuniam singulorum in summitate sacci

2 scyphum autem meum argenteum et pretium quod dedit tritici pone in ore sacci iunioris factumque est ita

3 et orto mane dimissi sunt cum asinis suis

4 iamque urbem exierant et processerant paululum tum Ioseph arcessito dispensatore domus surge inquit persequere viros et adprehensis dicito quare reddidistis malum pro bono

5 scyphum quem furati estis ipse est in quo bibit dominus meus et in quo augurari solet pessimam rem fecistis

6 fecit ille ut iusserat et adprehensis per ordinem locutus est

7 qui responderunt quare sic loquitur dominus noster ut servi tui tantum flagitii commiserint

8 pecuniam quam invenimus in summitate saccorum reportavimus ad te de terra Chanaan et quomodo consequens est ut furati simus de domo domini tui aurum vel argentum

9 apud quemcumque fuerit inventum servorum tuorum quod quaeris moriatur et nos servi erimus domini nostri

10 qui dixit fiat iuxta vestram sententiam apud quem fuerit inventum ipse sit servus meus vos autem eritis innoxii

11 itaque festinato deponentes in terram saccos aperuerunt singuli

12 quos scrutatus incipiens a maiore usque ad minimum invenit scyphum in sacco Beniamin

13 at illi scissis vestibus oneratisque rursum asinis reversi sunt in oppidum

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14 primusque Iudas cum fratribus ingressus est ad Ioseph necdum enim de loco abierat omnesque ante eum in terra pariter corruerunt

15 quibus ille ait cur sic agere voluistis an ignoratis quod non sit similis mei in augurandi scientia

16 cui Iudas quid respondebimus inquit domino meo vel quid loquemur aut iusti poterimus obtendere Deus invenit iniquitatem servorum tuorum en omnes servi sumus domini mei et nos et apud quem inventus est scyphus

17 respondit Ioseph absit a me ut sic agam qui furatus est scyphum ipse sit servus meus vos autem abite liberi ad patrem vestrum

18 accedens propius Iudas confidenter ait oro domine mi loquatur servus tuus verbum in auribus tuis et ne irascaris famulo tuo tu es enim post Pharaonem

19 dominus meus interrogasti prius servos tuos habetis patrem aut fratrem

20 et nos respondimus tibi domino meo est nobis pater senex et puer parvulus qui in senecta illius natus est cuius uterinus frater est mortuus et ipsum solum habet mater sua pater vero tenere diligit eum

21 dixistique servis tuis adducite eum ad me et ponam oculos meos super illum

22 suggessimus domino meo non potest puer relinquere patrem suum si enim illum dimiserit morietur

23 et dixisti servis tuis nisi venerit frater vester minimus vobiscum non videbitis amplius faciem meam

24 cum ergo ascendissemus ad famulum tuum patrem nostrum narravimus ei omnia quae locutus est dominus meus

25 et dixit pater noster revertimini et emite nobis parum tritici

26 cui diximus ire non possumus si frater noster minimus descendet nobiscum proficiscemur simul alioquin illo absente non audemus videre faciem viri

27 atque ille respondit vos scitis quod duos genuerit mihi uxor mea

28 egressus est unus et dixistis bestia devoravit eum et hucusque non conparet

29 si tuleritis et istum et aliquid ei in via contigerit deducetis canos meos cum maerore ad inferos

30 igitur si intravero ad servum tuum patrem nostrum et puer defuerit cum anima illius ex huius anima pendeat

31 videritque eum non esse nobiscum morietur et deducent famuli tui canos eius cum dolore ad inferos

32 ego proprie servus tuus qui in meam hunc recepi fidem et spopondi dicens nisi reduxero eum peccati reus ero in patrem meum omni tempore

33 manebo itaque servus tuus pro puero in ministerium domini mei et puer ascendat cum fratribus suis

34 non enim possum redire ad patrem absente puero ne calamitatis quae oppressura est patrem meum testis adsistam.

GENESIS (BERESHIT) CHAPTER 45

1 non se poterat ultra cohibere Ioseph multis coram adstantibus unde praecepit ut egrederentur cuncti foras et nullus interesset alienus agnitioni mutuae

2 elevavitque vocem cum fletu quam audierunt Aegyptii omnisque domus Pharaonis

3 et dixit fratribus suis ego sum Ioseph adhuc pater meus vivit nec poterant respondere fratres nimio timore perterriti

4 ad quos ille clementer accedite inquit ad me et cum accessissent prope ego sum ait Ioseph frater vester quem vendidistis in Aegypto

5 nolite pavere nec vobis durum esse videatur quod vendidistis me in his regionibus pro salute enim vestra misit me Deus ante vos in Aegyptum

6 biennium est quod fames esse coepit in terra et adhuc quinque anni restant quibus nec arari poterit nec meti

7 praemisitque me Deus ut reservemini super terram et escas ad vivendum habere possitis

8 non vestro consilio sed Dei huc voluntate missus sum qui fecit me quasi patrem Pharaonis et dominum universae domus eius ac principem in omni terra Aegypti

9 festinate et ascendite ad patrem meum et dicetis ei haec mandat filius tuus Ioseph Deus me fecit dominum universae terrae Aegypti descende ad me ne moreris

10 et habita in terra Gessen erisque iuxta me tu et filii tui et filii filiorum tuorum oves tuae et armenta tua et universa quae possides

11 ibique te pascam adhuc enim quinque anni residui sunt famis ne et tu pereas et domus tua et omnia quae possides

12 en oculi vestri et oculi fratris mei Beniamin vident quod os meum loquatur ad vos

13 nuntiate patri meo universam gloriam meam et cuncta quae vidistis in Aegypto festinate et adducite eum ad me

14 cumque amplexatus recidisset in collum Beniamin fratris sui flevit illo quoque flente similiter super collum eius

15 osculatusque est Ioseph omnes fratres suos et ploravit super singulos post quae ausi sunt loqui ad eum

16 auditumque est et celebri sermone vulgatum in aula regis venerunt fratres Ioseph et gavisus est Pharao atque omnis familia eius

17 dixitque ad Ioseph ut imperaret fratribus suis dicens onerantes iumenta ite in terram Chanaan

18 et tollite inde patrem vestrum et cognationem et venite ad me et ego dabo vobis omnia bona Aegypti ut comedatis medullam terrae

19 praecipe etiam ut tollant plaustra de terra Aegypti ad subvectionem parvulorum suorum et coniugum ac dicito tollite patrem vestrum et properate quantocius venientes

20 ne dimittatis quicquam de supellectili vestra quia omnes opes Aegypti vestrae erunt

21 fecerunt filii Israhel ut eis mandatum fuerat quibus dedit Ioseph plaustra secundum Pharaonis imperium et cibaria in itinere

22 singulisque proferri iussit binas stolas Beniamin vero dedit trecentos argenteos cum quinque stolis optimis

23 tantundem pecuniae et vestium mittens patri suo addens eis asinos decem qui subveherent ex omnibus divitiis Aegypti et totidem asinas triticum in itinere panesque portantes

24 dimisit ergo fratres suos et proficiscentibus ait ne irascamini in via

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25 qui ascendentes ex Aegypto venerunt in terram Chanaan ad patrem suum Iacob
26 et nuntiaverunt ei dicentes Ioseph vivit et ipse dominatur in omni terra Aegypti quo audito quasi de gravi somno evigilans tamen non credebat eis
27 illi contra referebant omnem ordinem rei cumque vidisset plaustra et universa quae miserat revixit spiritus eius
28 et ait sufficit mihi si adhuc Ioseph filius meus vivit vadam et videbo illum antequam moriar.

GENESIS (BERESHIT) CHAPTER 46

1 profectusque Israhel cum omnibus quae habebat venit ad puteum Iuramenti et mactatis ibi victimis Deo patris sui Isaac
2 audivit eum per visionem nocte vocantem se et dicentem sibi Iacob Iacob cui respondit ecce adsum
3 ait illi Deus ego sum Fortissimus Deus patris tui noli timere et descende in Aegyptum quia in gentem magnam faciam te ibi
4 ego descendam tecum illuc et ego inde adducam te revertentem Ioseph quoque ponet manum suam super oculos tuos
5 surrexit Iacob a puteo Iuramenti tuleruntque eum filii cum parvulis et uxoribus suis in plaustris quae miserat Pharao ad portandum senem
6 et omnia quae possederat in terra Chanaan venitque in Aegyptum cum omni semine suo
7 filii eius et nepotes filiae et cuncta simul progenies
8 haec sunt autem nomina filiorum Israhel qui ingressi sunt in Aegyptum ipse cum liberis suis primogenitus Ruben
9 filii Ruben Enoch et Phallu et Esrom et Charmi
10 filii Symeon Iemuhel et Iamin et Ahod et Iachin et Saher et Saul filius Chananitidis
11 filii Levi Gerson Caath et Merari
12 filii Iuda Her et Onan et Sela et Phares et Zara mortui sunt autem Her et Onan in terra Chanaan natique sunt filii Phares Esrom et Amul
13 filii Isachar Thola et Phua et Iob et Semron
14 filii Zabulon Sared et Helon et Iahelel
15 hii filii Liae quos genuit in Mesopotamiam Syriae cum Dina filia sua omnes animae filiorum eius et filiarum triginta tres
16 filii Gad Sephion et Haggi Suni et Esebon Heri et Arodi et Areli
17 filii Aser Iamne et Iesua et Iesui et Beria Sara quoque soror eorum filii Beria Heber et Melchihel
18 hii filii Zelphae quam dedit Laban Liae filiae suae et hos genuit Iacob sedecim animas
19 filii Rahel uxoris Iacob Ioseph et Beniamin
20 natique sunt Ioseph filii in terra Aegypti quos genuit ei Aseneth filia Putiphare sacerdotis Heliopoleos Manasses et Ephraim
21 filii Beniamin Bela et Bechor et Asbel Gera et Naaman et Ehi et Ros Mophim et Opphim et Ared
22 hii filii Rahel quos genuit Iacob omnes animae quattuordecim
23 filii Dan Usim
24 filii Nepthalim Iasihel et Guni et Hieser et Sallem
25 hii filii Balae quam dedit Laban Raheli filiae suae et hos genuit Iacob omnes animae septem
26 cunctae animae quae ingressae sunt cum Iacob in Aegyptum et egressae de femore illius absque uxoribus filiorum sexaginta sex
27 filii autem Ioseph qui nati sunt ei in terra Aegypti animae duae omnis anima domus Iacob quae ingressa est Aegyptum fuere septuaginta
28 misit autem Iudam ante se ad Ioseph ut nuntiaret ei et ille occurreret in Gessen
29 quo cum pervenisset iuncto Ioseph curru suo ascendit obviam patri ad eundem locum videnque eum inruit super collum eius et inter amplexus flevit
30 dixitque pater ad Ioseph iam laetus moriar quia vidi faciem tuam et superstitem te relinquo
31 et ille locutus est ad fratres et ad omnem domum patris sui ascendam et nuntiabo Pharaoni dicamque ei fratres mei et domus patris mei qui erant in terra Chanaan venerunt ad me
32 et sunt viri pastores ovium curamque habent alendorum gregum pecora sua et armenta et omnia quae habere potuerunt adduxerunt secum
33 cumque vocaverit vos et dixerit quod est opus vestrum
34 respondebitis viri pastores sumus servi tui ab infantia nostra usque in praesens et nos et patres nostri haec autem dicetis ut habitare possitis in terra Gessen quia detestantur Aegyptii omnes pastores ovium.

GENESIS (BERESHIT) CHAPTER 47

1 ingressus ergo Ioseph nuntiavit Pharaoni dicens pater meus et fratres oves eorum et armenta et cuncta quae possident venerunt de terra Chanaan et ecce consistunt in terra Gessen
2 extremos quoque fratrum suorum quinque viros statuit coram rege
3 quos ille interrogavit quid habetis operis responderunt pastores ovium sumus servi tui et nos et patres nostri
4 ad peregrinandum in terra tua venimus quoniam non est herba gregibus servorum tuorum ingravescente fame in regione Chanaan petimusque ut esse nos iubeas servos tuos in terra Gessen
5 dixit itaque rex ad Ioseph pater tuus et fratres tui venerunt ad te
6 terra Aegypti in conspectu tuo est in optimo loco fac habitare eos et trade eis terram Gessen quod si nosti esse in eis viros industrios constitue illos magistros pecorum meorum
7 post haec introduxit Ioseph patrem suum ad regem et statuit eum coram eo qui benedicens illi
8 et interrogatus ab eo quot sunt dies annorum vitae tuae
9 respondit dies peregrinationis vitae meae centum triginta annorum sunt parvi et mali et non pervenerunt usque ad dies patrum meorum quibus peregrinati sunt
10 et benedicto rege egressus est foras

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11 Ioseph vero patri et fratribus suis dedit possessionem in Aegypto in optimo loco terrae solo Ramesses ut praeceperat Pharao

12 et alebat eos omnemque domum patris sui praebens cibaria singulis

13 in toto enim orbe panis deerat et oppresserat fames terram maxime Aegypti et Chanaan

14 e quibus omnem pecuniam congregavit pro venditione frumenti et intulit eam in aerarium regis

15 cumque defecisset emptoris pretium venit cuncta Aegyptus ad Ioseph dicens da nobis panes quare morimur coram te deficiente pecunia

16 quibus ille respondit adducite pecora vestra et dabo vobis pro eis cibos si pretium non habetis

17 quae cum adduxissent dedit eis alimenta pro equis et ovibus et bubus et asinis sustentavitque eos illo anno pro commutatione pecorum

18 veneruntque anno secundo et dixerunt ei non celamus dominum nostrum quod deficiente pecunia pecora simul defecerint nec clam te est quod absque corporibus et terra nihil habeamus

19 cur ergo morimur te vidente et nos et terra nostra tui erimus eme nos in servitutem regiam et praebe semina ne pereunte cultore redigatur terra in solitudinem

20 emit igitur Ioseph omnem terram Aegypti vendentibus singulis possessiones suas prae magnitudine famis subiecitque eam Pharaoni

21 et cunctos populos eius a novissimis terminis Aegypti usque ad extremos fines eius

22 praeter terram sacerdotum quae a rege tradita fuerat eis quibus et statuta cibaria ex horreis publicis praebebantur et idcirco non sunt conpulsi vendere possessiones suas

23 dixit ergo Ioseph ad populos en ut cernitis et vos et terram vestram Pharao possidet accipite semina et serite agros

24 ut fruges habere possitis quintam partem regi dabitis quattuor reliquas permitto vobis in sementem et in cibos famulis et liberis vestris

25 qui responderunt salus nostra in manu tua est respiciat nos tantum dominus noster et laeti serviemus regi

26 ex eo tempore usque in praesentem diem in universa terra Aegypti regibus quinta pars solvitur et factum est quasi in legem absque terra sacerdotali quae libera ab hac condicione fuit

27 habitavit ergo Israhel in Aegypto id est in terra Gessen et possedit eam auctusque est et multiplicatus nimis

28 et vixit in ea decem et septem annis factique sunt omnes dies vitae illius centum quadraginta septem annorum

29 cumque adpropinquare cerneret mortis diem vocavit filium suum Ioseph et dixit ad eum si inveni gratiam in conspectu tuo pone manum sub femore meo et facies mihi misericordiam et veritatem ut non sepelias me in Aegypto

30 sed dormiam cum patribus meis et auferas me de hac terra condasque in sepulchro maiorum cui respondit Ioseph ego faciam quod iussisti

31 et ille iura ergo inquit mihi quo iurante adoravit Israhel Deum conversus ad lectuli caput.

GENESIS (BERESHIT) CHAPTER 48

1 his ita transactis nuntiatum est Ioseph quod aegrotaret pater eius qui adsumptis duobus filiis Manasse et Ephraim ire perrexit

2 dictumque est seni ecce filius tuus Ioseph venit ad te qui confortatus sedit in lectulo

3 et ingresso ad se ait Deus omnipotens apparuit mihi in Luza quae est in terra Chanaan benedixitque mihi

4 et ait ego te augebo et multiplicabo et faciam in turbas populorum daboque tibi terram hanc et semini tuo post te in possessionem sempiternam

5 duo igitur filii tui qui nati sunt tibi in terra Aegypti antequam huc venirem ad te mei erunt Ephraim et Manasses sicut Ruben et Symeon reputabuntur mihi

6 reliquos autem quos genueris post eos tui erunt et nomine fratrum suorum vocabuntur in possessionibus suis

7 mihi enim quando veniebam de Mesopotamiam mortua est Rahel in terra Chanaan in ipso itinere eratque vernum tempus et ingrediebar Ephratam et sepelivi eam iuxta viam Ephratae quae alio nomine appellatur Bethleem

8 videns autem filios eius dixit ad eum qui sunt isti

9 respondit filii mei sunt quos dedit mihi Deus in hoc loco adduc inquit eos ad me ut benedicam illis

10 oculi enim Israhel caligabant prae nimia senectute et clare videre non poterat adplicitosque ad se deosculatus et circumplexus

11 dixit ad filium non sum fraudatus aspectu tuo insuper ostendit mihi Deus semen tuum

12 cumque tulisset eos Ioseph de gremio patris adoravit pronus in terram

13 et posuit Ephraim ad dexteram suam id est ad sinistram Israhel Manassen vero in sinistra sua ad dexteram scilicet patris adplicuitque ambos ad eum

14 qui extendens manum dextram posuit super caput Ephraim iunioris fratris sinistram autem super caput Manasse qui maior natu erat commutans manus

15 benedixitque Ioseph filio suo et ait Deus in cuius conspectu ambulaverunt patres mei Abraham et Isaac Deus qui pascit me ab adulescentia mea usque in praesentem diem

16 angelus qui eruit me de cunctis malis benedicat pueris et invocetur super eos nomen meum nomina quoque patrum meorum Abraham et Isaac et crescant in multitudinem super terram

17 videns autem Ioseph quod posuisset pater suus dexteram manum super caput Ephraim graviter accepit et adprehensam patris manum levare conatus est de capite Ephraim et transferre super caput Manasse

18 dixitque ad patrem non ita convenit pater quia hic est primogenitus pone dexteram tuam super caput eius

19 qui rennuens ait scio fili mi scio et iste quidem erit in populos et multiplicabitur sed frater eius iunior maior illo erit et semen illius crescet in gentes

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20 benedixitque eis in ipso tempore dicens in te benedicetur Israhel atque dicetur faciat tibi Deus sicut Ephraim et sicut Manasse constituitque Ephraim ante Manassen

21 et ait ad Ioseph filium suum en ego morior et erit Deus vobiscum reducetque vos ad terram patrum vestrorum

22 do tibi partem unam extra fratres tuos quam tuli de manu Amorrei in gladio et arcu meo.

GENESIS (BERESHIT) CHAPTER 49

1 vocavit autem Iacob filios suos et ait eis congregamini ut adnuntiem quae ventura sunt vobis diebus novissimis

2 congregamini et audite filii Iacob audite Israhel patrem vestrum

3 Ruben primogenitus meus tu fortitudo mea et principium doloris mei prior in donis maior imperio

4 effusus es sicut aqua non crescas quia ascendisti cubile patris tui et maculasti stratum eius

5 Symeon et Levi fratres vasa iniquitatis bellantia

6 in consilio eorum ne veniat anima mea et in coetu illorum non sit gloria mea quia in furore suo occiderunt virum et in voluntate sua suffoderunt murum

7 maledictus furor eorum quia pertinax et indignatio illorum quia dura dividam eos in Iacob et dispergam illos in Israhel

8 Iuda te laudabunt fratres tui manus tua in cervicibus inimicorum tuorum adorabunt te filii patris tui

9 catulus leonis Iuda a praeda fili mi ascendisti requiescens accubuisti ut leo et quasi leaena quis suscitabit eum

10 non auferetur sceptrum de Iuda et dux de femoribus eius donec veniat qui mittendus est et ipse erit expectatio gentium

11 ligans ad vineam pullum suum et ad vitem o fili mi asinam suam lavabit vino stolam suam et sanguine uvae pallium suum

12 pulchriores oculi eius vino et dentes lacte candidiores

13 Zabulon in litore maris habitabit et in statione navium pertingens usque ad Sidonem

14 Isachar asinus fortis accubans inter terminos

15 vidit requiem quod esset bona et terram quod optima et subposuit umerum suum ad portandum factusque est tributis serviens

16 Dan iudicabit populum suum sicut et alia tribus Israhel

17 fiat Dan coluber in via cerastes in semita mordens ungulas equi ut cadat ascensor eius retro

18 salutare tuum expectabo Domine

19 Gad accinctus proeliabitur ante eum et ipse accingetur retrorsum

20 Aser pinguis panis eius et praebebit delicias regibus

21 Nepthalim cervus emissus et dans eloquia pulchritudinis

22 filius adcrescens Ioseph filius adcrescens et decorus aspectu filiae discurrerunt super murum

23 sed exasperaverunt eum et iurgati sunt invideruntque illi habentes iacula

24 sedit in forti arcus eius et dissoluta sunt vincula brachiorum et manuum illius per manus potentis Iacob inde pastor egressus est lapis Israhel

25 Deus patris tui erit adiutor tuus et Omnipotens benedicet tibi benedictionibus caeli desuper benedictionibus abyssi iacentis deorsum benedictionibus uberum et vulvae

26 benedictiones patris tui confortatae sunt benedictionibus patrum eius donec veniret desiderium collium aeternorum fiant in capite Ioseph et in vertice nazarei inter fratres suos

27 Beniamin lupus rapax mane comedet praedam et vespere dividet spolia

28 omnes hii in tribubus Israhel duodecim haec locutus est eis pater suus benedixitque singulis benedictionibus propriis

29 et praecepit eis dicens ego congregor ad populum meum sepelite me cum patribus meis in spelunca duplici quae est in agro Ephron Hetthei

30 contra Mambre in terra Chanaan quam emit Abraham cum agro ab Ephron Hettheo in possessionem sepulchri

31 ibi sepelierunt eum et Sarram uxorem eius ibi sepultus est Isaac cum Rebecca coniuge ibi et Lia condita iacet

32 finitisque mandatis quibus filios instruebat collegit pedes suos super lectulum et obiit adpositusque est ad populum suum.

GENESIS (BERESHIT) CHAPTER 50

1 quod cernens Ioseph ruit super faciem patris flens et deosculans eum

2 praecepitque servis suis medicis ut aromatibus condirent patrem

3 quibus iussa explentibus transierunt quadraginta dies iste quippe mos erat cadaverum conditorum flevitque eum Aegyptus septuaginta diebus

4 et expleto planctus tempore locutus est Ioseph ad familiam Pharaonis si inveni gratiam in conspectu vestro loquimini in auribus Pharaonis

5 eo quod pater meus adiuraverit me dicens en morior in sepulchro meo quod fodi mihi in terra Chanaan sepelies me ascendam igitur et sepeliam patrem meum ac revertar

6 dixitque ei Pharao ascende et sepeli patrem tuum sicut adiuratus es

7 quo ascendente ierunt cum eo omnes senes domus Pharaonis cunctique maiores natu terrae Aegypti

8 domus Ioseph cum fratribus suis absque parvulis et gregibus atque armentis quae dereliquerant in terra Gessen

9 habuit quoque in comitatu currus et equites et facta est turba non modica

10 veneruntque ad aream Atad quae sita est trans Iordanem ubi celebrantes exequias planctu magno atque vehementi impleverunt septem dies

11 quod cum vidissent habitatores terrae Chanaan dixerunt planctus magnus est iste Aegyptiis et idcirco appellaverunt nomen loci illius Planctus Aegypti

12 fecerunt ergo filii Iacob sicut praeceperat eis

13 et portantes eum in terram Chanaan sepelierunt in spelunca duplici quam emerat Abraham cum agro in possessionem sepulchri ab Ephron Hettheo contra faciem Mambre

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14 reversusque est Ioseph in Aegyptum cum fratribus suis et omni comitatu sepulto patre
15 quo mortuo timentes fratres eius et mutuo conloquentes ne forte memor sit iniuriae quam passus est et reddat nobis malum omne quod fecimus
16 mandaverunt ei pater tuus praecepit nobis antequam moreretur
17 ut haec tibi verbis illius diceremus obsecro ut obliviscaris sceleris fratrum tuorum et peccati atque malitiae quam exercuerunt in te nos quoque oramus ut servis Dei patris tui dimittas iniquitatem hanc quibus auditis flevit Ioseph
18 veneruntque ad eum fratres sui et proni in terram dixerunt servi tui sumus
19 quibus ille respondit nolite timere num Dei possumus rennuere voluntatem
20 vos cogitastis de me malum et Deus vertit illud in bonum ut exaltaret me sicut inpraesentiarum cernitis et salvos faceret multos populos
21 nolite metuere ego pascam vos et parvulos vestros consolatusque est eos et blande ac leniter est locutus
22 et habitavit in Aegypto cum omni domo patris sui vixitque centum decem annis et vidit Ephraim filios usque ad tertiam generationem filii quoque Machir filii Manasse nati sunt in genibus Ioseph
23 quibus transactis locutus est fratribus suis post mortem meam Deus visitabit vos et ascendere faciet de terra ista ad terram quam iuravit Abraham Isaac et Iacob
24 cumque adiurasset eos atque dixisset Deus visitabit vos asportate vobiscum ossa mea de loco isto
25 mortuus est expletis centum decem vitae suae annis et conditus aromatibus repositus est in loculo in Aegypto..

EXODUS

The Second Book of Moses
Hebrew Title: Shemot ("Names"); Greek: Exodos
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Exodus is the second book of the Bible. Exodus is called Shemot in Hebrew, which means 'Names.' Exodus means 'Going Out' in Latin. It is about how the Hebrew people were led out of Egypt by Yahweh, the revelations at biblical Mount Sinai, and the subsequent "divine indwelling" of God with Israel. Exodus ends with God's laws and his instructions on how to build a holy container called the Ark of the Covenant. The Exodus is traditionally ascribed to Moses, but modern scholars see its initial composition as a product of the Babylonian exile (6th century BC), with final revisions in the Persian post-exilic period (5th century BC). The Exodus is by Jewish people considered very important as it presents the defining features of Israel's identity—memories of a past marked by hardship and escape, a binding covenant with God.

Contents or Torah portions:

• Shemot, on Exodus 1–5: Affliction in Egypt, discovery of baby Moses, Pharaoh
• Va'eira, on Exodus 6–9: Plagues 1 to 7 of Egypt
• Bo, on Exodus 10–13: Last plagues of Egypt, first Passover
• Beshalach, on Exodus 13–1 Parting the Sea, water, manna, Amalek
• Yitro, on Exodus 18–20: Jethro's advice, The Ten Commandments
• Mishpatim, on Exodus 21–24: The Covenant Code
• Terumah, on Exodus 25–2 God's instructions on the Tabernacle and furnishings
• Tetzaveh, on Exodus 27–30: God's instructions on the first priests
• Ki Tissa, on Exodus 30–34: Census, anointing oil, golden calf, stone tablets, Moses radiant
• Vayakhel, on Exodus 35–38: Israelites collect gifts, make the Tabernacle and furnishings
• Pekudei, on Exodus 38–40: Setting up and filling of The Tabernacle.)

LIBER EXODUS, HEBRAICE VEELLE SEMOTH
EXODUS (SHEMOT) CHAPTER 1
1 haec sunt nomina filiorum Israhel qui ingressi sunt Aegyptum cum Iacob singuli cum domibus suis introierunt
2 Ruben Symeon Levi Iuda
3 Isachar Zabulon et Beniamin
4 Dan et Nepthalim Gad et Aser

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5 erant igitur omnes animae eorum qui egressi sunt de femore Iacob septuaginta Ioseph autem in Aegypto erat
6 quo mortuo et universis fratribus eius omnique cognatione illa
7 filii Israhel creverunt et quasi germinantes multiplicati sunt ac roborati nimis impleverunt terram
8 surrexit interea rex novus super Aegyptum qui ignorabat Ioseph
9 et ait ad populum suum ecce populus filiorum Israhel multus et fortior nobis
10 venite sapienter opprimamus eum ne forte multiplicetur et si ingruerit contra nos bellum addatur inimicis nostris expugnatisque nobis egrediatur e terra
11 praeposuit itaque eis magistros operum ut adfligerent eos oneribus aedificaveruntque urbes tabernaculorum Pharaoni Phiton et Ramesses
12 quantoque opprimebant eos tanto magis multiplicabantur et crescebant
13 oderantque filios Israhel Aegyptii et adfligebant inludentes eis
14 atque ad amaritudinem perducebant vitam eorum operibus duris luti et lateris omnique famulatu quo in terrae operibus premebantur
15 dixit autem rex Aegypti obsetricibus Hebraeorum quarum una vocabatur Sephra altera Phua
16 praecipiens eis quando obsetricabitis Hebraeas et partus tempus advenerit si masculus fuerit interficite illum si femina reservate
17 timuerunt autem obsetrices Deum et non fecerunt iuxta praeceptum regis Aegypti sed conservabant mares
18 quibus ad se accersitis rex ait quidnam est hoc quod facere voluistis ut pueros servaretis
19 quae responderunt non sunt hebraeae sicut aegyptiae mulieres ipsae enim obsetricandi habent scientiam et priusquam veniamus ad eas pariunt
20 bene ergo fecit Deus obsetricibus et crevit populus confortatusque est nimis
21 et quia timuerant obsetrices Deum aedificavit illis domos
22 praecepit autem Pharao omni populo suo dicens quicquid masculini sexus natum fuerit in flumen proicite quicquid feminei reservate.

EXODUS (SHEMOT) CHAPTER 2

(At least from the 17th century BC, Egypt was divided, and the Egyptian pharaoh [17th Dynasty] ruled only the southern half of Egypt. The pharaoh mentioned in the following text was a Canaanite pharaoh of the Hyksos dynasty (15th Dynasty, c. 1600 BC) that ruled northern Egypt from 1630 to c. 1523 BC. He resided in his capital, Avaris (called Pi Rameses, City of Ramose, in the Bible), which lies on the eastern edge of the Nile Delta; known in the Bible as the Land of Goshen. The dynasty came to Egypt under the leadership of Abraham. These individuals were depicted on the walls of the government official Knumhotep around 1950 BC; see Appendix A).

1 egressus est post haec vir de domo Levi accepta uxore stirpis suae
2 quae concepit et peperit filium et videns eum elegantem abscondit tribus mensibus
3 cumque iam celare non posset sumpsit fiscellam scirpeam et linivit eam bitumine ac pice posuitque intus infantulum et exposuit eum in carecto ripae fluminis
4 stante procul sorore eius et considerante eventum rei
5 ecce autem descendebat filia Pharaonis ut lavaretur in flumine et puellae eius gradiebantur per crepidinem alvei quae cum vidisset fiscellam in papyrione misit unam e famulis suis et adlatam
6 aperiens cernensque in ea parvulum vagientem miserta eius ait de infantibus Hebraeorum est
7 cui soror pueri vis inquit ut vadam et vocem tibi hebraeam mulierem quae nutrire possit infantulum
8 respondit vade perrexit puella et vocavit matrem eius
9 ad quam locuta filia Pharaonis accipe ait puerum istum et nutri mihi ego tibi dabo mercedem tuam suscepit mulier et nutrivit puerum adultumque tradidit filiae Pharaonis
10 quem illa adoptavit in locum filii vocavitque nomen eius Mosi (son)dicens quia de aqua tuli eum
11 in diebus illis postquam creverat Moses (Mose; Egyptian: son, son of, e.g.: Ahmose [son of Yah, Yahweh, 'God'], Ramose [Ramesses or Ramses: son of Ra], Thutmose, Dedimose, Kamose, etc.) egressus ad fratres suos vidit adflictionem eorum et virum aegyptium percutientem quendam de Hebraeis fratribus suis
12 cumque circumspexisset huc atque illuc et nullum adesse vidisset percussum Aegyptium abscondit sabulo
13 et egressus die altero conspexit duos Hebraeos rixantes dixitque ei qui faciebat iniuriam quare percutis proximum tuum
14 qui respondit quis constituit te principem et iudicem super nos num occidere me tu dicis sicut occidisti Aegyptium timuit Moses et ait quomodo palam factum est verbum istud
15 audivitque Pharao sermonem hunc et quaerebat occidere Mosen qui fugiens de conspectu eius moratus est in terra Madian et sedit iuxta puteum
16 erant sacerdoti Madian septem filiae quae venerunt ad hauriendas aquas et impletis canalibus adaquare cupiebant greges patris sui
17 supervenere pastores et eiecerunt eas surrexitque Moses et defensis puellis adaquavit oves earum
18 quae cum revertissent ad Raguhel patrem suum dixit ad eas cur velocius venistis solito
19 responderunt vir aegyptius liberavit nos de manu pastorum insuper et hausit aquam nobiscum potumque dedit ovibus
20 at ille ubi est inquit quare dimisistis hominem vocate eum ut comedat panem
21 iuravit ergo Moses quod habitaret cum eo accepitque Sefforam filiam eius
22 quae peperit filium quem vocavit Gersam dicens advena fui in terra aliena

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23 post multum temporis mortuus est rex Aegypti et ingemescentes filii Israhel propter opera vociferati sunt ascenditque clamor eorum ad Deum ab operibus
24 et audivit gemitum eorum ac recordatus foederis quod pepigerat cum Abraham et Isaac et Iacob
25 respexit filios Israhel et cognovit eos.

EXODUS (SHEMOT) CHAPTER 3

1 Moses autem pascebat oves Iethro cognati sui sacerdotis Madian cumque minasset gregem ad interiora deserti venit ad montem Dei Horeb
2 apparuitque ei Dominus in flamma ignis de medio rubi et videbat quod rubus arderet et non conbureretur
3 dixit ergo Moses vadam et videbo visionem hanc magnam quare non conburatur rubus
4 cernens autem Dominus quod pergeret ad videndum vocavit eum de medio rubi et ait Moses Moses qui respondit adsum
5 at ille ne adpropies inquit huc solve calciamentum de pedibus tuis locus enim in quo stas terra sancta est
6 et ait ego sum Deus patris tui Deus Abraham Deus Isaac Deus Iacob abscondit Moses faciem suam non enim audebat aspicere contra Deum
7 cui ait Dominus vidi adflictionem populi mei in Aegypto et clamorem eius audivi propter duritiam eorum qui praesunt operibus
8 et sciens dolorem eius descendi ut liberarem eum de manibus Aegyptiorum et educerem de terra illa in terram bonam et spatiosam in terram quae fluit lacte et melle ad loca Chananei et Hetthei et Amorrei Ferezei et Evei et Iebusei
9 clamor ergo filiorum Israhel venit ad me vidique adflictionem eorum qua ab Aegyptiis opprimuntur
10 sed veni mittam te ad Pharaonem ut educas populum meum filios Israhel de Aegypto
11 dixit Moses ad Deum quis ego sum ut vadam ad Pharaonem et educam filios Israhel de Aegypto
12 qui dixit ei ero tecum et hoc habebis signum quod miserim te cum eduxeris populum de Aegypto immolabis Deo super montem istum
13 ait Moses ad Deum ecce ego vadam ad filios Israhel et dicam eis Deus patrum vestrorum misit me ad vos si dixerint mihi quod est nomen eius quid dicam eis
14 dixit Deus ad Mosen ego sum qui sum ait sic dices filiis Israhel qui est misit me ad vos
15 dixitque iterum Deus ad Mosen haec dices filiis Israhel Dominus Deus patrum vestrorum Deus Abraham Deus Isaac et Deus Iacob misit me ad vos hoc nomen mihi est in aeternum et hoc memoriale meum in generationem et generatione
16 vade congrega seniores Israhel et dices ad eos Dominus Deus patrum vestrorum apparuit mihi Deus Abraham et Deus Isaac et Deus Iacob dicens visitans visitavi vos et omnia quae acciderunt vobis in Aegypto
17 et dixi ut educam vos de adflictione Aegypti in terram Chananei et Hetthei et Amorrei Ferezei et Evei et Iebusei ad terram fluentem lacte et melle
18 et audient vocem tuam ingredierisque tu et seniores Israhel ad regem Aegypti et dices ad eum Dominus Deus Hebraeorum vocavit nos ibimus viam trium dierum per solitudinem ut immolemus Domino Deo nostro
19 sed ego scio quod non dimittet vos rex Aegypti ut eatis nisi per manum validam
20 extendam enim manum meam et percutiam Aegyptum in cunctis mirabilibus meis quae facturus sum in medio eorum post haec dimittet vos
21 daboque gratiam populo huic coram Aegyptiis et cum egrediemini non exibitis vacui
22 sed postulabit mulier a vicina sua et ab hospita vasa argentea et aurea ac vestes ponetisque eas super filios et filias vestras et spoliabitis Aegyptum.

EXODUS (SHEMOT) CHAPTER 4

1 respondens Moses ait non credent mihi neque audient vocem meam sed dicent non apparuit tibi Dominus
2 dixit ergo ad eum quid est hoc quod tenes in manu tua respondit virga
3 ait proice eam in terram proiecit et versa est in colubrum ita ut fugeret Moses
4 dixitque Dominus extende manum tuam et adprehende caudam eius extendit et tenuit versaque est in virgam
5 ut credant inquit quod apparuerit tibi Dominus Deus patrum tuorum Deus Abraham Deus Isaac Deus Iacob
6 dixitque Dominus rursum mitte manum in sinum tuum quam cum misisset in sinum protulit leprosam instar nivis
7 retrahe ait manum in sinum tuum retraxit et protulit iterum et erat similis carni reliquae
8 si non crediderint inquit tibi neque audierint sermonem signi prioris credent verbo signi sequentis
9 quod si nec duobus quidem his signis crediderint neque audierint vocem tuam sume aquam fluminis et effunde eam super aridam et quicquid hauseris de fluvio vertetur in sanguinem
10 ait Moses obsecro Domine non sum eloquens ab heri et nudius tertius et ex quo locutus es ad servum tuum inpeditioris et tardioris linguae sum
11 dixit Dominus ad eum quis fecit os hominis aut quis fabricatus est mutum et surdum videntem et caecum nonne ego
12 perge igitur et ego ero in ore tuo doceboque te quid loquaris
13 at ille obsecro inquit Domine mitte quem missurus es
14 iratus Dominus in Mosen ait Aaron frater tuus Levites scio quod eloquens sit ecce ipse egreditur in occursum tuum videnque te laetabitur corde
15 loquere ad eum et pone verba mea in ore eius ego ero in ore tuo et in ore illius et ostendam vobis quid agere debeatis
16 ipse loquetur pro te ad populum et erit os tuum tu autem eris ei in his quae ad Deum pertinent
17 virgam quoque hanc sume in manu tua in qua facturus es signa

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18 abiit Moses et reversus est ad Iethro cognatum suum dixitque ei vadam et revertar ad fratres meos in Aegyptum ut videam si adhuc vivunt cui ait Iethro vade in pace

19 dixit ergo Dominus ad Mosen in Madian vade revertere in Aegyptum mortui sunt omnes qui quaerebant animam tuam

20 tulit Moses uxorem et filios suos et inposuit eos super asinum reversusque est in Aegyptum portans virgam Dei in manu sua

21 dixitque ei Dominus revertenti in Aegyptum vide ut omnia ostenta quae posui in manu tua facias coram Pharaone ego indurabo cor eius et non dimittet populum

22 dicesque ad eum haec dicit Dominus filius meus primogenitus meus Israhel

23 dixi tibi dimitte filium meum ut serviat mihi et noluisti dimittere eum ecce ego interficiam filium tuum primogenitum

24 cumque esset in itinere in diversorio occurrit ei Dominus et volebat occidere eum

25 tulit ilico Seffora acutissimam petram et circumcidit praeputium filii sui tetigitque pedes eius et ait sponsus sanguinum tu mihi es

26 et dimisit eum postquam dixerat sponsus sanguinum ob circumcisionem

27 dixit autem Dominus ad Aaron vade in occursum Mosi in deserto qui perrexit ei obviam in montem Dei et osculatus est eum

28 narravitque Moses Aaron omnia verba Domini quibus miserat eum et signa quae mandaverat

29 veneruntque simul et congregaverunt cunctos seniores filiorum Israhel

30 locutusque est Aaron omnia verba quae dixerat Dominus ad Mosen et fecit signa coram populo

31 et credidit populus audieruntque quod visitasset Dominus filios Israhel et quod respexisset adflictionem eorum et proni adoraverunt.

EXODUS (SHEMOT) CHAPTER 5

1 post haec ingressi sunt Moses et Aaron et dixerunt Pharaoni haec dicit Dominus Deus Israhel dimitte populum meum ut sacrificet mihi in deserto

2 at ille respondit quis est Dominus ut audiam vocem eius et dimittam Israhel nescio Dominum et Israhel non dimittam

3 dixerunt Deus Hebraeorum vocavit nos ut eamus viam trium dierum in solitudinem et sacrificemus Domino Deo nostro ne forte accidat nobis pestis aut gladius

4 ait ad eos rex Aegypti quare Moses et Aaron sollicitatis populum ab operibus suis ite ad onera vestra

5 dixitque Pharao multus est populus terrae videtis quod turba succreverit quanto magis si dederitis eis requiem ab operibus

6 praecepit ergo in die illo praefectis operum et exactoribus populi dicens

7 nequaquam ultra dabitis paleas populo ad conficiendos lateres sicut prius sed ipsi vadant et colligant stipulam

8 et mensuram laterum quos prius faciebant inponetis super eos nec minuetis quicquam vacant enim et idcirco vociferantur dicentes eamus et sacrificemus Deo nostro

9 opprimantur operibus et expleant ea ut non adquiescant verbis mendacibus

10 igitur egressi praefecti operum et exactores ad populum dixerunt sic dicit Pharao non do vobis paleas

11 ite et colligite sicubi invenire potueritis nec minuetur quicquam de opere vestro

12 dispersusque est populus per omnem terram Aegypti ad colligendas paleas

13 praefecti quoque operum instabant dicentes conplete opus vestrum cotidie ut prius facere solebatis quando dabantur vobis paleae

14 flagellatique sunt qui praeerant operibus filiorum Israhel ab exactoribus Pharaonis dicentibus quare non impletis mensuram laterum sicut prius nec heri nec hodie

15 veneruntque praepositi filiorum Israhel et vociferati sunt ad Pharaonem dicentes cur ita agis contra servos tuos

16 paleae non dantur nobis et lateres similiter imperantur en famuli tui flagellis caedimur et iniuste agitur contra populum tuum

17 qui ait vacatis otio et idcirco dicitis eamus et sacrificemus Domino

18 ite ergo et operamini paleae non dabuntur vobis et reddetis consuetum numerum laterum

19 videbantque se praepositi filiorum Israhel in malo eo quod diceretur eis non minuetur quicquam de lateribus per singulos dies

20 occurreruntque Mosi et Aaron qui stabant ex adverso egredientes a Pharaone

21 et dixerunt ad eos videat Dominus et iudicet quoniam fetere fecistis odorem nostrum coram Pharao et servis eius et praebuistis ei gladium ut occideret nos

22 reversusque Moses ad Dominum ait Domine cur adflixisti populum istum quare misisti me

23 ex eo enim quo ingressus sum ad Pharaonem ut loquerer nomine tuo adflixit populum tuum et non liberasti eos.

EXODUS (SHEMOT) CHAPTER 6

1 dixit Dominus ad Mosen nunc videbis quae facturus sum Pharaoni per manum enim fortem dimittet eos et in manu robusta eiciet illos de terra sua

2 locutusque est Dominus ad Mosen dicens ego Dominus

3 qui apparui Abraham Isaac et Iacob in Deo omnipotente et nomen meum Adonai non indicavi eis

4 pepigique cum eis foedus ut darem illis terram Chanaan terram peregrinationis eorum in qua fuerunt advenae

5 ego audivi gemitum filiorum Israhel quo Aegyptii oppresserunt eos et recordatus sum pacti mei

6 ideo dic filiis Israhel ego Dominus qui educam vos de ergastulo Aegyptiorum et eruam de servitute ac redimam in brachio excelso et iudiciis magnis

7 et adsumam vos mihi in populum et ero vester Deus scietisque quod ego sim Dominus Deus vester qui eduxerim vos de ergastulo Aegyptiorum

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8 et induxerim in terram super quam levavi manum meam ut darem eam Abraham Isaac et Iacob daboque illam vobis possidendam ego Dominus

9 narravit ergo Moses omnia filiis Israhel qui non adquieverunt ei propter angustiam spiritus et opus durissimum

10 locutusque est Dominus ad Mosen dicens

11 ingredere et loquere ad Pharao regem Aegypti ut dimittat filios Israhel de terra sua

12 respondit Moses coram Domino ecce filii Israhel non me audiunt et quomodo audiet me Pharao praesertim cum sim incircumcisus labiis

13 locutus est Dominus ad Mosen et Aaron et dedit mandatum ad filios Israhel et ad Pharao regem Aegypti ut educerent filios Israhel de terra Aegypti

14 isti sunt principes domorum per familias suas filii Ruben primogeniti Israhelis Enoch et Phallu Aesrom et Charmi

15 hae cognationes Ruben filii Symeon Iamuhel et Iamin et Aod Iachin et Soer et Saul filius Chananitidis hae progenies Symeon

16 et haec nomina filiorum Levi per cognationes suas Gerson et Caath et Merari anni autem vitae Levi fuerunt centum triginta septem

17 filii Gerson Lobeni et Semei per cognationes suas

18 filii Caath Amram et Isuar et Hebron et Ozihel annique vitae Caath centum triginta tres

19 filii Merari Mooli et Musi hae cognationes Levi per familias suas

20 accepit autem Amram uxorem Iocabed patruelem suam quae peperit ei Aaron et Mosen fueruntque anni vitae Amram centum triginta septem

21 filii quoque Isuar Core et Napheg et Zechri

22 filii quoque Ozihel Misahel et Elsaphan et Sethri

23 accepit autem Aaron uxorem Elisabe filiam Aminadab sororem Naasson quae peperit ei Nadab et Abiu et Eleazar et Ithamar

24 filii quoque Core Asir et Helcana et Abiasab hae sunt cognationes Coritarum

25 at vero Eleazar filius Aaron accepit uxorem de filiabus Phutihel quae peperit ei Finees hii sunt principes familiarum leviticarum per cognationes suas

26 iste est Aaron et Moses quibus praecepit Dominus ut educerent filios Israhel de terra Aegypti per turmas suas

27 hii sunt qui loquuntur ad Pharao regem Aegypti ut educant filios Israhel de Aegypto iste Moses et Aaron

28 in die qua locutus est Dominus ad Mosen in terra Aegypti

29 et locutus est Dominus ad Mosen dicens ego Dominus loquere ad Pharao regem Aegypti omnia quae ego loquor tibi

30 et ait Moses coram Domino en incircumcisus labiis sum quomodo audiet me Pharao.

EXODUS (SHEMOT) CHAPTER 7

1 dixitque Dominus ad Mosen ecce constitui te Deum Pharaonis Aaron frater tuus erit propheta tuus

2 tu loqueris omnia quae mando tibi ille loquetur ad Pharaonem ut dimittat filios Israhel de terra sua

3 sed ego indurabo cor eius et multiplicabo signa et ostenta mea in terra Aegypti

4 et non audiet vos inmittamque manum meam super Aegyptum et educam exercitum et populum meum filios Israhel de terra Aegypti per iudicia maxima

5 et scient Aegyptii quod ego sim Dominus qui extenderim manum meam super Aegyptum et eduxerim filios Israhel de medio eorum

6 fecit itaque Moses et Aaron sicut praeceperat Dominus ita egerunt

7 erat autem Moses octoginta annorum et Aaron octoginta trium quando locuti sunt ad Pharaonem

8 dixitque Dominus ad Mosen et Aaron

9 cum dixerit vobis Pharao ostendite signa dices ad Aaron tolle virgam tuam et proice eam coram Pharao ac vertatur in colubrum

10 ingressi itaque Moses et Aaron ad Pharaonem fecerunt sicut praeceperat Dominus tulitque Aaron virgam coram Pharao et servis eius quae versa est in colubrum

11 vocavit autem Pharao sapientes et maleficos et fecerunt etiam ipsi per incantationes aegyptias et arcana quaedam similiter

12 proieceruntque singuli virgas suas quae versae sunt in dracones sed devoravit virga Aaron virgas eorum

13 induratumque est cor Pharaonis et non audivit eos sicut praeceperat Dominus

14 dixit autem Dominus ad Mosen ingravatum est cor Pharaonis non vult dimittere populum

15 vade ad eum mane ecce egredietur ad aquas et stabis in occursum eius super ripam fluminis et virgam quae conversa est in draconem tolles in manu tua

16 dicesque ad eum Dominus Deus Hebraeorum misit me ad te dicens dimitte populum meum ut mihi sacrificet in deserto et usque ad praesens audire noluisti

17 haec igitur dicit Dominus in hoc scies quod Dominus sim ecce percutiam virga quae in manu mea est aquam fluminis et vertetur in sanguinem

18 pisces quoque qui sunt in fluvio morientur et conputrescent aquae et adfligentur Aegyptii bibentes aquam fluminis

19 dixit quoque Dominus ad Mosen dic ad Aaron tolle virgam tuam et extende manum tuam super aquas Aegypti et super fluvios eorum et rivos ac paludes et omnes lacus aquarum ut vertantur in sanguinem et sit cruor in omni terra Aegypti tam in ligneis vasis quam in saxeis

20 feceruntque ita Moses et Aaron sicut praeceperat Dominus et elevans virgam percussit aquam fluminis coram Pharao et servis eius quae versa est in sanguinem

21 et pisces qui erant in flumine mortui sunt conputruitque fluvius et non poterant Aegyptii bibere aquam fluminis et fuit sanguis in tota terra Aegypti

22 feceruntque similiter malefici Aegyptiorum incantationibus suis et induratum est cor Pharaonis nec audivit eos sicut praeceperat Dominus

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23 avertitque se et ingressus est domum suam nec adposuit cor etiam hac vice
24 foderunt autem omnes Aegyptii per circuitum fluminis aquam ut biberent non enim poterant bibere de aqua fluminis
25 impletique sunt septem dies postquam percussit Dominus fluvium.

EXODUS (SHEMOT) CHAPTER 8
1 dixitque Dominus ad Mosen ingredere ad Pharao et dices ad eum haec dicit Dominus dimitte populum meum ut sacrificet mihi
2 sin autem nolueris dimittere ecce ego percutiam omnes terminos tuos ranis
3 et ebulliet fluvius ranas quae ascendent et ingredientur domum tuam et cubiculum lectuli tui et super stratum tuum et in domos servorum tuorum et in populum tuum et in furnos tuos et in reliquias ciborum tuorum
4 et ad te et ad populum tuum et ad omnes servos tuos intrabunt ranae
5 dixitque Dominus ad Mosen dic Aaron extende manum tuam super fluvios et super rivos ac paludes et educ ranas super terram Aegypti
6 extendit Aaron manum super aquas Aegypti et ascenderunt ranae operueruntque terram Aegypti
7 fecerunt autem et malefici per incantationes suas similiter eduxeruntque ranas super terram Aegypti
8 vocavit autem Pharao Mosen et Aaron et dixit orate Dominum ut auferat ranas a me et a populo meo et dimittam populum ut sacrificet Domino
9 dixitque Moses Pharaoni constitue mihi quando deprecer pro te et pro servis tuis et pro populo tuo ut abigantur ranae a te et a domo tua et tantum in flumine remaneant
10 qui respondit cras at ille iuxta verbum inquit tuum ut scias quoniam non est sicut Dominus Deus noster
11 et recedent ranae a te et a domo tua et a servis tuis et a populo tuo tantum in flumine remanebunt
12 egressique sunt Moses et Aaron a Pharaone et clamavit Moses ad Dominum pro sponsione ranarum quam condixerat Pharaoni
13 fecitque Dominus iuxta verbum Mosi et mortuae sunt ranae de domibus et de villis et de agris
14 congregaveruntque eas in inmensos aggeres et conputruit terra
15 videns autem Pharao quod data esset requies ingravavit cor suum et non audivit eos sicut praeceperat Dominus
16 dixitque Dominus ad Mosen loquere ad Aaron extende virgam tuam et percute pulverem terrae et sint scinifes in universa terra Aegypti
17 feceruntque ita et extendit Aaron manu virgam tenens percussitque pulverem terrae et facti sunt scinifes in hominibus et in iumentis omnis pulvis terrae versus est in scinifes per totam terram Aegypti
18 feceruntque similiter malefici incantationibus suis ut educerent scinifes et non potuerunt erantque scinifes tam in hominibus quam in iumentis
19 et dixerunt malefici ad Pharao digitus Dei est induratumque est cor Pharaonis et non audivit eos sicut praeceperat Dominus
20 dixit quoque Dominus ad Mosen consurge diluculo et sta coram Pharaone egreditur enim ad aquas et dices ad eum haec dicit Dominus dimitte populum meum ut sacrificet mihi
21 quod si non dimiseris eum ecce ego inmittam in te et in servos tuos et in populum tuum et in domos tuas omne genus muscarum et implebuntur domus Aegyptiorum muscis diversi generis et in universa terra in qua fuerint
22 faciamque mirabilem in die illa terram Gessen in qua populus meus est ut non sint ibi muscae et scias quoniam ego Dominus in medio terrae
23 ponamque divisionem inter populum meum et populum tuum cras erit signum istud
24 fecitque Dominus ita et venit musca gravissima in domos Pharaonis et servorum eius et in omnem terram Aegypti corruptaque est terra ab huiuscemodi muscis
25 vocavit Pharao Mosen et Aaron et ait eis ite sacrificate Deo vestro in terra
26 et ait Moses non potest ita fieri abominationes enim Aegyptiorum immolabimus Domino Deo nostro quod si mactaverimus ea quae colunt Aegyptii coram eis lapidibus nos obruent
27 via trium dierum pergemus in solitudine et sacrificabimus Domino Deo nostro sicut praeceperit nobis
28 dixitque Pharao ego dimittam vos ut sacrificetis Domino Deo vestro in deserto verumtamen longius ne abeatis rogate pro me
29 et ait Moses egressus a te orabo Dominum et recedet musca a Pharaone et a servis et a populo eius cras verumtamen noli ultra fallere ut non dimittas populum sacrificare Domino
30 egressusque Moses a Pharao oravit Dominum
31 qui fecit iuxta verbum illius et abstulit muscas a Pharao et a servis et a populo eius non superfuit ne una quidem
32 et ingravatum est cor Pharaonis ita ut ne hac quidem vice dimitteret populum.

EXODUS (SHEMOT) CHAPTER 9
1 dixit autem Dominus ad Mosen ingredere ad Pharaonem et loquere ad eum haec dicit Dominus Deus Hebraeorum dimitte populum meum ut sacrificet mihi
2 quod si adhuc rennuis et retines eos
3 ecce manus mea erit super agros tuos et super equos et asinos et camelos et boves et oves pestis valde gravis
4 et faciet Dominus mirabile inter possessiones Israhel et possessiones Aegyptiorum ut nihil omnino intereat ex his quae pertinent ad filios Israhel
5 constituitque Dominus tempus dicens cras faciet Dominus verbum istud in terra
6 fecit ergo Dominus verbum hoc altero die mortuaque sunt omnia animantia Aegyptiorum de animalibus vero filiorum Israhel nihil omnino periit

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7 et misit Pharao ad videndum nec erat quicquam mortuum de his quae possidebat Israhel ingravatumque est cor Pharaonis et non dimisit populum

8 et dixit Dominus ad Mosen et Aaron tollite plenas manus cineris de camino et spargat illud Moses in caelum coram Pharao

9 sitque pulvis super omnem terram Aegypti erunt enim in hominibus et in iumentis vulnera et vesicae turgentes in universa terra Aegypti

10 tuleruntque cinerem de camino et steterunt contra Pharao et sparsit illud Moses in caelum factaque sunt vulnera vesicarum turgentium in hominibus et in iumentis

11 nec poterant malefici stare coram Mosen propter vulnera quae in illis erant et in omni terra Aegypti

12 induravitque Dominus cor Pharaonis et non audivit eos sicut locutus est Dominus ad Mosen

13 dixit quoque Dominus ad Mosen mane consurge et sta coram Pharao et dices ad eum haec dicit Dominus Deus Hebraeorum dimitte populum meum ut sacrificet mihi

14 quia in hac vice mittam omnes plagas meas super cor tuum super servos tuos et super populum tuum ut scias quod non sit similis mei in omni terra

15 nunc enim extendens manum percutiam te et populum tuum peste peribisque de terra

16 idcirco autem posui te ut ostendam in te fortitudinem meam et narretur nomen meum in omni terra

17 adhuc retines populum meum et non vis eum dimittere

18 en pluam hac ipsa hora cras grandinem multam nimis qualis non fuit in Aegypto a die qua fundata est usque in praesens tempus

19 mitte ergo iam nunc et congrega iumenta tua et omnia quae habes in agro homines enim et iumenta et universa quae inventa fuerint foris nec congregata de agris cecideritque super ea grando morientur

20 qui timuit verbum Domini de servis Pharao fecit confugere servos suos et iumenta in domos

21 qui autem neglexit sermonem Domini dimisit servos suos et iumenta in agris

22 et dixit Dominus ad Mosen extende manum tuam in caelum ut fiat grando in universa terra Aegypti super homines et super iumenta et super omnem herbam agri in terra Aegypti

23 extenditque Moses virgam in caelum et Dominus dedit tonitrua et grandinem ac discurrentia fulgura super terram pluitque Dominus grandinem super terram Aegypti

24 et grando et ignis inmixta pariter ferebantur tantaeque fuit magnitudinis quanta ante numquam apparuit in universa terra Aegypti ex quo gens illa condita est

25 et percussit grando in omni terra Aegypti cuncta quae fuerunt in agris ab homine usque ad iumentum cunctam herbam agri percussit grando et omne lignum regionis confregit

26 tantum in terra Gessen ubi erant filii Israhel grando non cecidit

27 misitque Pharao et vocavit Mosen et Aaron dicens ad eos peccavi etiam nunc Dominus iustus ego et populus meus impii

28 orate Dominum et desinant tonitrua Dei et grando ut dimittam vos et nequaquam hic ultra maneatis

29 ait Moses cum egressus fuero de urbe extendam palmas meas ad Dominum et cessabunt tonitrua et grando non erit ut scias quia Domini est terra

30 novi autem quod et tu et servi tui necdum timeatis Dominum Deum

31 linum ergo et hordeum laesum est eo quod hordeum esset virens et linum iam folliculos germinaret

32 triticum autem et far non sunt laesa quia serotina erant

33 egressusque Moses a Pharaone et ex urbe tetendit manus ad Dominum et cessaverunt tonitrua et grando nec ultra stillavit pluvia super terram

34 videns autem Pharao quod cessasset pluvia et grando et tonitrua auxit peccatum

35 et ingravatum est cor eius et servorum illius et induratum nimis nec dimisit filios Israhel sicut praeceperat Dominus per manum Mosi.

EXODUS (SHEMOT) CHAPTER 10

1 et dixit Dominus ad Mosen ingredere ad Pharao ego enim induravi cor eius et servorum illius ut faciam signa mea haec in eo

2 et narres in auribus filii tui et nepotum tuorum quotiens contriverim Aegyptios et signa mea fecerim in eis et sciatis quia ego Dominus

3 introierunt ergo Moses et Aaron ad Pharaonem et dixerunt ad eum haec dicit Dominus Deus Hebraeorum usquequo non vis subici mihi dimitte populum meum ut sacrificet mihi

4 sin autem resistis et non vis dimittere eum ecce ego inducam cras lucustam in fines tuos

5 quae operiat superficiem terrae nec quicquam eius appareat sed comedatur quod residuum fuit grandini conrodet enim omnia ligna quae germinant in agris

6 et implebunt domos tuas et servorum tuorum et omnium Aegyptiorum quantam non viderunt patres tui et avi ex quo orti sunt super terram usque in praesentem diem avertitque se et egressus est a Pharaone

7 dixerunt autem servi Pharaonis ad eum usquequo patiemur hoc scandalum dimitte homines ut sacrificent Domino Deo suo nonne vides quod perierit Aegyptus

8 revocaveruntque Mosen et Aaron ad Pharaonem qui dixit eis ite sacrificate Domino Deo vestro quinam sunt qui ituri sunt

9 ait Moses cum parvulis nostris et senibus pergemus cum filiis et filiabus cum ovibus et armentis est enim sollemnitas Domini nostri

10 et respondit sic Dominus sit vobiscum quomodo ego dimittam vos et parvulos vestros cui dubium est quod pessime cogitetis

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11 non fiet ita sed ite tantum viri et sacrificate Domino hoc enim et ipsi petistis statimque eiecti sunt de conspectu Pharaonis

12 dixit autem Dominus ad Mosen extende manum tuam super terram Aegypti ad lucustam ut ascendat super eam et devoret omnem herbam quae residua fuit grandini

13 extendit Moses virgam super terram Aegypti et Dominus induxit ventum urentem tota illa die ac nocte et mane facto ventus urens levavit lucustas

14 quae ascenderunt super universam terram Aegypti et sederunt in cunctis finibus Aegyptiorum innumerabiles quales ante illud tempus non fuerant nec postea futurae sunt

15 operueruntque universam superficiem terrae vastantes omnia devorata est igitur herba terrae et quicquid pomorum in arboribus fuit quae grando dimiserat nihilque omnino virens relictum est in lignis et in herbis terrae in cuncta Aegypto

16 quam ob rem festinus Pharao vocavit Mosen et Aaron et dixit eis peccavi in Dominum Deum vestrum et in vos

17 sed nunc dimittite peccatum mihi etiam hac vice et rogate Dominum Deum vestrum ut auferat a me mortem istam

18 egressusque est de conspectu Pharaonis et oravit Dominum

19 qui flare fecit ventum ab occidente vehementissimum et arreptam lucustam proiecit in mare Rubrum non remansit ne una quidem in cunctis finibus Aegypti

20 et induravit Dominus cor Pharaonis nec dimisit filios Israhel

21 dixit autem Dominus ad Mosen extende manum tuam in caelum et sint tenebrae super terram Aegypti tam densae ut palpari queant

22 extendit Moses manum in caelum et factae sunt tenebrae horribiles in universa terra Aegypti tribus diebus

23 nemo vidit fratrem suum nec movit se de loco in quo erat ubicumque autem habitabant filii Israhel lux erat

24 vocavitque Pharao Mosen et Aaron et dixit eis ite sacrificate Domino oves tantum vestrae et armenta remaneant parvuli vestri eant vobiscum

25 ait Moses hostias quoque et holocausta dabis nobis quae offeramus Domino Deo nostro

26 cuncti greges pergent nobiscum non remanebit ex eis ungula quae necessaria sunt in cultum Domini Dei nostri praesertim cum ignoremus quid debeat immolari donec ad ipsum locum perveniamus

27 induravit autem Dominus cor Pharaonis et noluit dimittere eos

28 dixitque Pharao ad eum recede a me cave ne ultra videas faciem meam quocumque die apparueris mihi morieris

29 respondit Moses ita fiat ut locutus es non videbo ultra faciem tuam.

EXODUS (SHEMOT) CHAPTER 11

1 et dixit Dominus ad Mosen adhuc una plaga tangam Pharaonem et Aegyptum et post haec dimittet vos et exire conpellet

2 dices ergo omni plebi ut postulet vir ab amico suo et mulier a vicina sua vasa argentea et aurea

3 dabit autem Dominus gratiam populo coram Aegyptiis fuitque Moses vir magnus valde in terra Aegypti coram servis Pharao et omni populo

4 et ait haec dicit Dominus media nocte egrediar in Aegyptum

5 et morietur omne primogenitum in terra Aegyptiorum a primogenito Pharaonis qui sedet in solio eius usque ad primogenitum ancillae quae est ad molam et omnia primogenita iumentorum

6 eritque clamor magnus in universa terra Aegypti qualis nec ante fuit nec postea futurus est

7 apud omnes autem filios Israhel non muttiet canis ab homine usque ad pecus ut sciatis quanto miraculo dividat Dominus Aegyptios et Israhel

8 descendentque omnes servi tui isti ad me et adorabunt me dicentes egredere tu et omnis populus qui subiectus est tibi post haec egrediemur

9 et exivit a Pharaone iratus nimis dixit autem Dominus ad Mosen non audiet vos Pharao ut multa signa fiant in terra Aegypti

10 Moses autem et Aaron fecerunt omnia ostenta quae scripta sunt coram Pharaone et induravit Dominus cor Pharaonis nec dimisit filios Israhel de terra sua.

EXODUS (SHEMOT) CHAPTER 12

1 dixit quoque Dominus ad Mosen et Aaron in terra Aegypti

2 mensis iste vobis principium mensuum primus erit in mensibus anni

3 loquimini ad universum coetum filiorum Israhel et dicite eis decima die mensis huius tollat unusquisque agnum per familias et domos suas

4 sin autem minor est numerus ut sufficere possit ad vescendum agnum adsumet vicinum suum qui iunctus est domui eius iuxta numerum animarum quae sufficere possunt ad esum agni

5 erit autem agnus absque macula masculus anniculus iuxta quem ritum tolletis et hedum

6 et servabitis eum usque ad quartamdecimam diem mensis huius immolabitque eum universa multitudo filiorum Israhel ad vesperam

7 et sument de sanguine ac ponent super utrumque postem et in superliminaribus domorum in quibus comedent illum

8 et edent carnes nocte illa assas igni et azymos panes cum lactucis agrestibus

9 non comedetis ex eo crudum quid nec coctum aqua sed assum tantum igni caput cum pedibus eius et intestinis vorabitis

10 nec remanebit ex eo quicquam usque mane si quid residui fuerit igne conburetis

11 sic autem comedetis illum renes vestros accingetis calciamenta habebitis in pedibus tenentes baculos in manibus et comedetis festinantes est enim phase id est transitus Domini

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12 et transibo per terram Aegypti nocte illa percutiamque omne primogenitum in terra Aegypti ab homine usque ad pecus et in cunctis diis Aegypti faciam iudicia ego Dominus

13 erit autem sanguis vobis in signum in aedibus in quibus eritis et videbo sanguinem ac transibo vos nec erit in vobis plaga disperdens quando percussero terram Aegypti

14 habebitis autem hanc diem in monumentum et celebrabitis eam sollemnem Domino in generationibus vestris cultu sempiterno

15 septem diebus azyma comedetis in die primo non erit fermentum in domibus vestris quicumque comederit fermentatum peribit anima illa de Israhel a primo die usque ad diem septimum

16 dies prima erit sancta atque sollemnis et dies septima eadem festivitate venerabilis nihil operis facietis in eis exceptis his quae ad vescendum pertinent

17 et observabitis azyma in eadem enim ipsa die educam exercitum vestrum de terra Aegypti et custodietis diem istum in generationes vestras ritu perpetuo

18 primo mense quartadecima die mensis ad vesperam comedetis azyma usque ad diem vicesimam primam eiusdem mensis ad vesperam

19 septem diebus fermentum non invenietur in domibus vestris qui comederit fermentatum peribit anima eius de coetu Israhel tam de advenis quam de indigenis terrae

20 omne fermentatum non comedetis in cunctis habitaculis vestris edetis azyma

21 vocavit autem Moses omnes seniores filiorum Israhel et dixit ad eos ite tollentes animal per familias vestras immolate phase

22 fasciculumque hysopi tinguite sanguine qui est in limine et aspergite ex eo superliminare et utrumque postem nullus vestrum egrediatur ostium domus suae usque mane

23 transibit enim Dominus percutiens Aegyptios cumque viderit sanguinem in superliminari et in utroque poste transcendet ostium et non sinet percussorem ingredi domos vestras et laedere

24 custodi verbum istud legitimum tibi et filiis tuis usque in aeternum

25 cumque introieritis terram quam Dominus daturus est vobis ut pollicitus est observabitis caerimonias istas

26 et cum dixerint vobis filii vestri quae est ista religio

27 dicetis eis victima transitus Domini est quando transivit super domos filiorum Israhel in Aegypto percutiens Aegyptios et domos nostras liberans incurvatusque populus adoravit

28 et egressi filii Israhel fecerunt sicut praeceperat Dominus Mosi et Aaron

29 factum est autem in noctis medio percussit Dominus omne primogenitum in terra Aegypti a primogenito Pharaonis qui sedebat in solio eius usque ad primogenitum captivae quae erat in carcere et omne primogenitum iumentorum

30 surrexitque Pharao nocte et omnes servi eius cunctaque Aegyptus et ortus est clamor magnus in Aegypto neque enim erat domus in qua non iaceret mortuus

31 vocatisque Mosen et Aaron nocte ait surgite egredimini a populo meo et vos et filii Israhel ite immolate Domino sicut dicitis

32 oves vestras et armenta adsumite ut petieratis et abeuntes benedicite mihi

33 urguebantque Aegyptii populum de terra exire velociter dicentes omnes moriemur

34 tulit igitur populus conspersam farinam antequam fermentaretur et ligans in palliis posuit super umeros suos

35 feceruntque filii Israhel sicut praeceperat Moses et petierunt ab Aegyptiis vasa argentea et aurea vestemque plurimam

36 dedit autem Dominus gratiam populo coram Aegyptiis ut commodarent eis et spoliaverunt Aegyptios

37 profectique sunt filii Israhel de Ramesse in Soccoth sescenta ferme milia peditum virorum absque parvulis

38 sed et vulgus promiscuum innumerabile ascendit cum eis oves et armenta et animantia diversi generis multa nimis

39 coxeruntque farinam quam dudum conspersam de Aegypto tulerant et fecerunt subcinericios panes azymos neque enim poterant fermentari cogentibus exire Aegyptiis et nullam facere sinentibus moram nec pulmenti quicquam occurrerant praeparare

40 habitatio autem filiorum Israhel qua manserant in Aegypto fuit quadringentorum triginta annorum

41 quibus expletis eadem die egressus est omnis exercitus Domini de terra Aegypti

42 nox est ista observabilis Domini quando eduxit eos de terra Aegypti hanc observare debent omnes filii Israhel in generationibus suis

43 dixitque Dominus ad Mosen et Aaron haec est religio phase omnis alienigena non comedet ex eo

44 omnis autem servus empticius circumcidetur et sic comedet

45 advena et mercennarius non edent ex eo

46 in una domo comedetur nec efferetis de carnibus eius foras nec os illius confringetis

47 omnis coetus filiorum Israhel faciet illud

48 quod si quis peregrinorum in vestram voluerit transire coloniam et facere phase Domini circumcidetur prius omne masculinum eius et tunc rite celebrabit eritque sicut indigena terrae si quis autem circumcisus non fuerit non vescetur ex eo

49 eadem lex erit indigenae et colono qui peregrinatur apud vos

50 fecerunt omnes filii Israhel sicut praeceperat Dominus Mosi et Aaron

51 et in eadem die eduxit Dominus filios Israhel de terra Aegypti per turmas suas.

EXODUS (SHEMOT) CHAPTER 13

1 locutusque est Dominus ad Mosen dicens

2 sanctifica mihi omne primogenitum quod aperit vulvam in filiis Israhel tam de hominibus quam de iumentis mea sunt enim omnia

3 et ait Moses ad populum mementote diei huius in qua egressi estis de Aegypto et de domo servitutis quoniam in

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manu forti eduxit vos Dominus de loco isto ut non comedatis fermentatum panem

4 hodie egredimini mense novarum frugum

5 cumque te introduxerit Dominus in terram Chananei et Hetthei et Amorrei et Evei et Iebusei quam iuravit patribus tuis ut daret tibi terram fluentem lacte et melle celebrabis hunc morem sacrorum mense isto

6 septem diebus vesceris azymis et in die septimo erit sollemnitas Domini

7 azyma comedetis septem diebus non apparebit apud te aliquid fermentatum nec in cunctis finibus tuis

8 narrabisque filio tuo in die illo dicens hoc est quod fecit Dominus mihi quando egressus sum de Aegypto

9 et erit quasi signum in manu tua et quasi monumentum ante oculos tuos et ut lex Domini semper in ore tuo in manu enim forti eduxit te Dominus de Aegypto

10 custodies huiuscemodi cultum statuto tempore a diebus in dies

11 cumque introduxerit te in terram Chananei sicut iuravit tibi et patribus tuis et dederit eam tibi

12 separabis omne quod aperit vulvam Domino et quod primitivum est in pecoribus tuis quicquid habueris masculini sexus consecrabis Domino

13 primogenitum asini mutabis ove quod si non redemeris interficies omne autem primogenitum hominis de filiis tuis pretio redimes

14 cumque interrogaverit te filius tuus cras dicens quid est hoc respondebis ei in manu forti eduxit nos Dominus de Aegypto de domo servitutis

15 nam cum induratus esset Pharao et nollet nos dimittere occidit Dominus omne primogenitum in terra Aegypti a primogenito hominis usque ad primogenitum iumentorum idcirco immolo Domino omne quod aperit vulvam masculini sexus et omnia primogenita filiorum meorum redimo

16 erit igitur quasi signum in manu tua et quasi adpensum quid ob recordationem inter oculos tuos eo quod in manu forti eduxerit nos Dominus de Aegypto

17 igitur cum emisisset Pharao populum non eos duxit Dominus per viam terrae Philisthim quae vicina est reputans ne forte paeniteret eum si vidisset adversum se bella consurgere et reverteretur in Aegyptum

18 sed circumduxit per viam deserti quae est iuxta mare Rubrum et armati ascenderunt filii Israhel de terra Aegypti

19 tulit quoque Moses ossa Ioseph secum eo quod adiurasset filios Israhel dicens visitabit vos Deus efferte ossa mea hinc vobiscum

20 profectique de Soccoth castrametati sunt in Etham in extremis finibus solitudinis

21 Dominus autem praecedebat eos ad ostendendam viam per diem in columna nubis et per noctem in columna ignis ut dux esset itineris utroque tempore

22 numquam defuit columna nubis per diem nec columna ignis per noctem coram populo.

EXODUS (SHEMOT) CHAPTER 14

1 locutus est autem Dominus ad Mosen dicens

2 loquere filiis Israhel reversi castrametentur e regione Phiahiroth quae est inter Magdolum et mare contra Beelsephon in conspectu eius castra ponetis super mare

3 dicturusque est Pharao super filiis Israhel coartati sunt in terra conclusit eos desertum

4 et indurabo cor eius ac persequetur vos et glorificabor in Pharao et in omni exercitu eius scientque Aegyptii quia ego sum Dominus feceruntque ita

5 et nuntiatum est regi Aegyptiorum quod fugisset populus inmutatumque est cor Pharaonis et servorum eius super populo et dixerunt quid voluimus facere ut dimitteremus Israhel ne serviret nobis

6 iunxit ergo currum et omnem populum suum adsumpsit secum

7 tulitque sescentos currus electos quicquid in Aegypto curruum fuit et duces totius exercitus

8 induravitque Dominus cor Pharaonis regis Aegypti et persecutus est filios Israhel at illi egressi erant in manu excelsa

9 cumque persequerentur Aegyptii vestigia praecedentium reppererunt eos in castris super mare omnis equitatus et currus Pharaonis et universus exercitus erant in Ahiroth contra Beelsephon

10 cumque adpropinquasset Pharao levantes filii Israhel oculos viderunt Aegyptios post se et timuerunt valde clamaveruntque ad Dominum

11 et dixerunt ad Mosen forsitan non erant sepulchra in Aegypto ideo tulisti nos ut moreremur in solitudine quid hoc facere voluisti ut educeres nos ex Aegypto

12 nonne iste est sermo quem loquebamur ad te in Aegypto dicentes recede a nobis ut serviamus Aegyptiis multo enim melius est servire eis quam mori in solitudine

13 et ait Moses ad populum nolite timere state et videte magnalia Domini quae facturus est hodie Aegyptios enim quos nunc videtis nequaquam ultra videbitis usque in sempiternum

14 Dominus pugnabit pro vobis et vos tacebitis

15 dixitque Dominus ad Mosen quid clamas ad me loquere filiis Israhel ut proficiscantur

16 tu autem eleva virgam tuam et extende manum super mare et divide illud ut gradiantur filii Israhel in medio mari per siccum

17 ego autem indurabo cor Aegyptiorum ut persequantur vos et glorificabor in Pharaone et in omni exercitu eius in curribus et in equitibus illius

18 et scient Aegyptii quia ego sum Dominus cum glorificatus fuero in Pharaone et in curribus atque in equitibus eius

19 tollensque se angelus Dei qui praecedebat castra Israhel abiit post eos et cum eo pariter columna nubis priora dimittens post tergum

20 stetit inter castra Aegyptiorum et castra Israhel et erat nubes tenebrosa et inluminans noctem ut ad se invicem toto noctis tempore accedere non valerent

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21 cumque extendisset Moses manum super mare abstulit illud Dominus flante vento vehementi et urente tota nocte et vertit in siccum divisaque est aqua

22 et ingressi sunt filii Israhel per medium maris sicci erat enim aqua quasi murus a dextra eorum et leva

23 persequentesque Aegyptii ingressi sunt post eos omnis equitatus Pharaonis currus eius et equites per medium maris

24 iamque advenerat vigilia matutina et ecce respiciens Dominus super castra Aegyptiorum per columnam ignis et nubis interfecit exercitum eorum

25 et subvertit rotas curruum ferebanturque in profundum dixerunt ergo Aegyptii fugiamus Israhelem Dominus enim pugnat pro eis contra nos

26 et ait Dominus ad Mosen extende manum tuam super mare ut revertantur aquae ad Aegyptios super currus et equites eorum

27 cumque extendisset Moses manum contra mare reversum est primo diluculo ad priorem locum fugientibusque Aegyptiis occurrerunt aquae et involvit eos Dominus in mediis fluctibus

28 reversaeque sunt aquae et operuerunt currus et equites cuncti exercitus Pharaonis qui sequentes ingressi fuerant mare ne unus quidem superfuit ex eis

29 filii autem Israhel perrexerunt per medium sicci maris et aquae eis erant quasi pro muro a dextris et a sinistris

30 liberavitque Dominus in die illo Israhel de manu Aegyptiorum

31 et viderunt Aegyptios mortuos super litus maris et manum magnam quam exercuerat Dominus contra eos timuitque populus Dominum et crediderunt Domino et Mosi servo eius.

EXODUS (SHEMOT) CHAPTER 15

1 tunc cecinit Moses et filii Israhel carmen hoc Domino et dixerunt cantemus Domino gloriose enim magnificatus est equum et ascensorem deiecit in mare

2 fortitudo mea et laus mea Dominus et factus est mihi in salutem iste Deus meus et glorificabo eum Deus patris mei et exaltabo eum

3 Dominus quasi vir pugnator Omnipotens nomen eius

4 currus Pharaonis et exercitum eius proiecit in mare electi principes eius submersi sunt in mari Rubro

5 abyssi operuerunt eos descenderunt in profundum quasi lapis

6 dextera tua Domine magnifice in fortitudine dextera tua Domine percussit inimicum

7 et in multitudine gloriae tuae deposuisti adversarios meos misisti iram tuam quae devoravit eos ut stipulam

8 et in spiritu furoris tui congregatae sunt aquae stetit unda fluens congregatae sunt abyssi in medio mari

9 dixit inimicus persequar et conprehendam dividam spolia implebitur anima mea evaginabo gladium meum interficiet eos manus mea

10 flavit spiritus tuus et operuit eos mare submersi sunt quasi plumbum in aquis vehementibus

11 quis similis tui in fortibus Domine quis similis tui magnificus in sanctitate terribilis atque laudabilis et faciens mirabilia

12 extendisti manum tuam et devoravit eos terra

13 dux fuisti in misericordia tua populo quem redemisti et portasti eum in fortitudine tua ad habitaculum sanctum tuum

14 adtenderunt populi et irati sunt dolores obtinuerunt habitatores Philisthim

15 tunc conturbati sunt principes Edom robustos Moab obtinuit tremor obriguerunt omnes habitatores Chanaan

16 inruat super eos formido et pavor in magnitudine brachii tui fiant inmobiles quasi lapis donec pertranseat populus tuus Domine donec pertranseat populus tuus iste quem possedisti

17 introduces eos et plantabis in monte hereditatis tuae firmissimo habitaculo tuo quod operatus es Domine sanctuarium Domine quod firmaverunt manus tuae

18 Dominus regnabit in aeternum et ultra

19 ingressus est enim equus Pharao cum curribus et equitibus eius in mare et reduxit super eos Dominus aquas maris filii autem Israhel ambulaverunt per siccum in medio eius

20 sumpsit ergo Maria prophetis soror Aaron tympanum in manu egressaeque sunt omnes mulieres post eam cum tympanis et choris

21 quibus praecinebat dicens cantemus Domino gloriose enim magnificatus est equum et ascensorem eius deiecit in mare

22 tulit autem Moses Israhel de mari Rubro et egressi sunt in desertum Sur ambulaveruntque tribus diebus per solitudinem et non inveniebant aquam

23 et venerunt in Marath nec poterant bibere aquas de Mara eo quod essent amarae unde et congruum loco nomen inposuit vocans illud Mara id est amaritudinem

24 et murmuravit populus contra Mosen dicens quid bibemus

25 at ille clamavit ad Dominum qui ostendit ei lignum quod cum misisset in aquas in dulcedinem versae sunt ibi constituit ei praecepta atque iudicia et ibi temptavit eum

26 dicens si audieris vocem Domini Dei tui et quod rectum est coram eo feceris et oboedieris mandatis eius custodierisque omnia praecepta illius cunctum languorem quem posui in Aegypto non inducam super te ego enim Dominus sanator tuus

27 venerunt autem in Helim ubi erant duodecim fontes aquarum et septuaginta palmae et castrametati sunt iuxta aquas.

EXODUS (SHEMOT) CHAPTER 16

1 profectique sunt de Helim et venit omnis multitudo filiorum Israhel in desertum Sin quod est inter Helim et Sinai quintodecimo die mensis secundi postquam egressi sunt de terra Aegypti

2 et murmuravit omnis congregatio filiorum Israhel contra Mosen et contra Aaron in solitudine

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3 dixeruntque ad eos filii Israhel utinam mortui essemus per manum Domini in terra Aegypti quando sedebamus super ollas carnium et comedebamus panes in saturitate cur eduxistis nos in desertum istud ut occideretis omnem multitudinem fame

4 dixit autem Dominus ad Mosen ecce ego pluam vobis panes de caelo egrediatur populus et colligat quae sufficiunt per singulos dies ut temptem eum utrum ambulet in lege mea an non

5 die autem sexta parent quod inferant et sit duplum quam colligere solebant per singulos dies

6 dixeruntque Moses et Aaron ad omnes filios Israhel vespere scietis quod Dominus eduxerit vos de terra Aegypti

7 et mane videbitis gloriam Domini audivit enim murmur vestrum contra Dominum nos vero quid sumus quia mussitatis contra nos

8 et ait Moses dabit Dominus vobis vespere carnes edere et mane panes in saturitate eo quod audierit murmurationes vestras quibus murmurati estis contra eum nos enim quid sumus nec contra nos est murmur vestrum sed contra Dominum

9 dixitque Moses ad Aaron dic universae congregationi filiorum Israhel accedite coram Domino audivit enim murmur vestrum

10 cumque loqueretur Aaron ad omnem coetum filiorum Israhel respexerunt ad solitudinem et ecce gloria Domini apparuit in nube

11 locutus est autem Dominus ad Mosen dicens

12 audivi murmurationes filiorum Israhel loquere ad eos vespere comedetis carnes et mane saturabimini panibus scietisque quod sim Dominus Deus vester

13 factum est ergo vespere et ascendens coturnix operuit castra mane quoque ros iacuit per circuitum castrorum

14 cumque operuisset superficiem terrae apparuit in solitudine minutum et quasi pilo tunsum in similitudinem pruinae super terram

15 quod cum vidissent filii Israhel dixerunt ad invicem man hu quod significat quid est hoc ignorabant enim quid esset quibus ait Moses iste est panis quem dedit Dominus vobis ad vescendum

16 hic est sermo quem praecepit Dominus colligat ex eo unusquisque quantum sufficiat ad vescendum gomor per singula capita iuxta numerum animarum vestrarum quae habitant in tabernaculo sic tolletis

17 feceruntque ita filii Israhel et collegerunt alius plus alius minus

18 et mensi sunt ad mensuram gomor nec qui plus collegerat habuit amplius nec qui minus paraverat repperit minus sed singuli iuxta id quod edere poterant congregarunt

19 dixitque Moses ad eos nullus relinquat ex eo in mane

20 qui non audierunt eum sed dimiserunt quidam ex eis usque mane et scatere coepit vermibus atque conputruit et iratus est contra eos Moses

21 colligebant autem mane singuli quantum sufficere poterat ad vescendum cumque incaluisset sol liquefiebat

22 in die vero sexta collegerunt cibos duplices id est duo gomor per singulos homines venerunt autem omnes principes multitudinis et narraverunt Mosi

23 qui ait eis hoc est quod locutus est Dominus requies sabbati sanctificata erit Domino cras quodcumque operandum est facite et quae coquenda sunt coquite quicquid autem reliquum fuerit reponite usque in mane

24 feceruntque ita ut praeceperat Moses et non conputruit neque vermis inventus est in eo

25 dixitque Moses comedite illud hodie quia sabbatum est Domino non invenietur hodie in agro

26 sex diebus colligite in die autem septimo sabbatum est Domino idcirco non invenietur

27 venit septima dies et egressi de populo ut colligerent non invenerunt

28 dixit autem Dominus ad Mosen usquequo non vultis custodire mandata mea et legem meam

29 videte quod Dominus dederit vobis sabbatum et propter hoc tribuerit vobis die sexto cibos duplices maneat unusquisque apud semet ipsum nullus egrediatur de loco suo die septimo

30 et sabbatizavit populus die septimo

31 appellavitque domus Israhel nomen eius man quod erat quasi semen coriandri album gustusque eius quasi similae cum melle

32 dixit autem Moses iste est sermo quem praecepit Dominus imple gomor ex eo et custodiatur in futuras retro generationes ut noverint panem quo alui vos in solitudine quando educti estis de terra Aegypti

33 dixitque Moses ad Aaron sume vas unum et mitte ibi man quantum potest capere gomor et repone coram Domino ad servandum in generationes vestras

34 sicut praecepit Dominus Mosi posuitque illud Aaron in tabernaculo reservandum

35 filii autem Israhel comederunt man quadraginta annis donec venirent in terram habitabilem hoc cibo aliti sunt usquequo tangerent fines terrae Chanaan

36 gomor autem decima pars est oephi.

EXODUS (SHEMOT) CHAPTER 17

1 igitur profecta omnis multitudo filiorum Israhel de deserto Sin per mansiones suas iuxta sermonem Domini castrametata est in Raphidim ubi non erat aqua ad bibendum populo

2 qui iurgatus contra Mosen ait da nobis aquam ut bibamus quibus respondit Moses quid iurgamini contra me cur temptatis Dominum

3 sitivit ergo populus ibi pro aquae penuria et murmuravit contra Mosen dicens cur nos exire fecisti de Aegypto ut occideres et nos et liberos nostros ac iumenta siti

4 clamavit autem Moses ad Dominum dicens quid faciam populo huic adhuc pauxillum et lapidabunt me

5 ait Dominus ad Mosen antecede populum et sume tecum de senibus Israhel et virgam qua percussisti fluvium tolle in manu tua et vade

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6 en ego stabo coram te ibi super petram Horeb percutiesque petram et exibit ex ea aqua ut bibat populus fecit Moses ita coram senibus Israhel

7 et vocavit nomen loci illius Temptatio propter iurgium filiorum Israhel et quia temptaverunt Dominum dicentes estne Dominus in nobis an non

8 venit autem Amalech et pugnabat contra Israhel in Raphidim

9 dixitque Moses ad Iosue elige viros et egressus pugna contra Amalech cras ego stabo in vertice collis habens virgam Dei in manu mea

10 fecit Iosue ut locutus ei erat Moses et pugnavit contra Amalech Moses autem et Aaron et Hur ascenderunt super verticem collis

11 cumque levaret Moses manus vincebat Israhel sin autem paululum remisisset superabat Amalech

12 manus autem Mosi erant graves sumentes igitur lapidem posuerunt subter eum in quo sedit Aaron autem et Hur sustentabant manus eius ex utraque parte et factum est ut manus ipsius non lassarentur usque ad occasum solis

13 fugavitque Iosue Amalech et populum eius in ore gladii

14 dixit autem Dominus ad Mosen scribe hoc ob monumentum in libro et trade auribus Iosue delebo enim memoriam Amalech sub caelo

15 aedificavitque Moses altare et vocavit nomen eius Dominus exaltatio mea dicens

16 quia manus solii Domini et bellum Dei erit contra Amalech a generatione in generationem.

EXODUS (SHEMOT) CHAPTER 18

1 cumque audisset Iethro sacerdos Madian cognatus Mosi omnia quae fecerat Deus Mosi et Israhel populo suo eo quod eduxisset Dominus Israhel de Aegypto

2 tulit Sefforam uxorem Mosi quam remiserat

3 et duos filios eius quorum unus vocabatur Gersan dicente patre advena fui in terra aliena

4 alter vero Eliezer Deus enim ait patris mei adiutor meus et eruit me de gladio Pharaonis

5 venit ergo Iethro cognatus Mosi et filii eius et uxor ad Mosen in desertum ubi erat castrametatus iuxta montem Dei

6 et mandavit Mosi dicens ego cognatus tuus Iethro venio ad te et uxor tua et duo filii tui cum ea

7 qui egressus in occursum cognati sui adoravit et osculatus est eum salutaveruntque se mutuo verbis pacificis cumque intrasset tabernaculum

8 narravit Moses cognato suo cuncta quae fecerat Deus Pharaoni et Aegyptiis propter Israhel universum laborem qui accidisset eis in itinere quo liberarat eos Dominus

9 laetatusque est Iethro super omnibus bonis quae fecerat Dominus Israheli eo quod eruisset eum de manu Aegyptiorum

10 et ait benedictus Dominus qui liberavit vos de manu Aegyptiorum et de manu Pharaonis qui eruit populum suum de manu Aegypti

11 nunc cognovi quia magnus Dominus super omnes deos eo quod superbe egerint contra illos

12 obtulit ergo Iethro cognatus Mosi holocausta et hostias Deo veneruntque Aaron et omnes senes Israhel ut comederent panem cum eo coram Domino

13 altero autem die sedit Moses ut iudicaret populum qui adsistebat Mosi de mane usque ad vesperam

14 quod cum vidisset cognatus eius omnia scilicet quae agebat in populo ait quid est hoc quod facis in plebe cur solus sedes et omnis populus praestolatur de mane usque ad vesperam

15 cui respondit Moses venit ad me populus quaerens sententiam Dei

16 cumque acciderit eis aliqua disceptatio veniunt ad me ut iudicem inter eos et ostendam praecepta Dei et leges eius

17 at ille non bonam inquit rem facis

18 stulto labore consumeris et tu et populus iste qui tecum est ultra vires tuas est negotium solus illud non poteris sustinere

19 sed audi verba mea atque consilia et erit Deus tecum esto tu populo in his quae ad Deum pertinent ut referas quae dicuntur ad eum

20 ostendasque populo caerimonias et ritum colendi viamque per quam ingredi debeant et opus quod facere

21 provide autem de omni plebe viros potentes et timentes Deum in quibus sit veritas et qui oderint avaritiam et constitue ex eis tribunos et centuriones et quinquagenarios et decanos

22 qui iudicent populum omni tempore quicquid autem maius fuerit referant ad te et ipsi minora tantummodo iudicent leviusque tibi sit partito in alios onere

23 si hoc feceris implebis imperium Dei et praecepta eius poteris sustentare et omnis hic populus revertetur cum pace ad loca sua

24 quibus auditis Moses fecit omnia quae ille suggesserat

25 et electis viris strenuis de cuncto Israhel constituit eos principes populi tribunos et centuriones et quinquagenarios et decanos

26 qui iudicabant plebem omni tempore quicquid autem gravius erat referebant ad eum faciliora tantummodo iudicantes

27 dimisitque cognatum qui reversus abiit in terram suam.

EXODUS (SHEMOT) CHAPTER 19

1 mense tertio egressionis Israhel de terra Aegypti in die hac venerunt in solitudinem Sinai

2 nam profecti de Raphidim et pervenientes usque in desertum Sinai castrametati sunt in eodem loco ibique Israhel fixit tentoria e regione montis

3 Moses autem ascendit ad Deum vocavitque eum Dominus de monte et ait haec dices domui Iacob et adnuntiabis filiis Israhel

4 vos ipsi vidistis quae fecerim Aegyptiis quomodo portaverim vos super alas aquilarum et adsumpserim mihi

5 si ergo audieritis vocem meam et custodieritis pactum meum eritis mihi in peculium de cunctis populis mea est enim omnis terra

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6 et vos eritis mihi regnum sacerdotale et gens sancta haec sunt verba quae loqueris ad filios Israhel
7 venit Moses et convocatis maioribus natu populi exposuit omnes sermones quos mandaverat Dominus
8 responditque universus populus simul cuncta quae locutus est Dominus faciemus cumque rettulisset Moses verba populi ad Dominum
9 ait ei Dominus iam nunc veniam ad te in caligine nubis ut audiat me populus loquentem ad te et credat tibi in perpetuum nuntiavit ergo Moses verba populi ad Dominum
10 qui dixit ei vade ad populum et sanctifica illos hodie et cras laventque vestimenta sua
11 et sint parati in diem tertium die enim tertio descendet Dominus coram omni plebe super montem Sinai
12 constituesque terminos populo per circuitum et dices cavete ne ascendatis in montem nec tangatis fines illius omnis qui tetigerit montem morte morietur
13 manus non tanget eum sed lapidibus opprimetur aut confodietur iaculis sive iumentum fuerit sive homo non vivet cum coeperit clangere bucina tunc ascendant in montem
14 descenditque Moses de monte ad populum et sanctificavit eum cumque lavissent vestimenta sua
15 ait ad eos estote parati in diem tertium ne adpropinquetis uxoribus vestris
16 iam advenerat tertius dies et mane inclaruerat et ecce coeperunt audiri tonitrua ac micare fulgura et nubes densissima operire montem clangorque bucinae vehementius perstrepebat timuit populus qui erat in castris
17 cumque eduxisset eos Moses in occursum Dei de loco castrorum steterunt ad radices montis
18 totus autem mons Sinai fumabat eo quod descendisset Dominus super eum in igne et ascenderet fumus ex eo quasi de fornace eratque mons omnis terribilis
19 et sonitus bucinae paulatim crescebat in maius et prolixius tendebatur Moses loquebatur et Dominus respondebat ei
20 descenditque Dominus super montem Sinai in ipso montis vertice et vocavit Mosen in cacumen eius quo cum ascendisset
21 dixit ad eum descende et contestare populum ne forte velint transcendere terminos ad videndum Dominum et pereat ex eis plurima multitudo
22 sacerdotes quoque qui accedunt ad Dominum sanctificentur ne percutiat eos
23 dixitque Moses ad Dominum non poterit vulgus ascendere in montem Sinai tu enim testificatus es et iussisti dicens pone terminos circa montem et sanctifica illum
24 cui ait Dominus vade descende ascendesque tu et Aaron tecum sacerdotes autem et populus ne transeant terminos nec ascendant ad Dominum ne forte interficiat illos
25 descendit Moses ad populum et omnia narravit eis.

EXODUS (SHEMOT) CHAPTER 20
1 locutus quoque est Dominus cunctos sermones hos
2 ego sum Dominus Deus tuus qui eduxi te de terra Aegypti de domo servitutis
3 non habebis deos alienos coram me
4 non facies tibi sculptile neque omnem similitudinem quae est in caelo desuper et quae in terra deorsum nec eorum quae sunt in aquis sub terra
5 non adorabis ea neque coles ego sum Dominus Deus tuus fortis zelotes visitans iniquitatem patrum in filiis in tertiam et quartam generationem eorum qui oderunt me
6 et faciens misericordiam in milia his qui diligunt me et custodiunt praecepta mea
7 non adsumes nomen Domini Dei tui in vanum nec enim habebit insontem Dominus eum qui adsumpserit nomen Domini Dei sui frustra
8 memento ut diem sabbati sanctifices
9 sex diebus operaberis et facies omnia opera tua
10 septimo autem die sabbati Domini Dei tui non facies omne opus tu et filius tuus et filia tua servus tuus et ancilla tua iumentum tuum et advena qui est intra portas tuas
11 sex enim diebus fecit Dominus caelum et terram et mare et omnia quae in eis sunt et requievit in die septimo idcirco benedixit Dominus diei sabbati et sanctificavit eum
12 honora patrem tuum et matrem tuam ut sis longevus super terram quam Dominus Deus tuus dabit tibi
13 non occides
14 non moechaberis
15 non furtum facies
16 non loqueris contra proximum tuum falsum testimonium
17 non concupisces domum proximi tui nec desiderabis uxorem eius non servum non ancillam non bovem non asinum nec omnia quae illius sunt
18 cunctus autem populus videbat voces et lampadas et sonitum bucinae montemque fumantem et perterriti ac pavore concussi steterunt procul
19 dicentes Mosi loquere tu nobis et audiemus non loquatur nobis Dominus ne forte moriamur
20 et ait Moses ad populum nolite timere ut enim probaret vos venit Deus et ut terror illius esset in vobis et non peccaretis
21 stetitque populus de longe Moses autem accessit ad caliginem in qua erat Deus
22 dixit praeterea Dominus ad Mosen haec dices filiis Israhel vos vidistis quod de caelo locutus sum vobis
23 non facietis mecum deos argenteos nec deos aureos facietis vobis
24 altare de terra facietis mihi et offeretis super eo holocausta et pacifica vestra oves vestras et boves in omni loco in quo memoria fuerit nominis mei veniam ad te et benedicam tibi
25 quod si altare lapideum feceris mihi non aedificabis illud de sectis lapidibus si enim levaveris cultrum tuum super eo polluetur
26 non ascendes per gradus ad altare meum ne reveletur turpitudo tua.

EXODUS (SHEMOT) CHAPTER 21
1 haec sunt iudicia quae propones eis

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2 si emeris servum hebraeum sex annis serviet tibi in septimo egredietur liber gratis
3 cum quali veste intraverit cum tali exeat si habens uxorem et uxor egredietur simul
4 sin autem dominus dederit illi uxorem et peperit filios et filias mulier et liberi eius erunt domini sui ipse vero exibit cum vestitu suo
5 quod si dixerit servus diligo dominum meum et uxorem ac liberos non egrediar liber
6 offeret eum dominus diis et adplicabitur ad ostium et postes perforabitque aurem eius subula et erit ei servus in saeculum
7 si quis vendiderit filiam suam in famulam non egredietur sicut ancillae exire consuerunt
8 si displicuerit oculis domini sui cui tradita fuerit dimittet eam populo autem alieno vendendi non habet potestatem si spreverit eam
9 sin autem filio suo desponderit eam iuxta morem filiarum faciet illi
10 quod si alteram ei acceperit providebit puellae nuptias et vestimenta et pretium pudicitiae non negabit
11 si tria ista non fecerit egredietur gratis absque pecunia
12 qui percusserit hominem volens occidere morte moriatur
13 qui autem non est insidiatus sed Deus illum tradidit in manu eius constituam tibi locum quo fugere debeat
14 si quis de industria occiderit proximum suum et per insidias ab altari meo evelles eum ut moriatur
15 qui percusserit patrem suum et matrem morte moriatur
16 qui furatus fuerit hominem et vendiderit eum convictus noxae morte moriatur
17 qui maledixerit patri suo et matri morte moriatur
18 si rixati fuerint viri et percusserit alter proximum suum lapide vel pugno et ille mortuus non fuerit sed iacuerit in lectulo
19 si surrexerit et ambulaverit foris super baculum suum innocens erit qui percussit ita tamen ut operas eius et inpensas in medicos restituat
20 qui percusserit servum suum vel ancillam virga et mortui fuerint in manibus eius criminis reus erit
21 sin autem uno die supervixerit vel duobus non subiacebit poenae quia pecunia illius est
22 si rixati fuerint viri et percusserit quis mulierem praegnantem et abortivum quidem fecerit sed ipsa vixerit subiacebit damno quantum expetierit maritus mulieris et arbitri iudicarint
23 sin autem mors eius fuerit subsecuta reddet animam pro anima
24 oculum pro oculo dentem pro dente manum pro manu pedem pro pede
25 adustionem pro adustione vulnus pro vulnere livorem pro livore
26 si percusserit quispiam oculum servi sui aut ancillae et luscos eos fecerit dimittet liberos pro oculo quem eruit
27 dentem quoque si excusserit servo vel ancillae suae similiter dimittet eos liberos
28 si bos cornu petierit virum aut mulierem et mortui fuerint lapidibus obruetur et non comedentur carnes eius dominusque bovis innocens erit
29 quod si bos cornipeta fuerit ab heri et nudius tertius et contestati sunt dominum eius nec reclusit eum occideritque virum aut mulierem et bos lapidibus obruetur et dominum illius occident
30 quod si pretium ei fuerit inpositum dabit pro anima sua quicquid fuerit postulatus
31 filium quoque et filiam si cornu percusserit simili sententiae subiacebit
32 si servum ancillamque invaserit triginta siclos argenti dabit domino bos vero lapidibus opprimetur
33 si quis aperuerit cisternam et foderit et non operuerit eam ecideritque bos vel asinus in eam
34 dominus cisternae reddet pretium iumentorum quod autem mortuum est ipsius erit
35 si bos alienus bovem alterius vulnerarit et ille mortuus fuerit vendent bovem vivum et dividentpretium cadaver autem mortui inter se dispertient
36 sin autem sciebat quod bos cornipeta esset ab heri et nudius tertius et non custodivit eum dominus suus reddet bovem pro bove et cadaver integrum accipiet.

EXODUS (SHEMOT) CHAPTER 22

1 si quis furatus fuerit bovem aut ovem et occiderit vel vendiderit quinque boves pro uno bove restituet et quattuor oves pro una ove
2 si effringens fur domum sive suffodiens fuerit inventus et accepto vulnere mortuus fuerit percussor non erit reus sanguinis
3 quod si orto sole hoc fecerit homicidium perpetravit et ipse morietur si non habuerit quod pro furto reddat venundabitur
4 si inventum fuerit apud eum quod furatus est vivens sive bos sive asinus sive ovis duplum restituet
5 si laeserit quispiam agrum vel vineam et dimiserit iumentum suum ut depascatur aliena quicquid optimum habuerit in agro suo vel in vinea pro damni aestimatione restituet
6 si egressus ignis invenerit spinas et conprehenderit acervos frugum sive stantes segetes in agris reddet damnum qui ignem succenderit
7 si quis commendaverit amico pecuniam aut vas in custodiam et ab eo qui susceperat furto ablata fuerint si invenitur fur duplum reddet
8 si latet dominus domus adplicabitur ad deos et iurabit quod non extenderit manum in rem proximi sui
9 ad perpetrandam fraudem tam in bove quam in asino et ove ac vestimento et quicquid damnum inferre potest ad deos utriusque causa perveniet et si illi iudicaverint duplum restituet proximo suo
10 si quis commendaverit proximo suo asinum bovem ovem et omne iumentum ad custodiam et mortuum fuerit aut debilitatum vel captum ab hostibus nullusque hoc viderit

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11 iusiurandum erit in medio quod non extenderit manum ad rem proximi sui suscipietque dominus iuramentum et ille reddere non cogetur
12 quod si furto ablatum fuerit restituet damnum domino
13 si comestum a bestia deferet ad eum quod occisum est et non restituet
14 qui a proximo suo quicquam horum mutuo postularit et debilitatum aut mortuum fuerit domino non praesente reddere conpelletur
15 quod si inpraesentiarum fuit dominus non restituet maxime si conductum venerat pro mercede operis sui
16 si seduxerit quis virginem necdum desponsatam et dormierit cum ea dotabit eam et habebit uxorem
17 si pater virginis dare noluerit reddet pecuniam iuxta modum dotis quam virgines accipere consuerunt
18 maleficos non patieris vivere
19 qui coierit cum iumento morte moriatur
20 qui immolat diis occidetur praeter Domino soli
21 advenam non contristabis neque adfliges eum advenae enim et ipsi fuistis in terra Aegypti
22 viduae et pupillo non nocebitis
23 si laeseritis eos vociferabuntur ad me et ego audiam clamorem eorum
24 et indignabitur furor meus percutiamque vos gladio et erunt uxores vestrae viduae et filii vestri pupilli
25 si pecuniam mutuam dederis populo meo pauperi qui habitat tecum non urgues eum quasi exactor nec usuris opprimes
26 si pignus a proximo tuo acceperis vestimentum ante solis occasum redde ei
27 ipsum enim est solum quo operitur indumentum carnis eius nec habet aliud in quo dormiat si clamaverit ad me exaudiam eum quia misericors sum
28 diis non detrahes et principi populi tui non maledices
29 decimas tuas et primitias non tardabis offerre primogenitum filiorum tuorum dabis mihi
30 de bubus quoque et ovibus similiter facies septem diebus sit cum matre sua die octavo reddes illum mihi
31 viri sancti eritis mihi carnem quae a bestiis fuerit praegustata non comedetis sed proicietis canibus.

EXODUS (SHEMOT) CHAPTER 23

1 non suscipies vocem mendacii nec iunges manum tuam ut pro impio dicas falsum testimonium
2 non sequeris turbam ad faciendum malum nec in iudicio plurimorum adquiesces sententiae ut a vero devies
3 pauperis quoque non misereberis in negotio
4 si occurreris bovi inimici tui aut asino erranti reduc ad eum
5 si videris asinum odientis te iacere sub onere non pertransibis sed sublevabis cum eo
6 non declinabis in iudicio pauperis
7 mendacium fugies insontem et iustum non occides quia aversor impium
8 nec accipias munera quae excaecant etiam prudentes et subvertunt verba iustorum
9 peregrino molestus non eris scitis enim advenarum animas quia et ipsi peregrini fuistis in terra Aegypti
10 sex annis seminabis terram tuam et congregabis fruges eius
11 anno autem septimo dimittes eam et requiescere facies ut comedant pauperes populi tui et quicquid reliqui fuerit edant bestiae agri ita facies in vinea et in oliveto tuo
12 sex diebus operaberis septima die cessabis ut requiescat bos et asinus tuus et refrigeretur filius ancillae tuae et advena
13 omnia quae dixi vobis custodite et per nomen externorum deorum non iurabitis neque audietur ex ore vestro
14 tribus vicibus per singulos annos mihi festa celebrabitis
15 sollemnitatem azymorum custodies septem diebus comedes azyma sicut praecepi tibi tempore mensis novorum quando egressus es de Aegypto non apparebis in conspectu meo vacuus
16 et sollemnitatem messis primitivorum operis tui quaecumque serueris in agro sollemnitatem quoque in exitu anni quando congregaveris omnes fruges tuas de agro
17 ter in anno apparebit omne masculinum tuum coram Domino Deo
18 non immolabis super fermento sanguinem victimae meae nec remanebit adeps sollemnitatis meae usque mane
19 primitias frugum terrae tuae deferes in domum Domini Dei tui nec coques hedum in lacte matris suae
20 ecce ego mittam angelum meum qui praecedat te et custodiat in via et introducat ad locum quem paravi
21 observa eum et audi vocem eius nec contemnendum putes quia non dimittet cum peccaveritis et est nomen meum in illo
22 quod si audieris vocem eius et feceris omnia quae loquor inimicus ero inimicis tuis et adfligam adfligentes te
23 praecedetque te angelus meus et introducet te ad Amorreum et Hettheum et Ferezeum Chananeumque et Eveum et Iebuseum quos ego contribo
24 non adorabis deos eorum nec coles eos non facies opera eorum sed destrues eos et confringes statuas eorum
25 servietisque Domino Deo vestro ut benedicam panibus tuis et aquis et auferam infirmitatem de medio tui
26 non erit infecunda nec sterilis in terra tua numerum dierum tuorum implebo
27 terrorem meum mittam in praecursum tuum et occidam omnem populum ad quem ingredieris cunctorumque inimicorum tuorum coram te terga vertam
28 emittens crabrones prius qui fugabunt Eveum et Chananeum et Hettheum antequam introeas
29 non eiciam eos a facie tua anno uno ne terra in solitudinem redigatur et crescant contra te bestiae
30 paulatim expellam eos de conspectu tuo donec augearis et possideas terram
31 ponam autem terminos tuos a mari Rubro usque ad mare Palestinorum et a deserto usque ad Fluvium tradam manibus vestris habitatores terrae et eiciam eos de conspectu vestro

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32 non inibis cum eis foedus nec cum diis eorum
33 non habitent in terra tua ne forte peccare te faciant in me si servieris diis eorum quod tibi certo erit in scandalum.

EXODUS (SHEMOT) CHAPTER 24

1 Mosi quoque dixit ascende ad Dominum tu et Aaron Nadab et Abiu et septuaginta senes ex Israhel et adorabitis procul
2 solusque Moses ascendet ad Dominum et illi non adpropinquabunt nec populus ascendet cum eo
3 venit ergo Moses et narravit plebi omnia verba Domini atque iudicia responditque cunctus populus una voce omnia verba Domini quae locutus est faciemus
4 scripsit autem Moses universos sermones Domini et mane consurgens aedificavit altare ad radices montis et duodecim titulos per duodecim tribus Israhel
5 misitque iuvenes de filiis Israhel et obtulerunt holocausta immolaveruntque victimas pacificas Domino vitulos
6 tulit itaque Moses dimidiam partem sanguinis et misit in crateras partem autem residuam fudit super altare
7 adsumensque volumen foederis legit audiente populo qui dixerunt omnia quae locutus est Dominus faciemus et erimus oboedientes
8 ille vero sumptum sanguinem respersit in populum et ait hic est sanguis foederis quod pepigit Dominus vobiscum super cunctis sermonibus his
9 ascenderuntque Moses et Aaron Nadab et Abiu et septuaginta de senioribus Israhel
10 et viderunt Deum Israhel sub pedibus eius quasi opus lapidis sapphirini et quasi caelum cum serenum est
11 nec super eos qui procul recesserant de filiis Israhel misit manum suam videruntque Deum et comederunt ac biberunt
12 dixit autem Dominus ad Mosen ascende ad me in montem et esto ibi daboque tibi tabulas lapideas et legem ac mandata quae scripsi ut doceas eos
13 surrexerunt Moses et Iosue minister eius ascendensque Moses in montem Dei
14 senioribus ait expectate hic donec revertamur ad vos habetis Aaron et Hur vobiscum si quid natum fuerit quaestionis referetis ad eos
15 cumque ascendisset Moses operuit nubes montem
16 et habitavit gloria Domini super Sinai tegens illum nube sex diebus septimo autem die vocavit eum de medio caliginis
17 erat autem species gloriae Domini quasi ignis ardens super verticem montis in conspectu filiorum Israhel
18 ingressusque Moses medium nebulae ascendit in montem et fuit ibi quadraginta diebus et quadraginta noctibus.

EXODUS (SHEMOT) CHAPTER 25

1 locutusque est Dominus ad Mosen dicens
2 loquere filiis Israhel ut tollant mihi primitias ab omni homine qui offert ultroneus accipietis eas
3 haec sunt autem quae accipere debetis aurum et argentum et aes
4 hyacinthum et purpuram coccumque bis tinctum et byssum pilos caprarum
5 et pelles arietum rubricatas pelles ianthinas et ligna setthim
6 oleum ad luminaria concinnanda aromata in unguentum et thymiama boni odoris
7 lapides onychinos et gemmas ad ornandum ephod ac rationale
8 facientque mihi sanctuarium et habitabo in medio eorum
9 iuxta omnem similitudinem tabernaculi quod ostendam tibi et omnium vasorum in cultum eius sicque facietis illud
10 arcam de lignis setthim conpingite cuius longitudo habeat duos semis cubitos latitudo cubitum et dimidium altitudo cubitum similiter ac semissem
11 et deaurabis eam auro mundissimo intus et foris faciesque supra coronam auream per circuitum
12 et quattuor circulos aureos quos pones per quattuor arcae angulos duo circuli sint in latere uno et duo in altero
13 facies quoque vectes de lignis setthim et operies eos auro
14 inducesque per circulos qui sunt in arcae lateribus ut portetur in eis
15 qui semper erunt in circulis nec umquam extrahentur ab eis
16 ponesque in arcam testificationem quam dabo tibi
17 facies et propitiatorium de auro mundissimo duos cubitos et dimidium tenebit longitudo eius cubitum ac semissem latitudo
18 duos quoque cherubin aureos et productiles facies ex utraque parte oraculi
19 cherub unus sit in latere uno et alter in altero
20 utrumque latus propitiatorii tegant expandentes alas et operientes oraculum respiciantque se mutuo versis vultibus in propitiatorium quo operienda est arca
21 in qua pones testimonium quod dabo tibi
22 inde praecipiam et loquar ad te supra propitiatorio scilicet ac medio duorum cherubin qui erunt super arcam testimonii cuncta quae mandabo per te filiis Israhel
23 facies et mensam de lignis setthim habentem duos cubitos longitudinis et in latitudine cubitum et in altitudine cubitum ac semissem
24 et inaurabis eam auro purissimo faciesque illi labium aureum per circuitum
25 et ipsi labio coronam interrasilem altam quattuor digitis et super illam alteram coronam aureolam
26 quattuor quoque circulos aureos praeparabis et pones eos in quattuor angulis eiusdem mensae per singulos pedes
27 subter coronam erunt circuli aurei ut mittantur vectes per eos et possit mensa portari
28 ipsosque vectes facies de lignis setthim et circumdabis auro ad subvehendam mensam
29 parabis et acetabula ac fialas turibula et cyatos in quibus offerenda sunt libamina ex auro purissimo
30 et pones super mensam panes propositionis in conspectu meo semper
31 facies et candelabrum ductile de auro mundissimo hastile eius et calamos scyphos et spherulas ac lilia ex ipso procedentia

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32 sex calami egredientur de lateribus tres ex uno latere et tres ex altero
33 tres scyphi quasi in nucis modum per calamos singulos spherulaque simul et lilium et tres similiter scyphi instar nucis in calamo altero spherulaque et lilium hoc erit opus sex calamorum qui producendi sunt de hastili
34 in ipso autem candelabro erunt quattuor scyphi in nucis modum spherulaeque per singulos et lilia
35 spherula sub duobus calamis per tria loca qui simul sex fiunt procedentes de hastili uno
36 et spherae igitur et calami ex ipso erunt universa ductilia de auro purissimo
37 facies et lucernas septem et pones eas super candelabrum ut luceant ex adverso
38 emunctoria quoque et ubi quae emuncta sunt extinguantur fient de auro purissimo 39 omne pondus candelabri cum universis vasis suis habebit talentum auri mundissimi 40 inspice et fac secundum exemplar quod tibi in monte monstratum est.

EXODUS (SHEMOT) CHAPTER 26

1 tabernaculum vero ita fiet decem cortinas de bysso retorta et hyacintho ac purpura coccoque bis tincto variatas opere plumario facies
2 longitudo cortinae unius habebit viginti octo cubitos latitudo quattuor cubitorum erit unius mensurae fient universa tentoria
3 quinque cortinae sibi iungentur mutuo et aliae quinque nexu simili coherebunt
4 ansulas hyacinthinas in lateribus ac summitatibus facies cortinarum ut possint invicem copulari
5 quinquagenas ansulas cortina habebit in utraque parte ita insertas ut ansa contra ansam veniat et altera alteri possit aptari
6 facies et quinquaginta circulos aureos quibus cortinarum vela iungenda sunt ut unum tabernaculum fiat
7 facies et saga cilicina undecim ad operiendum tectum tabernaculi
8 longitudo sagi unius habebit triginta cubitos et latitudo quattuor aequa erit mensura sagorum omnium
9 e quibus quinque iunges seorsum et sex sibi mutuo copulabis ita ut sextum sagum in fronte tecti duplices
10 facies et quinquaginta ansas in ora sagi unius ut coniungi cum altero queat et quinquaginta ansas in ora sagi alterius ut cum altero copuletur
11 quinquaginta fibulas aeneas quibus iungantur ansae et unum ex omnibus operimentum fiat
12 quod autem superfuerit in sagis quae parantur tecto id est unum sagum quod amplius est ex medietate eius operies posteriora tabernaculi
13 et cubitus ex una parte pendebit et alter ex altera qui plus est in sagorum longitudine utrumque latus tabernaculi protegens
14 facies et operimentum aliud tecto de pellibus arietum rubricatis et super hoc rursum aliud operimentum de ianthinis pellibus
15 facies et tabulas stantes tabernaculi de lignis setthim
16 quae singulae denos cubitos in longitudine habeant et in latitudine singulos ac semissem
17 in lateribus tabulae duae incastraturae fient quibus tabula alteri tabulae conectatur atque in hunc modum cunctae tabulae parabuntur
18 quarum viginti erunt in latere meridiano quod vergit ad austrum
19 quibus quadraginta bases argenteas fundes ut binae bases singulis tabulis per duos angulos subiciantur
20 in latere quoque secundo tabernaculi quod vergit ad aquilonem viginti tabulae erunt
21 quadraginta habentes bases argenteas binae bases singulis tabulis subponentur
22 ad occidentalem vero plagam tabernaculi facies sex tabulas
23 et rursum alias duas quae in angulis erigantur post tergum tabernaculi
24 eruntque coniunctae a deorsum usque sursum et una omnes conpago retinebit duabus quoque tabulis quae in angulis ponendae sunt similis iunctura servabitur
25 et erunt simul tabulae octo bases earum argenteae sedecim duabus basibus per unam tabulam supputatis
26 facies et vectes de lignis setthim quinque ad continendas tabulas in uno latere tabernaculi
27 et quinque alios in altero et eiusdem numeri ad occidentalem plagam
28 qui mittentur per medias tabulas a summo usque ad summum
29 ipsasque tabulas deaurabis et fundes eis anulos aureos per quos vectes tabulata contineant quos operies lamminis aureis
30 et eriges tabernaculum iuxta exemplum quod tibi in monte monstratum est
31 facies et velum de hyacintho et purpura coccoque bis tincto et bysso retorta opere plumario et pulchra varietate contextum
32 quod adpendes ante quattuor columnas de lignis setthim quae ipsae quidem deauratae erunt et habebunt capita aurea sed bases argenteas
33 inseretur autem velum per circulos intra quod pones arcam testimonii et quo sanctuarium et sanctuarii sanctuaria dividentur
34 pones et propitiatorium super arcam testimonii in sancta sanctorum
35 mensamque extra velum et contra mensam candelabrum in latere tabernaculi meridiano mensa enim stabit in parte aquilonis
36 facies et tentorium in introitu tabernaculi de hyacintho et purpura coccoque bis tincto et bysso retorta opere plumarii
37 et quinque columnas deaurabis lignorum setthim ante quas ducetur tentorium quarum erunt capita aurea et bases aeneae.

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EXODUS (SHEMOT) CHAPTER 27

1 facies et altare de lignis setthim quod habebit quinque cubitos in longitudine et totidem in latitudine id est quadrum et tres cubitos in altitudine

2 cornua autem per quattuor angulos ex ipso erunt et operies illud aere

3 faciesque in usus eius lebetas ad suscipiendos cineres et forcipes atque fuscinulas et ignium receptacula omnia vasa ex aere fabricabis

4 craticulamque in modum retis aeneam per cuius quattuor angulos erunt quattuor anuli aenei

5 quos pones subter arulam altaris eritque craticula usque ad altaris medium 6 facies et vectes altaris de lignis setthim duos quos operies lamminis aeneis 7 et induces per circulos eruntque ex utroque latere altaris ad portandum

8 non solidum sed inane et cavum intrinsecus facies illud sicut tibi in monte monstratum est

9 facies et atrium tabernaculi in cuius plaga australi contra meridiem erunt tentoria de bysso retorta centum cubitos unum latus tenebit in longitudine

10 et columnas viginti cum basibus totidem aeneis quae capita cum celaturis suis habebunt argentea

11 similiter in latere aquilonis per longum erunt tentoria centum cubitorum columnae viginti et bases aeneae eiusdem numeri et capita earum cum celaturis suis argentea

12 in latitudine vero atrii quod respicit ad occidentem erunt tentoria per quinquaginta cubitos et columnae decem basesque totidem

13 in ea quoque atrii latitudine quae respicit ad orientem quinquaginta cubiti erunt

14 in quibus quindecim cubitorum tentoria lateri uno deputabuntur columnaeque tres et bases totidem

15 et in latere altero erunt tentoria cubitos obtinentia quindecim columnas tres et bases totidem

16 in introitu vero atrii fiet tentorium cubitorum viginti ex hyacintho et purpura coccoque bis tincto et bysso retorta opere plumarii columnas habebit quattuor cum basibus totidem

17 omnes columnae atrii per circuitum vestitae erunt argenti lamminis capitibus argenteis et basibus aeneis

18 in longitudine occupabit atrium cubitos centum in latitudine quinquaginta altitudo quinque cubitorum erit fietque de bysso retorta et habebit bases aeneas

19 cuncta vasa tabernaculi in omnes usus et caerimonias tam paxillos eius quam atrii ex aere facies

20 praecipe filiis Israhel ut adferant tibi oleum de arboribus olivarum purissimum piloque contusum ut ardeat lucerna semper

21 in tabernaculo testimonii extra velum quod oppansum est testimonio et conlocabunt eam Aaron et filii eius ut usque mane luceat coram Domino perpetuus erit cultus per successiones eorum a filiis Israhel.

EXODUS (SHEMOT) CHAPTER 28

1 adplica quoque ad te Aaron fratrem tuum cum filiis suis de medio filiorum Israhel ut sacerdotio fungantur mihi Aaron Nadab et Abiu Eleazar et Ithamar

2 faciesque vestem sanctam fratri tuo in gloriam et decorem

3 et loqueris cunctis sapientibus corde quos replevi spiritu prudentiae ut faciant vestes Aaron in quibus sanctificatus ministret mihi

4 haec autem erunt vestimenta quae facient rationale et superumerale tunicam et lineam strictam cidarim et balteum facient vestimenta sancta Aaron fratri tuo et filiis eius ut sacerdotio fungantur mihi

5 accipientque aurum et hyacinthum et purpuram coccumque bis tinctum et byssum

6 facient autem superumerale de auro et hyacintho ac purpura coccoque bis tincto et bysso retorta opere polymito

7 duas oras iunctas habebit in utroque latere summitatum ut in unum redeant

8 ipsaque textura et cuncta operis varietas erit ex auro et hyacintho et purpura coccoque bis tincto et bysso retorta

9 sumesque duos lapides onychinos et sculpes in eis nomina filiorum Israhel

10 sex nomina in lapide uno et sex reliqua in altero iuxta ordinem nativitatis eorum

11 opere sculptoris et celatura gemmarii sculpes eos nominibus filiorum Israhel inclusos auro atque circumdatos

12 et pones in utroque latere superumeralis memoriale filiis Israhel portabitque Aaron nomina eorum coram Domino super utrumque umerum ob recordationem

13 facies et uncinos ex auro

14 et duas catenulas auri purissimi sibi invicem coherentes quas inseres uncinis

15 rationale quoque iudicii facies opere polymito iuxta texturam superumeralis ex auro hyacintho et purpura coccoque bis tincto et bysso retorta

16 quadrangulum erit et duplex mensuram palmi habebit tam in longitudine quam in latitudine

17 ponesque in eo quattuor ordines lapidum in primo versu erit lapis sardius et topazius et zmaragdus

18 in secundo carbunculus sapphyrus et iaspis

19 in tertio ligyrius achates et amethistus

20 in quarto chrysolitus onychinus et berillus inclusi auro erunt per ordines suos

21 habebuntque nomina filiorum Israhel duodecim nominibus celabuntur singuli lapides nominibus singulorum per duodecim tribus

22 facies in rationali catenas sibi invicem coherentes ex auro purissimo

23 et duos anulos aureos quos pones in utraque rationalis summitate

24 catenasque aureas iunges anulis qui sunt in marginibus eius

25 et ipsarum catenarum extrema duobus copulabis uncinis in utroque latere superumeralis quod rationale respicit

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26 facies et duos anulos aureos quos pones in summitatibus rationalis et in oris quae e regione sunt superumeralis et posteriora eius aspiciunt

27 nec non et alios duos anulos aureos qui ponendi sunt in utroque latere superumeralis deorsum quod respicit contra faciem iuncturae inferioris ut aptari possit cum superumerali

28 et stringatur rationale anulis suis cum anulis superumeralis vitta hyacinthina ut maneat iunctura fabrefacta et a se invicem rationale et superumerale nequeant separari

29 portabitque Aaron nomina filiorum Israhel in rationali iudicii super pectus suum quando ingreditur sanctuarium memoriale coram Domino in aeternum

30 pones autem in rationali iudicii doctrinam et veritatem quae erunt in pectore Aaron quando ingreditur coram Domino et gestabit iudicium filiorum Israhel in pectore suo in conspectu Domini semper

31 facies et tunicam superumeralis totam hyacinthinam

32 in cuius medio supra erit capitium et ora per gyrum eius textilis sicut fieri solet in extremis vestium partibus ne facile rumpatur

33 deorsum vero ad pedes eiusdem tunicae per circuitum quasi mala punica facies ex hyacintho et purpura et cocco bis tincto mixtis in medio tintinabulis

34 ita ut tintinabulum sit aureum et malum rursumque tintinabulum aliud aureum et malum punicum

35 et vestietur ea Aaron in officio ministerii ut audiatur sonitus quando ingreditur et egreditur sanctuarium in conspectu Domini et non moriatur

36 facies et lamminam de auro purissimo in qua sculpes opere celatoris Sanctum Domino

37 ligabisque eam vitta hyacinthina et erit super tiaram

38 inminens fronti pontificis portabitque Aaron iniquitates eorum quae obtulerint et sanctificaverint filii Israhel in cunctis muneribus et donariis suis erit autem lammina semper in fronte eius ut placatus eis sit Dominus

39 stringesque tunicam bysso et tiaram byssinam facies et balteum opere plumarii

40 porro filiis Aaron tunicas lineas parabis et balteos ac tiaras in gloriam et decorem

41 vestiesque his omnibus Aaron fratrem tuum et filios eius cum eo et cunctorum consecrabis manus sanctificabisque illos ut sacerdotio fungantur mihi

42 facies et feminalia linea ut operiant carnem turpitudinis suae a renibus usque ad femina

43 et utentur eis Aaron et filii eius quando ingredientur tabernaculum testimonii vel quando adpropinquant ad altare ut ministrent in sanctuario ne iniquitatis rei moriantur legitimum sempiternum erit Aaron et semini eius post eum.

EXODUS (SHEMOT) CHAPTER 29

1 sed et hoc facies ut mihi in sacerdotio consecrentur tolle vitulum de armento et arietes duos inmaculatos

2 panesque azymos et crustula absque fermento quae conspersa sint oleo lagana quoque azyma oleo lita de simila triticea cuncta facies

3 et posita in canistro offeres vitulum autem et duos arietes

4 et Aaron ac filios eius adplicabis ad ostium tabernaculi testimonii cumque laveris patrem cum filiis aqua

5 indues Aaron vestimentis suis id est linea et tunica et superumerali et rationali quod constringes balteo

6 et pones tiaram in capite eius et lamminam sanctam super tiaram

7 et oleum unctionis fundes super caput eius atque hoc ritu consecrabitur

8 filios quoque illius adplicabis et indues tunicis lineis cingesque balteo

9 Aaron scilicet et liberos eius et inpones eis mitras eruntque sacerdotes mei in religione perpetua postquam initiaveris manus eorum

10 adplicabis et vitulum coram tabernaculo testimonii inponentque Aaron et filii eius manus super caput illius

11 et mactabis eum in conspectu Domini iuxta ostium tabernaculi testimonii

12 sumptumque de sanguine vituli pones super cornua altaris digito tuo reliquum autem sanguinem fundes iuxta basim eius

13 sumes et adipem totum qui operit intestina et reticulum iecoris ac duos renes et adipem qui super eos est et offeres incensum super altare

14 carnes vero vituli et corium et fimum conbures foris extra castra eo quod pro peccato sit

15 unum quoque arietum sumes super cuius caput ponent Aaron et filii eius manus

16 quem cum mactaveris tolles de sanguine eius et fundes circa altare

17 ipsum autem arietem secabis in frusta lotaque intestina eius ac pedes pones super concisas carnes et super caput illius

18 et offeres totum arietem in incensum super altare oblatio est Domini odor suavissimus victimae Dei

19 tolles quoque arietem alterum super cuius caput Aaron et filii eius ponent manus

20 quem cum immolaveris sumes de sanguine ipsius et pones super extremum dextrae auriculae Aaron et filiorum eius et super pollices manus eorum et pedis dextri fundesque sanguinem super altare per circuitum

21 cumque tuleris de sanguine qui est super altare et de oleo unctionis asperges Aaron et vestes eius filios et vestimenta eorum consecratisque et ipsis et vestibus

22 tolles adipem de ariete et caudam et arvinam quae operit vitalia ac reticulum iecoris et duos renes atque adipem qui super eos est armumque dextrum eo quod sit aries consecrationum

23 tortam panis unius crustulum conspersum oleo laganum de canistro azymorum quod positum est in conspectu Domini

24 ponesque omnia super manus Aaron et filiorum eius et sanctificabis eos elevans coram Domino

25 suscipiesque universa de manibus eorum et incendes super altare in holocaustum odorem suavissimum in conspectu Domini quia oblatio eius est

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26 sumes quoque pectusculum de ariete quo initiatus est Aaron sanctificabisque illud elatum coram Domino et cedet in partem tuam
27 sanctificabis et pectusculum consecratum et armum quem de ariete separasti
28 quo initiatus est Aaron et filii eius cedentque in partem Aaron et filiorum eius iure perpetuo a filiis Israhel quia primitiva sunt et initia de victimis eorum pacificis quae offerunt Domino
29 vestem autem sanctam qua utitur Aaron habebunt filii eius post eum ut unguantur in ea et consecrentur manus eorum
30 septem diebus utetur illa qui pontifex pro eo fuerit constitutus de filiis eius et qui ingredietur tabernaculum testimonii ut ministret in sanctuario
31 arietem autem consecrationum tolles et coques carnes eius in loco sancto
32 quibus vescetur Aaron et filii eius panes quoque qui sunt in canistro in vestibulo tabernaculi testimonii comedent
33 ut sit placabile sacrificium et sanctificentur offerentium manus alienigena non vescetur ex eis quia sancti sunt
34 quod si remanserit de carnibus consecratis sive de panibus usque mane conbures reliquias igni non comedentur quia sanctificata sunt
35 omnia quae praecepi tibi facies super Aaron et filiis eius septem diebus consecrabis manus eorum
36 et vitulum pro peccato offeres per singulos dies ad expiandum mundabisque altare cum immolaris expiationis hostiam et ungues illud in sanctificationem
37 septem diebus expiabis altare et sanctificabis et erit sanctum sanctorum omnis qui tetigerit illud sanctificabitur
38 hoc est quod facies in altari agnos anniculos duos per singulos dies iugiter
39 unum agnum mane et alterum vespere
40 decimam partem similae conspersae oleo tunso quod habeat mensuram quartam partem hin et vinum ad libandum eiusdem mensurae in agno uno
41 alterum vero agnum offeres ad vesperam iuxta ritum matutinae oblationis et iuxta ea quae diximus in odorem suavitatis
42 sacrificium Domino oblatione perpetua in generationes vestras ad ostium tabernaculi testimonii coram Domino ubi constituam ut loquar ad te
43 ibique praecipiam filiis Israhel et sanctificabitur altare in gloria mea
44 sanctificabo et tabernaculum testimonii cum altari et Aaron cum filiis eius ut sacerdotio fungantur mihi
45 et habitabo in medio filiorum Israhel eroque eis Deus
46 et scient quia ego Dominus Deus eorum qui eduxi eos de terra Aegypti ut manerem inter illos ego Dominus Deus ipsorum.

EXODUS (SHEMOT) CHAPTER 30

1 facies quoque altare in adolendum thymiama de lignis setthim
2 habens cubitum longitudinis et alterum latitudinis id est quadrangulum et duos cubitos in altitudine cornua ex ipso procedent
3 vestiesque illud auro purissimo tam craticulam eius quam parietes per circuitum et cornua faciesque ei coronam aureolam per gyrum
4 et duos anulos aureos sub corona per singula latera ut mittantur in eos vectes et altare portetur
5 ipsos quoque vectes facies de lignis setthim et inaurabis
6 ponesque altare contra velum quod ante arcam pendet testimonii coram propitiatorio quo tegitur testimonium ubi loquar tibi
7 et adolebit incensum super eo Aaron suave fraglans mane quando conponet lucernas incendet illud
8 et quando conlocat eas ad vesperum uret thymiama sempiternum coram Domino in generationes vestras
9 non offeretis super eo thymiama conpositionis alterius nec oblationem et victimam nec liba libabitis
10 et deprecabitur Aaron super cornua eius semel per annum in sanguine quod oblatum est pro peccato et placabit super eo in generationibus vestris sanctum sanctorum erit Domino
11 locutusque est Dominus ad Mosen dicens
12 quando tuleris summam filiorum Israhel iuxta numerum dabunt singuli pretium pro animabus suis Domino et non erit plaga in eis cum fuerint recensiti
13 hoc autem dabit omnis qui transit ad nomen dimidium sicli iuxta mensuram templi siclus viginti obolos habet media pars sicli offeretur Domino
14 qui habetur in numero a viginti annis et supra dabit pretium
15 dives non addet ad medium sicli et pauper nihil minuet
16 susceptamque pecuniam quae conlata est a filiis Israhel trades in usus tabernaculi testimonii ut sit monumentum eorum coram Domino et propitietur animabus illorum
17 locutusque est Dominus ad Mosen dicens
18 facies et labium aeneum cum basi sua ad lavandum ponesque illud inter tabernaculum testimonii et altare et missa aqua
19 lavabunt in eo Aaron et filii eius manus suas ac pedes
20 quando ingressuri sunt tabernaculum testimonii et quando accessuri ad altare ut offerant in eo thymiama Domino
21 ne forte moriantur legitimum sempiternum erit ipsi et semini eius per successiones
22 locutusque est Dominus ad Mosen
23 dicens sume tibi aromata prima et zmyrnae electae quingentos siclos et cinnamomi medium id est ducentos quinquaginta calami similiter ducentos quinquaginta
24 cassiae autem quingentos siclos in pondere sanctuarii olei de olivetis mensuram hin
25 faciesque unctionis oleum sanctum unguentum conpositum opere unguentarii
26 et ungues ex eo tabernaculum testimonii et arcam testamenti

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27 mensamque cum vasis suis candelabrum et utensilia eius altaria thymiamatis
28 et holocausti et universam supellectilem quae ad cultum eorum pertinent
29 sanctificabisque omnia et erunt sancta sanctorum qui tetigerit ea sanctificabitur
30 Aaron et filios eius ungues sanctificabisque eos ut sacerdotio fungantur mihi
31 filiis quoque Israhel dices hoc oleum unctionis sanctum erit mihi in generationes vestras
32 caro hominis non unguetur ex eo et iuxta conpositionem eius non facietis aliud quia sanctificatum est et sanctum erit vobis
33 homo quicumque tale conposuerit et dederit ex eo alieno exterminabitur de populo suo
34 dixitque Dominus ad Mosen sume tibi aromata stacten et onycha galbanen boni odoris et tus lucidissimum aequalis ponderis erunt omnia
35 faciesque thymiama conpositum opere unguentarii mixtum diligenter et purum et sanctificatione dignissimum
36 cumque in tenuissimum pulverem universa contuderis pones ex eo coram testimonio tabernaculi in quo loco apparebo tibi sanctum sanctorum erit vobis thymiama
37 talem conpositionem non facietis in usus vestros quia sanctum est Domino
38 homo quicumque fecerit simile ut odore illius perfruatur peribit de populis suis.

EXODUS (SHEMOT) CHAPTER 31

1 locutusque est Dominus ad Mosen dicens
2 ecce vocavi ex nomine Beselehel filium Uri filii Hur de tribu Iuda
3 et implevi eum spiritu Dei sapientia intellegentia et scientia in omni opere
4 ad excogitandum fabre quicquid fieri potest ex auro et argento et aere
5 marmore et gemmis et diversitate lignorum
6 dedique ei socium Hooliab filium Achisamech de tribu Dan et in corde omnis eruditi posui sapientiam ut faciant cuncta quae praecepi tibi
7 tabernaculum foederis et arcam testimonii et propitiatorium quod super eam est et cuncta vasa tabernaculi
8 mensamque et vasa eius candelabrum purissimum cum vasis suis et altaria thymiamatis
9 et holocausti et omnia vasa eorum labium cum basi sua
10 vestes sanctas in ministerio Aaron sacerdoti et filiis eius ut fungantur officio suo in sacris
11 oleum unctionis et thymiama aromatum in sanctuario omnia quae praecepi tibi facient
12 et locutus est Dominus ad Mosen dicens
13 loquere filiis Israhel et dices ad eos videte ut sabbatum meum custodiatis quia signum est inter me et vos in generationibus vestris ut sciatis quia ego Dominus qui sanctifico vos
14 custodite sabbatum sanctum est enim vobis qui polluerit illud morte morietur qui fecerit in eo opus peribit anima illius de medio populi sui
15 sex diebus facietis opus in die septimo sabbatum est requies sancta Domino omnis qui fecerit opus in hac die morietur
16 custodiant filii Israhel sabbatum et celebrent illud in generationibus suis pactum est sempiternum
17 inter me et filios Israhel signumque perpetuum sex enim diebus fecit Dominus caelum et terram et in septimo ab opere cessavit
18 dedit quoque Mosi conpletis huiuscemodi sermonibus in monte Sinai duas tabulas testimonii lapideas scriptas digito Dei.

EXODUS (SHEMOT) CHAPTER 32

1 videns autem populus quod moram faceret descendendi de monte Moses congregatus adversus Aaron ait surge fac nobis deos qui nos praecedant Mosi enim huic viro qui nos eduxit de terra Aegypti ignoramus quid acciderit
2 dixitque ad eos Aaron tollite inaures aureas de uxorum filiorumque et filiarum vestrarum auribus et adferte ad me
3 fecit populus quae iusserat deferens inaures ad Aaron
4 quas cum ille accepisset formavit opere fusorio et fecit ex eis vitulum conflatilem dixeruntque hii sunt dii tui Israhel qui te eduxerunt de terra Aegypti
5 quod cum vidisset Aaron aedificavit altare coram eo et praeconis voce clamavit dicens cras sollemnitas Domini est
6 surgentesque mane obtulerunt holocausta et hostias pacificas et sedit populus comedere ac bibere et surrexerunt ludere
7 locutus est autem Dominus ad Mosen vade descende peccavit populus tuus quem eduxisti de terra Aegypti
8 recesserunt cito de via quam ostendisti eis feceruntque sibi vitulum conflatilem et adoraverunt atque immolantes ei hostias dixerunt isti sunt dii tui Israhel qui te eduxerunt de terra Aegypti
9 rursumque ait Dominus ad Mosen cerno quod populus iste durae cervicis sit
10 dimitte me ut irascatur furor meus contra eos et deleam eos faciamque te in gentem magnam
11 Moses autem orabat Dominum Deum suum dicens cur Domine irascitur furor tuus contra populum tuum quem eduxisti de terra Aegypti in fortitudine magna et in manu robusta
12 ne quaeso dicant Aegyptii callide eduxit eos ut interficeret in montibus et deleret e terra quiescat ira tua et esto placabilis super nequitia populi tui
13 recordare Abraham Isaac et Israhel servorum tuorum quibus iurasti per temet ipsum dicens multiplicabo semen vestrum sicut stellas caeli et universam terram hanc de qua locutus sum dabo semini vestro et possidebitis eam semper
14 placatusque est Dominus ne faceret malum quod locutus fuerat adversus populum suum
15 et reversus est Moses de monte portans duas tabulas testimonii manu scriptas ex utraque parte

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16 et factas opere Dei scriptura quoque Dei erat sculpta in tabulis

17 audiens autem Iosue tumultum populi vociferantis dixit ad Mosen ululatus pugnae auditur in castris

18 qui respondit non est clamor adhortantium ad pugnam neque vociferatio conpellentium ad fugam sed vocem cantantium ego audio

19 cumque adpropinquasset ad castra vidit vitulum et choros iratusque valde proiecit de manu tabulas et confregit eas ad radices montis

20 arripiensque vitulum quem fecerant conbusit et contrivit usque ad pulverem quem sparsit in aqua et dedit ex eo potum filiis Israhel

21 dixitque ad Aaron quid tibi fecit hic populus ut induceres super eum peccatum maximum

22 cui ille respondit ne indignetur dominus meus tu enim nosti populum istum quod pronus sit ad malum

23 dixerunt mihi fac nobis deos qui praecedant nos huic enim Mosi qui nos eduxit de terra Aegypti nescimus quid acciderit

24 quibus ego dixi quis vestrum habet aurum tulerunt et dederunt mihi et proieci illud in ignem egressusque est hic vitulus

25 videns ergo Moses populum quod esset nudatus spoliaverat enim eum Aaron propter ignominiam sordis et inter hostes nudum constituerat

26 et stans in porta castrorum ait si quis est Domini iungatur mihi congregatique sunt ad eum omnes filii Levi

27 quibus ait haec dicit Dominus Deus Israhel ponat vir gladium super femur suum ite et redite de porta usque ad portam per medium castrorum et occidat unusquisque fratrem et amicum et proximum suum

28 fecerunt filii Levi iuxta sermonem Mosi cecideruntque in die illo quasi tria milia hominum

29 et ait Moses consecrastis manus vestras hodie Domino unusquisque in filio et fratre suo ut detur vobis benedictio

30 facto autem die altero locutus est Moses ad populum peccastis peccatum maximum ascendam ad Dominum si quo modo eum quivero deprecari pro scelere vestro

31 reversusque ad Dominum ait obsecro peccavit populus iste peccatum magnum feceruntque sibi deos aureos aut dimitte eis hanc noxam

32 aut si non facis dele me de libro tuo quem scripsisti

33 cui respondit Dominus qui peccaverit mihi delebo eum de libro meo

34 tu autem vade et duc populum istum quo locutus sum tibi angelus meus praecedet te ego autem in die ultionis visitabo et hoc peccatum eorum

35 percussit ergo Dominus populum pro reatu vituli quem fecit Aaron.

EXODUS (SHEMOT) CHAPTER 33

1 locutusque est Dominus ad Mosen vade ascende de loco isto tu et populus tuus quem eduxisti de terra Aegypti in terram quam iuravi Abraham Isaac et Iacob dicens semini tuo dabo eam

2 et mittam praecursorem tui angelum ut eiciam Chananeum et Amorreum et Hettheum et Ferezeum et Eveum et Iebuseum

3 et intres in terram fluentem lacte et melle non enim ascendam tecum quia populus durae cervicis est ne forte disperdam te in via

4 audiens populus sermonem hunc pessimum luxit et nullus ex more indutus est cultu suo

5 dixitque Dominus ad Mosen loquere filiis Israhel populus durae cervicis es semel ascendam in medio tui et delebo te iam nunc depone ornatum tuum ut sciam quid faciam tibi

6 deposuerunt ergo filii Israhel ornatum suum a monte Horeb

7 Moses quoque tollens tabernaculum tetendit extra castra procul vocavitque nomen eius tabernaculum foederis et omnis populus qui habebat aliquam quaestionem egrediebatur ad tabernaculum foederis extra castra

8 cumque egrederetur Moses ad tabernaculum surgebat universa plebs et stabat unusquisque in ostio papilionis sui aspiciebantque tergum Mosi donec ingrederetur tentorium

9 ingresso autem illo tabernaculum foederis descendebat columna nubis et stabat ad ostium loquebaturque cum Mosi

10 cernentibus universis quod columna nubis staret ad ostium tabernaculi stabantque ipsi et adorabant per fores tabernaculorum suorum

11 loquebatur autem Dominus ad Mosen facie ad faciem sicut loqui solet homo ad amicum suum cumque ille reverteretur in castra minister eius Iosue filius Nun puer non recedebat de tabernaculo

12 dixit autem Moses ad Dominum praecipis ut educam populum istum et non indicas mihi quem missurus es mecum praesertim cum dixeris novi te ex nomine et invenisti gratiam coram me

13 si ergo inveni gratiam in conspectu tuo ostende mihi viam tuam ut sciam te et inveniam gratiam ante oculos tuos respice populum tuum gentem hanc

14 dixitque Dominus facies mea praecedet te et requiem dabo tibi

15 et ait Moses si non tu ipse praecedes ne educas nos de loco isto

16 in quo enim scire poterimus ego et populus tuus invenisse nos gratiam in conspectu tuo nisi ambulaveris nobiscum ut glorificemur ab omnibus populis qui habitant super terram

17 dixit autem Dominus ad Mosen et verbum istud quod locutus es faciam invenisti enim gratiam coram me et te ipsum novi ex nomine

18 qui ait ostende mihi gloriam tuam

19 respondit ego ostendam omne bonum tibi et vocabo in nomine Domini coram te et miserebor cui voluero et clemens ero in quem mihi placuerit

20 rursumque ait non poteris videre faciem meam non enim videbit me homo et vivet

21 et iterum ecce inquit est locus apud me stabis super petram

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22 cumque transibit gloria mea ponam te in foramine petrae et protegam dextera mea donec transeam
23 tollamque manum meam et videbis posteriora mea faciem autem meam videre non poteris.

EXODUS (SHEMOT) CHAPTER 34
1 ac deinceps praecide ait tibi duas tabulas lapideas instar priorum et scribam super eas verba quae habuerunt tabulae quas fregisti
2 esto paratus mane ut ascendas statim in montem Sinai stabisque mecum super verticem montis
3 nullus ascendat tecum nec videatur quispiam per totum montem boves quoque et oves non pascantur e contra
4 excidit ergo duas tabulas lapideas quales ante fuerant et de nocte consurgens ascendit in montem Sinai sicut ei praeceperat Dominus portans secum tabulas
5 cumque descendisset Dominus per nubem stetit Moses cum eo invocans nomen Domini
6 quo transeunte coram eo ait Dominator Domine Deus misericors et clemens patiens et multae miserationis ac verus
7 qui custodis misericordiam in milia qui aufers iniquitatem et scelera atque peccata nullusque apud te per se innocens est qui reddis iniquitatem patrum in filiis ac nepotibus in tertiam et quartam progeniem
8 festinusque Moses curvatus est pronus in terram et adorans
9 ait si inveni gratiam in conspectu tuo Domine obsecro ut gradiaris nobiscum populus enim durae cervicis est et auferas iniquitates nostras atque peccata nosque possideas
10 respondit Dominus ego inibo pactum videntibus cunctis signa faciam quae numquam sunt visa super terram nec in ullis gentibus ut cernat populus in cuius es medio opus Domini terribile quod facturus sum
11 observa cuncta quae hodie mando tibi ego ipse eiciam ante faciem tuam Amorreum et Chananeum et Hettheum Ferezeum quoque et Eveum et Iebuseum
12 cave ne umquam cum habitatoribus terrae illius iungas amicitias quae tibi sint in ruinam
13 sed aras eorum destrue confringe statuas lucosque succide
14 noli adorare deum alienum Dominus Zelotes nomen eius Deus est aemulator
15 ne ineas pactum cum hominibus illarum regionum ne cum fornicati fuerint cum diis suis et adoraverint simulacra eorum vocet te quispiam ut comedas de immolatis
16 nec uxorem de filiabus eorum accipies filiis tuis ne postquam ipsae fuerint fornicatae fornicari faciant et filios tuos in deos suos
17 deos conflatiles non facies tibi
18 sollemnitatem azymorum custodies septem diebus vesceris azymis sicut praecepi tibi in tempore mensis novorum mense enim verni temporis egressus es de Aegypto
19 omne quod aperit vulvam generis masculini meum erit de cunctis animantibus tam de bubus quam de ovibus meum erit
20 primogenitum asini redimes ove sin autem nec pretium pro eo dederis occidetur primogenitum filiorum tuorum redimes nec apparebis in conspectu meo vacuus
21 sex diebus operaberis die septimo cessabis arare et metere
22 sollemnitatem ebdomadarum facies tibi in primitiis frugum messis tuae triticeae et sollemnitatem quando redeunte anni tempore cuncta conduntur
23 tribus temporibus anni apparebit omne masculinum tuum in conspectu omnipotentis Domini Dei Israhel
24 cum enim tulero gentes a facie tua et dilatavero terminos tuos nullus insidiabitur terrae tuae ascendente te et apparente in conspectu Domini Dei tui ter in anno
25 non immolabis super fermento sanguinem hostiae meae neque residebit mane de victima sollemnitatis phase
26 primitias frugum terrae tuae offeres in domum Domini Dei tui non coques hedum in lacte matris suae
27 dixitque Dominus ad Mosen scribe tibi verba haec quibus et tecum et cum Israhel pepigi foedus
28 fecit ergo ibi cum Domino quadraginta dies et quadraginta noctes panem non comedit et aquam non bibit et scripsit in tabulis verba foederis decem
29 cumque descenderet Moses de monte Sinai tenebat duas tabulas testimonii et ignorabat quod cornuta esset facies sua ex consortio sermonis Dei
30 videntes autem Aaron et filii Israhel cornutam Mosi faciem timuerunt prope accedere
31 vocatique ab eo reversi sunt tam Aaron quam principes synagogae et postquam locutus est
32 venerunt ad eum etiam omnes filii Israhel quibus praecepit cuncta quae audierat a Domino in monte Sinai
33 impletisque sermonibus posuit velamen super faciem suam
34 quod ingressus ad Dominum et loquens cum eo auferebat donec exiret et tunc loquebatur ad filios Israhel omnia quae sibi fuerant imperata
35 qui videbant faciem egredientis Mosi esse cornutam sed operiebat rursus ille faciem suam si quando loquebatur ad eos.

EXODUS (SHEMOT) CHAPTER 35
1 igitur congregata omni turba filiorum Israhel dixit ad eos haec sunt quae iussit Dominus fieri
2 sex diebus facietis opus septimus dies erit vobis sanctus sabbatum et requies Domini qui fecerit opus in eo occidetur
3 non succendetis ignem in omnibus habitaculis vestris per diem sabbati
4 et ait Moses ad omnem catervam filiorum Israhel iste est sermo quem praecepit Dominus dicens
5 separate apud vos primitias Domino omnis voluntarius et proni animi offerat eas Domino aurum et argentum et aes
6 hyacinthum purpuram coccumque bis tinctum et byssum pilos caprarum
7 et pelles arietum rubricatas et ianthinas
8 ligna setthim
9 et oleum ad luminaria concinnanda et ut conficiatur unguentum et thymiama suavissimum

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10 lapides onychinos et gemmas ad ornatum superumeralis et rationalis

11 quisquis vestrum est sapiens veniat et faciat quod Dominus imperavit

12 tabernaculum scilicet et tectum eius atque operimentum anulos et tabulata cum vectibus paxillos et bases

13 arcam et vectes propitiatorium et velum quod ante illud oppanditur

14 mensam cum vectibus et vasis et propositionis panibus

15 candelabrum ad luminaria sustentanda vasa illius et lucernas et oleum ad nutrimenta ignium

16 altare thymiamatis et vectes oleum unctionis et thymiama ex aromatibus tentorium ad ostium tabernaculi

17 altare holocausti et craticulam eius aeneam cum vectibus et vasis suis labrum et basim eius

18 cortinas atrii cum columnis et basibus tentorium in foribus vestibuli

19 paxillos tabernaculi et atrii cum funiculis suis

20 vestimenta quorum usus est in ministerio sanctuarii vestes Aaron pontificis ac filiorum eius ut sacerdotio fungantur mihi

21 egressaque omnis multitudo filiorum Israhel de conspectu Mosi

22 obtulit mente promptissima atque devota primitias Domino ad faciendum opus tabernaculi testimonii quicquid in cultum et ad vestes sanctas necessarium erat

23 viri cum mulieribus praebuerunt armillas et inaures anulos et dextralia omne vas aureum in donaria Domini separatum est

24 si quis habuit hyacinthum purpuram coccumque bis tinctum byssum et pilos caprarum pelles arietum rubricatas et ianthinas

25 argenti et aeris metalla obtulerunt Domino lignaque setthim in varios usus

26 sed et mulieres doctae dederunt quae neverant hyacinthum purpuram et vermiculum ac byssum

27 et pilos caprarum sponte propria cuncta tribuentes

28 principes vero obtulerunt lapides onychinos et gemmas ad superumerale et rationale

29 aromataque et oleum ad luminaria concinnanda et ad praeparandum unguentum ac thymiama odoris suavissimi conponendum

30 omnes viri et mulieres mente devota obtulerunt donaria ut fierent opera quae iusserat Dominus per manum Mosi cuncti filii Israhel voluntaria Domino dedicaverunt

31 dixitque Moses ad filios Israhel ecce vocavit Dominus ex nomine Beselehel filium Uri filii Hur de tribu Iuda

32 implevitque eum spiritu Dei sapientiae et intellegentiae et scientiae omni doctrina

33 ad excogitandum et faciendum opus in auro et argento et aere sculpendisque lapidibus et opere carpentario quicquid fabre adinveniri potest

34 dedit in corde eius Hooliab quoque filium Achisamech de tribu Dan

35 ambos erudivit sapientia ut faciant opera abietarii polymitarii ac plumarii de hyacintho et purpura coccoque bis tincto et bysso et texant omnia ac nova quaeque repperiant.

EXODUS (SHEMOT) CHAPTER 36

1 fecit ergo Beselehel et Hooliab et omnis vir sapiens quibus dedit Dominus sapientiam et intellectum ut scirent fabre operari quae in usus sanctuarii necessaria sunt et quae praecepit Dominus

2 cumque vocasset eos Moses et omnem eruditum virum cui dederat Deus sapientiam et qui sponte sua obtulerant se ad faciendum opus

3 tradidit eis universa donaria filiorum Israhel qui cum instarent operi cotidie mane vota populus offerebat

4 unde artifices venire conpulsi

5 dixerunt Mosi plus offert populus quam necessarium est

6 iussit ergo Moses praeconis voce cantari nec vir nec mulier quicquam ultra offerat in opere sanctuarii sicque cessatum est a muneribus offerendis

7 eo quod oblata sufficerent et superabundarent

8 feceruntque omnes corde sapientes ad explendum opus tabernaculi cortinas decem de bysso retorta et hyacintho et purpura coccoque bis tincto opere vario et arte polymita

9 quarum una habebat in longitudine viginti octo cubitos et in latitudine quattuor una mensura erat omnium cortinarum

10 coniunxitque cortinas quinque alteram alteri et alias quinque sibi invicem copulavit

11 fecit et ansas hyacinthinas in ora cortinae unius ex utroque latere et in ora cortinae alterius similiter

12 ut contra se invicem venirent ansae et mutuo iungerentur

13 unde et quinquaginta fudit circulos aureos qui morderent cortinarum ansas et fieret unum tabernaculum

14 fecit et saga undecim de pilis caprarum ad operiendum tectum tabernaculi

15 unum sagum habebat in longitudine cubitos triginta et in latitudine cubitos quattuor unius mensurae erant omnia saga

16 quorum quinque iunxit seorsum et sex alia separatim

17 fecitque ansas quinquaginta in ora sagi unius et quinquaginta in ora sagi alterius ut sibi invicem iungerentur

18 et fibulas aeneas quinquaginta quibus necteretur tectum et unum pallium ex omnibus sagis fieret

19 fecit et opertorium tabernaculi de pellibus arietum rubricatis aliudque desuper velamentum de pellibus ianthinis

20 fecit et tabulas tabernaculi de lignis setthim stantes

21 decem cubitorum erat longitudo tabulae unius et unum ac semis cubitum latitudo retinebat

22 binae incastraturae erant per singulas tabulas ut altera alteri iungeretur sic fecit in omnibus tabulis tabernaculi

23 e quibus viginti ad plagam meridianam erant contra austrum

24 cum quadraginta basibus argenteis duae bases sub una tabula ponebantur ex utraque angulorum parte ubi incastraturae laterum in angulis terminantur

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25 ad plagam quoque tabernaculi quae respicit ad aquilonem fecit viginti tabulas
26 cum quadraginta argenteis basibus duas bases per singulas tabulas
27 contra occidentem vero id est ad eam partem tabernaculi quae mare respicit fecit sex tabulas
28 et duas alias per singulos angulos tabernaculi retro
29 quae iunctae erant deorsum usque sursum et in unam conpagem pariter ferebantur ita fecit ex utraque parte per angulos
30 ut octo essent simul tabulae et haberent bases argenteas sedecim binas scilicet bases sub singulis tabulis
31 fecit et vectes de lignis setthim quinque ad continendas tabulas unius lateris tabernaculi
32 et quinque alios ad alterius lateris tabulas coaptandas et extra hos quinque alios vectes ad occidentalem plagam tabernaculi contra mare
33 fecit quoque vectem alium qui per medias tabulas ab angulo usque ad angulum perveniret
34 ipsa autem tabulata deauravit et circulos eorum fecit aureos per quos vectes induci possint quos et ipsos aureis lamminis operuit
35 fecit et velum de hyacintho purpura vermiculo ac bysso retorta opere polymitario varium atque distinctum
36 et quattuor columnas de lignis setthim quas cum capitibus deauravit fusis basibus earum argenteis
37 fecit et tentorium in introitu tabernaculi ex hyacintho purpura vermiculo byssoque retorta opere plumarii
38 et columnas quinque cum capitibus suis quas operuit auro basesque earum fudit aeneas.

EXODUS (SHEMOT) CHAPTER 37

1 fecit autem Beselehel et arcam de lignis setthim habentem duos semis cubitos in longitudinem et cubitum ac semissem in latitudinem altitudo quoque uno cubito fuit et dimidio vestivitque eam auro purissimo intus ac foris
2 et fecit illi coronam auream per gyrum
3 conflans quattuor anulos aureos per quattuor angulos eius duos anulos in latere uno et duos in altero
4 vectes quoque fecit de lignis setthim quos vestivit auro
5 et quos misit in anulos qui erant in lateribus arcae ad portandum eam
6 fecit et propitiatorium id est oraculum de auro mundissimo duorum cubitorum et dimidio in longitudine et cubito ac semisse in latitudine
7 duos etiam cherubin ex auro ductili quos posuit ex utraque parte propitiatorii
8 cherub unum in summitate huius partis et cherub alterum in summitate partis alterius duos cherubin in singulis summitatibus propitiatorii
9 extendentes alas et tegentes propitiatorium seque mutuo et illud respectantes
10 fecit et mensam de lignis setthim in longitudine duorum cubitorum et in latitudine unius cubiti quae habebat in altitudine cubitum ac semissem
11 circumdeditque eam auro mundissimo et fecit illi labium aureum per gyrum
12 ipsique labio coronam interrasilem quattuor digitorum et super eandem alteram coronam auream
13 fudit et quattuor circulos aureos quos posuit in quattuor angulis per singulos pedes mensae
14 contra coronam misitque in eos vectes ut possit mensa portari
15 ipsos quoque vectes fecit de lignis setthim et circumdedit eos auro
16 et vasa ad diversos usus mensae acetabula fialas cyatos et turibula ex auro puro in quibus offerenda sunt liba
17 fecit et candelabrum ductile de auro mundissimo de cuius vecte calami scyphi spherulae ac lilia procedebant
18 sex in utroque latere tres calami ex parte una et tres ex altera
19 tres scyphi in nucis modum per calamos singulos spherulaeque simul et lilia et tres scyphi instar nucis in calamo altero spherulaeque simul et lilia aequum erat opus sex calamorum qui procedebant de stipite candelabri
20 in ipso autem vecte erant quattuor scyphi in nucis modum spherulaeque per singulos et lilia
21 et spherae sub duobus calamis per loca tria qui simul sex fiunt calami procedentes de vecte uno
22 et spherae igitur et calami ex ipso erant universa ductilia de auro purissimo
23 fecit et lucernas septem cum emunctoriis suis et vasa ubi quae emuncta sunt extinguuntur de auro mundissimo
24 talentum auri adpendebat candelabrum cum omnibus vasis suis
25 fecit et altare thymiamatis de lignis setthim habens per quadrum singulos cubitos et in altitudine duos e cuius angulis procedebant cornua
26 vestivitque illud auro purissimo cum craticula ac parietibus et cornibus
27 fecitque ei coronam aureolam per gyrum et duos anulos aureos sub corona per singula latera ut mittantur in eos vectes et possit altare portari
28 ipsos autem vectes fecit de lignis setthim et operuit lamminis aureis
29 conposuit et oleum ad sanctificationis unguentum et thymiama de aromatibus mundissimis opere pigmentarii.

EXODUS (SHEMOT) CHAPTER 38

1 fecit et altare holocausti de lignis setthim quinque cubitorum per quadrum et trium in altitudine
2 cuius cornua de angulis procedebant operuitque illud aeneis lamminis
3 et in usus eius paravit ex aere vasa diversa lebetas forcipes fuscinulas uncinos et ignium receptacula
4 craticulamque eius in modum retis fecit aeneam et subter eam in altaris medio arulam
5 fusis quattuor anulis per totidem retiaculi summitates ad inmittendos vectes ad portandum
6 quos et ipsos fecit de lignis setthim et operuit lamminis aeneis

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7 induxitque in circulos qui in altaris lateribus eminebant ipsum autem altare non erat solidum sed cavum ex tabulis et intus vacuum

8 fecit et labrum aeneum cum base sua de speculis mulierum quae excubabant in ostio tabernaculi

9 et atrium in cuius australi plaga erant tentoria de bysso retorta cubitorum centum

10 columnae aeneae viginti cum basibus suis capita columnarum et tota operis celatura argentea

11 aeque ad septentrionalis plagam tentoria columnae basesque et capita columnarum eiusdem et mensurae et operis ac metalli erant

12 in ea vero plaga quae occidentem respicit fuere tentoria cubitorum quinquaginta columnae decem cum basibus suis aeneae et capita columnarum celata argentea

13 porro contra orientem quinquaginta cubitorum paravit tentoria

14 e quibus quindecim cubitos columnarum trium cum basibus suis unum tenebat latus

15 et in parte altera quia utraque introitum tabernaculi facit quindecim aeque cubitorum erant tentoria columnae tres et bases totidem

16 cuncta atrii tentoria byssus torta texuerat

17 bases columnarum fuere aeneae capita autem earum cum celaturis suis argentea sed et ipsas columnas atrii vestivit argento

18 et in introitu eius opere plumario fecit tentorium ex hyacintho purpura vermiculo ac bysso retorta quod habebat viginti cubitos in longitudine altitudo vero quinque cubitorum erat iuxta mensuram quam cuncta atrii habebant tentoria

19 columnae autem ingressus fuere quattuor cum basibus aeneis capitaque earum et celaturae argenteae

20 paxillos quoque tabernaculi et atrii per gyrum fecit aeneos

21 haec sunt instrumenta tabernaculi testimonii quae numerata sunt iuxta praeceptum Mosi in caerimonias Levitarum per manum Ithamar filii Aaron sacerdotis

22 quas Beselehel filius Uri filii Hur de tribu Iuda Domino per Mosen iubente conpleverat

23 iuncto sibi socio Hooliab filio Achisamech de tribu Dan qui et ipse artifex lignorum egregius fuit et polymitarius atque plumarius ex hyacintho purpura vermiculo et bysso

24 omne aurum quod expensum est in opere sanctuarii et quod oblatum in donariis viginti novem talentorum fuit et septingentorum triginta siclorum ad mensuram sanctuarii

25 oblatum est autem ab his qui transierant ad numerum a viginti annis et supra de sescentis tribus milibus et quingentis quinquaginta armatorum

26 fuerunt praeterea centum talenta argenti e quibus conflatae sunt bases sanctuarii et introitus ubi velum pendet

27 centum bases factae sunt de talentis centum singulis talentis per bases singulas supputatis

28 de mille autem septingentis et septuaginta quinque fecit capita columnarum quas et ipsas vestivit argento

29 aeris quoque oblata sunt talenta septuaginta duo milia et quadringenti supra sicli

30 ex quibus fusae sunt bases in introitu tabernaculi testimonii et altare aeneum cum craticula sua omniaque vasa quae ad usum eius pertinent

31 et bases atrii tam in circuitu quam in ingressu eius et paxilli tabernaculi atque atrii per gyrum.

EXODUS (SHEMOT) CHAPTER 39

1 de hyacintho vero et purpura vermiculo ac bysso fecit vestes quibus indueretur Aaron quando ministrabat in sanctis sicut praecepit Dominus Mosi

2 fecit igitur superumerale de auro hyacintho et purpura coccoque bis tincto et bysso retorta

3 opere polymitario inciditque bratteas aureas et extenuavit in fila ut possint torqueri cum priorum colorum subtemine

4 duasque oras sibi invicem copulatas in utroque latere summitatum

5 et balteum ex hisdem coloribus sicut praeceperat Dominus Mosi

6 paravit et duos lapides onychinos adstrictos et inclusos auro et sculptos arte gemmaria nominibus filiorum Israhel

7 posuitque eos in lateribus superumeralis in monumentum filiorum Israhel sicut praeceperat Dominus Mosi

8 fecit et rationale opere polymito iuxta opus superumeralis ex auro hyacintho purpura coccoque bis tincto et bysso retorta

9 quadrangulum duplex mensurae palmi

10 et posuit in eo gemmarum ordines quattuor in primo versu erat sardius topazius zmaragdus

11 in secundo carbunculus sapphyrus iaspis

12 in tertio ligyrius achates amethistus

13 in quarto chrysolitus onychinus berillus circumdati et inclusi auro per ordines suos

14 ipsique lapides duodecim sculpti erant nominibus duodecim tribuum Israhel singuli per nomina singulorum

15 fecerunt in rationali et catenulas sibi invicem coherentes de auro purissimo

16 et duos uncinos totidemque anulos aureos porro anulos posuerunt in utroque latere rationalis

17 e quibus penderent duae catenae aureae quas inseruerunt uncinis qui in superumeralis angulis eminebant

18 haec et ante et retro ita conveniebant sibi ut superumerale et rationale mutuo necterentur

19 stricta ad balteum et anulis fortius copulata quos iungebat vitta hyacinthina ne laxe fluerent et a se invicem moverentur sicut praecepit Dominus Mosi

20 fecerunt quoque tunicam superumeralis totam hyacinthinam

21 et capitium in superiori parte contra medium oramque per gyrum capitii textilem

22 deorsum autem ad pedes mala punica ex hyacintho purpura vermiculo ac bysso retorta

23 et tintinabula de auro mundissimo quae posuerunt inter mala granata in extrema parte tunicae per gyrum

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24 tintinabulum aureum et malum punicum quibus ornatus incedebat pontifex quando ministerio fungebatur sicut praecepit Dominus Mosi
25 fecerunt et tunicas byssinas opere textili Aaron et filiis eius
26 et mitras cum coronulis suis ex bysso
27 feminalia quoque linea byssina
28 cingulum vero de bysso retorta hyacintho purpura ac vermiculo distinctum arte plumaria sicut praecepit Dominus Mosi
29 fecerunt et lamminam sacrae venerationis de auro purissimo scripseruntque in ea opere gemmario Sanctum Domini
30 et strinxerunt eam cum mitra vitta hyacinthina sicut praecepit Dominus Mosi
31 perfectum est igitur omne opus tabernaculi et tecti testimonii feceruntque filii Israhel cuncta quae praeceperat Dominus Mosi
32 et obtulerunt tabernaculum et tectum et universam supellectilem anulos tabulas vectes columnas ac bases
33 opertorium de pellibus arietum rubricatis et aliud operimentum de ianthinis pellibus
34 velum arcam vectes propitiatorium
35 mensam cum vasis et propositionis panibus
36 candelabrum lucernas et utensilia eorum cum oleo
37 altare aureum et unguentum thymiama ex aromatibus
38 et tentorium in introitu tabernaculi
39 altare aeneum retiaculum vectes et vasa eius omnia labrum cum basi sua tentoria atrii et columnas cum basibus suis
40 tentorium in introitu atrii funiculosque illius et paxillos nihil ex vasis defuit quae in ministerium tabernaculi et in tectum foederis iussa sunt fieri
41 vestes quoque quibus sacerdotes utuntur in sanctuario Aaron scilicet et filii eius
42 obtulerunt filii Israhel sicut praeceperat Dominus
43 quae postquam Moses cuncta vidit expleta benedixit eis.

EXODUS (SHEMOT) CHAPTER 40

1 locutusque est Dominus ad Mosen dicens
2 mense primo die prima mensis eriges tabernaculum testimonii
3 et pones in eo arcam dimittesque ante illam velum
4 et inlata mensa pones super eam quae rite praecepta sunt candelabrum stabit cum lucernis suis
5 et altare aureum in quo adoletur incensum coram arca testimonii tentorium in introitu tabernaculi pones
6 et ante illud altare holocausti
7 labrum inter altare et tabernaculum quod implebis aqua
8 circumdabisque atrium tentoriis et ingressum eius
9 et adsumpto unctionis oleo ungues tabernaculum cum vasis suis ut sanctificentur
10 altare holocausti et omnia vasa eius
11 labrum cum basi sua omnia unctionis oleo consecrabis ut sint sancta sanctorum
12 adplicabisque Aaron et filios eius ad fores tabernaculi testimonii et lotos aqua
13 indues sanctis vestibus ut ministrent mihi et unctio eorum in sacerdotium proficiat sempiternum
14 fecitque Moses omnia quae praeceperat Dominus
15 igitur mense primo anni secundi in prima die mensis conlocatum est tabernaculum
16 erexitque illud Moses et posuit tabulas ac bases et vectes statuitque columnas
17 et expandit tectum super tabernaculum inposito desuper operimento sicut Dominus imperarat
18 posuit et testimonium in arca subditis infra vectibus et oraculum desuper
19 cumque intulisset arcam in tabernaculum adpendit ante eam velum ut expleret Domini iussionem
20 posuit et mensam in tabernaculo testimonii ad plagam septentrionalem extra velum
21 ordinatis coram propositionis panibus sicut praeceperat Dominus Mosi
22 posuit et candelabrum in tabernaculum testimonii e regione mensae in parte australi
23 locatis per ordinem lucernis iuxta praeceptum Domini
24 posuit et altare aureum sub tecto testimonii contra velum
25 et adolevit super eo incensum aromatum sicut iusserat Dominus
26 posuit et tentorium in introitu tabernaculi
27 et altare holocausti in vestibulo testimonii offerens in eo holocaustum et sacrificia ut Dominus imperarat
28 labrum quoque statuit inter tabernaculum testimonii et altare implens illud aqua
29 laveruntque Moses et Aaron ac filii eius manus suas et pedes
30 cum ingrederentur tectum foederis et accederent ad altare sicut praeceperat Dominus
31 erexit et atrium per gyrum tabernaculi et altaris ducto in introitu eius tentorio postquam cuncta perfecta sunt
32 operuit nubes tabernaculum testimonii et gloria Domini implevit illud
33 nec poterat Moses ingredi tectum foederis nube operiente omnia et maiestate Domini coruscante quia cuncta nubes operuerat
34 si quando nubes tabernaculum deserebat proficiscebantur filii Israhel per turmas suas
35 si pendebat desuper manebant in eodem loco
36 nubes quippe Domini incubabat per diem tabernaculo et ignis in nocte videntibus populis Israhel per cunctas mansiones suas.
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LEVITICUS

Greek: Levitikon; The Third Book of Moses
Hebrew Title: Vayikra ("And He Called")

(In Hebrew the book is called Vayikra, from the opening of the book, va-yikra "And He [God] called." The name Leviticus comes from the Latin Leviticus, which is in turn from the Greek Leuitikon, referring to the Levites, the Jewish priestly tribe or caste of Levi. The Greek expression is in turn a variant of the rabbinic Hebrew "torat kohanim" meaning "law of priests", as many of its laws relate to priests. In principle, the Leviticus is the Basic Jewish Book of Law.

Contents or Structure:

SECTION 1: Laws on sacrifice (1:1–38)
A. Instructions for the laity on bringing offerings (1:1–6:7)
1–5. The types of offering: burnt, cereal, peace, purification, reparation (or sin) offerings (ch. 1–5)
B. Instructions for the priests (6:1–38)
1–6. The various offerings, with the addition of the priests' cereal offering (6:1–36)
7. Summary (37–38)
Chapters 1–5 describe the various sacrifices from the sacrificers' point of view, although the priests are essential for handling the blood. Chapters 6–7 go over much the same ground, but from the point of view of the priest, who, as the one actually carrying out the sacrifice and dividing the "portions", needs to know how to do this. Sacrifices are between God, the priest, and the offerers, although in some cases the entire sacrifice is a single portion to God—i.e., burnt to ashes.

SECTION 2: Institution of the priesthood (8:1–10:20)
A. Ordination of Aaron and his sons (ch. 8)
B. Aaron makes the first sacrifices (ch. 9)
C. Judgement on Nadab and Abihu (ch. 10)
Chapters 8–10 describe how Moses consecrates Aaron and his sons as the first priests, the first sacrifices, and God's destruction of two of Aaron's sons for ritual offenses. The purpose is to underline the character of altar priesthood (i.e., those priests with power to offer sacrifices to God) as an Aaronite privilege, and the responsibilities and dangers of their position.

SECTION 3: Uncleanliness and its treatment (11:1–15:33)
A. Unclean animals (ch. 11)
B. Childbirth as a source of uncleanliness (ch. 12)
C. Unclean diseases (ch. 13)
D. Cleansing of diseases (ch. 14)
E. Unclean discharges (ch. 15)
With sacrifice and priesthood established, chapters 11–15 instruct the lay people on purity (or cleanliness). Eating certain animals produces uncleanliness, as does giving birth; certain skin diseases (but not all) are unclean, as are certain conditions affecting walls and clothing (mildew and similar conditions); and genital discharges, including female menses and male gonorrhea, are unclean. The reasoning behind the food rules are obscure; for the rest the guiding principle seems to be that all these conditions involve a loss of "life force", usually but not always blood.

SECTION 4: Day of Atonement: purification of the tabernacle (the tent of congregation or provisional temple) from the effects of uncleanliness and sin (ch. 16)
Leviticus 16 concerns the Day of Atonement. This is the only day on which the High Priest is to enter the holiest part of the sanctuary, the holy of holies. He is to sacrifice a bull for the sins of the priests, and a goat for the sins of the laypeople. The priest is to send a second goat into the desert to "Azazel", bearing the sins of the whole people. Azazel may be a wilderness-demon, but its identity is mysterious.

SECTION 5: Prescriptions for practical holiness (the Holiness Code, chs. 17–26)
A. Sacrifice and food (ch. 17)
B. Sexual behaviour (ch. 18)
C. Neighbourliness (ch.19)
D. Grave crimes (ch. 20)
E. Rules for priests (ch. 21)
F. Rules for eating sacrifices (ch. 22)
G. Festivals (ch.23)
H. Rules for the tabernacle (ch. 24:1–9)
I. Blasphemy (ch. 24:10–23)
J. Sabbatical and Jubilee years (ch. 25)
K. Exhortation to obey the law: blessing and curse (ch. 26)
Chapters 17–26 are the Holiness code. It begins with a prohibition on all slaughter of animals outside the Temple, even for food, and then prohibits a long list of sexual contacts and also child sacrifice. The "holiness" injunctions which give the code its name begin with the next section: there are penalties for the worship of Molech, consulting mediums and wizards, cursing one's parents and engaging in unlawful sex. Priests receive instruction on mourning rituals and acceptable bodily defects. The punishment for blasphemy is death, and there is the setting of rules for eating sacrifices; there is an explanation of the calendar, and there are rules for sabbatical and Jubilee years; there are rules for oil lamps and bread in the sanctuary; and there are rules for slavery. The code ends by telling the Israelites they must choose between the law and prosperity on the one hand, or, on the other, horrible punishments, the worst of which will be expulsion from the land.

SECTION 6: Redemption of votive gifts (ch. 27).
Chapter 27 is a disparate and probably late addition telling about persons and things serving as dedication to the Lord and how one can redeem, instead of fulfill, vows.)

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LIBER LEVITICUS, HEBRAICE VAICRA

LEVITICUS (VAYIKRA) CHAPTER 1

1 vocavit autem Mosen et locutus est ei Dominus de tabernaculo testimonii dicens

2 loquere filiis Israhel et dices ad eos homo qui obtulerit ex vobis hostiam Domino de pecoribus id est de bubus et ovibus offerens victimas

3 si holocaustum fuerit eius oblatio ac de armento masculum inmaculatum offeret ad ostium tabernaculi testimonii ad placandum sibi Dominum

4 ponetque manus super caput hostiae et acceptabilis erit atque in expiationem eius proficiens

5 immolabitque vitulum coram Domino et offerent filii Aaron sacerdotes sanguinem eius fundentes super altaris circuitum quod est ante ostium tabernaculi

6 detractaque pelle hostiae artus in frusta concident

7 et subicient in altari ignem strue lignorum ante conposita

8 et membra quae caesa sunt desuper ordinantes caput videlicet et cuncta quae adherent iecori

9 intestinis et pedibus lotis aqua adolebitque ea sacerdos super altare in holocaustum et suavem odorem Domino

10 quod si de pecoribus oblatio est de ovibus sive de capris holocaustum anniculum et absque macula offeret

11 immolabitque ad latus altaris quod respicit ad aquilonem coram Domino sanguinem vero illius fundent super altare filii Aaron per circuitum

12 dividentque membra caput et omnia quae adherent iecori et inponent super ligna quibus subiciendus est ignis

13 intestina vero et pedes lavabunt aqua et oblata omnia adolebit sacerdos super altare in holocaustum et odorem suavissimum Domino

14 sin autem de avibus holocausti oblatio fuerit Domino de turturibus et pullis columbae

15 offeret eam sacerdos ad altare et retorto ad collum capite ac rupto vulneris loco decurrere faciet sanguinem super crepidinem altaris

16 vesiculam vero gutturis et plumas proiciet propter altare ad orientalem plagam in loco in quo cineres effundi solent

17 confringetque ascellas eius et non secabit nec ferro dividet eam et adolebit super altare lignis igne subposito holocaustum est et oblatio suavissimi odoris Domino.

LEVITICUS (VAYIKRA) CHAPTER 2

1 anima cum obtulerit oblationem sacrificii Domino simila erit eius oblatio fundetque super eam oleum et ponet tus

2 ac deferet ad filios Aaron sacerdotes quorum unus tollet pugillum plenum similae et olei ac totum tus et ponet memoriale super altare in odorem suavissimum Domino

3 quod autem reliquum fuerit de sacrificio erit Aaron et filiorum eius sanctum sanctorum de oblationibus Domini

4 cum autem obtuleris sacrificium coctum in clibano de simila panes scilicet absque fermento conspersos oleo et lagana azyma oleo lita

5 si oblatio tua fuerit de sartagine similae conspersae oleo et absque fermento

6 divides eam minutatim et fundes supra oleum

7 sin autem de craticula sacrificium aeque simila oleo conspergetur

8 quam offeres Domino tradens manibus sacerdotis

9 qui cum obtulerit eam tollet memoriale de sacrificio et adolebit super altare in odorem suavitatis Domino

10 quicquid autem reliquum est erit Aaron et filiorum eius sanctum sanctorum de oblationibus Domini

11 omnis oblatio quae offertur Domino absque fermento fiet nec quicquam fermenti ac mellis adolebitur in sacrificio Domini

12 primitias tantum eorum offeretis et munera super altare vero non ponentur in odorem suavitatis

13 quicquid obtuleris sacrificii sale condies nec auferes sal foederis Dei tui de sacrificio tuo in omni oblatione offeres sal

14 sin autem obtuleris munus primarum frugum tuarum Domino de spicis adhuc virentibus torres eas igni et confringes in morem farris et sic offeres primitias tuas Domino

15 fundens supra oleum et tus inponens quia oblatio Domini est

16 de qua adolebit sacerdos in memoriam muneris partem farris fracti et olei ac totum tus.

LEVITICUS (VAYIKRA) CHAPTER 3

1 quod si hostia pacificorum fuerit eius oblatio et de bubus voluerit offerre marem sive feminam inmaculata offeret coram Domino

2 ponetque manum super caput victimae suae quae immolabitur in introitu tabernaculi fundentque filii Aaron sacerdotes sanguinem per circuitum altaris

3 et offerent de hostia pacificorum in oblationem Domini adipem qui operit vitalia et quicquid pinguedinis intrinsecus est

4 duos renes cum adipe quo teguntur ilia et reticulum iecoris cum renunculis

5 adolebuntque ea super altare in holocaustum lignis igne subposito in oblationem suavissimi odoris Domino

6 si vero de ovibus fuerit eius oblatio et pacificorum hostia sive masculum sive feminam obtulerit inmaculata erunt

7 si agnum obtulerit coram Domino

8 ponet manum super caput victimae suae quae immolabitur in vestibulo tabernaculi testimonii fundentque filii Aaron sanguinem eius per altaris circuitum

9 et offerent de pacificorum hostia sacrificium Domino adipem et caudam totam

10 cum renibus et pinguedinem quae operit ventrem atque universa vitalia et utrumque renunculum cum adipe qui est iuxta ilia reticulumque iecoris cum renunculis

11 et adolebit ea sacerdos super altare in pabulum ignis et oblationis Domini

12 si capra fuerit eius oblatio et obtulerit eam Domino

13 ponet manum suam super caput eius immolabitque eam in introitu tabernaculi testimonii et fundent filii Aaron sanguinem eius per altaris circuitum

14 tollentque ex ea in pastum ignis dominici adipem qui operit ventrem et qui tegit universa vitalia

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15 duos renunculos cum reticulo qui est super eos iuxta ilia et arvinam iecoris cum renunculis
16 adolebitque ea sacerdos super altare in alimoniam ignis et suavissimi odoris omnis adeps Domini erit
17 iure perpetuo in generationibus et cunctis habitaculis vestris nec adipes nec sanguinem omnino comedetis.

LEVITICUS (VAYIKRA) CHAPTER 4

1 locutusque est Dominus ad Mosen dicens
2 loquere filiis Israhel anima cum peccaverit per ignorantiam et de universis mandatis Domini quae praecepit ut non fierent quippiam fecerit
3 si sacerdos qui est unctus peccaverit delinquere faciens populum offeret pro peccato suo vitulum inmaculatum Domino
4 et adducet illum ad ostium tabernaculi testimonii coram Domino ponetque manum super caput eius et immolabit eum Domino
5 hauriet quoque de sanguine vituli inferens illud in tabernaculum testimonii
6 cumque intinxerit digitum in sanguinem asperget eo septies coram Domino contra velum sanctuarii
7 ponetque de eodem sanguine super cornua altaris thymiamatis gratissimi Domino quod est in tabernaculo testimonii omnem autem reliquum sanguinem fundet in basim altaris holocausti in introitu tabernaculi
8 et adipem vituli auferet pro peccato tam eum qui operit vitalia quam omnia quae intrinsecus sunt
9 duos renunculos et reticulum quod est super eos iuxta ilia et adipem iecoris cum renunculis
10 sicut aufertur de vitulo hostiae pacificorum et adolebit ea super altare holocausti
11 pellem vero et omnes carnes cum capite et pedibus et intestinis et fimo
12 et reliquo corpore efferet extra castra in locum mundum ubi cineres effundi solent incendetque ea super lignorum struem quae in loco effusorum cinerum cremabuntur
13 quod si omnis turba Israhel ignoraverit et per inperitiam fecerit quod contra mandatum Domini est
14 et postea intellexerit peccatum suum offeret vitulum pro peccato adducetque eum ad ostium tabernaculi
15 et ponent seniores populi manus super caput eius coram Domino immolatoque vitulo in conspectu Domini
16 inferet sacerdos qui unctus est de sanguine eius in tabernaculum testimonii
17 tincto digito aspergens septies contra velum
18 ponetque de eodem sanguine in cornibus altaris quod est coram Domino in tabernaculo testimonii reliquum autem sanguinem fundet iuxta basim altaris holocaustorum quod est in ostio tabernaculi testimonii
19 omnemque eius adipem tollet et adolebit super altare
20 sic faciens et de hoc vitulo quomodo fecit et prius et rogante pro eis sacerdote propitius erit Dominus
21 ipsum autem vitulum efferet extra castra atque conburet sicut et priorem vitulum quia pro peccato est multitudinis
22 si peccaverit princeps et fecerit unum e pluribus per ignorantiam quod Domini lege prohibetur
23 et postea intellexerit peccatum suum offeret hostiam Domino hircum de capris inmaculatum
24 ponetque manum suam super caput eius cumque immolaverit eum in loco ubi solet mactari holocaustum coram Domino quia pro peccato est
25 tinguet sacerdos digitum in sanguine hostiae pro peccato tangens cornua altaris holocausti et reliquum fundens ad basim eius
26 adipem vero adolebit supra sicut in victimis pacificorum fieri solet rogabitque pro eo et pro peccato eius ac dimittetur ei
27 quod si peccaverit anima per ignorantiam de populo terrae ut faciat quicquam ex his quae Domini lege prohibentur atque delinquat
28 et cognoverit peccatum suum offeret capram inmaculatam
29 ponetque manum super caput hostiae quae pro peccato est et immolabit eam in loco holocausti
30 tolletque sacerdos de sanguine in digito suo et tangens cornua altaris holocausti reliquum fundet ad basim eius
31 omnem autem auferens adipem sicut auferri solet de victimis pacificorum adolebit super altare in odorem suavitatis Domino rogabitque pro eo et dimittetur ei
32 sin autem de pecoribus obtulerit victimam pro peccato ovem scilicet inmaculatam
33 ponet manum super caput eius et immolabit eam in loco ubi solent holocaustorum caedi hostiae
34 sumetque sacerdos de sanguine eius digito suo et tangens cornua altaris holocausti reliquum fundet ad basim eius
35 omnem quoque auferens adipem sicut auferri solet adeps arietis qui immolatur pro pacificis et cremabit super altare in incensum Domini rogabitque pro eo et pro peccato eius et dimittetur illi.

LEVITICUS (VAYIKRA) CHAPTER 5

1 si peccaverit anima et audierit vocem iurantis testisque fuerit quod aut ipse vidit aut conscius est nisi indicaverit portabit iniquitatem suam
2 anima quae tetigerit aliquid inmundum sive quod occisum a bestia est aut per se mortuum vel quodlibet aliud reptile et oblita fuerit inmunditiae suae rea est et deliquit
3 et si tetigerit quicquam de inmunditia hominis iuxta omnem inpuritatem qua pollui solet oblitaque cognoverit postea subiacebit delicto
4 anima quae iuraverit et protulerit labiis suis ut vel male quid faceret vel bene et id ipsum iuramento et sermone firmaverit oblitaque postea intellexerit delictum suum
5 agat paenitentiam pro peccato
6 et offerat agnam de gregibus sive capram orabitque pro eo sacerdos et pro peccato eius
7 sin autem non potuerit offerre pecus offerat duos turtures vel duos pullos columbarum Domino unum pro peccato et alterum in holocaustum

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8 dabitque eos sacerdoti qui primum offerens pro peccato retorquebit caput eius ad pinnulas ita ut collo hereat et non penitus abrumpatur

9 et asperget de sanguine eius parietem altaris quicquid autem reliquum fuerit faciet destillare ad fundamentum eius quia pro peccato est

10 alterum vero adolebit holocaustum ut fieri solet rogabitque pro eo sacerdos et pro peccato eius et dimittetur ei

11 quod si non quiverit manus eius offerre duos turtures vel duos pullos columbae offeret pro peccato similam partem oephi decimam non mittet in eam oleum nec turis aliquid inponet quia pro peccato est

12 tradetque eam sacerdoti qui plenum ex toto pugillum hauriens cremabit super altare in monumentum eius qui obtulit

13 rogans pro illo et expians reliquam vero partem ipse habebit in munere

14 locutus est Dominus ad Mosen dicens

15 anima si praevaricans caerimonias per errorem in his quae Domino sunt sanctificata peccaverit offeret pro delicto suo arietem inmaculatum de gregibus qui emi potest duobus siclis iuxta pondus sanctuarii

16 ipsumque quod intulit damni restituet et quintam partem ponet supra tradens sacerdoti qui rogabit pro eo offerens arietem et dimittetur ei

17 anima si peccaverit per ignorantiam feceritque unum ex his quae Domini lege prohibentur et peccati rea intellexerit iniquitatem suam

18 offeret arietem inmaculatum de gregibus sacerdoti iuxta mensuram aestimationemque peccati qui orabit pro eo quod nesciens fecerit et dimittetur ei

19 quia per errorem deliquit in Dominum.

LEVITICUS (VAYIKRA) CHAPTER 6

1 locutus est Dominus ad Mosen dicens

2 anima quae peccaverit et contempto Domino negaverit depositum proximo suo quod fidei eius creditum fuerat vel vi aliquid extorserit aut calumniam fecerit

3 sive rem perditam invenerit et infitians insuper peierarit et quodlibet aliud ex pluribus fecerit in quibus peccare solent homines

4 convicta delicti reddet

5 omnia quae per fraudem voluit obtinere integra et quintam insuper partem domino cui damnum intulerat

6 pro peccato autem suo offeret arietem inmaculatum de grege et dabit eum sacerdoti iuxta aestimationem mensuramque delicti

7 qui rogabit pro eo coram Domino et dimittetur illi pro singulis quae faciendo peccaverit

8 locutus est Dominus ad Mosen dicens

9 praecipe Aaron et filiis eius haec est lex holocausti cremabitur in altari tota nocte usque mane ignis ex eodem altari erit

10 vestietur sacerdos tunica et feminalibus lineis tolletque cineres quos vorans ignis exusit et ponens iuxta altare

11 spoliabitur prioribus vestimentis indutusque aliis efferet eos extra castra et in loco mundissimo usque ad favillam consumi faciet

12 ignis autem in altari semper ardebit quem nutriet sacerdos subiciens ligna mane per singulos dies et inposito holocausto desuper adolebit adipes pacificorum

13 ignis est iste perpetuus qui numquam deficiet in altari

14 haec est lex sacrificii et libamentorum quae offerent filii Aaron coram Domino et coram altari

15 tollet sacerdos pugillum similae quae conspersa est oleo et totum tus quod super similam positum est adolebitque illud in altari in monumentum odoris suavissimi Domino

16 reliquam autem partem similae comedet Aaron cum filiis suis absque fermento et comedet in loco sancto atrii tabernaculi

17 ideo autem non fermentabitur quia pars eius in Domini offertur incensum sanctum sanctorum erit sicut pro peccato atque delicto

18 mares tantum stirpis Aaron comedent illud legitimum ac sempiternum est in generationibus vestris de sacrificiis Domini omnis qui tetigerit illa sanctificabitur

19 et locutus est Dominus ad Mosen dicens

20 haec est oblatio Aaron et filiorum eius quam offerre debent Domino in die unctionis suae decimam partem oephi offerent similae in sacrificio sempiterno medium eius mane et medium vespere

21 quae in sartagine oleo conspersa frigetur offeret autem eam calidam in odorem suavissimum Domino

22 sacerdos qui patri iure successerit et tota cremabitur in altari

23 omne enim sacrificium sacerdotum igne consumetur nec quisquam comedet ex eo

24 locutus est Dominus ad Mosen dicens

25 loquere Aaron et filiis eius ista est lex hostiae pro peccato in loco ubi offertur holocaustum immolabitur coram Domino sanctum sanctorum est

26 sacerdos qui offert comedet eam in loco sancto in atrio tabernaculi

27 quicquid tetigerit carnes eius sanctificabitur si de sanguine illius vestis fuerit aspersa lavabitur in loco sancto

28 vas autem fictile in quo cocta est confringetur quod si vas aeneum fuerit defricabitur et lavabitur aqua

29 omnis masculus de genere sacerdotali vescetur carnibus eius quia sanctum sanctorum est

30 hostia enim quae caeditur pro peccato cuius sanguis infertur in tabernaculum testimonii ad expiandum in sanctuario non comedetur sed conburetur igni.

LEVITICUS (VAYIKRA) CHAPTER 7

1 haec quoque est lex hostiae pro delicto sancta sanctorum est

2 idcirco ubi immolatur holocaustum mactabitur et victima pro delicto sanguis eius per gyrum fundetur altaris

3 offerent ex ea caudam et adipem qui operit vitalia

4 duos renunculos et pinguedinem quae iuxta ilia est reticulumque iecoris cum renunculis

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5 et adolebit ea sacerdos super altare incensum est Domini pro delicto

6 omnis masculus de sacerdotali genere in loco sancto vescetur his carnibus quia sanctum sanctorum est

7 sicut pro peccato offertur hostia ita et pro delicto utriusque hostiae lex una erit ad sacerdotem qui eam obtulerit pertinebit

8 sacerdos qui offert holocausti victimam habebit pellem eius

9 et omne sacrificium similae quod coquitur in clibano et quicquid in craticula vel in sartagine praeparatur eius erit sacerdotis a quo offertur

10 sive oleo conspersa sive arida fuerit cunctis filiis Aaron aequa mensura per singulos dividetur

11 haec est lex hostiae pacificorum quae offertur Domino

12 si pro gratiarum actione fuerit oblatio offerent panes absque fermento conspersos oleo et lagana azyma uncta oleo coctamque similam et collyridas olei admixtione conspersas

13 panes quoque fermentatos cum hostia gratiarum quae immolatur pro pacificis

14 ex quibus unus pro primitiis offeretur Domino et erit sacerdotis qui fundet hostiae sanguinem

15 cuius carnes eadem comedentur die nec remanebit ex eis quicquam usque mane

16 si voto vel sponte quisquam obtulerit hostiam eadem similiter edetur die sed et si quid in crastinum remanserit vesci licitum est

17 quicquid autem tertius invenerit dies ignis absumet

18 si quis de carnibus victimae pacificorum die tertio comederit irrita fiet oblatio nec proderit offerenti quin potius quaecumque anima tali se edulio contaminarit praevaricationis rea erit

19 caro quae aliquid tetigerit inmundum non comedetur sed conburetur igni qui fuerit mundus vescetur ea

20 anima polluta quae ederit de carnibus hostiae pacificorum quae oblata est Domino peribit de populis suis

21 et quae tetigerit inmunditiam hominis vel iumenti sive omnis rei quae polluere potest et comederit de huiuscemodi carnibus interibit de populis suis

22 locutusque est Dominus ad Mosen dicens

23 loquere filiis Israhel adipem bovis et ovis et caprae non comedetis

24 adipem cadaveris morticini et eius animalis quod a bestia captum est habebitis in usus varios

25 si quis adipem qui offerri debet in incensum Domini comederit peribit de populo suo

26 sanguinem quoque omnis animalis non sumetis in cibo tam de avibus quam de pecoribus

27 omnis anima quae ederit sanguinem peribit de populis suis

28 locutus est Dominus ad Mosen dicens

29 loquere filiis Israhel qui offert victimam pacificorum Domino offerat simul et sacrificium id est libamenta eius

30 tenebit manibus adipem hostiae et pectusculum cumque ambo oblata Domino consecrarit tradet sacerdoti

31 qui adolebit adipem super altare pectusculum autem erit Aaron et filiorum eius

32 armus quoque dexter de pacificorum hostiis cedet in primitias sacerdotis

33 qui obtulerit sanguinem et adipem filiorum Aaron ipse habebit et armum dextrum in portione sua

34 pectusculum enim elationis et armum separationis tuli a filiis Israhel de hostiis eorum pacificis et dedi Aaron sacerdoti ac filiis eius lege perpetua ab omni populo Israhel

35 haec est unctio Aaron et filiorum eius in caerimoniis Domini die qua obtulit eos Moses ut sacerdotio fungerentur

36 et quae praecepit dari eis Dominus a filiis Israhel religione perpetua in generationibus suis

37 ista est lex holocausti et sacrificii pro peccato atque delicto et pro consecratione et pacificorum victimis

38 quas constituit Dominus Mosi in monte Sinai quando mandavit filiis Israhel ut offerrent oblationes suas Domino in deserto Sinai.

LEVITICUS (VAYIKRA) CHAPTER 8

1 locutusque est Dominus ad Mosen dicens

2 tolle Aaron cum filiis suis vestes eorum et unctionis oleum vitulum pro peccato duos arietes canistrum cum azymis

3 et congregabis omnem coetum ad ostium tabernaculi

4 fecit Moses ut Dominus imperarat congregataque omni turba ante fores

5 ait iste est sermo quem iussit Dominus fieri

6 statimque obtulit Aaron et filios eius cumque lavisset eos

7 vestivit pontificem subucula linea accingens eum balteo et induens tunica hyacinthina et desuper umerale inposuit

8 quod adstringens cingulo aptavit rationali in quo erat doctrina et veritas

9 cidarim quoque texit caput et super eam contra frontem posuit lamminam auream consecratam in sanctificationem sicut praeceperat ei Dominus

10 tulit et unctionis oleum quo levit tabernaculum cum omni supellectili sua

11 cumque sanctificans aspersisset altare septem vicibus unxit illud et omnia vasa eius labrumque cum basi sua sanctificavit oleo

12 quod fundens super caput Aaron unxit eum et consecravit

13 filios quoque eius oblatos vestivit tunicis lineis et cinxit balteo inposuitque mitras ut iusserat Dominus

14 obtulit et vitulum pro peccato cumque super caput eius posuissent Aaron et filii eius manus suas

15 immolavit eum hauriens sanguinem et tincto digito tetigit cornua altaris per gyrum quo expiato et sanctificato fudit reliquum sanguinem ad fundamenta eius

16 adipem autem qui erat super vitalia et reticulum iecoris duosque renunculos cum arvinulis suis adolevit super altare

17 vitulum cum pelle carnibus et fimo cremans extra castra sicut praeceperat Dominus

18 obtulit et arietem in holocaustum super cuius caput cum inposuissent Aaron et filii eius manus suas

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19 immolavit eum et fudit sanguinem eius per altaris circuitum
20 ipsumque arietem in frusta concidens caput eius et artus et adipem adolevit igni
21 lotis prius intestinis et pedibus totumque simul arietem incendit super altare eo quod esset holocaustum suavissimi odoris Domino sicut praeceperat ei
22 obtulit et arietem secundum in consecrationem sacerdotum posueruntque super caput illius Aaron et filii eius manus suas
23 quem cum immolasset Moses sumens de sanguine tetigit extremum auriculae dextrae Aaron et pollicem manus eius dextrae similiter et pedis
24 obtulit et filios Aaron cumque de sanguine arietis immolati tetigisset extremum auriculae singulorum dextrae et pollices manus ac pedis dextri reliquum fudit super altare per circuitum
25 adipem vero et caudam omnemque pinguedinem quae operit intestina reticulumque iecoris et duos renes cum adipibus suis et armo dextro separavit
26 tollens autem de canistro azymorum quod erat coram Domino panem absque fermento et collyridam conspersam oleo laganumque posuit super adipes et armum dextrum
27 tradens simul omnia Aaron et filiis eius qui postquam levaverunt ea coram Domino
28 rursum suscepta de manibus eorum adolevit super altare holocausti eo quod consecrationis esset oblatio in odorem suavitatis sacrificii Domini
29 tulit et pectusculum elevans illud coram Domino de ariete consecrationis in partem suam sicut praeceperat ei Dominus
30 adsumensque unguentum et sanguinem qui erat in altari aspersit super Aaron et vestimenta eius et super filios illius ac vestes eorum
31 cumque sanctificasset eos in vestitu suo praecepit eis dicens coquite carnes ante fores tabernaculi et ibi comedite eas panes quoque consecrationis edite qui positi sunt in canistro sicut praecepit mihi dicens Aaron et filii eius comedent eos
32 quicquid autem reliquum fuerit de carne et panibus ignis absumet
33 de ostio quoque tabernaculi non exibitis septem diebus usque ad diem quo conplebitur tempus consecrationis vestrae septem enim diebus finitur consecratio
34 sicut et inpraesentiarum factum est ut ritus sacrificii conpleretur
35 die ac nocte manebitis in tabernaculo observantes custodias Domini ne moriamini sic enim mihi praeceptum est
36 feceruntque Aaron et filii eius cuncta quae locutus est Dominus per manum Mosi.

LEVITICUS (VAYIKRA) CHAPTER 9

1 facto autem octavo die vocavit Moses Aaron et filios eius ac maiores natu Israhel dixitque ad Aaron
2 tolle de armento vitulum pro peccato et arietem in holocaustum utrumque inmaculatos et offer illos coram Domino
3 et ad filios Israhel loqueris tollite hircum pro peccato et vitulum atque agnum anniculos et sine macula in holocaustum
4 bovem et arietem pro pacificis et immolate eos coram Domino in sacrificio singulorum similam oleo conspersam offerentes hodie enim Dominus apparebit vobis
5 tulerunt ergo cuncta quae iusserat Moses ad ostium tabernaculi ubi cum omnis staret multitudo
6 ait Moses iste est sermo quem praecepit Dominus facite et apparebit vobis gloria eius
7 dixit et ad Aaron accede ad altare et immola pro peccato tuo offer holocaustum et deprecare pro te et pro populo cumque mactaveris hostiam populi ora pro eo sicut praecepit Dominus
8 statimque Aaron accedens ad altare immolavit vitulum pro peccato suo
9 cuius sanguinem obtulerunt ei filii sui in quo tinguens digitum tetigit cornua altaris et fudit residuum ad basim eius
10 adipemque et renunculos ac reticulum iecoris quae sunt pro peccato adolevit super altare sicut praeceperat Dominus Mosi
11 carnes vero et pellem eius extra castra conbusit igni
12 immolavit et holocausti victimam obtuleruntque ei filii sui sanguinem eius quem fudit per altaris circuitum
13 ipsam etiam hostiam in frusta concisam cum capite et membris singulis obtulerunt quae omnia super altare cremavit igni
14 lotis prius aqua intestinis et pedibus
15 et pro peccato populi offerens mactavit hircum expiatoque altari
16 fecit holocaustum
17 addens in sacrificio libamenta quae pariter offeruntur et adolens ea super altare absque caerimoniis holocausti matutini
18 immolavit et bovem atque arietem hostias pacificas populi obtuleruntque ei filii sui sanguinem quem fudit super altare in circuitu
19 adipes autem bovis et caudam arietis renunculosque cum adipibus suis et reticulum iecoris
20 posuerunt super pectora cumque cremati essent adipes in altari
21 pectora eorum et armos dextros separavit Aaron elevans coram Domino sicut praeceperat Moses
22 et tendens manum contra populum benedixit eis sicque conpletis hostiis pro peccato et holocaustis et pacificis descendit
23 ingressi autem Moses et Aaron tabernaculum testimonii et deinceps egressi benedixerunt populo apparuitque gloria Domini omni multitudini
24 et ecce egressus ignis a Domino devoravit holocaustum et adipes qui erant super altare quod cum vidissent turbae laudaverunt Dominum ruentes in facies suas.

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LEVITICUS (VAYIKRA) CHAPTER 10

1 arreptisque Nadab et Abiu filii Aaron turibulis posuerunt ignem et incensum desuper offerentes coram Domino ignem alienum quod eis praeceptum non erat

2 egressusque ignis a Domino devoravit eos et mortui sunt coram Domino

3 dixitque Moses ad Aaron hoc est quod locutus est Dominus sanctificabor in his qui adpropinquant mihi et in conspectu omnis populi glorificabor quod audiens tacuit Aaron

4 vocatis autem Moses Misahel et Elsaphan filios Ozihel patrui Aaron ait ad eos ite et colligite fratres vestros de conspectu sanctuarii et asportate extra castra

5 confestimque pergentes tulerunt eos sicut iacebant vestitos lineis tunicis et eiecerunt foras ut sibi fuerat imperatum

6 locutus est Moses ad Aaron et ad Eleazar atque Ithamar filios eius capita vestra nolite nudare et vestimenta nolite scindere ne forte moriamini et super omnem coetum oriatur indignatio fratres vestri et omnis domus Israhel plangant incendium quod Dominus suscitavit

7 vos autem non egredimini fores tabernaculi alioquin peribitis oleum quippe sanctae unctionis est super vos qui fecerunt omnia iuxta praeceptum Mosi

8 dixit quoque Dominus ad Aaron

9 vinum et omne quod inebriare potest non bibetis tu et filii tui quando intratis tabernaculum testimonii ne moriamini quia praeceptum est sempiternum in generationes vestras

10 et ut habeatis scientiam discernendi inter sanctum et profanum inter pollutum et mundum

11 doceatisque filios Israhel omnia legitima mea quae locutus est Dominus ad eos per manum Mosi

12 locutusque est Moses ad Aaron et ad Eleazar atque Ithamar filios eius qui residui erant tollite sacrificium quod remansit de oblatione Domini et comedite illud absque fermento iuxta altare quia sanctum sanctorum est

13 comedetis autem in loco sancto quod datum est tibi et filiis tuis de oblationibus Domini sicut praeceptum est mihi

14 pectusculum quoque quod oblatum est et armum qui separatus est edetis in loco mundissimo tu et filii tui ac filiae tuae tecum tibi enim ac liberis tuis reposita sunt de hostiis salutaribus filiorum Israhel

15 eo quod armum et pectus et adipes qui cremantur in altari elevaverint coram Domino et pertineant ad te et ad filios tuos lege perpetua sicut praecepit Dominus

16 inter haec hircum qui oblatus fuerat pro peccato cum quaereret Moses exustum repperit iratusque contra Eleazar et Ithamar filios Aaron qui remanserant ait

17 cur non comedistis hostiam pro peccato in loco sancto quae sancta sanctorum est et data vobis ut portetis iniquitatem multitudinis et rogetis pro ea in conspectu Domini

18 praesertim cum de sanguine illius non sit inlatum intra sancta et comedere eam debueritis in sanctuario sicut praeceptum est mihi

19 respondit Aaron oblata est hodie victima pro peccato et holocaustum coram Domino mihi autem accidit quod vides quomodo potui comedere eam aut placere Domino in caerimoniis mente lugubri

20 quod cum audisset Moses recepit satisfactionem.

LEVITICUS (VAYIKRA) CHAPTER 11

1 locutus est Dominus ad Mosen et Aaron dicens

2 dicite filiis Israhel haec sunt animalia quae comedere debetis de cunctis animantibus terrae

3 omne quod habet divisam ungulam et ruminat in pecoribus comedetis

4 quicquid autem ruminat quidem et habet ungulam sed non dividit eam sicut camelus et cetera non comedetis illud et inter inmunda reputabitis

5 chyrogryllius qui ruminat ungulamque non dividit inmundus est

6 lepus quoque nam et ipse ruminat sed ungulam non dividit

7 et sus qui cum ungulam dividat non ruminat

8 horum carnibus non vescemini nec cadavera contingetis quia inmunda sunt vobis

9 haec sunt quae gignuntur in aquis et vesci licitum est omne quod habet pinnulas et squamas tam in mari quam in fluminibus et stagnis comedetis

10 quicquid autem pinnulas et squamas non habet eorum quae in aquis moventur et vivunt abominabile vobis

11 et execrandum erit carnes eorum non comedetis et morticina vitabitis

12 cuncta quae non habent pinnulas et squamas in aquis polluta erunt

13 haec sunt quae de avibus comedere non debetis et vitanda sunt vobis aquilam et grypem et alietum

14 milvum ac vulturem iuxta genus suum

15 et omne corvini generis in similitudinem suam

16 strutionem et noctuam et larum et accipitrem iuxta genus suum

17 bubonem et mergulum et ibin

18 cycnum et onocrotalum et porphirionem

19 erodionem et charadrion iuxta genus suum opupam quoque et vespertilionem

20 omne de volucribus quod graditur super quattuor pedes abominabile erit vobis

21 quicquid autem ambulat quidem super quattuor pedes sed habet longiora retro crura per quae salit super terram

22 comedere debetis ut est brucus in genere suo et attacus atque ophiomachus ac lucusta singula iuxta genus suum

23 quicquid autem ex volucribus quattuor tantum habet pedes execrabile erit vobis

24 et quicumque morticina eorum tetigerit polluetur et erit inmundus usque ad vesperum

25 et si necesse fuerit ut portet quippiam horum mortuum lavabit vestimenta sua et inmundus erit usque ad solis occasum

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26 omne animal quod habet quidem ungulam sed non dividit eam nec ruminat inmundum erit et quicquid tetigerit illud contaminabitur
27 quod ambulat super manus ex cunctis animantibus quae incedunt quadrupedia inmundum erit qui tetigerit morticina eorum polluetur usque ad vesperum
28 et qui portaverit huiuscemodi cadavera lavabit vestimenta sua et inmundus erit usque ad vesperum quia omnia haec inmunda sunt vobis
29 hoc quoque inter polluta reputabitur de his quae moventur in terra mustela et mus et corcodillus singula iuxta genus suum
30 migale et cameleon et stelio ac lacerta et talpa
31 omnia haec inmunda sunt qui tetigerit morticina eorum inmundus erit usque ad vesperum
32 et super quod ceciderit quicquam de morticinis eorum polluetur tam vas ligneum et vestimentum quam pelles et cilicia et in quocumque fit opus tinguentur aqua et polluta erunt usque ad vesperum et sic postea mundabuntur
33 vas autem fictile in quo horum quicquam intro ceciderit polluetur et idcirco frangendum est
34 omnis cibus quem comeditis si fusa fuerit super eum aqua inmundus erit et omne liquens quod bibitur de universo vase inmundum erit
35 et quicquid de morticinis istiusmodi ceciderit super illud inmundum erit sive clibani sive cytropodes destruentur et inmundi erunt
36 fontes vero et cisternae et omnis aquarum congregatio munda erit qui morticinum eorum tetigerit polluetur
37 si ceciderint super sementem non polluent eam
38 sin autem quispiam aqua sementem perfuderit et postea morticinis tacta fuerit ilico polluetur
39 si mortuum fuerit animal quod licet vobis comedere qui cadaver eius tetigerit inmundus erit usque ad vesperum
40 et qui comederit ex eo quippiam sive portaverit lavabit vestimenta sua et inmundus erit usque ad vesperum
41 omne quod reptat super terram abominabile erit nec adsumetur in cibum
42 quicquid super pectus quadrupes graditur et multos habet pedes sive per humum trahitur non comedetis quia abominabile est
43 nolite contaminare animas vestras nec tangatis quicquam eorum ne inmundi sitis
44 ego enim sum Dominus Deus vester sancti estote quoniam et ego sanctus sum ne polluatis animas vestras in omni reptili quod movetur super terram
45 ego sum Dominus qui eduxi vos de terra Aegypti ut essem vobis in Deum sancti eritis quia et ego sanctus sum
46 ista est lex animantium et volucrum et omnis animae viventis quae movetur in aqua et reptat in terra
47 ut differentias noveritis mundi et inmundi et sciatis quid comedere et quid respuere debeatis.

LEVITICUS (VAYIKRA) CHAPTER 12
1 locutus est Dominus ad Mosen dicens
2 loquere filiis Israhel et dices ad eos mulier si suscepto semine pepererit masculum inmunda erit septem diebus iuxta dies separationis menstruae
3 et die octavo circumcidetur infantulus
4 ipsa vero triginta tribus diebus manebit in sanguine purificationis suae omne sanctum non tanget nec ingredietur sanctuarium donec impleantur dies purificationis eius
5 sin autem feminam pepererit inmunda erit duabus ebdomadibus iuxta ritum fluxus menstrui et sexaginta ac sex diebus manebit in sanguine purificationis suae
6 cumque expleti fuerint dies purificationis eius pro filio sive pro filia deferet agnum anniculum in holocaustum et pullum columbae sive turturem pro peccato ad ostium tabernaculi testimonii et tradet sacerdoti
7 qui offeret illa coram Domino et rogabit pro ea et sic mundabitur a profluvio sanguinis sui ista est lex parientis masculum ac feminam
8 quod si non invenerit manus eius nec potuerit offerre agnum sumet duos turtures vel duos pullos columbae unum in holocaustum et alterum pro peccato orabitque pro ea sacerdos et sic mundabitur.

LEVITICUS (VAYIKRA) CHAPTER 13
1 locutus est Dominus ad Mosen et Aaron dicens
2 homo in cuius carne et cute ortus fuerit diversus color sive pustula aut quasi lucens quippiam id est plaga leprae adducetur ad Aaron sacerdotem vel ad unum quemlibet filiorum eius
3 qui cum viderit lepram in cute et pilos in album mutatos colorem ipsamque speciem leprae humiliorem cute et carne reliqua plaga leprae est et ad arbitrium eius separabitur
4 sin autem lucens candor fuerit in cute nec humilior carne reliqua et pili coloris pristini recludet eum sacerdos septem diebus
5 et considerabit die septimo et siquidem lepra ultra non creverit nec transierit in cute priores terminos rursum includet eum septem diebus aliis
6 et die septimo contemplabitur si obscurior fuerit lepra et non creverit in cute mundabit eum quia scabies est lavabitque homo vestimenta sua et mundus erit
7 quod si postquam a sacerdote visus est et redditus munditiae iterum lepra creverit adducetur ad eum
8 et inmunditiae condemnabitur
9 plaga leprae si fuerit in homine adducetur ad sacerdotem
10 et videbit eum cumque color albus in cute fuerit et capillorum mutarit aspectum ipsa quoque caro viva apparuerit
11 lepra vetustissima iudicabitur atque inolita cuti contaminabit itaque eum sacerdos et non recludet quia perspicue inmunditia est
12 sin autem effloruerit discurrens lepra in cute et operuerit omnem carnem a capite usque ad pedes quicquid sub aspectu oculorum cadit
13 considerabit eum sacerdos et teneri lepra mundissima iudicabit eo quod omnis in candorem versa sit et idcirco homo mundus erit

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14 quando vero caro vivens in eo apparuerit
15 tunc sacerdotis iudicio polluetur et inter inmundos reputabitur caro enim viva si lepra aspergatur inmunda est
16 quod si rursum versa fuerit in alborem et totum hominem operuerit
17 considerabit eum sacerdos et mundum esse decernet
18 caro et cutis in qua ulcus natum est et sanatum
19 et in loco ulceris cicatrix apparuerit alba sive subrufa adducetur homo ad sacerdotem
20 qui cum viderit locum leprae humiliorem carne reliqua et pilos versos in candorem contaminabit eum plaga enim leprae orta est in ulcere
21 quod si pilus coloris est pristini et cicatrix subobscura et vicina carne non est humilior recludet eum septem diebus
22 et siquidem creverit adiudicabit eum leprae
23 sin autem steterit in loco suo ulceris est cicatrix et homo mundus erit
24 caro et cutis quam ignis exuserit et sanata albam sive rufam habuerit cicatricem
25 considerabit eam sacerdos et ecce versa est in alborem et locus eius reliqua cute humilior contaminabit eum quia plaga leprae in cicatrice orta est
26 quod si pilorum color non fuerit inmutatus nec humilior plaga carne reliqua et ipsa leprae species fuerit subobscura recludet eum septem diebus
27 et die septimo contemplabitur si creverit in cute lepra contaminabit eum
28 sin autem in loco suo candor steterit non satis clarus plaga conbustionis est et idcirco mundabitur quia cicatrix est conbusturae
29 vir sive mulier in cuius capite vel barba germinarit lepra videbit eos sacerdos
30 et siquidem humilior fuerit locus carne reliqua et capillus flavus solitoque subtilior contaminabit eos quia lepra capitis ac barbae est
31 sin autem viderit et locum maculae aequalem vicinae carni et capillum nigrum recludet eos septem diebus
32 et die septimo intuebitur si non creverit macula et capillus sui coloris est et locus plagae carni reliquae aequalis
33 radetur homo absque loco maculae et includetur septem diebus aliis
34 si die septimo visa fuerit stetisse plaga in loco suo nec humilior carne reliqua mundabit eum lotisque vestibus mundus erit
35 sin autem post emundationem rursus creverit macula in cute
36 non quaeret amplius utrum capillus in flavum colorem sit commutatus quia aperte inmundus est
37 porro si steterit macula et capilli nigri fuerint noverit hominem esse sanatum et confidenter eum pronuntiet mundum
38 vir et mulier in cuius cute candor apparuerit
39 intuebitur eos sacerdos si deprehenderit subobscurum alborem lucere in cute sciat non esse lepram sed maculam coloris candidi et hominem mundum
40 vir de cuius capite capilli fluunt calvus ac mundus est
41 et si a fronte ceciderint pili recalvaster et mundus est
42 sin autem in calvitio sive in recalvatione albus vel rufus color fuerit exortus
43 et hoc sacerdos viderit condemnabit eum haut dubiae leprae quae orta est in calvitio
44 quicumque ergo maculatus fuerit lepra et separatus ad arbitrium sacerdotis
45 habebit vestimenta dissuta caput nudum os veste contectum contaminatum ac sordidum se clamabit
46 omni tempore quo leprosus est et inmundus solus habitabit extra castra
47 vestis lanea sive linea quae lepram habuerit
48 in stamine atque subtemine aut certe pellis vel quicquid ex pelle confectum est 49 si alba aut rufa macula fuerit infecta lepra reputabitur ostendeturque sacerdoti 50 qui consideratam recludet septem diebus
51 et die septimo rursus aspiciens si crevisse deprehenderit lepra perseverans est pollutum iudicabit vestimentum et omne in quo fuerit inventa
52 et idcirco conburetur flammis
53 quod si eam viderit non crevisse
54 praecipiet et lavabunt id in quo lepra est recludetque illud septem diebus aliis
55 et cum viderit faciem quidem pristinam non reversam nec tamen crevisse lepram inmundum iudicabit et igne conburet eo quod infusa sit in superficie vestimenti vel per totum lepra
56 sin autem obscurior fuerit locus leprae postquam vestis est lota abrumpet eum et a solido dividet
57 quod si ultra apparuerit in his locis quae prius inmaculata erant lepra volatilis et vaga debet igne conburi
58 si cessaverit lavabit ea quae pura sunt secundo et munda erunt
59 ista est lex leprae vestimenti lanei et linei staminis atque subteminis omnisque supellectilis pelliciae quomodo mundari debeat vel contaminari.

LEVITICUS (VAYIKRA) CHAPTER 14

1 locutusque est Dominus ad Mosen dicens
2 hic est ritus leprosi quando mundandus est adducetur ad sacerdotem
3 qui egressus e castris cum invenerit lepram esse mundatam
4 praecipiet ei qui purificatur ut offerat pro se duos passeres vivos quos vesci licitum est et lignum cedrinum vermiculumque et hysopum
5 et unum e passeribus immolari iubebit in vase fictili super aquas viventes
6 alium autem vivum cum ligno cedrino et cocco et hysopo tinguet in sanguine passeris immolati
7 quo asperget illum qui mundandus est septies ut iure purgetur et dimittet passerem vivum ut in agrum avolet
8 cumque laverit homo vestimenta sua radet omnes pilos corporis et lavabitur aqua purificatusque ingredietur castra ita dumtaxat ut maneat extra tabernaculum suum septem diebus

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9 et die septimo radat capillos capitis barbamque et supercilia ac totius corporis pilos et lotis rursum vestibus et corpore

10 die octavo adsumet duos agnos inmaculatos et ovem anniculam absque macula et tres decimas similae in sacrificium quae conspersa sit oleo et seorsum olei sextarium

11 cumque sacerdos purificans hominem statuerit eum et haec omnia coram Domino in ostio tabernaculi testimonii

12 tollet agnum et offeret eum pro delicto oleique sextarium et oblatis ante Dominum omnibus

13 immolabit agnum ubi immolari solet hostia pro peccato et holocaustum id est in loco sancto sicut enim pro peccato ita et pro delicto ad sacerdotem pertinet hostia sancta sanctorum est

14 adsumensque sacerdos de sanguine hostiae quae immolata est pro delicto ponet super extremum auriculae dextrae eius qui mundatur et super pollices manus dextrae et pedis

15 et de olei sextario mittet in manum suam sinistram

16 tinguetque digitum dextrum in eo et asperget septies contra Dominum

17 quod autem reliquum est olei in leva manu fundet super extremum auriculae dextrae eius qui mundatur et super pollices manus ac pedis dextri et super sanguinem qui fusus est pro delicto

18 et super caput eius

19 rogabitque pro eo coram Domino et faciet sacrificium pro peccato tunc immolabit holocaustum

20 et ponet illud in altari cum libamentis suis et homo rite mundabitur

21 quod si pauper est et non potest manus eius invenire quae dicta sunt adsumet agnum pro delicto ad oblationem ut roget pro eo sacerdos decimamque partem similae conspersae oleo in sacrificium et olei sextarium

22 duosque turtures sive duos pullos columbae quorum sit unus pro peccato et alter in holocaustum

23 offeretque ea die octavo purificationis suae sacerdoti ad ostium tabernaculi testimonii coram Domino

24 qui suscipiens agnum pro delicto et sextarium olei levabit simul

25 immolatoque agno de sanguine eius ponet super extremum auriculae dextrae illius qui mundatur et super pollices manus eius ac pedis dextri

26 olei vero partem mittet in manum suam sinistram

27 in quo tinguens digitum dextrae manus asperget septies contra Dominum

28 tangetque extremum dextrae auriculae illius qui mundatur et pollices manus ac pedis dextri in loco sanguinis qui effusus est pro delicto

29 reliquam autem partem olei quae est in sinistra manu mittet super caput purificati ut placet pro eo Dominum

30 et turturem sive pullum columbae offeret

31 unum pro delicto et alterum in holocaustum cum libamentis suis

32 hoc est sacrificium leprosi qui habere non potest omnia in emundationem sui

33 locutus est Dominus ad Mosen et Aaron dicens

34 cum ingressi fueritis terram Chanaan quam ego dabo vobis in possessionem si fuerit plaga leprae in aedibus

35 ibit cuius est domus nuntians sacerdoti et dicet quasi plaga leprae videtur mihi esse in domo mea

36 at ille praecipiet ut efferant universa de domo priusquam ingrediatur eam et videat utrum lepra sit ne inmunda fiant omnia quae in domo sunt intrabitque postea ut consideret domus lepram

37 et cum viderit in parietibus illius quasi valliculas pallore sive rubore deformes et humiliores superficie reliqua

38 egredietur ostium domus et statim claudet eam septem diebus

39 reversusque die septimo considerabit eam si invenerit crevisse lepram

40 iubebit erui lapides in quibus lepra est et proici eos extra civitatem in loco inmundo

41 domum autem ipsam radi intrinsecus per circuitum et spargi pulverem rasurae extra urbem in loco inmundo

42 lapidesque alios reponi pro his qui ablati fuerint et luto alio liniri domum

43 sin autem postquam eruti sunt lapides et pulvis elatus et alia terra lita

44 ingressus sacerdos viderit reversam lepram et parietes aspersos maculis lepra est perseverans et inmunda domus

45 quam statim destruent et lapides eius ac ligna atque universum pulverem proicient extra oppidum in loco inmundo

46 qui intraverit domum quando clausa est inmundus erit usque ad vesperum

47 et qui dormierit in ea et comederit quippiam lavabit vestimenta sua

48 quod si introiens sacerdos viderit lepram non crevisse in domo postquam denuo lita est purificabit eam reddita sanitate

49 et in purificationem eius sumet duos passeres lignumque cedrinum et vermiculum atque hysopum

50 et immolato uno passere in vase fictili super aquas vivas

51 tollet lignum cedrinum et hysopum et coccum et passerem vivum et intinguet omnia in sanguine passeris immolati atque in aquis viventibus et asperget domum septies

52 purificabitque eam tam in sanguine passeris quam in aquis viventibus et in passere vivo lignoque cedrino et hysopo atque vermiculo

53 cumque dimiserit passerem avolare in agrum libere orabit pro domo et iure mundabitur

54 ista est lex omnis leprae et percussurae

55 leprae vestium et domorum

56 cicatricis et erumpentium papularum lucentis maculae et in varias species coloribus inmutatis

57 ut possit sciri quo tempore mundum quid vel inmundum sit.

LEVITICUS (VAYIKRA) CHAPTER 15

1 locutusque est Dominus ad Mosen et Aaron dicens

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2 loquimini filiis Israhel et dicite eis vir qui patitur fluxum seminis inmundus erit

3 et tunc iudicabitur huic vitio subiacere cum per momenta singula adheserit carni illius atque concreverit foedus humor

4 omne stratum in quo dormierit inmundum erit et ubicumque sederit

5 si quis hominum tetigerit lectum eius lavabit vestimenta sua et ipse lotus aqua inmundus erit usque ad vesperum

6 si sederit ubi ille sederat et ipse lavabit vestimenta sua et lotus aqua inmundus erit usque ad vesperum

7 qui tetigerit carnem eius lavabit vestimenta sua et ipse lotus aqua inmundus erit usque ad vesperum

8 si salivam huiuscemodi homo iecerit super eum qui mundus est lavabit vestem suam et lotus aqua inmundus erit usque ad vesperum

9 sagma super quo sederit inmundum erit

10 et quicquid sub eo fuerit qui fluxum seminis patitur pollutum erit usque ad vesperum qui portaverit horum aliquid lavabit vestem suam et ipse lotus aqua inmundus erit usque ad vesperum

11 omnis quem tetigerit qui talis est non lotis ante manibus lavabit vestimenta sua et lotus aqua inmundus erit usque ad vesperum

12 vas fictile quod tetigerit confringetur vas autem ligneum lavabitur aqua

13 si sanatus fuerit qui huiuscemodi sustinet passionem numerabit septem dies post emundationem sui et lotis vestibus ac toto corpore in aquis viventibus erit mundus

14 die autem octavo sumet duos turtures aut duos pullos columbae et veniet in conspectu Domini ad ostium tabernaculi testimonii dabitque eos sacerdoti

15 qui faciet unum pro peccato et alterum in holocaustum rogabitque pro eo coram Domino ut emundetur a fluxu seminis sui

16 vir de quo egreditur semen coitus lavabit aqua omne corpus suum et inmundus erit usque ad vesperum

17 vestem et pellem quam habuerit lavabit aqua et inmunda erit usque ad vesperum

18 mulier cum qua coierit lavabitur aqua et inmunda erit usque ad vesperum

19 mulier quae redeunte mense patitur fluxum sanguinis septem diebus separabitur

20 omnis qui tetigerit eam inmundus erit usque ad vesperum

21 et in quo dormierit vel sederit diebus separationis suae polluetur

22 qui tetigerit lectum eius lavabit vestimenta sua et ipse lotus aqua inmundus erit usque ad vesperum

23 omne vas super quo illa sederit quisquis adtigerit lavabit vestimenta sua et lotus aqua pollutus erit usque ad vesperum

24 si coierit cum ea vir tempore sanguinis menstrualis inmundus erit septem diebus et omne stratum in quo dormierit polluetur

25 mulier quae patitur multis diebus fluxum sanguinis non in tempore menstruali vel quae post menstruum sanguinem fluere non cessat quamdiu huic subiacet passioni inmunda erit quasi sit in tempore menstruo

26 omne stratum in quo dormierit et vas in quo sederit pollutum erit

27 quicumque tetigerit eam lavabit vestimenta sua et ipse lotus aqua inmundus erit usque ad vesperum

28 si steterit sanguis et fluere cessarit numerabit septem dies purificationis suae

29 et octavo die offeret pro se sacerdoti duos turtures vel duos pullos columbae ad ostium tabernaculi testimonii

30 qui unum faciet pro peccato et alterum in holocaustum rogabitque pro ea coram Domino et pro fluxu inmunditiae eius

31 docebitis ergo filios Israhel ut caveant inmunditiam et non moriantur in sordibus suis cum polluerint tabernaculum meum quod est inter eos

32 ista est lex eius qui patitur fluxum seminis et qui polluitur coitu

33 et quae menstruis temporibus separatur vel quae iugi fluit sanguine et hominis qui dormierit cum ea.

LEVITICUS (VAYIKRA) CHAPTER 16

1 locutusque est Dominus ad Mosen post mortem duum filiorum Aaron quando offerentes ignem alienum interfecti sunt

2 et praecepit ei dicens loquere ad Aaron fratrem tuum ne omni tempore ingrediatur sanctuarium quod est intra velum coram propitiatorio quo tegitur arca ut non moriatur quia in nube apparebo super oraculum

3 nisi haec ante fecerit vitulum offeret pro peccato et arietem in holocaustum

4 tunica linea vestietur feminalibus lineis verecunda celabit accingetur zona linea cidarim lineam inponet capiti haec enim vestimenta sunt sancta quibus cunctis cum lotus fuerit induetur

5 suscipietque ab universa multitudine filiorum Israhel duos hircos pro peccato et unum arietem in holocaustum

6 cumque obtulerit vitulum et oraverit pro se et pro domo sua

7 duos hircos stare faciet coram Domino in ostio tabernaculi testimonii

8 mittens super utrumque sortem unam Domino et alteram capro emissario

9 cuius sors exierit Domino offeret illum pro peccato

10 cuius autem in caprum emissarium statuet eum vivum coram Domino ut fundat preces super eo et emittat illum in solitudinem

11 his rite celebratis offeret vitulum et rogans pro se et pro domo sua immolabit eum

12 adsumptoque turibulo quod de prunis altaris impleverit et hauriens manu conpositum thymiama in incensum ultra velum intrabit in sancta

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13 ut positis super ignem aromatibus nebula eorum et vapor operiat oraculum quod est super testimonium et non moriatur

14 tollet quoque de sanguine vituli et asperget digito septies contra propitiatorium ad orientem

15 cumque mactaverit hircum pro peccato populi inferet sanguinem eius intra velum sicut praeceptum est de sanguine vituli ut aspergat e regione oraculi

16 et expiet sanctuarium ab inmunditiis filiorum Israhel et a praevaricationibus eorum cunctisque peccatis iuxta hunc ritum faciet tabernaculo testimonii quod fixum est inter eos in medio sordium habitationis eorum

17 nullus hominum sit in tabernaculo quando pontifex ingreditur sanctuarium ut roget pro se et pro domo sua et pro universo coetu Israhel donec egrediatur

18 cum autem exierit ad altare quod coram Domino est oret pro se et sumptum sanguinem vituli atque hirci fundat super cornua eius per gyrum

19 aspergensque digito septies expiet et sanctificet illud ab inmunditiis filiorum Israhel

20 postquam emundarit sanctuarium et tabernaculum et altare tunc offerat hircum viventem

21 et posita utraque manu super caput eius confiteatur omnes iniquitates filiorum Israhel et universa delicta atque peccata eorum quae inprecans capiti eius emittet illum per hominem paratum in desertum

22 cumque portaverit hircus omnes iniquitates eorum in terram solitariam et dimissus fuerit in deserto

23 revertetur Aaron in tabernaculum testimonii et depositis vestibus quibus prius indutus erat cum intraret sanctuarium relictisque ibi

24 lavabit carnem suam in loco sancto indueturque vestimentis suis et postquam egressus obtulerit holocaustum suum ac plebis rogabit tam pro se quam pro populo

25 et adipem qui oblatus est pro peccatis adolebit super altare

26 ille vero qui dimiserit caprum emissarium lavabit vestimenta sua et corpus aqua et sic ingredietur in castra

27 vitulum autem et hircum qui pro peccato fuerant immolati et quorum sanguis inlatus est ut in sanctuario expiatio conpleretur asportabunt foras castra et conburent igni tam pelles quam carnes eorum et fimum

28 et quicumque conbuserit ea lavabit vestimenta sua et carnem aqua et sic ingredietur in castra

29 eritque hoc vobis legitimum sempiternum mense septimo decima die mensis adfligetis animas vestras nullumque facietis opus sive indigena sive advena qui peregrinatur inter vos

30 in hac die expiatio erit vestri atque mundatio ab omnibus peccatis vestris coram Domino mundabimini

31 sabbatum enim requietionis est et adfligetis animas vestras religione perpetua

32 expiabit autem sacerdos qui unctus fuerit et cuius initiatae manus ut sacerdotio fungatur pro patre suo indueturque stola linea et vestibus sanctis

33 et expiabit sanctuarium et tabernaculum testimonii atque altare sacerdotes quoque et universum populum

34 eritque hoc vobis legitimum sempiternum ut oretis pro filiis Israhel et pro cunctis peccatis eorum semel in anno fecit igitur sicut praeceperat Dominus Mosi.

LEVITICUS (VAYIKRA) CHAPTER 17

1 et locutus est Dominus ad Mosen dicens

2 loquere Aaron et filiis eius et cunctis filiis Israhel et dices ad eos iste est sermo quem mandavit Dominus dicens

3 homo quilibet de domo Israhel si occiderit bovem aut ovem sive capram in castris vel extra castra

4 et non obtulerit ad ostium tabernaculi oblationem Domino sanguinis reus erit quasi sanguinem fuderit sic peribit de medio populi sui

5 ideo offerre debent sacerdoti filii Israhel hostias suas quas occidunt in agro ut sanctificentur Domino ante ostium tabernaculi testimonii et immolent eas hostias pacificas Domino

6 fundetque sacerdos sanguinem super altare Domini ad ostium tabernaculi testimonii et adolebit adipem in odorem suavitatis Domino

7 et nequaquam ultra immolabunt hostias suas daemonibus cum quibus fornicati sunt legitimum sempiternum erit illis et posteris eorum

8 et ad ipsos dices homo de domo Israhel et de advenis qui peregrinantur apud vos qui obtulerit holocaustum sive victimam

9 et ad ostium tabernaculi testimonii non adduxerit eam ut offeratur Domino interibit de populo suo

10 homo quilibet de domo Israhel et de advenis qui peregrinantur inter eos si comederit sanguinem obfirmabo faciem meam contra animam illius et disperdam eam de populo suo

11 quia anima carnis in sanguine est et ego dedi illum vobis ut super altare in eo expietis pro animabus vestris et sanguis pro animae piaculo sit

12 idcirco dixi filiis Israhel omnis anima ex vobis non comedet sanguinem nec ex advenis qui peregrinantur inter vos

13 homo quicumque de filiis Israhel et de advenis qui peregrinantur apud vos si venatione atque aucupio ceperit feram vel avem quibus vesci licitum est fundat sanguinem eius et operiat illum terra

14 anima enim omnis carnis in sanguine est unde dixi filiis Israhel sanguinem universae carnis non comedetis quia anima carnis in sanguine est et quicumque comederit illum interibit

15 anima quae comederit morticinum vel captum a bestia tam de indigenis quam de advenis lavabit vestes suas et semet ipsum aqua et contaminatus erit usque ad vesperum et hoc ordine mundus fiet

16 quod si non laverit vestimenta sua nec corpus portabit iniquitatem suam.

LEVITICUS (VAYIKRA) CHAPTER 18

1 locutusque est Dominus ad Mosen dicens

2 loquere filiis Israhel et dices ad eos ego Dominus Deus vester

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3 iuxta consuetudinem terrae Aegypti in qua habitastis non facietis et iuxta morem regionis Chanaan ad quam ego introducturus sum vos non agetis nec in legitimis eorum ambulabitis

4 facietis iudicia mea et praecepta servabitis et ambulabitis in eis ego Dominus Deus vester

5 custodite leges meas atque iudicia quae faciens homo vivet in eis ego Dominus

6 omnis homo ad proximam sanguinis sui non accedet ut revelet turpitudinem eius ego Dominus

7 turpitudinem patris et turpitudinem matris tuae non discoperies mater tua est non revelabis turpitudinem eius

8 turpitudinem uxoris patris tui non discoperies turpitudo enim patris tui est

9 turpitudinem sororis tuae ex patre sive ex matre quae domi vel foris genita est non revelabis

10 turpitudinem filiae filii tui vel neptis ex filia non revelabis quia turpitudo tua est

11 turpitudinem filiae uxoris patris tui quam peperit patri tuo et est soror tua non revelabis

12 turpitudinem sororis patris tui non discoperies quia caro est patris tui

13 turpitudinem sororis matris tuae non revelabis eo quod caro sit matris tuae

14 turpitudinem patrui tui non revelabis nec accedes ad uxorem eius quae tibi adfinitate coniungitur

15 turpitudinem nurus tuae non revelabis quia uxor filii tui est nec discoperies ignominiam eius

16 turpitudinem uxoris fratris tui non revelabis quia turpitudo fratris tui est

17 turpitudinem uxoris tuae et filiae eius non revelabis filiam filii eius et filiam filiae illius non sumes ut reveles ignominiam eius quia caro illius sunt et talis coitus incestus est

18 sororem uxoris tuae in pelicatum illius non accipies nec revelabis turpitudinem eius adhuc illa vivente

19 ad mulierem quae patitur menstrua non accedes nec revelabis foeditatem eius

20 cum uxore proximi tui non coibis nec seminis commixtione maculaberis

21 de semine tuo non dabis ut consecretur idolo Moloch nec pollues nomen Dei tui ego Dominus

22 cum masculo non commisceberis coitu femineo quia abominatio est

23 cum omni pecore non coibis nec maculaberis cum eo mulier non subcumbet iumento nec miscebitur ei quia scelus est

24 ne polluamini in omnibus his quibus contaminatae sunt universae gentes quas ego eiciam ante conspectum vestrum

25 et quibus polluta est terra cuius ego scelera visitabo ut evomat habitatores suos

26 custodite legitima mea atque iudicia et non faciat ex omnibus abominationibus istis tam indigena quam colonus qui peregrinatur apud vos

27 omnes enim execrationes istas fecerunt accolae terrae qui fuerunt ante vos et polluerunt eam

28 cavete ergo ne et vos similiter evomat cum paria feceritis sicut evomuit gentem quae fuit ante vos

29 omnis anima quae fecerit de abominationibus his quippiam peribit de medio populi sui

30 custodite mandata mea nolite facere quae fecerunt hii qui fuerunt ante vos et ne polluamini in eis ego Dominus Deus vester.

LEVITICUS (VAYIKRA) CHAPTER 19

1 locutus est Dominus ad Mosen dicens

2 loquere ad omnem coetum filiorum Israhel et dices ad eos sancti estote quia ego sanctus sum Dominus Deus vester

3 unusquisque matrem et patrem suum timeat sabbata mea custodite ego Dominus Deus vester

4 nolite converti ad idola nec deos conflatiles faciatis vobis ego Dominus Deus vester

5 si immolaveritis hostiam pacificorum Domino ut sit placabilis

6 eo die quo fuerit immolata comedetis eam et die altero quicquid autem residuum fuerit in diem tertium igne conburetis

7 si quis post biduum comederit ex ea profanus erit et impietatis reus

8 portabit iniquitatem suam quia sanctum Domini polluit et peribit anima illa de populo suo

9 cum messueris segetes terrae tuae non tondebis usque ad solum superficiem terrae nec remanentes spicas colliges

10 neque in vinea tua racemos et grana decidentia congregabis sed pauperibus et peregrinis carpenda dimittes ego Dominus Deus vester

11 non facietis furtum non mentiemini nec decipiet unusquisque proximum suum

12 non peierabis in nomine meo nec pollues nomen Dei tui ego Dominus

13 non facies calumniam proximo tuo nec vi opprimes eum non morabitur opus mercennarii apud te usque mane

14 non maledices surdo nec coram caeco pones offendiculum sed timebis Deum tuum quia ego sum Dominus

15 non facies quod iniquum est nec iniuste iudicabis nec consideres personam pauperis nec honores vultum potentis iuste iudica proximo tuo

16 non eris criminator et susurro in populis non stabis contra sanguinem proximi tui ego Dominus

17 ne oderis fratrem tuum in corde tuo sed publice argue eum ne habeas super illo peccatum

18 non quaeres ultionem nec memor eris iniuriae civium tuorum diliges amicum tuum sicut temet ipsum ego Dominus

19 leges meas custodite iumenta tua non facies coire cum alterius generis animantibus agrum non seres diverso semine veste quae ex duobus texta est non indueris

20 homo si dormierit cum muliere coitu seminis quae sit ancilla etiam nubilis et tamen pretio non redempta nec libertate donata vapulabunt ambo et non morientur quia non fuit libera

21 pro delicto autem suo offeret Domino ad ostium tabernaculi testimonii arietem

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22 orabitque pro eo sacerdos et pro delicto eius coram Domino et repropitiabitur ei dimitteturque peccatum
23 quando ingressi fueritis terram et plantaveritis in ea ligna pomifera auferetis praeputia eorum poma quae germinant inmunda erunt vobis nec edetis ex eis
24 quarto anno omnis fructus eorum sanctificabitur laudabilis Domino
25 quinto autem anno comedetis fructus congregantes poma quae proferunt ego Dominus Deus vester
26 non comedetis cum sanguine non augurabimini nec observabitis somnia
27 neque in rotundum adtondebitis comam nec radatis barbam
28 et super mortuo non incidetis carnem vestram neque figuras aliquas et stigmata facietis vobis ego Dominus
29 ne prostituas filiam tuam et contaminetur terra et impleatur piaculo
30 sabbata mea custodite et sanctuarium meum metuite ego Dominus
31 ne declinetis ad magos nec ab ariolis aliquid sciscitemini ut polluamini per eos ego Dominus Deus vester
32 coram cano capite consurge et honora personam senis et time Deum tuum ego sum Dominus
33 si habitaverit advena in terra vestra et moratus fuerit inter vos ne exprobretis ei
34 sed sit inter vos quasi indigena et diligetis eum quasi vosmet ipsos fuistis enim et vos advenae in terra Aegypti ego Dominus Deus vester
35 nolite facere iniquum aliquid in iudicio in regula in pondere in mensura
36 statera iusta et aequa sint pondera iustus modius aequusque sextarius ego Dominus Deus vester qui eduxi vos de terra Aegypti
37 custodite omnia praecepta mea et universa iudicia et facite ea ego Dominus.

LEVITICUS (VAYIKRA) CHAPTER 20

1 locutusque est Dominus ad Mosen dicens
2 haec loqueris filiis Israhel homo de filiis Israhel et de advenis qui habitant in Israhel si quis dederit de semine suo idolo Moloch morte moriatur populus terrae lapidabit eum
3 et ego ponam faciem meam contra illum succidamque eum de medio populi sui eo quod dederit de semine suo Moloch et contaminaverit sanctuarium meum ac polluerit nomen sanctum meum
4 quod si neglegens populus terrae et quasi parvipendens imperium meum dimiserit hominem qui dederit de semine suo Moloch nec voluerit eum occidere
5 ponam faciem meam super hominem illum et cognationem eius succidamque et ipsum et omnes qui consenserunt ei ut fornicarentur cum Moloch de medio populi sui
6 anima quae declinaverit ad magos et ariolos et fornicata fuerit cum eis ponam faciem meam contra eam et interficiam illam de medio populi sui
7 sanctificamini et estote sancti quia ego Dominus Deus vester
8 custodite praecepta mea et facite ea ego Dominus qui sanctifico vos
9 qui maledixerit patri suo et matri morte moriatur patri matrique maledixit sanguis eius sit super eum
10 si moechatus quis fuerit cum uxore alterius et adulterium perpetrarit cum coniuge proximi sui morte moriantur et moechus et adultera
11 qui dormierit cum noverca sua et revelaverit ignominiam patris sui morte moriantur ambo sanguis eorum sit super eos
12 si quis dormierit cum nuru sua uterque moriantur quia scelus operati sunt sanguis eorum sit super eos
13 qui dormierit cum masculo coitu femineo uterque operati sunt nefas morte moriantur sit sanguis eorum super eos
14 qui supra uxorem filiam duxerit matrem eius scelus operatus est vivus ardebit cum eis nec permanebit tantum nefas in medio vestri
15 qui cum iumento et pecore coierit morte moriatur pecus quoque occidite
16 mulier quae subcubuerit cuilibet iumento simul interficietur cum eo sanguis eorum sit super eos
17 qui acceperit sororem suam filiam patris sui vel filiam matris suae et viderit turpitudinem eius illaque conspexerit fratris ignominiam nefariam rem operati sunt
occidentur in conspectu populi sui eo quod turpitudinem suam mutuo revelarint et portabunt iniquitatem suam
18 qui coierit cum muliere in fluxu menstruo et revelaverit turpitudinem eius ipsaque aperuerit fontem sanguinis sui interficientur ambo de medio populi sui
19 turpitudinem materterae tuae et amitae tuae non discoperies qui hoc fecerit ignominiam carnis suae nudavit portabunt ambo iniquitatem suam
20 qui coierit cum uxore patrui vel avunculi sui et revelaverit ignominiam cognationis suae portabunt ambo peccatum suum absque liberis morientur
21 qui duxerit uxorem fratris sui rem facit inlicitam turpitudinem fratris sui revelavit absque filiis erunt
22 custodite leges meas atque iudicia et facite ea ne et vos evomat terra quam intraturi estis et habitaturi
23 nolite ambulare in legitimis nationum quas ego expulsurus sum ante vos omnia enim haec fecerunt et abominatus sum eos
24 vobis autem loquor possidete terram eorum quam dabo vobis in hereditatem terram fluentem lacte et melle ego Dominus Deus vester qui separavi vos a ceteris populis
25 separate ergo et vos iumentum mundum ab inmundo et avem mundam ab inmunda ne polluatis animas vestras in pecore et in avibus et cunctis quae moventur in terra et quae vobis ostendi esse polluta
26 eritis sancti mihi quia sanctus ego sum Dominus et separavi vos a ceteris populis ut essetis mei
27 vir sive mulier in quibus pythonicus vel divinationis fuerit spiritus morte moriantur lapidibus obruent eos sanguis eorum sit super illos.

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LEVITICUS (VAYIKRA) CHAPTER 21

1 dixit quoque Dominus ad Mosen loquere ad sacerdotes filios Aaron et dices eis ne contaminetur sacerdos in mortibus civium suorum

2 nisi tantum in consanguineis ac propinquis id est super matre et patre et filio ac filia fratre quoque

3 et sorore virgine quae non est nupta viro

4 sed nec in principe populi sui contaminabitur

5 non radent caput nec barbam neque in carnibus suis facient incisuras

6 sancti erunt Deo suo et non polluent nomen eius incensum enim Domini et panes Dei sui offerunt et ideo sancti erunt

7 scortum et vile prostibulum non ducet uxorem nec eam quae repudiata est a marito quia consecratus est Deo suo

8 et panes propositionis offert sit ergo sanctus quia et ego sanctus sum Dominus qui sanctifico vos

9 sacerdotis filia si deprehensa fuerit in stupro et violaverit nomen patris sui flammis exuretur

10 pontifex id est sacerdos maximus inter fratres suos super cuius caput fusum est unctionis oleum et cuius manus in sacerdotio consecratae sunt vestitusque est sanctis vestibus caput suum non discoperiet vestimenta non scindet

11 et ad omnem mortuum non ingredietur omnino super patre quoque suo et matre non contaminabitur

12 nec egredietur de sanctis ne polluat sanctuarium Domini quia oleum sanctae unctionis Dei sui super eum est ego Dominus

13 virginem ducet uxorem

14 viduam et repudiatam et sordidam atque meretricem non accipiet sed puellam de populo suo

15 ne commisceat stirpem generis sui vulgo gentis suae quia ego Dominus qui sanctifico eum

16 locutusque est Dominus ad Mosen dicens

17 loquere ad Aaron homo de semine tuo per familias qui habuerit maculam non offeret panes Deo suo

18 nec accedet ad ministerium eius si caecus fuerit si claudus si vel parvo vel grandi et torto naso

19 si fracto pede si manu

20 si gibbus si lippus si albuginem habens in oculo si iugem scabiem si inpetiginem in corpore vel hirniosus

21 omnis qui habuerit maculam de semine Aaron sacerdotis non accedet offerre hostias Domino nec panes Deo suo

22 vescetur tamen panibus qui offeruntur in sanctuario

23 ita dumtaxat ut intra velum non ingrediatur nec accedat ad altare quia maculam habet et contaminare non debet sanctuarium meum ego Dominus qui sanctifico eos

24 locutus est ergo Moses ad Aaron et filios eius et ad omnem Israhel cuncta quae sibi fuerant imperata.

LEVITICUS (VAYIKRA) CHAPTER 22

1 locutus quoque est Dominus ad Mosen dicens

2 loquere ad Aaron et ad filios eius ut caveant ab his quae consecrata sunt filiorum Israhel et non contaminent nomen sanctificatorum mihi quae ipsi offerunt ego Dominus

3 dic ad eos et ad posteros eorum omnis homo qui accesserit de stirpe vestra ad ea quae consecrata sunt et quae obtulerunt filii Israhel Domino in quo est inmunditia peribit coram Domino ego sum Dominus

4 homo de semine Aaron qui fuerit leprosus aut patiens fluxum seminis non vescetur de his quae sanctificata sunt mihi donec sanetur qui tetigerit inmundum super mortuo et ex quo egreditur semen quasi coitus

5 et qui tangit reptile et quodlibet inmundum cuius tactus est sordidus

6 inmundus erit usque ad vesperum et non vescetur his quae sanctificata sunt sed cum laverit carnem suam aqua

7 et occubuerit sol tunc mundatus vescetur de sanctificatis quia cibus illius est

8 morticinum et captum a bestia non comedent nec polluentur in eis ego sum Dominus

9 custodient praecepta mea ut non subiaceant peccato et moriantur in sanctuario cum polluerint illud ego Dominus qui sanctifico eos

10 omnis alienigena non comedet de sanctificatis inquilinus sacerdotis et mercennarius non vescentur ex eis

11 quem autem sacerdos emerit et qui vernaculus domus eius fuerit hii comedent ex eis

12 si filia sacerdotis cuilibet ex populo nupta fuerit de his quae sanctificata sunt et de primitiis non vescetur

13 sin autem vidua vel repudiata et absque liberis reversa fuerit ad domum patris sui sicut puella consuerat aletur cibis patris sui omnis alienigena comedendi ex eis non habet potestatem

14 qui comederit de sanctificatis per ignorantiam addet quintam partem cum eo quod comedit et dabit sacerdoti in sanctuarium

15 nec contaminabunt sanctificata filiorum Israhel quae offerunt Domino

16 ne forte sustineant iniquitatem delicti sui cum sanctificata comederint ego Dominus qui sanctifico eos

17 locutus est Dominus ad Mosen dicens

18 loquere ad Aaron et filios eius et ad omnes filios Israhel dicesque ad eos homo de domo Israhel et de advenis qui habitant apud vos qui obtulerit oblationem suam vel vota solvens vel sponte offerens quicquid illud obtulerit in holocaustum Domini

19 ut offeratur per vos masculus inmaculatus erit ex bubus et ex ovibus et ex capris

20 si maculam habuerit non offeretis neque erit acceptabile

21 homo qui obtulerit victimam pacificorum Domino vel vota solvens vel sponte offerens tam de bubus quam de ovibus inmaculatum offeret ut acceptabile sit omnis macula non erit in eo

22 si caecum fuerit si fractum si cicatricem habens si papulas aut scabiem vel inpetiginem non offeretis ea Domino neque adolebitis ex eis super altare Domini

23 bovem et ovem aure et cauda amputatis voluntarie offerre potes votum autem ex his solvi non potest

24 omne animal quod vel contritis vel tunsis vel sectis ablatisque testiculis est non offeretis Domino et in terra vestra hoc omnino ne faciatis

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25 de manu alienigenae non offeretis panes Deo vestro et quicquid aliud dare voluerint quia corrupta et maculata sunt omnia non suscipietis ea

26 locutusque est Dominus ad Mosen dicens

27 bos ovis et capra cum genita fuerint septem diebus erunt sub ubere matris suae die autem octavo et deinceps offerri poterunt Domino

28 sive illa bos sive ovis non immolabuntur una die cum fetibus suis

29 si immolaveritis hostiam pro gratiarum actione Domino ut possit esse placabilis

30 eodem die comedetis eam non remanebit quicquam in mane alterius diei ego Dominus

31 custodite mandata mea et facite ea ego Dominus

32 ne polluatis nomen meum sanctum ut sanctificer in medio filiorum Israhel ego Dominus qui sanctifico vos

33 et eduxi de terra Aegypti ut essem vobis in Deum ego Dominus.

LEVITICUS (VAYIKRA) CHAPTER 23

1 locutus est Dominus ad Mosen dicens

2 loquere filiis Israhel et dices ad eos hae sunt feriae Domini quas vocabitis sanctas

3 sex diebus facietis opus dies septimus quia sabbati requies est vocabitur sanctus omne opus non facietis in eo sabbatum Domini est in cunctis habitationibus vestris

4 hae sunt ergo feriae Domini sanctae quas celebrare debetis temporibus suis

5 mense primo quartadecima die mensis ad vesperum phase Domini est

6 et quintadecima die mensis huius sollemnitas azymorum Domini est septem diebus azyma comedetis

7 dies primus erit vobis celeberrimus sanctusque omne opus servile non facietis in eo

8 sed offeretis sacrificium in igne Domino septem diebus dies autem septimus erit celebrior et sanctior nullumque servile opus fiet in eo

9 locutusque est Dominus ad Mosen dicens

10 loquere filiis Israhel et dices ad eos cum ingressi fueritis terram quam ego dabo vobis et messueritis segetem feretis manipulos spicarum primitias messis vestrae ad sacerdotem

11 qui elevabit fasciculum coram Domino ut acceptabile sit pro vobis altero die sabbati et sanctificabit illum

12 atque in eodem die quo manipulus consecratur caedetur agnus inmaculatus anniculus in holocaustum Domini

13 et libamenta offerentur cum eo duae decimae similae conspersae oleo in incensum Domini odoremque suavissimum liba quoque vini quarta pars hin

14 panem et pulentam et pultes non comedetis ex segete usque ad diem qua offeratis ex ea Deo vestro praeceptum est sempiternum in generationibus cunctisque habitaculis vestris

15 numerabitis ergo ab altero die sabbati in quo obtulistis manipulum primitiarum septem ebdomadas plenas

16 usque ad alteram diem expletionis ebdomadae septimae id est quinquaginta dies et sic offeretis sacrificium novum Domino

17 ex omnibus habitaculis vestris panes primitiarum duos de duabus decimis similae fermentatae quos coquetis in primitias Domini

18 offeretisque cum panibus septem agnos inmaculatos anniculos et vitulum de armento unum et arietes duos et erunt in holocausto cum libamentis suis in odorem suavissimum Domino

19 facietis et hircum pro peccato duosque agnos anniculos hostias pacificorum

20 cumque elevaverit eos sacerdos cum panibus primitiarum coram Domino cedent in usum eius

21 et vocabitis hunc diem celeberrimum atque sanctissimum omne opus servile non facietis in eo legitimum sempiternum erit in cunctis habitaculis et generationibus vestris

22 postquam autem messueritis segetem terrae vestrae non secabitis eam usque ad solum nec remanentes spicas colligetis sed pauperibus et peregrinis dimittetis eas ego Dominus Deus vester

23 locutusque est Dominus ad Mosen dicens

24 loquere filiis Israhel mense septimo prima die mensis erit vobis sabbatum memorabile clangentibus tubis et vocabitur sanctum

25 omne opus servile non facietis in eo et offeretis holocaustum Domino

26 locutusque est Dominus ad Mosen dicens

27 decimo die mensis huius septimi dies expiationum erit celeberrimus et vocabitur sanctus adfligetisque animas vestras in eo et offeretis holocaustum Domino

28 omne opus non facietis in tempore diei huius quia dies propitiationis est ut propitietur vobis Dominus Deus vester

29 omnis anima quae adflicta non fuerit die hoc peribit de populis suis

30 et quae operis quippiam fecerit delebo eam de populo suo

31 nihil ergo operis facietis in eo legitimum sempiternum erit vobis in cunctis generationibus et habitationibus vestris

32 sabbatum requietionis est adfligetis animas vestras die nono mensis a vespero usque ad vesperum celebrabitis sabbata vestra

33 et locutus est Dominus ad Mosen dicens

34 loquere filiis Israhel a quintodecimo die mensis huius septimi erunt feriae tabernaculorum septem diebus Domino

35 dies primus vocabitur celeberrimus atque sanctissimus omne opus servile non facietis

36 et septem diebus offeretis holocausta Domino dies quoque octavus erit celeberrimus atque sanctissimus et offeretis holocaustum Domino est enim coetus atque collectae omne opus servile non facietis in eo

37 hae sunt feriae Domini quas vocabitis celeberrimas et sanctissimas offeretisque in eis oblationes Domino holocausta et libamenta iuxta ritum uniuscuiusque diei

38 exceptis sabbatis Domini donisque vestris et quae offertis ex voto vel quae sponte tribuitis Domino

39 a quintodecimo ergo die mensis septimi quando congregaveritis omnes fructus terrae vestrae celebrabitis

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ferias Domini septem diebus die primo et die octavo erit sabbatum id est requies

40 sumetisque vobis die primo fructus arboris pulcherrimae spatulasque palmarum et ramos ligni densarum frondium et salices de torrente et laetabimini coram Domino Deo vestro

41 celebrabitisque sollemnitatem eius septem diebus per annum legitimum sempiternum erit in generationibus vestris mense septimo festa celebrabitis

42 et habitabitis in umbraculis septem diebus omnis qui de genere est Israhel manebit in tabernaculis

43 ut discant posteri vestri quod in tabernaculis habitare fecerim filios Israhel cum educerem eos de terra Aegypti ego Dominus Deus vester

44 locutusque est Moses super sollemnitatibus Domini ad filios Israhel.

LEVITICUS (VAYIKRA) CHAPTER 24

1 et locutus est Dominus ad Mosen dicens

2 praecipe filiis Israhel ut adferant tibi oleum de olivis purissimum ac lucidum ad concinnandas lucernas iugiter

3 extra velum testimonii in tabernaculo foederis ponetque eas Aaron a vespere usque in mane coram Domino cultu rituque perpetuo in generationibus vestris

4 super candelabro mundissimo ponentur semper in conspectu Domini

5 accipies quoque similam et coques ex ea duodecim panes qui singuli habebunt duas decimas

6 quorum senos altrinsecus super mensam purissimam coram Domino statues

7 et pones super eos tus lucidissimum ut sit panis in monumentum oblationis Domini

8 per singula sabbata mutabuntur coram Domino suscepti a filiis Israhel foedere sempiterno

9 eruntque Aaron et filiorum eius ut comedant eos in loco sancto quia sanctum sanctorum est de sacrificiis Domini iure perpetuo

10 ecce autem egressus filius mulieris israhelitis quem pepererat de viro aegyptio inter filios Israhel iurgatus est in castris cum viro israhelite

11 cumque blasphemasset nomen et maledixisset ei adductus est ad Mosen vocabatur autem mater eius Salumith filia Dabri de tribu Dan

12 miseruntque eum in carcerem donec nossent quid iuberet Dominus

13 qui locutus est ad Mosen

14 dicens educ blasphemum extra castra et ponant omnes qui audierunt manus suas super caput eius et lapidet eum populus universus

15 et ad filios Israhel loqueris homo qui maledixerit Deo suo portabit peccatum suum

16 et qui blasphemaverit nomen Domini morte moriatur lapidibus opprimet eum omnis multitudo sive ille civis seu peregrinus fuerit qui blasphemaverit nomen Domini morte moriatur

17 qui percusserit et occiderit hominem morte moriatur

18 qui percusserit animal reddat vicarium id est animam pro anima

19 qui inrogaverit maculam cuilibet civium suorum sicut fecit fiet ei

20 fracturam pro fractura oculum pro oculo dentem pro dente restituet qualem inflixerit maculam talem sustinere cogetur

21 qui percusserit iumentum reddet aliud qui percusserit hominem punietur

22 aequum iudicium sit inter vos sive peregrinus sive civis peccaverit quia ego sum Dominus Deus vester

23 locutusque est Moses ad filios Israhel et eduxerunt eum qui blasphemaverat extra castra ac lapidibus oppresserunt feceruntque filii Israhel sicut praeceperat Dominus Mosi.

LEVITICUS (VAYIKRA) CHAPTER 25

1 locutusque est Dominus ad Mosen in monte Sinai dicens

2 loquere filiis Israhel et dices ad eos quando ingressi fueritis terram quam ego dabo vobis sabbatizet sabbatum Domini

3 sex annis seres agrum tuum et sex annis putabis vineam tuam colligesque fructus eius

4 septimo autem anno sabbatum erit terrae requietionis Domini agrum non seres et vineam non putabis

5 quae sponte gignit humus non metes et uvas primitiarum tuarum non colliges quasi vindemiam annus enim requietionis terrae est

6 sed erunt vobis in cibum tibi et servo tuo ancillae et mercennario tuo et advenae qui peregrinantur apud te

7 iumentis tuis et pecoribus omnia quae nascuntur praebebunt cibum

8 numerabis quoque tibi septem ebdomades annorum id est septem septies quae simul faciunt annos quadraginta novem

9 et clanges bucina mense septimo decima die mensis propitiationis tempore in universa terra vestra

10 sanctificabisque annum quinquagesimum et vocabis remissionem cunctis habitatoribus terrae tuae ipse est enim iobeleus revertetur homo ad possessionem suam et unusquisque rediet ad familiam pristinam

11 quia iobeleus est et quinquagesimus annus non seretis neque metetis sponte in agro nascentia et primitias vindemiae non colligetis

12 ob sanctificationem iobelei sed statim ablata comedetis

13 anno iobelei redient omnes ad possessiones suas

14 quando vendes quippiam civi tuo vel emes ab eo ne contristes fratrem tuum sed iuxta numerum annorum iobelei emes ab eo

15 et iuxta supputationem frugum vendet tibi

16 quanto plus anni remanserint post iobeleum tanto crescet et pretium et quanto minus temporis numeraveris tanto minoris et emptio constabit tempus enim frugum vendet tibi

17 nolite adfligere contribules vestros sed timeat unusquisque Deum suum quia ego Dominus Deus vester

18 facite praecepta mea et iudicia custodite et implete ea ut habitare possitis in terra absque ullo pavore

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19 et gignat vobis humus fructus suos quibus vescamini usque ad saturitatem nullius impetum formidantes
20 quod si dixeritis quid comedemus anno septimo si non seruerimus neque collegerimus fruges nostras
21 dabo benedictionem meam vobis anno sexto et faciet fructus trium annorum
22 seretisque anno octavo et comedetis veteres fruges usque ad nonum annum donec nova nascantur edetis vetera
23 terra quoque non veniet in perpetuum quia mea est et vos advenae et coloni mei estis
24 unde cuncta regio possessionis vestrae sub redemptionis condicione vendetur
25 si adtenuatus frater tuus vendiderit possessiunculam suam et voluerit propinquus eius potest redimere quod ille vendiderat
26 sin autem non habuerit proximum et ipse pretium ad redimendum potuerit invenire
27 conputabuntur fructus ex eo tempore quo vendidit et quod reliquum est reddet emptori sicque recipiet possessionem suam
28 quod si non invenerit manus eius ut reddat pretium habebit emptor quod emerat usque ad annum iobeleum in ipso enim omnis venditio redit ad dominum et ad possessorem pristinum
29 qui vendiderit domum intra urbis muros habebit licentiam redimendi donec unus impleatur annus
30 si non redemerit et anni circulus fuerit evolutus emptor possidebit eam et posteri eius in perpetuum et redimi non poterit etiam in iobeleo
31 sin autem in villa fuerit domus quae muros non habet agrorum iure vendetur si ante redempta non fuerit in iobeleo revertetur ad dominum
32 aedes Levitarum quae in urbibus sunt semper possunt redimi
33 si redemptae non fuerint in iobeleo revertentur ad dominos quia domus urbium leviticarum pro possessionibus sunt inter filios Israhel
34 suburbana autem eorum non venient quia possessio sempiterna est
35 si adtenuatus fuerit frater tuus et infirmus manu et susceperis eum quasi advenam et peregrinum et vixerit tecum
36 ne accipias usuras ab eo nec amplius quam dedisti time Deum tuum ut vivere possit frater tuus apud te
37 pecuniam tuam non dabis ei ad usuram et frugum superabundantiam non exiges
38 ego Dominus Deus vester qui eduxi vos de terra Aegypti ut darem vobis terram Chanaan et essem vester Deus
39 si paupertate conpulsus vendiderit se tibi frater tuus non eum opprimes servitute famulorum
40 sed quasi mercennarius et colonus erit usque ad annum iobeleum operabitur apud te
41 et postea egredietur cum liberis suis et revertetur ad cognationem et ad possessionem patrum suorum
42 mei enim servi sunt et ego eduxi eos de terra Aegypti non venient condicione servorum
43 ne adfligas eum per potentiam sed metuito Deum tuum
44 servus et ancilla sint vobis de nationibus quae in circuitu vestro sunt
45 et de advenis qui peregrinantur apud vos vel qui ex his nati fuerint in terra vestra hos habebitis famulos
46 et hereditario iure transmittetis ad posteros ac possidebitis in aeternum fratres autem vestros filios Israhel ne opprimatis per potentiam
47 si invaluerit apud vos manus advenae atque peregrini et adtenuatus frater tuus vendiderit se ei aut cuiquam de stirpe eius
48 post venditionem potest redimi qui voluerit ex fratribus suis redimet eum
49 et patruus et patruelis et consanguineus et adfinis sin autem et ipse potuerit redimet se
50 supputatis dumtaxat annis a tempore venditionis suae usque ad annum iobeleum et pecunia qua venditus fuerat iuxta annorum numerum et rationem mercennarii supputata
51 si plures fuerint anni qui remanent usque ad iobeleum secundum hos reddet et pretium
52 si pauci ponet rationem cum eo iuxta annorum numerum et reddet emptori quod reliquum est annorum
53 quibus ante servivit mercedibus inputatis non adfliget eum violenter in conspectu tuo
54 quod si per haec redimi non potuerit anno iobeleo egredietur cum liberis suis
55 mei sunt enim servi filii Israhel quos eduxi de terra Aegypti.

LEVITICUS (VAYIKRA) CHAPTER 26

1 ego Dominus Deus vester non facietis vobis idolum et sculptile nec titulos erigetis nec insignem lapidem ponetis in terra vestra ut adoretis eum ego enim sum Dominus Deus vester
2 custodite sabbata mea et pavete ad sanctuarium meum ego Dominus
3 si in praeceptis meis ambulaveritis et mandata mea custodieritis et feceritis ea dabo vobis pluvias temporibus suis
4 et terra gignet germen suum et pomis arbores replebuntur
5 adprehendet messium tritura vindemiam et vindemia occupabit sementem et comedetis panem vestrum in saturitatem et absque pavore habitabitis in terra vestra
6 dabo pacem in finibus vestris dormietis et non erit qui exterreat auferam malas bestias et gladius non transibit terminos vestros
7 persequemini inimicos vestros et corruent coram vobis
8 persequentur quinque de vestris centum alienos et centum ex vobis decem milia cadent inimici vestri in conspectu vestro gladio
9 respiciam vos et crescere faciam multiplicabimini et firmabo pactum meum vobiscum
10 comedetis vetustissima veterum et vetera novis supervenientibus proicietis
11 ponam tabernaculum meum in medio vestri et non abiciet vos anima mea
12 ambulabo inter vos et ero vester Deus vosque eritis populus meus

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13 ego Dominus Deus vester qui eduxi vos de terra Aegyptiorum ne serviretis eis et qui confregi catenas cervicum vestrarum ut incederetis erecti

14 quod si non audieritis me nec feceritis omnia mandata mea

15 si spreveritis leges meas et iudicia mea contempseritis ut non faciatis ea quae a me constituta sunt et ad irritum perducatis pactum meum

16 ego quoque haec faciam vobis visitabo vos velociter in egestate et ardore qui conficiat oculos vestros et consumat animas frustra seretis sementem quae ab hostibus devorabitur

17 ponam faciem meam contra vos et corruetis coram hostibus vestris et subiciemini his qui oderunt vos fugietis nemine persequente

18 sin autem nec sic oboedieritis mihi addam correptiones vestras septuplum propter peccata vestra

19 et conteram superbiam duritiae vestrae daboque caelum vobis desuper sicut ferrum et terram aeneam

20 consumetur in cassum labor vester non proferet terra germen nec arbores poma praebebunt

21 si ambulaveritis ex adverso mihi nec volueritis audire me addam plagas vestras usque in septuplum propter peccata vestra

22 emittamque in vos bestias agri quae consumant et vos et pecora vestra et ad paucitatem cuncta redigant desertaeque fiant viae vestrae

23 quod si nec sic volueritis recipere disciplinam sed ambulaveritis ex adverso mihi

24 ego quoque contra vos adversus incedam et percutiam vos septies propter peccata vestra

25 inducamque super vos gladium ultorem foederis mei cumque confugeritis in urbes mittam pestilentiam in medio vestri et trademini hostium manibus

26 postquam confregero baculum panis vestri ita ut decem mulieres in uno clibano coquant panes et reddant eos ad pondus et comedetis et non saturabimini

27 sin autem nec per haec audieritis me sed ambulaveritis contra me

28 et ego incedam adversum vos in furore contrario et corripiam vos septem plagis propter peccata vestra

29 ita ut comedatis carnes filiorum et filiarum vestrarum

30 destruam excelsa vestra et simulacra confringam cadetis inter ruinas idolorum vestrorum et abominabitur vos anima mea

31 in tantum ut urbes vestras redigam in solitudinem et deserta faciam sanctuaria vestra nec recipiam ultra odorem suavissimum

32 disperdamque terram vestram et stupebunt super ea inimici vestri cum habitatores illius fuerint

33 vos autem dispergam in gentes et evaginabo post vos gladium eritque terra vestra deserta et civitates dirutae

34 tunc placebunt terrae sabbata sua cunctis diebus solitudinis suae quando fueritis

35 in terra hostili sabbatizabit et requiescet in sabbatis solitudinis suae eo quod non requieverit in sabbatis vestris quando habitabatis in ea

36 et qui de vobis remanserint dabo pavorem in cordibus eorum in regionibus hostium terrebit eos sonitus folii volantis et ita fugient quasi gladium cadent nullo sequente

37 et corruent singuli super fratres suos quasi bella fugientes nemo vestrum inimicis audebit resistere

38 peribitis inter gentes et hostilis vos terra consumet

39 quod si et de his aliqui remanserint tabescent in iniquitatibus suis in terra inimicorum suorum et propter peccata patrum suorum et sua adfligentur

40 donec confiteantur iniquitates suas et maiorum suorum quibus praevaricati sunt in me et ambulaverunt ex adverso mihi

41 ambulabo igitur et ego contra eos et inducam illos in terram hostilem donec erubescat incircumcisa mens eorum tunc orabunt pro impietatibus suis

42 et recordabor foederis mei quod pepigi cum Iacob et Isaac et Abraham terrae quoque memor ero

43 quae cum relicta fuerit ab eis conplacebit sibi in sabbatis suis patiens solitudinem propter illos ipsi vero rogabunt pro peccatis suis eo quod abiecerint iudicia mea et leges meas despexerint

44 et tamen etiam cum essent in terra hostili non penitus abieci eos neque sic despexi ut consumerentur et irritum facerem pactum meum cum eis ego enim sum Dominus Deus eorum

45 et recordabor foederis mei pristini quando eduxi eos de terra Aegypti in conspectu gentium ut essem Deus eorum ego Dominus Deus haec sunt praecepta atque iudicia et leges quas dedit Dominus inter se et inter filios Israhel in monte Sinai per manum Mosi.

LEVITICUS (VAYIKRA) CHAPTER 27

1 locutusque est Dominus ad Mosen dicens

2 loquere filiis Israhel et dices ad eos homo qui votum fecerit et spoponderit Deo animam suam sub aestimatione dabit pretium

3 si fuerit masculus a vicesimo usque ad sexagesimum annum dabit quinquaginta siclos argenti ad mensuram sanctuarii

4 si mulier triginta

5 a quinto autem anno usque ad vicesimum masculus dabit viginti siclos femina decem

6 ab uno mense usque ad annum quintum pro masculo dabuntur quinque sicli pro femina tres

7 sexagenarius et ultra masculus dabit quindecim siclos femina decem

8 si pauper fuerit et aestimationem reddere non valebit stabit coram sacerdote et quantum ille aestimaverit et viderit eum posse reddere tantum dabit

9 animal autem quod immolari potest Domino si quis voverit sanctum erit

10 et mutari non poterit id est nec melius malo nec peius bono quod si mutaverit et ipsum quod mutatum est et illud pro quo mutatum est consecratum erit Domino

11 animal inmundum quod immolari Domino non potest si quis voverit adducetur ante sacerdotem

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12 qui diiudicans utrum bonum an malum sit statuet pretium
13 quod si dare voluerit is qui offert addet supra aestimationis quintam partem
14 homo si voverit domum suam et sanctificaverit Domino considerabit eam sacerdos utrum bona an mala sit et iuxta pretium quod ab eo fuerit constitutum venundabitur
15 sin autem ille qui voverat voluerit redimere eam dabit quintam partem aestimationis supra et habebit domum
16 quod si agrum possessionis suae voverit et consecraverit Domino iuxta mensuram sementis aestimabitur pretium si triginta modiis hordei seritur terra quinquaginta siclis veniet argenti
17 si statim ab anno incipientis iobelei voverit agrum quanto valere potest tanto aestimabitur
18 sin autem post aliquantum temporis supputabit sacerdos pecuniam iuxta annorum qui reliqui sunt numerum usque ad iobeleum et detrahetur ex pretio
19 quod si voluerit redimere agrum ille qui voverat addet quintam partem aestimatae pecuniae et possidebit eum
20 sin autem noluerit redimere sed alteri cuilibet fuerit venundatus ultra eum qui voverat redimere non poterit
21 quia cum iobelei venerit dies sanctificatus erit Domino et possessio consecrata ad ius pertinet sacerdotum
22 si ager emptus et non de possessione maiorum sanctificatus fuerit Domino
23 supputabit sacerdos iuxta annorum numerum usque ad iobeleum pretium et dabit ille qui voverat eum Domino
24 in iobeleo autem revertetur ad priorem dominum qui vendiderat eum et habuerat in sortem possessionis suae
25 omnis aestimatio siclo sanctuarii ponderabitur siclus viginti obolos habet
26 primogenita quae ad Dominum pertinent nemo sanctificare poterit et vovere sive bos sive ovis fuerit Domini sunt
27 quod si inmundum est animal redimet qui obtulit iuxta aestimationem tuam et addet quintam partem pretii si redimere noluerit vendetur alteri quantocumque a te fuerit aestimatum
28 omne quod Domino consecratur sive homo fuerit sive animal sive ager non veniet nec redimi poterit quicquid semel fuerit consecratum sanctum sanctorum erit Domino
29 et omnis consecratio quae offertur ab homine non redimetur sed morte morietur
30 omnes decimae terrae sive de frugibus sive de pomis arborum Domini sunt et illi sanctificantur
31 si quis autem voluerit redimere decimas suas addet quintam partem earum
32 omnium decimarum boves et oves et caprae quae sub pastoris virga transeunt quicquid decimum venerit sanctificabitur Domino
33 non eligetur nec bonum nec malum nec altero commutabitur si quis mutaverit et quod mutatum est et pro quo mutatum est sanctificabitur Domino et non redimetur
34 haec sunt praecepta quae mandavit Dominus Mosi ad filios Israhel in monte Sinai.

NUMBERS

Greek: Arithmoi; The Fourth Book of Moses
Hebrew Title: Bamidebar ("In the Wilderness")

(The Book of Numbers (from Greek Arithmoi; Hebrew: Bemidbar, "In the Wilderness" or "In the Desert") is the fourth book of the Hebrew Bible, and the fourth of five books of the Jewish Torah. The book has a long and complex history, but its final form is probably due to a Priestly redaction (i.e., editing) of a Yahwistic source made some time in the early Persian period (5th century BC). The name of the book comes from the two censuses taken of the Israelites.

Numbers begins at Mount Sinai, where the Israelites have received their laws and covenant from God and God has taken up residence among them in the sanctuary. The task before them is to take possession of the Promised Land. The people are counted and preparations are made for resuming their march. The Israelites begin the journey, but they "murmur" at the hardships along the way, and about the authority of Moses and Aaron. For these acts, God punishes them through various means. They arrive at the borders of Canaan and send spies into the land. Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it. God condemns them to death in the wilderness until a new generation can grow up and carry out the task. The book ends with the new generation of Israelites in the Plain of Moab ready for the crossing of the Jordan River.)

Contents or Torah Portions:

• Bemidbar, on Numbers 1–4: First census, priestly duties
• Naso, on Numbers 4– Priestly duties, the camp, unfaithfulness, and the Nazirite, Tabernacle consecration
• Behaalotecha, on Numbers 8–12: Levites, journeying by cloud and fire, complaints, questioning of Moses
• Shlach, on Numbers 13–15: Mixed report of the scouts and Israel's response, libations, bread, idol worship, fringes
• Korach, on Numbers 16–18: Korah's rebellion, plague, Aaron's staff buds, duties of the Levites
• Chukat, on Numbers 19–21: Red heifer, water from a rock, Miriam's and Aaron's deaths, victories, serpents
• Balak, on Numbers 22–25: Balaam's donkey and blessing
• Pinechas, on Numbers 25–29: Phinehas, second census, inheritance, Moses' successor, offerings and holidays
• Matot, on Numbers 30–32: Vows, Midian, dividing booty, land for Reuben, Gad, and half of Manasseh
• Masei, on Numbers 33–36: Stations of the Israelites' journeys, instructions for conquest, cities for Levites.)

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LIBER NUMERI, HEBRAICE VAIEDABBER

NUMBERS (BEMIDBAR) CHAPTER 1

1 locutusque est Dominus ad Mosen in deserto Sinai in tabernaculo foederis prima die mensis secundi anno altero egressionis eorum ex Aegypto dicens

2 tollite summam universae congregationis filiorum Israhel per cognationes et domos suas et nomina singulorum quicquid sexus est masculini

3 a vicesimo anno et supra omnium virorum fortium ex Israhel et numerabitis eos per turmas suas tu et Aaron

4 eruntque vobiscum principes tribuum ac domorum in cognationibus suis

5 quorum ista sunt nomina de Ruben Elisur filius Sedeur

6 de Symeon Salamihel filius Surisaddai

7 de Iuda Naasson filius Aminadab 8 de Isachar Nathanahel filius Suar 9 de Zabulon Heliab filius Helon

10 filiorum autem Ioseph de Ephraim Helisama filius Ammiud de Manasse Gamalihel filius Phadassur

11 de Beniamin Abidan filius Gedeonis

12 de Dan Ahiezer filius Amisaddai 13 de Aser Phegihel filius Ochran 14 de Gad Heliasaph filius Duhel 15 de Nepthali Ahira filius Henan

16 hii nobilissimi principes multitudinis per tribus et cognationes suas et capita exercitus Israhel

17 quos tulerunt Moses et Aaron cum omni vulgi multitudine

18 et congregaverunt primo die mensis secundi recensentes eos per cognationes et domos ac familias et capita et nomina singulorum a vicesimo anno et supra

19 sicut praeceperat Dominus Mosi numeratique sunt in deserto Sinai

20 de Ruben primogenito Israhelis per generationes et familias ac domos suas et nomina capitum singulorum omne quod sexus est masculini a vicesimo anno et supra procedentium ad bellum

21 quadraginta sex milia quingenti

22 de filiis Symeon per generationes et familias ac domos cognationum suarum recensiti sunt per nomina et capita singulorum omne quod sexus est masculini a vicesimo anno et supra procedentium ad bellum

23 quinquaginta novem milia trecenti

24 de filiis Gad per generationes et familias ac domos cognationum suarum recensiti sunt per nomina singulorum a viginti annis et supra omnes qui ad bella procederent

25 quadraginta quinque milia sescenti quinquaginta

26 de filiis Iuda per generationes et familias ac domos cognationum suarum per nomina singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

27 recensiti sunt septuaginta quattuor milia sescenti

28 de filiis Isachar per generationes et familias ac domos cognationum suarum per nomina singulorum a vicesimo anno et supra omnes qui ad bella procederent

29 recensiti sunt quinquaginta quattuor milia quadringenti

30 de filiis Zabulon per generationes et familias ac domos cognationum suarum recensiti sunt per nomina singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

31 quinquaginta septem milia quadringenti

32 de filiis Ioseph filiorum Ephraim per generationes et familias ac domos cognationum suarum recensiti sunt per nomina singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

33 quadraginta milia quingenti

34 porro filiorum Manasse per generationes et familias ac domos cognationum suarum recensiti sunt per nomina singulorum a viginti annis et supra omnes qui poterant ad bella procedere

35 triginta duo milia ducenti

36 de filiis Beniamin per generationes et familias ac domos cognationum suarum recensiti sunt nominibus singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

37 triginta quinque milia quadringenti

38 de filiis Dan per generationes et familias ac domos cognationum suarum recensiti sunt nominibus singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

39 sexaginta duo milia septingenti

40 de filiis Aser per generationes et familias ac domos cognationum suarum recensiti sunt per nomina singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

41 quadraginta milia et mille quingenti

42 de filiis Nepthali per generationes et familias ac domos cognationum suarum recensiti sunt nominibus singulorum a vicesimo anno et supra omnes qui poterant ad bella procedere

43 quinquaginta tria milia quadringenti

44 hii sunt quos numeraverunt Moses et Aaron et duodecim principes Israhel singulos per domos cognationum suarum

45 fueruntque omnes filiorum Israhel per domos et familias suas a vicesimo anno et supra qui poterant ad bella procedere

46 sescenta tria milia virorum quingenti quinquaginta

47 Levitae autem in tribu familiarum suarum non sunt numerati cum eis

48 locutusque est Dominus ad Mosen dicens

49 tribum Levi noli numerare neque ponas summam eorum cum filiis Israhel

50 sed constitue eos super tabernaculum testimonii cuncta vasa eius et quicquid ad caerimonias pertinet ipsi portabunt tabernaculum et omnia utensilia eius et erunt in ministerio ac per gyrum tabernaculi metabuntur

51 cum proficiscendum fuerit deponent Levitae tabernaculum cum castra metanda erigent quisquis externorum accesserit occidetur

52 metabuntur autem castra filii Israhel unusquisque per turmas et cuneos atque exercitum suum

53 porro Levitae per gyrum tabernaculi figent tentoria ne fiat indignatio super multitudinem filiorum Israhel et excubabunt in custodiis tabernaculi testimonii

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54 fecerunt ergo filii Israhel iuxta omnia quae praeceperat Dominus Mosi.

NUMBERS (BEMIDBAR) CHAPTER 2

1 locutusque est Dominus ad Mosen et Aaron dicens

2 singuli per turmas signa atque vexilla et domos cognationum suarum castrametabuntur filiorum Israhel per gyrum tabernaculi foederis

3 ad orientem Iudas figet tentoria per turmas exercitus sui eritque princeps filiorum eius Naasson filius Aminadab

4 et omnis de stirpe eius summa pugnantium septuaginta quattuor milia sescentorum

5 iuxta eum castrametati sunt de tribu Isachar quorum princeps fuit Nathanahel filius Suar

6 et omnis numerus pugnatorum eius quinquaginta quattuor milia quadringenti

7 in tribu Zabulon princeps fuit Heliab filius Helon

8 omnis de stirpe eius exercitus pugnatorum quinquaginta septem milia quadringenti

9 universi qui in castris Iudae adnumerati sunt fuerunt centum octoginta sex milia quadringenti et per turmas suas primi egredientur

10 in castris filiorum Ruben ad meridianam plagam erit princeps Elisur filius Sedeur

11 et cunctus exercitus pugnatorum eius qui numerati sunt quadraginta sex milia quingenti

12 iuxta eum castrametati sunt de tribu Symeon quorum princeps fuit Salamihel filius Surisaddai

13 et cunctus exercitus pugnatorum eius qui numerati sunt quinquaginta novem milia trecenti

14 in tribu Gad princeps fuit Heliasaph filius Duhel

15 et cunctus exercitus pugnatorum eius qui numerati sunt quadraginta quinque milia sescenti quinquaginta

16 omnes qui recensiti sunt in castris Ruben centum quinquaginta milia et mille quadringenti quinquaginta per turmas suas in secundo loco proficiscentur

17 levabitur autem tabernaculum testimonii per officia Levitarum et turmas eorum quomodo erigetur ita et deponetur singuli per loca et ordines suos proficiscentur

18 ad occidentalem plagam erunt castra filiorum Ephraim quorum princeps fuit Helisama filius Ammiud

19 cunctus exercitus pugnatorum eius qui numerati sunt quadraginta milia quingenti 20 et cum eis tribus filiorum Manasse quorum princeps fuit Gamalihel filius Phadassur 21 cunctus exercitus pugnatorum eius qui numerati sunt triginta duo milia ducenti

22 in tribu filiorum Beniamin princeps fuit Abidan filius Gedeonis

23 et cunctus exercitus pugnatorum eius qui recensiti sunt triginta quinque milia quadringenti

24 omnes qui numerati sunt in castris Ephraim centum octo milia centum per turmas suas tertii proficiscentur

25 ad aquilonis partem castrametati sunt filii Dan quorum princeps fuit Ahiezer filius Amisaddai

26 cunctus exercitus pugnatorum eius qui numerati sunt sexaginta duo milia septingenti

27 iuxta eum fixere tentoria de tribu Aser quorum princeps fuit Phegihel filius Ochran

28 cunctus exercitus pugnatorum eius qui numerati sunt quadraginta milia et mille quingenti

29 de tribu filiorum Nepthalim princeps fuit Ahira filius Henan

30 cunctus exercitus pugnatorum eius quinquaginta tria milia quadringenti

31 omnes qui numerati sunt in castris Dan fuerunt centum quinquaginta septem milia sescenti et novissimi proficiscentur

32 hic numerus filiorum Israhel per domos cognationum suarum et turmas divisi exercitus sescenta tria milia quingenti quinquaginta

33 Levitae autem non sunt numerati inter filios Israhel sic enim praecepit Dominus Mosi

34 feceruntque filii Israhel iuxta omnia quae mandaverat Dominus castrametati sunt per turmas suas et profecti per familias ac domos patrum suorum.

NUMBERS (BEMIDBAR) CHAPTER 3

1 haec sunt generationes Aaron et Mosi in die qua locutus est Dominus ad Mosen in monte Sinai

2 et haec nomina filiorum Aaron primogenitus eius Nadab dein Abiu et Eleazar et Ithamar

3 haec nomina filiorum Aaron sacerdotum qui uncti sunt et quorum repletae et consecratae manus ut sacerdotio fungerentur

4 mortui sunt Nadab et Abiu cum offerrent ignem alienum in conspectu Domini in deserto Sinai absque liberis functique sunt sacerdotio Eleazar et Ithamar coram Aaron patre suo

5 locutus est Dominus ad Mosen dicens

6 adplica tribum Levi et fac stare in conspectu Aaron sacerdotis ut ministrent ei et excubent

7 et observent quicquid ad cultum pertinet multitudinis coram tabernaculo testimonii

8 et custodiant vasa tabernaculi servientes in ministerio eius

9 dabisque dono Levitas

10 Aaron et filiis eius quibus traditi sunt a filiis Israhel Aaron autem et filios eius constitues super cultum sacerdotii externus qui ad ministrandum accesserit morietur

11 locutusque est Dominus ad Mosen dicens

12 ego tuli Levitas a filiis Israhel pro omni primogenito qui aperit vulvam in filiis Israhel eruntque Levitae mei

13 meum est enim omne primogenitum ex quo percussi primogenitos in terra Aegypti sanctificavi mihi quicquid primum nascitur in Israhel ab homine usque ad pecus mei sunt ego Dominus

14 locutus est Dominus ad Mosen in deserto Sinai dicens

15 numera filios Levi per domos patrum suorum et familias omnem masculum ab uno mense et supra

16 numeravit Moses ut praeceperat Dominus

17 et inventi sunt filii Levi per nomina sua Gerson et Caath et Merari

18 filii Gerson Lebni et Semei

19 filii Caath Amram et Iessaar Hebron et Ozihel

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20 filii Merari Mooli et Musi
21 de Gerson fuere familiae duae lebnitica et semeitica
22 quarum numeratus est populus sexus masculini ab uno mense et supra septem milia quingentorum
23 hii post tabernaculum metabuntur ad occidentem
24 sub principe Eliasaph filio Lahel
25 et habebunt excubias in tabernaculo foederis
26 ipsum tabernaculum et operimentum eius tentorium quod trahitur ante fores tecti foederis et cortinas atrii tentorium quoque quod adpenditur in introitu atrii tabernaculi et quicquid ad ritum altaris pertinet funes tabernaculi et omnia utensilia eius
27 cognatio Caath habebit populos Amramitas et Iessaaritas et Hebronitas et Ozihelitas hae sunt familiae Caathitarum recensitae per nomina sua
28 omnes generis masculini ab uno mense et supra octo milia sescenti habebunt excubias sanctuarii
29 et castrametabuntur ad meridianam plagam
30 princepsque eorum erit Elisaphan filius Ozihel
31 et custodient arcam mensamque et candelabrum altaria et vasa sanctuarii in quibus ministratur et velum cunctamque huiuscemodi supellectilem
32 princeps autem principum Levitarum Eleazar filius Aaron sacerdotis erit super excubitores custodiae sanctuarii
33 at vero de Merari erunt populi Moolitae et Musitae recensiti per nomina sua
34 omnes generis masculini ab uno mense et supra sex milia ducenti
35 princeps eorum Surihel filius Abiahihel in plaga septentrionali castrametabuntur
36 erunt sub custodia eorum tabulae tabernaculi et vectes et columnae ac bases earum et omnia quae ad cultum huiuscemodi pertinent
37 columnaeque atrii per circuitum cum basibus suis et paxilli cum funibus
38 castrametabuntur ante tabernaculum foederis id est ad orientalem plagam Moses et Aaron cum filiis suis habentes custodiam sanctuarii in medio filiorum Israhel quisquis alienus accesserit morietur
39 omnes Levitae quos numeraverunt Moses et Aaron iuxta praeceptum Domini per familias suas in genere masculino a mense uno et supra fuerunt viginti duo milia
40 et ait Dominus ad Mosen numera primogenitos sexus masculini de filiis Israhel a mense uno et supra et habebis summam eorum
41 tollesque Levitas mihi pro omni primogenito filiorum Israhel ego sum Dominus et pecora eorum pro universis primogenitis pecoris filiorum Israhel
42 recensuit Moses sicut praeceperat Dominus primogenitos filiorum Israhel
43 et fuerunt masculi per nomina sua a mense uno et supra viginti duo milia ducenti septuaginta tres
44 locutusque est Dominus ad Mosen
45 tolle Levitas pro primogenitis filiorum Israhel et pecora Levitarum pro pecoribus eorum eruntque Levitae mei ego sum Dominus
46 in pretio autem ducentorum septuaginta trium qui excedunt numerum Levitarum de primogenitis filiorum Israhel
47 accipies quinque siclos per singula capita ad mensuram sanctuarii siclus habet obolos viginti
48 dabisque pecuniam Aaron et filiis eius pretium eorum qui supra sunt
49 tulit igitur Moses pecuniam eorum qui fuerant amplius et quos redemerant a Levitis
50 pro primogenitis filiorum Israhel mille trecentorum sexaginta quinque siclorum iuxta pondus sanctuarii
51 et dedit eam Aaroni et filiis eius iuxta verbum quod praeceperat sibi Dominus.

NUMBERS (BEMIDBAR) CHAPTER 4

1 locutusque est Dominus ad Mosen et Aaron dicens
2 tolle summam filiorum Caath de medio Levitarum per domos et familias suas
3 a tricesimo anno et supra usque ad quinquagesimum annum omnium qui ingrediuntur ut stent et ministrent in tabernaculo foederis
4 hic est cultus filiorum Caath tabernaculum foederis et sanctum sanctorum
5 ingredientur Aaron et filii eius quando movenda sunt castra et deponent velum quod pendet ante fores involventque eo arcam testimonii
6 et operient rursum velamine ianthinarum pellium extendentque desuper pallium totum hyacinthinum et inducent vectes
7 mensam quoque propositionis involvent hyacinthino pallio et ponent cum ea turibula et mortariola cyatos et crateras ad liba fundenda panes semper in ea erunt
8 extendentque desuper pallium coccineum quod rursum operient velamento ianthinarum pellium et inducent vectes
9 sument et pallium hyacinthinum quo operient candelabrum cum lucernis et forcipibus suis et emunctoriis et cunctis vasis olei quae ad concinnandas lucernas necessaria sunt
10 et super omnia ponent operimentum ianthinarum pellium et inducent vectes
11 nec non et altare aureum involvent hyacinthino vestimento et extendent desuper operimentum ianthinarum pellium inducentque vectes
12 omnia vasa quibus ministratur in sanctuario involvent hyacinthino pallio et extendent desuper operimentum ianthinarum pellium inducentque vectes
13 sed et altare mundabunt cinere et involvent illud purpureo vestimento
14 ponentque cum eo omnia vasa quibus in ministerio eius utuntur id est ignium receptacula fuscinulas ac tridentes uncinos et vatilla cuncta vasa altaris operient simul velamine ianthinarum pellium et inducent vectes
15 cumque involverint Aaron et filii eius sanctuarium et omnia vasa eius in commotione castrorum tunc intrabunt filii Caath ut portent involuta et non tangant vasa sanctuarii

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ne moriantur ista sunt onera filiorum Caath in tabernaculo foederis

16 super quos erit Eleazar filius Aaron sacerdotis ad cuius pertinet curam oleum ad concinnandas lucernas et conpositionis incensum et sacrificium quod semper offertur et oleum unctionis et quicquid ad cultum tabernaculi pertinet omniumque vasorum quae in sanctuario sunt

17 locutusque est Dominus ad Mosen et Aaron dicens

18 nolite perdere populum Caath de medio Levitarum

19 sed hoc facite eis ut vivant et non moriantur si tetigerint sancta sanctorum Aaron et filii eius intrabunt ipsique disponent opera singulorum et divident quid portare quis debeat

20 alii nulla curiositate videant quae sunt in sanctuario priusquam involvantur alioquin morientur

21 locutus est Dominus ad Mosen dicens

22 tolle summam etiam filiorum Gerson per domos ac familias et cognationes suas

23 a triginta annis et supra usque ad annos quinquaginta numera omnes qui ingrediuntur et ministrant in tabernaculo foederis

24 hoc est officium familiae Gersonitarum

25 ut portent cortinas tabernaculi et tectum foederis operimentum aliud et super omnia velamen ianthinum tentoriumque quod pendet in introitu foederis tabernaculi

26 cortinas atrii et velum in introitu quod est ante tabernaculum omnia quae ad altare pertinent funiculos et vasa ministerii

27 iubente Aaron et filiis eius portabunt filii Gerson et scient singuli cui debeant oneri mancipari

28 hic est cultus familiae Gersonitarum in tabernaculo foederis eruntque sub manu Ithamar filii Aaron sacerdotis

29 filios quoque Merari per familias et domos patrum suorum recensebis

30 a triginta annis et supra usque ad annos quinquaginta omnes qui ingrediuntur ad officium ministerii sui et cultum foederis testimonii

31 haec sunt onera eorum portabunt tabulas tabernaculi et vectes eius columnas et bases earum

32 columnas quoque atrii per circuitum cum basibus et paxillis et funibus suis omnia vasa et supellectilem ad numerum accipient sicque portabunt

33 hoc est officium familiae Meraritarum et ministerium in tabernaculo foederis eruntque sub manu Ithamar filii Aaron sacerdotis

34 recensuerunt igitur Moses et Aaron et principes synagogae filios Caath per cognationes et domos patrum suorum

35 a triginta annis et supra usque ad annum quinquagesimum omnes qui ingrediuntur ad ministerium tabernaculi foederis

36 et inventi sunt duo milia septingenti quinquaginta

37 hic est numerus populi Caath qui intrat tabernaculum foederis hos numeravit Moses et Aaron iuxta sermonem Domini per manum Mosi

38 numerati sunt et filii Gerson per cognationes et domos patrum suorum

39 a triginta annis et supra usque ad annum quinquagesimum omnes qui ingrediuntur ut ministrent in tabernaculo foederis

40 et inventi sunt duo milia sescenti triginta

41 hic est populus Gersonitarum quos numeraverunt Moses et Aaron iuxta verbum Domini

42 numerati sunt et filii Merari per cognationes et domos patrum suorum

43 a triginta annis et supra usque ad annum quinquagesimum omnes qui ingrediuntur ad explendos ritus tabernaculi foederis

44 et inventi sunt tria milia ducenti

45 hic est numerus filiorum Merari quos recensuerunt Moses et Aaron iuxta imperium Domini per manum Mosi

46 omnes qui recensiti sunt de Levitis et quos fecit ad nomen Moses et Aaron et principes Israhel per cognationes et domos patrum suorum

47 a triginta annis et supra usque ad annum quinquagesimum ingredientes ad ministerium tabernaculi et onera portanda

48 fuerunt simul octo milia quingenti octoginta

49 iuxta verbum Domini recensuit eos Moses unumquemque iuxta officium et onera sua sicut praeceperat ei Dominus.

NUMBERS (BEMIDBAR) CHAPTER 5

1 locutusque est Dominus ad Mosen dicens

2 praecipe filiis Israhel ut eiciant de castris omnem leprosum et qui semine fluit pollutusque est super mortuo

3 tam masculum quam feminam eicite de castris ne contaminent ea cum habitaverim vobiscum

4 feceruntque ita filii Israhel et eiecerunt eos extra castra sicut locutus erat Dominus Mosi

5 locutus est Dominus ad Mosen dicens

6 loquere ad filios Israhel vir sive mulier cum fecerint ex omnibus peccatis quae solent hominibus accidere et per neglegentiam transgressi fuerint mandatum Domini atque deliquerint

7 confitebuntur peccatum suum et reddent ipsum caput quintamque partem desuper ei in quem peccaverint

8 sin autem non fuerit qui recipiat dabunt Domino et erit sacerdotis excepto ariete qui offertur pro expiatione ut sit placabilis hostia

9 omnes quoque primitiae quas offerunt filii Israhel ad sacerdotem pertinent

10 et quicquid in sanctuarium offertur a singulis et traditur manibus sacerdotis ipsius erit

11 locutus est Dominus ad Mosen dicens

12 loquere ad filios Israhel et dices ad eos vir cuius uxor erraverit maritumque contemnens

13 dormierit cum altero viro et hoc maritus deprehendere non quiverit sed latet adulterium et testibus argui non potest quia non est inventa in stupro

14 si spiritus zelotypiae concitaverit virum contra uxorem suam quae vel polluta est vel falsa suspicione appetitur

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15 adducet eam ad sacerdotem et offeret oblationem pro illa decimam partem sati farinae hordiaciae non fundet super eam oleum nec inponet tus quia sacrificium zelotypiae est et oblatio investigans adulterium

16 offeret igitur eam sacerdos et statuet coram Domino

17 adsumetque aquam sanctam in vase fictili et pauxillum terrae de pavimento tabernaculi mittet in eam

18 cumque steterit mulier in conspectu Domini discoperiet caput eius et ponet super manus illius sacrificium recordationis et oblationem zelotypiae ipse autem tenebit aquas amarissimas in quibus cum execratione maledicta congessit

19 adiurabitque eam et dicet si non dormivit vir alienus tecum et si non polluta es deserto mariti toro non te nocebunt aquae istae amarissimae in quas maledicta congessi

20 sin autem declinasti a viro tuo atque polluta es et concubuisti cum altero

21 his maledictionibus subiacebis det te Dominus in maledictionem exemplumque cunctorum in populo suo putrescere faciat femur tuum et tumens uterus disrumpatur

22 ingrediantur aquae maledictae in ventrem tuum et utero tumescente putrescat femur et respondebit mulier amen amen

23 scribetque sacerdos in libello ista maledicta et delebit ea aquis amarissimis in quas maledicta congessit

24 et dabit ei bibere quas cum exhauserit

25 tollet sacerdos de manu eius sacrificium zelotypiae et elevabit illud coram Domino inponetque super altare ita dumtaxat ut prius

26 pugillum sacrificii tollat de eo quod offertur et incendat super altare et sic potum det mulieri aquas amarissimas

27 quas cum biberit si polluta est et contempto viro adulterii rea pertransibunt eam aquae maledictionis et inflato ventre conputrescet femur eritque mulier in maledictionem et in exemplum omni populo

28 quod si polluta non fuerit erit innoxia et faciet liberos

29 ista est lex zelotypiae si declinaverit mulier a viro suo et si polluta fuerit

30 maritusque zelotypiae spiritu concitatus adduxerit eam in conspectu Domini et fecerit ei sacerdos iuxta omnia quae scripta sunt

31 maritus absque culpa erit et illa recipiet iniquitatem suam.

NUMBERS (BEMIDBAR) CHAPTER 6

1 locutus est Dominus ad Mosen dicens

2 loquere ad filios Israhel et dices ad eos vir sive mulier cum fecerit votum ut sanctificentur et se voluerint Domino consecrare

3 vino et omni quod inebriare potest abstinebunt acetum ex vino et ex qualibet alia potione et quicquid de uva exprimitur non bibent uvas recentes siccasque non comedent

4 cunctis diebus quibus ex voto Domino consecrantur quicquid ex vinea esse potest ab uva passa usque ad acinum non comedent

5 omni tempore separationis suae novacula non transibit super caput eius usque ad conpletum diem quo Domino consecratur sanctus erit crescente caesarie capitis eius

6 omni tempore consecrationis suae super mortuum non ingredietur

7 nec super patris quidem et matris et fratris sororisque funere contaminabitur quia consecratio Dei sui super caput eius est

8 omnes dies separationis suae sanctus erit Domino

9 sin autem mortuus fuerit subito quispiam coram eo polluetur caput consecrationis eius quod radet ilico et in eadem die purgationis suae et rursum septima

10 in octavo autem die offeret duos turtures vel duos pullos columbae sacerdoti in introitu foederis testimonii

11 facietque sacerdos unum pro peccato et alterum in holocaustum et deprecabitur pro eo quia peccavit super mortuo sanctificabitque caput eius in die illo

12 et consecrabit Domino dies separationis illius offerens agnum anniculum pro peccato ita tamen ut dies priores irriti fiant quoniam polluta est sanctificatio eius

13 ista est lex consecrationis cum dies quos ex voto decreverat conplebuntur adducet eum ad ostium tabernaculi foederis

14 et offeret oblationem eius Domino agnum anniculum inmaculatum in holocaustum et ovem anniculam inmaculatam pro peccato et arietem inmaculatum hostiam pacificam

15 canistrum quoque panum azymorum qui conspersi sunt oleo et lagana absque fermento uncta oleo ac libamina singulorum

16 quae offeret sacerdos coram Domino et faciet tam pro peccato quam in holocaustum

17 arietem vero immolabit hostiam pacificam Domino offerens simul canistrum azymorum et libamenta quae ex more debentur

18 tunc radetur nazareus ante ostium tabernaculi foederis caesarie consecrationis suae tolletque capillos eius et ponet super ignem qui est subpositus sacrificio pacificorum

19 et armum coctum arietis tortamque absque fermento unam de canistro et laganum azymum unum et tradet in manibus nazarei postquam rasum fuerit caput eius

20 susceptaque rursum ab eo elevabit in conspectu Domini et sanctificata sacerdotis erunt sicut pectusculum quod separari iussum est et femur post haec potest bibere nazareus vinum

21 ista est lex nazarei cum voverit oblationem suam Domino tempore consecrationis suae exceptis his quae invenerit manus eius iuxta quod mente devoverat ita faciet ad perfectionem sanctificationis suae

22 locutus est Dominus ad Mosen dicens

23 loquere Aaron et filiis eius sic benedicetis filiis Israhel et dicetis eis

24 benedicat tibi Dominus et custodiat te

25 ostendat Dominus faciem suam tibi et misereatur tui

26 convertat Dominus vultum suum ad te et det tibi pacem

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27 invocabunt nomen meum super filios Israhel et ego benedicam eis.

NUMBERS (BEMIDBAR) CHAPTER 7

1 factum est autem in die qua conplevit Moses tabernaculum et erexit illud unxitque et sanctificavit cum omnibus vasis suis altare similiter et vasa eius

2 obtulerunt principes Israhel et capita familiarum qui erant per singulas tribus praefecti eorum qui numerati fuerant

3 munera coram Domino sex plaustra tecta cum duodecim bubus unum plaustrum obtulere duo duces et unum bovem singuli obtuleruntque ea in conspectu tabernaculi

4 ait autem Dominus ad Mosen

5 suscipe ab eis ut serviant in ministerio tabernaculi et tradas ea Levitis iuxta ordinem ministerii sui

6 itaque cum suscepisset Moses plaustra et boves tradidit eos Levitis

7 duo plaustra et quattuor boves dedit filiis Gerson iuxta id quod habebant necessarium

8 quattuor alia plaustra et octo boves dedit filiis Merari secundum officia et cultum suum sub manu Ithamar filii Aaron sacerdotis

9 filiis autem Caath non dedit plaustra et boves quia in sanctuario serviunt et onera propriis portant umeris

10 igitur obtulerunt duces in dedicationem altaris die qua unctum est oblationem suam ante altare

11 dixitque Dominus ad Mosen singuli duces per singulos dies offerant munera in dedicationem altaris

12 primo die obtulit oblationem suam Naasson filius Aminadab de tribu Iuda

13 fueruntque in ea acetabulum argenteum pondo centum triginta siclorum fiala argentea habens septuaginta siclos iuxta pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

14 mortariolum ex decem siclis aureis plenum incenso

15 bovem et arietem et agnum anniculum in holocaustum

16 hircumque pro peccato

17 et in sacrificio pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec est oblatio Naasson filii Aminadab

18 secundo die obtulit Nathanahel filius Suar dux de tribu Isachar

19 acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos iuxta pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

20 mortariolum aureum habens decem siclos plenum incenso

21 bovem de armento et arietem et agnum anniculum in holocaustum

22 hircumque pro peccato

23 et in sacrificio pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Nathanahel filii Suar

24 tertio die princeps filiorum Zabulon Heliab filius Helon

25 obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

26 mortariolum aureum adpendens decem siclos plenum incenso

27 bovem de armento et arietem et agnum anniculum in holocaustum

28 hircumque pro peccato

29 et in sacrificio pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec est oblatio Heliab filii Helon

30 die quarto princeps filiorum Ruben Helisur filius Sedeur

31 obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

32 mortariolum aureum adpendens decem siclos plenum incenso

33 bovem de armento et arietem et agnum anniculum in holocaustum

34 hircumque pro peccato

35 et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Helisur filii Sedeur

36 die quinto princeps filiorum Symeon Salamihel filius Surisaddai

37 obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

38 mortariolum aureum adpendens decem siclos plenum incenso

39 bovem de armento et arietem et agnum anniculum in holocaustum

40 hircumque pro peccato

41 et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Salamihel filii Surisaddai

42 die sexto princeps filiorum Gad Heliasaph filius Duhel

43 obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

44 mortariolum aureum adpendens siclos decem plenum incenso

45 bovem de armento et arietem et agnum anniculum in holocaustum

46 hircumque pro peccato

47 et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Heliasaph filii Duhel

48 die septimo princeps filiorum Ephraim Helisama filius Ammiud

49 obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos

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ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

50 mortariolum aureum adpendens decem siclos plenum incenso

51 bovem de armento et arietem et agnum anniculum in holocaustum

52 hircumque pro peccato

53 et in hostias pacificas boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Helisama filii Ammiud

54 die octavo princeps filiorum Manasse Gamalihel filius Phadassur

55 obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

56 mortariolum aureum adpendens decem siclos plenum incenso

57 bovem de armento et arietem et agnum anniculum in holocaustum

58 hircumque pro peccato

59 et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Gamalihel filii Phadassur

60 die nono princeps filiorum Beniamin Abidan filius Gedeonis

61 obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

62 mortariolum aureum adpendens decem siclos plenum incenso

63 bovem de armento et arietem et agnum anniculum in holocaustum

64 hircumque pro peccato

65 et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Abidan filii Gedeonis

66 die decimo princeps filiorum Dan Ahiezer filius Amisaddai

67 obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

68 mortariolum aureum adpendens decem siclos plenum incenso

69 bovem de armento et arietem et agnum anniculum in holocaustum

70 hircumque pro peccato

71 et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Ahiezer filii Amisaddai

72 die undecimo princeps filiorum Aser Phagaihel filius Ochran

73 obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

74 mortariolum aureum adpendens decem siclos plenum incenso

75 bovem de armento et arietem et agnum anniculum in holocaustum

76 hircumque pro peccato

77 et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Phagaihel filii Ochran

78 die duodecimo princeps filiorum Nepthalim Achira filius Henan

79 obtulit acetabulum argenteum adpendens centum triginta siclos fialam argenteam habentem septuaginta siclos ad pondus sanctuarii utrumque plenum simila conspersa oleo in sacrificium

80 mortariolum aureum adpendens decem siclos plenum incenso

81 bovem de armento et arietem et agnum anniculum in holocaustum

82 hircumque pro peccato

83 et in hostias pacificorum boves duos arietes quinque hircos quinque agnos anniculos quinque haec fuit oblatio Achira filii Henan

84 haec in dedicatione altaris oblata sunt a principibus Israhel in die qua consecratum est acetabula argentea duodecim fialae argenteae duodecim mortariola aurea duodecim

85 ita ut centum triginta argenti siclos haberet unum acetabulum et septuaginta siclos una fiala id est in commune vasorum omnium ex argento sicli duo milia quadringenti pondere sanctuarii

86 mortariola aurea duodecim plena incenso denos siclos adpendentia pondere sanctuarii id est simul auri sicli centum viginti

87 boves de armento in holocaustum duodecim arietes duodecim agni anniculi duodecim et libamenta eorum hirci duodecim pro peccato

88 hostiae pacificorum boves viginti quattuor arietes sexaginta hirci sexaginta agni anniculi sexaginta haec oblata sunt in dedicatione altaris quando unctum est

89 cumque ingrederetur Moses tabernaculum foederis ut consuleret oraculum audiebat vocem loquentis ad se de propitiatorio quod erat super arcam testimonii inter duos cherubin unde et loquebatur ei.

NUMBERS (BEMIDBAR) CHAPTER 8

1 locutus est Dominus ad Mosen dicens

2 loquere Aaroni et dices ad eum cum posueris septem lucernas contra eam partem quam candelabrum respicit lucere debebunt

3 fecitque Aaron et inposuit lucernas super candelabrum ut praeceperat Dominus Mosi

4 haec autem erat factura candelabri ex auro ductili tam medius stipes quam cuncta ex utroque calamorum latera

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nascebantur iuxta exemplum quod ostendit Dominus Mosi ita operatus est candelabrum

5 et locutus est Dominus ad Mosen dicens

6 tolle Levitas de medio filiorum Israhel et purificabis eos

7 iuxta hunc ritum aspergantur aqua lustrationis et radant omnes pilos carnis suae cumque laverint vestimenta sua et mundati fuerint

8 tollant bovem de armentis et libamentum eius similam oleo conspersam bovem autem alterum de armento tu accipies pro peccato

9 et adplicabis Levitas coram tabernaculo foederis convocata omni multitudine filiorum Israhel

10 cumque Levitae fuerint coram Domino ponent filii Israhel manus suas super eos

11 et offeret Aaron Levitas munus in conspectu Domini a filiis Israhel ut serviant in ministerio eius

12 Levitae quoque ponent manus suas super capita boum e quibus unum facies pro peccato et alterum in holocaustum Domini ut depreceris pro eis

13 statuesque Levitas in conspectu Aaron et filiorum eius et consecrabis oblatos Domino

14 ac separabis de medio filiorum Israhel ut sint mei

15 et postea ingrediantur tabernaculum foederis ut serviant mihi sicque purificabis et consecrabis eos in oblationem Domini quoniam dono donati sunt mihi a filiis Israhel

16 pro primogenitis quae aperiunt omnem vulvam in Israhel accepi eos

17 mea sunt omnia primogenita filiorum Israhel tam ex hominibus quam ex iumentis ex die quo percussi omnem primogenitum in terra Aegypti sanctificavi eos mihi

18 et tuli Levitas pro cunctis primogenitis filiorum Israhel

19 tradidique eos dono Aaroni et filiis eius de medio populi ut serviant mihi pro Israhel in tabernaculo foederis et orent pro eis ne sit in populo plaga si ausi fuerint accedere ad sanctuarium

20 feceruntque Moses et Aaron et omnis multitudo filiorum Israhel super Levitas quae praeceperat Dominus Mosi

21 purificatique sunt et laverunt vestimenta sua elevavitque eos Aaron in conspectu Domini et oravit pro eis

22 ut purificati ingrederentur ad officia sua in tabernaculum foederis coram Aaron et filiis eius sicut praeceperat Dominus Mosi de Levitis ita factum est

23 locutus est Dominus ad Mosen dicens

24 haec est lex Levitarum a viginti quinque annis et supra ingredientur ut ministrent in tabernaculo foederis

25 cumque quinquagesimum annum aetatis impleverint servire cessabunt

26 eruntque ministri fratrum suorum in tabernaculo foederis ut custodiant quae sibi fuerint commendata opera autem ipsa non faciant sic dispones Levitas in custodiis suis.

NUMBERS (BEMIDBAR) CHAPTER 9

1 locutus est Dominus ad Mosen in deserto Sinai anno secundo postquam egressi sunt de terra Aegypti mense primo dicens

2 faciant filii Israhel phase in tempore suo

3 quartadecima die mensis huius ad vesperam iuxta omnes caerimonias et iustificationes eius

4 praecepitque Moses filiis Israhel ut facerent phase

5 qui fecerunt tempore suo quartadecima die mensis ad vesperam in monte Sinai iuxta omnia quae mandaverat Dominus Mosi fecerunt filii Israhel

6 ecce autem quidam inmundi super animam hominis qui non poterant facere pascha in die illo accedentes ad Mosen et Aaron

7 dixerunt eis inmundi sumus super animam hominis quare fraudamur ut non valeamus offerre oblationem Domino in tempore suo inter filios Israhel

8 quibus respondit Moses state ut consulam quid praecipiat Dominus de vobis

9 locutusque est Dominus ad Mosen dicens

10 loquere filiis Israhel homo qui fuerit inmundus super anima sive in via procul in gente vestra faciat phase Domino

11 mense secundo quartadecima die mensis ad vesperam cum azymis et lactucis agrestibus comedent illud

12 non relinquent ex eo quippiam usque mane et os eius non confringent omnem ritum phase observabunt

13 si quis autem et mundus est et in itinere non fuit et tamen non fecit phase exterminabitur anima illa de populis suis quia sacrificium Domino non obtulit tempore suo peccatum suum ipse portabit

14 peregrinus quoque et advena si fuerit apud vos faciet phase Domini iuxta caerimonias et iustificationes eius praeceptum idem erit apud vos tam advenae quam indigenae

15 igitur die qua erectum est tabernaculum operuit illud nubes a vespere autem super tentorium erat quasi species ignis usque mane

16 sic fiebat iugiter per diem operiebat illud nubes et per noctem quasi species ignis

17 cumque ablata fuisset nubes quae tabernaculum protegebat tunc proficiscebantur filii Israhel et in loco ubi stetisset nubes ibi castrametabantur

18 ad imperium Domini proficiscebantur et ad imperium illius figebant tabernaculum cunctis diebus quibus stabat nubes super tabernaculum manebant in eodem loco

19 et si evenisset ut multo tempore maneret super illud erant filii Israhel in excubiis Domini et non proficiscebantur

20 quotquot diebus fuisset nubes super tabernaculum ad imperium Domini erigebant tentoria et ad imperium illius deponebant

21 si fuisset nubes a vespere usque mane et statim diluculo tabernaculum reliquisset proficiscebantur et si post diem et noctem recessisset dissipabant tentoria

22 si biduo aut uno mense vel longiori tempore fuisset super tabernaculum manebant filii Israhel in eodem loco et non proficiscebantur statim autem ut recessisset movebant castra

23 per verbum Domini figebant tentoria et per verbum illius proficiscebantur erantque in excubiis Domini iuxta imperium eius per manum Mosi.

NUMBERS (BEMIDBAR) CHAPTER 10

1 locutus est Dominus ad Mosen dicens

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2 fac tibi duas tubas argenteas ductiles quibus convocare possis multitudinem quando movenda sunt castra

3 cumque increpueris tubis congregabitur ad te omnis turba ad ostium foederis tabernaculi

4 si semel clangueris venient ad te principes et capita multitudinis Israhel

5 sin autem prolixior atque concisus clangor increpuerit movebunt castra primi qui sunt ad orientalem plagam

6 in secundo autem sonitu et pari ululatu tubae levabunt tentoria qui habitant ad meridiem et iuxta hunc modum reliqui facient ululantibus tubis in profectione

7 quando autem congregandus est populus simplex tubarum clangor erit et non concise ululabunt

8 filii Aaron sacerdotes clangent tubis eritque hoc legitimum sempiternum in generationibus vestris

9 si exieritis ad bellum de terra vestra contra hostes qui dimicant adversum vos clangetis ululantibus tubis et erit recordatio vestri coram Domino Deo vestro ut eruamini de manibus inimicorum vestrorum

10 si quando habebitis epulum et dies festos et kalendas canetis tubis super holocaustis et pacificis victimis ut sint vobis in recordationem Dei vestri ego Dominus Deus vester

11 anno secundo mense secundo vicesima die mensis elevata est nubes de tabernaculo foederis

12 profectique sunt filii Israhel per turmas suas de deserto Sinai et recubuit nubes in solitudine Pharan

13 moveruntque castra primi iuxta imperium Domini in manu Mosi

14 filii Iuda per turmas suas quorum princeps erat Naasson filius Aminadab

15 in tribu filiorum Isachar fuit princeps Nathanahel filius Suar

16 in tribu Zabulon erat princeps Heliab filius Helon

17 depositumque est tabernaculum quod portantes egressi sunt filii Gerson et Merari

18 profectique sunt et filii Ruben per turmas et ordinem suum quorum princeps erat Helisur filius Sedeur

19 in tribu autem filiorum Symeon princeps fuit Salamihel filius Surisaddai

20 porro in tribu Gad erat princeps Heliasaph filius Duhel

21 profectique sunt et Caathitae portantes sanctuarium tamdiu tabernaculum portabatur donec venirent ad erectionis locum

22 moverunt castra et filii Ephraim per turmas suas in quorum exercitu princeps erat Helisama filius Ammiud

23 in tribu autem filiorum Manasse princeps fuit Gamalihel filius Phadassur

24 et in tribu Beniamin dux Abidan filius Gedeonis

25 novissimi castrorum omnium profecti sunt filii Dan per turmas suas in quorum exercitu princeps fuit Ahiezer filius Amisaddai

26 in tribu autem filiorum Aser erat princeps Phagaihel filius Ochran

27 et in tribu filiorum Nepthalim princeps Achira filius Henan

28 haec sunt castra et profectiones filiorum Israhel per turmas suas quando egrediebantur

29 dixitque Moses Hobab filio Rahuhel Madianiti cognato suo proficiscimur ad locum quem Dominus daturus est nobis veni nobiscum ut benefaciamus tibi quia Dominus bona promisit Israheli

30 cui ille respondit non vadam tecum sed revertar in terram meam in qua natus sum

31 et ille noli inquit nos relinquere tu enim nosti in quibus locis per desertum castra ponere debeamus et eris ductor noster

32 cumque nobiscum veneris quicquid optimum fuerit ex opibus quas nobis traditurus est Dominus dabimus tibi

33 profecti sunt ergo de monte Domini via trium dierum arcaque foederis Domini praecedebat eos per dies tres providens castrorum locum

34 nubes quoque Domini super eos erat per diem cum incederent

35 cumque elevaretur arca dicebat Moses surge Domine et dissipentur inimici tui et fugiant qui oderunt te a facie tua

36 cum autem deponeretur aiebat revertere Domine ad multitudinem exercitus Israhel.

NUMBERS (BEMIDBAR) CHAPTER 11

1 interea ortum est murmur populi quasi dolentium pro labore contra Dominum quod cum audisset iratus est et accensus in eos ignis Domini devoravit extremam castrorum partem

2 cumque clamasset populus ad Mosen oravit Moses Dominum et absortus est ignis

3 vocavitque nomen loci illius Incensio eo quod succensus fuisset contra eos ignis Domini

4 vulgus quippe promiscuum quod ascenderat cum eis flagravit desiderio sedens et flens iunctis sibi pariter filiis Israhel et ait quis dabit nobis ad vescendum carnes

5 recordamur piscium quos comedebamus in Aegypto gratis in mentem nobis veniunt cucumeres et pepones porrique et cepae et alia

6 anima nostra arida est nihil aliud respiciunt oculi nostri nisi man

7 erat autem man quasi semen coriandri coloris bdellii

8 circuibatque populus et colligens illud frangebat mola sive terebat in mortario coquens in olla et faciens ex eo tortulas saporis quasi panis oleati

9 cumque descenderet nocte super castra ros descendebat pariter et man

10 audivit ergo Moses flentem populum per familias singulos per ostia tentorii sui iratusque est furor Domini valde sed et Mosi intoleranda res visa est

11 et ait ad Dominum cur adflixisti servum tuum quare non invenio gratiam coram te et cur inposuisti pondus universi populi huius super me

12 numquid ego concepi omnem hanc multitudinem vel genui eam ut dicas mihi porta eos in sinu tuo sicut portare solet nutrix infantulum et defer in terram pro qua iurasti patribus eorum

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13 unde mihi carnes ut dem tantae multitudini flent contra me dicentes da nobis carnes ut comedamus
14 non possum solus sustinere omnem hunc populum quia gravis mihi est
15 sin aliter tibi videtur obsecro ut interficias me et inveniam gratiam in oculis tuis ne tantis adficiar malis
16 et dixit Dominus ad Mosen congrega mihi septuaginta viros de senibus Israhel quos tu nosti quod senes populi sint ac magistri et duces eos ad ostium tabernaculi foederis faciesque ibi stare tecum
17 ut descendam et loquar tibi et auferam de spiritu tuo tradamque eis ut sustentent tecum onus populi et non tu solus graveris
18 populo quoque dices sanctificamini cras comedetis carnes ego enim audivi vos dicere quis dabit nobis escas carnium bene nobis erat in Aegypto ut det vobis Dominus carnes et comedatis
19 non uno die nec duobus vel quinque aut decem nec viginti quidem
20 sed usque ad mensem dierum donec exeat per nares vestras et vertatur in nausiam eo quod reppuleritis Dominum qui in medio vestri est et fleveritis coram eo dicentes quare egressi sumus ex Aegypto
21 et ait Moses sescenta milia peditum huius populi sunt et tu dicis dabo eis esum carnium mense integro
22 numquid ovium et boum multitudo caedetur ut possit sufficere ad cibum vel omnes pisces maris in unum congregabuntur ut eos satient
23 cui respondit Dominus numquid manus Domini invalida est iam nunc videbis utrum meus sermo opere conpleatur
24 venit igitur Moses et narravit populo verba Domini congregans septuaginta viros de senibus Israhel quos stare fecit circa tabernaculum
25 descenditque Dominus per nubem et locutus est ad eum auferens de spiritu qui erat in Mosen et dans septuaginta viris cumque requievisset in eis spiritus prophetaverunt nec ultra cessarunt
26 remanserant autem in castris duo viri quorum unus vocabatur Heldad et alter Medad super quos requievit spiritus nam et ipsi descripti fuerant et non exierant ad tabernaculum
27 cumque prophetarent in castris cucurrit puer et nuntiavit Mosi dicens Heldad et Medad prophetant in castris
28 statim Iosue filius Nun minister Mosi et electus e pluribus ait domine mi Moses prohibe eos
29 at ille quid inquit aemularis pro me quis tribuat ut omnis populus prophetet et det eis Dominus spiritum suum
30 reversusque est Moses et maiores natu Israhel in castra
31 ventus autem egrediens a Domino arreptas trans mare coturnices detulit et dimisit in castra itinere quantum uno die confici potest ex omni parte castrorum per circuitum volabantque in aere duobus cubitis altitudine super terram
32 surgens ergo populus toto die illo et nocte ac die altero congregavit coturnicum qui parum decem choros et siccaverunt eas per gyrum castrorum
33 adhuc carnes erant in dentibus eorum nec defecerat huiuscemodi cibus et ecce furor Domini concitatus in populum percussit eum plaga magna nimis
34 vocatusque est ille locus sepulchra Concupiscentiae ibi enim sepelierunt populum qui desideraverat egressi autem de sepulchris Concupiscentiae venerunt in Aseroth et manserunt ibi.

NUMBERS (BEMIDBAR) CHAPTER 12

1 locutaque est Maria et Aaron contra Mosen propter uxorem eius aethiopissam
2 et dixerunt num per solum Mosen locutus est Dominus nonne et nobis similiter est locutus quod cum audisset Dominus
3 erat enim Moses vir mitissimus super omnes homines qui morabantur in terra
4 statim locutus est ad eum et ad Aaron et Mariam egredimini vos tantum tres ad tabernaculum foederis cumque fuissent egressi
5 descendit Dominus in columna nubis et stetit in introitu tabernaculi vocans Aaron et Mariam qui cum issent
6 dixit ad eos audite sermones meos si quis fuerit inter vos propheta Domini in visione apparebo ei vel per somnium loquar ad illum
7 at non talis servus meus Moses qui in omni domo mea fidelissimus est
8 ore enim ad os loquor ei et palam non per enigmata et figuras Dominum videt quare igitur non timuistis detrahere servo meo Mosi
9 iratusque contra eos abiit
10 nubes quoque recessit quae erat super tabernaculum et ecce Maria apparuit candens lepra quasi nix cumque respexisset eam Aaron et vidisset perfusam lepra
11 ait ad Mosen obsecro domine mi ne inponas nobis hoc peccatum quod stulte commisimus
12 ne fiat haec quasi mortua et ut abortivum quod proicitur de vulva matris suae ecce iam medium carnis eius devoratum est lepra
13 clamavitque Moses ad Dominum dicens Deus obsecro sana eam
14 cui respondit Dominus si pater eius spuisset in faciem illius nonne debuerat saltem septem dierum rubore suffundi separetur septem diebus extra castra et postea revocabitur
15 exclusa est itaque Maria extra castra septem diebus et populus non est motus de loco illo donec revocata est Maria.

NUMBERS (BEMIDBAR) CHAPTER 13

1 profectus est de Aseroth fixis tentoriis in deserto Pharan
2 ibi locutus est Dominus ad Mosen dicens
3 mitte viros qui considerent terram Chanaan quam daturus sum filiis Israhel singulos de singulis tribubus ex principibus
4 fecit Moses quod Dominus imperarat de deserto Pharan mittens principes viros quorum ista sunt nomina
5 de tribu Ruben Semmua filium Zecchur

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6 de tribu Symeon Saphat filium Huri 7 de tribu Iuda Chaleb filium Iepphonne 8 de tribu Isachar Igal filium Ioseph
9 de tribu Ephraim Osee filium Nun
10 de tribu Beniamin Phalti filium Raphu
11 de tribu Zabulon Geddihel filium Sodi
12 de tribu Ioseph sceptri Manasse Gaddi filium Susi
13 de tribu Dan Ammihel filium Gemalli 14 de tribu Aser Sthur filium Michahel 15 de tribu Nepthali Naabbi filium Vaphsi 16 de tribu Gad Guhel filium Machi
17 haec sunt nomina virorum quos misit Moses ad considerandam terram vocavitque Osee filium Nun Iosue
18 misit ergo eos Moses ad considerandam terram Chanaan et dixit ad eos ascendite per meridianam plagam cumque veneritis ad montes
19 considerate terram qualis sit et populum qui habitator est eius utrum fortis sit an infirmus pauci numero an plures
20 ipsa terra bona an mala urbes quales muratae an absque muris
21 humus pinguis an sterilis nemorosa an absque arboribus confortamini et adferte nobis de fructibus terrae erat autem tempus quando iam praecoquae uvae vesci possunt
22 cumque ascendissent exploraverunt terram a deserto Sin usque Roob intrantibus Emath
23 ascenderuntque ad meridiem et venerunt in Hebron ubi erant Ahiman et Sisai et Tholmai filii Enach nam Hebron septem annis ante Tanim urbem Aegypti condita est
24 pergentesque usque ad torrentem Botri absciderunt palmitem cum uva sua quem portaverunt in vecte duo viri de malis quoque granatis et de ficis loci illius tulerunt
25 qui appellatus est Neelescol id est torrens Botri eo quod botrum inde portassent filii Israhel
26 reversique exploratores terrae post quadraginta dies omni regione circuita
27 venerunt ad Mosen et Aaron et ad omnem coetum filiorum Israhel in desertum Pharan quod est in Cades locutique eis et omni multitudini ostenderunt fructus terrae
28 et narraverunt dicentes venimus in terram ad quam misisti nos quae re vera fluit lacte et melle ut ex his fructibus cognosci potest
29 sed cultores fortissimos habet et urbes grandes atque muratas stirpem Enach vidimus ibi
30 Amalech habitat in meridie Hettheus et Iebuseus et Amorreus in montanis Chananeus vero moratur iuxta mare et circa fluenta Iordanis
31 inter haec Chaleb conpescens murmur populi qui oriebatur contra Mosen ait ascendamus et possideamus terram quoniam poterimus obtinere eam
32 alii vero qui fuerant cum eo dicebant nequaquam ad hunc populum valemus ascendere quia fortior nobis est
33 detraxeruntque terrae quam inspexerant apud filios Israhel dicentes terram quam lustravimus devorat habitatores suos populum quem aspeximus procerae staturae est
34 ibi vidimus monstra quaedam filiorum Enach de genere giganteo quibus conparati quasi lucustae videbamur.

NUMBERS (BEMIDBAR) CHAPTER 14

1 igitur vociferans omnis turba flevit nocte illa
2 et murmurati sunt contra Mosen et Aaron cuncti filii Israhel dicentes
3 utinam mortui essemus in Aegypto et non in hac vasta solitudine utinam pereamus et non inducat nos Dominus in terram istam ne cadamus gladio et uxores ac liberi nostri ducantur captivi nonne melius est reverti in Aegyptum
4 dixeruntque alter ad alterum constituamus nobis ducem et revertamur in Aegyptum
5 quo audito Moses et Aaron ceciderunt proni in terram coram omni multitudine filiorum Israhel
6 at vero Iosue filius Nun et Chaleb filius Iepphonne qui et ipsi lustraverant terram sciderunt vestimenta sua
7 et ad omnem multitudinem filiorum Israhel locuti sunt terram quam circuivimus valde bona est
8 si propitius fuerit Dominus inducet nos in eam et tradet humum lacte et melle manantem
9 nolite rebelles esse contra Dominum neque timeatis populum terrae huius quia sicut panem ita eos possumus devorare recessit ab illis omne praesidium Dominus nobiscum est nolite metuere
10 cumque clamaret omnis multitudo et lapidibus eos vellet opprimere apparuit gloria Domini super tectum foederis cunctis filiis Israhel
11 et dixit Dominus ad Mosen usquequo detrahet mihi populus iste quousque non credent mihi in omnibus signis quae feci coram eis
12 feriam igitur eos pestilentia atque consumam te autem faciam principem super gentem magnam et fortiorem quam haec est
13 et ait Moses ad Dominum ut audiant Aegyptii de quorum medio eduxisti populum istum
14 et habitatores terrae huius qui audierunt quod tu Domine in populo isto sis et facie videaris ad faciem et nubes tua protegat illos et in columna nubis praecedas eos per diem et in columna ignis per noctem
15 quod occideris tantam multitudinem quasi unum hominem et dicant
16 non poterat introducere populum in terram pro qua iuraverat idcirco occidit eos in solitudine
17 magnificetur ergo fortitudo Domini sicut iurasti dicens
18 Dominus patiens et multae misericordiae auferens iniquitatem et scelera nullumque innoxium derelinquens qui visitas peccata patrum in filios in tertiam et quartam generationem
19 dimitte obsecro peccatum populi tui huius secundum magnitudinem misericordiae tuae sicut propitius fuisti egredientibus de Aegypto usque ad locum istum
20 dixitque Dominus dimisi iuxta verbum tuum
21 vivo ego et implebitur gloria Domini universa terra
22 attamen omnes homines qui viderunt maiestatem meam et signa quae feci in Aegypto et in solitudine et temptaverunt me iam per decem vices nec oboedierunt voci meae
23 non videbunt terram pro qua iuravi patribus eorum nec quisquam ex illis qui detraxit mihi intuebitur eam

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24 servum meum Chaleb qui plenus alio spiritu secutus est me inducam in terram hanc quam circuivit et semen eius possidebit eam

25 quoniam Amalechites et Chananeus habitant in vallibus cras movete castra et revertimini in solitudinem per viam maris Rubri

26 locutusque est Dominus ad Mosen et Aaron dicens

27 usquequo multitudo haec pessima murmurat contra me querellas filiorum Israhel audivi

28 dic ergo eis vivo ego ait Dominus sicut locuti estis audiente me sic faciam vobis

29 in solitudine hac iacebunt cadavera vestra omnes qui numerati estis a viginti annis et supra et murmurastis contra me

30 non intrabitis terram super quam levavi manum meam ut habitare vos facerem praeter Chaleb filium Iepphonne et Iosue filium Nun

31 parvulos autem vestros de quibus dixistis quod praedae hostibus forent introducam ut videant terram quae vobis displicuit

32 vestra cadavera iacebunt in solitudine

33 filii vestri erunt vagi in deserto annis quadraginta et portabunt fornicationem vestram donec consumantur cadavera patrum in deserto

34 iuxta numerum quadraginta dierum quibus considerastis terram annus pro die inputabitur et quadraginta annis recipietis iniquitates vestras et scietis ultionem meam

35 quoniam sicut locutus sum ita faciam omni multitudini huic pessimae quae consurrexit adversum me in solitudine hac deficiet et morietur

36 igitur omnes viri quos miserat Moses ad contemplandam terram et qui reversi murmurare fecerant contra eum omnem multitudinem detrahentes terrae quod esset mala

37 mortui sunt atque percussi in conspectu Domini

38 Iosue autem filius Nun et Chaleb filius Iepphonne vixerunt ex omnibus qui perrexerant ad considerandam terram

39 locutusque est Moses universa verba haec ad omnes filios Israhel et luxit populus nimis

40 et ecce mane primo surgentes ascenderunt verticem montis atque dixerunt parati sumus ascendere ad locum de quo Dominus locutus est quia peccavimus

41 quibus Moses cur inquit transgredimini verbum Domini quod vobis non cedet in prosperum

42 nolite ascendere non enim est Dominus vobiscum ne corruatis coram inimicis vestris

43 Amalechites et Chananeus ante vos sunt quorum gladio corruetis eo quod nolueritis adquiescere Domino nec erit Dominus vobiscum

44 at illi contenebrati ascenderunt in verticem montis arca autem testamenti Domini et Moses non recesserunt de castris

45 descenditque Amalechites et Chananeus qui habitabant in monte et percutiens eos atque concidens persecutus est usque Horma.

NUMBERS (BEMIDBAR) CHAPTER 15

1 locutus est Dominus ad Mosen dicens

2 loquere ad filios Israhel et dices ad eos cum ingressi fueritis terram habitationis vestrae quam ego dabo vobis

3 et feceritis oblationem Domino in holocaustum aut victimam vota solventes vel sponte offerentes munera aut in sollemnitatibus vestris adolentes odorem suavitatis Domino de bubus sive de ovibus

4 offeret quicumque immolaverit victimam sacrificium similae decimam partem oephi conspersae oleo quod mensuram habebit quartam partem hin

5 et vinum ad liba fundenda eiusdem mensurae dabit in holocausto sive in victima per agnos singulos

6 et arietis erit sacrificium similae duarum decimarum quae conspersa sit oleo tertiae partis hin

7 et vinum ad libamentum tertiae partis eiusdem mensurae offeret in odorem suavitatis Domino

8 quando vero de bubus feceris holocaustum aut hostiam ut impleas votum vel pacificas victimas

9 dabis per singulos boves similae tres decimas conspersae oleo quod habeat medium mensurae hin

10 et vinum ad liba fundenda eiusdem mensurae in oblationem suavissimi odoris Domino

11 sic facietis

12 per singulos boves et arietes et agnos et hedos

13 tam indigenae quam peregrini

14 eodem ritu offerent sacrificia

15 unum praeceptum erit atque iudicium tam vobis quam advenis terrae

16 locutus est Dominus ad Mosen dicens

17 loquere filiis Israhel et dices ad eos

18 cum veneritis in terram quam dabo vobis

19 et comederitis de panibus regionis illius separabitis primitias Domino

20 de cibis vestris sicut de areis primitias separatis

21 ita et de pulmentis dabitis primitiva Domino

22 quod si per ignorantiam praeterieritis quicquam horum quae locutus est Dominus ad Mosen

23 et mandavit per eum ad vos a die qua coepit iubere et ultra

24 oblitaque fuerit facere multitudo offeret vitulum de armento holocaustum in odorem suavissimum Domino et sacrificium eius ac liba ut caerimoniae postulant hircumque pro peccato

25 et rogabit sacerdos pro omni multitudine filiorum Israhel et dimittetur eis quoniam non sponte peccaverunt nihilominus offerentes incensum Domino pro se et pro peccato atque errore suo

26 et dimittetur universae plebi filiorum Israhel et advenis qui peregrinantur inter vos quoniam culpa est omnis populi per ignorantiam

27 quod si anima una nesciens peccaverit offeret capram anniculam pro peccato suo

28 et deprecabitur pro ea sacerdos quod inscia peccaverit coram Domino inpetrabitque ei veniam et dimittetur illi

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29 tam indigenis quam advenis una lex erit omnium qui peccaverint ignorantes

30 anima vero quae per superbiam aliquid commiserit sive civis sit ille sive peregrinus quoniam adversum Dominum rebellis fuit peribit de populo suo

31 verbum enim Domini contempsit et praeceptum illius fecit irritum idcirco delebitur et portabit iniquitatem suam

32 factum est autem cum essent filii Israhel in solitudine et invenissent hominem colligentem ligna in die sabbati

33 obtulerunt eum Mosi et Aaron et universae multitudini

34 qui recluserunt eum in carcerem nescientes quid super eo facere deberent

35 dixitque Dominus ad Mosen morte moriatur homo iste obruat eum lapidibus omnis turba extra castra

36 cumque eduxissent eum foras obruerunt lapidibus et mortuus est sicut praeceperat Dominus

37 dixit quoque Dominus ad Mosen

38 loquere filiis Israhel et dices ad eos ut faciant sibi fimbrias per angulos palliorum ponentes in eis vittas hyacinthinas

39 quas cum viderint recordentur omnium mandatorum Domini nec sequantur cogitationes suas et oculos per res varias fornicantes

40 sed magis memores praeceptorum Domini faciant ea sintque sancti Deo suo

41 ego Dominus Deus vester qui eduxi vos de terra Aegypti ut essem vester Deus.

NUMBERS (BEMIDBAR) CHAPTER 16

1 ecce autem Core filius Isaar filii Caath filii Levi et Dathan atque Abiram filii Heliab Hon quoque filius Pheleth de filiis Ruben

2 surrexerunt contra Mosen aliique filiorum Israhel ducenti quinquaginta viri proceres synagogae et qui tempore concilii per nomina vocabantur

3 cumque stetissent adversum Mosen et Aaron dixerunt sufficiat vobis quia omnis multitudo sanctorum est et in ipsis est Dominus cur elevamini super populum Domini

4 quod cum audisset Moses cecidit pronus in faciem

5 locutusque ad Core et ad omnem multitudinem mane inquit notum faciet Dominus qui ad se pertineant et sanctos adplicabit sibi et quos elegerit adpropinquabunt ei

6 hoc igitur facite tollat unusquisque turibula sua tu Core et omne concilium tuum

7 et hausto cras igne ponite desuper thymiama coram Domino et quemcumque elegerit ipse erit sanctus multum erigimini filii Levi

8 dixitque rursum ad Core audite filii Levi

9 num parum vobis est quod separavit vos Deus Israhel ab omni populo et iunxit sibi ut serviretis ei in cultu tabernaculi et staretis coram frequentia populi et ministraretis ei

10 idcirco ad se fecit accedere te et omnes fratres tuos filios Levi ut vobis etiam sacerdotium vindicetis

11 et omnis globus tuus stet contra Dominum quid est enim Aaron ut murmuretis contra eum

12 misit ergo Moses ut vocaret Dathan et Abiram filios Heliab qui responderunt non venimus

13 numquid parum est tibi quod eduxisti nos de terra quae lacte et melle manabat ut occideres in deserto nisi et dominatus fueris nostri

14 re vera induxisti nos in terram quae fluit rivis lactis et mellis et dedisti nobis possessiones agrorum et vinearum an et oculos nostros vis eruere non venimus

15 iratusque Moses valde ait ad Dominum ne respicias sacrificia eorum tu scis quod ne asellum quidem umquam acceperim ab eis nec adflixerim quempiam eorum

16 dixitque ad Core tu et omnis congregatio tua state seorsum coram Domino et Aaron die crastino separatim

17 tollite singuli turibula vestra et ponite super ea incensum offerentes Domino ducenta quinquaginta turibula Aaron quoque teneat turibulum suum

18 quod cum fecissent stantibus Mosen et Aaron

19 et coacervassent adversum eos omnem multitudinem ad ostium tabernaculi apparuit cunctis gloria Domini

20 locutusque Dominus ad Mosen et Aaron ait

21 separamini de medio congregationis huius ut eos repente disperdam

22 qui ceciderunt proni in faciem atque dixerunt fortissime Deus spirituum universae carnis num uno peccante contra omnes tua ira desaeviet

23 et ait Dominus ad Mosen

24 praecipe universo populo ut separetur a tabernaculis Core et Dathan et Abiram

25 surrexitque Moses et abiit ad Dathan et Abiram et sequentibus eum senioribus Israhel

26 dixit ad turbam recedite a tabernaculis hominum impiorum et nolite tangere quae ad eos pertinent ne involvamini in peccatis eorum

27 cumque recessissent a tentoriis eorum per circuitum Dathan et Abiram egressi stabant in introitu papilionum suorum cum uxoribus et liberis omnique frequentia

28 et ait Moses in hoc scietis quod Dominus miserit me ut facerem universa quae cernitis et non ex proprio ea corde protulerim

29 si consueta hominum morte interierint et visitaverit eos plaga qua et ceteri visitari solent non misit me Dominus

30 sin autem novam rem fecerit Dominus ut aperiens terra os suum degluttiat eos et omnia quae ad illos pertinent descenderintque viventes in infernum scietis quod blasphemaverint Dominum

31 confestim igitur ut cessavit loqui disrupta est terra sub pedibus eorum

32 et aperiens os suum devoravit illos cum tabernaculis suis et universa substantia

33 descenderuntque vivi in infernum operti humo et perierunt de medio multitudinis

34 at vero omnis Israhel qui stabat per gyrum fugit ad clamorem pereuntium dicens ne forte et nos terra degluttiat

35 sed et ignis egressus a Domino interfecit ducentos quinquaginta viros qui offerebant incensum

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36 locutusque est Dominus ad Mosen dicens
37 praecipe Eleazaro filio Aaron sacerdotis ut tollat turibula quae iacent in incendio et ignem huc illucque dispergat quoniam sanctificata sunt
38 in mortibus peccatorum producatque ea in lamminas et adfigat altari eo quod oblatum sit in eis incensum Domino et sanctificata sint ut cernant ea pro signo et monumento filii Israhel
39 tulit ergo Eleazar sacerdos turibula aenea in quibus obtulerant hii quos incendium devoravit et produxit ea in lamminas adfigens altari
40 ut haberent postea filii Israhel quibus commonerentur ne quis accedat alienigena et qui non est de semine Aaron ad offerendum incensum Domino ne patiatur sicut passus est Core et omnis congregatio eius loquente Domino ad Mosen
41 murmuravit autem omnis multitudo filiorum Israhel sequenti die contra Mosen et Aaron dicens vos interfecistis populum Domini
42 cumque oreretur seditio et tumultus increscerat
43 Moses et Aaron fugerunt ad tabernaculum foederis quod postquam ingressi sunt operuit nubes et apparuit gloria Domini
44 dixitque Dominus ad Mosen
45 recedite de medio huius multitudinis etiam nunc delebo eos cumque iacerent in terra
46 dixit Moses ad Aaron tolle turibulum et hausto igne de altari mitte incensum desuper pergens cito ad populum ut roges pro eis iam enim egressa est ira a Domino et plaga desaevit
47 quod cum fecisset Aaron et cucurrisset ad mediam multitudinem quam iam vastabat incendium obtulit thymiama
48 et stans inter mortuos ac viventes pro populo deprecatus est et plaga cessavit
49 fuerunt autem qui percussi sunt quattuordecim milia hominum et septingenti absque his qui perierant in seditione Core
50 reversusque est Aaron ad Mosen ad ostium tabernaculi foederis postquam quievit interitus.

NUMBERS (BEMIDBAR) CHAPTER 17

1 et locutus est Dominus ad Mosen dicens
2 loquere ad filios Israhel et accipe ab eis virgas singulas per cognationes suas a cunctis principibus tribuum virgas duodecim et uniuscuiusque nomen superscribes virgae suae
3 nomen autem Aaron erit in tribu Levi et una virga cunctas eorum familias continebit
4 ponesque eas in tabernaculo foederis coram testimonio ubi loquar ad te
5 quem ex his elegero germinabit virga eius et cohibebo a me querimonias filiorum Israhel quibus contra vos murmurant
6 locutusque est Moses ad filios Israhel et dederunt ei omnes principes virgas per singulas tribus fueruntque virgae duodecim absque virga Aaron
7 quas cum posuisset Moses coram Domino in tabernaculo testimonii
8 sequenti die regressus invenit germinasse virgam Aaron in domo Levi et turgentibus gemmis eruperant flores qui foliis dilatatis in amigdalas deformati sunt
9 protulit ergo Moses omnes virgas de conspectu Domini ad cunctos filios Israhel videruntque et receperunt singuli virgas suas
10 dixitque Dominus ad Mosen refer virgam Aaron in tabernaculum testimonii ut servetur ibi in signum rebellium filiorum et quiescant querellae eorum a me ne moriantur
11 fecitque Moses sicut praeceperat Dominus
12 dixerunt autem filii Israhel ad Mosen ecce consumpti sumus omnes perivimus
13 quicumque accedit ad tabernaculum Domini moritur num usque ad internicionem cuncti delendi sumus.

NUMBERS (BEMIDBAR) CHAPTER 18

1 dixitque Dominus ad Aaron tu et filii tui et domus patris tui tecum portabitis iniquitatem sanctuarii et tu et filii tui simul sustinebitis peccata sacerdotii vestri
2 sed et fratres tuos de tribu Levi et sceptro patris tui sume tecum praestoque sint et ministrent tibi tu autem et filii tui ministrabitis in tabernaculo testimonii
3 excubabuntque Levitae ad praecepta tua et ad cuncta opera tabernaculi ita dumtaxat ut ad vasa sanctuarii et altare non accedant ne et illi moriantur et vos pereatis simul
4 sint autem tecum et excubent in custodiis tabernaculi et in omnibus caerimoniis eius alienigena non miscebitur vobis
5 excubate in custodia sanctuarii et in ministerio altaris ne oriatur indignatio super filios Israhel
6 ego dedi vobis fratres vestros Levitas de medio filiorum Israhel et tradidi donum Domino ut serviant in ministeriis tabernaculi eius
7 tu autem et filii tui custodite sacerdotium vestrum et omnia quae ad cultum altaris pertinent et intra velum sunt per sacerdotes administrabuntur si quis externus accesserit occidetur
8 locutus est Dominus ad Aaron ecce dedi tibi custodiam primitiarum mearum omnia quae sanctificantur a filiis Israhel tibi tradidi et filiis tuis pro officio sacerdotali legitima sempiterna
9 haec ergo accipies de his quae sanctificantur et oblata sunt Domino omnis oblatio et sacrificium et quicquid pro peccato atque delicto redditur mihi et cedet in sancta sanctorum tuum erit et filiorum tuorum
10 in sanctuario comedes illud mares tantum edent ex eo quia consecratum est tibi
11 primitias autem quas voverint et obtulerint filii Israhel tibi dedi et filiis ac filiabus tuis iure perpetuo qui mundus est in domo tua vescetur eis
12 omnem medullam olei et vini ac frumenti quicquid offerunt primitiarum Domino tibi dedi
13 universa frugum initia quas gignit humus et Domino deportantur cedent in usus tuos qui mundus est in domo tua vescetur eis

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14 omne quod ex voto reddiderint filii Israhel tuum erit
15 quicquid primum erumpet e vulva cunctae carnis quam offerunt Domino sive ex hominibus sive de pecoribus fuerit tui iuris erit ita dumtaxat ut pro hominis primogenito pretium accipias et omne animal quod inmundum est redimi facias
16 cuius redemptio erit post unum mensem siclis argenti quinque pondere sanctuarii siclus viginti obolos habet
17 primogenitum autem bovis et ovis et caprae non facies redimi quia sanctificata sunt Domino sanguinem tantum eorum fundes super altare et adipes adolebis in suavissimum odorem Domino
18 carnes vero in usum tuum cedent sicut pectusculum consecratum et armus dexter tua erunt
19 omnes primitias sanctuarii quas offerunt filii Israhel Domino tibi dedi et filiis ac filiabus tuis iure perpetuo pactum salis est sempiternum coram Domino tibi ac filiis tuis
20 dixitque Dominus ad Aaron in terra eorum nihil possidebitis nec habebitis partem inter eos ego pars et hereditas tua in medio filiorum Israhel
21 filiis autem Levi dedi omnes decimas Israhelis in possessionem pro ministerio quo serviunt mihi in tabernaculo foederis
22 ut non accedant ultra filii Israhel ad tabernaculum nec committant peccatum mortiferum
23 solis filiis Levi mihi in tabernaculo servientibus et portantibus peccata populi legitimum sempiternum erit in generationibus vestris nihil aliud possidebunt
24 decimarum oblatione contenti quas in usus eorum et necessaria separavi
25 locutusque est Dominus ad Mosen dicens
26 praecipe Levitis atque denuntia cum acceperitis a filiis Israhel decimas quas dedi vobis primitias earum offerte Domino id est decimam partem decimae
27 ut reputetur vobis in oblationem primitivorum tam de areis quam de torcularibus
28 et universis quorum accipitis primitias offerte Domino et date Aaron sacerdoti
29 omnia quae offertis ex decimis et in donaria Domini separatis optima et electa erunt
30 dicesque ad eos si praeclara et meliora quaeque obtuleritis ex decimis reputabitur vobis quasi de area et torculari dederitis primitias
31 et comedetis eas in omnibus locis vestris tam vos quam familiae vestrae quia pretium est pro ministerio quo servitis in tabernaculo testimonii
32 et non peccabitis super hoc egregia vobis et pinguia reservantes ne polluatis oblationes filiorum Israhel et moriamini.

NUMBERS (BEMIDBAR) CHAPTER 19

1 locutusque est Dominus ad Mosen et Aaron dicens
2 ista est religio victimae quam constituit Dominus praecipe filiis Israhel ut adducant ad te vaccam rufam aetatis integrae in qua nulla sit macula nec portaverit iugum
3 tradetisque eam Eleazaro sacerdoti qui eductam extra castra immolabit in conspectu omnium
4 et tinguens digitum in sanguine eius asperget contra fores tabernaculi septem vicibus
5 conburetque eam cunctis videntibus tam pelle et carnibus eius quam sanguine et fimo flammae traditis
6 lignum quoque cedrinum et hysopum coccumque bis tinctum sacerdos mittet in flammam quae vaccam vorat
7 et tunc demum lotis vestibus et corpore suo ingredietur in castra commaculatusque erit usque ad vesperam
8 sed et ille qui conbuserit eam lavabit vestimenta sua et corpus et inmundus erit usque ad vesperam
9 colliget autem vir mundus cineres vaccae et effundet eos extra castra in loco purissimo ut sint multitudini filiorum Israhel in custodiam et in aquam aspersionis quia pro peccato vacca conbusta est
10 cumque laverit qui vaccae portaverat cineres vestimenta sua inmundus erit usque ad vesperum habebunt hoc filii Israhel et advenae qui habitant inter eos sanctum iure perpetuo
11 qui tetigerit cadaver hominis et propter hoc septem diebus fuerit inmundus
12 aspergetur ex hac aqua die tertio et septimo et sic mundabitur si die tertio aspersus non fuerit septimo non poterit emundari
13 omnis qui tetigerit humanae animae morticinum et aspersus hac commixtione non fuerit polluet tabernaculum Domini et peribit ex Israhel quia aqua expiationis non est aspersus inmundus erit et manebit spurcitia eius super eum
14 ista est lex hominis qui moritur in tabernaculo omnes qui ingrediuntur tentorium illius et universa vasa quae ibi sunt polluta erunt septem diebus
15 vas quod non habuerit operculum nec ligaturam desuper inmundum erit
16 si quis in agro tetigerit cadaver occisi hominis aut per se mortui sive os illius vel sepulchrum inmundus erit septem diebus
17 tollent de cineribus conbustionis atque peccati et mittent aquas vivas super eos in vas
18 in quibus cum homo mundus tinxerit hysopum asperget eo omne tentorium et cunctam supellectilem et homines huiuscemodi contagione pollutos
19 atque hoc modo mundus lustrabit inmundum tertio et septimo die expiatusque die septimo lavabit et se et vestimenta sua et mundus erit ad vesperam
20 si quis hoc ritu non fuerit expiatus peribit anima illius de medio ecclesiae quia sanctuarium Domini polluit et non est aqua lustrationis aspersus
21 erit hoc praeceptum legitimum sempiternum ipse quoque qui aspergit aquas lavabit vestimenta sua omnis qui tetigerit aquas expiationis inmundus erit usque ad vesperam
22 quicquid tetigerit inmundus inmundum faciet et anima quae horum quippiam tetigerit inmunda erit usque ad vesperum.

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NUMBERS (BEMIDBAR) CHAPTER 20

1 veneruntque filii Israhel et omnis multitudo in desertum Sin mense primo et mansit populus in Cades mortuaque est ibi Maria et sepulta in eodem loco

2 cumque indigeret aqua populus coierunt adversum Mosen et Aaron

3 et versi in seditionem dixerunt utinam perissemus inter fratres nostros coram Domino

4 cur eduxistis ecclesiam Domini in solitudinem ut et nos et nostra iumenta moriantur

5 quare nos fecistis ascendere de Aegypto et adduxistis in locum istum pessimum qui seri non potest qui nec ficum gignit nec vineas nec mala granata insuper et aquam non habet ad bibendum

6 ingressusque Moses et Aaron dimissa multitudine tabernaculum foederis corruerunt proni in terram et apparuit gloria Domini super eos

7 locutusque est Dominus ad Mosen dicens

8 tolle virgam et congrega populum tu et Aaron frater tuus et loquimini ad petram coram eis et illa dabit aquas cumque eduxeris aquam de petra bibet omnis multitudo et iumenta eius

9 tulit igitur Moses virgam quae erat in conspectu Domini sicut praeceperat ei

10 congregata multitudine ante petram dixitque eis audite rebelles et increduli num de petra hac vobis aquam poterimus eicere

11 cumque elevasset Moses manum percutiens virga bis silicem egressae sunt aquae largissimae ita ut et populus biberet et iumenta

12 dixitque Dominus ad Mosen et Aaron quia non credidistis mihi ut sanctificaretis me coram filiis Israhel non introducetis hos populos in terram quam dabo eis

13 haec est aqua Contradictionis ubi iurgati sunt filii Israhel contra Dominum et sanctificatus est in eis

14 misit interea nuntios Moses de Cades ad regem Edom qui dicerent haec mandat frater tuus Israhel nosti omnem laborem qui adprehendit nos

15 quomodo descenderint patres nostri in Aegyptum et habitaverimus ibi multo tempore adflixerintque nos Aegyptii et patres nostros

16 et quomodo clamaverimus ad Dominum et exaudierit nos miseritque angelum qui eduxerit nos de Aegypto ecce in urbe Cades quae est in extremis finibus tuis positi

17 obsecramus ut nobis transire liceat per terram tuam non ibimus per agros nec per vineas non bibemus aquas de puteis tuis sed gradiemur via publica nec ad dextram nec ad sinistram declinantes donec transeamus terminos tuos

18 cui respondit Edom non transibis per me alioquin armatus occurram tibi

19 dixeruntque filii Israhel per tritam gradiemur viam et si biberimus aquas tuas nos et pecora nostra dabimus quod iustum est nulla erit in pretio difficultas tantum velociter transeamus

20 at ille respondit non transibis statimque egressus est obvius cum infinita multitudine et manu forti

21 nec voluit adquiescere deprecanti ut concederet transitum per fines suos quam ob rem devertit ab eo Israhel

22 cumque castra movissent de Cades venerunt in montem Or qui est in finibus terrae Edom

23 ubi locutus est Dominus ad Mosen

24 pergat inquit Aaron ad populos suos non enim intrabit terram quam dedi filiis Israhel eo quod incredulus fuerit ori meo ad aquas Contradictionis

25 tolle Aaron et filium eius cum eo et duces eos in montem Or

26 cumque nudaveris patrem veste sua indues ea Eleazarum filium eius et Aaron colligetur et morietur ibi

27 fecit Moses ut praeceperat Dominus et ascenderunt in montem Or coram omni multitudine

28 cumque Aaron spoliasset vestibus suis induit eis Eleazarum filium eius

29 illo mortuo in montis supercilio descendit cum Eleazaro

30 omnis autem multitudo videns occubuisse Aaron flevit super eo triginta diebus per cunctas familias suas.

NUMBERS (BEMIDBAR) CHAPTER 21

1 quod cum audisset Chananeus rex Arad qui habitabat ad meridiem venisse scilicet Israhel per exploratorum viam pugnavit contra illum et victor existens duxit ex eo praedam

2 at Israhel voto se Domino obligans ait si tradideris populum istum in manu mea delebo urbes eius

3 exaudivitque Dominus preces Israhel et tradidit Chananeum quem ille interfecit subversis urbibus eius et vocavit nomen loci illius Horma id est anathema

4 profecti sunt autem et de monte Or per viam quae ducit ad mare Rubrum ut circumirent terram Edom et taedere coepit populum itineris ac laboris

5 locutusque contra Deum et Mosen ait cur eduxisti nos de Aegypto ut moreremur in solitudine deest panis non sunt aquae anima nostra iam nausiat super cibo isto levissimo

6 quam ob rem misit Dominus in populum ignitos serpentes ad quorum plagas et mortes plurimorum

7 venerunt ad Mosen atque dixerunt peccavimus quia locuti sumus contra Dominum et te ora ut tollat a nobis serpentes oravit Moses pro populo

8 et locutus est Dominus ad eum fac serpentem et pone eum pro signo qui percussus aspexerit eum vivet

9 fecit ergo Moses serpentem aeneum et posuit pro signo quem cum percussi aspicerent sanabantur

10 profectique filii Israhel castrametati sunt in Oboth

11 unde egressi fixere tentoria in Hieabarim in solitudine quae respicit Moab contra orientalem plagam

12 et inde moventes venerunt ad torrentem Zared

13 quem relinquentes castrametati sunt contra Arnon quae est in deserto et prominet in finibus Amorrei siquidem Arnon terminus est Moab dividens Moabitas et Amorreos

14 unde dicitur in libro bellorum Domini sicut fecit in mari Rubro sic faciet in torrentibus Arnon

15 scopuli torrentium inclinati sunt ut requiescerent in Ar et recumberent in finibus Moabitarum

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16 ex eo loco apparuit puteus super quo locutus est Dominus ad Mosen congrega populum et dabo ei aquam
17 tunc cecinit Israhel carmen istud ascendat puteus concinebant
18 puteus quem foderunt principes et paraverunt duces multitudinis in datore legis et in baculis suis de solitudine Matthana
19 de Matthana Nahalihel de Nahalihel in Bamoth
20 de Bamoth vallis est in regione Moab in vertice Phasga et quod respicit contra desertum
21 misit autem Israhel nuntios ad Seon regem Amorreorum dicens
22 obsecro ut transire mihi liceat per terram tuam non declinabimus in agros et vineas non bibemus aquas ex puteis via regia gradiemur donec transeamus terminos tuos
23 qui concedere noluit ut transiret Israhel per fines suos quin potius exercitu congregato egressus est obviam in desertum et venit in Iasa pugnavitque contra eum
24 a quo percussus est in ore gladii et possessa est terra eius ab Arnon usque Iebboc et filios Ammon quia forti praesidio tenebantur termini Ammanitarum
25 tulit ergo Israhel omnes civitates eius et habitavit in urbibus Amorrei in Esebon scilicet et viculis eius
26 urbs Esebon fuit regis Seon Amorrei qui pugnavit contra regem Moab et tulit omnem terram quae dicionis illius fuerat usque Arnon
27 idcirco dicitur in proverbio venite in Esebon aedificetur et construatur civitas Seon
28 ignis egressus est de Esebon flamma de oppido Seon et devoravit Ar Moabitarum et habitatores excelsorum Arnon
29 vae tibi Moab peristi popule Chamos dedit filios eius in fugam et filias in captivitatem regi Amorreorum Seon
30 iugum ipsorum disperiit ab Esebon usque Dibon lassi pervenerunt in Nophe et usque Medaba
31 habitavit itaque Israhel in terra Amorrei
32 misitque Moses qui explorarent Iazer cuius ceperunt viculos et possederunt habitatores
33 verteruntque se et ascenderunt per viam Basan et occurrit eis Og rex Basan cum omni populo suo pugnaturus in Edrai
34 dixitque Dominus ad Mosen ne timeas eum quia in manu tua tradidi illum et omnem populum ac terram eius faciesque illi sicut fecisti Seon regi Amorreorum habitatori Esebon
35 percusserunt igitur et hunc cum filiis suis universumque populum eius usque ad internicionem et possederunt terram illius.

NUMBERS (BEMIDBAR) CHAPTER 22

1 profectique castrametati sunt in campestribus Moab ubi trans Iordanem Hierichus sita est
2 videns autem Balac filius Sepphor omnia quae fecerat Israhel Amorreo
3 et quod pertimuissent eum Moabitae et impetum eius ferre non possent
4 dixit ad maiores natu Madian ita delebit hic populus omnes qui in nostris finibus commorantur quomodo solet bos herbas usque ad radices carpere ipse erat eo tempore rex in Moab
5 misit ergo nuntios ad Balaam filium Beor ariolum qui habitabat super flumen terrae filiorum Ammon ut vocarent eum et dicerent ecce egressus est populus ex Aegypto qui operuit superficiem terrae sedens contra me
6 veni igitur et maledic populo huic quia fortior me est si quo modo possim percutere et eicere eum de terra mea novi enim quod benedictus sit cui benedixeris et maledictus in quem maledicta congesseris
7 perrexerunt seniores Moab et maiores natu Madian habentes divinationis pretium in manibus cumque venissent ad Balaam et narrassent ei omnia verba Balac
8 ille respondit manete hic nocte et respondebo quicquid mihi dixerit Dominus manentibus illis apud Balaam venit Deus et ait ad eum
9 quid sibi volunt homines isti apud te
10 respondit Balac filius Sepphor rex Moabitarum misit ad me
11 dicens ecce populus qui egressus est de Aegypto operuit superficiem terrae veni et maledic ei si quo modo possim pugnans abicere eum
12 dixitque Deus ad Balaam noli ire cum eis neque maledicas populo quia benedictus est
13 qui mane consurgens dixit ad principes ite in terram vestram quia prohibuit me Deus venire vobiscum
14 reversi principes dixerunt ad Balac noluit Balaam venire nobiscum
15 rursum ille multo plures et nobiliores quam ante miserat misit
16 qui cum venissent ad Balaam dixerunt sic dicit Balac filius Sepphor ne cuncteris venire ad me
17 paratum honorare te et quicquid volueris dare veni et maledic populo isti
18 respondit Balaam si dederit mihi Balac plenam domum suam argenti et auri non potero inmutare verbum Domini Dei mei ut vel plus vel minus loquar
19 obsecro ut hic maneatis etiam hac nocte et scire queam quid mihi rursum respondeat Dominus
20 venit ergo Deus ad Balaam nocte et ait ei si vocare te venerunt homines isti surge et vade cum eis ita dumtaxat ut quod tibi praecepero facias
21 surrexit Balaam mane et strata asina profectus est cum eis
22 et iratus est Deus stetitque angelus Domini in via contra Balaam qui sedebat asinae et duos pueros habebat secum
23 cernens asina angelum stantem in via evaginato gladio avertit se de itinere et ibat per agrum quam cum verberaret Balaam et vellet ad semitam reducere
24 stetit angelus in angustiis duarum maceriarum quibus vineae cingebantur
25 quem videns asina iunxit se parieti et adtrivit sedentis pedem at ille iterum verberabat
26 et nihilominus angelus ad locum angustum transiens ubi nec ad dextram nec ad sinistram poterat deviari obvius stetit

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27 cumque vidisset asina stantem angelum concidit sub pedibus sedentis qui iratus vehementius caedebat fuste latera
28 aperuitque Dominus os asinae et locuta est quid feci tibi cur percutis me ecce iam tertio
29 respondit Balaam quia commeruisti et inlusisti mihi utinam haberem gladium ut te percuterem
30 dixit asina nonne animal tuum sum cui semper sedere consuesti usque in praesentem diem dic quid simile umquam fecerim tibi at ille ait numquam
31 protinus aperuit Dominus oculos Balaam et vidit angelum stantem in via evaginato gladio adoravitque eum pronus in terram
32 cui angelus cur inquit tertio verberas asinam tuam ego veni ut adversarer tibi quia perversa est via tua mihique contraria
33 et nisi asina declinasset de via dans locum resistenti te occidissem et illa viveret
34 dixit Balaam peccavi nesciens quod tu stares contra me et nunc si displicet tibi ut vadam revertar
35 ait angelus vade cum istis et cave ne aliud quam praecepero tibi loquaris ivit igitur cum principibus
36 quod cum audisset Balac egressus est in occursum eius in oppido Moabitarum quod situm est in extremis finibus Arnon
37 dixitque ad Balaam misi nuntios ut vocarent te cur non statim venisti ad me an quia mercedem adventui tuo reddere nequeo
38 cui ille respondit ecce adsum numquid loqui potero aliud nisi quod Deus posuerit in ore meo
39 perrexerunt ergo simul et venerunt in urbem quae in extremis regni eius finibus erat
40 cumque occidisset Balac boves et oves misit ad Balaam et principes qui cum eo erant munera
41 mane autem facto duxit eum ad excelsa Baal et intuitus est extremam partem populi.

NUMBERS (BEMIDBAR) CHAPTER 23

1 dixitque Balaam ad Balac aedifica mihi hic septem aras et para totidem vitulos eiusdemque numeri arietes
2 cumque fecisset iuxta sermonem Balaam inposuerunt simul vitulum et arietem super aram
3 dixitque Balaam ad Balac sta paulisper iuxta holocaustum tuum donec vadam si forte occurrat mihi Dominus et quodcumque imperaverit loquar tibi
4 cumque abisset velociter occurrit ei Deus locutusque ad eum Balaam septem inquit aras erexi et inposui vitulum et arietem desuper
5 Dominus autem posuit verbum in ore eius et ait revertere ad Balac et haec loqueris
6 reversus invenit stantem Balac iuxta holocaustum suum et omnes principes Moabitarum
7 adsumptaque parabola sua dixit de Aram adduxit me Balac rex Moabitarum de montibus orientis veni inquit et maledic Iacob propera et detestare Israhel
8 quomodo maledicam cui non maledixit Deus qua ratione detester quem Dominus non detestatur
9 de summis silicibus videbo eum et de collibus considerabo illum populus solus habitabit et inter gentes non reputabitur
10 quis dinumerare possit pulverem Iacob et nosse numerum stirpis Israhel moriatur anima mea morte iustorum et fiant novissima mea horum similia
11 dixitque Balac ad Balaam quid est hoc quod agis ut malediceres inimicis vocavi te et tu e contrario benedicis eis
12 cui ille respondit num aliud possum loqui nisi quod iusserit Dominus
13 dixit ergo Balac veni mecum in alterum locum unde partem Israhelis videas et totum videre non possis inde maledicito ei
14 cumque duxisset eum in locum sublimem super verticem montis Phasga aedificavit Balaam septem aras et inpositis supra vitulo atque ariete
15 dixit ad Balac sta hic iuxta holocaustum tuum donec ego pergam obvius
16 cui cum Dominus occurrisset posuissetque verbum in ore eius ait revertere ad Balac et haec loqueris ei
17 reversus invenit eum stantem iuxta holocaustum suum et principes Moabitarum cum eo ad quem Balac quid inquit locutus est Dominus
18 at ille adsumpta parabola sua ait sta Balac et ausculta audi fili Sepphor
19 non est Deus quasi homo ut mentiatur nec ut filius hominis ut mutetur dixit ergo et non faciet locutus est et non implebit
20 ad benedicendum adductus sum benedictionem prohibere non valeo
21 non est idolum in Iacob nec videtur simulacrum in Israhel Dominus Deus eius cum eo est et clangor victoriae regis in illo
22 Deus eduxit eum de Aegypto cuius fortitudo similis est rinocerotis
23 non est augurium in Iacob nec divinatio in Israhel temporibus suis dicetur Iacob et Israheli quid operatus sit Deus
24 ecce populus ut leaena consurget et quasi leo erigetur non accubabit donec devoret praedam et occisorum sanguinem bibat
25 dixitque Balac ad Balaam nec maledicas ei nec benedicas
26 et ille nonne ait dixi tibi quod quicquid mihi Deus imperaret hoc facerem
27 et ait Balac ad eum veni et ducam te ad alium locum si forte placeat Deo ut inde maledicas eis
28 cumque duxisset eum super verticem montis Phogor qui respicit solitudinem
29 dixit ei Balaam aedifica mihi hic septem aras et para totidem vitulos eiusdemque numeri arietes
30 fecit Balac ut Balaam dixerat inposuitque vitulos et arietes per singulas aras.

NUMBERS (BEMIDBAR) CHAPTER 24

1 cumque vidisset Balaam quod placeret Domino ut benediceret Israheli nequaquam abiit ut ante perrexerat ut

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augurium quaereret sed dirigens contra desertum vultum suum
2 et elevans oculos vidit Israhel in tentoriis commorantem per tribus suas et inruente in se spiritu Dei
3 adsumpta parabola ait dixit Balaam filius Beor dixit homo cuius obturatus est oculus
4 dixit auditor sermonum Dei qui visionem Omnipotentis intuitus est qui cadit et sic aperiuntur oculi eius
5 quam pulchra tabernacula tua Iacob et tentoria tua Israhel
6 ut valles nemorosae ut horti iuxta fluvios inrigui ut tabernacula quae fixit Dominus quasi cedri propter aquas
7 fluet aqua de situla eius et semen illius erit in aquas multas tolletur propter Agag rex eius et auferetur regnum illius
8 Deus eduxit illum de Aegypto cuius fortitudo similis est rinocerotis devorabunt gentes hostes illius ossaque eorum confringent et perforabunt sagittis
9 accubans dormivit ut leo et quasi leaena quam suscitare nullus audebit qui benedixerit tibi erit ipse benedictus qui maledixerit in maledictione reputabitur
10 iratusque Balac contra Balaam conplosis manibus ait ad maledicendum inimicis meis vocavi te quibus e contrario tertio benedixisti
11 revertere ad locum tuum decreveram quidem magnifice honorare te sed Dominus privavit te honore disposito
12 respondit Balaam ad Balac nonne nuntiis tuis quos misisti ad me dixi
13 si dederit mihi Balac plenam domum suam argenti et auri non potero praeterire sermonem Domini Dei mei ut vel boni quid vel mali proferam ex corde meo sed quicquid Dominus dixerit hoc loquar
14 verumtamen pergens ad populum meum dabo consilium quid populus tuus huic populo faciat extremo tempore
15 sumpta igitur parabola rursum ait dixit Balaam filius Beor dixit homo cuius obturatus est oculus
16 dixit auditor sermonum Dei qui novit doctrinam Altissimi et visiones Omnipotentis videt qui cadens apertos habet oculos
17 videbo eum sed non modo intuebor illum sed non prope orietur stella ex Iacob et consurget virga de Israhel et percutiet duces Moab vastabitque omnes filios Seth
18 et erit Idumea possessio eius hereditas Seir cedet inimicis suis Israhel vero fortiter aget
19 de Iacob erit qui dominetur et perdat reliquias civitatis
20 cumque vidisset Amalech adsumens parabolam ait principium gentium Amalech cuius extrema perdentur
21 vidit quoque Cineum et adsumpta parabola ait robustum est quidem habitaculum tuum sed si in petra posueris nidum tuum
22 et fueris electus de stirpe Cain quamdiu poteris permanere Assur enim capiet te
23 adsumptaque parabola iterum locutus est heu quis victurus est quando ista faciet Deus
24 venient in trieribus de Italia superabunt Assyrios vastabuntque Hebraeos et ad extremum etiam ipsi peribunt
25 surrexitque Balaam et reversus est in locum suum Balac quoque via qua venerat rediit.

NUMBERS (BEMIDBAR) CHAPTER 25

1 morabatur autem eo tempore Israhel in Setthim et fornicatus est populus cum filiabus Moab
2 quae vocaverunt eos ad sacrificia sua at illi comederunt et adoraverunt deos earum
3 initiatusque est Israhel Beelphegor et iratus Dominus
4 ait ad Mosen tolle cunctos principes populi et suspende eos contra solem in patibulis ut avertatur furor meus ab Israhel
5 dixitque Moses ad iudices Israhel occidat unusquisque proximos suos qui initiati sunt Beelphegor
6 et ecce unus de filiis Israhel intravit coram fratribus suis ad scortum madianitin vidente Mose et omni turba filiorum Israhel qui flebant ante fores tabernaculi
7 quod cum vidisset Finees filius Eleazari filii Aaron sacerdotis surrexit de medio multitudinis et arrepto pugione
8 ingressus est post virum israhelitem in lupanar et perfodit ambos simul virum scilicet et mulierem in locis genitalibus cessavitque plaga a filiis Israhel
9 et occisi sunt viginti quattuor milia homines
10 dixitque Dominus ad Mosen
11 Finees filius Eleazari filii Aaron sacerdotis avertit iram meam a filiis Israhel quia zelo meo commotus est contra eos ut non ipse delerem filios Israhel in zelo meo
12 idcirco loquere ad eos ecce do ei pacem foederis mei
13 et erit tam ipsi quam semini illius pactum sacerdotii sempiternum quia zelatus est pro Deo suo et expiavit scelus filiorum Israhel
14 erat autem nomen viri israhelitae qui occisus est cum Madianitide Zambri filius Salu dux de cognatione et tribu Symeonis
15 porro mulier madianitis quae pariter interfecta est vocabatur Chozbi filia Sur principis nobilissimi Madianitarum
16 locutusque est Dominus ad Mosen dicens
17 hostes vos sentiant Madianitae et percutite eos
18 quia et ipsi hostiliter egerunt contra vos et decepere insidiis per idolum Phogor et Chozbi filiam ducis Madian sororem suam quae percussa est in die plagae pro sacrilegio Phogor.

NUMBERS (BEMIDBAR) CHAPTER 26

1 postquam noxiorum sanguis effusus est dixit Dominus ad Mosen et Eleazarum filium Aaron sacerdotem
2 numerate omnem summam filiorum Israhel a viginti annis et supra per domos et cognationes suas cunctos qui possunt ad bella procedere
3 locuti sunt itaque Moses et Eleazar sacerdos in campestribus Moab super Iordanem contra Hierichum ad eos qui erant
4 a viginti annis et supra sicut Dominus imperarat quorum iste est numerus

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5 Ruben primogenitus Israhel huius filius Enoch a quo familia Enochitarum et Phallu a quo familia Phalluitarum

6 et Esrom a quo familia Esromitarum et Charmi a quo familia Charmitarum

7 hae sunt familiae de stirpe Ruben quarum numerus inventus est quadraginta tria milia et septingenti triginta

8 filius Phallu Heliab

9 huius filii Namuhel et Dathan et Abiram isti sunt Dathan et Abiram principes populi qui surrexerunt contra Mosen et Aaron in seditione Core quando adversum Dominum rebellaverunt

10 et aperiens terra os suum devoravit Core morientibus plurimis quando conbusit ignis ducentos quinquaginta viros et factum est grande miraculum

11 ut Core pereunte filii illius non perirent

12 filii Symeon per cognationes suas Namuhel ab hoc familia Namuhelitarum Iamin ab hoc familia Iaminitarum Iachin ab hoc familia Iachinitarum

13 Zare ab hoc familia Zareitarum Saul ab hoc familia Saulitarum

14 hae sunt familiae de stirpe Symeon quarum omnis numerus fuit viginti duo milia ducentorum

15 filii Gad per cognationes suas Sephon ab hoc familia Sephonitarum Aggi ab hoc familia Aggitarum Suni ab hoc familia Sunitarum

16 Ozni ab hoc familia Oznitarum Heri ab hoc familia Heritarum

17 Arod ab hoc familia Aroditarum Arihel ab hoc familia Arihelitarum

18 istae sunt familiae Gad quarum omnis numerus fuit quadraginta milia quingentorum

19 filii Iuda Her et Onan qui ambo mortui sunt in terra Chanaan

20 fueruntque filii Iuda per cognationes suas Sela a quo familia Selanitarum Phares a quo familia Pharesitarum Zare a quo familia Zareitarum

21 porro filii Phares Esrom a quo familia Esromitarum et Amul a quo familia Amulitarum

22 istae sunt familiae Iuda quarum omnis numerus fuit septuaginta milia quingentorum

23 filii Isachar per cognationes suas Thola a quo familia Tholaitarum Phua a quo familia Phuaitarum

24 Iasub a quo familia Iasubitarum Semran a quo familia Semranitarum

25 hae sunt cognationes Isachar quarum numerus fuit sexaginta quattuor milia trecentorum

26 filii Zabulon per cognationes suas Sared a quo familia Sareditarum Helon a quo familia Helonitarum Ialel a quo familia Ialelitarum

27 hae sunt cognationes Zabulon quarum numerus fuit sexaginta milia quingentorum

28 filii Ioseph per cognationes suas Manasse et Ephraim

29 de Manasse ortus est Machir a quo familia Machiritarum Machir genuit Galaad a quo familia Galaaditarum

30 Galaad habuit filios Hiezer a quo familia Hiezeritarum et Elec a quo familia Elecarum

31 et Asrihel a quo familia Asrihelitarum et Sechem a quo familia Sechemitarum

32 et Semida a quo familia Semidatarum et Epher a quo familia Epheritarum

33 fuit autem Epher pater Salphaad qui filios non habebat sed tantum filias quarum ista sunt nomina Maala et Noa et Egla et Melcha et Thersa

34 hae sunt familiae Manasse et numerus earum quinquaginta duo milia septingentorum

35 filii autem Ephraim per cognationes suas fuerunt hii Suthala a quo familia Suthalitarum Becher a quo familia Becheritarum Tehen a quo familia Tehenitarum

36 porro filius Suthala fuit Heran a quo familia Heranitarum

37 hae sunt cognationes filiorum Ephraim quarum numerus triginta duo milia quingentorum

38 isti sunt filii Ioseph per familias suas filii Beniamin in cognationibus suis Bale a quo familia Baleitarum Azbel a quo familia Azbelitarum Ahiram a quo familia Ahiramitarum

39 Supham a quo familia Suphamitarum Hupham a quo familia Huphamitarum

40 filii Bale Hered et Noeman de Hered familia Hereditarum de Noeman familia Noemitarum

41 hii sunt filii Beniamin per cognationes suas quorum numerus quadraginta quinque milia sescentorum

42 filii Dan per cognationes suas Suham a quo familia Suhamitarum hae cognationes Dan per familias suas

43 omnes fuere Suhamitae quorum numerus erat sexaginta quattuor milia quadringentorum

44 filii Aser per cognationes suas Iemna a quo familia Iemnaitarum Iessui a quo familia Iessuitarum Brie a quo familia Brieitarum

45 filii Brie Haber a quo familia Haberitarum et Melchihel a quo familia Melchihelitarum

46 nomen autem filiae Aser fuit Sara

47 hae cognationes filiorum Aser et numerus eorum quinquaginta tria milia quadringentorum

48 filii Nepthalim per cognationes suas Iessihel a quo familia Iessihelitarum Guni a quo familia Gunitarum

49 Iesser a quo familia Iesseritarum Sellem a quo familia Sellemitarum

50 hae sunt cognationes filiorum Nepthalim per familias suas quorum numerus quadraginta quinque milia quadringentorum

51 ista est summa filiorum Israhel qui recensiti sunt sescenta milia et mille septingenti triginta

52 locutusque est Dominus ad Mosen dicens

53 istis dividetur terra iuxta numerum vocabulorum in possessiones suas

54 pluribus maiorem partem dabis et paucioribus minorem singulis sicut nunc recensiti sunt tradetur possessio

55 ita dumtaxat ut sors terram tribubus dividat et familiis

56 quicquid sorte contigerit hoc vel plures accipient vel pauciores

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57 hic quoque est numerus filiorum Levi per familias suas Gerson a quo familia Gersonitarum Caath a quo familia Caathitarum Merari a quo familia Meraritarum

58 hae sunt familiae Levi familia Lobni familia Hebroni familia Mooli familia Musi familia Cori at vero Caath genuit Amram

59 qui habuit uxorem Iochabed filiam Levi quae nata est ei in Aegypto haec genuit viro suo Amram filios Aaron et Mosen et Mariam sororem eorum

60 de Aaron orti sunt Nadab et Abiu et Eleazar et Ithamar

61 quorum Nadab et Abiu mortui sunt cum obtulissent ignem alienum coram Domino

62 fueruntque omnes qui numerati sunt viginti tria milia generis masculini ab uno mense et supra quia non sunt recensiti inter filios Israhel nec eis cum ceteris data possessio

63 hic est numerus filiorum Israhel qui descripti sunt a Mosen et Eleazaro sacerdote in campestribus Moab supra Iordanem contra Hiericho

64 inter quos nullus fuit eorum qui ante numerati sunt a Mose et Aaron in deserto Sinai

65 praedixerat enim Dominus quod omnes morerentur in solitudine nullusque remansit ex eis nisi Chaleb filius Iepphonne et Iosue filius Nun.

NUMBERS (BEMIDBAR) CHAPTER 27

1 accesserunt autem filiae Salphaad filii Epher filii Galaad filii Machir filii Manasse qui fuit filius Ioseph quarum sunt nomina Maala et Noa et Egla et Melcha et Thersa

2 steteruntque coram Mosen et Eleazaro sacerdote et cunctis principibus populi ad ostium tabernaculi foederis atque dixerunt

3 pater noster mortuus est in deserto nec fuit in seditione quae concitata est contra Dominum sub Core sed in peccato suo mortuus est hic non habuit mares filios cur tollitur nomen illius de familia sua quia non habet filium date nobis possessionem inter cognatos patris nostri

4 rettulitque Moses causam earum ad iudicium Domini

5 qui dixit ad eum

6 iustam rem postulant filiae Salphaad da eis possessionem inter cognatos patris sui et ei in hereditate succedant

7 ad filios autem Israhel loqueris haec

8 homo cum mortuus fuerit absque filio ad filiam eius transibit hereditas

9 si filiam non habuerit habebit successores fratres suos

10 quod si et fratres non fuerint dabitis hereditatem fratribus patris eius

11 sin autem nec patruos habuerit dabitur hereditas his qui ei proximi sunt eritque hoc filiis Israhel sanctum lege perpetua sicut praecepit Dominus Mosi

12 dixit quoque Dominus ad Mosen ascende in montem istum Abarim et contemplare inde terram quam daturus sum filiis Israhel

13 cumque videris eam ibis et tu ad populum tuum sicut ivit frater tuus Aaron

14 quia offendistis me in deserto Sin in contradictione multitudinis nec sanctificare me voluistis coram ea super aquas hae sunt aquae Contradictionis in Cades deserti Sin

15 cui respondit Moses

16 provideat Dominus Deus spirituum omnis carnis hominem qui sit super multitudinem hanc

17 et possit exire et intrare ante eos et educere illos vel introducere ne sit populus Domini sicut oves absque pastore

18 dixitque Dominus ad eum tolle Iosue filium Nun virum in quo est spiritus et pone manum tuam super eum

19 qui stabit coram Eleazaro sacerdote et omni multitudine

20 et dabis ei praecepta cunctis videntibus et partem gloriae tuae ut audiat eum omnis synagoga filiorum Israhel

21 pro hoc si quid agendum erit Eleazar sacerdos consulet Dominum ad verbum eius egredietur et ingredietur ipse et omnes filii Israhel cum eo et cetera multitudo

22 fecit Moses ut praeceperat Dominus cumque tulisset Iosue statuit eum coram Eleazaro sacerdote et omni frequentia populi

23 et inpositis capiti eius manibus cuncta replicavit quae mandaverat Dominus.

NUMBERS (BEMIDBAR) CHAPTER 28

1 dixit quoque Dominus ad Mosen

2 praecipe filiis Israhel et dices ad eos oblationem meam et panes et incensum odoris suavissimi offerte per tempora sua

3 haec sunt sacrificia quae offerre debetis agnos anniculos inmaculatos duos cotidie in holocaustum sempiternum

4 unum offeretis mane et alterum ad vesperam

5 decimam partem oephi similae quae conspersa sit oleo purissimo et habeat quartam partem hin

6 holocaustum iuge est quod obtulistis in monte Sinai in odorem suavissimum incensi Domini

7 et libabitis vini quartam partem hin per agnos singulos in sanctuario Domini

8 alterumque agnum similiter offeretis ad vesperam iuxta omnem ritum sacrificii matutini et libamentorum eius oblationem suavissimi odoris Domino

9 die autem sabbati offeretis duos agnos anniculos inmaculatos et duas decimas similae oleo conspersae in sacrificio et liba

10 quae rite funduntur per singula sabbata in holocausto sempiterno

11 in kalendis autem id est in mensuum exordiis offeretis holocaustum Domino vitulos de armento duos arietem unum agnos anniculos septem inmaculatos

12 et tres decimas similae oleo conspersae in sacrificio per singulos vitulos et duas decimas similae oleo conspersae per singulos arietes

13 et decimam decimae similae ex oleo in sacrificio per agnos singulos holocaustum suavissimi odoris atque incensi est Domino

14 libamenta autem vini quae per singulas fundenda sunt victimas ista erunt media pars hin per vitulos singulos tertia per arietem quarta per agnum hoc erit holocaustum per omnes menses qui sibi anno vertente succedunt

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15 hircus quoque offeretur Domino pro peccatis in holocaustum sempiternum cum libamentis suis
16 mense autem primo quartadecima die mensis phase Domini erit
17 et quintadecima die sollemnitas septem diebus vescentur azymis
18 quarum dies prima venerabilis et sancta erit omne opus servile non facietis in ea
19 offeretisque incensum holocaustum Domino vitulos de armento duos arietem unum agnos anniculos inmaculatos septem
20 et sacrificia singulorum ex simila quae conspersa sit oleo tres decimas per singulos vitulos et duas decimas per arietem
21 et decimam decimae per agnos singulos id est per septem agnos
22 et hircum pro peccato unum ut expietur pro vobis
23 praeter holocaustum matutinum quod semper offertis
24 ita facietis per singulos dies septem dierum in fomitem ignis et in odorem suavissimum Domino qui surget de holocausto et de libationibus singulorum
25 dies quoque septimus celeberrimus et sanctus erit vobis omne opus servile non facietis in eo
26 dies etiam primitivorum quando offertis novas fruges Domino expletis ebdomadibus venerabilis et sancta erit omne opus servile non facietis in ea
27 offeretisque holocaustum in odorem suavissimum Domino vitulos de armento duos arietem unum et agnos anniculos inmaculatos septem
28 atque in sacrificiis eorum similae oleo conspersae tres decimas per singulos vitulos per arietes duas
29 per agnos decimam decimae qui simul sunt agni septem hircum quoque 30 qui mactatur pro expiatione praeter holocaustum sempiternum et liba eius 31 inmaculata offeretis omnia cum libationibus suis.

NUMBERS (BEMIDBAR) CHAPTER 29

1 mensis etiam septimi prima dies venerabilis et sancta erit vobis omne opus servile non facietis in ea quia dies clangoris est et tubarum
2 offeretisque holocaustum in odorem suavissimum Domino vitulum de armento unum arietem unum agnos anniculos inmaculatos septem
3 et in sacrificiis eorum similae oleo conspersae tres decimas per singulos vitulos duas decimas per arietem
4 unam decimam per agnum qui simul sunt agni septem
5 et hircum pro peccato qui offertur in expiationem populi
6 praeter holocaustum kalendarum cum sacrificiis suis et holocaustum sempiternum cum libationibus solitis hisdem caerimoniis offeretis in odorem suavissimum incensum Domino
7 decima quoque dies mensis huius septimi erit vobis sancta atque venerabilis et adfligetis animas vestras omne opus servile non facietis in ea
8 offeretisque holocaustum Domino in odorem suavissimum vitulum de armento unum arietem unum agnos anniculos inmaculatos septem
9 et in sacrificiis eorum similae oleo conspersae tres decimas per vitulos singulos duas decimas per arietem
10 decimam decimae per agnos singulos qui sunt simul septem agni
11 et hircum pro peccato absque his quae offerri pro delicto solent in expiationem et holocaustum sempiternum in sacrificio et libaminibus eorum
12 quintadecima vero die mensis septimi quae vobis erit sancta atque venerabilis omne opus servile non facietis in ea sed celebrabitis sollemnitatem Domino septem diebus
13 offeretisque holocaustum in odorem suavissimum Domino vitulos de armento tredecim arietes duos agnos anniculos quattuordecim inmaculatos
14 et in libamentis eorum similae oleo conspersae tres decimas per vitulos singulos qui sunt simul vituli tredecim et duas decimas arieti uno id est simul arietibus duobus
15 et decimam decimae agnis singulis qui sunt simul agni quattuordecim
16 et hircum pro peccato absque holocausto sempiterno et sacrificio et libamine eius
17 in die altero offeres vitulos de armento duodecim arietes duos agnos anniculos inmaculatos quattuordecim
18 sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis
19 et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine
20 die tertio offeres vitulos undecim arietes duos agnos anniculos inmaculatos quattuordecim
21 sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis
22 et hircum pro peccato absque holocausto sempiterno et sacrificio et libamine eius
23 die quarto offeres vitulos decem arietes duos agnos anniculos inmaculatos quattuordecim
24 sacrificiaque eorum et libamina singulorum per vitulos et arietes et agnos rite celebrabis
25 et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine
26 die quinto offeres vitulos novem arietes duos agnos anniculos inmaculatos quattuordecim
27 sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis
28 et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine 29 die sexto offeres vitulos octo arietes duos agnos anniculos inmaculatos quattuordecim 30 sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis
31 et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine
32 die septimo offeres vitulos septem arietes duos agnos anniculos inmaculatos quattuordecim
33 sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis 34 et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine 35 die octavo qui est celeberrimus omne opus servile non facietis

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36 offerentes holocaustum in odorem suavissimum Domino vitulum unum arietem unum agnos anniculos inmaculatos septem

37 sacrificiaque et libamina singulorum per vitulos et arietes et agnos rite celebrabis

38 et hircum pro peccato absque holocausto sempiterno sacrificioque eius et libamine

39 haec offeretis Domino in sollemnitatibus vestris praeter vota et oblationes spontaneas in holocausto in sacrificio in libamine et in hostiis pacificis.

NUMBERS (BEMIDBAR) CHAPTER 30

1 narravitque Moses filiis Israhel omnia quae ei Dominus imperarat

2 et locutus est ad principes tribuum filiorum Israhel iste est sermo quem praecepit Dominus

3 si quis virorum votum Domino voverit aut se constrinxerit iuramento non faciet irritum verbum suum sed omne quod promisit implebit

4 mulier si quippiam voverit et se constrinxerit iuramento quae est in domo patris sui et in aetate adhuc puellari si cognoverit pater votum quod pollicita est et iuramentum quo obligavit animam suam et tacuerit voti rea erit

5 quicquid pollicita est et iuravit opere conplebit

6 sin autem statim ut audierit contradixerit pater et vota et iuramenta eius irrita erunt nec obnoxia tenebitur sponsioni eo quod contradixerit pater

7 si maritum habuerit et voverit aliquid et semel verbum de ore eius egrediens animam illius obligaverit iuramento

8 quo die audierit vir et non contradixerit voti rea erit reddet quodcumque promiserat

9 sin autem audiens statim contradixerit et irritas fecerit pollicitationes eius verbaque quibus obstrinxerat animam suam propitius ei erit Dominus

10 vidua et repudiata quicquid voverint reddent

11 uxor in domo viri cum se voto constrinxerit et iuramento

12 si audierit vir et tacuerit nec contradixerit sponsioni reddet quodcumque promiserat

13 sin autem extemplo contradixerit non tenebitur promissionis rea quia maritus contradixit et Dominus ei propitius erit

14 si voverit et iuramento se constrinxerit ut per ieiunium vel ceterarum rerum abstinentiam adfligat animam suam in arbitrio viri erit ut faciat sive non faciat

15 quod si audiens vir tacuerit et in alteram diem distulerit sententiam quicquid voverat atque promiserat reddet quia statim ut audivit tacuit

16 sin autem contradixerit postquam rescivit portabit ipse iniquitatem eius

17 istae sunt leges quas constituit Dominus Mosi inter virum et uxorem inter patrem et filiam quae in puellari adhuc aetate est vel quae manet in parentis domo.

NUMBERS (BEMIDBAR) CHAPTER 31

1 locutusque est Dominus ad Mosen dicens

2 ulciscere prius filios Israhel de Madianitis et sic colligeris ad populum tuum

3 statimque Moses armate inquit ex vobis viros ad pugnam qui possint ultionem Domini expetere de Madianitis

4 mille viri de singulis tribubus eligantur Israhel qui mittantur ad bellum

5 dederuntque millenos de cunctis tribubus id est duodecim milia expeditorum ad pugnam

6 quos misit Moses cum Finees filio Eleazari sacerdotis vasa quoque sancta et tubas ad clangendum tradidit ei

7 cumque pugnassent contra Madianitas atque vicissent omnes mares occiderunt

8 et reges eorum Evi et Recem et Sur et Ur et Rebe quinque principes gentis Balaam quoque filium Beor interfecerunt gladio

9 ceperuntque mulieres eorum et parvulos omniaque pecora et cunctam supellectilem quicquid habere potuerant depopulati sunt

10 tam urbes quam viculos et castella flamma consumpsit

11 et tulerunt praedam et universa quae ceperant tam ex hominibus quam ex iumentis

12 et adduxerunt ad Mosen et Eleazarum sacerdotem et ad omnem multitudinem filiorum Israhel reliqua etiam utensilia portaverunt ad castra in campestribus Moab iuxta Iordanem contra Hiericho

13 egressi sunt autem Moses et Eleazar sacerdos et omnes principes synagogae in occursum eorum extra castra

14 iratusque Moses principibus exercitus tribunis et centurionibus qui venerant de bello

15 ait cur feminas reservastis

16 nonne istae sunt quae deceperunt filios Israhel ad suggestionem Balaam et praevaricari vos fecerunt in Domino super peccato Phogor unde et percussus est populus

17 ergo cunctos interficite quicquid est generis masculini etiam in parvulis et mulieres quae noverunt viros in coitu iugulate

18 puellas autem et omnes feminas virgines reservate vobis

19 et manete extra castra septem diebus qui occiderit hominem vel occisum tetigerit lustrabitur die tertio et septimo

20 et de omni praeda sive vestimentum fuerit sive vas et aliquid in utensilia praeparatum de caprarum pellibus et pilis et ligno expiabitur

21 Eleazar quoque sacerdos ad viros exercitus qui pugnaverant sic locutus est hoc est praeceptum legis quod mandavit Dominus Mosi

22 aurum et argentum et aes et ferrum et stagnum et plumbum

23 et omne quod potest transire per flammas igne purgabitur quicquid autem ignem non potest sustinere aqua expiationis sanctificabitur

24 et lavabitis vestimenta vestra die septimo et purificati postea castra intrabitis

25 dixitque Dominus ad Mosen

26 tollite summam eorum quae capta sunt ab homine usque ad pecus tu et Eleazar sacerdos et principes vulgi

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27 dividesque ex aequo praedam inter eos qui pugnaverunt et egressi sunt ad bellum et inter omnem reliquam multitudinem
28 et separabis partem Domino ab his qui pugnaverunt et fuerunt in bello unam animam de quingentis tam ex hominibus quam ex bubus et asinis et ovibus
29 et dabis eam Eleazaro sacerdoti quia primitiae Domini sunt
30 ex media quoque parte filiorum Israhel accipies quinquagesimum caput hominum et boum et asinorum et ovium cunctarumque animantium et dabis ea Levitis qui excubant in custodiis tabernaculi Domini
31 feceruntque Moses et Eleazar sicut praeceperat Dominus
32 fuit autem praeda quam exercitus ceperat ovium sescenta septuaginta quinque milia
33 boum septuaginta duo milia
34 asinorum sexaginta milia et mille
35 animae hominum sexus feminei quae non cognoverant viros triginta duo milia
36 dataque est media pars his qui in proelio fuerant ovium trecenta triginta septem milia quingenta
37 e quibus in partem Domini supputatae sunt oves sescentae septuaginta quinque
38 et de bubus triginta sex milibus boves septuaginta duo
39 de asinis triginta milibus quingentis asini sexaginta unus
40 de animabus hominum sedecim milibus cesserunt in partem Domini triginta duae animae
41 tradiditque Moses numerum primitiarum Domini Eleazaro sacerdoti sicut ei fuerat imperatum
42 ex media parte filiorum Israhel quam separaverat his qui in proelio fuerant
43 de media vero parte quae contigerat reliquae multitudini id est de ovium trecentis triginta septem milibus quingentis
44 et de bubus triginta sex milibus
45 et de asinis triginta milibus quingentis
46 et de hominibus sedecim milibus
47 tulit Moses quinquagesimum caput et dedit Levitis qui excubant in tabernaculo Domini sicut praeceperat Dominus
48 cumque accessissent principes exercitus ad Mosen et tribuni centurionesque dixerunt
49 nos servi tui recensuimus numerum pugnatorum quos habuimus sub manu nostra et ne unus quidem defuit
50 ob hanc causam offerimus in donariis Domini singuli quod in praeda auri potuimus invenire periscelides et armillas anulos et dextralia ac murenulas ut depreceris pro nobis Dominum
51 susceperuntque Moses et Eleazar sacerdos omne aurum in diversis speciebus
52 pondo sedecim milia septingentos quinquaginta siclos a tribunis et centurionibus
53 unusquisque enim quod in praeda rapuerat suum erat
54 et susceptum intulerunt in tabernaculum testimonii in monumentum filiorum Israhel coram Domino.

NUMBERS (BEMIDBAR) CHAPTER 32

1 filii autem Ruben et Gad habebant pecora multa et erat illis in iumentis infinita substantia cumque vidissent Iazer et Galaad aptas alendis animalibus
2 venerunt ad Mosen et ad Eleazarum sacerdotem et principes multitudinis atque dixerunt
3 Atharoth et Dibon et Iazer et Nemra Esbon et Eleale et Sabam et Nebo et Beon
4 terram quam percussit Dominus in conspectu filiorum Israhel regionis uberrimae est ad pastum animalium et nos servi tui habemus iumenta plurima
5 precamurque si invenimus gratiam coram te ut des nobis famulis tuis eam in possessionem ne facias nos transire Iordanem
6 quibus respondit Moses numquid fratres vestri ibunt ad pugnam et vos hic sedebitis
7 cur subvertitis mentes filiorum Israhel ne transire audeant in locum quem eis daturus est Dominus
8 nonne ita egerunt patres vestri quando misi de Cadesbarne ad explorandam terram
9 cumque venissent usque ad vallem Botri lustrata omni regione subverterunt cor filiorum Israhel ut non intrarent fines quos eis Dominus dedit
10 qui iratus iuravit dicens
11 si videbunt homines isti qui ascenderunt ex Aegypto a viginti annis et supra terram quam sub iuramento pollicitus sum Abraham Isaac et Iacob et noluerunt sequi me
12 praeter Chaleb filium Iepphonne Cenezeum et Iosue filium Nun isti impleverunt voluntatem meam
13 iratusque Dominus adversum Israhel circumduxit eum per desertum quadraginta annis donec consumeretur universa generatio quae fecerat malum in conspectu eius
14 et ecce inquit vos surrexistis pro patribus vestris incrementa et alumni hominum peccatorum ut augeretis furorem Domini contra Israhel
15 qui si nolueritis sequi eum in solitudine populum derelinquet et vos causa eritis necis omnium
16 at illi prope accedentes dixerunt caulas ovium fabricabimus et stabula iumentorum parvulis quoque nostris urbes munitas
17 nos autem ipsi armati et accincti pergemus ad proelium ante filios Israhel donec introducamus eos ad loca sua parvuli nostri et quicquid habere possumus erunt in urbibus muratis propter habitatorum insidias
18 non revertemur in domos nostras usquequo possideant filii Israhel hereditatem suam
19 nec quicquam quaeremus trans Iordanem quia iam habemus possessionem nostram in orientali eius plaga
20 quibus Moses ait si facitis quod promittitis expediti pergite coram Domino ad pugnam
21 et omnis vir bellator armatus Iordanem transeat donec subvertat Dominus inimicos suos
22 et subiciatur ei omnis terra tunc eritis inculpabiles et apud Dominum et apud Israhel et obtinebitis regiones quas vultis coram Domino

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23 sin autem quod dicitis non feceritis nulli dubium quin peccetis in Dominum et scitote quoniam peccatum vestrum adprehendet vos
24 aedificate ergo urbes parvulis vestris et caulas ac stabula ovibus ac iumentis et quod polliciti estis implete
25 dixeruntque filii Gad et Ruben ad Mosen servi tui sumus faciemus quod iubet dominus noster
26 parvulos nostros et mulieres et pecora ac iumenta relinquemus in urbibus Galaad
27 nos autem famuli tui omnes expediti pergemus ad bellum sicut tu domine loqueris
28 praecepit ergo Moses Eleazaro sacerdoti et Iosue filio Nun et principibus familiarum per tribus Israhel et dixit ad eos
29 si transierint filii Gad et filii Ruben vobiscum Iordanem omnes armati ad bellum coram Domino et vobis fuerit terra subiecta date eis Galaad in possessionem
30 sin autem noluerint transire vobiscum in terram Chanaan inter vos habitandi accipiant loca
31 responderuntque filii Gad et filii Ruben sicut locutus est Dominus servis suis ita faciemus
32 ipsi armati pergemus coram Domino in terram Chanaan et possessionem iam suscepisse nos confitemur trans Iordanem
33 dedit itaque Moses filiis Gad et Ruben et dimidiae tribui Manasse filii Ioseph regnum Seon regis Amorrei et regnum Og regis Basan et terram eorum cum urbibus suis per circuitum
34 igitur extruxerunt filii Gad Dibon et Atharoth et Aroer
35 Etrothsophan et Iazer Iecbaa
36 et Bethnemra et Betharan urbes munitas et caulas pecoribus suis
37 filii vero Ruben aedificaverunt Esbon et Eleale et Cariathaim
38 et Nabo et Baalmeon versis nominibus Sabama quoque inponentes vocabula urbibus quas extruxerant
39 porro filii Machir filii Manasse perrexerunt in Galaad et vastaverunt eam interfecto Amorreo habitatore eius
40 dedit ergo Moses terram Galaad Machir filio Manasse qui habitavit in ea
41 Iair autem filius Manasse abiit et occupavit vicos eius quos appellavit Avothiair id est villas Iair
42 Nobe quoque perrexit et adprehendit Canath cum viculis suis vocavitque eam ex nomine suo Nobe.

NUMBERS (BEMIDBAR) CHAPTER 33

1 hae sunt mansiones filiorum Israhel qui egressi sunt de Aegypto per turmas suas in manu Mosi et Aaron
2 quas descripsit Moses iuxta castrorum loca quae Domini iussione mutabant
3 profecti igitur de Ramesse mense primo quintadecima die mensis primi altera die phase filii Israhel in manu excelsa videntibus cunctis Aegyptiis
4 et sepelientibus primogenitos quos percusserat Dominus nam et in diis eorum exercuerat ultionem
5 castrametati sunt in Soccoth
6 et de Soccoth venerunt in Aetham quae est in extremis finibus solitudinis
7 inde egressi venerunt contra Phiahiroth quae respicit Beelsephon et castrametati sunt ante Magdolum
8 profectique de Phiahiroth transierunt per medium mare in solitudinem et ambulantes tribus diebus per desertum Aetham castrametati sunt in Mara
9 profectique de Mara venerunt in Helim ubi erant duodecim fontes aquarum et palmae septuaginta ibique castrametati sunt
10 sed et inde egressi fixere tentoria super mare Rubrum profectique de mari Rubro
11 castrametati sunt in deserto Sin
12 unde egressi venerunt in Dephca
13 profectique de Dephca castrametati sunt in Alus
14 egressi de Alus Raphidim fixere tentoria ubi aqua populo defuit ad bibendum
15 profectique de Raphidim castrametati sunt in deserto Sinai
16 sed et de solitudine Sinai egressi venerunt ad sepulchra Concupiscentiae
17 profectique de sepulchris Concupiscentiae castrametati sunt in Aseroth
18 et de Aseroth venerunt in Rethma
19 profectique de Rethma castrametati sunt in Remmonphares
20 unde egressi venerunt in Lebna
21 et de Lebna castrametati sunt in Ressa
22 egressi de Ressa venerunt in Ceelatha
23 unde profecti castrametati sunt in monte Sepher
24 egressi de monte Sepher venerunt in Arada
25 inde proficiscentes castrametati sunt in Maceloth
26 profectique de Maceloth venerunt in Thaath
27 de Thaath castrametati sunt in Thare
28 unde egressi fixerunt tentoria in Methca
29 et de Methca castrametati sunt in Esmona
30 profectique de Esmona venerunt in Moseroth
31 et de Moseroth castrametati sunt in Baneiacan
32 egressique de Baneiacan venerunt in montem Gadgad
33 unde profecti castrametati sunt in Hietebatha
34 et de Hietebatha venerunt in Ebrona
35 egressique de Ebrona castrametati sunt in Asiongaber
36 inde profecti venerunt in desertum Sin haec est Cades
37 egressique de Cades castrametati sunt in monte Hor in extremis finibus terrae Edom
38 ascenditque Aaron sacerdos montem Hor iubente Domino et ibi mortuus est anno quadragesimo egressionis filiorum Israhel ex Aegypto mense quinto prima die mensis
39 cum esset annorum centum viginti trium
40 audivitque Chananeus rex Arad qui habitabat ad meridiem in terra Chanaan venisse filios Israhel
41 et profecti de monte Hor castrametati sunt in Salmona
42 unde egressi venerunt in Phinon
43 profectique de Phinon castrametati sunt in Oboth
44 et de Oboth venerunt in Ieabarim quae est in finibus Moabitarum

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45 profectique de Ieabarim fixere tentoria in Dibongad
46 unde egressi castrametati sunt in Elmondeblathaim
47 egressi de Elmondeblathaim venerunt ad montes Abarim contra Nabo
48 profectique de montibus Abarim transierunt ad campestria Moab super Iordanem contra Hiericho
49 ibique castrametati sunt de Bethsimon usque ad Belsattim in planioribus locis Moabitarum
50 ubi locutus est Dominus ad Mosen
51 praecipe filiis Israhel et dic ad eos quando transieritis Iordanem intrantes terram Chanaan
52 disperdite cunctos habitatores regionis illius confringite titulos et statuas comminuite atque omnia excelsa vastate
53 mundantes terram et habitantes in ea ego enim dedi vobis illam in possessionem
54 quam dividetis vobis sorte pluribus dabitis latiorem et paucis angustiorem singulis ut sors ceciderit ita tribuetur hereditas per tribus et familias possessio dividetur
55 sin autem nolueritis interficere habitatores terrae qui remanserint erunt vobis quasi clavi in oculis et lanceae in lateribus et adversabuntur vobis in terra habitationis vestrae
56 et quicquid illis facere cogitaram vobis faciam.

NUMBERS (BEMIDBAR) CHAPTER 34

1 locutus est Dominus ad Mosen
2 praecipe filiis Israhel et dices ad eos cum ingressi fueritis terram Chanaan et in possessionem vobis sorte ceciderit his finibus terminabitur
3 pars meridiana incipiet a solitudine Sin quae est iuxta Edom et habebit terminos contra orientem mare Salsissimum
4 qui circumibunt australem plagam per ascensum Scorpionis ita ut transeant Senna et perveniant in meridiem usque ad Cadesbarne unde egredientur confinia ad villam nomine Addar et tendent usque Asemona
5 ibitque per gyrum terminus ab Asemona usque ad torrentem Aegypti et maris Magni litore finietur
6 plaga autem occidentalis a mari Magno incipiet et ipso fine cludetur
7 porro ad septentrionalem plagam a mari Magno termini incipient pervenientes usque ad montem Altissimum
8 a quo venies in Emath usque ad terminos Sedada
9 ibuntque confinia usque Zephrona et villam Henan hii erunt termini in parte aquilonis
10 inde metabuntur fines contra orientalem plagam de villa Henan usque Sephama
11 et de Sephama descendent termini in Rebla contra fontem inde pervenient contra orientem ad mare Chenereth
12 et tendent usque Iordanem et ad ultimum Salsissimo cludentur mari hanc habebitis terram per fines suos in circuitu
13 praecepitque Moses filiis Israhel dicens haec erit terra quam possidebitis sorte et quam iussit dari Dominus novem tribubus et dimidiae tribui
14 tribus enim filiorum Ruben per familias suas et tribus filiorum Gad iuxta cognationum numerum media quoque tribus Manasse
15 id est duae semis tribus acceperunt partem suam trans Iordanem contra Hiericho ad orientalem plagam
16 et ait Dominus ad Mosen
17 haec sunt nomina virorum qui terram vobis divident Eleazar sacerdos et Iosue filius Nun
18 et singuli principes de tribubus singulis
19 quorum ista sunt vocabula de tribu Iuda Chaleb filius Iepphonne
20 de tribu Symeon Samuhel filius Ammiud
21 de tribu Beniamin Helidad filius Chaselon
22 de tribu filiorum Dan Bocci filius Iogli
23 filiorum Ioseph de tribu Manasse Hannihel filius Ephod
24 de tribu Ephraim Camuhel filius Sephtan
25 de tribu Zabulon Elisaphan filius Pharnach
26 de tribu Isachar dux Faltihel filius Ozan
27 de tribu Aser Ahiud filius Salomi
28 de tribu Nepthali Phedahel filius Ameiud
29 hii sunt quibus praecepit Dominus ut dividerent filiis Israhel terram Chanaan.

NUMBERS (BEMIDBAR) CHAPTER 35

1 haec quoque locutus est Dominus ad Mosen in campestribus Moab super Iordanem contra Hiericho
2 praecipe filiis Israhel ut dent Levitis de possessionibus suis
3 urbes ad habitandum et suburbana earum per circuitum ut ipsi in oppidis maneant et suburbana sint pecoribus ac iumentis
4 quae a muris civitatum forinsecus per circuitum mille passuum spatio tendentur
5 contra orientem duo milia erunt cubiti et contra meridiem similiter duo milia ad mare quoque quod respicit occidentem eadem mensura erit et septentrionalis plaga aequali termino finietur eruntque urbes in medio et foris suburbana
6 de ipsis autem oppidis quae Levitis dabitis sex erunt in fugitivorum auxilia separata ut fugiat ad ea qui fuderit sanguinem exceptis his alia quadraginta duo oppida
7 id est simul quadraginta octo cum suburbanis suis
8 ipsaeque urbes quae dabuntur de possessionibus filiorum Israhel ab his qui plus habent plures auferentur et qui minus pauciores singuli iuxta mensuram hereditatis suae dabunt oppida Levitis
9 ait Dominus ad Mosen
10 loquere filiis Israhel et dices ad eos quando transgressi fueritis Iordanem in terram Chanaan
11 decernite quae urbes esse debeant in praesidia fugitivorum qui nolentes sanguinem fuderint
12 in quibus cum fuerit profugus cognatus occisi eum non poterit occidere donec stet in conspectu multitudinis et causa illius iudicetur
13 de ipsis autem urbibus quae ad fugitivorum subsidia separantur
14 tres erunt trans Iordanem et tres in terra Chanaan
15 tam filiis Israhel quam advenis atque peregrinis ut confugiat ad eas qui nolens sanguinem fuderit

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16 si quis ferro percusserit et mortuus fuerit qui percussus est reus erit homicidii et ipse morietur
17 si lapidem iecerit et ictus occubuerit similiter punietur
18 si ligno percussus interierit percussoris sanguine vindicabitur
19 propinquus occisi homicidam interficiet statim ut adprehenderit eum percutiet
20 si per odium quis hominem inpulerit vel iecerit quippiam in eum per insidias
21 aut cum esset inimicus manu percusserit et ille mortuus fuerit percussor homicidii reus erit cognatus occisi statim ut invenerit eum iugulabit
22 quod si fortuito et absque odio
23 et inimicitiis quicquam horum fecerit
24 et hoc audiente populo fuerit conprobatum atque inter percussorem et propinquum sanguinis quaestio ventilata
25 liberabitur innocens de ultoris manu et reducetur per sententiam in urbem ad quam confugerat manebitque ibi donec sacerdos magnus qui oleo sancto unctus est moriatur
26 si interfector extra fines urbium quae exulibus deputatae sunt
27 fuerit inventus et percussus ab eo qui ultor est sanguinis absque noxa erit qui eum occiderit
28 debuerat enim profugus usque ad mortem pontificis in urbe residere postquam autem ille obierit homicida revertetur in terram suam
29 haec sempiterna erunt et legitima in cunctis habitationibus vestris
30 homicida sub testibus punietur ad unius testimonium nullus condemnabitur
31 non accipietis pretium ab eo qui reus est sanguinis statim et ipse morietur
32 exules et profugi ante mortem pontificis nullo modo in urbes suas reverti poterunt
33 ne polluatis terram habitationis vestrae quae insontium cruore maculatur nec aliter expiari potest nisi per eius sanguinem qui alterius sanguinem fuderit
34 atque ita emundabitur vestra possessio me commorante vobiscum ego enim sum Dominus qui habito inter filios Israhel.

NUMBERS (BEMIDBAR) CHAPTER 36

1 accesserunt autem et principes familiarum Galaad filii Machir filii Manasse de stirpe filiorum Ioseph locutique sunt Mosi coram principibus Israhel atque dixerunt
2 tibi domino nostro praecepit Dominus ut terram sorte divideres filiis Israhel et ut filiabus Salphaad fratris nostri dares possessionem debitam patri
3 quas si alterius tribus homines uxores acceperint sequetur possessio sua et translata ad aliam tribum de nostra hereditate minuetur
4 atque ita fiet ut cum iobeleus id est quinquagesimus annus remissionis advenerit confundatur sortium distributio et aliorum possessio ad alios transeat
5 respondit Moses filiis Israhel et Domino praecipiente ait recte tribus filiorum Ioseph locuta est
6 et haec lex super filiabus Salphaad a Domino promulgata est nubant quibus volunt tantum ut suae tribus hominibus
7 ne commisceatur possessio filiorum Israhel de tribu in tribum omnes enim viri ducent uxores de tribu et cognatione sua
8 et cunctae feminae maritos de eadem tribu accipient ut hereditas permaneat in familiis
9 nec sibi misceantur tribus sed ita maneant
10 ut a Domino separatae sunt feceruntque filiae Salphaad ut fuerat imperatum
11 et nupserunt Maala et Thersa et Egla et Melcha et Noa filiis patrui sui
12 de familia Manasse qui fuit filius Ioseph et possessio quae illis fuerat adtributa mansit in tribu et familia patris earum
13 haec sunt mandata atque iudicia quae praecepit Dominus per manum Mosi ad filios Israhel in campestribus Moab super Iordanem contra Hiericho.
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DEUTERONOMY

Greek: Deuteronomion; The Fifth Book of Moses
Hebrew Title: Devarim ("The Law of Moses")

(Deuteronomy is a book in the Bible. It is the last of the five books of Moses, meaning it deals with Moses, the Israelites and their ancestors, and their relationship with God. The Hebrew name of the book is Devarim, which means 'people of the Word.' The Book of Deuteronomy, literally "second law" from Greek deuteros + nomos, is the fifth book of the Jewish Torah, where it is called Devarim which is Hebrew for "The Words [of Moses]" or "The Law [of Moses]". While Leviticus represents the First or Basic Law, Deuteronomics definitely outlines that what we nowadays would call The Civil Law.

Outline of the Narrative:

Chapters 1–30 of the book consist of three sermons or speeches delivered to the Israelites by Moses on the plains of Moab, shortly before they enter the Promised Land.

• Chapters 1–4: The journey through the wilderness from Horeb (Sinai) to Kadesh and then to Moab is recalled.

• Chapters 4–11: After a second introduction at 4:44–49 the events at Mount Horeb are recalled, with the giving of the Ten Commandments. Heads of families are urged to instruct those under their care in the law, warnings are made against serving gods other than Yahweh, the land promised to Israel is praised, and the people are urged to obedience.

• Chapters 12–26, the Deuteronomic code: Laws governing Israel's worship (chapters 12–16a), the appointment and regulation of community and religious leaders (16b–18), social regulation (19–25), and confession of identity and loyalty (26).

• Chapters 27–28: Blessings and curses for those who keep and break the law.

• Chapters 29–30: Concluding discourse on the covenant in the land of Moab, including all the laws in the Deuteronomic code (chapters 12–26) after those given at Horeb; Israel is again exhorted to obedience.

• Chapters 31–34: Joshua is installed as Moses's successor, Moses delivers the law to the Levites (a priestly caste), and ascends Mount Nebo or Pisgah, where he dies and is buried by God. The narrative of these events is interrupted by two poems, the Song of Moses and the Blessing of Moses.

The final verses, Deuteronomy 34:10–12, "never again did there arise in Israel a prophet like Moses," make a claim for the authoritative Deuteronomistic view of theology and its insistence that the worship of the Hebrew God as the sole deity of Israel was the only permissible religion, having been sealed by the greatest of prophets.

Contents or Torah Portions:

• Devarim, on Deuteronomy 1–3: Chiefs, scouts, Edom, Ammonites, Sihon, Og, land for two and a half tribes

• Va'etchanan, on Deuteronomy 3– Cities of refuge, Ten Commandments, Shema, exhortation, conquest instructions

• Eikev, on Deuteronomy 7–11: Obedience, taking the land, golden calf, Aaron's death, Levites' duties

• Re'eh, on Deuteronomy 11–16: Centralized worship, diet, tithes, sabbatical year, pilgrim festivals

• Shofetim, on Deuteronomy 16–21: Basic societal structure for the Israelites

• Ki Teitzei, on Deuteronomy 21–25: Miscellaneous laws on civil and domestic life

• Ki Tavo, on Deuteronomy 26–29: First fruits, tithes, blessings and curses, exhortation

• Nitzavim, on Deuteronomy 29–30: covenant, violation, choose blessing and curse

• Vayelech, on Deuteronomy 31: Encouragement, reading and writing the law

• Haazinu, on Deuteronomy 32: Punishment, punishment restrained, parting words

• V'Zot HaBerachah, on Deuteronomy 33–34: Farewell blessing and death of Moses.

Deuteronomic, Second or Civil Code

Deuteronomy 12–26, the Deuteronomic Code, is the oldest part of the book and the core around which the rest developed. It is a series of mitzvot (commands) to the Israelites regarding how they ought to conduct themselves in Canaan, the land promised by Yahweh, God of Israel. The following list organises most of the laws into thematic groups:

SECTION 1: Laws of religious observance

• All sacrifices are to be brought and vows are to be made at a central sanctuary (12:1–28).

• The worship of Canaanite gods is forbidden. The order is given to destroy their places of worship (12:29–31) and to commit genocide against Canaanites and others with "detestable" religious beliefs (20:16-18).

• Native mourning practices such as deliberate disfigurement are forbidden (14:1–2).

• The procedure for tithing produce or donating its equivalent is given (14:22–29).

• A catalogue of which animals are permitted and which forbidden for consumption is given (14:3–20).

• The consumption of animals which are found dead and have not been slaughtered is prohibited (14:21).

• Sacrificed animals must be without blemish (15:21, 11).

• First-born male livestock must be sacrificed (15:19–23).

• The Pilgrimage Festivals of Passover, Shavuot, and Sukkot are instituted (16:1–17).

• The worship at Asherah groves and setting up of ritual pillars are forbidden (16:21–22).

• Prohibition of mixing kinds (22:9-11).

• Tzitzit are obligatory (22:12).

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SECTION 2: Laws concerning officials

• Judges are to be appointed in every city (16:18).

• Judges are to be impartial and bribery is forbidden (16:19–20).

• A central tribunal is established (18–13).

• Should the Israelites choose to be ruled by a King, regulations for the office are given (114–20).

• Regulations of the rights, and revenue, of the Levites are given (18:1–8).

• Concerning the future (unspecified) prophet (18:9–22).

• Regulations for the priesthood are given (23:1–8).

SECTION 3: Civil law

• Debts are to be released in the seventh year (15:1–11).

• Regulations of the institution of slavery and the procedure for freeing slaves (15:12–18).

• Regulations for the treatment of foreign wives taken in war (21:10-14)

• Regulations permitting taking slaves and plunder in war (20:14)

• Lost property, once found, is to be restored to its owner (22:1–4).

• Marriages between women and their stepsons are forbidden (22:30).

• The camp is to be kept clean (23:9–14).

• Usury is forbidden except for foreigners (23:19–20).

• Regulations for vows and pledges are given (23:21–23, 24:6, 24:10–13).

• The procedure for tzaraath (a disfigurative condition) is given (24:8–9).

• Hired workers are to be paid fairly (24:14–15).

• Justice is to be shown towards strangers, widows, and orphans (24:17–18).

• Portions of crops are to be given to the poor (24:19–22).

SECTION 4: Criminal law

• The rules for witnesses are given (19:15–21).

• The procedure for a bride who has been slandered is given (22:13–21).

• Various laws concerning adultery and rape are given (22:22–29).

• Kidnapping is forbidden (24:7).

• Just weights and measures are obligatory (25:13–16).)

LIBER DEUTERONOMII,
HEBRAICE ELLE HADDEBARIM
DEUTERONOMY (DEVARIM) CHAPTER 1

1 haec sunt verba quae locutus est Moses ad omnem Israhel trans Iordanem in solitudine campestri contra mare Rubrum inter Pharan et Thophel et Laban et Aseroth ubi auri est plurimum

2 undecim diebus de Horeb per viam montis Seir usque Cadesbarne

3 quadragesimo anno undecimo mense prima die mensis locutus est Moses ad filios Israhel omnia quae praeceperat illi Dominus ut diceret eis

4 postquam percussit Seon regem Amorreorum qui habitavit in Esebon et Og regem Basan qui mansit in Aseroth et in Edrai

5 trans Iordanem in terra Moab coepitque Moses explanare legem et dicere

6 Dominus Deus noster locutus est ad nos in Horeb dicens sufficit vobis quod in hoc monte mansistis

7 revertimini et venite ad montem Amorreorum et ad cetera quae ei proxima sunt campestria atque montana et humiliora loca contra meridiem et iuxta litus maris terram Chananeorum et Libani usque ad flumen magnum Eufraten

8 en inquit tradidi vobis ingredimini et possidete eam super qua iuravit Dominus patribus vestris Abraham et Isaac et Iacob ut daret illam eis et semini eorum post eos

9 dixique vobis illo in tempore

10 non possum solus sustinere vos quia Dominus Deus vester multiplicavit vos et estis hodie sicut stellae caeli plurimae

11 Dominus Deus patrum vestrorum addat ad hunc numerum multa milia et benedicat vobis sicut locutus est

12 non valeo solus vestra negotia sustinere et pondus ac iurgia

13 date e vobis viros sapientes et gnaros et quorum conversatio sit probata in tribubus vestris ut ponam eos vobis principes

14 tunc respondistis mihi bona res est quam vis facere

15 tulique de tribubus vestris viros sapientes et nobiles et constitui eos principes tribunos et centuriones et quinquagenarios ac decanos qui docerent vos singula

16 praecepique eis dicens audite illos et quod iustum est iudicate sive civis sit ille sive peregrinus

17 nulla erit distantia personarum ita parvum audietis ut magnum nec accipietis cuiusquam personam quia Dei iudicium est quod si difficile vobis aliquid visum fuerit referte ad me et ego audiam

18 praecepique omnia quae facere deberetis

19 profecti autem de Horeb transivimus per heremum terribilem et maximam quam vidistis per viam montis Amorrei sicut praeceperat Dominus Deus noster nobis cumque venissemus in Cadesbarne

20 dixi vobis venistis ad montem Amorrei quem Dominus Deus noster daturus est nobis

21 vide terram quam Dominus Deus tuus dat tibi ascende et posside eam sicut locutus est Dominus Deus patribus tuis noli metuere nec quicquam paveas

22 et accessistis ad me omnes atque dixistis mittamus viros qui considerent terram et renuntient per quod iter debeamus ascendere et ad quas pergere civitates

23 cumque mihi sermo placuisset misi e vobis duodecim viros singulos de tribubus suis

24 qui cum perrexissent et ascendissent in montana venerunt usque ad vallem Botri et considerata terra

25 sumentes de fructibus eius ut ostenderent ubertatem adtulerunt ad nos atque dixerunt bona est terra quam Dominus Deus noster daturus est nobis

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26 et noluistis ascendere sed increduli ad sermonem Domini Dei nostri

27 murmurati estis in tabernaculis vestris atque dixistis odit nos Dominus et idcirco eduxit nos de terra Aegypti ut traderet in manu Amorrei atque deleret

28 quo ascendemus nuntii terruerunt cor nostrum dicentes maxima multitudo est et nobis in statura procerior urbes magnae et ad caelum usque munitae filios Enacim vidimus ibi

29 et dixi vobis nolite metuere nec timeatis eos

30 Dominus Deus qui ductor est vester pro vobis ipse pugnabit sicut fecit in Aegypto videntibus cunctis

31 et in solitudine ipse vidisti portavit te Dominus Deus tuus ut solet homo gestare parvulum filium suum in omni via per quam ambulasti donec veniretis ad locum istum

32 et nec sic quidem credidistis Domino Deo vestro

33 qui praecessit vos in via et metatus est locum in quo tentoria figere deberetis nocte ostendens vobis iter per ignem et die per columnam nubis

34 cumque audisset Dominus vocem sermonum vestrorum iratus iuravit et ait

35 non videbit quispiam de hominibus generationis huius pessimae terram bonam quam sub iuramento pollicitus sum patribus vestris

36 praeter Chaleb filium Iepphonne ipse enim videbit eam et ipsi dabo terram quam calcavit et filiis eius quia secutus est Dominum

37 nec miranda indignatio in populum cum mihi quoque iratus Dominus propter vos dixerit nec tu ingredieris illuc

38 sed Iosue filius Nun minister tuus ipse intrabit pro te hunc exhortare et robora et ipse terram sorte dividat Israheli

39 parvuli vestri de quibus dixistis quod captivi ducerentur et filii qui hodie boni ac mali ignorant distantiam ipsi ingredientur et ipsis dabo terram et possidebunt eam

40 vos autem revertimini et abite in solitudinem per viam maris Rubri

41 et respondistis mihi peccavimus Domino ascendemus atque pugnabimus sicut praecepit Dominus Deus noster cumque instructi armis pergeretis in montem

42 ait mihi Dominus dic ad eos nolite ascendere neque pugnetis non enim sum vobiscum ne cadatis coram inimicis vestris

43 locutus sum et non audistis sed adversantes imperio Domini et tumentes superbia ascendistis in montem

44 itaque egressus Amorreus qui habitabat in montibus et obviam veniens persecutus est vos sicut solent apes persequi et cecidit de Seir usque Horma

45 cumque reversi ploraretis coram Domino non audivit vos nec voci vestrae voluit adquiescere

46 sedistis ergo in Cadesbarne multo tempore.

DEUTERONOMY (DEVARIM) CHAPTER 2

1 profectique inde venimus in solitudinem quae ducit ad mare Rubrum sicut mihi dixerat Dominus et circumivimus montem Seir longo tempore

2 dixitque Dominus ad me

3 sufficit vobis circumire montem istum ite contra aquilonem

4 et populo praecipe dicens transibitis per terminos fratrum vestrorum filiorum Esau qui habitant in Seir et timebunt vos

5 videte ergo diligenter ne moveamini contra eos neque enim dabo vobis de terra eorum quantum potest unius pedis calcare vestigium quia in possessionem Esau dedi montem Seir

6 cibos emetis ab eis pecunia et comedetis aquam emptam haurietis et bibetis

7 Dominus Deus tuus benedixit tibi in omni opere manuum tuarum novit iter tuum quomodo transieris solitudinem hanc magnam per quadraginta annos habitans tecum Dominus Deus tuus et nihil tibi defuit

8 cumque transissemus fratres nostros filios Esau qui habitabant in Seir per viam campestrem de Helath et de Asiongaber venimus ad iter quod ducit in desertum Moab

9 dixitque Dominus ad me non pugnes contra Moabitas nec ineas adversum eos proelium non enim dabo tibi quicquam de terra eorum quia filiis Loth tradidi Ar in possessionem

10 Emim primi fuerunt habitatores eius populus magnus et validus et tam excelsus ut de Enacim stirpe

11 quasi gigantes crederentur et essent similes filiorum Enacim denique Moabitae appellant eos Emim

12 in Seir autem prius habitaverunt Horim quibus expulsis atque deletis habitaverunt filii Esau sicut fecit Israhel in terra possessionis suae quam dedit ei Dominus

13 surgentes ergo ut transiremus torrentem Zared venimus ad eum

14 tempus autem quo ambulavimus de Cadesbarne usque ad transitum torrentis Zared triginta octo annorum fuit donec consumeretur omnis generatio hominum bellatorum de castris sicut iuraverat Dominus

15 cuius manus fuit adversum eos ut interirent de castrorum medio

16 postquam autem universi ceciderunt pugnatores

17 locutus est Dominus ad me dicens

18 tu transibis hodie terminos Moab urbem nomine Ar

19 et accedens in vicina filiorum Ammon cave ne pugnes contra eos nec movearis ad proelium non enim dabo tibi de terra filiorum Ammon quia filiis Loth dedi eam in possessionem

20 terra gigantum reputata est et in ipsa olim habitaverunt gigantes quos Ammanitae vocant Zomzommim

21 populus magnus et multus et procerae longitudinis sicut Enacim quos delevit Dominus a facie eorum et fecit illos habitare pro eis

22 sicut fecerat filiis Esau qui habitant in Seir delens Horreos et terram eorum illis tradens quam possident usque in praesens

23 Eveos quoque qui habitabant in Aserim usque Gazam Cappadoces expulerunt qui egressi de Cappadocia deleverunt eos et habitaverunt pro illis

24 surgite et transite torrentem Arnon ecce tradidi in manu tua Seon regem Esebon Amorreum et terram eius incipe possidere et committe adversum eum proelium

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25 hodie incipiam mittere terrorem atque formidinem tuam in populos qui habitant sub omni caelo ut audito nomine tuo paveant et in morem parturientium contremescant et dolore teneantur

26 misi ergo nuntios de solitudine Cademoth ad Seon regem Esebon verbis pacificis dicens

27 transibimus per terram tuam publica gradiemur via non declinabimus neque ad dextram neque ad sinistram

28 alimenta pretio vende nobis ut vescamur aquam pecunia tribue et sic bibemus tantum est ut nobis concedas transitum

29 sicut fecerunt filii Esau qui habitant in Seir et Moabitae qui morantur in Ar donec veniamus ad Iordanem et transeamus in terram quam Dominus Deus noster daturus est nobis

30 noluitque Seon rex Esebon dare nobis transitum quia induraverat Dominus Deus tuus spiritum eius et obfirmaverat cor illius ut traderetur in manus tuas sicut nunc vides

31 dixitque Dominus ad me ecce coepi tradere tibi Seon et terram eius incipe possidere eam

32 egressusque est Seon obviam nobis cum omni populo suo ad proelium in Iesa

33 et tradidit eum Dominus Deus noster nobis percussimusque eum cum filiis et omni populo suo

34 cunctasque urbes in tempore illo cepimus interfectis habitatoribus earum viris ac mulieribus et parvulis non reliquimus in eis quicquam

35 absque iumentis quae in partem venere praedantium et spoliis urbium quas cepimus

36 ab Aroer quae est super ripam torrentis Arnon oppido quod in valle situm est usque Galaad non fuit vicus et civitas quae nostras effugeret manus omnes tradidit Dominus Deus noster nobis

37 absque terra filiorum Ammon ad quam non accessimus et cunctis quae adiacent torrenti Ieboc et urbibus montanis universisque locis a quibus nos prohibuit Dominus Deus noster.

DEUTERONOMY (DEVARIM) CHAPTER 3

1 itaque conversi ascendimus per iter Basan egressusque est Og rex Basan in occursum nobis cum populo suo ad bellandum in Edrai

2 dixitque Dominus ad me ne timeas eum quia in manu tua traditus est cum omni populo ac terra sua faciesque ei sicut fecisti Seon regi Amorreorum qui habitavit in Esebon

3 tradidit ergo Dominus Deus noster in manibus nostris etiam Og regem Basan et universum populum eius percussimusque eos usque ad internicionem

4 vastantes cunctas civitates illius uno tempore non fuit oppidum quod nos effugeret sexaginta urbes omnem regionem Argob regni Og in Basan

5 cunctae urbes erant munitae muris altissimis portisque et vectibus absque oppidis innumeris quae non habebant muros

6 et delevimus eos sicut feceramus Seon regi Esebon disperdentes omnem civitatem virosque ac mulieres et parvulos

7 iumenta autem et spolia urbium diripuimus

8 tulimusque illo in tempore terram de manu duorum regum Amorreorum qui erant trans Iordanem a torrente Arnon usque ad montem Hermon

9 quem Sidonii Sarion vocant et Amorrei Sanir

10 omnes civitates quae sitae sunt in planitie et universam terram Galaad et Basan usque Selcha et Edrai civitates regni Og in Basan

11 solus quippe Og rex Basan restiterat de stirpe gigantum monstratur lectus eius ferreus qui est in Rabbath filiorum Ammon novem cubitos habens longitudinis et quattuor latitudinis ad mensuram cubiti virilis manus

12 terramque possedimus in tempore illo ab Aroer quae est super ripam torrentis Arnon usque ad mediam partem montis Galaad et civitates illius dedi Ruben et Gad

13 reliquam autem partem Galaad et omnem Basan regni Og tradidi mediae tribui Manasse omnem regionem Argob cuncta Basan vocatur terra gigantum

14 Iair filius Manasse possedit omnem regionem Argob usque ad terminos Gesuri et Machathi vocavitque ex nomine suo Basan Avothiair id est villas Iair usque in praesentem diem

15 Machir quoque dedi Galaad

16 et tribubus Ruben et Gad dedi terram Galaad usque ad torrentem Arnon medium torrentis et finium usque ad torrentem Ieboc qui est terminus filiorum Ammon

17 et planitiem solitudinis atque Iordanem et terminos Chenereth usque ad mare Deserti quod est Salsissimum ad radices montis Phasga contra orientem

18 praecepique vobis in tempore illo dicens Dominus Deus vester dat vobis terram hanc in hereditatem expediti praecedite fratres vestros filios Israhel omnes viri robusti

19 absque uxoribus et parvulis ac iumentis novi enim quod plura habeatis pecora et in urbibus remanere debebunt quas tradidi vobis

20 donec requiem tribuat Dominus fratribus vestris sicut vobis tribuit et possideant etiam ipsi terram quam daturus est eis trans Iordanem tunc revertetur unusquisque in possessionem suam quam dedi vobis

21 Iosue quoque in tempore illo praecepi dicens oculi tui viderunt quae fecit Dominus Deus vester duobus his regibus sic faciet omnibus regnis ad quae transiturus es

22 ne timeas eos Dominus enim Deus vester pugnabit pro vobis

23 precatusque sum Dominum in tempore illo dicens

24 Domine Deus tu coepisti ostendere servo tuo magnitudinem tuam manumque fortissimam neque enim est alius Deus vel in caelo vel in terra qui possit facere opera tua et conparari fortitudini tuae

25 transibo igitur et videbo terram hanc optimam trans Iordanem et montem istum egregium et Libanum

26 iratusque est Dominus mihi propter vos nec exaudivit me sed dixit mihi sufficit tibi nequaquam ultra loquaris de hac re ad me

27 ascende cacumen Phasgae et oculos tuos circumfer ad occidentem et aquilonem austrumque et orientem et aspice nec enim transibis Iordanem istum

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28 praecipe Iosue et corrobora eum atque conforta quia ipse praecedet populum istum et dividet eis terram quam visurus es

29 mansimusque in valle contra fanum Phogor.

DEUTERONOMY (DEVARIM) CHAPTER 4

1 et nunc Israhel audi praecepta et iudicia quae ego doceo te ut faciens ea vivas et ingrediens possideas terram quam Dominus Deus patrum vestrorum daturus est vobis

2 non addetis ad verbum quod vobis loquor neque auferetis ex eo custodite mandata Domini Dei vestri quae ego praecipio vobis

3 oculi vestri viderunt omnia quae fecit Dominus contra Beelphegor quomodo contriverit omnes cultores eius de medio vestri

4 vos autem qui adheretis Domino Deo vestro vivitis universi usque in praesentem diem

5 scitis quod docuerim vos praecepta atque iustitias sicut mandavit mihi Dominus Deus meus sic facietis ea in terra quam possessuri estis

6 et observabitis et implebitis opere haec est enim vestra sapientia et intellectus coram populis ut audientes universa praecepta haec dicant en populus sapiens et intellegens gens magna

7 nec est alia natio tam grandis quae habeat deos adpropinquantes sibi sicut Dominus Deus noster adest cunctis obsecrationibus nostris

8 quae est enim alia gens sic inclita ut habeat caerimonias iustaque iudicia et universam legem quam ego proponam hodie ante oculos vestros

9 custodi igitur temet ipsum et animam tuam sollicite ne obliviscaris verborum quae viderunt oculi tui et ne excedant de corde tuo cunctis diebus vitae tuae docebis ea filios ac nepotes tuos

10 diem in quo stetisti coram Domino Deo tuo in Horeb quando Dominus locutus est mihi dicens congrega ad me populum ut audiat sermones meos et discat timere me omni tempore quo vivit in terra doceantque filios suos

11 et accessistis ad radices montis qui ardebat usque ad caelum erantque in eo tenebrae nubes et caligo

12 locutusque est Dominus ad vos de medio ignis vocem verborum eius audistis et formam penitus non vidistis

13 et ostendit vobis pactum suum quod praecepit ut faceretis et decem verba quae scripsit in duabus tabulis lapideis

14 mihique mandavit in illo tempore ut docerem vos caerimonias et iudicia quae facere deberetis in terra quam possessuri estis

15 custodite igitur sollicite animas vestras non vidistis aliquam similitudinem in die qua locutus est Dominus vobis in Horeb de medio ignis

16 ne forte decepti faciatis vobis sculptam similitudinem aut imaginem masculi vel feminae

17 similitudinem omnium iumentorum quae sunt super terram vel avium sub caelo volantium

18 atque reptilium quae moventur in terra sive piscium qui sub terra morantur in aquis

19 ne forte oculis elevatis ad caelum videas solem et lunam et omnia astra caeli et errore deceptus adores ea et colas quae creavit Dominus Deus tuus in ministerium cunctis gentibus quae sub caelo sunt

20 vos autem tulit Dominus et eduxit de fornace ferrea Aegypti ut haberet populum hereditarium sicut est in praesenti die

21 iratusque est Dominus contra me propter sermones vestros et iuravit ut non transirem Iordanem nec ingrederer terram optimam quam daturus est vobis

22 ecce morior in hac humo non transibo Iordanem vos transibitis et possidebitis terram egregiam

23 cave nequando obliviscaris pacti Domini Dei tui quod pepigit tecum et facias tibi sculptam similitudinem eorum quae fieri Dominus prohibuit

24 quia Dominus Deus tuus ignis consumens est Deus aemulator

25 si genueritis filios ac nepotes et morati fueritis in terra deceptique feceritis vobis aliquam similitudinem patrantes malum coram Domino Deo vestro ut eum ad iracundiam provocetis

26 testes invoco hodie caelum et terram cito perituros vos esse de terra quam transito Iordane possessuri estis non habitabitis in ea longo tempore sed delebit vos Dominus

27 atque disperget in omnes gentes et remanebitis pauci in nationibus ad quas vos ducturus est Dominus

28 ibique servietis diis qui hominum manu fabricati sunt ligno et lapidi qui non vident non audiunt non comedunt non odorantur

29 cumque quaesieris ibi Dominum Deum tuum invenies eum si tamen toto corde quaesieris et tota tribulatione animae tuae

30 postquam te invenerint omnia quae praedicta sunt novissimo tempore reverteris ad Dominum Deum tuum et audies vocem eius

31 quia Deus misericors Dominus Deus tuus est non dimittet te nec omnino delebit neque obliviscetur pacti in quo iuravit patribus tuis

32 interroga de diebus antiquis qui fuerunt ante te ex die quo creavit Deus hominem super terram a summo caeli usque ad summum eius si facta est aliquando huiuscemodi res aut umquam cognitum est

33 ut audiret populus vocem Dei loquentis de medio ignis sicut tu audisti et vixisti

34 si fecit Deus ut ingrederetur et tolleret sibi gentem de medio nationum per temptationes signa atque portenta per pugnam et robustam manum extentumque brachium et horribiles visiones iuxta omnia quae fecit pro vobis Dominus Deus vester in Aegypto videntibus oculis tuis

35 ut scires quoniam Dominus ipse est Deus et non est alius praeter unum

36 de caelo te fecit audire vocem suam ut doceret te et in terra ostendit tibi ignem suum maximum et audisti verba illius de medio ignis

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37 quia dilexit patres tuos et elegit semen eorum post eos eduxitque te praecedens in virtute sua magna ex Aegypto
38 ut deleret nationes maximas et fortiores te in introitu tuo et introduceret te daretque tibi terram earum in possessionem sicut cernis in praesenti die
39 scito ergo hodie et cogitato in corde tuo quod Dominus ipse sit Deus in caelo sursum et in terra deorsum et non sit alius
40 custodi praecepta eius atque mandata quae ego praecipio tibi ut bene sit tibi et filiis tuis post te et permaneas multo tempore super terram quam Dominus Deus tuus daturus est tibi
41 tunc separavit Moses tres civitates trans Iordanem ad orientalem plagam
42 ut confugiat ad eas qui occiderit nolens proximum suum nec fuerit inimicus ante unum et alterum diem et ad harum aliquam urbium possit evadere
43 Bosor in solitudine quae sita est in terra campestri de tribu Ruben et Ramoth in Galaad quae est in tribu Gad et Golam in Basan quae est in tribu Manasse
44 ista est lex quam proposuit Moses coram filiis Israhel
45 et haec testimonia et caerimoniae atque iudicia quae locutus est ad filios Israhel quando egressi sunt de Aegypto
46 trans Iordanem in valle contra fanum Phogor in terra Seon regis Amorrei qui habitavit in Esebon quem percussit Moses filii quoque Israhel egressi ex Aegypto
47 possederunt terram eius et terram Og regis Basan duorum regum Amorreorum qui erant trans Iordanem ad solis ortum
48 ab Aroer quae sita est super ripam torrentis Arnon usque ad montem Sion qui est et Hermon
49 omnem planitiem trans Iordanem ad orientalem plagam usque ad mare Solitudinis et usque ad radices montis Phasga.

DEUTERONOMY (DEVARIM) CHAPTER 5

1 vocavitque Moses omnem Israhelem et dixit ad eum audi Israhel caerimonias atque iudicia quae ego loquor in auribus vestris hodie discite ea et opere conplete
2 Dominus Deus noster pepigit nobiscum foedus in Horeb
3 non cum patribus nostris iniit pactum sed nobiscum qui inpraesentiarum sumus et vivimus
4 facie ad faciem locutus est nobis in monte de medio ignis
5 ego sequester et medius fui inter Dominum et vos in tempore illo ut adnuntiarem vobis verba eius timuistis enim ignem et non ascendistis in montem et ait
6 ego Dominus Deus tuus qui eduxi te de terra Aegypti de domo servitutis
7 non habebis deos alienos in conspectu meo
8 non facies tibi sculptile nec similitudinem omnium quae in caelo sunt desuper et quae in terra deorsum et quae versantur in aquis sub terra
9 non adorabis ea et non coles ego enim sum Dominus Deus tuus Deus aemulator reddens iniquitatem patrum super filios in tertiam et quartam generationem his qui oderunt me
10 et faciens misericordiam in multa milia diligentibus me et custodientibus praecepta mea
11 non usurpabis nomen Domini Dei tui frustra quia non erit inpunitus qui super re vana nomen eius adsumpserit
12 observa diem sabbati ut sanctifices eum sicut praecepit tibi Dominus Deus tuus
13 sex diebus operaberis et facies omnia opera tua
14 septimus dies sabbati est id est requies Domini Dei tui non facies in eo quicquam operis tu et filius tuus et filia servus et ancilla et bos et asinus et omne iumentum tuum et peregrinus qui est intra portas tuas ut requiescat servus et ancilla tua sicut et tu
15 memento quod et ipse servieris in Aegypto et eduxerit te inde Dominus Deus tuus in manu forti et brachio extento idcirco praecepit tibi ut observares diem sabbati
16 honora patrem tuum et matrem sicut praecepit tibi Dominus Deus tuus ut longo vivas tempore et bene sit tibi in terra quam Dominus Deus tuus daturus est tibi
17 non occides
18 neque moechaberis
19 furtumque non facies
20 nec loqueris contra proximum tuum falsum testimonium
21 non concupisces uxorem proximi tui non domum non agrum non servum non ancillam non bovem non asinum et universa quae illius sunt
22 haec verba locutus est Dominus ad omnem multitudinem vestram in monte de medio ignis et nubis et caliginis voce magna nihil addens amplius et scripsit ea in duabus tabulis lapideis quas tradidit mihi
23 vos autem postquam audistis vocem de medio tenebrarum et montem ardere vidistis accessistis ad me omnes principes tribuum et maiores natu atque dixistis
24 ecce ostendit nobis Dominus Deus noster maiestatem et magnitudinem suam vocem eius audivimus de medio ignis et probavimus hodie quod loquente Deo cum homine vixerit homo
25 cur ergo morimur et devorabit nos ignis hic maximus si enim audierimus ultra vocem Domini Dei nostri moriemur
26 quid est omnis caro ut audiat vocem Dei viventis qui de medio ignis loquitur sicut nos audivimus et possit vivere
27 tu magis accede et audi cuncta quae dixerit Dominus Deus noster tibi loquerisque ad nos et nos audientes faciemus ea
28 quod cum audisset Dominus ait ad me audivi vocem verborum populi huius quae locuti sunt tibi bene omnia sunt locuti
29 quis det talem eos habere mentem ut timeant me et custodiant universa mandata mea in omni tempore ut bene sit eis et filiis eorum in sempiternum
30 vade et dic eis revertimini in tentoria vestra
31 tu vero hic sta mecum et loquar tibi omnia mandata et caerimonias atque iudicia quae docebis eos ut faciant ea in terra quam dabo illis in possessionem
32 custodite igitur et facite quae praecepit Dominus Deus vobis non declinabitis neque ad dextram neque ad sinistram

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33 sed per viam quam praecepit Dominus Deus vester ambulabitis ut vivatis et bene sit vobis et protelentur dies in terra possessionis vestrae.

DEUTERONOMY (DEVARIM) CHAPTER 6

1 haec sunt praecepta et caerimoniae atque iudicia quae mandavit Dominus Deus vester ut docerem vos et faciatis ea in terra ad quam transgredimini possidendam

2 ut timeas Dominum Deum tuum et custodias omnia mandata et praecepta eius quae ego praecipio tibi et filiis ac nepotibus tuis cunctis diebus vitae tuae ut prolongentur dies tui

3 audi Israhel et observa ut facias et bene sit tibi et multipliceris amplius sicut pollicitus est Dominus Deus patrum tuorum tibi terram lacte et melle manantem

4 audi Israhel Dominus Deus noster Dominus unus est

5 diliges Dominum Deum tuum ex toto corde tuo et ex tota anima tua et ex tota fortitudine tua

6 eruntque verba haec quae ego praecipio tibi hodie in corde tuo

7 et narrabis ea filiis tuis et meditaberis sedens in domo tua et ambulans in itinere dormiens atque consurgens

8 et ligabis ea quasi signum in manu tua eruntque et movebuntur inter oculos tuos

9 scribesque ea in limine et ostiis domus tuae

10 cumque introduxerit te Dominus Deus tuus in terram pro qua iuravit patribus tuis Abraham Isaac et Iacob et dederit tibi civitates magnas et optimas quas non aedificasti

11 domos plenas cunctarum opum quas non extruxisti cisternas quas non fodisti vineta et oliveta quae non plantasti

12 et comederis et saturatus fueris

13 cave diligenter ne obliviscaris Domini qui eduxit te de terra Aegypti de domo servitutis Dominum Deum tuum timebis et ipsi servies ac per nomen illius iurabis

14 non ibitis post deos alienos cunctarum gentium quae in circuitu vestro sunt

15 quoniam Deus aemulator Dominus Deus tuus in medio tui nequando irascatur furor Domini Dei tui contra te et auferat te de superficie terrae

16 non temptabis Dominum Deum tuum sicut temptasti in loco temptationis

17 custodi praecepta Domini Dei tui ac testimonia et caerimonias quas praecepit tibi

18 et fac quod placitum est et bonum in conspectu Domini ut bene sit tibi et ingressus possideas terram optimam de qua iuravit Dominus patribus tuis

19 ut deleret omnes inimicos tuos coram te sicut locutus est

20 cum interrogaverit te filius tuus cras dicens quid sibi volunt testimonia haec et caerimoniae atque iudicia quae praecepit Dominus Deus noster nobis

21 dices ei servi eramus Pharaonis in Aegypto et eduxit nos Dominus de Aegypto in manu forti

22 fecitque signa atque prodigia magna et pessima in Aegypto contra Pharaonem et omnem domum illius in conspectu nostro

23 et eduxit nos inde ut introductis daret terram super qua iuravit patribus nostris

24 praecepitque nobis Dominus ut faciamus omnia legitima haec et timeamus Dominum Deum nostrum et bene sit nobis cunctis diebus vitae nostrae sicut est hodie

25 eritque nostri misericors si custodierimus et fecerimus omnia praecepta eius coram Domino Deo nostro sicut mandavit nobis.

DEUTERONOMY (DEVARIM) CHAPTER 7

1 cum introduxerit te Dominus Deus tuus in terram quam possessurus ingredieris et deleverit gentes multas coram te Hettheum et Gergeseum et Amorreum Chananeum et Ferezeum et Eveum et Iebuseum septem gentes multo maioris numeri quam tu es et robustiores te

2 tradideritque eas Dominus Deus tuus tibi percuties eas usque ad internicionem non inibis cum eis foedus nec misereberis earum

3 neque sociabis cum eis coniugia filiam tuam non dabis filio eius nec filiam illius accipies filio tuo

4 quia seducet filium tuum ne sequatur me et ut magis serviat diis alienis irasceturque furor Domini et delebit te cito

5 quin potius haec facietis eis aras eorum subvertite confringite statuas lucosque succidite et sculptilia conburite

6 quia populus sanctus es Domino Deo tuo te elegit Dominus Deus tuus ut sis ei populus peculiaris de cunctis populis qui sunt super terram

7 non quia cunctas gentes numero vincebatis vobis iunctus est Dominus et elegit vos cum omnibus sitis populis pauciores

8 sed quia dilexit vos Dominus et custodivit iuramentum quod iuravit patribus vestris eduxitque vos in manu forti et redemit de domo servitutis de manu Pharaonis regis Aegypti

9 et scies quia Dominus Deus tuus ipse est Deus fortis et fidelis custodiens pactum et misericordiam diligentibus se et his qui custodiunt praecepta eius in mille generationes

10 et reddens odientibus se statim ita ut disperdat eos et ultra non differat protinus eis restituens quod merentur

11 custodi ergo praecepta et caerimonias atque iudicia quae ego mando tibi hodie ut facias

12 si postquam audieris haec iudicia custodieris ea et feceris custodiet et Dominus Deus tuus tibi pactum et misericordiam quam iuravit patribus tuis

13 et diliget te ac multiplicabit benedicetque fructui ventris tui et fructui terrae tuae frumento tuo atque vindemiae oleo et armentis gregibus ovium tuarum super terram pro qua iuravit patribus tuis ut daret eam tibi

14 benedictus eris inter omnes populos non erit apud te sterilis utriusque sexus tam in hominibus quam in gregibus tuis

15 auferet Dominus a te omnem languorem et infirmitates Aegypti pessimas quas novisti non inferet tibi sed cunctis hostibus tuis

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16 devorabis omnes populos quos Dominus Deus tuus daturus est tibi non parcet eis oculus tuus nec servies diis eorum ne sint in ruinam tui

17 si dixeris in corde tuo plures sunt gentes istae quam ego quomodo potero delere eas

18 noli metuere sed recordare quae fecerit Dominus Deus tuus Pharaoni et cunctis Aegyptiis

19 plagas maximas quas viderunt oculi tui et signa atque portenta manumque robustam et extentum brachium ut educeret te Dominus Deus tuus sic faciet cunctis populis quos metuis

20 insuper et crabrones mittet Dominus Deus tuus in eos donec deleat omnes atque disperdat qui te fugerint et latere potuerint

21 non timebis eos quia Dominus Deus tuus in medio tui est Deus magnus et terribilis

22 ipse consumet nationes has in conspectu tuo paulatim atque per partes non poteris delere eas pariter ne forte multiplicentur contra te bestiae terrae

23 dabitque eos Dominus Deus tuus in conspectu tuo et interficiet illos donec penitus deleantur

24 tradet reges eorum in manus tuas et disperdes nomina eorum sub caelo nullus poterit resistere tibi donec conteras eos

25 sculptilia eorum igne conbures non concupisces argentum et aurum de quibus facta sunt neque adsumes ex eis tibi quicquam ne offendas propter ea quia abominatio est Domini Dei tui

26 nec inferes quippiam ex idolo in domum tuam ne fias anathema sicut et illud est quasi spurcitiam detestaberis et velut inquinamentum ac sordes abominationi habebis quia anathema est.

DEUTERONOMY (DEVARIM) CHAPTER 8

1 omne mandatum quod ego praecipio tibi hodie cave diligenter ut facias ut possitis vivere et multiplicemini ingressique possideatis terram pro qua iuravit Dominus patribus vestris

2 et recordaberis cuncti itineris per quod adduxit te Dominus Deus tuus quadraginta annis per desertum ut adfligeret te atque temptaret et nota fierent quae in tuo animo versabantur utrum custodires mandata illius an non

3 adflixit te penuria et dedit tibi cibum manna quem ignorabas tu et patres tui ut ostenderet tibi quod non in solo pane vivat homo sed in omni verbo quod egreditur ex ore Domini

4 vestimentum tuum quo operiebaris nequaquam vetustate defecit et pes tuus non est subtritus en quadragesimus annus est

5 ut recogites in corde tuo quia sicut erudit homo filium suum sic Dominus Deus tuus erudivit te

6 ut custodias mandata Domini Dei tui et ambules in viis eius et timeas eum

7 Dominus enim Deus tuus introducet te in terram bonam terram rivorum aquarumque et fontium in cuius campis et montibus erumpunt fluviorum abyssi

8 terram frumenti hordei vinearum in qua ficus et mala granata et oliveta nascuntur terram olei ac mellis

9 ubi absque ulla penuria comedes panem tuum et rerum omnium abundantia perfrueris cuius lapides ferrum sunt et de montibus eius aeris metalla fodiuntur

10 ut cum comederis et satiatus fueris benedicas Domino Deo tuo pro terra optima quam dedit tibi

11 observa et cave nequando obliviscaris Domini Dei tui et neglegas mandata eius atque iudicia et caerimonias quas ego praecipio tibi hodie

12 ne postquam comederis et satiatus domos pulchras aedificaveris et habitaveris in eis

13 habuerisque armenta et ovium greges argenti et auri cunctarumque rerum copiam

14 elevetur cor tuum et non reminiscaris Domini Dei tui qui eduxit te de terra Aegypti de domo servitutis

15 et ductor tuus fuit in solitudine magna atque terribili in qua erat serpens flatu adurens et scorpio ac dipsas et nullae omnino aquae qui eduxit rivos de petra durissima

16 et cibavit te manna in solitudine quod nescierunt patres tui et postquam adflixit ac probavit ad extremum misertus est tui

17 ne diceres in corde tuo fortitudo mea et robur manus meae haec mihi omnia praestiterunt

18 sed recorderis Domini Dei tui quod ipse tibi vires praebuerit ut impleret pactum suum super quo iuravit patribus tuis sicut praesens indicat dies

19 sin autem oblitus Domini Dei tui secutus fueris alienos deos coluerisque illos et adoraveris ecce nunc praedico tibi quod omnino dispereas

20 sicut gentes quas delevit Dominus in introitu tuo ita et vos peribitis si inoboedientes fueritis voci Domini Dei vestri.

DEUTERONOMY (DEVARIM) CHAPTER 9

1 audi Israhel tu transgredieris hodie Iordanem ut possideas nationes maximas et fortiores te civitates ingentes et ad caelum usque muratas

2 populum magnum atque sublimem filios Enacim quos ipse vidisti et audisti quibus nullus potest ex adverso resistere

3 scies ergo hodie quod Dominus Deus tuus ipse transibit ante te ignis devorans atque consumens qui conterat eos et deleat atque disperdat ante faciem tuam velociter sicut locutus est tibi

4 ne dicas in corde tuo cum deleverit eos Dominus Deus tuus in conspectu tuo propter iustitiam meam introduxit me Dominus ut terram hanc possiderem cum propter impietates suas istae deletae sint nationes

5 neque enim propter iustitias tuas et aequitatem cordis tui ingredieris ut possideas terras eorum sed quia illae egerunt impie te introeunte deletae sunt et ut conpleret verbum suum Dominus quod sub iuramento pollicitus est patribus tuis Abraham Isaac et Iacob

6 scito igitur quod non propter iustitias tuas Dominus Deus tuus dederit tibi terram hanc optimam in possessionem cum durissimae cervicis sis populus

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7 memento et ne obliviscaris quomodo ad iracundiam provocaveris Dominum Deum tuum in solitudine ex eo die quo es egressus ex Aegypto usque ad locum istum semper adversum Dominum contendisti

8 nam et in Horeb provocasti eum et iratus delere te voluit

9 quando ascendi in montem ut acciperem tabulas lapideas tabulas pacti quod pepigit vobiscum Dominus et perseveravi in monte quadraginta diebus ac noctibus panem non comedens et aquam non bibens

10 deditque mihi Dominus duas tabulas lapideas scriptas digito Dei et continentes omnia verba quae vobis in monte locutus est de medio ignis quando contio populi congregata est

11 cumque transissent quadraginta dies et totidem noctes dedit mihi Dominus duas tabulas lapideas tabulas foederis

12 dixitque mihi surge et descende hinc cito quia populus tuus quos eduxisti de Aegypto deseruerunt velociter viam quam demonstrasti eis feceruntque sibi conflatile

13 rursumque ait Dominus ad me cerno quod populus iste durae cervicis sit

14 dimitte me ut conteram eum et deleam nomen eius sub caelo et constituam te super gentem quae hac maior et fortior sit

15 cumque de monte ardente descenderem et duas tabulas foederis utraque tenerem manu

16 vidissemque vos peccasse Domino Deo vestro et fecisse vobis vitulum conflatilem ac deseruisse velociter viam eius quam vobis ostenderat

17 proieci tabulas de manibus meis confregique eas in conspectu vestro

18 et procidi ante Dominum sicut prius quadraginta diebus et noctibus panem non comedens et aquam non bibens propter omnia peccata vestra quae gessistis contra Dominum et eum ad iracundiam provocastis

19 timui enim indignationem et iram illius qua adversum vos concitatus delere vos voluit et exaudivit me Dominus etiam hac vice

20 adversum Aaron quoque vehementer iratus voluit eum conterere et pro illo similiter deprecatus sum

21 peccatum autem vestrum quod feceratis id est vitulum arripiens igne conbusi et in frusta comminuens omninoque in pulverem redigens proieci in torrentem qui de monte descendit

22 in Incendio quoque et in Temptatione et in sepulchris Concupiscentiae provocastis Dominum

23 et quando misit vos de Cadesbarne dicens ascendite et possidete terram quam dedi vobis et contempsistis imperium Domini Dei vestri et non credidistis ei neque vocem eius audire voluistis

24 sed semper fuistis rebelles a die qua nosse vos coepi

25 et iacui coram Domino quadraginta diebus ac noctibus quibus eum suppliciter deprecabar ne deleret vos ut fuerat comminatus

26 et orans dixi Domine Deus ne disperdas populum tuum et hereditatem tuam quam redemisti in magnitudine tua quos eduxisti de Aegypto in manu forti

27 recordare servorum tuorum Abraham Isaac et Iacob ne aspicias duritiam populi huius et impietatem atque peccatum

28 ne forte dicant habitatores terrae de qua eduxisti nos non poterat Dominus introducere eos in terram quam pollicitus est eis et oderat illos idcirco eduxit ut interficeret eos in solitudine

29 qui sunt populus tuus et hereditas tua quos eduxisti in fortitudine tua magna et in brachio tuo extento.

DEUTERONOMY (DEVARIM) CHAPTER 10

1 in tempore illo dixit Dominus ad me dola tibi duas tabulas lapideas sicut priores fuerunt et ascende ad me in montem faciesque arcam ligneam

2 et scribam in tabulis verba quae fuerunt in his quas ante confregisti ponesque eas in arca

3 feci igitur arcam de lignis setthim cumque dolassem duas tabulas lapideas instar priorum ascendi in montem habens eas in manibus

4 scripsitque in tabulis iuxta id quod prius scripserat verba decem quae locutus est Dominus ad vos in monte de medio ignis quando populus congregatus est et dedit eas mihi

5 reversusque de monte descendi et posui tabulas in arcam quam feceram quae hucusque ibi sunt sicut mihi praecepit Dominus

6 filii autem Israhel castra moverunt ex Beroth filiorum Iacan in Musera ubi Aaron mortuus ac sepultus est pro quo sacerdotio functus est filius eius Eleazar

7 inde venerunt in Gadgad de quo loco profecti castrametati sunt in Ietabatha in terra aquarum atque torrentium

8 eo tempore separavit tribum Levi ut portaret arcam foederis Domini et staret coram eo in ministerio ac benediceret in nomine illius usque in praesentem diem

9 quam ob rem non habuit Levi partem neque possessionem cum fratribus suis quia ipse Dominus possessio eius est sicut promisit ei Dominus Deus tuus

10 ego autem steti in monte sicut prius quadraginta diebus ac noctibus exaudivitque me Dominus etiam hac vice et te perdere noluit

11 dixitque mihi vade et praecede populum ut ingrediatur et possideat terram quam iuravi patribus eorum ut traderem eis

12 et nunc Israhel quid Dominus Deus tuus petit a te nisi ut timeas Dominum Deum tuum et ambules in viis eius et diligas eum ac servias Domino Deo tuo in toto corde tuo et in tota anima tua

13 custodiasque mandata Domini et caerimonias eius quas ego hodie praecipio ut bene sit tibi

14 en Domini Dei tui caelum est et caelum caeli terra et omnia quae in ea sunt

15 et tamen patribus tuis conglutinatus est Dominus et amavit eos elegitque semen eorum post eos id est vos de cunctis gentibus sicut hodie conprobatur

16 circumcidite igitur praeputium cordis vestri et cervicem vestram ne induretis amplius

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17 quia Dominus Deus vester ipse est Deus deorum et Dominus dominantium Deus magnus et potens et terribilis qui personam non accipit nec munera
18 facit iudicium pupillo et viduae amat peregrinum et dat ei victum atque vestitum
19 et vos ergo amate peregrinos quia et ipsi fuistis advenae in terra Aegypti
20 Dominum Deum tuum timebis et ei servies ipsi adherebis iurabisque in nomine illius
21 ipse est laus tua et Deus tuus qui fecit tibi haec magnalia et terribilia quae viderunt oculi tui
22 in septuaginta animabus descenderunt patres tui in Aegyptum et ecce nunc multiplicavit te Dominus Deus tuus sicut astra caeli.

DEUTERONOMY (DEVARIM) CHAPTER 11
1 ama itaque Dominum Deum tuum et observa praecepta eius et caerimonias iudicia atque mandata omni tempore
2 cognoscite hodie quae ignorant filii vestri qui non viderunt disciplinam Domini Dei vestri magnalia eius et robustam manum extentumque brachium
3 signa et opera quae fecit in medio Aegypti Pharaoni regi et universae terrae eius
4 omnique exercitui Aegyptiorum et equis ac curribus quomodo operuerint eos aquae Rubri maris cum vos persequerentur et deleverit eos Dominus usque in praesentem diem
5 vobisque quae fecerit in solitudine donec veniretis ad hunc locum
6 et Dathan atque Abiram filiis Heliab qui fuit filius Ruben quos aperto ore suo terra absorbuit cum domibus et tabernaculis et universa substantia eorum quam habebant in medio Israhelis
7 oculi vestri viderunt omnia opera Domini magna quae fecit
8 ut custodiatis universa mandata illius quae ego hodie praecipio vobis et possitis introire et possidere terram ad quam ingredimini
9 multoque in ea vivatis tempore quam sub iuramento pollicitus est Dominus patribus vestris et semini eorum lacte et melle manantem
10 terra enim ad quam ingredieris possidendam non est sicut terra Aegypti de qua existi ubi iacto semine in hortorum morem aquae ducuntur inriguae
11 sed montuosa est et campestris de caelo expectans pluvias
12 quam Dominus Deus tuus semper invisit et oculi illius in ea sunt a principio anni usque ad finem eius
13 si ergo oboedieritis mandatis meis quae hodie praecipio vobis ut diligatis Dominum Deum vestrum et serviatis ei in toto corde vestro et in tota anima vestra
14 dabo pluviam terrae vestrae temporivam et serotinam ut colligatis frumentum et vinum et oleum
15 faenum ex agris ad pascenda iumenta et ut ipsi comedatis ac saturemini
16 cavete ne forte decipiatur cor vestrum et recedatis a Domino serviatisque diis alienis et adoretis eos
17 iratusque Dominus claudat caelum et pluviae non descendant nec terra det germen suum pereatisque velociter de terra optima quam Dominus daturus est vobis
18 ponite haec verba mea in cordibus et in animis vestris et suspendite ea pro signo in manibus et inter vestros oculos conlocate
19 docete filios vestros ut illa meditentur quando sederis in domo tua et ambulaveris in via et accubueris atque surrexeris
20 scribes ea super postes et ianuas domus tuae
21 ut multiplicentur dies tui et filiorum tuorum in terra quam iuravit Dominus patribus tuis ut daret eis quamdiu caelum inminet terrae
22 si enim custodieritis mandata quae ego praecipio vobis et feceritis ea ut diligatis Dominum Deum vestrum et ambuletis in omnibus viis eius adherentes ei
23 disperdet Dominus omnes gentes istas ante faciem vestram et possidebitis eas quae maiores et fortiores vobis sunt
24 omnis locus quem calcaverit pes vester vester erit a deserto et Libano a flumine magno Eufraten usque ad mare occidentale erunt termini vestri
25 nullus stabit contra vos terrorem vestrum et formidinem dabit Dominus Deus vester super omnem terram quam calcaturi estis sicut locutus est vobis
26 en propono in conspectu vestro hodie benedictionem et maledictionem
27 benedictionem si oboedieritis mandatis Domini Dei vestri quae ego praecipio vobis
28 maledictionem si non audieritis mandata Domini Dei vestri sed recesseritis de via quam ego nunc ostendo vobis et ambulaveritis post deos alienos quos ignoratis
29 cum introduxerit te Dominus Deus tuus in terram ad quam pergis habitandam pones benedictionem super montem Garizim maledictionem super montem Hebal
30 qui sunt trans Iordanem post viam quae vergit ad solis occubitum in terra Chananei qui habitat in campestribus contra Galgalam quae est iuxta vallem tendentem et intrantem procul
31 vos enim transibitis Iordanem ut possideatis terram quam Dominus Deus vester daturus est vobis et habeatis ac possideatis illam
32 videte ergo ut impleatis caerimonias atque iudicia quae ego hodie ponam in conspectu vestro.

DEUTERONOMY (DEVARIM) CHAPTER 12
1 haec sunt praecepta atque iudicia quae facere debetis in terra quam Dominus Deus patrum tuorum daturus est tibi ut possideas eam cunctis diebus quibus super humum gradieris
2 subvertite omnia loca in quibus coluerunt gentes quas possessuri estis deos suos super montes excelsos et colles et subter omne lignum frondosum
3 dissipate aras earum et confringite statuas lucos igne conburite et idola comminuite disperdite nomina eorum de locis illis
4 non facietis ita Domino Deo vestro

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5 sed ad locum quem elegerit Dominus Deus vester de cunctis tribubus vestris ut ponat nomen suum ibi et habitet in eo venietis

6 et offeretis in illo loco holocausta et victimas vestras decimas et primitias manuum vestrarum et vota atque donaria primogenita boum et ovium

7 et comedetis ibi in conspectu Domini Dei vestri ac laetabimini in cunctis ad quae miseritis manum vos et domus vestrae in quibus benedixerit vobis Dominus Deus vester

8 non facietis ibi quae nos hic facimus hodie singuli quod sibi rectum videtur

9 neque enim usque in praesens tempus venistis ad requiem et possessionem quam Dominus Deus daturus est vobis

10 transibitis Iordanem et habitabitis in terram quam Dominus Deus vester daturus est vobis ut requiescatis a cunctis hostibus per circuitum et absque ullo timore habitetis

11 in loco quem elegerit Dominus Deus vester ut sit nomen eius in eo illuc omnia quae praecipio conferetis holocausta et hostias ac decimas et primitias manuum vestrarum et quicquid praecipuum est in muneribus quae vovistis Domino

12 ibi epulabimini coram Domino Deo vestro vos filii ac filiae vestrae famuli et famulae atque Levites qui in vestris urbibus commorantur neque enim habet aliam partem et possessionem inter vos

13 cave ne offeras holocausta tua in omni loco quem videris

14 sed in eo quem elegerit Dominus in una tribuum tuarum offeres hostias et facies quaecumque praecipio tibi

15 sin autem comedere volueris et te esus carnium delectarit occide et comede iuxta benedictionem Domini Dei tui quam dedit tibi in urbibus tuis sive inmundum fuerit hoc est maculatum et debile sive mundum hoc est integrum et sine macula quod offerri licet sicut capream et cervum comedes

16 absque esu dumtaxat sanguinis quod super terram quasi aquam effundes

17 non poteris comedere in oppidis tuis decimam frumenti et vini et olei tui primogenita armentorum et pecorum et omnia quae voveris et sponte offerre volueris et primitias manuum tuarum

18 sed coram Domino Deo tuo comedes ea in loco quem elegerit Dominus Deus tuus tu et filius tuus ac filia servus et famula atque Levites qui manet in urbibus tuis et laetaberis et reficieris coram Domino Deo tuo in cunctis ad quae extenderis manum tuam

19 cave ne derelinquas Leviten omni tempore quo versaris in terra

20 quando dilataverit Dominus Deus tuus terminos tuos sicut locutus est tibi et volueris vesci carnibus quas desiderat anima tua

21 locus autem quem elegerit Dominus Deus tuus ut sit nomen eius ibi si procul fuerit occides de armentis et pecoribus quae habueris sicut praecepi tibi et comedes in oppidis tuis ut tibi placet

22 sicut comeditur caprea et cervus ita vesceris eis et mundus et inmundus in commune vescentur

23 hoc solum cave ne sanguinem comedas sanguis enim eorum pro anima est et idcirco non debes animam comedere cum carnibus

24 sed super terram fundes quasi aquam

25 ut sit tibi bene et filiis tuis post te cum feceris quod placet in conspectu Domini

26 quae autem sanctificaveris et voveris Domino tolles et venies ad locum quem elegerit Dominus

27 et offeres oblationes tuas carnem et sanguinem super altare Domini Dei tui sanguinem hostiarum fundes in altari carnibus autem ipse vesceris

28 observa et audi omnia quae ego praecipio tibi ut bene sit tibi et filiis tuis post te in sempiternum cum feceris quod bonum est et placitum in conspectu Domini Dei tui

29 quando disperderit Dominus Deus tuus ante faciem tuam gentes ad quas ingredieris possidendas et possederis eas atque habitaveris in terra earum

30 cave ne imiteris eas postquam te fuerint introeunte subversae et requiras caerimonias earum dicens sicut coluerunt gentes istae deos suos ita et ego colam

31 non facies similiter Domino Deo tuo omnes enim abominationes quas aversatur Dominus fecerunt diis suis offerentes filios et filias et conburentes igne

32 quod praecipio tibi hoc tantum facito Domino nec addas quicquam nec minuas.

DEUTERONOMY (DEVARIM) CHAPTER 13

1 si surrexerit in medio tui prophetes aut qui somnium vidisse se dicat et praedixerit signum atque portentum

2 et evenerit quod locutus est et dixerit tibi eamus et sequamur deos alienos quos ignoras et serviamus eis

3 non audies verba prophetae illius aut somniatoris quia temptat vos Dominus Deus vester ut palam fiat utrum diligatis eum an non in toto corde et in tota anima vestra

4 Dominum Deum vestrum sequimini et ipsum timete mandata illius custodite et audite vocem eius ipsi servietis et ipsi adherebitis

5 propheta autem ille aut fictor somniorum interficietur quia locutus est ut vos averteret a Domino Deo vestro qui eduxit vos de terra Aegypti et redemit de domo servitutis ut errare te faceret de via quam tibi praecepit Dominus Deus tuus et auferes malum de medio tui

6 si tibi voluerit persuadere frater tuus filius matris tuae aut filius tuus vel filia sive uxor quae est in sinu tuo aut amicus quem diligis ut animam tuam clam dicens eamus et serviamus diis alienis quos ignoras tu et patres tui

7 cunctarum in circuitu gentium quae iuxta vel procul sunt ab initio usque ad finem terrae

8 non adquiescas ei nec audias neque parcat ei oculus tuus ut miserearis et occultes eum

9 sed statim interficies sit primum manus tua super eum et post te omnis populus mittat manum

10 lapidibus obrutus necabitur quia voluit te abstrahere a Domino Deo tuo qui eduxit te de terra Aegypti de domo servitutis

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11 ut omnis Israhel audiens timeat et nequaquam ultra faciat quippiam huius rei simile

12 si audieris in una urbium tuarum quas Dominus Deus tuus dabit tibi ad habitandum dicentes aliquos

13 egressi sunt filii Belial de medio tui et averterunt habitatores urbis tuae atque dixerunt eamus et serviamus diis alienis quos ignoratis

14 quaere sollicite et diligenter rei veritate perspecta si inveneris certum esse quod dicitur et abominationem hanc opere perpetratam

15 statim percuties habitatores urbis illius in ore gladii et delebis eam omniaque quae in illa sunt usque ad pecora

16 quicquid etiam supellectilis fuerit congregabis in medium platearum eius et cum ipsa civitate succendes ita ut universa consumas Domino Deo tuo et sit tumulus sempiternus non aedificabitur amplius

17 et non adherebit de illo anathemate quicquam in manu tua ut avertatur Dominus ab ira furoris sui et misereatur tui multiplicetque te sicut iuravit patribus tuis

18 quando audieris vocem Domini Dei tui custodiens omnia praecepta eius quae ego praecipio tibi hodie ut facias quod placitum est in conspectu Domini Dei tui.

DEUTERONOMY (DEVARIM) CHAPTER 14

1 filii estote Domini Dei vestri non vos incidetis nec facietis calvitium super mortuo

2 quoniam populus sanctus es Domino Deo tuo et te elegit ut sis ei in populum peculiarem de cunctis gentibus quae sunt super terram

3 ne comedatis quae inmunda sunt

4 hoc est animal quod comedere debetis bovem et ovem et capram

5 cervum capream bubalum tragelaphum pygargon orygem camelopardalum

6 omne animal quod in duas partes ungulam findit et ruminat comedetis

7 de his autem quae ruminant et ungulam non findunt haec comedere non debetis camelum leporem choerogyllium quia ruminant et non dividunt ungulam inmunda erunt vobis

8 sus quoque quoniam dividit ungulam et non ruminat inmunda erit carnibus eorum non vescemini et cadavera non tangetis

9 haec comedetis ex omnibus quae morantur in aquis quae habent pinnulas et squamas comedite

10 quae absque pinnulis et squamis sunt ne comedatis quia inmunda sunt

11 omnes aves mundas comedite

12 inmundas ne comedatis aquilam scilicet et grypem et alietum

13 ixon et vulturem ac milvum iuxta genus suum

14 et omne corvini generis

15 strutionem ac noctuam et larum atque accipitrem iuxta genus suum

16 herodium et cycnum et ibin

17 ac mergulum porphirionem et nycticoracem

18 onocrotalum et charadrium singula in genere suo upupam quoque et vespertilionem

19 et omne quod reptat et pinnulas habet inmundum erit nec comedetur

20 omne quod mundum est comedite

21 quicquid morticinum est ne vescamini ex eo peregrino qui intra portas tuas est da ut comedat aut vende ei quia tu populus sanctus Domini Dei tui es non coques hedum in lacte matris suae

22 decimam partem separabis de cunctis frugibus tuis quae nascuntur in terra per annos singulos

23 et comedes in conspectu Domini Dei tui in loco quem elegerit ut in eo nomen illius invocetur decimam frumenti tui et vini et olei et primogenita de armentis et ovibus tuis ut discas timere Dominum Deum tuum omni tempore

24 cum autem longior fuerit via et locus quem elegerit Dominus Deus tuus tibique benedixerit nec potueris ad eum haec cuncta portare

25 vendes omnia et in pretium rediges portabisque manu tua et proficisceris ad locum quem elegerit Dominus Deus tuus

26 et emes ex eadem pecunia quicquid tibi placuerit sive ex armentis sive ex ovibus vinum quoque et siceram et omne quod desiderat anima tua et comedes coram Domino Deo tuo et epulaberis tu et domus tua

27 et Levita qui intra portas tuas est cave ne derelinquas eum quia non habet aliam partem in possessione tua

28 anno tertio separabis aliam decimam ex omnibus quae nascuntur tibi eo tempore et repones intra ianuas tuas

29 venietque Levites qui aliam non habet partem nec possessionem tecum et peregrinus et pupillus ac vidua qui intra portas tuas sunt et comedent et saturabuntur ut benedicat tibi Dominus Deus tuus in cunctis operibus manuum tuarum quae feceris.

DEUTERONOMY (DEVARIM) CHAPTER 15

1 septimo anno facies remissionem

2 quae hoc ordine celebrabitur cui debetur aliquid ab amico vel proximo ac fratre suo repetere non poterit quia annus remissionis est Domini

3 a peregrino et advena exiges civem et propinquum repetendi non habes potestatem

4 et omnino indigens et mendicus non erit inter vos ut benedicat tibi Dominus in terra quam traditurus est tibi in possessionem

5 si tamen audieris vocem Domini Dei tui et custodieris universa quae iussit et quae ego hodie praecipio tibi benedicet tibi ut pollicitus est

6 fenerabis gentibus multis et ipse a nullo accipies mutuum dominaberis nationibus plurimis et tui nemo dominabitur

7 si unus de fratribus tuis qui morantur intra portas civitatis tuae in terra quam Dominus Deus tuus daturus est tibi ad paupertatem venerit non obdurabis cor tuum nec contrahes manum

8 sed aperies eam pauperi et dabis mutuum quod eum indigere perspexeris

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9 cave ne forte subripiat tibi impia cogitatio et dicas in corde tuo adpropinquat septimus annus remissionis et avertas oculos a paupere fratre tuo nolens ei quod postulat mutuum commodare ne clamet contra te ad Dominum et fiat tibi in peccatum

10 sed dabis ei nec ages quippiam callide in eius necessitatibus sublevandis ut benedicat tibi Dominus Deus tuus in omni tempore et in cunctis ad quae manum miseris

11 non deerunt pauperes in terra habitationis tuae idcirco ego praecipio tibi ut aperias manum fratri tuo egeno et pauperi qui tecum versatur in terra

12 cum tibi venditus fuerit frater tuus hebraeus aut hebraea et sex annis servierit tibi in septimo anno dimittes eum liberum

13 et quem libertate donaveris nequaquam vacuum abire patieris

14 sed dabis viaticum de gregibus et de area et torculari tuo quibus Dominus Deus tuus benedixerit tibi

15 memento quod et ipse servieris in terra Aegypti et liberaverit te Dominus Deus tuus et idcirco ego nunc praecipiam tibi

16 sin autem dixerit nolo egredi eo quod diligat te et domum tuam et bene sibi apud te esse sentiat

17 adsumes subulam et perforabis aurem eius in ianua domus tuae et serviet tibi usque in aeternum ancillae quoque similiter facies

18 non avertes ab eis oculos tuos quando dimiseris eos liberos quoniam iuxta mercedem mercennarii per sex annos servivit tibi ut benedicat tibi Dominus Deus tuus in cunctis operibus quae agis

19 de primogenitis quae nascuntur in armentis et ovibus tuis quicquid sexus est masculini sanctificabis Domino Deo tuo non operaberis in primogenito bovis et non tondebis primogenita ovium

20 in conspectu Domini Dei tui comedes ea per annos singulos in loco quem elegerit Dominus tu et domus tua

21 sin autem habuerit maculam et vel claudum fuerit vel caecum aut in aliqua parte deforme vel debile non immolabitur Domino Deo tuo

22 sed intra portas urbis tuae comedes illud tam mundus quam inmundus similiter vescentur eis quasi caprea et cervo

23 hoc solum observabis ut sanguinem eorum non comedas sed effundas in terram quasi aquam.

DEUTERONOMY (DEVARIM) CHAPTER 16

1 observa mensem novarum frugum et verni primum temporis ut facias phase Domino Deo tuo quoniam in isto mense eduxit te Dominus Deus tuus de Aegypto nocte

2 immolabisque phase Domino Deo tuo de ovibus et de bubus in loco quem elegerit Dominus Deus tuus ut habitet nomen eius ibi

3 non comedes in eo panem fermentatum septem diebus comedes absque fermento adflictionis panem quoniam in pavore egressus es de Aegypto ut memineris diei egressionis tuae de Aegypto omnibus diebus vitae tuae

4 non apparebit fermentum in omnibus terminis tuis septem diebus et non manebit de carnibus eius quod immolatum est vesperi in die primo mane

5 non poteris immolare phase in qualibet urbium tuarum quas Dominus Deus tuus daturus est tibi

6 sed in loco quem elegerit Dominus Deus tuus ut habitet nomen eius ibi immolabis phase vesperi ad solis occasum quando egressus es de Aegypto

7 et coques et comedes in loco quem elegerit Dominus Deus tuus maneque consurgens vades in tabernacula tua

8 sex diebus comedes azyma et in die septimo quia collecta est Domini Dei tui non facies opus

9 septem ebdomadas numerabis tibi ab ea die qua falcem in segetem miseris

10 et celebrabis diem festum ebdomadarum Domino Deo tuo oblationem spontaneam manus tuae quam offeres iuxta benedictionem Domini Dei tui

11 et epulaberis coram Domino Deo tuo tu et filius tuus et filia tua et servus tuus et ancilla et Levites qui est intra portas tuas et advena ac pupillus et vidua qui morantur vobiscum in loco quem elegerit Dominus Deus tuus ut habitet nomen eius ibi

12 et recordaberis quoniam servus fueris in Aegypto custodiesque ac facies quae praecepta sunt

13 sollemnitatem quoque tabernaculorum celebrabis per septem dies quando collegeris de area et torculari fruges tuas

14 et epulaberis in festivitate tua tu et filius tuus et filia et servus tuus et ancilla Levites quoque et advena et pupillus ac vidua qui intra portas tuas sunt

15 septem diebus Domino Deo tuo festa celebrabis in loco quem elegerit Dominus benedicetque tibi Dominus Deus tuus in cunctis frugibus tuis et in omni opere manuum tuarum erisque in laetitia

16 tribus vicibus per annum apparebit omne masculinum tuum in conspectu Domini Dei tui in loco quem elegerit in sollemnitate azymorum et in sollemnitate ebdomadarum et in sollemnitate tabernaculorum non apparebit ante Dominum vacuus

17 sed offeret unusquisque secundum quod habuerit iuxta benedictionem Domini Dei sui quam dederit ei

18 iudices et magistros constitues in omnibus portis tuis quas Dominus Deus tuus dederit tibi per singulas tribus tuas ut iudicent populum iusto iudicio

19 nec in alteram partem declinent non accipies personam nec munera quia munera excaecant oculos sapientium et mutant verba iustorum

20 iuste quod iustum est persequeris ut vivas et possideas terram quam Dominus Deus tuus dederit tibi

21 non plantabis lucum et omnem arborem iuxta altare Domini Dei tui

22 nec facies tibi atque constitues statuam quae odit Dominus Deus tuus.

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DEUTERONOMY (DEVARIM) CHAPTER 17

1 non immolabis Domino Deo tuo bovem et ovem in quo est macula aut quippiam vitii quia abominatio est Domini Dei tui

2 cum repperti fuerint apud te intra unam portarum tuarum quas Dominus Deus tuus dabit tibi vir aut mulier qui faciant malum in conspectu Domini Dei tui et transgrediantur pactum illius

3 ut vadant et serviant diis alienis et adorent eos solem et lunam et omnem militiam caeli quae non praecepi

4 et hoc tibi fuerit nuntiatum audiensque inquisieris diligenter et verum esse reppereris et abominatio facta est in Israhel

5 educes virum ac mulierem qui rem sceleratissimam perpetrarunt ad portas civitatis tuae et lapidibus obruentur

6 in ore duorum aut trium testium peribit qui interficietur nemo occidatur uno contra se dicente testimonium

7 manus testium prima interficiet eum et manus reliqui populi extrema mittetur ut auferas malum de medio tui

8 si difficile et ambiguum apud te iudicium esse perspexeris inter sanguinem et sanguinem causam et causam lepram et non lepram et iudicum intra portas tuas videris verba variari surge et ascende ad locum quem elegerit Dominus Deus tuus

9 veniesque ad sacerdotes levitici generis et ad iudicem qui fuerit illo tempore quaeresque ab eis qui indicabunt tibi iudicii veritatem

10 et facies quodcumque dixerint qui praesunt loco quem elegerit Dominus et docuerint te

11 iuxta legem eius sequeris sententiam eorum nec declinabis ad dextram vel ad sinistram

12 qui autem superbierit nolens oboedire sacerdotis imperio qui eo tempore ministrat Domino Deo tuo et decreto iudicis morietur homo ille et auferes malum de Israhel

13 cunctusque populus audiens timebit ut nullus deinceps intumescat superbia

14 cum ingressus fueris terram quam Dominus Deus tuus dabit tibi et possederis eam habitaverisque in illa et dixeris constituam super me regem sicut habent omnes per circuitum nationes

15 eum constitues quem Dominus Deus tuus elegerit de numero fratrum tuorum non poteris alterius gentis hominem regem facere qui non sit frater tuus

16 cumque fuerit constitutus non multiplicabit sibi equos nec reducet populum in Aegyptum equitatus numero sublevatus praesertim cum Dominus praeceperit vobis ut nequaquam amplius per eandem viam revertamini

17 non habebit uxores plurimas quae inliciant animum eius neque argenti et auri inmensa pondera

18 postquam autem sederit in solio regni sui describet sibi deuteronomium legis huius in volumine accipiens exemplar a sacerdotibus leviticae tribus

19 et habebit secum legetque illud omnibus diebus vitae suae ut discat timere Dominum Deum suum et custodire verba et caerimonias eius quae lege praecepta sunt

20 nec elevetur cor eius in superbiam super fratres suos neque declinet in partem dextram vel sinistram ut longo tempore regnet ipse et filii eius super Israhel.

DEUTERONOMY (DEVARIM) CHAPTER 18

1 non habebunt sacerdotes et Levitae et omnes qui de eadem tribu sunt partem et hereditatem cum reliquo Israhel quia sacrificia Domini et oblationes eius comedent

2 et nihil aliud accipient de possessione fratrum suorum Dominus enim ipse est hereditas eorum sicut locutus est illis

3 hoc erit iudicium sacerdotum a populo et ab his qui offerunt victimas sive bovem sive ovem immolaverint dabunt sacerdoti armum ac ventriculum

4 primitias frumenti vini et olei et lanarum partem ex ovium tonsione

5 ipsum enim elegit Dominus Deus tuus de cunctis tribubus tuis ut stet et ministret nomini Domini ipse et filii eius in sempiternum

6 si exierit Levites de una urbium tuarum ex omni Israhel in qua habitat et voluerit venire desiderans locum quem elegerit Dominus

7 ministrabit in nomine Dei sui sicut omnes fratres eius Levitae qui stabunt eo tempore coram Domino

8 partem ciborum eandem accipiet quam et ceteri excepto eo quod in urbe sua ex paterna ei successione debetur

9 quando ingressus fueris terram quam Dominus Deus tuus dabit tibi cave ne imitari velis abominationes illarum gentium

10 nec inveniatur in te qui lustret filium suum aut filiam ducens per ignem aut qui ariolos sciscitetur et observet somnia atque auguria ne sit maleficus

11 ne incantator ne pythones consulat ne divinos et quaerat a mortuis veritatem

12 omnia enim haec abominatur Dominus et propter istiusmodi scelera delebit eos in introitu tuo

13 perfectus eris et absque macula cum Domino Deo tuo

14 gentes istae quarum possidebis terram augures et divinos audiunt tu autem a Domino Deo tuo aliter institutus es

15 prophetam de gente tua et de fratribus tuis sicut me suscitabit tibi Dominus Deus tuus ipsum audies

16 ut petisti a Domino Deo tuo in Horeb quando contio congregata est atque dixisti ultra non audiam vocem Domini Dei mei et ignem hunc maximum amplius non videbo ne moriar

17 et ait Dominus mihi bene omnia sunt locuti

18 prophetam suscitabo eis de medio fratrum suorum similem tui et ponam verba mea in ore eius loqueturque ad eos omnia quae praecepero illi

19 qui autem verba eius quae loquetur in nomine meo audire noluerit ego ultor existam

20 propheta autem qui arrogantia depravatus voluerit loqui in nomine meo quae ego non praecepi illi ut diceret aut ex nomine alienorum deorum interficietur

21 quod si tacita cogitatione responderis quomodo possum intellegere verbum quod non est locutus Dominus

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22 hoc habebis signum quod in nomine Domini propheta ille praedixerit et non evenerit hoc Dominus non locutus est sed per tumorem animi sui propheta confinxit et idcirco non timebis eum.

DEUTERONOMY (DEVARIM) CHAPTER 19

1 cum disperderit Dominus Deus tuus gentes quarum tibi traditurus est terram et possederis eam habitaverisque in urbibus eius et in aedibus

2 tres civitates separabis tibi in medio terrae quam Dominus Deus tuus dabit tibi in possessionem

3 sternens diligenter viam et in tres aequaliter partes totam terrae tuae provinciam divides ut habeat e vicino qui propter homicidium profugus est quo possit evadere

4 haec erit lex homicidae fugientis cuius vita servanda est qui percusserit proximum suum nesciens et qui heri et nudius tertius nullum contra eum habuisse odium conprobatur

5 sed abisse simpliciter cum eo in silvam ad ligna caedenda et in succisione lignorum securis fugerit manu ferrumque lapsum de manubrio amicum eius percusserit et occiderit hic ad unam supradictarum urbium confugiet et vivet

6 ne forsitan proximus eius cuius effusus est sanguis dolore stimulatus persequatur et adprehendat eum si longior via fuerit et percutiat animam eius qui non est reus mortis quia nullum contra eum qui occisus est odium prius habuisse monstratur

7 idcirco praecipio tibi ut tres civitates aequalis inter se spatii dividas

8 cum autem dilataverit Dominus Deus tuus terminos tuos sicut iuravit patribus tuis et dederit tibi cunctam terram quam eis pollicitus est

9 si tamen custodieris mandata eius et feceris quae hodie praecipio tibi ut diligas Dominum Deum tuum et ambules in viis eius omni tempore addes tibi tres alias civitates et supradictarum trium urbium numerum duplicabis

10 ut non effundatur sanguis innoxius in medio terrae quam Dominus Deus tuus dabit tibi possidendam nec sis sanguinis reus

11 si quis autem odio habens proximum suum insidiatus fuerit vitae eius surgensque percusserit illum et mortuus fuerit fugeritque ad unam de supradictis urbibus

12 mittent seniores civitatis illius et arripient eum de loco effugii tradentque in manu proximi cuius sanguis effusus est et morietur

13 nec misereberis eius et auferes innoxium sanguinem de Israhel ut bene sit tibi

14 non adsumes et transferes terminos proximi tui quos fixerunt priores in possessione tua quam Dominus Deus tuus dabit tibi in terra quam acceperis possidendam

15 non stabit testis unus contra aliquem quicquid illud peccati et facinoris fuerit sed in ore duorum aut trium testium stabit omne verbum

16 si steterit testis mendax contra hominem accusans eum praevaricationis

17 stabunt ambo quorum causa est ante Dominum in conspectu sacerdotum et iudicum qui fuerint in diebus illis

18 cumque diligentissime perscrutantes invenerint falsum testem dixisse contra fratrem suum mendacium

19 reddent ei sicut fratri suo facere cogitavit et auferes malum de medio tui

20 ut audientes ceteri timorem habeant et nequaquam talia audeant facere

21 non misereberis eius sed animam pro anima oculum pro oculo dentem pro dente manum pro manu pedem pro pede exiges.

DEUTERONOMY (DEVARIM) CHAPTER 20

1 si exieris ad bellum contra hostes tuos et videris equitatum et currus et maiorem quam tu habes adversarii exercitus multitudinem non timebis eos quia Dominus Deus tuus tecum est qui eduxit te de terra Aegypti

2 adpropinquante autem iam proelio stabit sacerdos ante aciem et sic loquetur ad populum

3 audi Israhel vos hodie contra inimicos vestros pugnam committitis non pertimescat cor vestrum nolite metuere nolite cedere nec formidetis eos

4 quia Dominus Deus vester in medio vestri est et pro vobis contra adversarios dimicabit ut eruat vos de periculo

5 duces quoque per singulas turmas audiente exercitu proclamabunt quis est homo qui aedificavit domum novam et non dedicavit eam vadat et revertatur in domum suam ne forte moriatur in bello et alius dedicet illam

6 quis est homo qui plantavit vineam et necdum eam fecit esse communem et de qua vesci omnibus liceat vadat et revertatur in domum suam ne forte moriatur in bello et alius homo eius fungatur officio

7 quis est homo qui despondit uxorem et non accepit eam vadat et revertatur in domum suam ne forte moriatur in bello et alius homo accipiat eam

8 his dictis addent reliqua et loquentur ad populum quis est homo formidolosus et corde pavido vadat et revertatur in domum suam ne pavere faciat corda fratrum suorum sicut ipse timore perterritus est

9 cumque siluerint exercitus duces et finem loquendi fecerint unusquisque suos ad bellandum cuneos praeparabit

10 si quando accesseris ad expugnandam civitatem offeres ei primum pacem

11 si receperit et aperuerit tibi portas cunctus populus qui in ea est salvabitur et serviet tibi sub tributo

12 sin autem foedus inire noluerint et receperint contra te bellum obpugnabis eam

13 cumque tradiderit Dominus Deus tuus illam in manu tua percuties omne quod in ea generis masculini est in ore gladii

14 absque mulieribus et infantibus iumentis et ceteris quae in civitate sunt omnem praedam exercitui divides et comedes de spoliis hostium tuorum quae Dominus Deus tuus dederit tibi

15 sic facies cunctis civitatibus quae a te procul valde sunt et non sunt de his urbibus quas in possessionem accepturus es

16 de his autem civitatibus quae dabuntur tibi nullum omnino permittes vivere

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17 sed interficies in ore gladii Hettheum videlicet et Amorreum et Chananeum Ferezeum et Eveum et Iebuseum sicut praecepit tibi Dominus Deus tuus

18 ne forte doceant vos facere cunctas abominationes quas ipsi operati sunt diis suis et peccetis in Dominum Deum vestrum

19 quando obsederis civitatem multo tempore et munitionibus circumdederis ut expugnes eam non succides arbores de quibus vesci potest nec securibus per circuitum debes vastare regionem quoniam lignum est et non homo nec potest bellantium contra te augere numerum

20 si qua autem ligna non sunt pomifera sed agrestia et in ceteros apta usus succide et extrue machinas donec capias civitatem quae contra te dimicat.

DEUTERONOMY (DEVARIM) CHAPTER 21

1 quando inventum fuerit in terra quam Dominus Deus tuus daturus est tibi hominis cadaver occisi et ignoratur caedis reus

2 egredientur maiores natu et iudices tui et metientur a loco cadaveris singularum per circuitum spatia civitatum

3 et quam viciniorem ceteris esse perspexerint seniores civitatis eius tollent vitulam de armento quae non traxit iugum nec terram scidit vomere

4 et ducent eam ad vallem asperam atque saxosam quae numquam arata est nec sementem recepit et caedent in ea cervices vitulae

5 accedentque sacerdotes filii Levi quos elegerit Dominus Deus tuus ut ministrent ei et benedicant in nomine eius et ad verbum eorum omne negotium et quicquid mundum vel inmundum est iudicetur

6 et maiores natu civitatis illius ad interfectum lavabuntque manus suas super vitulam quae in valle percussa est

7 et dicent manus nostrae non effuderunt hunc sanguinem nec oculi viderunt

8 propitius esto populo tuo Israhel quem redemisti Domine et non reputes sanguinem innocentem in medio populi tui Israhel et auferetur ab eis reatus sanguinis

9 tu autem alienus eris ab innocentis cruore qui fusus est cum feceris quod praecepit Dominus

10 si egressus fueris ad pugnam contra inimicos tuos et tradiderit eos Dominus Deus tuus in manu tua captivosque duxeris

11 et videris in numero captivorum mulierem pulchram et adamaveris eam voluerisque habere uxorem

12 introduces in domum tuam quae radet caesariem et circumcidet ungues

13 et deponet vestem in qua capta est sedensque in domo tua flebit patrem et matrem suam uno mense et postea intrabis ad eam dormiesque cum illa et erit uxor tua

14 sin autem postea non sederit animo tuo dimittes eam liberam nec vendere poteris pecunia nec opprimere per potentiam quia humiliasti eam

15 si habuerit homo uxores duas unam dilectam et alteram odiosam genuerintque ex eo liberos et fuerit filius odiosae primogenitus

16 volueritque substantiam inter filios suos dividere non poterit filium dilectae facere primogenitum et praeferre filio odiosae

17 sed filium odiosae agnoscet primogenitum dabitque ei de his quae habuerit cuncta duplicia iste est enim principium liberorum eius et huic debentur primogenita

18 si genuerit homo filium contumacem et protervum qui non audiat patris aut matris imperium et coercitus oboedire contempserit

19 adprehendent eum et ducent ad seniores civitatis illius et ad portam iudicii

20 dicentque ad eos filius noster iste protervus et contumax est monita nostra audire contemnit comesationibus vacat et luxuriae atque conviviis

21 lapidibus eum obruet populus civitatis et morietur ut auferatis malum de medio vestri et universus Israhel audiens pertimescat

22 quando peccaverit homo quod morte plectendum est et adiudicatus morti adpensus fuerit in patibulo

23 non permanebit cadaver eius in ligno sed in eadem die sepelietur quia maledictus a Deo est qui pendet in ligno et nequaquam contaminabis terram tuam quam Dominus Deus tuus dederit tibi in possessionem.

DEUTERONOMY (DEVARIM) CHAPTER 22

1 non videbis bovem fratris tui aut ovem errantem et praeteribis sed reduces fratri tuo

2 etiam si non est propinquus tuus frater nec nosti eum duces in domum tuam et erunt apud te quamdiu quaerat ea frater tuus et recipiat

3 similiter facies de asino et de vestimento et de omni re fratris tui quae perierit si inveneris eam ne neglegas quasi alienam

4 si videris asinum fratris tui aut bovem cecidisse in via non despicies sed sublevabis cum eo

5 non induetur mulier veste virili nec vir utetur veste feminea abominabilis enim apud Deum est qui facit haec

6 si ambulans per viam in arbore vel in terra nidum avis inveneris et matrem pullis vel ovis desuper incubantem non tenebis eam cum filiis

7 sed abire patieris captos tenens filios ut bene sit tibi et longo vivas tempore

8 cum aedificaveris domum novam facies murum tecti per circuitum ne effundatur sanguis in domo tua et sis reus labente alio et in praeceps ruente

9 non seres vineam tuam altero semine ne et sementis quam sevisti et quae nascuntur ex vinea pariter sanctificentur

10 non arabis in bove simul et asino

11 non indueris vestimento quod ex lana linoque contextum est

12 funiculos in fimbriis facies per quattuor angulos pallii tui quo operieris

13 si duxerit vir uxorem et postea eam odio habuerit

14 quaesieritque occasiones quibus dimittat eam obiciens ei nomen pessimum et dixerit uxorem hanc accepi et ingressus ad eam non inveni virginem

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15 tollent eam pater et mater eius et ferent secum signa virginitatis eius ad seniores urbis qui in porta sunt
16 et dicet pater filiam meam dedi huic uxorem quam quia odit
17 inponet ei nomen pessimum ut dicat non inveni filiam tuam virginem et ecce haec sunt signa virginitatis filiae meae expandent vestimentum coram senibus civitatis
18 adprehendentque senes urbis illius virum et verberabunt illum
19 condemnantes insuper centum siclis argenti quos dabit patri puellae quoniam diffamavit nomen pessimum super virginem Israhel habebitque eam uxorem et non poterit dimittere omni tempore vitae suae
20 quod si verum est quod obicit et non est in puella inventa virginitas
21 eicient eam extra fores domus patris sui et lapidibus obruent viri civitatis eius et morietur quoniam fecit nefas in Israhel ut fornicaretur in domo patris sui et auferes malum de medio tui
22 si dormierit vir cum uxore alterius uterque morientur id est adulter et adultera et auferes malum de Israhel
23 si puellam virginem desponderit vir et invenerit eam aliquis in civitate et concubuerit cum illa
24 educes utrumque ad portam civitatis illius et lapidibus obruentur puella quia non clamavit cum esset in civitate vir quia humiliavit uxorem proximi sui et auferes malum de medio tui
25 sin autem in agro reppererit vir puellam quae desponsata est et adprehendens concubuerit cum illa ipse morietur solus
26 puella nihil patietur nec est rea mortis quoniam sicut latro consurgit contra fratrem suum et occidit animam eius ita et puella perpessa est
27 sola erat in agro clamavit et nullus adfuit qui liberaret eam
28 si invenerit vir puellam virginem quae non habet sponsum et adprehendens concubuerit cum ea et res ad iudicium venerit
29 dabit qui dormivit cum ea patri puellae quinquaginta siclos argenti et habebit eam uxorem quia humiliavit illam non poterit dimittere cunctis diebus vitae suae
30 non accipiet homo uxorem patris sui nec revelabit operimentum eius.

DEUTERONOMY (DEVARIM) CHAPTER 23

1 non intrabit eunuchus adtritis vel amputatis testiculis et absciso veretro ecclesiam Domini
2 non ingredietur mamzer hoc est de scorto natus in ecclesiam Domini usque ad decimam generationem
3 Ammanites et Moabites etiam post decimam generationem non intrabunt ecclesiam Domini in aeternum
4 quia noluerunt vobis occurrere cum pane et aqua in via quando egressi estis de Aegypto et quia conduxerunt contra te Balaam filium Beor de Mesopotamiam Syriae ut malediceret tibi
5 et noluit Dominus Deus tuus audire Balaam vertitque maledictionem eius in benedictionem tuam eo quod diligeret te
6 non facies cum eis pacem nec quaeres eis bona cunctis diebus vitae tuae in sempiternum
7 non abominaberis Idumeum quia frater tuus est nec Aegyptium quia advena fuisti in terra eius
8 qui nati fuerint ex eis tertia generatione intrabunt ecclesiam Domini
9 quando egressus fueris adversus hostes tuos in pugnam custodies te ab omni re mala
10 si fuerit inter vos homo qui nocturno pollutus sit somnio egredietur extra castra
11 et non revertetur priusquam ad vesperam lavetur aqua et post solis occasum regredietur in castra
12 habebis locum extra castra ad quem egrediaris ad requisita naturae
13 gerens paxillum in balteo cumque sederis fodies per circuitum et egesta humo operies
14 quo relevatus es Dominus enim Deus tuus ambulat in medio castrorum ut eruat te et tradat tibi inimicos tuos ut sint castra tua sancta et nihil in eis appareat foeditatis nec derelinquat te
15 non trades servum domino suo qui ad te confugerit
16 habitabit tecum in loco qui ei placuerit et in una urbium tuarum requiescet nec contristes eum
17 non erit meretrix de filiabus Israhel neque scortator de filiis Israhel
18 non offeres mercedem prostibuli nec pretium canis in domum Domini Dei tui quicquid illud est quod voverint quia abominatio est utrumque apud Dominum Deum tuum
19 non fenerabis fratri tuo ad usuram pecuniam nec fruges nec quamlibet aliam rem
20 sed alieno fratri autem tuo absque usura id quod indiget commodabis ut benedicat tibi Dominus Deus tuus in omni opere tuo in terra ad quam ingredieris possidendam
21 cum voveris votum Domino Deo tuo non tardabis reddere quia requiret illud Dominus Deus tuus et si moratus fueris reputabit tibi in peccatum
22 si nolueris polliceri absque peccato eris
23 quod autem semel egressum est de labiis tuis observabis et facies sicut promisisti Domino Deo tuo et propria voluntate et ore tuo locutus es
24 ingressus vineam proximi tui comede uvas quantum tibi placuerit foras autem ne efferas tecum
25 si intraveris in segetem amici tui franges spicas et manu conteres falce autem non metes.

DEUTERONOMY (DEVARIM) CHAPTER 24

1 si acceperit homo uxorem et habuerit eam et non invenerit gratiam ante oculos eius propter aliquam foeditatem scribet libellum repudii et dabit in manu illius et dimittet eam de domo sua
2 cumque egressa alterum maritum duxerit
3 et ille quoque oderit eam dederitque ei libellum repudii et dimiserit de domo sua vel certe mortuus fuerit

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4 non poterit prior maritus recipere eam in uxorem quia polluta est et abominabilis facta est coram Domino ne peccare facias terram tuam quam Dominus Deus tuus tibi tradiderit possidendam

5 cum acceperit homo nuper uxorem non procedet ad bellum nec ei quippiam necessitatis iniungetur publicae sed vacabit absque culpa domui suae ut uno anno laetetur cum uxore sua

6 non accipies loco pignoris inferiorem et superiorem molam quia animam suam adposuit tibi

7 si deprehensus fuerit homo sollicitans fratrem suum de filiis Israhel et vendito eo accipiens pretium interficietur et auferes malum de medio tui

8 observa diligenter ne incurras in plagam leprae sed facies quaecumque docuerint te sacerdotes levitici generis iuxta id quod praecepi eis et imple sollicite

9 mementote quae fecerit Dominus Deus vester Mariae in via cum egrederemini de Aegypto

10 cum repetes a proximo tuo rem aliquam quam debet tibi non ingredieris domum eius ut pignus auferas

11 sed stabis foris et ille tibi proferet quod habuerit

12 sin autem pauper est non pernoctabit apud te pignus

13 sed statim reddes ei ante solis occasum ut dormiens in vestimento suo benedicat tibi et habeas iustitiam coram Domino Deo tuo

14 non negabis mercedem indigentis et pauperis fratris tui sive advenae qui tecum moratur in terra et intra portas tuas est

15 sed eadem die reddes ei pretium laboris sui ante solis occasum quia pauper est et ex eo sustentat animam suam ne clamet contra te ad Dominum et reputetur tibi in peccatum

16 non occidentur patres pro filiis nec filii pro patribus sed unusquisque pro suo peccato morietur

17 non pervertes iudicium advenae et pupilli nec auferes pignoris loco viduae vestimentum

18 memento quod servieris in Aegypto et eruerit te Dominus Deus tuus inde idcirco praecipio tibi ut facias hanc rem

19 quando messueris segetem in agro tuo et oblitus manipulum reliqueris non reverteris ut tollas eum sed advenam et pupillum et viduam auferre patieris ut benedicat tibi Dominus Deus tuus in omni opere manuum tuarum

20 si fruges colliges olivarum quicquid remanserit in arboribus non reverteris ut colligas sed relinques advenae pupillo ac viduae

21 si vindemiaveris vineam tuam non colliges remanentes racemos sed cedent in usus advenae pupilli ac viduae

22 memento quod et tu servieris in Aegypto et idcirco praecipiam tibi ut facias hanc rem.

DEUTERONOMY (DEVARIM) CHAPTER 25

1 si fuerit causa inter aliquos et interpellaverint iudices quem iustum esse perspexerint illi iustitiae palmam dabunt quem impium condemnabunt impietatis

2 sin autem eum qui peccavit dignum viderint plagis prosternent et coram se facient verberari pro mensura peccati erit et plagarum modus

3 ita dumtaxat ut quadragenarium numerum non excedant ne foede laceratus ante oculos tuos abeat frater tuus

4 non ligabis os bovis terentis in area fruges tuas

5 quando habitaverint fratres simul et unus ex eis absque liberis mortuus fuerit uxor defuncti non nubet alteri sed accipiet eam frater eius et suscitabit semen fratris sui

6 et primogenitum ex ea filium nomine illius appellabit ut non deleatur nomen eius ex Israhel

7 sin autem noluerit accipere uxorem fratris sui quae ei lege debetur perget mulier ad portam civitatis et interpellabit maiores natu dicetque non vult frater viri mei suscitare nomen fratris sui in Israhel nec me in coniugium sumere

8 statimque accersiri eum facient et interrogabunt si responderit nolo eam uxorem accipere

9 accedet mulier ad eum coram senioribus et tollet calciamentum de pede eius spuetque in faciem illius et dicet sic fit homini qui non aedificat domum fratris sui

10 et vocabitur nomen illius in Israhel domus Disculciati

11 si habuerint inter se iurgium viri et unus contra alterum rixari coeperit volensque uxor alterius eruere virum suum de manu fortioris miserit manum et adprehenderit verenda eius

12 abscides manum illius nec flecteris super eam ulla misericordia

13 non habebis in sacculo diversa pondera maius et minus

14 nec erit in domo tua modius maior et minor

15 pondus habebis iustum et verum et modius aequalis et verus erit tibi ut multo vivas tempore super terram quam Dominus Deus tuus dederit tibi

16 abominatur enim Dominus eum qui facit haec et aversatur omnem iniustitiam

17 memento quae fecerit tibi Amalech in via quando egrediebaris ex Aegypto

18 quomodo occurrerit tibi et extremos agminis tui qui lassi residebant ceciderit quando tu eras fame et labore confectus et non timuerit Deum

19 cum ergo Dominus Deus tuus dederit tibi requiem et subiecerit cunctas per circuitum nationes in terra quam tibi pollicitus est delebis nomen eius sub caelo cave ne obliviscaris.

DEUTERONOMY (DEVARIM) CHAPTER 26

1 cumque intraveris terram quam Dominus Deus tuus tibi daturus est possidendam et obtinueris eam atque habitaveris in illa

2 tolles de cunctis frugibus primitias et pones in cartallo pergesque ad locum quem Dominus Deus tuus elegerit ut ibi invocetur nomen eius

3 accedesque ad sacerdotem qui fuerit in diebus illis et dices ad eum profiteor hodie coram Domino Deo tuo quod ingressus sim terram pro qua iuravit patribus nostris ut daret eam nobis

4 suscipiensque sacerdos cartallum de manu eius ponet ante altare Domini Dei tui

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5 et loqueris in conspectu Domini Dei tui Syrus persequebatur patrem meum qui descendit in Aegyptum et ibi peregrinatus est in paucissimo numero crevitque in gentem magnam et robustam et infinitae multitudinis

6 adflixeruntque nos Aegyptii et persecuti sunt inponentes onera gravissima

7 et clamavimus ad Dominum Deum patrum nostrorum qui exaudivit nos et respexit humilitatem nostram et laborem atque angustias

8 et eduxit nos de Aegypto in manu forti et brachio extento in ingenti pavore in signis atque portentis

9 et introduxit ad locum istum et tradidit nobis terram lacte et melle manantem

10 et idcirco nunc offero primitias frugum terrae quam dedit Dominus mihi et dimittes eas in conspectu Domini Dei tui adorato Domino Deo tuo

11 et epulaberis in omnibus bonis quae Dominus Deus tuus dederit tibi et domui tuae tu et Levites et advena qui tecum est

12 quando conpleveris decimam cunctarum frugum tuarum anno decimarum tertio dabis Levitae et advenae et pupillo et viduae ut comedant intra portas tuas et saturentur

13 loquerisque in conspectu Domini Dei tui abstuli quod sanctificatum est de domo mea et dedi illud Levitae et advenae pupillo et viduae sicut iussisti mihi non praeterivi mandata tua nec sum oblitus imperii

14 non comedi ex eis in luctu meo nec separavi ea in qualibet inmunditia nec expendi ex his quicquam in re funebri oboedivi voci Domini Dei mei et feci omnia sicut praecepisti mihi

15 respice de sanctuario tuo de excelso caelorum habitaculo et benedic populo tuo Israhel et terrae quam dedisti nobis sicut iurasti patribus nostris terrae lacte et melle mananti

16 hodie Dominus Deus tuus praecepit tibi ut facias mandata haec atque iudicia et custodias et impleas ex toto corde tuo et ex tota anima tua

17 Dominum elegisti hodie ut sit tibi Deus et ambules in viis eius et custodias caerimonias illius et mandata atque iudicia et oboedias eius imperio

18 et Dominus elegit te hodie ut sis ei populus peculiaris sicut locutus est tibi et custodias omnia praecepta eius

19 et faciat te excelsiorem cunctis gentibus quas creavit in laudem et nomen et gloriam suam ut sis populus sanctus Domini Dei tui sicut locutus est.

DEUTERONOMY (DEVARIM) CHAPTER 27

1 praecepit autem Moses et seniores Israhel populo dicentes custodite omne mandatum quod praecipio vobis hodie

2 cumque transieritis Iordanem in terram quam Dominus Deus tuus dabit tibi eriges ingentes lapides et calce levigabis eos

3 ut possis in eis scribere omnia verba legis huius Iordane transmisso ut introeas terram quam Dominus Deus tuus dabit tibi terram lacte et melle manantem sicut iuravit patribus tuis

4 quando ergo transieritis Iordanem erige lapides quos ego hodie praecipio vobis in monte Hebal et levigabis calce

5 et aedificabis ibi altare Domino Deo tuo de lapidibus quos ferrum non tetigit

6 et de saxis informibus et inpolitis et offeres super eo holocausta Domino Deo tuo

7 et immolabis hostias pacificas comedesque ibi et epulaberis coram Domino Deo tuo

8 et scribes super lapides omnia verba legis huius plane et lucide

9 dixeruntque Moses et sacerdotes levitici generis ad omnem Israhelem adtende et audi Israhel hodie factus es populus Domini Dei tui

10 audies vocem eius et facies mandata atque iustitias quas ego praecipio tibi

11 praecepitque Moses populo in die illo dicens

12 hii stabunt ad benedicendum Domino super montem Garizim Iordane transmisso Symeon Levi Iudas Isachar Ioseph et Beniamin

13 et e regione isti stabunt ad maledicendum in monte Hebal Ruben Gad et Aser Zabulon Dan et Nepthalim

14 et pronuntiabunt Levitae dicentque ad omnes viros Israhel excelsa voce

15 maledictus homo qui facit sculptile et conflatile abominationem Domini opus manuum artificum ponetque illud in abscondito et respondebit omnis populus et dicet amen

16 maledictus qui non honorat patrem suum et matrem et dicet omnis populus amen

17 maledictus qui transfert terminos proximi sui et dicet omnis populus amen

18 maledictus qui errare facit caecum in itinere et dicet omnis populus amen

19 maledictus qui pervertit iudicium advenae pupilli et viduae et dicet omnis populus amen

20 maledictus qui dormit cum uxore patris sui et revelat operimentum lectuli eius et dicet omnis populus amen

21 maledictus qui dormit cum omni iumento et dicet omnis populus amen

22 maledictus qui dormit cum sorore sua filia patris sui sive matris suae et dicet omnis populus amen

23 maledictus qui dormit cum socru sua et dicet omnis populus amen

24 maledictus qui clam percusserit proximum suum et dicet omnis populus amen

25 maledictus qui accipit munera ut percutiat animam sanguinis innocentis et dicet omnis populus amen

26 maledictus qui non permanet in sermonibus legis huius nec eos opere perficit et dicet omnis populus amen.

DEUTERONOMY (DEVARIM) CHAPTER 28

1 sin autem audieris vocem Domini Dei tui ut facias atque custodias omnia mandata eius quae ego praecipio tibi hodie faciet te Dominus Deus tuus excelsiorem cunctis gentibus quae versantur in terra

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2 venientque super te universae benedictiones istae et adprehendent te si tamen praecepta eius audieris
3 benedictus tu in civitate et benedictus in agro
4 benedictus fructus ventris tui et fructus terrae tuae fructusque iumentorum tuorum greges armentorum et caulae ovium tuarum
5 benedicta horrea tua et benedictae reliquiae tuae
6 benedictus eris et ingrediens et egrediens
7 dabit Dominus inimicos tuos qui consurgunt adversum te corruentes in conspectu tuo per unam viam venient contra te et per septem fugient a facie tua
8 emittet Dominus benedictionem super cellaria tua et super omnia opera manuum tuarum benedicetque tibi in terra quam acceperis
9 suscitabit te Dominus sibi in populum sanctum sicut iuravit tibi si custodieris mandata Domini Dei tui et ambulaveris in viis eius
10 videbuntque omnes terrarum populi quod nomen Domini invocatum sit super te et timebunt te
11 abundare te faciet Dominus omnibus bonis fructu uteri tui et fructu iumentorum tuorum fructu terrae tuae quam iuravit Dominus patribus tuis ut daret tibi
12 aperiet Dominus thesaurum suum optimum caelum ut tribuat pluviam terrae tuae in tempore suo benedicet cunctis operibus manuum tuarum et fenerabis gentibus multis et ipse a nullo fenus accipies
13 constituet te Dominus in caput et non in caudam et eris semper supra et non subter si audieris mandata Domini Dei tui quae ego praecipio tibi hodie et custodieris et feceris
14 ac non declinaveris ab eis nec ad dextram nec ad sinistram nec secutus fueris deos alienos neque colueris eos
15 quod si audire nolueris vocem Domini Dei tui ut custodias et facias omnia mandata eius et caerimonias quas ego praecipio tibi hodie venient super te omnes maledictiones istae et adprehendent te
16 maledictus eris in civitate maledictus in agro
17 maledictum horreum tuum et maledictae reliquiae tuae
18 maledictus fructus ventris tui et fructus terrae tuae armenta boum tuorum et greges ovium tuarum
19 maledictus eris ingrediens et maledictus egrediens
20 mittet Dominus super te famem et esuriem et increpationem in omnia opera tua quae facies donec conterat te et perdat velociter propter adinventiones tuas pessimas in quibus reliquisti me
21 adiungat Dominus tibi pestilentiam donec consumat te de terra ad quam ingredieris possidendam
22 percutiat te Dominus egestate febri et frigore ardore et aestu et aere corrupto ac robigine et persequatur donec pereas
23 sit caelum quod supra te est aeneum et terra quam calcas ferrea
24 det Dominus imbrem terrae tuae pulverem et de caelo descendat super te cinis donec conteraris
25 tradat te Dominus corruentem ante hostes tuos per unam viam egrediaris contra eos et per septem fugias et dispergaris per omnia regna terrae
26 sitque cadaver tuum in escam cunctis volatilibus caeli et bestiis terrae et non sit qui abigat
27 percutiat te Dominus ulcere Aegypti et parte corporis per quam stercora digeruntur scabie quoque et prurigine ita ut curari nequeas
28 percutiat te Dominus amentia et caecitate ac furore mentis
29 et palpes in meridie sicut palpare solet caecus in tenebris et non dirigas vias tuas omnique tempore calumniam sustineas et opprimaris violentia nec habeas qui liberet te
30 uxorem accipias et alius dormiat cum ea domum aedifices et non habites in ea plantes vineam et non vindemies eam
31 bos tuus immoletur coram te et non comedas ex eo asinus tuus rapiatur in conspectu tuo et non reddatur tibi oves tuae dentur inimicis tuis et non sit qui te adiuvet
32 filii tui et filiae tuae tradantur alteri populo videntibus oculis tuis et deficientibus ad conspectum eorum tota die et non sit fortitudo in manu tua
33 fructus terrae tuae et omnes labores tuos comedat populus quem ignoras et sis semper calumniam sustinens et oppressus cunctis diebus
34 et stupens ad terrorem eorum quae videbunt oculi tui
35 percutiat te Dominus ulcere pessimo in genibus et in suris sanarique non possis a planta pedis usque ad verticem tuum
36 ducet Dominus te et regem tuum quem constitueris super te in gentem quam ignoras tu et patres tui et servies ibi diis alienis ligno et lapidi
37 et eris perditus in proverbium ac fabulam omnibus populis ad quos te introduxerit Dominus
38 sementem multam iacies in terram et modicum congregabis quia lucustae omnia devorabunt
39 vineam plantabis et fodies et vinum non bibes nec colliges ex ea quippiam quoniam vastabitur vermibus
40 olivas habebis in omnibus terminis tuis et non ungueris oleo quia defluent et peribunt
41 filios generabis et filias et non frueris eis quoniam ducentur in captivitatem
42 omnes arbores tuas et fruges terrae tuae robigo consumet
43 advena qui tecum versatur in terra ascendet super te eritque sublimior tu autem descendes et eris inferior
44 ipse fenerabit tibi et tu non fenerabis ei ipse erit in caput et tu eris in caudam
45 et venient super te omnes maledictiones istae et persequentes adprehendent te donec intereas quia non audisti vocem Domini Dei tui nec servasti mandata eius et caerimonias quas praecepit tibi
46 et erunt in te signa atque prodigia et in semine tuo usque in sempiternum
47 eo quod non servieris Domino Deo tuo in gaudio cordisque laetitia propter rerum omnium abundantiam
48 servies inimico tuo quem inmittet Dominus tibi in fame et siti et nuditate et omnium penuria et ponet iugum ferreum super cervicem tuam donec te conterat

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49 adducet Dominus super te gentem de longinquo et de extremis finibus terrae in similitudinem aquilae volantis cum impetu cuius linguam intellegere non possis

50 gentem procacissimam quae non deferat seni nec misereatur parvulo

51 et devoret fructum iumentorum tuorum ac fruges terrae tuae donec intereas et non relinquat tibi triticum vinum et oleum armenta boum et greges ovium donec te disperdat

52 et conterat in cunctis urbibus tuis et destruantur muri tui firmi atque sublimes in quibus habebas fiduciam in omni terra tua obsideberis intra portas tuas in omni terra quam dabit tibi Dominus Deus tuus

53 et comedes fructum uteri tui et carnes filiorum et filiarum tuarum quas dedit tibi Dominus Deus tuus in angustia et vastitate qua opprimet te hostis tuus

54 homo delicatus in te et luxuriosus valde invidebit fratri suo et uxori quae cubat in sinu suo

55 ne det eis de carnibus filiorum suorum quas comedet eo quod nihil habeat aliud in obsidione et penuria qua vastaverint te inimici tui intra omnes portas tuas

56 tenera mulier et delicata quae super terram ingredi non valebat nec pedis vestigium figere propter mollitiem et teneritudinem nimiam invidebit viro suo qui cubat in sinu eius super filii et filiae carnibus

57 et inluvie secundarum quae egrediuntur de medio feminum eius et super liberis qui eadem hora nati sunt comedent enim eos clam propter rerum omnium penuriam in obsidione et vastitate qua opprimet te inimicus tuus intra portas tuas

58 nisi custodieris et feceris omnia verba legis huius quae scripta sunt in hoc volumine et timueris nomen eius gloriosum et terribile hoc est Dominum Deum tuum

59 augebit Dominus plagas tuas et plagas seminis tui plagas magnas et perseverantes infirmitates pessimas et perpetuas

60 et convertet in te omnes adflictiones Aegypti quas timuisti et adherebunt tibi

61 insuper et universos languores et plagas quae non sunt scriptae in volumine legis huius inducet Dominus super te donec te conterat

62 et remanebitis pauci numero qui prius eratis sicut astra caeli prae multitudine quoniam non audisti vocem Domini Dei tui

63 et sicut ante laetatus est Dominus super vos bene vobis faciens vosque multiplicans sic laetabitur disperdens vos atque subvertens ut auferamini de terra ad quam ingredieris possidendam

64 disperget te Dominus in omnes populos a summitate terrae usque ad terminos eius et servies ibi diis alienis quos et tu ignoras et patres tui lignis et lapidibus

65 in gentibus quoque illis non quiesces neque erit requies vestigio pedis tui dabit enim tibi Dominus ibi cor pavidum et deficientes oculos et animam maerore consumptam

66 et erit vita tua quasi pendens ante te timebis nocte et die et non credes vitae tuae

67 mane dices quis mihi det vesperum et vespere quis mihi det mane propter cordis tui formidinem qua terreberis et propter ea quae tuis videbis oculis

68 reducet te Dominus classibus in Aegyptum per viam de qua dixi tibi ut eam amplius non videres ibi venderis inimicis tuis in servos et ancillas et non erit qui emat.

DEUTERONOMY (DEVARIM) CHAPTER 29

1 haec sunt verba foederis quod praecepit Dominus Mosi ut feriret cum filiis Israhel in terra Moab praeter illud foedus quod cum eis pepigit in Horeb

2 vocavitque Moses omnem Israhelem et dixit ad eos vos vidistis universa quae fecit Dominus coram vobis in terra Aegypti Pharaoni et omnibus servis eius universaeque terrae illius

3 temptationes magnas quas viderunt oculi tui signa illa portentaque ingentia

4 et non dedit Dominus vobis cor intellegens et oculos videntes et aures quae possint audire usque in praesentem diem

5 adduxi vos quadraginta annis per desertum non sunt adtrita vestimenta vestra nec calciamenta pedum tuorum vetustate consumpta sunt

6 panem non comedistis vinum et siceram non bibistis ut sciretis quia ego sum Dominus Deus vester

7 et venistis ad locum hunc egressusque est Seon rex Esebon et Og rex Basan occurrens nobis ad pugnam et percussimus eos

8 et tulimus terram eorum ac tradidimus possidendam Ruben et Gad et dimidiae tribui Manasse

9 custodite ergo verba pacti huius et implete ea ut intellegatis universa quae facitis

10 vos statis hodie cuncti coram Domino Deo vestro principes vestri ac tribus et maiores natu atque doctores omnis populus Israhel

11 liberi et uxores vestrae et advena qui tecum moratur in castris exceptis lignorum caesoribus et his qui conportant aquas

12 ut transeas in foedere Domini Dei tui et in iureiurando quod hodie Dominus Deus tuus percutit tecum

13 ut suscitet te sibi in populum et ipse sit Deus tuus sicut locutus est tibi et sicut iuravit patribus tuis Abraham Isaac et Iacob

14 nec vobis solis ego hoc foedus ferio et haec iuramenta confirmo

15 sed cunctis praesentibus et absentibus

16 vos enim nostis ut habitaverimus in terra Aegypti et quomodo transierimus per medium nationum quas transeuntes

17 vidistis abominationes et sordes id est idola eorum lignum et lapidem argentum et aurum quae colebant

18 ne forte sit inter vos vir aut mulier familia aut tribus cuius cor aversum est hodie a Domino Deo vestro ut vadat et serviat diis illarum gentium et sit inter vos radix germinans fel et amaritudinem

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19 cumque audierit verba iuramenti huius benedicat sibi in corde suo dicens pax erit mihi et ambulabo in pravitate cordis mei et adsumat ebria sitientem

20 et Dominus non ignoscat ei sed tunc quam maxime furor eius fumet et zelus contra hominem illum et sedeant super eo omnia maledicta quae scripta sunt in hoc volumine et deleat nomen eius sub caelo

21 et consumat eum in perditionem ex omnibus tribubus Israhel iuxta maledictiones quae in libro legis huius ac foederis continentur

22 dicetque sequens generatio et filii qui nascentur deinceps et peregrini qui de longe venerint videntes plagas terrae illius et infirmitates quibus eam adflixerit Dominus

23 sulphure et salis ardore conburens ita ut ultra non seratur nec virens quippiam germinet in exemplum subversionis Sodomae et Gomorrae Adamae et Seboim quas subvertit Dominus in ira et furore suo

24 et dicent omnes gentes quare sic fecit Dominus terrae huic quae est haec ira furoris eius inmensa

25 et respondebunt quia dereliquerunt pactum Domini quod pepigit cum patribus eorum quando eduxit eos de terra Aegypti

26 et servierunt diis alienis et adoraverunt eos quos nesciebant et quibus non fuerant adtributi

27 idcirco iratus est furor Domini contra terram istam ut induceret super eam omnia maledicta quae in hoc volumine scripta sunt

28 et eiecit eos de terra sua in ira et furore et indignatione maxima proiecitque in terram alienam sicut hodie conprobatur

29 abscondita Domino Deo nostro quae manifesta sunt nobis et filiis nostris usque in aeternum ut faciamus universa legis huius.

DEUTERONOMY (DEVARIM) CHAPTER 30

1 cum ergo venerint super te omnes sermones isti benedictio sive maledictio quam proposui in conspectu tuo et ductus paenitudine cordis tui in universis gentibus in quas disperserit te Dominus Deus tuus

2 reversus fueris ad eum et oboedieris eius imperiis sicut ego hodie praecipio tibi cum filiis tuis in toto corde tuo et in tota anima tua

3 reducet Dominus Deus tuus captivitatem tuam ac miserebitur tui et rursum congregabit te de cunctis populis in quos te ante dispersit

4 si ad cardines caeli fueris dissipatus inde te retrahet Dominus Deus tuus

5 et adsumet atque introducet in terram quam possederunt patres tui et obtinebis eam et benedicens tibi maioris numeri esse te faciet quam fuerunt patres tui

6 circumcidet Dominus Deus tuus cor tuum et cor seminis tui ut diligas Dominum Deum tuum in toto corde tuo et in tota anima tua et possis vivere

7 omnes autem maledictiones has convertet super inimicos tuos et eos qui oderunt te et persequuntur

8 tu autem reverteris et audies vocem Domini Dei tui faciesque universa mandata quae ego praecipio tibi hodie

9 et abundare te faciet Dominus Deus tuus in cunctis operibus manuum tuarum in subole uteri tui et in fructu iumentorum tuorum in ubertate terrae tuae et in rerum omnium largitate revertetur enim Dominus ut gaudeat super te in omnibus bonis sicut gavisus est in patribus tuis

10 si tamen audieris vocem Domini Dei tui et custodieris praecepta eius et caerimonias quae in hac lege conscriptae sunt et revertaris ad Dominum Deum tuum in toto corde tuo et in tota anima tua

11 mandatum hoc quod ego praecipio tibi hodie non supra te est neque procul positum

12 nec in caelo situm ut possis dicere quis nostrum ad caelum valet conscendere ut deferat illud ad nos et audiamus atque opere conpleamus

13 neque trans mare positum ut causeris et dicas quis e nobis transfretare poterit mare et illud ad nos usque deferre ut possimus audire et facere quod praeceptum est

14 sed iuxta te est sermo valde in ore tuo et in corde tuo ut facias illum

15 considera quod hodie proposuerim in conspectu tuo vitam et bonum et e contrario mortem et malum

16 ut diligas Dominum Deum tuum et ambules in viis eius et custodias mandata illius et caerimonias atque iudicia et vivas ac multiplicet te benedicatque tibi in terra ad quam ingredieris possidendam

17 sin autem aversum fuerit cor tuum et audire nolueris atque errore deceptus adoraveris deos alienos et servieris eis

18 praedico tibi hodie quod pereas et parvo tempore moreris in terra ad quam Iordane transmisso ingredieris possidendam

19 testes invoco hodie caelum et terram quod proposuerim vobis vitam et mortem bonum et malum benedictionem et maledictionem elige ergo vitam ut et tu vivas et semen tuum

20 et diligas Dominum Deum tuum atque oboedias voci eius et illi adhereas ipse est enim vita tua et longitudo dierum tuorum ut habites in terra pro qua iuravit Dominus patribus tuis Abraham Isaac et Iacob ut daret eam illis.

DEUTERONOMY (DEVARIM) CHAPTER 31

1 abiit itaque Moses et locutus est omnia verba haec ad universum Israhel

2 et dixit ad eos centum viginti annorum sum hodie non possum ultra egredi et ingredi praesertim cum et Dominus dixerit mihi non transibis Iordanem istum

3 Dominus ergo Deus tuus transibit ante te ipse delebit omnes gentes has in conspectu tuo et possidebis eas et Iosue iste transibit ante te sicut locutus est Dominus

4 facietque Dominus eis sicut fecit Seon et Og regibus Amorreorum et terrae eorum delebitque eos

5 cum ergo et hos tradiderit vobis similiter facietis eis sicut praecepi vobis

6 viriliter agite et confortamini nolite timere nec paveatis a conspectu eorum quia Dominus Deus tuus ipse est ductor tuus et non dimittet nec derelinquet te

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7 vocavitque Moses Iosue et dixit ei coram omni Israhel confortare et esto robustus tu enim introduces populum istum in terram quam daturum se patribus eorum iuravit Dominus et tu eam sorte divides

8 et Dominus qui ductor vester est ipse erit tecum non dimittet nec derelinquet te noli timere nec paveas

9 scripsit itaque Moses legem hanc et tradidit eam sacerdotibus filiis Levi qui portabant arcam foederis Domini et cunctis senioribus Israhelis

10 praecepitque eis dicens post septem annos anno remissionis in sollemnitate tabernaculorum

11 convenientibus cunctis ex Israhel ut appareant in conspectu Domini Dei tui in loco quem elegerit Dominus leges verba legis huius coram omni Israhel audientibus eis

12 et in unum omni populo congregato tam viris quam mulieribus parvulis et advenis qui sunt intra portas tuas ut audientes discant et timeant Dominum Deum vestrum et custodiant impleantque omnes sermones legis huius

13 filii quoque eorum qui nunc ignorant audire possint et timeant Dominum Deum suum cunctis diebus quibus versantur in terra ad quam vos Iordane transito pergitis obtinendam

14 et ait Dominus ad Mosen ecce prope sunt dies mortis tuae voca Iosue et state in tabernaculo testimonii ut praecipiam ei abierunt ergo Moses et Iosue et steterunt in tabernaculo testimonii

15 apparuitque Dominus ibi in columna nubis quae stetit in introitu tabernaculi

16 dixitque Dominus ad Mosen ecce tu dormies cum patribus tuis et populus iste consurgens fornicabitur post deos alienos in terra ad quam ingredietur et habitabit in ea ibi derelinquet me et irritum faciet foedus quod pepigi cum eo

17 et irascetur furor meus contra eum in die illo et derelinquam eum et abscondam faciem meam ab eo et erit in devorationem invenient eum omnia mala et adflictiones ita ut dicat in illo die vere quia non est Deus mecum invenerunt me haec mala

18 ego autem abscondam et celabo faciem meam in die illo propter omnia mala quae fecit quia secutus est deos alienos

19 nunc itaque scribite vobis canticum istud et docete filios Israhel ut memoriter teneant et ore decantent et sit mihi carmen istud pro testimonio inter filios Israhel

20 introducam enim eum in terram pro qua iuravi patribus eius lacte et melle manantem cumque comederint et saturati crassique fuerint avertentur ad deos alienos et servient eis et detrahent mihi et irritum facient pactum meum

21 postquam invenerint eum mala multa et adflictiones respondebit ei canticum istud pro testimonio quod nulla delebit oblivio ex ore seminis tui scio enim cogitationes eius quae facturus sit hodie antequam introducam eum in terram quam ei pollicitus sum

22 scripsit ergo Moses canticum et docuit filios Israhel

23 praecepitque Iosue filio Nun et ait confortare et esto robustus tu enim introduces filios Israhel in terram quam pollicitus sum et ego ero tecum

24 postquam ergo scripsit Moses verba legis huius in volumine atque conplevit

25 praecepit Levitis qui portabant arcam foederis Domini dicens

26 tollite librum istum et ponite eum in latere arcae foederis Domini Dei vestri ut sit ibi contra te in testimonio

27 ego enim scio contentionem tuam et cervicem tuam durissimam adhuc vivente me et ingrediente vobiscum semper contentiose egistis contra Dominum quanto magis cum mortuus fuero

28 congregate ad me omnes maiores natu per tribus vestras atque doctores et loquar audientibus eis sermones istos et invocabo contra eos caelum et terram

29 novi enim quod post mortem meam inique agetis et declinabitis cito de via quam praecepi vobis et occurrent vobis mala in extremo tempore quando feceritis malum in conspectu Domini ut inritetis eum per opera manuum vestrarum

30 locutus est ergo Moses audiente universo coetu Israhel verba carminis huius et ad finem usque conplevit.

DEUTERONOMY (DEVARIM) CHAPTER 32

1 audite caeli quae loquor audiat terra verba oris mei

2 concrescat in pluvia doctrina mea fluat ut ros eloquium meum quasi imber super herbam et quasi stillae super gramina

3 quia nomen Domini invocabo date magnificentiam Deo nostro

4 Dei perfecta sunt opera et omnes viae eius iudicia Deus fidelis et absque ulla iniquitate iustus et rectus

5 peccaverunt ei non filii eius in sordibus generatio prava atque perversa

6 haecine reddis Domino populе stulte et insipiens numquid non ipse est pater tuus qui possedit et fecit et creavit te

7 memento dierum antiquorum cogita generationes singulas interroga patrem tuum et adnuntiabit tibi maiores tuos et dicent tibi

8 quando dividebat Altissimus gentes quando separabat filios Adam constituit terminos populorum iuxta numerum filiorum Israhel

9 pars autem Domini populus eius Iacob funiculus hereditatis eius

10 invenit eum in terra deserta in loco horroris et vastae solitudinis circumduxit eum et docuit et custodivit quasi pupillam oculi sui

11 sicut aquila provocans ad volandum pullos suos et super eos volitans expandit alas suas et adsumpsit eum atque portavit in umeris suis

12 Dominus solus dux eius fuit et non erat cum eo deus alienus

13 constituit eum super excelsam terram ut comederet fructus agrorum ut sugeret mel de petra oleumque de saxo durissimo

14 butyrum de armento et lac de ovibus cum adipe agnorum et arietum filiorum Basan et hircos cum medulla tritici et sanguinem uvae biberet meracissimum

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15 incrassatus est dilectus et recalcitravit incrassatus inpinguatus dilatatus dereliquit Deum factorem suum et recessit a Deo salutari suo

16 provocaverunt eum in diis alienis et in abominationibus ad iracundiam concitaverunt

17 immolaverunt daemonibus et non Deo diis quos ignorabant novi recentesque venerunt quos non coluerunt patres eorum

18 Deum qui te genuit dereliquisti et oblitus es Domini creatoris tui

19 vidit Dominus et ad iracundiam concitatus est quia provocaverunt eum filii sui et filiae

20 et ait abscondam faciem meam ab eis et considerabo novissima eorum generatio enim perversa est et infideles filii

21 ipsi me provocaverunt in eo qui non erat Deus et inritaverunt in vanitatibus suis et ego provocabo eos in eo qui non est populus et in gente stulta inritabo illos

22 ignis succensus est in furore meo et ardebit usque ad inferni novissima devorabitque terram cum germine suo et montium fundamenta conburet

23 congregabo super eos mala et sagittas meas conplebo in eis

24 consumentur fame et devorabunt eos aves morsu amarissimo dentes bestiarum inmittam in eos cum furore trahentium super terram atque serpentium

25 foris vastabit eos gladius et intus pavor iuvenem simul ac virginem lactantem cum homine sene

26 dixi ubinam sunt cessare faciam ex hominibus memoriam eorum

27 sed propter iram inimicorum distuli ne forte superbirent hostes eorum et dicerent manus nostra excelsa et non Dominus fecit haec omnia

28 gens absque consilio est et sine prudentia

29 utinam saperent et intellegerent ac novissima providerent

30 quomodo persequatur unus mille et duo fugent decem milia nonne ideo quia Deus suus vendidit eos et Dominus conclusit illos

31 non enim est Deus noster ut deus eorum et inimici nostri sunt iudices

32 de vinea Sodomorum vinea eorum et de suburbanis Gomorrae uva eorum uva fellis et botri amarissimi

33 fel draconum vinum eorum et venenum aspidum insanabile

34 nonne haec condita sunt apud me et signata in thesauris meis

35 mea est ultio et ego retribuam in tempore ut labatur pes eorum iuxta est dies perditionis et adesse festinant tempora

36 iudicabit Dominus populum suum et in servis suis miserebitur videbit quod infirmata sit manus et clausi quoque defecerint residuique consumpti sint

37 et dicet ubi sunt dii eorum in quibus habebant fiduciam

38 de quorum victimis comedebant adipes et bibebant vinum libaminum surgant et opitulentur vobis et in necessitate vos protegant

39 videte quod ego sim solus et non sit alius deus praeter me ego occidam et ego vivere faciam percutiam et ego sanabo et non est qui de manu mea possit eruere

40 levabo ad caelum manum meam et dicam vivo ego in aeternum

41 si acuero ut fulgur gladium meum et arripuerit iudicium manus mea reddam ultionem hostibus meis et his qui oderunt me retribuam

42 inebriabo sagittas meas sanguine et gladius meus devorabit carnes de cruore occisorum et de captivitate nudati inimicorum capitis

43 laudate gentes populum eius quia sanguinem servorum suorum ulciscetur et vindictam retribuet in hostes eorum et propitius erit terrae populi sui

44 venit ergo Moses et locutus est omnia verba cantici huius in auribus populi ipse et Iosue filius Nun

45 conplevitque omnes sermones istos loquens ad universum Israhel

46 et dixit ad eos ponite corda vestra in omnia verba quae ego testificor vobis hodie ut mandetis ea filiis vestris custodire et facere et implere universa quae scripta sunt legis huius

47 quia non in cassum praecepta sunt vobis sed ut singuli in eis viverent quae facientes longo perseveretis tempore in terra ad quam Iordane transmisso ingredimini possidendam

48 locutusque est Dominus ad Mosen in eadem die dicens

49 ascende in montem istum Abarim id est transituum in montem Nebo qui est in terra Moab contra Hiericho et vide terram Chanaan quam ego tradam filiis Israhel obtinendam et morere in monte

50 quem conscendens iungeris populis tuis sicut mortuus est Aaron frater tuus in monte Hor et adpositus populis suis

51 quia praevaricati estis contra me in medio filiorum Israhel ad aquas Contradictionis in Cades deserti Sin et non sanctificastis me inter filios Israhel

52 e contra videbis terram et non ingredieris in eam quam ego dabo filiis Israhel.

DEUTERONOMY (DEVARIM) CHAPTER 33

1 haec est benedictio qua benedixit Moses homo Dei filiis Israhel ante mortem suam

2 et ait Dominus de Sina venit et de Seir ortus est nobis apparuit de monte Pharan et cum eo sanctorum milia in dextera eius ignea lex

3 dilexit populos omnes sancti in manu illius sunt et qui adpropinquant pedibus eius accipient de doctrina illius

4 legem praecepit nobis Moses hereditatem multitudinis Iacob

5 erit apud rectissimum rex congregatis principibus populi cum tribubus Israhel

6 vivat Ruben et non moriatur et sit parvus in numero

7 haec est Iudae benedictio audi Domine vocem Iudae et ad populum suum introduc eum manus eius pugnabunt pro eo et adiutor illius contra adversarios eius erit

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8 Levi quoque ait perfectio tua et doctrina tua viro sancto tuo quem probasti in Temptatione et iudicasti ad aquas Contradictionis

9 qui dixit patri suo et matri suae nescio vos et fratribus suis ignoro illos et nescierunt filios suos hii custodierunt eloquium tuum et pactum tuum servaverunt

10 iudicia tua o Iacob et legem tuam o Israhel ponent thymiama in furore tuo et holocaustum super altare tuum

11 benedic Domine fortitudini eius et opera manuum illius suscipe percute dorsa inimicorum eius et qui oderunt eum non consurgant

12 et Beniamin ait amantissimus Domini habitabit confidenter in eo quasi in thalamo tota die morabitur et inter umeros illius requiescet

13 Ioseph quoque ait de benedictione Domini terra eius de pomis caeli et rore atque abysso subiacente

14 de pomis fructuum solis ac lunae

15 de vertice antiquorum montium de pomis collium aeternorum

16 et de frugibus terrae et plenitudine eius benedictio illius qui apparuit in rubo veniat super caput Ioseph et super verticem nazarei inter fratres suos

17 quasi primogeniti tauri pulchritudo eius cornua rinocerotis cornua illius in ipsis ventilabit gentes usque ad terminos terrae hae sunt multitudines Ephraim et haec milia Manasse

18 et Zabulon ait laetare Zabulon in exitu tuo et Isachar in tabernaculis tuis

19 populos ad montem vocabunt ibi immolabunt victimas iustitiae qui inundationem maris quasi lac sugent et thesauros absconditos harenarum

20 et Gad ait benedictus in latitudine Gad quasi leo requievit cepitque brachium et verticem

21 et vidit principatum suum quod in parte sua doctor esset repositus qui fuit cum principibus populi et fecit iustitias Domini et iudicium suum cum Israhel

22 Dan quoque ait Dan catulus leonis fluet largiter de Basan

23 et Nepthalim dixit Nepthalim abundantia perfruetur et plenus erit benedictione Domini mare et meridiem possidebit

24 Aser quoque ait benedictus in filiis Aser sit placens fratribus suis tinguat in oleo pedem suum

25 ferrum et aes calciamentum eius sicut dies iuventutis tuae ita et senectus tua

26 non est alius ut Deus rectissimi ascensor caeli auxiliator tuus magnificentia eius discurrunt nubes

27 habitaculum eius sursum et subter brachia sempiterna eiciet a facie tua inimicum dicetque conterere

28 habitabit Israhel confidenter et solus oculus Iacob in terra frumenti et vini caelique caligabunt rore

29 beatus tu Israhel quis similis tui populo qui salvaris in Domino scutum auxilii tui et gladius gloriae tuae negabunt te inimici tui et tu eorum colla calcabis.

DEUTERONOMY (DEVARIM) CHAPTER 34

1 ascendit ergo Moses de campestribus Moab super montem Nebo in verticem Phasga contra Hiericho ostenditque ei Dominus omnem terram Galaad usque Dan

2 et universum Nepthalim terramque Ephraim et Manasse et omnem terram usque ad mare Novissimum

3 et australem partem et latitudinem campi Hiericho civitatis Palmarum usque Segor

4 dixitque Dominus ad eum haec est terra pro qua iuravi Abraham Isaac et Iacob dicens semini tuo dabo eam vidisti eam oculis tuis et non transibis ad illam

5 mortuusque est ibi Moses servus Domini in terra Moab iubente Domino

6 et sepelivit eum in valle terrae Moab contra Phogor et non cognovit homo sepulchrum eius usque in praesentem diem

7 Moses centum et viginti annorum erat quando mortuus est non caligavit oculus eius nec dentes illius moti sunt

8 fleveruntque eum filii Israhel in campestribus Moab triginta diebus et conpleti sunt dies planctus lugentium Mosen

9 Iosue vero filius Nun repletus est spiritu sapientiae quia Moses posuit super eum manus suas et oboedierunt ei filii Israhel feceruntque sicut praecepit Dominus Mosi

10 et non surrexit propheta ultra in Israhel sicut Moses quem nosset Dominus facie ad faciem

11 in omnibus signis atque portentis quae misit per eum ut faceret in terra Aegypti Pharaoni et omnibus servis eius universaeque terrae illius

12 et cunctam manum robustam magnaque mirabilia quae fecit Moses coram universo Israhel.

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HISTORY OF THE LAWS

Originally, The Hebrew Bible called this Part Nevi'im, 'The Prophets'; Latin: Libri historici veteris testamenti

THE BOOK OF IESOUS (JOSHUA)

Hebrew Title: Sefer Yehoshua
("The Book of the Saviour")
Estimated Range of Dating: c. 640–540 B.C.

(The Book of Joshua (Hebrew: Sefer Yehoshua) is the sixth book in the Tanakh [the Hebrew Bible] and the Christian Old Testament, and is the first book of the Nevi'im [the Rishonim, the Primary Major Prophets], the Deuteronomistic history, which is the story of Israel from the conquest of Canaan to the Babylonian exile. It tells of the campaigns of the Israelites in central, southern and northern Canaan, the destruction of their enemies, and the division of the land among the Twelve Tribes, framed by two set-piece speeches, the first by God commanding the conquest of the land, and, at the end, the last by Joshua warning of the need for faithful observance of the Law (torah) revealed to Moses.

[Etymology: Joshua derives from the Hebrew word 'Yehoshua.' And this is a combination of YHWH, 'Yahweh' or in short Ye (meaning God, like 'yahu' or 'el' at the end of names) with hoshea or hoshia, 'to save', thus meaning "Yahweh is salvation" or better 'God's Saviour'. By cognate a direct equivalent to Jesus via Latin Iesus and Greek Iesous from Aramaic Yeso, akin to Hebrew Yeshua, a variant of Yehoshua'. The Greek Septuagint translation of the Hebrew Bible and the Greek New Testament consistently render the two Hebrew names 'Yehoshua' (whence Joshua) and 'Yeshua' (whence Jeshua) into Greek as Iesous (whence Jesus) with no distinction between Jesus and Joshua. While Yeshua is the form in some English bibles, Jeshua appears in the King James Version. In the Wycliffe Bible (Middle English), the forms used are Jhesus and Jhesu.]

Authorship and Date: *Tradition says, it was Joshua, son of Nun, who wrote the book. However, the Book of Joshua is an anonymous work. The Babylonian Talmud, written in the 3rd to 5th centuries AD, attributed it to Joshua himself, but this idea was rejected as untenable by John Calvin (1509–64), and by the time of Thomas Hobbes (1588–1679) it was recognised that the book must have been written much later than the period it depicted. There is now general agreement that it was composed as part of a larger work, the Deuteronomistic history, stretching from the Book of Deuteronomy to the Books of Kings, composed first at the court of king Josiah in the late 7th century BC, and revised and completed after the fall of Jerusalem to the Neo-Babylonian Empire in 586 BC, and possibly after the return from the Babylonian exile in 538 BC.*

Historicity: *Almost all scholars agree that the Book of Joshua holds little historical value for early Israel and most likely reflects a much later period. The prevailing scholarly view is that Joshua is not a factual account of historical events. However, they are wrong. The apparent setting of Joshua in the 14th century BC corroborates with the Bronze Age Collapse, which was indeed a time of widespread city-destruction. However, with a few exceptions (Hazor, Lachish), the destroyed cities are not the ones the Bible associates with Joshua, and the ones it does associate with him show little or no sign of even being occupied at the time. Ai was first excavated by Judith Marquet-Krause. The archaeological evidence shows that Jericho and Ai were not occupied in the Near Eastern Late Bronze Age.*

The story of the conquest look like pure fantasy and nationalist propaganda of the 8th century BC kings of Judah and their claims to the territory of the Kingdom of Israel; incorporated into an early form of Joshua written late in the reign of king Josiah (reigned 640–609 BC). Many events might be exaggerated by the autor. But as usual, there is a kernel of truth in the story. The Amarna letters [See: The Grand Bible, pp. 2140] talk about the Habiru on a conquest spree and they give chilling details of the distess the Canaanites of those days faced. [* The Amarna letters (also called The Amarna Correspondence or Amarna Tablets) are an archive found in 1887, written in Akkadian with cuneiform script on some 350 clay tablets. They consist mostly of letters and State records sent to Kings Amenhotep III and Amenhotep IV of Egypt by representatives in Canaan, Amurru (Phoenicia), and Mesopotamia, during the New Kingdom, spanning a period of 30 years between c. 1360–1332 BC. The letters give the impression that the monotheistic Akhenaten supported the Habiru / Hebrew by ignoring the desperate cry for help of the Canaanite governors.]*

Manuscripts: *Fragments of Joshua dating to the Hasmonean period were found among the Dead Sea Scrolls (4QJosha and 4QJoshb, found in Qumran Cave 4). The Septuagint (Greek translation from the 3rd century BC) is found in manuscripts such as Washington Manuscript I (5th century AD), and a reduced version of the Septuagint text is found in the illustrated Joshua Roll. The earliest complete copy of the book in Hebrew is in the Aleppo Codex (10th century AD).*

Plot: *After the death of Moses, God put Joshua in charge of the people. Joshua sent two spies to spy on the city of Jericho. A woman prostitute called Rahab hid these two men and told the enemies they had already left. She hid them on top of her roof, underneath stalks of flax. The spies later promised that they would keep the oath that Joshua made with them. Jericho fell when the people of Israel, instructed by God, circled around the wall of Jericho seven times and blew their ram's horns, and on the seventh time, they all shouted with a great shout, causing the wall to fall. Joshua told the spies to*

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go to Rahab's house and bring out her family and belongings. The spies did as they were told, as they kept the oath. Joshua saved Rahab's life, and she went to live in Israel.

Later, God told Joshua to invade the city of Ai. After they did this, the people of Gibeon tricked Joshua into a treaty. However, three days later, the people of Israel realized that they really made a treaty with Gibeon's neighbors, the Hivites. The Hivities became cursed, but the people of Gibeon promised that they would do whatever the Israelites say. After making peace with the Hivites, they went to lay siege to Gibeon. The Gibeonites sent a message to Joshua saying he needs to save the people of Gibeon. So, God killed many of the Amorites by making large hailstones. Then Joshua made the sun stay over Gibeon, and the moon over Ajalon. Joshua later got very old and died.

About Faith and Wrath: *The overarching theological theme of the Deuteronomistic history is faithfulness and God's mercy, and their opposites, faithlessness and God's wrath. In the Book of Judges, the Books of Samuel, and the Books of Kings, the Israelites become faithless and God ultimately shows his anger by sending his people into exile. But in Joshua Israel is obedient, Joshua is faithful, and God fulfills his promise and gives them the land as a result. Yahweh's war campaign in Canaan validates Israel's entitlement to the land and provides a paradigm of how Israel was to live there: twelve tribes, with a designated leader, united by covenant in warfare and in worship of Yahweh alone at a single sanctuary, all in obedience to the commands of Moses as found in the Book of Deuteronomy.*

About God and Israel: *The Book of Joshua takes forward Deuteronomy's theme of Israel as a single people worshipping Yahweh in the land God has given them. Yahweh, as the main character in the book, takes the initiative in conquering the land, and Yahweh's power wins the battles. For example, the walls of Jericho fall because Yahweh fights for Israel, not because the Israelites show superior fighting ability. The potential disunity of Israel is a constant theme, the greatest threat of disunity coming from the tribes east of the Jordan. Chapter 22:19 even hints that the land across the Jordan is unclean and that the tribes who live there have secondary status.*

About the Land: *Land is the central topic of Joshua. The introduction to Deuteronomy recalled how Yahweh had given the land to the Israelites but then withdrew the gift when Israel showed fear and only Joshua and Caleb had trusted in God. The land is Yahweh's to give or to withhold, and the fact that he has promised it to Israel gives Israel an inalienable right to take it. For exilic and post-exilic readers, the land was both the sign of Yahweh's faithfulness and Israel's unfaithfulness, as well as the centre of their ethnic identity. In Deuteronomistic theology, "rest" meant Israel's unthreatened possession of the land, the achievement of which began with the conquests of Joshua.*

About the Enemy: *Joshua "carries out a systematic campaign against the civilians of Canaan – men, women and children – that amounts to genocide." This practice was known as herem, as described in Deuteronomy 20:17, which entailed no treaties with the enemy, no mercy, and no intermarriage. "The extermination of the nations glorifies Yahweh as a warrior and promotes Israel's claim to the land," while their continued survival "explores the themes of disobedience and penalty and looks forward to the story told in Judges and Kings." The divine call for massacre at Jericho and elsewhere can be explained in terms of cultural norms (Israel was not the only Iron Age state to practice herem) and theology (e.g. to ensure Israel's purity, fulfill God's promise, judge the Canaanites for their "sexual misconduct") but Patrick D. Miller in his commentary on Deuteronomy remarks, "there is no real way to make such reports palatable to the hearts and minds of contemporary readers and believers."*

About Obedience: *Obedience versus disobedience is a constant theme of the work.[68]:79 Obedience ties in the Jordan crossing, the defeat of Jericho and Ai, circumcision and Passover, and the public display and reading of the Law. Disobedience appears in the story of Achan (stoned for violating the herem command), the Gibeonites, and the altar built by the Transjordan tribes. Joshua's two final addresses challenge the Israel of the future (the readers of the story) to obey the most important command of all, to worship Yahweh and no other gods. Joshua thus illustrates the central Deuteronomistic message, that obedience leads to success and disobedience to ruin.*

On Moses, Joshua and Josiah: *The Deuteronomistic history draws parallels in proper leadership between Moses, Joshua and Josiah. God's commission to Joshua in chapter 1 is framed as a royal installation. The people's pledge of loyalty to Joshua as the successor of Moses recalls royal practices. The covenant-renewal ceremony led by Joshua was the prerogative of the kings of Judah. God's command to Joshua to meditate on the "book of the law" day and night parallels the description of Josiah in 2 Kings 23:25 as a king uniquely concerned with the study of the law. The two figures had identical territorial goals; Josiah died in 609 BCE while attempting to annex the former Israel to his own kingdom of Judah.*

Some of the parallels with Moses can be seen in the following, and not exhaustive, list:

- *Joshua sent spies to scout out the land near Jericho, just as Moses sent spies from the wilderness to scout out the Promised Land*
- *Joshua led the Israelites out of the wilderness into the Promised Land, crossing the Jordan River as if on dry ground, just as Moses led the Israelites out of Egypt through the Red Sea, which they crossed as if on dry land*
- *After crossing the Jordan River, the Israelites celebrated the Passover just as they did immediately before the Exodus*
- *Joshua's vision of the "commander of Yahweh's army" is reminiscent of the divine revelation to Moses in the burning bush*

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• Joshua successfully intercedes on behalf of the Israelites when Yahweh is angry for their failure to fully observe the "ban" (herem), just as Moses frequently persuaded God not to punish the people

• Joshua and the Israelites were able to defeat the people at Ai because Joshua followed the divine instruction to extend his sword, just as the people were able to defeat the Amalekites as long as Moses extended his hand that held the staff of God

• Joshua is "old, advanced in years" at the time when the Israelites can begin to settle on the promised land, just as Moses was old when he died having seen, but not entered, the Promised Land

• Joshua served as the mediator of the renewed covenant between Yahweh and Israel at Shechem,[79] just as Moses was the mediator of Yahweh's covenant with the people at Mount Sinai/Mount Horeb.

• Before his death, Joshua delivered a farewell address to the Israelites, just as Moses had delivered his farewell address.

• Moses lived to be 120 and Joshua lived to be 110.

Contents and Structure

SECTION 1: *Transfer of leadership to Joshua (1:1–18)*
- *A. God's commission to Joshua (1:1–9)*
- *B. Joshua's instructions to the people (1:10–18)*

SECTION 2: *Entrance into and conquest of Canaan (2:1–12:24)*
- *A. Entry into Canaan*
  - *1.Reconnaissance of Jericho (2:1–24)*
  - *2. Crossing the River Jordan (3:1–17)*
  - *3. Establishing a foothold at Gilgal (4:1–5:1)*
  - *4. Circumcision and Passover (5:2–15)*
- *B. Victory over Canaan (6:1–12:24)*
  - *1. Destruction of Jericho (6)*
  - *2. Failure and success at Ai (1–8:29)*
  - *3. Renewal of the covenant at Mount Ebal (8:30–35)*
  - *4. Other campaigns in central Canaan. The Gibeonite Deception (9:1–27)*
  - *5. Campaigns in southern Canaan (10:1–43)*
  - *6. Campaigns in northern Canaan (11:1–15)*
  - *7. Summary of lands conquered (11:16-23)*
  - *8. Summary list of defeated kings (12:1–24)*

SECTION 3: *Division of the land among the tribes (13:1–22:34)*
- *A. God's instructions to Joshua (13:1–7)*
- *B. Tribal allotments (13:8–19:51)*
  - *1. Eastern tribes (13:8–33)*
  - *2. Western tribes (14:1–19:51)*
- *C. Cities of refuge and levitical cities (20:1–21:42)*
- *D. Summary of conquest (21:43–45)*
- *E. De-commissioning of the eastern tribes (22:1–34)*

SECTION 4: *Conclusion (23:1–24:33)*
- *A. Joshua's farewell address (23:1–16)*
- *B. Covenant at Shechem (24:1–28)*
- *C. Deaths of Joshua and Eleazar; burial of Joseph's bones (24:29–33).)*

LIBER IOSUE, HEBRAICE IEHOSUA

JOSHUA (YEHOSHUA / JESUS) CHAPTER 1

1 et factum est ut post mortem Mosi servi Domini loqueretur Dominus ad Iosue filium Nun ministrum Mosi et diceret ei

2 Moses servus meus mortuus est surge et transi Iordanem istum tu et omnis populus tecum in terram quam ego dabo filiis Israhel

3 omnem locum quem calcaverit vestigium pedis vestri vobis tradam sicut locutus sum Mosi

4 a deserto et Libano usque ad fluvium magnum Eufraten omnis terra Hettheorum usque ad mare Magnum contra solis occasum erit terminus vester

5 nullus vobis poterit resistere cunctis diebus vitae tuae sicut fui cum Mose ero et tecum non dimittam nec derelinquam te

6 confortare et esto robustus tu enim sorte dives populo huic terram pro qua iuravi patribus suis ut traderem eam illis

7 confortare igitur et esto robustus valde ut custodias et facias omnem legem quam praecepit tibi Moses servus meus ne declines ab ea ad dextram vel ad sinistram ut intellegas cuncta quae agis

8 non recedat volumen legis huius de ore tuo sed meditaberis in eo diebus ac noctibus ut custodias et facias omnia quae scripta sunt in eo tunc diriges viam tuam et intelleges eam

9 ecce praecipio tibi confortare et esto robustus noli metuere et noli timere quoniam tecum est Dominus Deus tuus in omnibus ad quaecumque perrexeris

10 praecepitque Iosue principibus populi dicens transite per medium castrorum et imperate populo ac dicite

11 praeparate vobis cibaria quoniam post diem tertium transibitis Iordanem et intrabitis ad possidendam terram quam Dominus Deus vester daturus est vobis

12 Rubenitis quoque et Gadditis et dimidiae tribui Manasse ait

13 mementote sermonis quem praecepit vobis Moses famulus Domini dicens Dominus Deus vester dedit vobis requiem et omnem terram

14 uxores vestrae et filii ac iumenta manebunt in terra quam tradidit vobis Moses trans Iordanem vos autem transite armati ante fratres vestros omnes fortes manu et pugnate pro eis

15 donec det requiem Dominus fratribus vestris sicut et vobis dedit et possideant ipsi quoque terram quam Dominus Deus vester daturus est eis et sic revertemini in terram possessionis vestrae et habitabitis in ea quam vobis dedit Moses famulus Domini trans Iordanem contra solis ortum

16 responderuntque ad Iosue atque dixerunt omnia quae praecepisti nobis faciemus et quocumque miseris ibimus

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17 sicut oboedivimus in cunctis Mosi ita oboediemus et tibi tantum sit Dominus Deus tecum sicut fuit cum Mose
18 qui contradixerit ori tuo et non oboedierit cunctis sermonibus quos praeceperis ei moriatur tu tantum confortare et viriliter age.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 2

1 misit ergo Iosue filius Nun de Setthim duos viros exploratores abscondito et dixit eis ite et considerate terram urbemque Hiericho qui pergentes ingressi sunt domum mulieris meretricis nomine Raab et quieverunt apud eam
2 nuntiatumque est regi Hiericho et dictum ecce viri ingressi sunt huc per noctem de filiis Israhel ut explorarent terram
3 misitque rex Hiericho ad Raab dicens educ viros qui venerunt ad te et ingressi sunt domum tuam exploratores quippe sunt et omnem terram considerare venerunt
4 tollensque mulier viros abscondit et ait fateor venerunt ad me sed nesciebam unde essent
5 cumque porta clauderetur in tenebris et illi pariter exierunt nescio quo abierunt persequimini cito et conprehendetis eos
6 ipsa autem fecit ascendere viros in solarium domus suae operuitque eos lini stipula quae ibi erat
7 hii autem qui missi fuerant secuti sunt eos per viam quae ducit ad vadum Iordanis illisque egressis statim porta clausa est
8 necdum obdormierant qui latebant et ecce mulier ascendit ad eos et ait
9 novi quod tradiderit Dominus vobis terram etenim inruit in nos terror vester et elanguerunt omnes habitatores terrae
10 audivimus quod siccaverit Dominus aquas maris Rubri ad vestrum introitum quando egressi estis ex Aegypto et quae feceritis duobus Amorreorum regibus qui erant trans Iordanem Seon et Og quos interfecistis
11 et haec audientes pertimuimus et elanguit cor nostrum nec remansit in nobis spiritus ad introitum vestrum Dominus enim Deus vester ipse est Deus in caelo sursum et in terra deorsum
12 nunc ergo iurate mihi per Dominum ut quomodo ego feci vobiscum misericordiam ita et vos faciatis cum domo patris mei detisque mihi signum verum
13 et salvetis patrem meum et matrem fratres ac sorores meas et omnia quae eorum sunt et eruatis animas nostras de morte
14 qui responderunt ei anima nostra sit pro vobis in mortem si tamen non prodideris nos cumque tradiderit nobis Dominus terram faciemus in te misericordiam et veritatem
15 dimisit ergo eos per funem de fenestra domus enim eius herebat muro
16 dixitque ad eos ad montana conscendite ne forte occurrant vobis revertentes ibique latete diebus tribus donec redeant et sic ibitis per viam vestram
17 qui dixerunt ad eam innoxii erimus a iuramento hoc quo adiurasti nos
18 si ingredientibus nobis terram signum fuerit funiculus iste coccineus et ligaveris eum in fenestra per quam nos dimisisti et patrem tuum ac matrem fratresque et omnem cognationem tuam congregaveris in domum tuam
19 qui ostium domus tuae egressus fuerit sanguis ipsius erit in caput eius et nos erimus alieni cunctorum autem sanguis qui tecum fuerint in domo redundabit in caput nostrum si eos aliquis tetigerit
20 quod si nos prodere volueris et sermonem istum proferre in medium erimus mundi ab hoc iuramento quo adiurasti nos
21 et illa respondit sicut locuti estis ita fiat dimittensque eos ut pergerent adpendit funiculum coccineum in fenestra
22 illi vero ambulantes pervenerunt ad montana et manserunt ibi tres dies donec reverterentur qui fuerant persecuti quaerentes enim per omnem viam non reppererunt eos
23 quibus urbem ingressis reversi sunt et descenderunt exploratores de monte et Iordane transmisso venerunt ad Iosue filium Nun narraveruntque ei omnia quae acciderant sibi
24 atque dixerunt tradidit Dominus in manus nostras omnem terram hanc et timore prostrati sunt cuncti habitatores eius.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 3

1 igitur Iosue de nocte consurgens movit castra egredientesque de Setthim venerunt ad Iordanem ipse et omnes filii Israhel et morati sunt ibi per tres dies
2 quibus evolutis transierunt praecones per castrorum medium
3 et clamare coeperunt quando videritis arcam foederis Domini Dei vestri et sacerdotes stirpis leviticae portantes eam vos quoque consurgite et sequimini praecedentes
4 sitque inter vos et arcam spatium cubitorum duum milium ut procul videre possitis et nosse per quam viam ingrediamini quia prius non ambulastis per eam et cavete ne adpropinquetis ad arcam
5 dixitque Iosue ad populum sanctificamini cras enim faciet Dominus inter vos mirabilia
6 et ait ad sacerdotes tollite arcam foederis et praecedite populum qui iussa conplentes tulerunt et ambulaverunt ante eos
7 dixitque Dominus ad Iosue hodie incipiam exaltare te coram omni Israhel ut sciant quod sicut cum Mosi fui ita et tecum sim
8 tu autem praecipe sacerdotibus qui portant arcam foederis et dic eis cum ingressi fueritis partem aquae Iordanis state in ea
9 dixitque Iosue ad filios Israhel accedite huc et audite verba Domini Dei vestri
10 et rursum in hoc inquit scietis quod Dominus Deus vivens in medio vestri est et disperdat in conspectu vestro Chananeum Hettheum Eveum et Ferezeum Gergeseum quoque et Amorreum et Iebuseum
11 ecce arca foederis Domini omnis terrae antecedet vos per Iordanem

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12 parate duodecim viros de tribubus Israhel singulos per singulas tribus
13 et cum posuerint vestigia pedum suorum sacerdotes qui portant arcam Domini Dei universae terrae in aquis Iordanis aquae quae inferiores sunt decurrent atque deficient quae autem desuper veniunt in una mole consistent
14 igitur egressus est populus de tabernaculis suis ut transirent Iordanem et sacerdotes qui portabant arcam foederis pergebant ante eum
15 ingressisque eis Iordanem et pedibus eorum tinctis in parte aquae cum Iordanis autem ripas alvei sui tempore messis impleret
16 steterunt aquae descendentes in uno loco et instar montis intumescentes apparebant procul ab urbe quae vocatur Adom usque ad locum Sarthan quae autem inferiores erant in mare Solitudinis quod nunc vocatur Mortuum descenderunt usquequo omnino deficerent
17 populus autem incedebat contra Iordanem et sacerdotes qui portabant arcam foederis Domini stabant super siccam humum in medio Iordanis accincti omnisque populus per arentem alveum transiebat.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 4

1 quibus transgressis dixit Dominus ad Iosue
2 elige duodecim viros singulos per singulas tribus
3 et praecipe eis ut tollant de medio Iordanis alveo ubi steterunt sacerdotum pedes duodecim durissimos lapides quos ponetis in loco castrorum ubi fixeritis hac nocte tentoria
4 vocavitque Iosue duodecim viros quos elegerat de filiis Israhel singulos de tribubus singulis
5 et ait ad eos ite ante arcam Domini Dei vestri ad Iordanis medium et portate singuli singulos lapides in umeris vestris iuxta numerum filiorum Israhel
6 ut sit signum inter vos et quando interrogaverint vos filii vestri cras dicentes quid sibi volunt isti lapides
7 respondebitis eis defecerunt aquae Iordanis ante arcam foederis Domini cum transiret eum idcirco positi sunt lapides isti in monumentum filiorum Israhel usque in aeternum
8 fecerunt ergo filii Israhel sicut eis praecepit Iosue portantes de medio Iordanis alveo duodecim lapides ut ei Dominus imperarat iuxta numerum filiorum Israhel usque ad locum in quo castrametati sunt ibique posuerunt eos
9 alios quoque duodecim lapides posuit Iosue in medio Iordanis alveo ubi steterunt sacerdotes qui portabant arcam foederis et sunt ibi usque in praesentem diem
10 sacerdotes autem qui portabant arcam stabant in Iordanis medio donec omnia conplerentur quae Iosue ut loqueretur ad populum praeceperat Dominus et dixerat ei Moses festinavitque populus et transiit
11 cumque transissent omnes transivit et arca Domini sacerdotesque pergebant ante populum
12 filii quoque Ruben et Gad et dimidiae tribus Manasse armati praecedebant filios Israhel sicut eis praeceperat Moses
13 et quadraginta pugnatorum milia per turmas et cuneos incedebant per plana atque campestria urbis Hiericho
14 in illo die magnificavit Dominus Iosue coram omni Israhel ut timerent eum sicut timuerant Mosen dum adviveret
15 dixitque ad eum
16 praecipe sacerdotibus qui portant arcam foederis ut ascendant de Iordane
17 qui praecepit eis dicens ascendite de Iordane
18 cumque ascendissent portantes arcam foederis Domini et siccam humum calcare coepissent reversae sunt aquae in alveum suum et fluebant sicut ante consueverant
19 populus autem ascendit de Iordane decimo mensis primi die et castrametati sunt in Galgalis contra orientalem plagam urbis Hiericho
20 duodecim quoque lapides quos de Iordanis alveo sumpserant posuit Iosue in Galgalis
21 et dixit ad filios Israhel quando interrogaverint filii vestri cras patres suos et dixerint eis quid sibi volunt isti lapides
22 docebitis eos atque dicetis per arentem alveum transivit Israhel Iordanem istum
23 siccante Domino Deo vestro aquas eius in conspectu vestro donec transiretis
24 sicut fecerat prius in mari Rubro quod siccavit donec transiremus
25 ut discant omnes terrarum populi fortissimam Domini manum et ut vos timeatis Dominum Deum vestrum omni tempore.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 5

1 postquam ergo audierunt omnes reges Amorreorum qui habitabant trans Iordanem ad occidentalem plagam et cuncti reges Chanaan qui propinqua possidebant Magno mari loca quod siccasset Dominus fluenta Iordanis coram filiis Israhel donec transirent dissolutum est cor eorum et non remansit in eis spiritus timentium introitum filiorum Israhel
2 eo tempore ait Dominus ad Iosue fac tibi cultros lapideos et circumcide secundo filios Israhel
3 fecit quod iusserat Dominus et circumcidit filios Israhel in colle Praeputiorum
4 haec autem causa est secundae circumcisionis omnis populus qui egressus est ex Aegypto generis masculini universi bellatores viri mortui sunt in deserto per longissimos viae circuitus
5 qui omnes circumcisi erant populus autem qui natus est in deserto
6 per quadraginta annos itineris latissimae solitudinis incircumcisus fuit donec consumerentur qui non audierant vocem Domini et quibus ante iuraverat ut ostenderet eis terram lacte et melle manantem
7 horum filii in locum successerunt patrum et circumcisi sunt ab Iosue quia sicut nati fuerant in praeputio erant nec eos in via aliquis circumciderat
8 postquam autem omnes circumcisi sunt manserunt in eodem castrorum loco donec sanarentur
9 dixitque Dominus ad Iosue hodie abstuli obprobrium Aegypti a vobis vocatumque est nomen loci illius Galgala usque in praesentem diem

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10 manseruntque filii Israhel in Galgalis et fecerunt phase quartadecima die mensis ad vesperum in campestribus Hiericho

11 et comederunt de frugibus terrae die altero azymos panes et pulentam eiusdem anni

12 defecitque manna postquam comederunt de frugibus terrae nec usi sunt ultra illo cibo filii Israhel sed comederunt de frugibus praesentis anni terrae Chanaan

13 cum autem esset Iosue in agro urbis Hiericho levavit oculos et vidit virum stantem contra se et evaginatum tenentem gladium perrexitque ad eum et ait noster es an adversariorum

14 qui respondit nequaquam sed sum princeps exercitus Domini et nunc venio

15 cecidit Iosue pronus in terram et adorans ait quid dominus meus loquitur ad servum suum

16 solve inquit calciamentum de pedibus tuis locus enim in quo stas sanctus est fecitque Iosue ut sibi fuerat imperatum.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 6

1 Hiericho autem clausa erat atque munita timore filiorum Israhel et nullus egredi audebat aut ingredi

2 dixitque Dominus ad Iosue ecce dedi in manus tuas Hiericho et regem eius omnesque fortes viros

3 circuite urbem cuncti bellatores semel per diem sic facietis sex diebus

4 septimo autem die sacerdotes tollant septem bucinas quarum usus est in iobeleo et praecedant arcam foederis septiesque circuibitis civitatem et sacerdotes clangent bucinis

5 cumque insonuerit vox tubae longior atque concisior et in auribus vestris increpuerit conclamabit omnis populus vociferatione maxima et muri funditus corruent civitatis ingredienturque singuli per locum contra quem steterint

6 vocavit ergo Iosue filius Nun sacerdotes et dixit ad eos tollite arcam foederis et septem alii sacerdotes tollant septem iobeleorum bucinas et incedant ante arcam Domini

7 ad populum quoque ait vadite et circuite civitatem armati praecedentes arcam Domini

8 cumque Iosue verba finisset et septem sacerdotes septem bucinis clangerent ante arcam foederis Domini

9 omnisque praecederet armatus exercitus reliquum vulgus arcam sequebatur ac bucinis omnia concrepabant

10 praeceperat autem Iosue populo dicens non clamabitis nec audietur vox vestra neque ullus sermo ex ore vestro egredietur donec veniat dies in quo dicam vobis clamate et vociferamini

11 circuivit ergo arca Domini civitatem semel per diem et reversa in castra mansit ibi

12 igitur Iosue de nocte consurgente tulerunt sacerdotes arcam Domini

13 et septem ex eis septem bucinas quarum in iobeleis usus est praecedebantque arcam Domini ambulantes atque clangentes et armatus populus ibat ante eos vulgus autem reliquum sequebatur arcam et bucinis personabat

14 circumieruntque civitatem secundo die semel et reversi sunt in castra sic fecerunt sex diebus

15 die autem septimo diluculo consurgentes circumierunt urbem sicut dispositum erat septies

16 cumque septimo circuitu clangerent bucinis sacerdotes dixit Iosue ad omnem Israhel vociferamini tradidit enim vobis Dominus civitatem

17 sitque civitas haec anathema et omnia quae in ea sunt Domino sola Raab meretrix vivat cum universis qui cum ea in domo sunt abscondit enim nuntios quos direximus

18 vos autem cavete ne de his quae praecepta sunt quippiam contingatis et sitis praevaricationis rei et omnia castra Israhel sub peccato sint atque turbentur

19 quicquid autem auri et argenti fuerit et vasorum aeneorum ac ferri Domino consecretur repositum in thesauris eius

20 igitur omni vociferante populo et clangentibus tubis postquam in aures multitudinis vox sonitusque increpuit muri ilico corruerunt et ascendit unusquisque per locum qui contra se erat ceperuntque civitatem

21 et interfecerunt omnia quae erant in ea a viro usque ad mulierem ab infante usque ad senem boves quoque et oves et asinos in ore gladii percusserunt

22 duobus autem viris qui exploratores missi fuerant dixit Iosue ingredimini domum mulieris meretricis et producite eam omniaque quae illius sunt sicut illi iuramento firmastis

23 ingressique iuvenes eduxerunt Raab et parentes eius fratres quoque et cunctam supellectilem ac cognationem illius et extra castra Israhel manere fecerunt

24 urbem autem et omnia quae in ea sunt succenderunt absque argento et auro et vasis aeneis ac ferro quae in aerarium Domini consecrarunt

25 Raab vero meretricem et domum patris eius atque omnia quae habebat fecit Iosue vivere et habitaverunt in medio Israhel usque in praesentem diem eo quod absconderit nuntios quos miserat ut explorarent Hiericho in tempore illo inprecatus est Iosue dicens

26 maledictus vir coram Domino qui suscitaverit et aedificaverit civitatem Hiericho in primogenito suo fundamenta illius iaciat et in novissimo liberorum ponat portas eius

27 fuit ergo Dominus cum Iosue et nomen eius in omni terra vulgatum est.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 7

1 filii autem Israhel praevaricati sunt mandatum et usurpaverunt de anathemate nam Achan filius Charmi filii Zabdi filii Zare de tribu Iuda tulit aliquid de anathemate iratusque est Dominus contra filios Israhel

2 cumque mitteret Iosue de Hiericho viros contra Ahi quae est iuxta Bethaven ad orientalem plagam oppidi Bethel dixit eis ascendite et explorate terram qui praecepta conplentes exploraverunt Ahi

3 et reversi dixerunt ei non ascendat omnis populus sed duo vel tria milia virorum pergant et deleant civitatem quare omnis populus frustra vexatur contra hostes paucissimos

4 ascenderunt ergo tria milia pugnatores qui statim terga vertentes

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5 percussi sunt a viris urbis Ahi et corruerunt ex eis triginta et sex homines persecutique sunt eos adversarii de porta usque Sabarim et ceciderunt per prona fugientes pertimuitque cor populi et instar aquae liquefactum est

6 Iosue vero scidit vestimenta sua et cecidit pronus in terram coram arca Domini usque ad vesperum tam ipse quam omnes senes Israhel miseruntque pulverem super capita sua

7 et dixit Iosue heu Domine Deus quid voluisti transducere populum istum Iordanem fluvium ut traderes nos in manus Amorrei et perderes utinam ut coepimus mansissemus trans Iordanem

8 mi Domine Deus quid dicam videns Israhelem hostibus suis terga vertentem

9 audient Chananei et omnes habitatores terrae ac pariter conglobati circumdabunt nos atque delebunt nomen nostrum de terra et quid facies magno nomini tuo

10 dixitque Dominus ad Iosue surge cur iaces pronus in terra

11 peccavit Israhel et praevaricatus est pactum meum tuleruntque de anathemate et furati sunt atque mentiti et absconderunt inter vasa sua

12 nec poterit Israhel stare ante hostes suos eosque fugiet quia pollutus est anathemate non ero ultra vobiscum donec conteratis eum qui huius sceleris reus est

13 surge sanctifica populum et dic eis sanctificamini in crastinum haec enim dicit Dominus Deus Israhel anathema in medio tui est Israhel non poteris stare coram hostibus tuis donec deleatur ex te qui hoc contaminatus est scelere

14 accedetisque mane singuli per tribus vestras et quamcumque tribum sors invenerit accedet per cognationes suas et cognatio per domos domusque per viros

15 et quicumque ille in hoc facinore fuerit deprehensus conburetur igni cum omni substantia sua quoniam praevaricatus est pactum Domini et fecit nefas in Israhel

16 surgens itaque Iosue mane adplicavit Israhel per tribus suas et inventa est tribus Iuda

17 quae cum iuxta familias suas esset oblata inventa est familia Zarai illam quoque per viros offerens repperit Zabdi

18 cuius domum in singulos dividens viros invenit Achan filium Charmi filii Zabdi filii Zare de tribu Iuda

19 et ait ad Achan fili mi da gloriam Domino Deo Israhel et confitere atque indica mihi quid feceris ne abscondas

20 responditque Achan Iosue et dixit ei vere ego peccavi Domino Deo Israhel et sic et sic feci

21 vidi enim inter spolia pallium coccineum valde bonum et ducentos siclos argenti regulamque auream quinquaginta siclorum et concupiscens abstuli et abscondi in terra contra medium tabernaculi mei argentumque fossa humo operui

22 misit ergo Iosue ministros qui currentes ad tabernaculum illius reppererunt cuncta abscondita in eodem loco et argentum simul

23 auferentesque de tentorio tulerunt ea ad Iosue et ad omnes filios Israhel proieceruntque ante Dominum

24 tollens itaque Iosue Achan filium Zare argentumque et pallium et auream regulam filiosque eius et filias boves et asinos et oves ipsumque tabernaculum et cunctam supellectilem et omnis Israhel cum eo duxerunt eos ad vallem Achor

25 ubi dixit Iosue quia turbasti nos exturbet te Dominus in die hac lapidavitque eum omnis Israhel et cuncta quae illius erant igne consumpta sunt

26 congregaverunt quoque super eum acervum magnum lapidum qui permanet usque in praesentem diem et aversus est furor Domini ab eis vocatumque est nomen loci illius vallis Achor usque hodie.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 8

1 dixit autem Dominus ad Iosue ne timeas neque formides tolle tecum omnem multitudinem pugnatorum et consurgens ascende in oppidum Ahi ecce tradidi in manu tua regem eius et populum urbemque et terram

2 faciesque urbi Ahi et regi eius sicut fecisti Hiericho et regi illius praedam vero et omnia animantia diripietis vobis pone insidias urbi post eam

3 surrexitque Iosue et omnis exercitus bellatorum cum eo ut ascenderent in Ahi et electa triginta milia virorum fortium misit nocte

4 praecepitque eis dicens ponite insidias post civitatem nec longius recedatis et eritis omnes parati

5 ego autem et reliqua multitudo quae mecum est accedemus ex adverso contra urbem cumque exierint contra nos sicut ante fecimus fugiemus et terga vertemus

6 donec persequentes ab urbe longius protrahantur putabunt enim fugere nos sicut prius

7 nobis ergo fugientibus et illis sequentibus consurgetis de insidiis et vastabitis civitatem tradetque eam Dominus Deus vester in manus vestras

8 cumque ceperitis succendite eam sic omnia facietis ut iussi

9 dimisitque eos et perrexerunt ad insidiarum locum sederuntque inter Bethel et Ahi ad occidentalem plagam urbis Ahi Iosue autem nocte illa in medio mansit populi

10 surgensque diluculo recensuit socios et ascendit cum senioribus in fronte exercitus vallatus auxilio pugnatorum

11 cumque venissent et ascendissent ex adverso civitatis steterunt ad septentrionalem urbis plagam inter quam et eos vallis media erat

12 quinque milia autem viros elegerat et posuerat in insidiis inter Bethaven et Ahi ex occidentali parte eiusdem civitatis

13 omnis vero reliquus exercitus ad aquilonem aciem dirigebat ita ut novissimi multitudinis occidentalem plagam urbis adtingerent abiit ergo Iosue nocte illa et stetit in vallis medio

14 quod cum vidisset rex Ahi festinavit mane et egressus est cum omni exercitu civitatis direxitque aciem contra desertum ignorans quod post tergum laterent insidiae

15 Iosue vero et omnis Israhel cesserunt loco simulantes metum et fugientes per viam solitudinis

16 at illi vociferantes pariter et se mutuo cohortantes persecuti sunt eos cumque recessissent a civitate

17 et ne unus quidem in urbe Ahi et Bethel remansisset qui non persequeretur Israhel sicut eruperant aperta oppida relinquentes

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18 dixit Dominus ad Iosue leva clypeum qui in manu tua est contra urbem Ahi quoniam tibi tradam eam

19 cumque elevasset clypeum ex adverso civitatis insidiae quae latebant surrexerunt confestim et pergentes ad civitatem ceperunt et succenderunt eam

20 viri autem civitatis qui persequebantur Iosue respicientes et videntes fumum urbis ad caelum usque conscendere non potuerunt ultra huc illucque diffugere praesertim cum hii qui simulaverant fugam et tendebant ad solitudinem contra persequentes fortissime restitissent

21 vidensque Iosue et omnis Israhel quod capta esset civitas et fumus urbis ascenderet reversus percussit viros Ahi

22 siquidem et illi qui ceperant et succenderant civitatem egressi ex urbe contra suos medios hostium ferire coeperunt cum ergo ex utraque parte adversarii caederentur ita ut nullus de tanta multitudine salvaretur

23 regem quoque urbis Ahi adprehendere viventem et obtulerunt Iosue

24 igitur omnibus interfectis qui Israhelem ad deserta tendentem fuerant persecuti et in eodem loco gladio corruentibus reversi filii Israhel percusserunt civitatem

25 erant autem qui in eo die conciderant a viro usque ad mulierem duodecim milia hominum omnes urbis Ahi

26 Iosue vero non contraxit manum quam in sublime porrexerat tenens clypeum donec interficerentur omnes habitatores Ahi

27 iumenta autem et praedam civitatis diviserunt sibi filii Israhel sicut praeceperat Dominus Iosue

28 qui succendit urbem et fecit eam tumulum sempiternum

29 regem quoque eius suspendit in patibulo usque ad vesperum et solis occasum praecepitque et deposuerunt cadaver eius de cruce proieceruntque in ipso introitu civitatis congesto super eum magno acervo lapidum qui permanet usque in praesentem diem

30 tunc aedificavit Iosue altare Domino Deo Israhel in monte Hebal

31 sicut praeceperat Moses famulus Domini filiis Israhel et scriptum est in volumine legis Mosi altare de lapidibus inpolitis quos ferrum non tetigit et obtulit super eo holocausta Domino immolavitque pacificas victimas

32 et scripsit super lapides deuteronomium legis Mosi quod ille digesserat coram filiis Israhel

33 omnis autem populus et maiores natu ducesque ac iudices stabant ex utraque parte arcae in conspectu sacerdotum qui portabant arcam foederis Domini ut advena ita et indigena media eorum pars iuxta montem Garizim et media iuxta montem Hebal sicut praeceperat Moses famulus Domini et primum quidem benedixit populo Israhel

34 post haec legit omnia verba benedictionis et maledictionis et cuncta quae scripta erant in legis volumine

35 nihil ex his quae Moses iusserat reliquit intactum sed universa replicavit coram omni multitudine Israhel mulieribus ac parvulis et advenis qui inter eos morabantur.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 9

1 quibus auditis cuncti reges trans Iordanem qui versabantur in montanis et in campestribus in maritimis ac litore maris Magni hii quoque qui habitabant iuxta Libanum Hettheus et Amorreus et Chananeus Ferezeus et Eveus et Iebuseus

2 congregati sunt pariter ut pugnarent contra Iosue et Israhel uno animo eademque sententia

3 at hii qui habitabant in Gabaon audientes cuncta quae fecerat Iosue Hiericho et Ahi

4 et callide cogitantes tulerunt sibi cibaria saccos veteres asinis inponentes et utres vinarios scissos atque consutos

5 calciamentaque perantiqua quae ad indicium vetustatis pittaciis consuta erant induti veteribus vestimentis panes quoque quos portabant ob viaticum duri erant et in frusta comminuti

6 perrexeruntque ad Iosue qui tunc morabatur in castris Galgalae et dixerunt ei atque omni simul Israheli de terra longinqua venimus pacem vobiscum facere cupientes responderuntque viri Israhel ad eos atque dixerunt

7 ne forsitan in terra quae nobis sorte debetur habitetis et non possimus foedus inire vobiscum

8 at illi ad Iosue servi inquiunt tui sumus quibus Iosue quinam ait estis et unde venistis

9 responderunt de terra longinqua valde venerunt servi tui in nomine Domini Dei tui audivimus enim famam potentiae eius cuncta quae fecit in Aegypto

10 et duobus Amorreorum regibus trans Iordanem Seon regi Esebon et Og regi Basan qui erat in Astharoth

11 dixeruntque nobis seniores et omnes habitatores terrae nostrae tollite in manibus cibaria ob longissimam viam et occurrite eis ac dicite servi vestri sumus foedus inite nobiscum

12 en panes quando egressi sumus de domibus nostris ut veniremus ad vos calidos sumpsimus nunc sicci facti sunt et vetustate nimia comminuti

13 utres vini novos implevimus nunc rupti sunt et soluti vestes et calciamenta quibus induimur et quae habemus in pedibus ob longitudinem largioris viae trita sunt et paene consumpta

14 susceperunt igitur de cibariis eorum et os Domini non interrogaverunt

15 fecitque Iosue cum eis pacem et inito foedere pollicitus est quod non occiderentur principes quoque multitudinis iuraverunt eis

16 post dies autem tres initi foederis audierunt quod in vicino habitarent et inter eos futuri essent

17 moveruntque castra filii Israhel et venerunt in civitates eorum die tertio quarum haec vocabula sunt Gabaon et Caphira et Beroth et Cariathiarim

18 et non percusserunt eos eo quod iurassent eis principes multitudinis in nomine Domini Dei Israhel murmuravit itaque omne vulgus contra principes

19 qui responderunt eis iuravimus illis in nomine Domini Dei Israhel et idcirco non possumus eos contingere

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20 sed hoc faciemus eis reserventur quidem ut vivant ne contra nos ira Domini concitetur si peieraverimus
21 sed sic vivant ut in usus universae multitudinis ligna caedant aquasque conportent quibus haec loquentibus
22 vocavit Gabaonitas Iosue et dixit eis cur nos decipere fraude voluistis ut diceretis procul valde habitamus a vobis cum in medio nostri sitis
23 itaque sub maledictione eritis et non deficiet de stirpe vestra ligna caedens aquasque conportans in domum Dei mei
24 qui responderunt nuntiatum est nobis servis tuis quae promisisset Dominus Deus tuus Mosi servo suo ut traderet vobis omnem terram et disperderet cunctos habitatores eius timuimus igitur valde et providimus animabus nostris vestro terrore conpulsi et hoc consilium inivimus
25 nunc autem in manu tua sumus quod tibi bonum et rectum videtur fac nobis
26 fecit ergo Iosue ut dixerat et liberavit eos de manibus filiorum Israhel ut non occiderentur
27 decrevitque in illo die esse eos in ministerium cuncti populi et altaris Domini caedentes ligna et aquas conportantes usque in praesens tempus in loco quem Dominus elegisset.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 10

1 quae cum audisset Adonisedec rex Hierusalem quod scilicet cepisset Iosue Ahi et subvertisset eam sicut enim fecerat Hiericho et regi eius sic fecit Ahi et regi illius et quod transfugissent Gabaonitae ad Israhel et essent foederati eorum
2 timuit valde urbs enim magna erat Gabaon et una regalium civitatum et maior oppido Ahi omnesque bellatores eius fortissimi
3 misit ergo Adonisedec rex Hierusalem ad Oham regem Hebron et ad Pharam regem Hieremoth ad Iaphie quoque regem Lachis et ad Dabir regem Eglon dicens
4 ascendite ad me et ferte praesidium ut expugnemus Gabaon quare transfugerit ad Iosue et filios Israhel
5 congregati igitur ascenderunt quinque reges Amorreorum rex Hierusalem rex Hebron rex Hieremoth rex Lachis rex Eglon simul cum exercitibus suis et castrametati sunt circa Gabaon obpugnantes eam
6 habitatores autem Gabaon urbis obsessae miserunt ad Iosue qui tunc morabatur in castris apud Galgalam et dixerunt ei ne retrahas manus tuas ab auxilio servorum tuorum ascende cito et libera nos ferque praesidium convenerunt enim adversum nos omnes reges Amorreorum qui habitant in montanis
7 ascenditque Iosue de Galgalis et omnis exercitus bellatorum cum eo viri fortissimi
8 dixitque Dominus ad Iosue ne timeas eos in manus enim tuas tradidi illos nullus tibi ex eis resistere poterit
9 inruit itaque Iosue super eos repente tota ascendens nocte de Galgalis
10 et conturbavit eos Dominus a facie Israhel contrivitque plaga magna in Gabaon ac persecutus est per viam ascensus Bethoron et percussit usque Azeca et Maceda
11 cumque fugerent filios Israhel et essent in descensu Bethoron Dominus misit super eos lapides magnos de caelo usque Azeca et mortui sunt multo plures lapidibus grandinis quam quos gladio percusserant filii Israhel
12 tunc locutus est Iosue Domino in die qua tradidit Amorreum in conspectu filiorum Israhel dixitque coram eis sol contra Gabaon ne movearis et luna contra vallem Ahialon
13 steteruntque sol et luna donec ulcisceretur se gens de inimicis suis nonne scriptum est hoc in libro Iustorum stetit itaque sol in medio caeli et non festinavit occumbere spatio unius diei
14 non fuit ante et postea tam longa dies oboediente Domino voci hominis et pugnante pro Israhel
15 reversusque est Iosue cum omni Israhel in castra Galgalae
16 fugerant enim quinque reges et se absconderant in spelunca urbis Maceda
17 nuntiatumque est Iosue quod inventi essent quinque reges latentes in spelunca Maceda
18 qui praecepit sociis et ait volvite saxa ingentia ad os speluncae et ponite viros industrios qui clausos custodiant
19 vos autem nolite stare sed persequimini hostes et extremos quosque fugientium caedite ne dimittatis eos urbium suarum intrare praesidia quos tradidit Dominus Deus in manus vestras
20 caesis igitur adversariis plaga magna et usque ad internicionem paene consumptis hii qui Israhel effugere potuerunt ingressi sunt civitates munitas
21 reversusque est omnis exercitus ad Iosue in Maceda ubi tunc erant castra sani et integro numero nullusque contra filios Israhel muttire ausus est
22 praecepitque Iosue dicens aperite os speluncae et producite ad me quinque reges qui in ea latitant
23 fecerunt ministri ut sibi fuerat imperatum et eduxerunt ad eum quinque reges de spelunca regem Hierusalem regem Hebron regem Hieremoth regem Lachis regem Eglon
24 cumque educti essent ad eum vocavit omnes viros Israhel et ait ad principes exercitus qui secum erant ite et ponite pedes super colla regum istorum qui cum perrexissent et subiectorum pedibus colla calcarent
25 rursum ait ad eos nolite timere nec paveatis confortamini et estote robusti sic enim faciet Dominus cunctis hostibus vestris adversum quos dimicatis
26 percussitque Iosue et interfecit eos atque suspendit super quinque stipites fueruntque suspensi usque ad vesperum
27 cumque occumberet sol praecepit sociis ut deponerent eos de patibulis qui depositos proiecerunt in speluncam in qua latuerant et posuerunt super os eius saxa ingentia quae permanent usque in praesens
28 eodem die Macedam quoque cepit Iosue et percussit in ore gladii regemque illius interfecit et omnes habitatores eius non dimisit in ea saltim parvas reliquias fecitque regi Maceda sicut fecerat regi Hiericho
29 transivit cum omni Israhel de Maceda in Lebna et pugnabat contra eam

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30 quam tradidit Dominus cum rege suo in manu Israhel percusseruntque urbem in ore gladii et omnes habitatores eius non dimiserunt in ea ullas reliquias feceruntque regi Lebna sicut fecerant regi Hiericho

31 de Lebna transivit in Lachis et exercitu per gyrum disposito obpugnabat eam

32 tradiditque Dominus Lachis in manu Israhel et cepit eam die altero atque percussit in ore gladii omnemque animam quae fuerat in ea sicut fecerat Lebna

33 eo tempore ascendit Hiram rex Gazer ut auxiliaretur Lachis quem percussit Iosue cum omni populo eius usque ad internicionem

34 transivitque de Lachis in Eglon et circumdedit

35 atque expugnavit eam eadem die percussitque in ore gladii omnes animas quae erant in ea iuxta omnia quae fecerat Lachis

36 ascendit quoque cum omni Israhele de Eglon in Hebron et pugnavit contra eam

37 cepitque et percussit in ore gladii regem quoque eius et omnia oppida regionis illius universasque animas quae in ea fuerant commoratae non reliquit in ea ullas reliquias sicut fecerat Eglon sic fecit et Hebron cuncta quae in ea repperit consumens gladio

38 inde reversus in Dabir

39 cepit eam atque vastavit

40 regem quoque eius et omnia per circuitum oppida percussit in ore gladii non dimisit in ea ullas reliquias sicut fecerat Hebron et Lebna et regibus earum sic fecit Dabir et regi illius

41 percussit itaque Iosue omnem terram montanam et meridianam atque campestrem et Asedoth cum regibus suis non dimisit in ea ullas reliquias sed omne quod spirare poterat interfecit sicut praeceperat ei Dominus Deus Israhel

42 a Cadesbarne usque Gazam omnem terram Gosen usque Gabaon

43 universos reges et regiones eorum uno cepit impetu atque vastavit Dominus enim Deus Israhel pugnabat pro eo

44 reversusque est cum omni Israhele ad locum castrorum in Galgala.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 11

1 quae cum audisset Iabin rex Asor misit ad Iobab regem Madon et ad regem Someron atque ad regem Acsaph

2 ad reges quoque aquilonis qui habitabant in montanis et in planitie contra meridiem Cheneroth in campestribus quoque et in regionibus Dor iuxta mare

3 Chananeumque ab oriente et occidente et Amorreum atque Hettheum ac Ferezeum et Iebuseum in montanis Eveum quoque qui habitabat ad radices Hermon in terra Masphe

4 egressique sunt omnes cum turmis suis populus multus nimis sicut harena quae est in litore maris equi quoque et currus inmensae multitudinis

5 conveneruntque omnes reges isti in unum ad aquas Merom ut pugnarent contra Israhel

6 dixitque Dominus ad Iosue ne timeas eos cras enim hac eadem hora ego tradam omnes istos vulnerandos in conspectu Israhel equos eorum subnervabis et currus igne conbures

7 venitque Iosue et omnis exercitus cum eo adversum illos ad aquas Merom subito et inruerunt super eos

8 tradiditque illos Dominus in manu Israhel qui percusserunt eos et persecuti sunt usque ad Sidonem magnam et aquas Maserefoth campumque Masphe qui est ad orientalem illius partem ita percussit omnes ut nullas dimitteret ex eis reliquias

9 fecit sicut praeceperat ei Dominus equos eorum subnervavit currusque conbusit

10 reversusque statim cepit Asor et regem eius percussit gladio Asor enim antiquitus inter omnia regna haec principatum tenebat

11 percussitque omnes animas quae ibidem morabantur non dimisit in ea ullas reliquias sed usque ad internicionem universa vastavit ipsamque urbem permisit incendio

12 et omnes per circuitum civitates regesque earum cepit percussit atque delevit sicut praeceperat ei Moses famulus Domini

13 absque urbibus quae erant in collibus et in tumulis sitae ceteras succendit Israhel unam tantum Asor munitissimam flamma consumpsit

14 omnemque praedam istarum urbium ac iumenta diviserunt sibi filii Israhel cunctis hominibus interfectis

15 sicut praeceperat Dominus Mosi servo suo ita praecepit Moses Iosue et ille universa conplevit non praeteriit de universis mandatis ne unum quidem verbum quod iusserat Dominus Mosi

16 cepit itaque Iosue omnem terram montanam et meridianam terramque Gosen et planitiem et occidentalem plagam montemque Israhel et campestria eius

17 et partem montis quae ascendit Seir usque Baalgad per planitiem Libani subter montem Hermon omnes reges eorum cepit percussit occidit

18 multo tempore pugnavit Iosue contra reges istos

19 non fuit civitas quae se non traderet filiis Israhel praeter Eveum qui habitabat in Gabaon omnes bellando cepit

20 Domini enim sententiae fuerat ut indurarentur corda eorum et pugnarent contra Israhel et caderent et non mererentur ullam clementiam ac perirent sicut praeceperat Dominus Mosi

21 in tempore illo venit Iosue et interfecit Enacim de montanis Hebron et Dabir et Anab et de omni monte Iuda et Israhel urbesque eorum delevit

22 non reliquit ullum de stirpe Enacim in terra filiorum Israhel absque civitatibus Gaza et Geth et Azoto in quibus solis relicti sunt

23 cepit ergo Iosue omnem terram sicut locutus est Dominus ad Mosen et tradidit eam in possessionem filiis Israhel secundum partes et tribus suas quievitque terra a proeliis.

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JOSHUA (YEHOSHUA / JESUS) CHAPTER 12

1 hii sunt reges quos percusserunt filii Israhel et possederunt terram eorum trans Iordanem ad solis ortum a torrente Arnon usque ad montem Hermon et omnem orientalem plagam quae respicit solitudinem

2 Seon rex Amorreorum qui habitavit in Esebon dominatus est ab Aroer quae sita est super ripam torrentis Arnon et mediae partis in valle dimidiique Galaad usque ad torrentem Iaboc qui est terminus filiorum Ammon

3 et a solitudine usque ad mare Cheneroth contra orientem et usque ad mare Deserti quod est mare Salsissimum ad orientalem plagam per viam quae ducit Bethesimoth et ab australi parte quae subiacent Asedothphasga

4 terminus Og regis Basan de reliquiis Rafaim qui habitavit in Astharoth et in Edrain et dominatus est in monte Hermon et in Salacha atque in universa Basan usque ad terminos

5 Gesuri et Machathi et dimidiae partis Galaad terminos Seon regis Esebon

6 Moses famulus Domini et filii Israhel percusserunt eos tradiditque terram eorum Moses in possessionem Rubenitis et Gadditis et dimidiae tribui Manasse

7 hii sunt reges terrae quos percussit Iosue et filii Israhel trans Iordanem ad occidentalem plagam a Baalgad in campo Libani usque ad montem cuius pars ascendit in Seir tradiditque eam Iosue in possessionem tribubus Israhel singulis partes suas

8 tam in montanis quam in planis atque campestribus in Aseroth et solitudine ac meridie Hettheus fuit et Amorreus Chananeus et Ferezeus Eveus et Iebuseus

9 rex Hiericho unus rex Ahi quae est ex latere Bethel unus

10 rex Hierusalem unus rex Hebron unus 11 rex Hierimoth unus rex Lachis unus 12 rex Eglon unus rex Gazer unus

13 rex Dabir unus rex Gader unus 14 rex Herma unus rex Hered unus 15 rex Lebna unus rex Odollam unus 16 rex Maceda unus rex Bethel unus 17 rex Thaffua unus rex Afer unus 18 rex Afec unus rex Saron unus

19 rex Madon unus rex Asor unus

20 rex Someron unus rex Acsaph unus

21 rex Thenach unus rex Mageddo unus

22 rex Cades unus rex Iachanaem Chermeli unus

23 rex Dor et provinciae Dor unus rex gentium Galgal unus

24 rex Thersa unus omnes reges triginta et unus.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 13

1 Iosue senex provectaeque aetatis erat et dixit Dominus ad eum senuisti et longevus es terraque latissima derelicta est quae necdum est sorte divisa

2 omnis videlicet Galilea Philisthim et universa Gesuri

3 a fluvio turbido qui inrigat Aegyptum usque ad terminos Accaron contra aquilonem terra Chanaan quae in quinque regulos Philisthim dividitur Gazeos Azotios Ascalonitas Gettheos et Accaronitas

4 ad meridiem vero sunt Evei omnis terra Chanaan et Maara Sidoniorum usque Afeca et terminos Amorrei

5 eiusque confinia Libani quoque regio contra orientem a Baalgad sub monte Hermon donec ingrediaris Emath

6 omnium qui habitant in monte a Libano usque ad aquas Masrefoth universique Sidonii ego sum qui delebo eos a facie filiorum Israhel veniat ergo in parte hereditatis Israhel sicut praecepi tibi

7 et nunc divide terram in possessionem novem tribubus et dimidiae tribui Manasse

8 cum qua Ruben et Gad possederunt terram quam tradidit eis Moses famulus Domini trans fluenta Iordanis ad orientalem plagam

9 ab Aroer quae sita est in ripa torrentis Arnon et in vallis medio universaque campestria Medaba usque Dibon

10 et cunctas civitates Seon regis Amorrei qui regnavit in Esebon usque ad terminos filiorum Ammon

11 et Galaad ac terminum Gesuri et Machathi omnemque montem Hermon et universam Basan usque Saleca

12 omne regnum Og in Basan qui regnavit in Astharoth et Edraim ipse fuit de reliquiis Rafaim percussitque eos Moses atque delevit

13 nolueruntque disperdere filii Israhel Gesuri et Machathi et habitaverunt in medio Israhel usque in praesentem diem

14 tribui autem Levi non dedit possessionem sed sacrificia et victimae Domini Dei Israhel ipsa est eius hereditas sicut locutus est illi

15 dedit ergo Moses possessionem tribui filiorum Ruben iuxta cognationes suas

16 fuitque terminus eorum ab Aroer quae sita est in ripa torrentis Arnon et in valle eiusdem torrentis media universam planitiem quae ducit Medaba

17 et Esebon cunctosque viculos earum qui sunt in campestribus Dibon quoque et Bamothbaal et oppidum Baalmaon

18 Iessa et Cedmoth et Mepheeth

19 Cariathaim et Sebama et Sarathasar in monte convallis

20 Bethpheor et Asedothphasga et Bethaisimoth

21 omnes urbes campestres universaque regna Seon regis Amorrei qui regnavit in Esebon quem percussit Moses cum principibus Madian Eveum et Recem et Sur et Ur et Rabee duces Seon habitatores terrae

22 et Balaam filium Beor ariolum occiderunt filii Israhel gladio cum ceteris interfectis

23 factusque est terminus filiorum Ruben Iordanis fluvius haec est possessio Rubenitarum per cognationes suas urbium et viculorum

24 deditque Moses tribui Gad et filiis eius per cognationes suas possessionem cuius haec divisio est

25 terminus Iazer et omnes civitates Galaad dimidiamque partem terrae filiorum Ammon usque ad Aroer quae est contra Rabba

26 et ab Esebon usque Ramoth Masphe et Batanim et a Manaim usque ad terminos Dabir

27 in valle quoque Betharaam et Bethnemra et Soccoth et Saphon reliquam partem regni Seon regis Esebon huius quoque Iordanis finis est usque ad extremam partem maris Chenereth trans Iordanem ad orientalem plagam

28 haec est possessio filiorum Gad per familias suas civitates et villae earum

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29 dedit et dimidiae tribui Manasse filiisque eius iuxta cognationes suas possessionem

30 cuius hoc principium est a Manaim universam Basan et cuncta regna Og regis Basan omnesque vicos Air qui sunt in Basan sexaginta oppida

31 et dimidiam partem Galaad Astharoth et Edrai urbes regni Og in Basan filiis Machir filii Manasse dimidiae parti filiorum Machir iuxta cognationes suas

32 hanc possessionem divisit Moses in campestribus Moab trans Iordanem contra Hiericho ad orientalem plagam

33 tribui autem Levi non dedit possessionem quoniam Dominus Deus Israhel ipse est possessio eius ut locutus est illi.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 14

1 hoc est quod possederunt filii Israhel in terra Chanaan quam dederunt eis Eleazar sacerdos et Iosue filius Nun et principes familiarum per tribus Israhel

2 sorte omnia dividentes sicut praeceperat Dominus in manu Mosi novem tribubus et dimidiae tribui

3 duabus enim tribubus et dimidiae dederat Moses trans Iordanem possessionem absque Levitis qui nihil terrae acceperunt inter fratres suos

4 sed in eorum successerant locum filii Ioseph in duas divisi tribus Manasse et Ephraim nec acceperunt Levitae aliam in terra partem nisi urbes ad habitandum et suburbana earum ad alenda iumenta et pecora sua

5 sicut praecepit Dominus Mosi ita fecerunt filii Israhel et diviserunt terram

6 accesserunt itaque filii Iuda ad Iosue in Galgala locutusque est ad eum Chaleb filius Iepphonne Cenezeus nosti quid locutus sit Dominus ad Mosen hominem Dei de me et te in Cadesbarne

7 quadraginta annorum eram quando me misit Moses famulus Domini de Cadesbarne ut considerarem terram nuntiavique ei quod mihi verum videbatur

8 fratres autem mei qui ascenderant mecum dissolverunt cor populi et nihilominus ego secutus sum Dominum Deum meum

9 iuravitque Moses in die illo dicens terram quam calcavit pes tuus erit possessio tua et filiorum tuorum in aeternum quia secutus es Dominum Deum meum

10 concessit ergo Dominus vitam mihi sicut pollicitus est usque in praesentem diem quadraginta et quinque anni sunt ex quo locutus est Dominus verbum istud ad Mosen quando ambulabat Israhel per solitudinem hodie octoginta quinque annorum sum

11 sic valens ut eo valebam tempore quando ad explorandum missus sum illius in me temporis fortitudo usque hodie perseverat tam ad bellandum quam ad gradiendum

12 da ergo mihi montem istum quem pollicitus est Dominus te quoque audiente in quo Enacim sunt et urbes magnae atque munitae si forte sit Dominus mecum et potuero delere eos sicut promisit mihi

13 benedixitque ei Iosue et tradidit Hebron in possessionem

14 atque ex eo fuit Hebron Chaleb filio Iepphonne Cenezeo usque in praesentem diem quia secutus est Dominum Deum Israhel

15 nomen Hebron antea vocabatur Cariatharbe Adam maximus ibi inter Enacim situs est et terra cessavit a proeliis.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 15

1 igitur sors filiorum Iudae per cognationes suas ista fuit a termino Edom desertum Sin contra meridiem et usque ad extremam partem australis plagae

2 initium eius a summitate maris Salsissimi et a lingua eius quae respicit meridiem

3 egrediturque contra ascensum Scorpionis et pertransit in Sina ascenditque in Cadesbarne et pervenit in Esrom ascendens Addara et circumiens Caricaa

4 atque inde pertransiens in Asemona et perveniens ad torrentem Aegypti eruntque termini eius mare Magnum hic erit finis meridianae plagae

5 ab oriente vero erit initium mare Salsissimum usque ad extrema Iordanis et ea quae respiciunt aquilonem a lingua maris usque ad eundem Iordanem fluvium

6 ascenditque terminus in Bethagla et transit ab aquilone in Betharaba ascendens ad lapidem Boem filii Ruben

7 et tendens usque ad terminos Debera de valle Achor contra aquilonem respiciens Galgala quae est ex adverso ascensionis Adommim ab australi parte torrentis transitque aquas quae vocantur fons Solis et erunt exitus eius ad fontem Rogel

8 ascenditque per convallem filii Ennom ex latere Iebusei ad meridiem haec est Hierusalem et inde se erigens ad verticem montis qui est contra Gehennom ad occidentem in summitate vallis Rafaim contra aquilonem

9 pertransitque a vertice montis usque ad fontem aquae Nepthoa et pervenit usque ad vicos montis Ephron inclinaturque in Bala quae est Cariathiarim id est urbs Silvarum

10 et circuit de Bala contra occidentem usque ad montem Seir transitque iuxta latus montis Iarim ad aquilonem in Cheslon et descendit in Bethsames transitque in Thamna

11 et pervenit contra aquilonem partis Accaron ex latere inclinaturque Sechrona et transit montem Baala pervenitque in Iebnehel et maris Magni contra occidentem fine concluditur

12 hii sunt termini filiorum Iuda per circuitum in cognationibus suis

13 Chaleb vero filio Iepphonne dedit partem in medio filiorum Iuda sicut praeceperat ei Dominus Cariatharbe patris Enach ipsa est Hebron

14 delevitque ex ea Chaleb tres filios Enach Sesai et Ahiman et Tholmai de stirpe Enach

15 atque inde conscendens venit ad habitatores Dabir quae prius vocabatur Cariathsepher id est civitas Litterarum

16 dixitque Chaleb qui percusserit Cariathsepher et ceperit eam dabo illi Axam filiam meam uxorem

17 cepitque eam Othonihel filius Cenez frater Chaleb iunior deditque ei Axam filiam suam uxorem

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18 quae cum pergerent simul suasit viro ut peteret a patre suo agrum suspiravitque ut sedebat in asino cui Chaleb quid habes inquit

19 at illa respondit da mihi benedictionem terram australem et arentem dedisti mihi iunge et inriguam dedit itaque ei Chaleb inriguum superius et inferius

20 haec est possessio tribus filiorum Iuda per cognationes suas

21 erantque civitates ab extremis partibus filiorum Iuda iuxta terminos Edom a meridie Cabsehel et Eder et Iagur

22 et Cina et Dimona Adeda 23 et Cedes et Asor Iethnan 24 Zif et Thelem Baloth

25 et Asor nova et Cariothesrom haec est Asor

26 Aman Same et Molada

27 et Asergadda et Asemon Bethfeleth 28 et Asersual et Bersabee et Baziothia 29 Bala et Hiim Esem

30 et Heltholad Exiil et Harma

31 Siceleg et Medemena et Sensenna

32 Lebaoth et Selim et Aenremmon omnes civitates viginti novem et villae earum

33 in campestribus vero Esthaul et Saraa et Asena

34 et Azanoe et Aengannim Thaffua et Aenaim

35 et Hierimoth Adulam Soccho et Azeca

36 et Saraim Adithaim et Gedera et Giderothaim urbes quattuordecim et villae earum

37 Sanan et Adesa et Magdalgad 38 Delean et Mesfa et Iecthel 39 Lachis et Bascath et Aglon

40 Thebbon et Lehemas et Chethlis

41 et Gideroth Bethdagon et Neema et Maceda civitates sedecim et villae earum

42 Labana et Aether et Asan

43 Ieptha et Esna et Nesib

44 Ceila et Achzib et Maresa civitates novem et villae earum

45 Accaron cum vicis et villulis suis

46 ab Accaron usque ad mare omnia quae vergunt ad Azotum et viculos eius

47 Azotus cum vicis et villulis suis Gaza cum viculis et villulis suis usque ad torrentem Aegypti mare Magnum terminus eius

48 et in monte Samir et Iether et Soccho 49 et Edenna Cariathsenna haec est Dabir 50 Anab et Isthemo et Anim

51 Gosen et Olon et Gilo civitates undecim et villae earum

52 Arab et Roma et Esaan

53 Ianum et Bethafua et Afeca

54 Ammatha et Cariatharbe haec est Hebron et Sior civitates novem et villae earum

55 Maon et Chermel et Zif et Iotae

56 Iezrehel et Iucadam et Zanoe

57 Accaim Gebaa et Thamna civitates decem et villae earum

58 Alul et Bethsur et Gedor

59 Mareth et Bethanoth et Elthecen civitates sex et villae earum

60 Cariathbaal haec est Cariathiarim urbs Silvarum et Arebba civitates duae et villae earum

61 in deserto Betharaba Meddin et Schacha

62 Anepsan et civitas Salis et Engaddi civitates sex et villae earum

63 Iebuseum autem habitatorem Hierusalem non potuerunt filii Iuda delere habitavitque Iebuseus cum filiis Iuda in Hierusalem usque in praesentem diem.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 16

1 cecidit quoque sors filiorum Ioseph ab Iordane contra Hiericho et aquas eius ab oriente solitudo quae ascendit de Hiericho ad montana Bethel

2 et egreditur de Bethel Luzam transitque terminum Archiatharoth

3 et descendit ad occidentem iuxta terminum Ieflethi usque ad terminos Bethoron inferioris et Gazer finiunturque regiones eius mari Magno

4 possederuntque filii Ioseph Manasse et Ephraim

5 et factus est terminus filiorum Ephraim per cognationes suas et possessio eorum contra orientem Atharothaddar usque Bethoron superiorem

6 egrediunturque confinia in mare Machmethath vero aquilonem respicit et circuit terminus contra orientem in Thanathselo et pertransit ab oriente Ianoe

7 descenditque de Ianoe in Atharoth et Noaratha et pervenit in Hiericho et egreditur ad Iordanem

8 de Taffua pertransitque contra mare in valle Harundineti suntque egressus eius in mare Salsissimum haec est possessio tribus filiorum Ephraim per familias suas

9 urbesque quae separatae sunt filiis Ephraim in medio possessionis filiorum Manasse et villae earum

10 et non interfecerunt filii Ephraim Chananeum qui habitabat in Gazer habitavitque Chananeus in medio Ephraim usque in diem hanc tributarius.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 17

1 cecidit autem sors tribui Manasse ipse est enim primogenitus Ioseph Machir primogenito Manasse patri Galaad qui fuit vir pugnator habuitque possessionem Galaad et Basan

2 et reliquis filiorum Manasse iuxta familias suas filiis Abiezer et filiis Elech et filiis Esrihel et filiis Sechem et filiis Epher et filiis Semida isti sunt filii Manasse filii Ioseph mares per cognationes suas

3 Salphaad vero filio Epher filii Galaad filii Machir filii Manasse non erant filii sed solae filiae quarum ista sunt nomina Maala et Noa Egla et Melcha et Thersa

4 veneruntque in conspectu Eleazari sacerdotis et Iosue filii Nun et principum dicentes Dominus praecepit per manum Mosi ut daretur nobis possessio in medio fratrum nostrorum deditque eis iuxta imperium Domini possessionem in medio fratrum patris earum

5 et ceciderunt funiculi Manasse decem absque terra Galaad et Basan trans Iordanem

6 filiae enim Manasse possederunt hereditatem in medio filiorum eius terra autem Galaad cecidit in sortem filiorum Manasse qui reliqui erant

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7 fuitque terminus Manasse ab Aser Machmathath quae respicit Sychem et egreditur ad dextram iuxta habitatores fontis Taffuae

8 etenim in sorte Manasse ceciderat terra Taffuae quae est iuxta terminos Manasse filiorum Ephraim

9 descenditque terminus vallis Harundineti in meridiem torrentis civitatum Ephraim quae in medio sunt urbium Manasse terminus Manasse ab aquilone torrentis et exitus eius pergit ad mare

10 ita ut ab austro sit possessio Ephraim et ab aquilone Manasse et utramque claudat mare et coniungantur sibi in tribu Aser ab aquilone et in tribu Isachar ab oriente

11 fuitque hereditas Manasse in Isachar et in Aser Bethsan et viculi eius et Ieblaam cum villulis suis et habitatores Dor cum oppidis suis habitatores quoque Hendor cum villulis suis similiterque habitatores Thanach cum villulis suis et habitatores Mageddo cum viculis suis et tertia pars urbis Nofeth

12 nec potuerunt filii Manasse has subvertere civitates sed coepit Chananeus habitare in terra ista

13 postquam autem convaluerunt filii Israhel subiecerunt Chananeos et fecerunt sibi tributarios nec interfecerunt eos

14 locutique sunt filii Ioseph ad Iosue atque dixerunt quare dedisti mihi possessionem sortis et funiculi unius cum sim tantae multitudinis et benedixerit mihi Dominus

15 ad quos Iosue ait si populus multus es ascende in silvam et succide tibi spatia in terra Ferezei et Rafaim quia angusta est tibi possessio montis Ephraim

16 cui responderunt filii Ioseph non poterimus ad montana conscendere cum ferreis curribus utantur Chananei qui habitant in terra campestri in qua sitae sunt Bethsan cum viculis suis et Iezrahel mediam possidens vallem

17 dixitque Iosue ad domum Ioseph Ephraim et Manasse populus multus es et magnae fortitudinis non habebis sortem unam

18 sed transibis ad montem et succides tibi atque purgabis ad habitandum spatia et poteris ultra procedere cum subverteris Chananeum quem dicis ferreos habere currus et esse fortissimum.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 18

1 congregatique sunt omnes filii Israhel in Silo ibique fixerunt tabernaculum testimonii et fuit eis terra subiecta

2 remanserant autem filiorum Israhel septem tribus quae necdum acceperant possessiones suas

3 ad quos Iosue ait usquequo marcetis ignavia et non intratis ad possidendam terram quam Dominus Deus patrum vestrorum dedit vobis

4 eligite de singulis tribubus ternos viros ut mittam eos et pergant atque circumeant terram et describant eam iuxta numerum uniuscuiusque multitudinis referantque ad me quod descripserint

5 dividite vobis terram in septem partes Iudas sit in terminis suis ab australi plaga et domus Ioseph ab aquilone

6 mediam inter hos terram in septem partes describite et huc venietis ad me ut coram Domino Deo vestro mittam vobis hic sortem

7 quia non est inter vos pars Levitarum sed sacerdotium Domini est eorum hereditas Gad autem et Ruben et dimidia tribus Manasse iam acceperant possessiones suas trans Iordanem ad orientalem plagam quas dedit eis Moses famulus Domini

8 cumque surrexissent viri ut pergerent ad describendam terram praecepit eis Iosue dicens circuite terram et describite eam ac revertimini ad me ut hic coram Domino Deo in Silo mittam vobis sortem

9 itaque perrexerunt et lustrantes eam in septem partes diviserunt scribentes in volumine reversique sunt ad Iosue in castra Silo

10 qui misit sortes coram Domino in Silo divisitque terram filiis Israhel in septem partes

11 et ascendit sors prima filiorum Beniamin per familias suas ut possiderent terram inter filios Iuda et filios Ioseph

12 fuitque terminus eorum contra aquilonem ab Iordane pergens iuxta latus Hiericho septentrionalis plagae et inde contra occidentem ad montana conscendens et perveniens in solitudinem Bethaven

13 atque pertransiens iuxta Luzam ad meridiem ipsa est Bethel descenditque in Atharothaddar in montem qui est ad meridiem Bethoron inferioris

14 et inclinatur circumiens contra mare a meridie montis qui respicit Bethoron contra africum suntque exitus eius in Cariathbaal quae vocatur et Cariathiarim urbem filiorum Iuda haec est plaga contra mare et occidentem

15 a meridie autem ex parte Cariathiarim egreditur terminus contra mare et pervenit usque ad fontem aquarum Nepthoa

16 descenditque in partem montis qui respicit vallem filiorum Ennom et est contra septentrionalem plagam in extrema parte vallis Rafaim descenditque Gehennom id est vallis Ennom iuxta latus Iebusei ad austrum et pervenit ad fontem Rogel

17 transiens ad aquilonem et egrediens ad Aensemes id est fontem Solis

18 et pertransit usque ad tumulos qui sunt e regione ascensus Adommim descenditque ad Abenboen id est lapidem Boen filii Ruben et pertransit ex latere aquilonis ad campestria descenditque in planitiem

19 et praetergreditur contra aquilonem Bethagla suntque exitus eius contra linguam maris Salsissimi ab aquilone in fine Iordanis ad australem plagam

20 qui est terminus illius ab oriente haec est possessio filiorum Beniamin per terminos suos in circuitu et familias singulas

21 fueruntque civitates eius Hiericho et Bethagla et vallis Casis

22 Betharaba et Semaraim et Bethel

23 Avim et Affara et Ofra

24 villa Emona et Ofni et Gabee civitates duodecim et villae earum

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25 Gabaon et Rama et Beroth 26 et Mesfe Cafera et Ammosa 27 et Recem Iarafel et Tharala

28 et Sela Eleph et Iebus quae est Hierusalem Gabaath et Cariath civitates quattuordecim et villae earum haec est possessio filiorum Beniamin iuxta familias suas.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 19

1 et egressa est sors secunda filiorum Symeon per cognationes suas fuitque hereditas

2 eorum in medio possessionis filiorum Iuda Bersabee et Sabee et Molada

3 et Asersual Bala et Asem

4 et Heltholath Bethul Arma

5 et Seceleg et Bethmarchaboth Asersusa

6 et Bethlebaoth et Saroen civitates tredecim et villae earum

7 Ahin et Remmon et Athar et Asan civitates quattuor et villae earum

8 omnes viculi per circuitum urbium istarum usque ad Balaath Berrameth contra australem plagam haec est hereditas filiorum Symeon iuxta cognationes suas

9 in funiculo et possessione filiorum Iuda quia maior erat et idcirco possederunt filii Symeon in medio hereditatis eorum

10 cecidit quoque sors tertia filiorum Zabulon per cognationes suas et factus est terminus possessionis eorum usque Sarith

11 ascenditque de mari et Medala ac pervenit in Debbaseth usque ad torrentem qui est contra Iecennam

12 et revertitur de Sarith contra orientem in fines Ceseleththabor et egreditur ad Dabereth ascenditque contra Iafie

13 et inde pertransit ad orientalem plagam Getthefer Etthacasin et egreditur in Remmon Ampthar et Noa

14 et circuit ad aquilonem et Nathon suntque egressus eius vallis Iepthahel

15 et Catheth et Nehalal et Semron et Iedala et Bethleem civitates duodecim et villae earum 16 haec est hereditas tribus filiorum Zabulon per cognationes suas urbes et viculi earum 17 Isachar egressa est sors quarta per cognationes suas

18 fuitque eius hereditas Hiezrahel et Chasaloth et Sunem

19 et Afaraim Seon et Anaarath

20 et Rabbith et Cesion Abes

21 et Rameth et Engannim et Enadda et Bethfeses

22 et pervenit terminus usque Thabor et Seesima et Bethsemes eruntque exitus eius Iordanes civitates sedecim et villae earum

23 haec est possessio filiorum Isachar per cognationes suas urbes et viculi earum

24 cecidit sors quinta tribui filiorum Aser per cognationes suas

25 fuitque terminus eorum Alchath et Oali et Beten et Axab

26 Elmelech et Amaad et Messal et pervenit usque ad Carmelum maris et Siorlabanath

27 ac revertitur contra orientem Bethdagon et pertransit usque Zabulon et vallem Iepthahel contra aquilonem in Bethemech et Neihel egrediturque ad levam Chabul

28 et Achran et Roob et Amon et Canae usque ad Sidonem magnam

29 revertiturque in Orma usque ad civitatem munitissimam Tyrum et usque Osa eruntque exitus eius in mare de funiculo Acziba

30 et Amma et Afec et Roob civitates viginti duae et villae earum

31 haec est possessio filiorum Aser per cognationes suas urbes et viculi earum

32 filiorum Nepthalim sexta pars cecidit per familias suas

33 et coepit terminus de Heleb et Helon in Sananim et Adami quae est Neceb et Iebnahel usque Lecum et egressus eorum usque ad Iordanem

34 revertiturque terminus contra occidentem in Aznoththabor atque inde egreditur in Ucoca et pertransit in Zabulon contra meridiem et in Aser contra occidentem et in Iuda ad Iordanem contra ortum solis

35 civitates munitissimae Aseddim Ser et Ammath et Recchath Chenereth

36 et Edema et Arama Asor

37 et Cedes et Edrai Nasor

38 et Ieron et Magdalel Horem et Bethanath et Bethsemes civitates decem et novem et villae earum

39 haec est possessio tribus filiorum Nepthali per cognationes suas urbes et viculi earum

40 tribui filiorum Dan per familias suas egressa est sors septima

41 et fuit terminus possessionis eius Saraa et Esthaol et Ahirsemes id est civitas Solis

42 Selebin et Ahialon et Iethela

43 Helon et Themna et Acron

44 Helthecen et Gebthon et Baalath

45 Iud et Benebarach et Gethremmon

46 aquae Hiercon et Areccon cum termino qui respicit Ioppen

47 et ipso fine concluditur ascenderuntque filii Dan et pugnaverunt contra Lesem ceperuntque eam et percusserunt in ore gladii ac possederunt et habitaverunt in ea vocantes nomen eius Lesemdan ex nomine Dan patris sui

48 haec est possessio tribus filiorum Dan per cognationes suas urbes et viculi earum

49 cumque conplesset terram sorte dividere singulis per tribus suas dederunt filii Israhel possessionem Iosue filio Nun in medio sui

50 iuxta praeceptum Domini urbem quam postulavit Thamnathseraa in monte Ephraim et aedificavit civitatem habitavitque in ea

51 hae sunt possessiones quas sorte diviserunt Eleazar sacerdos et Iosue filius Nun et principes familiarum ac tribuum filiorum Israhel in Silo coram Domino ad ostium tabernaculi testimonii partitique sunt terram.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 20

1 et locutus est Dominus ad Iosue dicens loquere filiis Israhel et dic eis

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2 separate urbes fugitivorum de quibus locutus sum ad vos per manum Mosi

3 ut confugiat ad eas quicumque animam percusserit nescius et possit evadere iram proximi qui ultor est sanguinis

4 cum ad unam harum confugerit civitatum stabitque ante portam civitatis et loquetur senioribus urbis illius ea quae se conprobent innocentem sicque suscipient eum et dabunt ei locum ad habitandum

5 cumque ultor sanguinis eum fuerit persecutus non tradent in manus eius quia ignorans percussit proximum eius nec ante biduum triduumve eius probatur inimicus

6 et habitabit in civitate illa donec stet ante iudicium causam reddens facti sui et moriatur sacerdos magnus qui fuerit in illo tempore tunc revertetur homicida et ingredietur civitatem et domum suam de qua fugerat

7 decreveruntque Cedes in Galilea montis Nepthali et Sychem in monte Ephraim et Cariatharbe ipsa est Hebron in monte Iuda

8 et trans Iordanem contra orientalem plagam Hiericho statuerunt Bosor quae sita est in campestri solitudine de tribu Ruben et Ramoth in Galaad de tribu Gad et Gaulon in Basan de tribu Manasse

9 hae civitates constitutae sunt cunctis filiis Israhel et advenis qui habitant inter eos ut fugeret ad eas qui animam nescius percussisset et non moreretur in manu proximi effusum sanguinem vindicare cupientis donec staret ante populum expositurus causam suam.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 21

1 accesseruntque principes familiarum Levi ad Eleazar sacerdotem et Iosue filium Nun et ad duces cognationum per singulas tribus filiorum Israhel

2 locutique sunt ad eos in Silo terrae Chanaan atque dixerunt Dominus praecepit per manum Mosi ut darentur nobis urbes ad habitandum et suburbana earum ad alenda iumenta

3 dederuntque filii Israhel de possessionibus suis iuxta imperium Domini civitates et suburbana earum

4 egressaque est sors in familiam Caath filiorum Aaron sacerdotis de tribubus Iuda et Symeon et Beniamin civitates tredecim

5 et reliquis filiorum Caath id est Levitis qui superflui erant de tribubus Ephraim et Dan et dimidia tribu Manasse civitates decem

6 porro filiis Gerson egressa est sors ut acciperent de tribubus Isachar et Aser et Nepthalim dimidiaque tribu Manasse in Basan civitates numero tredecim

7 et filiis Merari per cognationes suas de tribubus Ruben et Gad et Zabulon urbes duodecim

8 dederuntque filii Israhel Levitis civitates et suburbana earum sicut praecepit Dominus per manum Mosi singulis sorte tribuentes

9 de tribubus filiorum Iuda et Symeon dedit Iosue civitates quarum ista sunt nomina

10 filiis Aaron per familias Caath levitici generis prima enim sors illis egressa est

11 Cariatharbe patris Enach quae vocatur Hebron in monte Iuda et suburbana eius per circuitum

12 agros vero et villas eius dederat Chaleb filio Iepphonne ad possidendum

13 dedit ergo filiis Aaron sacerdotis Hebron confugii civitatem ac suburbana eius et Lebnam cum suburbanis suis

14 et Iether et Isthimon

15 et Helon Dabir

16 et Ahin et Iethan et Bethsemes cum suburbanis suis civitates novem de tribubus ut dictum est duabus

17 de tribu autem filiorum Beniamin Gabaon et Gabee

18 et Anathoth et Almon cum suburbanis suis civitates quattuor

19 omnes simul civitates filiorum Aaron sacerdotis tredecim cum suburbanis suis

20 reliquis vero per familias filiorum Caath levitici generis haec est data possessio

21 de tribu Ephraim urbs confugii Sychem cum suburbanis suis in monte Ephraim et Gazer

22 et Cebsain et Bethoron cum suburbanis suis civitates quattuor

23 de tribu quoque Dan Elthece et Gebbethon

24 et Ahialon et Gethremmon cum suburbanis suis civitates quattuor

25 porro de dimidia tribu Manasse Thanach et Gethremmon cum suburbanis suis civitates duae

26 omnes civitates decem et suburbana earum datae sunt filiis Caath inferioris gradus

27 filiis quoque Gerson levitici generis dedit de dimidia tribu Manasse confugii civitatem Gaulon in Basan et Bosram cum suburbanis suis civitates duas

28 porro de tribu Isachar Cesion et Dabereth

29 et Iaramoth et Engannim cum suburbanis suis civitates quattuor

30 de tribu autem Aser Masal et Abdon

31 et Elacoth et Roob cum suburbanis suis civitates quattuor

32 de tribu quoque Nepthali civitatem confugii Cedes in Galilea et Ammothdor et Charthan cum suburbanis suis civitates tres

33 omnes urbes familiarum Gerson tredecim cum suburbanis suis

34 filiis autem Merari Levitis inferioris gradus per familias suas data est de tribu Zabulon Iechenam et Chartha

35 et Damna et Nalol civitates quattuor cum suburbanis suis

36 [de tribu quoque Ruben ciuitates confugii Bosor in solitudine et Cedson et Misor et Ocho ciuitates quattuor cum suburbanis suis]

37 et de tribu Gad civitates confugii Ramoth in Galaad et Manaim et Esebon et Iazer civitates quattuor cum suburbanis suis

38 omnes urbes filiorum Merari per familias et cognationes suas duodecim

39 itaque universae civitates Levitarum in medio possessionis filiorum Israhel fuerunt quadraginta octo

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40 cum suburbanis suis singulae per familias distributae
41 deditque Dominus Israheli omnem terram quam traditurum se patribus eorum iuraverat et possederunt illam atque habitaverunt in ea
42 dataque est ab eo pax in omnes per circuitum nationes nullusque eis hostium resistere ausus est sed cuncti in eorum dicionem redacti sunt
43 ne unum quidem verbum quod illis praestaturum se esse promiserat irritum fuit sed rebus expleta sunt omnia.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 22

1 eodem tempore vocavit Iosue Rubenitas et Gadditas et dimidiam tribum Manasse
2 dixitque ad eos fecistis omnia quae vobis praecepit Moses famulus Domini mihi quoque in omnibus oboedistis
3 nec reliquistis fratres vestros longo tempore usque in praesentem diem custodientes imperium Domini Dei vestri
4 quia igitur dedit Dominus Deus vester fratribus vestris quietem ac pacem sicut pollicitus est revertimini et ite in tabernacula vestra et in terram possessionis quam tradidit vobis Moses famulus Domini trans Iordanem
5 ita dumtaxat ut custodiatis adtente et opere conpleatis mandatum et legem quam praecepit vobis Moses servus Domini ut diligatis Dominum Deum vestrum et ambuletis in omnibus viis eius et observetis mandata illius adhereatisque ei ac serviatis in omni corde et in omni anima vestra
6 benedixitque eis Iosue et dimisit eos qui reversi sunt in tabernacula sua
7 tribui autem Manasse mediae possessionem Moses dederat in Basan et idcirco mediae quae superfuit dedit Iosue sortem inter ceteros fratres suos trans Iordanem ad occidentalem eius plagam cumque dimitteret eos in tabernacula sua et benedixisset illis
8 dixit ad eos in multa substantia atque divitiis revertimini ad sedes vestras cum argento et auro aere ac ferro et veste multiplici dividite praedam hostium cum fratribus vestris
9 reversique sunt et abierunt filii Ruben et filii Gad et dimidia tribus Manasse a filiis Israhel de Silo quae sita est in Chanaan ut intrarent Galaad terram possessionis suae quam obtinuerant iuxta imperium Domini in manu Mosi
10 cumque venissent ad tumulos Iordanis in terra Chanaan aedificaverunt iuxta Iordanem altare infinitae magnitudinis
11 quod cum audissent filii Israhel et ad eos certi nuntii detulissent aedificasse filios Ruben et Gad et dimidiae tribus Manasse altare in terra Chanaan super Iordanis tumulos contra filios Israhel
12 convenerunt omnes in Silo ut ascenderent et dimicarent contra eos
13 et interim miserunt ad illos in terram Galaad Finees filium Eleazar sacerdotem
14 et decem principes cum eo singulos de tribubus singulis
15 qui venerunt ad filios Ruben et Gad et dimidiae tribus Manasse in terram Galaad dixeruntque ad eos
16 haec mandat omnis populus Domini quae est ista transgressio cur reliquistis Dominum Deum Israhel aedificantes altare sacrilegum et a cultu illius recedentes
17 an parum vobis est quod peccastis in Beelphegor et usque in praesentem diem macula huius sceleris in nobis permanet multique de populo corruerunt
18 et vos hodie reliquistis Dominum et cras in universum Israhel eius ira desaeviet
19 quod si putatis inmundam esse terram possessionis vestrae transite ad terram in qua tabernaculum Domini est et habitate inter nos tantum ut a Domino et a nostro consortio non recedatis aedificato altari praeter altare Domini Dei vestri
20 nonne Achan filius Zare praeteriit mandatum Domini et super omnem populum Israhel ira eius incubuit et ille erat unus homo atque utinam solus perisset in scelere suo
21 responderuntque filii Ruben et Gad et dimidiae tribus Manasse principibus legationis Israhel
22 fortissimus Deus Dominus fortissimus Deus Dominus ipse novit et Israhel simul intelleget si praevaricationis animo hoc altare construximus non custodiat nos sed puniat in praesenti
23 et si ea mente fecimus ut holocausta et sacrificium et pacificas victimas super eo inponeremus ipse quaerat et iudicet
24 et non ea magis cogitatione atque tractatu ut diceremus cras dicent filii vestri filiis nostris quid vobis et Domino Deo Israhel
25 terminum posuit Dominus inter nos et vos o filii Ruben et filii Gad Iordanem fluvium et idcirco partem non habetis in Domino et per hanc occasionem avertent filii vestri filios nostros a timore Domini putavimus itaque melius
26 et diximus extruamus nobis altare non in holocausta neque ad victimas offerendas
27 sed in testimonium inter nos et vos et subolem nostram vestramque progeniem ut serviamus Domino et iuris nostri sit offerre holocausta et victimas et pacificas hostias et nequaquam dicant cras filii vestri filiis nostris non est vobis pars in Domino
28 quod si voluerint dicere respondebunt eis ecce altare Domini quod fecerunt patres nostri non in holocausta neque in sacrificium sed in testimonium vestrum ac nostrum
29 absit a nobis hoc scelus ut recedamus a Domino et eius vestigia relinquamus extructo altari ad holocausta et sacrificia et victimas offerendas praeter altare Domini Dei nostri quod extructum est ante tabernaculum eius
30 quibus auditis Finees sacerdos et principes legationis Israhel qui erant cum eo placati sunt et verba filiorum Ruben et Gad et dimidiae tribus Manasse libentissime susceperunt
31 dixitque Finees filius Eleazari sacerdos ad eos nunc scimus quod nobiscum sit Dominus quoniam alieni estis a praevaricatione hac et liberastis filios Israhel de manu Domini
32 reversusque est cum principibus a filiis Ruben et Gad de terra Galaad finium Chanaan ad filios Israhel et rettulit eis
33 placuitque sermo cunctis audientibus et laudaverunt Deum filii Israhel et nequaquam ultra dixerunt ut ascenderent contra eos atque pugnarent et delerent terram possessionis eorum

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34 vocaveruntque filii Ruben et filii Gad altare quod extruxerant Testimonium nostrum quod Dominus ipse sit Deus.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 23

1 evoluto autem multo tempore postquam pacem Dominus dederat Israheli subiectis in gyro nationibus universis et Iosue iam longevo et persenilis aetatis

2 vocavit Iosue omnem Israhelem maioresque natu et principes ac duces et magistros dixitque ad eos ego senui et progressioris aetatis sum

3 vosque cernitis omnia quae fecerit Dominus Deus vester cunctis per circuitum nationibus quomodo pro vobis ipse pugnaverit

4 et nunc quia vobis sorte divisit omnem terram ab orientali parte Iordanis usque ad mare Magnum multaeque adhuc supersunt nationes

5 Dominus Deus vester disperdet eas et auferet a facie vestra et possidebitis terram sicut vobis pollicitus est

6 tantum confortamini et estote solliciti ut custodiatis cuncta quae scripta sunt in volumine legis Mosi et non declinetis ab eis nec ad dextram nec ad sinistram

7 ne postquam intraveritis ad gentes quae inter vos futurae sunt iuretis in nomine deorum earum et serviatis eis et adoretis illos

8 sed adhereatis Domino Deo vestro quod fecistis usque in diem hanc

9 et tunc auferet Dominus in conspectu vestro gentes magnas et robustissimas et nullus vobis resistere poterit

10 unus e vobis persequetur hostium mille viros quia Dominus Deus vester pro vobis ipse pugnabit sicut pollicitus est

11 hoc tantum diligentissime praecavete ut diligatis Dominum Deum vestrum

12 quod si volueritis gentium harum quae inter vos habitant erroribus adherere et cum eis miscere conubia atque amicitias copulare

13 iam nunc scitote quod Dominus Deus vester non eas deleat ante faciem vestram sed sint vobis in foveam ac laqueum et offendiculum ex latere vestro et sudes in oculis vestris donec vos auferat atque disperdat de terra hac optima quam tradidit vobis

14 en ego hodie ingrediar viam universae terrae et toto animo cognoscetis quod de omnibus verbis quae se Dominus praestaturum nobis esse pollicitus est unum non praeterierit in cassum

15 sicut ergo implevit opere quod promisit et prospera cuncta venerunt sic adducet super vos quicquid malorum comminatus est donec vos auferat atque disperdat de terra hac optima quam tradidit vobis

16 eo quod praeterieritis pactum Domini Dei vestri quod pepigit vobiscum et servieritis diis alienis et adoraveritis eos cito atque velociter consurget in vos furor Domini et auferemini de terra hac optima quam tradidit vobis.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 24

1 congregavitque Iosue omnes tribus Israhel in Sychem et vocavit maiores natu ac principes et iudices et magistros steteruntque in conspectu Domini

2 et ad populum sic locutus est haec dicit Dominus Deus Israhel trans fluvium habitaverunt patres vestri ab initio Thare pater Abraham et Nahor servieruntque diis alienis

3 tuli ergo patrem vestrum Abraham de Mesopotamiae finibus et adduxi eum in terram Chanaan multiplicavique semen eius

4 et dedi ei Isaac illique rursum dedi Iacob et Esau e quibus Esau dedi montem Seir ad possidendum Iacob vero et filii eius descenderunt in Aegyptum

5 misique Mosen et Aaron et percussi Aegyptum multis signis atque portentis

6 eduxique vos et patres vestros de Aegypto et venistis ad mare persecutique sunt Aegyptii patres vestros cum curribus et equitatu usque ad mare Rubrum

7 clamaverunt autem ad Dominum filii Israhel qui posuit tenebras inter vos et Aegyptios et adduxit super eos mare et operuit illos viderunt oculi vestri cuncta quae in Aegypto fecerim et habitastis in solitudine multo tempore

8 et introduxi vos ad terram Amorrei qui habitabat trans Iordanem cumque pugnarent contra vos tradidi eos in manus vestras et possedistis terram eorum atque interfecistis illos

9 surrexit autem Balac filius Sepphor rex Moab et pugnavit contra Israhelem misitque et vocavit Balaam filium Beor ut malediceret vobis

10 et ego nolui audire eum sed e contrario per illum benedixi vobis et liberavi vos de manu eius

11 transistisque Iordanem et venistis ad Hiericho pugnaveruntque contra vos viri civitatis eius Amorreus et Ferezeus et Chananeus et Hettheus et Gergeseus et Eveus et Iebuseus et tradidi illos in manus vestras

12 misique ante vos crabrones et eieci eos de locis suis duos reges Amorreorum non in gladio et arcu tuo

13 dedique vobis terram in qua non laborastis et urbes quas non aedificastis ut habitaretis in eis vineas et oliveta quae non plantastis

14 nunc ergo timete Dominum et servite ei perfecto corde atque verissimo et auferte deos quibus servierunt patres vestri in Mesopotamia et in Aegypto ac servite Domino

15 sin autem malum vobis videtur ut Domino serviatis optio vobis datur eligite hodie quod placet cui potissimum servire debeatis utrum diis quibus servierunt patres vestri in Mesopotamia an diis Amorreorum in quorum terra habitatis ego autem et domus mea serviemus Domino

16 responditque populus et ait absit a nobis ut relinquamus Dominum et serviamus diis alienis

17 Dominus Deus noster ipse eduxit nos et patres nostros de terra Aegypti de domo servitutis fecitque videntibus nobis signa ingentia et custodivit nos in omni via per quam ambulavimus et in cunctis populis per quos transivimus

18 et eiecit universas gentes Amorreum habitatorem terrae quam nos intravimus serviemus igitur Domino quia ipse est Deus noster

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19 dixitque Iosue ad populum non poteritis servire Domino Deus enim sanctus et fortis aemulator est nec ignoscet sceleribus vestris atque peccatis
20 si dimiseritis Dominum et servieritis diis alienis convertet se et adfliget vos atque subvertet postquam vobis praestiterit bona
21 dixitque populus ad Iosue nequaquam ita ut loqueris erit sed Domino serviemus
22 et Iosue ad populum testes inquit vos estis quia ipsi elegeritis vobis Dominum ut serviatis ei responderuntque testes
23 nunc ergo ait auferte deos alienos de medio vestrum et inclinate corda vestra ad Dominum Deum Israhel
24 dixitque populus ad Iosue Domino Deo nostro serviemus oboedientes praeceptis eius
25 percussit igitur Iosue in die illo foedus et proposuit populo praecepta atque iudicia in Sychem
26 scripsitque omnia verba haec in volumine legis Dei et tulit lapidem pergrandem posuitque eum subter quercum quae erat in sanctuario Domini
27 et dixit ad omnem populum en lapis iste erit vobis in testimonium quod audierit omnia verba Domini quae locutus est vobis ne forte postea negare velitis et mentiri Domino Deo vestro
28 dimisitque populum singulos in possessionem suam
29 et post haec mortuus est Iosue filius Nun servus Domini centum decem annorum
30 sepelieruntque eum in finibus possessionis suae in Thamnathsare quae sita est in monte Ephraim a septentrionali parte montis Gaas
31 servivitque Israhel Domino cunctis diebus Iosue et seniorum qui longo vixerunt tempore post Iosue et qui noverant omnia opera Domini quae fecerat in Israhel
32 ossa quoque Ioseph quae tulerant filii Israhel de Aegypto sepelierunt in Sychem in parte agri quem emerat Iacob a filiis Emmor patris Sychem centum novellis ovibus et fuit in possessione filiorum Ioseph
33 Eleazar quoque filius Aaron mortuus est et sepelierunt eum in Gaab Finees filii eius quae data est ei in monte Ephraim.
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THE BOOK OF JUDGES

Hebrew Title: Sefer Shofetim
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Judges (Sefer Shofetim) is the seventh book of the Hebrew Bible and the Christian Old Testament. In the narrative, it covers the time between the conquest described in the Book of Joshua and the establishment of a kingdom in the Books of Samuel. Book of Judges is considered one of the 16 historical book of the Bible. The author of the book of Judges is unknown, but many the traditional view of the Talmud believes that the prophet Samuel wrote the book. The whole book spans a period of over 325 years of Jewish history before they had kings. It includes nations who were against God's people, the Israelites. Their main adversaries were: Moabites, Ammonites, Midianites, Canaanites, Philistines, Mesopotamians.

After Moses led the Israelites out of Egypt, Joshua led them into the promised land. When Joshua and his generation died, so did the Israelites' knowledge of God (Judges 2:10). They began worshipping other gods. So the Lord handed them over to their enemies and used the surrounding nations to test them, seeing whether they would walk in his ways as their ancestors did (Judges 2:22). That's when the judges came in: "Then the Lord raised up judges, who saved them out of the hands of these raiders" (Judges 2:16). But every time a judge died, Israel went astray again, returning to sinful practices and idolatry.

The title "judge" makes us think of someone who determines guilt or innocence in a court case. But the Hebrew word Shofet has a much broader meaning which ranges from judge over leader to ruler. Before Israel had a king, it had a series of tribal leaders called judges. God used these men and women to save the Israelites from their enemies and lead them back to him. The Book of Judges records this dark chapter in ancient Jewish history, noting each judge's deeds and the circumstances surrounding them. The Book of Judges is basically about a constant cycle of sin and deliverance. Israel rebels. God disciplines them. Israel repents. God delivers them.

The book of Judges lists 12 Leaders (with name of tribe, years in office): Othniel (Judah, 40 years), Ehud (Benjamin, 80 years), Shamgar (not an Israelite, unknown time), Deborah (the only woman-leader, Ephraim, 40 years), Gideon (Manasseh, 40 years), Tola (Issachar, 23 years), Jair (Manasseh, 22 years); Jephthah (Manasseh, 6 Years); Ibzan (Judah, 7 years); Elon (Zebulun, 10 years); Abdon (Ephraim, 8 years); Samson (Dan, 20 years). Authors in Antiquity often used "magic numbers" such as 3, 7, 10, 12, etc. They seldom reflect reality. There are also a few other important leaders in Judges, like Barak. However, they're not usually grouped

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with the twelve featured in the book of Judges. So, the book of 1 Samuel lists also Eli the priest, Samuel the prophet, and Samuel's sons as leaders in this respect, too (1 Samuel 4:18; 1 Samuel 15–8:3).

Contents:

The main text (3:11–16:31) gives accounts of six major judges and their struggles against the oppressive kings of surrounding nations, as well as the story of Abimelech, an Israelite leader (a judge [shofet] in the sense of "chieftain") who oppresses his own people. The cyclical pattern set out in the prologue is readily apparent at the beginning, but as the stories progress it begins to disintegrate, mirroring the disintegration of the world of the Israelites. Although some scholars consider the stories not to be presented in chronological order, the judges in the order in which they appear in the text are:

• Othniel (3:9–11) vs. Chushan-Rishathaim, King of Aram; Israel has 40 years of peace until the death of Othniel. (The statement that Israel has a certain period of peace after each judge is a recurrent theme.)

• Ehud (3:11–29) vs. Eglon of Moab

• Deborah the prophetess, accompanied by Barak the army leader (4–5), vs. Jabin of Hazor (a city in Canaan) and Sisera, his captain (Battle of Mount Tabor)

• Gideon (6–8) vs. Midian, Amalek, and the "children of the East" (apparently desert tribes)

• Abimelech (9) (who is traditionally counted as a king not a judge, and is considered evil) vs. all the Israelites who oppose him

• Jephthah (11–12:7) vs. the Ammonites

• Samson (13–16) vs. the Philistines

There are also brief glosses on six minor judges: Shamgar (3:31), Tola and Jair (10:1–5), Ibzan, Elon, and Abdon (12:8–15). Some scholars have inferred that the minor judges were actual adjudicators, whereas the major judges were leaders and did not actually make legal judgements. The only major judge described as making legal judgements is Deborah (4:4).)

LIBER IUDICUM, HEBRAICE SOPHETIM

JUDGES (SHOFETIM) CHAPTER 1

1 post mortem Iosue consuluerunt filii Israhel Dominum dicentes quis ascendet ante nos contra Chananeum et erit dux belli

2 dixitque Dominus Iudas ascendet ecce tradidi terram in manus eius

3 et ait Iudas Symeoni fratri suo ascende mecum in sorte mea et pugna contra Chananeum ut et ego pergam tecum in sorte tua et abiit cum eo Symeon

4 ascenditque Iudas et tradidit Dominus Chananeum ac Ferezeum in manus eorum et percusserunt in Bezec decem milia virorum

5 inveneruntque Adonibezec in Bezec et pugnaverunt contra eum ac percusserunt Chananeum et Ferezeum

6 fugit autem Adonibezec quem secuti conprehenderunt caesis summitatibus manuum eius ac pedum

7 dixitque Adonibezec septuaginta reges amputatis manuum ac pedum summitatibus colligebant sub mensa mea ciborum reliquias sicut feci ita reddidit mihi Deus adduxeruntque eum in Hierusalem et ibi mortuus est

8 obpugnantes ergo filii Iuda Hierusalem ceperunt eam et percusserunt in ore gladii tradentes cunctam incendio civitatem

9 et postea descendentes pugnaverunt contra Chananeum qui habitabat in montanis et ad meridiem et in campestribus

10 pergensque Iudas contra Chananeum qui habitabat in Hebron cui nomen fuit antiquitus Cariatharbe percussit Sisai et Ahiman et Tholmai

11 atque inde profectus abiit ad habitatores Dabir cuius nomen vetus erat Cariathsepher id est civitas Litterarum

12 dixitque Chaleb qui percusserit Cariathsepher et vastaverit eam dabo ei Axam filiam meam uxorem

13 cumque cepisset eam Othonihel filius Cenez frater Chaleb minor dedit ei filiam suam coniugem

14 quam pergentem in itinere monuit vir suus ut peteret a patre suo agrum quae cum suspirasset sedens asino dixit ei Chaleb quid habes

15 at illa respondit da mihi benedictionem quia terram arentem dedisti mihi da et inriguam aquis dedit ergo ei Chaleb inriguum superius et inriguum inferius

16 filii autem Cinei cognati Mosi ascenderunt de civitate Palmarum cum filiis Iuda in desertum sortis eius quod est ad meridiem Arad et habitaverunt cum eo

17 abiit autem Iudas cum Symeone fratre suo et percusserunt simul Chananeum qui habitabat in Sephath et interfecerunt eum vocatumque est nomen urbis Horma id est anathema

18 cepitque Iudas Gazam cum finibus suis et Ascalonem atque Accaron cum terminis suis

19 fuitque Dominus cum Iuda et montana possedit nec potuit delere habitatores vallis quia falcatis curribus abundabant

20 dederuntque Chaleb Hebron sicut dixerat Moses qui delevit ex ea tres filios Enach

21 Iebuseum autem habitatorem Hierusalem non deleverunt filii Beniamin habitavitque Iebuseus cum filiis Beniamin in Hierusalem usque in praesentem diem

22 domus quoque Ioseph ascendit in Bethel fuitque Dominus cum eis

23 nam cum obsiderent urbem quae prius Luza vocabatur

24 viderunt hominem egredientem de civitate dixeruntque ad eum ostende nobis introitum civitatis et faciemus tecum misericordiam

25 qui cum ostendisset eis percusserunt urbem in ore gladii hominem autem illum et omnem cognationem eius dimiserunt

26 qui dimissus abiit in terram Etthim et aedificavit ibi civitatem vocavitque eam Luzam quae ita appellatur usque in praesentem diem

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27 Manasses quoque non delevit Bethsan et Thanach cum viculis suis et habitatores Dor et Ieblaam et Mageddo cum viculis suis coepitque Chananeus habitare cum eis
28 postquam autem confortatus est Israhel fecit eos tributarios et delere noluit
29 Ephraim etiam non interfecit Chananeum qui habitabat in Gazer sed habitavit cum eo
30 Zabulon non delevit habitatores Cetron et Naalon sed habitavit Chananeus in medio eius factusque est ei tributarius
31 Aser quoque non delevit habitatores Achcho et Sidonis Alab et Achazib et Alba et Afec et Roob
32 habitavitque in medio Chananei habitatoris illius terrae nec interfecit eum
33 Nepthali non delevit habitatores Bethsemes et Bethanath et habitavit inter Chananeum habitatorem terrae fueruntque ei Bethsemitae et Bethanitae tributarii
34 artavitque Amorreus filios Dan in monte nec dedit eis locum ut ad planiora descenderent
35 habitavitque in monte Hares quod interpretatur testaceo in Ahilon et Salabim et adgravata est manus domus Ioseph factusque est ei tributarius
36 fuit autem terminus Amorrei ab ascensu Scorpionis Petra et superiora loca.

JUDGES (SHOFETIM) CHAPTER 2

1 ascenditque angelus Domini de Galgal ad locum Flentium et ait eduxi vos de Aegypto et introduxi in terram pro qua iuravi patribus vestris et pollicitus sum ut non facerem irritum pactum meum vobiscum in sempiternum
2 ita dumtaxat ut non feriretis foedus cum habitatoribus terrae huius et aras eorum subverteretis et noluistis audire vocem meam cur hoc fecistis
3 quam ob rem nolui delere eos a facie vestra ut habeatis hostes et dii eorum sint vobis in ruinam
4 cumque loqueretur angelus Domini verba haec ad omnes filios Israhel elevaverunt vocem suam et fleverunt
5 et vocatum est nomen loci illius Flentium sive Lacrimarum immolaveruntque ibi hostias Domino
6 dimisit ergo Iosue populum et abierunt filii Israhel unusquisque in possessionem suam ut obtinerent eam
7 servieruntque Domino cunctis diebus eius et seniorum qui longo post eum vixerunt tempore et noverant omnia opera Domini quae fecerat cum Israhel
8 mortuus est autem Iosue filius Nun famulus Domini centum et decem annorum
9 et sepelierunt eum in finibus possessionis suae in Thamnathsare in monte Ephraim a septentrionali plaga montis Gaas
10 omnisque illa generatio congregata est ad patres suos et surrexerunt alii qui non noverant Dominum et opera quae fecerat cum Israhel
11 feceruntque filii Israhel malum in conspectu Domini et servierunt Baalim
12 ac dimiserunt Dominum Deum patrum suorum qui eduxerat eos de terra Aegypti et secuti sunt deos alienos deos quoque populorum qui habitabant in circuitu eorum et adoraverunt eos et ad iracundiam concitaverunt Dominum
13 dimittentes eum et servientes Baal et Astharoth
14 iratusque Dominus contra Israhel tradidit eos in manibus diripientium qui ceperunt eos et vendiderunt hostibus qui habitabant per gyrum nec potuerunt resistere adversariis suis
15 sed quocumque pergere voluissent manus Domini erat super eos sicut locutus est et iuravit eis et vehementer adflicti sunt
16 suscitavitque Dominus iudices qui liberarent eos de vastantium manibus sed nec illos audire voluerunt
17 fornicantes cum diis alienis et adorantes eos cito deseruerunt viam per quam ingressi fuerant patres eorum et audientes mandata Domini omnia fecere contraria
18 cumque Dominus iudices suscitaret in diebus eorum flectebatur misericordia et audiebat adflictorum gemitus et liberabat eos de caede vastantium
19 postquam autem mortuus esset iudex revertebantur et multo maiora faciebant quam fecerant patres sui sequentes deos alienos et servientes eis et adorantes illos non dimiserunt adinventiones suas et viam durissimam per quam ambulare consueverant
20 iratusque est furor Domini in Israhel et ait quia irritum fecit gens ista pactum meum quod pepigeram cum patribus eorum et vocem meam audire contempsit
21 et ego non delebo gentes quas dimisit Iosue et mortuus est
22 ut in ipsis experiar Israhel utrum custodiant viam Domini et ambulent in ea sicut custodierunt patres eorum an non
23 dimisit ergo Dominus omnes has nationes et cito subvertere noluit nec tradidit in manibus Iosue.

JUDGES (SHOFETIM) CHAPTER 3

1 hae sunt gentes quas Dominus dereliquit ut erudiret in eis Israhelem et omnes qui non noverant bella Chananeorum
2 et postea discerent filii eorum certare cum hostibus et habere consuetudinem proeliandi
3 quinque satrapas Philisthinorum omnemque Chananeum et Sidonium atque Eveum qui habitabat in monte Libano de monte Baalhermon usque ad introitum Emath
4 dimisitque eos ut in ipsis experiretur Israhelem utrum audiret mandata Domini quae praeceperat patribus eorum per manum Mosi an non
5 itaque filii Israhel habitaverunt in medio Chananei et Hetthei et Amorrei et Ferezei et Evei et Iebusei
6 et duxerunt uxores filias eorum ipsique filias suas eorum filiis tradiderunt et servierunt diis eorum
7 feceruntque malum in conspectu Domini et obliti sunt Dei sui servientes Baalim et Astharoth
8 iratusque Dominus contra Israhel tradidit eos in manus Chusanrasathaim regis Mesopotamiae servieruntque ei octo annis

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9 et clamaverunt ad Dominum qui suscitavit eis salvatorem et liberavit eos Othonihel videlicet filium Cenez fratrem Chaleb minorem

10 fuitque in eo spiritus Domini et iudicavit Israhel egressusque est ad pugnam et tradidit Dominus in manu eius Chusanrasathaim regem Syriae et oppressit eum

11 quievitque terra quadraginta annis et mortuus est Othonihel filius Cenez

12 addiderunt autem filii Israhel facere malum in conspectu Domini qui confortavit adversum eos Eglon regem Moab quia fecerunt malum in conspectu eius

13 et copulavit ei filios Ammon et Amalech abiitque et percussit Israhel atque possedit urbem Palmarum

14 servieruntque filii Israhel Eglon regi Moab decem et octo annis

15 et postea clamaverunt ad Dominum qui suscitavit eis salvatorem vocabulo Ahoth filium Gera filii Iemini qui utraque manu utebatur pro dextera miseruntque filii Israhel per illum munera Eglon regi Moab

16 qui fecit sibi gladium ancipitem habentem in medio capulum longitudinis palmae manus et accinctus est eo subter sagum in dextro femore

17 obtulitque munera Eglon regi Moab erat autem Eglon crassus nimis

18 cumque obtulisset ei munera prosecutus est socios qui cum eo venerant

19 et reversus de Galgalis ubi erant idola dixit ad regem verbum secretum habeo ad te o rex et ille imperavit silentium egressisque omnibus qui circa eum erant

20 ingressus est Ahoth ad eum sedebat autem in aestivo cenaculo solus dixitque verbum Dei habeo ad te qui statim surrexit de throno

21 extenditque Ahoth manum sinistram et tulit sicam de dextro femore suo infixitque eam in ventre eius

22 tam valide ut capulus ferrum sequeretur in vulnere ac pinguissimo adipe stringeretur nec eduxit gladium sed ita ut percusserat reliquit in corpore statimque per secreta naturae alvi stercora proruperunt

23 Ahoth autem clausis diligentissime ostiis cenaculi et obfirmatis sera

24 per posticam egressus est servique regis ingressi viderunt clausas fores cenaculi atque dixerunt forsitan purgat alvum in aestivo cubiculo

25 expectantesque diu donec erubescerent et videntes quod nullus aperiret tulerunt clavem et aperientes invenerunt dominum suum iacentem in terra mortuum

26 Ahoth autem dum illi turbarentur effugit et pertransiit locum Idolorum unde reversus fuerat venitque in Seirath

27 et statim insonuit bucina in monte Ephraim descenderuntque cum eo filii Israhel ipso in fronte gradiente

28 qui dixit ad eos sequimini me tradidit enim Dominus inimicos nostros Moabitas in manus nostras descenderuntque post eum et occupaverunt vada Iordanis quae transmittunt in Moab et non dimiserunt transire quemquam

29 sed percusserunt Moabitas in tempore illo circiter decem milia omnes robustos et fortes viros nullus eorum evadere potuit

30 humiliatusque est Moab die illo sub manu Israhel et quievit terra octoginta annis

31 post hunc fuit Samgar filius Anath qui percussit de Philisthim sescentos viros vomere et ipse quoque defendit Israhel.

JUDGES (SHOFETIM) CHAPTER 4

1 addideruntque filii Israhel facere malum in conspectu Domini post mortem Ahoth

2 et tradidit illos Dominus in manu Iabin regis Chanaan qui regnavit in Asor habuitque ducem exercitus sui nomine Sisaram ipse autem habitabat in Aroseth gentium

3 clamaveruntque filii Israhel ad Dominum nongentos enim habebat falcatos currus et per viginti annos vehementer oppresserat eos

4 erat autem Debbora prophetis uxor Lapidoth quae iudicabat populum in illo tempore

5 et sedebat sub palma quae nomine illius vocabatur inter Rama et Bethel in monte Ephraim ascendebantque ad eam filii Israhel in omne iudicium

6 quae misit et vocavit Barac filium Abinoem de Cedes Nepthalim dixitque ad eum praecepit tibi Dominus Deus Israhel vade et duc exercitum in montem Thabor tollesque tecum decem milia pugnatorum de filiis Nepthalim et de filiis Zabulon

7 ego autem ducam ad te in loco torrentis Cison Sisaram principem exercitus Iabin et currus eius atque omnem multitudinem et tradam eos in manu tua

8 dixitque ad eam Barac si venis mecum vadam si nolueris venire non pergam

9 quae dixit ad eum ibo quidem tecum sed in hac vice tibi victoria non reputabitur quia in manu mulieris tradetur Sisara surrexit itaque Debbora et perrexit cum Barac in Cedes

10 qui accitis Zabulon et Nepthalim ascendit cum decem milibus pugnatorum habens Debboram in comitatu suo

11 Aber autem Cineus recesserat quondam a ceteris Cineis fratribus suis filiis Obab cognati Mosi et tetenderat tabernacula usque ad vallem quae vocatur Sennim et erat iuxta Cedes

12 nuntiatumque est Sisarae quod ascendisset Barac filius Abinoem in montem Thabor

13 et congregavit nongentos falcatos currus omnemque exercitum de Aroseth gentium ad torrentem Cison

14 dixitque Debbora ad Barac surge haec est enim dies in qua tradidit Dominus Sisaram in manus tuas en ipse ductor est tuus descendit itaque Barac de monte Thabor et decem milia pugnatorum cum eo

15 perterruitque Dominus Sisaram et omnes currus eius universamque multitudinem in ore gladii ad conspectum Barac in tantum ut Sisara de curru desiliens pedibus fugeret

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16 et Barac persequeretur fugientes currus et exercitum usque ad Aroseth gentium et omnis hostium multitudo usque ad internicionem caderet

17 Sisara autem fugiens pervenit ad tentorium Iahel uxoris Aber Cinei erat enim pax inter Iabin regem Asor et domum Aber Cinei

18 egressa igitur Iahel in occursum Sisarae dixit ad eum intra ad me domine mi intra ne timeas qui ingressus tabernaculum eius et opertus ab ea pallio

19 dixit ad eam da mihi obsecro paululum aquae quia valde sitio quae aperuit utrem lactis et dedit ei bibere et operuit illum

20 dixitque Sisara ad eam sta ante ostium tabernaculi et cum venerit aliquis interrogans te et dicens numquid hic est aliquis respondebis nullus est

21 tulit itaque Iahel uxor Aber clavum tabernaculi adsumens pariter malleum et ingressa abscondite et cum silentio posuit supra tempus capitis eius clavum percussumque malleo defixit in cerebrum usque ad terram qui soporem morti socians defecit et mortuus est

22 et ecce Barac sequens Sisaram veniebat egressaque Iahel in occursum eius dixit ei veni et ostendam tibi virum quem quaeris qui cum intrasset ad eam vidit Sisaram iacentem mortuum et clavum infixum in tempore eius

23 humiliavit ergo Deus in die illo Iabin regem Chanaan coram filiis Israhel

24 qui crescebant cotidie et forti manu opprimebant Iabin regem Chanaan donec delerent eum.

JUDGES (SHOFETIM) CHAPTER 5

1 cecineruntque Debbora et Barac filius Abinoem in die illo dicentes

2 qui sponte obtulistis de Israhel animas vestras ad periculum benedicite Domino

3 audite reges percipite auribus principes ego sum ego sum quae Domino canam psallam Domino Deo Israhel

4 Domine cum exires de Seir et transires per regiones Edom terra mota est caelique ac nubes stillaverunt aquis

5 montes fluxerunt a facie Domini et Sinai a facie Domini Dei Israhel

6 in diebus Samgar filii Anath in diebus Iahel quieverunt semitae et qui ingrediebantur per eas ambulaverunt per calles devios

7 cessaverunt fortes in Israhel et quieverunt donec surgeret Debbora surgeret mater in Israhel

8 nova bella elegit Dominus et portas hostium ipse subvertit clypeus et hasta si apparuerint in quadraginta milibus Israhel

9 cor meum diligit principes Israhel qui propria voluntate obtulistis vos discrimini benedicite Domino

10 qui ascenditis super nitentes asinos et sedetis in iudicio et ambulatis in via loquimini

11 ubi conlisi sunt currus et hostium est suffocatus exercitus ibi narrentur iustitiae Domini et clementia in fortes Israhel tunc descendit populus Domini ad portas et obtinuit principatum

12 surge surge Debbora surge surge et loquere canticum surge Barac et adprehende captivos tuos fili Abinoem

13 salvatae sunt reliquiae populi Dominus in fortibus dimicavit

14 ex Ephraim delevit eos in Amalech et post eum ex Beniamin in populos tuos o Amalech de Machir principes descenderunt et de Zabulon qui exercitum ducerent ad bellandum

15 duces Isachar fuere cum Debbora et Barac vestigia sunt secuti qui quasi in praeceps ac baratrum se discrimini dedit diviso contra se Ruben magnanimorum repperta contentio est

16 quare habitas inter duos terminos ut audias sibilos gregum diviso contra se Ruben magnanimorum repperta contentio est

17 Galaad trans Iordanem quiescebat et Dan vacabat navibus Aser habitabat in litore maris et in portibus morabatur

18 Zabulon vero et Nepthalim obtulerunt animas suas morti in regione Merome

19 venerunt reges et pugnaverunt pugnaverunt reges Chanaan in Thanach iuxta aquas Mageddo et tamen nihil tulere praedantes

20 de caelo dimicatum est contra eos stellae manentes in ordine et cursu suo adversum Sisaram pugnaverunt

21 torrens Cison traxit cadavera eorum torrens Cadumim torrens Cison conculca anima mea robustos

22 ungulae equorum ceciderunt fugientibus impetu et per praeceps ruentibus fortissimis hostium

23 maledicite terrae Meroz dixit angelus Domini maledicite habitatoribus eius quia non venerunt ad auxilium Domini in adiutorium fortissimorum eius

24 benedicta inter mulieres Iahel uxor Aber Cinei benedicatur in tabernaculo suo

25 aquam petenti lac dedit et in fiala principum obtulit butyrum

26 sinistram manum misit ad clavum et dexteram ad fabrorum malleos percussitque Sisaram quaerens in capite vulneri locum et tempus valide perforans

27 inter pedes eius ruit defecit et mortuus est ante pedes illius volvebatur et iacebat exanimis et miserabilis

28 per fenestram prospiciens ululabat mater eius et de cenaculo loquebatur cur moratur regredi currus eius quare tardaverunt pedes quadrigarum illius

29 una sapientior ceteris uxoribus eius haec socrui verba respondit

30 forsitan nunc dividit spolia et pulcherrima feminarum eligitur ei vestes diversorum colorum Sisarae traduntur in praedam et supellex varia ad ornanda colla congeritur

31 sic pereant omnes inimici tui Domine qui autem diligunt te sicut sol in ortu suo splendet ita rutilent

32 quievitque terra per quadraginta annos.

JUDGES (SHOFETIM) CHAPTER 6

1 fecerunt autem filii Israhel malum in conspectu Domini qui tradidit eos in manu Madian septem annis

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2 et oppressi sunt valde ab eis feceruntque sibi antra et speluncas in montibus et munitissima ad repugnandum loca
3 cumque sevisset Israhel ascendebat Madian et Amalech et ceteri orientalium nationum
4 et apud eos figentes tentoria sicut erant in herbis cuncta vastabant usque ad introitum Gazae nihilque omnino ad vitam pertinens relinquebant in Israhel non oves non boves non asinos
5 ipsi enim et universi greges eorum veniebant cum tabernaculis et instar lucustarum universa conplebant innumera multitudo hominum et camelorum quicquid tetigerant devastantes
6 humiliatusque est Israhel valde in conspectu Madian
7 et clamavit ad Dominum postulans auxilium contra Madianitas
8 qui misit ad eos virum prophetam et locutus est haec dicit Dominus Deus Israhel ego vos feci conscendere de Aegypto et eduxi de domo servitutis
9 et liberavi de manu Aegyptiorum et omnium inimicorum qui adfligebant vos eiecique eos ad introitum vestrum et tradidi vobis terram eorum
10 et dixi ego Dominus Deus vester ne timeatis deos Amorreorum in quorum terra habitatis et noluistis audire vocem meam
11 venit autem angelus Domini et sedit sub quercu quae erat in Ephra et pertinebat ad Ioas patrem familiae Ezri cumque Gedeon filius eius excuteret atque purgaret frumenta in torculari ut fugeret Madian
12 apparuit ei et ait Dominus tecum virorum fortissime
13 dixitque ei Gedeon obsecro Domine si Dominus nobiscum est cur adprehenderunt nos haec omnia ubi sunt mirabilia eius quae narraverunt patres nostri atque dixerunt de Aegypto eduxit nos Dominus nunc autem dereliquit nos et tradidit in manibus Madian
14 respexitque ad eum Dominus et ait vade in hac fortitudine tua et liberabis Israhel de manu Madian scito quod miserim te
15 qui respondens ait obsecro Domine mi in quo liberabo Israhel ecce familia mea infima est in Manasse et ego minimus in domo patris mei
16 dixitque ei Dominus ego ero tecum et percuties Madian quasi unum virum
17 et ille si inveni inquit gratiam coram te da mihi signum quod tu sis qui loquaris ad me
18 ne recedas hinc donec revertar ad te portans sacrificium et offerens tibi qui respondit ego praestolabor adventum tuum
19 ingressus est itaque Gedeon et coxit hedum et de farinae modio azymos panes carnesque ponens in canistro et ius carnium mittens in ollam tulit omnia sub quercum et obtulit ei
20 cui dixit angelus Domini tolle carnes et panes azymos et pone super petram illam et ius desuper funde cumque fecisset ita
21 extendit angelus Domini summitatem virgae quam tenebat in manu et tetigit carnes et azymos panes ascenditque ignis de petra et carnes azymosque consumpsit angelus autem Domini evanuit ex oculis eius
22 videnque Gedeon quod esset angelus Domini ait heu mihi Domine Deus quia vidi angelum Domini facie ad faciem
23 dixitque ei Dominus pax tecum ne timeas non morieris
24 aedificavit ergo ibi Gedeon altare Domino vocavitque illud Domini pax usque in praesentem diem cum adhuc esset in Ephra quae est familiae Ezri
25 nocte illa dixit Dominus ad eum tolle taurum patris tui et alterum taurum annorum septem destruesque aram Baal quae est patris tui et nemus quod circa aram est succide
26 et aedificabis altare Domino Deo tuo in summitate petrae huius super quam sacrificium ante posuisti tollesque taurum secundum et offeres holocaustum super lignorum struem quae de nemore succideris
27 adsumptis igitur Gedeon decem viris de servis suis fecit sicut praeceperat Dominus timens autem domum patris sui et homines illius civitatis per diem facere noluit sed omnia nocte conplevit
28 cumque surrexissent viri oppidi eius mane viderunt destructam aram Baal lucumque succisum et taurum alterum inpositum super altare quod tunc aedificatum erat
29 dixeruntque ad invicem quis hoc fecit cumque perquirerent auctorem facti dictum est Gedeon filius Ioas fecit haec omnia
30 et dixerunt ad Ioas produc filium tuum ut moriatur quia destruxit aram Baal et succidit nemus
31 quibus ille respondit numquid ultores estis Baal et pugnatis pro eo qui adversarius eius est moriatur antequam lux crastina veniat si deus est vindicet se de eo qui suffodit aram eius
32 ex illo die vocatus est Gedeon Hierobbaal eo quod dixisset Ioas ulciscatur se de eo Baal qui suffodit altare eius
33 igitur omnis Madian et Amalech et orientales populi congregati sunt simul et transeuntes Iordanem castrametati sunt in valle Iezrahel
34 spiritus autem Domini induit Gedeon qui clangens bucina convocavit domum Abiezer ut sequeretur
35 misitque nuntios in universum Manassen qui et ipse secutus est eum et alios nuntios in Aser et Zabulon et Nepthalim qui occurrerunt ei
36 dixitque Gedeon ad Dominum si salvum facis per manum meam Israhel sicut locutus es
37 ponam vellus hoc lanae in area si ros in solo vellere fuerit et in omni terra siccitas sciam quod per manum meam sicut locutus es liberabis Israhel
38 factumque est ita et de nocte consurgens expresso vellere concam rore conplevit
39 dixitque rursus ad Dominum ne irascatur furor tuus contra me si adhuc semel temptavero signum quaerens in vellere oro ut solum vellus siccum sit et omnis terra rore madens
40 fecitque Dominus nocte illa ut postulaverat et fuit siccitas in solo vellere et ros in omni terra.

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JUDGES (SHOFETIM) CHAPTER 7

1 igitur Hierobbaal qui est et Gedeon de nocte consurgens et omnis populus cum eo venit ad fontem qui vocatur Arad erant autem castra Madian in valle ad septentrionalem plagam collis Excelsi

2 dixitque Dominus ad Gedeon multus tecum est populus nec tradetur Madian in manus eius ne glorietur contra me Israhel et dicat meis viribus liberatus sum

3 loquere ad populum et cunctis audientibus praedica qui formidolosus et timidus est revertatur recesseruntque de monte Galaad et reversa sunt ex populo viginti duo milia virorum et tantum decem milia remanserunt

4 dixitque Dominus ad Gedeon adhuc populus multus est duc eos ad aquas et ibi probabo illos et de quo dixero tibi ut tecum vadat ipse pergat quem ire prohibuero revertatur

5 cumque descendisset populus ad aquas dixit Dominus ad Gedeon qui lingua lambuerint aquas sicut solent canes lambere separabis eos seorsum qui autem curvatis genibus biberint in altera parte erunt

6 fuit itaque numerus eorum qui manu ad os proiciente aquas lambuerant trecenti viri omnis autem reliqua multitudo flexo poplite biberat

7 et ait Dominus ad Gedeon in trecentis viris qui lambuerunt aquas liberabo vos et tradam Madian in manu tua omnis autem reliqua multitudo revertatur in locum suum

8 sumptis itaque pro numero cibariis et tubis omnem reliquam multitudinem abire praecepit ad tabernacula sua et ipse cum trecentis viris se certamini dedit castra autem Madian erant subter in valle

9 eadem nocte dixit Dominus ad eum surge et descende in castra quia tradidi eos in manu tua

10 sin autem solus ire formidas descendat tecum Phara puer tuus

11 et cum audieris quid loquantur tunc confortabuntur manus tuae et securior ad hostium castra descendes descendit ergo ipse et Phara puer eius in partem castrorum ubi erant armatorum vigiliae

12 Madian autem et Amalech et omnes orientales populi fusi iacebant in valle ut lucustarum multitudo cameli quoque innumerabiles erant sicut harena quae iacet in litoribus maris

13 cumque venisset Gedeon narrabat aliquis somnium proximo suo et in hunc modum referebat quod viderat vidi somnium et videbatur mihi quasi subcinericius panis ex hordeo volvi et in Madian castra descendere cumque pervenisset ad tabernaculum percussit illud atque subvertit et terrae funditus coaequavit

14 respondit is cui loquebatur non est hoc aliud nisi gladius Gedeonis filii Ioas viri Israhelitae tradidit Deus in manu eius Madian et omnia castra eius

15 cumque audisset Gedeon somnium et interpretationem eius adoravit et reversus ad castra Israhel ait surgite tradidit enim Dominus in manus nostras castra Madian

16 divisitque trecentos viros in tres partes et dedit tubas in manibus eorum lagoenasque vacuas ac lampadas in medio lagoenarum

17 et dixit ad eos quod me facere videritis hoc facite ingrediar partem castrorum et quod fecero sectamini

18 quando personaverit tuba in manu mea vos quoque per castrorum circuitum clangite et conclamate Domino et Gedeoni

19 ingressusque est Gedeon et trecenti viri qui erant cum eo in parte castrorum incipientibus vigiliis noctis mediae et custodibus suscitatis coeperunt bucinis clangere et conplodere inter se lagoenas

20 cumque per gyrum castrorum in tribus personarent locis et hydrias confregissent tenuerunt sinistris manibus lampadas et dextris sonantes tubas clamaveruntque gladius Domini et Gedeonis

21 stantes singuli in loco suo per circuitum castrorum hostilium omnia itaque castra turbata sunt et vociferantes ululantesque fugerunt

22 et nihilominus insistebant trecenti viri bucinis personantes inmisitque Dominus gladium in omnibus castris et mutua se caede truncabant

23 fugientes usque Bethseta et crepidinem Abelmeula in Tebbath conclamantes autem viri Israhel de Nepthali et Aser et omni Manasse persequebantur Madian

24 misitque Gedeon nuntios in omnem montem Ephraim dicens descendite in occursum Madian et occupate aquas usque Bethbera atque Iordanem clamavitque omnis Ephraim et praeoccupavit aquas atque Iordanem usque Bethbera

25 adprehensosque duos viros Madian Oreb et Zeb interfecit Oreb in petra Oreb Zeb vero in torculari Zeb et persecuti sunt Madian capita Oreb et Zeb portantes ad Gedeon trans fluenta Iordanis.

JUDGES (SHOFETIM) CHAPTER 8

1 dixeruntque ad eum viri Ephraim quid est hoc quod facere voluisti ut non nos vocares cum ad pugnam pergeres contra Madian iurgantes fortiter et prope vim inferentes

2 quibus ille respondit quid enim tale facere potui quale vos fecistis nonne melior est racemus Ephraim vindemiis Abiezer

3 in manus vestras tradidit Dominus principes Madian Oreb et Zeb quid tale facere potui quale vos fecistis quod cum locutus esset requievit spiritus eorum quo tumebant contra eum

4 cumque venisset Gedeon ad Iordanem transivit eum cum trecentis viris qui secum erant et prae lassitudine fugientes persequi non poterant

5 dixitque ad viros Soccoth date obsecro panes populo qui mecum est quia valde defecerunt ut possimus persequi Zebee et Salmana reges Madian

6 responderunt principes Soccoth forsitan palmae manuum Zebee et Salmana in manu tua sunt et idcirco postulas ut demus exercitui tuo panes

7 quibus ille ait cum ergo tradiderit Dominus Zebee et Salmana in manus meas conteram carnes vestras cum spinis tribulisque deserti

8 et inde conscendens venit in Phanuhel locutusque est ad viros eius loci similia cui et illi responderunt sicut responderant viri Soccoth

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9 dixit itaque et eis cum reversus fuero victor in pace destruam turrem hanc

10 Zebee autem et Salmana requiescebant cum omni exercitu suo quindecim milia enim viri remanserant ex omnibus turmis orientalium populorum caesis centum viginti milibus bellatorum et educentium gladium

11 ascendensque Gedeon per viam eorum qui in tabernaculis morabantur ad orientalem partem Nobee et Iecbaa percussit castra hostium qui securi erant et nihil adversi suspicabantur

12 fugeruntque Zebee et Salmana quos persequens Gedeon conprehendit turbato omni exercitu eorum

13 revertensque de bello ante solis ortum

14 adprehendit puerum de viris Soccoth interrogavitque eum nomina principum et seniorum Soccoth et descripsit septuaginta septem viros

15 venitque ad Soccoth et dixit eis en Zebee et Salmana super quibus exprobrastis mihi dicentes forsitan manus Zebee et Salmana in manibus tuis sunt et idcirco postulas ut demus viris qui lassi sunt et defecerunt panes

16 tulit ergo seniores civitatis et spinas deserti ac tribulos et contrivit cum eis atque comminuit viros Soccoth

17 turrem quoque Phanuhel subvertit occisis habitatoribus civitatis

18 dixitque ad Zebee et Salmana quales fuerunt viri quos occidistis in Thabor qui responderunt similes tui et unus ex eis quasi filius regis

19 quibus ille ait fratres mei fuerunt filii matris meae vivit Dominus si servassetis eos non vos occiderem

20 dixitque Ietther primogenito suo surge et interfice eos qui non eduxit gladium timebat enim quia adhuc puer erat

21 dixeruntque Zebee et Salmana tu surge et inrue in nos quia iuxta aetatem robur est hominis surrexit Gedeon et interfecit Zebee et Salmana et tulit ornamenta ac bullas quibus colla regalium camelorum decorari solent

22 dixeruntque omnes viri Israhel ad Gedeon dominare nostri tu et filius tuus et filius filii tui quia liberasti nos de manu Madian

23 quibus ille ait non dominabor vestri nec dominabitur in vos filius meus sed dominabitur Dominus

24 dixitque ad eos unam petitionem postulo a vobis date mihi inaures ex praeda vestra inaures enim aureas Ismahelitae habere consuerant

25 qui responderunt libentissime dabimus expandentesque super terram pallium proiecerunt in eo inaures de praeda

26 et fuit pondus postulatarum inaurium mille septingenti auri sicli absque ornamentis et monilibus et veste purpurea quibus Madian reges uti soliti erant et praeter torques aureos camelorum

27 fecitque ex eo Gedeon ephod et posuit illud in civitate sua Ephra fornicatusque est omnis Israhel in eo et factum est Gedeoni et omni domui eius in ruinam

28 humiliatus est autem Madian coram filiis Israhel nec potuerunt ultra elevare cervices sed quievit terra per quadraginta annos quibus praefuit Gedeon

29 abiit itaque Hierobbaal filius Ioas et habitavit in domo sua

30 habuitque septuaginta filios qui egressi sunt de femore eius eo quod plures haberet uxores

31 concubina autem illius quam habebat in Sychem genuit ei filium nomine Abimelech

32 mortuusque est Gedeon filius Ioas in senectute bona et sepultus in sepulchro Ioas patris sui in Ephra de familia Ezri

33 postquam autem mortuus est Gedeon aversi sunt filii Israhel et fornicati cum Baalim percusseruntque cum Baal foedus ut esset eis in deum

34 nec recordati sunt Domini Dei sui qui eruit eos de manu omnium inimicorum suorum per circuitum

35 nec fecerunt misericordiam cum domo Hierobbaal Gedeon iuxta omnia bona quae fecerat Israheli.

JUDGES (SHOFETIM) CHAPTER 9

1 abiit autem Abimelech filius Hierobbaal in Sychem ad fratres matris suae et locutus est ad eos et ad omnem cognationem domus patris matris suae dicens

2 loquimini ad omnes viros Sychem quid vobis est melius ut dominentur vestri septuaginta viri omnes filii Hierobbaal an ut dominetur vobis unus vir simulque considerate quia os vestrum et caro vestra sum

3 locutique sunt fratres matris eius de eo ad omnes viros Sychem universos sermones istos et inclinaverunt cor eorum post Abimelech dicentes frater noster est

4 dederuntque illi septuaginta pondo argenti de fano Baalbrith qui conduxit sibi ex eo viros inopes et vagos secutique sunt eum

5 et venit in domum patris sui Ephra et occidit fratres suos filios Hierobbaal septuaginta viros super lapidem unum remansitque Ioatham filius Hierobbaal minimus et absconditus est

6 congregati sunt autem omnes viri Sychem et universae familiae urbis Mello abieruntque et constituerunt regem Abimelech iuxta quercum quae stabat in Sychem

7 quod cum nuntiatum esset Ioatham ivit et stetit in vertice montis Garizim elevataque voce clamavit et dixit audite me viri Sychem ita audiat vos Deus

8 ierunt ligna ut unguerent super se regem dixeruntque olivae impera nobis

9 quae respondit numquid possum deserere pinguedinem meam qua et dii utuntur et homines et venire ut inter ligna promovear

10 dixeruntque ligna ad arborem ficum veni et super nos regnum accipe

11 quae respondit eis numquid possum deserere dulcedinem meam fructusque suavissimos et ire ut inter cetera ligna commovear

12 locuta sunt quoque ligna ad vitem veni et impera nobis

13 quae respondit numquid possum deserere vinum meum quod laetificat Deum et homines et inter ligna cetera commoveri

14 dixeruntque omnia ligna ad ramnum veni et impera super nos

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15 quae respondit eis si vere me regem vobis constituitis venite et sub mea umbra requiescite sin autem non vultis egrediatur ignis de ramno et devoret cedros Libani

16 nunc igitur si recte et absque peccato constituistis super vos regem Abimelech et bene egistis cum Hierobbaal et cum domo eius et reddidistis vicem beneficiis eius qui pugnavit pro vobis

17 et animam suam dedit periculis ut erueret vos de manu Madian

18 qui nunc surrexistis contra domum patris mei et interfecistis filios eius septuaginta viros super unum lapidem et constituistis regem Abimelech filium ancillae eius super habitatores Sychem eo quod frater vester sit

19 si ergo recte et absque vitio egistis cum Hierobbaal et domo eius hodie laetamini in Abimelech et ille laetetur in vobis

20 sin autem perverse egrediatur ignis ex eo et consumat habitatores Sychem et oppidum Mello egrediaturque ignis de viris Sychem et de oppido Mello et devoret Abimelech

21 quae cum dixisset fugit et abiit in Bera habitavitque ibi metu Abimelech fratris sui

22 regnavit itaque Abimelech super Israhel tribus annis

23 misitque Deus spiritum pessimum inter Abimelech et habitatores Sychem qui coeperunt eum detestari

24 et scelus interfectionis septuaginta filiorum Hierobbaal et effusionem sanguinis eorum conferre in Abimelech fratrem suum et in ceteros Sycimarum principes qui eum adiuverant

25 posueruntque insidias adversum eum in montium summitate et dum illius praestolantur adventum exercebant latrocinia agentes praedas de praetereuntibus nuntiatumque est Abimelech

26 venit autem Gaal filius Obed cum fratribus suis et transivit in Sycimam ad cuius adventum erecti habitatores Sychem

27 egressi sunt in agros vastantes vineas uvasque calcantes et factis cantantium choris ingressi sunt fanum dei sui et inter epulas et pocula maledicebant Abimelech

28 clamante Gaal filio Obed quis est Abimelech et quae est Sychem ut serviamus ei numquid non est filius Hierobbaal et constituit principem Zebul servum suum super viros Emmor patris Sychem cur igitur servimus ei

29 utinam daret aliquis populum istum sub manu mea ut auferrem de medio Abimelech dictumque est Abimelech congrega exercitus multitudinem et veni

30 Zebul enim princeps civitatis auditis sermonibus Gaal filii Obed iratus est valde

31 et misit clam ad Abimelech nuntios dicens ecce Gaal filius Obed venit in Sycimam cum fratribus suis et obpugnat adversum te civitatem

32 surge itaque nocte cum populo qui tecum est et latita in agro

33 et primo mane oriente sole inrue super civitatem illo autem egrediente adversum te cum populo suo fac ei quod potueris

34 surrexit itaque Abimelech cum omni exercitu suo nocte et tetendit insidias iuxta Sycimam in quattuor locis

35 egressusque est Gaal filius Obed et stetit in introitu portae civitatis surrexit autem Abimelech et omnis exercitus cum eo de insidiarum loco

36 cumque vidisset populum Gaal dixit ad Zebul ecce de montibus multitudo descendit cui ille respondit umbras montium vides quasi hominum capita et hoc errore deciperis

37 rursumque Gaal ait ecce populus de umbilico terrae descendit et unus cuneus venit per viam quae respicit quercum

38 cui dixit Zebul ubi est nunc os tuum quo loquebaris quis est Abimelech ut serviamus ei nonne iste est populus quem despiciebas egredere et pugna contra eum

39 abiit ergo Gaal spectante Sycimarum populo et pugnavit contra Abimelech

40 qui persecutus est eum fugientem et in urbem conpulit ceciderunt que ex parte eius plurimi usque ad portam civitatis

41 et Abimelech sedit in Ruma Zebul autem Gaal et socios eius expulit de urbe nec in ea passus est commorari

42 sequenti ergo die egressus est populus in campum quod cum nuntiatum esset Abimelech

43 tulit exercitum suum et divisit in tres turmas tendens insidias in agris vidensque quod egrederetur populus de civitate surrexit et inruit in eos

44 cum cuneo suo obpugnans et obsidens civitatem duae autem turmae palantes per campum adversarios sequebantur

45 porro Abimelech omni illo die obpugnabat urbem quam cepit interfectis habitatoribus eius ipsaque destructa ita ut sal in ea dispergeret

46 quod cum audissent qui habitabant in turre Sycimorum ingressi sunt fanum dei sui Berith ubi foedus cum eo pepigerant et ex eo locus nomen acceperat qui erat valde munitus

47 Abimelech quoque audiens viros turris Sycimorum pariter conglobatos

48 ascendit in montem Selmon cum omni populo suo et arrepta securi praecidit arboris ramum inpositumque ferens umero dixit ad socios quod me vidistis facere cito facite

49 igitur certatim ramos de arboribus praecidentes sequebantur ducem quos circumdantes praesidio succenderunt atque ita factum est ut fumo et igne mille hominum necarentur viri pariter ac mulieres habitatorum turris Sychem

50 Abimelech autem inde proficiscens venit ad oppidum Thebes quod circumdans obsidebat exercitu

51 erat autem turris excelsa in media civitate ad quam confugerant viri simul ac mulieres et omnes principes civitatis clausa firmissime ianua et super turris tectum stantes per propugnacula

52 accedensque Abimelech iuxta turrem pugnabat fortiter et adpropinquans ostio ignem subponere nitebatur

53 et ecce una mulier fragmen molae desuper iaciens inlisit capiti Abimelech et confregit cerebrum eius

54 qui vocavit cito armigerum suum et ait ad eum evagina gladium tuum et percute me ne forte dicatur quod a femina interfectus sim qui iussa perficiens interfecit eum

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55 illoque mortuo omnes qui cum eo erant de Israhel reversi sunt in sedes suas
56 et reddidit Deus malum quod fecerat Abimelech contra patrem suum interfectis septuaginta fratribus suis
57 Sycimitis quoque quod operati erant retributum est et venit super eos maledictio Ioatham filii Hierobbaal.

JUDGES (SHOFETIM) CHAPTER 10

1 post Abimelech surrexit dux in Israhel Thola filius Phoa patrui Abimelech vir de Isachar qui habitavit in Sanir montis Ephraim
2 et iudicavit Israhel viginti et tribus annis mortuusque ac sepultus est in Sanir
3 huic successit Iair Galaadites qui iudicavit Israhel per viginti et duos annos
4 habens triginta filios sedentes super triginta pullos asinarum et principes triginta civitatum quae ex nomine eius appellatae sunt Avothiair id est oppida Iair usque in praesentem diem in terra Galaad
5 mortuusque est Iair ac sepultus in loco cui est vocabulum Camon
6 filii autem Israhel peccatis veteribus iungentes nova fecerunt malum in conspectu Domini et servierunt idolis Baalim et Astharoth et diis Syriae ac Sidonis et Moab et filiorum Ammon et Philisthim dimiseruntque Dominum et non colebant eum
7 contra quos iratus tradidit eos in manu Philisthim et filiorum Ammon
8 adflictique sunt et vehementer oppressi per annos decem et octo omnes qui habitabant trans Iordanem in terra Amorrei quae est in Galaad
9 in tantum ut filii Ammon Iordane transmisso vastarent Iudam et Beniamin et Ephraim adflictusque est Israhel nimis
10 et clamantes ad Dominum dixerunt peccavimus tibi quia dereliquimus Deum nostrum et servivimus Baalim
11 quibus locutus est Dominus numquid non Aegyptii et Amorrei filiique Ammon et Philisthim
12 Sidonii quoque et Amalech et Chanaan oppresserunt vos et clamastis ad me et erui vos de manu eorum
13 et tamen reliquistis me et coluistis deos alienos idcirco non addam ut ultra vos liberem
14 ite et invocate deos quos elegistis ipsi vos liberent in tempore angustiae
15 dixeruntque filii Israhel ad Dominum peccavimus redde tu nobis quicquid tibi placet tantum nunc libera nos
16 quae dicentes omnia de finibus suis alienorum deorum idola proiecerunt et servierunt Deo qui doluit super miseriis eorum
17 itaque filii Ammon conclamantes in Galaad fixere tentoria contra quos congregati filii Israhel in Maspha castrametati sunt
18 dixeruntque principes Galaad singuli ad proximos suos qui primus e nobis contra filios Ammon coeperit dimicare erit dux populi Galaad.

JUDGES (SHOFETIM) CHAPTER 11

1 fuit illo tempore Iepthae Galaadites vir fortissimus atque pugnator filius meretricis mulieris qui natus est de Galaad
2 habuit autem Galaad uxorem de qua suscepit filios qui postquam creverant eiecerunt Iepthae dicentes heres in domo patris nostri esse non poteris quia de altera matre generatus es
3 quos ille fugiens atque devitans habitavit in terra Tob congregatique sunt ad eum viri inopes et latrocinantes et quasi principem sequebantur
4 in illis diebus pugnabant filii Ammon contra Israhel
5 quibus acriter instantibus perrexerunt maiores natu de Galaad ut tollerent in auxilium sui Iepthae de terra Tob
6 dixeruntque ad eum veni et esto princeps noster et pugna contra filios Ammon
7 quibus ille respondit nonne vos estis qui odistis me et eiecistis de domo patris mei et nunc venistis ad me necessitate conpulsi
8 dixeruntque principes Galaad ad Iepthae ob hanc igitur causam nunc ad te venimus ut proficiscaris nobiscum et pugnes contra filios Ammon sisque dux omnium qui habitant in Galaad
9 Iepthae quoque dixit eis si vere venistis ad me ut pugnem pro vobis contra filios Ammon tradideritque eos Dominus in manus meas ego ero princeps vester
10 qui responderunt ei Dominus qui haec audit ipse mediator ac testis est quod nostra promissa faciamus
11 abiit itaque Iepthae cum principibus Galaad fecitque eum omnis populus principem sui locutusque est Iepthae omnes sermones suos coram Domino in Maspha
12 et misit nuntios ad regem filiorum Ammon qui ex persona sua dicerent quid mihi et tibi est quia venisti contra me ut vastares terram meam
13 quibus ille respondit quia tulit Israhel terram meam quando ascendit de Aegypto a finibus Arnon usque Iaboc atque Iordanem nunc igitur cum pace redde mihi eam
14 per quos rursum mandavit Iepthae et imperavit eis ut dicerent regi Ammon
15 haec dicit Iepthae non tulit Israhel terram Moab nec terram filiorum Ammon
16 sed quando de Aegypto conscenderunt ambulavit per solitudinem usque ad mare Rubrum et venit in Cades
17 misitque nuntios ad regem Edom dicens dimitte ut transeam per terram tuam qui noluit adquiescere precibus eius misit quoque et ad regem Moab qui et ipse transitum praebere contempsit mansit itaque in Cades
18 et circuivit ex latere terram Edom et terram Moab venitque contra orientalem plagam terrae Moab et castrametatus est trans Arnon nec voluit intrare terminos Moab Arnon quippe confinium est terrae Moab
19 misit itaque Israhel nuntios ad Seon regem Amorreorum qui habitabat in Esebon et dixerunt ei dimitte ut transeam per terram tuam usque ad fluvium

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20 qui et ipse Israhel verba despiciens non dimisit eum transire per terminos suos sed infinita multitudine congregata egressus est contra eum in Iassa et fortiter resistebat

21 tradiditque eum Dominus in manu Israhel cum omni exercitu suo qui percussit eum et possedit omnem terram Amorrei habitatoris regionis illius

22 et universos fines eius de Arnon usque Iaboc et de solitudine usque ad Iordanem

23 Dominus ergo Deus Israhel subvertit Amorreum pugnante contra illum populo suo Israhel et tu nunc vis possidere terram eius

24 nonne ea quae possedit Chamos deus tuus tibi iure debentur quae autem Dominus Deus noster victor obtinuit in nostram cedent possessionem

25 nisi forte melior es Balac filio Sepphor rege Moab aut docere potes quod iurgatus sit contra Israhel et pugnaverit contra eum

26 quando habitavit in Esebon et viculis eius et in Aroer et villis illius vel in cunctis civitatibus iuxta Iordanem per trecentos annos quare tanto tempore nihil super hac repetitione temptastis

27 igitur non ego pecco in te sed tu contra me male agis indicens mihi bella non iusta iudicet Dominus arbiter huius diei inter Israhel et inter filios Ammon

28 noluitque adquiescere rex filiorum Ammon verbis Iepthae quae per nuntios mandaverat

29 factus est ergo super Iepthae spiritus Domini et circumiens Galaad et Manasse Maspha quoque Galaad et inde transiens ad filios Ammon

30 votum vovit Domino dicens si tradideris filios Ammon in manus meas

31 quicumque primus fuerit egressus de foribus domus meae mihique occurrerit revertenti cum pace a filiis Ammon eum holocaustum offeram Domino

32 transivitque Iepthae ad filios Ammon ut pugnaret contra eos quos tradidit Dominus in manus eius

33 percussitque ab Aroer usque dum venias in Mennith viginti civitates et usque ad Abel quae est vineis consita plaga magna nimis humiliatique sunt filii Ammon a filiis Israhel

34 revertenti autem Iepthae in Maspha domum suam occurrit unigenita filia cum tympanis et choris non enim habebat alios liberos

35 qua visa scidit vestimenta sua et ait heu filia mi decepisti me et ipsa decepta es aperui enim os meum ad Dominum et aliud facere non potero

36 cui illa respondit pater mi si aperuisti os tuum ad Dominum fac mihi quodcumque pollicitus es concessa tibi ultione atque victoria de hostibus tuis

37 dixitque ad patrem hoc solum mihi praesta quod deprecor dimitte me ut duobus mensibus circumeam montes et plangam virginitatem meam cum sodalibus meis

38 cui ille respondit vade et dimisit eam duobus mensibus cumque abisset cum sociis ac sodalibus suis flebat virginitatem suam in montibus

39 expletisque duobus mensibus reversa est ad patrem suum et fecit ei sicut voverat quae ignorabat virum exinde mos increbuit in Israhel et consuetudo servata est

40 ut post anni circulum conveniant in unum filiae Israhel et plangant filiam Iepthae Galaaditae diebus quattuor.

JUDGES (SHOFETIM) CHAPTER 12

1 ecce autem in Ephraim orta seditio est nam transeuntes contra aquilonem dixerunt ad Iepthae quare vadens ad pugnam contra filios Ammon vocare nos noluisti ut pergeremus tecum igitur incendimus domum tuam

2 quibus ille respondit disceptatio erat mihi et populo meo contra filios Ammon vehemens vocavique vos ut mihi praeberetis auxilium et facere noluistis

3 quod cernens posui in manibus meis animam meam transivique ad filios Ammon et tradidit eos Dominus in manus meas quid commerui ut adversum me consurgatis in proelium

4 vocatis itaque ad se cunctis viris Galaad pugnabat contra Ephraim percusseruntque viri Galaad Ephraim quia dixerat fugitivus est Galaad de Ephraim et habitat in medio Ephraim et Manasse

5 occupaveruntque Galaaditae vada Iordanis per quae Ephraim reversurus erat cumque venisset ad ea de Ephraim numero fugiens atque dixisset obsecro ut me transire permittas dicebant ei Galaaditae numquid Ephrateus es quo dicente non sum

6 interrogabant eum dic ergo sebboleth quod interpretatur spica qui respondebat tebboleth eadem littera spicam exprimere non valens statimque adprehensum iugulabant in ipso Iordanis transitu et ceciderunt in illo tempore de Ephraim quadraginta duo milia

7 iudicavitque Iepthae Galaadites Israhel sex annis et mortuus est ac sepultus in civitate sua Galaad

8 post hunc iudicavit Israhel Abessan de Bethleem

9 qui habuit triginta filios et totidem filias quas emittens foras maritis dedit et eiusdem numeri filiis suis accepit uxores introducens in domum suam qui septem annis iudicavit Israhel

10 mortuusque est ac sepultus in Bethleem

11 cui successit Ahialon Zabulonites et iudicavit Israhelem decem annis

12 mortuusque est ac sepultus in Zabulon

13 post hunc iudicavit in Israhel Abdon filius Hellel Farathonites

14 qui habuit quadraginta filios et triginta ex eis nepotes ascendentes super septuaginta pullos asinarum et iudicavit in Israhel octo annis

15 mortuusque est ac sepultus in Farathon terrae Ephraim in monte Amalech.

JUDGES (SHOFETIM) CHAPTER 13

1 rursumque filii Israhel fecerunt malum in conspectu Domini qui tradidit eos in manus Philisthinorum quadraginta annis

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2 erat autem vir quidam de Saraa et de stirpe Dan nomine Manue habens uxorem sterilem

3 cui apparuit angelus Domini et dixit ad eam sterilis es et absque liberis sed concipies et paries filium

4 cave ergo ne vinum bibas ac siceram ne inmundum quicquam comedas

5 quia concipies et paries filium cuius non tanget caput novacula erit enim nazareus Dei ab infantia sua et ex matris utero et ipse incipiet liberare Israhel de manu Philisthinorum

6 quae cum venisset ad maritum dixit ei vir Dei venit ad me habens vultum angelicum terribilis nimis quem cum interrogassem quis esset et unde venisset et quo nomine vocaretur noluit mihi dicere

7 sed hoc respondit ecce concipies et paries filium cave ne vinum bibas et siceram et ne aliquo vescaris inmundo erit enim puer nazareus Dei ab infantia sua et ex utero matris usque ad diem mortis suae

8 oravit itaque Manue Deum et ait obsecro Domine ut vir Dei quem misisti veniat iterum et doceat nos quid debeamus facere de puero qui nasciturus est

9 exaudivitque Dominus precantem Manue et apparuit rursum angelus Domini uxori eius sedenti in agro Manue autem maritus eius non erat cum ea quae cum vidisset angelum

10 festinavit et cucurrit ad virum suum nuntiavitque ei dicens ecce apparuit mihi vir quem ante videram

11 qui surrexit et secutus est uxorem suam veniensque ad virum dixit ei tu es qui locutus es mulieri et ille respondit ego sum

12 cui Manue quando inquit sermo tuus fuerit expletus quid vis ut faciat puer aut a quo se observare debebit

13 dixitque angelus Domini ad Manue ab omnibus quae locutus sum uxori tuae abstineat se

14 et quicquid ex vinea nascitur non comedat vinum et siceram non bibat nullo vescatur inmundo et quod ei praecepi impleat atque custodiat

15 dixitque Manue ad angelum Domini obsecro te ut adquiescas precibus meis et faciamus tibi hedum de capris

16 cui respondit angelus si me cogis non comedam panes tuos sin autem vis holocaustum facere offer illud Domino et nesciebat Manue quod angelus Dei esset

17 dixitque ad eum quod est tibi nomen ut si sermo tuus fuerit expletus honoremus te

18 cui ille respondit cur quaeris nomen meum quod est mirabile

19 tulit itaque Manue hedum de capris et libamenta et posuit super petram offerens Domino qui facit mirabilia ipse autem et uxor eius intuebantur

20 cumque ascenderet flamma altaris in caelum angelus Domini in flamma pariter ascendit quod cum vidisset Manue et uxor eius proni ceciderunt in terram

21 et ultra non eis apparuit angelus Domini statimque intellexit Manue angelum esse Domini

22 et dixit ad uxorem suam morte moriemur quia vidimus Deum

23 cui respondit mulier si Dominus nos vellet occidere de manibus nostris holocaustum et libamenta non suscepisset nec ostendisset nobis haec omnia neque ea quae sunt ventura dixisset

24 peperit itaque filium et vocavit nomen eius Samson crevitque puer et benedixit ei Dominus

25 coepitque spiritus Domini esse cum eo in castris Dan inter Saraa et Esthaol.

JUDGES (SHOFETIM) CHAPTER 14

1 descendit igitur Samson in Thamnatha vidensque ibi mulierem de filiabus Philisthim

2 ascendit et nuntiavit patri suo et matri dicens vidi mulierem in Thamnatha de filiabus Philisthinorum quam quaeso ut mihi accipiatis uxorem

3 cui dixerunt pater et mater sua numquid non est mulier in filiabus fratrum tuorum et in omni populo meo quia vis accipere uxorem de Philisthim qui incircumcisi sunt dixitque Samson ad patrem suum hanc mihi accipe quia placuit oculis meis

4 parentes autem eius nesciebant quod res a Domino fieret et quaereret occasionem contra Philisthim eo enim tempore Philisthim dominabantur Israheli

5 descendit itaque Samson cum patre suo et matre in Thamnatha cumque venissent ad vineas oppidi apparuit catulus leonis saevus rugiens et occurrit ei

6 inruit autem spiritus Domini in Samson et dilaceravit leonem quasi hedum in frusta concerperet nihil omnino habens in manu et hoc patri et matri noluit indicare

7 descenditque et locutus est mulieri quae placuerat oculis eius

8 et post aliquot dies revertens ut acciperet eam declinavit ut videret cadaver leonis et ecce examen apium in ore leonis erat ac favus mellis

9 quem cum sumpsisset in manibus comedebat in via veniensque ad patrem suum et matrem dedit eis partem qui et ipsi comederunt nec tamen eis voluit indicare quod mel de corpore leonis adsumpserat

10 descendit itaque pater eius ad mulierem et fecit filio suo Samson convivium sic enim iuvenes facere consuerant

11 cum igitur cives loci vidissent eum dederunt ei sodales triginta qui essent cum eo

12 quibus locutus est Samson proponam vobis problema quod si solveritis mihi intra septem dies convivii dabo vobis triginta sindones et totidem tunicas

13 sin autem non potueritis solvere vos dabitis mihi triginta sindones et eiusdem numeri tunicas qui responderunt ei propone problema ut audiamus

14 dixitque eis de comedente exivit cibus et de forte est egressa dulcedo nec potuerunt per tres dies propositionem solvere

15 cumque adesset dies septimus dixerunt ad uxorem Samson blandire viro tuo et suade ei ut indicet tibi quid significet problema quod si facere nolueris incendimus et te et domum patris tui an idcirco nos vocastis ad nuptias ut spoliaretis

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16 quae fundebat apud Samson lacrimas et querebatur dicens odisti me et non diligis idcirco problema quod proposuisti filiis populi mei non vis mihi exponere at ille respondit patri meo et matri nolui dicere et tibi indicare potero

17 septem igitur diebus convivii flebat apud eum tandemque die septimo cum ei molesta esset exposuit quae statim indicavit civibus suis

18 et illi dixerunt ei die septimo ante solis occubitum quid dulcius melle et quid leone fortius qui ait ad eos si non arassetis in vitula mea non invenissetis propositionem meam

19 inruit itaque in eo spiritus Domini descenditque Ascalonem et percussit ibi triginta viros quorum ablatas vestes dedit his qui problema solverant iratusque nimis ascendit in domum patris sui

20 uxor autem eius accepit maritum unum de amicis eius et pronubis.

JUDGES (SHOFETIM) CHAPTER 15

1 post aliquantum autem temporis cum dies triticeae messis instarent venit Samson invisere volens uxorem suam et adtulit ei hedum de capris cumque cubiculum eius solito vellet intrare prohibuit eum pater illius dicens

2 putavi quod odisses eam et ideo tradidi illam amico tuo sed habet sororem quae iunior et pulchrior illa est sit tibi pro ea uxor

3 cui respondit Samson ab hac die non erit culpa in me contra Philistheos faciam enim vobis mala

4 perrexitque et cepit trecentas vulpes caudasque earum iunxit ad caudas et faces ligavit in medio

5 quas igne succendens dimisit ut huc illucque discurrerent quae statim perrexerunt in segetes Philisthinorum quibus succensis et conportatae iam fruges et adhuc stantes in stipula concrematae sunt in tantum ut vineas quoque et oliveta flamma consumeret

6 dixeruntque Philisthim quis fecit hanc rem quibus dictum est Samson gener Thamnathei quia tulit uxorem eius et alteri tradidit haec operatus est ascenderuntque Philisthim et conbuserunt tam mulierem quam patrem eius

7 quibus ait Samson licet haec feceritis tamen adhuc ex vobis expetam ultionem et tunc quiescam

8 percussitque eos ingenti plaga ita ut stupentes suram femori inponerent et descendens habitavit in spelunca petrae Aetham

9 igitur ascendentes Philisthim in terra Iuda castrametati sunt et in loco qui postea vocatus est Lehi id est Maxilla eorum est fusus exercitus

10 dixeruntque ad eos de tribu Iuda cur ascendistis adversum nos qui responderunt ut ligemus Samson venimus et reddamus ei quae in nos operatus est

11 descenderunt ergo tria milia virorum de Iuda ad specum silicis Aetham dixeruntque ad Samson nescis quod Philisthim imperent nobis quare hoc facere voluisti quibus ille ait sicut fecerunt mihi feci eis

12 ligare inquiunt te venimus et tradere in manus Philisthinorum iurate respondit mihi quod non me occidatis

13 dixerunt non te occidimus sed vinctum tradimus ligaveruntque eum duobus novis funibus et tulerunt de petra Aetham

14 qui cum venisset ad locum Maxillae et Philisthim vociferantes occurrissent ei inruit spiritus Domini in eum et sicut solent ad odorem ignis lina consumi ita vincula quibus ligatus erat dissipata sunt et soluta

15 inventamque maxillam id est mandibulam asini quae iacebat arripiens interfecit in ea mille viros

16 et ait in maxilla asini in mandibula pulli asinarum delevi eos et percussi mille viros

17 cumque haec canens verba conplesset proiecit mandibulam de manu et vocavit nomen loci illius Ramathlehi quod interpretatur elevatio Maxillae

18 sitiensque valde clamavit ad Dominum et ait tu dedisti in manu servi tui salutem hanc maximam atque victoriam et en siti morior incidamque in manus incircumcisorum

19 aperuit itaque Dominus molarem dentem in maxilla asini et egressae sunt ex eo aquae quibus haustis refocilavit spiritum et vires recepit idcirco appellatum est nomen loci illius Fons invocantis de maxilla usque in praesentem diem

20 iudicavitque Israhel in diebus Philisthim viginti annis.

JUDGES (SHOFETIM) CHAPTER 16

1 abiit quoque in Gazam et vidit ibi meretricem mulierem ingressusque est ad eam

2 quod cum audissent Philisthim et percrebruisset apud eos intrasse urbem Samson circumdederunt eum positis in porta civitatis custodibus et ibi tota nocte cum silentio praestolantes ut facto mane exeuntem occiderent

3 dormivit autem Samson usque ad noctis medium et inde consurgens adprehendit ambas portae fores cum postibus suis et sera inpositasque umeris portavit ad verticem montis qui respicit Hebron

4 post haec amavit mulierem quae habitabat in valle Sorech et vocabatur Dalila

5 veneruntque ad eam principes Philisthinorum atque dixerunt decipe eum et disce ab illo in quo tantam habeat fortitudinem et quomodo eum superare valeamus et vinctum adfligere quod si feceris dabimus tibi singuli mille centum argenteos

6 locuta est ergo Dalila ad Samson dic mihi obsecro in quo sit tua maxima fortitudo et quid sit quo ligatus erumpere nequeas

7 cui respondit Samson si septem nervicis funibus necdum siccis et adhuc humentibus ligatus fuero infirmus ero ut ceteri homines

8 adtuleruntque ad eam satrapae Philisthinorum septem funes ut dixerat quibus vinxit eum

9 latentibus apud se insidiis et in cubiculo finem rei expectantibus clamavitque ad eum Philisthim super te Samson qui rupit vincula quomodo si rumpat quis filum de stuppae tortum putamine cum odorem ignis acceperit et non est cognitum in quo esset fortitudo eius

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10 dixitque ad eum Dalila ecce inlusisti mihi et falsum locutus es saltim nunc indica quo ligari debeas

11 cui ille respondit si ligatus fuero novis funibus qui numquam fuerunt in opere infirmus ero et aliorum hominum similis

12 quibus rursum Dalila vinxit eum et clamavit Philisthim super te Samson in cubiculo insidiis praeparatis qui ita rupit vincula quasi fila telarum

13 dixitque Dalila rursum ad eum usquequo decipis me et falsum loqueris ostende quo vinciri debeas si inquit septem crines capitis mei cum licio plexueris et clavum his circumligatum terrae fixeris infirmus ero

14 quod cum fecisset Dalila dixit ad eum Philisthim super te Samson qui consurgens de somno extraxit clavum cum crinibus et licio

15 dixitque ad eum Dalila quomodo dicis quod ames me cum animus tuus non sit mecum per tres vices mentitus es mihi et noluisti dicere in quo sit tua maxima fortitudo

16 cumque molesta ei esset et per multos dies iugiter adhereret spatium ad quietem non tribuens defecit anima eius et ad mortem usque lassata est

17 tunc aperiens veritatem rei dixit ad eam ferrum numquam ascendit super caput meum quia nazareus id est consecratus Deo sum de utero matris meae si rasum fuerit caput meum recedet a me fortitudo mea et deficiam eroque ut ceteri homines

18 videns illa quod confessus ei esset omnem animum suum misit ad principes Philisthinorum atque mandavit ascendite adhuc semel quia nunc mihi aperuit cor suum qui ascenderunt adsumpta pecunia quam promiserant

19 at illa dormire eum fecit super genua sua et in sinu suo reclinare caput vocavitque tonsorem et rasit septem crines eius et coepit abicere eum et a se repellere statim enim ab eo fortitudo discessit

20 dixitque Philisthim super te Samson qui de somno consurgens dixit in animo suo egrediar sicut ante feci et me excutiam nesciens quod Dominus recessisset ab eo

21 quem cum adprehendissent Philisthim statim eruerunt oculos eius et duxerunt Gazam vinctum catenis et clausum in carcere molere fecerunt

22 iamque capilli eius renasci coeperant

23 et principes Philisthinorum convenerunt in unum ut immolarent hostias magnificas Dagon deo suo et epularentur dicentes tradidit deus noster inimicum nostrum Samson in manus nostras

24 quod etiam populus videns laudabat deum suum eademque dicebat tradidit deus noster in manus nostras adversarium qui delevit terram nostram et occidit plurimos

25 laetantesque per convivia sumptis iam epulis praeceperunt ut vocaretur Samson et ante eos luderet qui adductus de carcere ludebat ante eos feceruntque eum stare inter duas columnas

26 qui dixit puero regenti gressus suos dimitte me ut tangam columnas quibus omnis inminet domus ut recliner super eas et paululum requiescam

27 domus autem plena erat virorum ac mulierum et erant ibi omnes principes Philisthinorum ac de tecto et solario circiter tria milia utriusque sexus spectabant ludentem Samson

28 at ille invocato Domino ait Domine Deus memento mei et redde nunc mihi pristinam fortitudinem Deus meus ut ulciscar me de hostibus meis et pro amissione duorum luminum unam ultionem recipiam

29 et adprehendens ambas columnas quibus innitebatur domus alteramque earum dextera et alteram leva tenens

30 ait moriatur anima mea cum Philisthim concussisque fortiter columnis cecidit domus super omnes principes et ceteram multitudinem quae ibi erat multoque plures interfecit moriens quam ante vivus occiderat

31 descendentes autem fratres eius et universa cognatio tulerunt corpus eius et sepelierunt inter Saraa et Esthaol in sepulchro patris Manue iudicavitque Israhel viginti annis.

JUDGES (SHOFETIM) CHAPTER 17

1 fuit eo tempore vir quidam de monte Ephraim nomine Michas

2 qui dixit matri suae mille centum argenteos quos separaveras tibi et super quibus me audiente iuraveras ecce ego habeo et apud me sunt cui illa respondit benedictus filius meus Domino

3 reddidit ergo eos matri suae quae dixerat ei consecravi et vovi argentum hoc Domino ut de manu mea suscipiat filius meus et faciat sculptile atque conflatile et nunc trado illud tibi

4 reddidit igitur matri suae quae tulit ducentos argenteos et dedit eos argentario ut faceret ex eis sculptile atque conflatile quod fuit in domo Micha

5 qui aediculam quoque in ea Deo separavit et fecit ephod ac therafin id est vestem sacerdotalem et idola implevitque unius filiorum suorum manum et factus est ei sacerdos

6 in diebus illis non erat rex in Israhel sed unusquisque quod sibi rectum videbatur hoc faciebat

7 fuit quoque alter adulescens de Bethleem Iuda et cognatione eius eratque ipse Levites et habitabat ibi

8 egressusque de civitate Bethleem peregrinari voluit ubicumque sibi commodum repperisset cumque venisset in monte Ephraim iter faciens et declinasset parumper in domum Micha

9 interrogatus est ab eo unde venis qui respondit Levita sum de Bethleem Iuda et vado ut habitem ubi potuero et utile mihi esse perspexero

10 mane inquit apud me et esto mihi parens ac sacerdos daboque tibi per annos singulos decem argenteos ac vestem duplicem et quae ad victum necessaria sunt

11 adquievit et mansit apud hominem fuitque illi quasi unus de filiis

12 implevitque Micha manum eius et habuit apud se puerum sacerdotem

13 nunc scio dicens quod bene mihi faciat Deus habenti levitici generis sacerdotem.

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JUDGES (SHOFETIM) CHAPTER 18

1 in diebus illis non erat rex in Israhel et tribus Dan quaerebat possessionem sibi ut habitaret in ea usque ad illum enim diem inter ceteras tribus sortem non acceperat

2 miserunt igitur filii Dan stirpis et familiae suae quinque viros fortissimos de Saraa et Esthaol ut explorarent terram et diligenter inspicerent dixeruntque eis ite et considerate terram qui cum pergentes venissent in montem Ephraim et intrassent domum Micha requieverunt ibi

3 et agnoscentes vocem adulescentis Levitae utentesque illius diversorio dixerunt ad eum quis te huc adduxit quid hic agis quam ob causam huc venire voluisti

4 qui respondit eis haec et haec praestitit mihi Michas et me mercede conduxit ut sim ei sacerdos

5 rogaveruntque eum ut consuleret Dominum et scire possent an prospero itinere pergerent et res haberet effectum

6 qui respondit eis ite cum pace Dominus respicit viam vestram et iter quo pergitis

7 euntes itaque quinque viri venerunt Lais videruntque populum habitantem in ea absque ullo timore iuxta Sidoniorum consuetudinem securum et quietum nullo eis penitus resistente magnarumque opum et procul a Sidone atque a cunctis hominibus separatum

8 reversique ad fratres suos in Saraa et Esthaol et quid egissent sciscitantibus responderunt

9 surgite et ascendamus ad eos vidimus enim terram valde opulentam et uberem nolite neglegere nolite cessare eamus et possideamus eam nullus erit labor

10 intrabimus ad securos in regionem latissimam tradetque nobis Dominus locum in quo nullius rei est penuria eorum quae gignuntur in terra

11 profecti igitur sunt de cognatione Dan id est de Saraa et Esthaol sescenti viri accincti armis bellicis

12 ascendentesque manserunt in Cariathiarim Iudae qui locus ex eo tempore castrorum Dan nomen accepit et est post tergum Cariathiarim

13 inde transierunt in montem Ephraim cumque venissent ad domum Micha

14 dixerunt quinque viri qui prius missi fuerant ad considerandam terram Lais ceteris fratribus suis nostis quod in domibus istis sit ephod et therafin et sculptile atque conflatile videte quid vobis placeat

15 et cum paululum declinassent ingressi sunt domum adulescentis Levitae qui erat in domo Micha salutaveruntque eum verbis pacificis

16 sescenti autem viri ita ut erant armati stabant ante ostium

17 at illi qui ingressi fuerant domum iuvenis sculptile et ephod et therafin atque conflatile tollere nitebantur et sacerdos stabat ante ostium sescentis viris fortissimis haut procul expectantibus

18 tulerunt igitur qui intraverant sculptile ephod et idola atque conflatile quibus dixit sacerdos quid facitis

19 cui responderunt tace et pone digitum super os tuum venique nobiscum ut habeamus te patrem et sacerdotem quid tibi melius est ut sis sacerdos in domo unius viri an in una tribu et familia in Israhel

20 quod cum audisset adquievit sermonibus eorum et tulit ephod et idola ac sculptile et cum eis profectus est

21 qui cum pergerent et ante se ire fecissent parvulos et iumenta et omne quod erat pretiosum

22 iamque a domo Michae essent procul viri qui habitabant in aedibus Michae conclamantes secuti sunt

23 et post tergum clamare coeperunt qui cum respexissent dixerunt ad Micham quid tibi vis cur clamas

24 qui respondit deos meos quos mihi feci tulistis et sacerdotem et omnia quae habeo et dicitis quid tibi est

25 dixeruntque ei filii Dan cave ne ultra loquaris ad nos et veniant ad te viri animo concitati et ipse cum omni domo tua pereas

26 et sic coepto itinere perrexerunt videns autem Micha quod fortiores se essent reversus est in domum suam

27 sescenti autem viri tulerunt sacerdotem et quae supra diximus veneruntque in Lais ad populum quiescentem atque securum et percusserunt eos in ore gladii urbemque incendio tradiderunt

28 nullo penitus ferente praesidium eo quod procul habitarent a Sidone et cum nullo hominum haberent quicquam societatis ac negotii erat autem civitas sita in regione Roob quam rursum extruentes habitaverunt in ea

29 vocato nomine civitatis Dan iuxta vocabulum patris sui quem genuerat Israhel quae prius Lais dicebatur

30 posueruntque sibi sculptile et Ionathan filium Gersan filii Mosi ac filios eius sacerdotes in tribu Dan usque ad diem captivitatis suae

31 mansitque apud eos idolum Michae omni tempore quo fuit domus Dei in Silo in diebus illis non erat rex in Israhel.

JUDGES (SHOFETIM) CHAPTER 19

1 fuit quidam vir Levites habitans in latere montis Ephraim qui accepit uxorem de Bethleem Iuda

2 quae reliquit eum et reversa est in domum patris sui Bethleem mansitque apud eum quattuor mensibus

3 secutusque est eam vir suus volens ei reconciliari atque blandiri et secum reducere habens in comitatu puerum et duos asinos quae suscepit eum et introduxit in domum patris sui quod cum audisset socer eius eumque vidisset occurrit ei laetus

4 et amplexatus est hominem mansitque gener in domo soceri tribus diebus comedens cum eo et bibens familiariter

5 die autem quarto de nocte consurgens proficisci voluit quem tenuit socer et ait ad eum gusta prius pauxillum panis et conforta stomachum et sic proficisceris

6 sederuntque simul et comederunt ac biberunt dixitque pater puellae ad generum suum quaeso te ut hodie hic maneas pariterque laetemur

7 at ille consurgens coepit velle proficisci et nihilominus obnixe eum socer tenuit et apud se fecit manere

8 mane facto parabat Levites iter cui rursum socer oro te inquit ut paululum cibi capias et adsumptis viribus donec increscat dies postea proficiscaris comederunt ergo simul

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9 surrexitque adulescens ut pergeret cum uxore sua et puero cui rursum locutus est socer considera quod dies ad occasum declivior sit et propinquet ad vesperum mane apud me etiam hodie et duc laetum diem et cras proficisceris ut vadas in domum tuam

10 noluit gener adquiescere sermonibus eius sed statim perrexit et venit contra Iebus quae altero nomine vocabatur Hierusalem ducens secum duos asinos onustos et concubinam

11 iamque aderant iuxta Iebus et dies mutabatur in noctem dixitque puer ad dominum suum veni obsecro declinemus ad urbem Iebuseorum et maneamus in ea

12 cui respondit dominus non ingrediar oppidum gentis alienae quae non est de filiis Israhel sed transibo usque Gabaa

13 et cum illuc pervenero manebimus in ea aut certe in urbe Rama

14 transierunt igitur Iebus et coeptum carpebant iter occubuitque eis sol iuxta Gabaa quae est in tribu Beniamin

15 deverteruntque ad eam ut manerent ibi quo cum intrassent sedebant in platea civitatis et nullus eos recipere volebat hospitio

16 et ecce apparuit homo senex revertens de agro et de opere suo vespere qui et ipse erat de monte Ephraim et peregrinus habitabat in Gabaa homines autem regionis illius erant filii Iemini

17 elevatisque oculis vidit senex sedentem hominem cum sarcinulis suis in platea civitatis et dixit ad eum unde venis et quo vadis

18 qui respondit ei profecti sumus de Bethleem Iuda et pergimus ad locum nostrum qui est in latere montis Ephraim unde ieramus Bethleem et nunc vadimus ad domum Dei nullusque nos sub tectum suum vult recipere

19 habentes paleas et faenum in asinorum pabulum et panem ac vinum in meos et ancillae tuae usus et pueri qui mecum est nulla re indigemus nisi hospitio

20 cui respondit senex pax tecum sit ego praebebo omnia quae necessaria sunt tantum quaeso ne in platea maneas

21 introduxitque eum in domum suam et pabulum asinis praebuit ac postquam laverunt pedes suos recepit eos in convivium

22 illis epulantibus et post laborem itineris cibo ac potu reficientibus corpora venerunt viri civitatis illius filii Belial id est absque iugo et circumdantes domum senis fores pulsare coeperunt clamantes ad dominum domus atque dicentes educ virum qui ingressus est domum tuam ut abutamur eo

23 egressusque est ad eos senex et ait nolite fratres nolite facere malum hoc quia ingressus est homo hospitium meum et cessate ab hac stultitia

24 habeo filiam virginem et hic homo habet concubinam educam eas ad vos ut humilietis eas et vestram libidinem conpleatis tantum obsecro ne scelus hoc contra naturam operemini in virum

25 nolebant adquiescere sermonibus eius quod cernens homo eduxit ad eos concubinam suam et eis tradidit inludendam qua cum tota nocte abusi essent dimiserunt eam mane

26 at mulier recedentibus tenebris venit ad ostium domus ubi manebat dominus suus et ibi corruit

27 mane facto surrexit homo et aperuit ostium ut coeptam expleret viam et ecce concubina eius iacebat ante ostium sparsis in limine manibus

28 cui ille putans eam quiescere loquebatur surge ut ambulemus qua nihil respondente intellegens quod erat tulit eam et inposuit asino reversusque est in domum suam

29 quam cum esset ingressus arripuit gladium et cadaver uxoris cum ossibus suis in duodecim partes ac frusta concidens misit in omnes terminos Israhel

30 quod cum vidissent singuli conclamabant numquam res talis facta est in Israhel ex eo die quo ascenderunt patres nostri de Aegypto usque in praesens tempus ferte sententiam et in commune decernite quid facto opus sit.

JUDGES (SHOFETIM) CHAPTER 20

1 egressi sunt itaque omnes filii Israhel et pariter congregati quasi vir unus de Dan usque Bersabee et terra Galaad ad Dominum in Maspha

2 omnesque anguli populorum et cunctae tribus Israhel in ecclesiam populi Dei convenerunt quadringenta milia peditum pugnatorum

3 nec latuit filios Beniamin quod ascendissent filii Israhel in Maspha interrogatusque Levita maritus mulieris interfectae quomodo tantum scelus perpetratum esset

4 respondit veni in Gabaa Beniamin cum uxore mea illucque deverti

5 et ecce homines civitatis illius circumdederunt nocte domum in qua manebam volentes me occidere et uxorem meam incredibili libidinis furore vexantes denique mortua est

6 quam arreptam in frusta concidi misique partes in omnes terminos possessionis vestrae quia numquam tantum nefas et tam grande piaculum factum est in Israhel

7 adestis omnes filii Israhel decernite quid facere debeatis

8 stansque omnis populus quasi unius hominis sermone respondit non recedemus in tabernacula nostra nec suam quisquam intrabit domum

9 sed hoc contra Gabaa in commune faciemus

10 decem viri eligantur e centum ex omnibus tribubus Israhel et centum de mille et mille de decem milibus ut conportent exercitui cibaria et possimus pugnantes contra Gabaa Beniamin reddere ei pro scelere quod meretur

11 convenitque universus Israhel ad civitatem quasi unus homo eadem mente unoque consilio

12 et miserunt nuntios ad omnem tribum Beniamin qui dicerent cur tantum nefas in vobis reppertum est

13 tradite homines de Gabaa qui hoc flagitium perpetrarunt ut moriantur et auferatur malum de Israhel qui noluerunt fratrum suorum filiorum Israhel audire mandatum

14 sed ex cunctis urbibus quae suae sortis erant convenerunt in Gabaa ut illis ferrent auxilium et contra universum Israhel populum dimicarent

15 inventique sunt viginti quinque milia de Beniamin educentium gladium praeter habitatores Gabaa

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16 qui septingenti erant viri fortissimi ita sinistra ut dextra proeliantes et sic fundis ad certum iacientes lapides ut capillum quoque possent percutere et nequaquam in alteram partem ictus lapidis deferretur

17 virorum quoque Israhel absque filiis Beniamin inventa sunt quadringenta milia educentium gladios et paratorum ad pugnam

18 qui surgentes venerunt in domum Dei hoc est in Silo consulueruntque eum atque dixerunt quis erit in exercitu nostro princeps certaminis contra filios Beniamin quibus respondit Dominus Iudas sit dux vester

19 statimque filii Israhel surgentes mane castrametati sunt iuxta Gabaa

20 et inde procedentes ad pugnam contra Beniamin urbem obpugnare coeperunt

21 egressique filii Beniamin de Gabaa occiderunt de filiis Israhel die illo viginti duo milia viros

22 rursum filii Israhel et fortitudine et numero confidentes in eodem loco in quo prius certaverant aciem direxerunt

23 ita tamen ut prius ascenderent et flerent coram Domino usque ad noctem consulerentque eum et dicerent debeo ultra procedere ad dimicandum contra filios Beniamin fratres meos an non quibus ille respondit ascendite ad eum et inite certamen

24 cumque filii Israhel altero die contra Beniamin ad proelium processissent

25 eruperunt filii Beniamin de portis Gabaa et occurrentes eis tanta in illos caede baccati sunt ut decem et octo milia virorum educentium gladium prosternerent

26 quam ob rem omnes filii Israhel venerunt in domum Dei et sedentes flebant coram Domino ieiunaveruntque illo die usque ad vesperam et obtulerunt ei holocausta et pacificas victimas

27 et super statu suo interrogaverunt eo tempore ibi erat arca foederis Dei

28 et Finees filius Eleazari filii Aaron praepositus domus consuluerunt igitur Dominum atque dixerunt exire ultra debemus ad pugnam contra filios Beniamin fratres nostros an quiescere quibus ait Dominus ascendite cras enim tradam eos in manus vestras

29 posueruntque filii Israhel insidias per circuitum urbis Gabaa

30 et tertia vice sicut semel et bis contra Beniamin exercitum produxerunt

31 sed et filii Beniamin audacter eruperunt de civitate et fugientes adversarios longius persecuti sunt ita ut vulnerarent ex eis sicut primo et secundo die et caederent per duas semitas terga vertentes quarum una ferebat in Bethel altera in Gabaa atque prosternerent triginta circiter viros

32 putaverunt enim solito eos more cedere qui fugam arte simulantes iniere consilium ut abstraherent eos de civitate et quasi fugientes ad supradictas semitas perducerent

33 omnes itaque filii Israhel surgentes de sedibus suis tetenderunt aciem in loco qui vocatur Baalthamar insidiae quoque quae circa urbem erant paulatim se aperire coeperunt

34 et ab occidentali urbis parte procedere sed et alia decem milia virorum de universo Israhel habitatores urbis ad certamina provocabant ingravatumque est bellum contra filios Beniamin et non intellexerunt quod ex omni parte illis instaret interitus

35 percussitque eos Dominus in conspectu filiorum Israhel et interfecerunt ex eis in illo die viginti quinque milia et centum viros omnes bellatores et educentes gladium

36 filii autem Beniamin cum se inferiores esse vidissent coeperunt fugere quod cernentes filii Israhel dederunt eis ad fugiendum locum ut ad praeparatas insidias devenirent quas iuxta urbem posuerant

37 qui cum repente de latibulis surrexissent et Beniamin terga caedentibus daret ingressi sunt civitatem et percusserunt eam in ore gladii

38 signum autem dederant filii Israhel his quos in insidiis conlocaverant ut postquam urbem cepissent ignem accenderent et ascendente in altum fumo captam urbem demonstrarent

39 quod cum cernerent filii Israhel in ipso certamine positi putaverunt enim filii Beniamin eos fugere et instantius sequebantur caesis de exercitu eorum triginta viris

40 et viderent quasi columnam fumi de civitate conscendere Beniamin quoque retro aspiciens captam cerneret civitatem et flammas in sublime ferri

41 qui prius simulaverant fugam versa facie fortius resistebant quod cum vidissent filii Beniamin in fugam versi sunt

42 et ad viam deserti ire coeperunt illuc quoque eos adversariis persequentibus sed et hii qui urbem succenderant occurrerunt eis

43 atque ita factum est ut ex utraque parte ab hostibus caederentur nec erat ulla morientium requies ceciderunt atque prostrati sunt ad orientalem plagam urbis Gabaa

44 fuerunt autem qui in eodem loco interfecti sunt decem et octo milia virorum omnes robustissimi pugnatores

45 quod cum vidissent qui remanserant de Beniamin fugerunt in solitudinem et pergebant ad petram cuius vocabulum est Remmon in illa quoque fuga palantes et in diversa tendentes occiderunt quinque milia viros et cum ultra tenderent persecuti sunt eos et interfecerunt etiam alios duo milia

46 et sic factum est ut omnes qui ceciderant de Beniamin in diversis locis essent viginti quinque milia pugnatores ad bella promptissimi

47 remanserunt itaque de omni numero Beniamin qui evadere potuerant et fugere in solitudinem sescenti viri sederuntque in petra Remmon mensibus quattuor

48 regressi autem filii Israhel omnes reliquias civitatis a viris usque ad iumenta gladio percusserunt cunctasque urbes et viculos Beniamin vorax flamma consumpsit.

JUDGES (SHOFETIM) CHAPTER 21

1 iuraverunt quoque filii Israhel in Maspha et dixerunt nullus nostrum dabit filiis Beniamin de filiabus suis uxorem

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2 veneruntque omnes ad domum Dei in Silo et in conspectu eius sedentes usque ad vesperam levaverunt vocem et magno ululatu coeperunt flere dicentes

3 quare Domine Deus Israhel factum est hoc malum in populo tuo ut hodie una tribus auferretur ex nobis

4 altera autem die diluculo consurgentes extruxerunt altare obtuleruntque ibi holocausta et pacificas victimas et dixerunt

5 quis non ascendit in exercitu Domini de universis tribubus Israhel grandi enim se iuramento constrinxerant cum essent in Maspha interfici eos qui defuissent

6 ductique paenitentia filii Israhel super fratre suo Beniamin coeperunt dicere ablata est una tribus de Israhel

7 unde uxores accipient omnes enim in commune iuravimus non daturos nos his filias nostras

8 idcirco dixerunt quis est de universis tribubus Israhel qui non ascendit ad Dominum in Maspha et ecce inventi sunt habitatores Iabisgalaad in illo exercitu non fuisse

9 eo quoque tempore cum essent in Silo nullus ex eis ibi reppertus est

10 miserunt itaque decem milia viros robustissimos et praeceperunt eis ite et percutite habitatores Iabisgalaad in ore gladii tam uxores quam parvulos eorum

11 et hoc erit quod observare debetis omne generis masculini et mulieres quae cognoverunt viros interficite

12 inventaeque sunt de Iabisgalaad quadringentae virgines quae nescierunt viri torum et adduxerunt eas in castra in Silo in terra Chanaan

13 miseruntque nuntios ad filios Beniamin qui erant in petra Remmon et praeceperunt eis ut eos in pace susciperent

14 veneruntque filii Beniamin in illo tempore et datae sunt eis uxores de filiabus Iabisgalaad alias autem non reppererunt quas simili modo traderent

15 universusque Israhel valde doluit et egit paenitudinem super interfectione unius tribus ex Israhel

16 dixeruntque maiores natu quid faciemus reliquis qui non acceperunt uxores omnes in Beniamin feminae conciderunt

17 et magna nobis cura ingentique studio providendum est ne una tribus deleatur ex Israhel

18 filias nostras eis dare non possumus constricti iuramento et maledictione qua diximus maledictus qui dederit de filiabus suis uxorem Beniamin

19 ceperuntque consilium atque dixerunt ecce sollemnitas Domini est in Silo anniversaria quae sita est ad septentrionem urbis Bethel et ad orientalem plagam viae quae de Bethel tendit ad Sycimam et ad meridiem oppidi Lebona

20 praeceperuntque filiis Beniamin atque dixerunt ite et latete in vineis

21 cumque videritis filias Silo ad ducendos choros ex more procedere exite repente de vineis et rapite eas singuli uxores singulas et pergite in terram Beniamin

22 cumque venerint patres earum ac fratres et adversum vos queri coeperint atque iurgari dicemus eis miseremini eorum non enim rapuerunt eas iure bellantium atque victorum sed rogantibus ut acciperent non dedistis et a vestra parte peccatum est

23 feceruntque filii Beniamin ut sibi fuerat imperatum et iuxta numerum suum rapuerunt sibi de his quae ducebant choros uxores singulas abieruntque in possessionem suam aedificantes urbes et habitantes in eis

24 filii quoque Israhel reversi sunt per tribus et familias in tabernacula sua in diebus illis non erat rex in Israhel sed unusquisque quod sibi rectum videbatur hoc faciebat.

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THE SCROLL OF RUTH

Hebrew title: Megilath Rut
Estimated Range of Dating: 5th–4th centuries B.C.

(The Book of Ruth (Hebrew: Megilath Rut, "the Scroll of Ruth", one of the Five Megillot) is included in the third division, or the Writings (Ketuvim), of the Hebrew Bible; in most Christian canons it is treated as a history book and placed between Judges and 1 Samuel. It is one of the shortest books in both the Jewish and Christian holy books, consisting of only four chapters. The name Ruth means compassion, pity, remorse, sorrow or grief. It is unknown who wrote the book. It is traditionally ascribed to the prophet Samuel, but Ruth's identity as a non-Israelite and the stress on the need for an inclusive attitude towards foreigners suggests an origin in the fifth century BC, when intermarriage had become controversial (as seen in Ezra 9:1 and Nehemiah 13:1). A substantial number of scholars therefore date it to the Persian period (5th–4th centuries BC). The genealogy that concludes the book is believed to be a post-exilic Priestly addition, as it adds nothing to the plot; nevertheless, it is carefully crafted and integrates the book into the history of Israel running from Genesis to Kings.

Contents and Structure
The book is structured in four chapters:
1. Prologue and Problem: Death and Emptiness (1:1–22)
A. Setting the scene (1:1–5)
B. Naomi returns home (1:6–18)
C. Arrival of Naomi and Ruth in Bethlehem (1:19–22)
2. Ruth Meets Boaz, Naomi's Relative, on the Harvest Field (2:1–23)
A. Ruth in the field of Boaz (2:1–17)
B. Ruth reports to Naomi (2:18–23)
3. Naomi Sends Ruth to Boaz on the Threshing Floor (3:1–18)
A. Naomi Reveals Her Plan (3:1–5)
B. Ruth at the threshing-floor of Boaz (3:6–15)
C. Ruth reports to Naomi (3:16–18)
4. Resolution and Epilogue: Life and Fullness (4:1–22)
A. Boaz with the men at the gate (4:1–12)
B. A son is born to Ruth (4:13–17)
Genealogical appendix (4:18–22)

The book tells of Ruth accepting the god of the Israelites as her god and the Israelite people as her own. In Ruth 1:16–17, Ruth tells Naomi, her Israelite mother-in-law, "Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me." The book is held in esteem by Jews who fall under the category of Jews-by-choice, as is evidenced by the considerable presence of Boaz in rabbinic literature. The Book of Ruth also functions liturgically, as it is read during the Jewish holiday of Shavuot ("Weeks").

The book can be read as a political parable relating to issues around the time of Ezra and Nehemiah (the 4th century BC). The realistic nature of the story is established from the start through the names of the participants: the husband and father is Elimelech, meaning "My God is King", and his wife is Naomi, "Pleasing", but after the deaths of her sons Mahlon, "Sickness", and Chilion, "Wasting", she asks to be called Mara, "Bitter". The reference to Moab raises questions, since in the rest of the biblical literature it is associated with hostility to Israel, sexual perversity, and idolatry, and Deuteronomy 23:3–6 excluded an Ammonite or a Moabite from "the congregation of the LORD; even to their tenth generation". Despite this, Ruth the Moabite married a Judahite and even after his death still regarded herself a member of his family; she then married another Judahite and bore him a son who became an ancestor of David. Contrary to the message of Ezra–Nehemiah, where marriages between Jewish men and non-Jewish women were broken up, Ruth teaches that foreigners who convert to Judaism can become good Jews, foreign wives can become exemplary followers of Jewish law, and there is no reason to exclude them or their offspring from the community.)

LIBER RUTH
RUTH CHAPTER 1

1 in diebus unius iudicis quando iudices praeerant facta est fames in terra abiitque homo de Bethleem Iuda ut peregrinaretur in regione moabitide cum uxore sua ac duobus liberis

2 ipse vocabatur Helimelech uxor eius Noemi e duobus filiis alter Maalon et alter Chellion Ephrathei de Bethleem Iuda ingressique regionem moabitidem morabantur ibi

3 et mortuus est Helimelech maritus Noemi remansitque ipsa cum filiis

4 qui acceperunt uxores moabitidas quarum una vocabatur Orpha altera Ruth manseruntque ibi decem annis

5 et ambo mortui sunt Maalon videlicet et Chellion remansitque mulier orbata duobus liberis ac marito

6 et surrexit ut in patriam pergeret cum utraque nuru sua de regione moabitide audierat enim quod respexisset Dominus populum suum et dedisset eis escas

7 egressa est itaque de loco peregrinationis suae cum utraque nuru et iam in via posita revertendi in terram Iuda

8 dixit ad eas ite in domum matris vestrae faciat Dominus vobiscum misericordiam sicut fecistis cum mortuis et mecum

9 det vobis invenire requiem in domibus virorum quos sortiturae estis et osculata est eas quae elevata voce flere coeperunt

10 et dicere tecum pergemus ad populum tuum

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11 quibus illa respondit revertimini filiae mi cur venitis mecum num ultra habeo filios in utero meo ut viros ex me sperare possitis

12 revertimini filiae mi abite iam enim senectute confecta sum nec apta vinculo coniugali etiam si possem hac nocte concipere et parere filios

13 si eos expectare velitis donec crescant et annos impleant pubertatis ante eritis vetulae quam nubatis nolite quaeso filiae mi quia vestra angustia me magis premit et egressa est manus Domini contra me

14 elevata igitur voce rursum flere coeperunt Orpha osculata socrum est ac reversa Ruth adhesit socrui suae

15 cui dixit Noemi en reversa est cognata tua ad populum suum et ad deos suos vade cum ea

16 quae respondit ne adverseris mihi ut relinquam te et abeam quocumque perrexeris pergam ubi morata fueris et ego pariter morabor populus tuus populus meus et Deus tuus Deus meus

17 quae te morientem terra susceperit in ea moriar ibique locum accipiam sepulturae haec mihi faciat Deus et haec addat si non sola mors me et te separaverit

18 videns ergo Noemi quod obstinato Ruth animo decrevisset secum pergere adversari noluit nec ultra ad suos reditum persuadere

19 profectaeque sunt simul et venerunt in Bethleem quibus urbem ingressis velox apud cunctos fama percrebuit dicebantque mulieres haec est illa Noemi

20 quibus ait ne vocetis me Noemi id est pulchram sed vocate me Mara hoc est amaram quia valde me amaritudine replevit Omnipotens

21 egressa sum plena et vacuam reduxit me Dominus cur igitur vocatis me Noemi quam humiliavit Dominus et adflixit Omnipotens

22 venit ergo Noemi cum Ruth Moabitide nuru sua de terra peregrinationis suae ac reversa est in Bethleem quando primum hordea metebantur.

RUTH CHAPTER 2

1 erat autem vir Helimelech consanguineus homo potens et magnarum opum nomine Booz

2 dixitque Ruth Moabitis ad socrum suam si iubes vadam in agrum et colligam spicas quae metentium fugerint manus ubicumque clementis in me patris familias repperero gratiam cui illa respondit vade filia mi

3 abiit itaque et colligebat spicas post terga metentium accidit autem ut ager ille haberet dominum Booz qui erat de cognatione Helimelech

4 et ecce ipse veniebat de Bethleem dixitque messoribus Dominus vobiscum qui responderunt ei benedicat tibi Dominus

5 dixitque Booz iuveni qui messoribus praeerat cuius est haec puella

6 qui respondit haec est Moabitis quae venit cum Noemi de regione moabitide

7 et rogavit ut spicas colligeret remanentes sequens messorum vestigia et de mane usque nunc stat in agro et ne ad momentum quidem domum reversa est

8 et ait Booz ad Ruth audi filia ne vadas ad colligendum in alterum agrum nec recedas ab hoc loco sed iungere puellis meis

9 et ubi messuerint sequere mandavi enim pueris meis ut nemo tibi molestus sit sed etiam si sitieris vade ad sarcinulas et bibe aquas de quibus et pueri bibunt

10 quae cadens in faciem suam et adorans super terram dixit ad eum unde mihi hoc ut invenirem gratiam ante oculos tuos et nosse me dignareris peregrinam mulierem

11 cui ille respondit nuntiata sunt mihi omnia quae feceris socrui tuae post mortem viri tui et quod dereliqueris parentes tuos et terram in qua nata es et veneris ad populum quem ante nesciebas

12 reddat tibi Dominus pro opere tuo et plenam mercedem recipias a Domino Deo Israhel ad quem venisti et sub cuius confugisti alas

13 quae ait inveni gratiam ante oculos tuos domine mi qui consolatus es me et locutus es ad cor ancillae tuae quae non sum similis unius puellarum tuarum

14 dixitque ad eam Booz quando hora vescendi fuerit veni huc et comede panem et intingue buccellam tuam in aceto sedit itaque ad messorum latus et congessit pulentam sibi comeditque et saturata est et tulit reliquias

15 atque inde surrexit ut spicas ex more colligeret praecepit autem Booz pueris suis dicens etiam si vobiscum metere voluerit ne prohibeatis eam

16 et de vestris quoque manipulis proicite de industria et remanere permittite ut absque rubore colligat et colligentem nemo corripiat

17 collegit ergo in agro usque ad vesperam et quae collegerat virga caedens et excutiens invenit hordei quasi oephi mensuram id est tres modios

18 quos portans reversa est in civitatem et ostendit socrui suae insuper protulit et dedit ei de reliquiis cibi sui quo saturata fuerat

19 dixitque ei socrus ubi hodie collegisti et ubi fecisti opus sit benedictus qui misertus est tui indicavitque ei apud quem esset operata et nomen dixit viri quod Booz vocaretur

20 cui respondit Noemi benedictus sit a Domino quoniam eandem gratiam quam praebuerat vivis servavit et mortuis rursumque propinquus ait noster est homo

21 et Ruth hoc quoque inquit praecepit mihi ut tamdiu messoribus eius iungerer donec omnes segetes meterentur

22 cui dixit socrus melius est filia mi ut cum puellis eius exeas ad metendum ne in alieno agro quispiam resistat tibi

23 iuncta est itaque puellis Booz et tamdiu cum eis messuit donec hordea et triticum in horreis conderentur.

RUTH CHAPTER 3

1 postquam autem reversa est ad socrum suam audivit ab ea filia mi quaeram tibi requiem et providebo ut bene sit tibi

2 Booz iste cuius puellis in agro iuncta es propinquus est noster et hac nocte aream hordei ventilat

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3 lava igitur et unguere et induere cultioribus vestimentis ac descende in aream non te videat homo donec esum potumque finierit

4 quando autem ierit ad dormiendum nota locum in quo dormiat veniesque et discoperies pallium quo operitur a parte pedum et proicies te et ibi iacebis ipse autem dicet tibi quid agere debeas

5 quae respondit quicquid praeceperis faciam

6 descenditque in aream et fecit omnia quae sibi imperaverat socrus

7 cumque comedisset Booz et bibisset et factus esset hilarior issetque ad dormiendum iuxta acervum manipulorum venit abscondite et discoperto a pedibus eius pallio se proiecit

8 et ecce nocte iam media expavit homo et conturbatus est viditque mulierem iacentem ad pedes suos

9 et ait illi quae es illaque respondit ego sum Ruth ancilla tua expande pallium tuum super famulam tuam quia propinquus es

10 et ille benedicta inquit es Domino filia et priorem misericordiam posteriore superasti quia non es secuta iuvenes pauperes sive divites

11 noli ergo metuere sed quicquid dixeris mihi faciam tibi scit enim omnis populus qui habitat intra portas urbis meae mulierem te esse virtutis

12 nec abnuo me propinquum sed est alius me propinquior

13 quiesce hac nocte et facto mane si te voluerit propinquitatis iure retinere bene res acta est sin autem ille noluerit ego te absque ulla dubitatione suscipiam vivit Dominus dormi usque mane

14 dormivit itaque ad pedes eius usque ad noctis abscessum surrexitque antequam homines se cognoscerent mutuo et dixit Booz cave ne quis noverit quod huc veneris

15 et rursum expande inquit palliolum tuum quo operiris et tene utraque manu qua extendente et tenente mensus est sex modios hordei et posuit super eam quae portans ingressa est civitatem

16 et venit ad socrum suam quae dixit ei quid egisti filia narravitque ei omnia quae sibi fecisset homo

17 et ait ecce sex modios hordei dedit mihi et ait nolo vacuam te reverti ad socrum tuam

18 dixitque Noemi expecta filia donec videamus quem res exitum habeat neque enim cessabit homo nisi conpleverit quod locutus est.

RUTH CHAPTER 4

1 ascendit ergo Booz ad portam et sedit ibi cumque vidisset propinquum praeterire de quo prius sermo habitus est dixit ad eum declina paulisper et sede hic vocans eum nomine suo qui devertit et sedit

2 tollens autem Booz decem viros de senioribus civitatis dixit ad eos sedete hic

3 quibus residentibus locutus est ad propinquum partem agri fratris nostri Helimelech vendit Noemi quae reversa est de regione moabitide

4 quod audire te volui et tibi dicere coram cunctis sedentibus et maioribus natu de populo meo si vis possidere iure propinquitatis eme et posside sin autem tibi displicet hoc ipsum indica mihi ut sciam quid facere debeam nullus est enim propinquus excepto te qui prior es et me qui secundus sum at ille respondit ego agrum emam

5 cui dixit Booz quando emeris agrum de manu mulieris Ruth quoque Moabitidem quae uxor defuncti fuit debes accipere ut suscites nomen propinqui tui in hereditate sua

6 qui respondit cedo iure propinquitatis neque enim posteritatem familiae meae delere debeo tu meo utere privilegio quo me libenter carere profiteor

7 hic autem erat mos antiquitus in Israhel inter propinquos et si quando alter alteri suo iure cedebat ut esset firma concessio solvebat homo calciamentum suum et dabat proximo suo hoc erat testimonium cessionis in Israhel

8 dixit ergo propinquus Booz tolle calciamentum quod statim solvit de pede suo

9 at ille maioribus natu et universo populo testes inquit vos estis hodie quod possederim omnia quae fuerunt Helimelech et Chellion et Maalon tradente Noemi

10 et Ruth Moabitidem uxorem Maalon in coniugium sumpserim ut suscitem nomen defuncti in hereditate sua ne vocabulum eius de familia sua ac fratribus et populo deleatur vos inquam huius rei testes estis

11 respondit omnis populus qui erat in porta et maiores natu nos testes sumus faciat Dominus hanc mulierem quae ingreditur domum tuam sicut Rachel et Liam quae aedificaverunt domum Israhel ut sit exemplum virtutis in Ephrata et habeat celebre nomen in Bethleem

12 fiatque domus tua sicut domus Phares quem Thamar peperit Iudae de semine quod dederit Dominus tibi ex hac puella

13 tulit itaque Booz Ruth et accepit uxorem ingressusque est ad eam et dedit illi Dominus ut conciperet et pareret filium

14 dixeruntque mulieres ad Noemi benedictus Dominus qui non est passus ut deficeret successor familiae tuae et vocaretur nomen eius in Israhel

15 et habeas qui consoletur animam tuam et enutriat senectutem de nuru enim tua natus est quae te diligit et multo tibi est melior quam si septem haberes filios

16 susceptumque Noemi puerum posuit in sinu suo et nutricis ac gerulae officio fungebatur

17 vicinae autem mulieres congratulantes ei et dicentes natus est filius Noemi vocaverunt nomen eius Obed hic est pater Isai patris David

18 hae sunt generationes Phares Phares genuit Esrom

19 Esrom genuit Aram Aram genuit Aminadab

20 Aminadab genuit Naasson Naasson genuit Salma

21 Salma genuit Booz Booz genuit Obed

22 Obed genuit Isai Isai genuit David..

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THE FIRST BOOK OF SAMUEL

Greek: Basileion A; Hebrew Title: Sefer Shemuel
(also called: The First Book of Kings, or 1 Reigns)
Estimated Range of Dating: c. 630–540 B.C

(The Book of Samuel, or 1 Samuel and 2 Samuel, form part of the narrative history of Israel in the Nevi'im or "prophets" section of the Hebrew Bible / Old Testament, called the Deuteronomistic history, a series of books (Joshua, Judges, Samuel and Kings) that constitute a theological history of the Israelites and aim to explain God's law for Israel under the guidance of the prophets.

The German biblical scholar Martin Noth coined in 1943 the term "Deuteronomistic History" in order to explain the origin and purpose of Joshua, Judges, Samuel, and Kings. These, he argued, were the work of a single 6th-century BC author seeking to explain recent events (the fall of Jerusalem and the Babylonian exile) using the theology and language of the Book of Deuteronomy. The author used his sources with a heavy hand, depicting Joshua as a grand, divinely guided conqueror, as a Judge acting in a cycle of rebellion and salvation, and the story of the kings as recurring disaster due to disobedience to God. The essence of Deuteronomistic theology is that Israel has entered into a covenant (a treaty, a binding agreement) with the God Yahweh, under which they agree to accept Yahweh as their God (hence the phrase "God of Israel") and Yahweh promises them a land where they can live in peace and prosperity. Deuteronomy contains the laws by which Israel is to live in the promised land, Joshua chronicles the conquest of Canaan, the promised land, and its allotment among the tribes, Judges describes the settlement of the land, Samuel the consolidation of the land and people under David, and Kings the destruction of kingship and loss of the land. The final tragedy described in Kings is the result of Israel's failure to uphold its part of the covenant: faithfulness to Yahweh brings success, economic, military and political, but unfaithfulness brings defeat and oppression.

1 and 2 Samuel were originally (and, in most Jewish bibles, still are) treated as one single book, but the Septuagint, the first Greek translation from the 3rd and the 2nd century BC, noted that the book was written on two scrolls due to its large size; this was adopted, at least in name, by the Latin translations used in the early Christian church of the West. The division of the Chronicles had the same reason. What it is now commonly known as 1 Samuel and 2 Samuel was called 1 Kings (or Reigns) and 2 Kings respectively in the Vulgate and the Septuagint. Then, what it is now commonly known as 1 Kings and 2 Kings would have been 3 Kings (or Reigns) and 4 Kings in old Bibles before the year 1516.

Samuel begins with the prophet Samuel's birth and God's call to him as a boy. The story of the Ark of the Covenant that follows tells of Israel's oppression by the Philistines, which brought about Samuel's anointing of Saul as Israel's first king. But Saul proved unworthy and God's choice turned to David, who defeated Israel's enemies, purchased the threshing floor (2 Samuel 24:24), where his son, Solomon built the Temple and brought the Ark to Jerusalem. The narrative stresses that he gained the throne lawfully, always respecting "the Lord's anointed" (i.e. Saul) and never taking any of his numerous chances to seize the throne by violence. As God's chosen king over Israel, David is also the son of God ("I will be a father to him, and he shall be a son to me..." – 2 Samuel 14). God enters into an eternal covenant (treaty) with David and his line, promising divine protection of the dynasty and of Jerusalem through all time.

The Philistines appear already in Genesis but they seem to have been different people from the Philistines of the Deuteronomistic history (the series of books Joshua, Judges, Samuel, Kings, and also the Book of Jeremiah). The Philistines originated as an immigrant Greek Mycenaean group of Sea Peoples or pirates from the Aegean Sea that settled in southern Canaan circa 1175 BC during the Late Bronze Age collapse. By Iron Age II (between the 12th and 11th century BC), the Philistines had formed an ethnic state centered around a pentapolis (5 cities) consisting of Gaza, Ashdod, Ashkelon, Ekron and Gath. Over time, they gradually assimilated elements of the indigenous Levantine Semitic societies while preserving their own unique culture. old canonical books of the Hebrew nation, their writers describe a series of conflicts between the Philistines and the Israelites during the period of the Judges, and, allegedly, the Philistines exercised lordship over Israel in the days of Saul and Samuel the prophet, forbidding the Israelites from making iron implements of war. According to their chronicles, the Philistines were eventually subjugated by David, before regaining independence in the wake of the United Monarchy's dissolution, after which there are only sparse references to them. The accuracy of these narratives is a subject of debate among scholars. Sure is that the Philistines (like the Hebrew states, Phoenicia, and anybody else) were crushed by Assyrians (between 745 and 681 BC), by Egyptians in 609 BC and finally by Babylonians in 604 BC.)

LIBER PRIMUS SAMUELIS,
QUEM NOS PRIMUM REGUM DICIMUS
1 SAMUEL (1 REGUM) CHAPTER 1

1 fuit vir unus de Ramathaimsophim de monte Ephraim et nomen eius Helcana filius Hieroam filii Heliu filii Thau filii Suph Ephratheus

2 et habuit duas uxores nomen uni Anna et nomen secundae Fenenna fueruntque Fenennae filii Annae autem non erant liberi

3 et ascendebat vir ille de civitate sua statutis diebus ut adoraret et sacrificaret Domino exercituum in Silo erant autem ibi duo filii Heli Ofni et Finees sacerdotes Domini

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4 venit ergo dies et immolavit Helcana deditque Fenennae uxori suae et cunctis filiis eius et filiabus partes
5 Annae autem dedit partem unam tristis quia Annam diligebat Dominus autem concluserat vulvam eius
6 adfligebat quoque eam aemula eius et vehementer angebat in tantum ut exprobraret quod conclusisset Dominus vulvam eius
7 sicque faciebat per singulos annos cum redeunte tempore ascenderent templum Domini et sic provocabat eam porro illa flebat et non capiebat cibum
8 dixit ergo ei Helcana vir suus Anna cur fles et quare non comedis et quam ob rem adfligitur cor tuum numquid non ego melior sum tibi quam decem filii
9 surrexit autem Anna postquam comederat in Silo et biberat et Heli sacerdote sedente super sellam ante postes templi Domini
10 cum esset amaro animo oravit Dominum flens largiter
11 et votum vovit dicens Domine exercituum si respiciens videris adflictionem famulae tuae et recordatus mei fueris nec oblitus ancillae tuae dederisque servae tuae sexum virilem dabo eum Domino omnes dies vitae eius et novacula non ascendet super caput eius
12 factum est ergo cum illa multiplicaret preces coram Domino ut Heli observaret os eius
13 porro Anna loquebatur in corde suo tantumque labia illius movebantur et vox penitus non audiebatur aestimavit igitur eam Heli temulentam
14 dixitque ei usquequo ebria eris digere paulisper vinum quo mades
15 respondens Anna nequaquam inquit domine mi nam mulier infelix nimis ego sum vinumque et omne quod inebriare potest non bibi sed effudi animam meam in conspectu Domini
16 ne reputes ancillam tuam quasi unam de filiabus Belial quia ex multitudine doloris et maeroris mei locuta sum usque in praesens
17 tunc Heli ait ei vade in pace et Deus Israhel det tibi petitionem quam rogasti eum
18 et illa dixit utinam inveniat ancilla tua gratiam in oculis tuis et abiit mulier in viam suam et comedit vultusque eius non sunt amplius in diversa mutati
19 et surrexerunt mane et adoraverunt coram Domino reversique sunt et venerunt in domum suam Ramatha cognovit autem Helcana Annam uxorem suam et recordatus est eius Dominus
20 et factum est post circulum dierum concepit Anna et peperit filium vocavitque nomen eius Samuhel eo quod a Domino postulasset eum
21 ascendit autem vir Helcana et omnis domus eius ut immolaret Domino hostiam sollemnem et votum suum
22 et Anna non ascendit dixit enim viro suo non vadam donec ablactetur infans et ducam eum et appareat ante conspectum Domini et maneat ibi iugiter
23 et ait ei Helcana vir suus fac quod bonum tibi videtur et mane donec ablactes eum precorque ut impleat Dominus verbum suum mansit ergo mulier et lactavit filium suum donec amoveret eum a lacte
24 et adduxit eum secum postquam ablactaverat in vitulis tribus et tribus modiis farinae et amphora vini et adduxit eum ad domum Domini in Silo puer autem erat adhuc infantulus
25 et immolaverunt vitulum et obtulerunt puerum Heli
26 et ait obsecro mi domine vivit anima tua domine ego sum illa mulier quae steti coram te hic orans Dominum
27 pro puero isto oravi et dedit Dominus mihi petitionem meam quam postulavi eum
28 idcirco et ego commodavi eum Domino cunctis diebus quibus fuerit accommodatus Domino et adoraverunt ibi Dominum et oravit Anna et ait.

1 SAMUEL (1 REGUM) CHAPTER 2

1 exultavit cor meum in Domino exaltatum est cornu meum in Domino dilatatum est os meum super inimicos meos quia laetata sum in salutari tuo
2 non est sanctus ut est Dominus neque enim est alius extra te et non est fortis sicut Deus noster
3 nolite multiplicare loqui sublimia gloriantes recedant vetera de ore vestro quoniam Deus scientiarum Dominus est et ipsi praeparantur cogitationes
4 arcus fortium superatus est et infirmi accincti sunt robore
5 saturati prius pro pane se locaverunt et famelici saturati sunt donec sterilis peperit plurimos et quae multos habebat filios infirmata est
6 Dominus mortificat et vivificat deducit ad infernum et reducit
7 Dominus pauperem facit et ditat humiliat et sublevat
8 suscitat de pulvere egenum et de stercore elevat pauperem ut sedeat cum principibus et solium gloriae teneat Domini enim sunt cardines terrae et posuit super eos orbem
9 pedes sanctorum suorum servabit et impii in tenebris conticescent quia non in fortitudine roborabitur vir
10 Dominum formidabunt adversarii eius super ipsos in caelis tonabit Dominus iudicabit fines terrae et dabit imperium regi suo et sublimabit cornu christi sui
11 et abiit Helcana Ramatha in domum suam puer autem erat minister in conspectu Domini ante faciem Heli sacerdotis
12 porro filii Heli filii Belial nescientes Dominum
13 neque officium sacerdotum ad populum sed quicumque immolasset victimam veniebat puer sacerdotis dum coquerentur carnes et habebat fuscinulam tridentem in manu sua
14 et mittebat eam in lebetem vel in caldariam aut in ollam sive in caccabum et omne quod levabat fuscinula tollebat sacerdos sibi sic faciebant universo Israheli venientium in Silo
15 etiam antequam adolerent adipem veniebat puer sacerdotis et dicebat immolanti da mihi carnem ut coquam sacerdoti non enim accipiam a te carnem coctam sed crudam
16 dicebatque illi immolans incendatur primum iuxta morem hodie adeps et tolle tibi quantumcumque desiderat

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anima tua qui respondens aiebat ei nequaquam nunc enim dabis alioquin tollam vi

17 erat ergo peccatum puerorum grande nimis coram Domino quia detrahebant homines sacrificio Domini

18 Samuhel autem ministrabat ante faciem Domini puer accinctus ephod lineo

19 et tunicam parvam faciebat ei mater sua quam adferebat statutis diebus ascendens cum viro suo ut immolaret hostiam sollemnem

20 et benedixit Heli Helcanae et uxori eius dixitque reddat Dominus tibi semen de muliere hac pro fenore quod commodasti Domino et abierunt in locum suum

21 visitavit ergo Dominus Annam et concepit et peperit tres filios et duas filias et magnificatus est puer Samuhel apud Dominum

22 Heli autem erat senex valde et audivit omnia quae faciebant filii sui universo Israheli et quomodo dormiebant cum mulieribus quae observabant ad ostium tabernaculi

23 et dixit eis quare facitis res huiuscemodi quas ego audio res pessimas ab omni populo

24 nolite filii mi non enim est bona fama quam ego audio ut transgredi faciatis populum Domini

25 si peccaverit vir in virum placari ei potest Deus si autem in Domino peccaverit vir quis orabit pro eo et non audierunt vocem patris sui quia voluit Dominus occidere eos

26 puer autem Samuhel proficiebat atque crescebat et placebat tam Deo quam hominibus

27 venit autem vir Dei ad Heli et ait ad eum haec dicit Dominus numquid non aperte revelatus sum domui patris tui cum essent in Aegypto in domo Pharaonis

28 et elegi eum ex omnibus tribubus Israhel mihi in sacerdotem ut ascenderet altare meum et adoleret mihi incensum et portaret ephod coram me et dedi domui patris tui omnia de sacrificiis filiorum Israhel

29 quare calce abicitis victimam meam et munera mea quae praecepi ut offerrentur in templo et magis honorasti filios tuos quam me ut comederetis primitias omnis sacrificii Israhel populi mei

30 propterea ait Dominus Deus Israhel loquens locutus sum ut domus tua et domus patris tui ministraret in conspectu meo usque in sempiternum nunc autem dicit Dominus absit hoc a me sed quicumque glorificaverit me glorificabo eum qui autem contemnunt me erunt ignobiles

31 ecce dies veniunt et praecidam brachium tuum et brachium domus patris tui ut non sit senex in domo tua

32 et videbis aemulum tuum in templo in universis prosperis Israhel et non erit senex in domo tua omnibus diebus

33 verumtamen non auferam penitus virum ex te ab altari meo sed ut deficiant oculi tui et tabescat anima tua et pars magna domus tuae morietur cum ad virilem aetatem venerit

34 hoc autem erit tibi signum quod venturum est duobus filiis tuis Ofni et Finees in die uno morientur ambo

35 et suscitabo mihi sacerdotem fidelem qui iuxta cor meum et animam meam faciat et aedificabo ei domum fidelem et ambulabit coram christo meo cunctis diebus

36 futurum est autem ut quicumque remanserit in domo tua veniat ut oretur pro eo et offerat nummum argenteum et tortam panis dicatque dimitte me obsecro ad unam partem sacerdotalem ut comedam buccellam panis.

1 SAMUEL (1 REGUM) CHAPTER 3

1 puer autem Samuhel ministrabat Domino coram Heli et sermo Domini erat pretiosus in diebus illis non erat visio manifesta

2 factum est ergo in die quadam Heli iacebat in loco suo et oculi eius caligaverant nec poterat videre

3 lucerna Dei antequam extingueretur Samuhel autem dormiebat in templo Domini ubi erat arca Dei

4 et vocavit Dominus Samuhel qui respondens ait ecce ego

5 et cucurrit ad Heli et dixit ecce ego vocasti enim me qui dixit non vocavi revertere dormi et abiit et dormivit

6 et adiecit Dominus vocare rursum Samuhel consurgensque Samuhel abiit ad Heli et dixit ecce ego quia vocasti me qui respondit non vocavi te fili mi revertere et dormi

7 porro Samuhel necdum sciebat Dominum neque revelatus fuerat ei sermo Domini

8 et adiecit Dominus et vocavit adhuc Samuhel tertio qui consurgens abiit ad Heli

9 et ait ecce ego quia vocasti me intellexit igitur Heli quia Dominus vocaret puerum et ait ad Samuhel vade et dormi et si deinceps vocaverit te dices loquere Domine quia audit servus tuus abiit ergo Samuhel et dormivit in loco suo

10 et venit Dominus et stetit et vocavit sicut vocaverat secundo Samuhel Samuhel et ait Samuhel loquere quia audit servus tuus

11 et dixit Dominus ad Samuhel ecce ego facio verbum in Israhel quod quicumque audierit tinnient ambae aures eius

12 in die illo suscitabo adversum Heli omnia quae locutus sum super domum eius incipiam et conplebo

13 praedixi enim ei quod iudicaturus essem domum eius in aeternum propter iniquitatem eo quod noverat indigne agere filios suos et non corripuit eos

14 idcirco iuravi domui Heli quod non expietur iniquitas domus eius victimis et muneribus usque in aeternum

15 dormivit autem Samuhel usque mane aperuitque ostia domus Domini et Samuhel timebat indicare visionem Heli

16 vocavit ergo Heli Samuhelem et dixit Samuhel fili mi qui respondens ait praesto sum

17 et interrogavit eum quis est sermo quem locutus est ad te oro te ne celaveris me haec faciat tibi Deus et haec addat si absconderis a me sermonem ex omnibus verbis quae dicta sunt tibi

18 indicavit itaque ei Samuhel universos sermones et non abscondit ab eo et ille respondit Dominus est quod bonum est in oculis suis faciat

19 crevit autem Samuhel et Dominus erat cum eo et non cecidit ex omnibus verbis eius in terram

20 et cognovit universus Israhel a Dan usque Bersabee quod fidelis Samuhel propheta esset Domini

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21 et addidit Dominus ut appareret in Silo quoniam revelatus fuerat Dominus Samuheli in Silo iuxta verbum Domini et evenit sermo Samuhelis universo Israheli.

1 SAMUEL (1 REGUM) CHAPTER 4

1 egressus est namque Israhel obviam Philisthim in proelium et castrametatus est iuxta lapidem Adiutorii porro Philisthim venerunt in Afec

2 et instruxerunt aciem contra Israhel inito autem certamine terga vertit Israhel Philistheis et caesa sunt in illo certamine passim per agros quasi quattuor milia virorum

3 et reversus est populus ad castra dixeruntque maiores natu de Israhel quare percussit nos Dominus hodie coram Philisthim adferamus ad nos de Silo arcam foederis Domini et veniat in medium nostri ut salvet nos de manu inimicorum nostrorum

4 misit ergo populus in Silo et tulerunt inde arcam foederis Domini exercituum sedentis super cherubin erantque duo filii Heli cum arca foederis Domini Ofni et Finees

5 cumque venisset arca foederis Domini in castra vociferatus est omnis Israhel clamore grandi et personuit terra

6 et audierunt Philisthim vocem clamoris dixeruntque quaenam haec est vox clamoris magni in castris Hebraeorum et cognoverunt quod arca Domini venisset in castra

7 timueruntque Philisthim dicentes venit Deus in castra et ingemuerunt

8 vae nobis non enim fuit tanta exultatio heri et nudius tertius vae nobis quis nos servabit de manu deorum sublimium istorum hii sunt dii qui percusserunt Aegyptum omni plaga in deserto

9 confortamini et estote viri Philisthim ne serviatis Hebraeis sicut illi servierunt vobis confortamini et bellate

10 pugnaverunt ergo Philisthim et caesus est Israhel et fugit unusquisque in tabernaculum suum et facta est plaga magna nimis et ceciderunt de Israhel triginta milia peditum

11 et arca Dei capta est duoque filii Heli mortui sunt Ofni et Finees

12 currens autem vir de Beniamin ex acie venit in Silo in die illo scissa veste et conspersus pulvere caput

13 cumque ille venisset Heli sedebat super sellam contra viam aspectans erat enim cor eius pavens pro arca Domini vir autem ille postquam ingressus est nuntiavit urbi et ululavit omnis civitas

14 et audivit Heli sonitum clamoris dixitque quis est hic sonitus tumultus huius at ille festinavit et venit et adnuntiavit Heli

15 Heli autem erat nonaginta et octo annorum et oculi eius caligaverant et videre non poterat

16 et dixit ad Heli ego sum qui veni de proelio et ego qui de acie fugi hodie cui ille ait quid actum est fili mi

17 respondens autem qui nuntiabat fugit inquit Israhel coram Philisthim et ruina magna facta est in populo insuper et duo filii tui mortui sunt Ofni et Finees et arca Dei capta est

18 cumque ille nominasset arcam Dei cecidit de sella retrorsum iuxta ostium et fractis cervicibus mortuus est senex enim erat vir et grandevus et ipse iudicavit Israhel quadraginta annis

19 nurus autem eius uxor Finees praegnans erat vicinaque partui et audito nuntio quod capta esset arca Dei et mortuus socer suus et vir suus incurvavit se et peperit inruerant enim in eam dolores subiti

20 in ipso autem momento mortis eius dixerunt ei quae stabant circa eam ne timeas quia filium peperisti quae non respondit eis neque animadvertit

21 et vocavit puerum Hicabod dicens translata est gloria de Israhel quia capta est arca Dei et pro socero suo et pro viro suo

22 et ait translata est gloria ab Israhel eo quod capta esset arca Dei.

1 SAMUEL (1 REGUM) CHAPTER 5

1 Philisthim autem tulerunt arcam Dei et asportaverunt eam a lapide Adiutorii in Azotum

2 tulerunt Philisthim arcam Dei et intulerunt eam in templum Dagon et statuerunt eam iuxta Dagon

3 cumque surrexissent diluculo Azotii altera die ecce Dagon iacebat pronus in terram ante arcam Domini et tulerunt Dagon et restituerunt eum in loco suo

4 rursumque mane die alio consurgentes invenerunt Dagon iacentem super faciem suam in terram coram arca Domini caput autem Dagon et duae palmae manuum eius abscisae erant super limen

5 porro Dagon truncus solus remanserat in loco suo propter hanc causam non calcant sacerdotes Dagon et omnes qui ingrediuntur templum eius super limen Dagon in Azoto usque in hodiernum diem

6 adgravata autem est manus Domini super Azotios et demolitus est eos et percussit in secretiori parte natium Azotum et fines eius

7 videntes autem viri azotii huiuscemodi plagam dixerunt non maneat arca Dei Israhel apud nos quoniam dura est manus eius super nos et super Dagon deum nostrum

8 et mittentes congregaverunt omnes satrapas Philisthinorum ad se et dixerunt quid faciemus de arca Dei Israhel responderuntque Getthei circumducatur arca Dei Israhel et circumduxerunt arcam Dei Israhel

9 illis autem circumducentibus eam fiebat manus Dei per singulas civitates interfectionis magnae nimis et percutiebat viros uniuscuiusque urbis a parvo usque ad maiorem et conputrescebant prominentes extales eorum

10 miserunt ergo arcam Dei in Accaron cumque venisset arca Dei in Accaron exclamaverunt Accaronitae dicentes adduxerunt ad nos arcam Dei Israhel ut interficiat nos et populum nostrum

11 miserunt itaque et congregaverunt omnes satrapas Philisthinorum qui dixerunt dimittite arcam Dei Israhel et revertatur in locum suum et non interficiat nos cum populo nostro

12 fiebat enim pavor mortis in singulis urbibus et gravissima valde manus Dei viri quoque qui mortui non

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fuerant percutiebantur in secretiori parte natium et ascendebat ululatus uniuscuiusque civitatis in caelum.

1 SAMUEL (1 REGUM) CHAPTER 6

1 fuit ergo arca Domini in regione Philisthinorum septem mensibus

2 et vocaverunt Philisthim sacerdotes et divinos dicentes quid faciemus de arca Dei indicate nobis quomodo remittemus eam in locum suum qui dixerunt

3 si remittitis arcam Dei Israhel nolite dimittere eam vacuam sed quod debetis reddite ei pro peccato et tunc curabimini et scietis quare non recedat manus eius a vobis

4 qui dixerunt quid est quod pro delicto reddere debeamus ei responderuntque illi

5 iuxta numerum provinciarum Philisthim quinque anos aureos facietis et quinque mures aureos quia plaga una fuit omnibus vobis et satrapis vestris facietisque similitudines anorum vestrorum et similitudines murium qui demoliti sunt terram et dabitis Deo Israhel gloriam si forte relevet manum suam a vobis et a diis vestris et a terra vestra

6 quare gravatis corda vestra sicut adgravavit Aegyptus et Pharao cor suum nonne postquam percussus est tunc dimisit eos et abierunt

7 nunc ergo arripite et facite plaustrum novum unum et duas vaccas fetas quibus non est inpositum iugum iungite in plaustro et recludite vitulos earum domi

8 tolletisque arcam Domini et ponetis in plaustro et vasa aurea quae exsolvistis ei pro delicto ponetis in capsella ad latus eius et dimittite eam ut vadat

9 et aspicietis et si quidem per viam finium suorum ascenderit contra Bethsames ipse fecit nobis malum hoc grande sin autem minime sciemus quia nequaquam manus eius tetigit nos sed casu accidit

10 fecerunt ergo illi hoc modo et tollentes duas vaccas quae lactabant vitulos iunxerunt ad plaustrum vitulosque earum concluserunt domi

11 et posuerunt arcam Dei super plaustrum et capsellam quae habebat mures aureos et similitudinem anorum

12 ibant autem in directum vaccae per viam quae ducit Bethsames et itinere uno gradiebantur pergentes et mugientes et non declinabant neque ad dextram neque ad sinistram sed et satrapae Philisthinorum sequebantur usque ad terminos Bethsames

13 porro Bethsamitae metebant triticum in valle et elevantes oculos viderunt arcam et gavisi sunt cum vidissent

14 et plaustrum venit in agrum Iosue Bethsamitae et stetit ibi erat autem ibi lapis magnus et conciderunt ligna plaustri vaccasque inposuerunt super ea holocaustum Domino

15 Levitae autem deposuerunt arcam Dei et capsellam quae erat iuxta eam in qua erant vasa aurea et posuerunt super lapidem grandem viri autem bethsamitae obtulerunt holocausta et immolaverunt victimas in die illa Domino

16 et quinque satrapae Philisthinorum viderunt et reversi sunt in Accaron in die illa

17 hii sunt autem ani aurei quos reddiderunt Philisthim pro delicto Domino Azotus unum Gaza unum Ascalon unum Geth unum Accaron unum

18 et mures aureos secundum numerum urbium Philisthim quinque provinciarum ab urbe murata usque ad villam quae erat absque muro et usque ad Abel magnum super quem posuerunt arcam Domini quae erat usque in illa die in agro Iosue Bethsamitis

19 percussit autem de viris bethsamitibus eo quod vidissent arcam Domini et percussit de populo septuaginta viros et quinquaginta milia plebis luxitque populus quod percussisset Dominus plebem plaga magna

20 et dixerunt viri bethsamitae quis poterit stare in conspectu Domini Dei sancti huius et ad quem ascendet a nobis

21 miseruntque nuntios ad habitatores Cariathiarim dicentes reduxerunt Philisthim arcam Domini descendite et ducite eam ad vos.

1 SAMUEL (1 REGUM) CHAPTER 7

1 venerunt ergo viri Cariathiarim et duxerunt arcam Domini et intulerunt eam in domum Abinadab in Gabaa Eleazarum autem filium eius sanctificaverunt ut custodiret arcam Domini

2 et factum est ex qua die mansit arca in Cariathiarim multiplicati sunt dies erat quippe iam annus vicesimus et requievit omnis domus Israhel post Dominum

3 ait autem Samuhel ad universam domum Israhel dicens si in toto corde vestro revertimini ad Dominum auferte deos alienos de medio vestrum et Astharoth et praeparate corda vestra Domino et servite ei soli et eruet vos de manu Philisthim

4 abstulerunt ergo filii Israhel Baalim et Astharoth et servierunt Domino soli

5 dixit autem Samuhel congregate universum Israhel in Masphat ut orem pro vobis Dominum

6 et convenerunt in Masphat hauseruntque aquam et effuderunt in conspectu Domini et ieiunaverunt in die illa et dixerunt ibi peccavimus Domino iudicavitque Samuhel filios Israhel in Masphat

7 et audierunt Philisthim quod congregati essent filii Israhel in Masphat et ascenderunt satrapae Philisthinorum ad Israhel quod cum audissent filii Israhel timuerunt a facie Philisthinorum

8 dixeruntque ad Samuhel ne cesses pro nobis clamare ad Dominum Deum nostrum ut salvet nos de manu Philisthinorum

9 tulit autem Samuhel agnum lactantem unum et obtulit illum holocaustum integrum Domino et clamavit Samuhel ad Dominum pro Israhel et exaudivit eum Dominus

10 factum est ergo cum Samuhel offerret holocaustum Philistheos inire proelium contra Israhel intonuit autem Dominus fragore magno in die illa super Philisthim et exterruit eos et caesi sunt a filiis Israhel

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11 egressique viri Israhel de Masphat persecuti sunt Philistheos et percusserunt eos usque ad locum qui erat subter Bethchar

12 tulit autem Samuhel lapidem unum et posuit eum inter Masphat et inter Sen et vocavit nomen eius lapis Adiutorii dixitque hucusque auxiliatus est nobis Dominus

13 et humiliati sunt Philisthim nec adposuerunt ultra ut venirent in terminos Israhel facta est itaque manus Domini super Philistheos cunctis diebus Samuhel

14 et redditae sunt urbes quas tulerant Philisthim ab Israhel Israheli ab Accaron usque Geth et terminos suos liberavit Israhel de manu Philisthinorum eratque pax inter Israhel et Amorreum

15 iudicabat quoque Samuhel Israhel cunctis diebus vitae suae

16 et ibat per singulos annos circumiens Bethel et Galgal et Masphat et iudicabat Israhelem in supradictis locis

17 revertebaturque in Ramatha ibi enim erat domus eius et ibi iudicabat Israhelem aedificavit etiam ibi altare Domino.

1 SAMUEL (1 REGUM) CHAPTER 8

1 factum est autem cum senuisset Samuhel posuit filios suos iudices Israhel

2 fuitque nomen filii eius primogeniti Iohel et nomen secundi Abia iudicum in Bersabee

3 et non ambulaverunt filii illius in viis eius sed declinaverunt post avaritiam acceperuntque munera et perverterunt iudicium

4 congregati ergo universi maiores natu Israhel venerunt ad Samuhel in Ramatha

5 dixeruntque ei ecce tu senuisti et filii tui non ambulant in viis tuis constitue nobis regem ut iudicet nos sicut universae habent nationes

6 displicuitque sermo in oculis Samuhelis eo quod dixissent da nobis regem ut iudicet nos et oravit Samuhel Dominum

7 dixit autem Dominus ad Samuhel audi vocem populi in omnibus quae loquuntur tibi non enim te abiecerunt sed me ne regnem super eos

8 iuxta omnia opera sua quae fecerunt a die qua eduxi eos de Aegypto usque ad diem hanc sicut dereliquerunt me et servierunt diis alienis sic faciunt etiam tibi

9 nunc ergo audi vocem eorum verumtamen contestare eos et praedic eis ius regis qui regnaturus est super eos

10 dixit itaque Samuhel omnia verba Domini ad populum qui petierat a se regem

11 et ait hoc erit ius regis qui imperaturus est vobis filios vestros tollet et ponet in curribus suis facietque sibi equites et praecursores quadrigarum suarum

12 et constituet sibi tribunos et centuriones et aratores agrorum suorum et messores segetum et fabros armorum et curruum suorum

13 filias quoque vestras faciet sibi unguentarias et focarias et panificas

14 agros quoque vestros et vineas et oliveta optima tollet et dabit servis suis

15 sed et segetes vestras et vinearum reditus addecimabit ut det eunuchis et famulis suis

16 servos etiam vestros et ancillas et iuvenes optimos et asinos auferet et ponet in opere suo

17 greges vestros addecimabit vosque eritis ei servi

18 et clamabitis in die illa a facie regis vestri quem elegistis vobis et non exaudiet vos Dominus in die illa

19 noluit autem populus audire vocem Samuhel sed dixerunt nequaquam rex enim erit super nos

20 et erimus nos quoque sicut omnes gentes et iudicabit nos rex noster et egredietur ante nos et pugnabit bella nostra pro nobis

21 et audivit Samuhel omnia verba populi et locutus est ea in auribus Domini

22 dixit autem Dominus ad Samuhel audi vocem eorum et constitue super eos regem et ait Samuhel ad viros Israhel vadat unusquisque in civitatem suam.

1 SAMUEL (1 REGUM) CHAPTER 9

1 et erat vir de Beniamin nomine Cis filius Abihel filii Seror filii Bechoreth filii Afia filii viri Iemini fortis robore

2 et erat ei filius vocabulo Saul electus et bonus et non erat vir de filiis Israhel melior illo ab umero et sursum eminebat super omnem populum

3 perierant autem asinae Cis patris Saul et dixit Cis ad Saul filium suum tolle tecum unum de pueris et consurgens vade et quaere asinas qui cum transissent per montem Ephraim

4 et per terram Salisa et non invenissent transierunt etiam per terram Salim et non erant sed et per terram Iemini et minime reppererunt

5 cum autem venissent in terram Suph dixit Saul ad puerum suum qui erat cum eo veni et revertamur ne forte dimiserit pater meus asinas et sollicitus sit pro nobis

6 qui ait ei ecce est vir Dei in civitate hac vir nobilis omne quod loquitur absque ambiguitate venit nunc ergo eamus illuc si forte indicet nobis de via nostra propter quam venimus

7 dixitque Saul ad puerum suum ecce ibimus quid feremus ad virum panis defecit in sitarciis nostris et sportulam non habemus ut demus homini Dei nec quicquam aliud

8 rursum puer respondit Sauli et ait ecce inventa est in manu mea quarta pars stateris argenti demus homini Dei ut indicet nobis viam nostram

9 olim in Israhel sic loquebatur unusquisque vadens consulere Deum venite et eamus ad videntem qui enim propheta dicitur hodie vocabatur olim videns

10 et dixit Saul ad puerum suum optimus sermo tuus veni eamus et ierunt in civitatem in qua erat vir Dei

11 cumque ascenderent clivum civitatis invenerunt puellas egredientes ad hauriendam aquam et dixerunt eis num hic est videns

12 quae respondentes dixerunt illis hic est ecce ante te festina nunc hodie enim venit in civitate quia sacrificium est hodie populo in excelso

13 ingredientes urbem statim invenietis eum antequam ascendat excelsum ad vescendum neque enim comesurus est

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populus donec ille veniat quia ipse benedicit hostiae et deinceps comedunt qui vocati sunt nunc ergo conscendite quia hodie repperietis eum

14 et ascenderunt in civitatem cumque illi ambularent in medio urbis apparuit Samuhel egrediens obviam eis ut ascenderet in excelsum

15 Dominus autem revelaverat auriculam Samuhel ante unam diem quam veniret Saul dicens

16 hac ipsa quae nunc est hora cras mittam ad te virum de terra Beniamin et ungues eum ducem super populum meum Israhel et salvabit populum meum de manu Philisthinorum quia respexi populum meum venit enim clamor eorum ad me

17 cumque aspexisset Samuhel Saulem Dominus ait ei ecce vir quem dixeram tibi iste dominabitur populo meo

18 accessit autem Saul ad Samuhelem in medio portae et ait indica oro mihi ubi est domus videntis

19 et respondit Samuhel Sauli dicens ego sum videns ascende ante me in excelsum ut comedatis mecum hodie et dimittam te mane et omnia quae sunt in corde tuo indicabo tibi

20 et de asinis quas perdidisti nudius tertius ne sollicitus sis quia inventae sunt et cuius erunt optima quaeque Israhel nonne tibi et omni domui patris tui

21 respondens autem Saul ait numquid non filius Iemini ego sum de minima tribu Israhel et cognatio mea novissima inter omnes familias de tribu Beniamin quare ergo locutus es mihi sermonem istum

22 adsumens itaque Samuhel Saulem et puerum eius introduxit eos in triclinium et dedit eis locum in capite eorum qui fuerant invitati erant enim quasi triginta viri

23 dixitque Samuhel coco da partem quam dedi tibi et praecepi ut reponeres seorsum apud te

24 levavit autem cocus armum et posuit ante Saul dixitque Samuhel ecce quod remansit pone ante te et comede quia de industria servatum est tibi quando populum vocavi et comedit Saul cum Samuhel in die illa

25 et descenderunt de excelso in oppidum et locutus est cum Saul in solario

26 cumque mane surrexissent et iam dilucesceret vocavit Samuhel Saul in solarium dicens surge ut dimittam te et surrexit Saul egressique sunt ambo ipse videlicet et Samuhel

27 cumque descenderent in extrema parte civitatis Samuhel dixit ad Saul dic puero ut antecedat nos et transeat tu autem subsiste paulisper ut indicem tibi verbum Domini.

1 SAMUEL (1 REGUM) CHAPTER 10

1 tulit autem Samuhel lenticulam olei et effudit super caput eius et deosculatus eum ait ecce unxit te Dominus super hereditatem suam in principem

2 cum abieris hodie a me invenies duos viros iuxta sepulchrum Rachel in finibus Beniamin in meridie dicentque tibi inventae sunt asinae ad quas ieras perquirendas et intermissis pater tuus asinis sollicitus est pro vobis et dicit quid faciam de filio meo

3 cumque abieris inde et ultra transieris et veneris ad quercum Thabor invenient te ibi tres viri ascendentes ad Deum in Bethel unus portans tres hedos et alius tres tortas panis et alius portans lagoenam vini

4 cumque te salutaverint dabunt tibi duos panes et accipies de manu eorum

5 post haec venies in collem Domini ubi est statio Philisthinorum et cum ingressus fueris ibi urbem obviam habebis gregem prophetarum descendentium de excelso et ante eos psalterium et tympanum et tibiam et citharam ipsosque prophetantes

6 et insiliet in te spiritus Domini et prophetabis cum eis et mutaberis in virum alium

7 quando ergo evenerint signa haec omnia tibi fac quaecumque invenerit manus tua quia Dominus tecum est

8 et descendes ante me in Galgala ego quippe descendam ad te ut offeras oblationem et immoles victimas pacificas septem diebus expectabis donec veniam ad te et ostendam tibi quae facias

9 itaque cum avertisset umerum suum ut abiret a Samuhele inmutavit ei Deus cor aliud et venerunt omnia signa haec in die illa

10 veneruntque ad praedictum collem et ecce cuneus prophetarum obvius ei et insilivit super eum spiritus Dei et prophetavit in medio eorum

11 videntes autem omnes qui noverant eum heri et nudius tertius quod esset cum prophetis et prophetaret dixerunt ad invicem quaenam res accidit filio Cis num et Saul in prophetis

12 responditque alius ad alterum dicens et quis pater eorum propterea versum est in proverbium num et Saul inter prophetas

13 cessavit autem prophetare et venit ad excelsum

14 dixitque patruus Saul ad eum et ad puerum eius quo abistis qui responderunt quaerere asinas quas cum non repperissemus venimus ad Samuhelem

15 et dixit ei patruus suus indica mihi quid dixerit tibi Samuhel

16 et ait Saul ad patruum suum indicavit nobis quia inventae essent asinae de sermone autem regni non indicavit ei quem locutus illi fuerat Samuhel

17 et convocavit Samuhel populum ad Dominum in Maspha

18 et ait ad filios Israhel haec dicit Dominus Deus Israhel ego eduxi Israhel de Aegypto et erui vos de manu Aegyptiorum et de manu omnium regum qui adfligebant vos

19 vos autem hodie proiecistis Deum vestrum qui solus salvavit vos de universis malis et tribulationibus vestris et dixistis nequaquam sed regem constitue super nos nunc ergo state coram Domino per tribus vestras et per familias

20 et adplicuit Samuhel omnes tribus Israhel et cecidit sors tribus Beniamin

21 et adplicuit tribum Beniamin et cognationes eius et cecidit cognatio Metri et pervenit usque ad Saul filium Cis quaesierunt ergo eum et non est inventus

22 et consuluerunt post haec Dominum utrumnam venturus esset illuc responditque Dominus ecce absconditus est domi

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23 cucurrerunt itaque et tulerunt eum inde stetitque in medio populi et altior fuit universo populo ab umero et sursum

24 et ait Samuhel ad omnem populum certe videtis quem elegit Dominus quoniam non sit similis ei in omni populo et clamavit cunctus populus et ait vivat rex

25 locutus est autem Samuhel ad populum legem regni et scripsit in libro et reposuit coram Domino et dimisit Samuhel omnem populum singulos in domum suam

26 sed et Saul abiit in domum suam in Gabaath et abiit cum eo pars exercitus quorum tetigerat Deus corda

27 filii vero Belial dixerunt num salvare nos poterit iste et despexerunt eum et non adtulerunt ei munera ille vero dissimulabat se audire.

1 SAMUEL (1 REGUM) CHAPTER 11

1 ascendit autem Naas Ammonites et pugnare coepit adversus Iabesgalaad dixeruntque omnes viri Iabes ad Naas habeto nos foederatos et serviemus tibi

2 et respondit ad eos Naas Ammonites in hoc feriam vobiscum foedus ut eruam omnium vestrum oculos dextros ponamque vos obprobrium in universo Israhel

3 et dixerunt ad eum seniores Iabes concede nobis septem dies ut mittamus nuntios in universos terminos Israhel et si non fuerit qui defendat nos egrediemur ad te

4 venerunt ergo nuntii in Gabaath Saulis et locuti sunt verba audiente populo et levavit omnis populus vocem suam et flevit

5 et ecce Saul veniebat sequens boves de agro et ait quid habet populus quod plorat et narraverunt ei verba virorum Iabes

6 et insilivit spiritus Domini in Saul cum audisset verba haec et iratus est furor eius nimis

7 et adsumens utrumque bovem concidit in frusta misitque in omnes terminos Israhel per manum nuntiorum dicens quicumque non exierit secutusque fuerit Saul et Samuhelem sic fiet bubus eius invasit ergo timor Domini populum et egressi sunt quasi vir unus

8 et recensuit eos in Bezec fueruntque filiorum Israhel trecenta milia virorum autem Iuda triginta milia

9 et dixerunt nuntiis qui venerant sic dicetis viris qui sunt in Iabesgalaad cras erit vobis salus cum incaluerit sol venerunt ergo nuntii et adnuntiaverunt viris Iabes qui laetati sunt

10 et dixerunt mane exibimus ad vos et facietis nobis omne quod placuerit vobis

11 et factum est cum venisset dies crastinus constituit Saul populum in tres partes et ingressus est media castra in vigilia matutina et percussit Ammon usque dum incalesceret dies reliqui autem dispersi sunt ita ut non relinquerentur in eis duo pariter

12 et ait populus ad Samuhel quis est iste qui dixit Saul non regnabit super nos date viros et interficiemus eos

13 et ait Saul non occidetur quisquam in die hac quia hodie fecit Dominus salutem in Israhel

14 dixit autem Samuhel ad populum venite et eamus in Galgala et innovemus ibi regnum

15 et perrexit omnis populus in Galgala et fecerunt ibi regem Saul coram Domino in Galgala et immolaverunt ibi victimas pacificas coram Domino et laetatus est ibi Saul et cuncti viri Israhel nimis.

1 SAMUEL (1 REGUM) CHAPTER 12

1 dixit autem Samuhel ad universum Israhel ecce audivi vocem vestram iuxta omnia quae locuti estis ad me et constitui super vos regem

2 et nunc rex graditur ante vos ego autem senui et incanui porro filii mei vobiscum sunt itaque conversatus coram vobis ab adulescentia mea usque ad diem hanc ecce praesto sum

3 loquimini de me coram Domino et coram christo eius utrum bovem cuiusquam tulerim an asinum si quempiam calumniatus sum si oppressi aliquem si de manu cuiusquam munus accepi et contemnam illud hodie restituamque vobis

4 et dixerunt non es calumniatus nos neque oppressisti neque tulisti de manu alicuius quippiam

5 dixitque ad eos testis Dominus adversus vos et testis christus eius in die hac quia non inveneritis in manu mea quippiam et dixerunt testis

6 et ait Samuhel ad populum Dominus qui fecit Mosen et Aaron et eduxit patres nostros de terra Aegypti

7 nunc ergo state ut iudicio contendam adversum vos coram Domino de omnibus misericordiis Domini quas fecit vobiscum et cum patribus vestris

8 quomodo ingressus est Iacob in Aegyptum et clamaverunt patres vestri ad Dominum et misit Dominus Mosen et Aaron et eduxit patres vestros ex Aegypto et conlocavit eos in loco hoc

9 qui obliti sunt Domini Dei sui et tradidit eos in manu Sisarae magistri militiae Asor et in manu Philisthinorum et in manu regis Moab et pugnaverunt adversum eos

10 postea autem clamaverunt ad Dominum et dixerunt peccavimus quia dereliquimus Dominum et servivimus Baalim et Astharoth nunc ergo erue nos de manu inimicorum nostrorum et serviemus tibi

11 et misit Dominus Hierobaal et Bedan et Ieptha et Samuhel et eruit vos de manu inimicorum vestrorum per circuitum et habitastis confidenter

12 videntes autem quod Naas rex filiorum Ammon venisset adversum vos dixistis mihi nequaquam sed rex imperabit nobis cum Dominus Deus vester regnaret in vobis

13 nunc ergo praesto est rex vester quem elegistis et petistis ecce dedit vobis Dominus regem

14 si timueritis Dominum et servieritis ei et audieritis vocem eius et non exasperaveritis os Domini eritis et vos et rex qui imperat vobis sequentes Dominum Deum vestrum

15 si autem non audieritis vocem Domini sed exasperaveritis sermonem Domini erit manus Domini super vos et super patres vestros

16 sed et nunc state et videte rem istam grandem quam facturus est Dominus in conspectu vestro

17 numquid non messis tritici est hodie invocabo Dominum et dabit voces et pluvias et scietis et videbitis quia grande

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malum feceritis vobis in conspectu Domini petentes super vos regem

18 et clamavit Samuhel ad Dominum et dedit Dominus voces et pluviam in die illa

19 et timuit omnis populus nimis Dominum et Samuhelem dixitque universus populus ad Samuhel ora pro servis tuis ad Dominum Deum tuum ut non moriamur addidimus enim universis peccatis nostris malum ut peteremus nobis regem

20 dixit autem Samuhel ad populum nolite timere vos fecistis universum malum hoc verumtamen nolite recedere a tergo Domini et servite Domino in omni corde vestro

21 et nolite declinare post vana quae non proderunt vobis neque eruent vos quia vana sunt

22 et non derelinquet Dominus populum suum propter nomen suum magnum quia iuravit Dominus facere vos sibi populum

23 absit autem a me hoc peccatum in Domino ut cessem orare pro vobis et docebo vos viam bonam et rectam

24 igitur timete Dominum et servite ei in veritate et ex toto corde vestro vidistis enim magnifica quae in vobis gesserit

25 quod si perseveraveritis in malitia et vos et rex vester pariter peribitis.

1 SAMUEL (1 REGUM) CHAPTER 13

1 filius unius anni Saul cum regnare coepisset duobus autem annis regnavit super Israhel

2 et elegit sibi Saul tria milia de Israhel et erant cum Saul duo milia in Machmas et in monte Bethel mille autem cum Ionathan in Gabaath Beniamin porro ceterum populum remisit unumquemque in tabernacula sua

3 et percussit Ionathan stationem Philisthim quae erat in Gabaa quod cum audissent Philisthim Saul cecinit bucina in omni terra dicens audiant Hebraei

4 et universus Israhel audivit huiuscemodi famam percussit Saul stationem Philisthinorum et erexit se Israhel adversum Philisthim clamavit ergo populus post Saul in Galgala

5 et Philisthim congregati sunt ad proeliandum contra Israhel triginta milia curruum et sex milia equitum et reliquum vulgus sicut harena quae est in litore maris plurima et ascendentes castrametati sunt in Machmas ad orientem Bethaven

6 quod cum vidissent viri Israhel se in arto sitos adflictus est enim populus absconderunt se in speluncis et in abditis in petris quoque et in antris et in cisternis

7 Hebraei autem transierunt Iordanem terram Gad et Galaad cumque adhuc esset Saul in Galgal universus populus perterritus est qui sequebatur eum

8 et expectavit septem diebus iuxta placitum Samuhel et non venit Samuhel in Galgala dilapsusque est populus ab eo

9 ait ergo Saul adferte mihi holocaustum et pacifica et obtulit holocaustum

10 cumque conplesset offerens holocaustum ecce Samuhel veniebat et egressus est Saul obviam ei ut salutaret eum

11 locutusque est ad eum Samuhel quid fecisti respondit Saul quia vidi quod dilaberetur populus a me et tu non veneras iuxta placitos dies porro Philisthim congregati fuerant in Machmas

12 dixi nunc descendent Philisthim ad me in Galgala et faciem Domini non placavi necessitate conpulsus obtuli holocaustum

13 dixitque Samuhel ad Saul stulte egisti nec custodisti mandata Domini Dei tui quae praecepit tibi quod si non fecisses iam nunc praeparasset Dominus regnum tuum super Israhel in sempiternum

14 sed nequaquam regnum tuum ultra consurget quaesivit sibi Dominus virum iuxta cor suum et praecepit ei Dominus ut esset dux super populum suum eo quod non servaveris quae praecepit Dominus

15 surrexit autem Samuhel et ascendit de Galgalis in Gabaa Beniamin et recensuit Saul populum qui inventi fuerant cum eo quasi sescentos viros

16 et Saul et Ionathan filius eius populusque qui inventus fuerat cum eis erat in Gabaa Beniamin porro Philisthim consederant in Machmas

17 et egressi sunt ad praedandum de castris Philisthim tres cunei unus cuneus pergebat contra viam Ephra ad terram Saul

18 porro alius ingrediebatur per viam Bethoron tertius autem verterat se ad iter termini inminentis valli Seboim contra desertum

19 porro faber ferrarius non inveniebatur in omni terra Israhel caverant enim Philisthim ne forte facerent Hebraei gladium aut lanceam

20 descendebat ergo omnis Israhel ad Philisthim ut exacueret unusquisque vomerem suum et ligonem et securim et sarculum

21 retunsae itaque erant acies vomerum et ligonum et tridentum et securium usque ad stimulum corrigendum

22 cumque venisset dies proelii non est inventus ensis et lancea in manu totius populi qui erat cum Saul et cum Ionathan excepto Saul et Ionathan filio eius

23 egressa est autem statio Philisthim ut transcenderet in Machmas.

1 SAMUEL (1 REGUM) CHAPTER 14

1 et accidit quadam die ut diceret Ionathan filius Saul ad adulescentem armigerum suum veni et transeamus ad stationem Philisthim quae est trans locum illum patri autem suo hoc ipsum non indicavit

2 porro Saul morabatur in extrema parte Gabaa sub malogranato quae erat in Magron et erat populus cum eo quasi sescentorum virorum

3 et Ahias filius Achitob fratris Ichabod filii Finees qui ortus fuerat ex Heli sacerdote Domini in Silo portabat ephod sed et populus ignorabat quod isset Ionathan

4 erant autem inter ascensus per quos nitebatur Ionathan transire ad stationem Philisthinorum eminentes petrae ex utraque parte et quasi in modum dentium scopuli hinc inde praerupti nomen uni Boses et nomen alteri Sene

5 unus scopulus prominens ad aquilonem ex adverso Machmas et alter a meridie contra Gabaa

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6 dixit autem Ionathan ad adulescentem armigerum suum veni transeamus ad stationem incircumcisorum horum si forte faciat Dominus pro nobis quia non est Domino difficile salvare vel in multitudine vel in paucis

7 dixitque ei armiger suus fac omnia quae placent animo tuo perge quo cupis ero tecum ubicumque volueris

8 et ait Ionathan ecce nos transimus ad viros istos cumque apparuerimus eis

9 si taliter locuti fuerint ad nos manete donec veniamus ad vos stemus in loco nostro nec ascendamus ad eos

10 si autem dixerint ascendite ad nos ascendamus quia tradidit eos Dominus in manibus nostris hoc erit nobis signum

11 apparuit igitur uterque stationi Philisthinorum dixeruntque Philisthim en Hebraei egrediuntur de cavernis in quibus absconditi fuerant

12 et locuti sunt viri de statione ad Ionathan et ad armigerum eius dixeruntque ascendite ad nos et ostendimus vobis rem et ait Ionathan ad armigerum suum ascendamus sequere me tradidit enim eos Dominus in manu Israhel

13 ascendit autem Ionathan reptans manibus et pedibus et armiger eius post eum itaque alii cadebant ante Ionathan alios armiger eius interficiebat sequens eum

14 et facta est plaga prima quam percussit Ionathan et armiger eius quasi viginti virorum in media parte iugeri quam par boum in die arare consuevit

15 et factum est miraculum in castris per agros sed et omnis populus stationis eorum qui ierant ad praedandum obstipuit et conturbata est terra et accidit quasi miraculum a Deo

16 et respexerunt speculatores Saul qui erant in Gabaa Beniamin et ecce multitudo prostrata et huc illucque diffugiens

17 et ait Saul populo qui erat cum eo requirite et videte quis abierit ex nobis cumque requisissent reppertum est non adesse Ionathan et armigerum eius

18 et ait Saul ad Ahiam adplica arcam Dei erat enim ibi arca Dei in die illa cum filiis Israhel

19 cumque loqueretur Saul ad sacerdotem tumultus magnus exortus est in castris Philisthinorum crescebatque paulatim et clarius reboabat et ait Saul ad sacerdotem contrahe manum tuam

20 conclamavit ergo Saul et omnis populus qui erat cum eo et venerunt usque ad locum certaminis et ecce versus fuerat gladius uniuscuiusque ad proximum suum et caedes magna nimis

21 sed et Hebraei qui fuerant cum Philisthim heri et nudius tertius ascenderantque cum eis in castris reversi sunt ut essent cum Israhele qui erant cum Saul et Ionathan

22 omnes quoque Israhelitae qui se absconderant in monte Ephraim audientes quod fugissent Philisthim sociaverunt se cum suis in proelio

23 et salvavit Dominus in die illa Israhel pugna autem pervenit usque Bethaven

24 et vir Israhel sociatus sibi est in die illa adiuravit autem Saul populum dicens maledictus vir qui comederit panem usque ad vesperam donec ulciscar de inimicis meis et non manducavit universus populus panem

25 omneque terrae vulgus venit in saltum in quo erat mel super faciem agri

26 ingressus est itaque populus saltum et apparuit fluens mel nullusque adplicuit manum ad os suum timebat enim populus iuramentum

27 porro Ionathan non audierat cum adiuraret pater eius populum extenditque summitatem virgae quam habebat in manu et intinxit in favo mellis et convertit manum suam ad os suum et inluminati sunt oculi eius

28 respondensque unus de populo ait iureiurando constrinxit pater tuus populum dicens maledictus qui comederit panem hodie defecerat autem populus

29 dixitque Ionathan turbavit pater meus terram vidistis ipsi quia inluminati sunt oculi mei eo quod gustaverim paululum de melle isto

30 quanto magis si comedisset populus de praeda inimicorum suorum quam repperit nonne maior facta fuisset plaga in Philisthim

31 percusserunt ergo in die illa Philistheos a Machmis usque in Ahialon defatigatus est autem populus nimis

32 et versus ad praedam tulit oves et boves et vitulos et mactaverunt in terra comeditque populus cum sanguine

33 nuntiaverunt autem Saul dicentes quod populus peccasset Domino comedens cum sanguine qui ait praevaricati estis volvite ad me iam nunc saxum grande

34 et dixit Saul dispergimini in vulgus et dicite eis ut adducat ad me unusquisque bovem suum et arietem et occidite super istud et vescimini et non peccabitis Domino comedentes cum sanguine adduxit itaque omnis populus unusquisque bovem in manu sua usque ad noctem et occiderunt ibi

35 aedificavit autem Saul altare Domini tuncque primum coepit aedificare altare Domini

36 et dixit Saul inruamus super Philisthim nocte et vastemus eos usque dum inlucescat mane nec relinquamus de eis virum dixitque populus omne quod bonum videtur in oculis tuis fac et ait sacerdos accedamus huc ad Deum

37 et consuluit Saul Deum num persequar Philisthim si trades eos in manu Israhel et non respondit ei in die illa

38 dixitque Saul adplicate huc universos angulos populi et scitote et videte per quem acciderit peccatum hoc hodie

39 vivit Dominus salvator Israhel quia si per Ionathan filium meum factum est absque retractatione morietur ad quod nullus contradixit ei de omni populo

40 et ait ad universum Israhel separamini vos in partem unam et ego cum Ionathan filio meo ero in parte una respondit populus ad Saul quod bonum videtur in oculis tuis fac

41 et dixit Saul ad Dominum Deum Israhel da indicium et deprehensus est Ionathan et Saul populus autem exivit

42 et ait Saul mittite sortem inter me et inter Ionathan filium meum et captus est Ionathan

43 dixit autem Saul ad Ionathan indica mihi quid feceris et indicavit ei Ionathan et ait gustans gustavi in summitate

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virgae quae erat in manu mea paululum mellis et ecce ego morior

44 et ait Saul haec faciat mihi Deus et haec addat quia morte morieris Ionathan

45 dixitque populus ad Saul ergone Ionathan morietur qui fecit salutem hanc magnam in Israhel hoc nefas est vivit Dominus si ceciderit capillus de capite eius in terram quia cum Deo operatus est hodie liberavit ergo populus Ionathan ut non moreretur

46 recessitque Saul nec persecutus est Philisthim porro Philisthim abierunt in loca sua

47 at Saul confirmato regno super Israhel pugnabat per circuitum adversum omnes inimicos eius contra Moab et filios Ammon et Edom et reges Suba et Philistheos et quocumque se verterat superabat

48 congregatoque exercitu percussit Amalech et eruit Israhel de manu vastatorum eius

49 fuerunt autem filii Saul Ionathan et Iesui et Melchisua nomina duarum filiarum eius nomen primogenitae Merob et nomen minoris Michol

50 et nomen uxoris Saul Ahinoem filia Ahimaas et nomina principum militiae eius Abner filius Ner patruelis Saul

51 Cis fuerat pater Saul et Ner pater Abner filius Abihel

52 erat autem bellum potens adversum Philistheos omnibus diebus Saul nam quemcumque viderat Saul virum fortem et aptum ad proelium sociabat eum sibi.

1 SAMUEL (1 REGUM) CHAPTER 15

1 et dixit Samuhel ad Saul me misit Dominus ut unguerem te in regem super populum eius Israhel nunc ergo audi vocem Domini

2 haec dicit Dominus exercituum recensui quaecumque fecit Amalech Israheli quomodo restitit ei in via cum ascenderet de Aegypto

3 nunc igitur vade et percute Amalech et demolire universa eius non parcas ei sed interfice a viro usque ad mulierem et parvulum atque lactantem bovem et ovem camelum et asinum

4 praecepit itaque Saul populo et recensuit eos quasi agnos ducenta milia peditum et decem milia virorum Iuda

5 cumque venisset Saul usque ad civitatem Amalech tetendit insidias in torrente

6 dixitque Saul Cineo abite recedite atque descendite ab Amalech ne forte involvam te cum eo tu enim fecisti misericordiam cum omnibus filiis Israhel cum ascenderent de Aegypto et recessit Cineus de medio Amalech

7 percussitque Saul Amalech ab Evila donec venias Sur quae est e regione Aegypti

8 et adprehendit Agag regem Amalech vivum omne autem vulgus interfecit in ore gladii

9 et pepercit Saul et populus Agag et optimis gregibus ovium et armentorum et vestibus et arietibus et universis quae pulchra erant nec voluerunt disperdere ea quicquid vero vile fuit et reprobum hoc demoliti sunt

10 factum est autem verbum Domini ad Samuhel dicens

11 paenitet me quod constituerim Saul regem quia dereliquit me et verba mea opere non implevit contristatusque est Samuhel et clamavit ad Dominum tota nocte

12 cumque de nocte surrexisset Samuhel ut iret ad Saul mane nuntiatum est Samuheli eo quod venisset Saul in Carmelum et erexisset sibi fornicem triumphalem et reversus transisset descendissetque in Galgala venit ergo Samuhel ad Saul et

13 dixit ei Saul benedictus tu Domino implevi verbum Domini

14 dixitque Samuhel et quae est haec vox gregum quae resonat in auribus meis et armentorum quam ego audio

15 et ait Saul de Amalech adduxerunt ea pepercit enim populus melioribus ovibus et armentis ut immolarentur Domino Deo tuo reliqua vero occidimus

16 dixit autem Samuhel ad Saul sine me et indicabo tibi quae locutus sit Dominus ad me nocte dixitque ei loquere

17 et ait Samuhel nonne cum parvulus esses in oculis tuis caput in tribubus Israhel factus es unxitque te Dominus regem super Israhel

18 et misit te Dominus in via et ait vade et interfice peccatores Amalech et pugnabis contra eos usque ad internicionem eorum

19 quare ergo non audisti vocem Domini sed versus ad praedam es et fecisti malum in oculis Domini

20 et ait Saul ad Samuhelem immo audivi vocem Domini et ambulavi in via per quam misit me Dominus et adduxi Agag regem Amalech et Amalech interfeci

21 tulit autem populus de praeda oves et boves primitias eorum quae caesa sunt ut immolet Domino Deo suo in Galgalis

22 et ait Samuhel numquid vult Dominus holocausta aut victimas et non potius ut oboediatur voci Domini melior est enim oboedientia quam victimae et auscultare magis quam offerre adipem arietum

23 quoniam quasi peccatum ariolandi est repugnare et quasi scelus idolatriae nolle adquiescere pro eo ergo quod abiecisti sermonem Domini abiecit te ne sis rex

24 dixitque Saul ad Samuhel peccavi quia praevaricatus sum sermonem Domini et verba tua timens populum et oboediens voci eorum

25 sed nunc porta quaeso peccatum meum et revertere mecum ut adorem Dominum

26 et ait Samuhel ad Saul non revertar tecum quia proiecisti sermonem Domini et proiecit te Dominus ne sis rex super Israhel

27 et conversus est Samuhel ut abiret ille autem adprehendit summitatem pallii eius quae et scissa est

28 et ait ad eum Samuhel scidit Dominus regnum Israhel a te hodie et tradidit illud proximo tuo meliori te

29 porro Triumphator in Israhel non parcet et paenitudine non flectetur neque enim homo est ut agat paenitentiam

30 at ille ait peccavi sed nunc honora me coram senibus populi mei et coram Israhel et revertere mecum ut adorem Dominum Deum tuum

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31 reversus ergo Samuhel secutus est Saulem et adoravit Saul Dominum
32 dixitque Samuhel adducite ad me Agag regem Amalech et oblatus est ei Agag pinguissimus et dixit Agag sicine separat amara mors
33 et ait Samuhel sicut fecit absque liberis mulieres gladius tuus sic absque liberis erit inter mulieres mater tua et in frusta concidit Samuhel Agag coram Domino in Galgalis
34 abiit autem Samuhel in Ramatha Saul vero ascendit in domum suam in Gabaath
35 et non vidit Samuhel ultra Saul usque ad diem mortis suae verumtamen lugebat Samuhel Saul quoniam Dominum paenitebat quod constituisset regem Saul super Israhel.

1 SAMUEL (1 REGUM) CHAPTER 16
1 dixitque Dominus ad Samuhel usquequo tu luges Saul cum ego proiecerim eum ne regnet super Israhel imple cornu tuum oleo et veni ut mittam te ad Isai Bethleemitem providi enim in filiis eius mihi regem
2 et ait Samuhel quomodo vadam audiet enim Saul et interficiet me et ait Dominus vitulum de armento tolles in manu tua et dices ad immolandum Domino veni
3 et vocabis Isai ad victimam et ego ostendam tibi quid facias et ungues quemcumque monstravero tibi
4 fecit ergo Samuhel sicut locutus est ei Dominus venitque in Bethleem et admirati sunt seniores civitatis occurrentes ei dixeruntque pacificus ingressus tuus
5 et ait pacificus ad immolandum Domino veni sanctificamini et venite mecum ut immolem sanctificavit ergo Isai et filios eius et vocavit eos ad sacrificium
6 cumque ingressi essent vidit Heliab et ait num coram Domino est christus eius
7 et dixit Dominus ad Samuhel ne respicias vultum eius neque altitudinem staturae eius quoniam abieci eum nec iuxta intuitum hominis iudico homo enim videt ea quae parent Dominus autem intuetur cor
8 et vocavit Isai Abinadab et adduxit eum coram Samuhel qui dixit nec hunc elegit Dominus
9 adduxit autem Isai Samma de quo ait etiam hunc non elegit Dominus
10 adduxit itaque Isai septem filios suos coram Samuhel et ait Samuhel ad Isai non elegit Dominus ex istis
11 dixitque Samuhel ad Isai numquid iam conpleti sunt filii qui respondit adhuc reliquus est parvulus et pascit oves et ait Samuhel ad Isai mitte et adduc eum nec enim discumbemus priusquam ille huc venerit
12 misit ergo et adduxit eum erat autem rufus et pulcher aspectu decoraque facie et ait Dominus surge ungue eum ipse est enim
13 tulit igitur Samuhel cornu olei et unxit eum in medio fratrum eius et directus est spiritus Domini in David a die illa et in reliquum surgensque Samuhel abiit in Ramatha
14 spiritus autem Domini recessit a Saul et exagitabat eum spiritus nequam a Domino
15 dixeruntque servi Saul ad eum ecce spiritus Dei malus exagitat te
16 iubeat dominus noster et servi tui qui coram te sunt quaerant hominem scientem psallere cithara ut quando arripuerit te spiritus Dei malus psallat manu sua et levius feras
17 et ait Saul ad servos suos providete mihi aliquem bene psallentem et adducite eum ad me
18 et respondens unus de pueris ait ecce vidi filium Isai Bethleemitem scientem psallere et fortissimum robore et virum bellicosum et prudentem in verbis et virum pulchrum et Dominus est cum eo
19 misit ergo Saul nuntios ad Isai dicens mitte ad me David filium tuum qui est in pascuis
20 tulitque Isai asinum plenum panibus et lagoenam vini et hedum de capris unum et misit per manum David filii sui Saul
21 et venit David ad Saul et stetit coram eo at ille dilexit eum nimis et factus est eius armiger
22 misitque Saul ad Isai dicens stet David in conspectu meo invenit enim gratiam in oculis meis
23 igitur quandocumque spiritus Dei arripiebat Saul tollebat David citharam et percutiebat manu sua et refocilabatur Saul et levius habebat recedebat enim ab eo spiritus malus.

1 SAMUEL (1 REGUM) CHAPTER 17
1 congregantes vero Philisthim agmina sua in proelium convenerunt in Soccho Iudae et castrametati sunt inter Soccho et Azeca in finibus Dommim
2 porro Saul et viri Israhel congregati venerunt in valle Terebinthi et direxerunt aciem ad pugnandum contra Philisthim
3 et Philisthim stabant super montem ex hac parte et Israhel stabat super montem ex altera parte vallisque erat inter eos
4 et egressus est vir spurius de castris Philisthinorum nomine Goliath de Geth altitudinis sex cubitorum et palmo
5 et cassis aerea super caput eius et lorica hamata induebatur porro pondus loricae eius quinque milia siclorum aeris
6 et ocreas aereas habebat in cruribus et clypeus aereus tegebat umeros eius
7 hastile autem hastae eius erat quasi liciatorium texentium ipsum autem ferrum hastae eius sescentos siclos habebat ferri et armiger eius antecedebat eum
8 stansque clamabat adversum falangas Israhel et dicebat eis quare venitis parati ad proelium numquid ego non sum Philistheus et vos servi Saul eligite ex vobis virum et descendat ad singulare certamen
9 si quiverit pugnare mecum et percusserit me erimus vobis servi si autem ego praevaluero et percussero eum vos servi eritis et servietis nobis
10 et aiebat Philistheus ego exprobravi agminibus Israhelis hodie date mihi virum et ineat mecum singulare certamen
11 audiens autem Saul et omnes viri israhelitae sermones Philisthei huiuscemodi stupebant et metuebant nimis
12 David autem erat filius viri ephrathei de quo supra dictum est de Bethleem Iuda cui erat nomen Isai qui habebat

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octo filios et erat vir in diebus Saul senex et grandevus inter viros

13 abierunt autem tres filii eius maiores post Saul in proelium et nomina trium filiorum eius qui perrexerant ad bellum Heliab primogenitus et secundus Abinadab tertiusque Samma

14 David autem erat minimus tribus ergo maioribus secutis Saulem

15 abiit David et reversus est a Saul ut pasceret gregem patris sui in Bethleem

16 procedebat vero Philistheus mane et vespere et stabat quadraginta diebus

17 dixit autem Isai ad David filium suum accipe fratribus tuis oephi pulentae et decem panes istos et curre in castra ad fratres tuos

18 et decem formellas casei has deferes ad tribunum et fratres tuos visitabis si recte agant et cum quibus ordinati sint disce

19 Saul autem et illi et omnes filii Israhel in valle Terebinthi pugnabant adversum Philisthim

20 surrexit itaque David mane et commendavit gregem custodi et onustus abiit sicut praeceperat ei Isai et venit ad locum Magala et ad exercitum qui egressus ad pugnam vociferatus erat in certamine

21 direxerat enim aciem Israhel sed et Philisthim ex adverso fuerant praeparati

22 derelinquens ergo David vasa quae adtulerat sub manu custodis ad sarcinas cucurrit ad locum certaminis et interrogabat si omnia recte agerentur erga fratres suos

23 cumque adhuc ille loqueretur eis apparuit vir ille spurius ascendens Goliath nomine Philistheus de Geth ex castris Philisthinorum et loquente eo haec eadem verba audivit David

24 omnes autem Israhelitae cum vidissent virum fugerunt a facie eius timentes eum valde

25 et dixit unus quispiam de Israhel num vidisti virum hunc qui ascendit ad exprobrandum enim Israheli ascendit virum ergo qui percusserit eum ditabit rex divitiis magnis et filiam suam dabit ei et domum patris eius faciet absque tributo in Israhel

26 et ait David ad viros qui stabant secum dicens quid dabitur viro qui percusserit Philistheum hunc et tulerit obprobrium de Israhel quis est enim hic Philistheus incircumcisus qui exprobravit acies Dei viventis

27 referebat autem ei populus eundem sermonem dicens haec dabuntur viro qui percusserit eum

28 quod cum audisset Heliab frater eius maior loquente eo cum aliis iratus est contra David et ait quare venisti et quare dereliquisti pauculas oves illas in deserto ego novi superbiam tuam et nequitiam cordis tui quia ut videres proelium descendisti

29 et dixit David quid feci numquid non verbum est

30 et declinavit paululum ab eo ad alium dixitque eundem sermonem et respondit ei populus verbum sicut et prius

31 audita sunt autem verba quae locutus est David et adnuntiata in conspectu Saul

32 ad quem cum fuisset adductus locutus est ei non concidat cor cuiusquam in eo ego servus tuus vadam et pugnabo adversus Philistheum

33 et ait Saul ad David non vales resistere Philistheo isti nec pugnare adversum eum quia puer es hic autem vir bellator ab adulescentia sua

34 dixitque David ad Saul pascebat servus tuus patris sui gregem et veniebat leo vel ursus tollebatque arietem de medio gregis

35 et sequebar eos et percutiebam eruebamque de ore eorum et illi consurgebant adversum me et adprehendebam mentum eorum et suffocabam interficiebamque eos

36 nam et leonem et ursum interfeci ego servus tuus erit igitur et Philistheus hic incircumcisus quasi unus ex eis quia ausus est maledicere exercitum Dei viventis

37 et ait David Dominus qui eruit me de manu leonis et de manu ursi ipse liberabit me de manu Philisthei huius dixit autem Saul ad David vade et Dominus tecum sit

38 et induit Saul David vestimentis suis et inposuit galeam aeream super caput eius et vestivit eum lorica

39 accinctus ergo David gladio eius super veste sua coepit temptare si armatus posset incedere non enim habebat consuetudinem dixitque David ad Saul non possum sic incedere quia nec usum habeo et deposuit ea

40 et tulit baculum suum quem semper habebat in manibus et elegit sibi quinque limpidissimos lapides de torrente et misit eos in peram pastoralem quam habebat secum et fundam manu tulit et processit adversum Philistheum

41 ibat autem Philistheus incedens et adpropinquans adversum David et armiger eius ante eum

42 cumque inspexisset Philistheus et vidisset David despexit eum erat enim adulescens rufus et pulcher aspectu

43 et dixit Philistheus ad David numquid ego canis sum quod tu venis ad me cum baculo et maledixit Philistheus David in diis suis

44 dixitque ad David veni ad me et dabo carnes tuas volatilibus caeli et bestiis terrae

45 dixit autem David ad Philistheum tu venis ad me cum gladio et hasta et clypeo ego autem venio ad te in nomine Domini exercituum Dei agminum Israhel quibus exprobrasti

46 hodie et dabit te Dominus in manu mea et percutiam te et auferam caput tuum a te et dabo cadaver castrorum Philisthim hodie volatilibus caeli et bestiis terrae ut sciat omnis terra quia est Deus in Israhel

47 et noverit universa ecclesia haec quia non in gladio nec in hasta salvat Dominus ipsius est enim bellum et tradet vos in manus nostras

48 cum ergo surrexisset Philistheus et veniret et adpropinquaret contra David festinavit David et cucurrit ad pugnam ex adverso Philisthei

49 et misit manum suam in peram tulitque unum lapidem et funda iecit et percussit Philistheum in fronte et infixus est lapis in fronte eius et cecidit in faciem suam super terram

50 praevaluitque David adversus Philistheum in funda et in lapide percussumque Philistheum interfecit cumque gladium non haberet in manu David

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51 cucurrit et stetit super Philistheum et tulit gladium eius et eduxit de vagina sua et interfecit eum praeciditque caput eius videntes autem Philisthim quod mortuus esset fortissimus eorum fugerunt

52 et consurgentes viri Israhel et Iuda vociferati sunt et persecuti Philistheos usque dum venirent in vallem et usque ad portas Accaron cecideruntque vulnerati de Philisthim in via Sarim usque ad Geth et usque Accaron

53 et revertentes filii Israhel postquam persecuti fuerant Philistheos invaserunt castra eorum

54 adsumens autem David caput Philisthei adtulit illud in Hierusalem arma vero eius posuit in tabernaculo suo

55 eo autem tempore quo viderat Saul David egredientem contra Philistheum ait ad Abner principem militiae de qua stirpe descendit hic adulescens Abner dixitque Abner vivit anima tua rex si novi

56 et ait rex interroga tu cuius filius sit iste puer

57 cumque regressus esset David percusso Philistheo tulit eum Abner et introduxit coram Saul caput Philisthei habentem in manu

58 et ait ad eum Saul de qua progenie es o adulescens dixitque David filius servi tui Isai Bethleemitae ego sum.

1 SAMUEL (1 REGUM) CHAPTER 18

1 et factum est cum conplesset loqui ad Saul anima Ionathan conligata est animae David et dilexit eum Ionathan quasi animam suam

2 tulitque eum Saul in die illa et non concessit ei ut reverteretur in domum patris sui

3 inierunt autem Ionathan et David foedus diligebat enim eum quasi animam suam

4 nam expoliavit se Ionathan tunicam qua erat vestitus et dedit eam David et reliqua vestimenta sua usque ad gladium et arcum suum et usque ad balteum

5 egrediebatur quoque David ad omnia quaecumque misisset eum Saul et prudenter se agebat posuitque eum Saul super viros belli et acceptus erat in oculis universi populi maximeque in conspectu famulorum Saul

6 porro cum reverteretur percusso Philistheo David egressae sunt mulieres de universis urbibus Israhel cantantes chorosque ducentes in occursum Saul regis in tympanis laetitiae et in sistris

7 et praecinebant mulieres ludentes atque dicentes percussit Saul mille et David decem milia

8 iratus est autem Saul nimis et displicuit in oculis eius iste sermo dixitque dederunt David decem milia et mihi dederunt mille quid ei superest nisi solum regnum

9 non rectis ergo oculis Saul aspiciebat David ex die illa et deinceps

10 post diem autem alteram invasit spiritus Dei malus Saul et prophetabat in medio domus suae David autem psallebat manu sua sicut per singulos dies tenebatque Saul lanceam

11 et misit eam putans quod configere posset David cum pariete et declinavit David a facie eius secundo

12 et timuit Saul David eo quod esset Dominus cum eo et a se recessisset

13 amovit ergo eum Saul a se et fecit eum tribunum super mille viros et egrediebatur et intrabat in conspectu populi

14 in omnibus quoque viis suis David prudenter agebat et Dominus erat cum eo

15 vidit itaque Saul quod prudens esset nimis et coepit cavere eum

16 omnis autem Israhel et Iuda diligebat David ipse enim egrediebatur et ingrediebatur ante eos

17 dixit autem Saul ad David ecce filia mea maior Merob ipsam dabo tibi uxorem tantummodo esto vir fortis et proeliare bella Domini Saul autem reputabat dicens non sit manus mea in eo sed sit super illum manus Philisthinorum

18 ait autem David ad Saul quis ego sum aut quae est vita mea aut cognatio patris mei in Israhel ut fiam gener regis

19 factum est autem tempus cum deberet dari Merob filia Saul David data est Hadrihel Molathitae uxor

20 dilexit autem Michol filia Saul altera David et nuntiatum est Saul et placuit ei

21 dixitque Saul dabo eam illi ut fiat ei in scandalum et sit super eum manus Philisthinorum dixit ergo Saul ad David in duabus rebus gener meus eris hodie

22 et mandavit Saul servis suis loquimini ad David clam me dicentes ecce places regi et omnes servi eius diligunt te nunc ergo esto gener regis

23 et locuti sunt servi Saul in auribus David omnia verba haec et ait David num parum vobis videtur generum esse regis ego autem sum vir pauper et tenuis

24 et renuntiaverunt servi Saul dicentes huiuscemodi verba locutus est David

25 dixit autem Saul sic loquimini ad David non habet necesse rex sponsalia nisi tantum centum praeputia Philisthinorum ut fiat ultio de inimicis regis porro Saul cogitabat tradere David in manibus Philisthinorum

26 cumque renuntiassent servi eius David verba quae diximus placuit sermo in oculis David ut fieret gener regis

27 et post dies paucos surgens David abiit cum viris qui sub eo erant et percussis Philisthim ducentis viris adtulit praeputia eorum et adnumeravit ea regi ut esset gener eius dedit itaque ei Saul Michol filiam suam uxorem

28 et vidit Saul et intellexit quia Dominus esset cum David Michol autem filia Saul diligebat eum

29 et Saul magis coepit timere David factusque est Saul inimicus David cunctis diebus

30 et egressi sunt principes Philisthinorum a principio autem egressionis eorum prudentius se gerebat David quam omnes servi Saul et celebre factum est nomen eius nimis.

1 SAMUEL (1 REGUM) CHAPTER 19

1 locutus est autem Saul ad Ionathan filium suum et ad omnes servos suos ut occiderent David porro Ionathan filius Saul diligebat David valde

2 et indicavit Ionathan David dicens quaerit Saul pater meus occidere te quapropter observa te quaeso mane et manebis clam et absconderis

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3 ego autem egrediens stabo iuxta patrem meum in agro ubicumque fueris et ego loquar de te ad patrem meum et quodcumque videro nuntiabo tibi

4 locutus est ergo Ionathan de David bona ad Saul patrem suum dixitque ad eum ne pecces rex in servum tuum David quia non peccavit tibi et opera eius bona sunt tibi valde

5 et posuit animam suam in manu sua et percussit Philistheum et fecit Dominus salutem magnam universo Israhel vidisti et laetatus es quare ergo peccas in sanguine innoxio interficiens David qui est absque culpa

6 quod cum audisset Saul placatus voce Ionathae iuravit vivit Dominus quia non occidetur

7 vocavit itaque Ionathan David et indicavit ei omnia verba haec et introduxit Ionathan David ad Saul et fuit ante eum sicut fuerat heri et nudius tertius

8 motum est autem rursus bellum et egressus David pugnavit adversus Philisthim percussitque eos plaga magna et fugerunt a facie eius

9 et factus est spiritus Domini malus in Saul sedebat autem in domo sua et tenebat lanceam porro David psallebat in manu sua

10 nisusque est Saul configere lancea David in pariete et declinavit David a facie Saul lancea autem casso vulnere perlata est in parietem et David fugit et salvatus est nocte illa

11 misit ergo Saul satellites suos in domum David ut custodirent eum et interficeretur mane quod cum adnuntiasset David Michol uxor sua dicens nisi salvaveris te nocte hac cras morieris

12 deposuit eum per fenestram porro ille abiit et aufugit atque salvatus est

13 tulit autem Michol statuam et posuit eam super lectum et pellem pilosam caprarum posuit ad caput eius et operuit eam vestimentis

14 misit autem Saul apparitores qui raperent David et responsum est quod aegrotaret

15 rursumque misit Saul nuntios ut viderent David dicens adferte eum ad me in lecto ut occidatur

16 cumque venissent nuntii inventum est simulacrum super lectum et pellis caprarum ad caput eius

17 dixitque Saul ad Michol quare sic inlusisti mihi et dimisisti inimicum meum ut fugeret et respondit Michol ad Saul quia ipse locutus est mihi dimitte me alioquin interficiam te

18 David autem fugiens salvatus est et venit ad Samuhel in Ramatha et nuntiavit ei omnia quae fecerat sibi Saul et abierunt ipse et Samuhel et morati sunt in Nahioth

19 nuntiatum est autem Sauli a dicentibus ecce David in Nahioth in Rama

20 misit ergo Saul lictores ut raperent David qui cum vidissent cuneum prophetarum vaticinantium et Samuhel stantem super eos factus est etiam in illis spiritus Domini et prophetare coeperunt etiam ipsi

21 quod cum nuntiatum esset Sauli misit alios nuntios prophetaverunt autem et illi et rursum Saul misit tertios nuntios qui et ipsi prophetaverunt

22 abiit autem etiam ipse in Ramatha et venit usque ad cisternam magnam quae est in Soccho et interrogavit et dixit in quo loco sunt Samuhel et David dictumque est ei ecce in Nahioth sunt in Rama

23 et abiit in Nahioth in Rama et factus est etiam super eum spiritus Dei et ambulabat ingrediens et prophetabat usque dum veniret in Nahioth in Rama

24 et expoliavit se etiam ipse vestimentis suis et prophetavit cum ceteris coram Samuhel et cecidit nudus tota die illa et nocte unde et exivit proverbium num et Saul inter prophetas.

1 SAMUEL (1 REGUM) CHAPTER 20

1 fugit autem David de Nahioth quae erat in Rama veniensque locutus est coram Ionathan quid feci quae est iniquitas mea et quod peccatum meum in patrem tuum quia quaerit animam meam

2 qui dixit ei absit non morieris neque enim faciet pater meus quicquam grande vel parvum nisi prius indicaverit mihi hunc ergo celavit me pater meus sermonem tantummodo nequaquam erit istud

3 et iuravit rursum David et ille ait scit profecto pater tuus quia inveni gratiam in oculis tuis et dicet nesciat hoc Ionathan ne forte tristetur quinimmo vivit Dominus et vivit anima tua quia uno tantum ut ita dicam gradu ego morsque dividimur

4 et ait Ionathan ad David quodcumque dixerit mihi anima tua faciam tibi

5 dixit autem David ad Ionathan ecce kalendae sunt crastino et ego ex more sedere soleo iuxta regem ad vescendum dimitte ergo me ut abscondar in agro usque ad vesperam diei tertiae

6 si requisierit me pater tuus respondebis ei rogavit me David ut iret celeriter in Bethleem civitatem suam quia victimae sollemnes ibi sunt universis contribulibus eius

7 si dixerit bene pax erit servo tuo si autem fuerit iratus scito quia conpleta est malitia eius

8 fac ergo misericordiam in servum tuum quia foedus Domini me famulum tuum tecum inire fecisti si autem est in me aliqua iniquitas tu me interfice et ad patrem tuum ne introducas me

9 et ait Ionathan absit hoc a te neque enim fieri potest ut si certo cognovero conpletam patris mei esse malitiam contra te non adnuntiem tibi

10 responditque David ad Ionathan quis nuntiabit mihi si quid forte responderit tibi pater tuus dure

11 et ait Ionathan ad David veni egrediamur in agrum cumque exissent ambo in agrum

12 ait Ionathan ad David Domine Deus Israhel si investigavero sententiam patris mei crastino vel perendie et aliquid boni fuerit super David et non statim misero ad te et notum tibi fecero

13 haec faciat Dominus Ionathan et haec augeat si autem perseveraverit patris mei malitia adversum te revelabo aurem tuam et dimittam te ut vadas in pace et sit Dominus tecum sicut fuit cum patre meo

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14 et si vixero facies mihi misericordiam Domini si vero mortuus fuero
15 non auferas misericordiam tuam a domo mea usque in sempiternum quando eradicaverit Dominus inimicos David unumquemque de terra
16 pepigit ergo foedus Ionathan cum domo David et requisivit Dominus de manu inimicorum David
17 et addidit Ionathan deierare David eo quod diligeret illum sicut animam enim suam ita diligebat eum
18 dixitque ad eum Ionathan cras kalendae sunt et requireris
19 requiretur enim sessio tua usque perendie descendes ergo festinus et venies in locum ubi celandus es in die qua operari licet et sedebis iuxta lapidem cui est nomen Ezel
20 et ego tres sagittas mittam iuxta eum et iaciam quasi exercens me ad signum
21 mittam quoque et puerum dicens ei vade et adfer mihi sagittas
22 si dixero puero ecce sagittae intra te sunt tolle eas tu veni ad me quia pax tibi est et nihil est mali vivit Dominus si autem sic locutus fuero puero ecce sagittae ultra te sunt vade quia dimisit te Dominus
23 de verbo autem quod locuti fuimus ego et tu sit Dominus inter me et te usque in sempiternum
24 absconditus est ergo David in agro et venerunt kalendae et sedit rex ad comedendum panem
25 cumque sedisset rex super cathedram suam secundum consuetudinem quae erat iuxta parietem surrexit Ionathan et sedit Abner ex latere Saul vacuusque apparuit locus David
26 et non est locutus Saul quicquam in die illa cogitabat enim quod forte evenisset ei ut non esset mundus nec purificatus
27 cumque inluxisset dies secunda post kalendas rursum vacuus apparuit locus David dixitque Saul ad Ionathan filium suum cur non venit filius Isai nec heri nec hodie ad vescendum
28 et respondit Ionathan Sauli rogavit me obnixe ut iret in Bethleem
29 et ait dimitte me quoniam sacrificium sollemne est in civitate unus de fratribus meis accersivit me nunc ergo si inveni gratiam in oculis tuis vadam cito et videbo fratres meos ob hanc causam non venit ad mensam regis
30 iratus autem Saul adversus Ionathan dixit ei fili mulieris virum ultro rapientis numquid ignoro quia diligis filium Isai in confusionem tuam et in confusionem ignominiosae matris tuae
31 omnibus enim diebus quibus filius Isai vixerit super terram non stabilieris tu neque regnum tuum itaque iam nunc mitte et adduc eum ad me quia filius mortis est
32 respondens autem Ionathan Sauli patri suo ait quare moritur quid fecit
33 et arripuit Saul lanceam ut percuteret eum et intellexit Ionathan quod definitum esset patri suo ut interficeret David
34 surrexit ergo Ionathan a mensa in ira furoris et non comedit in die kalendarum secunda panem contristatus est enim super David eo quod confudisset eum pater suus
35 cumque inluxisset mane venit Ionathan in agrum iuxta placitum David et puer parvulus cum eo
36 et ait ad puerum suum vade et adfer mihi sagittas quas ego iacio cumque puer cucurrisset iecit aliam sagittam trans puerum
37 venit itaque puer ad locum iaculi quod miserat Ionathan et clamavit Ionathan post tergum pueri et ait ecce ibi est sagitta porro ultra te
38 clamavitque Ionathan post tergum pueri festina velociter ne steteris collegit autem puer Ionathae sagittas et adtulit ad dominum suum
39 et quid ageretur penitus ignorabat tantummodo enim Ionathan et David rem noverant
40 dedit igitur Ionathan arma sua puero et dixit ei vade defer in civitatem
41 cumque abisset puer surrexit David de loco qui vergebat ad austrum et cadens pronus in terram adoravit tertio et osculantes alterutrum fleverunt pariter David autem amplius
42 dixit ergo Ionathan ad David vade in pace quaecumque iuravimus ambo in nomine Domini dicentes Dominus sit inter me et te et inter semen meum et semen tuum usque in sempiternum
43 et surrexit et abiit sed et Ionathan ingressus est civitatem.

1 SAMUEL (1 REGUM) CHAPTER 21

1 venit autem David in Nobe ad Ahimelech sacerdotem et obstipuit Ahimelech eo quod venisset David et dixit ei quare tu solus et nullus est tecum
2 et ait David ad Ahimelech sacerdotem rex praecepit mihi sermonem et dixit nemo sciat rem propter quam a me missus es et cuiusmodi tibi praecepta dederim nam et pueris condixi in illum et illum locum
3 nunc igitur si quid habes ad manum vel quinque panes da mihi aut quicquid inveneris
4 et respondens sacerdos David ait ei non habeo panes laicos ad manum sed tantum panem sanctum si mundi sunt pueri maxime a mulieribus
5 et respondit David sacerdoti et dixit ei equidem si de mulieribus agitur continuimus nos ab heri et nudius tertius quando egrediebamur et fuerunt vasa puerorum sancta porro via haec polluta est sed et ipsa hodie sanctificabitur in vasis
6 dedit ergo ei sacerdos sanctificatum panem neque enim erat ibi panis nisi tantum panes propositionis qui sublati fuerant a facie Domini ut ponerentur panes calidi
7 erat autem ibi vir de servis Saul in die illa intus in tabernaculo Domini et nomen eius Doec Idumeus potentissimus pastorum Saul
8 dixit autem David ad Ahimelech si habes hic ad manum hastam aut gladium quia gladium meum et arma mea non tuli mecum sermo enim regis urguebat
9 et dixit sacerdos gladius Goliath Philisthei quem percussisti in valle Terebinthi est involutus pallio post ephod si istum vis tollere tolle neque enim est alius hic absque eo et ait David non est huic alter similis da mihi eum
10 surrexit itaque David et fugit in die illa a facie Saul et venit ad Achis regem Geth

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11 dixeruntque ei servi Achis numquid non iste est David rex terrae nonne huic cantabant per choros dicentes percussit Saul mille et David decem milia

12 posuit autem David sermones istos in corde suo et extimuit valde a facie Achis regis Geth

13 et inmutavit os suum coram eis et conlabebatur inter manus eorum et inpingebat in ostia portae defluebantque salivae eius in barbam

14 et ait Achis ad servos suos vidistis hominem insanum quare adduxistis eum ad me

15 an desunt nobis furiosi quod introduxistis istum ut fureret me praesente hicine ingredietur domum meam.

1 SAMUEL (1 REGUM) CHAPTER 22

1 abiit ergo inde David et fugit in speluncam Odollam quod cum audissent fratres eius et omnis domus patris eius descenderunt ad eum illuc

2 et convenerunt ad eum omnes qui erant in angustia constituti et oppressi aere alieno et amaro animo et factus est eorum princeps fueruntque cum eo quasi quadringenti viri

3 et profectus est David inde in Maspha quae est Moab et dixit ad regem Moab maneat oro pater meus et mater mea vobiscum donec sciam quid faciat mihi Deus

4 et reliquit eos ante faciem regis Moab manseruntque apud eum cunctis diebus quibus David fuit in praesidio

5 dixitque Gad propheta ad David noli manere in praesidio proficiscere et vade in terram Iuda et profectus David venit in saltum Hareth

6 et audivit Saul quod apparuisset David et viri qui erant cum eo Saul autem cum maneret in Gabaa et esset in nemore quod est in Rama hastam manu tenens cunctique socii eius circumstarent eum

7 ait ad servos suos qui adsistebant ei audite filii Iemini numquid omnibus vobis dabit filius Isai agros et vineas et universos vos faciet tribunos et centuriones

8 quoniam coniurastis omnes adversum me et non est qui mihi renuntiet maxime cum et filius meus foedus iunxerit cum filio Isai non est qui vicem meam doleat ex vobis nec qui adnuntiet mihi eo quod suscitaverit filius meus servum meum adversum me insidiantem mihi usque hodie

9 respondens autem Doec Idumeus qui adsistebat et erat primus inter servos Saul vidi inquit filium Isai in Nobe apud Ahimelech filium Achitob

10 qui consuluit pro eo Dominum et cibaria dedit ei sed et gladium Goliath Philisthei dedit illi

11 misit ergo rex ad accersiendum Ahimelech filium Achitob sacerdotem et omnem domum patris eius sacerdotum qui erant in Nobe qui venerunt universi ad regem

12 et ait Saul audi fili Achitob qui respondit praesto sum domine

13 dixitque ad eum Saul quare coniurastis adversum me tu et filius Isai et dedisti ei panes et gladium et consuluisti pro eo Deum ut consurgeret adversum me insidiator usque hodie permanens

14 respondensque Ahimelech regi ait et quis in omnibus servis tuis sicut David fidelis et gener regis et pergens ad imperium tuum et gloriosus in domo tua

15 num hodie coepi consulere pro eo Deum absit hoc a me ne suspicetur rex adversus servum suum rem huiuscemodi in universa domo patris mei non enim scivit servus tuus quicquam super hoc negotio vel modicum vel grande

16 dixitque rex morte morieris Ahimelech tu et omnis domus patris tui

17 et ait rex emissariis qui circumstabant eum convertimini et interficite sacerdotes Domini nam manus eorum cum David est scientes quod fugisset non indicaverunt mihi noluerunt autem servi regis extendere manum suam in sacerdotes Domini

18 et ait rex Doec convertere tu et inrue in sacerdotes conversusque Doec Idumeus inruit in sacerdotes et trucidavit in die illa octoginta quinque viros vestitos ephod lineo

19 Nobe autem civitatem sacerdotum percussit in ore gladii viros et mulieres parvulos et lactantes bovem et asinum et ovem in ore gladii

20 evadens autem unus filius Ahimelech filii Achitob cuius nomen erat Abiathar fugit ad David

21 et adnuntiavit ei quod occidisset Saul sacerdotes Domini

22 et ait David ad Abiathar sciebam in die illa quod cum ibi esset Doec Idumeus procul dubio adnuntiaret Saul ego sum reus omnium animarum patris tui

23 mane mecum ne timeas si quis quaesierit animam meam quaeret et animam tuam mecumque servaberis.

1 SAMUEL (1 REGUM) CHAPTER 23

1 et nuntiaverunt David dicentes ecce Philisthim obpugnant Ceila et diripiunt areas

2 consuluit igitur David Dominum dicens num vadam et percutiam Philistheos istos et ait Dominus ad David vade et percuties Philistheos et salvabis Ceila

3 et dixerunt viri qui erant cum David ad eum ecce nos hic in Iudaea consistentes timemus quanto magis si ierimus in Ceila adversum agmina Philisthinorum

4 rursum ergo David consuluit Dominum qui respondens ei ait surge et vade in Ceila ego enim tradam Philistheos in manu tua

5 abiit David et viri eius in Ceila et pugnavit adversum Philistheos et abegit iumenta eorum et percussit eos plaga magna et salvavit David habitatores Ceilae

6 porro eo tempore quo fugiebat Abiathar filius Ahimelech ad David in Ceila ephod secum habens descenderat

7 nuntiatum est autem Saul quod venisset David in Ceila et ait Saul tradidit eum Deus in manus meas conclususque est introgressus urbem in qua portae et serae

8 et praecepit Saul omni populo ut ad pugnam descenderet in Ceila et obsideret David et viros eius

9 quod cum rescisset David quia praepararet ei Saul clam malum dixit ad Abiathar sacerdotem adplica ephod

10 et ait David Domine Deus Israhel audivit famam servus tuus quod disponat Saul venire ad Ceila ut evertat urbem propter me

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11 si tradent me viri Ceila in manus eius et si descendet Saul sicut audivit servus tuus Domine Deus Israhel indica servo tuo et ait Dominus descendet

12 dixitque David si tradent viri Ceilae me et viros qui sunt mecum in manu Saul et dixit Dominus tradent

13 surrexit ergo David et viri eius quasi sescenti et egressi de Ceila huc atque illuc vagabantur incerti nuntiatumque est Saul quod fugisset David de Ceila quam ob rem dissimulavit exire

14 morabatur autem David in deserto in locis firmissimis mansitque in monte solitudinis Ziph quaerebat tamen eum Saul cunctis diebus et non tradidit eum Deus in manus eius

15 et vidit David quod egressus esset Saul ut quaereret animam eius porro David erat in deserto Ziph in silva

16 et surrexit Ionathan filius Saul et abiit ad David in silva et confortavit manus eius in Deo dixitque ei

17 ne timeas neque enim inveniet te manus Saul patris mei et tu regnabis super Israhel et ego ero tibi secundus sed et Saul pater meus scit hoc

18 percussit igitur uterque foedus coram Domino mansitque David in silva Ionathas autem reversus est in domum suam

19 ascenderunt autem Ziphei ad Saul in Gabaa dicentes nonne David latitat apud nos in locis tutissimis silvae in colle Achilae quae est ad dexteram deserti

20 nunc ergo sicut desideravit anima tua ut descenderes descende nostrum autem erit ut tradamus eum in manus regis

21 dixitque Saul benedicti vos a Domino quia doluistis vicem meam

22 abite oro et diligentius praeparate et curiosius agite et considerate locum ubi sit pes eius vel quis viderit eum ibi recogitat enim de me quod callide insidier ei

23 considerate et videte omnia latibula eius in quibus absconditur et revertimini ad me ad rem certam ut vadam vobiscum quod si etiam in terra se abstruserit perscrutabor eum in cunctis milibus Iuda

24 at illi surgentes abierunt in Ziph ante Saul David autem et viri eius erant in deserto Maon in campestribus ad dextram Iesimuth

25 ivit ergo Saul et socii eius ad quaerendum et nuntiatum est David statimque descendit ad petram et versabatur in deserto Maon quod cum audisset Saul persecutus est David in deserto Maon

26 et ibat Saul ad latus montis ex parte una David autem et viri eius erant in latere montis ex parte altera porro David desperabat se posse evadere a facie Saul itaque Saul et viri eius in modum coronae cingebant David et viros eius ut caperent eos

27 et nuntius venit ad Saul dicens festina et veni quoniam infuderunt se Philisthim super terram

28 reversus est ergo Saul desistens persequi David et perrexit in occursum Philisthinorum propter hoc vocaverunt locum illum petram dividentem.

1 SAMUEL (1 REGUM) CHAPTER 24

1 ascendit ergo David inde et habitavit in locis tutissimis Engaddi

2 cumque reversus esset Saul postquam persecutus est Philistheos nuntiaverunt ei dicentes ecce David in deserto est Engaddi

3 adsumens ergo Saul tria milia electorum virorum ex omni Israhel perrexit ad investigandum David et viros eius etiam super abruptissimas petras quae solis hibicibus perviae sunt

4 et venit ad caulas quoque ovium quae se offerebant vianti eratque ibi spelunca quam ingressus est Saul ut purgaret ventrem porro David et viri eius in interiori parte speluncae latebant

5 et dixerunt servi David ad eum ecce dies de qua locutus est Dominus ad te ego tradam tibi inimicum tuum ut facias ei sicut placuerit in oculis tuis surrexit ergo David et praecidit oram clamydis Saul silenter

6 post haec percussit cor suum David eo quod abscidisset oram clamydis Saul

7 dixitque ad viros suos propitius mihi sit Dominus ne faciam hanc rem domino meo christo Domini ut mittam manum meam in eum quoniam christus Domini est

8 et confregit David viros suos sermonibus et non permisit eos ut consurgerent in Saul porro Saul exsurgens de spelunca pergebat coepto itinere

9 surrexit autem et David post eum et egressus de spelunca clamavit post tergum Saul dicens domine mi rex et respexit Saul post se et inclinans se David pronus in terram adoravit

10 dixitque ad Saul quare audis verba hominum loquentium David quaerit malum adversum te

11 ecce hodie viderunt oculi tui quod tradiderit te Dominus in manu mea in spelunca et cogitavi ut occiderem te sed pepercit tibi oculus meus dixi enim non extendam manum meam in domino meo quia christus Domini est

12 quin potius pater mi vide et cognosce oram clamydis tuae in manu mea quoniam cum praeciderem summitatem clamydis tuae nolui extendere manum meam in te animadverte et vide quoniam non est in manu mea malum neque iniquitas neque peccavi in te tu autem insidiaris animae meae ut auferas eam

13 iudicet Dominus inter me et te et ulciscatur me Dominus ex te manus autem mea non sit in te

14 sicut et in proverbio antiquo dicitur ab impiis egredietur impietas manus ergo mea non sit in te

15 quem sequeris rex Israhel quem persequeris canem mortuum sequeris et pulicem unum

16 sit Dominus iudex et iudicet inter me et te et videat et diiudicet causam meam et eruat me de manu tua

17 cum autem conplesset David loquens sermones huiuscemodi ad Saul dixit Saul numquid vox haec tua est fili mi David et levavit Saul vocem suam et flevit

18 dixitque ad David iustior tu es quam ego tu enim tribuisti mihi bona ego autem reddidi tibi mala

19 et tu indicasti hodie quae feceris mihi bona quomodo tradiderit me Dominus in manu tua et non occideris me

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20 quis enim cum invenerit inimicum suum dimittet eum in via bona sed Dominus reddat tibi vicissitudinem hanc pro eo quod hodie operatus es in me

21 et nunc quia scio quod certissime regnaturus sis et habiturus in manu tua regnum Israhel

22 iura mihi in Domino ne deleas semen meum post me neque auferas nomen meum de domo patris mei

23 et iuravit David Sauli abiit ergo Saul in domum suam et David et viri eius ascenderunt ad tutiora loca.

1 SAMUEL (1 REGUM) CHAPTER 25

1 mortuus est autem Samuhel et congregatus est universus Israhel et planxerunt eum et sepelierunt in domo sua in Rama consurgensque David descendit in desertum Pharan

2 erat autem vir quispiam in solitudine Maon et possessio eius in Carmelo et homo ille magnus nimis erantque ei oves tria milia et mille caprae et accidit ut tonderetur grex eius in Carmelo

3 nomen autem viri illius erat Nabal et nomen uxoris eius Abigail eratque mulier illa prudentissima et speciosa porro vir eius durus et pessimus et malitiosus erat autem de genere Chaleb

4 cum ergo audisset David in deserto quod tonderet Nabal gregem suum

5 misit decem iuvenes et dixit eis ascendite in Carmelum et venietis ad Nabal et salutabitis eum ex nomine meo pacifice

6 et dicetis sic fratribus meis et tibi pax et domui tuae pax et omnibus quaecumque habes sit pax

7 audivi quod tonderent pastores tui qui erant nobiscum in deserto numquam eis molesti fuimus nec aliquando defuit eis quicquam de grege omni tempore quo fuerunt nobiscum in Carmelo

8 interroga pueros tuos et indicabunt tibi nunc ergo inveniant pueri gratiam in oculis tuis in die enim bona venimus quodcumque invenerit manus tua da servis tuis et filio tuo David

9 cumque venissent pueri David locuti sunt ad Nabal omnia verba haec ex nomine David et siluerunt

10 respondens autem Nabal pueris David ait quis est David et quis est filius Isai hodie increverunt servi qui fugiunt dominos suos

11 tollam ergo panes meos et aquas meas et carnes pecorum quae occidi tonsoribus meis et dabo viris quos nescio unde sint

12 regressi sunt itaque pueri David per viam suam et reversi venerunt et nuntiaverunt ei omnia verba quae dixerat

13 tunc David ait viris suis accingatur unusquisque gladio suo et accincti sunt singuli gladio suo accinctusque est et David ense suo et secuti sunt David quasi quadringenti viri porro ducenti remanserunt ad sarcinas

14 Abigail autem uxori Nabal nuntiavit unus de pueris dicens ecce misit David nuntios de deserto ut benedicerent domino nostro et aversus est eos

15 homines isti boni satis fuerunt nobis et non molesti nec quicquam aliquando periit omni tempore quo sumus conversati cum eis in deserto

16 pro muro erant nobis tam in nocte quam in die omnibus diebus quibus pavimus apud eos greges

17 quam ob rem considera et recogita quid facias quoniam conpleta est malitia adversum virum tuum et adversus domum tuam et ipse filius est Belial ita ut nemo ei possit loqui

18 festinavit igitur Abigail et tulit ducentos panes et duos utres vini et quinque arietes coctos et quinque sata pulentae et centum ligaturas uvae passae et ducentas massas caricarum et inposuit super asinos

19 dixitque pueris suis praecedite me ecce ego post tergum sequar vos viro autem suo Nabal non indicavit

20 cum ergo ascendisset asinum et descenderet ad radices montis David et viri eius descendebant in occursum eius quibus et illa occurrit

21 et ait David vere frustra servavi omnia quae huius erant in deserto et non periit quicquam de cunctis quae ad eum pertinebant et reddidit mihi malum pro bono

22 haec faciat Deus inimicis David et haec addat si reliquero de omnibus quae ad eum pertinent usque mane mingentem ad parietem

23 cum autem vidisset Abigail David festinavit et descendit de asino et procidit coram David super faciem suam et adoravit super terram

24 et cecidit ad pedes eius et dixit in me sit domine mi haec iniquitas loquatur obsecro ancilla tua in auribus tuis et audi verba famulae tuae

25 ne ponat oro dominus meus rex cor suum super virum istum iniquum Nabal quia secundum nomen suum stultus est et est stultitia cum eo ego autem ancilla tua non vidi pueros tuos domine mi quos misisti

26 nunc ergo domine mi vivit Dominus et vivit anima tua qui prohibuit te ne venires in sanguine et salvavit manum tuam tibi et nunc fiant sicut Nabal inimici tui et qui quaerunt domino meo malum

27 quapropter suscipe benedictionem hanc quam adtulit ancilla tua tibi domino meo et da pueris qui sequuntur te dominum meum

28 aufer iniquitatem famulae tuae faciens enim faciet tibi Dominus domino meo domum fidelem quia proelia Domini domine mi tu proeliaris malitia ergo non inveniatur in te omnibus diebus vitae tuae

29 si enim surrexerit aliquando homo persequens te et quaerens animam tuam erit anima domini mei custodita quasi in fasciculo viventium apud Dominum Deum tuum porro anima inimicorum tuorum rotabitur quasi in impetu et circulo fundae

30 cum ergo fecerit tibi Dominus domino meo omnia quae locutus est bona de te et constituerit te ducem super Israhel

31 non erit tibi hoc in singultum et in scrupulum cordis domino meo quod effuderis sanguinem innoxium aut ipse te ultus fueris et cum benefecerit Dominus domino meo recordaberis ancillae tuae

32 et ait David ad Abigail benedictus Dominus Deus Israhel qui misit te hodie in occursum meum et benedictum eloquium tuum

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33 et benedicta tu quae prohibuisti me hodie ne irem ad sanguinem et ulciscerer me manu mea

34 alioquin vivit Dominus Deus Israhel qui prohibuit me malum facere tibi nisi cito venisses in occursum mihi non remansisset Nabal usque ad lucem matutinam mingens ad parietem

35 suscepit ergo David de manu eius omnia quae adtulerat ei dixitque ei vade pacifice in domum tuam ecce audivi vocem tuam et honoravi faciem tuam

36 venit autem Abigail ad Nabal et ecce erat ei convivium in domo eius quasi convivium regis et cor Nabal iucundum erat enim ebrius nimis et non indicavit ei verbum pusillum aut grande usque in mane

37 diluculo autem cum digessisset vinum Nabal indicavit ei uxor sua verba haec et emortuum est cor eius intrinsecus et factus est quasi lapis

38 cumque pertransissent decem dies percussit Dominus Nabal et mortuus est

39 quod cum audisset David mortuum Nabal ait benedictus Dominus qui iudicavit causam obprobrii mei de manu Nabal et servum suum custodivit a malo et malitiam Nabal reddidit Dominus in caput eius misit ergo David et locutus est ad Abigail ut sumeret eam sibi in uxorem

40 et venerunt pueri David ad Abigail in Carmelum et locuti sunt ad eam dicentes David misit nos ad te ut accipiat te sibi in uxorem

41 quae consurgens adoravit prona in terram et ait ecce famula tua sit in ancillam ut lavet pedes servorum domini mei

42 et festinavit et surrexit Abigail et ascendit super asinum et quinque puellae ierunt cum ea pedisequae eius et secuta est nuntios David et facta est illi uxor

43 sed et Ahinoem accepit David de Iezrahel et fuit utraque uxor eius

44 Saul autem dedit Michol filiam suam uxorem David Falti filio Lais qui erat de Gallim.

1 SAMUEL (1 REGUM) CHAPTER 26

1 et venerunt Ziphei ad Saul in Gabaa dicentes ecce David absconditus est in colle Achilae quae est ex adverso solitudinis

2 et surrexit Saul et descendit in desertum Ziph et cum eo tria milia virorum de electis Israhel ut quaereret David in deserto Ziph

3 et castrametatus est Saul in Gabaa Achilae quae erat ex adverso solitudinis in via David autem habitabat in deserto videns autem quod venisset Saul post se in desertum

4 misit exploratores et didicit quod venisset certissime

5 et surrexit David et venit ad locum ubi erat Saul cumque vidisset locum in quo dormiebat Saul et Abner filius Ner princeps militiae eius Saulem dormientem in tentorio et reliquum vulgus per circuitum eius

6 ait David ad Ahimelech Cettheum et Abisai filium Sarviae fratrem Ioab dicens quis descendet mecum ad Saul in castra dixitque Abisai ego descendam tecum

7 venerunt ergo David et Abisai ad populum nocte et invenerunt Saul iacentem et dormientem in tentorio et hastam fixam in terra ad caput eius Abner autem et populum dormientes in circuitu eius

8 dixitque Abisai ad David conclusit Deus hodie inimicum tuum in manus tuas nunc ergo perfodiam eum lancea in terra semel et secundo opus non erit

9 et dixit David ad Abisai ne interficias eum quis enim extendit manum suam in christum Domini et innocens erit

10 et dixit David vivit Dominus quia nisi Dominus percusserit eum aut dies eius venerit ut moriatur aut in proelium descendens perierit

11 propitius mihi sit Dominus ne extendam manum meam in christum Domini nunc igitur tolle hastam quae est ad caput eius et scyphum aquae et abeamus

12 tulit ergo David hastam et scyphum aquae qui erat ad caput Saul et abierunt et non erat quisquam qui videret et intellegeret et vigilaret sed omnes dormiebant quia sopor Domini inruerat super eos

13 cumque transisset David ex adverso et stetisset in vertice montis de longe et esset grande intervallum inter eos

14 clamavit David ad populum et ad Abner filium Ner dicens nonne respondebis Abner et respondens Abner ait quis es tu qui clamas et inquietas regem

15 et ait David ad Abner numquid non vir tu es et quis alius similis tui in Israhel quare ergo non custodisti dominum tuum regem ingressus est enim unus de turba ut interficeret regem dominum tuum

16 non est bonum hoc quod fecisti vivit Dominus quoniam filii mortis estis vos qui non custodistis dominum vestrum christum Domini nunc ergo vide ubi sit hasta regis et ubi scyphus aquae qui erat ad caput eius

17 cognovit autem Saul vocem David et dixit num vox tua est haec fili mi David et David vox mea domine mi rex

18 et ait quam ob causam dominus meus persequitur servum suum quid feci aut quod est in manu mea malum

19 nunc ergo audi oro domine mi rex verba servi tui si Dominus incitat te adversum me odoretur sacrificium si autem filii hominum maledicti sunt in conspectu Domini qui eiecerunt me hodie ut non habitem in hereditate Domini dicentes vade servi diis alienis

20 et nunc non effundatur sanguis meus in terra coram Domino quia egressus est rex Israhel ut quaerat pulicem unum sicut persequitur perdix in montibus

21 et ait Saul peccavi revertere fili mi David nequaquam enim ultra male tibi faciam eo quod pretiosa fuerit anima mea in oculis tuis hodie apparet quod stulte egerim et ignoraverim multa nimis

22 et respondens David ait ecce hasta regis transeat unus de pueris et tollat eam

23 Dominus autem retribuet unicuique secundum iustitiam suam et fidem tradidit enim te Dominus hodie in manu mea et nolui levare manum meam in christum Domini

24 et sicuti magnificata est anima tua hodie in oculis meis sic magnificetur anima mea in oculis Domini et liberet me de omni angustia

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25 ait ergo Saul ad David benedictus tu fili mi David et quidem faciens facies et potens poteris abiit autem David in viam suam et Saul reversus est in locum suum.

1 SAMUEL (1 REGUM) CHAPTER 27

1 et ait David in corde suo aliquando incidam in uno die in manu Saul nonne melius est ut fugiam et salver in terra Philisthinorum ut desperet Saul cessetque me quaerere in cunctis finibus Israhel fugiam ergo manus eius

2 et surrexit David et abiit ipse et sescenti viri cum eo ad Achis filium Mahoc regem Geth

3 et habitavit David cum Achis in Geth ipse et viri eius vir et domus eius David et duae uxores eius Ahinoem Iezrahelites et Abigail uxor Nabal Carmeli

4 et nuntiatum est Saul quod fugisset David in Geth et non addidit ultra ut quaereret eum

5 dixit autem David ad Achis si inveni gratiam in oculis tuis detur mihi locus in una urbium regionis huius ut habitem ibi cur enim manet servus tuus in civitate regis tecum

6 dedit itaque ei Achis in die illa Siceleg propter quam causam facta est Siceleg regum Iuda usque in diem hanc

7 fuit autem numerus dierum quibus habitavit David in regione Philisthinorum quattuor mensuum

8 et ascendit David et viri eius et agebant praedas de Gesuri et de Gedri et de Amalechitis hii enim pagi habitabantur in terra antiquitus euntibus Sur usque ad terram Aegypti

9 et percutiebat David omnem terram nec relinquebat viventem virum et mulierem tollensque oves et boves et asinos et camelos et vestes revertebatur et veniebat ad Achis

10 dicebat autem ei Achis in quem inruisti hodie respondebatque David contra meridiem Iudae et contra meridiem Hiramel et contra meridiem Ceni

11 virum et mulierem non vivificabat David nec adducebat in Geth dicens ne forte loquantur adversum nos haec fecit David et hoc erat decretum illi omnibus diebus quibus habitavit in regione Philisthinorum

12 credidit ergo Achis David dicens multa mala operatus est contra populum suum Israhel erit igitur mihi servus sempiternus.

1 SAMUEL (1 REGUM) CHAPTER 28

1 factum est autem in diebus illis congregaverunt Philisthim agmina sua ut praepararentur ad bellum contra Israhel dixitque Achis ad David sciens nunc scito quoniam mecum egredieris in castris tu et viri tui

2 dixitque David ad Achis nunc scies quae facturus est servus tuus et ait Achis ad David et ego custodem capitis mei ponam te cunctis diebus

3 Samuhel autem mortuus est planxitque eum omnis Israhel et sepelierunt eum in Rama urbe sua et Saul abstulit magos et ariolos de terra

4 congregatique sunt Philisthim et venerunt et castrametati sunt in Sunam congregavit autem et Saul universum Israhel et venit in Gelboe

5 et vidit Saul castra Philisthim et timuit et expavit cor eius nimis

6 consuluitque Dominum et non respondit ei neque per somnia neque per sacerdotes neque per prophetas

7 dixitque Saul servis suis quaerite mihi mulierem habentem pythonem et vadam ad eam et sciscitabor per illam et dixerunt servi eius ad eum est mulier habens pythonem in Aendor

8 mutavit ergo habitum suum vestitusque est aliis vestimentis abiit ipse et duo viri cum eo veneruntque ad mulierem nocte et ait divina mihi in pythone et suscita mihi quem dixero tibi

9 et ait mulier ad eum ecce tu nosti quanta fecerit Saul et quomodo eraserit magos et ariolos de terra quare ergo insidiaris animae meae ut occidar

10 et iuravit ei Saul in Domino dicens vivit Dominus quia non veniet tibi quicquam mali propter hanc rem

11 dixitque ei mulier quem suscitabo tibi qui ait Samuhelem suscita mihi

12 cum autem vidisset mulier Samuhelem exclamavit voce magna et dixit ad Saul quare inposuisti mihi tu es enim Saul

13 dixitque ei rex noli timere quid vidisti et ait mulier ad Saul deos vidi ascendentes de terra

14 dixitque ei qualis est forma eius quae ait vir senex ascendit et ipse amictus est pallio intellexit Saul quod Samuhel esset et inclinavit se super faciem suam in terra et adoravit

15 dixit autem Samuhel ad Saul quare inquietasti me ut suscitarer et ait Saul coartor nimis siquidem Philisthim pugnant adversum me et Deus recessit a me et exaudire me noluit neque in manu prophetarum neque per somnia vocavi ergo te ut ostenderes mihi quid faciam

16 et ait Samuhel quid interrogas me cum Dominus recesserit a te et transierit ad aemulum tuum

17 faciet enim Dominus tibi sicut locutus est in manu mea et scindet regnum de manu tua et dabit illud proximo tuo David

18 quia non oboedisti voci Domini neque fecisti iram furoris eius in Amalech idcirco quod pateris fecit tibi Dominus hodie

19 et dabit Dominus etiam Israhel tecum in manu Philisthim cras autem tu et filii tui mecum eritis sed et castra Israhel tradet Dominus in manu Philisthim

20 statimque Saul cecidit porrectus in terram extimuerat enim verba Samuhel et robur non erat in eo quia non comederat panem tota die illa

21 ingressa est itaque mulier ad Saul et ait conturbatus enim erat valde dixitque ad eum ecce oboedivit ancilla tua voci tuae et posui animam meam in manu mea et audivi sermones tuos quos locutus es ad me

22 nunc igitur audi et tu vocem ancillae tuae ut ponam coram te buccellam panis et comedens convalescas ut possis iter facere

23 qui rennuit et ait non comedam coegerunt autem eum servi sui et mulier et tandem audita voce eorum surrexit de terra et sedit super lectum

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24 mulier autem illa habebat vitulum pascualem in domo et festinavit et occidit eum tollensque farinam miscuit eam et coxit azyma

25 et posuit ante Saul et ante servos eius qui cum comedissent surrexerunt et ambulaverunt per totam noctem illam.

1 SAMUEL (1 REGUM) CHAPTER 29

1 congregata sunt ergo Philisthim universa agmina in Afec sed et Israhel castrametatus est super fontem qui erat in Iezrahel

2 et satrapae quidem Philisthim incedebant in centuriis et milibus David autem et viri eius erant in novissimo agmine cum Achis

3 dixeruntque principes Philisthim quid sibi volunt Hebraei isti et ait Achis ad principes Philisthim num ignoratis David qui fuit servus Saul regis Israhel et est apud me multis diebus vel annis et non inveni in eo quicquam ex die qua transfugit ad me usque ad diem hanc

4 irati sunt autem adversus eum principes Philisthim et dixerunt ei revertatur vir et sedeat in loco suo in quo constituisti eum et non descendat nobiscum in proelium ne fiat nobis adversarius cum proeliari coeperimus quomodo enim aliter placare poterit dominum suum nisi in capitibus nostris

5 nonne iste est David cui cantabant in choro dicentes percussit Saul in milibus suis et David in decem milibus suis

6 vocavit ergo Achis David et ait ei vivit Dominus quia rectus es tu et bonus in conspectu meo et exitus tuus et introitus tuus mecum est in castris et non inveni in te quicquam mali ex die qua venisti ad me usque ad diem hanc sed satrapis non places

7 revertere ergo et vade in pace et non offendes oculos satraparum Philisthim

8 dixitque David ad Achis quid enim feci et quid invenisti in me servo tuo a die qua fui in conspectu tuo usque in diem hanc ut non veniam et pugnem contra inimicos domini mei regis

9 respondens autem Achis locutus est ad David scio quia bonus es tu in oculis meis sicut angelus Dei sed principes Philisthim dixerunt non ascendet nobiscum in proelium

10 igitur consurge mane tu et servi domini tui qui venerunt tecum et cum de nocte surrexeritis et coeperit dilucescere pergite

11 surrexit itaque de nocte David ipse et viri eius ut proficiscerentur mane et reverterentur ad terram Philisthim Philisthim autem ascenderunt in Iezrahel.

1 SAMUEL (1 REGUM) CHAPTER 30

1 cumque venissent David et viri eius in Siceleg die tertia Amalechitae impetum fecerant ex parte australi in Siceleg et percusserant Siceleg et succenderant eam igni

2 et captivas duxerant mulieres ex ea et a minimo usque ad magnum et non interfecerant quemquam sed secum duxerant et pergebant in itinere suo

3 cum ergo venisset David et viri eius ad civitatem et invenissent eam succensam igni et uxores suas et filios suos et filias ductas esse captivas

4 levaverunt David et populus qui erat cum eo voces suas et planxerunt donec deficerent in eis lacrimae

5 siquidem et duae uxores David captivae ductae fuerant Ahinoem Iezrahelites et Abigail uxor Nabal Carmeli

6 et contristatus est David valde volebat enim eum populus lapidare quia amara erat anima uniuscuiusque viri super filiis suis et filiabus confortatus est autem David in Domino Deo suo

7 et ait ad Abiathar sacerdotem filium Ahimelech adplica ad me ephod et adplicuit Abiathar ephod ad David

8 et consuluit David Dominum dicens persequar an non latrunculos hos et conprehendam eos dixitque ei persequere absque dubio enim conprehendes eos et excuties praedam

9 abiit ergo David ipse et sescenti viri qui erant cum eo et venerunt usque ad torrentem Besor et lassi quidam substiterunt

10 persecutus est autem David ipse et quadringenti viri substiterant enim ducenti qui lassi transire non poterant torrentem Besor

11 et invenerunt virum aegyptium in agro et adduxerunt eum ad David dederuntque ei panem ut comederet et ut biberet aquam

12 sed et fragmen massae caricarum et duas ligaturas uvae passae quae cum comedisset reversus est spiritus eius et refocilatus est non enim comederat panem neque biberat aquam tribus diebus et tribus noctibus

13 dixit itaque ei David cuius es tu vel unde quo pergis qui ait ei puer aegyptius ego sum servus viri amalechitae dereliquit autem me dominus meus quia aegrotare coepi nudius tertius

14 siquidem nos erupimus ad australem partem Cerethi et contra Iudam et ad meridiem Chaleb et Siceleg succendimus igni

15 dixitque ei David potes me ducere ad istum cuneum qui ait iura mihi per Deum quod non occidas me et non tradas me in manu domini mei et ducam te ad cuneum istum

16 qui cum duxisset eum ecce illi discumbebant super faciem universae terrae comedentes et bibentes et quasi festum celebrantes diem pro cuncta praeda et spoliis quae ceperant de terra Philisthim et de terra Iuda

17 et percussit eos David a vespere usque ad vesperam alterius diei et non evasit ex eis quisquam nisi quadringenti viri adulescentes qui ascenderant camelos et fugerant

18 eruit ergo David omnia quae tulerant Amalechitae et duas uxores suas eruit

19 nec defuit quicquam a parvo usque ad magnum tam de filiis quam de filiabus et de spoliis et quaecumque rapuerant omnia reduxit David

20 et tulit universos greges et armenta et minavit ante faciem suam dixeruntque haec est praeda David

21 venit autem David ad ducentos viros qui lassi substiterant nec sequi potuerant David et residere eos iusserat in torrente Besor qui egressi sunt obviam David et

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populo qui erat cum eo accedens autem David ad populum salutavit eos pacifice

22 respondensque omnis vir pessimus et iniquus de viris qui ierant cum David dixit quia non venerunt nobiscum non dabimus eis quicquam de praeda quam eruimus sed sufficiat unicuique uxor sua et filii quos cum acceperint recedant

23 dixit autem David non sic facietis fratres mei de his quae tradidit Dominus nobis et custodivit nos et dedit latrunculos qui eruperant adversum nos in manu nostra

24 nec audiet vos quisquam super sermone hoc aequa enim pars erit descendentis ad proelium et remanentis ad sarcinas et similiter divident

25 et factum est hoc ex die illa et deinceps constitutum et praefinitum et quasi lex in Israhel usque ad diem hanc

26 venit ergo David in Siceleg et misit dona de praeda senioribus Iuda proximis suis dicens accipite benedictionem de praeda hostium Domini

27 his qui erant in Bethel et qui in Ramoth ad meridiem et qui in Iether

28 et qui in Aroer et qui in Sefamoth et qui in Esthama

29 et qui in Rachal et qui in urbibus Ierameli et qui in urbibus Ceni

30 et qui in Arama et qui in lacu Asan et qui in Athac

31 et qui in Hebron et reliquis qui erant in his locis in quibus commoratus fuerat David ipse et viri eius.

1 SAMUEL (1 REGUM) CHAPTER 31

1 Philisthim autem pugnabant adversum Israhel et fugerunt viri Israhel ante faciem Philisthim et ceciderunt interfecti in monte Gelboe

2 inrueruntque Philisthim in Saul et filios eius et percusserunt Ionathan et Abinadab et Melchisue filios Saul

3 totumque pondus proelii versum est in Saul et consecuti sunt eum viri sagittarii et vulneratus est vehementer a sagittariis

4 dixitque Saul ad armigerum suum evagina gladium tuum et percute me ne forte veniant incircumcisi isti et interficiant me inludentes mihi et noluit armiger eius fuerat enim nimio timore perterritus arripuit itaque Saul gladium et inruit super eum

5 quod cum vidisset armiger eius videlicet quod mortuus esset Saul inruit etiam ipse super gladium suum et mortuus est cum eo

6 mortuus est ergo Saul et tres filii eius et armiger illius et universi viri eius in die illa pariter

7 videntes autem viri Israhel qui erant trans vallem et trans Iordanem quod fugissent viri israhelitae et quod mortuus esset Saul et filii eius reliquerunt civitates suas et fugerunt veneruntque Philisthim et habitaverunt ibi

8 facta autem die altera venerunt Philisthim ut spoliarent interfectos et invenerunt Saul et tres filios eius iacentes in monte Gelboe

9 et praeciderunt caput Saul et expoliaverunt eum armis et miserunt in terram Philisthinorum per circuitum ut adnuntiaretur in templo idolorum et in populis

10 et posuerunt arma eius in templo Astharoth corpus vero eius suspenderunt in muro Bethsan

11 quod cum audissent habitatores Iabesgalaad quaecumque fecerant Philisthim Saul

12 surrexerunt omnes viri fortissimi et ambulaverunt tota nocte et tulerunt cadaver Saul et cadavera filiorum eius de muro Bethsan veneruntque Iabes et conbuserunt ea ibi

13 et tulerunt ossa eorum et sepelierunt in nemore Iabes et ieiunaverunt septem diebus.

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THE SECOND BOOK OF SAMUEL

Greek: Basileion B; Hebrew Title: Sefer Shemuel
(also called: The Second Book of Kings, or 2 Reigns)
Estimated Range of Dating: c. 630–540 B.C

LIBER SECUNDUS SAMUELIS,
QUEM NOS SECUNDUM REGUM DICIMUS

2 SAMUEL (2 REGUM) CHAPTER 1

1 factum est autem postquam mortuus est Saul ut David reverteretur a caede Amalech et maneret in Siceleg dies duos

2 in die autem tertia apparuit homo veniens de castris Saul veste conscissa et pulvere aspersus caput et ut venit ad David cecidit super faciem suam et adoravit

3 dixitque ad eum David unde venis qui ait ad eum de castris Israhel fugi

4 et dixit ad eum David quod est verbum quod factum est indica mihi qui ait fugit populus e proelio et multi corruentes e populo mortui sunt sed et Saul et Ionathan filius eius interierunt

5 dixitque David ad adulescentem qui nuntiabat unde scis quia mortuus est Saul et Ionathan filius eius

6 ait adulescens qui narrabat ei casu veni in montem Gelboe et Saul incumbebat super hastam suam porro currus et equites adpropinquabant ei

7 et conversus post tergum suum vidensque me vocavit cui cum respondissem adsum

8 dixit mihi quisnam es tu et aio ad eum Amalechites sum

9 et locutus est mihi sta super me et interfice me quoniam tenent me angustiae et adhuc tota anima in me est

10 stansque super eum occidi illum sciebam enim quod vivere non poterat post ruinam et tuli diadema quod erat in capite eius et armillam de brachio illius et adtuli ad te dominum meum huc

11 adprehendens autem David vestimenta sua scidit omnesque viri qui erant cum eo

12 et planxerunt et fleverunt et ieiunaverunt usque ad vesperam super Saul et super Ionathan filium eius et super populum Domini et super domum Israhel quod corruissent gladio

13 dixitque David ad iuvenem qui nuntiaverat ei unde es qui respondit filius hominis advenae amalechitae ego sum

14 et ait ad eum David quare non timuisti mittere manum tuam ut occideres christum Domini

15 vocansque David unum de pueris ait accedens inrue in eum qui percussit illum et mortuus est

16 et ait ad eum David sanguis tuus super caput tuum os enim tuum locutum est adversum te dicens ego interfeci christum Domini

17 planxit autem David planctum huiuscemodi super Saul et super Ionathan filium eius

18 et praecepit ut docerent filios Iuda arcum sicut scriptum est in libro Iustorum

19 incliti Israhel super montes tuos interfecti sunt quomodo ceciderunt fortes

20 nolite adnuntiare in Geth neque adnuntietis in conpetis Ascalonis ne forte laetentur filiae Philisthim ne exultent filiae incircumcisorum

21 montes Gelboe nec ros nec pluviae veniant super vos neque sint agri primitiarum quia ibi abiectus est clypeus fortium clypeus Saul quasi non esset unctus oleo

22 a sanguine interfectorum ab adipe fortium sagitta Ionathan numquam rediit retrorsum et gladius Saul non est reversus inanis

23 Saul et Ionathan amabiles et decori in vita sua in morte quoque non sunt divisi aquilis velociores leonibus fortiores

24 filiae Israhel super Saul flete qui vestiebat vos coccino in deliciis qui praebebat ornamenta aurea cultui vestro

25 quomodo ceciderunt fortes in proelio Ionathan in excelsis tuis occisus est

26 doleo super te frater mi Ionathan decore nimis et amabilis super amorem mulierum

27 quomodo ceciderunt robusti et perierunt arma bellica.

2 SAMUEL (2 REGUM) CHAPTER 2

1 igitur post haec consuluit David Dominum dicens num ascendam in unam de civitatibus Iuda et ait Dominus ad eum ascende dixitque David quo ascendam et respondit ei in Hebron

2 ascendit ergo David et duae uxores eius Ahinoem Iezrahelites et Abigail uxor Nabal Carmeli

3 sed et viros qui erant cum eo duxit David singulos cum domo sua et manserunt in oppidis Hebron

4 veneruntque viri Iuda et unxerunt ibi David ut regnaret super domum Iuda et nuntiatum est David quod viri Iabesgalaad sepelissent Saul

5 misit ergo David nuntios ad viros Iabesgalaad dixitque ad eos benedicti vos Domino qui fecistis misericordiam hanc cum domino vestro Saul et sepelistis eum

6 et nunc retribuet quidem vobis Dominus misericordiam et veritatem sed et ego reddam gratiam eo quod feceritis verbum istud

7 confortentur manus vestrae et estote filii fortitudinis licet enim mortuus sit dominus vester Saul tamen me unxit domus Iuda regem sibi

8 Abner autem filius Ner princeps exercitus Saul tulit Hisboseth filium Saul et circumduxit eum per Castra

9 regemque constituit super Galaad et super Gesuri et super Iezrahel et super Ephraim et super Beniamin et super Israhel universum

10 quadraginta annorum erat Hisboseth filius Saul cum regnare coepisset super Israhel et duobus annis regnavit sola autem domus Iuda sequebatur David

11 et fuit numerus dierum quos commoratus est David imperans in Hebron super domum Iuda septem annorum et sex mensuum

12 egressusque Abner filius Ner et pueri Hisboseth filii Saul de Castris in Gabaon

13 porro Ioab filius Sarviae et pueri David egressi sunt et occurrerunt eis iuxta piscinam Gabaon et cum in unum

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convenissent e regione sederunt hii ex una parte piscinae et illi ex altera

14 dixitque Abner ad Ioab surgant pueri et ludant coram nobis et respondit Ioab surgant

15 surrexerunt ergo et transierunt numero duodecim de Beniamin ex parte Hisboseth filii Saul et duodecim de pueris David

16 adprehensoque unusquisque capite conparis sui defixit gladium in latus contrarii et ceciderunt simul vocatumque est nomen loci illius ager Robustorum in Gabaon

17 et ortum est bellum durum satis in die illa fugatusque est Abner et viri Israhel a pueris David

18 erant autem ibi tres filii Sarviae Ioab et Abisai et Asahel porro Asahel cursor velocissimus fuit quasi unus ex capreis quae morantur in silvis

19 persequebatur autem Asahel Abner et non declinavit ad dexteram sive ad sinistram omittens persequi Abner

20 respexit itaque Abner post tergum suum et ait tune es Asahel qui respondit ego sum

21 dixitque ei Abner vade ad dextram sive ad sinistram et adprehende unum de adulescentibus et tolle tibi spolia eius noluit autem Asahel omittere quin urgueret eum

22 rursumque locutus est Abner ad Asahel recede noli me sequi ne conpellar confodere te in terra et levare non potero faciem meam ad Ioab fratrem tuum

23 qui audire contempsit et noluit declinare percussit ergo eum Abner aversa hasta in inguine et transfodit et mortuus est in eodem loco omnesque qui transiebant per locum in quo ciderat Asahel et mortuus erat subsistebant

24 persequentibus autem Ioab et Abisai fugientem Abner sol occubuit et venerunt usque ad collem Aquaeductus qui est ex adverso vallis et itineris deserti in Gabaon

25 congregatique sunt filii Beniamin ad Abner et conglobati in unum cuneum steterunt in summitate tumuli unius

26 et exclamavit Abner ad Ioab et ait num usque ad internicionem tuus mucro desaeviet an ignoras quod periculosa sit desperatio usquequo non dicis populo ut omittat persequi fratres suos

27 et ait Ioab vivit Dominus si locutus fuisses mane recessisset populus persequens fratrem suum

28 insonuit ergo Ioab bucina et stetit omnis exercitus nec persecuti sunt ultra Israhel neque iniere certamen

29 Abner autem et viri eius abierunt per campestria tota nocte illa et transierunt Iordanem et lustrata omni Bethoron venerunt ad Castra

30 porro Ioab reversus omisso Abner congregavit omnem populum et defuerunt de pueris David decem et novem viri excepto Asahele

31 servi autem David percusserunt de Beniamin et de viris qui erant cum Abner trecentos sexaginta qui et mortui sunt

32 tuleruntque Asahel et sepelierunt eum in sepulchro patris sui in Bethleem et ambulaverunt tota nocte Ioab et viri qui erant cum eo et in ipso crepusculo pervenerunt in Hebron.

2 SAMUEL (2 REGUM) CHAPTER 3

1 facta est ergo longa concertatio inter domum Saul et inter domum David David proficiens et semper se ipso robustior domus autem Saul decrescens cotidie

2 nati quoque sunt filii David in Hebron fuitque primogenitus eius Amnon de Ahinoem Iezrahelitide

3 et post eum Chelaab de Abigail uxore Nabal Carmeli porro tertius Absalom filius Maacha filiae Tholomai regis Gessur

4 quartus autem Adonias filius Aggith et quintus Safathia filius Abital

5 sextus quoque Iethraam de Agla uxore David hii nati sunt David in Hebron

6 cum ergo esset proelium inter domum Saul et domum David Abner filius Ner regebat domum Saul

7 fuerat autem Sauli concubina nomine Respha filia Ahia dixitque Hisboseth ad Abner

8 quare ingressus es ad concubinam patris mei qui iratus nimis propter verba Hisboseth ait numquid caput canis ego sum adversum Iuda hodie qui fecerim misericordiam super domum Saul patris tui et super fratres et proximos eius et non tradidi te in manu David et tu requisisti in me quod argueres pro muliere hodie

9 haec faciat Deus Abner et haec addat ei nisi quomodo iuravit Dominus David sic faciam cum eo

10 ut transferatur regnum de domo Saul et elevetur thronus David super Israhel et super Iudam a Dan usque Bersabee

11 et non potuit respondere ei quicquam quia metuebat illum

12 misit ergo Abner nuntios ad David pro se dicentes cuius est terra et loquerentur fac mecum amicitias et erit manus mea tecum et reducam ad te universum Israhel

13 qui ait optime ego faciam tecum amicitias sed unam rem peto a te dicens non videbis faciem meam antequam adduxeris Michol filiam Saul et sic venies et videbis me

14 misit autem David nuntios ad Hisboseth filium Saul dicens redde uxorem meam Michol quam despondi mihi centum praeputiis Philisthim

15 misit ergo Hisboseth et tulit eam a viro suo Faltihel filio Lais

16 sequebaturque eam vir suus plorans usque Baurim et dixit ad eum Abner vade revertere qui reversus est

17 sermonem quoque intulit Abner ad seniores Israhel dicens tam heri quam nudius tertius quaerebatis David ut regnaret super vos

18 nunc ergo facite quoniam Dominus locutus est ad David dicens in manu servi mei David salvabo populum meum Israhel de manu Philisthim et omnium inimicorum eius

19 locutus est autem Abner etiam ad Beniamin et abiit ut loqueretur ad David in Hebron omnia quae placuerant Israhel et universo Beniamin

20 venitque ad David in Hebron cum viginti viris et fecit David Abner et viris eius qui venerant cum eo convivium

21 et dixit Abner ad David surgam ut congregem ad te dominum meum regem omnem Israhel et ineam tecum foedus

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et imperes omnibus sicut desiderat anima tua cum ergo deduxisset David Abner et ille isset in pace

22 statim pueri David et Ioab venerunt caesis latronibus cum praeda magna nimis Abner autem non erat cum David in Hebron quia iam dimiserat eum et profectus fuerat in pace

23 et Ioab et omnis exercitus qui erat cum eo postea venerant nuntiatum est itaque Ioab a narrantibus venit Abner filius Ner ad regem et dimisit eum et abiit in pace

24 et ingressus est Ioab ad regem et ait quid fecisti ecce venit Abner ad te quare dimisisti eum et abiit et recessit

25 ignoras Abner filium Ner quoniam ad hoc venit ut deciperet te et sciret exitum tuum et introitum tuum et nosset omnia quae agis

26 egressus itaque Ioab a David misit nuntios post Abner et reduxit eum a cisterna Sira ignorante David

27 cumque redisset Abner in Hebron seorsum abduxit eum Ioab ad medium portae ut loqueretur ei in dolo et percussit illum ibi in inguine et mortuus est in ultionem sanguinis Asahel fratris eius

28 quod cum audisset David rem iam gestam ait mundus ego sum et regnum meum apud Dominum usque in sempiternum a sanguine Abner filii Ner

29 et veniat super caput Ioab et super omnem domum patris eius nec deficiat de domo Ioab fluxum seminis sustinens et leprosus tenens fusum et cadens gladio et indigens pane

30 igitur Ioab et Abisai frater eius interfecerunt Abner eo quod occidisset Asahel fratrem eorum in Gabaon in proelio

31 dixit autem David ad Ioab et ad omnem populum qui erat cum eo scindite vestimenta vestra et accingimini saccis et plangite ante exequias Abner porro rex David sequebatur feretrum

32 cumque sepelissent Abner in Hebron levavit rex vocem suam et flevit super tumulum Abner flevit autem et omnis populus

33 plangensque rex Abner ait nequaquam ut mori solent ignavi mortuus est Abner

34 manus tuae non sunt ligatae et pedes tui non sunt conpedibus adgravati sed sicut solent cadere coram filiis iniquitatis corruisti congeminansque omnis populus flevit super eum

35 cumque venisset universa multitudo cibum capere cum David clara adhuc die iuravit David dicens haec faciat mihi Deus et haec addat si ante occasum solis gustavero panem vel aliud quicquam

36 omnisque populus audivit et placuerunt eis cuncta quae fecit rex in conspectu totius populi

37 et cognovit omne vulgus et universus Israhel in die illa quoniam non actum fuisset a rege ut occideretur Abner filius Ner

38 dixit quoque rex ad servos suos num ignoratis quoniam princeps et maximus cecidit hodie in Israhel

39 ego autem adhuc delicatus et unctus rex porro viri isti filii Sarviae duri mihi sunt retribuat Dominus facienti malum iuxta malitiam suam.

2 SAMUEL (2 REGUM) CHAPTER 4

1 audivit autem filius Saul quod cecidisset Abner in Hebron et dissolutae sunt manus eius omnisque Israhel perturbatus est

2 duo autem viri principes latronum erant filio Saul nomen uni Baana et nomen alteri Rechab filii Remmon Berothitae de filiis Beniamin siquidem et Beroth reputata est in Beniamin

3 et fugerunt Berothitae in Getthaim fueruntque ibi advenae usque in tempus illud

4 erat autem Ionathan filio Saul filius debilis pedibus quinquennis enim fuit quando venit nuntius de Saul et Ionathan ex Iezrahel tollens itaque eum nutrix sua fugit cumque festinaret ut fugeret cecidit et claudus effectus est habuitque vocabulum Mifiboseth

5 venientes igitur filii Remmon Berothitae Rechab et Baana ingressi sunt fervente die domum Hisboseth qui dormiebat super stratum suum meridie

6 ingressi sunt autem domum adsumentes spicas tritici et percusserunt eum in inguine Rechab et Baana frater eius et fugerunt

7 cum autem ingressi fuissent domum ille dormiebat super lectulum suum in conclavi et percutientes interfecerunt eum sublatoque capite eius abierunt per viam deserti tota nocte

8 et adtulerunt caput Hisboseth ad David in Hebron dixeruntque ad regem ecce caput Hisboseth filii Saul inimici tui qui quaerebat animam tuam et dedit Dominus domino meo regi ultiones hodie de Saul et de semine eius

9 respondens autem David Rechab et Baana fratri eius filiis Remmon Berothei dixit ad eos vivit Dominus qui eruit animam meam de omni angustia

10 quoniam eum qui adnuntiaverat mihi et dixerat mortuus est Saul qui putabat se prospera nuntiare tenui et occidi in Siceleg cui oportebat me dare mercedem pro nuntio

11 quanto magis nunc cum homines impii interfecerint virum innoxium in domo sua super lectulum suum non quaeram sanguinem eius de manu vestra et auferam vos de terra

12 praecepit itaque David pueris et interfecerunt eos praecidentesque manus et pedes eorum suspenderunt eos super piscinam in Hebron caput autem Hisboseth tulerunt et sepelierunt in sepulchro Abner in Hebron.

2 SAMUEL (2 REGUM) CHAPTER 5

1 et venerunt universae tribus Israhel ad David in Hebron dicentes ecce nos os tuum et caro tua sumus

2 sed et heri et nudius tertius cum esset Saul rex super nos tu eras educens et reducens Israhel dixit autem Dominus ad te tu pasces populum meum Israhel et tu eris dux super Israhel

3 venerunt quoque et senes de Israhel ad regem in Hebron et percussit cum eis rex David foedus in Hebron coram Domino unxeruntque David in regem super Israhel

4 filius triginta annorum erat David cum regnare coepisset et quadraginta annis regnavit

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5 in Hebron regnavit super Iudam septem annis et sex mensibus in Hierusalem autem regnavit triginta tribus annis super omnem Israhel et Iudam

6 et abiit rex et omnes viri qui erant cum eo in Hierusalem ad Iebuseum habitatorem terrae dictumque est ad David ab eis non ingredieris huc nisi abstuleris caecos et claudos dicentes non ingredietur David huc

7 cepit autem David arcem Sion haec est civitas David

8 proposuerat enim in die illa praemium qui percussisset Iebuseum et tetigisset domatum fistulas et claudos et caecos odientes animam David idcirco dicitur in proverbio caecus et claudus non intrabunt templum

9 habitavit autem David in arce et vocavit eam civitatem David et aedificavit per gyrum a Mello et intrinsecus

10 et ingrediebatur proficiens atque succrescens et Dominus Deus exercituum erat cum eo

11 misit quoque Hiram rex Tyri nuntios ad David et ligna cedrina et artifices lignorum artificesque lapidum ad parietes et aedificaverunt domum David

12 et cognovit David quoniam confirmasset eum Dominus regem super Israhel et quoniam exaltasset regnum eius super populum suum Israhel

13 accepit ergo adhuc concubinas et uxores de Hierusalem postquam venerat de Hebron natique sunt David et alii filii et filiae

14 et haec nomina eorum qui nati sunt ei in Hierusalem Samua et Sobab et Nathan et Salomon

15 et Ibaar et Helisua et Nepheg

16 et Iafia et Helisama et Helida et Helifeleth

17 audierunt vero Philisthim quod unxissent David regem super Israhel et ascenderunt universi ut quaererent David quod cum audisset David descendit in praesidium

18 Philisthim autem venientes diffusi sunt in valle Raphaim

19 et consuluit David Dominum dicens si ascendam ad Philisthim et si dabis eos in manu mea et dixit Dominus ad David ascende quia tradens dabo Philisthim in manu tua

20 venit ergo David in Baalpharasim et percussit eos ibi et dixit divisit Dominus inimicos meos coram me sicut dividuntur aquae propterea vocatum est nomen loci illius Baalpharasim

21 et reliquerunt ibi sculptilia sua quae tulit David et viri eius

22 et addiderunt adhuc Philisthim ut ascenderent et diffusi sunt in valle Raphaim

23 consuluit autem David Dominum qui respondit non ascendas sed gyra post tergum eorum et venies ad eos ex adverso pirorum

24 et cum audieris sonitum gradientis in cacumine pirorum tunc inibis proelium quia tunc egredietur Dominus ante faciem tuam ut percutiat castra Philisthim

25 fecit itaque David sicut ei praeceperat Dominus et percussit Philisthim de Gabee usque dum venias Gezer.

2 SAMUEL (2 REGUM) CHAPTER 6

1 congregavit autem rursum David omnes electos ex Israhel triginta milia

2 surrexitque et abiit et universus populus qui erat cum eo de viris Iuda ut adducerent arcam Dei super quam invocatum est nomen Domini exercituum sedentis in cherubin super eam

3 et inposuerunt arcam Domini super plaustrum novum tuleruntque eam de domo Abinadab qui erat in Gabaa Oza autem et Haio filii Abinadab minabant plaustrum novum

4 cumque tulissent eam de domo Abinadab qui erat in Gabaa custodiens arcam Dei Haio praecedebat arcam

5 David autem et omnis Israhel ludebant coram Domino in omnibus lignis fabrefactis et citharis et lyris et tympanis et sistris et cymbalis

6 postquam autem venerunt ad aream Nachon extendit manum Oza ad arcam Dei et tenuit eam quoniam calcitrabant boves

7 iratusque est indignatione Dominus contra Ozam et percussit eum super temeritate qui mortuus est ibi iuxta arcam Dei

8 contristatus autem est David eo quod percussisset Dominus Ozam et vocatum est nomen loci illius Percussio Oza usque in diem hanc

9 et extimuit David Dominum in die illa dicens quomodo ingredietur ad me arca Domini

10 et noluit devertere ad se arcam Domini in civitate David sed devertit eam in domo Obededom Getthei

11 et habitavit arca Domini in domo Obededom Getthei tribus mensibus et benedixit Dominus Obededom et omnem domum eius

12 nuntiatumque est regi David benedixit Dominus Obededom et omnia eius propter arcam Dei abiit ergo David et adduxit arcam Dei de domo Obededom in civitatem David cum gaudio

13 cumque transcendissent qui portabant arcam Domini sex passus immolabat bovem et arietem

14 et David saltabat totis viribus ante Dominum porro David erat accinctus ephod lineo

15 et David et omnis domus Israhel ducebant arcam testamenti Domini in iubilo et in clangore bucinae

16 cumque intrasset arca Domini civitatem David Michol filia Saul prospiciens per fenestram vidit regem David subsilientem atque saltantem coram Domino et despexit eum in corde suo

17 et introduxerunt arcam Domini et posuerunt eam in loco suo in medio tabernaculi quod tetenderat ei David et obtulit David holocausta coram Domino et pacifica

18 cumque conplesset offerens holocaustum et pacifica benedixit populo in nomine Domini exercituum

19 et partitus est multitudini universae Israhel tam viro quam mulieri singulis collyridam panis unam et assaturam bubulae carnis unam et similam frixam oleo et abiit omnis populus unusquisque in domum suam

20 reversusque est et David ut benediceret domui suae et egressa Michol filia Saul in occursum David ait quam gloriosus fuit hodie rex Israhel discoperiens se ante ancillas servorum suorum et nudatus est quasi si nudetur unus de scurris

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21 dixitque David ad Michol ante Dominum qui elegit me potius quam patrem tuum et quam omnem domum eius et praecepit mihi ut essem dux super populum Domini Israhel
22 et ludam et vilior fiam plus quam factus sum et ero humilis in oculis meis et cum ancillis de quibus locuta es gloriosior apparebo
23 igitur Michol filiae Saul non est natus filius usque ad diem mortis suae.

2 SAMUEL (2 REGUM) CHAPTER 7

1 factum est autem cum sedisset rex in domo sua et Dominus dedisset ei requiem undique ab universis inimicis suis
2 dixit ad Nathan prophetam videsne quod ego habitem in domo cedrina et arca Dei posita sit in medio pellium
3 dixitque Nathan ad regem omne quod est in corde tuo vade fac quia Dominus tecum est
4 factum est autem in nocte illa et ecce sermo Domini ad Nathan dicens
5 vade et loquere ad servum meum David haec dicit Dominus numquid tu aedificabis mihi domum ad habitandum
6 neque enim habitavi in domo ex die qua eduxi filios Israhel de terra Aegypti usque in diem hanc sed ambulans ambulabam in tabernaculo et in tentorio
7 per cuncta loca quae transivi cum omnibus filiis Israhel numquid loquens locutus sum ad unam de tribubus Israhel cui praecepi ut pasceret populum meum Israhel dicens quare non aedificastis mihi domum cedrinam
8 et nunc haec dices servo meo David haec dicit Dominus exercituum ego tuli te de pascuis sequentem greges ut esses dux super populum meum Israhel
9 et fui tecum in omnibus ubicumque ambulasti et interfeci universos inimicos tuos a facie tua fecique tibi nomen grande iuxta nomen magnorum qui sunt in terra
10 et ponam locum populo meo Israhel et plantabo eum et habitabit sub eo et non turbabitur amplius nec addent filii iniquitatis ut adfligant eum sicut prius
11 ex die qua constitui iudices super populum meum Israhel et requiem dabo tibi ab omnibus inimicis tuis praedicitque tibi Dominus quod domum faciat tibi Dominus
12 cumque conpleti fuerint dies tui et dormieris cum patribus tuis suscitabo semen tuum post te quod egredietur de utero tuo et firmabo regnum eius
13 ipse aedificabit domum nomini meo et stabiliam thronum regni eius usque in sempiternum
14 ego ero ei in patrem et ipse erit mihi in filium qui si inique aliquid gesserit arguam eum in virga virorum et in plagis filiorum hominum
15 misericordiam autem meam non auferam ab eo sicut abstuli a Saul quem amovi a facie tua
16 et fidelis erit domus tua et regnum tuum usque in aeternum ante faciem tuam et thronus tuus erit firmus iugiter
17 secundum omnia verba haec et iuxta universam visionem istam sic locutus est Nathan ad David
18 ingressus est autem rex David et sedit coram Domino et dixit quis ego sum Domine Deus et quae domus mea quia adduxisti me hucusque
19 sed et hoc parum visum est in conspectu tuo Domine Deus nisi loquereris etiam de domo servi tui in longinquum ista est enim lex Adam Domine Deus
20 quid ergo addere poterit adhuc David ut loquatur ad te tu enim scis servum tuum Domine Deus
21 propter verbum tuum et secundum cor tuum fecisti omnia magnalia haec ita ut notum faceres servo tuo
22 idcirco magnificatus es Domine Deus quia non est similis tui neque est deus extra te in omnibus quae audivimus auribus nostris
23 quae est autem ut populus tuus Israhel gens in terra propter quam ivit Deus ut redimeret eam sibi in populum et poneret sibi nomen faceretque eis magnalia et horribilia super terram a facie populi tui quem redemisti tibi ex Aegypto gentem et deum eius
24 et firmasti tibi populum tuum Israhel in populum sempiternum et tu Domine factus es eis in Deum
25 nunc ergo Domine Deus verbum quod locutus es super servum tuum et super domum eius suscita in sempiternum et fac sicut locutus es
26 et magnificetur nomen tuum usque in sempiternum atque dicatur Dominus exercituum Deus super Israhel et domus servi tui David erit stabilita coram Domino
27 quia tu Domine exercituum Deus Israhel revelasti aurem servi tui dicens domum aedificabo tibi propterea invenit servus tuus cor suum ut oraret te oratione hac
28 nunc ergo Domine Deus tu es Deus et verba tua erunt vera locutus es enim ad servum tuum bona haec
29 incipe igitur et benedic domui servi tui ut sit in sempiternum coram te quia tu Domine Deus locutus es et benedictione tua benedicetur domus servi tui in sempiternum.

2 SAMUEL (2 REGUM) CHAPTER 8

1 factum est autem post haec percussit David Philisthim et humiliavit eos et tulit David frenum tributi de manu Philisthim
2 et percussit Moab et mensus est eos funiculo coaequans terrae mensus est autem duos funiculos unum ad occidendum et unum ad vivificandum factusque est Moab David serviens sub tributo
3 et percussit David Adadezer filium Roob regem Soba quando profectus est ut dominaretur super flumen Eufraten
4 et captis David ex parte eius mille septingentis equitibus et viginti milibus peditum subnervavit omnes iugales curruum dereliquit autem ex eis centum currus
5 venit quoque Syria Damasci ut praesidium ferret Adadezer regi Soba et percussit David de Syria viginti duo milia virorum
6 et posuit David praesidium in Syria Damasci factaque est Syria David serviens sub tributo servavit Dominus David in omnibus ad quaecumque profectus est
7 et tulit David arma aurea quae habebant servi Adadezer et detulit ea in Hierusalem

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8 et de Bete et de Beroth civitatibus Adadezer tulit rex David aes multum nimis

9 audivit autem Thou rex Emath quod percussisset David omne robur Adadezer

10 et misit Thou Ioram filium suum ad regem David ut salutaret eum congratulans et gratias ageret eo quod expugnasset Adadezer et percussisset eum hostis quippe erat Thou Adadezer et in manu eius erant vasa argentea et vasa aurea et vasa aerea

11 quae et ipsa sanctificavit rex David Domino cum argento et auro quae sanctificaverat de universis gentibus quas subegerat

12 de Syria et Moab et filiis Ammon et Philisthim et Amalech et de manubiis Adadezer filii Roob regis Soba

13 fecit quoque sibi David nomen cum reverteretur capta Syria in valle Salinarum caesis duodecim milibus

14 et posuit in Idumea custodes statuitque praesidium et facta est universa Idumea serviens David et servavit Dominus David in omnibus ad quaecumque profectus est

15 et regnavit David super omnem Israhel faciebat quoque David iudicium et iustitiam omni populo suo

16 Ioab autem filius Sarviae erat super exercitum porro Iosaphat filius Ahilud erat a commentariis

17 et Sadoc filius Achitob et Ahimelech filius Abiathar sacerdotes et Saraias scriba

18 Banaias autem filius Ioiada super Cherethi et Felethi filii autem David sacerdotes erant.

2 SAMUEL (2 REGUM) CHAPTER 9

1 et dixit David putasne est aliquis qui remanserit de domo Saul ut faciam cum eo misericordiam propter Ionathan

2 erat autem de domo Saul servus nomine Siba quem cum vocasset rex ad se dixit ei tune es Siba et ille respondit ego sum servus tuus

3 et ait rex num superest aliquis de domo Saul ut faciam cum eo misericordiam Dei dixitque Siba regi superest filius Ionathan debilis pedibus

4 ubi inquit est et Siba ad regem ecce ait in domo est Machir filii Amihel in Lodabar

5 misit ergo rex David et tulit eum de domo Machir filii Amihel de Lodabar

6 cum autem venisset Mifiboseth filius Ionathan filii Saul ad David corruit in faciem suam et adoravit dixitque David Mifiboseth qui respondit adsum servus tuus

7 et ait ei David ne timeas quia faciens faciam in te misericordiam propter Ionathan patrem tuum et restituam tibi omnes agros Saul patris tui et tu comedes panem in mensa mea semper

8 qui adorans eum dixit quis ego sum servus tuus quoniam respexisti super canem mortuum similem mei

9 vocavit itaque rex Sibam puerum Saul et dixit ei omnia quaecumque fuerunt Saul et universam domum eius dedi filio domini tui

10 operare igitur ei terram tu et filii tui et servi tui et inferes filio domini tui cibos ut alatur Mifiboseth autem filius domini tui comedet semper panem super mensam meam erant autem Sibae quindecim filii et viginti servi

11 dixitque Siba ad regem sicut iussisti domine mi rex servo tuo sic faciet servus tuus et Mifiboseth comedet super mensam tuam quasi unus de filiis regis

12 habebat autem Mifiboseth filium parvulum nomine Micha omnis vero cognatio domus Siba serviebat Mifiboseth

13 porro Mifiboseth habitabat in Hierusalem quia de mensa regis iugiter vescebatur et erat claudus utroque pede.

2 SAMUEL (2 REGUM) CHAPTER 10

1 factum est autem post haec ut moreretur rex filiorum Ammon et regnaret Anon filius eius pro eo

2 dixitque David faciam misericordiam cum Anon filio Naas sicut fecit pater eius mecum misericordiam misit ergo David consolans eum per servos suos super patris interitu cum autem venissent servi David in terram filiorum Ammon

3 dixerunt principes filiorum Ammon ad Anon dominum suum putas quod propter honorem patris tui David miserit ad te consolatores et non ideo ut investigaret et exploraret civitatem et everteret eam misit David servos suos ad te

4 tulit itaque Anon servos David rasitque dimidiam partem barbae eorum et praecidit vestes eorum medias usque ad nates et dimisit eos

5 quod cum nuntiatum esset David misit in occursum eorum erant enim viri confusi turpiter valde et mandavit eis David manete Hiericho donec crescat barba vestra et tunc revertimini

6 videntes autem filii Ammon quod iniuriam fecissent David miserunt et conduxerunt mercede Syrum Roob et Syrum Soba viginti milia peditum et a rege Maacha mille viros et ab Histob duodecim milia virorum

7 quod cum audisset David misit Ioab et omnem exercitum bellatorum

8 egressi sunt ergo filii Ammon et direxerunt aciem ante ipsum introitum portae Syrus autem Soba et Roob et Histob et Maacha seorsum erant in campo

9 videns igitur Ioab quod praeparatum esset adversum se proelium et ex adverso et post tergum elegit ex omnibus electis Israhel et instruxit aciem contra Syrum

10 reliquam autem partem populi tradidit Abisai fratri suo qui direxit aciem adversum filios Ammon

11 et ait Ioab si praevaluerint adversum me Syri eris mihi in adiutorium si autem filii Ammon praevaluerint adversum te auxiliabor tibi

12 esto vir fortis et pugnemus pro populo nostro et civitate Dei nostri Dominus autem faciet quod bonum est in conspectu suo

13 iniit itaque Ioab et populus qui erat cum eo certamen contra Syros qui statim fugerunt a facie eius

14 filii autem Ammon videntes quod fugissent Syri fugerunt et ipsi a facie Abisai et ingressi sunt civitatem reversusque est Ioab a filiis Ammon et venit Hierusalem

15 videntes igitur Syri quoniam corruissent coram Israhel congregati sunt pariter

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16 misitque Adadezer et eduxit Syros qui erant trans Fluvium et adduxit exercitum eorum Sobach autem magister militiae Adadezer erat princeps eorum

17 quod cum nuntiatum esset David contraxit omnem Israhelem et transivit Iordanem venitque in Helema et direxerunt aciem Syri ex adverso David et pugnaverunt contra eum

18 fugeruntque Syri a facie Israhel et occidit David de Syris septingentos currus et quadraginta milia equitum et Sobach principem militiae percussit qui statim mortuus est

19 videntes autem universi reges qui erant in praesidio Adadezer victos se ab Israhel fecerunt pacem cum Israhel et servierunt eis timueruntque Syri auxilium praebere filiis Ammon.

2 SAMUEL (2 REGUM) CHAPTER 11

1 factum est ergo vertente anno eo tempore quo solent reges ad bella procedere misit David Ioab et servos suos cum eo et universum Israhel et vastaverunt filios Ammon et obsederunt Rabba David autem remansit in Hierusalem

2 dum haec agerentur accidit ut surgeret David de stratu suo post meridiem et deambularet in solario domus regiae viditque mulierem se lavantem ex adverso super solarium suum erat autem mulier pulchra valde

3 misit ergo rex et requisivit quae esset mulier nuntiatumque ei est quod ipsa esset Bethsabee filia Heliam uxor Uriae Hetthei

4 missis itaque David nuntiis tulit eam quae cum ingressa esset ad illum dormivit cum ea statimque sanctificata est ab inmunditia sua

5 et reversa est domum suam concepto fetu mittensque nuntiavit David et ait concepi

6 misit autem David ad Ioab dicens mitte ad me Uriam Hettheum misitque Ioab Uriam ad David

7 et venit Urias ad David quaesivitque David quam recte ageret Ioab et populus et quomodo administraretur bellum

8 et dixit David ad Uriam vade in domum tuam et lava pedes tuos egressus est Urias de domo regis secutusque est eum cibus regius

9 dormivit autem Urias ante portam domus regiae cum aliis servis domini sui et non descendit ad domum suam

10 nuntiatumque est David a dicentibus non ivit Urias ad domum suam et ait David ad Uriam numquid non de via venisti quare non descendisti ad domum tuam

11 et ait Urias ad David arca et Israhel et Iuda habitant in papilionibus et dominus meus Ioab et servi domini mei super faciem terrae manent et ego ingrediar domum meam ut comedam et bibam et dormiam cum uxore mea per salutem tuam et per salutem animae tuae quod non faciam rem hanc

12 ait ergo David ad Uriam mane hic etiam hodie et cras dimittam te mansit Urias in Hierusalem die illa et altera

13 et vocavit eum David ut comederet coram se et biberet et inebriavit eum qui egressus vespere dormivit in stratu suo cum servis domini sui et in domum suam non descendit

14 factum est ergo mane et scripsit David epistulam ad Ioab misitque per manum Uriae

15 scribens in epistula ponite Uriam ex adverso belli ubi fortissimum proelium est et derelinquite eum ut percussus intereat

16 igitur cum Ioab obsideret urbem posuit Uriam in loco quo sciebat viros esse fortissimos

17 egressique viri de civitate bellabant adversum Ioab et ceciderunt de populo servorum David et mortuus est etiam Urias Hettheus

18 misit itaque Ioab et nuntiavit David omnia verba proelii

19 praecepitque nuntio dicens cum conpleveris universos sermones belli ad regem

20 si eum videris indignari et dixerit quare accessistis ad murum ut proeliaremini an ignorabatis quod multa desuper ex muro tela mittantur

21 quis percussit Abimelech filium Hieroboseth nonne mulier misit super eum fragmen molae de muro et interfecit eum in Thebes quare iuxta murum accessistis dices etiam servus tuus Urias Hettheus occubuit

22 abiit ergo nuntius et venit et narravit David omnia quae ei praeceperat Ioab

23 et dixit nuntius ad David praevaluerunt adversum nos viri et egressi sunt ad nos in agrum nos autem facto impetu persecuti eos sumus usque ad portam civitatis

24 et direxerunt iacula sagittarii ad servos tuos ex muro desuper mortuique sunt de servis regis quin etiam servus tuus Urias Hettheus mortuus est

25 et dixit David ad nuntium haec dices Ioab non te frangat ista res varius enim eventus est proelii et nunc hunc nunc illum consumit gladius conforta bellatores tuos adversum urbem ut destruas eam et exhortare eos

26 audivit autem uxor Uriae quod mortuus esset Urias vir suus et planxit eum

27 transactoque luctu misit David et introduxit eam domum suam et facta est ei uxor peperitque ei filium et displicuit verbum hoc quod fecerat David coram Domino.

2 SAMUEL (2 REGUM) CHAPTER 12

1 misit ergo Dominus Nathan ad David qui cum venisset ad eum dixit ei duo viri erant in civitate una unus dives et alter pauper

2 dives habebat oves et boves plurimos valde

3 pauper autem nihil habebat omnino praeter ovem unam parvulam quam emerat et nutrierat et quae creverat apud eum cum filiis eius simul de pane illius comedens et de calice eius bibens et in sinu illius dormiens eratque illi sicut filia

4 cum autem peregrinus quidam venisset ad divitem parcens ille sumere de ovibus et de bubus suis ut exhiberet convivium peregrino illi qui venerat ad se tulit ovem viri pauperis et praeparavit cibos homini qui venerat ad se

5 iratus autem indignatione David adversus hominem illum nimis dixit ad Nathan vivit Dominus quoniam filius mortis est vir qui fecit hoc

6 ovem reddet in quadruplum eo quod fecerit verbum istud et non pepercerit

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7 dixit autem Nathan ad David tu es ille vir haec dicit Dominus Deus Israhel ego unxi te in regem super Israhel et ego erui te de manu Saul

8 et dedi tibi domum domini tui et uxores domini tui in sinu tuo dedique tibi domum Israhel et Iuda et si parva sunt ista adiciam tibi multo maiora

9 quare ergo contempsisti verbum Domini ut faceres malum in conspectu meo Uriam Hettheum percussisti gladio et uxorem illius accepisti uxorem et interfecisti eum gladio filiorum Ammon

10 quam ob rem non recedet gladius de domo tua usque in sempiternum eo quod despexeris me et tuleris uxorem Uriae Hetthei ut esset uxor tua

11 itaque haec dicit Dominus ecce ego suscitabo super te malum de domo tua et tollam uxores tuas in oculis tuis et dabo proximo tuo et dormiet cum uxoribus tuis in oculis solis huius

12 tu enim fecisti abscondite ego vero faciam verbum istud in conspectu omnis Israhel et in conspectu solis

13 et dixit David ad Nathan peccavi Domino dixitque Nathan ad David Dominus quoque transtulit peccatum tuum non morieris

14 verumtamen quoniam blasphemare fecisti inimicos Domini propter verbum hoc filius qui natus est tibi morte morietur

15 et reversus est Nathan domum suam percussitque Dominus parvulum quem pepererat uxor Uriae David et desperatus est

16 deprecatusque est David Dominum pro parvulo et ieiunavit David ieiunio et ingressus seorsum iacuit super terram

17 venerunt autem seniores domus eius cogentes eum ut surgeret de terra qui noluit neque comedit cum eis cibum

18 accidit autem die septima ut moreretur infans timueruntque servi David nuntiare ei quod mortuus esset parvulus dixerunt enim ecce cum parvulus adhuc viveret loquebamur ad eum et non audiebat vocem nostram quanto magis si dixerimus mortuus est puer se adfliget

19 cum ergo vidisset David servos suos musitantes intellexit quod mortuus esset infantulus dixitque ad servos suos num mortuus est puer qui responderunt ei mortuus est

20 surrexit igitur David de terra et lotus unctusque est cumque mutasset vestem ingressus est domum Domini et adoravit et venit in domum suam petivitque ut ponerent ei panem et comedit

21 dixerunt autem ei servi sui quis est sermo quem fecisti propter infantem cum adhuc viveret ieiunasti et flebas mortuo autem puero surrexisti et comedisti panem

22 qui ait propter infantem dum adhuc viveret ieiunavi et flevi dicebam enim quis scit si forte donet eum mihi Dominus et vivet infans

23 nunc autem quia mortuus est quare ieiuno numquid potero revocare eum amplius ego vadam magis ad eum ille vero non revertetur ad me

24 et consolatus est David Bethsabee uxorem suam ingressusque ad eam dormivit cum ea quae genuit filium et vocavit nomen eius Salomon et Dominus dilexit eum

25 misitque in manu Nathan prophetae et vocavit nomen eius Amabilis Domino eo quod diligeret eum Dominus

26 igitur pugnabat Ioab contra Rabbath filiorum Ammon et expugnabat urbem regiam

27 misitque Ioab nuntios ad David dicens dimicavi adversum Rabbath et capienda est urbs Aquarum

28 nunc igitur congrega reliquam partem populi et obside civitatem et cape eam ne cum a me vastata fuerit urbs nomini meo adscribatur victoria

29 congregavit itaque David omnem populum et profectus est adversum Rabbath cumque dimicasset cepit eam

30 et tulit diadema regis eorum de capite eius pondo auri talentum habens gemmas pretiosissimas et inpositum est super caput David sed et praedam civitatis asportavit multam valde

31 populum quoque eius adducens serravit et circumegit super eos ferrata carpenta divisitque cultris et transduxit in typo laterum sic fecit universis civitatibus filiorum Ammon et reversus est David et omnis exercitus Hierusalem.

2 SAMUEL (2 REGUM) CHAPTER 13

1 factum est autem post haec ut Absalom filii David sororem speciosissimam vocabulo Thamar adamaret Amnon filius David

2 et deperiret eam valde ita ut aegrotaret propter amorem eius quia cum esset virgo difficile ei videbatur ut quippiam inhoneste ageret cum ea

3 erat autem Amnonis amicus nomine Ionadab filius Semaa fratris David vir prudens valde

4 qui dixit ad eum quare sic adtenuaris macie fili regis per singulos dies cur non indicas mihi dixitque ei Amnon Thamar sororem Absalom fratris mei amo

5 cui respondit Ionadab cuba super lectulum tuum et languorem simula cumque venerit pater tuus ut visitet te dic ei veniat oro Thamar soror mea ut det mihi cibum et faciat pulmentum ut comedam de manu eius

6 accubuit itaque Amnon et quasi aegrotare coepit cumque venisset rex ad visitandum eum ait Amnon ad regem veniat obsecro Thamar soror mea ut faciat in oculis meis duas sorbitiunculas et cibum capiam de manu eius

7 misit ergo David ad Thamar domum dicens veni in domum Amnon fratris tui et fac ei pulmentum

8 venitque Thamar in domum Amnon fratris sui ille autem iacebat quae tollens farinam commiscuit et liquefaciens in oculis eius coxit sorbitiunculas

9 tollensque quod coxerat effudit et posuit coram eo et noluit comedere dixitque Amnon eicite universos a me cumque eiecissent omnes

10 dixit Amnon ad Thamar infer cibum in conclave ut vescar de manu tua tulit ergo Thamar sorbitiunculas quas fecerat et intulit ad Amnon fratrem suum in conclave

11 cumque obtulisset ei cibum adprehendit eam et ait veni cuba mecum soror mea

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12 quae respondit ei noli frater mi noli opprimere me neque enim hoc fas est in Israhel noli facere stultitiam hanc

13 et ego enim ferre non potero obprobrium meum et tu eris quasi unus de insipientibus in Israhel quin potius loquere ad regem et non negabit me tibi

14 noluit autem adquiescere precibus eius sed praevalens viribus oppressit eam et cubavit cum illa

15 et exosam eam habuit Amnon magno odio nimis ita ut maius esset odium quo oderat eam amore quo ante dilexerat dixitque ei Amnon surge vade

16 quae respondit ei maius est hoc malum quod nunc agis adversum me quam quod ante fecisti expellens me et noluit audire eam

17 sed vocato puero qui ministrabat ei dixit eice hanc a me foras et claude ostium post eam

18 quae induta erat talari tunica huiuscemodi enim filiae regis virgines vestibus utebantur eiecit itaque eam minister illius foras clausitque fores post eam

19 quae aspergens cinerem capiti suo scissa talari tunica inpositisque manibus super caput suum ibat ingrediens et clamans

20 dixit autem ei Absalom frater suus num Amnon frater tuus concubuit tecum sed nunc soror tace frater tuus est neque adfligas cor tuum pro re hac mansit itaque Thamar contabescens in domo Absalom fratris sui

21 cum autem audisset rex David verba haec contristatus est valde

22 porro non est locutus Absalom ad Amnon nec malum nec bonum oderat enim Absalom Amnon eo quod violasset Thamar sororem suam

23 factum est autem post tempus biennii ut tonderentur oves Absalom in Baalasor quae est iuxta Ephraim et vocavit Absalom omnes filios regis

24 venitque ad regem et ait ad eum ecce tondentur oves servi tui veniat oro rex cum servis suis ad servum suum

25 dixitque rex ad Absalom noli fili mi noli rogare ut veniamus omnes et gravemus te cum autem cogeret eum et noluisset ire benedixit ei

26 et ait Absalom si non vis venire veniat obsecro nobiscum saltem Amnon frater meus dixitque ad eum rex non est necesse ut vadat tecum

27 coegit itaque eum Absalom et dimisit cum eo Amnon et universos filios regis

28 praeceperat autem Absalom pueris suis dicens observate cum temulentus fuerit Amnon vino et dixero vobis percutite eum et interficite nolite timere ego enim sum qui praecepi vobis roboramini et estote viri fortes

29 fecerunt ergo pueri Absalom adversum Amnon sicut praeceperat eis Absalom surgentesque omnes filii regis ascenderunt singuli mulas suas et fugerunt

30 cumque adhuc pergerent in itinere fama praevenit ad David dicens percussit Absalom omnes filios regis et non remansit ex eis saltem unus

31 surrexit itaque rex et scidit vestimenta sua et cecidit super terram et omnes servi ipsius qui adsistebant ei sciderunt vestimenta sua

32 respondens autem Ionadab filius Samaa fratris David dixit ne aestimet dominus meus quod omnes pueri filii regis occisi sint Amnon solus mortuus est quoniam in ore Absalom erat positus ex die qua oppressit Thamar sororem eius

33 nunc ergo ne ponat dominus meus rex super cor suum verbum istud dicens omnes filii regis occisi sunt quoniam Amnon solus mortuus est

34 fugit autem Absalom et levavit puer speculator oculos suos et aspexit et ecce populus multus veniebat per iter devium ex latere montis

35 dixit autem Ionadab ad regem ecce filii regis adsunt iuxta verbum servi tui sic factum est

36 cumque cessasset loqui apparuerunt et filii regis et intrantes levaverunt vocem suam et fleverunt sed et rex et omnes servi eius fleverunt ploratu magno nimis

37 porro Absalom fugiens abiit ad Tholomai filium Amiur regem Gessur luxit ergo David filium suum cunctis diebus

38 Absalom autem cum fugisset et venisset in Gessur fuit ibi tribus annis

39 cessavitque David rex persequi Absalom eo quod consolatus esset super Amnon interitu.

2 SAMUEL (2 REGUM) CHAPTER 14

1 intellegens autem Ioab filius Sarviae quod cor regis versum esset ad Absalom

2 misit Thecuam et tulit inde mulierem sapientem dixitque ad eam lugere te simula et induere veste lugubri et ne unguaris oleo ut sis quasi mulier plurimo iam tempore lugens mortuum

3 et ingredieris ad regem et loqueris ad eum sermones huiuscemodi posuit autem Ioab verba in ore eius

4 itaque cum ingressa fuisset mulier thecuites ad regem cecidit coram eo super terram et adoravit et dixit serva me rex

5 et ait ad eam rex quid causae habes quae respondit heu mulier vidua ego sum mortuus est enim vir meus

6 et ancillae tuae erant duo filii qui rixati sunt adversum se in agro nullusque erat qui eos prohibere posset et percussit alter alterum et interfecit eum

7 et ecce consurgens universa cognatio adversum ancillam tuam dicit trade eum qui percussit fratrem suum ut occidamus eum pro anima fratris sui quem interfecit et deleamus heredem et quaerunt extinguere scintillam meam quae relicta est ut non supersit viro meo nomen et reliquiae super terram

8 et ait rex ad mulierem vade in domum tuam et ego iubebo pro te

9 dixitque mulier thecuites ad regem in me domine mi rex iniquitas et in domum patris mei rex autem et thronus eius sit innocens

10 et ait rex qui contradixerit tibi adduc eum ad me et ultra non addet ut tangat te

11 quae ait recordetur rex Domini Dei sui ut non multiplicentur proximi sanguinis ad ulciscendum et nequaquam interficient filium meum qui ait vivit Dominus quia non cadet de capillis filii tui super terram

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12 dixit ergo mulier loquatur ancilla tua ad dominum meum regem verbum et ait loquere
13 dixitque mulier quare cogitasti istiusmodi rem contra populum Dei et locutus est rex verbum istud ut peccet et non reducat eiectum suum
14 omnes morimur et quasi aquae delabimur in terram quae non revertuntur nec vult perire Deus animam sed retractat cogitans ne penitus pereat qui abiectus est
15 nunc igitur veni ut loquar ad regem dominum meum verbum hoc praesente populo et dixit ancilla tua loquar ad regem si quo modo faciat rex verbum ancillae suae
16 et audivit rex ut liberaret ancillam suam de manu omnium qui volebant delere me et filium meum simul de hereditate Dei
17 dicat ergo ancilla tua ut fiat verbum domini mei regis quasi sacrificium sicut enim angelus Dei sic est dominus meus rex ut nec benedictione nec maledictione moveatur unde et Dominus Deus tuus est tecum
18 et respondens rex dixit ad mulierem ne abscondas a me verbum quod te interrogo dixitque mulier loquere domine mi rex
19 et ait rex numquid manus Ioab tecum est in omnibus istis respondit mulier et ait per salutem animae tuae domine mi rex nec ad dextram nec ad sinistram est ex omnibus his quae locutus est dominus meus rex servus enim tuus Ioab ipse praecepit mihi et ipse posuit in os ancillae tuae omnia verba haec
20 ut verterem figuram sermonis huius servus tuus Ioab praecepit istud tu autem domine mi sapiens es sicut habet sapientiam angelus Dei ut intellegas omnia super terram
21 et ait rex ad Ioab ecce placatus feci verbum tuum vade igitur et revoca puerum Absalom
22 cadensque Ioab super faciem suam in terram adoravit et benedixit regi et dixit Ioab hodie intellexit servus tuus quia inveni gratiam in oculis tuis domine mi rex fecisti enim sermonem servi tui
23 surrexit ergo Ioab et abiit in Gessur et adduxit Absalom in Hierusalem
24 dixit autem rex revertatur in domum suam et faciem meam non videat reversus est itaque Absalom in domum suam et faciem regis non vidit
25 porro sicut Absalom vir non erat pulcher in omni Israhel et decorus nimis a vestigio pedis usque ad verticem non erat in eo ulla macula
26 et quando tondebatur capillum semel autem in anno tondebatur quia gravabat eum caesaries ponderabat capillos capitis sui ducentis siclis pondere publico
27 nati sunt autem Absalom filii tres et filia una nomine Thamar eleganti forma
28 mansitque Absalom Hierusalem duobus annis et faciem regis non vidit
29 misit itaque ad Ioab ut mitteret eum ad regem qui noluit venire ad eum cumque secundo misisset et ille noluisset venire
30 dixit servis suis scitis agrum Ioab iuxta agrum meum habentem messem hordei ite igitur et succendite eum igni succenderunt ergo servi Absalom segetem igni
31 surrexitque Ioab et venit ad Absalom in domum eius et dixit quare succenderunt servi tui segetem meam igni
32 et respondit Absalom ad Ioab misi ad te obsecrans ut venires ad me et mitterem te ad regem ut diceres ei quare veni de Gessur melius mihi erat ibi esse obsecro ergo ut videam faciem regis quod si memor est iniquitatis meae interficiat me
33 ingressus Ioab ad regem nuntiavit ei vocatusque Absalom intravit ad regem et adoravit super faciem terrae coram eo osculatusque est rex Absalom.

2 SAMUEL (2 REGUM) CHAPTER 15

1 igitur post haec fecit sibi Absalom currum et equites et quinquaginta viros qui praecederent eum
2 et mane consurgens Absalom stabat iuxta introitum portae et omnem virum qui habebat negotium ut veniret ad regis iudicium vocabat Absalom ad se et dicebat de qua civitate es tu qui respondens aiebat ex una tribu Israhel ego sum servus tuus
3 respondebatque ei Absalom videntur mihi sermones tui boni et iusti sed non est qui te audiat constitutus a rege dicebatque Absalom
4 quis me constituat iudicem super terram ut ad me veniant omnes qui habent negotium et iuste iudicem
5 sed et cum accederet ad eum homo ut salutaret illum extendebat manum suam et adprehendens osculabatur eum
6 faciebatque hoc omni Israhel qui veniebat ad iudicium ut audiretur a rege et sollicitabat corda virorum Israhel
7 post quattuor autem annos dixit Absalom ad regem vadam et reddam vota mea quae vovi Domino in Hebron
8 vovens enim vovit servus tuus cum esset in Gessur Syriae dicens si reduxerit me Dominus in Hierusalem sacrificabo Domino
9 dixitque ei rex vade in pace et surrexit et abiit in Hebron
10 misit autem Absalom exploratores in universas tribus Israhel dicens statim ut audieritis clangorem bucinae dicite regnavit Absalom in Hebron
11 porro cum Absalom ierunt ducenti viri de Hierusalem vocati euntes simplici corde et causam penitus ignorantes
12 accersivit quoque Absalom Ahitofel Gilonitem consiliarium David de civitate sua Gilo cum immolaret victimas et facta est coniuratio valida populusque concurrens augebatur cum Absalom
13 venit igitur nuntius ad David dicens toto corde universus Israhel sequitur Absalom
14 et ait David servis suis qui erant cum eo in Hierusalem surgite fugiamus neque enim erit nobis effugium a facie Absalom festinate egredi ne forte veniens occupet nos et inpellat super nos ruinam et percutiat civitatem in ore gladii
15 dixeruntque servi regis ad eum omnia quaecumque praeceperit dominus noster rex libenter exsequimur servi tui
16 egressus est ergo rex et universa domus eius pedibus suis et dereliquit rex decem mulieres concubinas ad custodiendam domum
17 egressusque rex et omnis Israhel pedibus suis stetit procul a domo

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18 et universi servi eius ambulabant iuxta eum et legiones Cherethi et Felethi et omnes Getthei sescenti viri qui secuti eum fuerant de Geth praecedebant regem

19 dixit autem rex ad Ethai Gettheum cur venis nobiscum revertere et habita cum rege quia peregrinus es et egressus de loco tuo

20 heri venisti et hodie inpelleris nobiscum egredi ego autem vadam quo iturus sum revertere et reduc tecum fratres tuos ostendisti gratiam et fidem

21 et respondit Ethai regi dicens vivit Dominus et vivit dominus meus rex quoniam in quocumque loco fueris domine mi rex sive in morte sive in vita ibi erit servus tuus

22 et ait David Ethai veni et transi et transivit Ethai Gettheus et omnes viri qui cum eo erant et reliqua multitudo

23 omnesque flebant voce magna et universus populus transiebat rex quoque transgrediebatur torrentem Cedron et cunctus populus incedebat contra viam quae respicit ad desertum

24 venit autem et Sadoc et universi Levitae cum eo portantes arcam foederis Dei et deposuerunt arcam Dei et ascendit Abiathar donec expletus est omnis populus qui egressus fuerat de civitate

25 et dixit rex ad Sadoc reporta arcam Dei in urbem si invenero gratiam in oculis Domini reducet me et ostendet mihi eam et tabernaculum suum

26 si autem dixerit non places praesto sum faciat quod bonum est coram se

27 et dixit rex ad Sadoc sacerdotem o videns revertere in civitatem in pace et Achimaas filius tuus et Ionathan filius Abiathar duo filii vestri sint vobiscum

28 ecce ego abscondar in campestribus deserti donec veniat sermo a vobis indicans mihi

29 reportaverunt igitur Sadoc et Abiathar arcam Dei Hierusalem et manserunt ibi

30 porro David ascendebat clivum Olivarum scandens et flens operto capite et nudis pedibus incedens sed et omnis populus qui erat cum eo operto capite ascendebat plorans

31 nuntiatum est autem David quod et Ahitofel esset in coniuratione cum Absalom dixitque David infatua quaeso consilium Ahitofel Domine

32 cumque ascenderet David summitatem montis in quo adoraturus erat Dominum ecce occurrit ei Husai Arachites scissa veste et terra pleno capite

33 et dixit ei David si veneris mecum eris mihi oneri

34 si autem in civitatem revertaris et dixeris Absalom servus tuus sum rex sicut fui servus patris tui sic ero servus tuus dissipabis consilium Ahitofel

35 habes autem tecum Sadoc et Abiathar sacerdotes et omne verbum quodcumque audieris de domo regis indicabis Sadoc et Abiathar sacerdotibus

36 sunt autem cum eis duo filii eorum Achimaas Sadoc et Ionathan Abiathar et mittetis per eos ad me omne verbum quod audieritis

37 veniente ergo Husai amico David in civitatem Absalom quoque ingressus est Hierusalem.

2 SAMUEL (2 REGUM) CHAPTER 16

1 cumque David transisset paululum montis verticem apparuit Siba puer Mifiboseth in occursum eius cum duobus asinis qui onerati erant ducentis panibus et centum alligaturis uvae passae et centum massis palatarum et utribus vini

2 et dixit rex Sibae quid sibi volunt haec responditque Siba asini domestici regis ut sedeant et panes et palatae ad vescendum pueris tuis vinum autem ut bibat si quis defecerit in deserto

3 et ait rex ubi est filius domini tui responditque Siba regi remansit in Hierusalem dicens hodie restituet mihi domus Israhel regnum patris mei

4 et ait rex Sibae tua sint omnia quae fuerunt Mifiboseth dixitque Siba adoro inveniam gratiam coram te domine mi rex

5 venit ergo rex David usque Baurim et ecce egrediebatur inde vir de cognatione domus Saul nomine Semei filius Gera procedebat egrediens et maledicebat

6 mittebatque lapides contra David et contra universos servos regis David omnis autem populus et universi bellatores a dextro et sinistro latere regis incedebant

7 ita autem loquebatur Semei cum malediceret regi egredere egredere vir sanguinum et vir Belial

8 reddidit tibi Dominus universum sanguinem domus Saul quoniam invasisti regnum pro eo et dedit Dominus regnum in manu Absalom filii tui et ecce premunt te mala tua quoniam vir sanguinum es

9 dixit autem Abisai filius Sarviae regi quare maledicit canis hic moriturus domino meo regi vadam et amputabo caput eius

10 et ait rex quid mihi et vobis filii Sarviae dimittite eum maledicat Dominus enim praecepit ei ut malediceret David et quis est qui audeat dicere quare sic fecerit

11 et ait rex Abisai et universis servis suis ecce filius meus qui egressus est de utero meo quaerit animam meam quanto magis nunc filius Iemini dimittite eum ut maledicat iuxta praeceptum Domini

12 si forte respiciat Dominus adflictionem meam et reddat mihi bonum pro maledictione hac hodierna

13 ambulabat itaque David et socii eius per viam cum eo Semei autem per iugum montis ex latere contra illum gradiebatur maledicens et mittens lapides adversum eum terramque spargens

14 venit itaque rex et universus populus cum eo lassus et refocilati sunt ibi

15 Absalom autem et omnis populus Israhel ingressi sunt Hierusalem sed et Ahitofel cum eo

16 cum autem venisset Husai Arachites amicus David ad Absalom locutus est ad eum salve rex salve rex

17 ad quem Absalom haec est inquit gratia tua ad amicum tuum quare non isti cum amico tuo

18 responditque Husai ad Absalom nequaquam quia illius ero quem elegit Dominus et omnis hic populus et universus Israhel et cum eo manebo

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19 sed ut et hoc inferam cui ego serviturus sum nonne filio regis sicut parui patri tuo sic parebo et tibi
20 dixit autem Absalom ad Ahitofel inite consilium quid agere debeamus
21 et ait Ahitofel ad Absalom ingredere ad concubinas patris tui quas dimisit ad custodiendam domum ut cum audierit omnis Israhel quod foedaveris patrem tuum roborentur manus eorum tecum
22 tetenderunt igitur Absalom tabernaculum in solario ingressusque est ad concubinas patris sui coram universo Israhel
23 consilium autem Ahitofel quod dabat in diebus illis quasi si quis consuleret Deum sic erat omne consilium Ahitofel et cum esset cum David et cum esset cum Absalom.

2 SAMUEL (2 REGUM) CHAPTER 17

1 dixit igitur Ahitofel ad Absalom eligam mihi duodecim milia virorum et consurgens persequar David hac nocte
2 et inruens super eum quippe qui lassus est et solutis manibus percutiam eum cumque fugerit omnis populus qui cum eo est percutiam regem desolatum
3 et reducam universum populum quomodo omnis reverti solet unum enim virum tu quaeris et omnis populus erit in pace
4 placuitque sermo eius Absalom et cunctis maioribus natu Israhel
5 ait autem Absalom vocate et Husai Arachiten et audiamus quid etiam ipse dicat
6 cumque venisset Husai ad Absalom ait Absalom ad eum huiuscemodi sermonem locutus est Ahitofel facere debemus an non quod das consilium
7 et dixit Husai ad Absalom non bonum consilium quod dedit Ahitofel hac vice
8 et rursum intulit Husai tu nosti patrem tuum et viros qui cum eo sunt esse fortissimos et amaro animo veluti si ursa raptis catulis in saltu saeviat sed et pater tuus vir bellator est nec morabitur cum populo
9 forsitan nunc latitat in foveis aut in uno quo voluerit loco et cum ceciderit unus quilibet in principio audiet quicumque audierit et dicet facta est plaga in populo qui sequebatur Absalom
10 et fortissimus quoque cuius cor est quasi leonis pavore solvetur scit enim omnis populus Israhel fortem esse patrem tuum et robustos omnes qui cum eo sunt
11 sed hoc mihi videtur rectum esse consilium congregetur ad te universus Israhel a Dan usque Bersabee quasi harena maris innumerabilis et tu eris in medio eorum
12 et inruemus super eum in quocumque loco fuerit inventus et operiemus eum sicut cadere solet ros super terram et non relinquemus de viris qui cum eo sunt ne unum quidem
13 quod si urbem aliquam fuerit ingressus circumdabit omnis Israhel civitati illi funes et trahemus eam in torrentem ut non repperiatur nec calculus quidem ex ea
14 dixitque Absalom et omnis vir Israhel melius consilium Husai Arachitae consilio Ahitofel Domini autem nutu dissipatum est consilium Ahitofel utile ut induceret Dominus super Absalom malum
15 et ait Husai Sadoc et Abiathar sacerdotibus hoc et hoc modo consilium dedit Ahitofel Absalom et senibus Israhel et ego tale et tale dedi consilium
16 nunc ergo mittite cito et nuntiate David dicentes ne moremini nocte hac in campestribus deserti sed absque dilatione transgredere ne forte absorbeatur rex et omnis populus qui cum eo est
17 Ionathan autem et Achimaas stabant iuxta fontem Rogel abiit ancilla et nuntiavit eis et illi profecti sunt ut referrent ad regem David nuntium non enim poterant videri aut introire civitatem
18 vidit autem eos quidam puer et indicavit Absalom illi vero concito gradu ingressi sunt domum cuiusdam viri in Baurim qui habebat puteum in vestibulo suo et descenderunt in eum
19 tulit autem mulier et expandit velamen super os putei quasi siccans ptisanas et sic res latuit
20 cumque venissent servi Absalom ad mulierem in domum dixerunt ubi est Achimaas et Ionathan et respondit eis mulier transierunt gustata paululum aqua at hii qui quaerebant cum non repperissent reversi sunt Hierusalem
21 cumque abissent ascenderunt illi de puteo et pergentes nuntiaverunt regi David atque dixerunt surgite transite cito fluvium quoniam huiuscemodi dedit consilium contra vos Ahitofel
22 surrexit ergo David et omnis populus qui erat cum eo et transierunt Iordanem donec dilucesceret et ne unus quidem residuus fuit qui non transisset fluvium
23 porro Ahitofel videns quod non fuisset factum consilium suum stravit asinum suum et surrexit et abiit in domum suam et in civitatem suam et disposita domo sua suspendio interiit et sepultus est in sepulchro patris sui
24 David autem venit in Castra et Absalom transivit Iordanem ipse et omnis vir Israhel cum eo
25 Amasam vero constituit Absalom pro Ioab super exercitum Amasa autem erat filius viri qui vocabatur Iethra de Hiesreli qui ingressus est ad Abigail filiam Naas sororem Sarviae quae fuit mater Ioab
26 et castrametatus est Israhel cum Absalom in terra Galaad
27 cumque venisset David in Castra Sobi filius Naas de Rabbath filiorum Ammon et Machir filius Ammihel de Lodabar et Berzellai Galaadites de Rogelim
28 obtulerunt ei stratoria et tappetia et vasa fictilia frumentum et hordeum et farinam pulentam et fabam et lentem frixum cicer
29 et mel et butyrum oves et pingues vitulos dederuntque David et populo qui cum eo erat ad vescendum suspicati enim sunt populum fame et siti fatigari in deserto.

2 SAMUEL (2 REGUM) CHAPTER 18

1 igitur considerato David populo suo constituit super eum tribunos et centuriones

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2 et dedit populi tertiam partem sub manu Ioab et tertiam in manu Abisai filii Sarviae fratris Ioab et tertiam sub manu Ethai qui erat de Geth dixitque rex ad populum egrediar et ego vobiscum

3 et respondit populus non exibis sive enim fugerimus non magnopere ad eos de nobis pertinebit sive media pars ceciderit e nobis non satis curabunt quia tu unus pro decem milibus conputaris melius est igitur ut sis nobis in urbe praesidio

4 ad quos rex ait quod vobis rectum videtur hoc faciam stetit ergo rex iuxta portam egrediebaturque populus per turmas suas centeni et milleni

5 et praecepit rex Ioab et Abisai et Ethai dicens servate mihi puerum Absalom et omnis populus audiebat praecipientem regem cunctis principibus pro Absalom

6 itaque egressus est populus in campum contra Israhel et factum est proelium in saltu Ephraim

7 et caesus est ibi populus Israhel ab exercitu David factaque est ibi plaga magna in die illa viginti milium

8 fuit autem ibi proelium dispersum super faciem omnis terrae et multo plures erant quos saltus consumpserat de populo quam hii quos voraverat gladius in die illa

9 accidit autem ut occurreret Absalom servis David sedens mulo cumque ingressus fuisset mulus subter condensam quercum et magnam adhesit caput eius quercui et illo suspenso inter caelum et terram mulus cui sederat pertransivit

10 vidit autem hoc quispiam et nuntiavit Ioab dicens vidi Absalom pendere de quercu

11 et ait Ioab viro qui nuntiaverat ei si vidisti quare non confodisti eum cum terra et ego dedissem tibi decem argenti siclos et unum balteum

12 qui dixit ad Ioab si adpenderes in manibus meis mille argenteos nequaquam mitterem manum meam in filium regis audientibus enim nobis praecepit rex tibi et Abisai et Ethai dicens custodite mihi puerum Absalom

13 sed et si fecissem contra animam meam audacter nequaquam hoc regem latere potuisset et tu stares ex adverso

14 et ait Ioab non sicut tu vis sed adgrediar eum coram te tulit ergo tres lanceas in manu sua et infixit eas in corde Absalom cumque adhuc palpitaret herens in quercu

15 cucurrerunt decem iuvenes armigeri Ioab et percutientes interfecerunt eum

16 cecinit autem Ioab bucina et retinuit populum ne persequeretur fugientem Israhel volens parcere multitudini

17 et tulerunt Absalom et proiecerunt eum in saltu in foveam grandem et conportaverunt super eum acervum lapidum magnum nimis omnis autem Israhel fugit in tabernacula sua

18 porro Absalom erexerat sibi cum adhuc viveret titulum qui est in valle Regis dixerat enim non habeo filium et hoc erit monumentum nominis mei vocavitque titulum nomine suo et appellatur manus Absalom usque ad hanc diem

19 Achimaas autem filius Sadoc ait curram et nuntiabo regi quia iudicium fecerit ei Dominus de manu inimicorum eius

20 ad quem Ioab dixit non eris nuntius in hac die sed nuntiabis in alia hodie nolo te nuntiare filius enim regis est mortuus

21 et ait Ioab Chusi vade et nuntia regi quae vidisti adoravit Chusi Ioab et cucurrit

22 rursum autem Achimaas filius Sadoc dixit ad Ioab quid inpedit si etiam ego curram post Chusi dixitque Ioab quid vis currere fili mi non eris boni nuntii baiulus

23 qui respondit quid enim si cucurrero et ait ei curre currens ergo Achimaas per viam conpendii transivit Chusi

24 David autem sedebat inter duas portas speculator vero qui erat in fastigio portae super murum elevans oculos vidit hominem currentem solum

25 et exclamans indicavit regi dixitque rex si solus est bonus est nuntius in ore eius properante autem illo et accedente propius

26 vidit speculator hominem alterum currentem et vociferans in culmine ait apparet mihi homo currens solus dixitque rex et iste bonus est nuntius

27 speculator autem contemplor ait cursum prioris quasi cursum Achimaas filii Sadoc et ait rex vir bonus est et nuntium portans bonum venit

28 clamans autem Achimaas dixit ad regem salve et adorans regem coram eo pronus in terram ait benedictus Dominus Deus tuus qui conclusit homines qui levaverunt manus suas contra dominum meum regem

29 et ait rex estne pax puero Absalom dixitque Achimaas vidi tumultum magnum cum mitteret Ioab servus tuus o rex me servum tuum nescio aliud

30 ad quem rex transi ait et sta hic cumque ille transisset et staret

31 apparuit Chusi et veniens ait bonum adporto nuntium domine mi rex iudicavit enim pro te Dominus hodie de manu omnium qui surrexerunt contra te

32 dixit autem rex ad Chusi estne pax puero Absalom cui respondens Chusi fiant inquit sicut puer inimici domini mei regis et universi qui consurgunt adversum eum in malum

33 contristatus itaque rex ascendit cenaculum portae et flevit et sic loquebatur vadens fili mi Absalom fili mi Absalom quis mihi tribuat ut ego moriar pro te Absalom fili mi fili mi.

2 SAMUEL (2 REGUM) CHAPTER 19

1 nuntiatum est autem Ioab quod rex fleret et lugeret filium suum

2 et versa est victoria in die illa in luctum omni populo audivit enim populus in die illa dici dolet rex super filio suo

3 et declinabat populus in die illa ingredi civitatem quomodo declinare solet populus versus et fugiens de proelio

4 porro rex operuit caput suum et clamabat voce magna fili mi Absalom Absalom fili mi fili mi

5 ingressus ergo Ioab ad regem in domo dixit confudisti hodie vultus omnium servorum tuorum qui salvam fecerunt animam tuam et animam filiorum tuorum et filiarum tuarum et animam uxorum tuarum et animam concubinarum tuarum

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6 diligis odientes te et odio habes diligentes te et ostendisti hodie quia non curas de ducibus tuis et de servis tuis et vere cognovi modo quia si Absalom viveret et nos omnes occubuissemus tunc placeret tibi

7 nunc igitur surge et procede et adloquens satisfac servis tuis iuro enim tibi per Dominum quod si non exieris ne unus quidem remansurus sit tecum nocte hac et peius erit hoc tibi quam omnia mala quae venerunt super te ab adulescentia tua usque in praesens

8 surrexit ergo rex et sedit in porta et omni populo nuntiatum est quod rex sederet in porta venitque universa multitudo coram rege Israhel autem fugit in tabernacula sua

9 omnis quoque populus certabat in cunctis tribubus Israhel dicens rex liberavit nos de manu inimicorum nostrorum ipse salvavit nos de manu Philisthinorum et nunc fugit de terra propter Absalom

10 Absalom autem quem unximus super nos mortuus est in bello usquequo siletis et non reducitis regem

11 rex vero David misit ad Sadoc et ad Abiathar sacerdotes dicens loquimini ad maiores natu Iuda dicentes cur venitis novissimi ad reducendum regem in domum suam sermo autem omnis Israhel pervenerat ad regem in domo eius

12 fratres mei vos os meum et caro mea vos quare novissimi reducitis regem

13 et Amasae dicite nonne os meum es et caro mea haec faciat mihi Deus et haec addat si non magister militiae fueris coram me omni tempore pro Ioab

14 et inclinavit cor omnium virorum Iuda quasi viri unius miseruntque ad regem dicentes revertere tu et omnes servi tui

15 et reversus est rex et venit usque ad Iordanem et Iuda venit in Galgala ut occurreret regi et transduceret eum Iordanem

16 festinavit autem Semei filius Gera filii Iemini de Baurim et descendit cum viris Iuda in occursum regis David

17 cum mille viris de Beniamin et Siba puer de domo Saul et quindecim filii eius ac viginti servi erant cum eo et inrumpentes Iordanem ante regem

18 transierunt vada ut transducerent domum regis et facerent iuxta iussionem eius Semei autem filius Gera prostratus coram rege cum iam transisset Iordanem

19 dixit ad eum ne reputes mihi domine mi iniquitatem neque memineris iniuriam servi tui in die qua egressus es domine mi rex de Hierusalem neque ponas rex in corde tuo

20 agnosco enim servus tuus peccatum meum et idcirco hodie primus veni de omni domo Ioseph descendique in occursum domini mei regis

21 respondens vero Abisai filius Sarviae dixit numquid pro his verbis non occidetur Semei quia maledixit christo Domini

22 et ait David quid mihi et vobis filii Sarviae cur efficimini mihi hodie in Satan ergone hodie interficietur vir in Israhel an ignoro hodie me factum regem super Israhel

23 et ait rex Semei non morieris iuravitque ei

24 Mifiboseth quoque filius Saul descendit in occursum regis inlotis pedibus et intonsa barba vestesque suas non laverat a die qua egressus fuerat rex usque ad diem reversionis eius in pace

25 cumque Hierusalem occurrisset regi dixit ei rex quare non venisti mecum Mifiboseth

26 qui respondens ait domine mi rex servus meus contempsit me dixi ei ego famulus tuus ut sterneret mihi asinum et ascendens abirem cum rege claudus enim sum servus tuus

27 insuper et accusavit me servum tuum ad te dominum meum regem tu autem domine mi rex sicut angelus Dei fac quod placitum est tibi

28 neque enim fuit domus patris mei nisi morti obnoxia domino meo regi tu autem posuisti me servum tuum inter convivas mensae tuae quid igitur habeo iustae querellae aut quid possum ultra vociferari ad regem

29 ait ergo ei rex quid ultra loqueris fixum est quod locutus sum tu et Siba dividite possessiones

30 responditque Mifiboseth regi etiam cuncta accipiat postquam reversus est dominus meus rex pacifice in domum suam

31 Berzellai quoque Galaadites descendens de Rogelim transduxit regem Iordanem paratus etiam ultra fluvium prosequi eum

32 erat autem Berzellai Galaadites senex valde id est octogenarius et ipse praebuit alimenta regi cum moraretur in Castris fuit quippe vir dives nimis

33 dixit itaque rex ad Berzellai veni mecum ut requiescas secure mecum in Hierusalem

34 et ait Berzellai ad regem quot sunt dies annorum vitae meae ut ascendam cum rege Hierusalem

35 octogenarius sum hodie numquid vigent sensus mei ad discernendum suave aut amarum aut delectare potest servum tuum cibus et potus vel audire ultra possum vocem cantorum atque cantricum quare servus tuus fit oneri domino meo regi

36 paululum procedam famulus tuus ab Iordane tecum nec indigeo hac vicissitudine

37 sed obsecro ut revertar servus tuus et moriar in civitate mea iuxta sepulchrum patris mei et matris meae est autem servus tuus Chamaam ipse vadat tecum domine mi rex et fac ei quod tibi bonum videtur

38 dixitque rex mecum transeat Chamaam et ego faciam ei quicquid tibi placuerit et omne quod petieris a me inpetrabis

39 cumque transisset universus populus et rex Iordanem osculatus est rex Berzellai et benedixit ei et ille reversus est in locum suum

40 transivit ergo rex in Galgalam et Chamaam cum eo omnis autem populus Iuda transduxerat regem et media tantum pars adfuerat de populo Israhel

41 itaque omnes viri Israhel concurrentes ad regem dixerunt ei quare te furati sunt fratres nostri viri Iuda et transduxerunt regem et domum eius Iordanem omnesque viros David cum eo

42 et respondit omnis vir Iuda ad viros Israhel quia propior mihi est rex cur irasceris super hac re numquid comedimus aliquid ex rege aut munera nobis data sunt

43 et respondit vir Israhel ad viros Iuda et ait decem partibus maior ego sum apud regem magisque ad me pertinet David quam ad te cur mihi fecisti iniuriam et non mihi

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nuntiatum est priori ut reducerem regem meum durius autem responderunt viri Iuda viris Israhel.

2 SAMUEL (2 REGUM) CHAPTER 20

1 accidit quoque ut ibi esset vir Belial nomine Seba filius Bochri vir iemineus et cecinit bucina et ait non est nobis pars in David neque hereditas in filio Isai vir in tabernacula tua Israhel

2 et separatus est omnis Israhel a David secutusque est Seba filium Bochri viri autem Iuda adheserunt regi suo a Iordane usque Hierusalem

3 cumque venisset rex in domum suam Hierusalem tulit decem mulieres concubinas quas dereliquerat ad custodiendam domum et tradidit eas in custodiam alimenta eis praebens et non est ingressus ad eas sed erant clausae usque ad diem mortis suae in viduitate viventes

4 dixit autem rex Amasae convoca mihi omnes viros Iuda in diem tertium et tu adesto praesens

5 abiit ergo Amasa ut convocaret Iudam et moratus est extra placitum quod ei constituerat

6 ait autem David ad Abisai nunc magis adflicturus est nos Seba filius Bochri quam Absalom tolle igitur servos domini tui et persequere eum ne forte inveniat civitates munitas et effugiat nos

7 egressi sunt ergo cum eo viri Ioab Cherethi quoque et Felethi et omnes robusti exierunt de Hierusalem ad persequendum Seba filium Bochri

8 cumque illi essent iuxta lapidem grandem qui est in Gabaon Amasa veniens occurrit eis porro Ioab vestitus erat tunica stricta ad mensuram habitus sui et desuper accinctus gladio dependente usque ad ilia in vagina qui fabrefactus levi motu egredi poterat et percutere

9 dixit itaque Ioab ad Amasa salve mi frater et tenuit manu dextra mentum Amasae quasi osculans eum

10 porro Amasa non observavit gladium quem habebat Ioab qui percussit eum in latere et effudit intestina eius in terram nec secundum vulnus adposuit Ioab autem et Abisai frater eius persecuti sunt Seba filium Bochri

11 interea quidam viri cum stetissent iuxta cadaver Amasae de sociis Ioab dixerunt ecce qui esse voluit pro Ioab comes David pro Ioab

12 Amasa autem conspersus sanguine iacebat in media via vidit hoc quidam vir quod subsisteret omnis populus ad videndum eum et amovit Amasam de via in agrum operuitque eum vestimento ne subsisterent transeuntes propter eum

13 amoto igitur illo de via transiebat omnis vir sequens Ioab ad persequendum Seba filium Bochri

14 porro ille transierat per omnes tribus Israhel in Abelam et in Bethmacha omnesque electi congregati fuerant ad eum

15 venerunt itaque et obpugnabant eum in Abela et in Bethmacha et circumdederunt munitionibus civitatem et obsessa est urbs omnis autem turba quae erat cum Ioab moliebatur destruere muros

16 et exclamavit mulier sapiens de civitate audite audite dicite Ioab adpropinqua huc et loquar tecum

17 qui cum accessisset ad eam ait illi tu es Ioab et ille respondit ego ad quem sic locuta est audi sermones ancillae tuae qui respondit audio

18 rursumque illa sermo inquit dicebatur in veteri proverbio qui interrogant interrogent in Abela et sic perficiebant

19 nonne ego sum quae respondeo veritatem Israhel et tu quaeris subruere civitatem et evertere matrem in Israhel quare praecipitas hereditatem Domini

20 respondensque Ioab ait absit absit hoc a me non praecipito neque demolior

21 non se sic habet res sed homo de monte Ephraim Seba filius Bochri cognomine levavit manum contra regem David tradite illum solum et recedemus a civitate et ait mulier ad Ioab ecce caput eius mittetur ad te per murum

22 ingressa est ergo ad omnem populum et locuta est eis sapienter qui abscisum caput Seba filii Bochri proiecerunt ad Ioab et ille cecinit tuba et recesserunt ab urbe unusquisque in tabernacula sua Ioab autem reversus est Hierusalem ad regem

23 fuit ergo Ioab super omnem exercitum Israhel Banaias autem filius Ioiadae super Cheretheos et Feletheos

24 Aduram vero super tributa porro Iosaphat filius Ahilud a commentariis

25 Sia autem scriba Sadoc vero et Abiathar sacerdotes

26 Hira autem Hiaiarites erat sacerdos David.

2 SAMUEL (2 REGNUM) CHAPTER 21

1 facta est quoque fames in diebus David tribus annis iugiter et consuluit David oraculum Domini dixitque Dominus propter Saul et domum eius et sanguinem quia occidit Gabaonitas

2 vocatis ergo Gabaonitis rex dixit ad eos porro Gabaonitae non sunt de filiis Israhel sed reliquiae Amorreorum filii quippe Israhel iuraverant eis et voluit Saul percutere eos zelo quasi pro filiis Israhel et Iuda

3 dixit ergo David ad Gabaonitas quid faciam vobis et quod erit vestri piaculum ut benedicatis hereditati Domini

4 dixeruntque ei Gabaonitae non est nobis super argento et auro quaestio contra Saul et contra domum eius neque volumus ut interficiatur homo de Israhel ad quos ait quid ergo vultis ut faciam vobis

5 qui dixerunt regi virum qui adtrivit nos et oppressit inique ita delere debemus ut ne unus quidem residuus sit de stirpe eius in cunctis finibus Israhel

6 dentur nobis septem viri de filiis eius et crucifigamus eos Domino in Gabaath Saul quondam electi Domini et ait rex ego dabo

7 pepercitque rex Mifiboseth filio Ionathan filii Saul propter iusiurandum Domini quod fuerat inter David et inter Ionathan filium Saul

8 tulit itaque rex duos filios Respha filiae Ahia quos peperit Saul Armoni et Mifiboseth et quinque filios Michol filiae Saul quos genuerat Hadriheli filio Berzellai qui fuit de Molathi

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9 et dedit eos in manu Gabaonitarum qui crucifixerunt illos in monte coram Domino et ceciderunt hii septem simul occisi in diebus messis primis incipiente messione hordei

10 tollens autem Respha filia Ahia cilicium substravit sibi super petram ab initio messis donec stillaret aqua super eos de caelo et non dimisit aves lacerare eos per diem neque bestias per noctem

11 et nuntiata sunt David quae fecerat Respha filia Ahia concubina Saul

12 et abiit David et tulit ossa Saul et ossa Ionathan filii eius a viris Iabesgalaad qui furati fuerant ea de platea Bethsan in qua suspenderant eos Philisthim cum interfecissent Saul in Gelboe

13 et asportavit inde ossa Saul et ossa Ionathan filii eius et colligentes ossa eorum qui adfixi fuerant

14 sepelierunt ea cum ossibus Saul et Ionathan filii eius in terra Beniamin in latere in sepulchro Cis patris eius feceruntque omnia quae praeceperat rex et repropitiatus est Deus terrae post haec

15 factum est autem rursum proelium Philisthinorum adversum Israhel et descendit David et servi eius cum eo et pugnabant contra Philisthim deficiente autem David

16 Iesbidenob qui fuit de genere Arafa cuius ferrum hastae trecentas uncias adpendebat et accinctus erat ense novo nisus est percutere David

17 praesidioque ei fuit Abisai filius Sarviae et percussum Philistheum interfecit tunc iuraverunt viri David dicentes non egredieris nobiscum in bellum ne extinguas lucernam Israhel

18 secundum quoque fuit bellum in Gob contra Philistheos tunc percussit Sobbochai de Usathi Seph de stirpe Arafa

19 tertium quoque fuit bellum in Gob contra Philistheos in quo percussit Adeodatus filius Saltus polymitarius bethleemites Goliath Gettheum cuius hastile hastae erat quasi liciatorium texentium

20 quartum bellum fuit in Geth in quo vir excelsus qui senos in manibus pedibusque habebat digitos id est viginti et quattuor et erat de origine Arafa

21 blasphemavit Israhel percussit autem eum Ionathan filius Sammaa fratris David

22 hii quattuor nati sunt de Arafa in Geth et ceciderunt in manu David et servorum eius.

2 SAMUEL (2 REGUM) CHAPTER 22

1 locutus est autem David Domino verba carminis huius in die qua liberavit eum Dominus de manu omnium inimicorum suorum et de manu Saul

2 et ait Dominus petra mea et robur meum et salvator meus

3 Deus meus fortis meus sperabo in eum scutum meum et cornu salutis meae elevator meus et refugium meum salvator meus de iniquitate liberabis me

4 laudabilem invocabo Dominum et ab inimicis meis salvus ero

5 quia circumdederunt me contritiones mortis torrentes Belial terruerunt me

6 funes inferi circumdederunt me praevenerunt me laquei mortis

7 in tribulatione mea invocabo Dominum et ad Deum meum clamabo et exaudiet de templo suo vocem meam et clamor meus veniet ad aures eius

8 commota est et contremuit terra fundamenta montium concussa sunt et conquassata quoniam iratus est

9 ascendit fumus de naribus eius et ignis de ore eius voravit carbones incensi sunt ab eo

10 et inclinavit caelos et descendit et caligo sub pedibus eius

11 et ascendit super cherubin et volavit et lapsus est super pinnas venti

12 posuit tenebras in circuitu suo latibulum cribrans aquas de nubibus caelorum

13 prae fulgore in conspectu eius succensi sunt carbones ignis 14 tonabit de caelis Dominus et Excelsus dabit vocem suam 15 misit sagittas et dissipavit eos fulgur et consumpsit eos

16 et apparuerunt effusiones maris et revelata sunt fundamenta orbis ab increpatione Domini ab inspiratione spiritus furoris eius

17 misit de excelso et adsumpsit me extraxit me de aquis multis

18 liberavit me ab inimico meo potentissimo ab his qui oderant me quoniam robustiores me erant

19 praevenit me in die adflictionis meae et factus est Dominus firmamentum meum

20 et eduxit me in latitudinem liberavit me quia placuit ei

21 retribuet mihi Dominus secundum iustitiam meam et secundum munditiam manuum mearum reddet mihi

22 quia custodivi vias Domini et non egi impie a Deo meo

23 omnia enim iudicia eius in conspectu meo et praecepta eius non amovi a me

24 et ero perfectus cum eo et custodiam me ab iniquitate mea

25 et restituet Dominus mihi secundum iustitiam meam et secundum munditiam manuum mearum in conspectu oculorum suorum

26 cum sancto sanctus eris et cum robusto perfectus

27 cum electo electus eris et cum perverso perverteris

28 et populum pauperem salvum facies oculisque tuis excelsos humiliabis

29 quia tu lucerna mea Domine et Domine inluminabis tenebras meas

30 in te enim curram accinctus in Deo meo transiliam murum

31 Deus inmaculata via eius eloquium Domini igne examinatum scutum est omnium sperantium in se

32 quis est deus praeter Dominum et quis fortis praeter Deum nostrum 33 Deus qui accingit me fortitudine et conplanavit perfectam viam meam 34 coaequans pedes meos cervis et super excelsa mea statuens me

35 docens manus meas ad proelium et conponens quasi arcum aereum brachia mea

36 dedisti mihi clypeum salutis tuae et mansuetudo mea multiplicavit me

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37 dilatabis gressus meos subtus me et non deficient tali mei
38 persequar inimicos meos et conteram et non revertar donec consumam eos 39 consumam eos et confringam ut non consurgant cadent sub pedibus meis 40 accinxisti me fortitudine ad proelium incurvabis resistentes mihi sub me 41 inimicos meos dedisti mihi dorsum odientes me et disperdam eos
42 clamabunt et non erit qui salvet ad Dominum et non exaudiet eos
43 delebo eos ut pulverem terrae quasi lutum platearum comminuam eos atque conpingam
44 salvabis me a contradictionibus populi mei custodies in caput gentium populus quem ignoro serviet mihi
45 filii alieni resistent mihi auditu auris oboedient mihi
46 filii alieni defluxerunt et contrahentur in angustiis suis
47 vivit Dominus et benedictus Deus meus et exaltabitur Deus fortis salutis meae
48 Deus qui das vindictas mihi et deicis populos sub me
49 qui educis me ab inimicis meis et a resistentibus mihi elevas me a viro iniquo liberabis me
50 propterea confitebor tibi Domine in gentibus et nomini tuo cantabo
51 magnificanti salutes regis sui et facienti misericordiam christo suo David et semini eius in sempiternum.

2 SAMUEL (2 REGUM) CHAPTER 23

1 haec autem sunt verba novissima quae dixit David filius Isai dixit vir cui constitutum est de christo Dei Iacob egregius psalta Israhel
2 spiritus Domini locutus est per me et sermo eius per linguam meam
3 dixit Deus Israhel mihi locutus est Fortis Israhel dominator hominum iustus dominator in timore Dei
4 sicut lux aurorae oriente sole mane absque nubibus rutilat et sicut pluviis germinat herba de terra
5 nec tanta est domus mea apud Deum ut pactum aeternum iniret mecum firmum in omnibus atque munitum cuncta enim salus mea et omnis voluntas nec est quicquam ex ea quod non germinet
6 praevaricatores autem quasi spinae evellentur universi quae non tolluntur manibus
7 et si quis tangere voluerit eas armabitur ferro et ligno lanceato igneque succensae conburentur usque ad nihilum
8 haec nomina fortium David Sedens in cathedra sapientissimus princeps inter tres ipse est quasi tenerrimus ligni vermiculus qui octingentos interfecit impetu uno
9 post hunc Eleazar filius patrui eius Ahoi inter tres fortes qui erant cum David quando exprobraverunt Philisthim et congregati sunt illuc in proelium
10 cumque ascendissent viri Israhel ipse stetit et percussit Philistheos donec deficeret manus eius et obrigesceret cum gladio fecitque Dominus salutem magnam in die illa et populus qui fugerat reversus est ad caesorum spolia detrahenda
11 et post hunc Semma filius Age de Arari et congregati sunt Philisthim in statione erat quippe ibi ager plenus lente cumque fugisset populus a facie Philisthim
12 stetit ille in medio agri et tuitus est eum percussitque Philistheos et fecit Dominus salutem magnam
13 necnon ante descenderant tres qui erant principes inter triginta et venerant tempore messis ad David in speluncam Odollam castra autem Philisthim erant posita in valle Gigantum
14 et David erat in praesidio porro statio Philisthinorum tunc erat in Bethleem
15 desideravit igitur David et ait si quis mihi daret potum aquae de cisterna quae est in Bethleem iuxta portam
16 inruperunt ergo tres fortes castra Philisthinorum et hauserunt aquam de cisterna Bethleem quae erat iuxta portam et adtulerunt ad David at ille noluit bibere sed libavit illam Domino
17 dicens propitius mihi sit Dominus ne faciam hoc num sanguinem hominum istorum qui profecti sunt et animarum periculum bibam noluit ergo bibere haec fecerunt tres robustissimi
18 Abisai quoque frater Ioab filius Sarviae princeps erat de tribus ipse est qui elevavit hastam suam contra trecentos quos interfecit nominatus in tribus
19 et inter tres nobilior eratque eorum princeps sed usque ad tres primos non pervenerat
20 et Banaias filius Ioiada viri fortissimi magnorum operum de Capsehel ipse percussit duos leones Moab et ipse descendit et percussit leonem in media cisterna diebus nivis
21 ipse quoque interfecit virum aegyptium virum dignum spectaculo habentem in manu hastam itaque cum descendisset ad eum in virga vi extorsit hastam de manu Aegyptii et interfecit eum hasta sua
22 haec fecit Banaias filius Ioiadae
23 et ipse nominatus inter tres robustos qui erant inter triginta nobiliores verumtamen usque ad tres non pervenerat fecitque eum David sibi auricularium a secreto
24 Asahel frater Ioab inter triginta Eleanan filius patrui eius de Bethleem
25 Semma de Arari Helica de Arodi
26 Helas de Felthi Hira filius Aces de Thecua 27 Abiezer de Anathoth Mobonnai de Usathi 28 Selmon Aohites Maharai Netophathites
29 Heled filius Banaa et ipse Netophathites Hithai filius Ribai de Gebeeth filiorum Beniamin
30 Banahi Aufrathonites Heddai de torrente Gaas
31 Abialbon Arbathites Azmaveth de Beromi
32 Eliaba de Salboni filii Iasen Ionathan
33 Semma de Horodi Haiam filius Sarar Arorites
34 Elifeleth filius Aasbai filii Maachathi Heliam filius Ahitofel Gelonites
35 Esrai de Carmelo Farai de Arbi
36 Igaal filius Nathan de Soba Bonni de Gaddi
37 Selech de Ammoni Naharai Berothites armiger Ioab filii Sarviae

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38 Hira Hiethrites Gareb et ipse Hiethrites
39 Urias Hettheus omnes triginta septem.

2 SAMUEL (2 REGUM) CHAPTER 24

1 et addidit furor Domini irasci contra Israhel commovitque David in eis dicentem vade numera Israhel et Iudam
2 dixitque rex ad Ioab principem exercitus sui perambula omnes tribus Israhel a Dan usque Bersabee et numerate populum ut sciam numerum eius
3 dixitque Ioab regi adaugeat Dominus Deus tuus ad populum quantus nunc est iterumque centuplicet in conspectu domini mei regis sed quid sibi dominus meus rex vult in re huiuscemodi
4 obtinuit autem sermo regis verba Ioab et principum exercitus egressusque est Ioab et principes militum a facie regis ut numerarent populum Israhel
5 cumque pertransissent Iordanem venerunt in Aroer ad dextram urbis quae est in valle Gad
6 et per Iazer transierunt in Galaad et in terram inferiorem Hodsi et venerunt in Dan silvestria circumeuntesque iuxta Sidonem
7 transierunt propter moenia Tyri et omnem terram Hevei et Chananei veneruntque ad meridiem Iuda in Bersabee
8 et lustrata universa terra adfuerunt post novem menses et viginti dies in Hierusalem
9 dedit ergo Ioab numerum descriptionis populi regi et inventa sunt de Israhel octingenta milia virorum fortium qui educerent gladium et de Iuda quingenta milia pugnatorum
10 percussit autem cor David eum postquam numeratus est populus et dixit David ad Dominum peccavi valde in hoc facto sed precor Domine ut transferas iniquitatem servi tui quia stulte egi nimis
11 surrexit itaque David mane et sermo Domini factus est ad Gad propheten et videntem David dicens
12 vade et loquere ad David haec dicit Dominus trium tibi datur optio elige unum quod volueris ex his ut faciam tibi
13 cumque venisset Gad ad David nuntiavit ei dicens aut septem annis veniet tibi fames in terra tua aut tribus mensibus fugies adversarios tuos et illi persequentur aut certe tribus diebus erit pestilentia in terra tua nunc ergo delibera et vide quem respondeam ei qui me misit sermonem
14 dixit autem David ad Gad artor nimis sed melius est ut incidam in manu Domini multae enim misericordiae eius sunt quam in manu hominis
15 inmisitque Dominus pestilentiam in Israhel de mane usque ad tempus constitutum et mortui sunt ex populo a Dan usque Bersabee septuaginta milia virorum
16 cumque extendisset manum angelus Dei super Hierusalem ut disperderet eam misertus est Dominus super adflictione et ait angelo percutienti populum sufficit nunc contine manum tuam erat autem angelus Domini iuxta aream Areuna Iebusei
17 dixitque David ad Dominum cum vidisset angelum caedentem populum ego sum qui peccavi ego inique egi isti qui oves sunt quid fecerunt vertatur obsecro manus tua contra me et contra domum patris mei
18 venit autem Gad ad David in die illa et dixit ei ascende constitue Domino altare in area Areuna Iebusei
19 et ascendit David iuxta sermonem Gad quem praeceperat ei Dominus
20 conspiciensque Areuna animadvertit regem et servos eius transire ad se
21 et egressus adoravit regem prono vultu in terra et ait quid causae est ut veniat dominus meus rex ad servum suum cui David ait ut emam a te aream et aedificem altare Domino et cesset interfectio quae grassatur in populo
22 et ait Areuna ad David accipiat et offerat dominus meus rex sicut ei placet habes boves in holocaustum et plaustrum et iuga boum in usum lignorum
23 omnia dedit Areuna rex regi dixitque Areuna ad regem Dominus Deus tuus suscipiat votum tuum
24 cui respondens rex ait nequaquam ut vis sed emam pretio a te et non offeram Domino Deo meo holocausta gratuita emit ergo David aream et boves argenti siclis quinquaginta
25 et aedificavit ibi David altare Domino et obtulit holocausta et pacifica et repropitiatus est Dominus terrae et cohibita est plaga ab Israhel.
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THE FIRST BOOK OF KINGS

Greek: Basileion C; Hebrew Title: Melakhim
(also called The Third Book of Kings, or 3 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C

(The Book of Kings is the ninth book of the Hebrew Bible or the eleventh and twelfth books of the Christian Old Testament. It concludes the Deuteronomistic history, a history of Israel also comprising the books of Joshua and Judges and the Book of Samuel, which biblical commentators believe was written to provide a theological explanation for the destruction of the Kingdom of Judah by Babylon in c. 586 BC and a foundation for a return from exile. The two books of Kings present a history of ancient Israel and Judah from the death of King David to the release of Jehoiachin from imprisonment in Babylon, a period of some 400 years (c. 960 – c. 560 BC). After a long description of Solomon's rule, 1 and 2 Kings writes of how the kingdom of Israel was divided and then shows how the Kingdom of Israel and the Kingdom of Judah developed. 1 and 2 Kings, like 1 and 2 Samuel and 1 and 2 Books of Chronicles are actually one book. It was simply called "Kings." However, it was divided into two books by the translators of the Septuagint (the Greek translation of the Hebrew Bible made in the 3rd and 2nd centuries BC), and so it was written as 1 and 2 Kings by the Latin translation and many other versions.

Author and Sources: *It is not known for sure who is the author (writer) of 1,2 Kings. Jewish tradition says that Jeremiah wrote 1 and 2 Kings, but people do not usually think so today. Whoever the author was, he knew the book of Deuteronomy, like many of Israel's prophets. He also used lots of sources, like "the books of the annals of Solomon" (11:41, NIV), "the book of the annals of the kings of Israel" (14:19 NIV), and "the book of the annals of the kings of Judah" (14:29 NIV)". Probably other sources were used, like those inside Chronicles).*

Chronology: *1 and 2 Kings give lots of chronological information. The length of time each king rules is given, and often other information is given, such as the age of the ruler at the time of becoming king and whether they were a good ruler. By putting in Biblical data with those given from Assyrian chronological records, the year 853 B.C. is probable as the year of Ahab's death, and the year 841 as the year Jehu began to reign. So, it can be known that the division of the kingdom happened in 930 B.C., and that Samaria was defeated by the Assyrians in 722 BC, and that Jerusalem fell to the Babylonians in 586 BC.*

The information about the connection between the reigns of the kings of Israel and Judah have some problems, which have, for a long time, been wondered about. Recently, though, most of these problems have been solved by recognizing things like possibilities of reigns that overlap, sons ruling with their fathers, differences in the time of the year in which the rule of a king officially began, and differences in the way a king's first year was seen.

Kings and Covenants: *1 and 2 Kings do not exactly say its purpose or theme, but it is most probable that the author wanted to write his material as a sequel, the next book after the books of Samuel: a history about the kings by covenant.*

The writer was not trying to show a social, or political, or economical history of Israel's kings like most histories today. He writes about Omri, who was a very powerful king and an important political person, in only six verses (16:23-28), simply saying that he "did evil in the eyes of the Lord" (16:25, NIV). Also, Jeroboam the second, who was king over northern Israel when it was most powerful, is written about very shortly (2 Kings 14:23-29). He also writes nothing about the first years of Josiah king of Judah, but says a long description of how they begin again to keep the covenant in his 18th year as king (2 Kings 22:3-23:28).

The kings who are most written about in the books of Kings are the kings who either kept the covenant well, broke it very badly, or had an important encounter with one of God's prophets. Ahab son of Omri and Manasseh broke the covenant so that it was dangerous to Israel, so the author wrote a lot about them both; Hezekiah (2 Kings 18:1-20:21) and Josiah (2 Kings 22:1 - 23:29) are written a lot about because they tried to remind the people of their covenant promises. They are the only two kings who the writer is really happy with for their loyalty to the Lord.

Another important part of 1 and 2 Kings is that the writer shows the relationship between prophecy and how it comes true in history. At least 11 prophecies are written to be true. The writer also shows the importance of the prophets as messengers from God to tell the kings and people of Israel to come back to God. Usually, nobody listened to their warnings (for example, Ahijah, Shemaiah, Micaiah, Jonah, Isaiah, Huldah), but the writer writes very much about the prophets Elijah and Elisha. A well known story is that of Elijah on Mount Carmel, when he calls upon God and a miracle occurs, thereby showing that the God of Israel to be the one true God. Shortly before the miracle another tribe had called upon their false gods, which leads to no miracle occurring..)

LIBER REGUM TERTIUS,
SECUNDUM HEBRAEOS PRIMUS MALACHIM
1 KINGS (3 REGUM) CHAPTER 1

1 et rex David senuerat habebatque aetatis plurimos dies cumque operiretur vestibus non calefiebat

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2 dixerunt ergo ei servi sui quaeramus domino nostro regi adulescentulam virginem et stet coram rege et foveat eum dormiatque in sinu tuo et calefaciat dominum nostrum regem

3 quaesierunt igitur adulescentulam speciosam in omnibus finibus Israhel et invenerunt Abisag Sunamitin et adduxerunt eam ad regem

4 erat autem puella pulchra nimis dormiebatque cum rege et ministrabat ei rex vero non cognovit eam

5 Adonias autem filius Aggith elevabatur dicens ego regnabo fecitque sibi currum et equites et quinquaginta viros qui ante eum currerent

6 nec corripuit eum pater suus aliquando dicens quare hoc fecisti erat autem et ipse pulcher valde secundus natu post Absalom

7 et sermo ei cum Ioab filio Sarviae et cum Abiathar sacerdote qui adiuvabant partes Adoniae

8 Sadoc vero sacerdos et Banaias filius Ioiadae et Nathan propheta et Semei et Rhei et robur exercitus David non erat cum Adonia

9 immolatis ergo Adonias arietibus et vitulis et universis pinguibus iuxta lapidem Zoheleth qui erat vicinus fonti Rogel vocavit universos fratres suos filios regis et omnes viros Iuda servos regis

10 Nathan autem prophetam et Banaiam et robustos quosque et Salomonem fratrem suum non vocavit

11 dixit itaque Nathan ad Bethsabee matrem Salomonis num audisti quod regnaverit Adonias filius Aggith et dominus noster David hoc ignorat

12 nunc ergo veni accipe a me consilium et salva animam tuam filiique tui Salomonis

13 vade et ingredere ad regem David et dic ei nonne tu domine mi rex iurasti mihi ancillae tuae dicens quod Salomon filius tuus regnabit post me et ipse sedebit in solio meo quare ergo regnavit Adonias

14 et adhuc ibi te loquente cum rege ego veniam post te et conplebo sermones tuos

15 ingressa est itaque Bethsabee ad regem in cubiculo rex autem senuerat nimis et Abisag Sunamitis ministrabat ei

16 inclinavit se Bethsabee et adoravit regem ad quam rex quid tibi inquit vis

17 quae respondens ait domine mi tu iurasti per Dominum Deum tuum ancillae tuae Salomon filius tuus regnabit post me et ipse sedebit in solio meo

18 et ecce nunc Adonias regnavit te domine mi rex ignorante

19 mactavit boves et pinguia quaeque et arietes plurimos et vocavit omnes filios regis Abiathar quoque sacerdotem et Ioab principem militiae Salomonem autem servum tuum non vocavit

20 verumtamen domine mi rex in te oculi respiciunt totius Israhel ut indices eis qui sedere debeat in solio tuo domine mi rex post te

21 eritque cum dormierit dominus meus rex cum patribus suis erimus ego et filius meus Salomon peccatores

22 adhuc illa loquente cum rege Nathan prophetes venit

23 et nuntiaverunt regi dicentes adest Nathan propheta cumque introisset ante conspectum regis et adorasset eum pronus in terram

24 dixit Nathan domine mi rex tu dixisti Adonias regnet post me et ipse sedeat super thronum meum

25 quia descendit hodie et immolavit boves et pinguia et arietes plurimos et vocavit universos filios regis et principes exercitus Abiathar quoque sacerdotem illisque vescentibus et bibentibus coram eo et dicentibus vivat rex Adonias

26 me servum tuum et Sadoc sacerdotem et Banaiam filium Ioiadae et Salomonem famulum tuum non vocavit

27 numquid a domino meo rege exivit hoc verbum et mihi non indicasti servo tuo qui sessurus esset super thronum domini mei regis post eum

28 et respondit rex David dicens vocate ad me Bethsabee quae cum fuisset ingressa coram rege et stetisset ante eum

29 iuravit rex et ait vivit Dominus qui eruit animam meam de omni angustia

30 quia sicut iuravi tibi per Dominum Deum Israhel dicens Salomon filius tuus regnabit post me et ipse sedebit super solium meum pro me sic faciam hodie

31 submissoque Bethsabee in terram vultu adoravit regem dicens vivat dominus meus rex David in aeternum

32 dixit quoque rex David vocate mihi Sadoc sacerdotem et Nathan propheten et Banaiam filium Ioiadae qui cum ingressi fuissent coram rege

33 dixit ad eos tollite vobiscum servos domini vestri et inponite Salomonem filium meum super mulam meam et ducite eum in Gion

34 et unguat eum ibi Sadoc sacerdos et Nathan propheta in regem super Israhel et canetis bucina atque dicetis vivat rex Salomon

35 et ascendetis post eum et veniet et sedebit super solium meum et ipse regnabit pro me illique praecipiam ut sit dux super Israhel et super Iudam

36 et respondit Banaias filius Ioiadae regi dicens amen sic loquatur Dominus Deus domini mei regis

37 quomodo fuit Dominus cum domino meo rege sic sit cum Salomone et sublimius faciat solium eius a solio domini mei regis David

38 descendit ergo Sadoc sacerdos et Nathan propheta et Banaias filius Ioiadae et Cherethi et Felethi et inposuerunt Salomonem super mulam regis David et adduxerunt eum in Gion

39 sumpsitque Sadoc sacerdos cornu olei de tabernaculo et unxit Salomonem et cecinerunt bucina et dixit omnis populus vivat rex Salomon

40 et ascendit universa multitudo post eum et populus canentium tibiis et laetantium gaudio magno et insonuit terra ad clamorem eorum

41 audivit autem Adonias et omnes qui invitati fuerant ab eo iamque convivium finitum erat sed et Ioab audita voce tubae ait quid sibi vult clamor civitatis tumultuantis

42 adhuc illo loquente Ionathan filius Abiathar sacerdotis venit cui dixit Adonias ingredere quia vir fortis es et bona nuntians

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43 responditque Ionathan Adoniae nequaquam dominus enim noster rex David regem constituit Salomonem
44 misitque cum eo Sadoc sacerdotem et Nathan prophetam et Banaiam filium Ioiadae et Cherethi et Felethi et inposuerunt eum super mulam regis
45 unxeruntque eum Sadoc sacerdos et Nathan propheta regem in Gion et ascenderunt inde laetantes et insonuit civitas haec est vox quam audistis
46 sed et Salomon sedit super solio regni
47 et ingressi servi regis benedixerunt domino nostro regi David dicentes amplificet Deus nomen Salomonis super nomen tuum et magnificet thronum eius super thronum tuum et adoravit rex in lectulo suo
48 insuper et haec locutus est benedictus Dominus Deus Israhel qui dedit hodie sedentem in solio meo videntibus oculis meis
49 territi sunt ergo et surrexerunt omnes qui invitati fuerant ab Adonia et ivit unusquisque in viam suam
50 Adonias autem timens Salomonem surrexit et abiit tenuitque cornu altaris
51 et nuntiaverunt Salomoni dicentes ecce Adonias timens regem Salomonem tenuit cornu altaris dicens iuret mihi hodie rex Salomon quod non interficiat servum suum gladio
52 dixitque Salomon si fuerit vir bonus non cadet ne unus quidem capillus eius in terram sin autem malum inventum fuerit in eo morietur
53 misit ergo rex Salomon et eduxit eum ab altari et ingressus adoravit regem Salomonem dixitque ei Salomon vade in domum tuam.

1 KINGS (3 REGUM) CHAPTER 2

1 adpropinquaverant autem dies David ut moreretur praecepitque Salomoni filio suo dicens
2 ego ingredior viam universae terrae confortare et esto vir
3 et observa custodias Domini Dei tui ut ambules in viis eius et custodias caerimonias eius et praecepta eius et iudicia et testimonia sicut scriptum est in lege Mosi ut intellegas universa quae facis et quocumque te verteris
4 ut confirmet Dominus sermones suos quos locutus est de me dicens si custodierint filii tui viam suam et ambulaverint coram me in veritate in omni corde suo et in omni anima sua non auferetur tibi vir de solio Israhel
5 tu quoque nosti quae fecerit mihi Ioab filius Sarviae quae fecerit duobus principibus exercitus Israhel Abner filio Ner et Amasa filio Iether quos occidit et effudit sanguinem belli in pace et posuit cruorem proelii in balteo suo qui erat circa lumbos eius et in calciamento suo quod erat in pedibus eius
6 facies ergo iuxta sapientiam tuam et non deduces canitiem eius pacifice ad inferos
7 sed et filiis Berzellai Galaaditis reddes gratiam eruntque comedentes in mensa tua occurrerunt enim mihi quando fugiebam a facie Absalom fratris tui
8 habes quoque apud te Semei filium Gera filii Iemini de Baurim qui maledixit mihi maledictione pessima quando ibam ad Castra sed quia descendit mihi in occursum cum transirem Iordanem et iuravi ei per Dominum dicens non te interficiam gladio
9 tu noli pati esse eum innoxium vir autem sapiens es et scies quae facias ei deducesque canos eius cum sanguine ad infernum
10 dormivit igitur David cum patribus suis et sepultus est in civitate David
11 dies autem quibus regnavit David super Israhel quadraginta anni sunt in Hebron regnavit septem annis in Hierusalem triginta tribus
12 Salomon autem sedit super thronum David patris sui et firmatum est regnum eius nimis
13 et ingressus est Adonias filius Aggith ad Bethsabee matrem Salomonis quae dixit ei pacificusne ingressus tuus qui respondit pacificus
14 addiditque sermo mihi est ad te cui ait loquere et ille
15 tu inquit nosti quia meum erat regnum et me proposuerat omnis Israhel sibi in regem sed translatum est regnum et factum est fratris mei a Domino enim constitutum est ei
16 nunc ergo petitionem unam deprecor a te ne confundas faciem meam quae dixit ad eum loquere
17 et ille ait precor ut dicas Salomoni regi neque enim negare tibi quicquam potest ut det mihi Abisag Sunamitin uxorem
18 et ait Bethsabee bene ego loquar pro te regi
19 venit ergo Bethsabee ad regem Salomonem ut loqueretur ei pro Adonia et surrexit rex in occursum eius adoravitque eam et sedit super thronum suum positus quoque est thronus matri regis quae sedit ad dexteram eius
20 dixitque ei petitionem unam parvulam ego deprecor a te ne confundas faciem meam dixit ei rex pete mater mi neque enim fas est ut avertam faciem tuam
21 quae ait detur Abisag Sunamitis Adoniae fratri tuo uxor
22 responditque rex Salomon et dixit matri suae quare postulas Abisag Sunamitin Adoniae postula ei et regnum ipse est enim frater meus maior me et habet Abiathar sacerdotem et Ioab filium Sarviae
23 iuravit itaque rex Salomon per Dominum dicens haec faciat mihi Deus et haec addat quia contra animam suam locutus est Adonias verbum hoc
24 et nunc vivit Dominus qui firmavit me et conlocavit super solium David patris mei et qui fecit mihi domum sicut locutus est quia hodie occidetur Adonias
25 misitque rex Salomon per manum Banaiae filii Ioiadae qui interfecit eum et mortuus est
26 Abiathar quoque sacerdoti dixit rex vade in Anathot ad agrum tuum es quidem vir mortis sed hodie te non interficiam quia portasti arcam Domini Dei coram David patre meo et sustinuisti laborem in omnibus in quibus laboravit pater meus
27 eiecit ergo Salomon Abiathar ut non esset sacerdos Domini ut impleretur sermo Domini quem locutus est super domum Heli in Silo

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28 venit autem nuntius ad Ioab quod Ioab declinasset post Adoniam et post Absalom non declinasset fugit ergo Ioab in tabernaculum Domini et adprehendit cornu altaris

29 nuntiatumque est regi Salomoni quod fugisset Ioab in tabernaculum Domini et esset iuxta altare misitque Salomon Banaiam filium Ioiadae dicens vade interfice eum

30 venit Banaias ad tabernaculum Domini et dixit ei haec dicit rex egredere qui ait non egrediar sed hic moriar renuntiavit Banaias regi sermonem dicens haec locutus est Ioab et haec respondit mihi

31 dixitque ei rex fac sicut locutus est et interfice eum et sepeli et amovebis sanguinem innocentem qui effusus est a Ioab a me et a domo patris mei

32 et reddat Dominus sanguinem eius super caput eius quia interfecit duos viros iustos melioresque se et occidit eos gladio patre meo David ignorante Abner filium Ner principem militiae Israhel et Amasa filium Iether principem exercitus Iuda

33 et revertetur sanguis illorum in caput Ioab et in caput seminis eius in sempiternum David autem et semini eius et domui et throno illius sit pax usque in aeternum a Domino

34 ascendit itaque Banaias filius Ioiadae et adgressus eum interfecit sepultusque est in domo sua in deserto

35 et constituit rex Banaiam filium Ioiadae pro eo super exercitum et Sadoc sacerdotem posuit pro Abiathar

36 misit quoque rex et vocavit Semei dixitque ei aedifica tibi domum in Hierusalem et habita ibi et non egredieris inde huc atque illuc

37 quacumque autem die egressus fueris et transieris torrentem Cedron scito te interficiendum sanguis tuus erit super caput tuum

38 dixitque Semei regi bonus sermo sicut locutus est dominus meus rex sic faciet servus tuus habitavit itaque Semei in Hierusalem diebus multis

39 factum est autem post annos tres ut fugerent servi Semei ad Achis filium Maacha regem Geth nuntiatumque est Semei quod servi eius essent in Geth

40 et surrexit Semei et stravit asinum suum ivitque in Geth ad Achis ad requirendos servos suos et adduxit eos de Geth

41 nuntiatum est autem Salomoni quod isset Semei in Geth de Hierusalem et redisset

42 et mittens vocavit eum dixitque illi nonne testificatus sum tibi per Dominum et praedixi tibi quacumque die egressus ieris huc et illuc scito te esse moriturum et respondisti mihi bonus sermo audivi

43 quare ergo non custodisti iusiurandum Domini et praeceptum quod praeceperam tibi

44 dixitque rex ad Semei tu nosti omne malum cuius tibi conscium est cor tuum quod fecisti David patri meo reddidit Dominus malitiam tuam in caput tuum

45 et rex Salomon benedictus et thronus David erit stabilis coram Domino usque in sempiternum

46 iussit itaque rex Banaiae filio Ioiadae qui egressus percussit eum et mortuus est.

1 KINGS (3 REGUM) CHAPTER 3

1 confirmatum est igitur regnum in manu Salomonis et adfinitate coniunctus est Pharaoni regi Aegypti accepit namque filiam eius et adduxit in civitatem David donec conpleret aedificans domum suam et domum Domini et murum Hierusalem per circuitum

2 et tamen populus immolabat in excelsis non enim aedificatum erat templum nomini Domini usque in die illo

3 dilexit autem Salomon Dominum ambulans in praeceptis David patris sui excepto quod in excelsis immolabat et accendebat thymiama

4 abiit itaque in Gabaon ut immolaret ibi illud quippe erat excelsum maximum mille hostias in holocaustum obtulit Salomon super altare illud in Gabaon

5 apparuit Dominus Salomoni per somnium nocte dicens postula quod vis ut dem tibi

6 et ait Salomon tu fecisti cum servo tuo David patre meo misericordiam magnam sicut ambulavit in conspectu tuo in veritate et iustitia et recto corde tecum custodisti ei misericordiam tuam grandem et dedisti ei filium sedentem super thronum eius sicut et hodie

7 et nunc Domine Deus tu regnare fecisti servum tuum pro David patre meo ego autem sum puer parvus et ignorans egressum et introitum meum

8 et servus tuus in medio est populi quem elegisti populi infiniti qui numerari et supputari non potest prae multitudine

9 dabis ergo servo tuo cor docile ut iudicare possit populum tuum et discernere inter malum et bonum quis enim potest iudicare populum istum populum tuum hunc multum

10 placuit ergo sermo coram Domino quod Salomon rem huiuscemodi postulasset

11 et dixit Deus Salomoni quia postulasti verbum hoc et non petisti tibi dies multos nec divitias aut animam inimicorum tuorum sed postulasti tibi sapientiam ad discernendum iudicium

12 ecce feci tibi secundum sermones tuos et dedi tibi cor sapiens et intellegens in tantum ut nullus ante te similis tui fuerit nec post te surrecturus sit

13 sed et haec quae non postulasti dedi tibi divitias scilicet et gloriam ut nemo fuerit similis tui in regibus cunctis retro diebus

14 si autem ambulaveris in viis meis et custodieris praecepta mea et mandata mea sicut ambulavit pater tuus longos faciam dies tuos

15 igitur evigilavit Salomon et intellexit quod esset somnium cumque venisset Hierusalem stetit coram arca foederis Domini et obtulit holocausta et fecit victimas pacificas et grande convivium universis famulis suis

16 tunc venerunt duae mulieres meretrices ad regem steteruntque coram eo

17 quarum una ait obsecro mi domine ego et mulier haec habitabamus in domo una et peperi apud eam in cubiculo

18 tertia vero die postquam ego peperi peperit et haec et eramus simul nullusque alius in domo nobiscum exceptis nobis duabus

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19 mortuus est autem filius mulieris huius nocte dormiens quippe oppressit eum
20 et consurgens intempesta nocte silentio tulit filium meum de latere meo ancillae tuae dormientis et conlocavit in sinu suo suum autem filium qui erat mortuus posuit in sinu meo
21 cumque surrexissem mane ut darem lac filio meo apparuit mortuus quem diligentius intuens clara luce deprehendi non esse meum quem genueram
22 responditque altera mulier non est ita sed filius tuus mortuus est meus autem vivit e contrario illa dicebat mentiris filius quippe meus vivit et filius tuus mortuus est atque in hunc modum contendebant coram rege
23 tunc rex ait haec dicit filius meus vivit et filius tuus mortuus est et ista respondit non sed filius tuus mortuus est et filius meus vivit
24 dixit ergo rex adferte mihi gladium cumque adtulissent gladium coram rege
25 dividite inquit infantem vivum in duas partes et date dimidiam partem uni et dimidiam partem alteri
26 dixit autem mulier cuius filius erat vivus ad regem commota sunt quippe viscera eius super filio suo obsecro domine date illi infantem vivum et nolite interficere eum contra illa dicebat nec mihi nec tibi sit dividatur
27 respondens rex ait date huic infantem vivum et non occidatur haec est mater eius
28 audivit itaque omnis Israhel iudicium quod iudicasset rex et timuerunt regem videntes sapientiam Dei esse in eo ad faciendum iudicium.

1 KINGS (3 REGUM) CHAPTER 4

1 erat autem rex Salomon regnans super omnem Israhel
2 et hii principes quos habebat Azarias filius Sadoc sacerdos
3 Helioreph et Ahia filii Sesa scribae Iosaphat filius Ahilud a commentariis
4 Banaias filius Ioiadae super exercitum Sadoc autem et Abiathar sacerdotes
5 Azarias filius Nathan super eos qui adsistebant regi Zabud filius Nathan sacerdos amicus regis
6 et Ahisar praepositus domus et Adoniram filius Abda super tributa
7 habebat autem Salomon duodecim praefectos super omnem Israhel qui praebebant annonam regi et domui eius per singulos enim menses in anno singuli necessaria ministrabant
8 et haec nomina eorum Benhur in monte Ephraim
9 Bendecar in Macces et in Salebbim et in Bethsemes et Helon Bethanan
10 Benesed in Araboth ipsius erat Soccho et omnis terra Epher
11 Benabinadab cuius omnis Nepthad Dor Tapheth filiam Salomonis habebat uxorem
12 Bana filius Ahilud regebat Thanac et Mageddo et universam Bethsan quae est iuxta Sarthana subter Hiezrahel a Bethsan usque Abelmeula e regione Iecmaan
13 Bengaber in Ramoth Galaad habebat Avothiair filii Manasse in Galaad ipse praeerat in omni regione Argob quae est in Basan sexaginta civitatibus magnis atque muratis quae habebant seras aereas
14 Ahinadab filius Addo praeerat in Manaim
15 Ahimaas in Nepthali sed et ipse habebat Basmath filiam Salomonis in coniugio
16 Baana filius Usi in Aser et in Balod 17 Iosaphat filius Pharue in Isachar 18 Semei filius Hela in Beniamin
19 Gaber filius Uri in terra Galaad in terra Seon regis Amorrei et Og regis Basan super omnia quae erant in illa terra
20 Iuda et Israhel innumerabiles sicut harena maris in multitudine comedentes et bibentes atque laetantes
21 Salomon autem erat in dicione sua habens omnia regna sicut a flumine terrae Philisthim usque ad terminum Aegypti offerentium sibi munera et servientium ei cunctis diebus vitae eius
22 erat autem cibus Salomonis per dies singulos triginta chori similae et sexaginta chori farinae
23 decem boves pingues et viginti boves pascuales et centum arietes excepta venatione cervorum caprearum atque bubalorum et avium altilium
24 ipse enim obtinebat omnem regionem quae erat trans flumen quasi a Thapsa usque Gazam et cunctos reges illarum regionum et habebat pacem ex omni parte in circuitu
25 habitabatque Iudas et Israhel absque timore ullo unusquisque sub vite sua et sub ficu sua a Dan usque Bersabee cunctis diebus Salomonis
26 et habebat Salomon quadraginta milia praesepia equorum currulium et duodecim milia equestrium
27 nutriebantque eos supradicti regis praefecti sed et necessaria mensae regis Salomonis cum ingenti cura praebebant in tempore suo
28 hordeum quoque et paleas equorum et iumentorum deferebant in locum ubi erat rex iuxta constitutum sibi
29 dedit quoque Deus sapientiam Salomoni et prudentiam multam nimis et latitudinem cordis quasi harenam quae est in litore maris
30 et praecedebat sapientia Salomonis sapientiam omnium Orientalium et Aegyptiorum
31 et erat sapientior cunctis hominibus sapientior Aethan Ezraita et Heman et Chalcal et Dorda filiis Maol et erat nominatus in universis gentibus per circuitum
32 locutus est quoque Salomon tria milia parabolas et fuerunt carmina eius quinque et mille
33 et disputavit super lignis a cedro quae est in Libano usque ad hysopum quae egreditur de pariete et disseruit de iumentis et volucribus et reptilibus et piscibus
34 et veniebant de cunctis populis ad audiendam sapientiam Salomonis et ab universis regibus terrae qui audiebant sapientiam eius.

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1 KINGS (3 REGUM) CHAPTER 5

1 misit quoque Hiram rex Tyri servos suos ad Salomonem audivit enim quod ipsum unxissent regem pro patre eius quia amicus fuerat Hiram David omni tempore

2 misit autem et Salomon ad Hiram dicens

3 tu scis voluntatem David patris mei et quia non potuerit aedificare domum nomini Domini Dei sui propter bella inminentia per circuitum donec daret Dominus eos sub vestigio pedum eius

4 nunc autem requiem dedit Deus meus mihi per circuitum non est Satan neque occursus malus

5 quam ob rem cogito aedificare templum nomini Domini Dei mei sicut locutus est Dominus David patri meo dicens filius tuus quem dabo pro te super solium tuum ipse aedificabit domum nomini meo

6 praecipe igitur ut praecidant mihi cedros de Libano et servi mei sint cum servis tuis mercedem autem servorum tuorum dabo tibi quamcumque praeceperis scis enim quoniam non est in populo meo vir qui noverit ligna caedere sicut Sidonii

7 cum ergo audisset Hiram verba Salomonis laetatus est valde et ait benedictus Dominus hodie qui dedit David filium sapientissimum super populum hunc plurimum

8 et misit Hiram ad Salomonem dicens audivi quaecumque mandasti mihi ego faciam omnem voluntatem tuam in lignis cedrinis et abiegnis

9 servi mei deponent ea de Libano ad mare et ego conponam ea in ratibus in mari usque ad locum quem significaveris mihi et adplicabo ea ibi et tu tolles ea praebebisque necessaria mihi ut detur cibus domui meae

10 itaque Hiram dabat Salomoni ligna cedrina et ligna abiegna iuxta omnem voluntatem eius

11 Salomon autem praebebat Hiram viginti milia chororum tritici in cibum domui eius et viginti choros purissimi olei haec tribuebat Salomon Hiram per annos singulos

12 dedit quoque Dominus sapientiam Salomoni sicut locutus est ei et erat pax inter Hiram et Salomonem et percusserunt foedus ambo

13 legitque rex Salomon operas de omni Israhel et erat indictio triginta milia virorum

14 mittebatque eos in Libanum decem milia per menses singulos vicissim ita ut duobus mensibus essent in domibus suis et Adoniram erat super huiuscemodi indictione

15 fuerunt itaque Salomoni septuaginta milia eorum qui onera portabant et octoginta milia latomorum in monte

16 absque praepositis qui praeerant singulis operibus numero trium milium et trecentorum praecipientium populo et his qui faciebant opus

17 praecepitque rex ut tollerent lapides grandes lapides pretiosos in fundamentum templi et quadrarent eos

18 quos dolaverunt cementarii Salomonis et cementarii Hiram porro Biblii praeparaverunt ligna et lapides ad aedificandam domum.

1 KINGS (3 REGUM) CHAPTER 6

1 factum est igitur quadringentesimo et octogesimo anno egressionis filiorum Israhel de terra Aegypti in anno quarto mense zio ipse est mensis secundus regis Salomonis super Israhel aedificare coepit domum Domino

2 domus autem quam aedificabat rex Salomon Domino habebat sexaginta cubitos in longitudine et viginti cubitos in latitudine et triginta cubitos in altitudine

3 et porticus erat ante templum viginti cubitorum longitudinis iuxta mensuram latitudinis templi et habebat decem cubitos latitudinis ante faciem templi

4 fecitque in templo fenestras obliquas

5 et aedificavit super parietem templi tabulata per gyrum in parietibus domus per circuitum templi et oraculi et fecit latera in circuitu

6 tabulatum quod subter erat quinque cubitos habebat latitudinis et medium tabulatum sex cubitorum latitudinis et tertium tabulatum septem habens cubitos latitudinis trabes autem posuit in domo per circuitum forinsecus ut non hererent muris templi

7 domus autem cum aedificaretur lapidibus dedolatis atque perfectis aedificata est et malleus et securis et omne ferramentum non sunt audita in domo cum aedificaretur

8 ostium lateris medii in parte erat domus dexterae et per cocleam ascendebant in medium cenaculum et a medio in tertium

9 et aedificavit domum et consummavit eam texit quoque domum laquearibus cedrinis

10 et aedificavit tabulatum super omnem domum quinque cubitis altitudinis et operuit domum lignis cedrinis

11 et factus est sermo Domini ad Salomonem dicens

12 domus haec quam aedificas si ambulaveris in praeceptis meis et iudicia mea feceris et custodieris omnia mandata mea gradiens per ea firmabo sermonem meum tibi quem locutus sum ad David patrem tuum

13 et habitabo in medio filiorum Israhel et non derelinquam populum meum Israhel

14 igitur aedificavit Salomon domum et consummavit eam

15 et aedificavit parietes domus intrinsecus tabulatis cedrinis a pavimento domus usque ad summitatem parietum et usque ad laquearia operuit lignis intrinsecus et texit pavimentum domus tabulis abiegnis

16 aedificavitque viginti cubitorum ad posteriorem partem templi tabulata cedrina a pavimento usque ad superiora et fecit interiorem domum oraculi in sanctum sanctorum

17 porro quadraginta cubitorum erat ipsum templum pro foribus oraculi

18 et cedro omnis domus intrinsecus vestiebatur habens tornaturas suas et iuncturas fabrefactas et celaturas eminentes omnia cedrinis tabulis vestiebantur nec omnino lapis apparere poterat in pariete

19 oraculum autem in medio domus in interiori parte fecerat ut poneret ibi arcam foederis Domini

20 porro oraculum habebat viginti cubitos longitudinis et viginti cubitos latitudinis et viginti cubitos altitudinis et

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operuit illud atque vestivit auro purissimo sed et altare vestivit cedro

21 domum quoque ante oraculum operuit auro purissimo et adfixit lamminas clavis aureis 22 nihilque erat in templo quod non auro tegeretur sed et totum altare oraculi texit auro 23 et fecit in oraculo duo cherubin de lignis olivarum decem cubitorum altitudinis

24 quinque cubitorum ala cherub una et quinque cubitorum ala cherub altera id est decem cubitos habentes a summitate alae usque ad alae alterius summitatem

25 decem quoque cubitorum erat cherub secundus mensura pari et opus unum erat in duobus cherubin

26 id est altitudinem habebat unus cherub decem cubitorum et similiter cherub secundus

27 posuitque cherubin in medio templi interioris extendebant autem alas suas cherubin et tangebat ala una parietem et ala cherub secundi tangebat parietem alterum alae autem alterae in media parte templi se invicem contingebant

28 texit quoque cherubin auro

29 et omnes parietes templi per circuitum scalpsit variis celaturis et torno et fecit in eis cherubin et palmas et picturas varias quasi prominentes de pariete et egredientes

30 sed et pavimentum domus texit auro intrinsecus et extrinsecus

31 et in ingressu oraculi fecit ostiola de lignis olivarum postesque angulorum quinque

32 et duo ostia de lignis olivarum et scalpsit in eis picturam cherubin et palmarum species et anaglyfa valde prominentia et texit ea auro et operuit tam cherubin quam palmas et cetera auro

33 fecitque in introitum templi postes de lignis olivarum quadrangulatos

34 et duo ostia de lignis abiegnis altrinsecus et utrumque ostium duplex erat et se invicem tenens aperiebatur

35 et scalpsit cherubin et palmas et celaturas valde eminentes operuitque omnia lamminis aureis opere quadro ad regulam

36 et aedificavit atrium interius tribus ordinibus lapidum politorum et uno ordine lignorum cedri

37 anno quarto fundata est domus Domini in mense zio

38 et in anno undecimo mense bul ipse est mensis octavus perfecta est domus in omni opere suo et in universis utensilibus aedificavitque eam annis septem.

1 KINGS (3 REGUM) CHAPTER 7

1 domum autem suam aedificavit Salomon tredecim annis et ad perfectum usque perduxit

2 aedificavit quoque domum saltus Libani centum cubitorum longitudinis et quinquaginta cubitorum latitudinis et triginta cubitorum altitudinis et quattuor deambulacra inter columnas cedrinas ligna quippe cedrina exciderat in columnas

3 et tabulatis cedrinis vestivit totam cameram quae quadraginta quinque columnis sustentabatur unus autem ordo habebat columnas quindecim

4 contra se invicem positas

5 et e regione se respicientes aequali spatio inter columnas et super columnas quadrangulata ligna in cunctis aequalia

6 et porticum columnarum fecit quinquaginta cubitorum longitudinis et triginta cubitorum latitudinis et alteram porticum in facie maioris porticus et columnas et epistylia super columnas

7 porticum quoque solii in qua tribunal est fecit et texit lignis cedrinis a pavimento usque ad summitatem

8 et domuncula in qua sedetur ad iudicandum erat in media porticu simili opere domum quoque fecit filiae Pharaonis quam uxorem duxerat Salomon tali opere quali et hanc porticum

9 omnia lapidibus pretiosis qui ad normam quandam atque mensuram tam intrinsecus quam extrinsecus serrati erant a fundamento usque ad summitatem parietum et intrinsecus usque ad atrium maius

10 fundamenta autem de lapidibus pretiosis lapidibus magnis decem sive octo cubitorum

11 et desuper lapides pretiosi aequalis mensurae secti erant similiterque de cedro

12 et atrium maius rotundum trium ordinum de lapidibus sectis et unius ordinis dolata cedro necnon et in atrio domus Domini interiori et in porticu domus

13 misit quoque rex Salomon et tulit Hiram de Tyro

14 filium mulieris viduae de tribu Nepthali patre Tyrio artificem aerarium et plenum sapientia et intellegentia et doctrina ad faciendum omne opus ex aere qui cum venisset ad regem Salomonem fecit omne opus eius

15 et finxit duas columnas aereas decem et octo cubitorum altitudinis columnam unam et linea duodecim cubitorum ambiebat columnam utramque

16 duo quoque capitella fecit quae ponerentur super capita columnarum fusili aere quinque cubitorum altitudinis capitellum unum et quinque cubitorum altitudinis capitellum alterum

17 et quasi in modum retis et catenarum sibi invicem miro opere contextarum utrumque capitellum columnarum fusile erat septena versuum retiacula in capitello uno et septena retiacula in capitello altero

18 et perfecit columnas et duos ordines per circuitum retiaculorum singulorum ut tegerent capitella quae erant super summitatem malogranatorum eodem modo fecit et capitello secundo

19 capitella autem quae erant super capita columnarum quasi opere lilii fabricata erant in porticu quattuor cubitorum

20 et rursum alia capitella in summitate columnarum desuper iuxta mensuram columnae contra retiacula malogranatorum autem ducenti ordines erant in circuitu capitelli secundi

21 et statuit duas columnas in porticum templi cumque statuisset columnam dexteram vocavit eam nomine Iachin similiter erexit columnam secundam et vocavit nomen eius Booz

22 et super capita columnarum opus in modum lilii posuit perfectumque est opus columnarum

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23 fecit quoque mare fusile decem cubitorum a labio usque ad labium rotundum in circuitu quinque cubitorum altitudo eius et resticula triginta cubitorum cingebat illud per circuitum

24 et scalptura subter labium circumibat illud decem cubitis ambiens mare duo ordines scalpturarum histriatarum erant fusiles

25 et stabat super duodecim boves e quibus tres respiciebant ad aquilonem et tres ad occidentem et tres ad meridiem et tres ad orientem et mare super eos desuper erat quorum posteriora universa intrinsecus latitabant

26 grossitudo autem luteris trium unciarum erat labiumque eius quasi labium calicis et folium repandi lilii duo milia batos capiebat

27 et fecit bases decem aereas quattuor cubitorum longitudinis bases singulas et quattuor cubitorum latitudinis et trium cubitorum altitudinis

28 et ipsum opus basium interrasile erat et scalpturae inter iuncturas

29 et inter coronulas et plectas leones et boves et cherubin et in iuncturis similiter desuper et subter leones et boves quasi lora ex aere dependentia

30 et quattuor rotae per bases singulas et axes aerei et per quattuor partes quasi umeruli subter luterem fusiles contra se invicem respectantes

31 os quoque luteris intrinsecus erat in capitis summitate et quod forinsecus apparebat unius cubiti erat totum rotundum pariterque habebat unum cubitum et dimidium in angulis autem columnarum variae celaturae erant et media intercolumnia quadrata non rotunda

32 quattuor quoque rotae quae per quattuor angulos basis erant coherebant subter basi una rota habebat altitudinis cubitum et semis

33 tales autem rotae erant quales solent in curru fieri et axes earum et radii et canti et modioli omnia fusilia

34 nam et umeruli illi quattuor per singulos angulos basis unius ex ipsa basi fusiles et coniuncti erant

35 in summitate autem basis erat quaedam rotunditas dimidii cubiti ita fabrefacta ut luter desuper possit inponi habens celaturas suas et scalpturas varias ex semet ipso

36 scalpsit quoque in tabulatis illis quae erant ex aere et in angulis cherubin et leones et palmas quasi in similitudinem stantis hominis ut non celata sed adposita per circuitum viderentur

37 in hunc modum fecit decem bases fusura una et mensura scalpturaque consimili

38 fecit quoque decem luteres aereos quadraginta batos capiebat luter unus eratque quattuor cubitorum singulosque luteres per singulas id est decem bases posuit

39 et constituit decem bases quinque ad dexteram partem templi et quinque ad sinistram mare autem posuit ad dexteram partem templi contra orientem ad meridiem

40 fecit ergo Hiram lebetas et scutras et amulas et perfecit omne opus regis Salomonis in templo Domini

41 columnas duas et funiculos capitulorum super capitella columnarum duos et retiacula duo ut operirent duos funiculos qui erant super capita columnarum

42 et malogranata quadringenta in duobus retiaculis duos versus malogranatorum in retiaculis singulis ad operiendos funiculos capitellorum qui erant super capita columnarum

43 et bases decem et luteres decem super bases

44 et mare unum et boves duodecim subter mare

45 et lebetas et scutras et amulas omnia vasa quae fecit Hiram regi Salomoni in domo Domini de aurichalco erant

46 in campestri regione Iordanis fudit ea rex in argillosa terra inter Socchoth et Sarthan

47 et posuit Salomon omnia vasa propter multitudinem autem nimiam non erat pondus aeris

48 fecitque Salomon omnia vasa in domo Domini altare aureum et mensam super quam ponerentur panes propositionis auream

49 et candelabra aurea quinque ad dexteram et quinque ad sinistram contra oraculum ex auro primo et quasi lilii flores et lucernas desuper aureas et forcipes aureos

50 et hydrias et fuscinulas et fialas et mortariola et turibula de auro purissimo et cardines ostiorum domus interioris sancti sanctorum et ostiorum domus templi ex auro erant

51 et perfecit omne opus quod faciebat Salomon in domo Domini et intulit quae sanctificaverat David pater suus argentum et aurum et vasa reposuitque in thesauris domus Domini.

1 KINGS (3 REGUM) CHAPTER 8

1 tunc congregavit omnes maiores natu Israhel cum principibus tribuum et duces familiarum filiorum Israhel ad regem Salomonem in Hierusalem ut deferrent arcam foederis Domini de civitate David id est de Sion

2 convenitque ad regem Salomonem universus Israhel in mense hethanim in sollemni die ipse est mensis septimus

3 veneruntque cuncti senes ex Israhel et tulerunt sacerdotes arcam

4 et portaverunt arcam Domini et tabernaculum foederis et omnia vasa sanctuarii quae erant in tabernaculo et ferebant ea sacerdotes et Levitae

5 rex autem Salomon et omnis multitudo Israhel quae convenerat ad eum gradiebatur cum illo ante arcam et immolabant oves et boves absque aestimatione et numero

6 et intulerunt sacerdotes arcam foederis Domini in locum suum in oraculum templi in sanctum sanctorum subter alas cherubin

7 siquidem cherubin expandebant alas super locum arcae et protegebant arcam et vectes eius desuper

8 cumque eminerent vectes et apparerent summitates eorum foris sanctuarium ante oraculum non apparebant ultra extrinsecus qui et fuerunt ibi usque in praesentem diem

9 in arca autem non est aliud nisi duae tabulae lapideae quas posuerat in ea Moses in Horeb quando pepigit foedus Dominus cum filiis Israhel cum egrederentur de terra Aegypti

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10 factum est autem cum exissent sacerdotes de sanctuario nebula implevit domum Domini

11 et non poterant sacerdotes stare et ministrare propter nebulam impleverat enim gloria Domini domum Domini

12 tunc ait Salomon Dominus dixit ut habitaret in nebula

13 aedificans aedificavi domum in habitaculum tuum firmissimum solium tuum in sempiternum

14 convertitque rex faciem suam et benedixit omni ecclesiae Israhel omnis enim ecclesia Israhel stabat

15 et ait benedictus Dominus Deus Israhel qui locutus est ore suo ad David patrem meum et in manibus eius perfecit dicens

16 a die qua eduxi populum meum Israhel de Aegypto non elegi civitatem de universis tribubus Israhel ut aedificaretur domus et esset nomen meum ibi sed elegi David ut esset super populum meum Israhel

17 voluitque David pater meus aedificare domum nomini Domini Dei Israhel

18 et ait Dominus ad David patrem meum quod cogitasti in corde tuo aedificare domum nomini meo bene fecisti hoc ipsum mente tractans

19 verumtamen tu non aedificabis domum sed filius tuus qui egredietur de renibus tuis ipse aedificabit domum nomini meo

20 confirmavit Dominus sermonem suum quem locutus est stetique pro David patre meo et sedi super thronum Israhel sicut locutus est Dominus et aedificavi domum nomini Domini Dei Israhel

21 et constitui ibi locum arcae in qua foedus est Domini quod percussit cum patribus nostris quando egressi sunt de terra Aegypti

22 stetit autem Salomon ante altare Domini in conspectu ecclesiae Israhel et expandit manus suas in caelum

23 et ait Domine Deus Israhel non est similis tui Deus in caelo desuper et super terra deorsum qui custodis pactum et misericordiam servis tuis qui ambulant coram te in toto corde suo

24 qui custodisti servo tuo David patri meo quae locutus es ei ore locutus es et manibus perfecisti ut et haec dies probat

25 nunc igitur Domine Deus Israhel conserva famulo tuo David patri meo quae locutus es ei dicens non auferetur de te vir coram me qui sedeat super thronum Israhel ita tamen si custodierint filii tui viam suam ut ambulent coram me sicut tu ambulasti in conspectu meo

26 et nunc Deus Israhel firmentur verba tua quae locutus es servo tuo David patri meo

27 ergone putandum est quod vere Deus habitet super terram si enim caelum et caeli caelorum te capere non possunt quanto magis domus haec quam aedificavi

28 sed respice ad orationem servi tui et ad preces eius Domine Deus meus audi hymnum et orationem quam servus tuus orat coram te hodie

29 ut sint oculi tui aperti super domum hanc nocte et die super domum de qua dixisti erit nomen meum ibi ut exaudias orationem qua orat te servus tuus in loco isto

30 ut exaudias deprecationem servi tui et populi tui Israhel quodcumque oraverint in loco isto et exaudies in loco habitaculi tui in caelo et cum exaudieris propitius eris

31 si peccaverit homo in proximum suum et habuerit aliquod iuramentum quo teneatur adstrictus et venerit propter iuramentum coram altari tuo in domum tuam

32 tu exaudies in caelo et facies et iudicabis servos tuos condemnans impium et reddens viam suam super caput eius iustificansque iustum et retribuens ei secundum iustitiam suam

33 si fugerit populus tuus Israhel inimicos suos quia peccaturus est tibi et agentes paenitentiam et confitentes nomini tuo venerint et oraverint et deprecati te fuerint in domo hac

34 exaudi in caelo et dimitte peccatum populi tui Israhel et reduces eos in terram quam dedisti patribus eorum

35 si clausum fuerit caelum et non pluerit propter peccata eorum et orantes in loco isto paenitentiam egerint nomini tuo et a peccatis suis conversi fuerint propter adflictionem suam

36 exaudi eos in caelo et dimitte peccata servorum tuorum et populi tui Israhel et ostende eis viam bonam per quam ambulent et da pluviam super terram tuam quam dedisti populo tuo in possessionem

37 fames si oborta fuerit in terra aut pestilentia aut corruptus aer aurugo lucusta rubigo et adflixerit eum et inimicus eius portas obsidens omnis plaga universa infirmitas

38 cuncta devotatio et inprecatio quae acciderit omni homini de populo tuo Israhel si quis cognoverit plagam cordis sui et expanderit manus suas in domo hac

39 tu audies in caelo in loco habitationis tuae et repropitiaberis et facies ut des unicuique secundum omnes vias suas sicut videris cor eius quia tu nosti solus cor omnium filiorum hominum

40 ut timeant te cunctis diebus quibus vivunt super faciem terrae quam dedisti patribus nostris

41 insuper et alienigena qui non est de populo tuo Israhel cum venerit de terra longinqua propter nomen tuum audietur enim nomen tuum magnum et manus tua fortis et brachium tuum

42 extentum ubique cum venerit ergo et oraverit in loco hoc

43 tu exaudies in caelo in firmamento habitaculi tui et facies omnia pro quibus invocaverit te alienigena ut discant universi populi terrarum nomen tuum timere sicut populus tuus Israhel et probent quia nomen tuum invocatum est super domum hanc quam aedificavi

44 si egressus fuerit populus tuus ad bellum contra inimicos suos per viam quocumque miseris eos orabunt te contra viam civitatis quam elegisti et contra domum quam aedificavi nomini tuo

45 et exaudies in caelo orationem eorum et preces eorum et facies iudicium eorum

46 quod si peccaverint tibi non est enim homo qui non peccet et iratus tradideris eos inimicis suis et capti ducti fuerint in terram inimicorum longe vel prope

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47 et egerint paenitentiam in corde suo in loco captivitatis et conversi deprecati te fuerint in captivitate sua dicentes peccavimus inique egimus impie gessimus

48 et reversi fuerint ad te in universo corde suo et tota anima sua in terra inimicorum suorum ad quam captivi ducti sunt et oraverint te contra viam terrae suae quam dedisti patribus eorum et civitatis quam elegisti et templi quod aedificavi nomini tuo

49 exaudies in caelo in firmamento solii tui orationem eorum et preces et facies iudicium eorum

50 et propitiaberis populo tuo qui peccavit tibi et omnibus iniquitatibus eorum quibus praevaricati sunt in te et dabis misericordiam coram eis qui eos captivos habuerint ut misereantur eis

51 populus enim tuus est et hereditas tua quos eduxisti de terra Aegypti de medio fornacis ferreae

52 ut sint oculi tui aperti ad deprecationem servi tui et populi tui Israhel et exaudias eos in universis pro quibus invocaverint te

53 tu enim separasti eos tibi in hereditatem de universis populis terrae sicut locutus es per Mosen servum tuum quando eduxisti patres nostros de Aegypto Domine Deus

54 factum est autem cum conplesset Salomon orans Dominum omnem orationem et deprecationem hanc surrexit de conspectu altaris Domini utrumque enim genu in terram fixerat et manus expanderat ad caelum

55 stetit ergo et benedixit omni ecclesiae Israhel voce magna dicens

56 benedictus Dominus qui dedit requiem populo suo Israhel iuxta omnia quae locutus est non cecidit ne unus quidem sermo ex omnibus bonis quae locutus est per Mosen servum suum

57 sit Dominus Deus noster nobiscum sicut fuit cum patribus nostris non derelinquens nos neque proiciens

58 sed inclinet corda nostra ad se ut ambulemus in universis viis eius et custodiamus mandata eius et caerimonias et iudicia quaecumque mandavit patribus nostris

59 et sint sermones mei isti quibus deprecatus sum coram Domino adpropinquantes Domino Deo nostro die et nocte ut faciat iudicium servo suo et populo suo Israhel per singulos dies

60 et sciant omnes populi terrae quia Dominus ipse est Deus et non est ultra absque eo

61 sit quoque cor nostrum perfectum cum Domino Deo nostro ut ambulemus in decretis eius et custodiamus mandata eius sicut et hodie

62 igitur rex et omnis Israhel cum eo immolabant victimas coram Domino

63 mactavitque Salomon hostias pacificas quas immolavit Domino boum viginti duo milia ovium centum viginti milia et dedicaverunt templum Domini rex et filii Israhel

64 in die illa sanctificavit rex medium atrii quod erat ante domum Domini fecit quippe ibi holocaustum et sacrificium et adipem pacificorum quia altare aereum quod erat coram Domino minus erat et capere non poterat holocausta et sacrificium et adipem pacificorum

65 fecit ergo Salomon in tempore illo festivitatem celebrem et omnis Israhel cum eo multitudo magna ab introitu Emath usque ad rivum Aegypti coram Domino Deo nostro septem diebus et septem diebus id est quattuordecim diebus

66 et in die octava dimisit populos qui benedicentes regi profecti sunt in tabernacula sua laetantes et alacri corde super omnibus bonis quae fecerat Dominus David servo suo et Israhel populo suo.

1 KINGS (3 REGUM) CHAPTER 9

1 factum est autem cum perfecisset Salomon aedificium domus Domini et aedificium regis et omne quod optaverat et voluerat facere

2 apparuit Dominus ei secundo sicut apparuerat ei in Gabaon

3 dixitque Dominus ad eum exaudivi orationem tuam et deprecationem tuam qua deprecatus es coram me sanctificavi domum hanc quam aedificasti ut ponerem nomen meum ibi in sempiternum et erunt oculi mei et cor meum ibi cunctis diebus

4 tu quoque si ambulaveris coram me sicut ambulavit pater tuus in simplicitate cordis et in aequitate et feceris omnia quae praecepi tibi et legitima mea et iudicia mea servaveris

5 ponam thronum regni tui super Israhel in sempiternum sicut locutus sum David patri tuo dicens non auferetur de genere tuo vir de solio Israhel

6 si autem aversione aversi fueritis vos et filii vestri non sequentes me nec custodientes mandata mea et caerimonias quas proposui vobis sed abieritis et colueritis deos alienos et adoraveritis eos

7 auferam Israhel de superficie terrae quam dedi eis et templum quod sanctificavi nomini meo proiciam a conspectu meo eritque Israhel in proverbium et in fabulam cunctis populis

8 et domus haec erit in exemplum omnis qui transierit per eam stupebit et sibilabit et dicet quare fecit Dominus sic terrae huic et domui huic

9 et respondebunt quia dereliquerunt Dominum Deum suum qui eduxit patres eorum de terra Aegypti et secuti sunt deos alienos et adoraverunt eos et coluerunt idcirco induxit Dominus super eos omne malum hoc

10 expletis autem annis viginti postquam aedificaverat Salomon duas domos id est domum Domini et domum regis

11 Hiram rege Tyri praebente Salomoni ligna cedrina et abiegna et aurum iuxta omne quod opus habuerat tunc dedit Salomon Hiram viginti oppida in terra Galileae

12 egressusque est Hiram de Tyro ut videret oppida quae dederat ei Salomon et non placuerunt ei

13 et ait haecine sunt civitates quas dedisti mihi frater et appellavit eas terram Chabul usque in diem hanc

14 misit quoque Hiram ad regem centum viginti talenta auri

15 haec est summa expensarum quam obtulit rex Salomon ad aedificandam domum Domini et domum suam et Mello et murum Hierusalem et Eser et Mageddo et Gazer

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16 Pharao rex Aegypti ascendit et cepit Gazer succenditque eam igni et Chananeum qui habitabat in civitate interfecit et dedit eam in dote filiae suae uxori Salomonis
17 aedificavit ergo Salomon Gazer et Bethoron inferiorem
18 et Baalath et Palmyram in terra solitudinis
19 et omnes vicos qui ad se pertinebant et erant absque muro munivit et civitates curruum et civitates equitum et quodcumque ei placuit ut aedificaret in Hierusalem et in Libano et in omni terra potestatis suae
20 universum populum qui remanserat de Amorreis et Hettheis et Ferezeis et Eveis et Iebuseis qui non sunt de filiis Israhel
21 horum filios qui remanserant in terra quos scilicet non potuerant filii Israhel exterminare fecit Salomon tributarios usque ad diem hanc
22 de filiis autem Israhel non constituit Salomon servire quemquam sed erant viri bellatores et ministri eius et principes et duces et praefecti curruum et equorum
23 erant autem principes super omnia opera Salomonis praepositi quingenti quinquaginta qui habebant subiectum populum et statutis operibus imperabant
24 filia autem Pharaonis ascendit de civitate David in domum suam quam aedificaverat ei tunc aedificavit Mello
25 offerebat quoque Salomon tribus vicibus per annos singulos holocausta et pacificas victimas super altare quod aedificaverat Domino et adolebat thymiama coram Domino perfectumque est templum
26 classem quoque fecit rex Salomon in Asiongaber quae est iuxta Ahilam in litore maris Rubri in terra Idumea
27 misitque Hiram in classe illa servos suos viros nauticos et gnaros maris cum servis Salomonis
28 qui cum venissent in Ophir sumptum inde aurum quadringentorum viginti talentorum detulerunt ad regem Salomonem.

1 KINGS (3 REGUM) CHAPTER 10

1 sed et regina Saba audita fama Salomonis in nomine Domini venit temptare eum in enigmatibus
2 et ingressa Hierusalem multo comitatu et divitiis camelis portantibus aromata et aurum infinitum nimis et gemmas pretiosas venit ad Salomonem et locuta est ei universa quae habebat in corde suo
3 et docuit eam Salomon omnia verba quae proposuerat non fuit sermo qui regem posset latere et non responderet ei
4 videns autem regina Saba omnem sapientiam Salomonis et domum quam aedificaverat
5 et cibos mensae eius et habitacula servorum et ordinem ministrantium vestesque eorum et pincernas et holocausta quae offerebat in domo Domini non habebat ultra spiritum
6 dixitque ad regem verus est sermo quem audivi in terra mea
7 super sermonibus tuis et super sapientia tua et non credebam narrantibus mihi donec ipsa veni et vidi oculis meis et probavi quod media pars mihi nuntiata non fuerit maior est sapientia et opera tua quam rumor quem audivi
8 beati viri tui et beati servi tui hii qui stant coram te semper et audiunt sapientiam tuam
9 sit Dominus Deus tuus benedictus cui placuisti et posuit te super thronum Israhel eo quod dilexerit Dominus Israhel in sempiternum et constituit te regem ut faceres iudicium et iustitiam
10 dedit ergo regi centum viginti talenta auri et aromata multa nimis et gemmas pretiosas non sunt adlata ultra aromata tam multa quam ea quae dedit regina Saba regi Salomoni
11 sed et classis Hiram quae portabat aurum de Ophir adtulit ex Ophir ligna thyina multa nimis et gemmas pretiosas
12 fecitque rex de lignis thyinis fulchra domus Domini et domus regiae et citharas lyrasque cantoribus non sunt adlata huiuscemodi ligna thyina neque visa usque in praesentem diem
13 rex autem Salomon dedit reginae Saba omnia quae voluit et petivit ab eo exceptis his quae ultro obtulerat ei munere regio quae reversa est et abiit in terram suam cum servis suis
14 erat autem pondus auri quod adferebatur Salomoni per annos singulos sescentorum sexaginta sex talentorum auri
15 excepto eo quod offerebant viri qui super vectigalia erant et negotiatores universique scruta vendentes et omnes reges Arabiae ducesque terrae
16 fecit quoque rex Salomon ducenta scuta de auro puro sescentos auri siclos dedit in lamminas scuti unius
17 et trecentas peltas ex auro probato trecentae minae auri unam peltam vestiebant posuitque ea rex in domo silvae Libani
18 fecit etiam rex Salomon thronum de ebore grandem et vestivit eum auro fulvo nimis
19 qui habebat sex gradus et summitas throni rotunda erat in parte posteriori et duae manus hinc atque inde tenentes sedile et duo leones stabant iuxta manus singulas
20 et duodecim leunculi stantes super sex gradus hinc atque inde non est factum tale opus in universis regnis
21 sed et omnia vasa de quibus potabat rex Salomon erant aurea et universa supellex domus saltus Libani de auro purissimo non erat argentum nec alicuius pretii putabatur in diebus Salomonis
22 quia classis regis per mare cum classe Hiram semel per tres annos ibat in Tharsis deferens inde aurum et argentum dentes elefantorum et simias et pavos
23 magnificatus est ergo rex Salomon super omnes reges terrae divitiis et sapientia
24 et universa terra desiderabat vultum Salomonis ut audiret sapientiam eius quam dederat Deus in corde eius
25 et singuli deferebant ei munera vasa argentea et aurea vestes et arma bellica aromata quoque et equos et mulos per annos singulos
26 congregavitque Salomon currus et equites et facti sunt ei mille quadringenti currus et duodecim milia equitum et disposuit eos per civitates munitas et cum rege in Hierusalem

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27 fecitque ut tanta esset abundantia argenti in Hierusalem quanta lapidum et cedrorum praebuit multitudinem quasi sycomoros quae nascuntur in campestribus

28 et educebantur equi Salomoni de Aegypto et de Coa negotiatores enim regis emebant de Coa et statuto pretio perducebant

29 egrediebatur autem quadriga ex Aegypto sescentis siclis argenti et equus centum quinquaginta atque in hunc modum cuncti reges Hettheorum et Syriae equos venundabant.

1 KINGS (3 REGNUM) CHAPTER 11

1 rex autem Salomon amavit mulieres alienigenas multas filiam quoque Pharaonis et Moabitidas et Ammanitidas Idumeas et Sidonias et Chettheas

2 de gentibus super quibus dixit Dominus filiis Israhel non ingrediemini ad eas neque de illis ingredientur ad vestras certissimo enim avertent corda vestra ut sequamini deos earum his itaque copulatus est Salomon ardentissimo amore

3 fueruntque ei uxores quasi reginae septingentae et concubinae trecentae et averterunt mulieres cor eius

4 cumque iam esset senex depravatum est per mulieres cor eius ut sequeretur deos alienos nec erat cor eius perfectum cum Domino Deo suo sicut cor David patris eius

5 sed colebat Salomon Astharthen deam Sidoniorum et Moloch idolum Ammanitarum

6 fecitque Salomon quod non placuerat coram Domino et non adimplevit ut sequeretur Dominum sicut pater eius

7 tunc aedificavit Salomon fanum Chamos idolo Moab in monte qui est contra Hierusalem et Moloch idolo filiorum Ammon

8 atque in hunc modum fecit universis uxoribus suis alienigenis quae adolebant tura et immolabant diis suis

9 igitur iratus est Dominus Salomoni quod aversa esset mens eius a Domino Deo Israhel qui apparuerat ei secundo

10 et praeceperat de verbo hoc ne sequeretur deos alienos et non custodivit quae mandavit ei Dominus

11 dixit itaque Dominus Salomoni quia habuisti hoc apud te et non custodisti pactum meum et praecepta mea quae mandavi tibi disrumpens scindam regnum tuum et dabo illud servo tuo

12 verumtamen in diebus tuis non faciam propter David patrem tuum de manu filii tui scindam illud

13 nec totum regnum auferam sed tribum unam dabo filio tuo propter David servum meum et Hierusalem quam elegi

14 suscitavit autem Dominus adversarium Salomoni Adad Idumeum de semine regio qui erat in Edom

15 cum enim esset David in Idumea et ascendisset Ioab princeps militiae ad sepeliendos eos qui fuerant interfecti et occidisset omne masculinum in Idumea

16 sex enim mensibus ibi moratus est Ioab et omnis Israhel donec interimerent omne masculinum in Idumea

17 fugit Adad ipse et viri idumei de servis patris eius cum eo ut ingrederetur Aegyptum erat autem Adad puer parvulus

18 cumque surrexissent de Madian venerunt in Pharan tuleruntque secum viros de Pharan et introierunt Aegyptum ad Pharaonem regem Aegypti qui dedit ei domum et cibos constituit et terram delegavit

19 et invenit Adad gratiam coram Pharao valde in tantum ut daret ei uxorem sororem uxoris suae germanam Tafnes reginae

20 genuitque ei soror Tafnes Genebath filium et nutrivit eum Tafnes in domo Pharaonis eratque Genebath habitans apud Pharaonem cum filiis eius

21 cumque audisset Adad in Aegypto dormisse David cum patribus suis et mortuum esse Ioab principem militiae dixit Pharaoni dimitte me ut vadam in terram meam

22 dixitque ei Pharao qua enim re apud me indiges ut quaeras ire ad terram tuam at ille respondit nulla sed obsecro ut dimittas me

23 suscitavit quoque ei Deus adversarium Razon filium Heliada qui fugerat Adadezer regem Soba dominum suum

24 et congregavit contra eum viros et factus est princeps latronum cum interficeret eos David abieruntque Damascum et habitaverunt ibi et constituerunt eum regem in Damasco

25 eratque adversarius Israhel cunctis diebus Salomonis et hoc est malum Adad et odium contra Israhel regnavitque in Syria

26 Hieroboam quoque filius Nabath Ephratheus de Sareda cuius mater erat nomine Sarva mulier vidua servus Salomonis levavit manum contra regem

27 et haec causa rebellionis adversus eum quia Salomon aedificavit Mello et coaequavit voraginem civitatis David patris sui

28 erat autem Hieroboam vir fortis et potens vidensque Salomon adulescentem bonae indolis et industrium constituerat eum praefectum super tributa universae domus Ioseph

29 factum est igitur in tempore illo ut Hieroboam egrederetur de Hierusalem et inveniret eum Ahias Silonites propheta in via opertus pallio novo erant autem duo tantum in agro

30 adprehendensque Ahia pallium suum novum quo opertus erat scidit in duodecim partes

31 et ait ad Hieroboam tolle tibi decem scissuras haec enim dicit Dominus Deus Israhel ecce ego scindam regnum de manu Salomonis et dabo tibi decem tribus

32 porro una tribus remanebit ei propter servum meum David et Hierusalem civitatem quam elegi ex omnibus tribubus Israhel

33 eo quod dereliquerint me et adoraverint Astharoth deam Sidoniorum et Chamos deum Moab et Melchom deum filiorum Ammon et non ambulaverint in viis meis ut facerent iustitiam coram me et praecepta mea et iudicia sicut David pater eius

34 nec auferam omne regnum de manu eius sed ducem ponam eum cunctis diebus vitae suae propter David servum meum quem elegi qui custodivit mandata mea et praecepta mea

35 auferam autem regnum de manu filii eius et dabo tibi decem tribus

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36 filio autem eius dabo tribum unam ut remaneat lucerna David servo meo cunctis diebus coram me in Hierusalem civitatem quam elegi ut esset nomen meum ibi

37 te autem adsumam et regnabis super omnia quae desiderat anima tua erisque rex super Israhel

38 si igitur audieris omnia quae praecepero tibi et ambulaveris in viis meis et feceris quod rectum est coram me custodiens mandata mea et praecepta mea sicut fecit David servus meus ero tecum et aedificabo tibi domum fidelem quomodo aedificavi David et tradam tibi Israhel

39 et adfligam semen David super hoc verumtamen non cunctis diebus

40 voluit ergo Salomon interficere Hieroboam qui surrexit et aufugit in Aegyptum ad Susac regem Aegypti et fuit in Aegypto usque ad mortem Salomonis

41 reliquum autem verborum Salomonis et omnia quae fecit et sapientia eius ecce universa scripta sunt in libro verborum Salomonis

42 dies autem quos regnavit Salomon in Hierusalem super omnem Israhel quadraginta anni sunt

43 dormivitque Salomon cum patribus suis et sepultus est in civitate David patris sui regnavitque Roboam filius eius pro eo.

1 KINGS (3 REGUM) CHAPTER 12

1 venit autem Roboam in Sychem illuc enim congregatus erat omnis Israhel ad constituendum eum regem

2 at Hieroboam filius Nabath cum adhuc esset in Aegypto profugus a facie regis Salomonis audita morte eius reversus est de Aegypto

3 miseruntque et vocaverunt eum venit ergo Hieroboam et omnis multitudo Israhel et locuti sunt ad Roboam dicentes

4 pater tuus durissimum iugum inposuit nobis tu itaque nunc inminue paululum de imperio patris tui durissimo et de iugo gravissimo quod inposuit nobis et serviemus tibi

5 qui ait eis ite usque ad tertium diem et revertimini ad me cumque abisset populus

6 iniit consilium rex Roboam cum senibus qui adsistebant coram Salomone patre eius dum adviveret et ait quod mihi datis consilium ut respondeam populo

7 qui dixerunt ei si hodie oboedieris populo huic et servieris et petitioni eorum cesseris locutusque fueris ad eos verba lenia erunt tibi servi cunctis diebus

8 qui dereliquit consilium senum quod dederant ei et adhibuit adulescentes qui nutriti fuerant cum eo et adsistebant illi

9 dixitque ad eos quod mihi datis consilium ut respondeam populo huic qui dixerunt mihi levius fac iugum quod inposuit pater tuus super nos

10 et dixerunt ei iuvenes qui nutriti fuerant cum eo sic loquere populo huic qui locuti sunt ad te dicentes pater tuus adgravavit iugum nostrum tu releva nos sic loqueris ad eos minimus digitus meus grossior est dorso patris mei

11 et nunc pater meus posuit super vos iugum grave ego autem addam super iugum vestrum pater meus cecidit vos flagellis ego autem caedam scorpionibus

12 venit ergo Hieroboam et omnis populus ad Roboam die tertia sicut locutus fuerat rex dicens revertimini ad me die tertia

13 responditque rex populo dura derelicto consilio seniorum quod ei dederant

14 et locutus est eis secundum consilium iuvenum dicens pater meus adgravavit iugum vestrum ego autem addam iugo vestro pater meus cecidit vos flagellis et ego caedam scorpionibus

15 et non adquievit rex populo quoniam aversatus eum fuerat Dominus ut suscitaret verbum suum quod locutus fuerat in manu Ahiae Silonitae ad Hieroboam filium Nabath

16 videns itaque populus quod noluisset eos audire rex respondit ei dicens quae nobis pars in David vel quae hereditas in filio Isai in tabernacula tua Israhel nunc vide domum tuam David et abiit Israhel in tabernacula sua

17 super filios autem Israhel quicumque habitabant in civitatibus Iuda regnavit Roboam

18 misit igitur rex Roboam Aduram qui erat super tributum et lapidavit eum omnis Israhel et mortuus est porro rex Roboam festinus ascendit currum et fugit in Hierusalem

19 recessitque Israhel a domo David usque in praesentem diem

20 factum est autem cum audisset omnis Israhel quod reversus esset Hieroboam miserunt et vocaverunt eum congregato coetu et constituerunt regem super omnem Israhel nec secutus est quisquam domum David praeter tribum Iuda solam

21 venit autem Roboam Hierusalem et congregavit universam domum Iuda et tribum Beniamin centum octoginta milia electorum virorum et bellatorum ut pugnaret contra domum Israhel et reduceret regnum Roboam filio Salomonis

22 factus est vero sermo Domini ad Semeiam virum Dei dicens

23 loquere ad Roboam filium Salomonis regem Iuda et ad omnem domum Iuda et Beniamin et reliquos de populo dicens

24 haec dicit Dominus non ascendetis nec bellabitis contra fratres vestros filios Israhel revertatur vir in domum suam a me enim factum est verbum hoc audierunt sermonem Domini et reversi sunt de itinere sicut eis praeceperat Dominus

25 aedificavit autem Hieroboam Sychem in monte Ephraim et habitavit ibi et egressus inde aedificavit Phanuhel

26 dixitque Hieroboam in corde suo nunc revertetur regnum ad domum David

27 si ascenderit populus iste ut faciat sacrificia in domo Domini in Hierusalem et convertetur cor populi huius ad dominum suum Roboam regem Iuda interficientque me et revertentur ad eum

28 et excogitato consilio fecit duos vitulos aureos et dixit eis nolite ultra ascendere Hierusalem ecce dii tui Israhel qui eduxerunt te de terra Aegypti

29 posuitque unum in Bethel et alterum in Dan

30 et factum est verbum hoc in peccatum ibat enim populus ad adorandum vitulum usque in Dan

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31 et fecit fana in excelsis et sacerdotes de extremis populi qui non erant de filiis Levi

32 constituitque diem sollemnem in mense octavo quintadecima die mensis in similitudinem sollemnitatis quae celebratur in Iuda et ascendens altare similiter fecit in Bethel ut immolaret vitulis quos fabricatus erat constituitque in Bethel sacerdotes excelsorum quae fecerat

33 et ascendit super altare quod extruxerat in Bethel quintadecima die mensis octavi quem finxerat de corde suo et fecit sollemnitatem filiis Israhel et ascendit super altare ut adoleret incensum.

1 KINGS (3 REGUM) CHAPTER 13

1 et ecce vir Dei venit de Iuda in sermone Domini in Bethel Hieroboam stante super altare et tus iaciente

2 et exclamavit contra altare in sermone Domini et ait altare altare haec dicit Dominus ecce filius nascetur domui David Iosias nomine et immolabit super te sacerdotes excelsorum qui nunc in te tura succendunt et ossa hominum incendet super te

3 deditque in die illa signum dicens hoc erit signum quod locutus est Dominus ecce altare scinditur et effunditur cinis qui in eo est

4 cumque audisset rex sermonem hominis Dei quem inclamaverat contra altare in Bethel extendit manum suam de altari dicens adprehendite eum et exaruit manus eius quam extenderat contra eum nec valuit retrahere eam ad se

5 altare quoque scissum est et effusus cinis de altari iuxta signum quod praedixerat vir Dei in sermone Domini

6 et ait rex ad virum Dei deprecare faciem Domini Dei tui et ora pro me ut restituatur manus mea mihi oravit vir Dei faciem Domini et reversa est manus regis ad eum et facta est sicut prius fuerat

7 locutus est autem rex ad virum Dei veni mecum domum ut prandeas et dabo tibi munera

8 responditque vir Dei ad regem si dederis mihi mediam partem domus tuae non veniam tecum nec comedam panem neque bibam aquam in loco isto

9 sic enim mandatum est mihi in sermone Domini praecipientis non comedes panem neque bibes aquam nec reverteris per viam qua venisti

10 abiit ergo per aliam viam et non est reversus per iter quo venerat in Bethel

11 prophetes autem quidam senex habitabat in Bethel ad quem venit filius suus et narravit ei omnia opera quae fecerat vir Dei illa die in Bethel et verba quae locutus fuerat ad regem et narraverunt patri suo

12 et dixit eis pater eorum per quam viam abiit ostenderunt ei filii sui viam per quam abierat vir Dei qui venerat de Iuda

13 et ait filiis suis sternite mihi asinum qui cum stravissent ascendit

14 et abiit post virum Dei et invenit eum sedentem subtus terebinthum et ait illi tune es vir Dei qui venisti de Iuda respondit ille ego sum

15 dixit ad eum veni mecum domum ut comedas panem

16 qui ait non possum reverti neque venire tecum nec comedam panem nec bibam aquam in loco isto

17 quia locutus est Dominus ad me in sermone Domini dicens non comedes panem et non bibes ibi aquam nec reverteris per viam qua ieris

18 qui ait illi et ego propheta sum similis tui et angelus locutus est mihi in sermone Domini dicens reduc eum tecum in domum tuam et comedat panem et bibat aquam fefellit eum

19 et reduxit secum comedit ergo panem in domo eius et bibit aquam

20 cumque sederent ad mensam factus est sermo Domini ad prophetam qui reduxerat eum

21 et exclamavit ad virum Dei qui venerat de Iuda dicens haec dicit Dominus quia inoboediens fuisti ori Domini et non custodisti mandatum quod praecepit tibi Dominus Deus tuus

22 et reversus es et comedisti panem et bibisti aquam in loco in quo praecepit tibi ne comederes panem neque biberes aquam non inferetur cadaver tuum in sepulchrum patrum tuorum

23 cumque comedisset et bibisset stravit asinum prophetae quem reduxerat

24 qui cum abisset invenit eum leo in via et occidit et erat cadaver eius proiectum in itinere asinus autem stabat iuxta illum et leo stabat iuxta cadaver

25 et ecce viri transeuntes viderunt cadaver proiectum in via et leonem stantem iuxta cadaver et venerunt et divulgaverunt in civitate in qua prophetes senex ille habitabat

26 quod cum audisset propheta ille qui reduxerat eum de via ait vir Dei est qui inoboediens fuit ori Domini et tradidit eum Dominus leoni et confregit eum et occidit iuxta verbum Domini quod locutus est ei

27 dixitque ad filios suos sternite mihi asinum qui cum stravissent

28 et ille abisset invenit cadaver eius proiectum in via et asinum et leonem stantes iuxta cadaver non comedit leo de cadavere nec laesit asinum

29 tulit ergo prophetes cadaver viri Dei et posuit illud super asinum et reversus intulit in civitatem prophetae senis ut plangerent eum

30 et posuit cadaver eius in sepulchro suo et planxerunt eum heu frater

31 cumque planxissent eum dixit ad filios suos cum mortuus fuero sepelite me in sepulchro in quo vir Dei sepultus est iuxta ossa eius ponite ossa mea

32 profecto enim veniet sermo quem praedixit in sermone Domini contra altare quod est in Bethel et contra omnia fana excelsorum quae sunt in urbibus Samariae

33 post verba haec non est reversus Hieroboam de via sua pessima sed e contrario fecit de novissimis populi sacerdotes excelsorum quicumque volebat implebat manum suam et fiebat sacerdos excelsorum

34 et propter hanc causam peccavit domus Hieroboam et eversa est et deleta de superficie terrae.

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1 KINGS (3 REGUM) CHAPTER 14

1 in tempore illo aegrotavit Abia filius Hieroboam

2 dixitque Hieroboam uxori suae surge et commuta habitum ne cognoscaris quod sis uxor Hieroboam et vade in Silo ubi est Ahia propheta qui locutus est mihi quod regnaturus essem super populum hunc

3 tolle quoque in manu tua decem panes et crustula et vas mellis et vade ad illum ipse indicabit tibi quid eventurum sit huic puero

4 fecit ut dixerat uxor Hieroboam et consurgens abiit in Silo et venit in domum Ahia at ille non poterat videre quia caligaverant oculi eius prae senectute

5 dixit autem Dominus ad Ahiam ecce uxor Hieroboam ingreditur ut consulat te super filio suo qui aegrotat haec et haec loqueris ei cum ergo illa intraret et dissimularet se esse quae erat

6 audivit Ahias sonitum pedum eius introeuntis per ostium et ait ingredere uxor Hieroboam quare aliam esse te simulas ego autem missus sum ad te durus nuntius

7 vade et dic Hieroboam haec dicit Dominus Deus Israhel quia exaltavi te de medio populi et dedi te ducem super populum meum Israhel

8 et scidi regnum domus David et dedi illud tibi et non fuisti sicut servus meus David qui custodivit mandata mea et secutus est me in toto corde suo faciens quod placitum esset in conspectu meo

9 sed operatus es male super omnes qui fuerunt ante te et fecisti tibi deos alienos et conflatiles ut me ad iracundiam provocares me autem proiecisti post corpus tuum

10 idcirco ecce ego inducam mala super domum Hieroboam et percutiam de Hieroboam mingentem ad parietem et clausum et novissimum in Israhel et mundabo reliquias domus Hieroboam sicut mundari solet fimus usque ad purum

11 qui mortui fuerint de Hieroboam in civitate comedent eos canes qui autem mortui fuerint in agro vorabunt eos aves caeli quia Dominus locutus est

12 tu igitur surge et vade in domum tuam et in ipso introitu pedum tuorum in urbem morietur puer

13 et planget eum omnis Israhel et sepeliet iste enim solus infertur de Hieroboam in sepulchrum quia inventus est super eo sermo bonus ad Dominum Deum Israhel in domo Hieroboam

14 constituet autem sibi Dominus regem super Israhel qui percutiat domum Hieroboam in hac die et in hoc tempore

15 et percutiet Dominus Israhel sicut moveri solet harundo in aqua et evellet Israhel de terra bona hac quam dedit patribus eorum et ventilabit eos trans Flumen quia fecerunt sibi lucos ut inritarent Dominum

16 et tradet Dominus Israhel propter peccata Hieroboam qui peccavit et peccare fecit Israhel

17 surrexit itaque uxor Hieroboam et abiit et venit in Thersa cumque illa ingrederetur limen domus puer mortuus est

18 et sepelierunt eum et planxit illum omnis Israhel iuxta sermonem Domini quem locutus est in manu servi sui Ahiae prophetae

19 reliqua autem verborum Hieroboam quomodo pugnaverit et quomodo regnaverit ecce scripta sunt in libro verborum dierum regum Israhel

20 dies autem quibus regnavit Hieroboam viginti duo anni sunt et dormivit cum patribus suis regnavitque Nadab filius eius pro eo

21 porro Roboam filius Salomonis regnavit in Iuda quadraginta et unius anni erat Roboam cum regnare coepisset et decem et septem annis regnavit in Hierusalem civitatem quam elegit Dominus ut poneret nomen suum ibi ex omnibus tribubus Israhel nomen autem matris eius Naama Ammanites

22 et fecit Iudas malum coram Domino et inritaverunt eum super omnibus quae fecerant patres eorum in peccatis suis quae peccaverant

23 aedificaverunt enim et ipsi sibi aras et statuas et lucos super omnem collem excelsum et subter omnem arborem frondosam

24 sed et effeminati fuerunt in terra feceruntque omnes abominationes gentium quas adtrivit Dominus ante faciem filiorum Israhel

25 in quinto autem anno regni Roboam ascendit Sesac rex Aegypti in Hierusalem

26 et tulit thesauros domus Domini et thesauros regios et universa diripuit scuta quoque aurea quae fecerat Salomon

27 pro quibus fecit rex Roboam scuta aerea et tradidit ea in manu ducum scutariorum et eorum qui excubabant ante ostium domus regis

28 cumque ingrederetur rex in domum Domini portabant ea qui praeeundi habebant officium et postea reportabant ad armamentarium scutariorum

29 reliqua autem sermonum Roboam et omnium quae fecit ecce scripta sunt in libro verborum dierum regum Iuda

30 fuitque bellum inter Roboam et Hieroboam cunctis diebus

31 dormivit itaque Roboam cum patribus suis et sepultus est cum eis in civitate David nomen autem matris eius Naama Ammanites et regnavit Abiam filius eius pro eo.

1 KINGS (3 REGUM) CHAPTER 15

1 igitur in octavodecimo anno regni Hieroboam filii Nabath regnavit Abiam super Iudam

2 tribus annis regnavit in Hierusalem nomen matris eius Maacha filia Absalom

3 ambulavitque in omnibus peccatis patris sui quae fecerat ante eum nec erat cor eius perfectum cum Domino Deo suo sicut cor David patris eius

4 sed propter David dedit ei Dominus Deus suus lucernam in Hierusalem ut suscitaret filium eius post eum et staret Hierusalem

5 eo quod fecisset David rectum in oculis Domini et non declinasset ab omnibus quae praeceperat ei cunctis diebus vitae suae excepto sermone Uriae Hetthei

6 attamen bellum fuit inter Roboam et inter Hieroboam omni tempore vitae eius

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7 reliqua autem sermonum Abiam et omnia quae fecit nonne haec scripta sunt in libro verborum dierum regum Iuda fuitque proelium inter Abiam et inter Hieroboam

8 et dormivit Abiam cum patribus suis et sepelierunt eum in civitate David regnavitque Asa filius eius pro eo

9 in anno ergo vicesimo Hieroboam regis Israhel regnavit Asa rex Iuda

10 et quadraginta uno anno regnavit in Hierusalem nomen matris eius Maacha filia Absalom

11 et fecit Asa rectum ante conspectum Domini sicut David pater eius

12 et abstulit effeminatos de terra purgavitque universas sordes idolorum quae fecerant patres eius

13 insuper et Maacham matrem suam amovit ne esset princeps in sacris Priapi et in luco eius quem consecraverat subvertitque specum eius et confregit simulacrum turpissimum et conbusit in torrente Cedron

14 excelsa autem non abstulit verumtamen cor Asa perfectum erat cum Deo cunctis diebus suis

15 et intulit ea quae sanctificaverat pater suus et voverat in domum Domini argentum et aurum et vasa

16 bellum autem erat inter Asa et Baasa regem Israhel cunctis diebus eorum

17 ascendit quoque Baasa rex Israhel in Iudam et aedificavit Rama ut non possit quispiam egredi vel ingredi de parte Asa regis Iudae

18 tollens itaque Asa omne argentum et aurum quod remanserat in thesauris domus Domini et in thesauris domus regiae dedit illud in manu servorum suorum et misit ad Benadad filium Tabremmon filii Ezion regem Syriae qui habitabat in Damasco dicens

19 foedus est inter me et te et inter patrem meum et patrem tuum ideo misi tibi munera argentum et aurum et peto ut venias et irritum facias foedus quod habes cum Baasa rege Israhel et recedat a me

20 adquiescens Benadad regi Asa misit principes exercitus sui in civitates Israhel et percusserunt Ahion et Dan et Abel domum Maacha et universam Cenneroth omnem scilicet terram Nepthalim

21 quod cum audisset Baasa intermisit aedificare Rama et reversus est in Thersa

22 rex autem Asa nuntium misit in omnem Iudam nemo sit excusatus et tulerunt lapides Rama et ligna eius quibus aedificaverat Baasa et extruxit de eis rex Asa Gaba Beniamin et Maspha

23 reliqua autem omnium sermonum Asa et universae fortitudines eius et cuncta quae fecit et civitates quas extruxit nonne haec scripta sunt in libro verborum dierum regum Iuda verumtamen in tempore senectutis suae doluit pedes

24 et dormivit cum patribus suis et sepultus est cum eis in civitate David patris sui regnavitque Iosaphat filius eius pro eo

25 Nadab vero filius Hieroboam regnavit super Israhel anno secundo Asa regis Iuda regnavitque super Israhel duobus annis

26 et fecit quod malum est in conspectu Domini et ambulavit in viis patris sui et in peccatis eius quibus peccare fecit Israhel

27 insidiatus est autem ei Baasa filius Ahia de domo Isachar et percussit eum in Gebbethon quae est urbs Philisthinorum siquidem Nadab et omnis Israhel obsidebant Gebbethon

28 interfecit igitur illum Baasa in anno tertio Asa regis Iuda et regnavit pro eo

29 cumque regnasset percussit omnem domum Hieroboam non dimisit ne unam quidem animam de semine eius donec deleret eum iuxta verbum Domini quod locutus fuerat in manu servi sui Ahiae Silonitis

30 propter peccata Hieroboam quae peccaverat et quibus peccare fecerat Israhel et propter delictum quo inritaverat Dominum Deum Israhel

31 reliqua autem sermonum Nadab et omnia quae operatus est nonne haec scripta sunt in libro verborum dierum regum Israhel

32 fuitque bellum inter Asa et Baasa regem Israhel cunctis diebus eorum

33 anno tertio Asa regis Iuda regnavit Baasa filius Ahia super omnem Israhel in Thersa viginti quattuor annis

34 et fecit malum coram Domino ambulavitque in via Hieroboam et in peccatis eius quibus peccare fecit Israhel.

1 KINGS (3 REGUM) CHAPTER 16

1 factus est autem sermo Domini ad Hieu filium Anani contra Baasa dicens

2 pro eo quod exaltavi te de pulvere et posui ducem super populum meum Israhel tu autem ambulasti in via Hieroboam et peccare fecisti populum meum Israhel ut me inritares in peccatis eorum

3 ecce ego demetam posteriora Baasa et posteriora domus eius et faciam domum tuam sicut domum Hieroboam filii Nabath

4 qui mortuus fuerit de Baasa in civitate comedent eum canes et qui mortuus fuerit ex eo in regione comedent eum volucres caeli

5 reliqua autem sermonum Baasa et quaecumque fecit et proelia eius nonne haec scripta sunt in libro verborum dierum regum Israhel

6 dormivit ergo Baasa cum patribus suis sepultusque est in Thersa et regnavit Hela filius eius pro eo

7 cum autem in manu Hieu filii Anani prophetae verbum Domini factum esset contra Baasa et contra domum eius et contra omne malum quod fecerat coram Domino ad inritandum eum in operibus manuum suarum ut fieret sicut domus Hieroboam ob hanc causam occidit eum

8 anno vicesimo sexto Asa regis Iuda regnavit Hela filius Baasa super Israhel in Thersa duobus annis

9 et rebellavit contra eum servus suus Zamri dux mediae partis equitum erat autem Hela in Thersa bibens et temulentus in domo Arsa praefecti Thersa

10 inruens ergo Zamri percussit et occidit eum anno vicesimo septimo Asa regis Iuda et regnavit pro eo

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11 cumque regnasset et sedisset super solium eius percussit omnem domum Baasa et non dereliquit ex eo mingentem ad parietem et propinquos et amicos eius

12 delevitque Zamri omnem domum Baasa iuxta verbum Domini quod locutus fuerat ad Baasa in manu Hieu prophetae

13 propter universa peccata Baasa et peccata Hela filii eius qui peccaverunt et peccare fecerunt Israhel provocantes Dominum Deum Israhel in vanitatibus suis

14 reliqua autem sermonum Hela et omnia quae fecit nonne haec scripta sunt in libro verborum dierum regum Israhel

15 anno vicesimo et septimo Asa regis Iuda regnavit Zamri septem diebus in Thersa porro exercitus obsidebat Gebbethon urbem Philisthinorum

16 cumque audisset rebellasse Zamri et occidisse regem fecit sibi regem omnis Israhel Amri qui erat princeps militiae super Israhel in die illa in castris

17 ascendit ergo Amri et omnis Israhel cum eo de Gebbethon et obsidebant Thersa

18 videns autem Zamri quod expugnanda esset civitas ingressus est palatium et succendit secum domum regiam et mortuus est

19 in peccatis suis quae peccaverat faciens malum coram Domino et ambulans in via Hieroboam et in peccato eius quo fecit peccare Israhel

20 reliqua autem sermonum Zamri et insidiarum eius et tyrannidis nonne haec scripta sunt in libro verborum dierum regum Israhel

21 tunc divisus est populus Israhel in duas partes media pars populi sequebatur Thebni filium Gineth ut constitueret eum regem et media pars Amri

22 praevaluit autem populus qui erat cum Amri populo qui sequebatur Thebni filium Gineth mortuusque est Thebni et regnavit Amri

23 anno tricesimo primo Asa regis Iuda regnavit Amri super Israhel duodecim annis in Thersa regnavit sex annis

24 emitque montem Samariae a Somer duobus talentis argenti et aedificavit eam et vocavit nomen civitatis quam extruxerat nomine Somer domini montis Samariae

25 fecit autem Amri malum in conspectu Domini et operatus est nequiter super omnes qui fuerant ante eum

26 ambulavitque in omni via Hieroboam filii Nabath et in peccatis eius quibus peccare fecerat Israhel ut inritaret Dominum Deum Israhel in vanitatibus suis

27 reliqua autem sermonum Amri et proelia eius quae gessit nonne haec scripta sunt in libro verborum dierum regum Israhel

28 et dormivit Amri cum patribus suis et sepultus est in Samaria regnavitque Ahab filius eius pro eo

29 Ahab vero filius Amri regnavit super Israhel anno tricesimo octavo Asa regis Iuda et regnavit Ahab filius Amri super Israhel in Samaria viginti et duobus annis

30 et fecit Ahab filius Amri malum in conspectu Domini super omnes qui fuerunt ante eum

31 nec suffecit ei ut ambularet in peccatis Hieroboam filii Nabath insuper duxit uxorem Hiezabel filiam Ethbaal regis Sidoniorum et abiit et servivit Baal et adoravit eum

32 et posuit aram Baal in templo Baal quod aedificaverat in Samaria

33 et plantavit lucum et addidit Ahab in opere suo inritans Dominum Deum Israhel super omnes reges Israhel qui fuerant ante eum

34 in diebus eius aedificavit Ahiel de Bethel Hiericho in Abiram primitivo suo fundavit eam et in Segub novissimo suo posuit portas eius iuxta verbum Domini quod locutus fuerat in manu Iosue filii Nun.

1 KINGS (3 REGUM) CHAPTER 17

1 et dixit Helias Thesbites de habitatoribus Galaad ad Ahab vivit Dominus Deus Israhel in cuius conspectu sto si erit annis his ros et pluvia nisi iuxta oris mei verba

2 et factum est verbum Domini ad eum dicens

3 recede hinc et vade contra orientem et abscondere in torrente Charith qui est contra Iordanem

4 et ibi de torrente bibes corvisque praecepi ut pascant te ibi

5 abiit ergo et fecit iuxta verbum Domini cumque abisset sedit in torrente Charith qui est contra Iordanem

6 corvi quoque deferebant panem et carnes mane similiter panem et carnes vesperi et bibebat de torrente

7 post dies autem siccatus est torrens non enim pluerat super terram

8 factus est igitur sermo Domini ad eum dicens

9 surge et vade in Sareptha Sidoniorum et manebis ibi praecepi enim ibi mulieri viduae ut pascat te

10 surrexit et abiit Sareptham cumque venisset ad portam civitatis apparuit ei mulier vidua colligens ligna et vocavit eam dixitque da mihi paululum aquae in vase ut bibam

11 cumque illa pergeret ut adferret clamavit post tergum eius dicens adfer mihi obsecro et buccellam panis in manu tua

12 quae respondit vivit Dominus Deus tuus quia non habeo panem nisi quantum pugillus capere potest farinae in hydria et paululum olei in lecytho en colligo duo ligna ut ingrediar et faciam illud mihi et filio meo ut comedamus et moriamur

13 ad quam Helias ait noli timere sed vade et fac sicut dixisti verumtamen mihi primum fac de ipsa farinula subcinericium panem parvulum et adfer ad me tibi autem et filio tuo facies postea

14 haec autem dicit Dominus Deus Israhel hydria farinae non deficiet nec lecythus olei minuetur usque ad diem in qua daturus est Dominus pluviam super faciem terrae

15 quae abiit et fecit iuxta verbum Heliae et comedit ipse et illa et domus eius et ex illa die

16 hydria farinae non defecit et lecythus olei non est inminutus iuxta verbum Domini quod locutus fuerat in manu Heliae

17 factum est autem post verba haec aegrotavit filius mulieris matris familiae et erat languor fortis nimis ita ut non remaneret in eo halitus

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18 dixit ergo ad Heliam quid mihi et tibi vir Dei ingressus es ad me ut rememorarentur iniquitates meae et interficeres filium meum
19 et ait ad eam da mihi filium tuum tulitque eum de sinu illius et portavit in cenaculum ubi ipse manebat et posuit super lectulum suum
20 et clamavit ad Dominum et dixit Domine Deus meus etiamne viduam apud quam ego utcumque sustentor adflixisti ut interficeres filium eius
21 et expandit se atque mensus est super puerum tribus vicibus clamavitque ad Dominum et ait Domine Deus meus revertatur oro anima pueri huius in viscera eius
22 exaudivit Dominus vocem Heliae et reversa est anima pueri intra eum et revixit
23 tulitque Helias puerum et deposuit eum de cenaculo in inferiorem domum et tradidit matri suae et ait illi en vivit filius tuus
24 dixitque mulier ad Heliam nunc in isto cognovi quoniam vir Dei es tu et verbum Domini in ore tuo verum est.

1 KINGS (3 REGUM) CHAPTER 18

1 post dies multos verbum Domini factum est ad Heliam in anno tertio dicens vade et ostende te Ahab ut dem pluviam super faciem terrae
2 ivit ergo Helias ut ostenderet se Ahab erat autem fames vehemens in Samaria
3 vocavitque Ahab Abdiam dispensatorem domus suae Abdias autem timebat Dominum valde
4 nam cum interficeret Hiezabel prophetas Domini tulit ille centum prophetas et abscondit eos quinquagenos in speluncis et pavit eos pane et aqua
5 dixit ergo Ahab ad Abdiam vade in terram ad universos fontes aquarum et in cunctas valles si forte invenire possimus herbam et salvare equos et mulos et non penitus iumenta intereant
6 diviseruntque sibi regiones ut circuirent eas Ahab ibat per viam unam et Abdias per viam alteram seorsum
7 cumque esset Abdias in via Helias occurrit ei qui cum cognovisset eum cecidit super faciem suam et ait num tu es domine mi Helias
8 cui ille respondit ego vade dic domino tuo adest Helias
9 et ille quid peccavi inquit quoniam trades me servum tuum in manu Ahab ut interficiat me
10 vivit Dominus Deus tuus non est gens aut regnum quo non miserit dominus meus te requirens et respondentibus cunctis non est hic adiuravit regna singula et gentes eo quod minime repperireris
11 et nunc dicis mihi vade et dic domino tuo adest Helias
12 cumque recessero a te spiritus Domini asportabit te in locum quem ego ignoro ingressus nuntiabo Ahab et non inveniet te et interficiet me servus autem tuus timet Dominum ab infantia sua
13 numquid non indicatum est tibi domino meo quid fecerim cum interficeret Hiezabel prophetas Domini quod absconderim de prophetis Domini centum viros quinquagenos et quinquagenos in speluncis et paverim eos pane et aqua
14 et nunc tu dicis vade et dic domino tuo adest Helias ut interficiat me
15 dixit Helias vivit Dominus exercituum ante cuius vultum sto quia hodie apparebo ei 16 abiit ergo Abdias in occursum Ahab et indicavit ei venitque Ahab in occursum Heliae 17 et cum vidisset eum ait tune es ille qui conturbas Israhel
18 et ille ait non turbavi Israhel sed tu et domus patris tui qui dereliquistis mandata Domini et secuti estis Baalim
19 verumtamen nunc mitte et congrega ad me universum Israhel in monte Carmeli et prophetas Baal quadringentos quinquaginta prophetasque lucorum quadringentos qui comedunt de mensa Hiezabel
20 misit Ahab ad omnes filios Israhel et congregavit prophetas in monte Carmeli
21 accedens autem Helias ad omnem populum ait usquequo claudicatis in duas partes si Dominus est Deus sequimini eum si autem Baal sequimini illum et non respondit ei populus verbum
22 et ait rursum Helias ad populum ego remansi propheta Domini solus prophetae autem Baal quadringenti et quinquaginta viri sunt
23 dentur nobis duo boves et illi eligant bovem unum et in frusta caedentes ponant super ligna ignem autem non subponant et ego faciam bovem alterum et inponam super ligna ignemque non subponam
24 invocate nomina deorum vestrorum et ego invocabo nomen Domini et deus qui exaudierit per ignem ipse sit Deus respondens omnis populus ait optima propositio
25 dixit ergo Helias prophetis Baal eligite vobis bovem unum et facite primi quia vos plures estis et invocate nomina deorum vestrorum ignemque non subponatis
26 qui cum tulissent bovem quem dederat eis fecerunt et invocabant nomen Baal de mane usque ad meridiem dicentes Baal exaudi nos et non erat vox nec qui responderet transiliebantque altare quod fecerant
27 cumque esset iam meridies inludebat eis Helias dicens clamate voce maiore deus enim est et forsitan loquitur aut in diversorio est aut in itinere aut certe dormit ut excitetur
28 clamabant ergo voce magna et incidebant se iuxta ritum suum cultris et lanceolis donec perfunderentur sanguine
29 postquam autem transiit meridies et illis prophetantibus venerat tempus quo sacrificium offerri solet nec audiebatur vox neque aliquis respondebat nec adtendebat orantes
30 dixit Helias omni populo venite ad me et accedente ad se populo curavit altare Domini quod destructum fuerat
31 et tulit duodecim lapides iuxta numerum tribuum filiorum Iacob ad quem factus est sermo Domini dicens Israhel erit nomen tuum
32 et aedificavit lapidibus altare in nomine Domini fecitque aquaeductum quasi per duas aratiunculas in circuitu altaris
33 et conposuit ligna divisitque per membra bovem et posuit super ligna
34 et ait implete quattuor hydrias aqua et fundite super holocaustum et super ligna rursumque dixit etiam secundo

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hoc facite qui cum fecissent et secundo ait etiam tertio id ipsum facite feceruntque et tertio

35 et currebant aquae circa altare et fossa aquaeductus repleta est

36 cumque iam tempus esset ut offerretur holocaustum accedens Helias propheta ait Domine Deus Abraham Isaac et Israhel hodie ostende quia tu es Deus Israhel et ego servus tuus et iuxta praeceptum tuum feci omnia verba haec

37 exaudi me Domine exaudi me ut discat populus iste quia tu es Dominus Deus et tu convertisti cor eorum iterum

38 cecidit autem ignis Domini et voravit holocaustum et ligna et lapides pulverem quoque et aquam quae erat in aquaeductu lambens

39 quod cum vidisset omnis populus cecidit in faciem suam et ait Dominus ipse est Deus Dominus ipse est Deus

40 dixitque Helias ad eos adprehendite prophetas Baal et ne unus quidem fugiat ex eis quos cum conprehendissent duxit eos Helias ad torrentem Cison et interfecit eos ibi

41 et ait Helias ad Ahab ascende comede et bibe quia sonus multae pluviae est

42 ascendit Ahab ut comederet et biberet Helias autem ascendit in vertice Carmeli et pronus in terram posuit faciem inter genua sua

43 et dixit ad puerum suum ascende et prospice contra mare qui cum ascendisset et contemplatus esset ait non est quicquam et rursum ait illi revertere septem vicibus

44 in septima autem vice ecce nubicula parva quasi vestigium hominis ascendebat de mari qui ait ascende et dic Ahab iunge et descende ne occupet te pluvia

45 cumque se verterent huc atque illuc ecce caeli contenebrati sunt et nubes et ventus et facta est pluvia grandis ascendens itaque Ahab abiit in Hiezrahel

46 et manus Domini facta est super Heliam accinctisque lumbis currebat ante Ahab donec veniret in Hiezrahel.

1 KINGS (3 REGUM) CHAPTER 19

1 nuntiavit autem Ahab Hiezabel omnia quae fecerat Helias et quomodo occidisset universos prophetas gladio

2 misitque Hiezabel nuntium ad Heliam dicens haec mihi faciant dii et haec addant nisi hac hora cras posuero animam tuam sicut animam unius ex illis

3 timuit ergo Helias et surgens abiit quocumque eum ferebat voluntas venitque in Bersabee Iuda et dimisit ibi puerum suum

4 et perrexit in desertum via unius diei cumque venisset et sederet subter unam iuniperum petivit animae suae ut moreretur et ait sufficit mihi Domine tolle animam meam neque enim melior sum quam patres mei

5 proiecitque se et obdormivit in umbra iuniperi et ecce angelus tetigit eum et dixit illi surge comede

6 respexit et ecce ad caput suum subcinericius panis et vas aquae comedit ergo et bibit et rursum obdormivit

7 reversusque est angelus Domini secundo et tetigit eum dixitque illi surge comede grandis enim tibi restat via

8 qui cum surrexisset comedit et bibit et ambulavit in fortitudine cibi illius quadraginta diebus et quadraginta noctibus usque ad montem Dei Horeb

9 cumque venisset illuc mansit in spelunca et ecce sermo Domini ad eum dixitque illi quid hic agis Helia

10 at ille respondit zelo zelatus sum pro Domino Deo exercituum quia dereliquerunt pactum Domini filii Israhel altaria tua destruxerunt et prophetas tuos occiderunt gladio et derelictus sum ego solus et quaerunt animam meam ut auferant eam

11 et ait ei egredere et sta in monte coram Domino et ecce Dominus transit et spiritus grandis et fortis subvertens montes et conterens petras ante Dominum non in spiritu Dominus et post spiritum commotio non in commotione Dominus

12 et post commotionem ignis non in igne Dominus et post ignem sibilus aurae tenuis

13 quod cum audisset Helias operuit vultum suum pallio et egressus stetit in ostio speluncae et ecce vox ad eum dicens quid agis hic Helia

14 et ille respondit zelo zelatus sum pro Domino Deo exercituum quia dereliquerunt pactum tuum filii Israhel altaria tua destruxerunt et prophetas tuos occiderunt gladio et derelictus sum ego solus et quaerunt animam meam ut auferant eam

15 et ait Dominus ad eum vade et revertere in viam tuam per desertum in Damascum cumque perveneris ungues Azahel regem super Syriam

16 et Hieu filium Namsi ungues regem super Israhel Heliseum autem filium Saphat qui est de Abelmaula ungues prophetam pro te

17 et erit quicumque fugerit gladium Azahel occidet eum Hieu et qui fugerit gladium Hieu interficiet eum Heliseus

18 et derelinquam mihi in Israhel septem milia universorum genua quae non sunt incurvata Baal et omne os quod non adoravit eum osculans manum

19 profectus ergo inde repperit Heliseum filium Saphat arantem duodecim iugis boum et ipse in duodecim arantibus unus erat cumque venisset Helias ad eum misit pallium suum super illum

20 qui statim relictis bubus cucurrit post Heliam et ait osculer oro te patrem meum et matrem meam et sic sequar te dixitque ei vade et revertere quod enim meum erat feci tibi

21 reversus autem ab eo tulit par boum et mactavit illud et in aratro boum coxit carnes et dedit populo et comederunt consurgensque abiit et secutus est Heliam et ministrabat ei.

1 KINGS (3 REGUM) CHAPTER 20

1 porro Benadad rex Syriae congregavit omnem exercitum suum et triginta et duos reges secum et equos et currus et ascendens pugnabat contra Samariam et obsidebat eam

2 mittensque nuntios ad Ahab regem Israhel in civitatem

3 ait haec dicit Benadad argentum tuum et aurum tuum meum est et uxores tuae et filii tui optimi mei sunt

4 responditque rex Israhel iuxta verbum tuum domine mi rex tuus sum ego et omnia mea

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5 revertentesque nuntii dixerunt haec dicit Benadad qui misit nos ad te argentum tuum et aurum tuum et uxores tuas et filios tuos dabis mihi

6 cras igitur hac eadem hora mittam servos meos ad te et scrutabuntur domum tuam et domum servorum tuorum et omne quod eis placuerit ponent in manibus suis et auferent

7 vocavit autem rex Israhel omnes seniores terrae et ait animadvertite et videte quoniam insidietur nobis misit enim ad me pro uxoribus meis et filiis et pro argento et auro et non abnui

8 dixeruntque omnes maiores natu et universus populus ad eum non audias neque adquiescas illi

9 respondit itaque nuntiis Benadad dicite domino meo regi omnia propter quae misisti ad me servum tuum initio faciam hanc autem rem facere non possum

10 reversique nuntii rettulerunt ei qui remisit et ait haec faciant mihi dii et haec addant si suffecerit pulvis Samariae pugillis omnis populi qui sequitur me

11 et respondens rex Israhel ait dicite ei ne glorietur accinctus aeque ut discinctus

12 factum est autem cum audisset verbum istud bibebat ipse et reges in umbraculis et ait servis suis circumdate civitatem et circumdederunt eam

13 et ecce propheta unus accedens ad Ahab regem Israhel ait haec dicit Dominus certe vidisti omnem multitudinem hanc nimiam ecce ego tradam eam in manu tua hodie ut scias quia ego sum Dominus

14 et ait Ahab per quem dixitque ei haec dicit Dominus per pedisequos principum provinciarum et ait quis incipiet proeliari et ille dixit tu

15 recensuit ergo pueros principum provinciarum et repperit numerum ducentorum triginta duum et post eos recensuit populum omnes filios Israhel septem milia

16 et egressi sunt meridie Benadad autem bibebat temulentus in umbraculo suo et reges triginta duo cum eo qui ad auxilium eius venerant

17 egressi sunt autem pueri principum provinciarum in prima fronte misit itaque Benadad qui nuntiaverunt ei dicentes viri egressi sunt de Samaria

18 at ille sive ait pro pace veniunt adprehendite eos vivos sive ut proelientur vivos eos capite

19 egressi sunt ergo pueri principum provinciarum ac reliquus exercitus sequebatur

20 et percussit unusquisque virum qui contra se venerat fugeruntque Syri et persecutus est eos Israhel fugit quoque Benadad rex Syriae in equo cum equitibus

21 necnon et egressus rex Israhel percussit equos et currus et percussit Syriam plaga magna

22 accedens autem propheta ad regem Israhel dixit ei vade et confortare et scito et vide quid facias sequenti enim anno rex Syriae ascendet contra te

23 servi vero regis Syriae dixerunt ei dii montium sunt dii eorum ideo superaverunt nos sed melius est ut pugnemus contra eos in campestribus et obtinebimus eos

24 tu ergo verbum hoc fac amove reges singulos ab exercitu suo et pone principes pro eis

25 et instaura numerum militum qui ceciderunt de tuis et equos secundum equos pristinos et currus secundum currus quos ante habuisti et pugnabimus contra eos in campestribus et videbis quod obtinebimus eos credidit consilio eorum et fecit ita

26 igitur postquam annus transierat recensuit Benadad Syros et ascendit in Afec ut pugnaret contra Israhel

27 porro filii Israhel recensiti sunt et acceptis cibariis profecti ex adverso castraque metati contra eos quasi duo parvi greges caprarum Syri autem repleverunt terram

28 et accedens unus vir Dei dixit ad regem Israhel haec dicit Dominus quia dixerunt Syri deus montium est Dominus et non est deus vallium dabo omnem multitudinem grandem hanc in manu tua et scietis quia ego Dominus

29 dirigebant septem diebus ex adverso hii atque illi acies septima autem die commissum est bellum percusseruntque filii Israhel de Syris centum milia peditum in die una

30 fugerunt autem qui remanserant in Afec in civitatem et cecidit murus super viginti septem milia hominum qui remanserant porro Benadad fugiens ingressus est civitatem in cubiculum quod erat intra cubiculum

31 dixeruntque ei servi sui ecce audivimus quod reges domus Israhel clementes sint ponamus itaque saccos in lumbis nostris et funiculos in capitibus nostris et egrediamur ad regem Israhel forsitan salvabit animas nostras

32 accinxerunt saccis lumbos suos et posuerunt funes in capitibus veneruntque ad regem Israhel et dixerunt servus tuus Benadad dicit vivat oro te anima mea et ille ait si adhuc vivit frater meus est

33 quod acceperunt viri pro omine et festinantes rapuerunt verbum ex ore eius atque dixerunt frater tuus Benadad et dixit eis ite et adducite eum egressus est ergo ad eum Benadad et levavit eum in currum suum

34 qui dixit ei civitates quas tulit pater meus a patre tuo reddam et plateas fac tibi in Damasco sicut fecit pater meus in Samaria et ego foederatus recedam a te pepigit ergo foedus et dimisit eum

35 tunc vir quidam de filiis prophetarum dixit ad socium suum in sermone Domini percute me at ille noluit percutere

36 cui ait quia noluisti audire vocem Domini ecce recedes a me et percutiet te leo cumque paululum recessisset ab eo invenit eum leo atque percussit

37 sed et alterum conveniens virum dixit ad eum percute me qui percussit eum et vulneravit

38 abiit ergo propheta et occurrit regi in via et mutavit aspersione pulveris os et oculos suos

39 cumque rex transiret clamavit ad regem et ait servus tuus egressus est ad proeliandum comminus cumque fugisset vir unus adduxit eum quidam ad me et ait custodi virum istum qui si lapsus fuerit erit anima tua pro anima eius aut talentum argenti adpendes

40 dum autem ego turbatus huc illucque me verterem subito non conparuit et ait rex Israhel ad eum hoc est iudicium tuum quod ipse decrevisti

41 at ille statim abstersit pulverem de facie sua et cognovit eum rex Israhel quod esset de prophetis

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42 qui ait ad eum haec dicit Dominus quia dimisisti virum dignum morte de manu tua erit anima tua pro anima eius et populus tuus pro populo eius

43 reversus est igitur rex Israhel in domum suam audire contemnens et furibundus venit Samariam.

1 KINGS (3 REGUM) CHAPTER 21

1 post verba autem haec vinea erat Naboth Hiezrahelitae qui erat in Hiezrahel iuxta palatium Ahab regis Samariae

2 locutus est ergo Ahab ad Naboth dicens da mihi vineam tuam ut faciam mihi hortum holerum quia vicina est et prope domum meam daboque tibi pro ea vineam meliorem aut si tibi commodius putas argenti pretium quanto digna est

3 cui respondit Naboth propitius mihi sit Dominus ne dem hereditatem patrum meorum tibi

4 venit ergo Ahab in domum suam indignans et frendens super verbo quod locutus fuerat ad eum Naboth Hiezrahelites dicens non do tibi hereditatem patrum meorum et proiciens se in lectulum suum avertit faciem ad parietem et non comedit panem

5 ingressa est autem ad eum Hiezabel uxor sua dixitque ei quid est hoc unde anima tua contristata est et quare non comedis panem

6 qui respondit ei locutus sum Naboth Hiezrahelitae et dixi ei da mihi vineam tuam accepta pecunia aut si tibi placet dabo tibi vineam pro ea et ille ait non do tibi vineam meam

7 dixit ergo ad eum Hiezabel uxor eius grandis auctoritatis es et bene regis regnum Israhel surge et comede panem et aequo esto animo ego dabo tibi vineam Naboth Hiezrahelitae

8 scripsit itaque litteras ex nomine Ahab et signavit eas anulo eius et misit ad maiores natu et ad optimates qui erant in civitate eius et habitabant cum Naboth

9 litterarum autem erat ista sententia praedicate ieiunium et sedere facite Naboth inter primos populi

10 et submittite duos viros filios Belial contra eum et falsum testimonium dicant benedixit Deum et regem et educite eum et lapidate sicque moriatur

11 fecerunt ergo cives eius maiores natu et optimates qui habitabant cum eo in urbe sicut praeceperat eis Hiezabel et sicut scriptum erat in litteris quas miserat ad eos

12 praedicaverunt ieiunium et sedere fecerunt Naboth inter primos populi

13 et adductis duobus viris filiis diaboli fecerunt eos sedere contra eum at illi scilicet ut viri diabolici dixerunt contra eum testimonium coram multitudine benedixit Naboth Deo et regi quam ob rem eduxerunt eum extra civitatem et lapidibus interfecerunt

14 miseruntque ad Hiezabel dicentes lapidatus est Naboth et mortuus est

15 factum est autem cum audisset Hiezabel lapidatum Naboth et mortuum locuta est ad Ahab surge posside vineam Naboth Hiezrahelitae qui noluit tibi adquiescere et dare eam accepta pecunia non enim vivit Naboth sed mortuus est

16 quod cum audisset Ahab mortuum videlicet Naboth surrexit et descendebat in vineam Naboth Hiezrahelitae ut possideret eam

17 factus est igitur sermo Domini ad Heliam Thesbiten dicens

18 surge et descende in occursum Ahab regis Israhel qui est in Samaria ecce ad vineam Naboth descendit ut possideat eam

19 et loqueris ad eum dicens haec dicit Dominus occidisti insuper et possedisti et post haec addes haec dicit Dominus in loco hoc in quo linxerunt canes sanguinem Naboth lambent tuum quoque sanguinem

20 et ait Ahab ad Heliam num invenisti me inimice mee qui dixit inveni eo quod venundatus sis ut faceres malum in conspectu Domini

21 ecce ego inducam super te malum et demetam posteriora tua et interficiam de Ahab mingentem ad parietem et clausum et ultimum in Israhel

22 et dabo domum tuam sicut domum Hieroboam filii Nabath et sicut domum Baasa filii Ahia quia egisti ut me ad iracundiam provocares et peccare fecisti Israhel

23 sed et de Hiezabel locutus est Dominus dicens canes comedent Hiezabel in agro Hiezrahel

24 si mortuus fuerit Ahab in civitate comedent eum canes si autem mortuus fuerit in agro comedent eum volucres caeli

25 igitur non fuit alter talis ut Ahab qui venundatus est ut faceret malum in conspectu Domini concitavit enim eum Hiezabel uxor sua

26 et abominabilis effectus est in tantum ut sequeretur idola quae fecerant Amorrei quos consumpsit Dominus a facie filiorum Israhel

27 itaque cum audisset Ahab sermones istos scidit vestem suam et operuit cilicio carnem suam ieiunavitque et dormivit in sacco et ambulabat dimisso capite

28 factus est autem sermo Domini ad Heliam Thesbiten dicens

29 nonne vidisti humiliatum Ahab coram me quia igitur humiliatus est mei causa non inducam malum in diebus eius sed in diebus filii sui inferam malum domui eius.

1 KINGS (3 REGUM) CHAPTER 22

1 transierunt igitur tres anni absque bello inter Syriam et Israhel

2 in anno autem tertio descendit Iosaphat rex Iuda ad regem Israhel

3 dixitque rex Israhel ad servos suos ignoratis quod nostra sit Ramoth Galaad et neglegimus tollere eam de manu regis Syriae

4 et ait ad Iosaphat veniesne mecum ad proeliandum in Ramoth Galaad

5 dixitque Iosaphat ad regem Israhel sicut ego sum ita et tu populus meus et populus tuus unum sunt et equites mei et equites tui dixitque Iosaphat ad regem Israhel quaere oro te hodie sermonem Domini

6 congregavit ergo rex Israhel prophetas quadringentos circiter viros et ait ad eos ire debeo in Ramoth Galaad ad bellandum an quiescere qui responderunt ascende et dabit Dominus in manu regis

7 dixit autem Iosaphat non est hic propheta Domini quispiam ut interrogemus per eum

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8 et ait rex Israhel ad Iosaphat remansit vir unus per quem possimus interrogare Dominum sed ego odi eum quia non prophetat mihi bonum sed malum Micheas filius Hiemla cui Iosaphat ait ne loquaris ita rex

9 vocavit ergo rex Israhel eunuchum quendam et dixit ei festina adducere Micheam filium Hiemla

10 rex autem Israhel et Iosaphat rex Iuda sedebat unusquisque in solio suo vestiti cultu regio in area iuxta ostium portae Samariae et universi prophetae prophetabant in conspectu eorum

11 fecit quoque sibi Sedecias filius Chanaan cornua ferrea et ait haec dicit Dominus his ventilabis Syriam donec deleas eam

12 omnesque prophetae similiter prophetabant dicentes ascende in Ramoth Galaad et vade prospere et tradet Dominus in manu regis

13 nuntius vero qui ierat ut vocaret Micheam locutus est ad eum dicens ecce sermones prophetarum ore uno bona regi praedicant sit ergo et sermo tuus similis eorum et loquere bona

14 cui Micheas ait vivit Dominus quia quodcumque dixerit mihi Dominus hoc loquar

15 venit itaque ad regem et ait illi rex Michea ire debemus in Ramoth Galaad ad proeliandum an cessare cui ille respondit ascende et vade prospere et tradet Dominus in manu regis

16 dixit autem rex ad eum iterum atque iterum adiuro te ut non loquaris mihi nisi quod verum est in nomine Domini

17 et ille ait vidi cunctum Israhel dispersum in montibus quasi oves non habentes pastorem et ait Dominus non habent dominum isti revertatur unusquisque in domum suam in pace

18 dixit ergo rex Israhel ad Iosaphat numquid non dixi tibi quia non prophetat mihi bonum sed semper malum

19 ille vero addens ait propterea audi sermonem Domini vidi Dominum sedentem super solium suum et omnem exercitum caeli adsistentem ei a dextris et a sinistris

20 et ait Dominus quis decipiet Ahab regem Israhel ut ascendat et cadat in Ramoth Galaad et dixit unus verba huiuscemodi et alius aliter

21 egressus est autem spiritus et stetit coram Domino et ait ego decipiam illum cui locutus est Dominus in quo

22 et ille ait egrediar et ero spiritus mendax in ore omnium prophetarum eius et dixit Dominus decipies et praevalebis egredere et fac ita

23 nunc igitur ecce dedit Dominus spiritum mendacii in ore omnium prophetarum tuorum qui hic sunt et Dominus locutus est contra te malum

24 accessit autem Sedecias filius Chanaan et percussit Micheam in maxillam et dixit mene ergo dimisit spiritus Domini et locutus est tibi

25 et ait Micheas visurus es in die illa quando ingredieris cubiculum intra cubiculum ut abscondaris

26 et ait rex Israhel tollite Micheam et maneat apud Amon principem civitatis et apud Ioas filium Ammelech

27 et dicite eis haec dicit rex mittite virum istum in carcerem et sustentate eum pane tribulationis et aqua angustiae donec revertar in pace

28 dixitque Micheas si reversus fueris in pace non est locutus Dominus in me et ait audite populi omnes

29 ascendit itaque rex Israhel et Iosaphat rex Iuda in Ramoth Galaad

30 dixitque rex Israhel ad Iosaphat sume arma et ingredere proelium et induere vestibus tuis porro rex Israhel mutavit habitum et ingressus est bellum

31 rex autem Syriae praeceperat principibus curruum triginta duobus dicens non pugnabitis contra minorem et maiorem quempiam nisi contra regem Israhel solum

32 cum ergo vidissent principes curruum Iosaphat suspicati sunt quod ipse esset rex Israhel et impetu facto pugnabant contra eum et exclamavit Iosaphat

33 intellexeruntque principes curruum quod non esset rex Israhel et cessaverunt ab eo

34 unus autem quidam tetendit arcum in incertum sagittam dirigens et casu percussit regem Israhel inter pulmonem et stomachum at ille dixit aurigae suo verte manum tuam et eice me de exercitu quia graviter vulneratus sum

35 commissum est ergo proelium in die illa et rex Israhel stabat in curru suo contra Syros et mortuus est vesperi fluebat autem sanguis plagae in sinum currus

36 et praeco personuit in universo exercitu antequam sol occumberet dicens unusquisque revertatur in civitatem et in terram suam

37 mortuus est autem rex et perlatus est Samariam sepelieruntque regem in Samaria

38 et laverunt currum in piscina Samariae et linxerunt canes sanguinem eius et habenas laverunt iuxta verbum Domini quod locutus fuerat

39 reliqua vero sermonum Ahab et universa quae fecit et domus eburneae quam aedificavit cunctarumque urbium quas extruxit nonne scripta sunt haec in libro verborum dierum regum Israhel

40 dormivit ergo Ahab cum patribus suis et regnavit Ohozias filius eius pro eo

41 Iosaphat filius Asa regnare coeperat super Iudam anno quarto Ahab regis Israhel

42 triginta quinque annorum erat cum regnare coepisset et viginti et quinque annos regnavit in Hierusalem nomen matris eius Azuba filia Salai

43 et ambulavit in omni via Asa patris sui et non declinavit ex ea fecitque quod rectum est in conspectu Domini

44 verumtamen excelsa non abstulit adhuc enim populus sacrificabat et adolebat incensum in excelsis

45 pacemque habuit Iosaphat cum rege Israhel

46 reliqua autem verborum Iosaphat et opera eius quae gessit et proelia nonne haec scripta sunt in libro verborum dierum regum Iuda

47 sed et reliquias effeminatorum qui remanserant in diebus Asa patris eius abstulit de terra

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48 nec erat tunc rex constitutus in Edom

49 rex vero Iosaphat fecerat classes in mari quae navigarent in Ophir propter aurum et ire non potuerunt quia confractae sunt in Asiongaber

50 tunc ait Ohozias filius Ahab ad Iosaphat vadant servi mei cum servis tuis in navibus et noluit Iosaphat

51 dormivitque cum patribus suis et sepultus est cum eis in civitate David patris sui regnavitque Ioram filius eius pro eo

52 Ohozias autem filius Ahab regnare coeperat super Israhel in Samaria anno septimodecimo Iosaphat regis Iuda regnavitque super Israhel duobus annis

53 et fecit malum in conspectu Domini et ambulavit in via patris sui et matris suae et in via Hieroboam filii Nabath qui peccare fecit Israhel

54 servivit quoque Baal et adoravit eum et inritavit Dominum Deum Israhel iuxta omnia quae fecerat pater eius.

THE SECOND BOOK OF KINGS

Greek: Basileion D; Hebrew Title: Melakhim
(also called The Fourth Book of Kings, or 4 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C.

LIBER REGUM QUARTUS,
SECUNDUM HEBRAEOS MALACHIM SECUNDUS

2 KINGS (4 REGUM) CHAPTER 1

1 praevaricatus est autem Moab in Israhel postquam mortuus est Ahab

2 ceciditque Ohozias per cancellos cenaculi sui quod habebat in Samaria et aegrotavit misitque nuntios dicens ad eos ite consulite Beelzebub deum Accaron utrum vivere queam de infirmitate mea hac

3 angelus autem Domini locutus est ad Heliam Thesbiten surge ascende in occursum nuntiorum regis Samariae et dices ad eos numquid non est Deus in Israhel ut eatis ad consulendum Beelzebub deum Accaron

4 quam ob rem haec dicit Dominus de lectulo super quem ascendisti non descendes sed morte morieris et abiit Helias

5 reversique sunt nuntii ad Ohoziam qui dixit eis quare reversi estis

6 at illi responderunt ei vir occurrit nobis et dixit ad nos ite revertimini ad regem qui misit vos et dicetis ei haec dicit Dominus numquid quia non erat Deus in Israhel mittis ut consulatur Beelzebub deus Accaron idcirco de lectulo super quem ascendisti non descendes sed morte morieris

7 qui dixit eis cuius figurae et habitu est vir qui occurrit vobis et locutus est verba haec

8 at illi dixerunt vir pilosus et zona pellicia accinctis renibus qui ait Helias Thesbites est

9 misitque ad eum quinquagenarium principem et quinquaginta qui erant sub eo qui ascendit ad eum sedentique in vertice montis ait homo Dei rex praecepit ut descendas

10 respondensque Helias dixit quinquagenario si homo Dei sum descendat ignis e caelo et devoret te et quinquaginta tuos descendit itaque ignis e caelo et devoravit eum et quinquaginta qui erant cum eo

11 rursum misit ad eum principem quinquagenarium alterum et quinquaginta cum eo qui locutus est illi homo Dei haec dicit rex festina descende

12 respondens Helias ait si homo Dei ego sum descendat ignis e caelo et devoret te et quinquaginta tuos descendit ergo ignis Dei e caelo et devoravit illum et quinquaginta eius

13 iterum misit principem quinquagenarium tertium et quinquaginta qui erant cum eo qui cum venisset curvavit genua contra Heliam et precatus est eum et ait homo Dei noli despicere animam meam et animam servorum tuorum qui mecum sunt

14 ecce descendit ignis de caelo et devoravit duos principes quinquagenarios primos et quinquagenos qui cum eis erant sed nunc obsecro ut miserearis animae meae

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15 locutus est autem angelus Domini ad Heliam dicens descende cum eo ne timeas surrexit igitur et descendit cum eo ad regem

16 et locutus est ei haec dicit Dominus quia misisti nuntios ad consulendum Beelzebub deum Accaron quasi non esset Deus in Israhel a quo possis interrogare sermonem ideo de lectulo super quem ascendisti non descendes sed morte morieris

17 mortuus est ergo iuxta sermonem Domini quem locutus est Helias et regnavit Ioram frater eius pro eo anno secundo Ioram filii Iosaphat regis Iudae non enim habebat filium

18 reliqua autem verborum Ohoziae quae operatus est nonne haec scripta sunt in libro sermonum dierum regum Israhel.

2 KINGS (4 REGUM) CHAPTER 2

1 factum est autem cum levare vellet Dominus Heliam per turbinem in caelum ibant Helias et Heliseus de Galgalis

2 dixitque Helias ad Heliseum sede hic quia Dominus misit me usque Bethel cui ait Heliseus vivit Dominus et vivit anima tua quia non derelinquam te cumque descendissent Bethel

3 egressi sunt filii prophetarum qui erant Bethel ad Heliseum et dixerunt ei numquid nosti quia hodie Dominus tollat dominum tuum a te qui respondit et ego novi silete

4 dixit autem Helias ad Heliseum sede hic quia Dominus misit me in Hiericho et ille ait vivit Dominus et vivit anima tua quia non derelinquam te cumque venissent Hierichum

5 accesserunt filii prophetarum qui erant in Hiericho ad Heliseum et dixerunt ei numquid nosti quia hodie Dominus tollet dominum tuum a te et ait et ego novi silete

6 dixit autem ei Helias sede hic quia Dominus misit me ad Iordanem qui ait vivit Dominus et vivit anima tua quia non derelinquam te ierunt igitur ambo pariter

7 et quinquaginta viri de filiis prophetarum secuti sunt qui et steterunt e contra longe illi autem ambo stabant super Iordanem

8 tulitque Helias pallium suum et involvit illud et percussit aquas quae divisae sunt in utramque partem et transierunt ambo per siccum

9 cumque transissent Helias dixit ad Heliseum postula quod vis ut faciam tibi antequam tollar a te dixitque Heliseus obsecro ut fiat duplex spiritus tuus in me

10 qui respondit rem difficilem postulasti attamen si videris me quando tollor a te erit quod petisti si autem non videris non erit

11 cumque pergerent et incedentes sermocinarentur ecce currus igneus et equi ignei diviserunt utrumque et ascendit Helias per turbinem in caelum

12 Heliseus autem videbat et clamabat pater mi pater mi currus Israhel et auriga eius et non vidit eum amplius adprehenditque vestimenta sua et scidit illa in duas partes

13 et levavit pallium Heliae quod ceciderat ei reversusque stetit super ripam Iordanis

14 et pallio Heliae quod ceciderat ei percussit aquas et dixit ubi est Deus Heliae etiam nunc percussitque aquas et divisae sunt huc atque illuc et transiit Heliseus

15 videntes autem filii prophetarum qui erant in Hiericho de contra dixerunt requievit spiritus Heliae super Heliseum et venientes in occursum eius adoraverunt eum proni in terram

16 dixeruntque illi ecce cum servis tuis sunt quinquaginta viri fortes qui possint ire et quaerere dominum tuum ne forte tulerit eum spiritus Domini et proiecerit in uno montium aut in una vallium qui ait nolite mittere

17 coegeruntque eum donec adquiesceret et diceret mittite et miserunt quinquaginta viros qui cum quaesissent tribus diebus non invenerunt

18 et reversi sunt ad eum at ille habitabat in Hiericho dixitque eis numquid non dixi vobis nolite ire

19 dixerunt quoque viri civitatis ad Heliseum ecce habitatio civitatis huius optima est sicut tu ipse domine perspicis sed aquae pessimae sunt et terra sterilis

20 at ille ait adferte mihi vas novum et mittite in illud sal qui cum adtulissent

21 egressus ad fontem aquarum misit in eum sal et ait haec dicit Dominus sanavi aquas has et non erit ultra in eis mors neque sterilitas

22 sanatae sunt ergo aquae usque ad diem hanc iuxta verbum Helisei quod locutus est

23 ascendit autem inde Bethel cumque ascenderet per viam pueri parvi egressi sunt de civitate et inludebant ei dicentes ascende calve ascende calve

24 qui cum se respexisset vidit eos et maledixit eis in nomine Domini egressique sunt duo ursi de saltu et laceraverunt ex eis quadraginta duos pueros

25 abiit autem inde in montem Carmeli et inde reversus est Samariam.

2 KINGS (4 REGUM) CHAPTER 3

1 Ioram vero filius Ahab regnavit super Israhel in Samaria anno octavodecimo Iosaphat regis Iudae regnavitque duodecim annis

2 et fecit malum coram Domino sed non sicut pater suus et mater tulit enim statuas Baal quas fecerat pater eius

3 verumtamen in peccatis Hieroboam filii Nabath qui peccare fecit Israhel adhesit nec recessit ab eis

4 porro Mesa rex Moab nutriebat pecora multa et solvebat regi Israhel centum milia agnorum et centum milia arietum cum velleribus suis

5 cumque mortuus fuisset Ahab praevaricatus est foedus quod habebat cum rege Israhel

6 egressus est igitur rex Ioram in die illa de Samaria et recensuit universum Israhel

7 misitque ad Iosaphat regem Iuda dicens rex Moab recessit a me veni mecum contra Moab ad proelium qui respondit ascendam qui meus est tuus est populus meus populus tuus equi mei equi tui

8 dixitque per quam viam ascendemus at ille respondit per desertum Idumeae

9 perrexerunt igitur rex Israhel et rex Iuda et rex Edom et circumierunt per viam septem dierum nec erat aqua exercitui et iumentis quae sequebantur eos

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10 dixitque rex Israhel eheu eheu eheu congregavit nos Dominus tres reges ut traderet in manu Moab

11 et ait Iosaphat estne hic propheta Domini ut deprecemur Dominum per eum et respondit unus de servis regis Israhel est hic Heliseus filius Saphat qui fundebat aquam super manus Heliae

12 et ait Iosaphat est apud eum sermo Domini descenditque ad eum rex Israhel et Iosaphat et rex Edom

13 dixit autem Heliseus ad regem Israhel quid mihi et tibi est vade ad prophetas patris tui et matris tuae et ait illi rex Israhel quare congregavit Dominus tres reges hos ut traderet eos in manu Moab

14 dixit autem Heliseus vivit Dominus exercituum in cuius conspectu sto quod si non vultum Iosaphat regis Iudae erubescerem ne adtendissem quidem te nec respexissem

15 nunc autem adducite mihi psalten cumque caneret psaltes facta est super eum manus Domini et ait

16 haec dicit Dominus facite alveum torrentis huius fossas et fossas

17 haec enim dicit Dominus non videbitis ventum neque pluviam et alveus iste replebitur aquis et bibetis vos et familiae vestrae et iumenta vestra

18 parumque hoc est in conspectu Domini insuper tradet etiam Moab in manu vestra

19 et percutietis omnem civitatem munitam et omnem urbem electam et universum lignum fructiferum succidetis cunctosque fontes aquarum obturabitis et omnem agrum egregium operietis lapidibus

20 factum est igitur mane quando sacrificium offerri solet et ecce aquae veniebant per viam Edom et repleta est terra aquis

21 universi autem Moabitae audientes quod ascendissent reges ut pugnarent adversum eos convocaverunt omnes qui accincti erant balteo desuper et steterunt in terminis

22 primoque mane surgentes et orto iam sole ex adverso aquarum viderunt Moabitae contra aquas rubras quasi sanguinem

23 dixeruntque sanguis est gladii pugnaverunt reges contra se et caesi sunt mutuo nunc perge ad praedam Moab

24 perrexeruntque in castra Israhel porro consurgens Israhel percussit Moab at illi fugerunt coram eis venerunt igitur qui vicerant et percusserunt Moab

25 et civitates destruxerunt et omnem agrum optimum mittentes singuli lapides repleverunt et universos fontes aquarum obturaverunt et omnia ligna fructifera succiderunt ita ut muri tantum fictiles remanerent et circumdata est civitas a fundibalariis et magna ex parte percussa

26 quod cum vidisset rex Moab praevaluisse scilicet hostes tulit secum septingentos viros educentes gladium ut inrumperet ad regem Edom et non potuerunt

27 arripiensque filium suum primogenitum qui regnaturus erat pro eo obtulit holocaustum super murum et facta est indignatio magna in Israhel statimque recesserunt ab eo et reversi sunt in terram suam.

2 KINGS (4 REGUM) CHAPTER 4

1 mulier autem quaedam de uxoribus prophetarum clamabat ad Heliseum dicens servus tuus vir meus mortuus est et tu nosti quia servus tuus fuit timens Dominum et ecce creditor venit ut tollat duos filios meos ad serviendum sibi

2 cui dixit Heliseus quid vis ut faciam tibi dic mihi quid habes in domo tua at illa respondit non habeo ancilla tua quicquam in domo mea nisi parum olei quo unguear

3 cui ait vade pete mutuo ab omnibus vicinis tuis vasa vacua non pauca

4 et ingredere et claude ostium cum intrinsecus fueris tu et filii tui et mitte inde in omnia vasa haec et cum plena fuerint tolles

5 ivit itaque mulier et clusit ostium super se et super filios suos illi offerebant vasa et illa infundebat

6 cumque plena fuissent vasa dixit ad filium suum adfer mihi adhuc vas et ille respondit non habeo stetitque oleum

7 venit autem illa et indicavit homini Dei et ille vade inquit vende oleum et redde creditori tuo tu autem et filii tui vivite de reliquo

8 facta est autem quaedam dies et transiebat Heliseus per Sunam erat autem ibi mulier magna quae tenuit eum ut comederet panem cumque frequenter inde transiret devertebat ad eam ut comederet panem

9 quae dixit ad virum suum animadverto quod vir Dei sanctus est iste qui transit per nos frequenter

10 faciamus ergo cenaculum parvum et ponamus ei in eo lectulum et mensam et sellam et candelabrum ut cum venerit ad nos maneat ibi

11 facta est igitur dies quaedam et veniens devertit in cenaculum et requievit ibi

12 dixitque ad Giezi puerum suum voca Sunamitin istam qui cum vocasset eam et illa stetisset coram eo

13 dixit ad puerum loquere ad eam ecce sedule in omnibus ministrasti nobis quid vis ut faciam tibi numquid habes negotium et vis ut loquar regi sive principi militiae quae respondit in medio populi mei habito

14 et ait quid ergo vult ut faciam ei dixitque Giezi ne quaeras filium enim non habet et vir eius senex est

15 praecepit itaque ut vocaret eam quae cum vocata fuisset et stetisset ad ostium

16 dixit ad eam in tempore isto et in hac eadem hora si vita comes fuerit habebis in utero filium at illa respondit noli quaeso domine mi vir Dei noli mentiri ancillae tuae

17 et concepit mulier et peperit filium in tempore et in hora eadem quam dixerat Heliseus

18 crevit autem puer et cum esset quaedam dies et egressus isset ad patrem suum ad messores

19 ait patri suo caput meum caput meum at ille dixit puero tolle et duc eum ad matrem suam

20 qui cum tulisset et adduxisset eum ad matrem suam posuit eum illa super genua sua usque ad meridiem et mortuus est

21 ascendit autem et conlocavit eum super lectulum hominis Dei et clusit ostium et egressa

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22 vocavit virum suum et ait mitte mecum obsecro unum de pueris et asinam ut excurram usque ad hominem Dei et revertar

23 qui ait illi quam ob causam vadis ad eum hodie non sunt kalendae neque sabbatum quae respondit vale

24 stravitque asinam et praecepit puero mina et propera ne mihi moram facias in eundo et hoc age quod praecipio tibi

25 profecta est igitur et venit ad virum Dei in montem Carmeli cumque vidisset eam vir Dei de contra ait ad Giezi puerum suum ecce Sunamitis illa

26 vade ergo in occursum eius et dic ei rectene agitur circa te et circa virum tuum et circa filium tuum quae respondit recte

27 cumque venisset ad virum Dei in monte adprehendit pedes eius et accessit Giezi ut amoveret eam et ait homo Dei dimitte illam anima enim eius in amaritudine est et Dominus celavit me et non indicavit mihi

28 quae dixit illi numquid petivi filium a domino meo numquid non dixi tibi ne inludas me

29 et ille ait ad Giezi accinge lumbos tuos et tolle baculum meum in manu tua et vade si occurrerit tibi homo non salutes eum et si salutaverit te quispiam non respondeas illi et pones baculum meum super faciem pueri

30 porro mater pueri ait vivit Dominus et vivit anima tua non dimittam te surrexit ergo et secutus est eam

31 Giezi autem praecesserat eos et posuerat baculum super faciem pueri et non erat vox neque sensus reversusque est in occursum eius et nuntiavit ei dicens non surrexit puer

32 ingressus est ergo Heliseus domum et ecce puer mortuus iacebat in lectulo eius

33 ingressusque clusit ostium super se et puerum et oravit ad Dominum

34 et ascendit et incubuit super puerum posuitque os suum super os eius et oculos suos super oculos eius et manus suas super manus eius et incurvavit se super eum et calefacta est caro pueri

35 at ille reversus deambulavit in domo semel huc et illuc et ascendit et incubuit super eum et oscitavit puer septies aperuitque oculos

36 et ille vocavit Giezi et dixit ei voca Sunamitin hanc quae vocata ingressa est ad eum qui ait tolle filium tuum

37 venit illa et corruit ad pedes eius et adoravit super terram tulitque filium suum et egressa est

38 et Heliseus reversus est in Galgala erat autem fames in terra et filii prophetarum habitabant coram eo dixitque uni de pueris suis pone ollam grandem et coque pulmentum filiis prophetarum

39 et egressus est unus in agrum ut colligeret herbas agrestes invenitque quasi vitem silvestrem et collegit ex ea colocyntidas agri et implevit pallium suum et reversus concidit in ollam pulmenti nesciebat enim quid esset

40 infuderunt ergo sociis ut comederent cumque gustassent de coctione exclamaverunt dicentes mors in olla vir Dei et non potuerunt comedere

41 at ille adferte inquit farinam et misit in ollam et ait infunde turbae et comedat et non fuit amplius quicquam amaritudinis in olla

42 vir autem quidam venit de Balsalisa deferens viro Dei panes primitiarum et viginti panes hordiacios et frumentum novum in pera sua at ille dixit da populo ut comedat

43 responditque ei minister eius quantum est hoc ut adponam coram centum viris rursum ille da ait populo ut comedat haec enim dicit Dominus comedent et supererit

44 posuit itaque coram eis qui comederunt et superfuit iuxta verbum Domini.

2 KINGS (4 REGUM) CHAPTER 5

1 Naaman princeps militiae regis Syriae erat vir magnus apud dominum suum et honoratus per illum enim dedit Dominus salutem Syriae erat autem vir fortis et dives sed leprosus

2 porro de Syria egressi fuerant latrunculi et captivam duxerant de terra Israhel puellam parvulam quae erat in obsequio uxoris Naaman

3 quae ait ad dominam suam utinam fuisset dominus meus ad prophetam qui est in Samaria profecto curasset eum a lepra quam habet

4 ingressus est itaque Naaman ad dominum suum et nuntiavit ei dicens sic et sic locuta est puella de terra Israhel

5 dixitque ei rex Syriae vade et mittam litteras ad regem Israhel qui cum profectus esset et tulisset secum decem talenta argenti et sex milia aureos et decem mutatoria vestimentorum

6 detulit litteras ad regem Israhel in haec verba cum acceperis epistulam hanc scito quod miserim ad te Naaman servum meum ut cures eum a lepra sua

7 cumque legisset rex Israhel litteras scidit vestimenta sua et ait numquid Deus sum ut occidere possim et vivificare quia iste misit ad me ut curem hominem a lepra sua animadvertite et videte quod occasiones quaerat adversum me

8 quod cum audisset Heliseus vir Dei scidisse videlicet regem Israhel vestimenta sua misit ad eum dicens quare scidisti vestimenta tua veniat ad me et sciat esse prophetam in Israhel

9 venit ergo Naaman cum equis et curribus et stetit ad ostium domus Helisei

10 misitque ad eum Heliseus nuntium dicens vade et lavare septies in Iordane et recipiet sanitatem caro tua atque mundaberis

11 iratus Naaman recedebat dicens putabam quod egrederetur ad me et stans invocaret nomen Domini Dei sui et tangeret manu sua locum leprae et curaret me

12 numquid non meliores sunt Abana et Pharphar fluvii Damasci omnibus aquis Israhel ut laver in eis et munder cum ergo vertisset se et abiret indignans

13 accesserunt ad eum servi sui et locuti sunt ei pater si rem grandem dixisset tibi propheta certe facere debueras quanto magis quia nunc dixit tibi lavare et mundaberis

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14 descendit et lavit in Iordane septies iuxta sermonem viri Dei et restituta est caro eius sicut caro pueri parvuli et mundatus est

15 reversusque ad virum Dei cum universo comitatu suo venit et stetit coram eo et ait vere scio quod non sit Deus in universa terra nisi tantum in Israhel obsecro itaque ut accipias benedictionem a servo tuo

16 at ille respondit vivit Dominus ante quem sto quia non accipiam cumque vim faceret penitus non adquievit

17 dixitque Naaman ut vis sed obsecro concede mihi servo tuo ut tollam onus duorum burdonum de terra non enim faciet ultra servus tuus holocaustum aut victimam diis alienis nisi Domino

18 hoc autem solum est de quo depreceris Dominum pro servo tuo quando ingreditur dominus meus templum Remmon ut adoret et illo innitente super manum meam si adoravero in templo Remmon adorante me in eodem loco ut ignoscat mihi Dominus servo tuo pro hac re

19 qui dixit ei vade in pace abiit ergo ab eo electo terrae tempore

20 dixitque Giezi puer viri Dei pepercit dominus meus Naaman Syro isti ut non acciperet ab eo quae adtulit vivit Dominus quia curram post eum et accipiam ab eo aliquid

21 et secutus est Giezi post tergum Naaman quem cum vidisset ille currentem ad se desilivit de curru in occursum eius et ait rectene sunt omnia

22 et ille ait recte dominus meus misit me dicens modo venerunt ad me duo adulescentes de monte Ephraim ex filiis prophetarum da eis talentum argenti et vestes mutatorias duplices

23 dixitque Naaman melius est ut accipias duo talenta et coegit eum ligavitque duo talenta argenti in duobus saccis et duplicia vestimenta et inposuit duobus pueris suis qui et portaverunt coram eo

24 cumque venisset iam vesperi tulit de manu eorum et reposuit in domo dimisitque viros et abierunt

25 ipse autem ingressus stetit coram domino suo et dixit Heliseus unde venis Giezi qui respondit non ivit servus tuus quoquam

26 at ille nonne ait cor meum in praesenti erat quando reversus est homo de curru suo in occursum tui nunc igitur accepisti argentum et accepisti vestes ut emas oliveta et vineta et oves et boves et servos et ancillas

27 sed et lepra Naaman adherebit tibi et semini tuo in sempiternum et egressus est ab eo leprosus quasi nix.

2 KINGS (4 REGUM) CHAPTER 6

1 dixerunt autem filii prophetarum ad Heliseum ecce locus in quo habitamus coram te angustus est nobis

2 eamus usque ad Iordanem et tollant singuli de silva materias singulas ut aedificemus nobis ibi locum ad habitandum qui dixit ite

3 et ait unus ex illis veni ergo et tu cum servis tuis respondit ego veniam

4 et abiit cum eis cumque venissent ad Iordanem caedebant ligna

5 accidit autem ut cum unus materiem succidisset caderet ferrum securis in aquam exclamavitque ille et ait eheu eheu eheu domine mi et hoc ipsum mutuo acceperam

6 dixit autem homo Dei ubi cecidit at ille monstravit ei locum praecidit ergo lignum et misit illuc natavitque ferrum

7 et ait tolle qui extendit manum et tulit illud

8 rex autem Syriae pugnabat contra Israhel consiliumque iniit cum servis suis dicens in loco illo et illo ponamus insidias

9 misit itaque vir Dei ad regem Israhel dicens cave ne transeas in loco illo quia ibi Syri in insidiis sunt

10 misit rex Israhel ad locum quem dixerat ei vir Dei et praeoccupavit eum et observavit se ibi non semel neque bis

11 conturbatumque est cor regis Syriae pro hac re et convocatis servis suis ait quare non indicastis mihi quis proditor mei sit apud regem Israhel

12 dixitque unus servorum eius nequaquam domine mi rex sed Heliseus propheta qui est in Israhel indicat regi Israhel omnia verba quaecumque locutus fueris in conclavi tuo

13 dixit eis ite et videte ubi sit ut mittam et capiam eum adnuntiaveruntque ei dicentes ecce in Dothan

14 misit ergo illuc equos et currus et robur exercitus qui cum venissent nocte circumdederunt civitatem

15 consurgens autem diluculo minister viri Dei egressus est viditque exercitum in circuitu civitatis et equos et currus nuntiavitque ei dicens eheu eheu domine mi quid faciemus

16 at ille respondit noli timere plures enim nobiscum sunt quam cum illis

17 cumque orasset Heliseus ait Domine aperi oculos huius ut videat et aperuit Dominus oculos pueri et vidit et ecce mons plenus equorum et curruum igneorum in circuitu Helisei

18 hostes vero descenderunt ad eum porro Heliseus oravit Dominum dicens percute obsecro gentem hanc caecitate percussitque eos Dominus ne viderent iuxta verbum Helisei

19 dixit autem ad eos Heliseus non est haec via nec ista est civitas sequimini me et ostendam vobis virum quem quaeritis duxit ergo eos in Samariam

20 cumque ingressi fuissent in Samaria dixit Heliseus Domine aperi oculos istorum ut videant aperuitque Dominus oculos eorum et viderunt esse se in medio Samariae

21 dixitque rex Israhel ad Heliseum cum vidisset eos numquid percutiam eos pater mi

22 at ille ait non percuties neque enim cepisti eos gladio et arcu tuo ut percutias pone panem et aquam coram eis ut comedant et bibant et vadant ad dominum suum

23 adpositaque est eis ciborum magna praeparatio et comederunt et biberunt et dimisit eos abieruntque ad dominum suum et ultra non venerunt latrones Syriae in terram Israhel

24 factum est autem post haec congregavit Benadad rex Syriae universum exercitum suum et ascendit et obsidebat Samariam

25 factaque est fames magna in Samaria et tamdiu obsessa est donec venundaretur caput asini octoginta argenteis et quarta pars cabi stercoris columbarum quinque argenteis

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26 cumque rex Israhel transiret per murum mulier exclamavit ad eum dicens salva me domine mi rex
27 qui ait non te salvet Dominus unde salvare te possum de area an de torculari dixitque ad eam rex quid tibi vis quae respondit
28 mulier ista dixit mihi da filium tuum ut comedamus eum hodie et filium meum comedemus cras
29 coximus ergo filium meum et comedimus dixique ei die altera da filium tuum ut comedamus eum quae abscondit filium suum
30 quod cum audisset rex scidit vestimenta sua et transiebat super murum viditque omnis populus cilicium quo vestitus erat ad carnem intrinsecus
31 et ait haec mihi faciat Deus et haec addat si steterit caput Helisei filii Saphat super eum hodie
32 Heliseus autem sedebat in domo sua et senes sedebant cum eo praemisit itaque virum et antequam veniret nuntius ille dixit ad senes numquid scitis quod miserit filius homicidae hic ut praecidatur caput meum videte ergo cum venerit nuntius cludite ostium et non sinatis eum introire ecce enim sonitus pedum domini eius post eum est
33 et adhuc illo loquente eis apparuit nuntius qui veniebat ad eum et ait ecce tantum malum a Domino est quid amplius expectabo a Domino.

2 KINGS (4 REGUM) CHAPTER 7

1 dixit autem Heliseus audite verbum Domini haec dicit Dominus in tempore hoc cras modius similae uno statere erit et duo modii hordei statere uno in porta Samariae
2 respondens unus de ducibus super cuius manum rex incumbebat homini Dei ait si Dominus fecerit etiam cataractas in caelo numquid poterit esse quod loqueris qui ait videbis oculis tuis et inde non comedes
3 quattuor ergo viri erant leprosi iuxta introitum portae qui dixerunt ad invicem quid hic esse volumus donec moriamur
4 sive ingredi voluerimus civitatem fame moriemur sive manserimus hic moriendum nobis est venite igitur et transfugiamus ad castra Syriae si pepercerint nobis vivemus si autem occidere voluerint nihilominus moriemur
5 surrexerunt igitur vesperi ut venirent ad castra Syriae cumque venissent ad principium castrorum Syriae nullum ibidem reppererunt
6 siquidem Dominus sonitum audiri fecerat in castris Syriae curruum et equorum et exercitus plurimi dixeruntque ad invicem ecce mercede conduxit adversum nos rex Israhel reges Hettheorum et Aegyptiorum et venerunt super nos
7 surrexerunt ergo et fugerunt in tenebris et dereliquerunt tentoria sua et equos et asinos in castris fugeruntque animas tantum suas salvare cupientes
8 igitur cum venissent leprosi illi ad principium castrorum ingressi sunt unum tabernaculum et comederunt et biberunt tuleruntque inde argentum et aurum et vestes et abierunt et absconderunt et rursum reversi sunt ad aliud tabernaculum et inde similiter auferentes absconderunt
9 dixeruntque ad invicem non recte facimus haec enim dies boni nuntii est si tacuerimus et noluerimus nuntiare usque mane sceleris arguemur venite eamus et nuntiemus in aula regis
10 cumque venissent ad portam civitatis narraverunt eis dicentes ivimus ad castra Syriae et nullum ibidem repperimus hominum nisi equos et asinos alligatos et fixa tentoria
11 ierunt ergo portarii et nuntiaverunt in palatio regis intrinsecus
12 qui surrexit nocte et ait ad servos suos dico vobis quid fecerint nobis Syri sciunt quia fame laboramus et idcirco egressi sunt de castris et latitant in agris dicentes cum egressi fuerint de civitate capiemus eos viventes et tunc civitatem ingredi poterimus
13 respondit autem unus servorum eius tollamus quinque equos qui remanserunt in urbe quia ipsi tantum sunt in universa multitudine Israhel alii enim consumpti sunt et mittentes explorare poterimus
14 adduxerunt ergo duos equos misitque rex ad castra Syrorum dicens ite videte
15 qui abierunt post eos usque ad Iordanem ecce autem omnis via plena erat vestibus et vasis quae proiecerant Syri cum turbarentur reversique nuntii indicaverunt regi
16 et egressus populus diripuit castra Syriae factusque est modius similae statere uno et duo modii hordei statere uno iuxta verbum Domini
17 porro rex ducem illum in cuius manu incubuerat constituit ad portam quem conculcavit turba in introitu et mortuus est iuxta quod locutus fuerat vir Dei quando descenderat rex ad eum
18 factumque est secundum sermonem viri Dei quem dixerat regi quando ait duo modii hordei statere uno erunt et modius similae statere uno hoc eodem tempore cras in porta Samariae
19 quando responderat dux ille viro Dei et dixerat etiam si Dominus fecerit cataractas in caelo numquid fieri poterit quod loqueris et dixit ei videbis oculis tuis et inde non comedes
20 evenit ergo ei sicut praedictum erat et conculcavit eum populus in porta et mortuus est.

2 KINGS (4 REGUM) CHAPTER 8

1 Heliseus autem locutus est ad mulierem cuius vivere fecerat filium dicens surge vade tu et domus tua et peregrinare ubicumque reppereris vocavit enim Dominus famem et veniet super terram septem annis
2 quae surrexit et fecit iuxta verbum hominis Dei et vadens cum domo sua peregrinata est in terra Philisthim diebus multis
3 cumque finiti essent anni septem reversa est mulier de terra Philisthim et egressa est ut interpellaret regem pro domo sua et agris suis
4 rex autem loquebatur cum Giezi puero viri Dei dicens narra mihi omnia magnalia quae fecit Heliseus
5 cumque ille narraret regi quomodo mortuum suscitasset apparuit mulier cuius vivificaverat filium clamans ad regem

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pro domo sua et pro agris suis dixitque Giezi domine mi rex haec est mulier et hic filius eius quem suscitavit Heliseus

6 et interrogavit rex mulierem quae narravit ei deditque ei rex eunuchum unum dicens restitue ei omnia quae sua sunt et universos reditus agrorum a die qua reliquit terram usque ad praesens

7 venit quoque Heliseus Damascum et Benadad rex Syriae aegrotabat nuntiaveruntque ei dicentes venit vir Dei huc

8 et ait rex ad Azahel tolle tecum munera et vade in occursum viri Dei et consule Dominum per eum dicens si evadere potero de infirmitate mea hac

9 ivit igitur Azahel in occursum eius habens secum munera et omnia bona Damasci onera quadraginta camelorum cumque stetisset coram eo ait filius tuus Benadad rex Syriae misit me ad te dicens si sanari potero de infirmitate mea hac

10 dixitque ei Heliseus vade dic ei sanaberis porro ostendit mihi Dominus quia morte morietur

11 stetitque cum eo et conturbatus est usque ad suffusionem vultus flevitque vir Dei

12 cui Azahel ait quare dominus meus flet at ille respondit quia scio quae facturus sis filiis Israhel mala civitates eorum munitas igne succendes et iuvenes eorum interficies gladio et parvulos eorum elides et praegnantes divides

13 dixitque Azahel quid enim sum servus tuus canis ut faciam rem istam magnam et ait Heliseus ostendit mihi Dominus te regem Syriae fore

14 qui cum recessisset ab Heliseo venit ad dominum suum qui ait ei quid tibi dixit Heliseus at ille respondit dixit mihi recipiet sanitatem

15 cumque venisset dies altera tulit sagulum et infudit aqua et expandit super faciem eius quo mortuo regnavit Azahel pro eo

16 anno quinto Ioram filii Ahab regis Israhel et Iosaphat regis Iuda regnavit Ioram filius Iosaphat rex Iuda

17 triginta duorum erat annorum cum regnare coepisset et octo annis regnavit in Hierusalem

18 ambulavitque in viis regum Israhel sicut ambulaverat domus Ahab filia enim Ahab erat uxor eius et fecit quod malum est coram Domino

19 noluit autem Dominus disperdere Iudam propter David servum suum sicut promiserat ei ut daret illi lucernam et filiis eius cunctis diebus

20 in diebus eius recessit Edom ne esset sub Iuda et constituit sibi regem

21 venitque Ioram Seira et omnis currus cum eo et surrexit nocte percussitque Idumeos qui eum circumdederant et principes curruum populus autem fugit in tabernacula sua

22 recessit ergo Edom ne esset sub Iuda usque ad diem hanc tunc recessit et Lobna in tempore illo

23 reliqua autem sermonum Ioram et universa quae fecit nonne haec scripta sunt in libro verborum dierum regum Iuda

24 et dormivit Ioram cum patribus suis sepultusque est cum eis in civitate David et regnavit Ahazias filius eius pro eo

25 anno duodecimo Ioram filii Ahab regis Israhel regnavit Ahazias filius Ioram regis Iudae

26 viginti duorum annorum erat Ahazias cum regnare coepisset et uno anno regnavit in Hierusalem nomen matris eius Athalia filia Amri regis Israhel

27 et ambulavit in viis domus Ahab et fecit quod malum est coram Domino sicut domus Ahab gener enim domus Ahab fuit

28 abiit quoque cum Ioram filio Ahab ad proeliandum contra Azahel regem Syriae in Ramoth Galaad et vulneraverunt Syri Ioram

29 qui reversus est ut curaretur in Hiezrahel quia vulneraverant eum Syri in Rama proeliantem contra Azahel regem Syriae porro Ahazias filius Ioram rex Iuda descendit invisere Ioram filium Ahab in Hiezrahel quia aegrotabat.

2 KINGS (4 REGUM) CHAPTER 9

1 Heliseus autem prophetes vocavit unum de filiis prophetarum et ait illi accinge lumbos tuos et tolle lenticulam olei hanc in manu tua et vade in Ramoth Galaad

2 cumque veneris illuc videbis Hieu filium Iosaphat filii Namsi et ingressus suscitabis eum de medio fratrum suorum et introduces interius cubiculum

3 tenensque lenticulam olei fundes super caput eius et dices haec dicit Dominus unxi te regem super Israhel aperiesque ostium et fugies et non ibi subsistes

4 abiit ergo adulescens puer prophetae Ramoth Galaad

5 et ingressus est ecce autem principes exercitus sedebant et ait verbum mihi ad te princeps dixitque Hieu ad quem ex omnibus nobis at ille dixit ad te o princeps

6 et surrexit et ingressus est cubiculum at ille fudit oleum super caput eius et ait haec dicit Dominus Deus Israhel unxi te regem super populum Domini Israhel

7 et percuties domum Ahab domini tui ut ulciscar sanguinem servorum meorum prophetarum et sanguinem omnium servorum Domini de manu Hiezabel

8 perdamque omnem domum Ahab et interficiam de Ahab mingentem ad parietem et clausum et novissimum in Israhel

9 et dabo domum Ahab sicut domum Hieroboam filii Nabath et sicut domum Baasa filii Ahia

10 Hiezabel quoque comedent canes in agro Hiezrahel nec erit qui sepeliat eam aperuitque ostium et fugit

11 Hieu autem egressus est ad servos domini sui qui dixerunt ei rectene sunt omnia quid venit insanus iste ad te qui ait eis nostis hominem et quid locutus sit

12 at illi responderunt falsum est sed magis narra nobis qui ait eis haec et haec locutus est mihi et ait haec dicit Dominus unxi te regem super Israhel

13 festinaverunt itaque et unusquisque tollens pallium suum posuerunt sub pedibus eius in similitudinem tribunalis et cecinerunt tuba atque dixerunt regnavit Hieu

14 coniuravit ergo Hieu filius Iosaphat filii Namsi contra Ioram porro Ioram obsederat Ramoth Galaad ipse et omnis Israhel contra Azahel regem Syriae

15 et reversus fuerat ut curaretur in Hiezrahel propter vulnera quia percusserant eum Syri proeliantem contra Azahel regem Syriae dixitque Hieu si placet vobis nemo

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egrediatur profugus de civitate ne vadat et nuntiet in Hiezrahel

16 et ascendit et profectus est in Hiezrahel Ioram enim aegrotabat ibi et Ahazia rex Iuda descenderat ad visitandum Ioram

17 igitur speculator qui stabat super turrem Hiezrahel vidit globum Hieu venientis et ait video ego globum dixitque Ioram tolle currum et mitte in occursum eorum et dicat vadens rectene sunt omnia

18 abiit igitur qui ascenderat currum in occursum eius et ait haec dicit rex pacata sunt omnia dixitque ei Hieu quid tibi et paci transi et sequere me nuntiavit quoque speculator dicens venit nuntius ad eos et non revertitur

19 misit etiam currum equorum secundum venitque ad eos et ait haec dicit rex num pax est et ait Hieu quid tibi et paci transi et sequere me

20 nuntiavit autem speculator dicens venit usque ad eos et non revertitur est autem incessus quasi incessus Hieu filii Namsi praeceps enim graditur

21 et ait Ioram iunge currum iunxeruntque currum eius et egressus est Ioram rex Israhel et Ahazias rex Iuda singuli in curribus suis egressique sunt in occursum Hieu et invenerunt eum in agro Naboth Hiezrahelitis

22 cumque vidisset Ioram Hieu dixit pax est Hieu at ille respondit quae pax adhuc fornicationes Hiezabel matris tuae et veneficia eius multa vigent

23 convertit autem Ioram manum suam et fugiens ait ad Ahaziam insidiae Ahazia

24 porro Hieu tetendit arcum manu et percussit Ioram inter scapulas et egressa est sagitta per cor eius statimque corruit in curru suo

25 dixitque Hieu ad Baddacer ducem tolle proice eum in agro Naboth Hiezrahelitae memini enim quando ego et tu sedentes in curru sequebamur Ahab patrem huius quod Dominus onus hoc levaverit super eum dicens

26 si non pro sanguine Naboth et pro sanguine filiorum eius quem vidi heri ait Dominus reddam tibi in agro isto dicit Dominus nunc igitur tolle proice eum in agro iuxta verbum Domini

27 Ahazias autem rex Iuda videns hoc fugit per viam domus horti persecutusque est eum Hieu et ait etiam hunc percutite in curru suo in ascensu Gaber qui est iuxta Ieblaam qui fugit in Mageddo et mortuus est ibi

28 et inposuerunt eum servi eius super currum suum et tulerunt Hierusalem sepelieruntque in sepulchro cum patribus suis in civitate David

29 anno undecimo Ioram filii Ahab rege Ahazia super Iudam

30 venit Hieu Hiezrahel porro Hiezabel introitu eius audito depinxit oculos suos stibio et ornavit caput suum et respexit per fenestram

31 ingredientem Hieu per portam et ait numquid pax esse potest Zamri qui interfecit dominum suum

32 levavitque Hieu faciem suam ad fenestram et ait quae est ista et inclinaverunt se ad eum duo vel tres eunuchi

33 at ille dixit eis praecipitate eam deorsum et praecipitaverunt eam aspersusque est sanguine paries et equorum ungulae qui conculcaverunt eam

34 cumque ingressus esset et comederet bibissetque ait ite videte maledictam illam et sepelite eam quia filia regis est

35 cumque issent ut sepelirent eam non invenerunt nisi calvariam et pedes et summas manus

36 reversique nuntiaverunt ei et ait Hieu sermo Domini est quem locutus est per servum suum Heliam Thesbiten dicens in agro Hiezrahel comedent canes carnes Hiezabel

37 et erunt carnes Hiezabel sicut stercus super faciem terrae in agro Hiezrahel ita ut praetereuntes dicant haecine est illa Hiezabel.

2 KINGS (4 REGUM) CHAPTER 10

1 erant autem Ahab septuaginta filii in Samaria scripsit ergo Hieu litteras et misit in Samariam ad optimates civitatis et ad maiores natu et ad nutricios Ahab dicens

2 statim ut acceperitis litteras has qui habetis filios domini vestri et currus et equos et civitates firmas et arma

3 eligite meliorem et eum qui vobis placuerit de filiis domini vestri et ponite eum super solium patris sui et pugnate pro domo domini vestri

4 timuerunt illi vehementer et dixerunt ecce duo reges non potuerunt stare coram eo et quomodo nos valebimus resistere

5 miserunt ergo praepositus domus et praefectus civitatis et maiores natu et nutricii ad Hieu dicentes servi tui sumus quaecumque iusseris faciemus nec constituemus regem quodcumque tibi placet fac

6 rescripsit autem eis litteras secundo dicens si mei estis et oboeditis mihi tollite capita filiorum domini vestri et venite ad me hac eadem hora cras in Hiezrahel porro filii regis septuaginta viri apud optimates civitatis nutriebantur

7 cumque venissent litterae ad eos tulerunt filios regis et occiderunt septuaginta viros et posuerunt capita eorum in cofinis et miserunt ad eum in Hiezrahel

8 venit autem nuntius et indicavit ei dicens adtulerunt capita filiorum regis qui respondit ponite ea duos acervos iuxta introitum portae usque mane

9 cumque diluxisset egressus est et stans dixit ad omnem populum iusti estis si ego coniuravi contra dominum meum et interfeci eum quis percussit omnes hos

10 videte ergo nunc quoniam non cecidit de sermonibus Domini in terram quos locutus est Dominus super domum Ahab et Dominus fecit quod locutus est in manu servi sui Heliae

11 percussit igitur Hieu omnes qui reliqui erant de domo Ahab in Hiezrahel et universos optimates eius et notos et sacerdotes donec non remanerent ex eo reliquiae

12 et surrexit et venit in Samariam cumque venisset ad Camaram pastorum in via

13 invenit fratres Ahaziae regis Iuda dixitque ad eos quinam estis vos at illi responderunt fratres Ahaziae sumus et descendimus ad salutandos filios regis et filios reginae

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14 qui ait conprehendite eos vivos quos cum conprehendissent vivos iugulaverunt eos in cisterna iuxta Camaram quadraginta duos viros et non reliquit ex eis quemquam

15 cumque abisset inde invenit Ionadab filium Rechab in occursum sibi et benedixit ei et ait ad eum numquid est cor tuum rectum sicut cor meum cum corde tuo et ait Ionadab est si est inquit da manum tuam qui dedit manum suam at ille levavit eum ad se in curru

16 dixitque ad eum veni mecum et vide zelum meum pro Domino et inpositum currui suo

17 duxit in Samariam et percussit omnes qui reliqui fuerant de Ahab in Samaria usque ad unum iuxta verbum Domini quod locutus est per Heliam

18 congregavit ergo Hieu omnem populum et dixit ad eos Ahab coluit Baal parum ego autem colam eum amplius

19 nunc igitur omnes prophetas Baal et universos servos eius et cunctos sacerdotes ipsius vocate ad me nullus sit qui non veniat sacrificium enim grande est mihi Baal quicumque defuerit non vivet porro Hieu faciebat hoc insidiose ut disperderet cultores Baal

20 dixit sanctificate diem sollemnem Baal vocavitque

21 et misit in universos terminos Israhel et venerunt cuncti servi Baal non fuit residuus ne unus quidem qui non veniret et ingressi sunt templum Baal et repleta est domus Baal a summo usque ad summum

22 dixitque his qui erant super vestes proferte vestimenta universis servis Baal et protulerunt eis vestes

23 ingressusque Hieu et Ionadab filius Rechab templum Baal et ait cultoribus Baal perquirite et videte ne quis forte vobiscum sit de servis Domini sed ut sint soli servi Baal

24 ingressi sunt igitur ut facerent victimas et holocausta Hieu autem praeparaverat sibi foris octoginta viros et dixerat eis quicumque fugerit de hominibus his quos ego adduxero in manus vestras anima eius erit pro anima illius

25 factum est ergo cum conpletum esset holocaustum praecepit Hieu militibus et ducibus suis ingredimini et percutite eos nullus evadat percusseruntque eos ore gladii et proiecerunt milites et duces et ierunt in civitatem templi Baal

26 et protulerunt statuam de fano Baal et conbuserunt

27 et comminuerunt eam destruxerunt quoque aedem Baal et fecerunt pro ea latrinas usque ad diem hanc

28 delevit itaque Hieu Baal de Israhel

29 verumtamen a peccatis Hieroboam filii Nabath qui peccare fecerat Israhel non recessit nec dereliquit vitulos aureos qui erant in Bethel et in Dan

30 dixit autem Dominus ad Hieu quia studiose fecisti quod rectum erat et placebat in oculis meis et omnia quae erant in corde meo fecisti contra domum Ahab filii tui usque ad quartam generationem sedebunt super thronum Israhel

31 porro Hieu non custodivit ut ambularet in lege Domini Dei Israhel in toto corde suo non enim recessit a peccatis Hieroboam qui peccare fecerat Israhel

32 in diebus illis coepit Dominus taedere super Israhel percussitque eos Azahel in universis finibus Israhel

33 a Iordane contra orientalem plagam omnem terram Galaad et Gad et Ruben et Manasse ab Aroer quae est super torrentem Arnon et Galaad et Basan

34 reliqua autem verborum Hieu et universa quae fecit et fortitudo eius nonne haec scripta sunt in libro verborum dierum regum Israhel

35 et dormivit Hieu cum patribus suis sepelieruntque eum in Samaria et regnavit Ioachaz filius eius pro eo

36 dies autem quos regnavit Hieu super Israhel viginti et octo anni sunt in Samaria.

2 KINGS (4 REGUM) CHAPTER 11

1 Athalia vero mater Ahaziae videns mortuum filium suum surrexit et interfecit omne semen regium

2 tollens autem Iosaba filia regis Ioram soror Ahaziae Ioas filium Ahaziae furata est eum de medio filiorum regis qui interficiebantur et nutricem eius de triclinio et abscondit eum a facie Athaliae ut non interficeretur

3 eratque cum ea in domo Domini clam sex annis porro Athalia regnavit super terram

4 anno autem septimo misit Ioiada et adsumens centuriones et milites introduxit ad se in templum Domini pepigitque cum eis foedus et adiurans eos in domo Domini ostendit eis filium regis

5 et praecepit illis dicens iste sermo quem facere debetis

6 tertia pars vestrum introeat sabbato et observet excubitum domus regis tertia autem pars sit ad portam Sir et tertia pars ad portam quae est post habitaculum scutariorum et custodietis excubitum domus Messa

7 duae vero partes e vobis omnes egredientes sabbato custodiant excubias domus Domini circum regem

8 et vallabitis eum habentes arma in manibus vestris si quis autem ingressus fuerit septum templi interficiatur eritisque cum rege introeunte et egrediente

9 et fecerunt centuriones iuxta omnia quae praeceperat eis Ioiada sacerdos et adsumentes singuli viros suos qui ingrediebantur sabbatum cum his qui egrediebantur e sabbato venerunt ad Ioiada sacerdotem

10 qui dedit eis hastas et arma regis David quae erant in domo Domini

11 et steterunt singuli habentes arma in manu sua a parte templi dextra usque ad partem sinistram altaris et aedis circum regem

12 produxitque filium regis et posuit super eum diadema et testimonium feceruntque eum regem et unxerunt et plaudentes manu dixerunt vivat rex

13 audivit Athalia vocem currentis populi et ingressa ad turbas in templum Domini

14 vidit regem stantem super tribunal iuxta morem et cantores et tubas propter eum omnemque populum terrae laetantem et canentem tubis et scidit vestimenta sua clamavitque coniuratio coniuratio

15 praecepit autem Ioiada centurionibus qui erant super exercitum et ait eis educite eam extra consepta templi et quicumque secutus eam fuerit feriatur gladio dixerat enim sacerdos non occidatur in templo Domini

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16 inposueruntque ei manus et inpegerunt eam per viam introitus equorum iuxta palatium et interfecta est ibi
17 pepigit igitur Ioiada foedus inter Dominum et inter regem et inter populum ut esset populus Domini et inter regem et populum
18 ingressusque est omnis populus terrae templum Baal et destruxerunt aras eius et imagines contriverunt valide Matthan quoque sacerdotem Baal occiderunt coram altari et posuit sacerdos custodias in domo Domini
19 tulitque centuriones et Cherethi et Felethi legiones et omnem populum terrae deduxeruntque regem de domo Domini et venerunt per viam portae scutariorum in palatium et sedit super thronum regum
20 laetatusque est omnis populus terrae et civitas conquievit Athalia autem occisa est gladio in domo regis
21 septemque annorum erat Ioas cum regnare coepisset.

2 KINGS (4 REGUM) CHAPTER 12

1 anno septimo Hieu regnavit Ioas quadraginta annis regnavit in Hierusalem nomen matris eius Sebia de Bersabee
2 fecitque Ioas rectum coram Domino cunctis diebus quibus docuit eum Ioiada sacerdos
3 verumtamen excelsa non abstulit adhuc populus immolabat et adolebat in excelsis incensum
4 dixitque Ioas ad sacerdotes omnem pecuniam sanctorum quae inlata fuerit in templum Domini a praetereuntibus quae offertur pro pretio animae et quam sponte et arbitrio cordis sui inferunt in templum Domini
5 accipiant illam sacerdotes iuxta ordinem suum et instaurent sarta tecta domus si quid necessarium viderint instauratione
6 igitur usque ad vicesimum tertium annum regis Ioas non instauraverunt sacerdotes sarta tecta templi
7 vocavitque rex Ioas Ioiada pontificem et sacerdotes dicens eis quare sarta tecta non instaurastis templi nolite ergo amplius accipere pecuniam iuxta ordinem vestrum sed ad instaurationem templi reddite eam
8 prohibitique sunt sacerdotes ultra accipere pecuniam a populo et instaurare sarta tecta domus
9 et tulit Ioiada pontifex gazofilacium unum aperuitque foramen desuper et posuit illud iuxta altare ad dexteram ingredientium domum Domini mittebantque in eo sacerdotes qui custodiebant ostia omnem pecuniam quae deferebatur ad templum Domini
10 cumque viderent nimiam pecuniam esse in gazofilacio ascendebat scriba regis et pontifex effundebantque et numerabant pecuniam quae inveniebatur in domo Domini
11 et dabant eam iuxta numerum atque mensuram in manu eorum qui praeerant cementariis domus Domini qui inpendebant eam in fabris lignorum et in cementariis his qui operabantur in domo Domini
12 et sarta tecta faciebant et in his qui caedebant saxa et ut emerent ligna et lapides qui excidebantur ita ut impleretur instauratio domus Domini in universis quae indigebant expensa ad muniendam domum
13 verumtamen non fiebant ex eadem pecunia hydriae templi Domini et fuscinulae et turibula et tubae omne vas aureum et argenteum de pecunia quae inferebatur in templum Domini
14 his enim qui faciebant opus dabatur ut instauraretur templum Domini
15 et non fiebat ratio his hominibus qui accipiebant pecuniam ut distribuerent eam artificibus sed in fide tractabant eam
16 pecuniam vero pro delicto et pecuniam pro peccatis non inferebant in templum Domini quia sacerdotum erat
17 tunc ascendit Azahel rex Syriae et pugnabat contra Geth cepitque eam et direxit faciem suam ut ascenderet in Hierusalem
18 quam ob rem tulit Ioas rex Iuda omnia sanctificata quae consecraverant Iosaphat et Ioram et Ahazia patres eius reges Iuda et quae ipse obtulerat et universum argentum quod inveniri potuit in thesauris templi Domini et in palatio regis misitque Azaheli regi Syriae et recessit ab Hierusalem
19 reliqua autem sermonum Ioas et universa quae fecit nonne haec scripta sunt in libro verborum dierum regum Iuda
20 surrexerunt autem servi eius et coniuraverunt inter se percusseruntque Ioas in domo Mello in descensu Sela
21 Iozachar namque filius Semath et Iozabad filius Somer servi eius percusserunt eum et mortuus est et sepelierunt eum cum patribus suis in civitate David regnavitque Amasias filius eius pro eo.

2 KINGS (4 REGUM) CHAPTER 13

1 anno vicesimo tertio Ioas filii Ahaziae regis Iudae regnavit Ioachaz filius Hieu super Israhel in Samaria decem et septem annis
2 et fecit malum coram Domino secutusque est peccata Hieroboam filii Nabath qui peccare fecit Israhel non declinavit ab eis
3 iratusque est furor Domini contra Israhel et tradidit eos in manu Azahelis regis Syriae et in manu Benadad filii Azahel cunctis diebus
4 deprecatus est autem Ioachaz faciem Domini et audivit eum Dominus vidit enim angustiam Israhel qua adtriverat eos rex Syriae
5 et dedit Dominus Israheli salvatorem et liberatus est de manu Syriae habitaveruntque filii Israhel in tabernaculis suis sicut heri et nudius tertius
6 verumtamen non recesserunt a peccatis domus Hieroboam qui peccare fecit Israhel in ipsis ambulaverunt siquidem et lucus permansit in Samaria
7 et non sunt derelicti Ioachaz de populo nisi quinquaginta equites et decem currus et decem milia peditum interfecerat enim eos rex Syriae et redegerat quasi pulverem in tritura areae
8 reliqua autem sermonum Ioachaz et universa quae fecit sed et fortitudo eius nonne haec scripta sunt in libro sermonum dierum regum Israhel

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9 dormivitque Ioachaz cum patribus suis et sepelierunt eum in Samaria regnavitque Ioas filius eius pro eo

10 anno tricesimo septimo Ioas regis Iuda regnavit Ioas filius Ioachaz super Israhel in Samaria sedecim annis

11 et fecit quod malum est in conspectu Domini non declinavit ab omnibus peccatis Hieroboam filii Nabath qui peccare fecit Israhel in ipsis ambulavit

12 reliqua autem sermonum Ioas et universa quae fecit sed et fortitudo eius quomodo pugnaverit contra Amasiam regem Iuda nonne haec scripta sunt in libro sermonum regum Israhel

13 et dormivit Ioas cum patribus suis Hieroboam autem sedit super solium eius porro Ioas sepultus est in Samaria cum regibus Israhel

14 Heliseus autem aegrotabat infirmitate qua et mortuus est descenditque ad eum Ioas rex Israhel et flebat coram eo dicebatque pater mi pater mi currus Israhel et auriga eius

15 et ait illi Heliseus adfer arcum et sagittas cumque adtulisset ad eum arcum et sagittas

16 dixit ad regem Israhel pone manum tuam super arcum et cum posuisset ille manum suam superposuit Heliseus manus suas manibus regis

17 et ait aperi fenestram orientalem cumque aperuisset dixit Heliseus iace sagittam et iecit et ait Heliseus sagitta salutis Domini et sagitta salutis contra Syriam percutiesque Syriam in Afec donec consumas eam

18 et ait tolle sagittas qui cum tulisset rursum dixit ei percute iaculo terram et cum percussisset tribus vicibus et stetisset

19 iratus est contra eum vir Dei et ait si percussisses quinquies aut sexies sive septies percussisses Syriam usque ad consummationem nunc autem tribus vicibus percuties eam

20 mortuus est ergo Heliseus et sepelierunt eum latrunculi quoque de Moab venerunt in terra in ipso anno

21 quidam autem sepelientes hominem viderunt latrunculos et proiecerunt cadaver in sepulchro Helisei quod ambulavit et tetigit ossa Helisei et revixit homo et stetit super pedes suos

22 igitur Azahel rex Syriae adflixit Israhel cunctis diebus Ioachaz

23 et misertus est Dominus eorum et reversus est ad eos propter pactum suum quod habebat cum Abraham Isaac et Iacob et noluit disperdere eos neque proicere penitus usque in praesens tempus

24 mortuus est autem Azahel rex Syriae et regnavit Benadad filius eius pro eo

25 porro Ioas filius Ioachaz tulit urbes de manu Benadad filii Azahel quas tulerat de manu Ioachaz patris sui iure proelii tribus vicibus percussit eum Ioas et reddidit civitates Israheli.

2 KINGS (4 REGUM) CHAPTER 14

1 anno secundo Ioas filii Ioachaz regis Israhel regnavit Amasias filius Ioas regis Iuda

2 viginti quinque annorum erat cum regnare coepisset viginti autem et novem annis regnavit in Hierusalem nomen matris eius Ioaden de Hierusalem

3 et fecit rectum coram Domino verumtamen non ut David pater eius iuxta omnia quae fecit Ioas pater suus fecit

4 nisi hoc tantum quod excelsa non abstulit adhuc enim populus immolabat et adolebat in excelsis

5 cumque obtinuisset regnum percussit servos suos qui interfecerant regem patrem suum

6 filios autem eorum qui occiderant non occidit iuxta quod scriptum est in libro legis Mosi sicut praecepit Dominus dicens non morientur patres pro filiis neque filii morientur pro patribus sed unusquisque in peccato suo morietur

7 ipse percussit Edom in valle Salinarum decem milia et adprehendit Petram in proelio vocavitque nomen eius Iecethel usque in praesentem diem

8 tunc misit Amasias nuntios ad Ioas filium Ioachaz filii Hieu regis Israhel dicens veni et videamus nos

9 remisitque Ioas rex Israhel ad Amasiam regem Iuda dicens carduus Libani misit ad cedrum quae est in Libano dicens da filiam tuam filio meo uxorem transieruntque bestiae saltus quae sunt in Libano et conculcaverunt carduum

10 percutiens invaluisti super Edom et sublevavit te cor tuum contentus esto gloria et sede in domo tua quare provocas malum ut cadas tu et Iuda tecum

11 et non adquievit Amasias ascenditque Ioas rex Israhel et viderunt se ipse et Amasias rex Iuda in Bethsames oppido Iudae

12 percussusque est Iuda coram Israhel et fugerunt unusquisque in tabernacula sua

13 Amasiam vero regem Iuda filium Ioas filii Ahaziae cepit Ioas rex Israhel in Bethsames et adduxit eum in Hierusalem et interrupit murum Hierusalem a porta Ephraim usque ad portam Anguli quadringentis cubitis

14 tulitque omne aurum et argentum et universa vasa quae inventa sunt in domo Domini et in thesauris regis et obsides et reversus est Samariam

15 reliqua autem verborum Ioas quae fecit et fortitudo eius qua pugnavit contra Amasiam regem Iuda nonne haec scripta sunt in libro sermonum dierum regum Israhel

16 dormivitque Ioas cum patribus suis et sepultus est in Samaria cum regibus Israhel et regnavit Hieroboam filius eius pro eo

17 vixit autem Amasias filius Ioas rex Iuda postquam mortuus est Ioas filius Ioachaz regis Israhel viginti quinque annis

18 reliqua autem sermonum Amasiae nonne haec scripta sunt in libro sermonum dierum regum Iuda

19 factaque est contra eum coniuratio in Hierusalem at ille fugit in Lachis miseruntque post eum in Lachis et interfecerunt eum ibi

20 et asportaverunt in equis sepultusque est in Hierusalem cum patribus suis in civitate David

21 tulit autem universus populus Iudae Azariam annos natum sedecim et constituerunt eum regem pro patre eius Amasia

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22 ipse aedificavit Ahilam et restituit eam Iudae postquam dormivit rex cum patribus suis

23 anno quintodecimo Amasiae filii Ioas regis Iuda regnavit Hieroboam filius Ioas regis Israhel in Samaria quadraginta et uno anno

24 et fecit quod malum est coram Domino non recessit ab omnibus peccatis Hieroboam filii Nabath qui peccare fecit Israhel

25 ipse restituit terminos Israhel ab introitu Emath usque ad mare Solitudinis iuxta sermonem Domini Dei Israhel quem locutus est per servum suum Ionam filium Amathi prophetam qui erat de Geth quae est in Opher

26 vidit enim Dominus adflictionem Israhel amaram nimis et quod consumpti essent usque ad clausos carcere et extremos et non esset qui auxiliaretur Israhel

27 nec locutus est Dominus ut deleret nomen Israhel sub caelo sed salvavit eos in manu Hieroboam filii Ioas

28 reliqua autem sermonum Hieroboam et universa quae fecit et fortitudo eius qua proeliatus est et quomodo restituit Damascum et Emath Iudae in Israhel nonne haec scripta sunt in libro sermonum dierum regum Israhel

29 dormivitque Hieroboam cum patribus suis regibus Israhel et regnavit Zaccharias filius eius pro eo.

2 KINGS (4 REGUM) CHAPTER 15

1 anno vicesimo septimo Hieroboam regis Israhel regnavit Azarias filius Amasiae regis Iudae

2 sedecim annorum erat cum regnare coepisset et quinquaginta duobus annis regnavit in Hierusalem nomen matris eius Iecelia de Hierusalem

3 fecitque quod erat placitum coram Domino iuxta omnia quae fecit Amasias pater eius

4 verumtamen excelsa non est demolitus adhuc populus sacrificabat et adolebat incensum in excelsis

5 percussit autem Dominus regem et fuit leprosus usque in diem mortis suae et habitabat in domo libera seorsum Ioatham vero filius regis gubernabat palatium et iudicabat populum terrae

6 reliqua autem sermonum Azariae et universa quae fecit nonne haec scripta sunt in libro verborum dierum regum Iuda

7 et dormivit Azarias cum patribus suis sepelieruntque eum cum maioribus suis in civitate David et regnavit Ioatham filius eius pro eo

8 anno tricesimo octavo Azariae regis Iudae regnavit Zaccharias filius Hieroboam super Israhel in Samaria sex mensibus

9 et fecit quod malum est coram Domino sicut fecerant patres eius non recessit a peccatis Hieroboam filii Nabath qui peccare fecit Israhel

10 coniuravit autem contra eum Sellum filius Iabes percussitque eum palam et interfecit regnavitque pro eo

11 reliqua autem verborum Zachariae nonne haec scripta sunt in libro sermonum dierum regum Israhel

12 ipse est sermo Domini quem locutus est ad Hieu dicens filii usque ad quartam generationem sedebunt de te super thronum Israhel factumque est ita

13 Sellum filius Iabes regnavit tricesimo nono anno Azariae regis Iudae regnavit autem uno mense in Samaria

14 et ascendit Manahem filius Gaddi de Thersa venitque Samariam et percussit Sellum filium Iabes in Samaria et interfecit eum regnavitque pro eo

15 reliqua autem verborum Sellum et coniuratio eius per quam tetendit insidias nonne haec scripta sunt in libro sermonum dierum regum Israhel

16 tunc percussit Manahem Thapsam et omnes qui erant in ea et terminos eius de Thersa noluerant enim aperire ei et interfecit omnes praegnantes eius et scidit eas

17 anno tricesimo nono Azariae regis Iuda regnavit Manahem filius Gaddi super Israhel decem annis in Samaria

18 fecitque quod erat malum coram Domino non recessit a peccatis Hieroboam filii Nabath qui peccare fecit Israhel cunctis diebus eius

19 veniebat Phul rex Assyriorum in terram et dabat Manahem Phul mille talenta argenti ut esset ei in auxilio et firmaret regnum eius

20 indixitque Manahem argentum super Israhel cunctis potentibus et divitibus ut daret regi Assyriorum quinquaginta siclos argenti per singulos reversusque est rex Assyriorum et non est moratus in terra

21 reliqua autem sermonum Manahem et universa quae fecit nonne haec scripta sunt in libro sermonum dierum regum Israhel

22 et dormivit Manahem cum patribus suis regnavitque Phaceia filius eius pro eo

23 anno quinquagesimo Azariae regis Iudae regnavit Phaceia filius Manahem super Israhel in Samaria biennio

24 et fecit quod erat malum coram Domino non recessit a peccatis Hieroboam filii Nabath qui peccare fecit Israhel

25 coniuravit autem adversum eum Phacee filius Romeliae dux eius et percussit eum in Samaria in turre domus regiae iuxta Argob et iuxta Ari et cum eo quinquaginta viros de filiis Galaaditarum et interfecit eum regnavitque pro eo

26 reliqua autem sermonum Phaceia et universa quae fecit nonne haec scripta sunt in libro sermonum dierum regum Israhel

27 anno quinquagesimo secundo Azariae regis Iudae regnavit Phacee filius Romeliae super Israhel in Samaria viginti annis

28 et fecit quod malum erat coram Domino non recessit a peccatis Hieroboam filii Nabath qui peccare fecit Israhel

29 in diebus Phacee regis Israhel venit Theglathfalassar rex Assur et cepit Aiom et Abel domum Maacha et Ianoe et Cedes et Asor et Galaad et Galileam universam terram Nepthalim et transtulit eos in Assyrios

30 coniuravit autem et tetendit insidias Osee filius Hela contra Phacee filium Romeliae et percussit eum et interfecit regnavitque pro eo vicesimo anno Ioatham filii Oziae

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31 reliqua autem sermonum Phacee et universa quae fecit nonne haec scripta sunt in libro sermonum dierum regum Israhel

32 anno secundo Phacee filii Romeliae regis Israhel regnavit Ioatham filius Oziae regis Iuda

33 viginti quinque annorum erat cum regnare coepisset et sedecim annis regnavit in Hierusalem nomen matris eius Hierusa filia Sadoc

34 fecitque quod erat placitum coram Domino iuxta omnia quae fecerat Ozias pater suus operatus est

35 verumtamen excelsa non abstulit adhuc populus immolabat et adolebat incensum in excelsis ipse aedificavit portam domus Domini sublimissimam

36 reliqua autem sermonum Ioatham et universa quae fecit nonne haec scripta sunt in libro verborum dierum regum Iuda

37 in diebus illis coepit Dominus mittere in Iudam Rasin regem Syriae et Phacee filium Romeliae

38 et dormivit Ioatham cum patribus suis sepultusque est cum eis in civitate David patris sui et regnavit Ahaz filius eius pro eo.

2 KINGS (4 REGUM) CHAPTER 16

1 anno septimodecimo Phacee filii Romeliae regnavit Ahaz filius Ioatham regis Iuda

2 viginti annorum erat Ahaz cum regnare coepisset et sedecim annis regnavit in Hierusalem non fecit quod erat placitum in conspectu Domini Dei sui sicut David pater eius

3 sed ambulavit in via regum Israhel insuper et filium suum consecravit transferens per ignem secundum idola gentium quae dissipavit Dominus coram filiis Israhel

4 immolabat quoque victimas et adolebat incensum in excelsis et in collibus et sub omni ligno frondoso

5 tunc ascendit Rasin rex Syriae et Phacee filius Romeliae rex Israhel in Hierusalem ad proeliandum cumque obsiderent Ahaz non valuerunt superare eum

6 in tempore illo restituit Rasin rex Syriae Ahilam Syriae et eiecit Iudaeos de Ahilam et Idumei venerunt in Ahilam et habitaverunt ibi usque in diem hanc

7 misit autem Ahaz nuntios ad Theglathfalassar regem Assyriorum dicens servus tuus et filius tuus ego sum ascende et salvum me fac de manu regis Syriae et de manu regis Israhel qui consurrexerunt adversum me

8 et cum collegisset argentum et aurum quod invenire potuit in domo Domini et in thesauris regis misit regi Assyriorum munera

9 qui et adquievit voluntati eius ascendit enim rex Assyriorum in Damascum et vastavit eam et transtulit habitatores eius Cyrenen Rasin autem interfecit

10 perrexitque rex Ahaz in occursum Theglathfalassar regis Assyriorum in Damascum cumque vidisset altare Damasci misit rex Ahaz ad Uriam sacerdotem exemplar eius et similitudinem iuxta omne opus eius

11 extruxitque Urias sacerdos altare iuxta omnia quae praeceperat rex Ahaz de Damasco ita fecit Urias sacerdos donec veniret rex Ahaz de Damasco

12 cumque venisset rex de Damasco vidit altare et veneratus est illud ascenditque et immolavit holocausta et sacrificium suum

13 et libavit libamina et fudit sanguinem pacificorum quae obtulerat super altare

14 porro altare aeneum quod erat coram Domino transtulit de facie templi et de loco altaris et de loco templi Domini posuitque illud ex latere altaris ad aquilonem

15 praecepit quoque rex Ahaz Uriae sacerdoti dicens super altare maius offer holocaustum matutinum et sacrificium vespertinum et holocaustum regis et sacrificium eius et holocaustum universi populi terrae et sacrificia eorum et libamina eorum et omnem sanguinem holocausti et universum sanguinem victimae super illud effundes altare vero aeneum erit paratum ad voluntatem meam

16 fecit igitur Urias sacerdos iuxta omnia quae praeceperat rex Ahaz

17 tulit autem rex Ahaz celatas bases et luterem qui erat desuper et mare deposuit de bubus aeneis qui sustentabant illud et posuit super pavimentum stratum lapide

18 Musach quoque sabbati quod aedificaverat in templo et ingressum regis exterius convertit in templo Domini propter regem Assyriorum

19 reliqua autem verborum Ahaz quae fecit nonne haec scripta sunt in libro sermonum dierum regum Iuda

20 dormivitque Ahaz cum patribus suis et sepultus est cum eis in civitate David et regnavit Ezechias filius eius pro eo.

2 KINGS (4 REGUM) CHAPTER 17

1 anno duodecimo Ahaz regis Iuda regnavit Osee filius Hela in Samaria super Israhel novem annis

2 fecitque malum coram Domino sed non sicut reges Israhel qui ante eum fuerant

3 contra hunc ascendit Salmanassar rex Assyriorum et factus est ei Osee servus reddebatque illi tributa

4 cumque deprehendisset rex Assyriorum Osee quod rebellare nitens misisset nuntios ad Sua regem Aegypti ne praestaret tributa regi Assyriorum sicut singulis annis solitus erat obsedit eum et vinctum misit in carcerem

5 pervagatusque est omnem terram et ascendens Samariam obsedit eam tribus annis

6 anno autem nono Osee cepit rex Assyriorum Samariam et transtulit Israhel in Assyrios posuitque eos in Ala et in Habor iuxta fluvium Gozan in civitatibus Medorum

7 factum est enim cum peccassent filii Israhel Domino Deo suo qui eduxerat eos de terra Aegypti de manu Pharaonis regis Aegypti coluerunt deos alienos

8 et ambulaverunt iuxta ritum gentium quas consumpserat Dominus in conspectu filiorum Israhel et regum Israhel quia similiter fecerant

9 et operuerunt filii Israhel verbis non rectis Dominum Deum suum et aedificaverunt sibi excelsa in cunctis urbibus suis a turre custodum usque ad civitatem munitam

10 feceruntque sibi statuas et lucos in omni colle sublimi et subter omne lignum nemorosum

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11 et adolebant ibi incensum super aras in more gentium quas transtulerat Dominus a facie eorum feceruntque verba pessima inritantes Dominum

12 et coluerunt inmunditias de quibus praecepit Dominus eis ne facerent verbum hoc

13 et testificatus est Dominus in Israhel et in Iuda per manum omnium prophetarum et videntum dicens revertimini a viis vestris pessimis et custodite praecepta mea et caerimonias iuxta omnem legem quam praecepi patribus vestris et sicut misi ad vos in manu servorum meorum prophetarum

14 qui non audierunt sed induraverunt cervicem suam iuxta cervicem patrum suorum qui noluerunt oboedire Domino Deo suo

15 et abiecerunt legitima eius et pactum quod pepigit cum patribus eorum et testificationes quibus contestatus est eos secutique sunt vanitates et vane egerunt et secuti sunt gentes quae erant per circuitum eorum super quibus praeceperat Dominus eis ut non facerent sicut et illae faciebant

16 et dereliquerunt omnia praecepta Domini Dei sui feceruntque sibi conflatiles duos vitulos et lucos et adoraverunt universam militiam caeli servieruntque Baal

17 et consecrabant ei filios suos et filias suas per ignem et divinationibus inserviebant et auguriis et tradiderunt se ut facerent malum coram Domino et inritarent eum

18 iratusque est Dominus vehementer Israhel et abstulit eos de conspectu suo et non remansit nisi tribus Iuda tantummodo

19 sed nec ipse Iuda custodivit mandata Domini Dei sui verum ambulavit in erroribus Israhel quos operatus fuerat

20 proiecitque Dominus omne semen Israhel et adflixit eos et tradidit in manu diripientium donec proiceret eos a facie sua

21 ex eo iam tempore quo scissus est Israhel a domo David et constituerunt sibi regem Hieroboam filium Nabath separavit enim Hieroboam Israhel a Domino et peccare eos fecit peccatum magnum

22 et ambulaverunt filii Israhel in universis peccatis Hieroboam quae fecerat non recesserunt ab eis

23 usquequo auferret Dominus Israhel a facie sua sicut locutus fuerat in manu omnium servorum suorum prophetarum translatusque est Israhel de terra sua in Assyrios usque in diem hanc

24 adduxit autem rex Assyriorum de Babylone et de Chutha et de Haiath et de Emath et de Sepharvaim et conlocavit eos in civitatibus Samariae pro filiis Israhel qui possederunt Samariam et habitaverunt in urbibus eius

25 cumque ibi habitare coepissent non timebant Dominum et inmisit eis Dominus leones qui interficiebant eos

26 nuntiatumque est regi Assyriorum et dictum gentes quas transtulisti et habitare fecisti in civitatibus Samariae ignorant legitima Dei terrae et inmisit in eos Dominus leones et ecce interficiunt eos eo quod ignorent ritum Dei terrae

27 praecepit autem rex Assyriorum dicens ducite illuc unum de sacerdotibus quos inde captivos adduxistis et vadat et habitet cum eis et doceat eos legitima Dei terrae

28 igitur cum venisset unus de sacerdotibus his qui captivi ducti fuerant de Samaria habitavit in Bethel et docebat eos quomodo colerent Dominum

29 et unaquaeque gens fabricata est deum suum posuerunt-que eos in fanis excelsis quae fecerant Samaritae gens et gens in urbibus suis in quibus habitabant

30 viri enim babylonii fecerunt Socchothbenoth viri autem chutheni fecerunt Nergel et viri de Emath fecerunt Asima

31 porro Evei fecerunt Nebaaz et Tharthac hii autem qui erant de Sepharvaim conburebant filios suos igni Adramelech et Anamelech diis Sepharvaim

32 et nihilominus colebant Dominum fecerunt autem sibi de novissimis sacerdotes excelsorum et ponebant eos in fanis sublimibus

33 et cum Dominum colerent diis quoque suis serviebant iuxta consuetudinem gentium de quibus translati fuerant Samariam

34 usque in praesentem diem morem sequuntur antiquum non timent Dominum neque custodiunt caerimonias eius et iudicia et legem et mandatum quod praeceperat Dominus filiis Iacob quem cognominavit Israhel

35 et percusserat cum eis pactum et mandaverat eis dicens nolite timere deos alienos et non adoretis eos neque colatis et non immoletis eis

36 sed Dominum Deum vestrum qui eduxit vos de terra Aegypti in fortitudine magna et in brachio extento ipsum timete illum adorate et ipsi immolate

37 caerimonias quoque et iudicia et legem et mandatum quod scripsit vobis custodite ut faciatis cunctis diebus et non timeatis deos alienos

38 et pactum quod percussi vobiscum nolite oblivisci nec colatis deos alienos

39 sed Dominum Deum vestrum timete et ipse eruet vos de manu omnium inimicorum vestrorum

40 illi vero non audierunt sed iuxta consuetudinem suam pristinam perpetrabant

41 fuerunt igitur gentes istae timentes quidem Dominum sed nihilominus et idolis suis servientes nam et filii eorum et nepotes sicut fecerunt parentes sui ita faciunt usque in praesentem diem.

2 KINGS (4 REGUM) CHAPTER 18

1 anno tertio Osee filii Hela regis Israhel regnavit Ezechias filius Ahaz regis Iuda

2 viginti quinque annorum erat cum regnare coepisset et viginti et novem annis regnavit in Hierusalem nomen matris eius Abi filia Zacchariae

3 fecitque quod erat bonum coram Domino iuxta omnia quae fecerat David pater suus

4 ipse dissipavit excelsa et contrivit statuas et succidit lucos confregitque serpentem aeneum quem fecerat Moses siquidem usque ad illud tempus filii Israhel adolebant ei incensum vocavitque eum Naasthan

5 in Domino Deo Israhel speravit itaque post eum non fuit similis ei de cunctis regibus Iuda sed neque in his qui ante eum fuerunt

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6 et adhesit Domino et non recessit a vestigiis eius fecitque mandata eius quae praeceperat Dominus Mosi

7 unde et erat Dominus cum eo et in cunctis ad quae procedebat sapienter se agebat rebellavit quoque contra regem Assyriorum et non servivit ei

8 ipse percussit Philistheos usque Gazam et omnes terminos eorum a turre custodum usque ad civitatem muratam

9 anno quarto regis Ezechiae qui erat annus septimus Osee filii Hela regis Israhel ascendit Salmanassar rex Assyriorum Samariam et obpugnavit eam

10 et cepit nam post annos tres anno sexto Ezechiae id est nono anno Osee regis Israhel capta est Samaria

11 et transtulit rex Assyriorum Israhel in Assyrios conlocavitque eos in Ala et in Habor fluviis Gozan in civitatibus Medorum

12 quia non audierunt vocem Domini Dei sui sed praetergressi sunt pactum eius omnia quae praeceperat Moses servus Domini non audierunt neque fecerunt

13 anno quartodecimo regis Ezechiae ascendit Sennacherib rex Assyriorum ad universas civitates Iuda munitas et cepit eas

14 tunc misit Ezechias rex Iuda nuntios ad regem Assyriorum Lachis dicens peccavi recede a me et omne quod inposueris mihi feram indixit itaque rex Assyriorum Ezechiae regi Iudae trecenta talenta argenti et triginta talenta auri

15 deditque Ezechias omne argentum quod reppertum fuerat in domo Domini et in thesauris regis

16 in tempore illo confregit Ezechias valvas templi Domini et lamminas auri quas ipse adfixerat et dedit eas regi Assyriorum

17 misit autem rex Assyriorum Tharthan et Rabsaris et Rabsacen de Lachis ad regem Ezechiam cum manu valida Hierusalem qui cum ascendissent venerunt in Hierusalem et steterunt iuxta aquaeductum piscinae superioris quae est in via agri Fullonis

18 vocaveruntque regem egressus est autem ad eos Eliachim filius Helciae praepositus domus et Sobna scriba et Ioahe filius Asaph a commentariis

19 dixitque ad eos Rabsaces loquimini Ezechiae haec dicit rex magnus rex Assyriorum quae est ista fiducia qua niteris

20 forsitan inisti consilium ut praepares te ad proelium in quo confidis ut audeas rebellare

21 an speras in baculo harundineo atque confracto Aegypto super quem si incubuerit homo comminutus ingreditur manum eius et perforabit eam sic est Pharao rex Aegypti omnibus qui confidunt in se

22 quod si dixeritis mihi in Domino Deo nostro habemus fiduciam nonne iste est cuius abstulit Ezechias excelsa et altaria et praecepit Iudae et Hierusalem ante altare hoc adorabitis in Hierusalem

23 nunc igitur transite ad dominum meum regem Assyriorum et dabo vobis duo milia equorum et videte an habere valeatis ascensores eorum

24 et quomodo potestis resistere ante unum satrapam de servis domini mei minimis an fiduciam habes in Aegypto propter currus et equites

25 numquid sine Domini voluntate ascendi ad locum istum ut demolirer eum Dominus dixit mihi ascende ad terram hanc et demolire eam

26 dixerunt autem Eliachim filius Helciae et Sobna et Ioahe Rabsaci precamur ut loquaris nobis servis tuis syriace siquidem intellegimus hanc linguam et non loquaris nobis iudaice audiente populo qui est super murum

27 responditque eis Rabsaces numquid ad dominum tuum et ad te misit me dominus meus ut loquerer sermones hos et non ad viros qui sedent super murum ut comedant stercora sua et bibant urinam suam vobiscum

28 stetit itaque Rabsaces et clamavit voce magna iudaice et ait audite verba regis magni regis Assyriorum

29 haec dicit rex non vos seducat Ezechias non enim poterit eruere vos de manu mea

30 neque fiduciam vobis tribuat super Domino dicens eruens liberabit nos Dominus et non tradetur civitas haec in manu regis Assyriorum

31 nolite audire Ezechiam haec enim dicit rex Assyriorum facite mecum quod vobis est utile et egredimini ad me et comedet unusquisque de vinea sua et de ficu sua et bibetis aquas de cisternis vestris

32 donec veniam et transferam vos in terram quae similis terrae vestrae est in terram fructiferam et fertilem vini terram panis et vinearum terram olivarum et olei ac mellis et vivetis et non moriemini nolite audire Ezechiam qui vos decipit dicens Dominus liberabit nos

33 numquid liberaverunt dii gentium terram suam de manu regis Assyriorum

34 ubi est deus Emath et Arfad ubi est deus Sepharvaim Ana et Ava numquid liberaverunt Samariam de manu mea

35 quinam illi sunt in universis diis terrarum qui eruerunt regionem suam de manu mea ut possit eruere Dominus Hierusalem de manu mea

36 tacuit itaque populus et non respondit ei quicquam siquidem praeceptum regis acceperant ut non responderent ei

37 venitque Eliachim filius Helciae praepositus domus et Sobna scriba et Ioahe filius Asaph a commentariis ad Ezechiam scissis vestibus et nuntiaverunt ei verba Rabsacis.

2 KINGS (4 REGUM) CHAPTER 19

1 quae cum audisset rex Ezechias scidit vestimenta sua et opertus est sacco ingressusque est domum Domini

2 et misit Eliachim praepositum domus et Sobnam scribam et senes de sacerdotibus opertos saccis ad Esaiam prophetam filium Amos

3 qui dixerunt haec dicit Ezechias dies tribulationis et increpationis et blasphemiae dies iste venerunt filii usque ad partum et vires non habet parturiens

4 si forte audiat Dominus Deus tuus universa verba Rabsacis quem misit rex Assyriorum dominus suus ut exprobraret Deum viventem et argueret verbis quae audivit Dominus Deus tuus et fac orationem pro reliquiis quae reppertae sunt

5 venerunt ergo servi regis Ezechiae ad Esaiam

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6 dixitque eis Esaias haec dicetis domino vestro haec dicit Dominus noli timere a facie sermonum quos audisti quibus blasphemaverunt pueri regis Assyriorum me

7 ecce ego inmittam ei spiritum et audiet nuntium et revertetur in terram suam et deiciam eum gladio in terra sua

8 reversus est igitur Rabsaces et invenit regem Assyriorum expugnantem Lobnam audierat enim quod recessisset de Lachis

9 cumque audisset de Tharaca rege Aethiopiae dicentes ecce egressus est ut pugnet adversum te et iret contra eum misit nuntios ad Ezechiam dicens

10 haec dicite Ezechiae regi Iudae non te seducat Deus tuus in quo habes fiduciam neque dicas non tradetur Hierusalem in manu regis Assyriorum

11 tu enim ipse audisti quae fecerint reges Assyriorum universis terris quomodo vastaverint eas num ergo solus poteris liberari

12 numquid liberaverunt dii gentium singulos quos vastaverunt patres mei Gozan videlicet et Aran et Reseph et filios Eden qui erant in Thelassar

13 ubi est rex Emath et rex Arfad et rex civitatis Sepharvaim Ana et Ava

14 itaque cum accepisset Ezechias litteras de manu nuntiorum et legisset eas ascendit in domum Domini et expandit eas coram Domino

15 et oravit in conspectu eius dicens Domine Deus Israhel qui sedes super cherubin tu es Deus solus regum omnium terrae tu fecisti caelum et terram

16 inclina aurem tuam et audi aperi Domine oculos tuos et vide et audi omnia verba Sennacherib qui misit ut exprobraret nobis Deum viventem

17 vere Domine dissipaverunt reges Assyriorum gentes et terras omnium

18 et miserunt deos eorum in ignem non enim erant dii sed opera manuum hominum e ligno et lapide et perdiderunt eos

19 nunc igitur Domine Deus noster salvos nos fac de manu eius ut sciant omnia regna terrae quia tu es Dominus Deus solus

20 misit autem Esaias filius Amos ad Ezechiam dicens haec dicit Dominus Deus Israhel quae deprecatus es me super Sennacherib rege Assyriorum audivi

21 iste est sermo quem locutus est Dominus de eo sprevit te et subsannavit virgo filia Sion post tergum tuum caput movit filia Hierusalem

22 cui exprobrasti et quem blasphemasti contra quem exaltasti vocem et elevasti in excelsum oculos tuos contra Sanctum Israhel

23 per manum servorum tuorum exprobrasti Domino et dixisti in multitudine curruum meorum ascendi excelsa montium in summitate Libani et succidi sublimes cedros eius electas abietes eius et ingressus sum usque ad terminos eius saltum Carmeli eius

24 ego succidi et bibi aquas alienas et siccavi vestigiis pedum meorum omnes aquas clausas

25 numquid non audisti quid ab initio fecerim ex diebus antiquis plasmavi illud et nunc adduxi eruntque in ruinam collium pugnantium civitates munitae

26 et qui sedent in eis humiles manu contremuerunt et confusi sunt facti sunt quasi faenum agri et virens herba tectorum quae arefacta est antequam veniret ad maturitatem

27 habitaculum tuum et egressum tuum et viam tuam ego praescivi et furorem tuum contra me

28 insanisti in me et superbia tua ascendit in aures meas ponam itaque circulum in naribus tuis et camum in labris tuis et reducam te in viam per quam venisti

29 tibi autem Ezechia hoc erit signum comede hoc anno quod reppereris in secundo autem anno quae sponte nascuntur porro in anno tertio seminate et metite plantate vineas et comedite fructum earum

30 et quodcumque reliquum fuerit de domo Iuda mittet radicem deorsum et faciet fructum sursum

31 de Hierusalem quippe egredientur reliquiae et quod salvetur de monte Sion zelus Domini exercituum faciet hoc

32 quam ob rem haec dicit Dominus de rege Assyriorum non ingredietur urbem hanc nec mittet in eam sagittam nec occupabit eam clypeus nec circumdabit eam munitio

33 per viam qua venit revertetur et civitatem hanc non ingredietur dicit Dominus

34 protegamque urbem hanc et salvabo eam propter me et propter David servum meum

35 factum est igitur in nocte illa venit angelus Domini et percussit castra Assyriorum centum octoginta quinque milia cumque diluculo surrexisset vidit omnia corpora mortuorum et recedens abiit

36 et reversus est Sennacherib rex Assyriorum et mansit in Nineve

37 cumque adoraret in templo Neserach deum suum Adramelech et Sarasar filii eius percusserunt eum gladio fugeruntque in terram Armeniorum et regnavit Eseraddon filius eius pro eo.

2 KINGS (4 REGUM) CHAPTER 20

1 in diebus illis aegrotavit Ezechias usque ad mortem et venit ad eum Esaias filius Amos prophetes dixitque ei haec dicit Dominus Deus praecipe domui tuae morieris enim et non vives

2 qui convertit faciem suam ad parietem et oravit Dominum dicens

3 obsecro Domine memento quomodo ambulaverim coram te in veritate et in corde perfecto et quod placitum est coram te fecerim flevit itaque Ezechias fletu magno

4 et antequam egrederetur Esaias mediam partem atrii factus est sermo Domini ad eum dicens

5 revertere et dic Ezechiae duci populi mei haec dicit Dominus Deus David patris tui audivi orationem tuam vidi lacrimam tuam et ecce sanavi te die tertio ascendes templum Domini

6 et addam diebus tuis quindecim annos sed et de manu regis Assyriorum liberabo te et civitatem hanc et protegam urbem istam propter me et propter David servum meum

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7 dixitque Esaias adferte massam ficorum quam cum adtulissent et posuissent super ulcus eius curatus est
8 dixerat autem Ezechias ad Esaiam quod erit signum quia Dominus me sanabit et quia ascensurus sum die tertio templum Domini
9 cui ait Esaias hoc erit signum a Domino quod facturus sit Dominus sermonem quem locutus est vis ut accedat umbra decem lineis an ut revertatur totidem gradibus
10 et ait Ezechias facile est umbram crescere decem lineis nec hoc volo ut fiat sed ut revertatur retrorsum decem gradibus
11 invocavit itaque Esaias propheta Dominum et reduxit umbram per lineas quibus iam descenderat in horologio Ahaz retrorsum decem gradibus
12 in tempore illo misit Berodach Baladan filius Baladan rex Babyloniorum litteras et munera ad Ezechiam audierat enim quod aegrotasset Ezechias
13 laetatus est autem in adventum eorum Ezechias et ostendit eis domum aromatum et aurum et argentum et pigmenta varia unguenta quoque et domum vasorum suorum et omnia quae habere potuerat in thesauris suis non fuit quod non monstraret eis Ezechias in domo sua et in omni potestate sua
14 venit autem Esaias propheta ad regem Ezechiam dixitque ei quid dixerunt viri isti aut unde venerunt ad te cui ait Ezechias de terra longinqua venerunt de Babylone
15 at ille respondit quid viderunt in domo tua ait Ezechias omnia quae sunt in domo mea viderunt nihil est quod non monstraverim eis in thesauris meis
16 dixit itaque Esaias Ezechiae audi sermonem Domini
17 ecce dies venient et auferentur omnia quae sunt in domo tua et quae condiderunt patres tui usque in diem hanc in Babylone non remanebit quicquam ait Dominus
18 sed et de filiis tuis qui egredientur ex te quos generabis tollentur et erunt eunuchi in palatio regis Babylonis
19 dixit Ezechias ad Esaiam bonus sermo Domini quem locutus est sit pax et veritas in diebus meis
20 reliqua autem sermonum Ezechiae et omnis fortitudo eius et quomodo fecerit piscinam et aquaeductum et introduxerit aquas in civitatem nonne haec scripta sunt in libro sermonum dierum regum Iuda
21 dormivitque Ezechias cum patribus suis et regnavit Manasses filius eius pro eo.

2 KINGS (4 REGUM) CHAPTER 21

1 duodecim annorum erat Manasses cum regnare coepisset et quinquaginta quinque annis regnavit in Hierusalem nomen matris eius Aphsiba
2 fecitque malum in conspectu Domini iuxta idola gentium quas delevit Dominus a facie filiorum Israhel
3 conversusque est et aedificavit excelsa quae dissipaverat Ezechias pater eius et erexit aras Baal et fecit lucos sicut fecerat Ahab rex Israhel et adoravit omnem militiam caeli et coluit eam
4 extruxitque aras in domo Domini de qua dixit Dominus in Hierusalem ponam nomen meum
5 et extruxit altaria universae militiae caeli in duobus atriis templi Domini
6 et transduxit filium suum per ignem et ariolatus est et observavit auguria et fecit pythones et aruspices multiplicavit ut faceret malum coram Domino et inritaret eum
7 posuit quoque idolum luci quem fecerat in templo Domini super quo locutus est Dominus ad David et ad Salomonem filium eius in templo hoc et in Hierusalem quam elegi de cunctis tribubus Israhel ponam nomen meum in sempiternum
8 et ultra non faciam commoveri pedem Israhel de terra quam dedi patribus eorum sic tamen si custodierint opere omnia quae praecepi eis et universam legem quam mandavit eis servus meus Moses
9 illi vero non audierunt sed seducti sunt a Manasse ut facerent malum super gentes quas contrivit Dominus a facie filiorum Israhel
10 locutusque est Dominus in manu servorum suorum prophetarum dicens
11 quia fecit Manasses rex Iuda abominationes istas pessimas super omnia quae fecerunt Amorrei ante eum et peccare fecit etiam Iudam in inmunditiis suis
12 propterea haec dicit Dominus Deus Israhel ecce ego inducam mala super Hierusalem et Iudam ut quicumque audierit tinniant ambae aures eius
13 et extendam super Hierusalem funiculum Samariae et pondus domus Ahab et delebo Hierusalem sicut deleri solent tabulae delens vertam et ducam crebrius stilum super faciem eius
14 dimittam vero reliquias hereditatis meae et tradam eas in manu inimicorum eius eruntque in vastitate et rapina cunctis adversariis suis
15 eo quod fecerint malum coram me et perseveraverint inritantes me ex die qua egressi sunt patres eorum ex Aegypto usque ad diem hanc
16 insuper et sanguinem innoxium fudit Manasses multum nimis donec impleret Hierusalem usque ad os absque peccatis suis quibus peccare fecit Iudam ut faceret malum coram Domino
17 reliqua autem sermonum Manasse et universa quae fecit et peccatum eius quod peccavit nonne haec scripta sunt in libro sermonum dierum regum Iuda
18 dormivitque Manasses cum patribus suis et sepultus est in horto domus suae in horto Aza et regnavit Amon filius eius pro eo
19 viginti et duo annorum erat Amon cum regnare coepisset duobusque annis regnavit in Hierusalem nomen matris eius Mesallemeth filia Arus de Iethba
20 fecitque malum in conspectu Domini sicut fecerat Manasses pater eius
21 et ambulavit in omni via per quam ambulaverat pater eius servivitque inmunditiis quibus servierat pater suus et adoravit eas
22 et dereliquit Dominum Deum patrum suorum et non ambulavit in via Domini

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23 tetenderuntque ei insidias servi sui et interfecerunt regem in domo sua

24 percussit autem populus terrae omnes qui coniuraverant contra regem Amon et constituerunt sibi regem Iosiam filium eius pro eo

25 reliqua autem sermonum Amon quae fecit nonne haec scripta sunt in libro sermonum dierum regum Iuda

26 sepelieruntque eum in sepulchro suo in horto Aza et regnavit Iosias filius eius pro eo.

2 KINGS (4 REGUM) CHAPTER 22

1 octo annorum erat Iosias cum regnare coepisset et triginta uno anno regnavit in Hierusalem nomen matris eius Idida filia Phadaia de Besecath

2 fecitque quod placitum erat coram Domino et ambulavit per omnes vias David patris sui non declinavit ad dextram sive ad sinistram

3 anno autem octavodecimo regis Iosiae misit rex Saphan filium Aslia filii Mesullam scribam templi Domini dicens ei

4 vade ad Helciam sacerdotem magnum ut confletur pecunia quae inlata est in templum Domini quam collegerunt ianitores a populo

5 deturque fabris per praepositos in domo Domini qui et distribuent eam his qui operantur in templo Domini ad instauranda sarta tecta templi

6 tignariis videlicet et cementariis et his qui interrupta conponunt et ut emantur ligna et lapides de lapidicinis ad instaurandum templum

7 verumtamen non supputetur eis argentum quod accipiunt sed in potestate habeant et in fide

8 dixit autem Helcias pontifex ad Saphan scribam librum legis repperi in domo Domini deditque Helcias volumen Saphan qui et legit illud

9 venit quoque Saphan scriba ad regem et renuntiavit ei quod praeceperat et ait conflaverunt servi tui pecuniam quae repperta est in domo Domini et dederunt ut distribueretur fabris a praefectis operum templi Domini

10 narravitque Saphan scriba regi dicens librum dedit mihi Helcias sacerdos quem cum legisset Saphan coram rege

11 et audisset rex verba libri legis Domini scidit vestimenta sua

12 et praecepit Helciae sacerdoti et Ahicham filio Saphan et Achobor filio Micha et Saphan scribae et Asaiae servo regis dicens

13 ite et consulite Dominum super me et super populo et super omni Iuda de verbis voluminis istius quod inventum est magna enim ira Domini succensa est contra nos quia non audierunt patres nostri verba libri huius ut facerent omne quod scriptum est nobis

14 ierunt itaque Helcias sacerdos et Ahicham et Achobor et Saphan et Asaia ad Oldam propheten uxorem Sellum filii Thecue filii Araas custodis vestium quae habitabat in Hierusalem in secunda locutique sunt ad eam

15 et illa respondit eis haec dicit Dominus Deus Israhel dicite viro qui misit vos ad me

16 haec dicit Dominus ecce ego adducam mala super locum hunc et super habitatores eius omnia verba legis quae legit rex Iuda

17 quia dereliquerunt me et sacrificaverunt diis alienis inritantes me in cunctis operibus manuum suarum et succendetur indignatio mea in loco hoc et non extinguetur

18 regi autem Iuda qui misit vos ut consuleretis Dominum sic dicetis haec dicit Dominus Deus Israhel pro eo quod audisti verba voluminis

19 et perterritum est cor tuum et humiliatus es coram Domino auditis sermonibus contra locum istum et habitatores eius quo videlicet fierent in stuporem et in maledictum et scidisti vestimenta tua et flevisti coram me et ego audivi ait Dominus

20 idcirco colligam te ad patres tuos et colligeris ad sepulchrum tuum in pace ut non videant oculi tui omnia mala quae inducturus sum super locum istum.

2 KINGS (4 REGUM) CHAPTER 23

1 et renuntiaverunt regi quod dixerat qui misit et congregati sunt ad eum omnes senes Iuda et Hierusalem

2 ascenditque rex templum Domini et omnes viri Iuda universique qui habitant in Hierusalem cum eo sacerdotes et prophetae et omnis populus a parvo usque ad magnum legitque cunctis audientibus omnia verba libri foederis qui inventus est in domo Domini

3 stetitque rex super gradum et percussit foedus coram Domino ut ambularent post Dominum et custodirent praecepta eius et testimonia et caerimonias in omni corde et in tota anima et suscitarent verba foederis huius quae scripta erant in libro illo adquievitque populus pacto

4 et praecepit rex Helciae pontifici et sacerdotibus secundi ordinis et ianitoribus ut proicerent de templo Domini omnia vasa quae facta fuerant Baal et in luco et universae militiae caeli et conbusit ea foris Hierusalem in convalle Cedron et tulit pulverem eorum in Bethel

5 et delevit aruspices quos posuerant reges Iuda ad sacrificandum in excelsis per civitates Iuda et in circuitu Hierusalem et eos qui adolebant incensum Baal et soli et lunae et duodecim signis et omni militiae caeli

6 et efferri fecit lucum de domo Domini foras Hierusalem in convalle Cedron et conbusit eum ibi et redegit in pulverem et proiecit super sepulchrum vulgi

7 destruxit quoque aediculas effeminatorum quae erant in domo Domini pro quibus mulieres texebant quasi domunculas luci

8 congregavitque omnes sacerdotes de civitatibus Iuda et contaminavit excelsa ubi sacrificabant sacerdotes de Gabaa usque Bersabee et destruxit aras portarum in introitu ostii Iosue principis civitatis quod erat ad sinistram portae civitatis

9 verumtamen non ascendebant sacerdotes excelsorum ad altare Domini in Hierusalem sed tantum comedebant azyma in medio fratrum suorum

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10 contaminavit quoque Thafeth quod est in convalle filii Ennom ut nemo consecraret filium suum aut filiam per ignem Moloch

11 abstulit quoque equos quos dederant reges Iudae soli in introitu templi Domini iuxta exedram Nathanmelech eunuchi qui erat in Farurim currus autem solis conbusit igni

12 altaria quoque quae erant super tecta cenaculi Ahaz quae fecerant reges Iuda et altaria quae fecerat Manasses in duobus atriis templi Domini destruxit rex et cucurrit inde et dispersit cinerem eorum in torrentem Cedron

13 excelsa quoque quae erant in Hierusalem ad dexteram partem montis Offensionis quae aedificaverat Salomon rex Israhel Astharoth idolo Sidoniorum et Chamos offensioni Moab et Melchom abominationi filiorum Ammon polluit rex

14 et contrivit statuas et succidit lucos replevitque loca eorum ossibus mortuorum

15 insuper et altare quod erat in Bethel excelsum quod fecerat Hieroboam filius Nabath qui peccare fecit Israhel et altare illud et excelsum destruxit atque conbusit et comminuit in pulverem succenditque etiam lucum

16 et conversus Iosias vidit ibi sepulchra quae erant in monte misitque et tulit ossa de sepulchris et conbusit ea super altare et polluit illud iuxta verbum Domini quod locutus est vir Dei qui praedixerat verba haec

17 et ait quis est titulus ille quem video responderuntque ei cives illius urbis sepulchrum est hominis Dei qui venit de Iuda et praedixit verba haec quae fecisti super altare Bethel

18 et ait dimittite eum nemo commoveat ossa eius et intacta manserunt ossa illius cum ossibus prophetae qui venerat de Samaria

19 insuper et omnia fana excelsorum quae erant in civitatibus Samariae quae fecerant reges Israhel ad inritandum Dominum abstulit Iosias et fecit eis secundum omnia opera quae fecerat in Bethel

20 et occidit universos sacerdotes excelsorum qui erant ibi super altaria et conbusit ossa humana super ea reversusque est Hierusalem

21 et praecepit omni populo dicens facite phase Domino Deo vestro secundum quod scriptum est in libro foederis huius

22 nec enim factum est phase tale a diebus iudicum qui iudicaverunt Israhel et omnium dierum regum Israhel et regum Iuda

23 sicut in octavodecimo anno regis Iosiae factum est phase istud Domino in Hierusalem

24 sed et pythones et ariolos et figuras idolorum et inmunditias abominationesque quae fuerant in terra Iuda et in Hierusalem abstulit Iosias ut statueret verba legis quae scripta sunt in libro quem invenit Helcias sacerdos in templo Domini

25 similis illi non fuit ante eum rex qui reverteretur ad Dominum in omni corde suo et in tota anima sua et in universa virtute sua iuxta omnem legem Mosi neque post eum surrexit similis illi

26 verumtamen non est aversus Dominus ab ira furoris sui magni quo iratus est furor eius contra Iudam propter inritationes quibus provocaverat eum Manasses

27 dixit itaque Dominus etiam Iudam auferam a facie mea sicut abstuli Israhel et proiciam civitatem hanc quam elegi Hierusalem et domum de qua dixi erit nomen meum ibi

28 reliqua autem verba Iosiae et universa quae fecit nonne haec scripta sunt in libro verborum dierum regum Iuda

29 in diebus eius ascendit Pharao Necho rex Aegypti contra regem Assyriorum ad flumen Eufraten et abiit Iosias rex in occursum eius et occisus est in Mageddo cum vidisset eum

30 et portaverunt eum servi sui mortuum de Mageddo et pertulerunt in Hierusalem et sepelierunt eum in sepulchro suo tulitque populus terrae Ioahaz filium Iosiae et unxerunt eum et constituerunt eum regem pro patre suo

31 viginti trium annorum erat Ioahaz cum regnare coepisset et tribus mensibus regnavit in Hierusalem nomen matris eius Amithal filia Hieremiae de Lobna

32 et fecit malum coram Domino iuxta omnia quae fecerant patres eius

33 vinxitque eum Pharao Necho in Rebla quae est in terra Emath ne regnaret in Hierusalem et inposuit multam terrae centum talentis argenti et talento auri

34 regemque constituit Pharao Necho Eliachim filium Iosiae pro Iosia patre eius vertitque nomen eius Ioiachim porro Ioahaz tulit et duxit in Aegyptum

35 argentum autem et aurum dedit Ioiachim Pharaoni cum indixisset terrae per singulos ut conferretur iuxta praeceptum Pharaonis et unumquemque secundum vires suas exegit tam argentum quam aurum de populo terrae ut daret Pharaoni Necho

36 viginti quinque annorum erat Ioiachim cum regnare coepisset et undecim annis regnavit in Hierusalem nomen matris eius Zebida filia Phadaia de Ruma

37 et fecit malum coram Domino iuxta omnia quae fecerant patres eius.

2 KINGS (4 REGUM) CHAPTER 24

1 in diebus eius ascendit Nabuchodonosor rex Babylonis et factus est ei Ioiachim servus tribus annis et rursum rebellavit contra eum

2 inmisitque ei Dominus latrunculos Chaldeorum et latrunculos Syriae latrunculos Moab et latrunculos filiorum Ammon et inmisit eos in Iudam ut disperderent eum iuxta verbum Domini quod locutus erat per servos suos prophetas

3 factum est autem hoc per verbum Domini contra Iudam ut auferret eum coram se propter peccata Manasse universa quae fecit

4 et propter sanguinem innoxium quem effudit et implevit Hierusalem cruore innocentium et ob hanc rem noluit Dominus propitiari

5 reliqua autem sermonum Ioiachim et universa quae fecit nonne haec scripta sunt in libro sermonum dierum regum Iuda et dormivit Ioiachim cum patribus suis

6 regnavitque Ioiachin filius eius pro eo

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7 et ultra non addidit rex Aegypti ut egrederetur de terra sua tulerat enim rex Babylonis a rivo Aegypti usque ad fluvium Eufraten omnia quae fuerant regis Aegypti

8 decem et octo annorum erat Ioiachin cum regnare coepisset et tribus mensibus regnavit in Hierusalem nomen matris eius Naestha filia Helnathan de Hierusalem

9 et fecit malum coram Domino iuxta omnia quae fecerat pater eius

10 in tempore illo ascenderunt servi Nabuchodonosor regis Babylonis in Hierusalem et circumdata est urbs munitionibus

11 venitque Nabuchodonosor rex Babylonis ad civitatem cum servi eius obpugnarent eam

12 egressusque est Ioiachin rex Iuda ad regem Babylonis ipse et mater eius et servi eius et principes eius et eunuchi eius et suscepit eum rex Babylonis anno octavo regni sui

13 et protulit inde omnes thesauros domus Domini et thesauros domus regiae et concidit universa vasa aurea quae fecerat Salomon rex Israhel in templo Domini iuxta verbum Domini

14 et transtulit omnem Hierusalem et universos principes et omnes fortes exercitus decem milia in captivitatem et omnem artificem et clusorem nihilque relictum est exceptis pauperibus populi terrae

15 transtulit quoque Ioiachin in Babylonem et matrem regis et uxores regis et eunuchos eius et iudices terrae duxit in captivitatem de Hierusalem in Babylonem

16 et omnes viros robustos septem milia et artifices et clusores mille omnes viros fortes et bellatores duxitque eos rex Babylonis captivos in Babylonem

17 et constituit Matthaniam patruum eius pro eo inposuitque nomen ei Sedeciam

18 vicesimum et primum annum aetatis habebat Sedecias cum regnare coepisset et undecim annis regnavit in Hierusalem nomen matris eius erat Amithal filia Hieremiae de Lobna

19 et fecit malum coram Domino iuxta omnia quae fecerat Ioiachim

20 irascebatur enim Dominus contra Hierusalem et contra Iudam donec proiceret eos a facie sua recessitque Sedecias a rege Babylonis.

2 KINGS (4 REGUM) CHAPTER 25

1 factum est autem anno nono regni eius mense decimo decima die mensis venit Nabuchodonosor rex Babylonis ipse et omnis exercitus eius in Hierusalem et circumdederunt eam et extruxerunt in circuitu eius munitiones

2 et clausa est civitas atque vallata usque ad undecimum annum regis Sedeciae

3 nona die mensis praevaluitque fames in civitate nec erat panis populo terrae

4 et interrupta est civitas et omnes viri bellatores nocte fugerunt per viam portae quae est inter duplicem murum ad hortum regis porro Chaldei obsidebant in circuitu civitatem fugit itaque per viam quae ducit ad campestria solitudinis

5 et persecutus est exercitus Chaldeorum regem conprehenditque eum in planitie Hiericho et omnes bellatores qui erant cum eo dispersi sunt et reliquerunt eum

6 adprehensum ergo regem duxerunt ad regem Babylonis in Reblatha qui locutus est cum eo iudicium

7 filios autem Sedeciae occidit coram eo et oculos eius effodit vinxitque eum catenis et adduxit in Babylonem

8 mense quinto septima die mensis ipse est annus nonusdecimus regis Babylonis venit Nabuzardan princeps exercitus servus regis Babylonis Hierusalem

9 et succendit domum Domini et domum regis et domos Hierusalem omnemque domum conbusit igni

10 et muros Hierusalem in circuitu destruxit omnis exercitus Chaldeorum qui erat cum principe militum

11 reliquam autem populi partem qui remanserat in civitate et perfugas qui transfugerant ad regem Babylonis et reliquum vulgus transtulit Nabuzardan princeps militiae

12 et de pauperibus terrae reliquit vinitores et agricolas

13 columnas autem aereas quae erant in templo Domini et bases et mare aereum quod erat in domo Domini confregerunt Chaldei et transtulerunt aes omnium in Babylonem

14 ollas quoque aereas et trullas et tridentes et scyphos et omnia vasa aerea in quibus ministrabant tulerunt

15 necnon turibula et fialas quae aurea aurea et quae argentea argentea tulit princeps militiae

16 id est columnas duas mare unum et bases quas fecerat Salomon in templo Domini non erat pondus aeris omnium vasorum

17 decem et octo cubitos altitudinis habebat columna una et capitellum aereum super se altitudinis trium cubitorum et reticulum et malogranata super capitellum columnae omnia aerea similem et columna secunda habebat ornatum

18 tulit quoque princeps militiae Seraian sacerdotem primum et Sophoniam sacerdotem secundum et tres ianitores

19 et de civitate eunuchum unum qui erat praefectus super viros bellatores et quinque viros de his qui steterant coram rege quos repperit in civitate et Sopher principem exercitus qui probabat tirones de populo terrae et sex viros e vulgo qui inventi fuerant in civitate

20 quos tollens Nabuzardan princeps militum duxit ad regem Babylonis in Reblatha

21 percussitque eos rex Babylonis et interfecit in Reblatha in terra Emath et translatus est Iuda de terra sua

22 populo autem qui relictus erat in terra Iuda quem dimiserat Nabuchodonosor rex Babylonis praefecit Godoliam filium Ahicham filii Saphan

23 quod cum audissent omnes duces militum ipsi et viri qui erant cum eis videlicet quod constituisset rex Babylonis Godoliam venerunt ad Godoliam in Maspha Ismahel filius Nathaniae et Iohanan filius Caree et Sareia filius Thenaameth Nethophathites et Iezonias filius Maachathi ipsi et socii eorum

24 iuravitque eis Godolias et sociis eorum dicens nolite timere servire Chaldeis manete in terra et servite regi Babylonis et bene erit vobis

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25 factum est autem in mense septimo venit Ismahel filius Nathaniae filii Elisama de semine regio et decem viri cum eo percusseruntque Godoliam qui mortuus est sed et Iudaeos et Chaldeos qui erant cum eo in Maspha

26 consurgens autem omnis populus a parvo usque ad magnum et principes militum venerunt in Aegyptum timentes Chaldeos

27 factum est vero anno tricesimo septimo transmigrationis Ioiachin regis Iudae mense duodecimo vicesima septima die mensis sublevavit Evilmerodach rex Babylonis anno quo regnare coeperat caput Ioiachin regis Iuda de carcere

28 et locutus est ei benigna et posuit thronum eius super thronum regum qui erant cum eo in Babylone

29 et mutavit vestes eius quas habuerat in carcere et comedebat panem semper in conspectu eius cunctis diebus vitae suae

30 annonam quoque constituit ei absque intermissione quae et dabatur ei a rege per singulos dies omnibus diebus vitae suae.

THE FIRST BOOK OF CHRONICLES

or 1 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Author: Azaryahu, known as Ezra (Greek: Esdras)
(Nehemia might have edited some parts.)
Estimated Range of Dating: mid-5th century B.C.

(The Book of Chronicles (Hebrew: Dibre Hayyamim 'The Matters of the Days') is a Hebrew prose work constituting part of Jewish and Christian scripture. Chronicles is the final book of the Hebrew Bible, concluding the third section of Ketuvim, the last section of the Jewish Tanakh. It was divided into two books in the Septuagint, the Paralipomenon (Greek: lit. "things left on one side"). In Christian contexts it is therefore known as the Books of Chronicles, after the Latin name chronikon given to the text by the scholar Jerome. In the Christian Bible, the books (commonly referred to as 1 Chronicles and 2 Chronicles, or First Chronicles and Second Chronicles) generally follow the two Books of Kings, and precede Ezra–Nehemiah; thus they conclude the history-oriented books of the Old Testament.

Originally a single work, Chronicles was divided into two in the Greek Septuagint: 1 Chronicles is divided into 29 chapters and 2 Chronicles into 36 chapters. It contains a genealogy from a human being, Adam, and a narrative of the history of ancient Judah and Israel. The last events in Chronicles take place in the reign of Cyrus the Great, the Persian king who conquered Babylon in 539 BC; this sets the earliest possible date for the book.

Chronicles appears to be largely the work of a single individual. The writer was probably male, probably a Levite (temple priest), and probably from Jerusalem. He was well-read, a skilled editor, and a sophisticated theologian. His intention was to use Israel's past to convey religious messages to his peers, the literary and political elite of Jerusalem in the time of the Achaemenid (Persian) Empire. Jewish and Christian tradition identified this author as the 5th century BC figure Ezra, who gives his name to the Book of Ezra; Ezra is believed to be the author of Chronicles, the first part of Ezra–Nehemiah, and Malachi. Many scholars maintain support for Ezra's authorship, not only based on centuries of work by Jewish historians, but also due to the consistency of language and speech patterns between Chronicles and Ezra-Nehemiah.

One of the most striking, although inconclusive, features of Chronicles is that its closing sentence is repeated as the opening of Ezra–Nehemiah. These repeated verses are called "catch-lines." In antiquity, catch-lines were often placed at the end of a scroll to facilitate the reader's passing on to the correct second book-scroll after completing the first. This

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scribal device was employed in works that exceeded the scope of a single scroll and had to be continued on another scroll.

Scholars suggest it was probably composed between 450–250 BC, with the period 350–300 BC the most likely. This timeframe is achieved by estimates made based on genealogies appearing in the Greek Septuagint. This theory bases its premise on latest person mentioned in Chronicles, Anani. Anani is an eighth-generation descendant of King Jehoiachin according to the Masoretic Text. They roughly estimate Anani's birth to have been sometime between 425 and 400 BC using an additional five generations in the genealogy of Anani appearing in the Septuagint. Based on this, the theory has persuaded many supporters of the Septuagint's reading to place Anani's likely date of birth a century later than what has been largely accepted for two millennia.

Much of the content of Chronicles is a repetition of material from other books of the Bible, from Genesis to Kings, and so the usual scholarly view is that these books, or an early version of them, provided the author with the bulk of his material. The Chronicles narrative begins with Adam, Seth and Enosh, and the story is then carried forward, almost entirely through genealogical lists, down to the founding of the first Kingdom of Israel (in the "introductory chapters", 1 Chronicles 1–9). The bulk of the remainder of 1 Chronicles, after a brief account of Saul in chapter 10, is concerned with the reign of David (1 Chronicles 11–29). The next long section concerns David's son Solomon (2 Chronicles 1–9), and the final part is concerned with the Kingdom of Judah, with occasional references to the second kingdom of Israel (2 Chronicles 10–36). The final chapter covers briefly the reigns of the last four kings, until Judah is destroyed and the people taken into exile in Babylon. In the two final verses, identical to the opening verses of the Book of Ezra, the Persian king Cyrus the Great conquers the Neo-Babylonian Empire, and authorises the restoration of the Temple in Jerusalem and the return of the exiles.)

LIBER PRIMUS PARALIPOMENON,
HEBRAICE DIBRE HAIAMIM
1 CHRONICLES (PARALIPOMENON) CHAPTER 1

1 Adam Seth Enos
2 Cainan Malelehel Iared 3 Enoch Matusale Lamech 4 Noe Sem Ham et Iafeth
5 filii Iafeth Gomer Magog Madai et Iavan Thubal Mosoch Thiras
6 porro filii Gomer Aschenez et Rifath et Thogorma
7 filii autem Iavan Elisa et Tharsis Cetthim et Dodanim
8 filii Ham Chus et Mesraim Phut et Chanaan
9 filii autem Chus Saba et Evila Sabatha et Rechma et Sabathaca porro filii Rechma Saba et Dadan
10 Chus autem genuit Nemrod iste coepit esse potens in terra
11 Mesraim vero genuit Ludim et Anamim et Laabim et Nepthuim
12 Phethrosim quoque et Chasluim de quibus egressi sunt Philisthim et Capthurim
13 Chanaan vero genuit Sidonem primogenitum et Heth
14 Iebuseum quoque et Amorreum et Gergeseum
15 Evheumque et Aruceum et Asineum
16 Aradium quoque et Samareum et Ematheum
17 filii Sem Aelam et Assur et Arfaxad et Lud et Aram et Us et Hul et Gothor et Mosoch
18 Arfaxad autem genuit Sala qui et ipse genuit Heber
19 porro Heber nati sunt duo filii nomen uni Phaleg quia in diebus eius divisa est terra et nomen fratris eius Iectan
20 Iectan autem genuit Helmodad et Saleph et Asermoth et Iare
21 Aduram quoque et Uzal et Decla
22 Ebal etiam et Abimahel et Saba necnon
23 et Ophir et Evila et Iobab omnes isti filii Iectan
24 Sem Arfaxad Sale
25 Heber Phaleg Raau
26 Serug Nahor Thare
27 Abram iste est Abraham
28 filii autem Abraham Isaac et Ismahel
29 et hae generationes eorum primogenitus Ismahelis Nabaioth et Cedar et Adbeel et Mabsam
30 Masma et Duma Massa Adad et Thema
31 Iathur Naphis Cedma hii sunt filii Ismahelis
32 filii autem Cetthurae concubinae Abraham quos genuit Zamram Iecsan Madan Madian Iesboc Sue porro filii Iecsan Saba et Dadan
33 filii autem Madian Epha et Apher et Enoch et Abida et Eldaa omnes hii filii Cetthurae
34 generavit autem Abraham Isaac cuius fuerunt filii Esau et Israhel
35 filii Esau Eliphaz Rauhel Iaus Ialam Core
36 filii Eliphaz Theman Omer Sepphu Gethem Cenez Thamna Amalech
37 filii Rauhel Naath Zara Samma Maza
38 filii Seir Lothan Sobal Sebeon Ana Dison Eser Disan
39 filii Lothan Horri Humam soror autem Lothan fuit Thamna
40 filii Sobal Alian et Manaath et Ebal et Sepphi et Onam filii Sebeon Aia et Ana filii Ana Dison
41 filii Dison Amaran et Eseban et Iethran et Charan
42 filii Eser Balaan et Zaban et Iacan filii Dison Us et Aran
43 isti sunt reges qui imperaverunt in terra Edom antequam esset rex super filios Israhel Bale filius Beor et nomen civitatis eius Denaba
44 mortuus est autem Bale et regnavit pro eo Iobab filius Zare de Bosra
45 cumque et Iobab fuisset mortuus regnavit pro eo Husam de terra Themanorum
46 obiit quoque et Husam et regnavit pro eo Adad filius Badad qui percussit Madian in terra Moab et nomen civitatis eius Avith
47 cumque et Adad fuisset mortuus regnavit pro eo Semla de Masreca

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48 sed et Semla mortuus est et regnavit pro eo Saul de Rooboth quae iuxta amnem sita est
49 mortuo quoque Saul regnavit pro eo Baalanan filius Achobor
50 sed et hic mortuus est et regnavit pro eo Adad cuius urbis fuit nomen Phou et appellata est uxor eius Mehetabel filia Matred filiae Mezaab
51 Adad autem mortuo duces pro regibus in Edom esse coeperunt dux Thamna dux Alva dux Ietheth
52 dux Oolibama dux Hela dux Phinon
53 dux Cenez dux Theman dux Mabsar
54 dux Magdihel dux Iram hii duces Edom.

1 CHRONICLES (PARALIPOMENON) CHAPTER 2

1 filii autem Israhel Ruben Symeon Levi Iuda Isachar et Zabulon
2 Dan Ioseph Beniamin Nepthali Gad Aser
3 filii Iuda Her Aunan Sela tres nati sunt ei de filia Sue Chananitidis fuit autem Her primogenitus Iuda malus coram Domino et occidit eum
4 Thamar autem nurus eius peperit ei Phares et Zara omnes ergo filii Iuda quinque
5 filii autem Phares Esrom et Hamul
6 filii quoque Zarae Zamri et Ethan et Eman Chalchal quoque et Darda simul quinque
7 filii Carmi Achar qui turbavit Israhel et peccavit in furto anathematis
8 filii Ethan Azarias
9 filii autem Esrom qui nati sunt ei Ieremahel et Ram et Chalubi
10 porro Ram genuit Aminadab Aminadab autem genuit Naasson principem filiorum Iuda
11 Naasson quoque genuit Salma de quo ortus est Boez
12 Boez vero genuit Obed qui et ipse genuit Isai
13 Isai autem genuit primogenitum Heliab secundum Abinadab tertium Samaa
14 quartum Nathanahel quintum Raddai
15 sextum Asom septimum David
16 quorum sorores fuerunt Sarvia et Abigail filii Sarviae Abisai Ioab et Asahel tres
17 Abigail autem genuit Amasa cuius pater fuit Iether Ismahelites
18 Chaleb vero filius Esrom accepit uxorem nomine Azuba de qua genuit Ierioth fueruntque filii eius Iesar et Sobab et Ardon
19 cumque mortua fuisset Azuba accepit uxorem Chaleb Ephrath quae peperit ei Ur
20 porro Ur genuit Uri et Uri genuit Beselehel
21 post haec ingressus est Esrom ad filiam Machir patris Galaad et accepit eam cum esset annorum sexaginta quae peperit ei Segub
22 sed et Segub genuit Iair et possedit viginti tres civitates in terra Galaad
23 cepitque Gessur et Aram oppida Iair et Canath et viculos eius sexaginta civitatum omnes isti filii Machir patris Galaad
24 cum autem mortuus esset Esrom ingressus est Chaleb ad Ephrata habuit quoque Esrom uxorem Abia quae peperit ei Assur patrem Thecue
25 nati sunt autem filii Hieramehel primogeniti Esrom Ram primogenitus eius et Buna et Aran et Asom et Ahia
26 duxit quoque uxorem alteram Hieramehel nomine Atara quae fuit mater Onam
27 sed et filii Ram primogeniti Hieramehel fuerunt Moos et Iamin et Achar
28 Onam autem habuit filios Semmei et Iada filii autem Semmei Nadab et Abisur
29 nomen vero uxoris Abisur Abiail quae peperit Ahobban et Molid
30 filii autem Nadab fuerunt Saled et Apphaim mortuus est autem Saled absque liberis
31 filius vero Apphaim Iesi qui Iesi genuit Sesan porro Sesan genuit Oholi
32 filii autem Iada fratris Semmei Iether et Ionathan sed et Iether mortuus est absque liberis
33 porro Ionathan genuit Phaleth et Ziza isti fuerunt filii Hieramehel
34 Sesan autem non habuit filios sed filias et servum aegyptium nomine Ieraa
35 deditque ei filiam suam uxorem quae peperit ei Eththei 36 Eththei autem genuit Nathan et Nathan genuit Zabad 37 Zabad quoque genuit Ophlal et Ophlal genuit Obed
38 Obed genuit Ieu Ieu genuit Azariam
39 Azarias genuit Helles Helles genuit Elasa
40 Elasa genuit Sisamoi Sisamoi genuit Sellum
41 Sellum genuit Icamian Icamian genuit Elisama
42 filii autem Chaleb fratris Hieramehel Mosa primogenitus eius ipse est pater Ziph et filii Maresa patris Hebron
43 porro filii Hebron Core et Thapphu et Recem et Samma
44 Samma autem genuit Raam patrem Iercaam et Recem genuit Semmei
45 filius Semmei Maon et Maon pater Bethsur
46 Epha autem concubina Chaleb peperit Arran et Musa et Gezez porro Arran genuit Gezez
47 filii Iadai Regom et Iotham et Gesum et Phaleth et Epha et Saaph
48 concubina Chaleb Maacha peperit Saber et Tharana
49 genuit autem Saaph pater Madmena Sue patrem Machbena et patrem Gabaa filia vero Chaleb fuit Achsa
50 hii erant filii Chaleb filii Ur primogeniti Ephrata Sobal pater Cariathiarim
51 Salma pater Bethleem Ariph pater Bethgader
52 fuerunt autem filii Sobal patris Cariathiarim qui videbat dimidium requietionum
53 et de cognatione Cariathiarim Iethrei et Apphutei et Semathei et Maserei ex his egressi sunt Saraitae et Esthaolitae
54 filii Salma Bethleem et Netophathi coronae domus Ioab et dimidium requietionis Sarai

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55 cognationes quoque scribarum habitantium in Iabis canentes atque resonantes et in tabernaculis commorantes hii sunt Cinei qui venerunt de calore patris domus Rechab.

1 CHRONICLES (PARALIPOMENON) CHAPTER 3

1 David vero hos habuit filios qui ei nati sunt in Hebron primogenitum Amnon ex Achinaam Iezrahelitide secundum Danihel de Abigail Carmelitide

2 tertium Absalom filium Maacha filiae Tholmei regis Gessur quartum Adoniam filium Aggith

3 quintum Saphatiam ex Abital sextum Iethraam de Egla uxore sua

4 sex ergo nati sunt ei in Hebron ubi regnavit septem annis et sex mensibus triginta autem et tribus annis regnavit in Hierusalem

5 porro in Hierusalem nati sunt ei filii Samaa et Sobab et Nathan et Salomon quattuor de Bethsabee filia Amihel

6 Iebaar quoque et Elisama

7 et Eliphalet et Noge et Napheg et Iaphie

8 necnon Elisama et Heliade et Eliphalet novem

9 omnes hii filii David absque filiis concubinarum habuerunt sororem Thamar

10 filius autem Salomonis Roboam cuius Abia filius genuit Asa de hoc quoque natus est Iosaphat

11 pater Ioram qui Ioram genuit Ohoziam ex quo ortus est Ioas

12 et huius Amasias filius genuit Azariam porro Azariae filius Ioatham

13 procreavit Achaz patrem Ezechiae de quo natus est Manasses

14 sed et Manasses genuit Amon patrem Iosiae

15 filii autem Iosiae fuerunt primogenitus Iohanan secundus Ioacim tertius Sedecias quartus Sellum

16 de Ioacim natus est Iechonias et Sedecias

17 filii Iechoniae fuerunt Asir Salathihel

18 Melchiram Phadaia Sennaser et Iecemia Sama et Nadabia

19 de Phadaia orti sunt Zorobabel et Semei Zorobabel genuit Mosollam Ananiam et Salomith sororem eorum

20 Asabamque et Ohol et Barachiam et Asadiam Iosabesed quinque

21 filius autem Ananiae Phaltias pater Ieseiae cuius filius Raphaia huius quoque filius Arnam de quo natus est Obdia cuius filius fuit Sechenia

22 filius Secheniae Semeia cuius filii Attus et Iegal et Baria et Naaria et Saphat sex numero

23 filius Naariae Helioenai et Ezechias et Ezricam tres

24 filii Helioenai Oduia et Heliasub et Pheleia et Accub et Iohanan et Dalaia et Anani septem.

1 CHRONICLES (PARALIPOMENON) CHAPTER 4

1 filii Iuda Phares Esrom et Carmi et Ur et Subal

2 Reaia vero filius Subal genuit Ieth de quo nati sunt Ahimai et Laed hae cognationes Sarathi

3 ista quoque stirps Hetam Iezrahel et Iesema et Iedebos nomenque sororis eorum Asalelphuni

4 Phunihel autem pater Gedor et Ezer pater Osa isti sunt filii Ur primogeniti Ephrata patris Bethleem

5 Asur vero patris Thecue erant duae uxores Halaa et Naara

6 peperit autem ei Naara Oozam et Epher et Themani et Asthari isti sunt filii Naara

7 porro filii Halaa Sereth Isaar et Ethnan

8 Cos autem genuit Anob et Sobaba et cognationem Aral filii Arum

9 fuit autem Iabes inclitus prae fratribus suis et mater eius vocavit nomen illius Iabes dicens quia peperi eum in dolore

10 invocavit vero Iabes Deum Israhel dicens si benedicens benedixeris mihi et dilataveris terminos meos et fuerit manus tua mecum et feceris me a malitia non opprimi et praestitit Deus quae precatus est

11 Chaleb autem frater Suaa genuit Machir qui fuit pater Esthon

12 porro Esthon genuit Bethrapha et Phesse et Thena patrem urbis Naas hii sunt viri Recha

13 filii autem Cenez Othonihel et Saraia porro filii Othonihel Athath

14 et Maonathi genuit Ophra Saraias autem genuit Ioab patrem vallis Artificum ibi quippe artifices erant

15 filii vero Chaleb filii Iephonne Hir et Hela et Nahem filiique Hela et Cenez

16 filii quoque Iallelel Ziph et Zipha Thiria et Asrahel

17 et filii Ezra Iether et Mered et Epher et Ialon genuitque Mariam et Sammai et Iesba patrem Esthamo

18 uxor quoque eius Iudaia peperit Iared patrem Gedor et Heber patrem Soccho et Hicuthihel patrem Zano hii autem filii Beththiae filiae Pharaonis quam accepit Mered

19 et filii uxoris Odaiae sororis Naham patris Ceila Garmi et Esthamo qui fuit de Machathi

20 filii quoque Simon Amnon et Rena filius Anan et Thilon et filii Iesi Zoeth et Benzoeth

21 filii Sela filii Iuda Her pater Lecha et Laada pater Maresa et cognationes Domus operantium byssum in domo Iuramenti

22 et Qui stare fecit solem virique Mendacii et Securus et Incendens qui principes fuerunt in Moab et qui reversi sunt in Leem haec autem verba vetera

23 hii sunt figuli habitantes in plantationibus et in praesepibus apud regem in operibus eius commoratique sunt ibi

24 filii Symeon Namuhel et Iamin Iarib Zara Saul

25 Sellum filius eius Mabsam filius eius Masma filius eius

26 filii Masma Amuhel filius eius Zacchur filius eius Semei filius eius

27 filii Semei sedecim et filiae sex fratres autem eius non habuerunt filios multos et universa cognatio non potuit adaequare summam filiorum Iuda

28 habitaverunt autem in Bersabee et Molada et Asarsual

29 et in Ballaa et in Asom et in Tholad

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30 et in Bathuhel et in Orma et in Siceleg
31 et in Bethmarchaboth et in Asarsusim et in Bethberai et in Saarim hae civitates eorum usque ad regem David
32 villae quoque eorum Etham et Aen et Remmon et Thochen et Asan civitates quinque
33 et universi viculi eorum per circuitum civitatum istarum usque ad Baal haec est habitatio eorum et sedum distributio
34 Masobab quoque et Iemlech et Iosa filius Amasiae
35 et Iohel et Ieu filius Iosabiae filii Saraiae filii Asihel
36 et Helioenai et Iacoba et Isuaia et Asaia et Adihel et Isimihel et Banaia
37 Ziza quoque filius Sephei filii Allon filii Idaia filii Semri filii Samaia
38 isti sunt nominati principes in cognationibus suis et in domo adfinitatum suarum multiplicati sunt vehementer
39 et profecti sunt ut ingrederentur in Gador usque ad orientem vallis et ut quaererent pascua gregibus suis
40 inveneruntque pascuas uberes et valde bonas et terram latissimam et quietam et fertilem in qua ante habitaverunt de stirpe Ham
41 hii ergo venerunt quos supra descripsimus nominatim in diebus Ezechiae regis Iuda et percusserunt tabernacula eorum et habitatores qui inventi fuerant ibi et deleverunt eos usque in praesentem diem habitaveruntque pro eis quoniam uberrimas ibidem pascuas reppererunt
42 de filiis quoque Symeon abierunt in montem Seir viri quingenti habentes principes Phaltiam et Nahariam et Raphaiam et Ozihel filios Iesi
43 et percusserunt reliquias quae evadere potuerant Amalechitarum et habitaverunt ibi pro eis usque ad diem hanc.

1 CHRONICLES (PARALIPOMENON) CHAPTER 5

1 filii quoque Ruben primogeniti Israhel ipse quippe fuit primogenitus eius sed cum violasset torum patris sui data sunt primogenita eius filiis Ioseph filii Israhel et non est ille reputatus in primogenitum
2 porro Iudas qui erat fortissimus inter fratres suos de stirpe eius principes germinati sunt primogenita autem reputata sunt Ioseph
3 filii ergo Ruben primogeniti Israhel Enoch et Phallu Esrom et Charmi
4 filii Iohel Samaia filius eius Gog filius eius Semei filius eius
5 Micha filius eius Reeia filius eius Baal filius eius
6 Beera filius eius quem captivum duxit Theglathphalnasar rex Assyriorum et fuit princeps in tribu Ruben
7 fratres autem eius et universa cognatio quando numerabantur per familias suas habuerunt principes Ieihel et Zachariam
8 porro Bala filius Azaz filii Samma filii Iohel ipse habitavit in Aroer usque ad Nebo et Beelmeon
9 contra orientalem quoque plagam habitavit usque ad introitum heremi et flumen Eufraten multum quippe iumentorum numerum possidebat in terra Galaad
10 in diebus autem Saul proeliati sunt contra Agareos et interfecerunt illos habitaveruntque pro eis in tabernaculis eorum in omni plaga quae respicit ad orientem Galaad
11 filii vero Gad e regione eorum habitaverunt in terra Basan usque Selcha
12 Iohel in capite et Saphan secundus Ianai autem et Saphat in Basan
13 fratres vero eorum secundum domos cognationum suarum Michahel et Mosollam et Sebe et Iori et Iachan et Zie et Heber septem
14 hii filii Abiahil filii Uri filii Iaro filii Galaad filii Michahel filii Iesesi filii Ieddo filii Buz
15 fratres quoque filii Abdihel filii Guni princeps domus in familiis suis
16 et habitaverunt in Galaad et in Basan et in viculis eius et in cunctis suburbanis Saron usque ad terminos
17 omnes hii numerati sunt in diebus Ioatham regis Iuda et in diebus Hieroboam regis Israhel
18 filii Ruben et Gad et dimidiae tribus Manasse viri bellatores scuta portantes et gladios et tendentes arcum eruditique ad proelia quadraginta quattuor milia et septingenti sexaginta procedentes ad pugnam
19 dimicaverunt contra Agarenos Iturei vero et Naphei et Nodab
20 praebuerunt eis auxilium traditique sunt in manus eorum Agareni et universi qui fuerant cum eis quia Deum invocaverunt cum proeliarentur et exaudivit eos eo quod credidissent in eum
21 ceperuntque omnia quae possederant camelorum quinquaginta milia et ovium ducenta quinquaginta milia asinos duo milia et animas hominum centum milia
22 vulnerati autem multi corruerunt fuit enim bellum Domini habitaveruntque pro eis usque ad transmigrationem
23 filii quoque dimidiae tribus Manasse possederunt terram a finibus Basan usque Baalhermon et Sanir et montem Hermon ingens quippe numerus erat
24 et hii fuerunt principes domus cognationis eorum Epher et Iesi et Helihel Ezrihel et Hieremia et Odoia et Iedihel viri fortissimi et potentes et nominati duces in familiis suis
25 reliquerunt autem Deum patrum suorum et fornicati sunt post deos populorum terrae quos abstulit Dominus coram eis
26 et suscitavit Deus Israhel spiritum Ful regis Assyriorum et spiritum Theglathphalnasar regis Assur et transtulit Ruben et Gad et dimidium tribus Manasse et adduxit eos in Alae et Abor et Ara et fluvium Gozan usque ad diem hanc.

1 CHRONICLES (PARALIPOMENON) CHAPTER 6

1 filii Levi Gersom Caath Merari
2 filii Caath Amram Isaar Hebron et Ozihel
3 filii Amram Aaron Moses et Maria filii Aaron Nadab et Abiu Eleazar et Ithamar
4 Eleazar genuit Finees et Finees genuit Abisue 5 Abisue vero genuit Bocci et Bocci genuit Ozi 6 Ozi genuit Zaraiam et Zaraias genuit Meraioth

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7 porro Meraioth genuit Amariam et Amarias genuit Ahitob
8 Ahitob genuit Sadoc Sadoc genuit Achimaas
9 Achimaas genuit Azariam Azarias genuit Iohanan
10 Iohanan genuit Azariam ipse est qui sacerdotio functus est in domo quam aedificavit Salomon in Hierusalem
11 genuit autem Azarias Amariam et Amarias genuit Ahitob
12 Ahitob genuit Sadoc et Sadoc genuit Sellum
13 Sellum genuit Helciam et Helcias genuit Azariam
14 Azarias genuit Saraiam et Saraias genuit Iosedec
15 porro Iosedec egressus est quando transtulit Dominus Iudam et Hierusalem per manus Nabuchodonosor
16 filii ergo Levi Gersom Caath et Merari
17 et haec nomina filiorum Gersom Lobeni et Semei
18 filii Caath Amram et Isaar et Hebron et Ozihel
19 filii Merari Mooli et Musi hae autem cognationes Levi secundum familias eorum
20 Gersom Lobeni filius eius Iaath filius eius Zamma filius eius
21 Ioaa filius eius Addo filius eius Zara filius eius Iethrai filius eius 22 filii Caath Aminadab filius eius Core filius eius Asir filius eius 23 Helcana filius eius Abiasaph filius eius Asir filius eius
24 Thaath filius eius Urihel filius eius Ozias filius eius Saul filius eius
25 filii Helcana Amasai et Ahimoth
26 Helcana filii Helcana Sophai filius eius Naath filius eius 27 Heliab filius eius Hieroam filius eius Helcana filius eius 28 filii Samuhel primogenitus Vasseni et Abia
29 filii autem Merari Mooli Lobeni filius eius Semei filius eius Oza filius eius
30 Samaa filius eius Aggia filius eius Asaia filius eius
31 isti sunt quos constituit David super cantores domus Domini ex quo conlocata est arca
32 et ministrabant coram tabernaculo testimonii canentes donec aedificaret Salomon domum Domini in Hierusalem stabant autem iuxta ordinem suum in ministerio
33 hii vero sunt qui adsistebant cum filiis suis de filiis Caath Heman cantor filius Iohel filii Samuhel
34 filii Helcana filii Hieroam filii Helihel filii Thou
35 filii Suph filii Helcana filii Maath filii Amasai
36 filii Helcana filii Iohel filii Azariae filii Sophoniae
37 filii Thaath filii Asir filii Abiasaph filii Core
38 filii Isaar filii Caath filii Levi filii Israhel
39 et fratres eius Asaph qui stabat a dextris eius Asaph filius Barachiae filii Samaa
40 filii Michahel filii Basiae filii Melchiae
41 filii Athnai filii Zara filii Adaia 42 filii Ethan filii Zamma filii Semei 43 filii Ieth filii Gersom filii Levi
44 filii autem Merari fratres eorum ad sinistram Ethan filius Cusi filii Abdi filii Maloch
45 filii Asabiae filii Amasiae filii Helciae
46 filii Amasai filii Bonni filii Somer
47 filii Mooli filii Musi filii Merari filii Levi
48 fratres quoque eorum Levitae qui ordinati sunt in cunctum ministerium tabernaculi domus Domini
49 Aaron vero et filii eius adolebant incensum super altare holocausti et super altare thymiamatis in omne opus sancti sanctorum et ut precarentur pro Israhel iuxta omnia quae praecepit Moses servus Dei
50 hii sunt autem filii Aaron Eleazar filius eius Finees filius eius Abisue filius eius
51 Bocci filius eius Ozi filius eius Zaraia filius eius
52 Meraioth filius eius Amaria filius eius Ahitob filius eius
53 Sadoc filius eius Achimaas filius eius
54 et haec habitacula eorum per vicos atque confinia filiorum scilicet Aaron iuxta cognationes Caathitarum ipsis enim sorte contigerat
55 dederunt igitur eis Hebron in terra Iuda et suburbana eius per circuitum
56 agros autem civitatis et villas Chaleb filio Iephonne
57 porro filiis Aaron dederunt civitates ad confugiendum Hebron et Lobna et suburbana eius
58 Iether quoque et Esthmo cum suburbanis suis sed et Helon et Dabir cum suburbanis suis
59 Asan quoque et Bethsemes et suburbana eorum
60 de tribu autem Beniamin Gabee et suburbana eius et Almath cum suburbanis suis Anathoth quoque cum suburbanis suis omnes civitates tredecim per cognationes suas
61 filiis autem Caath residuis de cognatione sua dederunt ex dimidia tribu Manasse in possessionem urbes decem
62 porro filiis Gersom per cognationes suas de tribu Isachar et de tribu Aser et de tribu Nepthali et de tribu Manasse in Basan urbes tredecim
63 filiis autem Merari per cognationes suas de tribu Ruben et de tribu Gad et de tribu Zabulon dederunt sorte civitates duodecim
64 dederunt quoque filii Israhel Levitis civitates et suburbana earum
65 dederuntque per sortem ex tribu filiorum Iuda et ex tribu filiorum Symeon et ex tribu filiorum Beniamin urbes has quas vocaverunt nominibus suis
66 et his qui erant ex cognatione filiorum Caath fueruntque civitates in terminis eorum de tribu Ephraim
67 dederunt ergo eis urbes ad confugiendum Sychem cum suburbanis suis in monte Ephraim et Gazer cum suburbanis suis
68 Hicmaam quoque cum suburbanis suis et Bethoron similiter
69 necnon et Helon cum suburbanis suis et Gethremmon in eundem modum
70 porro ex dimidia tribu Manasse Aner et suburbana eius Balaam et suburbana eius his videlicet qui de cognatione filiorum Caath reliqui erant
71 filiis autem Gersom de cognatione dimidiae tribus Manasse Gaulon in Basan et suburbana eius et Astharoth cum suburbanis suis
72 de tribu Isachar Cedes et suburbana eius et Dabereth cum suburbanis suis

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73 Ramoth quoque et suburbana illius et Anem cum suburbanis suis 74 de tribu vero Aser Masal cum suburbanis suis et Abdon similiter 75 Acac quoque et suburbana eius et Roob cum suburbanis suis

76 porro de tribu Nepthali Cedes in Galilea et suburbana eius Amon cum suburbanis suis et Cariathaim et suburbana eius

77 filiis autem Merari residuis de tribu Zabulon Remmono et suburbana eius et Thabor cum suburbanis suis

78 trans Iordanem quoque ex adverso Hiericho contra orientem Iordanis de tribu Ruben Bosor in solitudine cum suburbanis suis et Iasa cum suburbanis suis

79 Cademoth quoque et suburbana eius et Miphaath cum suburbanis suis

80 necnon de tribu Gad Ramoth in Galaad et suburbana eius et Manaim cum suburbanis suis

81 sed et Esbon cum suburbanis eius et Iezer cum suburbanis suis.

1 CHRONICLES (PARALIPOMENON) CHAPTER 7

1 porro filii Isachar Thola et Phua Iasub et Samaron quattuor

2 filii Thola Ozi et Raphaia et Ierihel et Iemai et Iebsem et Samuhel principes per domos cognationum suarum de stirpe Thola viri fortissimi numerati sunt in diebus David viginti duo milia sescenti

3 filii Ozi Iezraia de quo nati sunt Michahel et Obadia et Iohel et Iesia quinque omnes principes

4 cumque eis per familias et populos suos accincti ad proelium viri fortissimi triginta sex milia multas enim habuere uxores et filios

5 fratresque eorum per omnem cognationem Isachar robustissimi ad pugnandum octoginta septem milia numerati sunt

6 Beniamin Bale et Bochor et Iadihel tres

7 filii Bale Esbon et Ozi et Ozihel et Ierimoth et Urai quinque principes familiarum et ad pugnandum robustissimi numerus autem eorum viginti duo milia et triginta quattuor

8 porro filii Bochor Zamira et Ioas et Eliezer et Helioenai et Amri et Ierimoth et Abia et Anathoth et Almathan omnes hii filii Bochor

9 numerati sunt autem per familias suas principes cognationum ad bella fortissimi viginti milia et ducenti

10 porro filii Iadihel Balan filii autem Balan Hieus et Beniamin et Ahoth et Chanana et Iothan et Tharsis et Haisaar

11 omnes hii filii Iadihel principes cognationum suarum viri fortissimi decem et septem milia et ducenti ad proelium procedentes

12 Sephan quoque et Apham filii Hir et Asim filii Aer

13 filii autem Nepthali Iasihel et Guni et Asar et Sellum filii Balaa

14 porro filius Manasse Esrihel concubinaque eius syra peperit Machir patrem Galaad

15 Machir autem accepit uxores filiis suis Happhim et Sepham et habuit sororem nomine Maacha nomen autem secundi Salphaad nataeque sunt Salphaad filiae

16 et peperit Maacha uxor Machir filium vocavitque nomen eius Phares porro nomen fratris eius Sares et filii eius Ulam et Recem

17 filius autem Ulam Badan hii sunt filii Galaad filii Machir filii Manasse 18 soror autem eius Regina peperit virum Decorum et Abiezer et Moola 19 erant autem filii Semida Ahin et Sechem et Leci et Aniam

20 filii autem Ephraim Suthala Bareth filius eius Thaath filius eius Elada filius eius Thaath filius eius et huius filius Zabad

21 et huius filius Suthala et huius filius Ezer et Elad occiderunt autem eos viri Geth indigenae quia descenderant ut invaderent possessiones eorum

22 luxit igitur Ephraim pater eorum multis diebus et venerunt fratres eius ut consolarentur eum

23 ingressusque est ad uxorem suam quae concepit et peperit filium et vocavit nomen eius Beria eo quod in malis domus eius ortus esset

24 filia autem eius fuit Sara quae aedificavit Bethoron inferiorem et superiorem et Ozensara

25 porro filius eius Rapha et Reseph et Thale de quo natus est Thaan

26 qui genuit Laadan huius quoque filius Ammiud genuit Elisama

27 de quo ortus est Nun qui habuit filium Iosue

28 possessio autem eorum et habitatio Bethel cum filiabus suis et contra orientem Noran ad occidentalem plagam Gazer et filiae eius Sychem quoque cum filiabus suis usque Aza et filias eius

29 iuxta filios quoque Manasse Bethsan et filias eius Thanach et filias eius Mageddo et filias eius Dor et filias eius in his habitaverunt filii Ioseph filii Israhel

30 filii Aser Iomna et Iesua et Isui et Baria et Sara soror eorum

31 filii autem Baria Heber et Melchihel ipse est pater Barzaith

32 Heber autem genuit Iephlat et Somer et Otham et Suaa sororem eorum

33 filii Iephlat Phosech et Chamaal et Asoth hii filii Iephlat

34 porro filii Somer Ahi et Roaga et Iaba et Aram

35 filii autem Helem fratris eius Supha et Iemna et Selles et Amal

36 filii Supha Sue Arnaphed et Sual et Beri et Iamra 37 Bosor et Od et Samma et Salusa et Iethran et Bera 38 filii Iether Iephonne et Phaspha et Ara

39 filii autem Olla Aree et Anihel et Resia

40 omnes hii filii Aser principes cognationum electi atque fortissimi duces ducum numerus autem eorum aetatis quae apta esset ad bellum viginti sex milia.

1 CHRONICLES (PARALIPOMENON) CHAPTER 8

1 Beniamin autem genuit Bale primogenitum suum Asbal secundum Ohora tertium

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2 Nuaha quartum et Rapha quintum
3 fueruntque filii Bale Addaor et Gera et Abiud
4 Abisue quoque et Neman et Ahoe
5 sed et Gera et Sephuphan et Uram
6 hii sunt filii Aod principes cognationum habitantium in Gabaa qui translati sunt in Manath
7 Nooman autem et Achia et Gera ipse transtulit eos et genuit Oza et Ahiud
8 porro Saarim genuit in regione Moab postquam dimisit Usim et Bara uxores suas
9 genuit autem de Edes uxore sua Iobab et Sebia et Mosa et Molchom
10 Iehus quoque et Sechia et Marma hii sunt filii eius principes in familiis suis
11 Meusim vero genuit Abitob et Elphaal
12 porro filii Elphaal Heber et Misaam et Samad hic aedificavit Ono et Lod et filias eius
13 Bara autem et Samma principes cognationum habitantium in Aialon hii fugaverunt habitatores Geth
14 et Haio et Sesac et Ierimoth
15 et Zabadia et Arod et Eder
16 Michahel quoque et Iespha et Ioaa filii Baria
17 et Zabadia et Mosollam et Ezeci et Heber 18 et Iesamari et Iezlia et Iobab filii Elphaal 19 et Iacim et Zechri et Zabdi
20 et Helioenai et Selethai et Helihel
21 et Adaia et Baraia et Samarath filii Semei
22 et Iesphan et Heber et Helihel
23 et Abdon et Zechri et Hanan
24 et Anania et Ailam et Anathothia 25 et Iephdaia et Phanuhel filii Sesac 26 et Samsari et Sooria et Otholia
27 et Iersia et Helia et Zechri filii Ieroam
28 hii patriarchae et cognationum principes qui habitaverunt in Hierusalem 29 in Gabaon autem habitaverunt Abigabaon et nomen uxoris eius Maacha 30 filiusque eius primogenitus Abdon et Sur et Cis et Baal et Nadab
31 Gedor quoque et Ahio et Zacher
32 et Macelloth genuit Samaa habitaveruntque ex adverso fratrum suorum in Hierusalem cum fratribus suis
33 Ner autem genuit Cis et Cis genuit Saul porro Saul genuit Ionathan et Melchisuae et Abinadab et Esbaal
34 filius autem Ionathan Meribbaal et Meribbaal genuit Micha
35 filii Micha Phithon et Melech et Thara et Ahaz
36 et Ahaz genuit Ioada et Ioada genuit Almoth et Azmoth et Zamari porro Zamari genuit Mosa
37 et Mosa genuit Baana cuius filius fuit Rapha de quo ortus est Elasa qui genuit Asel
38 porro Asel sex filii fuere his nominibus Ezricam Bochru Ismahel Saria Abadia Anan omnes hii filii Asel
39 filii autem Esec fratris eius Ulam primogenitus et Us secundus et Eliphalet tertius
40 fueruntque filii Ulam viri robustissimi et magno robore tendentes arcum et multos habentes filios ac nepotes usque ad centum quinquaginta omnes hii filii Beniamin.

1 CHRONICLES (PARALIPOMENON) CHAPTER 9

1 universus ergo Israhel dinumeratus est et summa eorum scripta est in libro regum Israhel et Iuda translatique sunt in Babylonem propter delictum suum
2 qui autem habitaverunt primi in possessionibus et in urbibus suis Israhel et sacerdotes Levitae et Nathinnei
3 commorati sunt in Hierusalem de filiis Iuda et de filiis Beniamin de filiis quoque Ephraim et Manasse
4 Othei filius Amiud filius Emri filii Omrai filii Bonni de filiis Phares filii Iuda
5 et de Siloni Asaia primogenitus et filii eius
6 de filiis autem Zara Ieuhel et fratres eorum sescenti nonaginta
7 porro de filiis Beniamin Salo filius Mosollam filii Oduia filii Asana
8 et Iobania filius Hieroam et Hela filius Ozi filii Mochori et Mosollam filius Saphatiae filii Rahuhel filii Iebaniae
9 et fratres eorum per familias suas nongenti quinquaginta sex omnes hii principes cognationum per domos patrum suorum
10 de sacerdotibus autem Iedaia Ioiarib et Iachin
11 Azarias quoque filius Helciae filii Mosollam filii Sadoc filii Maraioth filii Ahitob pontifex domus Dei
12 porro Adaias filius Hieroam filii Phasor filii Melchia et Masaia filius Adihel filii Iezra filii Mosollam filii Mosollamoth filii Emmer
13 fratres quoque eorum principes per familias suas mille septingenti sexaginta fortissimi robore ad faciendum opus ministerii in domo Dei
14 de Levitis autem Semeia filius Assub filii Ezricam filii Asebiu de filiis Merari
15 Bacbacar quoque carpentarius et Galal et Mathania filius Micha filii Zechri filii Asaph
16 et Obdia filius Semeiae filii Galal filii Idithun et Barachia filius Asa filii Helcana qui habitavit in atriis Netophathi
17 ianitores autem Sellum et Acub et Telmon et Ahiman et frater eorum Sellum princeps
18 usque ad illud tempus in porta Regis ad orientem observabant per vices suas de filiis Levi
19 Sellum vero filius Core filii Abiasaph filii Core cum fratribus suis et domo patris sui hii sunt Coritae super opera ministerii custodes vestibulorum tabernaculi et familiae eorum per vices castrorum Domini custodientes introitum
20 Finees autem filius Eleazar erat dux eorum coram Domino
21 porro Zaccharias filius Mosollamia ianitor portae tabernaculi testimonii
22 omnes hii electi in ostiarios per portas ducenti duodecim et descripti in villis propriis quos constituerunt David et Samuhel videns in fide sua
23 tam ipsos quam filios eorum in ostiis domus Domini et in tabernaculo vicibus suis
24 per quattuor ventos erant ostiarii id est ad orientem et ad occidentem ad aquilonem et ad austrum

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25 fratres autem eorum in viculis morabantur et veniebant in sabbatis suis de tempore usque ad tempus
26 his quattuor Levitis creditus erat omnis numerus ianitorum et erant super exedras et thesauros domus Domini
27 per gyrum quoque templi Domini morabantur in custodiis suis ut cum tempus fuisset ipsi mane aperirent fores
28 de horum grege erant et super vasa ministerii ad numerum enim et inferebantur vasa et efferebantur
29 de ipsis et qui credita habebant utensilia sanctuarii praeerant similae et vino et oleo et turi et aromatibus
30 filii autem sacerdotum unguenta ex aromatibus conficiebant
31 et Matthathias Levites primogenitus Sellum Coritae praefectus erat eorum quae in sartagine frigebantur
32 porro de filiis Caath fratribus eorum super panes erant propositionis ut semper novos per singula sabbata praepararent
33 hii sunt principes cantorum per familias Levitarum qui in exedris morabantur ita ut die et nocte iugiter suo ministerio deservirent
34 capita Levitarum per familias suas principes manserunt in Hierusalem
35 in Gabaon autem commorati sunt pater Gabaon Iaihel et nomen uxoris eius Maacha
36 filius primogenitus eius Abdon et Sur et Cis et Baal et Ner et Nadab
37 Gedor quoque et Ahio et Zaccharias et Macelloth
38 porro Macelloth genuit Semmaam isti habitaverunt e regione fratrum suorum in Hierusalem cum fratribus suis
39 Ner autem genuit Cis et Cis genuit Saul et Saul genuit Ionathan et Melchisuae et Abinadab et Esbaal
40 filius autem Ionathan Meribbaal et Meribbaal genuit Micha
41 porro filii Micha Phiton et Malech et Thara
42 Ahaz autem genuit Iara et Iara genuit Alamath et Azmoth et Zamri et Zamri genuit Mosa
43 Mosa vero genuit Baana cuius filius Raphaia genuit Elasa de quo ortus est Esel
44 porro Esel sex filios habuit his nominibus Ezricam Bochru Ismahel Saria Obdia Anan hi filii Esel.

1 CHRONICLES (PARALIPOMENON) CHAPTER 10

1 Philisthim autem pugnabant contra Israhel fugeruntque viri Israhel Palestinos et ceciderunt vulnerati in monte Gelboe
2 cumque adpropinquassent Philisthei persequentes Saul et filios eius percusserunt Ionathan et Abinadab et Melchisuae filios Saul
3 et adgravatum est proelium contra Saul inveneruntque eum sagittarii et vulneraverunt iaculis
4 et dixit Saul ad armigerum suum evagina gladium tuum et interfice me ne forte veniant incircumcisi isti et inludant mihi noluit autem armiger eius hoc facere timore perterritus arripuit igitur Saul ensem et inruit in eum
5 quod cum vidisset armiger eius videlicet mortuum esse Saul inruit etiam ipse in gladium suum et mortuus est
6 interiit ergo Saul et tres filii eius et omnis domus illius pariter concidit
7 quod cum vidissent viri Israhel qui habitabant in campestribus fugerunt et Saul ac filiis eius mortuis dereliquerunt urbes suas et huc illucque dispersi sunt veneruntque Philisthim et habitaverunt in eis
8 die igitur altero detrahentes Philisthim spolia caesorum invenerunt Saul et filios eius iacentes in monte Gelboe
9 cumque spoliassent eum et amputassent caput armisque nudassent miserunt in terram suam ut circumferretur et ostenderetur idolorum templis et populis
10 arma autem eius consecraverunt in fano dei sui et caput adfixerunt in templo Dagon
11 hoc cum audissent viri Iabesgalaad omnia scilicet quae Philisthim fecerunt super Saul
12 consurrexerunt singuli virorum fortium et tulerunt cadavera Saul et filiorum eius adtuleruntque ea in Iabes et sepelierunt ossa eorum subter quercum quae erat in Iabes et ieiunaverunt septem diebus
13 mortuus est ergo Saul propter iniquitates suas eo quod praevaricatus sit mandatum Domini quod praeceperat et non custodierit illud sed insuper etiam pythonissam consuluerit
14 nec speraverit in Domino propter quod et interfecit eum et transtulit regnum eius ad David filium Isai.

1 CHRONICLES (PARALIPOMENON) CHAPTER 11

1 congregatus est igitur omnis Israhel ad David in Hebron dicens os tuum sumus et caro tua
2 heri quoque et nudius tertius cum adhuc regnaret Saul tu eras qui educebas et introducebas Israhel tibi enim dixit Dominus Deus tuus tu pasces populum meum Israhel et tu eris princeps super eum
3 venerunt ergo omnes maiores natu Israhel ad regem in Hebron et iniit David cum eis foedus coram Domino unxeruntque eum regem super Israhel iuxta sermonem Domini quem locutus est in manu Samuhel
4 abiit quoque David et omnis Israhel in Hierusalem haec est Iebus ubi erant Iebusei habitatores terrae
5 dixeruntque qui habitabant in Iebus ad David non ingredieris huc porro David cepit arcem Sion quae est civitas David
6 dixitque omnis qui percusserit Iebuseum in primis erit princeps et dux ascendit igitur primus Ioab filius Sarviae et factus est princeps
7 habitavit autem David in arce et idcirco appellata est civitas David
8 aedificavitque urbem in circuitu a Mello usque ad gyrum Ioab autem reliqua urbis extruxit
9 proficiebatque David vadens et crescens et Dominus exercituum erat cum eo
10 hii principes virorum fortium David qui adiuverunt eum ut rex fieret super omnem Israhel iuxta verbum Domini quod locutus est ad Israhel
11 et iste numerus robustorum David Iesbaam filius Achamoni princeps inter triginta iste levavit hastam suam super trecentos vulneratos una vice

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12 et post eum Eleazar filius patrui eius Ahoites qui erat inter tres potentes
13 iste fuit cum David in Aphesdommim quando Philisthim congregati sunt ad locum illum in proelium et erat ager regionis illius plenus hordeo fugeratque populus a facie Philisthinorum
14 hic stetit in medio agri et defendit eum cumque percussisset Philistheos dedit Dominus salutem magnam populo suo
15 descenderunt autem tres de triginta principibus ad petram in qua erat David ad speluncam Odollam quando Philisthim fuerant castrametati in valle Raphaim
16 porro David erat in praesidio et statio Philisthinorum in Bethleem
17 desideravit igitur David et dixit o si quis daret mihi aquam de cisterna Bethleem quae est in porta
18 tres ergo isti per media castra Philisthinorum perrexerunt et hauserunt aquam de cisterna Bethleem quae erat in porta et adtulerunt ad David ut biberet qui noluit sed magis libavit illam Domino
19 dicens absit ut in conspectu Dei mei hoc faciam et sanguinem virorum istorum bibam quia in periculo animarum suarum adtulerunt mihi aquam et ob hanc causam noluit bibere haec fecerunt tres robustissimi
20 Abisai quoque frater Ioab ipse erat princeps trium et ipse levavit hastam suam contra trecentos vulneratos et ipse erat inter tres nominatissimus
21 inter tres secundos inclitus et princeps eorum verumtamen usque ad tres primos non pervenerat
22 Banaia filius Ioiadae viri robustissimi qui multa opera perpetrarat de Capsehel ipse percussit duos Arihel Moab et ipse descendit et interfecit leonem in media cisterna tempore nivis
23 et ipse percussit virum aegyptium cuius statura erat quinque cubitorum et habebat lanceam ut liciatorium texentium descendit ergo ad eum cum virga et rapuit hastam quam tenebat manu et interfecit eum hasta sua
24 haec fecit Banaia filius Ioiada qui erat inter tres robustos nominatissimus
25 inter triginta primus verumtamen ad tres usque non pervenerat posuit autem eum David ad auriculam suam
26 porro fortissimi in exercitu Asahel frater Ioab et Eleanan filius patrui eius de Bethleem
27 Semmoth Arorites Helles Phallonites
28 Iras filius Acces Thecuites Abiezer Anathothites
29 Sobbochai Asothites Ilai Ahoites
30 Marai Netophathites Heled filius Baana Netophathites
31 Ethai filius Ribai de Gabaath filiorum Beniamin Banaia Pharathonites
32 Uri de torrente Gaas Abial Arabathites Azmoth Bauramites Eliaba Salabonites
33 filii Asom Gezonites Ionathan filius Sega Ararites
34 Ahiam filius Sachar Ararites
35 Eliphal filius Ur
36 Apher Mechurathites Ahia Phellonites
37 Asrai Carmelites Noorai filius Azbi
38 Iohel frater Nathan Mabar filius Agarai
39 Sellec Ammonites Noorai Berothites armiger Ioab filii Sarviae
40 Iras Iethreus Gareb Iethreus
41 Urias Ettheus Zabad filius Ooli
42 Adina filius Seza Rubenites princeps Rubenitarum et cum eo triginta
43 Hanan filius Maacha et Iosaphat Mathanites
44 Ozias Astharothites Semma et Iaihel filii Hotam Aroerites
45 Iedihel filius Samri et Ioha frater eius Thosaites
46 Elihel Maumites et Ieribai et Iosaia filii Elnaem et Iethma Moabites Elihel et Obed et Iasihel de Masobia.

1 CHRONICLES (PARALIPOMENON) CHAPTER 12

1 hii quoque venerunt ad David in Siceleg cum adhuc fugeret Saul filium Cis qui erant fortissimi et egregii pugnatores
2 tendentes arcum et utraque manu fundis saxa iacientes et dirigentes sagittas de fratribus Saul ex Beniamin
3 princeps Ahiezer et Ioas filii Sammaa Gabathites et Iazihel et Phallet filii Azmoth et Baracha et Ieu Anathothites
4 Samaias quoque Gabaonites fortissimus inter triginta et super triginta Hieremias et Iezihel et Iohanan et Iezbad Gaderothites
5 Eluzai et Ierimuth et Baalia et Samaria et Saphatia Aruphites 6 Helcana et Iesia et Azrahel et Ioezer et Iesbaam de Careim 7 Ioeela quoque et Zabadia filii Ieroam de Gedor
8 sed et de Gaddi transfugerunt ad David cum lateret in deserto viri robustissimi et pugnatores optimi tenentes clypeum et hastam facies eorum quasi facies leonis et veloces quasi capreae in montibus
9 Ezer princeps Obdias secundus Eliab tertius
10 Masmana quartus Hieremias quintus
11 Hetthi sextus Helihel septimus
12 Iohanan octavus Helzebad nonus
13 Hieremias decimus Bachannai undecimus
14 hii de filiis Gad principes exercitus novissimus centum militibus praeerat et maximus mille
15 isti sunt qui transierunt Iordanem mense primo quando inundare consuevit super ripas suas et omnes fugaverunt qui morabantur in vallibus ad orientalem plagam et occidentalem
16 venerunt autem et de Beniamin et de Iuda ad praesidium in quo morabatur David
17 egressusque est David obviam eis et ait si pacifice venistis ad me ut auxiliemini mihi cor meum iungatur vobis si autem insidiamini mihi pro adversariis meis cum ego iniquitatem in manibus non habeam videat Deus patrum nostrorum et iudicet
18 spiritus vero induit Amessai principem inter triginta et ait tui sumus o David et tecum fili Isai pax pax tibi et pax adiutoribus tuis te enim adiuvat Deus tuus suscepit ergo eos David et constituit principes turmae

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19 porro de Manasse transfugerunt ad David quando veniebat cum Philisthim adversum Saul ut pugnaret et non dimicavit cum eis quia inito consilio remiserunt eum principes Philisthinorum dicentes periculo capitis nostri revertetur ad dominum suum Saul
20 quando igitur reversus est in Siceleg transfugerunt ad eum de Manasse Ednas et Iozabad et Iedihel et Michahel et Iozabad et Heliu et Salathi principes milium in Manasse
21 hii praebuerunt auxilium David adversum latrunculos omnes enim erant viri fortissimi et facti sunt principes in exercitu
22 sed et per singulos dies veniebant ad David ad auxiliandum ei usque dum fieret grandis numerus quasi exercitus Dei
23 iste quoque est numerus principum exercitus qui venerunt ad David cum esset in Hebron ut transferrent regnum Saul ad eum iuxta verbum Domini
24 filii Iuda portantes clypeum et hastam sex milia octingenti expediti ad proelium 25 de filiis Symeon virorum fortissimorum ad pugnandum septem milia centum 26 de filiis Levi quattuor milia sescenti
27 Ioiada quoque princeps de stirpe Aaron et cum eo tria milia septingenti
28 Sadoc etiam puer egregiae indolis et domus patris eius principes viginti duo
29 de filiis autem Beniamin fratribus Saul tria milia magna enim pars eorum adhuc sequebatur domum Saul
30 porro de filiis Ephraim viginti milia octingenti fortissimi robore viri nominati in cognationibus suis
31 et ex dimidia parte tribus Manasse decem et octo milia singuli per nomina sua venerunt ut constituerent regem David
32 de filiis quoque Isachar viri eruditi qui norant singula tempora ad praecipiendum quid facere deberet Israhel principes ducenti omnis autem reliqua tribus eorum consilium sequebatur
33 porro de Zabulon qui egrediebantur ad proelium et stabant in acie instructi armis bellicis quinquaginta milia venerunt in auxilium non in corde duplici
34 et de Nepthali principes mille et cum eis instructa clypeo et hasta triginta septem milia
35 de Dan etiam praeparata ad proelium viginti octo milia sescentorum
36 et de Aser egredientes ad pugnam et in acie provocantes quadraginta milia
37 trans Iordanem autem de filiis Ruben et Gad et dimidia parte tribus Manasse instructa armis bellicis centum viginti milia
38 omnes isti viri bellatores et expediti ad pugnandum corde perfecto venerunt in Hebron ut constituerent regem David super universum Israhel sed et omnes reliqui ex Israhel uno corde erant ut rex fieret David
39 fueruntque ibi apud David tribus diebus comedentes et bibentes praeparaverunt enim eis fratres sui
40 sed et qui iuxta eos erant usque ad Isachar et Zabulon et Nepthalim adferebant panes in asinis et camelis et mulis et bubus ad vescendum farinam palatas uvam passam vinum oleum boves arietes ad omnem copiam gaudium quippe erat in Israhel.

1 CHRONICLES (PARALIPOMENON) CHAPTER 13

1 iniit autem consilium David cum tribunis et centurionibus et universis principibus
2 et ait ad omnem coetum Israhel si placet vobis et a Domino Deo nostro egreditur sermo quem loquor mittamus ad fratres nostros reliquos in universas regiones Israhel et ad sacerdotes et Levitas qui habitant in suburbanis urbium ut congregentur ad nos
3 et reducamus arcam Dei nostri ad nos non enim requisivimus eam in diebus Saul
4 et respondit universa multitudo ut ita fieret placuerat enim sermo omni populo
5 congregavit ergo David cunctum Israhel a Sior Aegypti usque dum ingrediaris Emath ut adduceret arcam Dei de Cariathiarim
6 et ascendit David et omnis vir Israhel ad collem Cariathiarim quae est in Iuda ut adferrent inde arcam Dei Domini sedentis super cherubin ubi invocatum est nomen eius
7 inposueruntque arcam Dei super plaustrum novum de domo Aminadab Oza autem et fratres eius minabant plaustrum
8 porro David et universus Israhel ludebant coram Deo omni virtute in canticis et in citharis et psalteriis et tympanis et cymbalis et tubis
9 cum autem pervenissent ad aream Chidon tetendit Oza manum suam ut sustentaret arcam bos quippe lasciviens paululum inclinaverat eam
10 iratus est itaque Dominus contra Ozam et percussit eum eo quod contigisset arcam et mortuus est ibi coram Deo
11 contristatusque David eo quod divisisset Dominus Ozam vocavit locum illum Divisio Oza usque in praesentem diem
12 et timuit Deum tunc temporis dicens quomodo possum ad me introducere arcam Dei
13 et ob hanc causam non eam adduxit ad se hoc est in civitatem David sed avertit in domum Obededom Getthei
14 mansit ergo arca Dei in domo Obededom tribus mensibus et benedixit Dominus domui eius et omnibus quae habebat.

1 CHRONICLES (PARALIPOMENON) CHAPTER 14

1 misit quoque Hiram rex Tyri nuntios ad David et ligna cedrina et artifices parietum lignorumque ut aedificarent ei domum
2 cognovitque David eo quod confirmasset eum Dominus in regem super Israhel et sublevatum esset regnum suum super populum eius Israhel
3 accepit quoque David alias uxores in Hierusalem genuitque filios et filias
4 et haec nomina eorum qui nati sunt ei in Hierusalem Sammu et Sobab Nathan et Salomon
5 Iebar et Helisu et Eliphaleth

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6 Noga quoque et Napheg et Iaphiae
7 Elisama et Baliada et Eliphaleth
8 audientes autem Philisthim eo quod unctus esset David in regem super universum Israhel ascenderunt omnes ut quaererent eum quod cum audisset David egressus est obviam eis
9 porro Philisthim venientes diffusi sunt in valle Raphaim
10 consuluitque David Deum dicens si ascendam ad Philistheos si trades eos in manu mea et dixit ei Dominus ascende et tradam eos in manu tua
11 cumque illi ascendissent in Baalpharasim percussit eos ibi David et dixit divisit Deus inimicos meos per manum meam sicuti dividuntur aquae et idcirco vocatum est nomen loci illius Baalpharasim
12 dereliqueruntque ibi deos suos quos David iussit exuri
13 alia etiam vice Philisthim inruerunt et diffusi sunt in valle
14 consuluitque rursum David Deum et dixit ei Deus non ascendas post eos recede ab eis et venies contra illos ex adverso pirorum
15 cumque audieris sonitum gradientis in cacumine pirorum tunc egredieris ad bellum egressus est enim Deus ante te ut percutiat castra Philisthim
16 fecit ergo David sicut praeceperat ei Deus et percussit castra Philisthinorum de Gabaon usque Gazera
17 divulgatumque est nomen David in universis regionibus et Dominus dedit pavorem eius super omnes gentes.

1 CHRONICLES (PARALIPOMENON) CHAPTER 15

1 fecit quoque sibi domos in civitate David et aedificavit locum arcae Dei tetenditque ei tabernaculum
2 tunc dixit David inlicitum est ut a quocumque portetur arca Dei nisi a Levitis quos elegit Dominus ad portandum eam et ad ministrandum sibi usque in aeternum
3 congregavitque universum Israhel in Hierusalem ut adferretur arca Dei in locum suum quem praeparaverat ei
4 necnon et filios Aaron et Levitas
5 de filiis Caath Urihel princeps fuit et fratres eius centum viginti
6 de filiis Merari Asaia princeps et fratres eius ducenti viginti 7 de filiis Gersom Iohel princeps et fratres eius centum triginta 8 de filiis Elisaphan Semeias princeps et fratres eius ducenti 9 de filiis Hebron Elihel princeps et fratres eius octoginta
10 de filiis Ozihel Aminadab princeps et fratres eius centum duodecim
11 vocavitque David Sadoc et Abiathar sacerdotes et Levitas Urihel Asaiam Iohel Semeiam Elihel et Aminadab
12 et dixit ad eos vos qui estis principes familiarum leviticarum sanctificamini cum fratribus vestris et adferte arcam Domini Dei Israhel ad locum qui ei praeparatus est
13 ne ut a principio quia non eratis praesentes percussit nos Dominus sic et nunc fiat inlicitum quid nobis agentibus
14 sanctificati sunt ergo sacerdotes et Levitae ut portarent arcam Domini Dei Israhel
15 et tulerunt filii Levi arcam Dei sicut praeceperat Moses iuxta verbum Domini umeris suis in vectibus
16 dixit quoque David principibus Levitarum ut constituerent de fratribus suis cantores in organis musicorum nablis videlicet et lyris et cymbalis ut resonaret in excelsum sonitus laetitiae
17 constitueruntque Levitas Heman filium Iohel et de fratribus eius Asaph filium Barachiae de filiis vero Merari fratribus eorum Ethan filium Casaiae
18 et cum eis fratres eorum in secundo ordine Zachariam et Ben et Iazihel et Semiramoth et Iahihel et Ani Eliab et Banaiam et Maasiam et Matthathiam et Eliphalu et Macheniam et Obededom et Ieihel ianitores
19 porro cantores Heman Asaph et Ethan in cymbalis aeneis concrepantes
20 Zacharias autem et Ozihel et Semiramoth et Iahihel et Ani et Eliab et Maasias et Banaias in nablis arcana cantabant
21 porro Matthathias et Eliphalu et Machenias et Obededom et Ieihel et Ozaziu in citharis pro octava canebant epinikion
22 Chonenias autem princeps Levitarum prophetiae praeerat ad praecinendam melodiam erat quippe valde sapiens
23 et Barachias et Helcana ianitores arcae
24 porro Sebenias et Iosaphat et Nathanahel et Amasai et Zacharias et Banaias et Eliezer sacerdotes clangebant tubis coram arca Dei et Obededom et Ahias erant ianitores arcae
25 igitur David et maiores natu Israhel et tribuni ierunt ad deportandam arcam foederis Domini de domo Obededom cum laetitia
26 cumque adiuvisset Deus Levitas qui portabant arcam foederis Domini immolabantur septem tauri et septem arietes
27 porro David erat indutus stola byssina et universi Levitae qui portabant arcam cantoresque et Chonenias princeps prophetiae inter cantores David autem indutus erat etiam ephod lineo
28 universusque Israhel deducebant arcam foederis Domini in iubilo et sonitu bucinae et tubis et cymbalis et nablis et citharis concrepantes
29 cumque pervenisset arca foederis Domini usque ad civitatem David Michol filia Saul prospiciens per fenestram vidit regem David saltantem atque ludentem et despexit eum in corde suo.

1 CHRONICLES (PARALIPOMENON) CHAPTER 16

1 adtulerunt igitur arcam Dei et constituerunt eam in medio tabernaculi quod tetenderat ei David et obtulerunt holocausta et pacifica coram Deo
2 cumque conplesset David offerens holocausta et pacifica benedixit populo in nomine Domini
3 et divisit universis per singulos a viro usque ad mulierem tortam panis et partem assae carnis bubulae et frixam oleo similam
4 constituitque coram arca Domini de Levitis qui ministrarent et recordarentur operum eius et glorificarent atque laudarent Dominum Deum Israhel

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5 Asaph principem et secundum eius Zachariam porro Iahihel et Semiramoth et Ieihel et Matthathiam et Eliab et Banaiam et Obededom et Ieihel super organa psalterii et lyras Asaph autem ut cymbalis personaret

6 Banaiam vero et Azihel sacerdotes canere tuba iugiter coram arca foederis Domini

7 in illo die fecit David principem ad confitendum Domino Asaph et fratres eius

8 confitemini Domino invocate nomen eius notas facite in populis adinventiones illius

9 canite ei et psallite et narrate omnia mirabilia eius

10 laudate nomen sanctum eius laetetur cor quaerentium Dominum

11 quaerite Dominum et virtutem eius quaerite faciem eius semper

12 recordamini mirabilium eius quae fecit signorum illius et iudiciorum oris eius

13 semen Israhel servi eius filii Iacob electi illius

14 ipse Dominus Deus noster in universa terra iudicia eius

15 recordamini in sempiternum pacti eius sermonis quem praecepit in mille generationes

16 quem pepigit cum Abraham et iuramenti illius cum Isaac

17 et constituit illud Iacob in praeceptum et Israhel in pactum sempiternum

18 dicens tibi dabo terram Chanaan funiculum hereditatis vestrae

19 cum essent pauci numero parvi et coloni eius

20 et transierunt de gente in gentem et de regno ad populum alterum 21 non dimisit quemquam calumniari eos sed increpuit pro eis reges 22 nolite tangere christos meos et in prophetis meis nolite malignari 23 canite Domino omnis terra adnuntiate ex die in diem salutare eius 24 narrate in gentibus gloriam eius in cunctis populis mirabilia illius

25 quia magnus Dominus et laudabilis nimis et horribilis super omnes deos

26 omnes enim dii populorum idola Dominus autem caelos fecit

27 confessio et magnificentia coram eo fortitudo et gaudium in loco eius

28 adferte Domino familiae populorum adferte Domino gloriam et imperium

29 date Domino gloriam nomini eius levate sacrificium et venite in conspectu eius et adorate Dominum in decore sancto

30 commoveatur a facie illius omnis terra ipse enim fundavit orbem inmobilem

31 laetentur caeli et exultet terra et dicant in nationibus Dominus regnavit

32 tonet mare et plenitudo eius exultent agri et omnia quae in eis sunt

33 tunc laudabunt ligna saltus coram Domino quia venit iudicare terram

34 confitemini Domino quoniam bonus quoniam in aeternum misericordia eius

35 et dicite salva nos Deus salvator noster et congrega nos et erue de gentibus ut confiteamur nomini sancto tuo et exultemus in carminibus tuis

36 benedictus Dominus Deus Israhel ab aeterno usque in aeternum et dicat omnis populus amen et hymnus Domino

37 dereliquit itaque ibi coram arca foederis Domini Asaph et fratres eius ut ministrarent in conspectu arcae iugiter per singulos dies et vices suas

38 porro Obededom et fratres eius sexaginta octo et Obededom filium Idithun et Osa constituit ianitores

39 Sadoc autem sacerdotem et fratres illius sacerdotes coram tabernaculo Domini in excelso quod erat in Gabaon

40 ut offerrent holocausta Domino super altare holocaustomatis iugiter mane et vespere iuxta omnia quae scripta sunt in lege Domini quam praecepit Israheli

41 et post eum Heman et Idithun et reliquos electos unumquemque vocabulo suo ad confitendum Domino quoniam in aeternum misericordia eius

42 Heman quoque et Idithun canentes tuba et quatientes cymbala et omnia musicorum organa ad canendum Deo filios autem Idithun fecit esse portarios

43 reversusque est omnis populus in domum suam et David ut benediceret etiam domui suae.

1 CHRONICLES (PARALIPOMENON) CHAPTER 17

1 cum autem habitaret David in domo sua dixit ad Nathan prophetam ecce ego habito in domo cedrina arca autem foederis Domini sub pellibus est

2 et ait Nathan ad David omnia quae in corde tuo sunt fac Deus enim tecum est

3 igitur nocte illa factus est sermo Dei ad Nathan dicens

4 vade et loquere David servo meo haec dicit Dominus non aedificabis tu mihi domum ad habitandum

5 neque enim mansi in domo ex eo tempore quo eduxi Israhel usque ad hanc diem sed fui semper mutans loca tabernaculi et in tentorio

6 manens cum omni Israhel numquid locutus sum saltim uni iudicum Israhel quibus praeceperam ut pascerent populum meum et dixi quare non aedificastis mihi domum cedrinam

7 nunc itaque sic loqueris ad servum meum David haec dicit Dominus exercituum ego tuli te cum in pascuis sequereris gregem ut esses dux populi mei Israhel

8 et fui tecum quocumque perrexisti et interfeci omnes inimicos tuos coram te fecique tibi nomen quasi unius magnorum qui celebrantur in terra

9 et dedi locum populo meo Israhel plantabitur et habitabit in eo et ultra non commovebitur nec filii iniquitatis adterent eos sicut a principio

10 ex diebus quibus dedi iudices populo meo Israhel et humiliavi universos inimicos tuos adnuntio ergo tibi quod aedificaturus sit domum tibi Dominus

11 cumque impleveris dies tuos ut vadas ad patres tuos suscitabo semen tuum post te quod erit de filiis tuis et stabiliam regnum eius

12 ipse aedificabit mihi domum et firmabo solium eius usque in aeternum

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13 ego ero ei in patrem et ipse erit mihi in filium et misericordiam meam non auferam ab eo sicut abstuli ab eo qui ante te fuit

14 et statuam eum in domo mea et in regno meo usque in sempiternum et thronus eius erit firmissimus in perpetuum

15 iuxta omnia verba haec et iuxta universam visionem istam sic locutus est Nathan ad David

16 cumque venisset rex David et sedisset coram Domino dixit quis ego sum Domine Deus et quae domus mea ut praestares mihi talia

17 sed et hoc parum visum est in conspectu tuo ideoque locutus es super domum servi tui etiam in futurum et fecisti me spectabilem super omnes homines Domine Deus meus

18 quid ultra addere potest David cum ita glorificaveris servum tuum et cognoveris eum

19 Domine propter famulum tuum iuxta cor tuum fecisti omnem magnificentiam hanc et nota esse voluisti universa magnalia

20 Domine non est similis tui et non est alius deus absque te ex omnibus quos audivimus auribus nostris

21 quis autem est alius ut populus tuus Israhel gens una in terra ad quam perrexit Deus ut liberaret et faceret populum sibi et magnitudine sua atque terroribus eiceret nationes a facie eius quem de Aegypto liberarat

22 et posuisti populum tuum Israhel tibi in populum usque in aeternum et tu Domine factus es Deus eius

23 nunc igitur Domine sermo quem locutus es famulo tuo et super domum eius confirmetur in perpetuum et fac sicut locutus es

24 permaneatque et magnificetur nomen tuum usque in sempiternum et dicatur Dominus exercituum Deus Israhel et domus David servi eius permanens coram eo

25 tu enim Domine Deus meus revelasti auriculam servi tui ut aedificares ei domum et idcirco invenit servus tuus fiduciam ut oret coram te

26 nunc ergo Domine tu es Deus et locutus es ad servum tuum tanta beneficia

27 et coepisti benedicere domui servi tui ut sit semper coram te te enim Domine benedicente benedicta erit in perpetuum.

1 CHRONICLES (PARALIPOMENON) CHAPTER 18

1 factum est autem post haec ut percuteret David Philisthim et humiliaret eos et tolleret Geth et filias eius de manu Philisthim

2 percuteretque Moab et fierent Moabitae servi David offerentes ei munera

3 eo tempore percussit David etiam Adadezer regem Suba regionis Emath quando perrexit ut dilataret imperium suum usque ad flumen Eufraten

4 cepit ergo David mille quadrigas eius et septem milia equites ac viginti milia virorum peditum subnervavitque omnes equos curruum exceptis centum quadrigis quas reservavit sibi

5 supervenit autem et Syrus damascenus ut auxilium praeberet Adadezer regi Suba sed et huius percussit David viginti duo milia virorum

6 et posuit milites in Damasco ut Syria quoque serviret sibi et offerret munera adiuvitque eum Dominus in cunctis ad quae perrexerat

7 tulit quoque David faretras aureas quas habuerant servi Adadezer et adtulit eas in Hierusalem

8 necnon de Thebath et Chun urbibus Adadezer aeris plurimum de quo fecit Salomon mare aeneum et columnas et vasa aenea

9 quod cum audisset Thou rex Emath percussisse videlicet David omnem exercitum Adadezer regis Suba

10 misit Aduram filium suum ad regem David ut postularet ab eo pacem et congratularetur ei eo quod expugnasset et percussisset Adadezer adversarius quippe Thou erat Adadezer

11 sed et omnia vasa aurea et argentea et aenea consecravit rex David Domino cum argento et auro quod tulerat ex universis gentibus tam de Idumea et Moab et filiis Ammon quam de Philisthim et Amalech

12 Abisai vero filius Sarviae percussit Edom in valle Salinarum decem et octo milia

13 et constituit in Edom praesidium ut serviret Idumea David salvavitque Dominus David in cunctis ad quae perrexerat

14 regnavit ergo David super universum Israhel et faciebat iudicium atque iustitiam cuncto populo suo

15 porro Ioab filius Sarviae erat super exercitum et Iosaphat filius Ahilud a commentariis

16 Sadoc autem filius Ahitob et Ahimelech filius Abiathar sacerdotes et Susa scriba

17 Banaias vero filius Ioiada super legiones Cherethi et Felethi porro filii David primi ad manum regis.

1 CHRONICLES (PARALIPOMENON) CHAPTER 19

1 accidit autem ut moreretur Naas rex filiorum Ammon et regnaret filius eius pro eo

2 dixitque David faciam misericordiam cum Hanon filio Naas praestitit enim pater eius mihi gratiam misitque David nuntios ad consolandum eum super morte patris sui qui cum pervenissent in terram filiorum Ammon ut consolarentur Hanon

3 dixerunt principes filiorum Ammon ad Hanon tu forsitan putas quod David honoris causa in patrem tuum miserit qui consolentur te nec animadvertis quod ut explorent et investigent et scrutentur terram tuam venerint ad te servi eius

4 igitur Hanon pueros David decalvavit et rasit et praecidit tunicas eorum a natibus usque ad pedes et dimisit eos

5 qui cum abissent et hoc mandassent David misit in occursum eorum grandem enim contumeliam sustinuerant et praecepit ut manerent in Hiericho donec cresceret barba eorum et tunc reverterentur

6 videntes autem filii Ammon quod iniuriam fecissent David tam Hanon quam reliquus populus miserunt mille

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talenta argenti ut conducerent sibi de Mesopotamia et de Syria Macha et de Suba currus et equites

7 conduxeruntque triginta duo milia curruum et regem Macha cum populo eius qui cum venissent castrametati sunt e regione Medaba filii quoque Ammon congregati de urbibus suis venerunt ad bellum

8 quod cum audisset David misit Ioab et omnem exercitum virorum fortium

9 egressique filii Ammon direxerunt aciem iuxta portam civitatis reges autem qui ad auxilium venerant separatim in agro steterunt

10 igitur Ioab intellegens bellum et ex adverso et post tergum contra se fieri elegit viros fortissimos de universo Israhel et perrexit contra Syrum

11 reliquam autem partem populi dedit sub manu Abisai fratris sui et perrexerunt contra filios Ammon

12 dixitque si vicerit me Syrus auxilio eris mihi sin autem superaverint te filii Ammon ero tibi in praesidium

13 confortare et agamus viriliter pro populo nostro et pro urbibus Dei nostri Dominus autem quod in conspectu suo bonum est faciet

14 perrexit ergo Ioab et populus qui cum eo erat contra Syrum ad proelium et fugavit eos

15 porro filii Ammon videntes quod fugisset Syrus ipsi quoque fugerunt Abisai fratrem eius et ingressi sunt civitatem reversusque est etiam Ioab in Hierusalem

16 videns autem Syrus quod cecidisset coram Israhel misit nuntios et adduxit Syrum qui erat trans Fluvium Sophach autem princeps militiae Adadezer erat dux eorum

17 quod cum nuntiatum esset David congregavit universum Israhel et transivit Iordanem inruitque in eos et direxit ex adverso aciem illis contra pugnantibus

18 fugit autem Syrus Israhel et interfecit David de Syris septem milia curruum et quadraginta milia peditum et Sophach exercitus principem

19 videntes autem servi Adadezer se ab Israhel esse superatos transfugerunt ad David et servierunt ei noluitque ultra Syria auxilium praebere filiis Ammon.

1 CHRONICLES (PARALIPOMENON) CHAPTER 20

1 factum est autem post anni circulum eo tempore quo solent reges ad bella procedere congregavit Ioab exercitum et robur militiae et vastavit terram filiorum Ammon

perrexitque et obsedit Rabba porro David manebat in Hierusalem quando Ioab percussit Rabba et destruxit eam

2 tulit autem David coronam Melchom de capite eius et invenit in ea auri pondo talentum et pretiosissimas gemmas fecitque sibi inde diadema manubias quoque urbis plurimas tulit

3 populum autem qui erat in ea eduxit et fecit super eos tribulas et trahas et ferrata carpenta transire ita ut dissicarentur et contererentur sic fecit David cunctis urbibus filiorum Ammon et reversus est cum omni populo suo in Hierusalem

4 post haec initum est bellum in Gazer adversus Philistheos in quo percussit Sobbochai Usathites Saphai de genere Raphaim et humiliavit eos

5 aliud quoque bellum gestum est adversum Philistheos in quo percussit Adeodatus filius Saltus Lehemites fratrem Goliath Getthei cuius hastae lignum erat quasi liciatorium texentium

6 sed et aliud bellum accidit in Geth in quo fuit homo longissimus habens digitos senos id est simul viginti quattuor qui et ipse de Rapha fuerat stirpe generatus

7 hic blasphemavit Israhel et percussit eum Ionathan filius Sammaa fratris David hii sunt filii Rapha in Geth qui ceciderunt in manu David et servorum eius.

1 CHRONICLES (PARALIPOMENON) CHAPTER 21

1 consurrexit autem Satan contra Israhel et incitavit David ut numeraret Israhel

2 dixitque David ad Ioab et ad principes populi ite et numerate Israhel a Bersabee usque Dan et adferte mihi numerum ut sciam

3 responditque Ioab augeat Dominus populum suum centuplum quam sunt nonne domine mi rex omnes servi tui sunt quare hoc quaerit dominus meus quod in peccatum reputetur Israheli

4 sed sermo regis magis praevaluit egressusque est Ioab et circuivit universum Israhel et reversus est Hierusalem

5 deditque David numerum eorum quos circumierat et inventus est omnis Israhel numerus mille milia et centum milia virorum educentium gladium de Iuda autem trecenta septuaginta milia bellatorum

6 nam Levi et Beniamin non numeravit eo quod invitus exsequeretur regis imperium

7 displicuit autem Deo quod iussum erat et percussit Israhel

8 dixitque David ad Deum peccavi nimis ut hoc facerem obsecro aufer iniquitatem servi tui quia insipienter egi

9 et locutus est Dominus ad Gad videntem David dicens

10 vade et loquere ad David et dic haec dicit Dominus trium tibi optionem do unum quod volueris elige et faciam tibi

11 cumque venisset Gad ad David dixit ei haec dicit Dominus elige quod volueris

12 aut tribus annis pestilentiam aut tribus mensibus fugere te hostes tuos et gladium eorum non posse evadere aut tribus diebus gladium Domini et mortem versari in terra et angelum Domini interficere in universis finibus Israhel nunc igitur vide quid respondeam ei qui misit me

13 et dixit David ad Gad ex omni parte me angustiae premunt sed melius mihi est ut incidam in manus Domini quia multae sunt miserationes eius quam in manus hominum

14 misit ergo Dominus pestilentiam in Israhel et ceciderunt de Israhel septuaginta milia virorum

15 misit quoque angelum in Hierusalem ut percuteret eam cumque percuteretur vidit Dominus et misertus est super magnitudinem mali et imperavit angelo qui percutiebat sufficit iam cesset manus tua porro angelus Domini stabat iuxta aream Ornan Iebusei

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16 levansque David oculos suos vidit angelum Domini stantem inter terram et caelum et evaginatum gladium in manu eius et versum contra Hierusalem et ceciderunt tam ipse quam maiores natu vestiti ciliciis et proni in terram

17 dixitque David ad Deum nonne ego sum qui iussi ut numeraretur populus ego qui peccavi ego qui malum feci iste grex quid commeruit Domine Deus meus vertatur obsecro manus tua in me et in domum patris mei populus autem tuus non percutiatur

18 angelus autem Domini praecepit Gad ut diceret David et ascenderet extrueretque altare Domino Deo in area Ornan Iebusei

19 ascendit ergo David iuxta sermonem Gad quem locutus fuerat ex nomine Domini

20 porro Ornan cum suspexisset et vidisset angelum quattuorque filii eius cum eo absconderunt se nam eo tempore terebat in area triticum

21 igitur cum venisset David ad Ornan conspexit eum Ornan et processit ei obviam de area et adoravit illum pronus in terram

22 dixitque ei David da mihi locum areae tuae ut aedificem in ea altare Domini ita ut quantum valet argenti accipias et cesset plaga a populo

23 dixit autem Ornan ad David tolle et faciat dominus meus rex quodcumque ei placet sed et boves do in holocaustum et tribulas in ligna et triticum in sacrificium omnia libens praebeo

24 dixitque ei rex David nequaquam ita fiet sed argentum dabo quantum valet neque enim tibi auferre debeo et sic offerre Domino holocausta gratuita

25 dedit ergo David Ornan pro loco siclos auri iustissimi ponderis sescentos

26 et aedificavit ibi altare Domino obtulitque holocausta et pacifica et invocavit Dominum et exaudivit eum in igne de caelo super altare holocausti

27 praecepitque Dominus angelo et convertit gladium suum in vaginam

28 protinus ergo David videns quod exaudisset eum Dominus in area Ornan Iebusei immolavit ibi victimas

29 tabernaculum autem Domini quod fecerat Moses in deserto et altare holocaustorum ea tempestate erat in excelso Gabaon

30 et non praevaluit David ire ad altare ut ibi obsecraret Deum nimio enim fuerat timore perterritus videns gladium angeli Domini.

1 CHRONICLES (PARALIPOMENON) CHAPTER 22

1 dixitque David haec est domus Dei et hoc altare in holocaustum Israhel

2 et praecepit ut congregarentur omnes proselyti de terra Israhel et constituit ex eis latomos ad caedendos lapides et poliendos ut aedificaretur domus Dei

3 ferrum quoque plurimum ad clavos ianuarum et ad commissuras atque iuncturas praeparavit David et aeris pondus innumerabile

4 ligna quoque cedrina non poterant aestimari quae Sidonii et Tyrii deportaverant ad David

5 et dixit David Salomon filius meus puer parvulus est et delicatus domus autem quam aedificari volo Domino talis esse debet ut in cunctis regionibus nominetur praeparabo ergo ei necessaria et ob hanc causam ante mortem suam omnes paravit inpensas

6 vocavitque Salomonem filium suum et praecepit ei ut aedificaret domum Domino Deo Israhel

7 dixitque David ad Salomonem fili mi voluntatis meae fuit ut aedificarem domum nomini Domini Dei mei

8 sed factus est ad me sermo Domini dicens multum sanguinem effudisti et plurima bella bellasti non poteris aedificare domum nomini meo tanto effuso sanguine coram me

9 filius qui nascetur tibi et erit vir quietissimus faciam enim eum requiescere ab omnibus inimicis suis per circuitum et ob hanc causam pacificus vocabitur et pacem et otium dabo in Israhel cunctis diebus eius

10 ipse aedificabit domum nomini meo et ipse erit mihi in filium et ego ero ei in patrem firmaboque solium regni eius super Israhel in aeternum

11 nunc ergo fili mi sit Dominus tecum et prosperare et aedifica domum Domino Deo tuo sicut locutus est de te

12 det quoque tibi Dominus prudentiam et sensum ut regere possis Israhel et custodire legem Domini Dei tui

13 tunc enim proficere poteris si custodieris mandata et iudicia quae praecepit Dominus Mosi ut doceret Israhel confortare viriliter age ne timeas neque paveas

14 ecce ego in paupertatula mea praeparavi inpensas domus Domini auri talenta centum milia et argenti mille milia talentorum aeris vero et ferri non est pondus vincitur enim numerus magnitudine ligna et lapides praeparavi ad universa inpendia

15 habes quoque plurimos artifices latomos et cementarios artificesque lignorum et omnium artium ad faciendum opus prudentissimos

16 in auro et argento aere et ferro cuius non est numerus surge igitur et fac et erit Dominus tecum

17 praecepit quoque David cunctis principibus Israhel ut adiuvarent Salomonem filium suum

18 cernitis inquiens quod Dominus Deus vester vobiscum sit et dederit vobis requiem per circuitum et tradiderit omnes inimicos in manu vestra et subiecta sit terra coram Domino et coram populo eius

19 praebete igitur corda vestra et animas vestras ut quaeratis Dominum Deum vestrum et consurgite et aedificate sanctuarium Domino Deo ut introducatur arca foederis Domini et vasa Domino consecrata in domum quae aedificatur nomini Domini.

1 CHRONICLES (PARALIPOMENON) CHAPTER 23

1 igitur David senex et plenus dierum regem constituit Salomonem filium suum super Israhel

2 et congregavit omnes principes Israhel et sacerdotes atque Levitas

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3 numeratique sunt Levitae a triginta annis et supra et inventa sunt triginta octo milia virorum
4 ex his electi sunt et distributi in ministerium domus Domini viginti quattuor milia praepositorum autem et iudicum sex milia
5 porro quattuor milia ianitores et totidem psaltae canentes Domino in organis quae fecerat ad canendum
6 et distribuit eos David per vices filiorum Levi Gersom videlicet et Caath et Merari
7 Gersom Leedan et Semei
8 filii Leedan princeps Ieihel et Zetham et Iohel tres
9 filii Semei Salomith et Ozihel et Aran tres isti principes familiarum Leedan
10 porro filii Semei Ieeth et Ziza et Iaus et Baria isti filii Semei quattuor
11 erat autem Ieeth prior Ziza secundus porro Iaus et Baria non habuerunt plurimos filios et idcirco in una familia unaque domo conputati sunt
12 filii Caath Amram et Isaar Hebron et Ozihel quattuor
13 filii Amram Aaron et Moses separatusque est Aaron ut ministraret in sancto sanctorum ipse et filii eius in sempiternum et adoleret incensum Domino secundum ritum suum ac benediceret nomini eius in perpetuum
14 Mosi quoque hominis Dei filii adnumerati sunt in tribu Levi
15 filii Mosi Gersom et Eliezer
16 filii Gersom Subuhel primus
17 fuerunt autem filii Eliezer Roobia primus et non erant Eliezer filii alii porro filii Roobia multiplicati sunt nimis
18 filii Isaar Salumith primus
19 filii Hebron Ieriau primus Amarias secundus Iazihel tertius Iecmaam quartus
20 filii Ozihel Micha primus Iesia secundus
21 filii Merari Mooli et Musi filii Mooli Eleazar et Cis
22 mortuus est autem Eleazar et non habuit filios sed filias acceperuntque eas filii Cis fratres earum
23 filii Musi Mooli et Eder et Ierimuth tres
24 hii filii Levi in cognationibus et familiis suis principes per vices et numerum capitum singulorum qui faciebant opera ministerii domus Domini a viginti annis et supra
25 dixit enim David requiem dedit Dominus Deus Israhel populo suo et habitationem Hierusalem usque in aeternum
26 nec erit officii Levitarum ut ultra portent tabernaculum et omnia vasa eius ad ministrandum
27 iuxta praecepta quoque David novissima supputabitur numerus filiorum Levi a viginti annis et supra
28 et erunt sub manu filiorum Aaron in cultum domus Domini in vestibulis et in exedris et in loco purificationis et in sanctuario et in universis operibus ministerii templi Domini
29 sacerdotes autem super panes propositionis et ad similae sacrificium et ad lagana et azyma et sartaginem et ad ferventem similam et super omne pondus atque mensuram
30 Levitae vero ut stent mane ad confitendum et canendum Domino similiterque ad vesperam
31 tam in oblatione holocaustorum Domini quam in sabbatis et kalendis et sollemnitatibus reliquis iuxta numerum et caerimonias uniuscuiusque rei iugiter coram Domino
32 et custodiant observationes tabernaculi foederis et ritum sanctuarii et observationem filiorum Aaron fratrum suorum ut ministrent in domo Domini.

1 CHRONICLES (PARALIPOMENON) CHAPTER 24

1 porro filiis Aaron hae partitiones erunt filii Aaron Nadab et Abiu et Eleazar et Ithamar
2 mortui sunt autem Nadab et Abiu ante patrem suum absque liberis sacerdotioque functus est Eleazar et Ithamar
3 et divisit eos David id est Sadoc de filiis Eleazar et Ahimelech de filiis Ithamar secundum vices suas et ministerium
4 inventique sunt multo plures filii Eleazar in principibus viris quam filii Ithamar divisit autem eis hoc est filiis Eleazar principes per familias sedecim et filiis Ithamar per familias et domos suas octo
5 porro divisit utrasque inter se familias sortibus erant enim principes sanctuarii et principes Dei tam de filiis Eleazar quam de filiis Ithamar
6 descripsitque eos Semeias filius Nathanahel scriba Levites coram rege et principibus et Sadoc sacerdote et Ahimelech filio Abiathar principibus quoque familiarum sacerdotalium et leviticarum unam domum quae ceteris praeerat Eleazar et alteram domum quae sub se habebat ceteros Ithamar
7 exivit autem sors prima Ioiarib secunda Iedeiae
8 tertia Arim quarta Seorim
9 quinta Melchia sexta Maiman 10 septima Accos octava Abia 11 nona Hiesu decima Sechenia
12 undecima Eliasib duodecima Iacim
13 tertiadecima Oppa quartadecima Isbaal 14 quintadecima Belga sextadecima Emmer 15 septimadecima Ezir octavadecima Hapses 16 nonadecima Phetheia vicesima Iezecel
17 vicesima prima Iachin vicesima secunda Gamul
18 vicesima tertia Dalaiau vicesima quarta Mazziau
19 hae vices eorum secundum ministeria sua ut ingrediantur domum Domini et iuxta ritum suum sub manu Aaron patris eorum sicut praecepit Dominus Deus Israhel
20 porro filiorum Levi qui reliqui fuerant de filiis Amram erat Subahel et filiis Subahel Iedeia
21 de filiis quoque Roobiae princeps Iesias
22 Isaaris vero Salemoth filiusque Salemoth Iaath
23 filiusque eius Ieriahu Amarias secundus Iazihel tertius Iecmaam quartus
24 filius Ozihel Micha filius Micha Samir
25 frater Micha Iesia filiusque Iesiae Zaccharias
26 filii Merari Mooli et Musi filius Ioziau Benno
27 filius quoque Merari Oziau et Soem et Zacchur et Hebri
28 porro Mooli filius Eleazar qui non habebat liberos
29 filius vero Cis Ierahemel
30 filii Musi Mooli Eder et Ierimoth isti filii Levi secundum domos familiarum suarum

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31 miseruntque et ipsi sortes contra fratres suos filios Aaron coram David rege et Sadoc et Ahimelech et principibus familiarum sacerdotalium et leviticarum tam maiores quam minores omnes sors aequaliter dividebat.

1 CHRONICLES (PARALIPOMENON) CHAPTER 25

1 igitur David et magistratus exercitus secreverunt in ministerium filios Asaph et Heman et Idithun qui prophetarent in citharis et psalteriis et cymbalis secundum numerum suum dedicato sibi officio servientes

2 de filiis Asaph Zacchur et Ioseph et Nathania et Asarela filii Asaph sub manu Asaph prophetantis iuxta regem

3 porro Idithun filii Idithun Godolias Sori Iesaias et Sabias et Matthathias sex sub manu patris sui Idithun qui in cithara prophetabat super confitentes et laudantes Dominum

4 Heman quoque filii Heman Bocciau Matthaniau Ozihel Subuhel et Ierimoth Ananias Anani Elietha Geddelthi et Romemthiezer et Iesbacasa Mellothi Othir Mazioth

5 omnes isti filii Heman videntis regis in sermonibus Dei ut exaltaret cornu deditque Deus Heman filios quattuordecim et filias tres

6 universi sub manu patris sui ad cantandum in templo Domini distributi erant in cymbalis et psalteriis et citharis in ministeria domus Domini iuxta regem Asaph videlicet et Idithun et Heman

7 fuit autem numerus eorum cum fratribus suis qui erudiebant canticum Domini cuncti doctores ducenti octoginta octo

8 miseruntque sortes per vices suas ex aequo tam maior quam minor doctus pariter et indoctus

9 egressaque est sors prima Ioseph qui erat de Asaph secunda Godoliae ipsi et filiis eius et fratribus duodecim

10 tertia Zacchur filiis et fratribus eius duodecim

11 quarta Isari filiis et fratribus eius duodecim

12 quinta Nathaniae filiis et fratribus eius duodecim

13 sexta Bocciau filiis et fratribus eius duodecim 14 septima Israhela filiis et fratribus eius duodecim 15 octava Isaiae filiis et fratribus eius duodecim

16 nona Matthaniae filiis et fratribus eius duodecim 17 decima Semeiae filiis et fratribus eius duodecim 18 undecima Ezrahel filiis et fratribus eius duodecim 19 duodecima Asabiae filiis et fratribus eius duodecim

20 tertiadecima Subahel filiis et fratribus eius duodecim

21 quartadecima Matthathiae filiis et fratribus eius duodecim

22 quintadecima Ierimoth filiis et fratribus eius duodecim

23 sextadecima Ananiae filiis et fratribus eius duodecim

24 septimadecima Iesbocasae filiis et fratribus eius duodecim

25 octavadecima Anani filiis et fratribus eius duodecim 26 nonadecima Mellothi filiis et fratribus eius duodecim 27 vicesima Eliatha filiis et fratribus eius duodecim

28 vicesima prima Othir filiis et fratribus eius duodecim

29 vicesima secunda Godollathi filiis et fratribus eius duodecim

30 vicesima tertia Maziuth filiis et fratribus eius duodecim

31 vicesima quarta Romamthiezer filiis et fratribus eius duodecim.

1 CHRONICLES (PARALIPOMENON) CHAPTER 26

1 divisiones autem ianitorum de Coritis Mesellemia filius Core de filiis Asaph

2 filii Mesellemiae Zaccharias primogenitus Iadihel secundus Zabadias tertius Iathanahel quartus

3 Ahilam quintus Iohanan sextus Helioenai septimus

4 filii autem Obededom Semeias primogenitus Iozabad secundus Iohaa tertius Sachar quartus Nathanahel quintus

5 Amihel sextus Isachar septimus Phollathi octavus quia benedixit illi Dominus

6 Semeiae autem filio eius nati sunt filii praefecti familiarum suarum erant enim viri fortissimi

7 filii ergo Semeiae Othni et Raphahel et Obedihel Zabad fratres eius viri fortissimi Heliu quoque et Samachias

8 omnes hii de filiis Obededom ipsi et filii et fratres eorum fortissimi ad ministrandum sexaginta duo de Obededom

9 porro Mesellamiae filii et fratres robustissimi decem et octo

10 de Hosa autem id est de filiis Merari Semri princeps non enim habuerat primogenitum et idcirco posuerat eum pater eius in principem

11 Helchias secundus Tabelias tertius Zaccharias quartus omnes hii filii et fratres Hosa tredecim

12 hii divisi sunt in ianitores ut semper principes custodiarum sicut et fratres eorum ministrarent in domo Domini

13 missae sunt autem sortes ex aequo et parvis et magnis per familias suas in unamquamque portarum

14 cecidit igitur sors orientalis Selemiae porro Zacchariae filio eius viro prudentissimo et erudito sortito obtigit plaga septentrionalis

15 Obededom vero et filiis eius ad austrum in qua parte domus erat seniorum concilium

16 Sepphima et Hosa ad occidentem iuxta portam quae ducit ad viam ascensionis custodia contra custodiam

17 ad orientem vero Levitae sex et ad aquilonem quattuor per diem atque ad meridiem similiter in die quattuor et ubi erat concilium bini et bini

18 in cellulis quoque ianitorum ad occidentem quattuor in via binique per cellulas

19 hae sunt divisiones ianitorum filiorum Core et Merari

20 porro Achias erat super thesauros domus Dei ac vasa sanctorum

21 filii Ledan filii Gersonni de Ledan principes familiarum Ledan et Gersonni Ieiheli

22 filii Ieiheli Zathan et Iohel frater eius super thesauros domus Domini

23 Amramitis et Isaaritis et Hebronitis et Ozihelitibus

24 Subahel autem filius Gersom filii Mosi praepositus thesauris

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25 fratres quoque eius Eliezer cuius filius Raabia et huius filius Isaias et huius filius Ioram huius quoque filius Zechri sed et huius filius Selemith

26 ipse Selemith et fratres eius super thesauros sanctorum quae sanctificavit David rex et principes familiarum et tribuni et centuriones et duces exercitus

27 de bellis et manubiis proeliorum quae consecraverant ad instaurationem et supellectilem templi Domini

28 haec autem universa sanctificavit Samuhel videns et Saul filius Cis et Abner filius Ner et Ioab filius Sarviae omnes qui sanctificaverunt ea per manum Salemith et fratrum eius

29 Saaritis vero praeerat Chonenias et filii eius ad opera forinsecus super Israhel ad docendum et ad iudicandum eos

30 porro de Hebronitis Asabias et fratres eius viri fortissimi mille septingenti praeerant Israheli trans Iordanem contra occidentem in cunctis operibus Domini et in ministerium regis

31 Hebronitarum autem princeps fuit Hieria secundum familias et cognationes eorum quadragesimo anno regni David recensiti sunt et inventi viri fortissimi in Iazer Galaad

32 fratresque eius robustioris aetatis duo milia septingenti principes familiarum praeposuit autem eos David rex Rubenitis et Gadditis et dimidio tribus Manasse in omne ministerium Dei et regis.

1 CHRONICLES (PARALIPOMENON) CHAPTER 27

1 filii autem Israhel secundum numerum suum principes familiarum tribuni et centuriones et praefecti qui ministrabant regi iuxta turmas suas ingredientes et egredientes per singulos menses in anno viginti quattuor milibus singuli praeerant

2 primae turmae in primo mense Isboam praeerat filius Zabdihel et sub eo viginti quattuor milia

3 de filiis Phares princeps cunctorum principum in exercitu mense primo

4 secundi mensis habebat turmam Dudi Ahohites et post se alterum nomine Macelloth qui regebat partem exercitus viginti quattuor milium

5 dux quoque turmae tertiae in mense tertio erat Banaias filius Ioiadae sacerdos et in divisione sua viginti quattuor milia

6 ipse est Banaias fortissimus inter triginta et super triginta praeerat autem turmae ipsius Amizabad filius eius

7 quartus mense quarto Asahel frater Ioab et Zabadias filius eius post eum et in turma eius viginti quattuor milia

8 quintus mense quinto princeps Samaoth Iezarites et in turma eius viginti quattuor milia

9 sextus mense sexto Hira filius Acces Thecuites et in turma eius viginti quattuor milia

10 septimus mense septimo Helles Phallonites de filiis Ephraim et in turma eius viginti quattuor milia

11 octavus mense octavo Sobochai Asothites de stirpe Zarai et in turma eius viginti quattuor milia

12 nonus mense nono Abiezer Anathothites de filiis Iemini et in turma eius viginti quattuor milia

13 decimus mense decimo Marai et ipse Netophathites de stirpe Zarai et in turma eius viginti quattuor milia

14 undecimus mense undecimo Banaias Pharathonites de filiis Ephraim et in turma eius viginti quattuor milia

15 duodecimus mense duodecimo Holdai Netophathites de stirpe Gothonihel et in turma eius viginti quattuor milia

16 porro tribubus praeerant Israhel Rubenitis dux Eliezer filius Zechri Symeonitis dux Saphatias filius Macha

17 Levitis Asabias filius Camuhel Aaronitis Sadoc

18 Iuda Heliu frater David Isachar Amri filius Michahel

19 Zabulonitis Iesmaias filius Abdiae Nepthalitibus Ierimoth filius Ozihel

20 filiis Ephraim Osee filius Ozaziu dimidio tribus Manasse Iohel filius Phadiae

21 et dimidio tribus Manasse in Galaad Iaddo filius Zacchariae Beniamin autem Iasihel filius Abner

22 Dan vero Ezrihel filius Hieroam hii principes filiorum Israhel

23 noluit autem David numerare eos a viginti annis inferius quia dixerat Dominus ut multiplicaret Israhel quasi stellas caeli

24 Ioab filius Sarviae coeperat numerare nec conplevit quia super hoc ira inruerat in Israhel et idcirco numerus eorum qui fuerant recensiti non est relatus in fastos regis David

25 super thesauros autem regis fuit Azmoth filius Adihel his autem thesauris qui erant in urbibus et in vicis et in turribus praesidebat Ionathan filius Oziae

26 operi autem rustico et agricolis qui exercebant terram praeerat Ezri filius Chelub

27 vinearumque cultoribus Semeias Ramathites cellis autem vinariis Zabdias Aphonites

28 nam super oliveta et ficeta quae erant in campestribus Balanan Gaderites super apothecas autem olei Ioas

29 porro armentis quae pascebantur in Sarona praepositus fuit Setrai Saronites et super boves in vallibus Saphat filius Adli

30 super camelos vero Ubil Ismahelites et super asinos Iadias Meronathites

31 super oves quoque Iaziz Agarenus omnes hii principes substantiae regis David

32 Ionathan autem patruus David consiliarius vir prudens et litteratus ipse et Iaihel filius Achamoni erant cum filiis regis

33 Ahitophel etiam consiliarius regis et Husi Arachites amicus regis

34 post Ahitophel fuit Ioiada filius Banaiae et Abiathar princeps autem exercitus regis erat Ioab.

1 CHRONICLES (PARALIPOMENON) CHAPTER 28

1 convocavit igitur David omnes principes Israhel duces tribuum et praepositos turmarum qui ministrabant regi tribunos quoque et centuriones et qui praeerant substantiae et

possessionibus regis filiosque suos cum eunuchis et potentes et robustissimos quosque in exercitu Hierusalem

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2 cumque surrexisset rex et stetisset ait audite me fratres mei et populus meus cogitavi ut aedificarem domum in qua requiesceret arca foederis Domini et scabillum pedum Dei nostri et ad aedificandum omnia praeparavi

3 Deus autem dixit mihi non aedificabis domum nomini meo eo quod sis vir bellator et sanguinem fuderis

4 sed elegit Dominus Deus Israhel me de universa domo patris mei ut essem rex super Israhel in sempiternum de Iuda enim elegit principes porro de domo Iuda domum patris mei et de filiis patris mei placuit ei ut me eligeret regem super cunctum Israhel

5 sed et de filiis meis filios enim multos dedit mihi Dominus elegit Salomonem filium meum ut sederet in throno regni Domini super Israhel

6 dixitque mihi Salomon filius tuus aedificabit domum meam et atria mea ipsum enim elegi mihi in filium et ego ero ei in patrem

7 et firmabo regnum eius usque in aeternum si perseveraverit facere praecepta mea et iudicia sicut et hodie

8 nunc igitur coram universo coetu Israhel audiente Deo nostro custodite et perquirite cuncta mandata Domini Dei nostri ut possideatis terram bonam et relinquatis eam filiis vestris post vos usque in sempiternum

9 tu autem Salomon fili mi scito Deum patris tui et servi ei corde perfecto et animo voluntario omnia enim corda scrutatur Dominus et universas mentium cogitationes intellegit si quaesieris eum invenies si autem dereliqueris illum proiciet te in aeternum

10 nunc ergo quia elegit te Dominus ut aedificares domum sanctuarii confortare et perfice

11 dedit autem David Salomoni filio suo descriptionem porticus et templi et cellariorum et cenaculi et cubiculorum in adytis et domus propitiationis

12 necnon et omnium quae cogitaverat atriorum et exedrarum per circuitum in thesauros domus Domini et in thesauros sanctorum

13 divisionumque sacerdotalium et leviticarum in omnia opera domus Domini et in universa vasa ministerii templi Domini

14 aurum in pondere per singula vasa ministerii argenti quoque pondus pro vasorum ad opera diversitate

15 sed et ad candelabra aurea et ad lucernas eorum aurum pro mensura uniuscuiusque candelabri et lucernarum similiter et in candelabris argenteis et in lucernis eorum pro diversitate mensurae pondus argenti tradidit

16 aurum quoque dedit in mensas propositionis pro diversitate mensarum similiter et argentum in alias mensas argenteas

17 ad fuscinulas quoque et fialas et turibula ex auro purissimo et leunculos aureos pro qualitate mensurae pondus distribuit in leunculum et leunculum similiter et in leones argenteos diversum argenti pondus separavit

18 altari autem in quo adoletur incensum aurum purissimum dedit ut ex ipso fieret similitudo quadrigae cherubin extendentium alas et velantium arcam foederis Domini

19 omnia inquit venerunt scripta manu Domini ad me ut intellegerem universa opera exemplaris

20 dixit quoque David Salomoni filio suo viriliter age et confortare et fac ne timeas et ne paveas Dominus enim Deus meus tecum erit et non dimittet te nec derelinquet donec perficias omne opus ministerii domus Domini

21 ecce divisiones sacerdotum et Levitarum in omne ministerium domus Domini adsistunt tibi et parati sunt et noverunt tam principes quam populus facere omnia praecepta tua.

1 CHRONICLES (PARALIPOMENON) CHAPTER 29

1 locutusque est David rex ad omnem ecclesiam Salomonem filium meum unum elegit Deus adhuc puerum et tenellum opus autem grande est neque enim homini praeparatur habitatio sed Deo

2 ego autem totis viribus meis praeparavi inpensas domus Dei mei aurum ad vasa aurea et argentum in argentea aes in aenea ferrum in ferrea lignum ad lignea lapides onychinos et quasi stibinos et diversorum colorum omnem pretiosum lapidem et marmor parium abundantissime

3 et super haec quae obtuli in domum Dei mei de peculio meo aurum et argentum do in templum Dei mei exceptis his quae paravi in aedem sanctam

4 tria milia talenta auri de auro Ophir et septem milia talentorum argenti probatissimi ad deaurandos parietes templi

5 ut ubicumque opus est aurum de auro et ubicumque opus est argentum argenti opera fiant per manus artificum et si quis sponte offert impleat manum suam hodie et offerat quod voluerit Domino

6 polliciti sunt itaque principes familiarum et proceres tribuum Israhel tribuni quoque et centuriones et principes possessionum regis

7 dederuntque in opera domus Dei auri talenta quinque milia et solidos decem milia argenti talenta decem milia et aeris talenta decem et octo milia ferri quoque centum milia talentorum

8 et apud quemcumque inventi sunt lapides dederunt in thesaurum domus Domini per manum Ieihel Gersonitis

9 laetatusque est populus cum vota sponte promitterent quia corde toto offerebant ea Domino sed et David rex laetatus est gaudio magno

10 et benedixit Domino coram universa multitudine et ait benedictus es Domine Deus Israhel patris nostri ab aeterno in aeternum

11 tua est Domine magnificentia et potentia et gloria atque victoria et tibi laus cuncta enim quae in caelo sunt et in terra tua sunt tuum Domine regnum et tu es super omnes principes

12 tuae divitiae et tua est gloria tu dominaris omnium in manu tua virtus et potentia in manu tua magnitudo et imperium omnium

13 nunc igitur Deus noster confitemur tibi et laudamus nomen tuum inclitum

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14 quis ego et quis populus meus ut possimus haec tibi universa promittere tua sunt omnia et quae de manu tua accepimus dedimus tibi

15 peregrini enim sumus coram te et advenae sicut omnes patres nostri dies nostri quasi umbra super terram et nulla est mora

16 Domine Deus noster omnis haec copia quam paravimus ut aedificaretur domus nomini sancto tuo de manu tua est et tua sunt omnia

17 scio Deus meus quod probes corda et simplicitatem diligas unde et ego in simplicitate cordis mei laetus obtuli universa haec et populum tuum qui hic reppertus est vidi cum ingenti gaudio tibi offerre donaria

18 Domine Deus Abraham et Isaac et Israhel patrum nostrorum custodi in aeternum hanc voluntatem cordis eorum et semper in venerationem tui mens ista permaneat

19 Salomoni quoque filio meo da cor perfectum ut custodiat mandata tua testimonia tua caerimonias tuas et faciat universa et aedificet aedem cuius inpensas paravi

20 praecepit autem David universae ecclesiae benedicite Domino Deo nostro et benedixit omnis ecclesia Domino Deo patrum suorum et inclinaverunt se et adoraverunt Deum et deinde regem

21 immolaveruntque victimas Domino et obtulerunt holocausta die sequenti tauros mille arietes mille agnos mille cum libaminibus suis et universo ritu abundantissime in omnem Israhel

22 et comederunt et biberunt coram Domino in die illo cum grandi laetitia et unxerunt secundo Salomonem filium David unxerunt autem Domino in principem et Sadoc in pontificem

23 seditque Salomon super solium Domini in regem pro David patre suo et cunctis placuit et paruit illi omnis Israhel

24 sed et universi principes et potentes et cuncti filii regis David dederunt manum et subiecti fuerunt Salomoni regi

25 magnificavit ergo Dominus Salomonem super omnem Israhel et dedit illi gloriam regni qualem nullus habuit ante eum rex Israhel

26 igitur David filius Isai regnavit super universum Israhel

27 et dies quibus regnavit super Israhel fuerunt quadraginta anni in Hebron regnavit septem annis et in Hierusalem triginta tribus

28 et mortuus est in senectute bona plenus dierum et divitiis et gloria regnavitque Salomon filius eius pro eo

29 gesta autem David regis priora et novissima scripta sunt in libro Samuhel videntis et in libro Nathan prophetae atque in volumine Gad videntis

30 universique regni eius et fortitudinis et temporum quae transierunt sub eo sive in Israhel sive in cunctis regnis terrarum.

THE SECOND BOOK OF CHRONICLES

or 2 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Authors: Azaryahu, known as Ezra (Greek: Esdras),
The final chapters were written by Nehemia
Estimated Range of Dating: mid-5th century B.C.

LIBER SECUNDUS PARALIPOMENON,
HEBRAICE DIBRE HAIAMIM

2 CHRONICLES (PARALIPOMENON) CHAPTER 1

1 confortatus est ergo Salomon filius David in regno suo et Dominus erat cum eo et magnificavit eum in excelsum

2 praecepitque Salomon universo Israheli tribunis et centurionibus et ducibus et iudicibus omnis Israhel et principibus familiarum

3 et abiit cum universa multitudine in excelsum Gabaon ubi erat tabernaculum foederis Dei quod fecit Moses famulus Dei in solitudine

4 arcam autem Dei adduxerat David de Cariathiarim in locum quem paraverat ei et ubi fixerat illi tabernaculum hoc est in Hierusalem

5 altare quoque aeneum quod fabricatus fuerat Beselehel filius Uri filii Ur ibi erat coram tabernaculo Domini quod et requisivit Salomon et omnis ecclesia

6 ascenditque Salomon ad altare aeneum coram tabernaculo foederis Domini et obtulit in eo mille hostias

7 ecce autem in ipsa nocte apparuit ei Deus dicens postula quod vis ut dem tibi

8 dixitque Salomon Deo tu fecisti cum David patre meo misericordiam magnam et constituisti me regem pro eo

9 nunc igitur Domine Deus impleatur sermo tuus quem pollicitus es David patri meo tu enim fecisti me regem super populum tuum multum qui tam innumerabilis est quam pulvis terrae

10 da mihi sapientiam et intellegentiam ut egrediar coram populo tuo et ingrediar quis enim potest hunc populum tuum digne qui tam grandis est iudicare

11 dixit autem Deus ad Salomonem quia hoc magis placuit cordi tuo et non postulasti divitias et substantiam et gloriam neque animas eorum qui te oderunt sed nec dies vitae plurimos petisti autem sapientiam et scientiam ut iudicare possis populum meum super quem constitui te regem

12 sapientia et scientia data sunt tibi divitias autem et substantiam et gloriam dabo tibi ita ut nullus in regibus nec ante te nec post te fuerit similis tui

13 venit ergo Salomon ab excelso Gabaon in Hierusalem coram tabernaculo foederis et regnavit super Israhel

14 congregavitque sibi currus et equites et facti sunt ei mille quadringenti currus et duodecim milia equitum et fecit eos esse in urbibus quadrigarum et cum rege in Hierusalem

15 praebuitque rex argentum et aurum in Hierusalem quasi lapides et cedros quasi sycomoros quae nascuntur in campestribus multitudine magna

16 adducebantur autem ei et equi de Aegypto et de Coa a negotiatoribus regis qui ibant et coemebant pretio

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17 quadrigam equorum sescentis argenteis et equum centum quinquaginta similiter de universis regnis Cettheorum et a regibus Syriae emptio celebrabatur.

2 CHRONICLES (PARALIPOMENON) CHAPTER 2

1 decrevit autem Salomon aedificare domum nomini Domini et palatium sibi

2 et numeravit septuaginta milia virorum portantium umeris et octoginta milia qui caederent lapides in montibus praepositosque eorum tria milia sescentos

3 misit quoque ad Hiram regem Tyri dicens sicut egisti cum David patre meo et misisti ei ligna cedrina ut aedificaret sibi domum in qua et habitavit

4 sic fac mecum ut aedificem domum nomini Domini Dei mei et consecrem eam ad adolendum incensum coram illo et fumiganda aromata et ad propositionem panum sempiternam et holocaustomata mane et vespere sabbatis quoque et neomeniis et sollemnitatibus Domini Dei nostri in sempiternum quae mandata sunt Israheli

5 domus autem quam aedificare cupio magna est magnus est enim Deus noster super omnes deos

6 quis ergo poterit praevalere ut aedificet ei dignam domum si caelum et caeli caelorum capere eum non queunt quantus ego sum ut possim ei aedificare domum sed ad hoc tantum ut adoleatur incensum coram illo

7 mitte igitur mihi virum eruditum qui noverit operari in auro et argento aere ferro purpura coccino et hyacintho et qui sciat scalpere celata cum his artificibus quos mecum habeo in Iudaea et in Hierusalem quos praeparavit David pater meus

8 sed et ligna cedrina mitte mihi et arceuthina et pinea de Libano scio enim quod servi tui noverint caedere ligna de Libano et erunt servi mei cum servis tuis

9 ut parentur mihi ligna plurima domus enim quam cupio aedificare magna est nimis et inclita

10 praeterea operariis qui caesuri sunt ligna servis tuis dabo in cibaria tritici choros viginti milia et hordei choros totidem olei quoque sata viginti milia

11 dixit autem Hiram rex Tyri per litteras quas miserat Salomoni quia dilexit Dominus populum suum idcirco te regnare fecit super eum

12 et addidit dicens benedictus Dominus Deus Israhel qui fecit caelum et terram qui dedit David regi filium sapientem et eruditum et sensatum atque prudentem ut aedificaret domum Domino et palatium sibi

13 misi ergo tibi virum prudentem et scientissimum Hiram patrem meum

14 filium mulieris de filiabus Dan cuius pater Tyrius fuit qui noverit operari in auro et argento et aere et ferro et marmore et lignis in purpura quoque et hyacintho et bysso et coccino et qui sciat celare omnem scalpturam et adinvenire prudenter quodcumque in opere necessarium est cum artificibus tuis et cum artificibus domini mei David patris tui

15 triticum ergo et hordeum et oleum et vinum quae pollicitus es domine mi mitte servis tuis

16 nos autem caedemus ligna de Libano quot necessaria habueris et adplicabimus ea ratibus per mare in Ioppe tuum erit transferre ea in Hierusalem

17 numeravit igitur Salomon omnes viros proselytos qui erant in terra Israhel post dinumerationem quam dinumeravit David pater eius et inventi sunt centum quinquaginta milia et tria milia sescenti

18 fecitque ex eis septuaginta milia qui umeris onera portarent et octoginta milia qui lapides in montibus caederent tria milia autem et sescentos praepositos operum populi.

2 CHRONICLES (PARALIPOMENON) CHAPTER 3

1 et coepit Salomon aedificare domum Domini in Hierusalem in monte Moria qui demonstratus fuerat David patri eius in loco quem paraverat David in area Ornan Iebusei

2 coepit autem aedificare mense secundo anno quarto regni sui

3 et haec sunt fundamenta quae iecit Salomon ut aedificaret domum Dei longitudinis cubitos in mensura prima sexaginta latitudinis cubitos viginti

4 porticum vero ante frontem quae tendebatur in longum iuxta mensuram latitudinis domus cubitorum viginti porro altitudo centum viginti cubitorum erat et deauravit eam intrinsecus auro mundissimo

5 domum quoque maiorem texit tabulis ligneis abiegnis et lamminas auri obrizi adfixit per totum scalpsitque in ea palmas et quasi catenulas se invicem conplectentes

6 stravit quoque pavimentum templi pretiosissimo marmore decore multo

7 porro aurum erat probatissimum de cuius lamminis texit domum et trabes eius et postes et parietes et ostia et celavit cherubin in parietibus

8 fecit quoque domum sancti sanctorum longitudinem iuxta latitudinem domus cubitorum viginti et latitudinem similiter viginti cubitorum et lamminis aureis texit eam quasi talentis sescentis

9 sed et clavos fecit aureos ita ut singuli clavi siclos quinquagenos adpenderent cenacula quoque texit auro

10 fecit etiam in domo sancti sanctorum cherubin duo opere statuario et texit eos auro

11 alae cherubin viginti cubitis extendebantur ita ut una ala haberet cubitos quinque et tangeret parietem domus et altera quinque cubitos habens alam tangeret alterius cherub

12 similiter cherub alterius ala quinque habebat cubitos et tangebat parietem et ala eius altera quinque cubitorum alam cherub alterius contingebat

13 igitur alae utriusque cherubin expansae erant et extendebantur per cubitos viginti ipsi autem stabant erectis pedibus et facies eorum versae erant ad exteriorem domum

14 fecit quoque velum ex hyacintho purpura coccino et bysso et intexuit ei cherubin

15 ante fores etiam templi duas columnas quae triginta et quinque cubitos habebant altitudinis porro capita earum quinque cubitorum

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16 necnon et quasi catenulas in oraculo et superposuit eas capitibus columnarum malagranata etiam centum quae catenulis interposuit

17 ipsas quoque columnas posuit in vestibulo templi unam a dextris et alteram a sinistris eam quae a dextris erat vocavit Iachin et quae ad levam Booz.

2 CHRONICLES (PARALIPOMENON) CHAPTER 4

1 fecit quoque altare aeneum viginti cubitorum longitudinis et viginti cubitorum latitudinis et decem cubitorum altitudinis

2 mare etiam fusile decem cubitis a labio usque ad labium rotundum per circuitum quinque cubitos habebat altitudinis et funiculus triginta cubitorum ambiebat gyrum eius

3 similitudo quoque boum erat subter illud et decem cubitis quaedam extrinsecus celaturae quasi duobus versibus alvum maris circuibant boves autem erant fusiles

4 et ipsum mare super duodecim boves inpositum erat quorum tres respiciebant aquilonem et alii tres occidentem porro tres alii meridiem et tres qui reliqui erant orientem mare habentes superpositum posteriora autem boum erant intrinsecus sub mari

5 porro vastitas eius habebat mensuram palmi et labium illius erat quasi labium calicis vel repandi lilii capiebatque mensurae tria milia metretas

6 fecit quoque concas decem et posuit quinque a dextris et quinque a sinistris ut lavarent in eis omnia quae in holocaustum oblaturi erant porro in mari sacerdotes lavabantur

7 fecit autem et candelabra aurea decem secundum speciem qua iussa erant fieri et posuit ea in templo quinque a dextris et quinque a sinistris

8 necnon et mensas decem posuitque eas in templo quinque a dextris et quinque a sinistris fialas quoque aureas centum

9 fecit etiam atrium sacerdotum et basilicam grandem et ostia in basilica quae texit aere

10 porro mare posuit in latere dextro contra orientem ad meridiem

11 fecit autem Hiram lebetas quoque et creagras et fialas et conplevit omne opus regis in domo Dei

12 hoc est columnas duas et epistylia et capita et quasi quaedam retiacula quae capita tegerent super epistylia

13 malagranata quoque quadringenta et retiacula duo ita ut bini ordines malagranatorum singulis retiaculis iungerentur quae protegerent epistylia et capita columnarum

14 bases etiam fecit et concas quas superposuit basibus

15 mare unum bovesque duodecim sub mari

16 et lebetas et creagras et fialas omnia vasa fecit Salomoni Hiram pater eius in domo Domini ex aere mundissimo

17 in regione Iordanis fudit ea rex in argillosa terra inter Socchoth et Saredatha

18 erat autem multitudo vasorum innumerabilis ita ut ignoraretur pondus aeris

19 fecitque Salomon omnia vasa domus Dei et altare aureum et mensas et super eas panes propositionis

20 candelabra quoque cum lucernis suis ut lucerent ante oraculum iuxta ritum ex auro purissimo

21 et florentia quaedam et lucernas et forcipes aureos omnia de auro mundissimo facta sunt

22 thymiamateria quoque et turibula et fialas et mortariola ex auro purissimo et ostia celavit templi interioris id est in sancto sanctorum et ostia templi forinsecus aurea sicque completum est omne opus quod fecit Salomon in domo Domini.

2 CHRONICLES (PARALIPOMENON) CHAPTER 5

1 intulit igitur Salomon omnia quae voverat David pater suus argentum et aurum et universa vasa posuit in thesauris domus Dei

2 post quae congregavit maiores natu Israhel et cunctos principes tribuum et capita familiarum de filiis Israhel in Hierusalem ut adducerent arcam foederis Domini de civitate David quae est Sion

3 venerunt igitur ad regem omnes viri Israhel in die sollemni mensis septimi

4 cumque venissent cuncti seniorum Israhel portaverunt Levitae arcam

5 et intulerunt eam et omnem paraturam tabernaculi porro vasa sanctuarii quae erant in tabernaculo portaverunt sacerdotes cum Levitis

6 rex autem Salomon et universus coetus Israhel et omnes qui fuerant congregati ante arcam immolabant arietes et boves absque ullo numero tanta enim erat multitudo victimarum

7 et intulerunt sacerdotes arcam foederis Domini in locum suum id est ad oraculum templi in sancta sanctorum subter alas cherubin

8 ita ut cherubin expanderent alas suas super locum in quo posita erat arca et ipsam arcam tegerent cum vectibus eius

9 vectium autem quibus portabatur arca quia paululum longiores erant capita parebant ante oraculum si vero quis paululum fuisset extrinsecus eos videre non poterat fuit itaque arca ibi usque in praesentem diem

10 nihilque erat aliud in arca nisi duae tabulae quas posuerat Moses in Horeb quando legem dedit Dominus filiis Israhel egredientibus ex Aegypto

11 egressis autem sacerdotibus de sanctuario omnes enim sacerdotes qui ibi potuerant inveniri sanctificati sunt nec adhuc illo tempore vices et ministeriorum ordo inter eos divisus erat

12 tam Levitae quam cantores id est et qui sub Asaph erant et qui sub Heman et qui sub Idithun filii et fratres eorum vestiti byssinis cymbalis et psalteriis et citharis concrepabant stantes ad orientalem plagam altaris cumque eis sacerdotes centum viginti canentes tubis

13 igitur cunctis pariter et tubis et voce et cymbalis et organis et diversi generis musicorum concinentibus et vocem in sublime tollentibus longe sonitus audiebatur ita ut cum Dominum laudare coepissent et dicere confitemini Domino quoniam bonus quoniam in aeternum misericordia eius impleretur domus Domini nube

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14 nec possent sacerdotes stare et ministrare propter caliginem conpleverat enim gloria Domini domum Dei.

2 CHRONICLES (PARALIPOMENON) CHAPTER 6

1 tunc Salomon ait Dominus pollicitus est ut habitaret in caligine

2 ego autem aedificavi domum nomini eius ut habitaret ibi in perpetuum

3 et convertit faciem suam et benedixit universae multitudini Israhel nam omnis turba stabat intenta et ait

4 benedictus Dominus Deus Israhel qui quod locutus est David patri meo opere conplevit dicens

5 a die qua eduxi populum meum de terra Aegypti non elegi civitatem de cunctis tribubus Israhel ut aedificaretur in ea domus nomini meo neque elegi quemquam alium virum ut esset dux in populo meo Israhel

6 sed elegi Hierusalem ut sit nomen meum in ea et elegi David ut constituerem eum super populum meum Israhel

7 cumque fuisset voluntatis David patris mei ut aedificaret domum nomini Domini Dei Israhel

8 dixit Dominus ad eum quia haec fuit voluntas tua ut aedificares domum nomini meo bene quidem fecisti habere huiuscemodi voluntatem

9 sed non tu aedificabis domum verum filius tuus qui egredietur de lumbis tuis ipse aedificabit domum nomini meo

10 conplevit ergo Dominus sermonem suum quem locutus fuerat et ego surrexi pro David patre meo et sedi super thronum Israhel sicut locutus est Dominus et aedificavi domum nomini Domini Dei Israhel

11 et posui in ea arcam in qua est pactum Domini quod pepigit cum filiis Israhel

12 stetit ergo coram altare Domini ex adverso universae multitudinis Israhel et extendit manus suas

13 siquidem fecerat Salomon basem aeneam et posuerat eam in medio basilicae habentem quinque cubitos longitudinis et quinque cubitos latitudinis et tres cubitos in altum stetitque super eam et deinceps flexis genibus contra universam multitudinem Israhel et palmis in caelum levatis

14 ait Domine Deus Israhel non est similis tui Deus in caelo et in terra qui custodis pactum et misericordiam cum servis tuis qui ambulant coram te in toto corde suo

15 qui praestitisti servo tuo David patri meo quaecumque locutus fueras ei et quae ore promiseras opere conplesti sicut et praesens tempus probat

16 nunc ergo Domine Deus Israhel imple servo tuo patri meo David quaecumque locutus es dicens non deficiet ex te vir coram me qui sedeat super thronum Israhel ita tamen si custodierint filii tui vias suas et ambulaverint in lege mea sicut et tu ambulasti coram me

17 et nunc Domine Deus Israhel firmetur sermo tuus quem locutus es servo tuo David

18 ergone credibile est ut habitet Deus cum hominibus super terram si caelum et caeli caelorum non te capiunt quanto magis domus ista quam aedificavi

19 sed ad hoc tantum facta est ut respicias orationem servi tui et obsecrationem eius Domine Deus meus audias et preces quas fundit famulus tuus coram te

20 ut aperias oculos tuos super domum istam diebus et noctibus super locum in quo pollicitus es ut invocaretur nomen tuum

21 et exaudires orationem quam servus tuus orat in eo exaudi preces famuli tui et populi tui Israhel quicumque oraverit in loco isto et exaudi de habitaculo tuo id est de caelis et propitiare

22 si peccaverit quispiam in proximum suum et iurare contra eum paratus venerit seque maledicto constrinxerit coram altari in domo ista

23 tu audies de caelo et facies iudicium servorum tuorum ita ut reddas iniquo viam suam in caput proprium et ulciscaris iustum retribuens ei secundum iustitiam suam

24 si superatus fuerit populus tuus Israhel ab inimicis peccabunt enim tibi et conversi egerint paenitentiam et obsecraverint nomen tuum et fuerint deprecati in loco isto

25 tu exaudi de caelo et propitiare peccato populi tui Israhel et reduc eos in terram quam dedisti eis et patribus eorum

26 si clauso caelo pluvia non fluxerit propter peccata populi et deprecati te fuerint in loco isto et confessi nomini tuo et conversi a peccatis suis cum eos adflixeris

27 exaudi de caelo Domine et dimitte peccata servis tuis et populi tui Israhel et doce eos viam bonam per quam ingrediantur et da pluviam terrae quam dedisti populo tuo ad possidendum

28 fames si orta fuerit in terra et pestilentia erugo et aurugo et lucusta et brucus et hostes vastatis regionibus portas obsederint civitatis omnisque plaga et infirmitas presserit

29 si quis de populo tuo Israhel fuerit deprecatus cognoscens plagam et infirmitatem suam et expanderit manus suas in domo hac

30 tu exaudi de caelo de sublimi scilicet habitaculo tuo et propitiare et redde unicuique secundum vias suas quas nosti eum habere in corde suo tu enim solus nosti corda filiorum hominum

31 ut timeant te et ambulent in viis tuis cunctis diebus quibus vivunt super faciem terrae quam dedisti patribus nostris

32 externum quoque qui non est de populo tuo Israhel si venerit de terra longinqua propter nomen tuum magnum et propter manum tuam robustam et brachium tuum extentum et adoraverit in loco isto

33 tu exaudies de caelo firmissimo habitaculo tuo et facies cuncta pro quibus invocaverit te ille peregrinus ut sciant omnes populi terrae nomen tuum et timeant te sicut populus tuus Israhel et cognoscant quia nomen tuum invocatum est super domum hanc quam aedificavi

34 si egressus fuerit populus tuus ad bellum contra adversarios suos per viam in qua miseris eos adorabunt te contra viam in qua civitas haec est quam elegisti et domus quam aedificavi nomini tuo

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35 ut exaudias de caelo preces eorum et obsecrationem et ulciscaris

36 si autem et peccaverint tibi neque enim est homo qui non peccet et iratus fueris eis et tradideris hostibus et captivos eos duxerint in terram longinquam vel certe quae iuxta est

37 et conversi corde suo in terra ad quam captivi ducti fuerant egerint paenitentiam et deprecati te fuerint in terra captivitatis suae dicentes peccavimus inique fecimus iniuste egimus

38 et reversi fuerint ad te in toto corde suo et in tota anima sua in terra captivitatis suae ad quam ducti sunt adorabunt te contra viam terrae suae quam dedisti patribus eorum et urbis quam elegisti et domus quam aedificavi nomini tuo

39 ut exaudias de caelo hoc est de firmo habitaculo tuo preces eorum et facias iudicium et dimittas populo tuo quamvis peccatori

40 tu es enim Deus meus aperiantur quaeso oculi tui et aures tuae intentae sint ad orationem quae fit in loco isto

41 nunc igitur consurge Domine Deus in requiem tuam tu et arca fortitudinis tuae sacerdotes tui Domine Deus induantur salute et sancti tui laetentur in bonis

42 Domine Deus ne averseris faciem christi tui memento misericordiarum David servi tui.

2 CHRONICLES (PARALIPOMENON) CHAPTER 7

1 cumque conplesset Salomon fundens preces ignis descendit de caelo et devoravit holocausta et victimas et maiestas Domini implevit domum

2 nec poterant sacerdotes ingredi templum Domini eo quod implesset maiestas Domini templum Domini

3 sed et omnes filii Israhel videbant descendentem ignem et gloriam Domini super domum et corruentes proni in terram super pavimentum stratum lapide adoraverunt et laudaverunt Dominum quoniam bonus quoniam in aeternum misericordia eius

4 rex autem et omnis populus immolabant victimas coram Domino

5 mactavit igitur rex Salomon hostias boum viginti duo milia arietum centum viginti milia et dedicavit domum Dei rex et universus populus

6 sacerdotes autem stabant in officiis suis et Levitae in organis carminum Domini quae fecit David rex ad laudandum Dominum quoniam in aeternum misericordia eius hymnos David canentes per manus suas porro sacerdotes canebant tubis ante eos cunctusque Israhel stabat

7 sanctificavit quoque Salomon medium atrii ante templum Domini obtulerat enim ibi holocausta et adipes pacificorum quia altare aeneum quod fecerat non poterat sustinere holocausta et sacrificia et adipes

8 fecit ergo Salomon sollemnitatem in tempore illo septem diebus et omnis Israhel cum eo ecclesia magna valde ab introitu Emath usque ad torrentem Aegypti

9 fecitque die octavo collectam eo quod dedicasset altare septem diebus et sollemnitatem celebrasset diebus septem

10 igitur in die vicesimo tertio mensis septimi dimisit populos ad tabernacula sua laetantes atque gaudentes super bono quod fecerat Dominus David et Salomoni et Israhel populo suo

11 conplevitque Salomon domum Domini et domum regis et omnia quae disposuerat in corde suo ut faceret in domo Domini et in domo sua et prosperatus est

12 apparuit autem ei Dominus nocte et ait audivi orationem tuam et elegi locum istum mihi in domum sacrificii

13 si clausero caelum et pluvia non fluxerit et mandavero et praecepero lucustae ut devoret terram et misero pestilentiam in populum meum

14 conversus autem populus meus super quos invocatum est nomen meum deprecatus me fuerit et exquisierit faciem meam et egerit paenitentiam a viis suis pessimis et ego exaudiam de caelo et propitius ero peccatis eorum et sanabo terram eorum

15 oculi quoque mei erunt aperti et aures meae erectae ad orationem eius qui in loco isto oraverit

16 elegi enim et sanctificavi locum istum ut sit nomen meum ibi in sempiternum et permaneant oculi mei et cor meum ibi cunctis diebus

17 tu quoque si ambulaveris coram me sicut ambulavit David pater tuus et feceris iuxta omnia quae praecepi tibi et iustitias meas iudiciaque servaveris

18 suscitabo thronum regni tui sicut pollicitus sum David patri tuo dicens non auferetur de stirpe tua vir qui sit princeps in Israhel

19 si autem aversi fueritis et dereliqueritis iustitias meas et praecepta mea quae proposui vobis et abeuntes servieritis diis alienis et adoraveritis eos

20 evellam vos de terra mea quam dedi vobis et domum hanc quam sanctificavi nomini meo proiciam a facie mea et tradam eam in parabolam et in exemplum cunctis populis

21 et domus ista erit in proverbium universis transeuntibus et dicent stupentes quare fecit Dominus sic terrae huic et domui huic

22 respondebuntque quia dereliquerunt Dominum Deum patrum suorum qui eduxit eos de terra Aegypti et adprehenderunt deos alienos et adoraverunt eos atque coluerunt idcirco venerunt super eos universa haec mala.

2 CHRONICLES (PARALIPOMENON) CHAPTER 8

1 expletis autem viginti annis postquam aedificavit Salomon domum Domini et domum suam

2 civitates quas dederat Hiram Salomoni aedificavit et habitare ibi fecit filios Israhel

3 abiit quoque in Emath Suba et obtinuit eam

4 et aedificavit Palmyram in deserto et alias civitates munitissimas aedificavit in Emath

5 extruxitque Bethoron superiorem et Bethoron inferiorem civitates muratas habentes portas et vectes et seras

6 Baalath etiam et omnes urbes firmissimas quae fuerunt Salomonis cunctasque urbes quadrigarum et urbes equitum omnia quae voluit Salomon atque disposuit aedificavit in Hierusalem et in Libano et in universa terra potestatis suae

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7 omnem populum qui derelictus fuerat de Hettheis et Amorreis et Ferezeis et Eveis et Iebuseis qui non erant de stirpe Israhel

8 de filiis eorum et de posteris quos non interfecerant filii Israhel subiugavit Salomon in tributarios usque in diem hanc

9 porro de filiis Israhel non posuit ut servirent operibus regis ipsi enim erant viri bellatores et duces primi et principes quadrigarum et equitum eius

10 omnes autem principes exercitus regis Salomonis fuerunt ducenti quinquaginta qui erudiebant populum

11 filiam vero Pharaonis transtulit de civitate David in domum quam aedificaverat ei dixit enim non habitabit uxor mea in domo David regis Israhel eo quod sanctificata sit quia ingressa est eam arca Domini

12 tunc obtulit Salomon holocausta Domino super altare Domini quod extruxerat ante porticum

13 ut per singulos dies offerretur in eo iuxta praeceptum Mosi in sabbatis et in kalendis et in festis diebus ter per annum id est in sollemnitate azymorum et in sollemnitate ebdomadarum et in sollemnitate tabernaculorum

14 et constituit iuxta dispositionem David patris sui officia sacerdotum in ministeriis suis et Levitas in ordine suo ut laudarent et ministrarent coram sacerdotibus iuxta ritum uniuscuiusque diei et ianitores in divisionibus suis per portam et portam sic enim praeceperat David homo Dei

15 nec praetergressi sunt de mandatis regis tam sacerdotes quam Levitae ex omnibus quae praeceperat et in custodiis thesaurorum

16 omnes inpensas praeparatas habuit Salomon ex eo die quo fundavit domum Domini usque in diem quo perfecit eam

17 tunc abiit Salomon in Hesiongaber et in Ahilath ad oram maris Rubri quae est in terra Edom

18 misit autem ei Hiram per manum servorum suorum naves et nautas gnaros maris et abierunt cum servis Salomonis in Ophir (Abhira; northwestern India) tuleruntque inde quadringenta quinquaginta talenta auri et adtulerunt ad regem Salomonem.

2 CHRONICLES (PARALIPOMENON) CHAPTER 9

1 regina quoque Saba cum audisset famam Salomonis venit ut temptaret eum enigmatibus in Hierusalem cum magnis opibus et camelis qui portabant aromata et auri plurimum gemmasque pretiosas cumque venisset ad Salomonem locuta est ei quaecumque erant in corde suo

2 et exposuit ei Salomon omnia quae proposuerat nec quicquam fuit quod ei non perspicuum fecerit

3 quod postquam vidit sapientiam scilicet Salomonis et domum quam aedificaverat

4 necnon cibaria mensae eius et habitacula servorum et officia ministrorum eius et vestimenta eorum pincernas quoque et vestes eorum et victimas quas immolabat in domo Domini non erat prae stupore ultra in ea spiritus

5 dixitque ad regem verus sermo quem audieram in terra mea de virtutibus et sapientia tua

6 non credebam narrantibus donec ipsa venissem et vidissent oculi mei et probassem vix medietatem mihi sapientiae tuae fuisse narratam vicisti famam virtutibus tuis

7 beati viri tui et beati servi tui hii qui adsistunt coram te in omni tempore et audiunt sapientiam tuam

8 sit Dominus Deus tuus benedictus qui voluit te ordinare super thronum suum regem Domini Dei tui quia diligit Deus Israhel et vult servare eum in aeternum idcirco posuit te super eum regem ut facias iudicia atque iustitiam

9 dedit autem regi centum viginti talenta auri et aromata multa nimis et gemmas pretiosissimas non fuerunt aromata talia ut haec quae dedit regina Saba regi Salomoni

10 sed et servi Hiram cum servis Salomonis adtulerunt aurum de Ophir et ligna thyina et gemmas pretiosissimas

11 de quibus fecit rex de lignis scilicet thyinis gradus in domo Domini et in domo regia citharas quoque et psalteria cantoribus numquam visa sunt in terra Iuda ligna talia

12 rex autem Salomon dedit reginae Saba cuncta quae voluit et quae postulavit multo plura quam adtulerat ad eum quae reversa abiit in terram suam cum servis suis

13 erat autem pondus auri quod adferebatur Salomoni per annos singulos sescenta sexaginta sex talenta auri

14 excepta ea summa quam legati diversarum gentium et negotiatores adferre consueverant omnesque reges Arabiae et satrapae terrarum qui conportabant aurum et argentum Salomoni

15 fecit igitur rex Salomon ducentas hastas aureas de summa sescentorum aureorum qui in hastis singulis expendebantur

16 trecenta quoque scuta aurea trecentorum aureorum quibus tegebantur scuta singula posuitque ea rex in armamentario quod erat consitum nemore

17 fecit quoque rex solium eburneum grande et vestivit illud auro mundissimo

18 sexque gradus quibus ascendebatur ad solium et scabillum aureum et brachiola duo altrinsecus et duos leones stantes iuxta brachiola

19 sed et alios duodecim leunculos stantes super sex gradus ex utraque parte non fuit tale solium in universis regnis

20 omnia quoque vasa convivii regis erant aurea et vasa domus saltus Libani ex auro purissimo argentum enim in diebus illis pro nihilo reputabatur

21 siquidem naves regis ibant in Tharsis cum servis Hiram semel in annis tribus et deferebant inde aurum et argentum et ebur et simias et pavos

22 magnificatus est igitur Salomon super omnes reges terrae divitiis et gloria

23 omnesque reges terrarum desiderabant faciem videre Salomonis ut audirent sapientiam quam dederat Deus in corde eius

24 et deferebant ei munera vasa argentea et aurea et vestes et arma et aromata equos et mulos per singulos annos

25 habuit quoque Salomon quadraginta milia equorum in stabulis et curruum equitumque duodecim milia constituitque eos in urbibus quadrigarum et ubi erat rex in Hierusalem

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26 exercuit etiam potestatem super cunctos reges a fluvio Eufraten usque ad terram Philisthinorum id est usque ad terminos Aegypti

27 tantamque copiam praebuit argenti in Hierusalem quasi lapidum et cedrorum tantam multitudinem velut sycaminorum quae gignuntur in campestribus

28 adducebantur autem ei equi de Aegypto cunctisque regionibus

29 reliqua vero operum Salomonis priorum et novissimorum scripta sunt in verbis Nathan prophetae et in libris Ahiae Silonitis in visione quoque Iaddo videntis contra Hieroboam filium Nabath

30 regnavit autem Salomon in Hierusalem super omnem Israhel quadraginta annis

31 dormivitque cum patribus suis et sepelierunt eum in civitate David regnavitque pro eo Roboam filius eius.

2 CHRONICLES (PARALIPOMENON) CHAPTER 10

1 profectus est autem Roboam in Sychem illuc enim cunctus Israhel convenerat ut constituerent eum regem

2 quod cum audisset Hieroboam filius Nabath qui erat in Aegypto fugerat quippe illuc ante Salomonem statim reversus est

3 vocaveruntque eum et venit cum universo Israhel et locuti sunt ad Roboam dicentes

4 pater tuus durissimo iugo nos pressit tu leviora impera patre tuo qui nobis gravem inposuit servitutem et paululum de onere subleva ut serviamus tibi

5 qui ait post tres dies revertimini ad me cumque abisset populus

6 iniit consilium cum senibus qui steterant coram patre eius Salomone dum adviveret dicens quid datis consilii ut respondeam populo

7 qui dixerunt ei si placueris populo huic et lenieris eos verbis clementibus servient tibi omni tempore

8 at ille reliquit consilium senum et cum iuvenibus tractare coepit qui cum eo nutriti fuerant et erant in comitatu illius

9 dixitque ad eos quid vobis videtur vel respondere quid debeo populo huic qui dixit mihi subleva iugum quod inposuit nobis pater tuus

10 at illi responderunt ut iuvenes et nutriti cum eo in deliciis atque dixerunt sic loqueris populo qui dixit tibi pater tuus adgravavit iugum nostrum tu subleva et sic respondebis eis minimus digitus meus grossior est lumbis patris mei

11 pater meus inposuit vobis iugum grave et ego maius pondus adponam pater meus cecidit vos flagellis ego vero caedam scorpionibus

12 venit ergo Hieroboam et universus populus ad Roboam die tertio sicut praeceperat eis

13 responditque rex dura derelicto consilio seniorum

14 locutusque est iuxta iuvenum voluntatem pater meus grave vobis inposuit iugum quod ego gravius faciam pater meus cecidit vos flagellis ego vero caedam scorpionibus

15 et non adquievit populi precibus erat enim voluntatis Dei ut conpleretur sermo eius quem locutus fuerat per manum Ahiae Silonitis ad Hieroboam filium Nabath

16 populus autem universus rege duriora dicente sic locutus est ad eum non est nobis pars in David neque hereditas in filio Isai revertere in tabernacula tua Israhel tu autem pasce domum tuam David et abiit Israhel in tabernacula sua

17 super filios autem Israhel qui habitabant in civitatibus Iuda regnavit Roboam

18 misitque rex Roboam Aduram qui praeerat tributis et lapidaverunt eum filii Israhel et mortuus est porro rex Roboam currum festinavit ascendere et fugit in Hierusalem

19 recessitque Israhel a domo David usque ad diem hanc.

2 CHRONICLES (PARALIPOMENON) CHAPTER 11

1 venit autem Roboam in Hierusalem et convocavit universam domum Iuda et Beniamin in centum octoginta milibus electorum atque bellantium ut dimicaret contra Israhel et converteret ad se regnum suum

2 factusque est sermo Domini ad Semeiam hominem Dei dicens

3 loquere ad Roboam filium Salomonis regem Iuda et ad universum Israhel qui est in Iuda et Beniamin

4 haec dicit Dominus non ascendetis neque pugnabitis contra fratres vestros revertatur unusquisque in domum suam quia mea hoc gestum est voluntate qui cum audissent sermonem Domini reversi sunt nec perrexerunt contra Hieroboam

5 habitavit autem Roboam in Hierusalem et aedificavit civitates muratas in Iuda

6 extruxitque Bethleem et Aetham et Thecue

7 Bethsur quoque et Soccho et Odollam

8 necnon Geth et Maresa et Ziph

9 sed et Aduram et Lachis et Azecha

10 Saraa quoque et Ahilon et Hebron quae erant in Iuda et Beniamin civitates munitissimas

11 cumque clausisset eas muris posuit in eis principes ciborumque horrea hoc est olei et vini

12 sed et in singulis urbibus fecit armamentaria scutorum et hastarum firmavitque eas multa diligentia et imperavit super Iudam et Beniamin

13 sacerdotes autem et Levitae qui erant in universo Israhel venerunt ad eum de cunctis sedibus suis

14 relinquentes suburbana et possessiones suas et transeuntes ad Iudam et Hierusalem eo quod abiecisset eos Hieroboam et posteri eius ne sacerdotio Domini fungerentur

15 qui constituit sibi sacerdotes excelsorum et daemonum vitulorumque quos fecerat

16 sed et de cunctis tribubus Israhel quicumque dederant cor suum ut quaererent Dominum Deum Israhel venerunt Hierusalem ad immolandas victimas Domino Deo patrum suorum

17 et roboraverunt regnum Iuda et confirmaverunt Roboam filium Salomonis per tres annos ambulaverunt enim in viis David et Salomonis annis tantum tribus

18 duxit autem Roboam uxorem Maalath filiam Hierimuth filii David Abiail quoque filiam Heliab filii Isai

19 quae peperit ei filios Ieus et Somoriam et Zoom

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20 post hanc quoque accepit Maacha filiam Absalom quae peperit ei Abia et Ethai et Ziza et Salumith

21 amavit autem Roboam Maacha filiam Absalom super omnes uxores suas et concubinas nam uxores decem et octo duxerat concubinasque sexaginta et genuit viginti octo filios et sexaginta filias

22 constituit vero in capite Abiam filium Maacha ducem super fratres suos ipsum enim regem facere cogitabat

23 qui sapientior fuit et potentior super omnes filios eius et in cunctis finibus Iuda et Beniamin et in universis civitatibus muratis praebuitque eis escas plurimas et multas petivit uxores.

2 CHRONICLES (PARALIPOMENON) CHAPTER 12

1 cumque roboratum fuisset regnum Roboam et confortatum dereliquit legem Domini et omnis Israhel cum eo

2 anno autem quinto regni Roboam ascendit Sesac rex Aegypti in Hierusalem quia peccaverunt Domino

3 cum mille ducentis curribus et sexaginta milibus equitum nec erat numerus vulgi quod venerat cum eo ex Aegypto Lybies scilicet et Trogoditae et Aethiopes

4 cepitque civitates munitissimas in Iuda et venit usque Hierusalem

5 Semeias autem propheta ingressus est ad Roboam et principes Iuda qui congregati fuerant in Hierusalem fugientes Sesac dixitque ad eos haec dicit Dominus vos reliquistis me et ego reliqui vos in manu Sesac

6 consternatique principes Israhel et rex dixerunt iustus est Dominus

7 cumque vidisset Dominus quod humiliati essent factus est sermo Domini ad Semeiam dicens quia humiliati sunt non disperdam eos daboque eis pauxillum auxilii et non stillabit furor meus super Hierusalem per manum Sesac

8 verumtamen servient ei ut sciant distantiam servitutis meae et servitutis regni terrarum

9 recessit itaque Sesac rex Aegypti ab Hierusalem sublatis thesauris domus Domini et domus regis omniaque secum tulit et clypeos aureos quos fecerat Salomon

10 pro quibus fecit rex aeneos et tradidit illos principibus scutariorum qui custodiebant vestibulum palatii

11 cumque introiret rex domum Domini veniebant scutarii et tollebant eos iterumque referebant ad armamentarium suum

12 verumtamen quia humiliati sunt aversa est ab eis ira Domini nec deleti sunt penitus siquidem et in Iuda inventa sunt opera bona

13 confortatus est igitur rex Roboam in Hierusalem atque regnavit quadraginta autem et unius anni erat cum regnare coepisset et decem septemque annis regnavit in Hierusalem urbe quam elegit Dominus ut confirmaret nomen suum ibi de cunctis tribubus Israhel nomenque matris eius Naama Ammanitis

14 fecit autem malum et non praeparavit cor suum ut quaereret Dominum

15 opera vero Roboam prima et novissima scripta sunt in libris Semeiae prophetae et Addo videntis et diligenter exposita pugnaveruntque adversum se Roboam et Hieroboam cunctis diebus

16 et dormivit Roboam cum patribus suis sepultusque est in civitate David et regnavit Abia filius eius pro eo.

2 CHRONICLES (PARALIPOMENON) CHAPTER 13

1 anno octavodecimo regis Hieroboam regnavit Abia super Iudam

2 tribus annis regnavit in Hierusalem nomenque matris eius Michaia filia Urihel de Gabaa et erat bellum inter Abia et Hieroboam

3 cumque inisset Abia certamen et haberet bellicosissimos viros et electorum quadringenta milia Hieroboam instruxit e contra aciem octingenta milia virorum qui et ipsi electi erant et ad bella fortissimi

4 stetit igitur Abia super montem Someron qui erat in Ephraim et ait audi Hieroboam et omnis Israhel

5 num ignoratis quod Dominus Deus Israhel dederit regnum David super Israhel in sempiternum ipsi et filiis eius pactum salis

6 et surrexit Hieroboam filius Nabath servus Salomonis filii David et rebellavit contra dominum suum

7 congregatique sunt ad eum viri vanissimi et filii Belial et praevaluerunt contra Roboam filium Salomonis porro Roboam erat rudis et corde pavido nec potuit resistere eis

8 nunc ergo vos dicitis quod resistere possitis regno Domini quod possidet per filios David habetisque grandem populi multitudinem atque vitulos aureos quos fecit vobis Hieroboam in deos

9 et eiecistis sacerdotes Domini filios Aaron atque Levitas et fecistis vobis sacerdotes sicut omnes populi terrarum quicumque venerit et initiaverit manum suam in tauro in bubus et in arietibus septem fit sacerdos eorum qui non sunt dii

10 noster autem Dominus Deus est quem non relinquimus sacerdotesque ministrant Domino de filiis Aaron et Levitae sunt in ordine suo

11 holocausta quoque offerunt Domino per singulos dies mane et vespere et thymiama iuxta legis praecepta confectum et proponuntur panes in mensa mundissima estque apud nos candelabrum aureum et lucernae eius ut accendantur semper ad vesperam nos quippe custodimus praecepta Domini Dei nostri quem vos reliquistis

12 ergo in exercitu nostro dux Deus est et sacerdotes eius qui clangunt tubis et resonant contra vos filii Israhel nolite pugnare contra Dominum Deum patrum vestrorum quia non vobis expedit

13 haec illo loquente Hieroboam retro moliebatur insidias cumque ex adverso hostium staret ignorantem Iudam suo ambiebat exercitu

14 respiciensque Iudas vidit instare bellum ex adverso et post tergum et clamavit ad Dominum ac sacerdotes tubis canere coeperunt

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15 omnesque viri Iuda vociferati sunt et ecce illis clamantibus perterruit Deus Hieroboam et omnem Israhel qui stabat ex adverso Abia et Iuda
16 fugeruntque filii Israhel Iudam et tradidit eos Deus in manu eorum
17 percussit ergo eos Abia et populus eius plaga magna et corruerunt vulnerati ex Israhel quingenta milia virorum fortium
18 humiliatique sunt filii Israhel in tempore illo et vehementissime confortati filii Iuda eo quod sperassent in Domino Deo patrum suorum
19 persecutus est autem Abia fugientem Hieroboam et cepit civitates eius Bethel et filias eius et Hiesena cum filiabus suis Ephron quoque et filias eius
20 nec valuit ultra resistere Hieroboam in diebus Abia quem percussit Dominus et mortuus est
21 igitur Abia confortato imperio suo accepit uxores quattuordecim procreavitque viginti duos filios et sedecim filias
22 reliqua autem sermonum Abia viarumque et operum eius scripta sunt diligentissime in libro prophetae Addo.

2 CHRONICLES (PARALIPOMENON) CHAPTER 14

1 dormivit autem Abia cum patribus suis et sepelierunt eum in civitate David regnavitque Asa filius eius pro eo in cuius diebus quievit terra annis decem
2 fecit autem Asa quod bonum et placitum erat in conspectu Dei sui et subvertit altaria peregrini cultus et excelsa
3 et confregit statuas lucosque succidit
4 ac praecepit Iudae ut quaereret Dominum Deum patrum suorum et faceret legem et universa mandata
5 et abstulit e cunctis urbibus Iuda aras et fana et regnavit in pace
6 aedificavit quoque urbes munitas in Iuda quia quietus erat et nulla temporibus eius bella surrexerant pacem Domino largiente
7 dixit autem Iudae aedificemus civitates istas et vallemus muris et roboremus turribus et portis et seris donec a bellis quieta sunt omnia eo quod quaesierimus Dominum Deum patrum nostrorum et dederit nobis pacem per gyrum aedificaverunt igitur et nullum in extruendo inpedimentum fuit
8 habuit autem Asa in exercitu suo portantium scuta et hastas de Iuda trecenta milia de Beniamin vero scutariorum et sagittariorum ducenta octoginta milia omnes isti viri fortissimi
9 egressus est autem contra eos Zara Aethiops cum exercitu decies centena milia et curribus trecentis et venit usque Maresa
10 porro Asa perrexit obviam et instruxit aciem ad bellum in valle Sephata quae est iuxta Maresa
11 et invocavit Dominum Deum et ait Domine non est apud te ulla distantia utrum in paucis auxilieris an in pluribus adiuva nos Domine Deus noster in te enim et in tuo nomine habentes fiduciam venimus contra hanc multitudinem Domine Deus noster tu es non praevaleat contra te homo
12 exterruit itaque Dominus Aethiopas coram Asa et Iuda fugeruntque Aethiopes
13 et persecutus est eos Asa et populus qui cum eo erat usque Gerar et ruerunt Aethiopes usque ad internicionem quia Domino caedente contriti sunt et exercitu illius proeliante tulerunt ergo spolia multa
14 et percusserunt omnes civitates per circuitum Gerare grandis quippe cunctos terror invaserat et diripuerunt urbes et multam praedam asportaverunt
15 sed et caulas ovium destruentes tulerunt pecorum infinitam multitudinem et camelorum reversique sunt Hierusalem.

2 CHRONICLES (PARALIPOMENON) CHAPTER 15

1 Azarias autem filius Oded facto in se spiritu Dei
2 egressus est in occursum Asa et dixit ei audite me Asa et omnis Iuda et Beniamin Dominus vobiscum quia fuistis cum eo si quaesieritis eum invenietis si autem dereliqueritis derelinquet vos
3 transibunt autem multi dies in Israhel absque Deo vero et absque sacerdote doctore et absque lege
4 cumque reversi fuerint in angustia sua ad Dominum Deum Israhel et quaesierint eum repperient
5 in tempore illo non erit pax egredienti et ingredienti sed terrores undique in cunctis habitatoribus terrarum
6 pugnabit enim gens contra gentem et civitas contra civitatem quia Dominus conturbabit eos in omni angustia
7 vos ergo confortamini et non dissolvantur manus vestrae erit enim merces operi vestro
8 quod cum audisset Asa verba scilicet et prophetiam Oded prophetae confortatus est et abstulit idola de omni terra Iuda et Beniamin et ex urbibus quas ceperat montis Ephraim et dedicavit altare Domini quod erat ante porticum Domini
9 congregavitque universum Iuda et Beniamin et advenas cum eis de Ephraim et de Manasse et de Symeon plures enim ad eum confugerant ex Israhel videntes quod Dominus Deus illius esset cum eo
10 cumque venissent Hierusalem mense tertio anno quintodecimo regni Asa
11 immolaverunt Domino in die illa de manubiis et praeda quam adduxerant boves septingentos et arietes septem milia
12 et intravit ex more ad corroborandum foedus ut quaererent Dominum Deum patrum suorum in toto corde et in tota anima sua
13 si quis autem inquit non quaesierit Dominum Deum Israhel moriatur a minimo usque ad maximum a viro usque ad mulierem
14 iuraveruntque Domino voce magna in iubilo et in clangore tubae et in sonitu bucinarum
15 omnes qui erant in Iuda cum execratione in omni enim corde suo iuraverunt et in tota voluntate quaesierunt eum et invenerunt praestititque eis Dominus requiem per circuitum
16 sed et Maacham matrem Asa regis ex augusto deposuit imperio eo quod fecisset in luco simulacrum Priapi quod omne contrivit et in frusta comminuens conbusit in torrente Cedron

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17 excelsa autem derelicta sunt in Israhel attamen cor Asa erat perfectum cunctis diebus eius
18 ea quae voverat pater suus et ipse intulit in domum Domini argentum et aurum vasorumque diversam supellectilem
19 bellum vero non fuit usque ad tricesimum quintum annum regni Asa.

2 CHRONICLES (PARALIPOMENON) CHAPTER 16
1 anno autem tricesimo sexto regni eius ascendit Baasa rex Israhel in Iudam et muro circumdabat Rama ut nullus tute posset egredi et ingredi de regno Asa
2 protulit ergo Asa argentum et aurum de thesauris domus Domini et de thesauris regis misitque ad Benadad regem Syriae qui habitabat in Damasco dicens
3 foedus inter me et te est pater quoque meus et pater tuus habuere concordiam quam ob rem misi tibi argentum et aurum ut rupto foedere quod habes cum Baasa rege Israhel facias eum a me recedere
4 quo conperto Benadad misit principes exercituum suorum ad urbes Israhel qui percusserunt Ahion et Dan et Abelmaim et universas urbes muratas Nepthalim
5 quod cum audisset Baasa desivit aedificare Rama et intermisit opus suum
6 porro Asa rex adsumpsit universum Iudam et tulerunt lapides Rama et ligna quae aedificationi praeparaverat Baasa aedificavitque ex eis Gabaa et Maspha
7 in tempore illo venit Anani propheta ad Asam regem Iuda et dixit ei quia habuisti fiduciam in rege Syriae et non in Domino Deo tuo idcirco evasit Syriae regis exercitus de manu tua
8 nonne Aethiopes et Lybies multo plures erant quadrigis et equitibus et multitudine nimia quos cum Domino credidisses tradidit in manu tua
9 oculi enim eius contemplantur universam terram et praebent fortitudinem his qui corde perfecto credunt in eum stulte igitur egisti et propter hoc ex praesenti tempore contra te bella consurgent
10 iratusque Asa adversus videntem iussit eum mitti in nervum valde quippe super hoc fuerat indignatus et interfecit de populo in tempore illo plurimos
11 opera autem Asa prima et novissima scripta sunt in libro regum Iuda et Israhel
12 aegrotavit etiam Asa anno tricesimo nono regni sui dolore pedum vehementissimo et nec in infirmitate sua quaesivit Dominum sed magis in medicorum arte confisus est
13 dormivitque cum patribus suis et mortuus est anno quadragesimo primo regni sui
14 et sepelierunt eum in sepulchro suo quod foderat sibi in civitate David posueruntque eum super lectulum suum plenum aromatibus et unguentis meretriciis quae erant pigmentariorum arte confecta et conbuserunt super eum ambitione nimia.

2 CHRONICLES (PARALIPOMENON) CHAPTER 17
1 regnavit autem Iosaphat filius eius pro eo et invaluit contra Israhel
2 constituitque militum numeros in cunctis urbibus Iudae quae erant vallatae muris praesidiaque disposuit in terra Iuda et in civitatibus Ephraim quas ceperat Asa pater eius
3 et fuit Dominus cum Iosaphat quia ambulavit in viis David patris sui primis et non speravit in Baalim
4 sed in Deo patris sui et perrexit in praeceptis illius et non iuxta peccata Israhel
5 confirmavitque Dominus regnum in manu eius et dedit omnis Iuda munera Iosaphat factaeque sunt ei infinitae divitiae et multa gloria
6 cumque sumpsisset cor eius audaciam propter vias Domini etiam excelsa et lucos de Iuda abstulit
7 tertio autem anno regni sui misit de principibus suis Benail et Obdiam et Zachariam et Nathanahel et Micheam ut docerent in civitatibus Iuda
8 et cum eis Levitas Semeiam et Nathaniam et Zabadiam Asahel quoque et Semiramoth et Ionathan Adoniam et Tobiam et Tobadoniam Levitas et cum eis Elisama et Ioram sacerdotes
9 docebantque in Iuda habentes librum legis Domini et circuibant cunctas urbes Iuda atque erudiebant populum
10 itaque factus est pavor Domini super omnia regna terrarum quae erant per gyrum Iuda nec audebant bellare contra Iosaphat
11 sed et Philisthei Iosaphat munera deferebant et vectigal argenti Arabes quoque adducebant pecora arietum septem milia septingentos et hircos totidem
12 crevit ergo Iosaphat et magnificatus est usque in sublime atque aedificavit in Iuda domos ad instar turrium urbesque muratas
13 et multa opera patravit in urbibus Iuda viri quoque bellatores et robusti erant in Hierusalem
14 quorum iste numerus per domos atque familias singulorum in Iuda principes exercitus Ednas dux et cum eo robustissimorum trecenta milia
15 post hunc Iohanan princeps et cum eo ducenta octoginta milia
16 post istum quoque Amasias filius Zechri consecratus Domino et cum eo ducenta milia virorum fortium
17 hunc sequebatur robustus ad proelia Heliada et cum eo tenentium arcum et clypeum ducenta milia
18 post istum etiam Iozabath et cum eo centum octoginta milia expeditorum militum
19 hii omnes erant ad manum regis exceptis aliis quos posuerat in urbibus muratis et in universo Iuda.

2 CHRONICLES (PARALIPOMENON) CHAPTER 18
1 fuit ergo Iosaphat dives et inclitus multum et adfinitate coniunctus est Ahab
2 descenditque post annos ad eum in Samariam ad cuius adventum mactavit Ahab arietes et boves plurimos et populo qui venerat cum eo persuasitque illi ut ascenderet in Ramoth Galaad

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3 dixitque Ahab rex Israhel ad Iosaphat regem Iuda veni mecum in Ramoth Galaad cui ille respondit ut ego et tu sicut populus tuus sic et populus meus tecumque erimus in bello

4 dixitque Iosaphat ad regem Israhel consule obsecro inpraesentiarum sermonem Domini

5 congregavitque rex Israhel prophetarum quadringentos viros et dixit ad eos in Ramoth Galaad ad bellandum ire debemus an quiescere at illi ascende inquiunt et tradet Deus in manu regis

6 dixitque Iosaphat numquid non est hic prophetes Domini ut ab illo etiam requiramus

7 et ait rex Israhel ad Iosaphat est vir unus a quo possumus quaerere Domini voluntatem sed ego odi eum quia non prophetat mihi bonum sed malum omni tempore est autem Micheas filius Iembla dixitque Iosaphat ne loquaris rex hoc modo

8 vocavit ergo rex Israhel unum de eunuchis et dixit ei voca cito Micheam filium Iembla

9 porro rex Israhel et Iosaphat rex Iuda uterque sedebant in solio suo vestiti cultu regio sedebant autem in area iuxta portam Samariae omnesque prophetae vaticinabantur coram eis

10 Sedecias vero filius Chanana fecit sibi cornua ferrea et ait haec dicit Dominus his ventilabis Syriam donec conteras eam

11 omnesque prophetae similiter prophetabant atque dicebant ascende in Ramoth Galaad et prosperaberis et tradet eos Dominus in manu regis

12 nuntius autem qui ierat ad vocandum Micheam ait illi en verba omnium prophetarum uno ore bona regi adnuntiant quaeso ergo te ut et sermo tuus ab eis non dissentiat loquarisque prospera

13 cui respondit Micheas vivit Dominus quia quodcumque dixerit Deus meus hoc loquar

14 venit ergo ad regem cui rex ait Michea ire debemus in Ramoth Galaad ad bellandum an quiescere cui ille respondit ascendite cuncta enim prospera evenient et tradentur hostes in manus vestras

15 dixitque rex iterum atque iterum te adiuro ut non mihi loquaris nisi quod verum est in nomine Domini

16 at ille ait vidi universum Israhel dispersum in montibus sicut oves absque pastore et dixit Dominus non habent isti dominos revertatur unusquisque ad domum suam in pace

17 et ait rex Israhel ad Iosaphat nonne dixi tibi quod non prophetaret iste mihi quicquam boni sed ea quae mala sunt

18 at ille idcirco ait audite verbum Domini vidi Dominum sedentem in solio suo et omnem exercitum caeli adsistentem ei a dextris et sinistris

19 et dixit Dominus quis decipiet Ahab regem Israhel ut ascendat et corruat in Ramoth Galaad cumque diceret unus hoc modo et alter alio

20 processit spiritus et stetit coram Domino et ait ego decipiam eum cui Dominus in quo inquit decipies

21 at ille respondit egrediar et ero spiritus mendax in ore omnium prophetarum eius dixitque Dominus decipies et praevalebis egredere et fac ita

22 nunc igitur ecce dedit Dominus spiritum mendacii in ore omnium prophetarum tuorum et Dominus locutus est de te mala

23 accessit autem Sedecias filius Chanana et percussit Micheae maxillam et ait per quam viam transivit spiritus Domini a me ut loqueretur tibi

24 dixitque Micheas tu ipse videbis in die illo quando ingressus fueris cubiculum de cubiculo ut abscondaris

25 praecepit autem rex Israhel dicens tollite Micheam et ducite eum ad Amon principem civitatis et ad Ioas filium Ammelech

26 et dicetis haec dicit rex mittite hunc in carcerem et date ei panis modicum et aquae pauxillum donec revertar in pace

27 dixitque Micheas si reversus fueris in pace non est locutus Dominus in me et ait audite populi omnes

28 igitur ascenderunt rex Israhel et Iosaphat rex Iuda in Ramoth Galaad

29 dixitque rex Israhel ad Iosaphat mutabo habitum et sic ad pugnandum vadam tu autem induere vestibus tuis mutatoque rex Israhel habitu venit ad bellum

30 rex autem Syriae praeceperat ducibus equitatus sui dicens ne pugnetis contra minimum aut contra maximum nisi contra solum regem Israhel

31 itaque cum vidissent principes equitatus Iosaphat dixerunt rex Israhel iste est et circumdederunt eum dimicantes at ille clamavit ad Dominum et auxiliatus est ei atque avertit eos ab illo

32 cum enim vidissent duces equitatus quod non esset rex Israhel reliquerunt eum

33 accidit autem ut unus e populo sagittam in incertum iaceret et percuteret regem Israhel inter cervicem et scapulas at ille aurigae suo ait converte manum tuam et educ me de acie quia vulneratus sum

34 et finita est pugna in die illo porro rex Israhel stabat in curru suo contra Syros usque ad vesperam et mortuus est occidente sole.

2 CHRONICLES (PARALIPOMENON) CHAPTER 19

1 reversus est autem Iosaphat rex Iuda domum suam pacifice in Hierusalem

2 cui occurrit Hieu filius Anani videns et ait ad eum impio praebes auxilium et his qui oderunt Dominum amicitia iungeris et idcirco iram quidem Domini merebaris

3 sed bona opera inventa sunt in te eo quod abstuleris lucos de terra Iuda et praeparaveris cor tuum ut requireres Dominum

4 habitavit ergo Iosaphat in Hierusalem rursumque egressus est ad populum de Bersabee usque ad montem Ephraim et revocavit eos ad Dominum Deum patrum suorum

5 constituitque iudices terrae in cunctis civitatibus Iuda munitis per singula loca

6 et praecipiens iudicibus videte ait quid faciatis non enim hominis exercetis iudicium sed Domini et quodcumque iudicaveritis in vos redundabit

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7 sit timor Domini vobiscum et cum diligentia cuncta facite non est enim apud Dominum Deum nostrum iniquitas nec personarum acceptio nec cupido munerum

8 in Hierusalem quoque constituit Iosaphat Levitas et sacerdotes et principes familiarum ex Israhel ut iudicium et causam Domini iudicarent habitatoribus eius

9 praecepitque eis dicens sic agetis in timore Dei fideliter et corde perfecto

10 omnem causam quae venerit ad vos fratrum vestrorum qui habitant in urbibus suis inter cognationem et cognationem ubicumque quaestio est de lege de mandato de caerimoniis de iustificationibus ostendite eis ut non peccent in Dominum et ne veniat ira super vos et super fratres vestros sic ergo agetis et non peccabitis

11 Amarias autem sacerdos et pontifex vester in his quae ad Dominum pertinent praesidebit porro Zabadias filius Ismahel qui est dux in domo Iuda super ea opera erit quae ad regis officium pertinent habetisque magistros Levitas coram vobis confortamini et agite diligenter et erit Dominus cum bonis.

2 CHRONICLES (PARALIPOMENON) CHAPTER 20

1 post haec congregati sunt filii Moab et filii Ammon et cum eis de Ammanitis ad Iosaphat ut pugnarent contra eum

2 veneruntque nuntii et indicaverunt Iosaphat dicentes venit contra te multitudo magna de his locis quae trans mare sunt et de Syria et ecce consistunt in Asasonthamar quae est Engaddi

3 Iosaphat autem timore perterritus totum se contulit ad rogandum Dominum et praedicavit ieiunium universo Iuda

4 congregatusque Iudas ad precandum Dominum sed et omnes de urbibus suis venerunt ad obsecrandum eum

5 cumque stetisset Iosaphat in medio coetu Iudae et Hierusalem in domo Domini ante atrium novum

6 ait Domine Deus patrum nostrorum tu es Deus in caelo et dominaris cunctis regnis gentium in manu tua est fortitudo et potentia nec quisquam tibi potest resistere

7 nonne tu Deus noster interfecisti omnes habitatores terrae huius coram populo tuo Israhel et dedisti eam semini Abraham amici tui in sempiternum

8 habitaveruntque in ea et extruxerunt in illa sanctuarium nomini tuo dicentes

9 si inruerint super nos mala gladius iudicii pestilentia et fames stabimus coram domo hac in conspectu tuo in qua invocatum est nomen tuum et clamabimus ad te in tribulationibus nostris et exaudies salvosque facies

10 nunc igitur ecce filii Ammon et Moab et mons Seir per quos non concessisti Israheli ut transirent quando egrediebantur de Aegypto sed declinaverunt ab eis et non interfecerunt illos

11 e contrario agunt et nituntur eicere nos de possessione quam tradidisti nobis

12 Deus noster ergo non iudicabis eos in nobis quidem non tanta est fortitudo ut possimus huic multitudini resistere quae inruit super nos sed cum ignoremus quid agere debeamus hoc solum habemus residui ut oculos nostros dirigamus ad te

13 omnis vero Iuda stabat coram Domino cum parvulis et uxoribus et liberis suis

14 erat autem Hiazihel filius Zacchariae filii Banaiae filii Hiehihel filii Mathaniae Levites de filiis Asaph super quem factus est spiritus Domini in medio turbae

15 et ait adtendite omnis Iuda et qui habitatis Hierusalem et tu rex Iosaphat haec dicit Dominus vobis nolite timere nec paveatis hanc multitudinem non est enim vestra pugna sed Dei

16 cras descendetis contra eos ascensuri enim sunt per clivum nomine Sis et invenietis illos in summitate torrentis qui est contra solitudinem Hieruhel

17 non eritis vos qui dimicabitis sed tantummodo confidenter state et videbitis auxilium Domini super vos o Iuda et Hierusalem nolite timere nec paveatis cras egredimini contra eos et Dominus erit vobiscum

18 Iosaphat ergo et Iuda et omnes habitatores Hierusalem ceciderunt proni in terram coram Domino et adoraverunt eum

19 porro Levitae de filiis Caath et de filiis Core laudabant Dominum Deum Israhel voce magna in excelsum

20 cumque mane surrexissent egressi sunt per desertum Thecuae profectisque eis stans Iosaphat in medio eorum dixit audite me Iuda et omnes habitatores Hierusalem credite in Domino Deo vestro et securi eritis credite prophetis eius et cuncta evenient prospera

21 deditque consilium populo et statuit cantores Domini ut laudarent eum in turmis suis et antecederent exercitum ac voce consona dicerent confitemini Domino quoniam in aeternum misericordia eius

22 cumque coepissent laudes canere vertit Dominus insidias eorum in semet ipsos filiorum scilicet Ammon et Moab et montis Seir qui egressi fuerant ut pugnarent contra Iudam et percussi sunt

23 namque filii Ammon et Moab consurrexerunt adversum habitatores montis Seir ut interficerent et delerent eos cumque hoc opere perpetrassent etiam in semet ipsos versi mutuis concidere vulneribus

24 porro Iudas cum venisset ad speculam quae respicit solitudinem vidit procul omnem late regionem plenam cadaveribus nec superesse quemquam qui necem potuisset evadere

25 venit ergo Iosaphat et omnis populus cum eo ad detrahenda spolia mortuorum inveneruntque inter cadavera variam supellectilem vestes quoque et vasa pretiosissima et

diripuerunt ita ut omnia portare non possent nec per tres dies spolia auferre pro praedae magnitudine

26 die autem quarto congregati sunt in valle Benedictionis etenim quoniam ibi benedixerant Domino vocaverunt locum illum vallis Benedictionis usque in praesentem diem

27 reversusque est omnis vir Iuda et habitatores Hierusalem et Iosaphat ante eos in Hierusalem cum laetitia magna eo quod dedisset eis Dominus gaudium de inimicis suis

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28 ingressique sunt Hierusalem cum psalteriis et citharis et tubis in domum Domini

29 inruit autem pavor Domini super universa regna terrarum cum audissent quod pugnasset Dominus contra inimicos Israhel

30 quievitque regnum Iosaphat et praebuit ei Deus pacem per circuitum

31 regnavit igitur Iosaphat super Iudam et erat triginta quinque annorum cum regnare coepisset viginti autem et quinque annis regnavit in Hierusalem nomen matris eius Azuba filia Selachi

32 et ambulavit in via patris sui Asa nec declinavit ab ea faciens quae placita erant coram Domino

33 verumtamen excelsa non abstulit et adhuc populus non direxerat cor suum ad Dominum Deum patrum suorum

34 reliqua autem gestorum Iosaphat priorum et novissimorum scripta sunt in verbis Hieu filii Anani quae digessit in libro regum Israhel

35 post haec iniit amicitias Iosaphat rex Iuda cum Ochozia rege Israhel cuius opera fuerunt impiissima

36 et particeps fuit ut facerent naves quae irent in Tharsis feceruntque classem in Asiongaber

37 prophetavit autem Eliezer filius Dodoau de Maresa ad Iosaphat dicens quia habuisti foedus cum Ochozia percussit Dominus opera tua contritaeque sunt naves nec potuerunt ire in Tharsis.

2 CHRONICLES (PARALIPOMENON) CHAPTER 21

1 dormivit autem Iosaphat cum patribus suis et sepultus est cum eis in civitate David regnavitque Ioram filius eius pro eo

2 qui habuit fratres filios Iosaphat Azariam et Hiahihel et Zachariam et Azariam et Michahel et Saphatiam omnes hii filii Iosaphat regis Israhel

3 deditque eis pater suus multa munera argenti et auri et pensitationes cum civitatibus munitissimis in Iuda regnum autem tradidit Ioram eo quod esset primogenitus

4 surrexit ergo Ioram super regnum patris sui cumque se confirmasset occidit omnes fratres suos gladio et quosdam de principibus Israhel

5 triginta duo annorum erat Ioram cum regnare coepisset et octo annis regnavit in Hierusalem

6 ambulavitque in viis regum Israhel sicut egerat domus Ahab filia quippe Ahab erat uxor eius et fecit malum in conspectu Domini

7 noluit autem Dominus disperdere domum David propter pactum quod inierat cum eo et quia promiserat ut daret illi lucernam et filiis eius omni tempore

8 in diebus illis rebellavit Edom ne esset subditus Iudae et constituit sibi regem

9 cumque transisset Ioram cum principibus suis et cuncto equitatu qui erat secum surrexit nocte et percussit Edom qui se circumdederat et omnes duces equitatus eius

10 attamen rebellavit Edom ne esset sub dicione Iuda usque ad hanc diem eo tempore et Lobna recessit ne esset sub manu illius dereliquerat enim Dominum Deum patrum suorum

11 insuper et excelsa fabricatus est in urbibus Iuda et fornicari fecit habitatores Hierusalem et praevaricari Iudam

12 adlatae sunt autem ei litterae ab Helia propheta in quibus scriptum erat haec dicit Dominus Deus David patris tui quoniam non ambulasti in viis Iosaphat patris tui et in viis Asa regis Iuda

13 sed incessisti per iter regum Israhel et fornicari fecisti Iudam et habitatores Hierusalem imitatus fornicationem domus Ahab insuper et fratres tuos domum patris tui meliores te occidisti

14 ecce Dominus percutiet te plaga magna cum populo tuo et filiis et uxoribus tuis universaque substantia tua

15 tu autem aegrotabis pessimo languore uteri donec egrediantur vitalia tua paulatim per dies singulos

16 suscitavit ergo Dominus contra Ioram spiritum Philisthinorum et Arabum qui confines sunt Aethiopibus

17 et ascenderunt in terram Iuda et vastaverunt eam diripueruntque cunctam substantiam quae inventa est in domo regis insuper et filios eius et uxores nec remansit ei filius nisi Ioachaz qui minimus natu erat

18 et super haec omnia percussit eum Dominus alvi languore insanabili

19 cumque diei succederet dies et temporum spatia volverentur duorum annorum expletus est circulus et sic longa consumptus tabe ita ut egereret etiam viscera sua languore pariter et vita caruit mortuusque est in infirmitate pessima et non fecit ei populus secundum morem conbustionis exequias sicut fecerat maioribus eius

20 triginta duum annorum fuit cum regnare coepisset et octo annis regnavit in Hierusalem ambulavitque non recte et sepelierunt eum in civitate David verumtamen non in sepulchro regum.

2 CHRONICLES (PARALIPOMENON) CHAPTER 22

1 constituerunt autem habitatores Hierusalem Ochoziam filium eius minimum regem pro eo omnes enim maiores natu qui ante eum fuerant interfecerant latrones Arabum qui inruerant in castra regnavitque Ochozias filius Ioram regis Iuda

2 filius quadraginta duo annorum erat Ochozias cum regnare coepisset et uno anno regnavit in Hierusalem nomen matris eius Otholia filia Amri

3 sed et ipse ingressus est per vias domus Ahab mater enim eius inpulit eum ut impie ageret

4 fecit igitur malum in conspectu Domini sicut domus Ahab ipsi enim fuerunt ei consiliarii post mortem patris sui in interitum eius

5 ambulavitque in consiliis eorum et perrexit cum Ioram filio Ahab rege Israhel in bellum contra Azahel regem Syriae in Ramoth Galaad vulneraveruntque Syri Ioram

6 qui reversus est ut curaretur in Hiezrahel multas enim plagas acceperat in supradicto certamine igitur Azarias filius Ioram rex Iuda descendit ut inviseret Ioram filium Ahab in Hiezrahel aegrotantem

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7 voluntatis quippe fuit Dei adversum Ochoziam ut veniret ad Ioram et cum venisset egrederetur cum eo adversum Hieu filium Namsi quem unxit Dominus ut deleret domum Ahab

8 cum ergo subverteret Hieu domum Ahab invenit principes Iuda et filios fratrum Ochoziae qui ministrabant ei et interfecit illos

9 ipsumque perquirens Ochoziam conprehendit latentem in Samaria adductumque ad se occidit et sepelierunt eum eo quod esset filius Iosaphat qui quaesierat Dominum in toto corde suo nec erat ultra spes aliqua ut de stirpe regnaret Ochoziae

10 siquidem Otholia mater eius videns quod mortuus esset filius suus surrexit et interfecit omnem stirpem regiam domus Ioram

11 porro Iosabeth filia regis tulit Ioas filium Ochoziae et furata est eum de medio filiorum regis cum interficerentur absconditque cum nutrice sua in cubiculo lectulorum Iosabeth autem quae absconderat eum erat filia regis Ioram uxor Ioiadae pontificis soror Ochoziae et idcirco Otholia non interfecit eum

12 fuit ergo cum eis in domo Dei absconditus sex annis quibus regnavit Otholia super terram.

2 CHRONICLES (PARALIPOMENON) CHAPTER 23

1 anno autem septimo confortatus Ioiadae adsumpsit centuriones Azariam videlicet filium Hieroam et Ismahel filium Iohanan Azariam quoque filium Oded et Maasiam filium Adaiae et Elisaphat filium Zechri et iniit cum eis foedus

2 qui circumeuntes Iudam congregaverunt Levitas de cunctis urbibus Iuda et principes familiarum Israhel veneruntque in Hierusalem

3 iniit igitur omnis multitudo pactum in domo Domini cum rege dixitque ad eos Ioiadae ecce filius regis regnabit sicut locutus est Dominus super filios David

4 iste est ergo sermo quem facietis

5 tertia pars vestrum qui veniunt ad sabbatum sacerdotum et Levitarum et ianitorum erit in portis tertia vero pars ad domum regis et tertia in porta quae appellatur Fundamenti omne vero reliquum vulgus sit in atriis domus Domini

6 nec quisquam alius ingrediatur domum Domini nisi sacerdotes et qui ministrant de Levitis ipsi tantummodo ingrediantur quia sanctificati sunt et omne reliquum vulgus observet custodias Domini

7 Levitae autem circumdent regem habentes singuli arma sua et si quis alius ingressus fuerit templum interficiatur sintque cum rege et intrante et egrediente

8 fecerunt igitur Levitae et universus Iuda iuxta omnia quae praeceperat Ioiadae pontifex et adsumpserunt singuli viros qui sub se erant et veniebant per ordinem sabbati cum his qui iam impleverant sabbatum et egressuri erant siquidem Ioiadae pontifex non dimiserat abire turmas quae sibi per singulas ebdomadas succedere consueverant

9 deditque Ioiadae sacerdos centurionibus lanceas clypeosque et peltas regis David quas consecraverat in domo Domini

10 constituitque omnem populum tenentium pugiones a parte templi dextra usque ad partem templi sinistram coram altari et templo per circuitum regis

11 et eduxerunt filium regis et inposuerunt ei diadema dederuntque in manu eius tenendam legem et constituerunt eum regem unxit quoque illum Ioiadae pontifex et filii eius inprecatique sunt atque dixerunt vivat rex

12 quod cum audisset Otholia vocem scilicet currentium atque laudantium regem ingressa est ad populum in templum Domini

13 cumque vidisset regem stantem super gradum in introitu et principes turmasque circa eum omnem quoque populum terrae gaudentem atque clangentem tubis et diversi generis organis concinentem vocemque laudantium scidit vestimenta sua et ait insidiae insidiae

14 egressus autem Ioiadae pontifex ad centuriones et principes exercitus dixit eis educite illam extra septa templi et interficiatur foris gladio praecepitque sacerdos ne occideretur in domo Domini

15 et inposuerunt cervicibus eius manus cumque intrasset portam Equorum domus regis interfecerunt eam ibi

16 pepigit autem Ioiadae foedus inter se universumque populum et regem ut esset populus Domini

17 itaque ingressus est omnis populus domum Baal et destruxerunt eam et altaria ac simulacra illius confregerunt Matthan quoque sacerdotem Baal interfecerunt ante aras

18 constituit autem Ioiadae praepositos in domo Domini et sub manibus sacerdotum ac Levitarum quos distribuit David in domo Domini ut offerrent holocausta Domino sicut scriptum est in lege Mosi in gaudio et canticis iuxta dispositionem David

19 constituit quoque ianitores in portis domus Domini ut non ingrederetur eam inmundus in omni re

20 adsumpsitque centuriones et fortissimos viros ac principes populi et omne vulgus terrae et fecerunt descendere regem de domo Domini et introire per medium portae superioris in domum regis et conlocaverunt eum in solio regali

21 laetatusque est omnis populus terrae et urbs quievit porro Otholia interfecta est gladio.

2 CHRONICLES (PARALIPOMENON) CHAPTER 24

1 septem annorum erat Ioas cum regnare coepisset et quadraginta annis regnavit in Hierusalem nomen matris eius Sebia de Bersabee

2 fecitque quod bonum est coram Domino cunctis diebus Ioiadae sacerdotis

3 accepit autem ei Ioiadae uxores duas e quibus genuit filios et filias

4 post quae placuit Ioas ut instauraret domum Domini

5 congregavitque sacerdotes et Levitas et dixit eis egredimini ad civitates Iuda et colligite de universo Israhel pecuniam ad sarta tecta templi Dei vestri per singulos annos festinatoque hoc facite porro Levitae egere neglegentius

6 vocavitque rex Ioiadae principem et dixit ei quare non tibi fuit curae ut cogeres Levitas inferre de Iuda et de

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Hierusalem pecuniam quae constituta est a Mose servo Domini ut inferret eam omnis multitudo Israhel in tabernaculum testimonii

7 Otholia enim impiissima et filii eius destruxerunt domum Domini et de universis quae sanctificata fuerant templo Domini ornaverunt fanum Baalim

8 praecepit ergo rex et fecerunt arcam posueruntque eam iuxta portam domus Domini forinsecus

9 et praedicatum est in Iuda et Hierusalem ut deferrent singuli pretium Domino quod constituit Moses servus Dei super omnem Israhel in deserto

10 laetatique sunt cuncti principes et omnis populus et ingressi contulerunt in arcam Domini atque miserunt ita ut impleretur

11 cumque tempus esset ut deferrent arcam coram rege per manus Levitarum videbant enim multam pecuniam ingrediebatur scriba regis et quem primus sacerdos constituerat effundebantque pecuniam quae erat in arca porro arcam reportabant ad locum suum sicque faciebant per singulos dies et congregata est infinita pecunia

12 quam dederunt rex et Ioiada his qui praeerant operibus domus Domini at illi conducebant ex ea caesores lapidum et artifices operum singulorum ut instaurarent domum Domini fabros quoque ferri et aeris ut quod cadere coeperat fulciretur

13 egeruntque hii qui operabantur industrie et obducebatur parietum cicatrix per manus eorum ac suscitaverunt domum Domini in statum pristinum et firme eam stare fecerunt

14 cumque conplessent omnia opera detulerunt coram rege et Ioiadae reliquam partem pecuniae de qua facta sunt vasa templi in ministerium et ad holocausta fialae quoque et cetera vasa aurea et argentea et offerebantur holocausta in domo Domini iugiter cunctis diebus Ioiadae

15 senuit autem Ioiadae plenus dierum et mortuus est cum centum triginta esset annorum

16 sepelieruntque eum in civitate David cum regibus eo quod fecisset bonum cum Israhel et cum domo eius

17 postquam autem obiit Ioiada ingressi sunt principes Iuda et adoraverunt regem qui delinitus obsequiis eorum adquievit eis

18 et dereliquerunt templum Domini Dei patrum suorum servieruntque lucis et sculptilibus et facta est ira contra Iudam et Hierusalem propter hoc peccatum

19 mittebatque eis prophetas ut reverterentur ad Dominum quos protestantes illi audire nolebant

20 spiritus itaque Dei induit Zachariam filium Ioiadae sacerdotem et stetit in conspectu populi et dixit eis haec dicit Dominus quare transgredimini praeceptum Domini quod vobis non proderit et dereliquistis Dominum ut derelinqueret vos

21 qui congregati adversus eum miserunt lapides iuxta regis imperium in atrio domus Domini

22 et non est recordatus Ioas rex misericordiae quam fecerat Ioiadae pater illius secum sed interfecit filium eius qui cum moreretur ait videat Dominus et requirat

23 cumque evolutus esset annus ascendit contra eum exercitus Syriae venitque in Iudam et Hierusalem et interfecit cunctos principes populi atque universam praedam miserunt regi Damascum

24 et certe cum permodicus venisset numerus Syrorum tradidit Dominus manibus eorum infinitam multitudinem eo quod reliquissent Dominum Deum patrum suorum in Ioas quoque ignominiosa exercuere iudicia

25 et abeuntes dimiserunt eum in languoribus magnis surrexerunt autem contra eum servi sui in ultionem sanguinis filii Ioiadae sacerdotis et occiderunt eum in lectulo suo et mortuus est sepelieruntque eum in civitate David sed non in sepulchris regum

26 insidiati vero sunt ei Zabath filius Semath Ammanitidis et Iozabath filius Semarith Moabitidis

27 porro filii eius ac summa pecuniae quae adunata fuerat sub eo et instauratio domus Dei scripta sunt diligentius in libro regum regnavitque Amasias filius eius pro eo.

2 CHRONICLES (PARALIPOMENON) CHAPTER 25

1 viginti quinque annorum erat Amasias cum regnare coepisset et viginti novem annis regnavit in Hierusalem nomen matris eius Ioaden de Hierusalem

2 fecitque bonum in conspectu Domini verumtamen non in corde perfecto

3 cumque roboratum sibi videret imperium iugulavit servos qui occiderant regem patrem suum

4 sed filios eorum non interfecit sicut scriptum est in libro legis Mosi ubi praecepit Dominus dicens non occidentur patres pro filiis neque filii pro patribus suis sed unusquisque in suo peccato morietur

5 congregavit igitur Amasias Iudam et constituit eos per familias tribunosque et centuriones in universo Iuda et Beniamin et recensuit a viginti annis sursum invenitque triginta milia iuvenum qui egrederentur ad pugnam et tenerent hastam et clypeum

6 mercede quoque conduxit de Israhel centum milia robustorum centum talentis argenti

7 venit autem homo Dei ad illum et ait o rex ne egrediatur tecum exercitus Israhel non est enim Dominus cum Israhel et cunctis filiis Ephraim

8 quod si putas in robore exercitus bella consistere superari te faciet Deus ab hostibus Dei quippe est et adiuvare et in fugam vertere

9 dixitque Amasias ad hominem Dei quid ergo fiet de centum talentis quae dedi militibus Israhel et respondit ei homo Dei habet Dominus unde tibi dare possit multo his plura

10 separavit itaque Amasias exercitum qui venerat ad eum ex Ephraim ut reverteretur in locum suum at illi contra Iudam vehementer irati reversi sunt in regionem suam

11 porro Amasias confidenter eduxit populum suum et abiit in vallem Salinarum percussitque filios Seir decem milia

12 et alia decem milia virorum ceperunt filii Iuda et adduxerunt ad praeruptum cuiusdam petrae praecipitaveruntque eos de summo in praeceps qui universi crepuerunt

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13 at ille exercitus quem remiserat Amasias ne secum iret ad proelium diffusus est in civitatibus Iuda a Samaria usque Bethoron et interfectis tribus milibus diripuit praedam magnam

14 Amasias vero post caedem Idumeorum et adlatos deos filiorum Seir statuit illos in deos sibi et adorabat eos et illis adolebat incensum

15 quam ob rem iratus Dominus contra Amasiam misit ad illum prophetam qui diceret ei cur adorasti deos qui non liberaverunt populum suum de manu tua

16 cumque haec ille loqueretur respondit ei num consiliarius regis es quiesce ne interficiam te discedensque propheta scio inquit quod cogitaverit Dominus occidere te qui et fecisti hoc malum et insuper non adquievisti consilio meo

17 igitur Amasias rex Iuda inito pessimo consilio misit ad Ioas filium Ioachaz filii Hieu regem Israhel dicens veni videamus nos mutuo

18 at ille remisit nuntium dicens carduus qui est in Libano misit ad cedrum Libani dicens da filiam tuam filio meo uxorem et ecce bestiae quae erant in silva Libani transierunt et conculcaverunt carduum

19 dixisti percussi Edom et idcirco erigitur cor tuum in superbiam sede in domo tua cur malum adversum te provocas ut cadas et tu et Iudas tecum

20 noluit audire Amasias eo quod Domini esset voluntas ut traderetur in manibus hostium propter deos Edom

21 ascendit igitur Ioas rex Israhel et mutuos sibi praebuere conspectus Amasias autem rex Iuda erat in Bethsames Iudae

22 corruitque Iudas coram Israhel et fugit in tabernacula sua

23 porro Amasiam regem Iuda filium Ioas filii Ioachaz cepit Ioas rex Israhel in Bethsames et adduxit in Hierusalem destruxitque murum eius a porta Ephraim usque ad portam Anguli quadringentis cubitis

24 omne quoque aurum et argentum et universa vasa quae reppererat in domo Dei et apud Obededom in thesauris etiam domus regiae necnon et filios obsidum reduxit Samariam

25 vixit autem Amasias filius Ioas rex Iuda postquam mortuus est Ioas filius Ioachaz rex Israhel quindecim annis

26 reliqua vero sermonum Amasiae priorum et novissimorum scripta sunt in libro regum Iuda et Israhel

27 qui postquam recessit a Domino tetenderunt ei insidias in Hierusalem cumque fugisset Lachis miserunt et interfecerunt eum ibi

28 reportantesque super equos sepelierunt eum cum patribus suis in civitate David.

2 CHRONICLES (PARALIPOMENON) CHAPTER 26

1 omnis autem populus Iuda filium eius Oziam annorum sedecim constituit regem pro patre suo Amasia

2 ipse aedificavit Ahilath et restituit eam dicioni Iudae postquam dormivit rex cum patribus suis

3 sedecim annorum erat Ozias cum regnare coepisset et quinquaginta duobus annis regnavit in Hierusalem nomen matris eius Hiechelia de Hierusalem

4 fecitque quod erat rectum in oculis Domini iuxta omnia quae fecerat Amasias pater eius

5 et exquisivit Deum in diebus Zachariae intellegentis et videntis Deum cumque requireret Dominum direxit eum in omnibus

6 denique egressus est et pugnavit contra Philisthim et destruxit murum Geth et murum Iabniae murumque Azoti aedificavit quoque oppida in Azoto et in Philisthim

7 et adiuvit eum Deus contra Philisthim et contra Arabas qui habitabant in Gurbaal et contra Ammanitas

8 pendebantque Ammanitae munera Oziae et divulgatum est nomen eius usque ad introitum Aegypti propter crebras victorias

9 aedificavitque Ozias turres in Hierusalem super portam Anguli et super portam Vallis et reliquas in eodem muri latere firmavitque eas

10 extruxit etiam turres in solitudine et fodit cisternas plurimas eo quod haberet multa pecora tam in campestribus quam in heremi vastitate vineas quoque habuit et vinitores in montibus et in Carmelo erat quippe homo agriculturae deditus

11 fuit autem exercitus bellatorum eius qui procedebant ad proelia sub manu Hiehihel scribae Maasiaeque doctoris et sub manu Ananiae qui erat de ducibus regis

12 omnisque numerus principum per familias virorum fortium duum milium sescentorum

13 et sub eis universus exercitus trecentorum et septem milium quingentorum qui erant apti ad bella et pro rege contra adversarios dimicabant

14 praeparavit quoque eis Ozias id est cuncto exercitui clypeos et hastas et galeas et loricas arcusque et fundas ad iaciendos lapides

15 et fecit in Hierusalem diversi generis machinas quas in turribus conlocavit et in angulis murorum ut mitterent sagittas et saxa grandia egressumque est nomen eius procul eo quod auxiliaretur ei Dominus et corroborasset illum

16 sed cum roboratus esset elevatum est cor eius in interitum suum et neglexit Dominum Deum suum ingressusque templum Domini adolere voluit incensum super altare thymiamatis

17 statimque ingressus post eum Azarias sacerdos et cum eo sacerdotes Domini octoginta viri fortissimi

18 restiterunt regi atque dixerunt non est tui officii Ozia ut adoleas incensum Domino sed sacerdotum hoc est filiorum Aaron qui consecrati sunt ad huiuscemodi ministerium egredere de sanctuario ne contempseris quia non reputabitur tibi in gloriam hoc a Domino Deo

19 iratusque est Ozias et tenens in manu turibulum ut adoleret incensum minabatur sacerdotibus statimque orta est lepra in fronte eius coram sacerdotibus in domo Domini super altare thymiamatis

20 cumque respexisset eum Azarias pontifex et omnes reliqui sacerdotes viderunt lepram in fronte eius et festinato expulerunt eum sed et ipse perterritus adceleravit egredi eo quod sensisset ilico plagam Domini

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21 fuit igitur Ozias rex leprosus usque ad diem mortis suae et habitavit in domo separata plenus lepra ob quam et eiectus fuerat de domo Domini porro Ioatham filius eius rexit domum regis et iudicabat populum terrae

22 reliqua autem sermonum Oziae priorum et novissimorum scripsit Esaias filius Amos propheta

23 dormivitque Ozias cum patribus suis et sepelierunt eum in agro regalium sepulchrorum eo quod esset leprosus regnavitque Ioatham filius eius pro eo.

2 CHRONICLES (PARALIPOMENON) CHAPTER 27

1 viginti quinque annorum erat Ioatham cum regnare coepisset et sedecim annis regnavit in Hierusalem nomen matris eius Hierusa filia Sadoc

2 fecitque quod rectum erat coram Domino iuxta omnia quae fecerat Ozias pater suus excepto quod non est ingressus templum Domini et adhuc populus delinquebat

3 ipse aedificavit portam domus Domini Excelsam et in muro Ophel multa construxit

4 urbes quoque aedificavit in montibus Iuda et in saltibus castella et turres

5 ipse pugnavit contra regem filiorum Ammon et vicit eos dederuntque ei filii Ammon in tempore illo centum talenta argenti et decem milia choros tritici ac totidem choros hordei haec ei praebuerunt filii Ammon in anno secundo et tertio

6 corroboratusque est Ioatham eo quod direxisset vias suas coram Domino Deo suo

7 reliqua autem sermonum Ioatham et omnes pugnae eius et opera scripta sunt in libro regum Israhel et Iuda

8 viginti quinque annorum erat cum regnare coepisset et sedecim annis regnavit in Hierusalem

9 dormivitque Ioatham cum patribus suis et sepelierunt eum in civitate David et regnavit Achaz filius eius pro eo.

2 CHRONICLES (PARALIPOMENON) CHAPTER 28

1 viginti annorum erat Achaz cum regnare coepisset et sedecim annis regnavit in Hierusalem non fecit rectum in conspectu Domini sicut David pater eius

2 sed ambulavit in viis regum Israhel insuper et statuas fudit Baalim

3 ipse est qui adolevit incensum in valle Benennon et lustravit filios suos in igne iuxta ritum gentium quas interfecit Dominus in adventu filiorum Israhel

4 sacrificabat quoque et thymiama succendebat in excelsis et in collibus et sub omni ligno frondoso

5 tradiditque eum Dominus Deus eius in manu regis Syriae qui percussit eum magnamque praedam de eius cepit imperio et adduxit in Damascum manibus quoque regis Israhel traditus est et percussus plaga grandi

6 occiditque Phacee filius Romeliae de Iuda centum viginti milia in die uno omnes viros bellatores eo quod reliquissent Dominum Deum patrum suorum

7 eodem tempore occidit Zechri vir potens ex Ephraim Masiam filium regis et Ezricam ducem domus eius Helcanam quoque secundum a rege

8 ceperuntque filii Israhel de fratribus suis ducenta milia mulierum puerorum et puellarum et infinitam praedam pertuleruntque eam in Samariam

9 ea tempestate erat ibi propheta Domini nomine Oded qui egressus obviam exercitui venientium in Samariam dixit eis ecce iratus Dominus Deus patrum vestrorum contra Iudam tradidit eos manibus vestris et occidistis illos atrociter ita ut caelum pertingeret vestra crudelitas

10 insuper filios Iuda et Hierusalem vultis vobis subicere in servos et ancillas quod nequaquam facto opus est peccatis enim super hoc Domino Deo vestro

11 sed audite consilium meum et reducite captivos quos adduxistis de fratribus vestris quia magnus furor Domini inminet vobis

12 steterunt itaque viri de principibus filiorum Ephraim Azarias filius Iohanan Barachias filius Mosollamoth Hiezechias filius Sellum et Amasa filius Adali contra eos qui veniebant de proelio

13 et dixerunt eis non introducetis huc captivos ne peccemus Domino quare vultis adicere super peccata nostra et vetera cumulare delicta grande quippe peccatum est et ira furoris Domini inminet super Israhel

14 dimiseruntque viri bellatores praedam et universa quae ceperant coram principibus et omni multitudine

15 steteruntque viri quos supra memoravimus et adprehendentes captivos omnesque qui nudi erant vestierunt de spoliis cumque vestissent eos et calciassent et refecissent cibo ac potu unxissent quoque propter laborem et adhibuissent eis curam quicumque ambulare non poterant et erant inbecillo corpore inposuerunt eos iumentis et adduxerunt Hierichum civitatem Palmarum ad fratres eorum ipsique reversi sunt Samariam

16 tempore illo misit rex Achaz ad regem Assyriorum auxilium postulans

17 veneruntque Idumei et percusserunt multos ex Iuda et ceperunt praedam magnam

18 Philisthim quoque diffusi sunt per urbes campestres et ad meridiem Iuda ceperuntque Bethsames et Ahilon et Gaderoth Soccho quoque et Thamnam et Gamzo cum viculis suis et habitaverunt in eis

19 humiliaverat enim Dominus Iudam propter Achaz regem Iuda eo quod nudasset eum auxilio et contemptui habuisset Dominum

20 adduxitque contra eum Thaglathphalnasar regem Assyriorum qui et adflixit eum et nullo resistente vastavit

21 igitur Achaz spoliata domo Domini et domo regum et principum dedit regi Assyriorum munera et tamen nihil ei profuit

22 insuper et in tempore angustiae suae auxit contemptum in Dominum ipse per se rex Achaz

23 immolavit diis Damasci victimas percussoribus suis et dixit dii regum Syriae auxiliantur eis quos ego placabo hostiis et aderunt mihi cum e contrario ipsi fuerint ruina eius et universo Israhel

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24 direptis itaque Achaz omnibus vasis domus Dei atque confractis clusit ianuas templi Dei et fecit sibi altaria in universis angulis Hierusalem

25 in omnibus quoque urbibus Iuda extruxit aras ad cremandum tus atque ad iracundiam provocavit Dominum Deum patrum suorum

26 reliqua autem sermonum eius et omnium operum priorum et novissimorum scripta sunt in libro regum Iuda et Israhel

27 dormivitque Achaz cum patribus suis et sepelierunt eum in civitate Hierusalem neque enim receperunt eum in sepulchra regum Israhel regnavitque Ezechias filius eius pro eo.

2 CHRONICLES (PARALIPOMENON) CHAPTER 29

1 igitur Ezechias regnare coepit cum viginti quinque esset annorum et viginti novem annis regnavit in Hierusalem nomen matris eius Abia filia Zacchariae

2 fecitque quod erat placitum in conspectu Domini iuxta omnia quae fecerat David pater eius

3 ipse anno et mense primo regni sui aperuit valvas domus Domini et instauravit eas

4 adduxitque sacerdotes atque Levitas et congregavit eos in plateam orientalem

5 dixitque ad eos audite me Levitae et sanctificamini mundate domum Domini Dei patrum vestrorum auferte omnem inmunditiam de sanctuario

6 peccaverunt patres nostri et fecerunt malum in conspectu Domini Dei nostri derelinquentes eum averterunt facies suas a tabernaculo Domini et praebuerunt dorsum

7 cluserunt ostia quae erant in porticu et extinxerunt lucernas incensumque non adoleverunt et holocausta non obtulerunt in sanctuario Deo Israhel

8 concitatus est itaque furor Domini super Iudam et Hierusalem tradiditque eos in commotionem et in interitum et in sibilum sicut ipsi cernitis oculis vestris

9 en corruerunt patres nostri gladiis filii nostri et filiae nostrae et coniuges captivae ductae sunt propter hoc scelus

10 nunc igitur placet mihi ut ineamus foedus cum Domino Deo Israhel et avertat a nobis furorem irae suae

11 filii mi nolite neglegere vos elegit Dominus ut stetis coram eo et ministretis illi colatis eum et cremetis incensum

12 surrexerunt ergo Levitae Maath filius Amasiae et Iohel filius Azariae de filiis Caath porro de filiis Merari Cis filius Abdai et Azarias filius Iallelel de filiis autem Gersom Ioha filius Zemma et Eden filius Ioaha

13 at vero de filiis Elisaphan Samri et Iahihel de filiis quoque Asaph Zaccharias et Mathanias

14 necnon de filiis Heman Iahihel et Semei sed et de filiis Idithun Semeias et Ozihel

15 congregaveruntque fratres suos et sanctificati sunt et ingressi iuxta mandatum regis et imperium Domini ut expiarent domum Dei

16 sacerdotes quoque ingressi templum Domini ut sanctificarent illud extulerunt omnem inmunditiam quam intro reppererant in vestibulum domus Domini quam tulerunt Levitae et asportaverunt ad torrentem Cedron foras

17 coeperunt autem prima die mensis primi mundare et in die octava eiusdem mensis ingressi sunt porticum templi Domini expiaveruntque templum diebus octo et in die sextadecima mensis eiusdem quod coeperant impleverunt

18 ingressi quoque sunt ad Ezechiam regem et dixerunt ei sanctificavimus omnem domum Domini et altare holocaustoseos vasaque eius necnon et mensam propositionis cum omnibus vasis suis

19 cunctamque templi supellectilem quam polluerat rex Achaz in regno suo postquam praevaricatus est et ecce exposita sunt omnia coram altari Domini

20 consurgensque diluculo Ezechias rex adunavit omnes principes civitatis et ascendit domum Domini

21 obtuleruntque simul tauros septem arietes septem agnos septem et hircos septem pro peccato pro regno pro sanctuario pro Iuda dixit quoque sacerdotibus filiis Aaron ut offerrent super altare Domini

22 mactaverunt igitur tauros et susceperunt sacerdotes sanguinem et fuderunt illud super altare mactaverunt etiam arietes et illorum sanguinem super altare fuderunt immolaverunt agnos et fuderunt super altare sanguinem

23 adplicaverunt hircos pro peccato coram rege et universa multitudine inposueruntque manus suas super eos

24 et immolaverunt illos sacerdotes et asperserunt sanguinem eorum altari pro piaculo universi Israhelis pro omni quippe Israhel praeceperat rex ut holocaustum fieret et pro peccato

25 constituit quoque Levitas in domo Domini cum cymbalis et psalteriis et citharis secundum dispositionem David et Gad videntis regis et Nathan prophetae siquidem Domini praeceptum fuit per manum prophetarum eius

26 steteruntque Levitae tenentes organa David et sacerdotes tubas

27 et iussit Ezechias ut offerrent holocaustum super altare cumque offerrentur holocausta coeperunt laudes canere Domino et clangere tubis atque in diversis organis quae David rex Israhel reppererat concrepare

28 omni autem turba adorante cantores et hii qui tenebant tubas erant in officio suo donec conpleretur holocaustum

29 cumque finita esset oblatio incurvatus est rex et omnes qui erant cum eo et adoraverunt

30 praecepitque Ezechias et principes Levitis ut laudarent Dominum sermonibus David et Asaph videntis qui laudaverunt eum magna laetitia et curvato genu adoraverunt

31 Ezechias autem etiam haec addidit implestis manus vestras Domino accedite et offerte victimas et laudes in domo Domini obtulit ergo universa multitudo hostias et laudes et holocausta mente devota

32 porro numerus holocaustorum quae obtulit multitudo hic fuit tauros septuaginta arietes centum agnos ducentos

33 sanctificaveruntque Domino boves sescentos et oves tria milia

34 sacerdotes vero pauci erant nec poterant sufficere ut pelles holocaustorum detraherent unde et Levitae fratres

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eorum adiuverunt eos donec impleretur opus et sanctificarentur antistites Levitae quippe faciliori ritu sanctificantur quam sacerdotes

35 fuerunt igitur holocausta plurima adipes pacificorum et libamina holocaustorum et conpletus est cultus domus Domini

36 laetatusque est Ezechias et omnis populus eo quod ministerium Domini esset expletum de repente quippe hoc fieri placuerat.

2 CHRONICLES (PARALIPOMENON) CHAPTER 30

1 misit quoque Ezechias ad omnem Israhel et Iudam scripsitque epistulas ad Ephraim et Manassem ut venirent ad domum Domini in Hierusalem et facerent phase Domino Deo Israhel

2 inito ergo consilio regis et principum et universi coetus Hierusalem decreverunt ut facerent phase mense secundo

3 non enim occurrerant facere in tempore suo quia sacerdotes qui possent sufficere sanctificati non fuerant et populus necdum congregatus erat in Hierusalem

4 placuitque sermo regi et omni multitudini

5 et decreverunt ut mitterent nuntios in universum Israhel de Bersabee usque Dan ut venirent et facerent phase Domino Deo Israhel in Hierusalem multi enim non fecerant sicut lege praescriptum est

6 perrexeruntque cursores cum epistulis ex regis imperio et principum eius in universum Israhel et Iudam iuxta quod rex iusserat praedicantes filii Israhel revertimini ad Dominum Deum Abraham et Isaac et Israhel et revertetur ad reliquias quae effugerunt manum regis Assyriorum

7 nolite fieri sicut patres vestri et fratres qui recesserunt a Domino Deo patrum suorum et tradidit eos in interitum ut ipsi cernitis

8 nolite indurare cervices vestras sicut patres vestri tradite manus Domino et venite ad sanctuarium eius quod sanctificavit in aeternum servite Domino Deo patrum vestrorum et avertetur a vobis ira furoris eius

9 si enim vos reversi fueritis ad Dominum fratres vestri et filii habebunt misericordiam coram dominis suis qui illos duxere captivos et revertentur in terram hanc pius enim et clemens est Dominus Deus vester et non avertet faciem suam a vobis si reversi fueritis ad eum

10 igitur cursores pergebant velociter de civitate in civitatem per terram Ephraim et Manasse usque Zabulon illis inridentibus et subsannantibus eos

11 attamen quidam viri ex Aser et Manasse et Zabulon adquiescentes consilio venerunt Hierusalem

12 in Iuda vero facta est manus Domini ut daret eis cor unum et facerent iuxta praeceptum regis et principum verbum Domini

13 congregatique sunt in Hierusalem populi multi ut facerent sollemnitatem azymorum in mense secundo

14 et surgentes destruxerunt altaria quae erant in Hierusalem atque universa in quibus idolis adolebatur incensum subvertentes proiecerunt in torrentem Cedron

15 immolaverunt autem phase quartadecima die mensis secundi sacerdotes quoque atque Levitae tandem sanctificati obtulerunt holocausta in domo Domini

16 steteruntque in ordine suo iuxta dispositionem et legem Mosi hominis Dei sacerdotes vero suscipiebant effundendum sanguinem de manibus Levitarum

17 eo quod multa turba sanctificata non esset et idcirco Levitae immolarent phase his qui non occurrerant sanctificari Domino

18 magna etiam pars populi de Ephraim et Manasse et Isachar et Zabulon quae sanctificata non fuerat comedit phase non iuxta quod scriptum est et oravit pro eis Ezechias dicens Dominus bonus propitiabitur

19 cunctis qui in toto corde requirunt Dominum Deum patrum suorum et non inputabit eis quod minus sanctificati sunt

20 quem exaudivit Dominus et placatus est populo

21 feceruntque filii Israhel qui inventi sunt in Hierusalem sollemnitatem azymorum septem diebus in laetitia magna laudantes Dominum per singulos dies Levitae quoque et sacerdotes per organa quae suo officio congruebant

22 et locutus est Ezechias ad cor omnium Levitarum qui habebant intellegentiam bonam super Domino et comederunt septem diebus sollemnitatis immolantes victimas pacificorum et laudantes Dominum Deum patrum suorum

23 placuitque universae multitudini ut celebrarent etiam alios dies septem quod et fecerunt cum ingenti gaudio

24 Ezechias enim rex Iuda praebuerat multitudini mille tauros et septem milia ovium principes vero dederant populo tauros mille et oves decem milia sanctificata ergo est sacerdotum plurima multitudo

25 et hilaritate perfusa omnis turba Iuda tam sacerdotum et Levitarum quam universae frequentiae quae venerat ex Israhel proselytorum quoque de terra Israhel et habitantium in Iuda

26 factaque est grandis celebritas in Hierusalem qualis a diebus Salomonis filii David regis Israhel in ea urbe non fuerat

27 surrexerunt autem sacerdotes atque Levitae benedicentes populo et exaudita est vox eorum pervenitque oratio in habitaculum sanctum caeli.

2 CHRONICLES (PARALIPOMENON) CHAPTER 31

1 cumque haec fuissent rite celebrata egressus est omnis Israhel qui inventus fuerat in urbibus Iuda et fregerunt simulacra succideruntque lucos demoliti sunt excelsa et altaria destruxerunt non solum de universo Iuda et Beniamin sed de Ephraim quoque et Manasse donec penitus everterent reversique sunt omnes filii Israhel in possessiones et civitates suas

2 Ezechias vero constituit turmas sacerdotales et leviticas per divisiones suas unumquemque in officio proprio tam sacerdotum videlicet quam Levitarum ad holocausta et pacifica ut ministrarent et confiterentur canerentque in portis castrorum Domini

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3 pars autem regis erat ut de propria eius substantia offerretur holocaustum mane semper et vespere sabbatis quoque et kalendis et sollemnitatibus ceteris sicut scriptum est in lege Mosi

4 praecepit etiam populo habitantium Hierusalem ut darent partes sacerdotibus et Levitis et possent vacare legi Domini

5 quod cum percrebruisset in auribus multitudinis plurimas obtulere primitias filii Israhel frumenti vini et olei mellis quoque et omnium quae gignit humus decimas obtulerunt

6 sed et filii Israhel et Iuda qui habitabant in urbibus Iuda obtulerunt decimas boum et ovium decimasque sanctorum quae voverant Domino Deo suo atque universa portantes fecerunt acervos plurimos

7 mense tertio coeperunt acervorum iacere fundamenta et mense septimo conpleverunt eos

8 cumque ingressi fuissent Ezechias et principes eius viderunt acervos et benedixerunt Domino ac populo Israhel

9 interrogavitque Ezechias sacerdotes et Levitas cur ita iacerent acervi

10 respondit illi Azarias sacerdos primus de stirpe Sadoc dicens ex quo coeperunt offerri primitiae in domo Domini comedimus et saturati sumus remanseruntque plurima eo quod benedixerit Dominus populo suo reliquiarum autem copia est ista quam cernis

11 praecepit igitur Ezechias ut praepararent horrea in domo Domini quod cum fecissent

12 intulerunt tam primitias quam decimas et quaecumque voverant fideliter fuit autem praefectus eorum Chonenias Levita et Semei frater eius secundus

13 post quem Ieihel et Azazias et Naath et Asahel et Ierimoth Iozabath quoque et Helihel et Iesmachias et Maath et Banaias praepositi sub manibus Choneniae et Semei fratris eius ex imperio Ezechiae regis et Azariae pontificis domus Domini ad quos omnia pertinebant

14 Core vero filius Iemna Levites et ianitor orientalis portae praepositus erat his quae sponte offerebantur Domino primitiisque et consecratis in sancta sanctorum

15 et sub cura eius Eden et Meniamin Hiesue et Sameias Amarias quoque et Sechenias in civitatibus sacerdotum ut fideliter distribuerent fratribus suis partes minoribus atque maioribus

16 exceptis maribus ab annis tribus et supra cunctis qui ingrediebantur templum Domini et quicquid per dies singulos conducebat in ministerio atque observationibus iuxta divisiones suas

17 sacerdotibus per familias et Levitis a vicesimo anno et supra per ordines et turmas suas

18 universaeque multitudini tam uxoribus quam liberis eorum utriusque sexus fideliter cibi de his quae sanctificata fuerant praebebantur

19 sed et filiorum Aaron per agros et suburbana urbium singularum dispositi erant viri qui partes distribuerent universo sexui masculino de sacerdotibus et Levitis

20 fecit ergo Ezechias universa quae diximus in omni Iuda operatusque est bonum et rectum et verum coram Domino Deo suo

21 in universa cultura ministerii domus Domini iuxta legem et caerimonias volens requirere Deum suum in toto corde suo fecitque et prosperatus est.

2 CHRONICLES (PARALIPOMENON) CHAPTER 32

1 post quae et huiuscemodi veritatem venit Sennacherib rex Assyriorum et ingressus Iudam obsedit civitates munitas volens eas capere

2 quod cum vidisset Ezechias venisse scilicet Sennacherib et totum belli impetum verti contra Hierusalem

3 inito cum principibus consilio virisque fortissimis ut obturarent capita fontium quae erant extra urbem et hoc omnium decernente sententia

4 congregavit plurimam multitudinem et obturaverunt cunctos fontes et rivum qui fluebat in medio terrae dicentes ne veniant reges Assyriorum et inveniant aquarum abundantiam

5 aedificavit quoque agens industrie omnem murum qui fuerat dissipatus et extruxit turres desuper et forinsecus alterum murum instauravitque Mello in civitate David et fecit universi generis armaturam et clypeos

6 constituitque principes bellatorum in exercitu et convocavit universos in platea portae civitatis ac locutus est ad cor eorum dicens

7 viriliter agite et confortamini nolite timere nec paveatis regem Assyriorum et universam multitudinem quae est cum eo multo enim plures nobiscum sunt quam cum illo

8 cum illo est brachium carneum nobiscum Dominus Deus noster qui auxiliator est noster pugnatque pro nobis confortatusque est populus huiuscemodi verbis Ezechiae regis Iuda

9 quae postquam gesta sunt misit Sennacherib rex Assyriorum servos suos Hierusalem ipse enim cum universo exercitu obsidebat Lachis ad Ezechiam regem Iuda et ad omnem populum qui erat in urbe dicens

10 haec dicit Sennacherib rex Assyriorum in quo habentes fiduciam sedetis obsessi in Hierusalem

11 num Ezechias decipit vos ut tradat morti in fame et siti adfirmans quod Dominus Deus vester liberet vos de manu regis Assyriorum

12 numquid non iste est Ezechias qui destruxit excelsa illius et altaria et praecepit Iudae et Hierusalem dicens coram altari uno adorabitis et in ipso conburetis incensum

13 an ignoratis quae ego fecerim et patres mei cunctis terrarum populis numquid praevaluerunt dii gentium omniumque terrarum liberare regionem suam de manu mea

14 quis est de universis diis gentium quas vastaverunt patres mei qui potuerit eruere populum suum de manu mea ut possit etiam Deus vester eruere vos de hac manu

15 non vos ergo decipiat Ezechias nec vana persuasione deludat neque credatis ei si enim nullus potuit deus cunctarum gentium atque regnorum liberare populum suum de manu mea et de manu patrum meorum consequenter nec Deus vester poterit eruere vos de hac manu

16 sed et alia multa locuti sunt servi eius contra Dominum Deum et contra Ezechiam servum eius

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17 epistulas quoque scripsit plenas blasphemiae in Dominum Deum Israhel et locutus est adversus eum sicut dii gentium ceterarum non potuerunt liberare populos suos de manu mea sic et Deus Ezechiae eruere non poterit populum suum de manu ista

18 insuper et clamore magno lingua iudaica contra populum qui sedebat in muris Hierusalem personabat ut terreret eos et caperet civitatem

19 locutusque est contra Deum Hierusalem sicut adversum deos populorum terrae opera manuum hominum

20 oraverunt igitur Ezechias rex et Esaias filius Amos prophetes adversum hanc blasphemiam ac vociferati sunt usque in caelum

21 et misit Dominus angelum qui percussit omnem virum robustum et bellatorem et principem exercitus regis Assyriorum reversusque est cum ignominia in terram suam cumque ingressus esset domum dei sui filii qui egressi fuerant de utero eius interfecerunt eum gladio

22 salvavitque Dominus Ezechiam et habitatores Hierusalem de manu Sennacherib regis Assyriorum et de manu omnium et praestitit ei quietem per circuitum

23 multi etiam deferebant hostias et sacrificia Domino Hierusalem et munera Ezechiae regi Iuda qui exaltatus est post haec coram cunctis gentibus

24 in diebus illis aegrotavit Ezechias usque ad mortem et oravit Dominum exaudivitque eum et dedit ei signum

25 sed non iuxta beneficia quae acceperat retribuit quia elevatum est cor eius et facta est contra eum ira et contra Iudam ac Hierusalem

26 humiliatusque est postea eo quod exaltatum fuisset cor eius tam ipse quam habitatores Hierusalem et idcirco non venit super eos ira Domini in diebus Ezechiae

27 fuit autem Ezechias dives et inclitus valde et thesauros sibi plurimos congregavit argenti auri et lapidis pretiosi aromatum et armorum universi generis et vasorum magni pretii

28 apothecas quoque frumenti vini et olei et praesepia omnium iumentorum caulasque pecoribus

29 et urbes exaedificavit habebat quippe greges ovium et armentorum innumerabiles eo quod dedisset ei Dominus substantiam multam nimis

30 ipse est Ezechias qui obturavit superiorem fontem aquarum Gion et avertit eas subter ad occidentem urbis David in omnibus operibus suis fecit prospere quae voluit

31 attamen in legatione principum Babylonis qui missi fuerant ad eum ut interrogarent de portento quod acciderat super terram dereliquit eum Deus ut temptaretur et nota fierent omnia quae erant in corde eius

32 reliqua autem sermonum Ezechiae et misericordiarum eius scripta sunt in visione Esaiae filii Amos prophetae et in libro regum Iuda et Israhel

33 dormivitque Ezechias cum patribus suis et sepelierunt eum supra sepulchra filiorum David et celebravit eius exequias universus Iuda et omnes habitatores Hierusalem regnavitque Manasses filius eius pro eo.

2 CHRONICLES (PARALIPOMENON) CHAPTER 33

1 duodecim annorum erat Manasses cum regnare coepisset et quinquaginta quinque annis regnavit in Hierusalem

2 fecit autem malum coram Domino iuxta abominationes gentium quas subvertit Dominus coram filiis Israhel

3 et conversus instauravit excelsa quae demolitus fuerat Ezechias pater eius construxitque aras Baalim et fecit lucos et adoravit omnem militiam caeli et coluit eam

4 aedificavit quoque altaria in domo Domini de qua dixerat Dominus in Hierusalem erit nomen meum in aeternum

5 aedificavit autem ea cuncto exercitui caeli in duobus atriis domus Domini

6 transireque fecit filios suos per ignem in valle Benennon observabat somnia sectabatur auguria maleficis artibus inserviebat habebat secum magos et incantatores multaque mala operatus est coram Domino ut inritaret eum

7 sculptile quoque et conflatile signum posuit in domo Domini de qua locutus est Dominus ad David et ad Salomonem filium eius dicens in domo hac et in Hierusalem quam elegi de cunctis tribubus Israhel ponam nomen meum in sempiternum

8 et movere non faciam pedem Israhel de terra quam tradidi patribus eorum ita dumtaxat si custodierint facere quae praecepi eis cunctamque legem et caerimonias atque iudicia per manum Mosi

9 igitur Manasses seduxit Iudam et habitatores Hierusalem ut facerent malum super omnes gentes quas subverterat Dominus a facie filiorum Israhel

10 locutusque est Dominus ad eum et ad populum illius et adtendere noluerunt

11 idcirco superinduxit eis principes exercitus regis Assyriorum ceperuntque Manassen et vinctum catenis atque conpedibus duxerunt Babylonem

12 qui postquam coangustatus est oravit Dominum Deum suum et egit paenitentiam valde coram Deo patrum suorum

13 deprecatusque est eum et obsecravit intente et exaudivit orationem eius reduxitque eum Hierusalem in regnum suum et cognovit Manasses quod Dominus ipse esset Deus

14 post haec aedificavit murum extra civitatem David ad occidentem Gion in convalle ab introitu portae Piscium per circuitum usque ad Ophel et exaltavit illum vehementer constituitque principes exercitus in cunctis civitatibus Iuda munitis

15 et abstulit deos alienos et simulacrum de domo Domini aras quoque quas fecerat in monte domus Domini et in Hierusalem et proiecit omnia extra urbem

16 porro instauravit altare Domini et immolavit super illud victimas et pacifica et laudem praecepitque Iudae ut serviret Domino Deo Israhel

17 attamen adhuc populus immolabat in excelsis Domino Deo suo

18 reliqua autem gestorum Manasse et obsecratio eius ad Deum suum verba quoque videntium qui loquebantur ad eum in nomine Domini Dei Israhel continentur in sermonibus regum Israhel

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19 oratio quoque eius et exauditio et cuncta peccata atque contemptus loca etiam in quibus aedificavit excelsa et fecit lucos et statuas antequam ageret paenitentiam scripta sunt in sermonibus Ozai

20 dormivit ergo Manasses cum patribus suis et sepelierunt eum in domo sua regnavitque pro eo filius eius Amon

21 viginti duo annorum erat Amon cum regnare coepisset et duobus annis regnavit in Hierusalem

22 fecitque malum in conspectu Domini sicut fecerat Manasses pater eius et cunctis idolis quae Manasses fuerat fabricatus immolavit atque servivit

23 et non est reveritus faciem Domini sicut reveritus est Manasses pater eius et multo maiora deliquit

24 cumque coniurassent adversus eum servi sui interfecerunt eum in domo sua

25 porro reliqua populi multitudo caesis his qui Amon percusserant constituit regem Iosiam filium eius pro eo.

2 CHRONICLES (PARALIPOMENON) CHAPTER 34

1 octo annorum erat Iosias cum regnare coepisset et triginta et uno annis regnavit in Hierusalem

2 fecitque quod erat rectum in conspectu Domini et ambulavit in viis David patris sui non declinavit neque ad dexteram neque ad sinistram

3 octavo autem anno regni sui cum adhuc esset puer coepit quaerere Deum patris sui David et duodecimo anno postquam coeperat mundavit Iudam et Hierusalem ab excelsis et lucis simulacrisque et sculptilibus

4 destruxeruntque coram eo aras Baalim et simulacra quae superposita fuerant demoliti sunt lucos etiam et sculptilia succidit atque comminuit et super tumulos eorum qui eis immolare consueverant fragmenta dispersit

5 ossa praeterea sacerdotum conbusit in altaribus idolorum mundavitque Iudam et Hierusalem

6 sed et in urbibus Manasse et Ephraim et Symeon usque Nepthalim cuncta subvertit

7 cumque altaria dissipasset et lucos et sculptilia contrivisset in frusta cunctaque delubra demolitus esset de universa terra Israhel reversus est Hierusalem

8 igitur anno octavodecimo regni sui mundata iam terra et templo Domini misit Saphan filium Eseliae et Maasiam principem civitatis et Ioha filium Ioachaz a commentariis ut instaurarent domum Domini Dei sui

9 qui venerunt ad Helciam sacerdotem magnum acceptamque ab eo pecuniam quae inlata fuerat in domum Domini et quam congregaverant Levitae ianitores de Manasse et Ephraim et universis reliquiis Israhel ab omni quoque Iuda et Beniamin et habitatoribus Hierusalem

10 tradiderunt in manibus eorum qui praeerant operariis in domo Domini ut instaurarent templum et infirma quaeque sarcirent

11 at illi dederunt eam artificibus et cementariis ut emerent lapides de lapidicinis et ligna ad commissuras aedificii et ad contignationem domorum quas destruxerant reges Iuda

12 qui fideliter cuncta faciebant erant autem praepositi operantium Iaath et Abdias de filiis Merari Zaccharias et Mosollam de filiis Caath qui urguebant opus omnes Levitae scientes organis canere

13 super eos vero qui ad varios usus onera portabant erant scribae et magistri de Levitis ianitores

14 cumque efferrent pecuniam quae inlata fuerat in templum Domini repperit Helcias sacerdos librum legis Domini per manum Mosi

15 et ait ad Saphan scribam librum legis inveni in domo Domini et tradidit ei

16 at ille intulit volumen ad regem et nuntiavit ei dicens omnia quae dedisti in manu servorum tuorum ecce conplentur

17 argentum quod reppertum est in domo Domini conflaverunt datumque est praefectis artificum et diversa opera fabricantium

18 praeterea tradidit mihi Helcias sacerdos hunc librum quem cum rege praesente recitasset

19 audissetque ille verba legis scidit vestimenta sua

20 et praecepit Helciae et Ahicam filio Saphan et Abdon filio Micha Saphan quoque scribae et Asaiae servo regis dicens

21 ite et orate Dominum pro me et pro reliquiis Israhel et Iuda super universis sermonibus libri istius qui reppertus est magnus enim furor Domini stillavit super nos eo quod non custodierint patres nostri verba Domini ut facerent omnia quae scripta sunt in isto volumine

22 abiit igitur Helcias et hii qui simul a rege missi fuerant ad Holdan propheten uxorem Sellum filii Thecuath filii Hasra custodis vestium quae habitabat Hierusalem in secunda et locuti sunt ei verba quae supra narravimus

23 at illa respondit eis haec dicit Dominus Deus Israhel dicite viro qui misit vos ad me

24 haec dicit Dominus ecce ego inducam mala super locum istum et super habitatores eius cunctaque maledicta quae scripta sunt in libro hoc quem legerunt coram rege Iuda

25 quia dereliquerunt me et sacrificaverunt diis alienis ut me ad iracundiam provocarent in cunctis operibus manuum suarum idcirco stillavit furor meus super locum istum et non extinguetur

26 ad regem autem Iuda qui misit vos pro Domino deprecando sic loquimini haec dicit Dominus Deus Israhel quoniam audisti verba voluminis

27 atque emollitum est cor tuum et humiliatus es in conspectu Dei super his quae dicta sunt contra locum hunc et habitatores Hierusalem reveritusque faciem meam scidisti vestimenta tua et flevisti coram me ego quoque exaudivi te dicit Dominus

28 iam enim colligam te ad patres tuos et infereris in sepulchrum tuum in pace nec videbunt oculi tui omne malum quod ego inducturus sum super locum istum et super habitatores eius rettulerunt itaque regi cuncta quae dixerat

29 at ille convocatis universis maioribus natu Iuda et Hierusalem

30 ascendit domum Domini unaque omnes viri Iuda et habitatores Hierusalem sacerdotes et Levitae et cunctus

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populus a minimo usque ad maximum quibus audientibus in domo Domini legit rex omnia verba voluminis

31 et stans in tribunali suo percussit foedus coram Domino ut ambularet post eum et custodiret praecepta et testimonia et iustificationes eius in toto corde suo et in tota anima sua faceretque quae scripta sunt in volumine illo quem legerat

32 adiuravit quoque super hoc omnes qui repperti fuerant in Hierusalem et Beniamin et fecerunt habitatores Hierusalem iuxta pactum Domini Dei patrum suorum

33 abstulit ergo Iosias cunctas abominationes de universis regionibus filiorum Israhel et fecit omnes qui residui erant in Israhel servire Domino Deo suo cunctis diebus eius non recesserunt a Domino Deo patrum suorum.

2 CHRONICLES (PARALIPOMENON) CHAPTER 35

1 fecit autem Iosias in Hierusalem phase Domino quod immolatum est quartadecima die mensis primi

2 et constituit sacerdotes in officiis suis hortatusque est eos ut ministrarent in domo Domini

3 Levitis quoque ad quorum eruditionem omnis Israhel sanctificabatur Domino locutus est ponite arcam in sanctuario templi quod aedificavit Salomon filius David rex Israhel nequaquam enim eam ultra portabitis nunc autem ministrate Domino Deo vestro et populo eius Israhel

4 et praeparate vos per domos et cognationes vestras in divisionibus singulorum sicut praecepit David rex Israhel et descripsit Salomon filius eius

5 ministrate in sanctuario per familias turmasque leviticas

6 et sanctificati immolate phase fratres etiam vestros ut possint iuxta verba quae locutus est Dominus in manu Mosi facere praeparate

7 dedit praeterea Iosias omni populo qui ibi fuerat inventus in sollemnitatem phase agnos et hedos de gregibus et reliqui pecoris triginta milia boumque tria milia haec de regis universa substantia

8 duces quoque eius sponte quod voluerant obtulerunt tam populo quam sacerdotibus et Levitis porro Helcias et Zaccharias et Iehihel principes domus Domini dederunt sacerdotibus ad faciendum phase pecora commixtim duo milia sescenta et boves trecentos

9 Chonenias autem Semeias etiam et Nathanahel fratres eius necnon Asabias et Iahihel et Iozabath principes Levitarum dederunt ceteris Levitis ad celebrandum phase quinque milia pecorum et boves quingentos

10 praeparatumque est ministerium et steterunt sacerdotes in officio suo Levitae quoque in turmis iuxta regis imperium

11 et immolatum est phase asperseruntque sacerdotes manu sua sanguinem et Levitae detraxerunt pelles holocaustorum

12 et separaverunt ea ut darent per domos et familias singulorum et offerrentur Domino sicut scriptum est in libro Mosi de bubus quoque fecere similiter

13 et assaverunt phase super ignem iuxta quod lege praeceptum est pacificas vero hostias coxerunt in lebetis et caccabis et ollis et festinato distribuerunt universae plebi

14 sibi autem et sacerdotibus postea paraverunt nam in oblatione holocaustorum et adipum usque ad noctem sacerdotes fuerant occupati unde Levitae et sibi et sacerdotibus filiis Aaron paraverunt novissimis

15 porro cantores filii Asaph stabant in ordine suo iuxta praeceptum David et Asaph et Heman et Idithun prophetarum regis ianitores vero per portas singulas observabant ita ut ne puncto quidem discederent a ministerio quam ob rem et fratres eorum Levitae paraverunt eis cibos

16 omnis igitur cultura Domini rite conpleta est in die illa ut facerent phase et offerrent holocausta super altare Domini iuxta praeceptum regis Iosiae

17 feceruntque filii Israhel qui repperti fuerant ibi phase in tempore illo et sollemnitatem azymorum septem diebus

18 non fuit phase simile huic in Israhel a diebus Samuhelis prophetae sed nec quisquam de cunctis regibus Israhel fecit phase sicut Iosias sacerdotibus et Levitis et omni Iuda et Israhel qui reppertus fuerat et habitantibus in Hierusalem

19 octavodecimo anno regni Iosiae hoc phase celebratum est

20 postquam instauraverat Iosias templum ascendit Nechao rex Aegypti ad pugnandum in Charchamis iuxta Eufraten et processit in occursum eius Iosias

21 at ille missis ad eum nuntiis ait quid mihi et tibi est rex Iuda non adversum te hodie venio sed contra aliam pugno domum ad quam me Deus festinato ire praecepit desine adversum Deum facere qui mecum est ne interficiat te

22 noluit Iosias reverti sed praeparavit contra eum bellum nec adquievit sermonibus Nechao ex ore Dei verum perrexit ut dimicaret in campo Mageddo

23 ibique vulneratus a sagittariis dixit pueris suis educite me de proelio quia oppido vulneratus sum

24 qui transtulerunt eum de curru in alterum currum qui sequebatur eum more regio et asportaverunt in Hierusalem mortuusque est et sepultus in mausoleo patrum suorum et universus Iuda et Hierusalem luxerunt eum

25 Hieremias maxime cuius omnes cantores atque cantrices usque in praesentem diem lamentationes super Iosia replicant et quasi lex obtinuit in Israhel ecce scriptum fertur in Lamentationibus

26 reliqua autem sermonum Iosiae et misericordiarum eius quae lege praecepta sunt Domini

27 opera quoque illius prima et novissima scripta sunt in libro regum Israhel et Iuda.

2 CHRONICLES (PARALIPOMENON) CHAPTER 36

1 tulit ergo populus terrae Ioachaz filium Iosiae et constituit regem pro patre suo in Hierusalem

2 viginti trium annorum erat Ioachaz cum regnare coepisset et tribus mensibus regnavit in Hierusalem

3 amovit autem eum rex Aegypti cum venisset Hierusalem et condemnavit terram centum talentis argenti et talento auri

4 constituitque regem pro eo Eliacim fratrem eius super Iudam et Hierusalem et vertit nomen eius Ioacim ipsum vero Ioachaz tulit secum et adduxit in Aegyptum

5 viginti quinque annorum erat Ioacim cum regnare coepisset et undecim annis regnavit in Hierusalem fecitque malum coram Domino Deo suo

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6 contra hunc ascendit Nabuchodonosor rex Chaldeorum et vinctum catenis duxit in Babylonem
7 ad quam et vasa Domini transtulit et posuit ea in templo suo
8 reliqua autem verborum Ioacim et abominationum eius quas operatus est et quae inventa sunt in eo continentur in libro regum Israhel et Iuda regnavitque Ioachin filius eius pro eo
9 octo annorum erat Ioachin cum regnare coepisset et tribus mensibus ac decem diebus regnavit in Hierusalem fecitque malum in conspectu Domini
10 cumque anni circulus volveretur misit Nabuchodonosor rex qui et adduxerunt eum in Babylonem asportatis simul pretiosissimis vasis domus Domini regem vero constituit Sedeciam fratrem eius super Iudam et Hierusalem
11 viginti et unius anni erat Sedecias cum regnare coepisset et undecim annis regnavit in Hierusalem
12 fecitque malum in oculis Domini Dei sui nec erubuit faciem Hieremiae prophetae loquentis ad se ex ore Domini
13 a rege quoque Nabuchodonosor recessit qui adiuraverat eum per Deum et induravit cervicem suam et cor ut non reverteretur ad Dominum Deum Israhel
14 sed et universi principes sacerdotum et populus praevaricati sunt inique iuxta universas abominationes gentium et polluerunt domum Domini quam sanctificaverat sibi in Hierusalem
15 mittebat autem Dominus Deus patrum suorum ad illos per manum nuntiorum suorum de nocte consurgens et cotidie commonens eo quod parceret populo et habitaculo suo
16 at illi subsannabant nuntios Dei et parvipendebant sermones eius inludebantque prophetis donec ascenderet furor Domini in populum eius et esset nulla curatio
17 adduxit enim super eos regem Chaldeorum et interfecit iuvenes eorum gladio in domo sanctuarii sui non est misertus adulescentis et virginis et senis nec decrepiti quidem sed omnes tradidit manibus eius
18 universaque vasa domus Domini tam maiora quam minora et thesauros templi et regis et principum transtulit in Babylonem
19 incenderunt hostes domum Dei destruxerunt murum Hierusalem universas turres conbuserunt et quicquid pretiosum fuerat demoliti sunt
20 si quis evaserat gladium ductus in Babylonem servivit regi et filiis eius donec imperaret rex Persarum
21 et conpleretur sermo Domini ex ore Hieremiae et celebraret terra sabbata sua cunctis enim diebus desolationis egit sabbatum usque dum conplerentur septuaginta anni
22 anno autem primo Cyri regis Persarum ad explendum sermonem Domini quem locutus fuerat per os Hieremiae suscitavit Dominus spiritum Cyri regis Persarum qui iussit praedicari in universo regno suo etiam per scripturam dicens
23 haec dicit Cyrus rex Persarum omnia regna terrae dedit mihi Dominus Deus caeli et ipse praecepit mihi ut aedificarem ei domum in Hierusalem quae est in Iudaea quis ex vobis est in omni populo eius sit Dominus Deus suus cum eo et ascendat.

THE FIRST BOOK OF ESDRAS (EZRA)

(Ezra made the Torah the common law of the land.)
Author: Nehemia (as biographer)
Estimated Range of Dating: mid-5th century B.C.

(Ezra (fl. 480–440 BC) was an important Jewish author (sofer), priest (kohen) and politician in the early Second Temple period. In the Greek Septuagint, the name is rendered as Esdras, from which the Greek-Latin name Esdras comes. His name is just a shortened Aramaic form of the Hebrew name Azaryahu, meaning "Yahweh helps".

In the Hebrew Bible, or the Christian Old Testament, Ezra is an important figure in the books of Ezra and Nehemiah, which he is said to have written and edited, respectively. According to tradition, Ezra was also the author of the Books of Chronicles and the Book of Malachi.

Ezra was instrumental in restoring the Jewish scriptures and religion to the people after the return from the Babylonian Captivity. The canonical Book of Ezra and Book of Nehemiah are the oldest sources for the activity of Ezra, whereas many of the other books ascribed to Ezra (First Esdras, 3–6 Ezra) are later literary works dependent on the canonical books of Ezra and Nehemiah. The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: Appendix C, The Elephantine Papyrus Find by Eduard Meyer, 1912.) Ezra wrote the Chronicles while his successor Nehemia finished the Chronicles and wrote the book known as Ezra-Nehemia.

According to the Hebrew Bible he was a descendant of Seraiah, the last High Priest to serve in Solomon's Temple, and a close relative of Joshua, the first High Priest of the Second Temple. He returned from Babylonian captivity and reintroduced the Torah in Jerusalem. According to 1 Esdras, a Greek translation of the Book of Ezra still in use in Eastern Orthodox Church, he was also a High Priest. Rabbinic tradition supports the positions that Ezra was an ordinary member of the priesthood, and that he actually served as a Kohen Gadol. Ezra was living in Babylon when in the seventh year of Artaxerxes I, the Achaemenid emperor (c. 457 BC), the emperor sent him to Jerusalem to teach the laws of God to any who did not know them. The Book of Ezra describes how he led a group of Judean exiles living in Babylon to their home city of Jerusalem where he is said to have enforced observance of the Torah.

The first-century Roman-Jewish historian Titus Flavius Josephus deals with Ezra in his Antiquities of the Jews. He uses the name Xerxes for Artaxerxes I reserving the name Artaxerxes for the later Artaxerxes II whom he identifies as the Ahasuerus of Esther, thus placing Ezra before the events of the book of Esther. Josephus' account of the deeds of Ezra

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derives entirely from 1 Esdras, which he cites as the 'Book of Ezra' in his numeration of the Hebrew bible. Contrariwise, Josephus does not appear to recognise Ezra-Nehemiah as a biblical book, does not quote from it, and relies entirely on other traditions in his account of the deeds of Nehemiah.

Traditionally Judaism credits Ezra with establishing the Great Assembly of scholars and prophets, the forerunner of the Sanhedrin, as the authority on matters of religious law.

A disciple of Baruch ben Neriah, Ezra favoured study of the Law over the reconstruction of the Temple and thus because of his studies, he did not join the first party returning to Jerusalem in the reign of Cyrus. According to another opinion, he did not join the first party so as not to compete, even involuntarily, with Joshua ben Jozadak for the office of High Priest of Israel.

Ezra was a priest and "a scribe skilled in the law." He represented the position of stricter Babylonian Jews who had been upset by reports of laxity in Judah and desired to see matters corrected. When Ezra arrived the situation in Judah was discouraging. Religious laxity was prevalent, the Law was widely disregarded, and public and private morality was at a low level. Moreover, intermarriage with foreigners posed the threat that the community would mingle with the pagan environment and lose its identity.

According to the Babylonian Talmud, Ezra the Scribe is said to have enacted ten standing laws and orders, which are as follows:

1. That the public come together to read from the sefer Torah on Shabbatot during the time of the afternoon oblation (Minchah), because of those travelling merchants who loiter in the closed shops in the street corners, and who may have missed the biblical lections that were read during the weekdays.

2. That the courts be opened throughout the Jewish townships on Mondays and Thursdays.

3. That women would not wait beyond Thursday to launder their clothes, because of the honour due to the Sabbath day.

4. That men would accustom themselves to eat [cooked] garlic on the eve of the Sabbath (believed to enhance love between a man and his wife).

5. That women would rise up early on Friday mornings to bake bread, so that a piece of bread would be available for the poor.

6. That Jewish women in every place be girded with a wide belt (waist band), whether from the front or from behind, out of modesty.

7. That Jewish women, during their menses, wash and comb their hair three days prior to their purification in a ritual bath.

8. That the traveling merchants make regular rounds into the Jewish villages and townships because of the honor due to the daughters of Israel (viz., so that jewelry can be purchased by the daughters of Israel).

9. That Jewish women and/or girls, as a precautionary measure, be accustomed to conversing with one another while one of their party goes out to relieve herself in the outhouse.

10. That men who may have suffered a seminal emission (especially after accompanying with their wives) be required to immerse (baptise) themselves in a mikveh (baptisterium) before being permitted to read from the scroll of the Law (Torah).

The order in which Ezra took the various measures attributed to him is uncertain. His actions come close to that what we call a coup d'etat. He took action against mixed marriages and succeeded in persuading the people to divorce their foreign wives voluntarily. His efforts reached their climax when the people engaged in solemn covenant before God to enter into no more mixed marriages, to refrain from work on the sabbath, to levy on themselves an annual tax for the support of the Temple, regularly to present their tithes and offerings, and otherwise to comply with the demands of the Law. It was the xenophobic attitude of Ezra and Nehemia that brought the Jews to total distruction by the Romans.

Nothing further is known of Ezra after his reforms. The 1st-century Roman-Jewish historian Titus Flavius Josephus states in his Antiquities that he died and was buried in Jerusalem. According to another tradition, he returned to Babylonia, where his supposed grave is a holy site.

The contents of Ezra–Nehemiah are structured in a theological rather than chronological order: "The Temple must come first, then the purifying of the community, then the building of the outer walls of the city, and so finally all could reach a grand climax in the reading of the law."

The Book of Ezra consists of ten chapters: chapters 1–6, covering the period from the Cyrus the Great to the dedication of the Second Temple, are told in the third person; chapters 7–10, dealing with the mission of Ezra, are told largely in the first person. The book contains several documents presented as historical inclusions, written in Aramaic while the surrounding text is in Hebrew (1:2–4, 4:8–16, 4:17–22, 5:7–17, 6:3–5, 6:6–12, 12–26)

Chapters 1–6:

1. Decree of Cyrus, first version: Cyrus, inspired by God, returns the Temple vessels to Sheshbazzar, "prince of Judah", and directs the Israelites to return to Jerusalem with him and rebuild the Temple.

2. 42,360 exiles, with men servants, women servants and "singing men and women", return from Babylon to Jerusalem and Judah under the leadership of Zerubbabel and Jeshua the High Priest.

3. Jeshua the High Priest and Zerubbabel build the altar and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid and the dedication takes place with great rejoicing.

4. Letter of the Samaritans to Artaxerxes, and reply of Artaxerxes: The "enemies of Judah and Benjamin" offer to help with the rebuilding, but are rebuffed; they then work to frustrate the builders "down to the reign of Darius." The officials of Samaria write to king Artaxerxes warning him

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that Jerusalem is being rebuilt, and the king orders the work to stop. "Thus the work on the house of God in Jerusalem came to a standstill until the second year of the reign of Darius king of Persia."
5. Tattenai's letter to Darius: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Joshua recommence the building of the Temple. Tattenai, satrap over both Judah and Samaria, writes to Darius warning him that Jerusalem is being rebuilt and advising that the archives be searched to discover the decree of Cyrus.
6. Decree of Cyrus, second version, and decree of Darius: Darius finds the decree, directs Tattenai not to disturb the Jews in their work, and exempts them from tribute and supplies everything necessary for the offerings. The Temple is finished in the month of Adar in the sixth year of Darius, and the Israelites assemble to celebrate its completion.

Chapters 7–10:
7. Letter of Artaxerxes to Ezra (Artaxerxes' rescript): King Artaxerxes is moved by God to commission Ezra "to inquire about Judah and Jerusalem with regard to the Law of your God" and to "appoint magistrates and judges to administer justice to all the people of Trans-Euphrates—all who know the laws of your God." Artaxerxes gives Ezra much gold and directs all Persian officials to aid him.
8. Ezra gathers a large body of returnees and much gold and silver and precious vessels for the Temple and camps by a canal outside Babylon. There he discovers he has no Levites, and so sends messengers to gather some. The exiles then return to Jerusalem, where they distribute the gold and silver and offer sacrifices to God.
9. Ezra is informed that some of the Jews already in Jerusalem have married non-Jewish women. Ezra is appalled at this proof of sin, and prays to God: "O God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence."
10. Despite the opposition of some of their number, the Israelites assemble and send away their foreign wives and children.)

LIBER PRIMUS ESDRAE

ESDRAS (1 EZRA) CHAPTER 1

1 in anno primo Cyri regis Persarum ut conpleretur verbum Domini ex ore Hieremiae suscitavit Dominus spiritum Cyri regis Persarum et transduxit vocem in universo regno suo etiam per scripturam dicens

2 haec dicit Cyrus rex Persarum omnia regna terrae dedit mihi Dominus Deus caeli et ipse praecepit mihi ut aedificarem ei domum in Hierusalem quae est in Iudaea

3 quis est in vobis de universo populo eius sit Deus illius cum ipso ascendat Hierusalem quae est in Iudaea et aedificet domum Domini Dei Israhel ipse est Deus qui est in Hierusalem

4 et omnes reliqui in cunctis locis ubicumque habitant adiuvent eum viri de loco suo argento et auro et substantia et pecoribus excepto quod voluntarie offerunt templo Dei quod est in Hierusalem

5 et surrexerunt principes patrum de Iuda et Beniamin et sacerdotes et Levitae omnis cuius suscitavit Deus spiritum ut ascenderent ad aedificandum templum Domini quod erat in Hierusalem

6 universique qui erant in circuitu adiuverunt manus eorum in vasis argenteis et aureis in substantia in iumentis in supellectili exceptis his quae sponte obtulerunt

7 rex quoque Cyrus protulit vasa templi Domini quae tulerat Nabuchodonosor de Hierusalem et posuerat ea in templo dei sui

8 protulit autem ea Cyrus rex Persarum per manum Mitridatis filii Gazabar et adnumeravit ea Sasabassar principi Iudae

9 et hic est numerus eorum fialae aureae triginta fialae argenteae mille cultri viginti novem scyphi aurei triginta

10 scyphi argentei secundi quadringenti decem vasa alia mille

11 omnia vasa aurea et argentea quinque milia quadringenta universa tulit Sasabassar cum his qui ascendebant de transmigratione Babylonis in Hierusalem.

ESDRAS (1 EZRA) CHAPTER 2

1 hii sunt autem filii provinciae qui ascenderunt de captivitate quam transtulerat Nabuchodonosor rex Babylonis in Babylonem et reversi sunt in Hierusalem et Iudam unusquisque in civitatem suam

2 qui venerunt cum Zorobabel Hiesua Neemia Saraia Rahelaia Mardochai Belsan Mesphar Beguai Reum Baana numerus virorum populi Israhel

3 filii Pharos duo milia centum septuaginta duo

4 filii Sephetia trecenti septuaginta duo

5 filii Area septingenti septuaginta quinque

6 filii Phaethmoab filiorum Iosue Ioab duo milia octingenti duodecim

7 filii Helam mille ducenti quinquaginta quattuor

8 filii Zeththua nongenti quadraginta quinque

9 filii Zacchai septingenti sexaginta

10 filii Bani sescenti quadraginta duo 11 filii Bebai sescenti viginti tres

12 filii Azgad mille ducenti viginti duo

13 filii Adonicam sescenti sexaginta sex

14 filii Beguai duo milia quinquaginta sex

15 filii Adin quadringenti quinquaginta quattuor

16 filii Ater qui erant ex Hiezechia nonaginta octo

17 filii Besai trecenti viginti tres

18 filii Iora centum duodecim

19 filii Asom ducenti viginti tres

20 filii Gebbar nonaginta quinque

21 filii Bethleem centum viginti tres

22 viri Netupha quinquaginta sex

23 viri Anathoth centum viginti octo

24 filii Azmaveth quadraginta duo

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25 filii Cariathiarim Caephira et Beroth septingenti quadraginta tres
26 filii Arama et Gaba sescenti viginti unus
27 viri Machmas centum viginti duo
28 viri Bethel et Gai ducenti viginti tres
29 filii Nebo quinquaginta duo
30 filii Megbis centum quinquaginta sex
31 filii Helam alterius mille ducenti quinquaginta quattuor
32 filii Arim trecenti viginti
33 filii Lod Adid et Ono septingenti viginti quinque
34 filii Hiericho trecenti quadraginta quinque
35 filii Sennaa tria milia sescenti triginta
36 sacerdotes filii Idaia in domo Hiesue nongenti septuaginta tres
37 filii Emmer mille quinquaginta duo
38 filii Phessur mille ducenti quadraginta septem
39 filii Arim mille decem et septem
40 Levitae filii Hiesue et Cedmihel filiorum Odevia septuaginta quattuor
41 cantores filii Asaph centum viginti octo
42 filii ianitorum filii Sellum filii Ater filii Telmon filii Accub filii Atita filii Sobai universi centum triginta novem
43 Nathinnei filii Sia filii Asupha filii Tebbaoth
44 filii Ceros filii Siaa filii Phadon
45 filii Levana filii Agaba filii Accub
46 filii Agab filii Selmai filii Anan
47 filii Gaddel filii Gaer filii Rahaia
48 filii Rasin filii Nechoda filii Gazem
49 filii Aza filii Phasea filii Besee
50 filii Asenaa filii Munim filii Nephusim
51 filii Becbuc filii Acupha filii Arur
52 filii Besluth filii Maida filii Arsa
53 filii Bercos filii Sisara filii Thema
54 filii Nasia filii Atupha
55 filii servorum Salomonis filii Sotei filii Suphereth filii Pharuda
56 filii Iala filii Dercon filii Gedel
57 filii Saphatia filii Athil filii Phocereth qui erant de Asebaim filii Ammi
58 omnes Nathinnei et filii servorum Salomonis trecenti nonaginta duo
59 et hii qui ascenderunt de Thelmela Thelarsa Cherub et Don et Mer et non potuerunt indicare domum patrum suorum et semen suum utrum ex Israhel essent
60 filii Delaia filii Tobia filii Necoda sescenti quinquaginta duo
61 et de filiis sacerdotum filii Obia filii Accos filii Berzellai qui accepit de filiabus Berzellai Galaditis uxorem et vocatus est nomine eorum
62 hii quaesierunt scripturam genealogiae suae et non invenerunt et eiecti sunt de sacerdotio
63 et dixit Athersatha eis ut non comederent de sancto sanctorum donec surgeret sacerdos doctus atque perfectus
64 omnis multitudo quasi unus quadraginta duo milia trecenti sexaginta
65 exceptis servis eorum et ancillis qui erant septem milia trecenti triginta septem et in ipsis cantores atque cantrices ducentae
66 equi eorum septingenti triginta sex muli eorum ducenti quadraginta quinque
67 cameli eorum quadringenti triginta quinque asini eorum sex milia septingenti viginti
68 et de principibus patrum cum ingrederentur templum Domini quod est in Hierusalem sponte obtulerunt in domum Dei ad extruendam eam in loco suo
69 secundum vires suas dederunt in inpensas operis auri solidos sexaginta milia et mille argenti minas quinque milia et vestes sacerdotales centum
70 habitaverunt ergo sacerdotes et Levitae et de populo et cantores et ianitores et Nathinnei in urbibus suis universusque Israhel in civitatibus suis.

ESDRAS (1 EZRA) CHAPTER 3

1 iamque venerat mensis septimus et erant filii Israhel in civitatibus suis congregatus est ergo populus quasi vir unus in Hierusalem
2 et surrexit Iosue filius Iosedech et fratres eius sacerdotes et Zorobabel filius Salathihel et fratres eius et aedificaverunt altare Dei Israhel ut offerrent in eo holocaustomata sicut scriptum est in lege Mosi viri Dei
3 conlocaverunt autem altare super bases suas deterrentibus eos per circuitum populis terrarum et obtulerunt super illud holocaustum Domino mane et vespere
4 feceruntque sollemnitatem tabernaculorum sicut scriptum est et holocaustum diebus singulis per ordinem secundum praeceptum opus diei in die suo
5 et post haec holocaustum iuge tam in kalendis quam in universis sollemnitatibus Domini quae erant consecratae et in omnibus in quibus ultro offerebatur munus Deo
6 a primo die mensis septimi coeperunt offerre holocaustum Domino porro templum Dei fundatum necdum erat
7 dederunt autem pecunias latomis et cementariis cibum quoque et potum et oleum Sidoniis Tyriisque ut deferrent ligna cedrina de Libano ad mare Ioppes iuxta quod praeceperat Cyrus rex Persarum eis
8 anno autem secundo adventus eorum ad templum Dei in Hierusalem mense secundo coeperunt Zorobabel filius Salathihel et Iosue filius Iosedech et reliqui de fratribus eorum sacerdotes et Levitae et omnes qui venerant de captivitate in Hierusalem et constituerunt Levitas a viginti annis et supra ut urguerent opus Domini
9 stetitque Iosue filii eius et fratres eius Cedmihel et filii eius et filii Iuda quasi unus ut instarent super eos qui faciebant opus in templo Dei filii Enadad filii eorum et fratres eorum Levitae
10 fundato igitur a cementariis templo Domini steterunt sacerdotes in ornatu suo cum tubis et Levitae filii Asaph in cymbalis ut laudarent Deum per manus David regis Israhel
11 et concinebant in hymnis et confessione Domino quoniam bonus quoniam in aeternum misericordia eius super Israhel omnis quoque populus vociferabatur clamore magno

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in laudando Dominum eo quod fundatum esset templum Domini

12 plurimi etiam de sacerdotibus et Levitis et principes patrum seniores qui viderant templum prius cum fundatum esset et hoc templum in oculis eorum flebant voce magna et multi vociferantes in laetitia elevabant vocem

13 nec poterat quisquam agnoscere vocem clamoris laetantium et vocem fletus populi commixtim enim populus vociferabatur clamore magno et vox audiebatur procul.

ESDRAS (1 EZRA) CHAPTER 4

1 audierunt autem hostes Iudae et Beniamin quia filii captivitatis aedificarent templum Domino Deo Israhel

2 et accedentes ad Zorobabel et ad principes patrum dixerunt eis aedificemus vobiscum quia ita ut vos quaerimus Deum vestrum ecce nos immolamus victimas ex diebus Asoraddan regis Assur qui adduxit nos huc

3 et dixit eis Zorobabel et Iosue et reliqui principes patrum Israhel non est vobis et nobis ut aedificemus domum Deo nostro sed nos ipsi soli aedificabimus Domino Deo nostro sicut praecepit nobis rex Cyrus rex Persarum

4 factum est igitur ut populus terrae inpediret manus populi Iudae et turbaret eos in aedificando

5 conduxerunt quoque adversum eos consiliatores ut destruerent consilium eorum omnibus diebus Cyri regis Persarum et usque ad regnum Darii regis Persarum

6 in regno autem Asueri principio regni eius scripserunt accusationem adversum habitatores Iudae et Hierusalem

7 et in diebus Artarxersis scripsit Beselam Mitridatis et Tabel et reliqui qui erant in consilio eorum ad Artarxersen regem Persarum epistula autem accusationis scripta erat syriace et legebatur sermone syro

8 Reum Beelteem et Samsai scriba scripserunt epistulam unam de Hierusalem Artarxersi regi huiuscemodi

9 Reum Beelteem et Samsai scriba et reliqui consiliatores eorum Dinei et Apharsathei Terphalei Apharsei Erchuei Babylonii Susannechei Deaei Aelamitae

10 et ceteri de gentibus quas transtulit Asennaphar magnus et gloriosus et habitare eas fecit in civitatibus Samariae et in reliquis regionibus trans Flumen in pace

11 hoc est exemplar epistulae quam miserunt ad eum Artarxersi regi servi tui viri qui sunt trans Fluvium salutem dicunt

12 notum sit regi quia Iudaei qui ascenderunt a te ad nos venerunt in Hierusalem civitatem rebellem et pessimam quam aedificant extruentes muros eius et parietes conponentes

13 nunc igitur notum sit regi quia si civitas illa aedificata fuerit et muri eius instaurati tributum et vectigal et annuos reditus non dabunt et usque ad reges haec noxa perveniet

14 nos ergo memores salis quod in palatio comedimus et quia laesiones regis videre nefas ducimus idcirco misimus et nuntiavimus regi

15 ut recenseas in libris historiarum patrum tuorum et invenies scriptum in commentariis et scies quoniam urbs illa urbs rebellis est et nocens regibus et provinciis et bella concitant in ea ex diebus antiquis quam ob rem et civitas ipsa destructa est

16 nuntiamus nos regi quoniam si civitas illa aedificata fuerit et muri ipsius instaurati possessionem trans Fluvium non habebis

17 verbum misit rex ad Reum Beelteem et Samsai scribam et ad reliquos qui erant in consilio eorum habitatores Samariae et ceteris trans Fluvium salutem dicens et pacem

18 accusationem quam misistis ad nos manifeste lecta est coram me

19 et a me praeceptum est et recensuerunt inveneruntque quoniam civitas illa a diebus antiquis adversum reges rebellat et seditiones et proelia concitantur in ea

20 nam et reges fortissimi fuerunt in Hierusalem qui et dominati sunt omni regioni quae trans Fluvium est tributum quoque et vectigal et reditus accipiebant

21 nunc ergo audite sententiam ut prohibeatis viros illos et urbs illa non aedificetur donec si forte a me iussum fuerit

22 videte ne neglegenter hoc impleatis et paulatim crescat malum contra reges

23 itaque exemplum edicti Artarxersis regis lectum est coram Reum et Samsai scriba et consiliariis eorum et abierunt festini in Hierusalem ad Iudaeos et prohibuerunt eos in brachio et robore

24 tunc intermissum est opus domus Dei in Hierusalem et non fiebat usque ad annum secundum regni Darii regis Persarum.

ESDRAS (1 EZRA) CHAPTER 5

1 prophetaverunt autem Aggeus propheta et Zaccharias filius Addo prophetantes ad Iudaeos qui erant in Iudaea et Hierusalem in nomine Dei Israhel

2 tunc surrexerunt Zorobabel filius Salathihel et Iosue filius Iosedech et coeperunt aedificare templum Dei in Hierusalem et cum eis prophetae Dei adiuvantes eos

3 in ipso tempore venit ad eos Tatannai qui erat dux trans Flumen et Starbuzannai et consiliarii eorum sicque dixerunt eis quis dedit vobis consilium ut domum hanc aedificaretis et muros hos instauraretis

4 ad quod respondimus eis quae essent nomina hominum auctorum illius aedificationis

5 oculus autem Dei eorum factus est super senes Iudaeorum et non potuerunt inhibere eos placuitque ut res ad Darium referretur et tunc satisfacerent adversus accusationem illam

6 exemplar epistulae quam misit Tatannai dux regionis trans Flumen et Starbuzannai et consiliatores eius Apharsacei qui erant trans Flumen ad Darium regem

7 sermo quem miserant ei sic scriptus erat Dario regi pax omnis

8 notum sit regi isse nos ad Iudaeam provinciam ad domum Dei magni quae aedificatur lapide inpolito et ligna ponuntur in parietibus opusque illud diligenter extruitur et crescit in manibus eorum

9 interrogavimus ergo senes illos et ita diximus eis quis dedit vobis potestatem ut domum hanc aedificaretis et muros instauraretis

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10 sed et nomina eorum quaesivimus ab eis ut nuntiaremus tibi quae scripsimus nomina virorum qui sunt principes in eis
11 huiuscemodi autem sermonem responderunt nobis dicentes nos sumus servi Dei caeli et terrae et aedificamus templum quod erat extructum ante hos annos multos quodque rex Israhel magnus aedificaverat et extruxerat
12 postquam autem ad iracundiam provocaverunt patres nostri Deum caeli et tradidit eos in manu Nabuchodonosor regis Babylonis Chaldei domum quoque hanc destruxit et populum eius transtulit in Babylonem
13 anno autem primo Cyri regis Babylonis Cyrus rex proposuit edictum ut domus Dei aedificaretur
14 nam et vasa templi Dei aurea et argentea quae Nabuchodonosor tulerat de templo quod erat in Hierusalem et asportaverat ea in templum Babylonis protulit Cyrus rex de templo Babylonis et data sunt Sasabassar vocabulo quem et principem constituit
15 dixitque ei haec vasa tolle et vade et pone ea in templo quod est in Hierusalem et domus Dei aedificetur in loco suo
16 tunc itaque Sasabassar ille venit et posuit fundamenta templi Dei in Hierusalem et ex eo tempore usque nunc aedificatur et necdum conpletum est
17 nunc ergo si videtur regi bonum recenseat in bibliotheca regis quae est in Babylone utrumnam a Cyro rege iussum sit ut aedificaretur domus Dei in Hierusalem et voluntatem regis super hac re mittat ad nos.

ESDRAS (1 EZRA) CHAPTER 6

1 tunc Darius rex praecepit et recensuerunt in bibliotheca librorum qui erant repositi in Babylone
2 et inventum est in Ecbathanis quod est castrum in Madena provincia volumen unum talisque scriptus erat in eo commentarius
3 anno primo Cyri regis Cyrus rex decrevit ut domus Dei quae est in Hierusalem aedificaretur in loco ubi immolent hostias et ut ponant fundamenta subportantia altitudinem cubitorum sexaginta et latitudinem cubitorum sexaginta
4 ordines de lapidibus inpolitis tres et sic ordines de lignis novis sumptus autem de domo regis dabuntur
5 sed et vasa templi Dei aurea et argentea quae Nabuchodonosor tulerat de templo Hierusalem et adtulerat ea in Babylonem reddantur et referantur in templo Hierusalem in locum suum quae et posita sunt in templo Dei
6 nunc ergo Tatannai dux regionis quae est trans Flumen Starbuzannai et consiliarii vestri Apharsacei qui estis trans Flumen procul recedite ab illis
7 et dimittite fieri templum Dei illud a duce Iudaeorum et a senioribus eorum domum Dei illam aedificent in loco suo
8 sed et a me praeceptum est quid oporteat fieri a presbyteris Iudaeorum illis ut aedificetur domus Dei scilicet ut de arca regis id est de tributis quae dantur de regione trans Flumen studiose sumptus dentur viris illis ne inpediatur opus
9 quod si necesse fuerit et vitulos et agnos et hedos in holocaustum Deo caeli frumentum sal vinum et oleum secundum ritum sacerdotum qui sunt in Hierusalem detur eis per dies singulos ne sit in aliquo querimonia
10 et offerant oblationes Deo caeli orentque pro vita regis et filiorum eius
11 a me ergo positum est decretum ut omnis homo qui hanc mutaverit iussionem tollatur lignum de domo ipsius et erigatur et configatur in eo domus autem eius publicetur
12 Deus autem qui habitare fecit nomen suum ibi dissipet omnia regna et populum qui extenderit manum suam ut repugnet et dissipet domum Dei illam quae est in Hierusalem ego Darius statui decretum quod studiose impleri volo
13 igitur Tatannai dux regionis trans Flumen et Starbuzannai et consiliarii eius secundum quod praeceperat Darius rex sic diligenter exsecuti sunt
14 seniores autem Iudaeorum aedificabant et prosperabantur iuxta prophetiam Aggei prophetae et Zachariae filii Addo et aedificaverunt et construxerunt iubente Deo Israhel et iubente Cyro et Dario et Artarxerse regibus Persarum
15 et conpleverunt domum Dei istam usque ad diem tertium mensis adar qui est annus sextus regni Darii regis
16 fecerunt autem filii Israhel sacerdotes et Levitae et reliqui filiorum transmigrationis dedicationem domus Dei in gaudio
17 et obtulerunt in dedicationem domus Dei vitulos centum arietes ducentos agnos quadringentos hircos caprarum pro peccato totius Israhel duodecim iuxta numerum tribuum Israhel
18 et statuerunt sacerdotes in ordinibus suis et Levitas in vicibus suis super opera Dei in Hierusalem sicut scriptum est in libro Mosi
19 fecerunt autem filii transmigrationis pascha quartadecima die mensis primi
20 purificati enim fuerant sacerdotes et Levitae quasi unus omnes mundi ad immolandum pascha universis filiis transmigrationis et fratribus suis sacerdotibus et sibi
21 et comederunt filii Israhel qui reversi fuerant de transmigratione et omnis qui se separaverat a coinquinatione gentium terrae ad eos ut quaererent Dominum Deum Israhel
22 et fecerunt sollemnitatem azymorum septem diebus in laetitia quoniam laetificaverat eos Dominus et converterat cor regis Assur ad eos ut adiuvaret manus eorum in opere domus Domini Dei Israhel.

ESDRAS (1 EZRA) CHAPTER 7

1 post haec autem verba in regno Artarxersis regis Persarum Ezras filius Saraiae filii Azariae filii Helciae
2 filii Sellum filii Sadoc filii Achitob
3 filii Amariae filii Azariae filii Maraioth
4 filii Zaraiae filii Ozi filii Bocci
5 filii Abisue filii Finees filii Eleazar filii Aaron sacerdotis ab initio
6 ipse Ezras ascendit de Babylone et ipse scriba velox in lege Mosi quam dedit Dominus Deus Israhel et dedit ei rex secundum manum Domini Dei eius super eum omnem petitionem eius
7 et ascenderunt de filiis Israhel et de filiis sacerdotum et de filiis Levitarum et de cantoribus et de ianitoribus et de Nathinneis in Hierusalem anno septimo Artarxersis regis

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8 et venerunt in Hierusalem mense quinto ipse est annus septimus regis

9 quia in primo die mensis primi coepit ascendere de Babylone et in primo mensis quinti venit in Hierusalem iuxta manum Dei sui bonam super se

10 Ezras enim paravit cor suum ut investigaret legem Domini et faceret et doceret in Israhel praeceptum et iudicium

11 hoc est autem exemplar epistulae edicti quod dedit rex Artarxersis Ezrae sacerdoti scribae erudito in sermonibus et praeceptis Domini et caerimoniis eius in Israhel

12 Artarxersis rex regum Ezrae sacerdoti scribae legis Dei caeli doctissimo salutem

13 a me decretum est ut cuicumque placuerit in regno meo de populo Israhel et de sacerdotibus eius et de Levitis ire in Hierusalem tecum vadat

14 a facie enim regis et septem consiliatorum eius missus es ut visites Iudaeam et Hierusalem in lege Dei tui quae est in manu tua

15 et ut feras argentum et aurum quod rex et consiliatores eius sponte obtulerunt Deo Israhel cuius in Hierusalem tabernaculum est

16 et omne argentum et aurum quodcumque inveneris in universa provincia Babylonis et populus offerre voluerit et de sacerdotibus qui sponte obtulerint domui Dei sui quae est in Hierusalem

17 libere accipe et studiose eme de hac pecunia vitulos arietes agnos et sacrificia et libamina eorum et offer ea super altare templi Dei vestri quod est in Hierusalem

18 sed et si quid tibi et fratribus tuis placuerit de reliquo argento et auro ut faciatis iuxta voluntatem Dei vestri facite

19 vasa quoque quae dantur tibi in ministerium domus Dei tui trade in conspectu Dei Hierusalem

20 sed et cetera quibus opus fuerit in domo Dei tui quantumcumque necesse est ut expendas dabis de thesauro et de fisco regis

21 et a me ego Artarxersis rex statui atque decrevi omnibus custodibus arcae publicae qui sunt trans Flumen ut quodcumque petierit a vobis Ezras sacerdos scriba legis Dei caeli absque mora detis

22 usque ad argenti talenta centum et usque ad frumenti choros centum et usque ad vini batos centum et usque ad batos olei centum sal vero absque mensura

23 omne quod ad ritum Dei caeli pertinet tribuatur diligenter in domo Dei caeli ne forte irascatur contra regnum regis et filiorum eius

24 vobisque notum facimus de universis sacerdotibus et Levitis cantoribus ianitoribus Nathinneis et ministris domus Dei huius ut vectigal et tributum et annonas non habeatis potestatem inponendi super eos

25 tu autem Ezras secundum sapientiam Dei tui quae est in manu tua constitue iudices et praesides ut iudicent omni populo qui est trans Flumen his videlicet qui noverunt legem Dei tui sed et inperitos docete libere

26 et omnis qui non fecerit legem Dei tui et legem regis diligenter iudicium erit de eo sive in mortem sive in exilium sive in condemnationem substantiae eius vel certe in carcerem

27 benedictus Dominus Deus patrum nostrorum qui dedit hoc in corde regis ut glorificaret domum Domini quae est in Hierusalem

28 et in me inclinavit misericordiam coram rege et consiliatoribus eius et universis principibus regis potentibus et ego confortatus manu Domini Dei mei quae erat in me congregavi de Israhel principes qui ascenderent mecum.

ESDRAS (1 EZRA) CHAPTER 8

1 hii sunt ergo principes familiarum et genealogia eorum qui ascenderunt mecum in regno Artarxersis regis de Babylone

2 de filiis Finees Gersom de filiis Ithamar Danihel de filiis David Attus

3 de filiis Secheniae et de filiis Pharos Zaccharias et cum eo numerati sunt viri centum quinquaginta

4 de filiis Phaethmoab Helioenai filius Zareae et cum eo ducenti viri

5 de filiis Secheniae filius Hiezihel et cum eo trecenti viri

6 de filiis Adden Abeth filius Ionathan et cum eo quinquaginta viri

7 de filiis Helam Isaias filius Athaliae et cum eo septuaginta viri

8 de filiis Saphatiae Zebedia filius Michahel et cum eo octoginta viri

9 de filiis Ioab Obedia filius Iehihel et cum eo ducenti decem et octo viri

10 de filiis Selomith filius Iosphiae et cum eo centum sexaginta viri

11 de filiis Bebai Zaccharias filius Bebai et cum eo viginti octo viri

12 de filiis Ezgad Iohanan filius Eccetan et cum eo centum decem viri

13 de filiis Adonicam qui erant novissimi et haec nomina eorum Helifeleth et Heihel et Samaias et cum eis sexaginta viri

14 de filiis Beggui Uthai et Zacchur et cum eo septuaginta viri

15 congregavi autem eos ad fluvium qui decurrit ad Ahavva et mansimus ibi diebus tribus quaesivique in populo et in sacerdotibus de filiis Levi et non inveni ibi

16 itaque misi Heliezer et Arihel et Semeam et Helnathan et Iarib et alterum Helnathan et Nathan et Zachariam et Mesolam principes et Ioarib et Helnathan sapientes

17 et misi eos ad Heddo qui est primus in Casphiae loco et posui in ore eorum verba quae loquerentur ad Addom et ad fratres eius Nathinneos in loco Casphiae ut adducerent nobis ministros domus Dei nostri

18 et adduxerunt nobis per manum Dei nostri bonam super nos virum doctissimum de filiis Moolli filii Levi filii Israhel et Sarabiam et filios eius et fratres eius decem et octo

19 et Asabiam et cum eo Isaiam de filiis Merari fratres eius et filios eius viginti

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20 et de Nathinneis quos dederat David et principes ad ministeria Levitarum Nathinneos ducentos viginti omnes hii suis nominibus vocabantur

21 et praedicavi ibi ieiunium iuxta fluvium Ahavva ut adfligeremur coram Domino Deo nostro et peteremus ab eo viam rectam nobis et filiis nostris universaeque substantiae nostrae

22 erubui enim petere regem auxilium et equites qui defenderent nos ab inimico in via quia dixeramus regi manus Dei nostri est super omnes qui quaerunt eum in bonitate et imperium eius et fortitudo eius et furor super omnes qui derelinquunt eum

23 ieiunavimus autem et rogavimus Deum nostrum pro hoc et evenit nobis prospere

24 et separavi de principibus sacerdotum duodecim Sarabian Asabian et cum eis de fratribus eorum decem

25 adpendique eis argentum et aurum et vasa consecrata domus Dei nostri quae obtulerat rex et consiliatores eius et principes eius universusque Israhel eorum qui inventi fuerant

26 et adpendi in manibus eorum argenti talenta sescenta quinquaginta et vasa argentea centum auri centum talenta

27 et crateras aureos viginti qui habebant solidos millenos et vasa aeris fulgentis optimi duo pulchra ut aurum

28 et dixi eis vos sancti Domini et vasa sancta et argentum et aurum quod sponte oblatum est Domino Deo patrum vestrorum

29 vigilate et custodite donec adpendatis coram principibus sacerdotum et Levitarum et ducibus familiarum Israhel in Hierusalem et thesaurum domus Domini

30 susceperunt autem sacerdotes et Levitae pondus argenti et auri et vasorum ut deferrent in Hierusalem in domum Dei nostri

31 promovimus ergo a flumine Ahavva duodecimo die mensis primi ut pergeremus Hierusalem et manus Dei nostri fuit super nos et liberavit nos de manu inimici et insidiatoris in via

32 et venimus Hierusalem et mansimus ibi diebus tribus

33 die autem quarta adpensum est argentum et aurum et vasa in domo Dei nostri per manum Meremoth filii Uriae sacerdotis et cum eo Eleazar filius Finees cumque eis Iozaded filius Iosue et Noadaia filius Bennoi Levitae

34 iuxta numerum et pondus omnium descriptumque est omne pondus in tempore illo

35 sed et qui venerant de captivitate filii transmigrationis obtulerunt holocaustomata Deo Israhel vitulos duodecim pro omni Israhel arietes nonaginta sex agnos septuaginta septem hircos pro peccato duodecim omnia in holocaustum Domino

36 dederunt autem edicta regis satrapis qui erant de conspectu regis et ducibus trans Flumen et elevaverunt populum et domum Dei.

ESDRAS (1 EZRA) CHAPTER 9

1 postquam autem haec conpleta sunt accesserunt ad me principes dicentes non est separatus populus Israhel et sacerdotes et Levitae a populis terrarum et de abominationibus eorum Chananei videlicet et Hetthei et Ferezei et Iebusei et Ammanitarum et Moabitarum et Aegyptiorum et Amorreorum

2 tulerunt enim de filiabus eorum sibi et filiis suis et commiscuerunt semen sanctum cum populis terrarum manus etiam principum et magistratuum fuit in transgressione hac prima

3 cumque audissem sermonem istum scidi pallium meum et tunicam et evelli capillos capitis mei et barbae et sedi maerens

4 convenerunt autem ad me omnes qui timebant verbum Dei Israhel pro transgressione eorum qui de captivitate venerant et ego sedebam tristis usque ad sacrificium vespertinum

5 et in sacrificio vespertino surrexi de adflictione mea et scisso pallio et tunica curvavi genua mea et expandi manus meas ad Dominum Deum meum

6 et dixi Deus meus confundor et erubesco levare Deus meus faciem meam ad te quoniam iniquitates nostrae multiplicatae sunt super caput et delicta nostra creverunt usque in caelum

7 a diebus patrum nostrorum sed et nos ipsi peccavimus granditer usque ad diem hanc et in iniquitatibus nostris traditi sumus ipsi et reges nostri et sacerdotes nostri in manum regum terrarum in gladium in captivitatem in rapinam et in confusionem vultus sicut et die hac

8 et nunc quasi parum et ad momentum facta est deprecatio nostra apud Dominum Deum nostrum ut dimitterentur nobis reliquiae et daretur paxillus in loco sancto eius et inluminaret oculos nostros Deus noster et daret nobis vitam modicam in servitute nostra

9 quia servi sumus et in servitute nostra non dereliquit nos Deus noster et inclinavit super nos misericordiam coram rege Persarum ut daret nobis vitam et sublimaret domum Dei nostri et extrueret solitudines eius et daret nobis sepem in Iuda et in Hierusalem

10 et nunc quid dicemus Deus noster post haec quia dereliquimus mandata tua

11 quae praecepisti in manu servorum tuorum prophetarum dicens terram ad quam vos ingredimini ut possideatis eam terra inmunda est iuxta inmunditiam populorum ceterarumque terrarum abominationibus eorum qui repleverunt eam ab ore usque ad os in coinquinatione sua

12 nunc ergo filias vestras ne detis filiis eorum et filias eorum non accipiatis filiis vestris et non quaeratis pacem eorum et prosperitatem eorum usque in aeternum ut confortemini et comedatis quae bona sunt terrae et heredes habeatis filios vestros usque in saeculum

13 et post omnia quae venerunt super nos in operibus nostris pessimis et in delicto nostro magno quia tu Deus noster liberasti nos de iniquitate nostra et dedisti nobis salutem sicut est hodie

14 ut non converteremur et irrita faceremus mandata tua neque matrimonia iungeremus cum populis abominationum istarum numquid iratus es nobis usque ad consummationem ne dimitteres nobis reliquias et salutem

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15 Domine Deus Israhel iustus tu quoniam derelicti sumus qui salvaremur sicut die hac ecce coram te sumus in delicto nostro non enim stari potest coram te super hoc.

ESDRAS (1 EZRA) CHAPTER 10

1 sic ergo orante Ezra et inplorante eo et flente et iacente ante templum Dei collectus est ad eum de Israhel coetus grandis nimis virorum et mulierum puerorumque et flevit populus multo fletu

2 et respondit Sechenia filius Iehihel de filiis Helam et dixit Ezrae nos praevaricati sumus in Deum nostrum et duximus uxores alienigenas de populis terrae et nunc si est paenitentia Israhel super hoc

3 percutiamus foedus cum Deo nostro ut proiciamus universas uxores et eos qui de his nati sunt iuxta voluntatem Domini et eorum qui timent praeceptum Dei nostri secundum legem fiat

4 surge tuum est decernere nosque erimus tecum confortare et fac

5 surrexit ergo Ezras et adiuravit principes sacerdotum Levitarum et omnem Israhel ut facerent secundum verbum hoc et iuraverunt

6 et surrexit Ezras ante domum Dei et abiit ad cubiculum Iohanan filii Eliasib et ingressus est illuc panem non comedit et aquam non bibit lugebat enim in transgressione eorum qui de captivitate venerant

7 et missa est vox in Iuda et in Hierusalem omnibus filiis transmigrationis ut congregarentur in Hierusalem

8 et omnis qui non venerit in tribus diebus iuxta consilium principum et seniorum auferetur universa substantia eius et ipse abicietur de coetu transmigrationis

9 convenerunt igitur omnes viri Iuda et Beniamin in Hierusalem tribus diebus ipse est mensis nonus vicesimo die mensis et sedit omnis populus in platea domus Dei trementes pro peccato et pluviis

10 et surrexit Ezras sacerdos et dixit ad eos vos transgressi estis et duxistis uxores alienigenas ut adderetis super delictum Israhel

11 et nunc date confessionem Domino Deo patrum vestrorum et facite placitum eius et separamini a populis terrae et ab uxoribus alienigenis

12 et respondit universa multitudo dixitque voce magna iuxta verbum tuum ad nos sic fiat

13 verumtamen quia populus multus est et tempus pluviae et non sustinemus stare foris et opus non est diei unius vel duorum vehementer quippe peccavimus in sermone isto

14 constituantur principes in universa multitudine et omnes in civitatibus nostris qui duxerunt uxores alienigenas veniant in temporibus statutis et cum his seniores per civitatem et civitatem et iudices eius donec avertatur ira Dei nostri a nobis super peccato hoc

15 igitur Ionathan filius Asahel et Iaazia filius Thecuae steterunt super hoc et Mesollam et Sebethai Levites adiuverunt eos

16 feceruntque sic filii transmigrationis et abierunt Ezras sacerdos et viri principes familiarum in domum patrum suorum et omnes per nomina sua et sederunt in die primo mensis decimi ut quaererent rem

17 et consummati sunt omnes viri qui duxerant uxores alienigenas usque ad diem primam mensis primi

18 et inventi sunt de filiis sacerdotum qui duxerant uxores alienigenas de filiis Iosue filii Iosedech et fratres eius Maasia et Eliezer et Iarib et Godolia

19 et dederunt manus suas ut eicerent uxores suas et pro delicto suo arietem de ovibus offerrent

20 et de filiis Emmer Anani et Zebedia

21 et de filiis Erim Masia et Helia et Semeia et Hiehihel et Ozias

22 et de filiis Phessur Helioenai Maasia Ismahel Nathanahel Iozabeth et Elasa

23 et de filiis Levitarum Iozabeth et Semei et Celaia ipse est Calita Phataia Iuda et Eliezer

24 et de cantoribus Eliasub et de ianitoribus Sellum et Telem et Uri

25 et ex Israhel de filiis Pharos Remia et Ezia et Melchia et Miamin et Eliezer et Melchia et Banea

26 et de filiis Helam Mathania Zaccharias et Hiehil et Abdi et Irimoth et Helia 27 et de filiis Zethua Helioenai Eliasib Mathania et Ierimuth et Zabeth et Aziza

28 et de filiis Bebai Iohanan Anania Zabbai Athalai

29 et de filiis Bani Mosollam et Melluch et Adaia Iasub et Saal et Ramoth

30 et de filiis Phaethmoab Edna et Chalal Banaias Maasias Mathanias Beselehel et Bennui et Manasse

31 et de filiis Erem Eliezer Iesue Melchias Semeias Symeon

32 Beniamin Maloch Samarias

33 de filiis Asom Matthanai Matthetha Zabed Elipheleth Iermai Manasse Semei

34 de filiis Bani Maaddi Amram et Huhel

35 Baneas et Badaias Cheiliau

36 Vannia Marimuth et Eliasib

37 Matthanias Mathanai et Iasi

38 et Bani et Bennui Semei

39 et Salmias et Nathan et Adaias

40 Mechnedabai Sisai Sarai

41 Ezrel et Selemau Semeria

42 Sellum Amaria Ioseph

43 de filiis Nebu Iaihel Matthathias Zabed Zabina Ieddu et Iohel Banaia

44 omnes hii acceperunt uxores alienigenas et fuerunt ex eis mulieres quae pepererant filios.

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THE SECOND BOOK OF ESDRAS (EZRA)

The Book of Nehemia or Nehemias
or Second Book of Ezra or 2 Ezra
Author: Nehemia (as autobiographer)
Estimated Range of Dating: 5th - 4th centuries B.C.

(This book is also known as The Nehemiah Memoir or The Autobiography of Nehemia, names given by scholars to the book because it is written in the first person, and it is considered historically reliable (See Appendix C: The Elephantine Papyrus Find by Eduard Meyer, 1912. Yje Book of Nehemia is the second part of "Ezra-Nehemia" which was separated from the first part only by an empty line in the scroll. Nehemiah (Hebrew for "Yah comforts") was governor of Yehud Medinat (Persian Judaea) under Artaxerxes I of Persia (465–424 BC). Nehemiah wrote both parts of the Ezra-Nehemia work and he describes in his double-book the rebuilding of Jerusalem during the Second Temple period.

Nehemiah's narrative on the Rebuilding of Jerusalem: In the 20th year of Artaxerxes I (445 or 444 BC), Nehemiah was cup-bearer to the king. Learning that the remnant of Jews in Judah were in distress and that the walls of Jerusalem were broken down, he asked the king for permission to return and rebuild the city, around 20 years after Ezra's arrival in Jerusalem in 468 BC. Artaxerxes sent him to Judah as governor of the province with a mission to rebuild, letters explaining his support for the venture, and provision for timber from the king's forest. Once there, Nehemiah defied the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—and rebuilt the walls within 52 days, from the Sheep Gate in the North, the Hananeel Tower at the North West corner, the Fish Gate in the West, the Furnaces Tower at the Temple Mount's South West corner, the Dung Gate in the South, the East Gate and the gate beneath the Golden Gate in the East. He then took measures to repopulate the city and purify the Jewish community, enforcing the cancellation of debt, assisting Ezra in publicising the law of Moses, and enforcing the divorce of Jewish men from their non-Jewish wives.

After 12 years as governor, during which he ruled with justice and righteousness, he returned to the king in Susa. Appearing in the Queen's presence may indicate that he was a eunuch, and in the Septuagint, the Greek translation of the Hebrew Bible, he is described as such: eunochos (eunuch), rather than oinochoos (wine-cup-bearer). If so, the attempt by his enemy Shemaiah to trick him into entering the Temple is aimed at making him break Jewish law, rather than simply hide from assassins.

After some time in Susa he returned to Jerusalem, only to find that the people had fallen back into their evil ways. Non-Jews were permitted to conduct business inside Jerusalem on the Sabbath and to keep rooms in the Temple. Greatly angered, he purified the Temple and the priests and Levites and enforced the observance of the law of Moses.

The Second Book of Maccabees says Nehemiah is the one who brought the holy fire for the altar back from the diaspora to Jerusalem and founded a library of the Holy Scriptures just as Judas Maccabeus did. Here, Nehemiah's political role sets an example for the Hasmonean dynasty and becomes a role model for pious, national leadership in general. The scene of reading and explaining the Torah in Neh 8 became the model of synagogue worship. See 2 Maccabees 2:13.

Book of Sirach: Ben Sira's hymn in praise of the fathers mentions only Nehemiah (not Ezra) after Zerubbabel and Joshua and praises him for his building activities (Sir 49:15).

The Babylonian Talmud: One rabbinic text, or aggadah, identifies Nehemiah as Zerubbabel, with the latter being considered an epithet and indicating that he was born in Babylon. Another oral tradition, or mishnah, records that Nehemiah was blamed for seeming to boast (Neh. v. 19 & xiii. 31), and disparage his predecessors (Neh. v. 15). This tradition asserts that his book was appended to the Book of Ezra, as a consequence, rather than being a separate book in its own right, as it is in the Christian Old Testament. Another Talmudic text, or Baba Bathra, records that Nehemiah completed the Book of Chronicles, which was said to have been written by Ezra, however, Nehemiah was the real author but was forbidden to claim authorship because of his bad habit of disparaging others.

The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus find of Elephantine by Eduard Meyer, 1912.) The book is set in the 5th century BC. Judah is one of several provinces within a larger satrapy (a large administrative unit) within the Persian Empire of the Achaemenid Dynasty. The capital of the empire is at Susa (Elam, western Iran). The Book of Nehemiah, in the Hebrew Bible, largely takes the form of a first-person memoir concerning the rebuilding of the walls of Jerusalem after the Babylonian exile by Nehemiah, a Jew who is a high official at the Persian court, and the dedication of the city and its people to God's laws (the Torah, Pebtateuch).

Nehemiah is a cup-bearer to king (emperor) Artaxerxes I (Artakhshasa I, 465-424 BC) of Persia – an important official position. At his own request Nehemiah is sent to Jerusalem as governor of Yehud, the official Persian name for Judah (Judaea). He was provided with an escort and with documents that guaranteed the assistance of Judah's Persian officials. So about 444 BC Nehemiah journeyed to Jerusalem and aroused the people there to the necessity of repopulating the city and rebuilding its walls. Jerusalem had been conquered and destroyed by the Babylonians in 586 BC and Nehemiah finds it still in ruins.

The Temple at Jerusalem had been rebuilt, but the Jewish community there was dispirited and defenseless against its non-Jewish neighbours. His task is to rebuild the walls and to re-populate the city. He faces opposition from three powerful neighbours, the Samaritans, the Ammonites, and

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the Arabs, as well as the city of Ashdod, but in the space of 52 days the Jews under his direction succeed in rebuilding Jerusalem's walls. He then purifies the Jewish community by enforcing its segregation from its neighbours and enforces the laws of Moses.

Since the 16th century it has generally been treated as a separate book within the Christian Bible. Before that date, it had been included in the Book of Ezra; but in Latin Christian bibles from the 13th century onwards, the Vulgate Book of Ezra was divided into two texts, called respectively the First and Second books of Ezra; a separation which became canonised with the first printed bibles in Hebrew and Latin. Mid 16th century Reformed Protestant bible translations produced in Geneva were the first to introduce the name 'Book of Nehemiah' for the text formerly called the 'Second Book of Ezra'.)

LIBER NEHEMIAE,
QUI ET ESDRAE SECUNDUS DICITUR
NEHEMIAH (2 EZRA) CHAPTER 1

1 verba Neemiae filii Echliae et factum est in mense casleu anno vicesimo et ego eram in Susis castro

2 et venit Anani unus de fratribus meis ipse et viri ex Iuda et interrogavi eos de Iudaeis qui remanserant et supererant de captivitate et de Hierusalem

3 et dixerunt mihi qui remanserunt et derelicti sunt de captivitate ibi in provincia in adflictione magna sunt et in obprobrio et murus Hierusalem dissipatus est et portae eius conbustae sunt igni

4 cumque audissem verba huiuscemodi sedi et flevi et luxi diebus et ieiunabam et orabam ante faciem Dei caeli

5 et dixi quaeso Domine Deus caeli fortis magne atque terribilis qui custodis pactum et misericordiam cum his qui te diligunt et custodiunt mandata tua

6 fiat auris tua auscultans et oculi tui aperti ut audias orationem servi tui quam ego oro coram te hodie nocte et die pro filiis Israhel servis tuis et confiteor pro peccatis filiorum Israhel quibus peccaverunt tibi et ego et domus patris mei peccavimus

7 vanitate seducti sumus et non custodivimus mandatum et caerimonias et iudicia quae praecepisti Mosi servo tuo

8 memento verbi quod mandasti Mosi famulo tuo dicens cum transgressi fueritis ego dispergam vos in populos

9 et si revertamini ad me et custodiatis mandata mea et faciatis ea etiam si abducti fueritis ad extrema caeli inde congregabo vos et inducam in locum quem elegi ut habitaret nomen meum ibi

10 et ipsi servi tui et populus tuus quos redemisti in fortitudine tua magna et in manu tua valida

11 obsecro Domine sit auris tua adtendens ad orationem servi tui et ad orationem servorum tuorum qui volunt timere nomen tuum et dirige servum tuum hodie et da ei misericordiam ante virum hunc ego enim eram pincerna regis.

NEHEMIAH (2 EZRA) CHAPTER 2

1 factum est autem in mense nisan anno vicesimo Artarxersis regis et vinum erat ante eum et levavi vinum et dedi regi et non eram quasi languidus ante faciem eius

2 dixitque mihi rex quare vultus tuus tristis cum te aegrotum non videam non est hoc frustra sed malum nescio quid in corde tuo est et timui valde ac nimis

3 et dixi regi rex in aeternum vive quare non maereat vultus meus quia civitas domus sepulchrorum patris mei deserta est et portae eius conbustae sunt igni

4 et ait mihi rex pro qua re postulas et oravi Deum caeli

5 et dixi ad regem si videtur regi bonum et si placet servus tuus ante faciem tuam ut mittas me in Iudaeam ad civitatem sepulchri patris mei et aedificabo eam

6 dixitque mihi rex et regina quae sedebat iuxta eum usque ad quod tempus erit iter tuum et quando reverteris et placuit ante vultum regis et misit me et constitui ei tempus

7 et dixi regi si regi videtur bonum epistulas det mihi ad duces regionis trans Flumen ut transducant me donec veniam in Iudaeam

8 et epistulam ad Asaph custodem saltus regis ut det mihi ligna et tegere possim portas turris domus et muri civitatis et domum quam ingressus fuero et dedit mihi rex iuxta manum Dei mei bonam mecum

9 et veni ad duces regionis trans Flumen dedique eis epistulas regis miserat autem mecum rex principes militum et equites

10 et audierunt Sanaballat Horonites et Tobias servus ammanites et contristati sunt adflictione magna quod venisset homo qui quaereret prosperitatem filiorum Israhel

11 et veni Hierusalem et eram ibi diebus tribus

12 et surrexi nocte ego et viri pauci mecum et non indicavi cuiquam quid Deus dedisset in corde meo ut facerem in Hierusalem et iumentum non erat mecum nisi animal cui sedebam

13 et egressus sum per portam Vallis nocte et ante fontem Draconis et ad portam Stercoris et considerabam murum Hierusalem dissipatum et portas eius consumptas igni

14 et transivi ad portam Fontis et ad aquaeductum Regis et non erat locus iumento cui sedebam ut transiret

15 et ascendi per torrentem nocte et considerabam murum et reversus veni ad portam Vallis et redii

16 magistratus autem nesciebant quo abissem aut quid ego facerem sed et Iudaeis et sacerdotibus et optimatibus et magistratibus et reliquis qui faciebant opus usque ad id locorum nihil indicaveram

17 et dixi eis vos nostis adflictionem in qua sumus quia Hierusalem deserta est et portae eius consumptae sunt igni venite et aedificemus muros Hierusalem et non simus ultra obprobrium

18 et indicavi eis manum Dei mei quod esset bona mecum et verba regis quae locutus est mihi et aio surgamus et aedificemus et confortatae sunt manus eorum in bono

19 audierunt autem Sanaballat Horonites et Tobias servus ammanites et Gosem Arabs et subsannaverunt nos et

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despexerunt dixeruntque quae est haec res quam facitis numquid contra regem vos rebellatis

20 et reddidi eis sermonem dixique ad eos Deus caeli ipse nos iuvat et nos servi eius sumus surgamus et aedificemus vobis autem non est pars et iustitia et memoria in Hierusalem.

NEHEMIAH (2 EZRA) CHAPTER 3

1 et surrexit Eliasib sacerdos magnus et fratres eius sacerdotes et aedificaverunt portam Gregis ipsi sanctificaverunt eam et statuerunt valvas eius et usque ad turrem centum cubitorum sanctificaverunt eam usque ad turrem Ananehel

2 et iuxta eum aedificaverunt viri Hiericho et iuxta eum aedificavit Zecchur filius Amri

3 portam autem Piscium aedificaverunt filii Asanaa ipsi texerunt eam et statuerunt valvas eius et seras et vectes et iuxta eos aedificavit Marimuth filius Uriae filii Accus

4 et iuxta eos aedificavit Mosollam filius Barachiae filii Mesezebel et iuxta eos aedificavit Sadoc filius Baana

5 et iuxta eos aedificaverunt Thecueni optimates autem eorum non subposuerunt colla sua in opere Domini sui

6 et portam Veterem aedificaverunt Ioiada filius Fasea et Mosollam filius Besodia ipsi texerunt eam et statuerunt valvas eius et seras et vectes

7 et iuxta eos aedificavit Meletias Gabaonites et Iadon Meronathites viri de Gabaon et Maspha pro duce qui erat in regione trans Flumen

8 et iuxta eum aedificavit Ezihel filius Araia aurifex et iuxta eum aedificavit Anania filius pigmentarii et dimiserunt Hierusalem usque ad murum plateae latioris

9 et iuxta eum aedificavit Rafaia filius Ahur princeps vici Hierusalem

10 et iuxta eos aedificavit Ieiada filius Aromath contra domum suam et iuxta eum aedificavit Attus filius Asebeniae

11 mediam partem vici aedificavit Melchias filius Erem et Asub filius Phaethmoab et turrem Furnorum

12 iuxta eum aedificavit Sellum filius Alloes princeps mediae partis vici Hierusalem ipse et filiae eius

13 et portam Vallis aedificavit Anun et habitatores Zanoe ipsi aedificaverunt eam et statuerunt valvas eius et seras et vectes et mille cubitos in muro usque ad portam Sterquilinii

14 et portam Sterquilinii aedificavit Melchias filius Rechab princeps vici Bethaccharem ipse aedificavit eam et statuit valvas eius et seras et vectes

15 et portam Fontis aedificavit Sellum filius Choloozai princeps pagi Maspha ipse aedificavit eam et texit et statuit valvas eius et seras et vectes et muros piscinae Siloae in hortum regis et usque ad gradus qui descendunt de civitate David

16 post eum aedificavit Neemias filius Azboc princeps dimidiae partis vici Bethsur usque contra sepulchra David et usque ad piscinam quae grandi opere constructa est et usque ad domum Fortium

17 post eum aedificaverunt Levitae Reum filius Benni post eum aedificavit Asebias princeps dimidiae partis vici Ceilae in vico suo

18 post eum aedificaverunt fratres eorum Behui filius Enadad princeps dimidiae partis Ceila

19 et aedificavit iuxta eum Azer filius Iosue princeps Maspha mensuram secundam contra ascensum firmissimi anguli

20 post eum in monte aedificavit Baruch filius Zacchai mensuram secundam ab angulo usque ad portam domus Eliasib sacerdotis magni

21 post eum aedificavit Meremuth filius Uriae filii Accus mensuram secundam a porta domus Eliasib donec extenderetur domus Eliasib

22 et post eum aedificaverunt sacerdotes viri de campestribus Iordanis

23 post eum aedificavit Beniamin et Asub contra domum suam et post eum aedificavit Azarias filius Maasiae filii Ananiae contra domum suam

24 post eum aedificavit Bennui filius Enadda mensuram secundam a domo Azariae usque ad flexuram et usque ad angulum

25 Falel filius Ozi contra flexuram et turrem quae eminet de domo regis excelsa id est in atrio carceris post eum Phadaia filius Pheros

26 Nathinnei autem habitabant in Ofel usque contra portam Aquarum ad orientem et turrem quae prominebat

27 post eum aedificaverunt Thecueni mensuram secundam e regione a turre magna et eminenti usque ad murum templi

28 sursum autem a porta Equorum aedificaverunt sacerdotes unusquisque contra domum suam

29 post eos aedificavit Seddo filius Emmer contra domum suam et post eum aedificavit Semeia filius Secheniae custos portae orientalis

30 post eum aedificavit Anania filius Selemiae et Anon filius Selo sextus mensuram secundam post eum aedificavit Mosollam filius Barachiae contra gazofilacium suum post eum aedificavit Melchias filius aurificis usque ad domum Nathinneorum et scruta vendentium contra portam Iudicialem et usque ad cenaculum Anguli

31 et inter cenaculum Anguli in porta Gregis aedificaverunt artifices et negotiatores.

NEHEMIAH (2 EZRA) CHAPTER 4

1 factum est autem cum audisset Sanaballat quod aedificaremus murum iratus est valde et motus nimis subsannavit Iudaeos

2 et dixit coram fratribus suis et frequentia Samaritanorum quid Iudaei inbecilli faciunt num dimittent eos gentes num sacrificabunt et conplebunt in una die numquid aedificare poterunt lapides de acervis pulveris qui conbusti sunt

3 sed et Tobias Ammanites proximus eius ait aedificent si ascenderit vulpis transiliet murum eorum lapideum

4 audi Deus noster quia facti sumus despectio converte obprobrium super caput eorum et da eos in despectionem in terra captivitatis

5 ne operias iniquitatem eorum et peccatum eorum coram facie tua non deleatur quia inriserunt aedificantes

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6 itaque aedificavimus murum et coniunximus totum usque ad partem dimidiam et provocatum est cor populi ad operandum

7 factum est autem cum audisset Sanaballat et Tobias et Arabes et Ammanitae et Azotii quod obducta esset cicatrix muri Hierusalem et quod coepissent interrupta concludi irati sunt nimis

8 et congregati omnes pariter ut venirent et pugnarent contra Hierusalem et molirentur insidias

9 et oravimus Deum nostrum et posuimus custodes super murum die et nocte contra eos

10 dixit autem Iudas debilitata est fortitudo portantis et humus nimia est et nos non poterimus aedificare murum

11 et dixerunt hostes nostri nesciant et ignorent donec veniamus in medio eorum et interficiamus eos et cessare faciamus opus

12 factum est autem venientibus Iudaeis qui habitabant iuxta eos et dicentibus nobis per decem vices ex omnibus locis quibus venerant ad nos

13 statui in loco post murum per circuitum populum in ordine cum gladiis suis et lanceis et arcis

14 perspexi atque surrexi et aio ad optimates et ad magistratus et ad reliquam partem vulgi nolite timere a facie eorum Domini magni et terribilis mementote et pugnate pro fratribus vestris filiis vestris et filiabus vestris uxoribus vestris et domibus

15 factum est autem cum audissent inimici nostri nuntiatum esse nobis dissipavit Deus consilium eorum et reversi sumus omnes ad muros unusquisque ad opus suum

16 et factum est a die illa media pars iuvenum eorum faciebant opus et media parata erat ad bellum et lanceae et scuta et arcus et loricae et principes post eos in omni domo Iuda

17 aedificantium in muro et portantium onera et inponentium una manu sua faciebat opus et altera tenebat gladium

18 aedificantium enim unusquisque gladio erat accinctus renes et aedificabant et clangebant bucina iuxta me

19 et dixi ad optimates et ad magistratus et ad reliquam partem vulgi opus grande est et latum et nos separati sumus in muro procul alter ab altero

20 in loco quocumque audieritis clangorem tubae illuc concurrite ad nos Deus noster pugnabit pro nobis

21 et nos ipsi faciamus opus et media pars nostrum teneat lanceas ab ascensu aurorae donec egrediantur astra

22 in tempore quoque illo dixi populo unusquisque cum puero suo maneat in medio Hierusalem et sint vobis vices per noctem et diem ad operandum

23 ego autem et fratres mei et pueri mei et custodes qui erant post me non deponebamus vestimenta nostra unusquisque tantum nudabatur ad baptismum.

NEHEMIAH (2 EZRA) CHAPTER 5

1 et factus est clamor populi et uxorum eius magnus adversus fratres suos iudaeos

2 et erant qui dicerent filii nostri et filiae nostrae multae sunt nimis accipiamus pro pretio eorum frumentum et comedamus et vivamus

3 et erant qui dicerent agros nostros et vineas et domos nostras opponamus et accipiamus frumentum in fame

4 et alii dicebant mutuo sumamus pecunias in tributa regis demusque agros nostros et vineas

5 et nunc sicut carnes fratrum nostrorum sic carnes nostrae sunt sicut filii eorum ita filii nostri ecce nos subiugamus filios nostros et filias nostras in servitutem et de filiabus nostris sunt famulae nec habemus unde possint redimi et agros nostros et vineas alii possident

6 et iratus sum nimis cum audissem clamorem eorum secundum verba haec

7 cogitavitque cor meum mecum et increpui optimates et magistratus et dixi eis usurasne singuli a fratribus vestris exigatis et congregavi adversus eos contionem magnam

8 et dixi eis nos ut scitis redemimus fratres nostros iudaeos qui venditi fuerant gentibus secundum possibilitatem nostram et vos igitur vendite fratres vestros et emimus eos et siluerunt nec invenerunt quid responderent

9 dixique ad eos non est bona res quam facitis quare non in timore Dei nostri ambulatis ne exprobretur nobis a gentibus inimicis nostris

10 et ego et fratres mei et pueri mei commodavimus plurimis pecuniam et frumentum non repetamus in commune istud aes alienum concedamus quod debetur nobis

11 reddite eis hodie agros suos vineas suas oliveta sua et domos suas quin potius et centesimam pecuniae frumenti vini et olei quam exigere soletis ab eis date pro illis

12 et dixerunt reddimus et ab eis nihil quaerimus sicque faciemus ut loqueris et vocavi sacerdotes et adiuravi eos ut facerent iuxta quod dixeram

13 insuper et sinum meum excussi et dixi sic excutiat Deus omnem virum qui non conpleverit verbum istud de domo sua et de laboribus suis sic excutiatur et vacuus fiat et dixit universa multitudo amen et laudaverunt Deum fecit ergo populus sicut dictum erat

14 a die autem illa qua praeceperat mihi ut essem dux in terra Iuda ab anno vicesimo usque ad annum tricesimum secundum Artarxersis regis per annos duodecim ego et fratres mei annonas quae ducibus debebantur non comedimus

15 duces autem primi qui fuerant ante me gravaverunt populum et acceperunt ab eis in pane vino et pecunia cotidie siclos quadraginta sed et ministri eorum depresserant populum ego autem non feci ita propter timorem Dei

16 quin potius in opere muri aedificavi et agrum non emi et omnes pueri mei congregati ad opus erant

17 Iudaei quoque et magistratus centum quinquaginta viri et qui veniebant ad nos de gentibus quae in circuitu nostro sunt in mensa mea erant

18 parabatur autem mihi per dies singulos bos unus arietes sex electi exceptis volatilibus et inter dies decem vina diversa et alia multa tribuebam insuper et annonas ducatus mei non quaesivi valde enim erat adtenuatus populus

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19 memento mei Deus meus in bonum secundum omnia quae feci populo huic.

NEHEMIAH (2 EZRA) CHAPTER 6

1 factum est autem cum audisset Sanaballat et Tobia et Gosem Arabs et ceteri inimici nostri quod aedificassem ego murum et non esset in ipso residua interruptio usque ad tempus autem illud valvas non posueram in portis

2 miserunt Sanaballat et Gosem ad me dicentes veni et percutiamus foedus pariter in viculis in campo Ono ipsi autem cogitabant ut facerent mihi malum

3 misi ergo ad eos nuntios dicens opus grande ego facio et non possum descendere ne forte neglegatur cum venero et descendero ad vos

4 miserunt autem ad me secundum verbum hoc per quattuor vices et respondi eis iuxta sermonem priorem

5 et misit ad me Sanaballat iuxta verbum prius quinta vice puerum suum et epistulam habebat in manu scriptam hoc modo

6 in gentibus auditum est et Gosem dixit quod tu et Iudaei cogitetis rebellare et propterea aedifices murum et levare te velis super eos regem propter quam causam

7 et prophetas posueris qui praedicent de te in Hierusalem dicentes rex in Iudaea est auditurus est rex verba haec idcirco nunc veni ut ineamus consilium pariter

8 et misi ad eos dicens non est factum secundum verba haec quae tu loqueris de corde enim tuo tu conponis haec

9 omnes autem hii terrebant nos cogitantes quod cessarent manus nostrae ab opere et quiesceremus quam ob causam magis confortavi manus meas

10 et ingressus sum domum Samaiae filii Dalaiae filii Metabehel secreto qui ait tractemus nobiscum in domo Dei in medio templi et claudamus portas aedis quia venturi sunt ut interficiant te et nocte venturi sunt ad occidendum te

11 et dixi num quisquam similis mei fugit et quis ut ego ingredietur templum et vivet non ingrediar

12 et intellexi quod Deus non misisset eum sed quasi vaticinans locutus esset ad me et Tobia et Sanaballat conduxissent eum

13 acceperat enim pretium ut territus facerem et peccarem et haberent malum quod exprobrarent mihi

14 memento Domine mei pro Tobia et Sanaballat iuxta opera eorum talia sed et Noadiae prophetae et ceterorum prophetarum qui terrebant me

15 conpletus est autem murus vicesimo quinto die mensis elul quinquaginta duobus diebus

16 factum est ergo cum audissent omnes inimici nostri ut timerent universae gentes quae erant in circuitu nostro et conciderent intra semet ipsos et scirent quod a Deo factum esset opus hoc

17 sed et in diebus illis multae optimatium Iudaeorum epistulae mittebantur ad Tobiam et a Tobia veniebant ad eos

18 multi enim erant in Iudaea habentes iuramentum eius quia gener erat Secheniae filii Orei et Iohanan filius eius acceperat filiam Mosollam filii Barachiae

19 sed et laudabant eum coram me et verba mea nuntiabant ei et Tobias mittebat epistulas ut terreret me.

NEHEMIAH (2 EZRA) CHAPTER 7

1 postquam autem aedificatus est murus et posui valvas et recensui ianitores et cantores et Levitas

2 praecepi Aneni fratri meo et Ananiae principi domus de Hierusalem ipse enim quasi vir verax et timens Deum plus ceteris videbatur

3 et dixi eis non aperiantur portae Hierusalem usque ad calorem solis cumque adhuc adsisterent clausae portae sunt et oppilatae et posui custodes de habitatoribus Hierusalem singulos per vices suas et unumquemque contra domum suam

4 civitas autem erat lata nimis et grandis et populus parvus in medio eius et non erant domus aedificatae

5 dedit autem Deus in corde meo et congregavi optimates et magistratus et vulgum ut recenserem eos et inveni librum census eorum qui ascenderant primum et inventum est scriptum in eo

6 isti filii provinciae qui ascenderunt de captivitate migrantium quos transtulerat Nabuchodonosor rex Babylonis et reversi sunt in Hierusalem et in Iudaeam unusquisque in civitatem suam

7 qui venerunt cum Zorobabel Hiesuae Neemias Azarias Raamias Naamni Mardocheus Belsar Mespharath Beggoai Naum Baana numerus virorum populi Israhel

8 filii Pharos duo milia centum septuaginta duo

9 filii Saphatiae trecenti septuaginta duo

10 filii Area sescenti quinquaginta duo

11 filii Phaethmoab filiorum Hiesuae et Ioab duo milia octingenti decem et octo

12 filii Helam mille octingenti quinquaginta quattuor

13 filii Zethua octingenti quadraginta quinque

14 filii Zacchai septingenti sexaginta

15 filii Bennui sescenti quadraginta octo

16 filii Bebai sescenti viginti octo

17 filii Azgad duo milia trecenti viginti duo

18 filii Adonicam sescenti sexaginta septem

19 filii Baggoaim duo milia sexaginta septem

20 filii Adin sescenti quinquaginta quinque

21 filii Ater filii Ezechiae nonaginta octo

22 filii Asem trecenti viginti octo

23 filii Besai trecenti viginti quattuor

24 filii Areph centum duodecim

25 filii Gabaon nonaginta quinque

26 viri Bethleem et Netupha centum octoginta octo

27 viri Anathoth centum viginti octo

28 viri Bethamoth quadraginta duo

29 viri Cariathiarim Cephira et Beroth septingenti quadraginta tres

30 viri Rama et Geba sescenti viginti unus

31 viri Machmas centum viginti duo

32 viri Bethel et Hai centum viginti tres

33 viri Nebo alterius quinquaginta duo

34 viri Helam alterius mille ducenti quinquaginta quattuor

35 filii Arem trecenti viginti

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36 filii Hiericho trecenti quadraginta quinque
37 filii Lod Adid et Ono septingenti viginti unus
38 filii Senaa tria milia nongenti triginta
39 sacerdotes filii Idaia in domo Iosua nongenti septuaginta tres
40 filii Emmer mille quinquaginta duo
41 filii Phassur mille ducenti quadraginta septem
42 filii Arem mille decem et septem Levitae
43 filii Iosue et Cadmihel filiorum
44 Oduia septuaginta quattuor cantores
45 filii Asaph centum quadraginta octo
46 ianitores filii Sellum filii Ater filii Telmon filii Accub filii Atita filii Sobai centum triginta octo
47 Nathinnei filii Soa filii Asfa filii Tebaoth
48 filii Ceros filii Siaa filii Fado filii Lebana filii Agaba filii Selmon
49 filii Anan filii Geddel filii Gaer
50 filii Raaia filii Rasim filii Necoda
51 filii Gezem filii Aza filii Fasea
52 filii Besai filii Munim filii Nephusim
53 filii Becbuc filii Acupha filii Arur
54 filii Besloth filii Meida filii Arsa
55 filii Bercos filii Sisara filii Thema
56 filii Nesia filii Atipha
57 filii servorum Salomonis filii Sotai filii Sophereth filii Pherida
58 filii Iahala filii Dercon filii Geddel
59 filii Saphatia filii Athil filii Phocereth qui erat ortus ex Sabaim filio Amon
60 omnes Nathinnei et filii servorum Salomonis trecenti nonaginta duo
61 hii sunt autem qui ascenderunt de Thelmella Thelarsa Cherub Addon et Emmer et non potuerunt indicare domum patrum suorum et semen suum utrum ex Israhel essent
62 filii Dalaia filii Tobia filii Necoda sescenti quadraginta duo
63 et de sacerdotibus filii Abia filii Accos filii Berzellai qui accepit de filiabus Berzellai Galaditis uxorem et vocatus est nomine eorum
64 hii quaesierunt scripturam suam in censu et non invenerunt et eiecti sunt de sacerdotio
65 dixitque Athersatha eis ut non manducarent de sanctis sanctorum donec staret sacerdos doctus et eruditus
66 omnis multitudo quasi unus quadraginta duo milia sescenti sexaginta
67 absque servis et ancillis eorum qui erant septem milia trecenti triginta et septem et inter eos cantores et cantrices ducentae quadraginta quinque
68 [equi eorum septingenti triginta sex muli eorum ducenti quadraginta quinque]
69 cameli quadringenti triginta quinque asini sex milia septingenti viginti
70 nonnulli autem de principibus familiarum dederunt in opus Athersatha dedit in thesaurum auri dragmas mille fialas quinquaginta tunicas sacerdotales quingentas triginta
71 et de principibus familiarum dederunt in thesaurum operis auri dragmas viginti milia et argenti minas duo milia ducentas
72 et quod dedit reliquus populus auri dragmas viginti milia et argenti minas duo milia et tunicas sacerdotales sexaginta septem
73 habitaverunt autem sacerdotes et Levitae et ianitores et cantores et reliquum vulgus et Nathinnei et omnis Israhel in civitatibus suis.

NEHEMIAH (2 EZRA) CHAPTER 8

1 et venerat mensis septimus filii autem Israhel erant in civitatibus suis congregatusque est omnis populus quasi vir unus ad plateam quae est ante portam Aquarum et dixerunt Ezrae scribae ut adferret librum legis Mosi quam praecepit Dominus Israheli
2 adtulit ergo Ezras sacerdos legem coram multitudine virorum et mulierum cunctisque qui poterant intellegere in die prima mensis septimi
3 et legit in eo aperte in platea quae erat ante portam Aquarum de mane usque ad mediam diem in conspectu virorum et mulierum et sapientium et aures omnis populi erant erectae ad librum
4 stetit autem Ezras scriba super gradum ligneum quem fecerat ad loquendum et steterunt iuxta eum Matthathia et Sema et Ania et Uria et Helcia et Maasia ad dextram eius et ad sinistram Phadaia Misahel et Melchia et Asum et Asephdana Zaccharia et Mosollam
5 et aperuit Ezras librum coram omni populo super universum quippe populum eminebat et cum aperuisset eum stetit omnis populus
6 et benedixit Ezras Domino Deo magno et respondit omnis populus amen amen elevans manus suas et incurvati sunt et adoraverunt Deum proni in terram
7 porro Hiesue et Baani et Serebia Iamin Accub Septhai Odia Maasia Celita Azarias Iozabed Anam Phalaia Levitae silentium faciebant in populo ad audiendam legem populus autem stabat in gradu suo
8 et legerunt in libro legis Dei distincte et adposite ad intellegendum et intellexerunt cum legeretur
9 dixit autem Neemias ipse est Athersatha et Ezras sacerdos scriba et Levitae interpretantes universo populo dies sanctificatus est Domino Deo nostro nolite lugere et nolite flere flebat enim omnis populus cum audiret verba legis
10 et dixit eis ite comedite pinguia et bibite mulsum et mittite partes ei qui non praeparavit sibi quia sanctus dies Domini est et nolite contristari gaudium enim Domini est fortitudo nostra
11 Levitae autem silentium faciebant in omni populo dicentes tacete quia dies sanctus est et nolite dolere
12 abiit itaque omnis populus ut comederet et biberet et mitteret partes et faceret laetitiam magnam quia intellexerant verba quae docuerat eos
13 et in die secundo congregati sunt principes familiarum universi populi sacerdotes et Levitae ad Ezram scribam ut interpretaretur eis verba legis

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14 et invenerunt scriptum in lege praecepisse Dominum in manu Mosi ut habitent filii Israhel in tabernaculis in die sollemni mense septimo

15 et ut praedicent et divulgent vocem in universis urbibus suis et in Hierusalem dicentes egredimini in montem et adferte frondes olivae et frondes ligni pulcherrimi frondes myrti et ramos palmarum et frondes ligni nemorosi ut fiant tabernacula sicut scriptum est

16 et egressus est populus et adtulerunt feceruntque sibi tabernacula unusquisque in domate suo et in atriis suis et in atriis domus Dei et in platea portae Aquarum et in platea portae Ephraim

17 fecit ergo universa ecclesia eorum qui redierant de captivitate tabernacula et habitaverunt in tabernaculis non enim fecerant a diebus Iosue filii Nun taliter filii Israhel usque ad diem illum et fuit laetitia magna nimis

18 legit autem in libro legis Dei per dies singulos a die primo usque ad diem novissimum et fecerunt sollemnitatem septem diebus et in die octavo collectum iuxta ritum.

NEHEMIAH (2 EZRA) CHAPTER 9

1 in die autem vicesimo quarto mensis huius convenerunt filii Israhel in ieiunio et in saccis et humus super eos

2 et separatum est semen filiorum Israhel ab omni filio alienigena et steterunt et confitebantur peccata sua et iniquitates patrum suorum

3 et consurrexerunt ad standum et legerunt in volumine legis Domini Dei sui quater in die et quater confitebantur et adorabant Dominum Deum suum

4 surrexit autem super gradum Levitarum Iosue et Bani Cedmihel Sebnia Bani Sarebias Bani Chanani et inclamaverunt voce magna Dominum Deum suum

5 et dixerunt Levitae Iosue et Cedmihel Bonni Asebia Serebia Odoia Sebna Fataia surgite benedicite Domino Deo vestro ab aeterno usque in aeternum et benedicant nomini gloriae tuae excelso in omni benedictione et laude

6 tu ipse Domine solus tu fecisti caelum caelum caelorum et omnem exercitum eorum terram et universa quae in ea sunt maria et omnia quae in eis sunt et tu vivificas omnia haec et exercitus caeli te adorat

7 tu ipse Domine Deus qui elegisti Abram et eduxisti eum de igne Chaldeorum et posuisti nomen eius Abraham

8 et invenisti cor eius fidele coram te et percussisti cum eo foedus ut dares ei terram Chananei Chetthei Amorrei et Ferezei et Iebusei et Gergesei ut dares semini eius et implesti verba tua quoniam iustus es

9 et vidisti adflictionem patrum nostrorum in Aegypto clamoremque eorum audisti super mare Rubrum

10 et dedisti signa et portenta in Pharao et in universis servis eius et in omni populo terrae illius cognovisti enim quia superbe egerant contra eos et fecisti tibi nomen sicut et in hac die

11 et mare divisisti ante eos et transierunt per medium maris in sicca persecutores autem eorum proiecisti in profundum quasi lapidem in aquas validas

12 et in columna nubis ductor eorum fuisti per diem et in columna ignis per noctem ut appareret eis via per quam ingrediebantur

13 ad montem quoque Sinai descendisti et locutus es cum eis de caelo et dedisti eis iudicia recta et legem veritatis caerimonias et praecepta bona

14 et sabbatum sanctificatum tuum ostendisti eis et mandata et caerimonias et legem praecepisti eis in manu Mosi servi tui

15 panem quoque de caelo dedisti eis in fame eorum et aquam de petra eduxisti eis sitientibus et dixisti eis ut ingrederentur et possiderent terram super quam levasti manum tuam ut traderes eis

16 ipsi vero et patres nostri superbe egerunt et induraverunt cervices suas et non audierunt mandata tua

17 et noluerunt audire et non sunt recordati mirabilium tuorum quae feceras eis et induraverunt cervices suas et dederunt caput ut converterentur ad servitutem suam quasi per contentionem tu autem Deus propitius clemens et misericors longanimis et multae miserationis non dereliquisti eos

18 et quidem cum fecissent sibi vitulum conflatilem et dixissent iste est Deus tuus qui eduxit te de Aegypto feceruntque blasphemias magnas

19 tu autem in misericordiis tuis multis non dimisisti eos in deserto columna nubis non recessit ab eis per diem ut duceret eos in via et columna ignis in nocte ut ostenderet eis iter per quod ingrederentur

20 et spiritum tuum bonum dedisti qui doceret eos et manna tuum non prohibuisti ab ore eorum et aquam dedisti eis in siti

21 quadraginta annis pavisti eos in deserto nihilque eis defuit vestimenta eorum non inveteraverunt et pedes eorum non sunt adtriti

22 et dedisti eis regna et populos et partitus es eis sortes et possederunt terram Seon et terram regis Esebon et terram Og regis Basan

23 et filios eorum multiplicasti sicut stellas caeli et adduxisti eos ad terram de qua dixeras patribus eorum ut ingrederentur et possiderent

24 et venerunt filii et possederunt terram et humiliasti coram eis habitatores terrae Chananeos et dedisti eos in manu eorum et reges eorum et populos terrae ut facerent eis sicut placebat illis

25 ceperunt itaque urbes munitas et humum pinguem et possederunt domos plenas cunctis bonis cisternas ab aliis fabricatas vineas et oliveta et ligna pomifera multa et comederunt et saturati sunt et inpinguati sunt et abundavere deliciis in bonitate tua magna

26 provocaverunt autem te ad iracundiam et recesserunt a te et proiecerunt legem tuam post terga sua et prophetas tuos occiderunt qui contestabantur eos ut reverterentur ad te feceruntque blasphemias grandes

27 et dedisti eos in manu hostium suorum et adflixerunt eos et in tempore tribulationis suae clamaverunt ad te et tu de

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caelo audisti et secundum miserationes tuas multas dedisti eis salvatores qui salvaverunt eos de manu hostium suorum

28 cumque requievissent reversi sunt ut facerent malum in conspectu tuo et dereliquisti eos in manu inimicorum suorum et possederunt eos conversique sunt et clamaverunt ad te tu autem de caelo audisti et liberasti eos in misericordiis tuis multis temporibus

29 et contestatus es eos ut reverterentur ad legem tuam ipsi vero superbe egerunt et non audierunt mandata tua et in iudiciis tuis peccaverunt quae faciet homo et vivet in eis et dederunt umerum recedentem et cervicem suam induraverunt nec audierunt

30 et protraxisti super eos annos multos et contestatus es eos in spiritu tuo per manum prophetarum tuorum et non audierunt et tradidisti eos in manu populorum terrarum

31 in misericordiis autem tuis plurimis non fecisti eos in consumptione nec dereliquisti eos quoniam Deus miserationum et clemens tu es

32 nunc itaque Deus noster Deus magne fortis et terribilis custodiens pactum et misericordiam ne avertas a facie tua omnem laborem qui invenit nos reges nostros principes nostros et sacerdotes nostros prophetas nostros et patres nostros et omnem populum tuum a diebus regis Assur usque in diem hanc

33 et tu iustus in omnibus quae venerunt super nos quia veritatem fecisti nos autem impie egimus

34 reges nostri principes nostri sacerdotes nostri et patres nostri non fecerunt legem tuam et non adtenderunt mandata tua et testimonia tua quae testificatus es in eis

35 et ipsi in regnis suis bonis et in bonitate tua multa quam dederas eis et in terra latissima et pingui quam tradideras in conspectu eorum non servierunt tibi nec reversi sunt ab studiis suis pessimis

36 ecce nos ipsi hodie servi sumus et terram quam dedisti patribus nostris ut comederent panem eius et quae bona sunt eius et nos ipsi servi sumus in ea

37 et fruges eius multiplicantur regibus quos posuisti super nos propter peccata nostra et in corporibus nostris dominantur et in iumentis nostris secundum voluntatem suam et in tribulatione magna sumus

38 super omnibus ergo his nos ipsi percutimus foedus et scribimus et signant principes nostri Levitae nostri et sacerdotes nostri.

NEHEMIAH (2 EZRA) CHAPTER 10

1 signatores autem fuerunt Neemias Athersatha filius Achelai et Sedecias

2 Saraias Azarias Hieremias

3 Phessur Amaria Melchia

4 Attus Sebenia Melluc

5 Arem Mermuth Obdias

6 Danihel Genton Baruch

7 Mosollam Abia Miamin

8 Mazia Belga Semaia hii sacerdotes

9 porro Levitae Iosue filius Azaniae Bennui de filiis Enadad Cedmihel

10 et fratres eorum Sechenia Odevia Celita Phalaia Anan

11 Micha Roob Asebia

12 Zacchur Serebia Sabania

13 Odia Bani Baninu

14 capita populi Pheros Phaethmoab Helam Zethu Bani

15 Bonni Azgad Bebai

16 Adonia Beggoai Adin

17 Ater Ezechia Azur

18 Odevia Asum Besai

19 Ares Anathoth Nebai

20 Mecphia Mosollam Azir

21 Mesizabel Sadoc Ieddua

22 Felthia Anan Ania

23 Osee Anania Asub

24 Aloes Phaleam Sobec

25 Reum Asebna Madsia

26 et Haia Hanam Anan

27 Melluc Arem Baana

28 et reliqui de populo sacerdotes Levitae ianitores et cantores Nathinnei et omnes qui se separaverunt de populis terrarum ad legem Dei uxores eorum filii eorum et filiae eorum

29 omnis qui poterat sapere spondentes pro fratribus suis optimates eorum et qui veniebant ad pollicendum et iurandum ut ambularent in lege Dei quam dederat in manu Mosi servi Dei ut facerent et custodirent universa mandata Domini Dei nostri et iudicia eius et caerimonias eius

30 et ut non daremus filias nostras populo terrae et filias eorum non acciperemus filiis nostris

31 populi quoque terrae qui inportant venalia et omnia ad usum per diem sabbati ut vendant non accipiemus ab eis in sabbato et in die sanctificata et dimittemus annum septimum et exactionem universae manus

32 et statuemus super nos praecepta ut demus tertiam partem sicli per annum ad opus domus Dei nostri

33 ad panes propositionis et ad sacrificium sempiternum et in holocaustum sempiternum in sabbatis in kalendis in sollemnitatibus et in sanctificatis et pro peccato ut exoretur pro Israhel et in omnem usum domus Dei nostri

34 sortes ergo misimus super oblatione lignorum inter sacerdotes et Levitas et populos ut inferrentur in domum Dei nostri per domos patrum nostrorum per tempora a temporibus anni usque ad annum ut arderent super altare Domini Dei nostri sicut scriptum est in lege Mosi

35 et ut adferremus primogenita terrae nostrae et primitiva universi fructus omnis ligni ab anno in annum in domo Domini

36 et primitiva filiorum nostrorum et pecorum nostrorum sicut scriptum est in lege et primitiva boum nostrorum et ovium nostrarum ut offerrentur in domo Dei nostri sacerdotibus qui ministrant in domo Dei nostri

37 et primitias ciborum nostrorum et libaminum nostrorum et poma omnis ligni vindemiae quoque et olei adferemus sacerdotibus ad gazofilacium Dei nostri et decimam partem terrae nostrae Levitis ipsi Levitae decimas accipient ex omnibus civitatibus operum nostrorum

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38 erit autem sacerdos filius Aaron cum Levitis in decimis Levitarum et Levitae offerent decimam partem decimae suae in domum Dei nostri ad gazofilacium in domo thesauri
39 ad gazofilacium enim deportabunt filii Israhel et filii Levi primitias frumenti vini et olei et ibi erunt vasa sanctificata et sacerdotes et cantores et ianitores et ministri et non dimittemus domum Dei nostri.

NEHEMIAH (2 EZRA) CHAPTER 11

1 habitaverunt autem principes populi in Hierusalem reliqua vero plebs misit sortem ut tollerent unam partem de decem qui habitaturi essent in Hierusalem in civitate sancta novem vero partes in civitatibus
2 benedixit autem populus omnibus viris qui se sponte obtulerunt ut habitarent in Hierusalem
3 hii sunt itaque principes provinciae qui habitaverunt in Hierusalem et in civitatibus Iuda habitavit unusquisque in possessione sua in urbibus suis Israhel sacerdotes Levitae Nathinnei et filii servorum Salomonis
4 et in Hierusalem habitaverunt de filiis Iuda et de filiis Beniamin de filiis Iuda Athaias filius Aziam filii Zacchariae filii Amariae filii Saphatia filii Malelehel de filiis Phares
5 Imaasia filius Baruch filius Coloza filius Azia filius Adaia filius Ioiarib filius Zacchariae filius Silonites
6 omnes filii Phares qui habitaverunt in Hierusalem quadringenti sexaginta octo viri fortes
7 hii sunt autem filii Beniamin Sellum filius Mosollam filius Ioed filius Phadaia filius Colaia filius Masia filius Ethehel filius Isaia
8 et post eum Gabbai Sellai nongenti viginti octo
9 et Iohel filius Zechri praepositus eorum et Iuda filius Sennua super civitatem secundus
10 et de sacerdotibus Idaia filius Ioarib Iachin
11 Saraia filius Elcia filius Mesollam filius Sadoc filius Meraioth filius Ahitub princeps domus Dei
12 et fratres eorum facientes opera templi octingenti viginti duo et Adaia filius Ieroam filius Felelia filius Amsi filius Zacchariae filius Phessur filius Melchiae
13 et fratres eius principes patrum ducenti quadraginta duo et Amassai filius Azrihel filius Aazi filius Mosollamoth filius Emmer
14 et fratres eorum potentes nimis centum viginti octo et praepositus eorum Zabdihel filius potentium
15 et de Levitis Sebenia filius Asob filius Azaricam filius Asabia filius Boni
16 et Sabathai et Iozabed super opera quae erant forinsecus in domo Dei a principibus Levitarum
17 et Mathania filius Micha filius Zebdaei filius Asaph princeps ad laudandum et confitendum in oratione et Becbecia secundus de fratribus eius et Abda filius Sammua filius Galal filius Idithun
18 omnes Levitae in civitate sancta ducenti octoginta quattuor
19 et ianitores Accob Telmon et fratres eorum qui custodiebant ostia centum septuaginta duo
20 et reliqui ex Israhel sacerdotes et Levitae in universis civitatibus Iuda unusquisque in possessione sua
21 et Nathinnei qui habitabant in Ofel et Siaha et Gaspha de Nathinneis
22 et episcopus Levitarum in Hierusalem Azzi filius Bani filius Asabiae filius Matthaniae filius Michae de filiis Asaph cantores in ministerio domus Dei
23 praeceptum quippe regis super eos erat et ordo in cantoribus per dies singulos
24 et Fataia filius Mesezebel de filiis Zera filii Iuda in manu regis iuxta omne verbum populi
25 et in domibus per omnes regiones eorum de filiis Iuda habitaverunt in Cariatharbe et in filiabus eius et in Dibon et in filiabus eius et in Capsel et in viculis eius
26 et in Iesue et in Molada et in Bethfaleth
27 et in Asersual et in Bersabee et in filiabus eius
28 et in Siceleg et in Mochona et in filiabus eius
29 et in Ainremmon et in Sara et in Irimuth
30 Zanoa Odollam et villis earum Lachis et regionibus eius Azeca et filiabus eius et manserunt in Bersabee usque ad vallem Ennom
31 filii autem Beniamin a Geba Mechmas et Aia et Bethel et filiabus eius
32 Anathoth Nob Anania
33 Asor Rama Getthaim
34 Adid Seboim Neballa Loth
35 et Ono valle Artificum
36 et de Levitis partitiones Iuda et Beniamin.

NEHEMIAH (2 EZRA) CHAPTER 12

1 hii autem sacerdotes et Levitae qui ascenderunt cum Zorobabel filio Salathihel et Iosue Saraia Hieremias Ezra
2 Amaria Melluch Attus
3 Sechenia Reum Meremuth
4 Addo Genthon Abia
5 Miamin Madia Belga
6 Semaia et Ioarib Idaia Sellum Amoc Elceia
7 Idaia isti principes sacerdotum et fratres eorum in diebus Iosue
8 porro Levitae Iesua Bennui Cedmihel Sarabia Iuda Mathanias super hymnos ipsi et fratres eorum
9 et Becbecia atque et Hanni fratres eorum unusquisque in officio suo
10 Hiesue autem genuit Ioachim et Ioachim genuit Eliasib et Eliasib genuit Ioiada
11 et Ioiada genuit Ionathan et Ionathan genuit Ieddoa
12 in diebus autem Ioachim erant sacerdotes principes familiarum Saraiae Amaria Hieremiae Anania
13 Ezrae Mosollam Amariae Iohanan
14 Milico Ionathan Sebeniae Ioseph
15 Arem Edna Maraioth Elci
16 Addaiae Zaccharia Genthon Mosollam
17 Abiae Zecheri Miamin et Moadiae Felti
18 Belgae Sammua Semaiae Ionathan
19 Ioiarib Matthanai Iadaiae Azzi
20 Sellaiae Celai Amoc Eber

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21 Elciae Asebia Idaiae Nathanahel

22 Levitae in diebus Eliasib et Ioiada et Ionan et Ieddoa scripti principes familiarum et sacerdotes in regno Darii Persae

23 filii Levi principes familiarum scripti in libro verborum dierum et usque ad dies Ionathan filii Eliasib

24 et principes Levitarum Asebia Serebia et Iesue filius Cedmihel et fratres eorum per vices suas ut laudarent et confiterentur iuxta praeceptum David viri Dei et observarent aeque per ordinem

25 Matthania et Becbecia Obedia Mosollam Thelmon Accub custodes portarum et vestibulorum ante portas

26 hii in diebus Ioachim filii Iesue filii Iosedech et in diebus Neemiae ducis et Ezrae sacerdotis scribaeque

27 in dedicatione autem muri Hierusalem requisierunt Levitas de omnibus locis suis ut adducerent eos in Hierusalem et facerent dedicationem et laetitiam in actione gratiarum et in cantico in cymbalis psalteriis et citharis

28 congregati sunt ergo filii cantorum et de campestribus circa Hierusalem et de villis Netuphati

29 et de domo Galgal et de regionibus Geba et Azmaveth quoniam villas aedificaverunt sibi cantores in circuitu Hierusalem

30 et mundati sunt sacerdotes et Levitae et mundaverunt populum et portas et murum

31 ascendere autem feci principes Iuda super murum et statui duos choros laudantium magnos et ierunt ad dexteram super murum ad portam Sterquilinii

32 et ivit post eos Osaias et media pars principum Iuda

33 et Azarias Ezras et Mosollam Iuda et Beniamin et Semeia et Hieremia

34 et de filiis sacerdotum in tubis Zaccharias filius Ionathan filius Semeiae filius Mathaniae filius Michaiae filius Zecchur filius Asaph

35 et fratres eius Semeia et Azarel Malalai Galalai Maai Nathanel et Iuda et Anani in vasis cantici David viri Dei et Ezras scriba ante eos in porta Fontis

36 et contra eos ascenderunt in gradibus civitatis David in ascensu muri super domum David et usque ad portam Aquarum ad orientem

37 et chorus secundus gratias referentium ibat ex adverso et ego post eum et media pars populi super murum et super turrem Furnorum et usque ad murum latissimum

38 et super portam Ephraim et super portam Antiquam et super portam Piscium et turrem Ananehel et turrem Ema et usque ad portam Gregis et steterunt in porta Custodiae

39 steteruntque duo chori laudantium in domo Dei et ego et dimidia pars magistratuum mecum

40 et sacerdotes Eliachim Maasia Miniamin Michea Elioenai Zaccharia Anania in tubis

41 et Maasia et Semea et Eleazar et Azi et Iohanan et Melchia et Elam et Ezer et clare cecinerunt cantores et Iezraia praepositus

42 et immolaverunt in die illa victimas magnas et laetati sunt Deus enim laetificaverat eos laetitia magna sed et uxores eorum et liberi gavisi sunt et audita est laetitia Hierusalem procul

43 recensuerunt quoque in die illa viros super gazofilacia thesauri ad libamina et ad primitias et ad decimas ut introferrent per eos principes civitatis in decore gratiarum actionis sacerdotes et Levitas quia laetatus est Iuda in sacerdotibus et Levitis adstantibus

44 et custodierunt observationem Dei sui et observationem expiationis et cantores et ianitores iuxta praeceptum David et Salomonis filii eius

45 quia in diebus David et Asaph ab exordio erant principes constituti cantorum in carmine laudantium et confitentium Deo

46 et omnis Israhel in diebus Zorobabel et in diebus Neemiae dabat partes cantoribus et ianitoribus per dies singulos et sanctificabant Levitas et Levitae sanctificabant filios Aaron.

NEHEMIAH (2 EZRA) CHAPTER 13

1 in die autem illo lectum est in volumine Mosi audiente populo et inventum est scriptum in eo quod non debeat introire Ammanites et Moabites in ecclesiam Dei usque in aeternum

2 eo quod non occurrerint filiis Israhel cum pane et aqua et conduxerint adversum eum Balaam ad maledicendum ei et convertit Deus noster maledictionem in benedictionem

3 factum est autem cum audissent legem separaverunt omnem alienigenam ab Israhel

4 et super hoc erat Eliasib sacerdos qui fuerat positus in gazofilacio domus Dei nostri et proximus Tobiae

5 fecit ergo sibi gazofilacium grande et ibi erant ante eum reponentes munera et tus et vasa et decimam frumenti et vini et olei partes Levitarum et cantorum et ianitorum et primitias sacerdotales

6 in omnibus autem his non fui in Hierusalem quia in anno tricesimo secundo Artarxersis regis Babylonis veni ad regem et in fine dierum rogavi regem

7 et veni in Hierusalem et intellexi malum quod fecerat Eliasib Tobiae ut faceret ei thesaurum in vestibulis domus Dei

8 et malum mihi visum est valde et proieci vasa domus Tobiae foras de gazofilacio

9 praecepique et mundaverunt gazofilacia et rettuli ibi vasa domus Dei sacrificium et tus

10 et cognovi quoniam partes Levitarum non fuissent datae et fugisset unusquisque in regionem suam de Levitis et de cantoribus et de his qui ministrabant

11 et egi causam adversus magistratus et dixi quare dereliquimus domum Dei et congregavi eos et feci stare in stationibus suis

12 et omnis Iuda adportabat decimam frumenti et vini et olei in horrea

13 et constituimus super horrea Selemiam sacerdotem et Sadoc scribam et Phadaiam de Levitis et iuxta eos Anan filium Zacchur filium Matthaniae quoniam fideles conprobati sunt et ipsis creditae sunt partes fratrum suorum

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14 memento mei Deus meus pro hoc et ne deleas miserationes meas quas feci in domo Dei mei et in caerimoniis eius

15 in diebus illis vidi in Iuda calcabant torcularia in sabbato portantes acervos et onerantes super asinos vinum et uvas et ficus et omne onus et inferentes Hierusalem in die sabbati et contestatus sum ut in die qua vendere liceret venderent

16 et Tyrii habitaverunt in ea inferentes pisces et omnia venalia et vendebant in sabbatis filiis Iuda et in Hierusalem

17 et obiurgavi optimates Iuda et dixi eis quae est res haec mala quam vos facitis et profanatis diem sabbati

18 numquid non haec fecerunt patres nostri et adduxit Deus noster super nos omne malum hoc et super civitatem hanc et vos additis iracundiam super Israhel violando sabbatum

19 factum est itaque cum quievissent portae Hierusalem die sabbati dixi et cluserunt ianuas et praecepi ut non aperirent eas usque post sabbatum et de pueris meis constitui super portas ut nullus inferret onus in die sabbati

20 et manserunt negotiatores et vendentes universa venalia foris Hierusalem semel et bis

21 et contestatus sum eos et dixi eis quare manetis ex adverso muri si secundo hoc feceritis manum mittam in vos itaque ex tempore illo non venerunt in sabbato

22 dixi quoque Levitis ut mundarentur et venirent ad custodiendas portas et sanctificandum diem sabbati et pro hoc ergo memento mei Deus meus et parce mihi secundum multitudinem miserationum tuarum

23 sed et in diebus illis vidi Iudaeos ducentes uxores azotias ammanitidas et moabitidas

24 et filii eorum ex media parte loquebantur azotice et nesciebant loqui iudaice et loquebantur iuxta linguam populi et populi

25 et obiurgavi eos et maledixi et cecidi ex ipsis viros et decalvavi eos et adiuravi in Deo ut non darent filias suas filiis eorum et non acciperent de filiabus eorum filiis suis et sibimet ipsis dicens

26 numquid non in huiuscemodi re peccavit Salomon rex Israhel et certe in gentibus multis non erat rex similis ei et dilectus Deo suo erat et posuit eum Deus regem super omnem Israhel et ipsum ergo ad peccatum duxerunt mulieres alienigenae

27 numquid et nos inoboedientes faciemus omne malum grande hoc ut praevaricemur in Deo nostro et ducamus uxores peregrinas

28 de filiis autem Ioiada filii Eliasib sacerdotis magni gener erat Sanaballat Horonitis quem fugavi a me

29 recordare Domine Deus meus adversum eos qui polluunt sacerdotium iusque sacerdotale et leviticum

30 igitur mundavi eos ab omnibus alienigenis et constitui ordines sacerdotum et Levitarum unumquemque in ministerio suo

31 et in oblatione lignorum in temporibus constitutis et in primitiis memento mei Deus meus in bonum.

THE BOOK OF TOBIT

The Book of Tobias
Estimated Range of Dating: 200 B.C.

(The Book of Tobit is a book of scripture that is part of the Catholic and Orthodox biblical canons. It was recognised as canonical by the Council of Hippo (in 393), the Councils of Carthage of 397 and 417, and the Council of Florence (in 1442), and confirmed in the Counter-Reformation by the Council of Trent (1546). Many Anglicans, Lutherans, and Methodists have it in their canon of scripture.

The Book of Tobit (Greek: Tobias) is listed as a canonical book by the Council of Rome (382 AD), the Council of Hippo (393 AD), the Council of Carthage (397) and (A.D. 419), the Council of Florence (1442) and finally the Council of Trent (1546), and is part of the canon of both the Catholic Church and Eastern Orthodox Churches. Catholics refer to it as deuterocanonical.

Augustine (c. 397 AD) and Pope Innocent I (405 AD) affirmed Tobit as part of the Old Testament Canon. Athanasius (367 AD) mentioned that certain other books, including the book of Tobit, while not being part of the Canon, "were appointed by the Fathers to be read".

According to Rufinus of Aquileia (c. 400 AD) the book of Tobit and other deuterocanonical books were not called Canonical but Ecclesiastical books.

Article VI of the Thirty-Nine Articles of the Church of England lists it as a book of the "Apocrypha". Historically evangelical Anglicans viewed it as worthy to be read and it is still read in churches. Many high church Anglicans view it as part of the canon of scripture.

In Judaism: Before the 1952 discovery of Aramaic and Hebrew fragments of Tobit among the Dead Sea Scrolls in a cave at Qumran, scholars believed Tobit was not included in the Jewish canon because of late authorship, estimated to A.D. 100. Qumran fragments of the text, which were copied between 100 B.C. to A.D. 25, evidence a much earlier origin than previously thought. These fragments evidence authorship no later than the 2nd century BC and, likely, contemporary with the date ascribed, by modern scholars, to the final compilation of the Book of Daniel, which did attain canonical status.

Other scholars have postulated that Tobit was excluded from the Jewish Scriptures for a halakhic reason because Raguel, the bride's father, wrote the marriage document discussed in Tobit 13, instead of the bridegroom, as required by Jewish rabbinical law.

However, some ancient Jewish rabbinic scholars possibly considered Tobit to be canonical. Midrash Bereishit Rabbah, an aggadic commentary on the Book of Genesis compiled circa 400–600 AD, includes a truncated Aramaic version of

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Tobit. Tobit was also part of the Septuagint, the first Greek translation of the Bible. In more contemporary times, a number of Jews in Israel have sought to reclaim Tobit as part of the canon.

This book tells the story of Tobit, a righteous Israelite of the tribe of Naphtali, living in Nineveh after Sargon II had deported the northern tribes of Israel to Assyria in 721 BC. In the two Greek versions, the first two and a half chapters are written in the first person; in the Vulgate version, they are written in the third person. Tobit, raised by his paternal grandmother, Deborah, remains loyal to the worship of God at the temple in Jerusalem, refusing the cult of the golden calves that Jeroboam, king of the northern kingdom of Israel, set up at Dan. He is particularly noted for his diligence in attempting to provide proper burials for fallen Israelites whom Sargon's successor, Sennacherib, has slain. For this behavior the king seizes his property and exiles him. After Sennacherib's death, Tobit is allowed to return to Nineveh, where he buries a man who has been murdered on the street. That night, he sleeps in the open and is blinded by bird droppings which fall into his eyes. His blindness subsequently leads him to falsely accuse his wife, Anna, of stealing a baby goat she had received as partial payment for work she had done. This strains his marriage and, ultimately, he prays for death.

Meanwhile, in faraway Media, a young woman named Sarah has prayed for death in despair. The demon of lust, Asmodeus ("the worst of demons"), abducts and kills every man Sarah marries on their wedding night before the marriage can be consummated. God sends the angel Raphael, disguised as a human, to heal Tobit and free Sarah from the demon.

The main narrative is dedicated to Tobit's son, Tobiah or Tobiyah (Greek: Τωβίας Tobias), who is sent by his father to collect money that the elder has deposited in distant Media. Raphael presents himself as Tobit's kinsman, Azariah, and offers to aid and protect Tobias. Under Raphael's guidance, Tobias journeys to Media with his dog.

Along the way, while washing his feet in the river Tigris, a fish tries to swallow his foot. By the angel's order, he captures it and removes its heart, liver and gall bladder.

Upon arriving in Media, Raphael tells Tobias of the beautiful Sarah, whom Tobias has the right to marry because he is her cousin and closest relative. The angel instructs the young man to burn the fish's liver and heart to drive away the demon when he attacks on the wedding night. The two marry, and the fumes of the burning organs drive the demon to Upper Egypt, where Raphael follows and binds him. Sarah's father had been digging a grave to secretly bury Tobias under the assumption that he would be killed. Surprised to find his son-in-law alive and well, he orders a double-length wedding feast and has the grave secretly filled. Since the feast prevents him from leaving, Tobias sends Raphael to recover his father's money.

After the feast, Tobias and Sarah return to Nineveh. There, Raphael tells the youth to use the fish's gall to cure his father's blindness. Raphael then reveals his identity and returns to heaven, and Tobit sings a hymn of praise.

Tobit tells his son to leave Nineveh before God destroys it according to prophecy (compare the Book of Nahum). After the prayer, Tobit dies at an advanced age. After burying his father and mother, Tobias returns to Media with his family.)

LIBER TOBIAE

TOBIT (TOBIAS) CHAPTER 1

1 Tobias ex tribu et civitate Nepthalim quae est in superioribus Galileae supra Naasson post viam quae ducit ad occidentem in sinistro habens civitatem Sephet

2 cum captus esset in diebus Salmanassar regis Assyriorum in captivitate tamen positus viam veritatis non deseruit

3 ita ut omnia quae habere poterat cotidie concaptivis fratribus qui erant ex genere inpertiret

4 cumque esset iunior omnibus in tribu Nepthalim nihil tamen puerile gessit in opere

5 denique cum irent omnes ad vitulos aureos quos Hieroboam fecerat rex Israhel hic solus fugiebat consortia omnium

6 et pergebat ad Hierusalem ad templum Domini et ibi adorabat Dominum Deum suum Israhel omnia primitiva sua et decimas suas fideliter offerens

7 ita ut in tertio anno proselytis et advenis ministraret omnem decimationem

8 haec et his similia secundum legem Dei puerulus observabat

9 cum vero factus esset vir accepit uxorem Annam ex tribu sua genuitque ex ea filium nomen suum inponens ei

10 ab infantia timere Deum docuit et abstinere ab omni peccato

11 igitur cum per captivitatem devenisset cum uxore sua et filio in civitatem Nineve cum omni tribu sua

12 et omnes ederent ex cibis gentilium iste custodivit animam suam et numquam contaminatus est in escis eorum

13 et quoniam memor fuit Domini in toto corde suo dedit illi Dominus gratiam in conspectu Salmanassar regis

14 et dedit ei potestatem quocumque vellet ire habens libertatem quaecumque facere voluisset

15 pergebat ergo per omnes qui erant in captivitate et monita salutis dabat eis

16 cum autem venisset in Rages civitatem Medorum et ex his quibus honoratus fuerat a rege habuisset decem talenta argenti

17 et cum multa turba generis sui Gabelum egentem videret qui erat ex tribu eius sub chirografo dedit illi memoratum pondus argenti

18 post multum vero temporis mortuo Salmanassar rege cum regnaret Sennacherim filius eius pro eo et filios Israhel exosos haberet in conspectu suo

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19 Tobias pergebat per omnem cognationem suam et consolabatur eos dividebatque unicuique prout poterat de facultatibus suis
20 esurientes alebat nudis vestimenta praebebat et mortuis atque occisis sepulturam sollicitus exhibebat
21 denique cum reversus esset rex Sennacherim fugiens a Iudaea plagam quam circa eum Deus fecerat propter blasphemiam suam et iratus multos occideret ex filiis Israhel Tobias sepeliebat corpora eorum
22 at ubi nuntiatum est regi iussit eum occidi et tulit ei omnem substantiam eius
23 Tobias vero cum filio suo et cum uxore fugiens nudus latuit quia multi diligebant eum
24 post dies vero quadraginta et quinque occiderunt regem filii ipsius
25 et reversus est Tobias ad domum suam omnisque facultas eius restituta est ei.

TOBIT (TOBIAS) CHAPTER 2
1 post haec vero cum esset dies festus Domini et factum esset prandium bonum in domo Tobis
2 dixit filio suo vade et adduc aliquos ex tribu nostra timentes Deum et epulentur nobiscum
3 cumque abisset reversus nuntiat unum ex filiis Israhel iugulatum iacere in platea statimque exiliens de accubitu suo relinquens prandium ieiunus pervenit ad corpus
4 tollensque illud portavit ad domum suam occulte ut dum sol occubuisset caute sepeliret eum
5 cumque occultasset corpus manducavit panem cum luctu et tremore
6 memorans illum sermonem quem dixit Dominus per Amos prophetam dies festi vestri convertentur in lamentationem et luctum
7 cum vero sol occubuisset abiit et sepelevit eum
8 arguebant autem illum omnes proximi sui dicentes iam huius rei causa interfici iussus es et vix effugisti mortis imperium et iterum sepelis mortuos
9 sed Tobias plus timens Deum quam regem rapiebat corpora occisorum et occultabat in domo sua et mediis noctibus sepeliebat ea
10 contigit autem ut quadam die fatigatus a sepultura veniens domum iactasset se iuxta parietem et obdormisset
11 ex nido hirundinum dormienti illi calida stercora insiderent super oculos eius fieretque caecus
12 hanc autem temptationem ideo permisit Dominus evenire illi ut posteris daretur exemplum patientiae eius sicut et sancti Iob
13 nam cum ab infantia sua semper Deum timuerit et mandata eius custodierit non est contristatus contra Deum quod plaga caecitatis evenerit ei
14 sed inmobilis in Dei timore permansit agens gratias Deo omnibus diebus vitae suae
15 nam sicut beato Iob insultabant reges ita isti parentes et cognati eius et inridebant vitam eius dicentes
16 ubi est spes tua pro qua elemosynas et sepulturas faciebas
17 Tobias vero increpabat eos dicens nolite ita loqui
18 quoniam filii sanctorum sumus et vitam illam expectamus quam Deus daturus est his qui fidem suam numquam mutant ab eo
19 Anna vero uxor eius ibat ad textrinum opus cotidie et de labore manuum suarum victum quem consequi poterat deferebat
20 unde factum est ut hedum caprarum accipiens detulisset domi
21 cuius cum vocem balantis vir eius audisset dixit videte ne forte furtivus sit reddite eum dominis suis quia non licet nobis ex furto aliquid aut edere aut contingere
22 ad haec uxor eius irata respondit manifeste vana facta est spes tua et elemosynae tuae modo paruerunt
23 atque his et aliis huiusmodi verbis exprobrabat ei.

TOBIT (TOBIAS) CHAPTER 3
1 tunc Tobias ingemuit et coepit orare cum lacrimis
2 dicens iustus es Domine et omnia iudicia tua iusta sunt et omnes viae tuae misericordia et veritas et iudicium
3 et nunc Domine memor esto mei ne vindictam sumas de peccatis meis neque reminiscaris delicta mea vel parentum meorum
4 quoniam non oboedivimus praeceptis tuis et traditi sumus in direptionem et captivitatem et mortem et in fabulam et in inproperium omnibus nationibus in quibus dispersisti nos
5 et nunc Domine magna iudicia tua quia non egimus secundum praecepta tua et non ambulavimus sinceriter coram te
6 et nunc Domine secundum voluntatem tuam fac mecum et praecipe in pace recipi spiritum meum expedit enim mihi mori magis quam vivere
7 eadem itaque die contigit ut Sarra filia Raguhel in civitate Medorum ut et ipsa audiret inproperium ab una ex ancillis patris sui
8 quoniam tradita fuerat septem viris et daemonium nomine Asmodeus occiderat eos mox ut ingressi fuissent ad eam
9 ergo cum pro culpa sua increparet puellam respondit ei dicens amplius ex te non videamus filium aut filiam super terram interfectrix virorum tuorum
10 numquid et me occidere vis sicut et iam septem occidisti ad hanc vocem perrexit in superiori cubiculo domus suae et tribus diebus et tribus noctibus non manducavit neque bibit
11 sed in oratione persistens lacrimis deprecabatur Dominum ut ab isto inproperio liberaret eam
12 factum est autem tertia die dum conpleret orationem benedicens Dominum
13 dixit benedictum est nomen tuum Deus patrum nostrorum qui cum iratus fueris misericordiam facies et in tempore tribulationis peccata dimittis his qui invocant te
14 ad te Domine faciem meam converto ad te oculos meos converto
15 peto Domine ut de vinculo inproperii huius absolvas me aut certe desuper terra eripias me
16 tu scis Domine quia numquam concupivi virum et mundam servavi animam meam ab omni concupiscentia

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17 numquam cum ludentibus miscui me neque cum his qui in levitate ambulant participem me praebui
18 virum autem cum timore tuo non libidine mea consensi suscipere
19 et aut ego indigna fui illis aut illi mihi forsitan digni non fuerunt quia forsitan viro alio conservasti me
20 non est enim in hominis potestate consilium tuum
21 hoc autem certum habet omnis qui colit te quia vita eius si in probatione fuerit coronabitur si autem in tribulatione fuerit liberabitur et si in correptione fuerit ad misericordiam tuam pervenire licebit
22 non enim delectaris in perditionibus nostris quia post tempestatem tranquillum facis et post lacrimationem et fletum exultationem infundis
23 sit nomen tuum Deus Israhel benedictum in saecula
24 in illo tempore exauditae sunt preces amborum in conspectu gloriae summi Dei
25 et missus est angelus Domini sanctus Rafahel ut curaret ambos quorum uno tempore fuerat oratio in conspectu Domini recitata.

TOBIT (TOBIAS) CHAPTER 4

1 igitur cum Tobias putaret orationem suam exaudiri ut mori potuisset vocavit ad se Tobiam filium suum
2 dixitque ei audi fili mi verba oris mei et ea in corde tuo quasi fundamentum construe
3 cum acceperit Deus animam meam corpus meum sepeli et honorem habebis matri tuae omnibus diebus vitae eius
4 memor enim esse debes quae et quanta pericula passa sit propter te in utero suo
5 cum autem et ipsa conpleverit tempus vitae suae sepelies eam circa me
6 omnibus autem diebus vitae tuae Deum in mente habe et cave ne aliquando peccato consentias et praetermittas praecepta Dei nostri
7 ex substantia tua fac elemosynam et noli avertere faciem tuam ab ullo paupere ita enim fiet ut nec a te avertatur facies Domini
8 quomodo potueris ita esto misericors
9 si multum tibi fuerit abundanter tribue si exiguum fuerit etiam exiguum libenter inpertire stude
10 praemium enim tibi bonum thesaurizas in die necessitatis
11 quoniam elemosyna ab omni peccato et a morte liberat et non patietur animam ire in tenebras
12 fiducia magna erit coram summo Deo elemosyna omnibus qui faciunt eam
13 adtende tibi fili mi ab omni fornicatione et praeter uxorem tuam numquam patiaris crimen scire
14 superbiam numquam in tuo sensu aut in tuo verbo dominari permittas in ipsa enim initium sumpsit omnis perditio
15 quicumque aliquid tibi operatus fuerit statim mercedem ei restitue et merces mercennarii apud te omnino non maneat
16 quod ab alio odis fieri tibi vide ne alteri tu aliquando facias
17 panem tuum cum esurientibus et egenis comede et de vestimentis tuis nudos tege
18 panem tuum et vinum super sepulturam iusti constitue et noli ex eo manducare et bibere cum peccatoribus
19 consilium semper a sapiente perquire
20 omni tempore benedic Deum et pete ab eo ut vias tuas dirigat et omnia consilia tua in ipso permaneant
21 indico etiam tibi fili mi dedisse me decem talenta argenti dum infantulus esses Gabelo in Rages civitate Medorum et chirografum eius apud me habeo
22 et ideo perquire quomodo ad eum pervenias et recipias ab eo supra memoratum pondus argenti et restituas ei chirografum suum
23 noli timere fili mi pauperem quidem vitam gerimus sed multa bona habemus si timuerimus Deum et recesserimus ab omni peccato et fecerimus bene.

TOBIT (TOBIAS) CHAPTER 5

1 tunc Tobias respondit patri suo et dixit omnia quaecumque praecepisti mihi faciam pater
2 quomodo autem hanc pecuniam inquiram ignoro ille me nescit neque ego illum quod signum dabo illi sed neque viam qua pergatur illuc aliquando cognovi
3 tunc pater suus respondit illi et dixit chirografum quidem eius penes me habeo quem dum illi ostenderis statim restituet
4 sed perge nunc et inquire tibi aliquem fidelem virum qui eat tecum salva mercede sua dum adhuc vivo ut recipias ea
5 tunc egressus Tobias invenit iuvenem splendidum stantem praecinctum et quasi paratum ad ambulandum
6 et ignorans quod angelus Dei esset salutavit eum et dixit unde te habemus bone iuvenis
7 at ille respondit ex filiis Israhel et Tobias dixit ei nosti viam quae ducit in regionem Medorum
8 cui respondit novi et omnia itinera eius frequenter ambulavi et mansi apud Gabelum fratrem nostrum qui moratur in Rages civitate Medorum quae posita est in monte Exbathanis
9 cui Tobias ait sustine me obsecro donec haec ipsa nuntiem patri meo
10 tunc ingressus indicavit universa haec patri suo super quae admiratus pater rogat ut introiret ad eum
11 ingressus itaque salutavit eum et dixit gaudium tibi semper sit
12 et Tobias ait quale mihi gaudium erit qui in tenebris sedeo et lumen caeli non video
13 cui ait iuvenis forti animo esto in proximo est ut a Deo cureris
14 dixit itaque illi Tobias numquid poteris perducere filium meum ad Gabelum in Rages Medorum et cum redieris restituam tibi mercedem tuam
15 et dixit ei angelus ego eum ducam et reducam ad te
16 cui Tobias respondit rogo te indica mihi de qua domo aut de qua tribu es tu
17 cui Rafahel angelus dixit genus quaeris mercennarii an ipsum mercennarium qui cum filio tuo eat

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18 sed ne forte sollicitum te reddam ego sum Azarias Ananiae magni filius
19 et Tobias respondit ex magno genere es tu sed peto ne irascaris quod voluerim cognoscere genus tuum
20 dixit autem illi angelus ego sanum ducam et sanum tibi reducam filium tuum
21 respondens autem Tobias dixit bene ambuletis et sit Deus in itinere vestro et angelus eius comitetur vobiscum
22 tunc paratis omnibus quae erant in via portanda fecit Tobias vale patri et matri suae et ambulaverunt ambo simul
23 cumque profecti essent coepit flere mater eius et dicere baculum senectutis nostrae tulisti et transmisisti a nobis
24 numquam esset ipsa pecunia pro qua misisti eum
25 sufficiebat enim nobis paupertas nostra ut divitias conputaremus hoc quod videbamus filium nostrum
26 dixitque ei Tobias noli flere salvus perveniet filius noster et salvus revertetur ad nos et oculi tui videbunt eum
27 credo enim quoniam angelus Dei bonus comitetur ei et bene disponat omnia quae circa ipsum geruntur ita ut cum gaudio revertatur ad nos
28 ad hanc vocem cessavit mater eius flere et tacuit.

TOBIT (TOBIAS) CHAPTER 6

1 profectusque est Tobias et canis secutus est eum et mansit prima mansione iuxta fluvium Tigris
2 et exivit ut lavaret pedes suos et ecce piscis inmanis exivit ad devorandum eum
3 quem expavescens clamavit voce magna dicens Domine invadet me
4 et dixit ei angelus adprehende brancia eius et trahe eum ad te quod cum fecisset adtraxit eum in sicco et palpitare coepit ante pedes eius
5 tunc dixit ei angelus extentera hunc piscem et cor eius et fel eius et iecur repone tibi sunt enim haec necessaria ad medicamenta utiliter
6 quod cum fecisset assavit carnes eius et secum sustulerunt in via cetera salierunt quae sufficerent eis quousque pervenirent in Rages civitatem Medorum
7 tunc interrogavit Tobias angelum et dixit ei obsecro te Azarias frater ut dicas mihi quod remedium habebunt ista quae de pisce servare iussisti
8 respondensque dixit ei cordis eius particulam si super carbones ponas fumus eius extricat omne daemonium sive a viro sive a muliere ita ut ultra non accedat ad eos
9 [et fel valet ad ungendos oculos in quibus fuerit albugo et sanabuntur]
10 et dixit ei ubi vis ut maneamus
11 respondensque angelus ait est hic Raguhel nomine propinquus vir de tribu tua et hic habet filiam nomine Sarram sed neque masculum neque feminam ullum habet alium praeter eam
12 tibi debetur omnis substantia eius et oportet te eam accipere coniugem
13 pete ergo eam a patre eius et dabit tibi eam uxorem
14 tunc respondit Tobias et dixit audio quia tradita est viris septem et mortui sunt sed et haec audivi quia daemonium illos occidit
15 timeo ergo ne forte mihi haec eveniant et cum sim unicus parentibus meis deponam senectutem illorum cum tristitia ad infernum
16 tunc angelus Rafahel dixit ei audi me et ostendam tibi qui sunt quibus praevalere potest daemonium
17 hii namque qui coniugium ita suscipiunt ut Deum a se sua mente excludant et suae libidini ita vacent sicut equus et mulus in quibus non est intellectus habet potestatem daemonium super eos
18 tu autem cum acceperis eam ingressus cubiculum per tres dies continens esto ab ea et nihil aliud nisi orationibus vacabis cum ea
19 ipsa autem nocte incenso iecore piscis fugabitur daemonium
20 secunda vero nocte in copulatione sanctorum patriarcharum admitteris
21 tertia autem nocte benedictione consequeris ut filii ex vobis incolomes procreentur
22 transacta autem tertia nocte accipies virginem cum timore Domini amore filiorum magis quam libidinis ductus ut in semine Abrahae benedictionem in filiis consequaris.

TOBIT (TOBIAS) CHAPTER 7

1 ingressi sunt autem ad Raguhelem et suscepit eos Raguhel cum gaudio
2 intuensque Tobiam Raguhel dixit Annae uxori suae quam similis est iuvenis iste consobrino meo
3 et cum haec dixisset ait unde estis iuvenes fratres nostri at illi dixerunt ex tribu Nepthalim sumus ex captivitate Nineven
4 dixit illis Raguhel nostis Tobiam fratrem meum qui dixerunt novimus
5 cumque multa bona loquerentur de eo dixit angelus ad Raguhel Tobias de quo interrogas pater huius est
6 et misit se Raguhel et cum lacrimis osculatus est eum et plorans super collum eius
7 dixit benedictio sit tibi fili mi quia boni et optimi viri filius es
8 et Anna uxor eius et Sarra filia ipsorum lacrimatae sunt
9 postquam autem locuti sunt praecepit Raguhel occidi arietem et parari convivium cumque hortaretur eos discumbere ad prandendum
10 Tobias dixit hic ego hodie non manducabo neque bibam nisi prius petitionem meam confirmes et promittas mihi dare Sarram filiam tuam
11 quo audito verbo Raguhel expavit sciens quid evenerit illis septem viris et timere coepit ne forte et huic similiter accideret et cum nutaret et non daret ullum petenti responsum
12 dixit ei angelus noli timere dare illam isti quoniam huic timenti Deum debetur coniux filia tua propterea alius non potuit habere illam
13 tunc dixit Raguhel non dubito quod Deus preces et lacrimas meas in conspectu suo admiserit

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14 et credo quoniam ideo vos fecit ad me venire ut ista coniungeretur cognationi suae secundum legem Mosi et nunc noli dubium gerere quod tibi eam non tradam

15 et adprehendens dexteram filiae suae dexterae Tobiae tradidit dicens Deus Abraham et Deus Isaac et Deus Iacob sit vobiscum et ipse coniungat vos impleatque benedictionem suam in vobis

16 et accepta carta fecerunt conscriptionem coniugii

17 et post haec epulati sunt benedicentes Deum

18 vocavitque ad se Raguhel Annam uxorem suam et praecepit ei ut praepararet alterum cubiculum

19 et introduxit in eum Sarram filiam suam et lacrimata est

20 dixitque ei forti animo esto filia mi Dominus caeli det tibi gaudium pro taedio quo perpessa es.

TOBIT (TOBIAS) CHAPTER 8

1 postquam vero cenaverunt introduxerunt iuvenem ad eam

2 recordatus itaque Tobias sermonem angeli protulit de cassidile suo partem iecoris posuitque eam super carbones vivos

3 tunc Rafahel angelus adprehendit daemonium et religavit eum in deserto superioris Aegypti

4 tunc hortatus est virginem Tobias dixitque ei Sarra exsurge deprecemus Deum hodie et cras et secundum cras quia istis tribus noctibus Deo iungimur tertia autem transacta nocte in nostro erimus coniugio

5 filii quippe sanctorum sumus et non possumus ita coniungi sicut et gentes quae ignorant Deum

6 surgentes autem pariter instanter orabant ambo ut sanitas daretur eis

7 dixitque Tobias Domine Deus patrum nostrorum benedicant te caeli et terra et mare fontes et flumina et omnis creatura tua quae in eis sunt

8 tu fecisti Adam de limo terrae dedistique ei adiutorium Evam

9 et nunc Domine tu scis quia non luxuriae causa accipio sororem meam sed sola posteritatis dilectione in qua benedicatur nomen tuum in saecula saeculorum

10 dixit itaque Sarra miserere nobis Domine miserere nobis et consenescamus ambo pariter sani

11 et factum est circa pullorum cantum accersiri iussit Raguhel servos suos et abierunt pariter ut foderent sepulchrum

12 dicebat enim ne simili modo evenerit ei quod et ceteris illis septem qui sunt ingressi ad eam

13 cumque parassent fossam reversus ad uxorem suam Raguhel dixit

14 mitte unam ex ancillis tuis et videat si mortuus est ut sepeliam illum antequam inlucescat

15 at illa mittens unam ex ancillis suis ingressa cubiculum repperitque eos incolomes secum pariter dormientes

16 reversa nuntiavit bonum nuntium et benedixerunt Deum Raguhel videlicet et Anna uxor eius

17 et dixerunt benedicimus te Domine Deus Israhel quia non contigit nobis quemadmodum putabamus

18 fecisti enim nobiscum misericordiam tuam et exclusisti a nobis inimicum persequentem nos

19 misertus es autem duobus unicis fac eos Domine in plenius benedicere te et sacrificium tibi laudis tuae et suae sanitatis offerre ut cognoscat universitas gentium quia tu es Deus solus in universa terra

20 statimque praecepit servis suis Raguhel ut replerent fossam quam fecerant priusquam lucesceret

21 uxori autem suae dixit ut instrueret convivium et praepararet omnia quae in cibos erant iter agentibus necessaria

22 duas quoque vaccas pingues et quattuor arietes occidi fecit et parari epulas omnibus vicinis suis et cunctis amicis

23 et adiuravit Raguhel Tobiam ut duas ebdomadas moraretur apud eum

24 de omnibus autem quae possidebat Raguhel dimidiam partem dedit Tobiae et fecit hanc scripturam ut pars dimidia quae supererat post obitum eorum Tobis dominio deveniret.

TOBIT (TOBIAS) CHAPTER 9

1 tunc vocavit ad se Tobias angelum quem quidem hominem aestimabat et dixit ei Azarias frater peto ut auscultes verba mea

2 si me ipsum tradam tibi servum non ero condignus providentiae tuae

3 tamen obsecro ut adsumas tibi animalia sive servitia et vadas ad Gabelum in Rages Medorum reddasque ei chirografum suum et recipias ab eo pecuniam et roges eum venire ad nuptias meas

4 scis enim ipse quoniam numerat dies pater meus et si tardavero una die plus contristatur anima eius

5 et certe vides quomodo Raguhel coniuraverit me cuius adiuramentum spernere non possum

6 tunc Rafahel adsumens quattuor ex servis Raguhelis et duos camelos in Rages Medorum perrexit et inveniens Gabelum dedit ei chirografum suum et recepit omnem pecuniam

7 indicavitque ei de Tobia filio Tobiae omnia quae gesta sunt fecitque eum secum venire ad nuptias

8 cumque ingressus esset domum Raguhelis invenit Tobiam discumbentem et exiliens osculati sunt se alterutrum flevit itaque Gabelus et benedixit Deum

9 et dixit benedicat te Dominus Deus Israhel quia filius es viri optimi et iusti et timentis Deum et elemosynas facientis

10 et dicatur benedictio super uxorem tuam et super parentes vestros

11 et videatis filios vestros et filios filiorum vestrorum usque in tertiam et quartam generationem et sit semen vestrum benedictum a Deo Israhel qui regnat in saecula saeculorum

12 cumque omnes dixissent amen accesserunt ad convivium sed et cum timore Domini nuptiarum convivium exercebant.

TOBIT (TOBIAS) CHAPTER 10

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1 cum vero moras faceret Tobias causa nuptiarum sollicitus erat pater eius Tobias dicens putas quare moratur filius meus aut quare detentus est ibi

2 putasne Gabelus mortuus est et nemo illi reddet pecuniam

3 coepit autem contristari nimis ipse et Anna uxor eius cum eo et coeperunt ambo simul flere eo quod die statuto minime reverteretur filius eorum ad eos

4 flebat igitur mater eius inremediabilibus lacrimis atque dicebat heu heu me fili mi ut quid te misimus peregrinari lumen oculorum nostrorum baculum senectutis nostrae solacium vitae nostrae spem posteritatis nostrae

5 omnia in te uno habentes te non debuimus dimittere ire a nobis

6 cui dicebat Tobias tace et noli turbari sanus est filius noster satis fidelis est vir ille cum quo misimus eum

7 illa autem nullo modo consolari poterat sed cotidie exiliens circumspiciebat et circuibat vias omnes per quas spes remeandi videbatur ut procul videret eum si fieri possit venientem

8 at vero Raguhel dicebat ad generum suum mane hic et ego mittam nuntium salutis de te ad Tobiam patrem tuum

9 cui Tobias dixit ego novi quia pater meus et mater mea modo dies conputant et cruciatur spiritus eorum in ipsis

10 cumque verbis multis rogaret Raguhel Tobiam et ille eum nulla ratione vellet audire tradidit ei Sarram et dimidiam partem omnis substantiae suae in pueris et in puellis et in pecudibus et in camelis et in pecunia multa et salvum atque gaudentem dimisit eum a se

11 dicens angelus Domini sanctus sit in itinere vestro perducatque vos incolomes et inveniatis omnia recte circa conparentes vestros et videant oculi mei filios vestros priusquam moriar

12 et adprehendentes parentes filiam suam osculati sunt eam et dimiserunt ire

13 monentes eam honorare soceros diligere maritum regere familiam gubernare domum et se ipsam inreprehensibilem exhibere.

TOBIT (TOBIAS) CHAPTER 11

1 cumque reverterentur pervenerunt ad Charram quae est in medio itinere contra Nineven undecimo die

2 dixit angelus Tobias frater scis quemadmodum reliquisti patrem tuum

3 si placet itaque tibi praecedamus et lento gradu insequentur iter nostrum familiae simul cum coniuge tua et cum animalibus

4 cumque hoc placuisset ut irent dixit Rafahel ad Tobiam tolle tecum ex felle piscis erit enim necessarium tulit itaque Tobias ex felle illo et abierunt

5 Anna vero sedebat secus viam in supercilio montis unde respicere poterat de longinquo

6 et dum ex eodem loco specularetur adventum eius vidit a longe et ilico agnovit venientem filium suum et currens nuntiavit viro suo dicens ecce venit filius tuus

7 dixitque Rafahel ad Tobiam adubi introieris domum tuam statim adora Dominum Deum tuum et gratias agens ei accede ad patrem tuum et osculare eum

8 statimque lini super oculos eius ex felle isto piscis quod portas tecum scias enim quoniam mox aperientur oculi eius et videbit pater tuus lumen caeli et in aspectu tuo gaudebit

9 tunc praecucurrit canis qui simul fuerat in via et quasi nuntius adveniens blandimento suae caudae gaudebat

10 unde contigit ut exsurgens caecus pater coepit offendens pedibus currere et data manu puero occurrit in obviam filio suo

11 et suscipiens osculatus est eum cum uxore sua et coeperunt flere prae gaudio

12 cumque adorassent Dominum et gratias egissent consederunt

13 tunc sumens Tobias de felle piscis linivit oculos patri suo

14 et sustinens quasi dimidiam fere horam coepit albugo ex oculis eius quasi membrana ovi egredi

15 quem adprehendens Tobias traxit ab oculis eius statimque visum recepit

16 et glorificabant Deum ipse videlicet et uxor eius et omnes qui sciebant eum

17 dicebatque Tobias benedico te Domine Deus Israhel quoniam tu castigasti me et tu sanasti me et ecce video Tobiam filium meum

18 ingressa est etiam post septem dies Sarra uxor filii eius et omnes familiae et pecora sana et cameli et pecunia multa uxoris sed et alia pecunia quam receperat a Gabelo

19 et narravit parentibus suis omnia beneficia Dei quae fecisset circa eum per hominem qui eum duxerat

20 veneruntque Achior et Nabath consobrini Tobiae gaudentes ad Tobin congratulantes ei de omnibus bonis quae circa illum ostenderat Deus

21 et per septem dies epulantes omnes gaudio magno gavisi sunt.

TOBIT (TOBIAS) CHAPTER 12

1 tunc vocavit ad se Tobias filium suum dixitque ei quid possumus dare viro isti sancto qui venit tecum

2 respondens Tobias dixit pater quam mercedem dabimus ei aut quid dignum poterit esse beneficiis eius

3 me duxit et reduxit sanum pecuniam a Gabelo ipse suscepit uxorem ipse me habere fecit et daemonium ab ea conpescuit gaudium parentibus eius fecit me ipsum a devoratione piscis eripuit te quoque fecit videre lumen caeli et bonis omnibus per eum repleti sumus quid illi ad haec dignum poterimus dare

4 sed peto te pater mi ut roges eum si forte dignabitur medietatem de omnibus quae adlata sunt sibi adsumere

5 et vocantes eum pater scilicet et filius tulerunt eum in partem et rogare coeperunt ut dignaretur dimidiam partem omnium quae adtulerant acceptam habere

6 tunc dixit eis occulte benedicite Deum caeli et coram omnibus viventibus confitemini illi quoniam fecit vobiscum misericordiam suam

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7 etenim sacramentum regis abscondere bonum est opera autem Dei revelare et confiteri honorificum est
8 bona est oratio cum ieiunio et elemosyna magis quam thesauros auri condere
9 quoniam elemosyna a morte liberat et ipsa est quae purgat peccata et faciet invenire vitam aeternam
10 qui autem faciunt peccatum et iniquitatem hostes sunt animae suae
11 manifesto ergo vobis veritatem et non abscondam a vobis sermonem occultum
12 quando orabas cum lacrimis et sepeliebas mortuos et derelinquebas prandium et mortuos abscondebas per diem in domo tua et nocte sepeliebas ego obtuli orationem tuam Domino
13 et quia acceptus eras Deo necesse fuit ut temptatio probaret te
14 et nunc misit me Dominus ut curarem te et Sarram uxorem filii tui a daemonio liberarem
15 ego enim sum Rafahel angelus unus ex septem qui adstamus ante Dominum
16 cumque haec audissent turbati sunt et trementes ceciderunt super faciem suam
17 dixitque eis angelus pax vobis nolite timere
18 etenim cum essem vobiscum per voluntatem Dei ipsum benedicite et cantate illi
19 videbar quidem vobiscum manducare et bibere sed ego cibo invisibili et potu qui ab hominibus videri non potest utor
20 tempus est ergo ut revertar ad eum qui me misit vos autem benedicite Deum et narrate omnia mirabilia eius
21 et cum haec dixisset ab aspectu eorum ablatus est et ultra eum videre non potuerunt
22 tunc prostrati per horas tres in faciem benedixerunt Deum et exsurgentes narraverunt omnia mirabilia eius.

TOBIT (TOBIAS) CHAPTER 13

1 aperiens autem Tobias senior os suum benedixit Dominum et dixit magnus es Domine in aeternum et in omnia saecula regnum tuum
2 quoniam tu flagellas et salvas deducis ad infernum et reducis et non est qui effugiat manum tuam
3 confitemini Domino filii Israhel et in conspectu gentium laudate eum
4 quoniam ideo dispersit vos inter gentes quae ignorant eum ut vos narretis mirabilia eius et faciatis scire eos quia non est alius Deus omnipotens praeter eum
5 ipse castigavit nos propter iniquitates nostras et ipse salvabit nos propter misericordiam suam
6 aspicite ergo quae fecit vobiscum et cum timore et tremore confitemini illi regemque saeculorum exaltate in operibus vestris
7 ego autem in terra captivitatis meae confitebor illi quoniam ostendit maiestatem suam in gentem peccatricem
8 convertimini itaque peccatores et facite iustitiam coram Deo credentes quod faciat vobiscum misericordiam suam
9 ego autem et anima mea in eo laetabimur
10 benedicite Dominum omnes electi eius agite dies laetitiae et confitemini illi
11 Hierusalem civitas Dei castigavit te Dominus in operibus manuum tuarum
12 confitere Domino in bonis et benedic Deum saeculorum ut reaedificet in te tabernaculum suum et revocet ad te omnes captivos et gaudeas in omnia saecula saeculorum
13 luce splendida fulgebis et omnes fines terrae adorabunt te
14 nationes ex longinquo ad te venient et munera deferentes adorabunt Dominum in te et terram tuam in sanctificatione habebunt
15 nomen magnum invocabunt in te
16 maledicti erunt qui contempserint te et condemnati erunt omnes qui blasphemaverint te benedictique erunt qui aedificaverint te
17 tu autem laetaberis in filiis tuis quoniam omnes benedicentur et congregabuntur ad Dominum
18 beati omnes qui diligunt te et qui gaudent super pace tua
19 anima mea benedic Dominum quoniam liberavit Hierusalem civitatem suam
20 beatus ero si fuerint reliquiae seminis mei ad videndam claritatem Hierusalem
21 portae Hierusalem ex sapphyro et zmaragdo aedificabuntur et ex lapide pretioso omnis circuitus murorum eius
22 ex lapide candido et mundo omnes plateae eius sternentur et per vicos eius alleluia cantabitur
23 benedictus Dominus qui excitavit eam ut sit regnum eius in saecula saeculorum super eam amen.

TOBIT (TOBIAS) CHAPTER 14

1 et consummati sunt sermones Tobi et posteaquam inluminatus est vixit annis quadraginta duobus et vidit filios nepotum suorum
2 conpletis itaque annis centum duobus sepultus est honorifice in Nineven
3 quinquaginta namque et sex annorum oculorum lumen amisit sexagenarius vero recepit
4 reliquum vero vitae suae in gaudio fuit et cum bono profectu timoris Dei perrexit in pace
5 in hora autem mortis suae vocavit ad se Tobiam filium suum et septem iuvenes filios eius nepotes suos dixitque eis
6 prope erit interitus Nineven non enim excidit verbum Dei et fratres nostri qui dispersi sunt a terra Israhel revertentur ad eam
7 omnis autem deserta terra eius replebitur et domus Dei quae in ea incensa est iterum reaedificabitur ibique revertentur omnes timentes Deum
8 et relinquent gentes idola sua et venient in Hierusalem et inhabitabunt in ea
9 et gaudebunt in ea omnes adorantes regem Israhel
10 audite ergo filii mei patrem vestrum servite Domino in veritate et inquirite ut faciatis quae sunt placita illi

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11 et filiis vestris mandate ut faciant iustitias et elemosynas ut sint memores Dei et benedicant eum in omni tempore in veritate et in tota virtute sua

12 nunc ergo filii audite me et nolite manere hic sed quacumque die sepelieritis matrem vestram circa me in uno sepulchro ex eo dirigite gressus vestros ut exeatis hinc

13 video enim quoniam iniquitas eius finem dabit ei

[14 factum est autem post obitum matris suae Tobias abscessit ex Nineven cum uxore sua et filiis et reversus est ad soceros suos

15 invenitque eos incolomes in senectute bona et curam eorum gessit et ipse clausit oculos eorum et omnem hereditatem domus Raguhel ipse percepit viditque quintam generationem filios filiorum suorum

16 et conpletis annis nonaginta et novem in timore Domini cum gaudio sepelierunt eum

17 omnis cognatio eius et omnis generatio eius in bona vita et sancta conversatione permansit ita ut accepti essent tam Deo quam hominibus et cunctis habitatoribus terrae. (Verse 14-17: The End in catholic Bibles. In other Bible versions, this end is different.).]

THE BOOK OF JUDITH (IOUDITH)

(A parable or analogy, often called
"The first Historical Novel")
Estimated Range of Dating: 200 B.C. - 200 A.D.

(The name Judith (Hebrew: Yehudit, "Jewess" or "Praised") is the feminine form of Judah, Judas, Jude, etc. meaning "Jew". So, the name Judith simply can mean any Jewish woman. The Book of Judith is a book in the Hebrew Deuterocanon or Second Canon. It is included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible, and assigned by Protestants to their Apocrypha. It tells of a Jewish widow, Judith, who uses her beauty and charm to destroy an Assyrian general and save Israel from oppression. The surviving Greek manuscripts contain several historical anachronisms, which is why some scholars now consider the book non-historical: a parable, a theological novel, or perhaps the first historical novel.

It is not clear whether the Book of Judith was originally written in Hebrew or in Greek. The oldest existing version is the Septuagint and might either be a translation from Hebrew or composed in Greek. Details of vocabulary and phrasing point to a Greek text written in a language modeled on the Greek developed through translating the other books in the Septuagint. The extant Hebrew language versions, whether identical to the Greek, or in the shorter Hebrew version, date to the Middle Ages. The Hebrew versions name important figures directly such as the Seleucid king Antiochus IV Epiphanes, thus placing the events in the Hellenistic period when the Maccabees battled the Seleucid monarchs. The Greek version uses deliberately cryptic and anachronistic references such as "Nebuchadnezzar", a "King of Assyria", who "reigns in Nineveh", for the same king. The adoption of that name, though unhistorical, has been sometimes explained either as a copyist's addition, or an arbitrary name assigned to the ruler of Babylon.

Although the author was likely Jewish, there is no evidence that the Book of Judith was ever considered authoritative or a candidate for canonicity by any Jewish group.

The Masoretic Text of the Hebrew Bible does not contain it, nor was it found among the Dead Sea Scrolls or referred to in any early Rabbinic literature.

Reasons for its exclusion include the lateness of its composition, possible Greek origin, open support of the Hasmonean dynasty (to which the early rabbinate was opposed), and perhaps the brash and seductive character of Judith herself.

However, after disappearing from circulation among Jews for over a millennium, references to the Book of Judith, and

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the figure of Judith herself, resurfaced in the religious literature of crypto-Jews who escaped capitulation by the Caliphate of Córdoba. The renewed interest took the form of "tales of the heroine, liturgical poems, commentaries on the Talmud, and passages in Jewish legal codes."

lthough the text itself does not mention Hanukkah, it became customary for a Hebrew midrashic variant of the Judith story to be read on the Shabbat of Hanukkah as the story of Hanukkah takes place during the time of the Hasmonean dynasty.

That midrash, whose heroine is portrayed as gorging the enemy on cheese and wine before cutting off his head, may have formed the basis of the minor Jewish tradition to eat dairy products during Hanukkah.

In that respect, Medieval Jewry appears to have viewed Judith as the Hasmonean counterpart to Queen Esther, the heroine of the holiday of Purim. The textual reliability of the Book of Judith was also taken for granted, to the extent that Biblical commentator Nachmanides (Ramban) quoted several passages from a Peshitta (Syriac version) of Judith in support of his rendering of Deuteronomy 21:14.

Judith is also made reference to in chapter 28 of 1 Meqabyan, a book considered canonical in the Ethiopian Orthodox Tewahedo Church.

The story revolves around Judith, a daring and beautiful widow, who is upset with her Jewish countrymen for not trusting God to deliver them from their foreign conquerors. She goes with her loyal maid to the camp of the enemy general, Holofernes, with whom she slowly ingratiates herself, promising him information on the Israelites. Gaining his trust, she is allowed access to his tent one night as he lies in a drunken stupor. She decapitates him, then takes his head back to her fearful countrymen. The Assyrians, having lost their leader, disperse, and Israel is saved. Though she is courted by many, Judith remains unmarried for the rest of her life.

Literary structure

The Book of Judith can be split into two parts or "acts" of approximately equal length. Chapters 1–7 describe the rise of the threat to Israel, led by the evil king Nebuchadnezzar and his sycophantic general Holofernes, and is concluded as Holofernes' worldwide campaign has converged at the mountain pass where Judith's village, Bethulia, is located. Chapters 8–16 then introduce Judith and depict her heroic actions to save her people. Part I, although at times tedious in its description of the military developments, develops important themes by alternating battles with reflections and rousing action with rest. In contrast, the second half is devoted mainly to Judith's strength of character and the beheading scene.)

LIBER IUDITH

JUDITH CHAPTER 1

1 Arfaxat itaque rex Medorum subiugaverat multas gentes imperio suo et ipse aedificavit civitatem potentissimam quam appellavit Igbathanis

2 ex lapidibus quadratis et sectis fecit muros eius in altitudine cubitorum septuaginta et in latitudine cubitorum triginta turres vero eius posuit in altitudinem cubitorum centum

3 per quadrum vero earum latus utrumque vicenorum pedum spatio tendebatur posuitque portas eius in altitudine turrium

4 et gloriabatur quasi potens in potentia exercitus sui et in gloria quadrigarum suarum

5 anno igitur duodecimo regni sui Nabuchodonosor rex Assyriorum qui regnabat in Nineven civitatem magnam pugnavit contra Arfaxat et obtinuit eum

6 in campo magno qui appellatur Ragau circa Eufraten et Tigrin et Hyadas in campo Erioch regis Elicorum

7 tunc exaltatum est regnum Nabuchodonosor et cor eius elatum est et misit ad omnes qui habitabant in Cilicia et Damasco et Libano

8 et ad gentes quae sunt in Carmelo et Cedar et inhabitantes Galileam in campo magno Hesdraelon

9 et ad omnes qui erant in Samaria et trans flumen Iordanem usque Hierusalem et omnem terram Iesse quousque perveniatur ad montes Aethiopiae

10 ad hos omnes misit nuntios Nabuchodonosor rex Assyriorum

11 qui omnes uno animo contradixerunt et remiserunt eos vacuos ac sine honore abiecerunt

12 tunc indignatus est Nabuchodonosor rex ad omnem terram illam et iuravit per regnum et thronum suum quod defenderet se de omnibus regionibus his.

JUDITH CHAPTER 2

1 anno tertiodecimo Nabuchodonosor regis vicesima et secunda die mensis primi factum est verbum in domo Nabuchodonosor regis Assyriorum ut defenderet se

2 vocavitque omnes maiores omnesque duces bellatores suos et habuit cum eis mysterium consilii sui

3 dixitque cogitationem suam in eo esse ut omnem terram suo subiugaret imperio

4 quod dictum cum placuisset omnibus vocavit Nabuchodonosor rex Holofernem principem militiae suae

5 et dixit egredere adversum omne regnum occidentis et contra eos praecipue qui contempserunt imperium meum

6 non parcet oculus meus ulli regno omnemque urbem munitam subiugabis mihi

7 tunc Holofernis vocavit duces et magistratus virtutis Assyriorum et dinumeravit viros in expeditione sicut praecepit ei rex centum viginti milia peditum pugnatorum et equites sagittarios duodecim milia

8 omnemque expeditionem suam fecit praeire multitudinem innumerabilium camelorum cum his quae exercitibus

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sufficerent copiose boum quoque armenta gregesque ovium quorum non erat numerus

9 frumentum ex omni Syria in transitu suo parari constituit

10 aurum vero et argentum de domo regis adsumpsit multum nimis

11 et profectus est ipse et omnis exercitus cum quadrigis et equitibus et sagittariis qui cooperuerunt faciem terrae sicut lucustae

12 cumque pertransisset fines Assyriorum venit ad magnos montes Angae qui sunt a sinistro Ciliciae ascenditque omnia castella eorum et obtinuit omnem munitionem

13 effregit autem civitatem opinatissimam Meluthi praedavitque omnes filios Tharsis et filios Ismahel qui erant contra faciem deserti et ad austrum terrae Celeon

14 et transiit Eufraten et venit ad Mesopotamiam et fregit omnes civitates excelsas quae erant ibi a torrente Mambre usquequo perveniatur ad mare

15 et occupavit terminos eius a Cilicia usque ad fines Iafeth qui sunt ad austrum

16 abduxitque omnes filios Madian ac praedavit omnem locupletationem eorum omnesque resistentes sibi occidit in ore gladii

17 et post haec descendit in campos Damasci in diebus messis et succendit omnia sata omnesque arbores ac vineas fecit incidi

18 et cecidit timor illius super omnes inhabitantes terram.

JUDITH CHAPTER 3

1 tunc miserunt legatos suos universarum urbium et provinciarum reges ac principes Syriae scilicet Mesopotamiae et Syriae Sobal et Lybiae atque Ciliciae qui venientes ad Holofernem dixerunt

2 desinat indignatio tua circa nos melius est enim ut viventes serviamus Nabuchodonosor regi magno et subditi simus tibi quam morientes cum interitu nostro ipsi servitutis nostrae damna patiamini

3 omnis civitas nostra omnisque possessio omnes colles et montes et campi armenta boum greges ovium caprarumque equorum camelorumque et universae facultates nostrae atque familiae in conspectu tuo sunt

4 sint omnia sub lege tua

5 nos iam et filii nostri servi tui sumus

6 veni nobis pacificus dominus et utere servitia nostra sicut placuerit tibi

7 tunc descendit de montibus cum equitibus in virtute magna et obtinuit omnem civitatem et omnem inhabitantem terram

8 de universis autem urbibus adsumpsit sibi auxiliarios viros fortes et electos ad bellum

9 tantusque metus provinciis illius incubuit ut universarum urbium habitatores principes et honorati simul cum populis exirent in obviam venienti

10 excipientes eum cum coronis et lampadibus ducentes choros in tibiis et tympanis

11 nec ista tamen facientes ferocitatem eius pectoris mitigare potuerunt

12 nam et civitates eorum destruxit et lucos eorum excidit

13 praeceperat enim illi Nabuchodonosor rex ut omnes deos terrae exterminaret videlicet ut ipse solus diceretur deus ab his nationibus quae potuissent Holofernis potentia subiugari

14 pertransiens autem Syriam Subal et omnem Apamiam omnemque Mesopotamiam venit ad Idumeos in terra Gabaa

15 accepitque civitates eorum et sedit ibi per triginta dies in quibus diebus adunari praecepit universum exercitum virtutis suae.

JUDITH CHAPTER 4

1 tunc audientes haec filii Israhel qui habitabant in terra Iudaeae timuerunt valde a facie eius

2 tremor etiam et horror invasit sensus eorum ne hoc faceret Hierusalem et templo Domini quod fecerat ceteris civitatibus et templis earum

3 et miserunt in omnem Samariam per circuitum usque Hiericho et praeoccupaverunt omnes vertices montium

4 et muris circumdederunt vicos suos et congregaverunt frumenta in praeparatione pugnae

5 sacerdos etiam Heliachim scripsit ad universos qui erant contra Hesdraelon quae est contra faciem campi magni iuxta Dothain et universis per quos transitus esse poterat

6 ut obtinerent ascensus montium per quos via esse poterat ad Hierusalem ut illic custodirent ubi angustum iter esse poterat inter montes

7 et fecerunt filii Israhel secundum quod constituerat eis sacerdos Domini Heliachim

8 et clamavit omnis populus ad Dominum instantia magna et humiliaverunt animas suas in ieiuniis ipsi et mulieres eorum

9 et induerunt se sacerdotes ciliciis et infantes prostraverunt contra faciem templi Domini et altare Domini operuerunt cilicio

10 et clamaverunt ad Deum Israhel unianimiter ne darentur in praedam infantes eorum et uxores eorum in divisionem et civitates eorum in exterminium et sancta eorum in pollutionibus

11 tunc Heliachim sacerdos Domini magnus circuivit omnem Israhel adlocutusque est eos

12 dicens scitote quoniam exaudivit Dominus preces vestras si manentes permanseritis in ieiuniis et orationibus in conspectu Domini

13 memores estote Mosi servi Domini qui Amalech confidentem in virtute sua et in potentia sua et in exercitu suo et in clypeis suis et in curribus suis et in equitibus suis non ferro pugnando sed precibus sanctis orando deiecit

14 sic erunt universi hostes Israhel si perseveraveritis in hoc opere quo coepistis

15 ad hanc igitur exhortationem eius deprecantes Dominum permanebant in conspectu Domini

16 ita ut etiam hii qui holocausta Domino offerebant praecincti ciliciis offerrent sacrificia Domino et erat cinis super capita eorum

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17 et ex toto corde suo omnes orabant Deum ut visitaret populum suum Israhel.

JUDITH CHAPTER 5

1 nuntiatumque est Holoferni principi militiae Assyriorum quod filii Israhel praepararent se ad resistendum ac montium itinera conclusissent

2 et furore nimio exarsit iracundia magna vocavitque omnes principes Moab et duces Ammon

3 et dixit eis dicite mihi quid sit populus iste qui montana obsidet aut quae et quales et quantae sint civitates eorum quae etiam sit virtus eorum aut quae sit multitudo eorum vel quis rex militiae illorum

4 quare prae omnibus qui habitant in oriente isti contempserunt et non exierunt in obviam nobis ut susciperent nos cum pace

5 tunc Achior dux omnium filiorum Ammon respondens ait si digneris audire domine meus dicam veritatem in conspectu tuo de populo isto qui in montanis habitat et non egredietur verbum falsum ex ore meo

6 populus iste ex progenie Chaldeorum est

7 hic primum in Mesopotamiam habitavit quoniam noluerunt sequi deos patrum suorum qui erant in terra Chaldeorum

8 deserentes itaque caerimonias patrum suorum quae in multitudine deorum erant

9 unum Deum caeli coluerunt qui et praecepit eis ut exirent inde et habitarent in Charam cumque cooperuisset omnem terram fames descenderunt in Aegyptum illicque per quadringentos annos sic multiplicati sunt ut dinumerari eorum non possit exercitus

10 cumque gravaret eos rex Aegypti atque in aedificationibus urbium suarum in luto et latere subiugasset eos clamaverunt ad Deum suum et percussit totam terram Aegypti plagis variis

11 cumque eiecissent eos a se Aegyptii et cessasset plaga ab eis et iterum eos vellent capere et ad suum servitium revocare

12 fugientibus his Deus caeli mare aperuit ita ut hinc inde aquae quasi murus solidarentur et isti pede sicco fundum maris perambulando transirent

13 in quo loco dum innumerabilis exercitus Aegyptiorum eos persequeretur ita aquis coopertus est ut non remaneret vel unus qui factum posteris nuntiaret

14 egressis etiam mare Rubrum deserta Sina montis occurrerunt in quibus numquam homo habitare potuit vel filius hominis requievit

15 illic fontes amari obdulcati sunt eis ad bibendum et per annos quadraginta annonam de caelo consecuti sunt

16 ubicumque ingressi sunt sine arcu et sagitta et absque scuta et gladio Deus eorum pro eis pugnavit et vicit

17 et non fuit qui insultaret populo isti nisi quando recessit a cultura Domini Dei sui

18 quotienscumque autem praeter ipsum Deum suum alterum coluerunt dati sunt in praedam et in gladium et in obprobrium

19 quotienscumque autem paenituerunt se recessisse a cultura Dei sui dedit eis Deus caeli virtutem resistendi

20 denique Chananeum regem et Iebuseum et Ferezeum et Hettheum et Eveum et Amorreum et omnes potentes in Esebon prostraverunt et terras eorum et civitates eorum ipsi possederunt

21 et usque dum non peccarent in conspectu Dei sui erant cum illis bona Deus enim illorum odit iniquitatem

22 nam et ante hos annos cum recessissent a via quam dederat illis Deus ut ambularent in eam exterminati sunt proeliis multis nationibus et plurimi eorum captivi abducti sunt in terram non suam

23 nuper autem reversi ad Deum suum ex dispersione qua dispersi fuerant adunati sunt et ascenderunt montana haec omnia et iterum possident Hierusalem ubi sunt sancta eorum

24 nunc ergo meus domine perquire si est aliqua iniquitas eorum in conspectu Dei eorum ascendamus ad illos quoniam tradens tradet illos Deus eorum tibi et subiugati erunt sub iugo potentiae tuae

25 si autem non est offensio populi huius coram Deo suo non poterimus resistere illis quoniam Deus eorum defendet illos et erimus in obprobrium universae terrae

26 et factum est cum cessasset loqui Achior verba irati sunt omnes magnates Holofernis et cogitabant interficere eum dicentes ad alterutrum

27 quis iste est qui filios Israhel posse dicat resistere regi Nabuchodonosor et exercitibus eius homines inermes et sine virtute et sine peritia artis pugnae

28 ut ergo agnoscat Achior quoniam fallit nos ascendemus in montana et cum capti fuerint potentes eorum tunc cum eisdem gladio transverberabitur

29 ut sciat omnis gens quoniam Nabuchodonosor deus terrae est et praeter ipsum alius non est.

JUDITH CHAPTER 6

1 factum est autem cum cessassent loqui indignatus Holofernis vehementer dixit ad Achior

2 quoniam prophetasti nobis dicens quod gens Israhel defendatur a Deo suo ut ostendam tibi quia non est deus nisi Nabuchodonosor

3 cum percusserimus eos omnes sicut hominem unum tunc et ipse cum illis Assyriorum gladio interibis et omnis Israhel tecum perditione disperiet

4 et probabis quoniam Nabuchodonosor dominus sit universae terrae tuncque gladius militiae meae transiet per latera tua et confixus cades inter vulneratos Israhel et non respirabis ultra donec extermineris cum illis

5 porro autem si prophetiam tuam veram existimas non concidat vultus tuus et pallor qui faciem tuam obtinuit abscedat a te si verba mea haec putas impleri non posse

6 ut autem noveris quia simul cum illis haec experieris ecce ex hac hora illorum populo sociaberis ut dum dignas mei gladii poenas exceperint ipse simul ultioni subiaceas

7 tunc Holofernis praecepit servis suis ut conprehenderent Achior ut ducerent eum in Bethuliam et traderent eum in manu filiorum Israhel

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8 et accipientes eum servi Holofernis profecti sunt per campestria sed cum adpropinquassent ad montana exierunt contra eos fundibalarii

9 illi autem divertentes a latere montis ligaverunt Achior ad arborem manibus et pedibus et sic vinctum de restibus dimiserunt eum et reversi sunt ad dominum suum

10 porro filii Israhel descendentes de Bethulia venerunt ad eum quem solventes duxerunt ad Bethuliam atque in medio populi illum statuentes percontati sunt quid rerum esset quod illum vinctum Assyrii reliquissent

11 in diebus illis erant illic principes Ozias filius Micha de tribu Symeon et Carmi qui et Gothonihel

12 in medio itaque seniorum et in conspectu omnium Achior dixit omnia quae locutus ipse fuerat ab Holoferne interrogatus et qualiter populus Holofernis voluisset propter hoc verbum interficere eum

13 quemadmodum ipse Holofernis iratus iusserit eum Israhelitis hac de causa tradi ut dum vinceret filios Israhel tunc etiam ipsum Achior diversis iubeat suppliciis interire propter hoc quod dixisset Deus caeli defensor eorum est

14 cumque universa Achior exposuisset omnis populus cecidit in faciem adorantes Dominum et communi lamentatione et fletu unianimes preces suas Deo effuderunt

15 dicentes Domine Deus caeli et terrae intuere superbiam illorum et respice ad nostram humilitatem et faciem tuorum sanctorum adtende et ostende quia non derelinquis praesumentes de te et praesumentes de se et de sua virtute gloriantes humilias

16 finito itaque fletu et per totum diem populorum oratione conpleta consolati sunt Achior

17 dicentes Deus patrum nostrorum cuius tu virtutem praedicasti ipse tibi hanc dabit vicissitudinem ut eorum magis tu interitum videas

18 cum vero Dominus Deus noster dederit hanc libertatem servis suis sit et tecum Deus in medio nostri ut sicut placuerit tibi ita cum tuis omnibus converseris

19 tunc Ozias finito consilio suscepit eum in domum suam et fecit cenam magnam

20 et vocatis omnibus presbyteris simul expleto ieiunio refecerunt

21 postea vero convocatus omnis populus et per totam noctem intra ecclesiam oraverunt petentes auxilium a Deo Israhel.

JUDITH CHAPTER 7

1 Holofernis autem altera die praecepit exercitibus suis ut ascenderent contra Bethuliam

2 erant autem pedites bellatorum centum viginti milia et equites viginti duo milia praeter praeparationes virorum illorum quos occupaverat captivitas et adducti fuerant de provinciis et urbibus universae iuventutis

3 omnes pariter paraverunt se ad pugnam contra filios Israhel et venerunt per crepidinem montis usque ad apicem qui respicit super Dothain a loco qui dicitur Belma usque Chelmo qui est contra Hesdraelon

4 filii autem Israhel ut viderunt multitudinem illorum prostraverunt se super terram mittentes cinerem super capita sua unianimes orantes ut Deus Israhel misericordiam suam ostenderet super populum suum

5 et adsumentes arma sua bellica sederunt per loca quae angusti itineris tramitem dirigunt inter montuosa et erant custodientes ea tota die et nocte

6 porro Holofernis dum circuit per gyrum repperit quod fons qui influebat aquaeductum illorum a parte australi extra civitatem dirigeret incidi praecepit aquaeductum eorum

7 erant tamen non longe a muris fontes ex quibus furtim videbantur haurire aquam ad refocilandum potius quam ad potandum

8 sed filii Ammon et Moab accesserunt ad Holofernem dicentes filii Israhel non in lancea nec in sagitta confidunt sed montes defendunt illos et muniunt illos colles in praecipitio constituti

9 ut ergo sine congressione pugnae possis superare eos pone custodes fontium ut non hauriant ex eis et sine gladio interficies eos vel certe fatigati tradent civitatem suam quam putant civitatem montibus positam superari non posse

10 et placuerunt verba haec coram Holoferne et coram omnibus satellitibus eius et constituit per gyrum centenarios per singulos fontes

11 cumque ista custodia per dies viginti fuisset expleta defecerunt cisternae et collectiones aquarum omnibus inhabitantibus in Bethuliam ita ut non esset intra civitatem unde satiarentur vel una die quoniam ad mensuram dabatur populis aqua cotidie

12 tunc ad Oziam congregati omnes viri feminaeque iuvenes et parvuli simul omnes una voce

13 dixerunt iudicet Deus inter nos et te quoniam fecisti in nos mala nolentes loqui pacifice cum Assyriis et propter hoc vendidit nos Deus in manibus eorum

14 et ideo non est qui adiuvet cum prosternamur ante oculos eorum in siti et perditione magna

15 et nunc congregate universos qui in civitate sunt ut sponte nos tradamus omnes populo Holofernis

16 melius est enim ut captivi benedicamus Deum viventes quam moriamur et simus obprobrium omni carni cum videamus uxores nostras et infantes nostros mori ante oculos nostros

17 contestamur hodie caelum et terram et Deum patrum nostrorum qui ulciscitur nos secundum peccata nostra ut iam tradatis civitatem in manu militiae Holofernis et sit finis noster brevis in ore gladii qui longior efficitur in ariditate sitis

18 et cum haec dixissent factus est fletus et ululatus magnus in ecclesia omnibus et per multas horas una voce clamaverunt ad Deum dicentes

19 peccavimus cum patribus nostris iniuste egimus iniquitatem fecimus

20 tu quia pius es miserere nostri aut in tuo flagello vindica iniquitates nostras et noli tradere confitentes te populo qui ignorat te

21 ut non dicant inter gentes ubi est Deus eorum

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22 et cum fatigati his clamoribus et his fletibus lassati siluissent
23 exsurgens Ozias infusus lacrimis dixit aequo animo estote fratres et hos quinque dies expectemus a Domino misericordiam
24 forsitan enim indignationem suam abscidet et dat gloriam nomini suo
25 si autem transactis quinque diebus non venerit adiutorium faciemus haec verba quae locuti estis.

JUDITH CHAPTER 8

1 et factum est cum audisset haec Iudith vidua quae erat filia Merari filii Idox filii Ioseph filii Oziae filii Elai filii Iamnor filii Gedeon filii Rafoin filii Acitob filii Melchiae filii Enam filii Nathaniae filii Salathihel filii Symeon filii Ruben
2 et vir eius fuit Manasses qui mortuus est in diebus messis hordiariae
3 instabat enim super alligantes manipulos in campo et venit aestus super caput eius et mortuus est in Bethuliam civitatem suam et sepultus est illic cum patribus suis
4 erat autem Iudith relicta eius vidua iam annis tribus et mensibus sex
5 et in superioribus domus suae fecit sibi secretum cubiculum in quo cum puellis suis clausa morabatur
6 et habens super lumbos suos cilicium ieiunabat omnibus diebus vitae suae praeter sabbata et neomenia et festa domus Israhel
7 erat autem eleganti aspectu nimis cui vir suus reliquerat divitias multas et familiam copiosam ac possessiones armentis boum et gregibus ovium plenas
8 et erat haec in eo omnibus famosissima quoniam timebat Dominum valde nec erat qui loqueretur de illa verbum malum
9 haec itaque cum audisset quoniam Ozias promisisset quod transacto quinto die traderet civitatem misit ad presbyteros Chabri et Carmin
10 et venerunt ad illam et dixit illis quod est hoc verbum in quo consensit Ozias ut tradat civitatem Assyriis si intra quinque dies non venerit vobis adiutorium
11 et qui estis vos qui temptatis Dominum
12 non est iste sermo qui misericordiam provocet sed potius qui iram excitet et furorem accendat
13 posuistis vos tempus miserationis Domini et in arbitrium vestrum diem constituistis ei
14 sed quia patiens est Dominus in hoc ipso paeniteamur et indulgentiam eius lacrimis postulemus
15 non enim quasi homo Deus sic comminabitur neque sicut filius hominis ad iracundiam inflammabitur
16 et ideo humiliemus illi animas nostras et in spiritu constituti humiliato servientes illi
17 dicamus flentes Domino ut secundum voluntatem suam sic faciat nobiscum misericordiam suam ut sicut conturbatum est cor nostrum in superbia eorum ita etiam de nostra humilitate gloriemur
18 quoniam non sumus secuti peccata patrum nostrorum qui dereliquerunt Deum suum et adoraverunt deos alienos
19 pro scelere quo dati sunt in gladium et in rapinam et in confusionem inimicis suis nos autem alterum deum nescimus praeter ipsum
20 expectemus humiles consolationem eius et exquiret sanguinem nostrum de adflictionibus inimicorum nostrorum et humiliabit omnes gentes quaecumque insurgunt contra nos et faciet illas sine honore Dominus Deus noster
21 et nunc fratres quoniam vos qui estis presbyteri in populo Dei ex vobis pendet anima illorum adloquio vestro corda eorum erigite ut memores sint quia temptati sunt patres nostri ut probarentur si vere colerent Deum suum
22 memores esse debent quomodo pater noster Abraham temptatus est et per multas tribulationes probatus Dei amicus effectus est
23 sic Isaac sic Iacob sic Moses et omnes qui placuerunt Deo per multas tribulationes transierunt fideles
24 illi autem qui temptationes non susceperunt cum timore Domini et patientia sua inproperium murmurationis suae contra Dominum protulerunt
25 exterminati sunt ab exterminatore et a serpentibus perierunt
26 et nos ergo non ulciscamur nos pro his quae patimur
27 sed reputantes peccatis nostris haec ipsa minora esse supplicia flagella Domini quasi servi qui corripimur ad emendationem non ad perditionem nostram evenisse credamus
28 et dixerunt illi Ozias et presbyteri omnia quae locuta es vera sunt et non est in sermonibus tuis ulla reprehensio
29 nunc ergo ora pro nobis quoniam mulier sancta es et timens Dominum
30 et dixit illis Iudith sicut quod loqui potui Dei esse cognoscitis
31 ita quod facere disposui probate si ex Deo est et orate ut firmum faciat consilium meum Deus
32 stabitis vos ad portam nocte ista et ego exeam cum abra mea et orate ut sicut dixistis in diebus quinque respiciat Dominus populum suum Israhel
33 vos autem nolo scrutemini actum meum et usque dum renuntiem vobis nihil aliud fiat nisi oratio pro me ad Dominum Deum nostrum
34 et dixit ad eam Ozias princeps Iudaeae vade in pace et Dominus sit tecum in ultione inimicorum nostrorum et revertentes abierunt.

JUDITH CHAPTER 9

1 quibus abscedentibus Iudith ingressa est oratorium suum et induens se cilicio posuit cinerem super caput suum et prosternens se Domino clamavit ad Dominum dicens
2 Domine Deus patris mei Symeon qui dedisti illi gladium in defensione alienigenarum qui violatores extiterunt in coinquinatione sua et denudaverunt femur virginis in confusionem
3 et dedisti mulieres eorum in praedam et filias eorum in captivitatem et omnem praedam in divisionem servis tuis qui zelaverunt zelum tuum subveni quaeso te Domine Deus meus mihi viduae

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4 tu enim fecisti priora et illa post illa cogitasti et hoc factum est quod ipse voluisti

5 omnes enim viae tuae paratae sunt et tua iudicia in providentia tua posuisti

6 respice castra Assyriorum nunc sicut tunc castra videre Aegyptiorum dignatus es quando post servos tous armati currebant confidentes in quadrigis et in equitatu suo et in multitudine bellatorum

7 sed aspexisti super castra eorum et tenebrae fatigaverunt eos

8 tenuit pedes eorum abyssus et aquae operuerunt eos

9 sic fiant et isti Domine qui confidunt in multitudine sua et in corribus suis et in contis et in sagittis suis et in lanceis gloriantur

10 et nesciunt quia tu ipse es Deus noster qui conteris bella ab initio et Dominus nomen est tibi

11 erige brachium tuum sicut ab initio et adlide virtutem eorum in virtute tua cadat virtus eorum in iracundiam tuam qui promittunt se violare sancta tua et polluere tabernaculum honoris tui et deicere gladio suo cornu altaris tui

12 fac Domine ut gladio proprio eius superbia amputetur

13 capiatur laqueo oculorum suorum in me et percuties eum ex labiis caritatis meae 14 da mihi in animo constantiam ut contemnam illum et virtutem ut evertam illum 15 erit enim memoriale nominis tui cum manus feminea deiecerit eum

16 non enim in multitudine est virtus tua Domine neque in equorum viribus voluntas tua nec superbi ab initio placuerunt tibi sed humilium et mansuetorum tibi semper placuit deprecatio

17 Deus caelorum creator aquarum et dominus totius creaturae exaudi me miseram deprecantem et de tua misericordia praesumentem

18 memento Domine testamenti tui et da verbum in ore meo et in corde meo consilium corrobora ut domus tua in tua sanctificatione permaneat

19 et omnes gentes agnoscant quoniam tu es Deus et non est alius praeter te.

JUDITH CHAPTER 10

1 factum est autem cum cessasset clamare ad Dominum surrexit de loco quo iacuerat prostrata Domino

2 vocavitque abram suam et descendens in domum suam abstulit a se cilicium et exuit se vestimentis viduitatis suae

3 et lavit corpus suum et unxit se myrro optimo et discriminavit crinem capitis sui et inposuit mitram super caput suum et induit se vestimentis iucunditatis suae induitque sandalia pedibus suis adsumpsitque dextraliola et lilia et inaures et anulos et omnibus ornamentis suis ornavit se

4 cui etiam Dominus contulit splendorem quoniam omnis ista conpositio non ex libidine sed ex virtute pendebat et ideo Dominus hanc in illam pulchritudinem ampliavit ut inconparabili decore omnium oculis appareret

5 inposuit itaque abrae suae ascopam vini et vas olei et pulenta et palatas et panes et caseum et profecta est

6 cumque venisset ad portas civitatis invenerunt expectantem Oziam et presbyteros civitatis

7 qui cum vidissent eam stupentes mirati sunt nimis pulchritudinem eius

8 nihil tamen interrogantes eam dimiserunt transire dicentes Deus patrum nostrorum det tibi gratiam et omne consilium tui cordis sua virtute corroboret ut glorietur super te Hierusalem et sit nomen tuum in numero sanctorum et iustorum

9 et dixerunt hii qui illic erant omnes una voce fiat fiat

10 Iudith vero orans Dominum transiit portas ipsa et abra eius

11 factum est autem cum descenderet montem circa ortum diei occurrerunt ei exploratores Assyriorum et tenuerunt illam dicentes unde venis aut quo vadis

12 quae respondit filia sum Hebraeorum ideo ego fugi a facie eorum quoniam futurum agnovi quod dentur vobis in depraedationem pro eo quod contemnentes vos noluerunt ultro tradere se ipsos ut invenirent misericordiam in conspectu vestro

13 hac de causa cogitavi mecum dicens vadam ad faciem principis Holofernis ut indicem illi secreta illorum et ostendam illi quo aditu possit obtinere eos ita ut non cadat unus vir de exercitu eius

14 et cum audissent viri verba eius considerabant faciem eius et erat in oculis eorum stupor quoniam mirabantur pulchritudinem eius nimis

15 et dixerunt ad eam conservasti animam tuam eo quod tale repperisti consilium ut descenderes ad dominum nostrum

16 hoc autem scias quoniam cum steteris in conspectu eius bene tibi faciet et eris gratissima in corde eius duxeruntque illam ad tabernaculum Holofernis et nuntiantes eam

17 cumque intrasset ante faciem eius statim captus est in suis oculis Holofernis

18 dixeruntque ad eum satellites eius quis contemnat populum Hebraeorum qui tam decoras mulieres habent ut non pro his merito pugnare contra eos debeamus

19 videns itaque Holofernem Iudith sedentem in conopeo quod erat ex purpura et auro et zmaragdo et lapidibus pretiosis intextum

20 et cum in faciem eius intendisset adoravit eum prosternens se super terram et levaverunt illam servi Holofernis iubente domino suo.

JUDITH CHAPTER 11

1 tunc Holofernis dixit ei aequo animo esto et noli pavere in corde tuo quoniam ego numquam nocui virum qui voluit servire Nabuchodonosor regi

2 populus autem tuus si non contempsisset me non adlevassem lanceam meam super illum

3 nunc autem dic mihi qua ex causa recessisti ab illis et placuit tibi ut venires ad nos

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4 et dixit illi Iudith sume verba ancillae tuae quoniam si secutus fueris verba ancillae tuae perfectam rem faciet Dominus tecum

5 vivit enim Nabuchodonosor rex terrae et vivit virtus eius quae est in te ad correptionem omnium animarum errantium quoniam non solum homines serviunt illi per te sed et bestiae agri obtemperant illi

6 nuntiatur enim industria animi tui universis gentibus et indicatum est omni saeculo quoniam tu solus bonus et potens es in omni regno eius et disciplina tua omnibus provinciis praedicatur

7 nec hoc latet quod locutus est Achior nec illud ignoratur quod ei iusseris evenire

8 constat enim Deum nostrum sic peccatis offensum ut mandaverit per prophetas suos ad populum quod tradat eos pro peccatis suis

9 et quoniam sciunt se offendisse Deum suum filii Israhel tremor tuus super ipsos est 10 insuper etiam fames invasit eos et ab ariditate aquae iam inter mortuos conputantur 11 denique hoc ordinant ut interficiant pecora sua et sanguinem eorum bibant

12 et sancta Domini sui quae praecepit Deus non contingi in frumento vino et oleo haec cogitaverunt inpendere et volunt consumere quae nec manibus deberent contingere ergo quoniam haec faciunt certum est quod in perditione dabuntur

13 quod ego ancilla tua cognoscens fugi ab illis et misit me Dominus haec ipsa nuntiare tibi

14 ego enim ancilla tua Deum colo etiam nunc apud te et exiet ancilla tua et orabo Deum

15 et dicet mihi quando eis reddat peccatum suum et veniens nuntiabo tibi ita ut ego adducam te per mediam Hierusalem et habebis omnem populum Israhel sicut oves quibus non est pastor et non latrabit vel unus contra te

16 quoniam haec mihi dicta sunt per providentiam Dei

17 et quoniam iratus est illis Deus hoc ipsa missa sum nuntiare tibi

18 placuerunt autem omnia verba haec coram Holoferne et coram pueris eius et mirabantur ad sapientiam eius et dicebant alter ad alterum

19 non est talis mulier super terram in aspectu in pulchritudine et in sensu verborum

20 et dixit ad illam Holofernis bene fecit Deus qui misit te ante populum ut des illum tu in manibus nostris

21 et quoniam bona est promissio tua si fecerit mihi hoc Deus tuus erit et meus Deus et tu in domo Nabuchodonosor magna eris et nomen tuum nominabitur in universa terra.

JUDITH CHAPTER 12

1 tunc iussit eam introire ubi repositi erant thesauri eius et iussit illic manere eam et constituit quid daretur illi de convivio suo

2 cui respondens Iudith dixit nunc non potero manducare ex his quae mihi praecipis tribui ne veniat super me offensio ex his autem quae mihi detuli manducabo

3 cui Holofernis ait si defecerint tibi ista quae tecum detulisti quid faciemus tibi

4 et dixit Iudith vivit anima tua domine meus quoniam non expendet omnia haec ancilla tua donec faciat Deus in manu mea haec quae cogitavi et induxerunt illam servi eius in tabernaculo quo praeceperat

5 et petiit dum introiret ut daretur ei copia nocte et ante lucem egrediendi foras ad orationem et deprecandi Dominum

6 et praecepit cubiculariis suis ut sicut placeret illi exiret et introiret ad orandum Deum suum per triduum

7 et exiebat noctibus in vallem Bethuliae et baptizabat se in fontem aquae

8 et ut ascendebat orabat Dominum Deum Israhel ut dirigeret viam eius ad liberationem populi sui

9 et introiens munda manebat in tabernaculum usque dum acciperet escam suam in vesperam

10 et factum est quarto die Holofernis fecit cenam servis suis et dixit ad Bagao eunuchum vade et suade Hebraeam illam ut sponte consentiat habitare mecum

11 foedum est enim apud Assyrios si femina inrideat virum agendo ut inmunis transeat ab eo

12 tunc introivit Bagao ad Iudith et dixit non vereatur bona puella introire ad dominum meum ut honorificetur ante faciem eius et manducet cum eo et bibat vinum in iucunditate

13 cui Iudith respondit quae ego sum ut contradicam domino meo

14 omne quod erit ante oculos eius bonum et optimum faciam quicquid autem illi placuerit hoc mihi erit optimum omnibus diebus vitae meae

15 et surrexit et ornavit se vestimento suo et ingressa stetit ante faciem eius

16 cor autem Holofernis concussum est erat enim ardens in concupiscentia eius

17 et dixit ad eam Holofernis bibe nunc et accumbe in iucunditate quoniam gratiam invenisti coram me

18 et dixit Iudith bibam domine quoniam magnificata est anima mea hodie prae omnibus diebus meis

19 et accepit et manducavit et bibit coram ipso ea quae paraverat illi ancilla eius

20 et iucundus factus est Holofernis ad illam bibitque vinum nimis multum quantum numquam biberat in vita sua.

JUDITH CHAPTER 13

1 ut autem sero factum est festinaverunt servi illius ad hospitia sua et conclusit Bagao ostia cubiculi et abiit

2 erant autem omnes fatigati a vino

3 eratque Iudith sola in cubiculo

4 porro Holofernis iacebat in lecto nimia ebrietate sopitus

5 dixitque Iudith puellae suae ut staret foras ante cubiculum et observaret

6 stetitque Iudith ante lectum orans cum lacrimis et labiorum motu in silentio

7 dicens confirma me Domine Deus Israhel et respice in hac hora ad opera manuum mearum ut sicut promisisti

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Hierusalem civitatem tuam erigas et hoc quod credens per te posse fieri cogitavi perficiam

8 et haec cum dixisset accessit ad columnam quae erat ad caput lectuli eius et pugionem eius qui in ea ligatus pendebat exsolvit

9 cumque evaginasset illud adprehendit comam capitis eius et ait confirma me Domine Deus Israhel in hac hora

10 et percussit bis in cervicem eius et abscidit caput eius et abstulit conopeum eius a columnis et evolvit corpus eius truncum

11 et post pusillum exivit et tradidit caput Holofernis ancillae suae et iussit ut mitteret illud in peram suam

12 et exierunt duae secundum consuetudinem suam quasi ad orationem et transierunt castra et gyrantes vallem venerunt ad portam civitatis

13 et dixit Iudith a longe custodibus murorum aperite portas quoniam nobiscum est Deus qui fecit virtutem in Israhel

14 et factum est cum audissent viri vocem eius vocaverunt presbyteros civitatis

15 et concurrerunt ad eam omnes a minimo usque ad maximum quoniam speraverunt eam iam non esse venturam

16 et accendentes luminaria congyraverunt circa eam universi illa autem ascendens in eminentiori loco iussit fieri silentium cumque omnes tacuissent

17 dixit Iudith laudate Dominum Deum nostrum qui non deseruit sperantes in se

18 et in me ancillam suam adimplevit misericordiam suam quam promisit domui Israhel et interfecit in manu mea hostem populi sui in hac nocte

19 et proferens de pera caput Holofernis ostendit illis dicens ecce caput Holofernis principis militiae Assyriorum et ecce conopeum illius in quo recumbebat in ebrietate sua ubi et per manum feminae percussit illum Dominus Deus noster

20 vivit autem ipse Dominus quoniam custodivit me angelus eius et hinc euntem et ibi commorantem et inde huc revertentem et non permisit me ancillam suam Dominus coinquinari sed sine pollutione peccati revocavit me vobis gaudentem in victoria sua in evasione mea in liberatione vestra

21 confiteamur illi omnes quoniam bonus quoniam in saeculum misericordia eius

22 universi autem adorantes Dominum dixerunt ad eam benedixit te Dominus in virtute sua quia per te ad nihilum redegit inimicos nostros

23 porro Ozias princeps populi Israhel dixit ad eam benedicta es tu filia a Domino Deo excelso prae omnibus mulieribus super terram

24 benedictus Dominus qui creavit caelum et terram qui te direxit in vulnere capitis principis inimicorum nostrorum

25 quia hodie nomen tuum ita magnificavit ut non recedat laus tua de ore hominum qui memores fuerint virtutis Domini in aeternum pro quibus non pepercisti animae tuae propter angustias et tribulationem generis tui sed subvenisti ruinae ante conspectum Dei nostri

26 et dixit omnis populus fiat fiat

27 porro Achior vocatus venit et dixit ei Deus Israhel cui tu testimonium dedisti quod ulciscatur de inimicis suis ipse caput omnium incredulorum incidit in hac nocte in manu mea

28 ut probes quia ita est ecce caput Holofernis qui in contemptu superbiae suae Deum Israhel contempsit et tibi interitum minabatur dicens cum captus fuerit populus Israhel gladio perforari praecipiam latera tua

29 videns autem Achior caput Holofernis angustiatus prae pavore cecidit in faciem suam super terram et aestuavit anima eius

30 postea vero quam resumpto spiritu recreatus est procidit ad pedes eius et adoravit eam et dixit

31 benedicta tu Deo tuo in omni tabernaculo Iacob quoniam in omni gente quae audierit nomen tuum magnificabit Deum Israhel super te.

JUDITH CHAPTER 14

1 dixit autem Iudith ad omnem populum audite me fratres suspendite caput hoc super muros nostros

2 et erit cum exierit sol accipiat unusquisque arma sua et exite cum impetu non ut descendatis deorsum sed quasi impetum facientes

3 tunc exploratores necesse erit ut fugiant ad principem suum excitandum ad pugnam

4 cumque duces eorum cucurrerint ad tabernaculum Holofernis et invenerint eum truncum in suo sanguine volutatum decidet super eos timor

5 cumque cognoveritis fugere illos ite post illos securi quoniam Dominus conteret eos sub pedibus vestris

6 tunc Achior videns virtutem quam fecit Deus Israhel relicto gentilitatis ritu credidit Deo et circumcidit carnem praeputii sui et adpositus est ad populum Israhel et omnis successio generis eius usque in hodiernum diem

7 mox autem ut ortus est dies suspenderunt super muros caput Holofernis accepitque unusquisque vir arma sua et egressi sunt cum grandi strepitu et ululatu

8 quod videntes exploratores ad tabernaculum cucurrerunt

9 porro hii qui in tabernaculo erant venientes et ante ingressum cubiculi perstrepentes excitandi gratia inquietudinem arte moliebantur ut non ab excitantibus sed a sonantibus Holofernis evigilaret

10 nullus enim audebat cubiculum virtutis Assyriorum pulsando aut intrando aperire

11 sed cum venissent duces eius et tribuni et universi maiores exercitus Assyriorum dixerunt cubiculariis

12 intrate et excitate illum quoniam egressi mures de cavernis suis ausi sunt provocare ad proelium

13 tunc ingressus Bagao cubiculum eius stetit ante cortinam et plausum fecit manibus suis suspicabatur enim illum cum Iudith dormire

14 sed cum nullum motum iacentis sensu aurium caperet accessit proximans ad cortinam et elevans eam videns iacens cadaver absque capite Holofernis in suo sanguine tabefactum iacere super terram et clamavit voce magna cum fletu et scidit vestimenta sua

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15 et ingressus tabernaculum Iudith non invenit eam et exilivit foras ad populum

16 et dixit una mulier hebraea fecit confusionem in domo regis Nabuchodonosor ecce enim Holofernis iacet in terra et caput ipsius non est in illo

17 quod cum audissent principes virtutis Assyriorum sciderunt omnes vestimenta sua et intolerabilis timor et tremor cecidit super eos et turbati sunt animi eorum valde

18 et factus est clamor inconparabilis in media castra eorum.

JUDITH CHAPTER 15

1 cumque omnis exercitus decollatum Holofernem audisset fugit mens et consilium ab eis et solo tremore et metu agitati fugae praesidium sumunt

2 ita ut nullus loqueretur cum proximo suo sed inclinato capite relictis omnibus evadere Hebraeos quos armatos venire super se audierant fugientes per vias camporum et semitas collium

3 videntes itaque filii Israhel fugientes illos descenderunt clangentes tubis et ululantes post ipsos

4 et quoniam Assyrii non adunati in fuga ibant praecipites filii autem Israhel uno agmine persequentes debilitabant omnes quos invenire potuissent

5 misitque Ozias nuntios per omnes civitates et regiones Israhel

6 omnis itaque regio omnisque urbs electam iuventutem misit armatam post eos et persecuti sunt eos in ore gladii quousque pervenirent ad extremitatem finium suarum

7 reliqui autem qui erant in Bethulia ingressi sunt castra Assyriorum et praedam quam fugientes Assyrii reliquerant abstulerunt et honestati sunt valde

8 hii vero qui victores reversi sunt ad Bethuliam omnia quaeque erant illorum abstulerunt secum ita ut non esset numerus in pecoribus in iumentis et universis mobilibus eorum ut a minimo usque ad magnum omnes divites fierent de praedationibus eorum

9 Ioachim autem summus pontifex de Hierusalem venit in Bethuliam cum universis presbyteris suis ut videret Iudith

10 quae cum exisset ad illum benedixerunt illam omnes una voce dicentes tu gloria Hierusalem tu laetitia Israhel tu honorificentia populi nostri

11 quia fecisti viriliter et confortatum est cor tuum eo quod castitatem amaveris et post virum tuum alterum non scieris ideo et manus Domini confortavit te et ideo eris benedicta in aeternum

12 et dixit omnis populus fiat fiat

13 per dies autem triginta vix collecta est spolia Assyriorum a populo Israhel

14 porro autem universa quae Holofernis peculiaria fuisse probata sunt dederunt Iudith in auro et argento et vestibus et gemmis et omni supellectile et tradita sunt illi omnia a populo

15 et omnes populi gaudebant cum mulieribus et virginibus et iuvenibus in organis et citharis.

JUDITH CHAPTER 16

1 tunc cantavit canticum hoc Domino Iudith dicens

2 incipite Domino in tympanis cantate Deo in cymbalis modulamini illi psalmum novum exaltate et invocate nomen eius

3 Dominus conterens bella Dominus nomen est illi

4 qui posuit castra sua in medio populi sui ut eriperet nos de manu omnium inimicorum nostrorum

5 venit Assur ex montibus ab aquilone in multitudine fortitudinis suae cuius multitudo obturavit torrentes et equi eorum cooperuerunt valles

6 dixit se incensurum fines meos et iuvenes meos occisurum gladio infantes meos dare in praedam et virgines in captivitatem

7 Dominus autem omnipotens nocuit eum et tradidit eum in manus feminae et confudit eum

8 non enim cecidit potens eorum a iuvenibus nec filii Titan percusserunt eum nec excelsi gigantes inposuerunt se illi sed Iudith filia Merari in specie faciei suae dissolvit eum

9 exuit enim se vestimenta viduitatis et induit se vestimenta laetitiae in exultatione filiorum Israhel

10 unxit faciem suam unguento conligavit cincinnos suos mitra ad decipiendum illum

11 sandalia eius rapuerunt oculos eius pulchritudo eius captivam fecit animam eius amputavit pugione cervicem eius

12 horruerunt Persae constantiam eius et Medi audaciam eius

13 tunc ululaverunt castra Assyriorum quando apparuerunt humiles mei arescentes in siti

14 filii puellarum conpunxerunt eos et sicut pueros fugientes occiderunt eos perierunt in proelio a facie Domini mei

15 hymnum cantemus Domino hymnum novum cantemus Deo nostro

16 Adonai Domine magnus es tu et praeclarus in virtute et quem superare nemo potest

17 tibi serviat omnis creatura tua quia dixisti et facta sunt misisti spiritum tuum et creata sunt et non est qui resistat voci tuae

18 montes a fundamentis movebuntur cum aquis petrae sicut cera liquescent ante faciem tuam

19 qui autem timent te magni erunt apud te prae omnia

20 vae genti insurgenti super genus meum Dominus enim omnipotens vindicabit in eis in die iudicii visitabit illos

21 dabit enim ignem et vermes in carnes eorum ut urantur et sentiant usque in sempiternum

22 et factum est post haec omnis populus post victoriam venit ad Hierusalem adorare Dominum et mox ut purificati sunt obtulerunt omnes holocausta et vota et repromissiones suas

23 porro Iudith universa vasa bellica Holofernis quae dedit illi populus et conopeum quod ipsa sustulerat in anathema oblivionis

24 erat autem populus iucundus secundum faciem sanctorum et per tres menses gaudium huius victoriae celebratum est cum Iudith

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25 post dies autem illos unusquisque rediit in sua et Iudith magna facta est in Bethulia et praeclarior erat universae terrae Israhel

26 erat etiam virtuti castitatis adiuncta ita ut non cognosceret virum omnibus diebus vitae suae ex quo defunctus est Manasses vir eius

27 erat autem diebus festis procedens cum gloria magna

28 mansit autem in domo viri sui annos centum quinque et dimisit abram suam liberam et defuncta est ac sepulta cum viro suo in Bethuliam

29 luxitque illam omnis populus diebus septem

30 in omni autem spatio vitae eius non fuit qui perturbaret Israhel et post mortem eius annis multis

31 dies autem victoriae huius festivitatem ab Hebraeis in numero dierum sanctorum accepit et colitur a Iudaeis ex illo tempore usque in praesentem diem.

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THE SCROLL OF ESTHER

Hebrew title: Megilath Esther
Estimated Range of Dating: 4th century B.C.

*(The Scroll of Esther is a book in the third section (Ketuvim, "Writings") of the Jewish Tanakh (the Hebrew Bible) and in the Christian Old Testament. It is one of the five Scrolls (Megillot) in the Hebrew Bible. The Megillat Esther (Scroll of Esther) became the last of the 24 books of the Tanakh to be canonised by the Sages of the "Great Assembly" *. According to the Talmud, it was a redaction by the Great Assembly of an original text by Mordecai. It is usually dated to the 4th century BC.*

The book tells us the story of a Hebrew woman in Persia, born as Hadassah but known as Esther, who becomes Queen of Persia and prevents a genocide of her people. The story forms the core of the Jewish festival of Purim, during which it is read aloud twice: once in the evening and again the next morning. The books of Esther and Song of Songs are the only books in the Hebrew Bible that do not mention God.

*[** The Great Assembly: According to Jewish tradition the Men of the Great Assembly or Anshei Knesset HaGedolah, also known as the Great Synagogue, or Synod, was an assembly of 120 scribes, sages, and prophets, in the period from the end of the Biblical prophets since the early Second Temple period (which started around 516 BC) to the early Hellenistic period (which began with Alexander's conquests of 333-332 BC). It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah ben Hachaliah, Mordechai and Zerubabel b. Shaaltiel, among others. Sometimes, the Great Assembly is simply designated as "Ezra and his court of law" (Beit Din). Among the developments in Judaism that are attributed to them are the fixing of the Jewish Biblical canon, including the Book of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets; the introduction of the Feast of Purim; and the institution of the prayer known as the "Shemoneh 'Esreh" as well as the synagogal prayers, rituals, and benedictions.]*

The biblical Book of Esther is set in the Persian capital of Susa (Shushan) in the third year of the reign of the Persian king Ahasuerus. Titus Flavius Josephus identifies Ahasuerus as either Xerxes I (Kheshayarsa I, reigned 465 to 424 BC) or Artaxerxes II (Arta-kheshayarsa II, reigned 404 to 358 BC). The name Ahasuerus is equivalent to Artaxerxes. On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. Ahasuerus (Esther 1:1) as Artaxerxes III (358–338 BC) reconquered Egypt, and therefore may well be the king in whose time the story plays.

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Classical sources such as Josephus, the Jewish commentary Esther Rabbah and the Christian theologian Bar-Hebraeus, as well as the Greek Septuagint translation of Esther, instead identify Ahasuerus as either Artaxerxes I (reigned 465 to 424 BC) or Artaxerxes II (reigned 404 to 358 BC).

On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. In his Historia Scholastica Petrus Comestor identified Ahasuerus (Esther 1:1) as Artaxerxes III (358–38 BC) who reconquered Egypt.

King Ahasuerus, ruler of the Persian Empire, holds a lavish 180-day banquet, initially for his court and dignitaries and afterwards a seven-day banquet for all inhabitants of the capital city, Shushan (Esther 1:1–9). On the seventh day of the latter banquet, Ahasuerus orders the queen, Vashti, to display her beauty before the guests by coming before them wearing her crown (1:10–11). She refuses, infuriating Ahasuerus, who on the advice of his counselors removes her from her position as an example to other women who might be emboldened to disobey their husbands (1:12–19). A decree follows that "every man should bear rule in his own house" (1:20–22).

Ahasuerus then makes arrangements to choose a new queen from a selection of beautiful young women from throughout the empire (2:1–4). Among these women is a Jewish orphan named Esther, who was raised by her cousin or uncle, Mordecai (2:5–7). She finds favour in the King's eyes, and is crowned his new queen, but does not reveal her Jewish heritage (2:8–20). Shortly afterwards, Mordecai discovers a plot by two courtiers, Bigthan and Teresh, to assassinate Ahasuerus. The conspirators are apprehended and hanged, and Mordecai's service to the King is recorded (2:21–23).

Ahasuerus appoints Haman as his viceroy (3:1). Mordecai, who sits at the palace gates, falls into Haman's disfavour, as he refuses to bow down to him (3:2–5). Haman discovers that Mordecai refused to bow on account of his Jewishness, and in revenge plots to kill not just Mordecai, but all the Jews in the empire (3:6). He obtains Ahasuerus' permission to execute this plan, against payment of ten thousand talents of silver, and casts lots ("purim") to choose the date on which to do this – the thirteenth of the month of Adar (3:7–12). A royal decree is issued throughout the kingdom to slay all Jews on that date. (3:13–15).

When Mordecai discovers the plan, he goes into mourning and implores Esther to intercede with the King (4:1–5). But she is afraid to present herself to the King unsummoned, an offense punishable by death (4:6–12). Instead, she directs Mordecai to have all Jews fast for three days for her, and vows to fast as well (4:15–16.). On the third day she goes to Ahasuerus, who stretches out his sceptre to her to indicate that she is not to be punished (5:1–2). She invites him to a feast in the company of Haman (5:3–5). During the feast, she asks them to attend a further feast the next evening (5:6–8). Meanwhile, Haman is again offended by Mordecai and, at his wife's suggestion, has a gallows built to hang him (5:9–14).

That night, Ahasuerus cannot sleep, and orders the court records be read to him (6:1). He is reminded that Mordecai interceded in the previous plot against his life, and discovers that Mordecai never received any recognition (6:2–3). Just then, Haman appears to request the King's permission to hang Mordecai, but before he can make this request, Ahasuerus asks Haman what should be done for the man that the King wishes to honor (6:4–6). Assuming that the King is referring to Haman himself, Haman suggests that the man be dressed in the King's royal robes, and crown and led around on the King's royal horse, while a herald calls: "See how the King honours a man he wishes to reward!" (6:7–9). To his surprise and horror, the King instructs Haman to do so to Mordecai (6:10–11).

Immediately after, Ahasuerus and Haman attend Esther's second banquet. The King promises to grant her any request, and she reveals that she is Jewish and that Haman is planning to exterminate her people, including her (1–6). Overcome by rage, Ahasuerus leaves the room; meanwhile Haman stays behind and begs Esther for his life, falling upon her in desperation (7). The King returns in at this very moment and thinks Haman is assaulting the queen; this makes him angrier and he orders Haman hanged on the very gallows that Haman had prepared for Mordecai (8–10).

Unable to annul a formal royal decree, the King instead adds one to it, permitting the Jews to assemble and destroy any and all of those seeking to kill them (8:1–14). On 13 Adar, Haman's ten sons and 500 other men are killed in Shushan (9:1–12). Upon hearing of this, Esther requests it be repeated the next day, whereupon 300 more men are killed (9:13–15). Over 75,000 enemies are slaughtered by the Jews, who are careful to take no plunder (9:16–17). Mordecai and Esther send letters throughout the provinces instituting an annual commemoration of the Jewish people's redemption, in a holiday called Purim (9:20–28). Ahasuerus remains very powerful and continues his reign, with Mordecai assuming a prominent position in his court (10:1–3).)

LIBER ESTHER

ESTHER CHAPTER 1

1 in diebus Asueri qui regnavit ab India usque Aethiopiam super centum viginti septem provincias

2 quando sedit in solio regni sui Susa civitas regni eius exordium fuit

3 tertio igitur anno imperii sui fecit grande convivium cunctis principibus et pueris suis fortissimis Persarum et Medorum inclitis et praefectis provinciarum coram se

4 ut ostenderet divitias gloriae regni sui ac magnitudinem atque iactantiam potentiae suae multo tempore centum videlicet et octoginta diebus

5 cumque implerentur dies convivii invitavit omnem populum qui inventus est Susis a maximo usque ad minimum et septem diebus iussit convivium praeparari in vestibulo horti et nemoris quod regio cultu et manu consitum erat

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6 et pendebant ex omni parte tentoria aerii coloris et carpasini et hyacinthini sustentata funibus byssinis atque purpureis qui eburneis circulis inserti erant et columnis marmoreis fulciebantur lectuli quoque aurei et argentei super pavimentum zmaragdino et pario stratum lapide dispositi erant quod mira varietate pictura decorabat

7 bibebant autem qui invitati erant aureis poculis et aliis atque aliis vasis cibi inferebantur vinum quoque ut magnificentia regia dignum erat abundans et praecipuum ponebatur

8 nec erat qui nolentes cogeret ad bibendum sed sic rex statuerat praeponens mensis singulos de principibus suis ut sumeret unusquisque quod vellet

9 Vasthi quoque regina fecit convivium feminarum in palatio ubi rex Asuerus manere consueverat

10 itaque die septimo cum rex esset hilarior et post nimiam potionem incaluisset mero praecepit Mauman et Bazatha et Arbona et Bagatha et Abgatha et Zarath et Charchas septem eunuchis qui in conspectu eius ministrabant

11 ut introducerent reginam Vasthi coram rege posito super caput eius diademate et ostenderet cunctis populis et principibus illius pulchritudinem erat enim pulchra valde

12 quae rennuit et ad regis imperium quod per eunuchos mandaverat venire contempsit unde iratus rex et nimio furore succensus

13 interrogavit sapientes qui ex more regio semper ei aderant et illorum faciebat cuncta consilio scientium leges ac iura maiorum

14 erant autem primi et proximi Charsena et Sethar et Admatha et Tharsis et Mares et Marsana et Mamucha septem duces Persarum atque Medorum qui videbant faciem regis et primi post eum residere soliti erant

15 cui sententiae Vasthi regina subiaceret quae Asueri regis imperium quod per eunuchos mandaverat facere noluisset

16 responditque Mamuchan audiente rege atque principibus non solum regem laesit regina Vasthi sed omnes principes et populos qui sunt in cunctis provinciis regis Asueri

17 egredietur enim sermo reginae ad omnes mulieres ut contemnant viros suos et dicant rex Asuerus iussit ut regina Vasthi intraret ad eum et illa noluit

18 atque hoc exemplo omnes principum coniuges Persarum atque Medorum parvipendent imperia maritorum unde regis iusta est indignatio

19 et si tibi placet egrediatur edictum a facie tua et scribatur iuxta legem Persarum atque Medorum quam praeteriri inlicitum est ut nequaquam ultra Vasthi ingrediatur ad regem sed regnum illius altera quae melior illa est accipiat

20 et hoc in omne quod latissimum est provinciarum tuarum divulgetur imperium et cunctae uxores tam maiorum quam minorum deferant maritis suis

21 placuit consilium eius regi et principibus fecitque rex iuxta consultum Mamuchan

22 et misit epistulas ad universas provincias regni sui ut quaeque gens audire et legere poterat diversis linguis et litteris esse viros principes ac maiores in domibus suis et hoc per cunctos populos divulgari.

ESTHER CHAPTER 2

1 his itaque gestis postquam regis Asueri deferbuerat indignatio recordatus est Vasthi et quae fecisset vel quae passa esset

2 dixeruntque pueri regis ac ministri eius quaerantur regi puellae virgines ac speciosae

3 et mittantur qui considerent per universas provincias puellas speciosas et virgines et adducant eas ad civitatem Susan et tradant in domum feminarum sub manu Aegaei eunuchi qui est praepositus et custos mulierum regiarum et accipiant mundum muliebrem et cetera ad usus necessaria

4 et quaecumque inter omnes oculis regis placuerit ipsa regnet pro Vasthi placuit sermo regi et ita ut suggesserant iussit fieri

5 erat vir iudaeus in Susis civitate vocabulo Mardocheus filius Iair filii Semei filii Cis de stirpe Iemini

6 qui translatus fuerat de Hierusalem eo tempore quo Iechoniam regem Iuda Nabuchodonosor rex Babylonis transtulerat

7 qui fuit nutricius filiae fratris sui Edessae quae altero nomine Hester vocabatur et utrumque parentem amiserat pulchra nimis et decora facie mortuisque patre eius ac matre Mardocheus sibi eam adoptavit in filiam

8 cumque percrebuisset regis imperium et iuxta mandata illius multae virgines pulchrae adducerentur Susan et Aegaeo traderentur eunucho Hester quoque inter ceteras puellas ei tradita est ut servaretur in numero feminarum

9 quae placuit ei et invenit gratiam in conspectu illius ut adceleraret mundum muliebrem et traderet ei partes suas et septem puellas speciosissimas de domo regis et tam ipsam quam pedisequas eius ornaret atque excoleret

10 quae noluit indicare ei populum et patriam suam Mardocheus enim praeceperat ut de hac re omnino reticeret

11 qui deambulabat cotidie ante vestibulum domus in qua electae virgines servabantur curam agens salutis Hester et scire volens quid ei accideret

12 cum autem venisset tempus singularum per ordinem puellarum ut intrarent ad regem expletis omnibus quae ad cultum muliebrem pertinebant mensis duodecimus vertebatur ita dumtaxat ut sex menses oleo unguerentur myrtino et aliis sex quibusdam pigmentis et aromatibus uterentur

13 ingredientesque ad regem quicquid postulassent ad ornatum pertinens accipiebant et ut eis placuerat conpositae de triclinio feminarum ad regis cubiculum transiebant

14 et quae intraverat vespere egrediebatur mane atque inde in secundas aedes deducebatur quae sub manu Sasagazi eunuchi erant qui concubinis regis praesidebat nec habebat potestatem ad regem ultra redeundi nisi voluisset rex et eam venire iussisset ex nomine

15 evoluto autem tempore per ordinem instabat dies quo Hester filia Abiahil fratris Mardochei quam sibi adoptaverat in filiam intrare deberet ad regem quae non quaesivit muliebrem cultum sed quaecumque voluit Aegaeus eunuchus

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custos virginum haec ei ad ornatum dedit erat enim formonsa valde et incredibili pulchritudine omnium oculis gratiosa et amabilis videbatur

16 ducta est itaque ad cubiculum regis Asueri mense decimo qui vocatur tebeth septimo anno regni eius

17 et amavit eam rex plus quam omnes mulieres habuitque gratiam et misericordiam coram eo super omnes mulieres et posuit diadema regni in capite eius fecitque eam regnare in loco Vasthi

18 et iussit convivium praeparari permagnificum cunctis principibus et servis suis pro coniunctione et nuptiis Hester et dedit requiem in universis provinciis ac dona largitus est iuxta magnificentiam principalem

19 cumque et secundo quaererentur virgines et congregarentur Mardocheus manebat ad regis ianuam

20 necdumque prodiderat Hester patriam et populum suum iuxta mandatum eius quicquid enim ille praecipiebat observabat Hester et ita cuncta faciebat ut eo tempore solita erat quo eam parvulam nutriebat

21 eo igitur tempore quo Mardocheus ad regis ianuam morabatur irati sunt Bagathan et Thares duo eunuchi regis qui ianitores erant et in primo palatii limine praesidebant volueruntque insurgere in regem et occidere eum

22 quod Mardocheum non latuit statimque nuntiavit reginae Hester et illa regi ex nomine Mardochei qui ad se rem detulerat

23 quaesitum est et inventum et adpensus uterque eorum in patibulo mandatumque historiis et annalibus traditum coram rege.

ESTHER CHAPTER 3

1 post haec rex Asuerus exaltavit Aman filium Amadathi qui erat de stirpe Agag et posuit solium eius super omnes principes quos habebat

2 cunctique servi regis qui in foribus palatii versabantur flectebant genu et adorabant Aman sic enim eis praeceperat imperator solus Mardocheus non flectebat genu neque adorabat eum

3 cui dixerunt regis pueri qui ad fores palatii praesidebant cur praeter ceteros non observas mandata regis

4 cumque hoc crebrius dicerent et ille nollet audire nuntiaverunt Aman scire cupientes utrum perseveraret in sententia dixerat enim eis se esse Iudaeum

5 quod cum audisset Aman et experimento probasset quod Mardocheus non sibi flecteret genu nec se adoraret iratus est valde

6 et pro nihilo duxit in unum Mardocheum mittere manus suas audierat enim quod esset gentis iudaeae magisque voluit omnem Iudaeorum qui erant in regno Asueri perdere nationem

7 mense primo cuius vocabulum est nisan anno duodecimo regni Asueri missa est sors in urnam quae hebraice dicitur phur coram Aman quo die et quo mense gens Iudaeorum deberet interfici et exivit mensis duodecimus qui vocatur adar

8 dixitque Aman regi Asuero est populus per omnes provincias regni tui dispersus et a se mutuo separatus novis utens legibus et caerimoniis insuper et regis scita contemnens et optime nosti quod non expediat regno tuo ut insolescat per licentiam

9 si tibi placet decerne ut pereat et decem milia talentorum adpendam arcariis gazae tuae

10 tulit ergo rex anulum quo utebatur de manu sua et dedit eum Aman filio Amadathi de progenie Agag hosti Iudaeorum

11 dixitque ad eum argentum quod polliceris tuum sit de populo age quod tibi placet

12 vocatique sunt scribae regis mense primo nisan tertiadecima die eius et scriptum est ut iusserat Aman ad omnes satrapas regis et iudices provinciarum diversarumque gentium ut quaeque gens legere poterat et audire pro varietate linguarum ex nomine regis Asueri et litterae ipsius signatae anulo

13 missae sunt per cursores regis ad universas provincias ut occiderent atque delerent omnes Iudaeos a puero usque ad senem parvulos et mulieres uno die hoc est tertiodecimo mensis duodecimi qui vocatur adar et bona eorum diriperent

14 summa autem epistularum haec fuit ut omnes provinciae scirent et pararent se ad praedictam diem

15 festinabant cursores qui missi erant explere regis imperium statimque in Susis pependit edictum rege et Aman celebrante convivium et cunctis qui in urbe erant flentibus.

ESTHER CHAPTER 4

1 quae cum audisset Mardocheus scidit vestimenta sua et indutus est sacco spargens cinerem capiti et in platea mediae civitatis voce magna clamabat ostendens amaritudinem animi sui

2 et hoc heiulatu usque ad fores palatii gradiens non enim erat licitum indutum sacco aulam regis intrare

3 in omnibus quoque provinciis oppidis ac locis ad quae crudele regis dogma pervenerat planctus ingens erat apud Iudaeos ieiunium ululatus et fletus sacco et cinere multis pro strato utentibus

4 ingressae sunt autem puellae Hester et eunuchi nuntiaveruntque ei quod audiens consternata est et misit vestem ut ablato sacco induerent eum quam accipere noluit

5 accitoque Athac eunucho quem rex ministrum ei dederat praecepit ut iret ad Mardocheum et disceret ab eo cur hoc faceret

6 egressusque Athac ivit ad Mardocheum stantem in platea civitatis ante ostium palatii

7 qui indicavit ei omnia quae acciderant quomodo Aman promisisset ut in thesauros regis pro Iudaeorum nece inferret argentum

8 exemplarque edicti quod pendebat in Susis dedit ei ut reginae ostenderet et moneret eam ut intraret ad regem et deprecaretur eum pro populo suo

9 regressus Athac nuntiavit Hester omnia quae Mardocheus dixerat

10 quae respondit ei et iussit ut diceret Mardocheo

11 omnes servi regis et cunctae quae sub dicione eius sunt norunt provinciae quod sive vir sive mulier invocatus interius

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atrium regis intraverit absque ulla cunctatione statim interficiatur nisi forte rex auream virgam ad eum tetenderit pro signo clementiae atque ita possit vivere ego igitur quomodo ad regem intrare potero quae triginta iam diebus non sum vocata ad eum

12 quod cum audisset Mardocheus

13 rursum mandavit Hester dicens ne putes quod animam tuam tantum liberes quia in domo regis es prae cunctis Iudaeis

14 si enim nunc silueris per aliam occasionem liberabuntur Iudaei et tu et domus patris tui peribitis et quis novit utrum idcirco ad regnum veneris ut in tali tempore parareris

15 rursumque Hester haec Mardocheo verba mandavit

16 vade et congrega omnes Iudaeos quos in Susis reppereris et orate pro me non comedatis et non bibatis tribus diebus ac noctibus et ego cum ancillulis meis similiter ieiunabo et tunc ingrediar ad regem contra legem faciens invocata tradensque me morti et periculo

17 ivit itaque Mardocheus et fecit omnia quae ei Hester praeceperat.

ESTHER CHAPTER 5

1 die autem tertio induta est Hester regalibus vestimentis et stetit in atrio domus regiae quod erat interius contra basilicam regis at ille sedebat super solium in consistorio palatii contra ostium domus

2 cumque vidisset Hester reginam stantem placuit oculis eius et extendit contra eam virgam auream quam tenebat manu quae accedens osculata est summitatem virgae eius

3 dixitque ad eam rex quid vis Hester regina quae est petitio tua etiam si dimidiam regni partem petieris dabitur tibi

4 at illa respondit si regi placet obsecro ut venias ad me hodie et Aman tecum ad convivium quod paravi

5 statimque rex vocate inquit cito Aman ut Hester oboediat voluntati venerunt itaque rex et Aman ad convivium quod eis regina paraverat

6 dixitque ei rex postquam vinum biberat abundanter quid petis ut detur tibi et pro qua re postulas etiam si dimidiam partem regni mei petieris inpetrabis

7 cui respondit Hester petitio mea et preces istae sunt

8 si inveni gratiam in conspectu regis et si regi placet ut det mihi quod postulo et meam impleat petitionem veniat rex et Aman ad convivium quod paravi eis et cras regi aperiam voluntatem meam

9 egressus est itaque illo die Aman laetus et alacer cumque vidisset Mardocheum sedentem ante fores palatii et non solum non adsurrexisse sibi sed nec motum quidem de loco sessionis suae indignatus est valde

10 et dissimulata ira reversus in domum suam convocavit ad se amicos et Zares uxorem suam

11 et exposuit illis magnitudinem divitiarum suarum filiorumque turbam et quanta eum gloria super omnes principes et servos suos rex elevasset

12 et post haec ait regina quoque Hester nullum alium vocavit cum rege ad convivium praeter me apud quam etiam cras cum rege pransurus sum

13 et cum haec omnia habeam nihil me habere puto quamdiu videro Mardocheum Iudaeum sedentem ante fores regias

14 responderuntque ei Zares uxor eius et ceteri amici iube parari excelsam trabem habentem altitudinem quinquaginta cubitos et dic mane regi ut adpendatur super eam Mardocheus et sic ibis cum rege laetus ad convivium placuit ei consilium et iussit excelsam parari crucem.

ESTHER CHAPTER 6

1 noctem illam rex duxit insomnem iussitque adferri sibi historias et annales priorum temporum qui cum illo praesente legerentur

2 ventum est ad eum locum ubi scriptum erat quomodo nuntiasset Mardocheus insidias Bagathan et Thares eunuchorum regem Asuerum iugulare cupientium

3 quod cum rex audisset ait quid pro hac fide honoris ac praemii Mardocheus consecutus est dixeruntque ei servi illius ac ministri nihil omnino mercedis accepit

4 statimque rex quis est inquit in atrio Aman quippe interius atrium domus regiae intraverat ut suggereret regi et iuberet Mardocheum adfigi patibulo quod ei fuerat praeparatum

5 responderunt pueri Aman stat in atrio dixitque rex ingrediatur

6 cumque esset ingressus ait illi quid debet fieri viro quem rex honorare desiderat cogitans Aman in corde suo et reputans quod nullum alium rex nisi se vellet honorare

7 respondit homo quem rex honorare cupit

8 debet indui vestibus regiis et inponi super equum qui de sella regis est et accipere regium diadema super caput suum

9 et primus de regis principibus ac tyrannis teneat equum eius et per plateam civitatis incedens clamet ac dicat sic honorabitur quemcumque rex voluerit honorare

10 dixitque ei rex festina et sumpta stola et equo fac ita ut locutus es Mardocheo Iudaeo qui sedet ante fores palatii cave ne quicquam de his quae locutus es praetermittas

11 tulit itaque Aman stolam et equum indutumque Mardocheum in platea civitatis et inpositum equo praecedebat atque clamabat hoc honore condignus est quemcumque rex voluerit honorare

12 reversus est Mardocheus ad ianuam palatii et Aman festinavit ire in domum suam lugens et operto capite

13 narravitque Zares uxori suae et amicis omnia quae evenissent sibi cui responderunt sapientes quos habebat in consilio et uxor eius si de semine Iudaeorum est Mardocheus ante quem cadere coepisti non poteris ei resistere sed cades in conspectu eius

14 adhuc illis loquentibus venerunt eunuchi regis et cito eum ad convivium quod regina paraverat pergere conpulerunt.

ESTHER CHAPTER 7

1 intravit itaque rex et Aman ut biberent cum regina

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2 dixitque ei rex etiam in secundo die postquam vino incaluerat quae est petitio tua Hester ut detur tibi et quid vis fieri etiam si dimidiam regni mei partem petieris inpetrabis

3 ad quem illa respondit si inveni gratiam in oculis tuis o rex et si tibi placet dona mihi animam meam pro qua rogo et populum meum pro quo obsecro

4 traditi enim sumus ego et populus meus ut conteramur iugulemur et pereamus atque utinam in servos et famulas venderemur esset tolerabile malum et gemens tacerem nunc autem hostis noster est cuius crudelitas redundat in regem

5 respondensque rex Asuerus ait quis est iste et cuius potentiae ut haec audeat facere

6 dixit Hester hostis et inimicus noster pessimus iste est Aman quod ille audiens ilico obstipuit vultum regis ac reginae ferre non sustinens

7 rex autem surrexit iratus et de loco convivii intravit in hortum arboribus consitum Aman quoque surrexit ut rogaret Hester reginam pro anima sua intellexit enim a rege sibi paratum malum

8 qui cum reversus esset de horto nemoribus consito et intrasset convivii locum repperit Aman super lectulum corruisse in quo iacebat Hester et ait etiam reginam vult opprimere me praesente in domo mea necdum verbum de ore regis exierat et statim operuerunt faciem eius

9 dixitque Arbona unus de eunuchis qui stabant in ministerio regis en lignum quod paraverat Mardocheo qui locutus est pro rege stat in domo Aman habens altitudinis quinquaginta cubitos cui dixit rex adpendite eum in eo

10 suspensus est itaque Aman in patibulo quod paraverat Mardocheo et regis ira quievit.

ESTHER CHAPTER 8

1 die illo dedit rex Asuerus Hester reginae domum Aman adversarii Iudaeorum et Mardocheus ingressus est ante faciem regis confessa est enim ei Hester quod esset patruus suus

2 tulitque rex anulum quem ab Aman recipi iusserat et tradidit Mardocheo Hester autem constituit Mardocheum super domum suam

3 nec his contenta procidit ad pedes regis flevitque et locuta ad eum oravit ut malitiam Aman Agagitae et machinationes eius pessimas quas excogitaverat contra Iudaeos iuberet irritas fieri

4 at ille ex more sceptrum aureum protendit manu quo signum clementiae monstrabatur illaque consurgens stetit ante eum

5 et ait si placet regi et inveni gratiam coram oculis eius et deprecatio mea non ei videtur esse contraria obsecro ut novis epistulis veteres Aman litterae insidiatoris et hostis Iudaeorum quibus eos in cunctis regis provinciis perire praeceperat corrigantur

6 quomodo enim potero sustinere necem et interfectionem populi mei

7 responditque rex Asuerus Hester reginae et Mardocheo Iudaeo domum Aman concessi Hester et ipsum iussi adfigi cruci qui ausus est manum in Iudaeos mittere

8 scribite ergo Iudaeis sicut vobis placet ex regis nomine signantes litteras anulo meo haec enim consuetudo erat ut epistulis quae ex regis nomine mittebantur et illius anulo signatae erant nemo auderet contradicere

9 accitisque scribis et librariis regis erat autem tempus tertii mensis qui appellatur siban vicesima et tertia illius die scriptae sunt epistulae ut Mardocheus voluerat ad Iudaeos et ad principes procuratoresque et iudices qui centum viginti septem provinciis ab India usque Aethiopiam praesidebant provinciae atque provinciae populo et populo iuxta linguas et litteras suas et Iudaeis ut legere poterant et audire

10 ipsaeque epistulae quae ex regis nomine mittebantur anulo illius obsignatae sunt et missae per veredarios qui per omnes provincias discurrentes veteres litteras novis nuntiis praevenirent

11 quibus imperavit rex ut convenirent Iudaeos per singulas civitates et in unum praeciperent congregari ut starent pro animabus suis et omnes inimicos suos cum coniugibus ac liberis et universis domibus interficerent atque delerent

12 et constituta est per omnes provincias una ultionis dies id est tertiadecima mensis duodecimi adar

13 summaque epistulae fuit ut in omnibus terris ac populis qui regis Asueri imperio subiacebant notum fieret paratos esse Iudaeos ad capiendam vindictam de hostibus suis

14 egressique sunt veredarii celeres nuntios perferentes et edictum regis pependit in Susis

15 Mardocheus autem de palatio et de conspectu regis egrediens fulgebat vestibus regiis hyacinthinis videlicet et aerinis coronam auream portans capite et amictus pallio serico atque purpureo omnisque civitas exultavit atque laetata est

16 Iudaeis autem nova lux oriri visa est gaudium honor et tripudium

17 apud omnes populos urbes atque provincias quocumque regis iussa veniebant mira exultatio epulae atque convivia et festus dies in tantum ut plures alterius gentis et sectae eorum religioni et caerimoniis iungerentur grandis enim cunctos iudaici nominis terror invaserat.

ESTHER CHAPTER 9

1 igitur duodecimi mensis quem adar vocari ante iam diximus tertiadecima die quando cunctis Iudaeis interfectio parabatur et hostes eorum inhiabant sanguini versa vice Iudaei superiores esse coeperunt et se de adversariis vindicare

2 congregatique sunt per singulas civitates oppida et loca ut extenderent manum contra inimicos et persecutores suos nullusque ausus est resistere eo quod omnes populos magnitudinis eorum formido penetrarat

3 nam et provinciarum iudices duces et procuratores omnisque dignitas quae singulis locis et operibus praeerat extollebant Iudaeos timore Mardochei

4 quem principem esse palatii et plurimum posse cognoverant fama quoque nominis eius crescebat cotidie et per cunctorum ora volitabat

5 itaque percusserunt Iudaei inimicos suos plaga magna et occiderunt eos reddentes eis quod sibi paraverant facere

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6 in tantum ut etiam in Susis quingentos viros interficerent et decem extra filios Aman Agagitae hostis Iudaeorum quorum ista sunt nomina

7 Pharsandatha et Delphon et Esphata

8 et Phorata et Adalia et Aridatha

9 et Ephermesta et Arisai et Aridai et Vaizatha

10 quos cum occidissent praedas de substantiis eorum agere noluerunt

11 statimque numerus eorum qui occisi erant in Susis ad regem relatus est

12 qui dixit reginae in urbe Susis interfecere Iudaei quingentos viros et alios decem filios Aman quantam putas eos exercere caedem in universis provinciis quid ultra postulas et quid vis ut fieri iubeam

13 cui illa respondit si regi placet detur potestas Iudaeis ut sicut hodie fecerunt in Susis sic et cras faciant et decem filii Aman in patibulis suspendantur

14 praecepitque rex ut ita fieret statimque in Susis pependit edictum et decem Aman filii suspensi sunt

15 congregatis Iudaeis quartadecima adar mensis die interfecti sunt in Susis trecenti viri nec eorum ab illis direpta substantia est

16 sed et per omnes provincias quae dicioni regis subiacebant pro animabus suis stetere Iudaei interfectis hostibus ac persecutoribus suis in tantum ut septuaginta quinque milia occisorum implerentur et nullus de substantiis eorum quicquam contingeret

17 dies autem tertiusdecimus mensis adar unus apud omnes interfectionis fuit et quartodecimo die caedere desierunt quem constituerunt esse sollemnem ut in eo omni deinceps tempore vacarent epulis gaudio atque conviviis

18 at hii qui in urbe Susis caedem exercuerant tertiodecimo et quartodecimo eiusdem mensis die in caede versati sunt quintodecimo autem die percutere desierunt et idcirco eandem diem constituere sollemnem epularum atque laetitiae

19 hii vero Iudaei qui in oppidis non muratis ac villis morabantur quartumdecimum diem mensis adar conviviorum et gaudii decreverunt ita ut exultent in eo et mittant sibi mutuo partes epularum et ciborum

20 scripsit itaque Mardocheus omnia haec et litteris conprehensa misit ad Iudaeos qui in omnibus regis provinciis morabantur tam in vicino positis quam procul

21 ut quartamdecimam et quintamdecimam diem mensis adar pro festis susciperent et revertente semper anno sollemni honore celebrarent

22 quia in ipsis diebus se ulti sunt Iudaei de inimicis suis et luctus atque tristitia in hilaritatem gaudiumque conversa sint essentque istae dies epularum atque laetitiae et mitterent sibi invicem ciborum partes et pauperibus munuscula largirentur

23 susceperuntque Iudaei in sollemnem ritum cuncta quae eo tempore facere coeperant et quae Mardocheus litteris facienda mandaverat

24 Aman enim filius Amadathi stirpis Agag hostis et adversarius Iudaeorum cogitavit contra eos malum ut occideret illos atque deleret et misit phur quod nostra lingua vertitur in sortem

25 et postea ingressa est Hester ad regem obsecrans ut conatus eius litteris regis irriti fierent et malum quod contra Iudaeos cogitaverat reverteretur in caput eius denique et ipsum et filios eius adfixerunt cruci

26 atque ex illo tempore dies isti appellati sunt Phurim id est Sortium eo quod phur id est sors in urnam missa fuerit et cuncta quae gesta sunt epistulae id est libri huius volumine continentur

27 quaeque sustinuerint et quae deinceps inmutata sint suscepere Iudaei super se et semen suum et super cunctos qui religioni eorum voluerint copulari ut nulli liceat duos hos dies absque sollemnitate transigere quam scriptura testatur et certa expetunt tempora annis sibi iugiter succedentibus

28 isti sunt dies quos nulla umquam delebit oblivio et per singulas generationes cunctae in toto orbe provinciae celebrabunt nec est ulla civitas in qua dies Phurim id est Sortium non observentur a Iudaeis et ab eorum progenie quae his caerimoniis obligata est

29 scripseruntque Hester regina filia Abiahil et Mardocheus Iudaeus etiam secundam epistulam ut omni studio dies ista sollemnis sanciretur in posterum

30 et miserunt ad omnes Iudaeos qui in centum viginti septem regis Asueri provinciis versabantur ut haberent pacem et susciperent veritatem

31 observantes dies Sortium et suo tempore cum gaudio celebrarent sicut constituerat Mardocheus et Hester et illi observanda susceperant a se et a semine suo ieiunia atque clamores et Sortium dies

32 et omnia quae libri huius qui vocatur Hester historia continentur.

ESTHER CHAPTER 10

1 rex vero Asuerus omnem terram et cunctas maris insulas fecit tributarias

2 cuius fortitudo et imperium et dignitas atque sublimitas qua exaltavit Mardocheum scripta sunt in libris Medorum atque Persarum

3 et quomodo Mardocheus iudaici generis secundus a rege Asuero fuerit et magnus inter Iudaeos et acceptabilis plebi fratrum suorum quaerens bona populo suo et loquens ea quae ad pacem sui seminis pertinerent.

[Here usually ends the Book Ester, however, John Wycliffe had a longer version because a part known as "Additions to Esther" was attached to it.]

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BOOKS OF WISDOM

(or Poetry; Latin: Libri didactici veteris testamenti;
Foundations of the Laws)

THE BOOK OF JOB

Hebrew title: Sefer Iyob
Estimated Range of Dating: 550-450 B.C.

(The Book of Job (Hebrew: Iyob) is a book in the Ketuvim ("Writings") section of the Hebrew Bible (Tanakh), and the first poetic book in the Old Testament of the Christian Bible. Addressing the problem of theodicy – the vindication of the justice of God in the light of humanity's suffering – it is a rich theological work setting out a variety of perspectives. The language of Job stands out for its conservative spelling and for its exceptionally large number of words and forms not found elsewhere in the Bible. It is a masterpiece of wisdom, philosophy and literature.

Job appears in the 6th-century BC Book of Ezekiel as a man of antiquity renowned for his righteousness, and the author of the Book of Job has apparently chosen this legendary hero for his parable. Rabbinic tradition ascribes it to Moses, but scholars generally agree that it was written between the 6th and 5th centuries BC. The anonymous author was almost certainly an Israelite, although he has set his story outside Israel, in southern Edom or northern Arabia, and makes allusion to places as far apart as Mesopotamia and Egypt.

Job, Ecclesiastes and the Book of Proverbs belong to the genre of wisdom literature, sharing a perspective that they themselves call the "way of wisdom". Wisdom means both a way of thinking and a body of knowledge gained through such thinking, as well as the ability to apply it to life. It is attainable in part through human effort and in part as a gift from God, but never in its entirety – except by God. The three books share attitudes and assumptions but differ in their conclusions: Proverbs makes confident statements about the world and its workings that are flatly contradicted by Job and Ecclesiastes. Wisdom literature from Sumeria and Babylonia can be dated to the second millennium BC. Several texts from ancient Mesopotamia and Egypt offer parallels to Job, and while it is impossible to tell whether the author of Job was influenced by any of them, their existence suggests that he was the recipient of a long tradition of reflection on the existence of inexplicable suffering.)

LIBER IOB
JOB (IOB) CHAPTER 1

1 vir erat in terra Hus nomine Iob et erat vir ille simplex et rectus ac timens Deum et recedens a malo

2 natique sunt ei septem filii et tres filiae

3 et fuit possessio eius septem milia ovium et tria milia camelorum quingenta quoque iuga boum et quingentae asinae ac familia multa nimis eratque vir ille magnus inter omnes Orientales

4 et ibant filii eius et faciebant convivium per domos unusquisque in die suo et mittentes vocabant tres sorores suas ut comederent et biberent cum eis

5 cumque in orbem transissent dies convivii mittebat ad eos Iob et sanctificabat illos consurgensque diluculo offerebat holocausta per singulos dicebat enim ne forte peccaverint filii mei et benedixerint Deo in cordibus suis sic faciebat Iob cunctis diebus

6 quadam autem die cum venissent filii Dei ut adsisterent coram Domino adfuit inter eos etiam Satan

7 cui dixit Dominus unde venis qui respondens ait circuivi terram et perambulavi eam

8 dixitque Dominus ad eum numquid considerasti servum meum Iob quod non sit ei similis in terra homo simplex et rectus et timens Deum ac recedens a malo

9 cui respondens Satan ait numquid frustra timet Iob Deum

10 nonne tu vallasti eum ac domum eius universamque substantiam per circuitum operibus manuum eius benedixisti et possessio illius crevit in terra

11 sed extende paululum manum tuam et tange cuncta quae possidet nisi in facie tua benedixerit tibi

12 dixit ergo Dominus ad Satan ecce universa quae habet in manu tua sunt tantum in eum ne extendas manum tuam egressusque est Satan a facie Domini

13 cum autem quadam die filii et filiae eius comederent et biberent vinum in domo fratris sui primogeniti

14 nuntius venit ad Iob qui diceret boves arabant et asinae pascebantur iuxta eos

15 et inruerunt Sabei tuleruntque omnia et pueros percusserunt gladio et evasi ego solus ut nuntiarem tibi

16 cumque adhuc ille loqueretur venit alter et dixit ignis Dei cecidit e caelo et tactas oves puerosque consumpsit et effugi ego solus ut nuntiarem tibi

17 sed et illo adhuc loquente venit alius et dixit Chaldei fecerunt tres turmas et invaserunt camelos et tulerunt eos necnon et pueros percusserunt gladio et ego fugi solus ut nuntiarem tibi

18 loquebatur ille et ecce alius intravit et dixit filiis tuis et filiabus vescentibus et bibentibus vinum in domo fratris sui primogeniti

19 repente ventus vehemens inruit a regione deserti et concussit quattuor angulos domus quae corruens oppressit liberos tuos et mortui sunt et effugi ego solus ut nuntiarem tibi

20 tunc surrexit Iob et scidit tunicam suam et tonso capite corruens in terram adoravit

21 et dixit nudus egressus sum de utero matris meae et nudus revertar illuc Dominus dedit Dominus abstulit sit nomen Domini benedictum

22 in omnibus his non peccavit Iob neque stultum quid contra Deum locutus est.

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JOB (IOB) CHAPTER 2

1 factum est autem cum quadam die venissent filii Dei et starent coram Domino venisset quoque Satan inter eos et staret in conspectu eius

2 ut diceret Dominus ad Satan unde venis qui respondens ait circuivi terram et perambulavi eam

3 et dixit Dominus ad Satan numquid considerasti servum meum Iob quod non sit ei similis in terra vir simplex et rectus timens Deum ac recedens a malo et adhuc retinens innocentiam tu autem commovisti me adversus eum ut adfligerem illum frustra

4 cui respondens Satan ait pellem pro pelle et cuncta quae habet homo dabit pro anima sua

5 alioquin mitte manum tuam et tange os eius et carnem et tunc videbis quod in facie benedicat tibi

6 dixit ergo Dominus ad Satan ecce in manu tua est verumtamen animam illius serva

7 egressus igitur Satan a facie Domini percussit Iob ulcere pessimo a planta pedis usque ad verticem eius

8 qui testa saniem deradebat sedens in sterquilinio

9 dixit autem illi uxor sua adhuc tu permanes in simplicitate tua benedic Deo et morere

10 qui ait ad illam quasi una de stultis locuta es si bona suscepimus de manu Domini quare mala non suscipiamus in omnibus his non peccavit Iob labiis suis

11 igitur audientes tres amici Iob omne malum quod accidisset ei venerunt singuli de loco suo Eliphaz Themanites et Baldad Suites et Sophar Naamathites condixerant enim ut pariter venientes visitarent eum et consolarentur

12 cumque levassent procul oculos suos non cognoverunt eum et exclamantes ploraverunt scissisque vestibus sparserunt pulverem super caput suum in caelum

13 et sederunt cum eo in terram septem diebus et septem noctibus et nemo loquebatur ei verbum videbant enim dolorem esse vehementem.

JOB (IOB) CHAPTER 3

1 post haec aperuit Iob os suum et maledixit diei suo

2 et locutus est

3 pereat dies in qua natus sum et nox in qua dictum est conceptus est homo

4 dies ille vertatur in tenebras non requirat eum Deus desuper et non inlustret lumine

5 obscurent eum tenebrae et umbra mortis occupet eum caligo et involvatur amaritudine

6 noctem illam tenebrosus turbo possideat non conputetur in diebus anni nec numeretur in mensibus

7 sit nox illa solitaria nec laude digna

8 maledicant ei qui maledicunt diei qui parati sunt suscitare Leviathan

9 obtenebrentur stellae caligine eius expectet lucem et non videat nec ortum surgentis aurorae

10 quia non conclusit ostia ventris qui portavit me nec abstulit mala ab oculis meis

11 quare non in vulva mortuus sum egressus ex utero non statim perii

12 quare exceptus genibus cur lactatus uberibus

13 nunc enim dormiens silerem et somno meo requiescerem

14 cum regibus et consulibus terrae qui aedificant sibi solitudines

15 aut cum principibus qui possident aurum et replent domos suas argento

16 aut sicut abortivum absconditum non subsisterem vel qui concepti non viderunt lucem

17 ibi impii cessaverunt a tumultu et ibi requieverunt fessi robore

18 et quondam vincti pariter sine molestia non audierunt vocem exactoris

19 parvus et magnus ibi sunt et servus liber a domino suo

20 quare data est misero lux et vita his qui in amaritudine animae sunt

21 qui expectant mortem et non venit quasi effodientes thesaurum

22 gaudentque vehementer cum invenerint sepulchrum

23 viro cuius abscondita est via et circumdedit eum Deus tenebris

24 antequam comedam suspiro et quasi inundantes aquae sic rugitus meus

25 quia timor quem timebam evenit mihi et quod verebar accidit

26 nonne dissimulavi nonne silui nonne quievi et venit super me indignatio.

JOB (IOB) CHAPTER 4

1 respondens autem Eliphaz Themanites dixit

2 si coeperimus loqui tibi forsitan moleste accipias sed conceptum sermonem tenere quis possit

3 ecce docuisti multos et manus lassas roborasti

4 vacillantes confirmaverunt sermones tui et genua trementia confortasti

5 nunc autem venit super te plaga et defecisti tetigit te et conturbatus es

6 timor tuus fortitudo tua patientia tua et perfectio viarum tuarum

7 recordare obsecro te quis umquam innocens perierit aut quando recti deleti sint

8 quin potius vidi eos qui operantur iniquitatem et seminant dolores et metunt eos

9 flante Deo perisse et spiritu irae eius esse consumptos

10 rugitus leonis et vox leaenae et dentes catulorum leonum contriti sunt

11 tigris periit eo quod non haberet praedam et catuli leonis dissipati sunt

12 porro ad me dictum est verbum absconditum et quasi furtive suscepit auris mea venas susurri eius

13 in horrore visionis nocturnae quando solet sopor occupare homines

14 pavor tenuit me et tremor et omnia ossa mea perterrita sunt

15 et cum spiritus me praesente transiret inhorruerunt pili carnis meae

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16 stetit quidam cuius non agnoscebam vultum imago coram oculis meis et vocem quasi aurae lenis audivi
17 numquid homo Dei conparatione iustificabitur aut factore suo purior erit vir
18 ecce qui serviunt ei non sunt stabiles et in angelis suis repperit pravitatem
19 quanto magis hii qui habitant domos luteas qui terrenum habent fundamentum consumentur velut a tinea
20 de mane usque ad vesperum succidentur et quia nullus intellegit in aeternum peribunt
21 qui autem reliqui fuerint auferentur ex eis morientur et non in sapientia.

JOB (IOB) CHAPTER 5

1 voca ergo si est qui tibi respondeat et ad aliquem sanctorum convertere
2 vere stultum interficit iracundia et parvulum occidit invidia
3 ego vidi stultum firma radice et maledixi pulchritudini eius statim
4 longe fient filii eius a salute et conterentur in porta et non erit qui eruat
5 cuius messem famelicus comedet et ipsum rapiet armatus et ebibent sitientes divitias eius
6 nihil in terra sine causa fit et de humo non orietur dolor
7 homo ad laborem nascitur et avis ad volatum
8 quam ob rem ego deprecabor Dominum et ad Deum ponam eloquium meum
9 qui facit magna et inscrutabilia et mirabilia absque numero 10 qui dat pluviam super faciem terrae et inrigat aquis universa 11 qui ponit humiles in sublimi et maerentes erigit sospitate
12 qui dissipat cogitationes malignorum ne possint implere manus eorum quod coeperant
13 qui adprehendit sapientes in astutia eorum et consilium pravorum dissipat
14 per diem incurrent tenebras et quasi in nocte sic palpabunt in meridie 15 porro salvum faciet a gladio oris eorum et de manu violenti pauperem 16 et erit egeno spes iniquitas autem contrahet os suum
17 beatus homo qui corripitur a Domino increpationem ergo Domini ne reprobes
18 quia ipse vulnerat et medetur percutit et manus eius sanabunt
19 in sex tribulationibus liberabit te et in septima non tanget te malum
20 in fame eruet te de morte et in bello de manu gladii
21 a flagello linguae absconderis et non timebis calamitatem cum venerit
22 in vastitate et fame ridebis et bestiam terrae non formidabis
23 sed cum lapidibus regionum pactum tuum et bestiae terrae pacificae erunt tibi
24 et scies quod pacem habeat tabernaculum tuum et visitans speciem tuam non peccabis 25 scies quoque quoniam multiplex erit semen tuum et progenies tua quasi herba terrae
26 ingredieris in abundantia sepulchrum sicut infertur acervus in tempore suo
27 ecce hoc ut investigavimus ita est quod auditum mente pertracta.

JOB (IOB) CHAPTER 6

1 respondens autem Iob dixit
2 utinam adpenderentur peccata mea quibus iram merui et calamitas quam patior in statera
3 quasi harena maris haec gravior appareret unde et verba mea dolore sunt plena
4 quia sagittae Domini in me sunt quarum indignatio ebibit spiritum meum et terrores Domini militant contra me
5 numquid rugiet onager cum habuerit herbam aut mugiet bos cum ante praesepe plenum steterit
6 aut poterit comedi insulsum quod non est sale conditum aut potest aliquis gustare quod gustatum adfert mortem
7 quae prius tangere nolebat anima mea nunc prae angustia cibi mei sunt
8 quis det ut veniat petitio mea et quod expecto tribuat mihi Deus
9 et qui coepit ipse me conterat solvat manum suam et succidat me
10 et haec mihi sit consolatio ut adfligens me dolore non parcat nec contradicam sermonibus Sancti
11 quae est enim fortitudo mea ut sustineam aut quis finis meus ut patienter agam
12 nec fortitudo lapidum fortitudo mea nec caro mea aerea est
13 ecce non est auxilium mihi in me et necessarii quoque mei recesserunt a me
14 qui tollit ab amico suo misericordiam timorem Domini derelinquit
15 fratres mei praeterierunt me sicut torrens qui raptim transit in convallibus
16 qui timent pruinam inruet super eos nix
17 tempore quo fuerint dissipati peribunt et ut incaluerit solventur de loco suo
18 involutae sunt semitae gressuum eorum ambulabunt in vacuum et peribunt
19 considerate semitas Theman itinera Saba et expectate paulisper
20 confusi sunt quia speravi venerunt quoque usque ad me et pudore cooperti sunt
21 nunc venistis et modo videntes plagam meam timetis
22 numquid dixi adferte mihi et de substantia vestra donate mihi
23 vel liberate me de manu hostis et de manu robustorum eruite me
24 docete me et ego tacebo et si quid forte ignoravi instruite me
25 quare detraxistis sermonibus veritatis cum e vobis nullus sit qui possit arguere
26 ad increpandum tantum eloquia concinnatis et in ventum verba profertis

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27 super pupillum inruitis et subvertere nitimini amicum vestrum
28 verumtamen quod coepistis explete praebete aurem et videte an mentiar
29 respondete obsecro absque contentione et loquentes id quod iustum est iudicate
30 et non invenietis in lingua mea iniquitatem nec in faucibus meis stultitia personabit.

JOB (IOB) CHAPTER 7
1 militia est vita hominis super terram et sicut dies mercennarii dies eius
2 sicut servus desiderat umbram et sicut mercennarius praestolatur finem operis sui
3 sic et ego habui menses vacuos et noctes laboriosas enumeravi mihi
4 si dormiero dico quando consurgam et rursum expectabo vesperam et replebor doloribus usque ad tenebras
5 induta est caro mea putredine et sordibus pulveris cutis mea aruit et contracta est
6 dies mei velocius transierunt quam a texente tela succiditur et consumpti sunt absque ulla spe
7 memento quia ventus est vita mea et non revertetur oculus meus ut videat bona
8 nec aspiciet me visus hominis oculi tui in me et non subsistam
9 sicut consumitur nubes et pertransit sic qui descenderit ad inferos non ascendet
10 nec revertetur ultra in domum suam neque cognoscet eum amplius locus eius
11 quapropter et ego non parcam ori meo loquar in tribulatione spiritus mei confabulabor cum amaritudine animae meae
12 numquid mare sum ego aut cetus quia circumdedisti me carcere
13 si dixero consolabitur me lectulus meus et relevabor loquens mecum in strato meo
14 terrebis me per somnia et per visiones horrore concuties
15 quam ob rem elegit suspendium anima mea et mortem ossa mea
16 desperavi nequaquam ultra iam vivam parce mihi nihil enim sunt dies mei
17 quid est homo quia magnificas eum aut quia ponis erga eum cor tuum
18 visitas eum diluculo et subito probas illum
19 usquequo non parces mihi nec dimittis me ut gluttiam salivam meam
20 peccavi quid faciam tibi o custos hominum quare posuisti me contrarium tibi et factus sum mihimet ipsi gravis
21 cur non tolles peccatum meum et quare non auferes iniquitatem meam ecce nunc in pulvere dormiam et si mane me quaesieris non subsistam.

JOB (IOB) CHAPTER 8
1 respondens autem Baldad Suites dixit
2 usquequo loqueris talia et spiritus multiplex sermones oris tui
3 numquid Deus subplantat iudicium et Omnipotens subvertit quod iustum est
4 etiam si filii tui peccaverunt ei et dimisit eos in manu iniquitatis suae
5 tu tamen si diluculo consurrexeris ad Deum et Omnipotentem fueris deprecatus
6 si mundus et rectus incesseris statim evigilabit ad te et pacatum reddet habitaculum iustitiae tuae
7 in tantum ut priora tua fuerint parva et novissima tua multiplicentur nimis
8 interroga enim generationem pristinam et diligenter investiga patrum memoriam
9 hesterni quippe sumus et ignoramus quoniam sicut umbra dies nostri sunt super terram
10 et ipsi docebunt te loquentur tibi et de corde suo proferent eloquia
11 numquid vivere potest scirpus absque humore aut crescet carectum sine aqua
12 cum adhuc sit in flore nec carpatur manu ante omnes herbas arescit 13 sic viae omnium qui obliviscuntur Deum et spes hypocritae peribit 14 non ei placebit vecordia sua et sicut tela aranearum fiducia eius
15 innitetur super domum suam et non stabit fulciet eam et non consurget
16 humectus videtur antequam veniat sol et in horto suo germen eius egreditur
17 super acervum petrarum radices eius densabuntur et inter lapides commorabitur
18 si absorbuerit eum de loco suo negabit eum et dicet non novi te
19 haec est enim laetitia viae eius ut rursum de terra alii germinentur
20 Deus non proiciet simplicem nec porriget manum malignis
21 donec impleatur risu os tuum et labia tua iubilo
22 qui oderunt te induentur confusione et tabernaculum impiorum non subsistet.

JOB (IOB) CHAPTER 9
1 et respondens Iob ait
2 vere scio quod ita sit et quod non iustificetur homo conpositus Deo
3 si voluerit contendere cum eo non poterit ei respondere unum pro mille
4 sapiens corde est et fortis robore quis restitit ei et pacem habuit
5 qui transtulit montes et nescierunt hii quos subvertit in furore suo
6 qui commovet terram de loco suo et columnae eius concutiuntur
7 qui praecipit soli et non oritur et stellas claudit quasi sub signaculo
8 qui extendit caelos solus et graditur super fluctus maris
9 qui facit Arcturum et Oriona et Hyadas et interiora austri

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10 qui facit magna et inconprehensibilia et mirabilia quorum non est numerus
11 si venerit ad me non videbo si abierit non intellegam eum
12 si repente interroget quis respondebit ei vel quis dicere potest cur facis
13 Deus cuius resistere irae nemo potest et sub quo curvantur qui portant orbem
14 quantus ergo sum ego qui respondeam ei et loquar verbis meis cum eo
15 qui etiam si habuero quippiam iustum non respondebo sed meum iudicem deprecabor
16 et cum invocantem exaudierit me non credo quod audierit vocem meam
17 in turbine enim conteret me et multiplicabit vulnera mea etiam sine causa
18 non concedit requiescere spiritum meum et implet me amaritudinibus
19 si fortitudo quaeritur robustissimus est si aequitas iudicii nemo pro me audet testimonium dicere
20 si iustificare me voluero os meum condemnabit me si innocentem ostendere pravum me conprobabit
21 etiam si simplex fuero hoc ipsum ignorabit anima mea et taedebit me vitae meae
22 unum est quod locutus sum et innocentem et impium ipse consumit
23 si flagellat occidat semel et non de poenis innocentum rideat
24 terra data est in manu impii vultum iudicum eius operit quod si non ille est quis ergo est
25 dies mei velociores fuerunt cursore fugerunt et non viderunt bonum
26 pertransierunt quasi naves poma portantes sicut aquila volans ad escam
27 cum dixero nequaquam ita loquar commuto faciem meam et dolore torqueor
28 verebar omnia opera mea sciens quod non parceres delinquenti
29 si autem et sic impius sum quare frustra laboravi
30 si lotus fuero quasi aquis nivis et fulserint velut mundissimae manus meae
31 tamen sordibus intingues me et abominabuntur me vestimenta mea
32 neque enim viro qui similis mei est respondebo nec qui mecum in iudicio ex aequo possit audiri
33 non est qui utrumque valeat arguere et ponere manum suam in ambobus
34 auferat a me virgam suam et pavor eius non me terreat
35 loquar et non timebo eum neque enim possum metuens respondere.

JOB (IOB) CHAPTER 10

1 taedet animam meam vitae meae dimittam adversum me eloquium meum loquar in amaritudine animae meae
2 dicam Deo noli me condemnare indica mihi cur me ita iudices
3 numquid bonum tibi videtur si calumnieris et opprimas me opus manuum tuarum et consilium impiorum adiuves
4 numquid oculi carnei tibi sunt aut sicut videt homo et tu videbis
5 numquid sicut dies hominis dies tui et anni tui sicut humana sunt tempora
6 ut quaeras iniquitatem meam et peccatum meum scruteris
7 et scias quia nihil impium fecerim cum sit nemo qui de manu tua possit eruere
8 manus tuae plasmaverunt me et fecerunt me totum in circuitu et sic repente praecipitas me
9 memento quaeso quod sicut lutum feceris me et in pulverem reduces me
10 nonne sicut lac mulsisti me et sicut caseum me coagulasti
11 pelle et carnibus vestisti me et ossibus et nervis conpegisti me
12 vitam et misericordiam tribuisti mihi et visitatio tua custodivit spiritum meum
13 licet haec celes in corde tuo tamen scio quia universorum memineris
14 si peccavi et ad horam pepercisti mihi cur ab iniquitate mea mundum me esse non pateris
15 et si impius fuero vae mihi est et si iustus non levabo caput saturatus adflictione et miseria
16 et propter superbiam quasi leaenam capies me reversusque mirabiliter me crucias
17 instauras testes tuos contra me et multiplicas iram tuam adversum me et poenae militant in me
18 quare de vulva eduxisti me qui utinam consumptus essem ne oculus me videret
19 fuissem quasi qui non essem de utero translatus ad tumulum
20 numquid non paucitas dierum meorum finietur brevi dimitte ergo me ut plangam paululum dolorem meum
21 antequam vadam et non revertar ad terram tenebrosam et opertam mortis caligine
22 terram miseriae et tenebrarum ubi umbra mortis et nullus ordo et sempiternus horror inhabitans.

JOB (IOB) CHAPTER 11

1 respondens autem Sophar Naamathites dixit
2 numquid qui multa loquitur non et audiet aut vir verbosus iustificabitur
3 tibi soli tacebunt homines et cum ceteros inriseris a nullo confutaberis
4 dixisti enim purus est sermo meus et mundus sum in conspectu tuo
5 atque utinam Deus loqueretur tecum et aperiret labia sua tibi
6 ut ostenderet tibi secreta sapientiae et quod multiplex esset lex eius et intellegeres quod multo minora exigaris a Deo quam meretur iniquitas tua
7 forsitan vestigia Dei conprehendes et usque ad perfectum Omnipotentem repperies
8 excelsior caelo est et quid facies profundior inferno et unde cognosces

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9 longior terrae mensura eius et latior mari
10 si subverterit omnia vel in unum coartaverit quis contradicet ei
11 ipse enim novit hominum vanitatem et videns iniquitatem nonne considerat
12 vir vanus in superbiam erigitur et tamquam pullum onagri se liberum natum putat
13 tu autem firmasti cor tuum et expandisti ad eum manus tuas
14 si iniquitatem quod est in manu tua abstuleris a te et non manserit in tabernaculo tuo iniustitia
15 tum levare poteris faciem tuam absque macula et eris stabilis et non timebis
16 miseriae quoque oblivisceris et quasi aquarum quae praeterierint recordaberis
17 et quasi meridianus fulgor consurget tibi ad vesperam et cum te consumptum putaveris orieris ut lucifer
18 et habebis fiduciam proposita tibi spe et defossus securus dormies
19 requiesces et non erit qui te exterreat et deprecabuntur faciem tuam plurimi
20 oculi autem impiorum deficient et effugium peribit ab eis et spes eorum abominatio animae.

JOB (IOB) CHAPTER 12
1 respondens autem Iob dixit
2 ergo vos estis soli homines et vobiscum morietur sapientia
3 et mihi est cor sicut et vobis nec inferior vestri sum quis enim haec quae nostis ignorat
4 qui deridetur ab amico suo sicut ego invocabit Deum et exaudiet eum deridetur enim iusti simplicitas
5 lampas contempta apud cogitationes divitum parata ad tempus statutum
6 abundant tabernacula praedonum et audacter provocant Deum cum ipse dederit omnia in manibus eorum
7 nimirum interroga iumenta et docebunt te et volatilia caeli et indicabunt tibi
8 loquere terrae et respondebit tibi et narrabunt pisces maris
9 quis ignorat quod omnia haec manus Domini fecerit
10 in cuius manu anima omnis viventis et spiritus universae carnis hominis
11 nonne auris verba diiudicat et fauces comedentis saporem
12 in antiquis est sapientia et in multo tempore prudentia
13 apud ipsum est sapientia et fortitudo ipse habet consilium et intellegentiam
14 si destruxerit nemo est qui aedificet et si incluserit hominem nullus est qui aperiat
15 si continuerit aquas omnia siccabuntur et si emiserit eas subvertent terram
16 apud ipsum est fortitudo et sapientia ipse novit et decipientem et eum qui decipitur
17 adducit consiliarios in stultum finem et iudices in stuporem
18 balteum regum dissolvit et praecingit fune renes eorum
19 ducit sacerdotes inglorios et optimates subplantat
20 commutans labium veracium et doctrinam senum auferens
21 effundit despectionem super principes et eos qui oppressi fuerant relevans
22 qui revelat profunda de tenebris et producit in lucem umbram mortis
23 qui multiplicat gentes et perdet eas et subversas in integrum restituet
24 qui inmutat cor principum populi terrae et decipit eos ut frustra incedant per invium
25 palpabunt quasi in tenebris et non in luce et errare eos faciet quasi ebrios.

JOB (IOB) CHAPTER 13
1 ecce omnia et vidit oculus meus et audivit auris mea et intellexi singula
2 secundum scientiam vestram et ego novi nec inferior vestri sum
3 sed tamen ad Omnipotentem loquar et disputare cum Deo cupio
4 prius vos ostendens fabricatores mendacii et cultores perversorum dogmatum
5 atque utinam taceretis ut putaremini esse sapientes
6 audite ergo correptiones meas et iudicium labiorum meorum adtendite
7 numquid Deus indiget vestro mendacio ut pro illo loquamini dolos
8 numquid faciem eius accipitis et pro Deo iudicare nitimini
9 aut placebit ei quem celare nihil potest aut decipietur ut homo vestris fraudulentiis
10 ipse vos arguet quoniam in abscondito faciem eius accipitis
11 statim ut se commoverit turbabit vos et terror eius inruet super vos
12 memoria vestra conparabitur cineri et redigentur in lutum cervices vestrae
13 tacete paulisper ut loquar quodcumque mihi mens suggesserit
14 quare lacero carnes meas dentibus meis et animam meam porto in manibus meis
15 etiam si occiderit me in ipso sperabo verumtamen vias meas in conspectu eius arguam
16 et ipse erit salvator meus non enim veniet in conspectu eius omnis hypocrita
17 audite sermonem meum et enigmata percipite auribus vestris
18 si fuero iudicatus scio quod iustus inveniar
19 quis est qui iudicetur mecum veniat quare tacens consumor 20 duo tantum ne facias mihi et tunc a facie tua non abscondar 21 manum tuam longe fac a me et formido tua non me terreat
22 et voca me et respondebo tibi aut certe loquar et tu responde mihi
23 quantas habeo iniquitates et peccata scelera mea et delicta ostende mihi

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24 cur faciem tuam abscondis et arbitraris me inimicum tuum
25 contra folium quod vento rapitur ostendis potentiam tuam et stipulam siccam persequeris
26 scribis enim contra me amaritudines et consumere me vis peccatis adulescentiae meae
27 posuisti in nervo pedem meum et observasti omnes semitas meas et vestigia pedum meorum considerasti
28 qui quasi putredo consumendus sum et quasi vestimentum quod comeditur a tinea.

JOB (IOB) CHAPTER 14

1 homo natus de muliere brevi vivens tempore repletus multis miseriis
2 quasi flos egreditur et conteritur et fugit velut umbra et numquam in eodem statu permanet
3 et dignum ducis super huiuscemodi aperire oculos tuos et adducere eum tecum in iudicium
4 quis potest facere mundum de inmundo conceptum semine nonne tu qui solus es
5 breves dies hominis sunt numerus mensuum eius apud te est constituisti terminos eius qui praeterire non poterunt
6 recede paululum ab eo ut quiescat donec optata veniat sicut mercennarii dies eius
7 lignum habet spem si praecisum fuerit rursum virescit et rami eius pullulant
8 si senuerit in terra radix eius et in pulvere emortuus fuerit truncus illius
9 ad odorem aquae germinabit et faciet comam quasi cum primum plantatum est
10 homo vero cum mortuus fuerit et nudatus atque consumptus ubi quaeso est
11 quomodo si recedant aquae de mari et fluvius vacuefactus arescat
12 sic homo cum dormierit non resurget donec adteratur caelum non evigilabit nec consurget de somno suo
13 quis mihi hoc tribuat ut in inferno protegas me ut abscondas me donec pertranseat furor tuus et constituas mihi tempus in quo recorderis mei
14 putasne mortuus homo rursum vivet cunctis diebus quibus nunc milito expecto donec veniat inmutatio mea
15 vocabis et ego respondebo tibi operi manuum tuarum porriges dexteram
16 tu quidem gressus meos dinumerasti sed parces peccatis meis
17 signasti quasi in sacculo delicta mea sed curasti iniquitatem meam
18 mons cadens defluet et saxum transfertur de loco suo
19 lapides excavant aquae et adluvione paulatim terra consumitur et homines ergo similiter perdes
20 roborasti eum paululum ut in perpetuum pertransiret inmutabis faciem eius et emittes eum
21 sive nobiles fuerint filii eius sive ignobiles non intelleget
22 attamen caro eius dum vivet dolebit et anima illius super semet ipso lugebit.

JOB (IOB) CHAPTER 15

1 respondens autem Eliphaz Themanites dixit
2 numquid sapiens respondebit quasi in ventum loquens et implebit ardore stomachum suum
3 arguis verbis eum qui non est aequalis tui et loqueris quod tibi non expedit
4 quantum in te est evacuasti timorem et tulisti preces coram Deo
5 docuit enim iniquitas tua os tuum et imitaris linguam blasphemantium
6 condemnabit te os tuum et non ego et labia tua respondebunt tibi
7 numquid primus homo tu natus es et ante colles formatus
8 numquid consilium Dei audisti et inferior te erit eius sapientia
9 quid nosti quod ignoremus quid intellegis quod nesciamus
10 et senes et antiqui sunt in nobis multo vetustiores quam patres tui
11 numquid grande est ut consoletur te Deus sed verba tua prava hoc prohibent
12 quid te elevat cor tuum et quasi magna cogitans adtonitos habes oculos
13 quid tumet contra Deum spiritus tuus ut proferas de ore huiuscemodi sermones
14 quid est homo ut inmaculatus sit et ut iustus appareat natus de muliere
15 ecce inter sanctos eius nemo inmutabilis et caeli non sunt mundi in conspectu eius
16 quanto magis abominabilis et inutilis homo qui bibit quasi aquas iniquitatem
17 ostendam tibi audi me quod vidi narrabo tibi
18 sapientes confitentur et non abscondunt patres suos
19 quibus solis data est terra et non transibit alienus per eos
20 cunctis diebus suis impius superbit et numerus annorum incertus est tyrannidis eius
21 sonitus terroris semper in auribus illius et cum pax sit ille insidias suspicatur
22 non credit quod reverti possit de tenebris circumspectans undique gladium
23 cum se moverit ad quaerendum panem novit quod paratus sit in manu eius tenebrarum dies
24 terrebit eum tribulatio et angustia vallabit eum sicut regem qui praeparatur ad proelium
25 tetendit enim adversus Deum manum suam et contra Omnipotentem roboratus est
26 cucurrit adversus eum erecto collo et pingui cervice armatus est
27 operuit faciem eius crassitudo et de lateribus eius arvina dependet
28 habitavit in civitatibus desolatis et in domibus desertis quae in tumulos sunt redactae
29 non ditabitur nec perseverabit substantia eius nec mittet in terra radicem suam

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30 non recedet de tenebris ramos eius arefaciet flamma et auferetur spiritu oris sui
31 non credat frustra errore deceptus quod aliquo pretio redimendus sit
32 antequam dies eius impleantur peribit et manus eius arescet
33 laedetur quasi vinea in primo flore botrus eius et quasi oliva proiciens florem suum
34 congregatio enim hypocritae sterilis et ignis devorabit tabernacula eorum qui munera libenter accipiunt
35 concepit dolorem et peperit iniquitatem et uterus eius praeparat dolos.

JOB (IOB) CHAPTER 16
1 respondens autem Iob dixit
2 audivi frequenter talia consolatores onerosi omnes vos estis
3 numquid habebunt finem verba ventosa aut aliquid tibi molestum est si loquaris
4 poteram et ego similia vestri loqui atque utinam esset anima vestra pro anima mea
5 consolarer et ego vos sermonibus et moverem caput meum super vos
6 roborarem vos ore meo et moverem labia quasi parcens vobis
7 sed quid agam si locutus fuero non quiescet dolor meus et si tacuero non recedet a me
8 nunc autem oppressit me dolor meus et in nihili redacti sunt omnes artus mei
9 rugae meae testimonium dicunt contra me et suscitatur falsiloquus adversus faciem meam contradicens mihi
10 collegit furorem suum in me et comminans mihi infremuit contra me dentibus suis hostis meus terribilibus oculis me intuitus est
11 aperuerunt super me ora sua exprobrantes percusserunt maxillam meam satiati sunt poenis meis
12 conclusit me Deus apud iniquum et manibus impiorum me tradidit
13 ego ille quondam opulentus repente contritus sum tenuit cervicem meam confregit me et posuit sibi quasi in signum
14 circumdedit me lanceis suis convulneravit lumbos meos non pepercit et effudit in terra viscera mea
15 concidit me vulnere super vulnus inruit in me quasi gigans
16 saccum consui super cutem meam et operui cinere cornu meum
17 facies mea intumuit a fletu et palpebrae meae caligaverunt
18 haec passus sum absque iniquitate manus meae cum haberem mundas ad Deum preces
19 terra ne operias sanguinem meum neque inveniat locum in te latendi clamor meus
20 ecce enim in caelo testis meus et conscius meus in excelsis
21 verbosi mei amici mei ad Deum stillat oculus meus
22 atque utinam sic iudicaretur vir cum Deo quomodo iudicatur filius hominis cum collega suo
23 ecce enim breves anni transeunt et semitam per quam non revertar ambulo.

JOB (IOB) CHAPTER 17
1 spiritus meus adtenuabitur dies mei breviabuntur et solum mihi superest sepulchrum
2 non peccavi et in amaritudinibus moratur oculus meus
3 libera me et pone iuxta te et cuiusvis manus pugnet contra me
4 cor eorum longe fecisti a disciplina et propterea non exaltabuntur
5 praedam pollicetur sociis et oculi filiorum eius deficient
6 posuit me quasi in proverbium vulgi et exemplum sum coram eis
7 caligavit ab indignatione oculus meus et membra mea quasi in nihili redacta sunt
8 stupebunt iusti super hoc et innocens contra hypocritam suscitabitur
9 et tenebit iustus viam suam et mundis manibus addet fortitudinem
10 igitur vos omnes convertimini et venite et non inveniam in vobis ullum sapientem
11 dies mei transierunt cogitationes meae dissipatae sunt torquentes cor meum
12 noctem verterunt in diem et rursum post tenebras spero lucem
13 si sustinuero infernus domus mea est in tenebris stravi lectulum meum
14 putredini dixi pater meus es mater mea et soror mea vermibus
15 ubi est ergo nunc praestolatio mea et patientiam meam quis considerat
16 in profundissimum infernum descendent omnia mea putasne saltim ibi erit requies mihi.

JOB (IOB) CHAPTER 18
1 respondens autem Baldad Suites dixit
2 usque ad quem finem verba iactabitis intellegite prius et sic loquamur
3 quare reputati sumus ut iumenta et sorduimus coram vobis
4 qui perdis animam tuam in furore tuo numquid propter te derelinquetur terra et transferentur rupes de loco suo
5 nonne lux impii extinguetur nec splendebit flamma ignis eius
6 lux obtenebrescet in tabernaculo illius et lucerna quae super eum est extinguetur
7 artabuntur gressus virtutis eius et praecipitabit eum consilium suum
8 inmisit enim in rete pedes suos et in maculis eius ambulat
9 tenebitur planta illius laqueo et exardescet contra eum sitis
10 abscondita est in terra pedica eius et decipula illius super semitam
11 undique terrebunt eum formidines et involvent pedes eius

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12 adtenuetur fame robur eius et inedia invadat costas illius
13 devoret pulchritudinem cutis eius consumat brachia illius primogenita mors
14 avellatur de tabernaculo suo fiducia eius et calcet super eum quasi rex interitus
15 habitent in tabernaculo illius socii eius qui non est aspergatur in tabernaculo eius sulphur
16 deorsum radices eius siccentur sursum autem adteratur messis eius
17 memoria illius pereat de terra et non celebretur nomen eius in plateis
18 expellet eum de luce in tenebras et de orbe transferet eum
19 non erit semen eius neque progenies in populo suo nec ullae reliquiae in regionibus eius
20 in die eius stupebunt novissimi et primos invadet horror
21 haec sunt ergo tabernacula iniqui et iste locus eius qui ignorat Deum.

JOB (IOB) CHAPTER 19

1 respondens autem Iob dixit
2 usquequo adfligitis animam meam et adteritis me sermonibus 3 en decies confunditis me et non erubescitis opprimentes me 4 nempe et si ignoravi mecum erit ignorantia mea
5 at vos contra me erigimini et arguitis me obprobriis meis
6 saltim nunc intellegite quia Deus non aequo iudicio adflixerit me et flagellis suis me cinxerit
7 ecce clamabo vim patiens et nemo audiet vociferabor et non est qui iudicet
8 semitam meam circumsepsit et transire non possum et in calle meo tenebras posuit
9 spoliavit me gloria mea et abstulit coronam de capite meo
10 destruxit me undique et pereo et quasi evulsae arbori abstulit spem meam
11 iratus est contra me furor eius et sic me habuit quasi hostem suum
12 simul venerunt latrones eius et fecerunt sibi viam per me et obsederunt in gyro tabernaculum meum
13 fratres meos longe fecit a me et noti mei quasi alieni recesserunt a me
14 dereliquerunt me propinqui mei et qui me noverant obliti sunt mei
15 inquilini domus meae et ancillae meae sicut alienum habuerunt me et quasi peregrinus fui in oculis eorum
16 servum meum vocavi et non respondit ore proprio deprecabar illum
17 halitum meum exhorruit uxor mea et orabam filios uteri mei
18 stulti quoque despiciebant me et cum ab eis recessissem detrahebant mihi
19 abominati sunt me quondam consiliarii mei et quem maxime diligebam aversatus est me
20 pelli meae consumptis carnibus adhesit os meum et derelicta sunt tantummodo labia circa dentes meos
21 miseremini mei miseremini mei saltim vos amici mei quia manus Domini tetigit me
22 quare persequimini me sicut Deus et carnibus meis saturamini
23 quis mihi tribuat ut scribantur sermones mei quis mihi det ut exarentur in libro
24 stilo ferreo et plumbi lammina vel certe sculpantur in silice
25 scio enim quod redemptor meus vivat et in novissimo de terra surrecturus sim
26 et rursum circumdabor pelle mea et in carne mea videbo Deum
27 quem visurus sum ego ipse et oculi mei conspecturi sunt et non alius reposita est haec spes mea in sinu meo
28 quare ergo nunc dicitis persequamur eum et radicem verbi inveniamus contra eum
29 fugite ergo a facie gladii quoniam ultor iniquitatum gladius est et scitote esse iudicium.

JOB (IOB) CHAPTER 20

1 respondens autem Sophar Naamathites dixit
2 idcirco cogitationes meae variae succedunt sibi et mens in diversa rapitur
3 doctrinam qua me arguis audiam et spiritus intellegentiae meae respondebit mihi
4 hoc scio a principio ex quo positus est homo super terram
5 quod laus impiorum brevis sit et gaudium hypocritae ad instar puncti
6 si ascenderit usque ad caelum superbia eius et caput eius nubes tetigerit
7 quasi sterquilinium in fine perdetur et qui eum viderant dicent ubi est
8 velut somnium avolans non invenietur transiet sicut visio nocturna
9 oculus qui eum viderat non videbit neque ultra intuebitur eum locus suus
10 filii eius adterentur egestate et manus illius reddent ei dolorem suum
11 ossa eius implebuntur vitiis adulescentiae eius et cum eo in pulverem dormient
12 cum enim dulce fuerit in ore eius malum abscondet illud sub lingua sua
13 parcet illi et non derelinquet illud et celabit in gutture suo
14 panis eius in utero illius vertetur in fel aspidum intrinsecus
15 divitias quas devoravit evomet et de ventre illius extrahet eas Deus
16 caput aspidum suget occidet eum lingua viperae
17 non videat rivulos fluminis torrentes mellis et butyri
18 luet quae fecit omnia nec tamen consumetur iuxta multitudinem adinventionum suarum sic et sustinebit
19 quoniam confringens nudavit pauperes domum rapuit et non aedificavit eam
20 nec est satiatus venter eius et cum habuerit quae cupierat possidere non poterit
21 non remansit de cibo eius et propterea nihil permanebit de bonis eius

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22 cum satiatus fuerit artabitur aestuabit et omnis dolor inruet in eum
23 utinam impleatur venter eius ut emittat in eum iram furoris sui et pluat super illum bellum suum
24 fugiet arma ferrea et inruet in arcum aereum
25 eductus et egrediens de vagina sua et fulgurans in amaritudine sua vadent et venient super eum horribiles
26 omnes tenebrae absconditae sunt in occultis eius devorabit eum ignis qui non succenditur adfligetur relictus in tabernaculo suo
27 revelabunt caeli iniquitatem eius et terra consurget adversus eum
28 apertum erit germen domus illius detrahetur in die furoris Dei
29 haec est pars hominis impii a Deo et hereditas verborum eius a Domino.

JOB (IOB) CHAPTER 21
1 respondens autem Iob dixit
2 audite quaeso sermones meos et agetis paenitentiam
3 sustinete me ut et ego loquar et post mea si videbitur verba ridete
4 numquid contra hominem disputatio mea est ut merito non debeam contristari
5 adtendite me et obstupescite et superponite digitum ori vestro
6 et ego quando recordatus fuero pertimesco et concutit carnem meam tremor
7 quare ergo impii vivunt sublevati sunt confortatique divitiis
8 semen eorum permanet coram eis propinquorum turba et nepotum in conspectu eorum
9 domus eorum securae sunt et pacatae et non est virga Dei super illos
10 bos eorum concepit et non abortit vacca peperit et non est privata fetu suo
11 egrediuntur quasi greges parvuli eorum et infantes eorum exultant lusibus
12 tenent tympanum et citharam et gaudent ad sonitum organi
13 ducunt in bonis dies suos et in puncto ad inferna descendunt
14 qui dixerunt Deo recede a nobis et scientiam viarum tuarum nolumus
15 quid est Omnipotens ut serviamus ei et quid nobis prodest si oraverimus illum
16 verumtamen quia non sunt in manu eorum bona sua consilium impiorum longe sit a me
17 quotiens lucerna impiorum extinguetur et superveniet eis inundatio et dolores dividet furoris sui
18 erunt sicut paleae ante faciem venti et sicut favilla quam turbo dispergit
19 Deus servabit filiis illius dolorem patris et cum reddiderit tunc sciet
20 videbunt oculi eius interfectionem suam et de furore Omnipotentis bibet
21 quid enim ad eum pertinet de domo sua post se et si numerus mensuum eius dimidietur
22 numquid Deum quispiam docebit scientiam qui excelsos iudicat
23 iste moritur robustus et sanus dives et felix
24 viscera eius plena sunt adipe et medullis ossa illius inrigantur
25 alius vero moritur in amaritudine animae absque ullis opibus
26 et tamen simul in pulverem dormient et vermes operient eos 27 certe novi cogitationes vestras et sententias contra me iniquas
28 dicitis enim ubi est domus principis et ubi tabernacula impiorum
29 interrogate quemlibet de viatoribus et haec eadem eum intellegere cognoscetis
30 quia in diem perditionis servabitur malus et ad diem furoris ducitur
31 quis arguet coram eo viam eius et quae fecit quis reddet illi
32 ipse ad sepulchra ducetur et in congerie mortuorum vigilabit
33 dulcis fuit glareis Cocyti et post se omnem hominem trahet et ante se innumerabiles
34 quomodo igitur consolamini me frustra cum responsio vestra repugnare ostensa sit veritati.

JOB (IOB) CHAPTER 22
1 respondens autem Eliphaz Themanites dixit
2 numquid Deo conparari potest homo etiam cum perfectae fuerit scientiae
3 quid prodest Deo si iustus fueris aut quid ei confers si inmaculata fuerit via tua
4 numquid timens arguet te et veniet tecum in iudicium
5 et non propter malitiam tuam plurimam et infinitas iniquitates tuas
6 abstulisti enim pignus fratrum tuorum sine causa et nudos spoliasti vestibus
7 aquam lasso non dedisti et esurienti subtraxisti panem
8 in fortitudine brachii tui possidebas terram et potentissimus obtinebas eam
9 viduas dimisisti vacuas et lacertos pupillorum comminuisti
10 propterea circumdatus es laqueis et conturbat te formido subita
11 et putabas te tenebras non visurum et impetu aquarum inundantium non oppressurum
12 an cogitas quod Deus excelsior caelo et super stellarum vertices sublimetur
13 et dicis quid enim novit Deus et quasi per caliginem iudicat
14 nubes latibulum eius nec nostra considerat et circa cardines caeli perambulat
15 numquid semitam saeculorum custodire cupis quam calcaverunt viri iniqui

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16 qui sublati sunt ante tempus suum et fluvius subvertit fundamentum eorum
17 qui dicebant Deo recede a nobis et quasi nihil possit facere Omnipotens aestimabant eum
18 cum ille implesset domos eorum bonis quorum sententia procul sit a me
19 videbunt iusti et laetabuntur et innocens subsannabit eos
20 nonne succisa est erectio eorum et reliquias eorum devoravit ignis
21 adquiesce igitur ei et habeto pacem et per haec habebis fructus optimos
22 suscipe ex ore illius legem et pone sermones eius in corde tuo
23 si reversus fueris ad Omnipotentem aedificaberis et longe facies iniquitatem a tabernaculo tuo
24 dabit pro terra silicem et pro silice torrentes aureos
25 eritque Omnipotens contra hostes tuos et argentum coacervabitur tibi
26 tunc super Omnipotentem deliciis afflues et elevabis ad Deum faciem tuam
27 rogabis eum et exaudiet te et vota tua reddes
28 decernes rem et veniet tibi et in viis tuis splendebit lumen
29 qui enim humiliatus fuerit erit in gloria et qui inclinaverit oculos suos ipse salvabitur
30 salvabitur innocens salvabitur autem munditia manuum suarum.

JOB (IOB) CHAPTER 23
1 respondens autem Iob dixit
2 nunc quoque in amaritudine est sermo meus et manus plagae meae adgravata est super gemitum meum
3 quis mihi tribuat ut cognoscam et inveniam illum et veniam usque ad solium eius
4 ponam coram eo iudicium et os meum replebo increpationibus
5 ut sciam verba quae mihi respondeat et intellegam quid loquatur mihi
6 nolo multa fortitudine contendat mecum nec magnitudinis suae mole me premat
7 proponat aequitatem contra me et perveniat ad victoriam iudicium meum
8 si ad orientem iero non apparet si ad occidentem non intellegam eum
9 si ad sinistram quid agat non adprehendam eum si me vertam ad dextram non videbo illum
10 ipse vero scit viam meam et probavit me quasi aurum quod per ignem transit
11 vestigia eius secutus est pes meus viam eius custodivi et non declinavi ex ea
12 a mandatis labiorum eius non recessi et in sinu meo abscondi verba oris eius
13 ipse enim solus est et nemo avertere potest cogitationem eius et anima eius quodcumque voluerit hoc facit
14 cum expleverit in me voluntatem suam et alia multa similia praesto sunt ei
15 et idcirco a facie eius turbatus sum et considerans eum timore sollicitor
16 Deus mollivit cor meum et Omnipotens conturbavit me
17 non enim perii propter inminentes tenebras nec faciem meam operuit caligo.

JOB (IOB) CHAPTER 24
1 ab Omnipotente non sunt abscondita tempora qui autem noverunt eum ignorant dies illius
2 alii terminos transtulerunt diripuerunt greges et paverunt eos
3 asinum pupillorum abigerunt et abstulerunt pro pignore bovem viduae
4 subverterunt pauperum viam et oppresserunt pariter mansuetos terrae
5 alii quasi onagri in deserto egrediuntur ad opus suum vigilantesque ad praedam praeparant panem liberis
6 agrum non suum demetunt et vineam eius quem vi oppresserunt vindemiant
7 nudos dimittunt homines indumenta tollentes quibus non est operimentum in frigore
8 quos imbres montium rigant et non habentes velamen amplexantur lapides
9 vim fecerunt depraedantes pupillos et vulgum pauperem spoliaverunt
10 nudis et incedentibus absque vestitu et esurientibus tulerunt spicas
11 inter acervos eorum meridiati sunt qui calcatis torcularibus sitiunt
12 de civitatibus fecerunt viros gemere et anima vulneratorum clamavit et Deus inultum abire non patitur
13 ipsi fuerunt rebelles luminis nescierunt vias eius nec reversi sunt per semitas illius
14 mane primo consurgit homicida interficit egenum et pauperem per noctem vero erit quasi fur
15 oculus adulteri observat caliginem dicens non me videbit oculus et operiet vultum suum
16 perfodit in tenebris domos sicut in die condixerant sibi et ignoraverunt lucem
17 si subito apparuerit aurora arbitrantur umbram mortis et sic in tenebris quasi in luce ambulant
18 levis est super faciem aquae maledicta sit pars eius in terra nec ambulet per viam vinearum
19 ad nimium calorem transeat ab aquis nivium et usque ad inferos peccatum illius
20 obliviscatur eius misericordia dulcedo illius vermes non sit in recordatione sed conteratur quasi lignum infructuosum
21 pavit enim sterilem et quae non parit et viduae bene non fecit
22 detraxit fortes in fortitudine sua et cum steterit non credet vitae suae
23 dedit ei Deus locum paenitentiae et ille abutitur eo in superbiam oculi autem eius sunt in viis illius
24 elevati sunt ad modicum et non subsistent et humiliabuntur sicut omnia et auferentur et sicut summitates spicarum conterentur

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25 quod si non est ita quis me potest arguere esse mentitum et ponere ante Deum verba mea.

JOB (IOB) CHAPTER 25

1 respondens autem Baldad Suites dixit
2 potestas et terror apud eum est qui facit concordiam in sublimibus suis
3 numquid est numerus militum eius et super quem non surget lumen illius
4 numquid iustificari potest homo conparatus Deo aut apparere mundus natus de muliere
5 ecce etiam luna non splendet et stellae non sunt mundae in conspectu eius
6 quanto magis homo putredo et filius hominis vermis.

JOB (IOB) CHAPTER 26

1 respondens autem Iob dixit
2 cuius adiutor es numquid inbecilli et sustentas brachium eius qui non est fortis
3 cui dedisti consilium forsitan illi qui non habet sapientiam et prudentiam tuam ostendisti plurimam
4 quem docere voluisti nonne eum qui fecit spiramen tuum
5 ecce gigantes gemunt sub aquis et qui habitant cum eis
6 nudus est inferus coram illo et nullum est operimentum perditioni
7 qui extendit aquilonem super vacuum et adpendit terram super nihili
8 qui ligat aquas in nubibus suis ut non erumpant pariter deorsum
9 qui tenet vultum solii sui et expandit super illud nebulam suam
10 terminum circumdedit aquis usque dum finiantur lux et tenebrae
11 columnae caeli contremescunt et pavent ad nutum eius
12 in fortitudine illius repente maria congregata sunt et prudentia eius percussit superbum
13 spiritus eius ornavit caelos et obsetricante manu eius eductus est coluber tortuosus
14 ecce haec ex parte dicta sunt viarum eius et cum vix parvam stillam sermonis eius audierimus quis poterit tonitruum magnitudinis illius intueri.

JOB (IOB) CHAPTER 27

1 addidit quoque Iob adsumens parabolam suam et dixit
2 vivit Deus qui abstulit iudicium meum et Omnipotens qui ad amaritudinem adduxit animam meam
3 quia donec superest halitus in me et spiritus Dei in naribus meis
4 non loquentur labia mea iniquitatem nec lingua mea meditabitur mendacium
5 absit a me ut iustos vos esse iudicem donec deficiam non recedam ab innocentia mea
6 iustificationem meam quam coepi tenere non deseram nec enim reprehendit me cor meum in omni vita mea
7 sit ut impius inimicus meus et adversarius meus quasi iniquus
8 quae enim spes est hypocritae si avare rapiat et non liberet Deus animam eius
9 numquid clamorem eius Deus audiet cum venerit super illum angustia
10 aut poterit in Omnipotente delectari et invocare Deum in omni tempore
11 docebo vos per manum Dei quae Omnipotens habeat nec abscondam
12 ecce vos omnes nostis et quid sine causa vana loquimini
13 haec est pars hominis impii apud Deum et hereditas violentorum quam ab Omnipotente suscipient
14 si multiplicati fuerint filii eius in gladio erunt et nepotes eius non saturabuntur pane
15 qui reliqui fuerint ex eo sepelientur in interitu et viduae illius non plorabunt
16 si conportaverit quasi terram argentum et sicut lutum praeparaverit vestimenta
17 praeparabit quidem sed iustus vestietur illis et argentum innocens dividet
18 aedificavit sicut tinea domum suam et sicut custos fecit umbraculum
19 dives cum dormierit nihil secum auferet aperit oculos suos et nihil inveniet
20 adprehendit eum quasi aqua inopia nocte opprimet eum tempestas
21 tollet eum ventus urens et auferet et velut turbo rapiet eum de loco suo
22 et mittet super eum et non parcet de manu eius fugiens fugiet
23 stringet super eum manus suas et sibilabit super illum intuens locum eius.

JOB (IOB) CHAPTER 28

1 habet argentum venarum suarum principia et auro locus est in quo conflatur
2 ferrum de terra tollitur et lapis solutus calore in aes vertitur
3 tempus posuit tenebris et universorum finem ipse considerat lapidem quoque caliginis et umbram mortis
4 dividit torrens a populo peregrinante eos quos oblitus est pes egentis hominum et invios
5 terra de qua oriebatur panis in loco suo igne subversa est
6 locus sapphyri lapides eius et glebae illius aurum
7 semitam ignoravit avis nec intuitus est oculus vulturis
8 non calcaverunt eam filii institorum nec pertransivit per eam leaena
9 ad silicem extendit manum suam subvertit a radicibus montes
10 in petris rivos excidit et omne pretiosum vidit oculus eius
11 profunda quoque fluviorum scrutatus est et abscondita produxit in lucem
12 sapientia vero ubi invenitur et quis est locus intellegentiae
13 nescit homo pretium eius nec invenitur in terra suaviter viventium

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14 abyssus dicit non est in me et mare loquitur non est mecum
15 non dabitur aurum obrizum pro ea nec adpendetur argentum in commutatione eius
16 non conferetur tinctis Indiae coloribus nec lapidi sardonico pretiosissimo vel sapphyro
17 non adaequabitur ei aurum vel vitrum nec commutabuntur pro ea vasa auri
18 excelsa et eminentia non memorabuntur conparatione eius trahitur autem sapientia de occultis
19 non adaequabitur ei topazium de Aethiopia nec tincturae mundissimae conponetur
20 unde ergo sapientia veniet et quis est locus intellegentiae
21 abscondita est ab oculis omnium viventium volucres quoque caeli latet
22 perditio et mors dixerunt auribus nostris audivimus famam eius
23 Deus intellegit viam eius et ipse novit locum illius
24 ipse enim fines mundi intuetur et omnia quae sub caelo sunt respicit
25 qui fecit ventis pondus et aquas adpendit mensura
26 quando ponebat pluviis legem et viam procellis sonantibus
27 tunc vidit illam et enarravit et praeparavit et investigavit
28 et dixit homini ecce timor Domini ipsa est sapientia et recedere a malo intellegentia.

JOB (IOB) CHAPTER 29

1 addidit quoque Iob adsumens parabolam suam et dixit
2 quis mihi tribuat ut sim iuxta menses pristinos secundum dies quibus Deus custodiebat me
3 quando splendebat lucerna eius super caput meum et ad lumen eius ambulabam in tenebris
4 sicut fui in diebus adulescentiae meae quando secreto Deus erat in tabernaculo meo
5 quando erat Omnipotens mecum et in circuitu meo pueri mei
6 quando lavabam pedes meos butyro et petra fundebat mihi rivos olei
7 quando procedebam ad portam civitatis et in platea parabant cathedram mihi
8 videbant me iuvenes et abscondebantur et senes adsurgentes stabant
9 principes cessabant loqui et digitum superponebant ori suo
10 vocem suam cohibebant duces et lingua eorum gutturi suo adherebat
11 auris audiens beatificabat me et oculus videns testimonium reddebat mihi
12 quod liberassem pauperem vociferantem et pupillum cui non esset adiutor
13 benedictio perituri super me veniebat et cor viduae consolatus sum
14 iustitia indutus sum et vestivit me sicut vestimento et diademate iudicio meo
15 oculus fui caeco et pes claudo
16 pater eram pauperum et causam quam nesciebam diligentissime investigabam
17 conterebam molas iniqui et de dentibus illius auferebam praedam
18 dicebamque in nidulo meo moriar et sicut palma multiplicabo dies
19 radix mea aperta est secus aquas et ros morabitur in messione mea
20 gloria mea semper innovabitur et arcus meus in manu mea instaurabitur
21 qui me audiebant expectabant sententiam et intenti tacebant ad consilium meum
22 verbis meis addere nihil audebant et super illos stillabat eloquium meum
23 expectabant me sicut pluviam et os suum aperiebant quasi ad imbrem serotinum
24 si quando ridebam ad eos non credebant et lux vultus mei non cadebat in terram
25 si voluissem ire ad eos sedebam primus cumque sederem quasi rex circumstante exercitu eram tamen maerentium consolator.

JOB (IOB) CHAPTER 30

1 nunc autem derident me iuniores tempore quorum non dignabar patres ponere cum canibus gregis mei
2 quorum virtus manuum erat mihi pro nihilo et vita ipsa putabantur indigni
3 egestate et fame steriles qui rodebant in solitudine squalentes calamitate et miseria
4 et mandebant herbas et arborum cortices et radix iuniperorum erat cibus eorum
5 qui de convallibus ista rapientes cum singula repperissent ad ea cum clamore currebant
6 in desertis habitabant torrentium et in cavernis terrae vel super glaream
7 qui inter huiuscemodi laetabantur et esse sub sentibus delicias conputabant
8 filii stultorum et ignobilium et in terra penitus non parentes
9 nunc in eorum canticum versus sum et factus sum eis proverbium
10 abominantur me et longe fugiunt a me et faciem meam conspuere non verentur
11 faretram enim suam aperuit et adflixit me et frenum posuit in os meum
12 ad dexteram orientis calamitatis meae ilico surrexerunt pedes meos subverterunt et oppresserunt quasi fluctibus semitis suis
13 dissipaverunt itinera mea insidiati sunt mihi et praevaluerunt et non fuit qui ferret auxilium
14 quasi rupto muro et aperta ianua inruerunt super me et ad meas miserias devoluti sunt
15 redactus sum in nihili abstulisti quasi ventus desiderium meum et velut nubes pertransiit salus mea

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16 nunc autem in memet ipso marcescit anima mea et possident me dies adflictionis
17 nocte os meum perforatur doloribus et qui me comedunt non dormiunt
18 in multitudine eorum consumitur vestimentum meum et quasi capitio tunicae sic cinxerunt me
19 conparatus sum luto et adsimilatus favillae et cineri
20 clamo ad te et non exaudis me sto et non respicis me
21 mutatus es mihi in crudelem et in duritia manus tuae adversaris mihi
22 elevasti me et quasi super ventum ponens elisisti me valide
23 scio quia morti tradas me ubi constituta domus est omni viventi
24 verumtamen non ad consumptionem eorum emittis manum tuam et si corruerint ipse salvabis
25 flebam quondam super eum qui adflictus erat et conpatiebatur anima mea pauperi
26 expectabam bona et venerunt mihi mala praestolabar lucem et eruperunt tenebrae
27 interiora mea efferbuerunt absque ulla requie praevenerunt me dies adflictionis
28 maerens incedebam sine furore consurgens in turba clamavi
29 frater fui draconum et socius strutionum
30 cutis mea denigrata est super me et ossa mea aruerunt prae caumate
31 versa est in luctum cithara mea et organum meum in vocem flentium.

JOB (IOB) CHAPTER 31

1 pepigi foedus cum oculis meis ut ne cogitarem quidem de virgine
2 quam enim partem haberet Deus in me desuper et hereditatem Omnipotens de excelsis
3 numquid non perditio est iniquo et alienatio operantibus iniustitiam
4 nonne ipse considerat vias meas et cunctos gressus meos dinumerat
5 si ambulavi in vanitate et festinavit in dolo pes meus
6 adpendat me in statera iusta et sciat Deus simplicitatem meam
7 si declinavit gressus meus de via et si secutum est oculos meos cor meum et in manibus meis adhesit macula
8 seram et alius comedat et progenies mea eradicetur
9 si deceptum est cor meum super mulierem et si ad ostium amici mei insidiatus sum
10 scortum sit alteri uxor mea et super illam incurventur alii
11 hoc enim nefas est et iniquitas maxima
12 ignis est usque ad perditionem devorans et omnia eradicans genimina
13 si contempsi subire iudicium cum servo meo et ancillae meae cum disceptarent adversum me
14 quid enim faciam cum surrexerit ad iudicandum Deus et cum quaesierit quid respondebo illi
15 numquid non in utero fecit me qui et illum operatus est et formavit in vulva unus
16 si negavi quod volebant pauperibus et oculos viduae expectare feci
17 si comedi buccellam meam solus et non comedit pupillus ex ea
18 quia ab infantia mea crevit mecum miseratio et de utero matris meae egressa est mecum
19 si despexi pereuntem eo quod non habuerit indumentum et absque operimento pauperem
20 si non benedixerunt mihi latera eius et de velleribus ovium mearum calefactus est
21 si levavi super pupillum manum meam etiam cum viderem me in porta superiorem
22 umerus meus a iunctura sua cadat et brachium meum cum suis ossibus confringatur
23 semper enim quasi tumentes super me fluctus timui Deum et pondus eius ferre non potui
24 si putavi aurum robur meum et obrizae dixi fiducia mea
25 si laetatus sum super multis divitiis meis et quia plurima repperit manus mea
26 si vidi solem cum fulgeret et lunam incedentem clare
27 et lactatum est in abscondito cor meum et osculatus sum manum meam ore meo
28 quae est iniquitas maxima et negatio contra Deum altissimum
29 si gavisus sum ad ruinam eius qui me oderat et exultavi quod invenisset eum malum
30 non enim dedi ad peccandum guttur meum ut expeterem maledicens animam eius
31 si non dixerunt viri tabernaculi mei quis det de carnibus eius ut saturemur
32 foris non mansit peregrinus ostium meum viatori patuit
33 si abscondi quasi homo peccatum meum et celavi in sinu meo iniquitatem meam
34 si expavi ad multitudinem nimiam et despectio propinquorum terruit me et non magis tacui nec egressus sum ostium
35 quis mihi tribuat auditorem ut desiderium meum Omnipotens audiat et librum scribat ipse qui iudicat
36 ut in umero meo portem illum et circumdem illum quasi coronam mihi
37 per singulos gradus meos pronuntiabo illum et quasi principi offeram eum
38 si adversum me terra mea clamat et cum ipsa sulci eius deflent
39 si fructus eius comedi absque pecunia et animam agricolarum eius adflixi
40 pro frumento oriatur mihi tribulus et pro hordeo spina finita sunt verba Iob.

JOB (IOB) CHAPTER 32

1 omiserunt autem tres viri isti respondere Iob eo quod iustus sibi videretur

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2 et iratus indignatusque Heliu filius Barachel Buzites de cognatione Ram iratus est autem adversus Iob eo quod iustum se esse diceret coram Deo
3 porro adversum amicos eius indignatus est eo quod non invenissent responsionem rationabilem sed tantummodo condemnassent Iob
4 igitur Heliu expectavit Iob loquentem eo quod seniores se essent qui loquebantur
5 cum autem vidisset quod tres respondere non potuissent iratus est vehementer
6 respondensque Heliu filius Barachel Buzites dixit iunior sum tempore vos autem antiquiores idcirco dimisso capite veritus sum indicare vobis meam sententiam
7 sperabam enim quod aetas prolixior loqueretur et annorum multitudo doceret sapientiam
8 sed ut video spiritus est in hominibus et inspiratio Omnipotentis dat intellegentiam
9 non sunt longevi sapientes nec senes intellegunt iudicium
10 ideo dicam audite me ostendam vobis etiam ego meam scientiam
11 expectavi enim sermones vestros audivi prudentiam vestram donec disceptaremini sermonibus
12 et donec putabam vos aliquid dicere considerabam sed ut video non est qui arguere possit Iob et respondere ex vobis sermonibus eius
13 ne forte dicatis invenimus sapientiam Deus proiecit eum non homo
14 nihil locutus est mihi et ego non secundum vestros sermones respondebo illi
15 extimuerunt non responderunt ultra abstuleruntque a se eloquia
16 quoniam igitur expectavi et non sunt locuti steterunt nec responderunt ultra
17 respondebo et ego partem meam et ostendam scientiam meam
18 plenus sum enim sermonibus et coartat me spiritus uteri mei
19 en venter meus quasi mustum absque spiraculo quod lagunculas novas disrumpit
20 loquar et respirabo paululum aperiam labia mea et respondebo
21 non accipiam personam viri et Deum homini non aequabo
22 nescio enim quamdiu subsistam et si post modicum tollat me factor meus.

JOB (IOB) CHAPTER 33
1 audi igitur Iob eloquia mea et omnes sermones meos ausculta
2 ecce aperui os meum loquatur lingua mea in faucibus meis
3 simplici corde meo sermones mei et sententiam labia mea puram loquentur
4 spiritus Dei fecit me et spiraculum Omnipotentis vivificavit me
5 si potes responde mihi et adversus faciem meam consiste
6 ecce et me sicut et te fecit Deus et de eodem luto ego quoque formatus sum
7 verumtamen miraculum meum non te terreat et eloquentia mea non sit tibi gravis
8 dixisti ergo in auribus meis et vocem verborum audivi
9 mundus sum ego absque delicto inmaculatus et non est iniquitas in me
10 quia querellas in me repperit ideo arbitratus est me inimicum sibi
11 posuit in nervo pedes meos custodivit omnes semitas meas
12 hoc est ergo in quo non es iustificatus respondebo tibi quia maior sit Deus homine
13 adversum eum contendis quod non ad omnia verba responderit tibi
14 semel loquitur Deus et secundo id ipsum non repetit
15 per somnium in visione nocturna quando inruit sopor super homines et dormiunt in lectulo
16 tunc aperit aures virorum et erudiens eos instruit disciplinam
17 ut avertat hominem ab his quae facit et liberet eum de superbia
18 eruens animam eius a corruptione et vitam illius ut non transeat in gladium
19 increpat quoque per dolorem in lectulo et omnia ossa eius marcescere facit
20 abominabilis ei fit in vita sua panis et animae illius cibus ante desiderabilis
21 tabescet caro eius et ossa quae tecta fuerant nudabuntur
22 adpropinquabit corruptioni anima eius et vita illius mortiferis
23 si fuerit pro eo angelus loquens unum de milibus ut adnuntiet hominis aequitatem
24 miserebitur eius et dicet libera eum et non descendat in corruptionem inveni in quo ei propitier
25 consumpta est caro eius a suppliciis revertatur ad dies adulescentiae suae
26 deprecabitur Deum et placabilis ei erit et videbit faciem eius in iubilo et reddet homini iustitiam suam
27 respiciet homines et dicet peccavi et vere deliqui et ut eram dignus non recepi
28 liberavit animam suam ne pergeret in interitum sed vivens lucem videret
29 ecce haec omnia operatur Deus tribus vicibus per singulos
30 ut revocet animas eorum a corruptione et inluminet luce viventium
31 adtende Iob et audi me et tace dum ego loquar
32 si autem habes quod loquaris responde mihi loquere volo enim te apparere iustum
33 quod si non habes audi me tace et docebo te sapientiam.

JOB (IOB) CHAPTER 34
1 pronuntians itaque Heliu etiam haec locutus est
2 audite sapientes verba mea et eruditi auscultate me
3 auris enim verba probat et guttur escas gustu diiudicat

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4 iudicium eligamus nobis et inter nos videamus quid sit melius
5 quia dixit Iob iustus sum et Deus subvertit iudicium meum
6 in iudicando enim me mendacium est violenta sagitta mea absque ullo peccato
7 quis est vir ut est Iob qui bibit subsannationem quasi aquam
8 qui graditur cum operantibus iniquitatem et ambulat cum viris impiis
9 dixit enim non placebit vir Deo etiam si cucurrerit cum eo
10 ideo viri cordati audite me absit a Deo impietas et ab Omnipotente iniquitas
11 opus enim hominis reddet ei et iuxta vias singulorum restituet
12 vere enim Deus non condemnabit frustra nec Omnipotens subvertet iudicium
13 quem constituit alium super terram aut quem posuit super orbem quem fabricatus est
14 si direxerit ad eum cor suum spiritum illius et flatum ad se trahet
15 deficiet omnis caro simul et homo in cinerem revertetur
16 si habes ergo intellectum audi quod dicitur et ausculta vocem eloquii mei
17 numquid qui non amat iudicium sanare potest et quomodo tu eum qui iustus est in tantum condemnas
18 qui dicit regi apostata qui vocat duces impios
19 qui non accipit personas principum nec cognovit tyrannum cum disceptaret contra pauperem opus enim manuum eius sunt universi
20 subito morientur et in media nocte turbabuntur populi et pertransibunt et auferent violentum absque manu
21 oculi enim eius super vias hominum et omnes gressus eorum considerat
22 non sunt tenebrae et non est umbra mortis ut abscondantur ibi qui operantur iniquitatem
23 neque enim ultra in hominis potestate est ut veniat ad Deum in iudicium
24 conteret multos innumerabiles et stare faciet alios pro eis
25 novit enim opera eorum et idcirco inducet noctem et conterentur
26 quasi impios percussit eos in loco videntium
27 qui quasi de industria recesserunt ab eo et omnes vias eius intellegere noluerunt
28 ut pervenire facerent ad eum clamorem egeni et audiret vocem pauperum
29 ipso enim concedente pacem quis est qui condemnet ex quo absconderit vultum quis est qui contempletur eum et super gentem et super omnes homines
30 qui regnare facit hominem hypocritam propter peccata populi
31 quia ergo ego locutus sum ad Deum te quoque non prohibeo
32 si erravi tu doce me si iniquitatem locutus sum ultra non addam
33 numquid a te Deus expetit eam quia displicuit tibi tu enim coepisti loqui et non ego quod si quid nosti melius loquere
34 viri intellegentes loquantur mihi et vir sapiens audiat me
35 Iob autem stulte locutus est et verba illius non sonant disciplinam
36 pater mi probetur Iob usque ad finem ne desinas in hominibus iniquitatis
37 quia addit super peccata sua blasphemiam inter nos interim constringatur et tunc ad iudicium provocet sermonibus suis Deum.

JOB (IOB) CHAPTER 35

1 igitur Heliu haec rursum locutus est
2 numquid aequa tibi videtur tua cogitatio ut diceres iustior Deo sum
3 dixisti enim non tibi placet quod rectum est vel quid tibi proderit si ego peccavero
4 itaque ego respondebo sermonibus tuis et amicis tuis tecum
5 suspice caelum et intuere et contemplare aethera quod altior te sit
6 si peccaveris quid ei nocebis et si multiplicatae fuerint iniquitates tuae quid facies contra eum
7 porro si iuste egeris quid donabis ei aut quid de manu tua accipiet
8 homini qui similis tui est nocebit impietas tua et filium hominis adiuvabit iustitia tua
9 propter multitudinem calumniatorum clamabunt et heiulabunt propter vim brachii tyrannorum
10 et non dixit ubi est Deus qui fecit me qui dedit carmina in nocte
11 qui docet nos super iumenta terrae et super volucres caeli erudit nos
12 ibi clamabunt et non exaudiet propter superbiam malorum
13 non ergo frustra audiet Deus et Omnipotens singulorum causas intuebitur
14 etiam cum dixeris non considerat iudicare coram eo et expecta eum
15 nunc enim non infert furorem suum nec ulciscitur scelus valde
16 ergo Iob frustra aperit os suum et absque scientia verba multiplicat.

JOB (IOB) CHAPTER 36

1 addens quoque Heliu haec locutus est
2 sustine me paululum et indicabo tibi adhuc enim habeo quod pro Deo loquar
3 repetam scientiam meam a principio et operatorem meum probabo iustum
4 vere enim absque mendacio sermones mei et perfecta scientia probabitur tibi
5 Deus potentes non abicit cum et ipse sit potens
6 sed non salvat impios et iudicium pauperibus tribuit

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7 non aufert a iusto oculos suos et reges in solio conlocat in perpetuum et illi eriguntur
8 et si fuerint in catenis et vinciantur funibus paupertatis
9 indicabit eis opera eorum et scelera eorum quia violenti fuerint
10 revelabit quoque aurem eorum ut corripiat et loquetur ut revertantur ab iniquitate
11 si audierint et observaverint conplebunt dies suos in bono et annos suos in gloria
12 si autem non audierint transibunt per gladium et consumentur in stultitia
13 simulatores et callidi provocant iram Dei neque clamabunt cum vincti fuerint
14 morietur in tempestate anima eorum et vita eorum inter effeminatos
15 eripiet pauperem de angustia sua et revelabit in tribulatione aurem eius
16 igitur salvabit te de ore angusto latissime et non habentis fundamentum subter se requies autem mensae tuae erit plena pinguedine
17 causa tua quasi impii iudicata est causam iudiciumque recipies
18 non te ergo superet ira ut aliquem opprimas nec multitudo donorum inclinet te
19 depone magnitudinem tuam absque tribulatione et omnes robustos fortitudine
20 ne protrahas noctem ut ascendant populi pro eis
21 cave ne declines ad iniquitatem hanc enim coepisti sequi post miseriam
22 ecce Deus excelsus in fortitudine sua et nullus ei similis in legislatoribus
23 quis poterit scrutari vias eius aut quis ei dicere operatus es iniquitatem
24 memento quod ignores opus eius de quo cecinerunt viri
25 omnes homines vident eum unusquisque intuetur procul
26 ecce Deus magnus vincens scientiam nostram numerus annorum eius inaestimabilis
27 qui aufert stillas pluviae et effundit imbres ad instar gurgitum
28 qui de nubibus fluunt quae praetexunt cuncta desuper
29 si voluerit extendere nubes quasi tentorium suum
30 et fulgurare lumine suo desuper cardines quoque maris operiet
31 per haec enim iudicat populos et dat escas multis mortalibus
32 in manibus abscondit lucem et praecipit ei ut rursus adveniat
33 adnuntiat de ea amico suo quod possessio eius sit et ad eam possit ascendere.

JOB (IOB) CHAPTER 37

1 super hoc expavit cor meum et emotum est de loco suo
2 audite auditionem in terrore vocis eius et sonum de ore illius procedentem
3 subter omnes caelos ipse considerat et lumen illius super terminos terrae
4 post eum rugiet sonitus tonabit voce magnitudinis suae et non investigabitur cum audita fuerit vox eius
5 tonabit Deus in voce sua mirabiliter qui facit magna et inscrutabilia
6 qui praecipit nivi ut descendat in terram et hiemis pluviis et imbri fortitudinis suae
7 qui in manu omnium hominum signat ut noverint singuli opera sua
8 ingredietur bestia latibulum et in antro suo morabitur
9 ab interioribus egreditur tempestas et ab Arcturo frigus
10 flante Deo concrescit gelu et rursum latissimae funduntur aquae
11 frumentum desiderat nubes et nubes spargunt lumen suum
12 quae lustrant per circuitum quocumque eas voluntas gubernantis duxerit ad omne quod praeceperit illis super faciem orbis terrarum
13 sive in una tribu sive in terra sua sive in quocumque loco misericordiae suae eas iusserit inveniri
14 ausculta haec Iob sta et considera miracula Dei
15 numquid scis quando praeceperit Deus pluviis ut ostenderent lucem nubium eius
16 numquid nosti semitas nubium magnas et perfectas scientias
17 nonne vestimenta tua calida sunt cum perflata fuerit terra austro
18 tu forsitan cum eo fabricatus es caelos qui solidissimi quasi aere fusi sunt
19 ostende nobis quid dicamus illi nos quippe involvimur tenebris
20 quis narrabit ei quae loquor etiam si locutus fuerit homo devorabitur
21 at nunc non vident lucem subito aer cogitur in nubes et ventus transiens fugabit eas
22 ab aquilone aurum venit et ad Deum formidolosa laudatio
23 digne eum invenire non possumus magnus fortitudine et iudicio et iustitia et enarrari non potest
24 ideo timebunt eum viri et non audebunt contemplari omnes qui sibi videntur esse sapientes.

JOB (IOB) CHAPTER 38

1 respondens autem Dominus Iob de turbine dixit
2 quis est iste involvens sententias sermonibus inperitis
3 accinge sicut vir lumbos tuos interrogabo te et responde mihi
4 ubi eras quando ponebam fundamenta terrae indica mihi si habes intellegentiam
5 quis posuit mensuras eius si nosti vel quis tetendit super eam lineam
6 super quo bases illius solidatae sunt aut quis dimisit lapidem angularem eius
7 cum me laudarent simul astra matutina et iubilarent omnes filii Dei
8 quis conclusit ostiis mare quando erumpebat quasi de vulva procedens

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9 cum ponerem nubem vestimentum eius et caligine illud quasi pannis infantiae obvolverem
10 circumdedi illud terminis meis et posui vectem et ostia
11 et dixi usque huc venies et non procedes amplius et hic confringes tumentes fluctus tuos
12 numquid post ortum tuum praecepisti diluculo et ostendisti aurorae locum suum
13 et tenuisti concutiens extrema terrae et excussisti impios ex ea
14 restituetur ut lutum signaculum et stabit sicut vestimentum
15 auferetur ab impiis lux sua et brachium excelsum confringetur
16 numquid ingressus es profunda maris et in novissimis abyssis deambulasti
17 numquid apertae tibi sunt portae mortis et ostia tenebrosa vidisti
18 numquid considerasti latitudines terrae indica mihi si nosti omnia
19 in qua via habitet lux et tenebrarum quis locus sit
20 ut ducas unumquodque ad terminos suos et intellegas semitas domus eius
21 sciebas tunc quod nasciturus esses et numerum dierum tuorum noveras
22 numquid ingressus es thesauros nivis aut thesauros grandinis aspexisti
23 quae praeparavi in tempus hostis in diem pugnae et belli
24 per quam viam spargitur lux dividitur aestus super terram
25 quis dedit vehementissimo imbri cursum et viam sonantis tonitrui
26 ut plueret super terram absque homine in deserto ubi nullus mortalium commoratur
27 ut impleret inviam et desolatam et produceret herbas virentes
28 quis est pluviae pater vel quis genuit stillas roris
29 de cuius utero egressa est glacies et gelu de caelo quis genuit
30 in similitudinem lapidis aquae durantur et superficies abyssi constringitur
31 numquid coniungere valebis micantes stellas Pliadis aut gyrum Arcturi poteris dissipare
32 numquid producis luciferum in tempore suo et vesperum super filios terrae consurgere facis
33 numquid nosti ordinem caeli et pones rationem eius in terra
34 numquid elevabis in nebula vocem tuam et impetus aquarum operiet te
35 numquid mittes fulgura et ibunt et revertentia dicent tibi adsumus
36 quis posuit in visceribus hominis sapientiam vel quis dedit gallo intellegentiam
37 quis enarravit caelorum rationem et concentum caeli quis dormire faciet
38 quando fundebatur pulvis in terram et glebae conpingebantur
39 numquid capies leaenae praedam et animam catulorum eius implebis
40 quando cubant in antris et in specubus insidiantur
41 quis praeparat corvo escam suam quando pulli eius ad Deum clamant vagantes eo quod non habeant cibos.

JOB (IOB) CHAPTER 39

1 numquid nosti tempus partus hibicum in petris vel parturientes cervas observasti
2 dinumerasti menses conceptus earum et scisti tempus partus earum
3 incurvantur ad fetum et pariunt et rugitus emittunt
4 separantur filii earum pergunt ad pastum egrediuntur et non revertuntur ad eas
5 quis dimisit onagrum liberum et vincula eius quis solvit
6 cui dedi in solitudine domum et tabernacula eius in terra salsuginis
7 contemnit multitudinem civitatis clamorem exactoris non audit
8 circumspicit montes pascuae suae et virentia quaeque perquirit
9 numquid volet rinoceros servire tibi aut morabitur ad praesepe tuum
10 numquid alligabis rinocerota ad arandum loro tuo aut confringet glebas vallium post te
11 numquid fiduciam habebis in magna fortitudine eius et derelinques ei labores tuos
12 numquid credes ei quoniam reddat sementem tibi et aream tuam congreget
13 pinna strutionum similis est pinnis herodii et accipitris
14 quando derelinquit in terra ova sua tu forsitan in pulvere calefacis ea
15 obliviscitur quod pes conculcet ea aut bestiae agri conterant
16 duratur ad filios suos quasi non sint sui frustra laboravit nullo timore cogente
17 privavit enim eam Deus sapientia nec dedit illi intellegentiam
18 cum tempus fuerit in altum alas erigit deridet equitem et ascensorem eius 19 numquid praebebis equo fortitudinem aut circumdabis collo eius hinnitum 20 numquid suscitabis eum quasi lucustas gloria narium eius terror
21 terram ungula fodit exultat audacter in occursum pergit armatis
22 contemnit pavorem nec cedit gladio
23 super ipsum sonabit faretra vibrabit hasta et clypeus
24 fervens et fremens sorbet terram nec reputat tubae sonare clangorem
25 ubi audierit bucinam dicet va procul odoratur bellum exhortationem ducum et ululatum exercitus
26 numquid per sapientiam tuam plumescit accipiter expandens alas suas ad austrum
27 aut ad praeceptum tuum elevabitur aquila et in arduis ponet nidum suum
28 in petris manet et in praeruptis silicibus commoratur atque inaccessis rupibus

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29 inde contemplatur escam et de longe oculi eius prospiciunt
30 pulli eius lambent sanguinem et ubicumque cadaver fuerit statim adest
31 et adiecit Dominus et locutus est ad Iob
32 numquid qui contendit cum Deo tam facile conquiescit utique qui arguit Deum debet respondere ei
33 respondens autem Iob Domino dixit
34 qui leviter locutus sum respondere quid possum manum meam ponam super os meum
35 unum locutus sum quod utinam non dixissem et alterum quibus ultra non addam.

JOB (IOB) CHAPTER 40

1 respondens autem Dominus Iob de turbine ait
2 accinge sicut vir lumbos tuos interrogabo te et indica mihi
3 numquid irritum facies iudicium meum et condemnabis me ut tu iustificeris
4 et si habes brachium sicut Deus et si voce simili tonas
5 circumda tibi decorem et in sublime erigere et esto gloriosus et speciosis induere vestibus
6 disperge superbos furore tuo et respiciens omnem arrogantem humilia
7 respice cunctos superbos et confunde eos et contere impios in loco suo 8 absconde eos in pulvere simul et facies eorum demerge in foveam
9 et ego confitebor quod salvare te possit dextera tua
10 ecce Behemoth quem feci tecum faenum quasi bos comedet
11 fortitudo eius in lumbis eius et virtus illius in umbilicis ventris eius
12 constringit caudam suam quasi cedrum nervi testiculorum eius perplexi sunt
13 ossa eius velut fistulae aeris cartilago illius quasi lamminae ferreae
14 ipse principium est viarum Dei qui fecit eum adplicabit gladium eius
15 huic montes herbas ferunt omnes bestiae agri ludent ibi
16 sub umbra dormit in secreto calami et locis humentibus
17 protegunt umbrae umbram eius circumdabunt eum salices torrentis
18 ecce absorbebit fluvium et non mirabitur habet fiduciam quod influat Iordanis in os eius
19 in oculis eius quasi hamo capiet eum et in sudibus perforabit nares eius
20 an extrahere poteris Leviathan hamo et fune ligabis linguam eius
21 numquid pones circulum in naribus eius et armilla perforabis maxillam eius
22 numquid multiplicabit ad te preces aut loquetur tibi mollia
23 numquid feriet tecum pactum et accipies eum servum sempiternum
24 numquid inludes ei quasi avi aut ligabis illum ancillis tuis
25 concident eum amici divident illum negotiatores
26 numquid implebis sagenas pelle eius et gurgustium piscium capite illius
27 pone super eum manum tuam memento belli nec ultra addas loqui
28 ecce spes eius frustrabitur eum et videntibus cunctis praecipitabitur.

JOB (IOB) CHAPTER 41

1 non quasi crudelis suscitabo eum quis enim resistere potest vultui meo
2 quis ante dedit mihi ut reddam ei omnia quae sub caelo sunt mea sunt
3 non parcam ei et verbis potentibus et ad deprecandum conpositis
4 quis revelavit faciem indumenti eius et in medium oris eius quis intrabit
5 portas vultus eius quis aperiet per gyrum dentium eius formido
6 corpus illius quasi scuta fusilia et conpactum squamis se prementibus
7 una uni coniungitur et ne spiraculum quidem incedit per eas
8 una alteri adherebunt et tenentes se nequaquam separabuntur
9 sternutatio eius splendor ignis et oculi eius ut palpebrae diluculi
10 de ore eius lampades procedunt sicut taedae ignis accensae
11 de naribus eius procedit fumus sicut ollae succensae atque ferventis
12 halitus eius prunas ardere facit et flamma de ore eius egreditur
13 in collo eius morabitur fortitudo et faciem eius praecedet egestas
14 membra carnium eius coherentia sibi mittet contra eum fulmina et ad locum alium non ferentur
15 cor eius indurabitur quasi lapis et stringetur quasi malleatoris incus
16 cum sublatus fuerit timebunt angeli et territi purgabuntur
17 cum adprehenderit eum gladius subsistere non poterit neque hasta neque torax
18 reputabit enim quasi paleas ferrum et quasi lignum putridum aes
19 non fugabit eum vir sagittarius in stipulam versi sunt ei lapides fundae
20 quasi stipulam aestimabit malleum et deridebit vibrantem hastam
21 sub ipso erunt radii solis sternet sibi aurum quasi lutum
22 fervescere faciet quasi ollam profundum mare ponet quasi cum unguenta bulliunt
23 post eum lucebit semita aestimabit abyssum quasi senescentem
24 non est super terram potestas quae conparetur ei qui factus est ut nullum timeret

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25 omne sublime videt ipse est rex super universos filios superbiae.

JOB (IOB) CHAPTER 42

1 respondens autem Iob Domino dixit

2 scio quia omnia potes et nulla te latet cogitatio

3 quis est iste qui celat consilium absque scientia ideo insipienter locutus sum et quae ultra modum excederent scientiam meam

4 audi et ego loquar interrogabo et ostende mihi

5 auditu auris audivi te nunc autem oculus meus videt te

6 idcirco ipse me reprehendo et ago paenitentiam in favilla et cinere

7 postquam autem locutus est Dominus verba haec ad Iob dixit ad Eliphaz Themaniten iratus est furor meus in te et in duos amicos tuos quoniam non estis locuti coram me rectum sicut servus meus Iob

8 sumite igitur vobis septem tauros et septem arietes et ite ad servum meum Iob et offerte holocaustum pro vobis Iob autem servus meus orabit pro vobis faciem eius suscipiam ut non vobis inputetur stultitia neque enim locuti estis ad me recta sicut servus meus Iob

9 abierunt ergo Eliphaz Themanites et Baldad Suites et Sophar Naamathites et fecerunt sicut locutus fuerat ad eos Dominus et suscepit Dominus faciem Iob

10 Dominus quoque conversus est ad paenitentiam Iob cum oraret ille pro amicis suis et addidit Dominus omnia quaecumque fuerant Iob duplicia

11 venerunt autem ad eum omnes fratres sui et universae sorores suae et cuncti qui noverant eum prius et comederunt cum eo panem in domo eius et moverunt super eum caput et consolati sunt eum super omni malo quod intulerat Dominus super eum et dederunt ei unusquisque ovem unam et inaurem auream unam

12 Dominus autem benedixit novissimis Iob magis quam principio eius et facta sunt ei quattuordecim milia ovium et sex milia camelorum et mille iuga boum et mille asinae

13 et fuerunt ei septem filii et filiae tres

14 et vocavit nomen unius Diem et nomen secundae Cassia et nomen tertiae Cornu stibii

15 non sunt autem inventae mulieres speciosae sicut filiae Iob in universa terra deditque eis pater suus hereditatem inter fratres earum

16 vixit autem Iob post haec centum quadraginta annis et vidit filios suos et filios filiorum suorum usque ad quartam generationem et mortuus est senex et plenus dierum.

THE HEBREW PSALTER (PSALMS)

Hebrew title: Tehillim (& 151-155)
("Praises"; or: Hymns, Odes, Lyrics and Poems to God)
Estimated Range of Dating: c. 5th to 1st centuries B.C.

(The Book of Psalms (Tehillim, "praises"), commonly referred to simply as Psalms, the Psalter or "the Psalms", is the first book of the Ketuvim ("Writings"), the third section of the Hebrew Bible, and thus a book of the Christian Old Testament. The title is derived from the Greek translation, psalmoi, meaning "instrumental music" and, by extension, "the words accompanying the music". The book is an anthology of individual psalms, with 150 in the Jewish and Western Christian tradition and more in the Eastern Christian churches. Many are linked to the name of David, but his authorship is not accepted by modern scholars.

The Psalter is poetry, though it has many prayers and not all Old Testament prayers were poetic. In fact, not all praise was poetic either. The Psalms are full of images, comparisons and metaphor. The Hebrew text often plays with words and repeats the same words, adding synonyms (words with the same meaning) to fill out the description. Important words show the main themes in the prayer or song.

The Psalms were written not merely as poems, but as songs for singing. More than a third of the psalms are addressed to the Director of Music. Some psalms exhort the worshipper to sing (e.g. Pss. 33:1-3; 92:1-3; 96:1-3; 98:1; 101:1; 150). Some headings denote the musical instruments on which the psalm should be played (Pss. 4, 5, 6, 8, 67). Some refer to singing at the sheminit or octave (Pss. 6, 12). And others preserve the name for ancient eastern modes, like mut la-ben (Death of the son; Ps. 9), ayelet ha-shachar (hind of the dawn; Ps. 22); shoshanim (Lilies; Ps. 45); or alamoth (Maidens?; Ps. 46).

USE IN JEWISH RITUAL

The reading of psalms is viewed in Jewish tradition as a vehicle for gaining God's favour. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Sefer ha-Chinuch states that this practice is designed not to achieve favor, as such, but rather to inculcate belief in Divine Providence into one's consciousness, consistently with Maimonides' general view on Providence. (Relatedly, the Hebrew verb for prayer, hitpalal, is in fact the reflexive form of palal, to judge. Thus, "to pray" conveys the notion of "judging oneself": ultimately, the purpose of prayer—tefilah—is to transform ourselves.)

Many Jews complete the Book of Psalms on a weekly or monthly basis. Each week, some also say a Psalm connected

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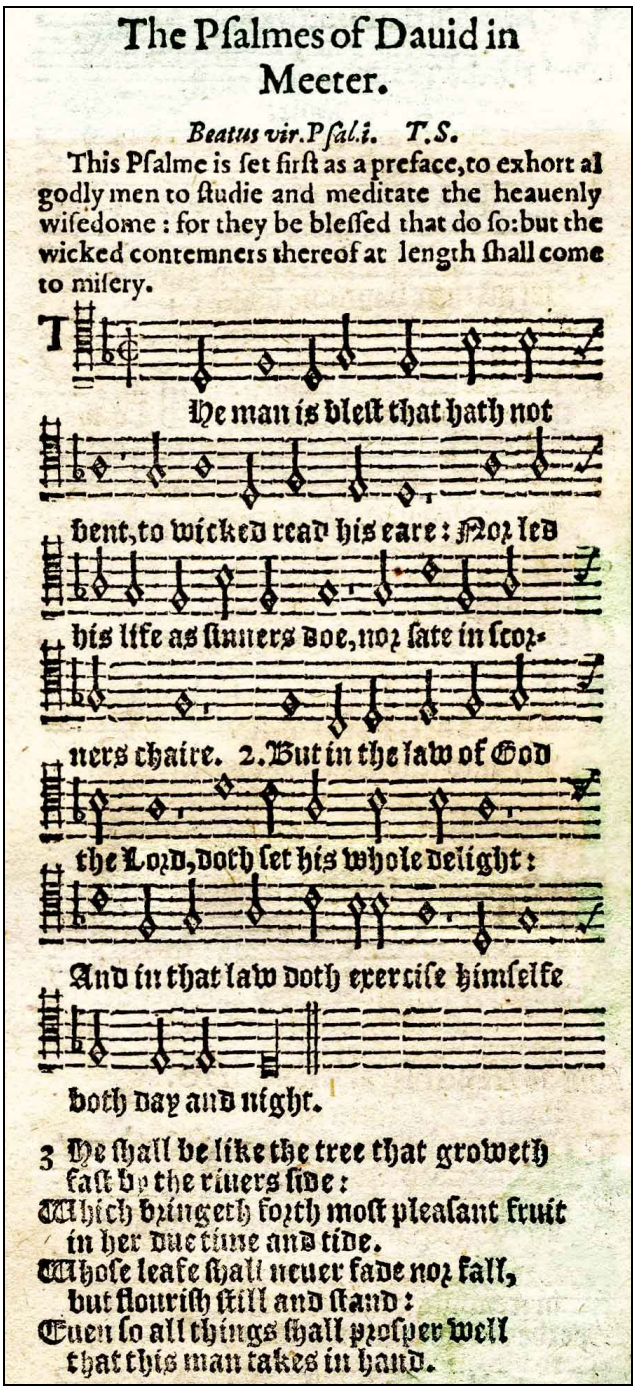
to that week's events or the Torah portion read during that week. In addition, many Jews (notably Lubavitch, and other Chasidim) read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon.


The Pſalmes of Dauid in Meeter.

Beatus vir. Pſal. i. T. S.

This Pſalme is ſet firſt as a preface, to exhort al godly men to ſtudie and meditate the heauenly wiſedome: for they be bleſſed that do ſo: but the wicked contemners thereof at length ſhall come to miſery.

THe man is bleſt that hath not
bent, to wicked read his eare: Nor leſ
his life as ſinners doe, nor ſate in ſcor-
ners chaire. 2. But in the law of God
the Lord, doth ſet his whole delight:
And in that law doth exerciſe himſelfe
both day and night.

3 He ſhall be like the tree that groweth
faſt by the riuers ſide:
Which bringeth forth moſt pleaſant fruit
in her due time and tide.
Whoſe leafe ſhall neuer fade nor fall,
but flouriſh ſtill and ſtand:
Euen ſo all things ſhall proſper well
that this man takes in hand.

Psalms were once composed for singing. Sheet of a psalter with medieval music notes.

Some of the titles given to the Psalms have descriptions which suggest their use in worship:

• Some bear the Hebrew description shir (Greek: 'ode', 'song'). Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song.

• Fifty-eight Psalms bear the description mizmor, a lyric ode, or a song set to music; a sacred song accompanied with a musical instrument.

• Psalm 145 alone has the designation tehillah, meaning a song of praise; a song the prominent thought of which is the praise of God.

• Thirteen psalms are described as maskil ('wise'): 32, 42, 44, 45, 52–55, 74, 78, 88, 89, and 142. Psalm 41:2, although not in the above list, has the description ashrei maskil.

• Six Psalms (16, 56–60) have the title michtam ('gold'). Rashi suggests that michtam refers to an item that a person carries with him at all times, hence, these Psalms contain concepts or ideas that are pertinent at every stage and setting throughout life, deemed vital as part of day-to-day spiritual awareness.

• Psalm 7 (along with Habakkuk chapter 3) bears the title shigayon. There are three interpretations: (1st) According to Rashi and others, this term stems from the root shegaga, meaning "mistake"—David committed some sin and is singing in the form of a prayer to redeem himself from it; (2nd) shigayon was a type of musical instrument; (3rd) Ibn Ezra considers the word to mean "longing", as for example in the verse in Proverbs 5:19 tishge tamid.

USE IN CHRISTIAN RITUAL:

New Testament references show that the earliest Christians used the Psalms in worship, and the Psalms have remained an important part of worship in most Christian Churches. The Roman Catholic, Eastern Orthodox, Oriental Orthodox, Eastern Catholic, Presbyterian, Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically during their time as monks.

Several conservative Protestant denominations sing only the Psalms (some churches also sing the small number of hymns found elsewhere in the Bible) in worship, and do not accept the use of any non-Biblical hymns; examples are the Reformed Presbyterian Church of North America, the Presbyterian Reformed Church (North America) and the Free Church of Scotland.

• Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing.

• Psalm 23, The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings;

• Psalm 51, Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings;

• Psalm 82 is found in the Book of Common Prayer as a funeral recitation.

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• Psalm 137, By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent.

Psalms have often been set as part of a larger work. The psalms feature large in settings of Vespers, including those by Claudio Monteverdi, Antonio Vivaldi, and Wolfgang Amadeus Mozart, who wrote such settings as part of their responsibilities as church musicians. Psalms are inserted in Requiem compositions, such as Psalm 126 in A German Requiem of Johannes Brahms and Psalms 130 and 23 in John Rutter's Requiem.

***Enumeration:** The enumeration of the psalms differs in the Nova Vulgata from that used in the earlier versions. This can cause confusion. The earlier versions take their enumeration from the Greek Septuagint. The Versio Nova Vulgata takes its enumeration from the Hebrew Masoretic Text as follows:*

The old enumeration used by Jerome's Latin Vulgate and other early bibles	The new enumeration used by the Nova Vulgata and modern English bibles
Origin: Septuagint	**Origin: Masoretic Text**
1-8	
9	**9–10**
10–112	**11–113**
113	**114–115**
114–115	**116**
116–145	**117–146**
146–147	**147**
148-150	

This list describes what has taken place in the past:

- Psalms 9 and 10 in the Nova Vulgata are together as Psalm 9 in the older versions
- Psalms 114 and 115 in the Nova Vulgata are Psalm 113 in the older versions
- Psalms 114 and 115 in the older versions appear as Psalm 116 in the Nova Vulgata
- Psalms 146 and 147 in the older versions form Psalm 147 in the Nova Vulgata
- Psalms 10–112 and 116–145 (132 out of the 150) in the older versions are numbered lower by one than the same psalm in the Nova Vulgata.
- Psalms 1–8 and 148–150, 11 psalms in total, are numbered the same in both the old versions and the new one.

The Septuagint, present in Eastern Orthodox churches, includes a Psalm 151; a Hebrew version of this was found in the Psalms Scroll of the Dead Sea Scrolls. Some versions of the Peshitta (the Bible used in Syriac churches in the Middle East) include Psalms 152–155. There are also the Psalms of Solomon, which are a further 18 psalms of Jewish origin, likely originally written in Hebrew, but surviving only in Greek and Syriac translation. These and other indications suggest that the current Western Christian and Jewish collection of 150 psalms were selected from a wider set.)

THE PSALMS

(The Psalms are prayers and poetry for singing. These very old musical notes belong to the original Bible text. Most of the following chapters have a brief introduction giving advice to the chief musician, who is also refered to as "overseer" or "leader" of the congregation. Instead of "for or to the chief musician," found in other Bibles, the Septuagint has "for the end" or "regarding completion."

Attention: beginning with chapter 10, the numbering of verses and chapters differs slightly from the numbers in modern Bibles.)

LIBER PSALMORUM

PSALTERIUM IUXTA HEBRAEOS

HEBREW PSALTER (PSALMS) CHAPTER 1

1 beatus vir qui non abiit in consilio impiorum et in via peccatorum non stetit in cathedra derisorum non sedit

2 sed in lege Domini voluntas eius et in lege eius meditabitur die ac nocte

3 et erit tamquam lignum transplantatum iuxta rivulos aquarum quod fructum suum dabit in tempore suo et folium eius non defluet et omne quod fecerit prosperabitur

4 non sic impii sed tamquam pulvis quem proicit ventus

5 propterea non resurgent impii in iudicio neque peccatores in congregatione iustorum

6 quoniam novit Dominus viam iustorum et iter impiorum peribit

HEBREW PSALTER (PSALMS) CHAPTER 2

1 quare turbabuntur gentes et tribus meditabuntur inania

2 consurgent reges terrae et principes tractabunt pariter adversum Dominum et adversum christum eius

3 disrumpamus vincula eorum et proiciamus a nobis laqueos eorum

4 habitator caeli ridebit Dominus subsannabit eos

5 tunc loquetur ad eos in ira sua et in furore suo conturbabit eos

6 ego autem orditus sum regem meum super Sion montem sanctum suum adnuntiabo Dei praeceptum

7 Dominus dixit ad me filius meus es tu ego hodie genui te

8 postula a me et dabo tibi gentes hereditatem tuam et possessionem tuam terminos terrae

9 pasces eos in virga ferrea ut vas figuli conteres eos 10 nunc ergo reges intellegite erudimini iudices terrae 11 servite Domino in timore et exultate in tremore

12 adorate pure ne forte irascatur et pereatis de via

13 cum exarserit post paululum furor eius beati omnes qui sperant in eum

HEBREW PSALTER (PSALMS) CHAPTER 3

1 canticum David cum fugeret a facie Abessalon filii sui

2 Domine quare multiplicati sunt hostes mei multi consurgunt adversus me

3 multi dicunt animae meae non est salus huic in Deo semper

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4 tu autem Domine clipeus circa me gloria mea et exaltans caput meum
5 voce mea ad Dominum clamabo et exaudiet me de monte sancto suo semper
6 ego dormivi et soporatus sum evigilavi quia Dominus sustentavit me
7 non timebo milia populi quae circumdederunt me surge Domine salvum me fac Deus meus
8 quia percussisti omnium inimicorum meorum maxillam dentes impiorum confregisti
9 Domini est salus super populum tuum benedictio tua semper

HEBREW PSALTER (PSALMS) CHAPTER 4
1 victori in psalmis canticum David
2 invocante me exaudi me Deus iustitiae meae in tribulatione dilatasti mihi miserere mei et exaudi orationem meam
3 filii viri usquequo incliti mei ignominiose diligitis vanitatem quaerentes mendacium semper
4 et cognoscite quoniam mirabilem reddidit Dominus sanctum suum Dominus exaudiet cum clamavero ad eum
5 irascimini et nolite peccare loquimini in cordibus vestris super cubilia vestra et tacete semper
6 sacrificate sacrificium iustitiae et fidite in Domino multi dicunt quis ostendit nobis bonum
7 leva super nos lucem vultus tui Domine dedisti laetitiam in corde meo
8 in tempore frumentum et vinum eorum multiplicata sunt
9 in pace simul requiescam et dormiam
10 quia tu Domine specialiter securum habitare fecisti me

HEBREW PSALTER (PSALMS) CHAPTER 5
1 victori pro hereditatibus canticum David
2 verba mea audi Domine intellege murmur meum
3 rex meus et Deus meus
4 quia te deprecor Domine mane audies vocem meam
5 mane praeparabor ad te et contemplabor quoniam non es deus volens iniquitatem tu
6 nec habitabit iuxta te malignus non stabunt iniqui in conspectu oculorum tuorum
7 odisti omnes operantes iniquitatem perdes loquentes mendacium virum sanguinum et dolosum abominabitur Dominus
8 ego autem in multitudine misericordiae tuae introibo in domum tuam adorabo in templo sancto tuo in timore tuo
9 Domine deduc me in iustitia tua propter insidiatores meos dirige ante faciem meam viam tuam
10 non est enim in ore eorum rectum interiora eorum insidiae
11 sepulchrum patens guttur eorum linguam suam levificant condemna eos Deus decidant a consiliis suis iuxta multitudinem scelerum eorum expelle eos quoniam provocaverunt te
12 et laetentur omnes qui sperant in te in perpetuum laudabunt et proteges eos et laetabuntur in te qui diligunt nomen tuum
13 quia tu benedices iusto Domine ut scuto placabilitatis coronabis eum

HEBREW PSALTER (PSALMS) CHAPTER 6
1 victori in psalmis super octava canticum David
2 Domine ne in furore tuo arguas me neque in ira tua corripias me
3 miserere mei Domine quoniam infirmus sum sana me Domine quoniam conturbata sunt ossa mea
4 et anima mea turbata est valde et tu Domine usquequo
5 revertere Domine erue animam meam salva me propter misericordiam tuam
6 quoniam non est in morte recordatio tui in inferno quis confitebitur tibi
7 laboravi in gemitu meo natare faciam tota nocte lectulum meum lacrimis meis stratum meum rigabo
8 caligavit prae amaritudine oculus meus consumptus sum ab universis hostibus meis
9 recedite a me omnes qui operamini iniquitatem quia audivit Dominus vocem fletus mei
10 audivit Dominus deprecationem meam Dominus orationem meam suscipiet
11 confundantur et conturbentur vehementer omnes inimici mei revertantur et confundantur subito

HEBREW PSALTER (PSALMS) CHAPTER 7
1 pro ignoratione David quod cecinit Domino super verbis Aethiopis filii Iemini
2 Domine Deus meus in te speravi salva me ab omnibus persequentibus me et libera me
3 ne forte capiat ut leo animam meam laceret et non sit qui eruat
4 Domine Deus meus si feci istud si est iniquitas in manibus meis
5 si reddidi retribuentibus mihi malum et dimisi hostes meos vacuos
6 persequatur inimicus animam meam et adprehendat et conculcet in terra vitam meam et gloriam meam in pulverem conlocet semper
7 surge Domine in furore tuo elevare indignans super hostes meos et consurge ad me iudicio quod mandasti
8 et congregatio tribuum circumdet te et pro hac in altum revertere
9 Dominus iudicabit populos iudica me Domine secundum iustitiam meam et secundum simplicitatem meam quae est in me
10 consumatur malum iniquorum et confirmetur iustitia probator cordis et renum Deus iustus
11 clipeus meus in Deo qui salvat rectos corde
12 Deus iudex iustus et fortis comminans tota die
13 non convertenti gladium suum acuet arcum suum tetendit et paravit illum

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14 et in ipso praeparavit vasa mortis sagittas suas ad conburendum operatus est
15 ecce parturit iniquitatem et concepto dolore peperit mendacium
16 lacum aperuit et effodit eum et incidet in interitum quem operatus est
17 revertetur dolor suus in caput eius et super verticem eius iniquitas sua descendet
18 confitebor Domino secundum iustitiam eius et cantabo nomini Domini altissimi

HEBREW PSALTER (PSALMS) CHAPTER 8
1 victori pro torcularibus canticum David
2 Domine Dominator noster quam grande est nomen tuum in universa terra qui posuisti gloriam tuam super caelos
3 ex ore infantium et lactantium perfecisti laudem propter adversarios meos ut quiescat inimicus et ultor
4 videbo enim caelos tuos opera digitorum tuorum lunam et stellas quae fundasti
5 quid est homo quoniam recordaris eius vel filius hominis quoniam visitas eum
6 minues eum paulo minus a Deo gloria et decore coronabis eum
7 dabis ei potestatem super opera manuum tuarum
8 cuncta posuisti sub pedibus eius oves et armenta omnia insuper et animalia agri
9 aves caeli et pisces maris qui pertranseunt semitas ponti
10 Domine Dominator noster quam grande est nomen tuum in universa terra

HEBREW PSALTER (PSALMS) CHAPTER 9
1 victori pro morte filii canticum David
2 confitebor Domino in toto corde meo narrabo omnia mirabilia tua
3 laetabor et gaudebo in te canam nomini tuo Altissimi
4 cum ceciderint inimici mei retrorsum et corruerint et perierint a facie tua
5 fecisti enim iudicium meum et causam meam sedisti super solium iudex iustitiae
6 increpuisti gentes periit impius nomen eorum delisti in sempiternum et iugiter
7 conpletae sunt solitudines in finem et civitates subvertisti periit memoria eorum cum ipsis
8 Dominus autem in sempiternum sedebit stabilivit ad iudicandum solium suum
9 et ipse iudicat orbem in iustitia iudicat populos in aequitatibus
10 et erit Dominus elevatio oppresso elevatio oportuna in angustia
11 et confident in te qui noverunt nomen tuum quoniam non dereliquisti quaerentes te Domine
12 cantate Domino habitatori Sion adnuntiate in populis commutationes eius
13 quoniam quaerens sanguinem eorum recordatus est nec oblitus est clamoris pauperum
14 misertus est mei Dominus vidit adflictionem meam ex inimicis meis
15 qui exaltat me de portis mortis ut narrem omnes laudes tuas in portis filiae Sion
16 exultabo in salutari tuo demersae sunt gentes in interitu quem fecerunt in rete quod absconderant captus est pes eorum
17 agnitus est Dominus iudicium faciens in opere manuum suarum corruit impius sonitu sempiterno
18 convertantur impii in infernum omnes gentes quae oblitae sunt Deum
19 quoniam non in aeternum oblivioni erit pauper expectatio pauperum non peribit in perpetuum
20 surge Domine non confortetur homo iudicentur gentes ante faciem tuam
21 pone Domine terrorem eis sciant gentes homines se esse semper
22 quare Domine stas a longe dispicis in temporibus angustiae
23 in superbia impii ardet pauper capiantur in sceleribus quae cogitaverunt
24 quia laudavit impius desiderium animae suae et avarus adplaudens sibi
25 blasphemavit Dominum impius secundum altitudinem furoris sui non requiret
26 nec est Deus in omnibus cogitationibus eius parturiunt viae eius in omni tempore longe sunt iudicia tua a facie eius omnes inimicos suos dispicit
27 loquitur in corde suo non movebor in generatione et generatione ero sine malo
28 maledictione os eius plenum est et dolis et avaritia sub lingua eius dolor et iniquitas
29 sedet insidians iuxta vestibula in absconditis ut interficiat innocentem
30 oculi eius robustos tuos circumspiciunt insidiatur in abscondito quasi leo in cubili insidiatur ut rapiat pauperem rapiet pauperem cum adtraxerit eum ad rete suum
31 et confractum subiciet et inruet viribus suis valenter
32 dixit in corde suo oblitus est Deus abscondit faciem suam non respiciet in perpetuum
33 surge Domine Deus leva manum tuam noli oblivisci pauperum
34 quare blasphemat impius Deum dicens in corde suo quod non requirat
35 vides quia tu laborem et furorem respicis ut detur in manu tua tibi relinquuntur fortes tui pupillo tu es factus adiutor
36 contere brachium impii et maligni quaeres impietatem eius et non invenies
37 Dominus rex saeculi et aeternitatis perierunt gentes de terra eius
38 desiderium pauperum audit Dominus praeparasti ut cor eorum audiat auris tua
39 ut iudices pupillum et oppressum et nequaquam ultra superbiat homo de terra

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HEBREW PSALTER (PSALMS) CHAPTER 10

1 victori David

2 in Domino speravi quomodo dicitis animae meae transvola in montem ut avis

3 quia ecce impii tetenderunt arcum posuerunt sagittam suam super nervum ut sagittent in abscondito rectos corde

4 quia leges dissipatae sunt iustus quid operatus est

5 Dominus in templo sancto suo Dominus in caelo thronus eius oculi eius vident palpebrae eius probant filios hominum

6 Dominus iustum probat impium autem et diligentem iniquitatem odit anima eius

7 pluet super peccatores laqueos ignis et sulphur et spiritus tempestatum pars calicis eorum

8 quoniam iustus Dominus iustitias dilexit rectum videbunt facies eorum

HEBREW PSALTER (PSALMS) CHAPTER 11

1 victori pro octava canticum David

2 salva Domine quoniam defecit sanctus quoniam inminuti sunt fideles a filiis hominum

3 frustra loquuntur unusquisque proximo suo labium subdolum in corde et corde locuti sunt

4 disperdat Dominus omnia labia dolosa linguam magniloquam

5 qui dixerunt linguam nostram roboremus labia nostra nobiscum sunt quis dominus noster est

6 propter vastitatem inopum et gemitum pauperum nunc consurgam dicit Dominus ponam in salutari auxilium eorum

7 eloquia Domini eloquia munda argentum igne probatum separatum a terra colatum septuplum

8 tu Domine custodies ea servabis nos a generatione hac in aeternum

9 in circuitu impii ambulabunt cum exaltati fuerint vilissimi filiorum hominum

HEBREW PSALTER (PSALMS) CHAPTER 12

1 victori canticum David usquequo Domine oblivisceris mei penitus usquequo abscondes faciem tuam a me

2 usquequo ponam consilia in anima mea dolorem in corde meo per diem

3 usquequo exaltabitur inimicus meus super me

4 convertere exaudi me Domine Deus meus inlumina oculos meos ne umquam obdormiam in mortem

5 nequando dicat inimicus meus praevalui adversus eum hostes mei exultabunt cum motus fuero

6 ego autem in misericordia tua confido exultabit cor meum in salutari tuo cantabo Domino quia reddidit mihi

HEBREW PSALTER (PSALMS) CHAPTER 13

1 victori David dixit stultus in corde suo non est Deus corrupti sunt et abominabiles facti sunt studiose non est qui faciat bonum

2 Dominus de caelo prospexit super filios hominum ut videret si esset intellegens requirens Deum

3 omnes recesserunt simul conglutinati sunt non est qui faciat bonum non est usque ad unum

4 nonne cognoscent omnes qui operantur iniquitatem qui devorant populum meum ut cibum panis

5 Dominum non invocaverunt ibi timebunt formidine

6 quoniam Deus in generatione iusta est consilium pauperum confudistis quoniam Dominus spes eius est

7 quis dabit de Sion salutem Israhel quando reduxerit Dominus captivitatem populi sui exultabit Iacob et laetabitur Israhel

HEBREW PSALTER (PSALMS) CHAPTER 14

1 canticum David Domine quis peregrinabitur in tentorio tuo et quis habitabit in monte sancto tuo

2 qui ingreditur sine macula et operatur iustitiam

3 loquiturque veritatem in corde suo qui non est facilis in lingua sua neque fecit amico suo malum et obprobrium non sustinuit super vicino suo

4 dispicitur oculis eius inprobus timentes autem Dominum glorificat iurat ut se adfligat et non mutat

5 pecuniam suam non dedit ad usuram et munera adversum innoxium non accepit qui facit haec non movebitur in aeternum

HEBREW PSALTER (PSALMS) CHAPTER 15

1 humilis et simplicis David custodi me Deus quoniam speravi in te

2 dicens Deo Dominus meus es tu bene mihi non est sine te

3 sanctis qui in terra sunt et magnificis omnis voluntas mea in eis

4 multiplicabuntur idola eorum post tergum sequentium non litabo libamina eorum de sanguine neque adsumam nomina eorum in labiis meis

5 Dominus pars hereditatis meae et calicis mei tu possessor sortis meae

6 lineae ceciderunt mihi in pulcherrimis et hereditas speciosissima mea est

7 benedicam Domino qui dedit consilium mihi insuper et noctibus erudierunt me renes mei

8 proponebam in conspectu meo semper quia a dextris meis est ne commovear

9 propterea laetatum est cor meum et exultavit gloria mea et caro mea habitavit confidenter

10 non enim derelinques animam meam in inferno nec dabis sanctum tuum videre corruptionem ostendes mihi semitam vitae plenitudinem laetitiarum ante vultum tuum decores in dextera tua aeternos

HEBREW PSALTER (PSALMS) CHAPTER 16

1 oratio David audi Deus iustum intende deprecationem meam auribus percipe orationem meam absque labiis mendacii

2 de vultu tuo iudicium meum prodeat oculi tui videant aequitates

3 probasti cor meum visitasti nocte conflasti me et non invenisti

4 cogitationes meas transire os meum in opere hominum propter verbum labiorum tuorum ego observavi vias latronis

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5 sustenta gressus meos in callibus tuis et non labentur vestigia mea
6 ego invocavi te quia exaudies me Deus inclina aurem tuam mihi audi eloquium meum
7 mirabilem fac misericordiam tuam salvator sperantium
8 a resistentibus dexterae tuae custodi me quasi pupillam intus in oculo in umbra alarum tuarum protege me
9 a facie impiorum vastantium me inimici mei animam meam circumdederunt
10 adipe suo concluserunt et ore locuti sunt superbe
11 incedentes adversum me nunc circumdederunt me oculos suos posuerunt declinare in terram
12 similitudo eius quasi leonis desiderantis praedam et quasi catuli leonis sedentis in absconditis
13 surge Domine praeveni faciem eius incurva eum salva animam meam ab impio qui est gladius tuus
14 a viris manus tuae Domine qui mortui sunt in profundo quorum pars in vita et quorum de absconditis tuis replesti ventrem qui satiabuntur filiis et dimittent reliquias suas parvulis eorum
15 ego in iustitia videbo faciem tuam implebor cum evigilavero similitudine tua

HEBREW PSALTER (PSALMS) CHAPTER 17

1 victori servo Domini David quae locutus est Domino verba cantici huius in die qua liberavit eum Dominus de manu omnium inimicorum suorum et de manu Saul et ait
2 diligam te Domine fortitudo mea
3 Domine petra mea et robur meum et salvator meus Deus meus fortis meus sperabo in eo scutum meum et cornu salutis meae susceptor meus
4 laudatum invocabo Dominum et ab inimicis meis salvus ero
5 circumdederunt me funes mortis et torrentes diabuli terruerunt me
6 funes inferi circumdederunt me praevenerunt me laquei mortis
7 in tribulatione mea invocabo Dominum et ad Deum meum clamabo exaudiet de templo suo vocem meam et clamor meus ante faciem eius veniet in aures eius
8 commota est et contremuit terra et fundamenta montium concussa sunt et conquassata quoniam iratus est
9 ascendit fumus de furore eius et ignis ex ore eius devorans carbones incensi sunt ab eo
10 inclinavit caelos et descendit et caligo sub pedibus eius
11 et ascendit super cherub et volavit super pinnas venti
12 posuit tenebras latibulum suum in circuitu eius tabernaculum eius tenebrosas aquas in nubibus aetheris
13 prae fulgore in conspectu eius nubes transierunt grando et carbones ignis
14 et intonuit de caelo Dominus et Altissimus dedit vocem suam grandinem et carbones ignis
15 et emisit sagittas suas et dissipavit eos fulgora multiplicavit et conturbavit illos
16 et apparuerunt effusiones aquarum et revelata sunt fundamenta orbis ab increpatione tua Domine ab inspiratione spiritus furoris tui
17 misit de alto et accepit me extraxit me de aquis multis
18 liberavit me de inimicis meis potentissimis et de his qui oderant me quoniam robustiores me erant
19 praevenerunt me in die adflictionis meae et factus est Dominus firmamentum meum
20 et eduxit me in latitudinem liberavit me quia placuit ei
21 retribuit mihi Dominus secundum iustitiam meam et secundum munditiam manuum mearum reddidit mihi
22 quia custodivi vias Domini et non egi impie a Deo meo
23 omnia enim iudicia eius in conspectu meo et praecepta eius non amovi a me
24 et fui inmaculatus cum eo et custodivi me ab iniquitate mea
25 et restituit Dominus mihi secundum iustitiam meam et secundum munditiam manuum mearum in conspectu oculorum eius
26 cum sancto sanctus eris cum viro innocente innocenter ages
27 cum electo electus eris et cum perverso pervertes
28 quia tu populum pauperem salvabis et oculos excelsos humiliabis
29 quia tu inluminabis lucernam meam Domine Deus meus inlustrabis tenebras meas
30 in te enim curram accinctus et in Deo meo transiliam murum
31 Deus inmaculata via eius eloquium Domini igne examinatum scutum est omnium sperantium in se
32 quis est deus praeter Dominum et quis fortis praeter Deum nostrum
33 Deus qui accingit me fortitudine et posuit inmaculatam viam meam
34 coaequans pedes meos cervis et super excelsa statuens me
35 docens manus meas ad proelium et conponens quasi arcum aereum brachia mea
36 dedisti mihi clipeum salutis tuae et dextera tua confortavit me et mansuetudo tua multiplicavit me
37 dilatabis gressus meos subtus me et non deficient tali mei
38 persequar inimicos meos et adprehendam et non revertar donec consumam eos
39 caedam eos et non poterunt surgere cadent sub pedibus meis
40 accinxisti me fortitudine ad proelium incurvabis resistentes mihi sub me 41 inimicorum meorum dedisti mihi dorsum et odientes me disperdidisti 42 clamabunt et non erit qui salvet ad Dominum et non exaudiet eos
43 delebo eos ut pulverem ante faciem venti ut lutum platearum proiciam eos
44 salvabis me a contradictionibus populi pones me in caput gentium
45 populus quem ignoravi serviet mihi auditione auris oboediet mihi
46 filii alieni mentientur mihi filii alieni defluent et contrahentur in angustiis suis

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47 vivit Dominus et benedictus Deus meus et exaltabitur Deus salutis meae
48 Deus qui das vindictas mihi et congregas populos sub me qui servas me ab inimicis meis
49 et a resistentibus mihi elevas me a viro iniquo libera me
50 propterea confitebor tibi in gentibus Domine et nomini tuo cantabo
51 magnificanti salutes regis sui et facienti misericordiam christo suo David et semini eius usque in aeternum

HEBREW PSALTER (PSALMS) CHAPTER 18
1 victori canticum David
2 caeli enarrant gloriam Dei et opus manus eius adnuntiat firmamentum
3 dies diei eructat verbum et nox nocti indicat scientiam
4 non est sermo et non sunt verba quibus non audiatur vox eorum
5 in universam terram exivit sonus eorum et in finibus orbis verba eorum
6 soli posuit tabernaculum in eis et ipse quasi sponsus procedens de thalamo suo exultavit ut fortis ad currendam viam
7 a summitate caeli egressus eius et cursus eius usque ad summitatem illius nec est qui se abscondat a calore eius
8 lex Domini inmaculata convertens animam testimonium Domini fidele sapientiam praestans parvulis
9 praecepta Domini recta laetificantia cor mandatum Domini lucidum inluminans oculos
10 timor Domini mundus perseverans in saecula iudicia Domini vera iustificata in semet ipsis
11 desiderabilia super aurum et lapidem pretiosum multum et dulciora super mel et favum redundantem
12 unde et servus tuus docebit ea in custodiendis eis fructus multus
13 errores quis intelleget ab occultis munda me
14 a superbis quoque libera servum tuum si non fuerint dominati mei tunc inmaculatus ero et mundabor a delicto maximo
15 sint placentes sermones oris mei meditatio cordis mei in conspectu tuo Domine fortitudo mea et redemptor meus

HEBREW PSALTER (PSALMS) CHAPTER 19
1 victori canticum David
2 exaudiat te Dominus in die tribulationis protegat te nomen Dei Iacob
3 mittat tibi auxilium de sancto et de Sion roboret te
4 memor sit omnis sacrificii tui et holocaustum tuum pingue fiat semper
5 det tibi secundum cor tuum et omnem voluntatem tuam impleat
6 laudabimus in salutari tuo et in nomine Dei nostri ducemus choros
7 impleat Dominus omnes petitiones tuas nunc scio quoniam salvabit Dominus christum suum exaudiet eum de caelo sancto suo in fortitudine salutis dexterae suae
8 hii in curribus et hii in equis nos autem nominis Domini Dei nostri recordabimur
9 ipsi incurvati sunt et ceciderunt nos autem resurreximus et erecti sumus
10 Domine salva rex exaudiet nos in die qua invocaverimus

HEBREW PSALTER (PSALMS) CHAPTER 20
1 victori canticum David
2 Domine in fortitudine tua laetabitur rex et in salutari tuo exultabit vehementer
3 desiderium cordis eius dedisti ei et voluntate labiorum eius non fraudasti eum semper
4 quoniam praevenies eum benedictionibus bonitatis pones in capite eius coronam de lapide pretioso
5 vitam petivit te et dedisti ei longitudinem dierum in saeculum et in aeternum
6 magna gloria eius in salutari tuo gloriam et decorem pones super eum
7 pones enim eum benedictionem sempiternam et hilarabis eum laetitia apud vultum tuum
8 quia rex confidet in Domino et in misericordia Excelsi non decipietur
9 inveniet manus tua omnes inimicos tuos dextera tua inveniet odientes te
10 pones eos ut clibanum ignis in tempore vultus tui Dominus in furore suo praecipitabit eos et devorabit eos ignis
11 fructum eorum de terra perdes et semen eorum de filiis hominum
12 quoniam inclinaverunt super te malum cogitaverunt scelus quod non potuerunt
13 quia pones eos umerum funes tuos firmabis contra facies eorum
14 exaltare Domine in fortitudine tua cantabimus et psallemus fortitudines tuas

HEBREW PSALTER (PSALMS) CHAPTER 21
1 victori pro cervo matutino canticum
2 Deus Deus meus quare dereliquisti me longe a salute mea verba rugitus mei
3 Deus meus clamabo per diem et non exaudies et nocte nec est silentium mihi
4 et tu sancte habitator Laus Israhel
5 in te confisi sunt patres nostri confisi sunt et salvasti eos
6 ad te clamaverunt et salvati sunt in te confisi sunt et non sunt confusi
7 ego autem sum vermis et non homo obprobrium hominum et dispectio plebis
8 omnes videntes me subsannant me dimittunt labium movent caput
9 confugit ad Dominum salvet eum liberet eum quoniam vult eum
10 tu autem propugnator meus ex utero fiducia mea ab uberibus matris meae
11 in te proiectus sum ex vulva de ventre matris meae Deus meus es tu

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12 ne longe fias a me quoniam tribulatio proxima est quoniam non est adiutor
13 circumdederunt me vituli multi tauri pingues vallaverunt me
14 aperuerunt super me os suum quasi leo capiens et rugiens
15 sicut aqua effusus sum et separata sunt omnia ossa mea factum est cor meum sicut cera liquefacta in medio ventris mei
16 aruit velut testa fortitudo mea et lingua mea adhesit palato meo et in pulverem mortis detraxisti me
17 circumdederunt me venatores concilium pessimorum vallavit me vinxerunt manus meas et pedes meos
18 numeravi omnia ossa mea quae ipsi respicientes viderunt in me
19 diviserunt vestimenta mea sibi et super vestimentum meum miserunt sortem
20 tu autem Domine ne longe fias fortitudo mea in auxilium meum festina
21 erue a gladio animam meam de manu canis solitariam meam
22 salva me ex ore leonis et de cornibus unicornium exaudi me
23 narrabo nomen tuum fratribus meis in medio ecclesiae laudabo te
24 qui timetis Dominum laudate eum omne semen Iacob glorificate eum
25 et metuite eum universum semen Israhel quoniam non dispexit neque contempsit modestiam pauperis et non abscondit faciem suam ab eo et cum clamaret ad eum audivit
26 apud te laus mea in ecclesia multa vota mea reddam in conspectu timentium eum
27 comedent mites et saturabuntur laudabunt Dominum quaerentes eum vivet cor vestrum in sempiternum
28 recordabuntur et convertentur ad Dominum omnes fines terrae et adorabunt coram eo universae cognationes gentium
29 quia Domini est regnum et dominabitur gentibus
30 comederunt et adoraverunt omnes pingues terrae ante faciem eius curvabunt genu universi qui descendunt in pulverem
31 et anima eius ipsi vivet semen serviet ei
32 narrabitur Domino in generatione venient et adnuntiabunt iustitias eius populo qui nascetur quas fecit

HEBREW PSALTER (PSALMS) CHAPTER 22

1 canticum David Dominus pascit me nihil mihi deerit
2 in pascuis herbarum adclinavit me super aquas refectionis enutrivit me
3 animam meam refecit duxit me per semitas iustitiae propter nomen suum
4 sed et si ambulavero in valle mortis non timebo malum quoniam tu mecum es virga tua et baculus tuus ipsa consolabuntur me
5 pones coram me mensam ex adverso hostium meorum inpinguasti oleo caput meum calix meus inebrians
6 sed et benignitas et misericordia subsequetur me omnibus diebus vitae meae et habitabo in domo Domini in longitudine dierum

HEBREW PSALTER (PSALMS) CHAPTER 23

1 David canticum Domini est terra et plenitudo eius orbis et habitatores eius
2 quia ipse super maria fundavit eum et super flumina stabilivit illum
3 quis ascendet in montem Domini et quis stabit in loco sancto eius
4 innocens manibus et mundo corde qui non exaltavit frustra animam suam et non iuravit dolose
5 accipiet benedictionem a Domino et iustitiam a Deo salutari suo
6 haec generatio quaerentium eum quaerentium faciem tuam Iacob semper
7 levate portae capita vestra et elevamini ianuae sempiternae et ingrediatur rex gloriae
8 quis est iste rex gloriae Dominus fortis et potens Dominus fortis in proelio
9 levate portae capita vestra et erigite ianuae sempiternae et ingrediatur rex gloriae
10 quis est iste rex gloriae Dominus exercituum ipse est rex gloriae semper

HEBREW PSALTER (PSALMS) CHAPTER 24

1 David ad te Domine animam meam levabo
2 Deus meus in te confisus sum ne confundar
3 ne laetentur inimici mei sed et universi qui sperant in te non confundantur
4 confundantur qui iniqua gerunt frustra vias tuas Domine ostende mihi semitas tuas doce me
5 deduc me in veritate tua et doce me quia tu Deus salvator meus te expectavi tota die
6 recordare miserationum tuarum Domine et misericordiarum tuarum quia ex sempiterno sunt
7 peccatorum adulescentiae meae et scelerum meorum ne memineris secundum misericordiam tuam recordare mei propter bonitatem tuam Domine
8 bonus et rectus Dominus propterea docebit peccatores in via
9 deducet mansuetos in iudicio et docebit modestos viam suam
10 omnes semitae Domini misericordia et veritas his qui custodiunt pactum eius et testificationem eius
11 propter nomen tuum propitiare iniquitati meae quoniam grandis est
12 quis est iste vir timens Dominum quem docebit in via quam elegerit
13 anima eius in bono commorabitur et semen eius hereditabit terram
14 secretum Domini timentibus eum et pactum suum ostendet eis
15 oculi mei semper ad Dominum quia ipse educet de rete pedes meos

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16 respice in me et miserere mei quoniam solus et pauper sum ego
17 tribulationes cordis mei multiplicatae sunt de angustiis meis educ me
18 vide adflictionem meam et laborem meum et porta omnia peccata mea
19 vide inimicos meos quia multiplicati sunt et odio iniquo oderunt me
20 custodi animam meam et libera me non confundar quia speravi in te
21 simplicitas et aequitas servabunt me quia expectavi te
22 redime Deus Israhelem ex omnibus angustiis suis

HEBREW PSALTER (PSALMS) CHAPTER 25

1 David iudica me Deus quoniam ego in simplicitate mea ambulavi et in Domino confidens non deficiam
2 proba me Domine et tempta me ure renes meos et cor meum
3 quia misericordia tua in conspectu oculorum meorum est et ambulabo in veritate tua
4 non sedi cum viris vanitatis et cum superbis non ingrediar
5 odivi ecclesiam pessimorum et cum iniquis non sedebo
6 lavabo in innocentia manus meas et circuibo altare tuum Domine
7 ut clara voce praedicem laudem et narrem omnia mirabilia tua
8 Domine dilexi habitaculum domus tuae et locum tabernaculi gloriae tuae
9 ne auferas cum peccatoribus animam meam cum viris sanguinum vitam meam
10 in quorum manibus scelus est et dextera eorum repleta est muneribus
11 ego autem in simplicitate mea gradiar redime me et miserere mei
12 pes meus stetit in recto in ecclesiis benedicam Domino

HEBREW PSALTER (PSALMS) CHAPTER 26

1 David Dominus lux mea et salutare meum quem timebo Dominus fortitudo vitae meae quem formidabo
2 cum adpropinquarent mihi maligni ut comederent carnem meam hostes mei et inimici mei ipsi inpigerunt et ceciderunt
3 si steterint adversus me castra non timebit cor meum si surrexerit contra me bellum in hoc ego confidam
4 unum petivi a Domino hoc requiram ut habitem in domo Domini omnibus diebus vitae meae ut videam pulchritudinem Domini et adtendam templum eius
5 abscondet enim me in umbra sua in die pessima abscondet me in secreto tabernaculi sui
6 in petra exaltabit me nunc quoque exaltabit caput meum super inimicos meos qui sunt in circuitu meo et immolabo in tabernaculo eius hostias iubili cantabo et psallam Domino
7 audi Domine vocem meam invocantis miserere mei et exaudi me
8 tibi dixit cor meum quaesivit vultus meus faciem tuam Domine et requiram
9 ne abscondas faciem tuam a me ne declines in furore tuo a servo tuo auxilium meum fuisti ne derelinquas me et ne dimittas me Deus salvator meus
10 pater enim meus et mater mea dereliquerunt me Dominus autem collegit me
11 ostende mihi Domine viam tuam et deduc me in semita recta propter insidiatores meos
12 ne tradas me Domine animae tribulantium me quoniam surrexerunt contra me testes falsi et apertum mendacium
13 ego autem credo quod videam bona Domini in terra viventium
14 expecta Dominum confortare et roboretur cor tuum et sustine Dominum

HEBREW PSALTER (PSALMS) CHAPTER 27

1 David ad te Domine clamabo Fortis meus ne obsurdescas mihi ne forte tacente te mihi conparer his qui descendunt in lacum
2 audi Domine deprecationem meam cum clamavero ad te cum levavero manus meas ad oraculum sanctum tuum
3 ne trahas me cum impiis et cum operantibus iniquitatem qui loquuntur pacem cum amicis suis et est malum in corde eorum
4 da eis secundum opus suum et secundum malum adinventionum suarum iuxta opus manuum suarum da eis redde retributionem suam illis
5 quoniam non intellegunt opera Domini et opus manuum eius destrues eos et non aedificabis
6 benedictus Dominus qui audivit vocem deprecationis meae
7 Dominus fortitudo mea et scutum meum in ipso confisum est cor meum et habui adiutorium gavisum est cor meum et in cantico meo confitebor illi
8 Dominus fortitudo mea et robur salutarium christi sui est
9 salva populum tuum et benedic hereditati tuae et pasce eos et subleva eos usque in sempiternum

HEBREW PSALTER (PSALMS) CHAPTER 28

1 canticum David adferte Domino filios arietum
2 adferte Domino gloriam et imperium adferte Domino gloriam nomini eius adorate Dominum in decore sancto
3 vox Domini super aquas Deus gloriae intonuit Dominus super aquas multas
4 vox Domini in fortitudine vox Domini in decore
5 vox Domini confringentis cedros et confringet Dominus cedros Libani 6 et disperget eas quasi vitulus Libani et Sarion quasi filius rinocerotis
7 vox Domini dividens flammas ignis
8 vox Domini parturire faciens desertum Cades
9 vox Domini obsetricans cervis et revelans saltus et in templo eius omnis loquetur gloriam
10 Dominus diluvium inhabitat et sedebit Dominus rex in aeternum
11 Dominus fortitudinem populo suo dabit Dominus benedicet populo suo in pace

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HEBREW PSALTER (PSALMS) CHAPTER 29

1 psalmus cantici pro dedicatione domus David

2 exaltabo te Domine quoniam salvasti me et non delectasti inimicos meos super me

3 Domine Deus meus clamavi ad te et sanasti me

4 Domine eduxisti de inferno animam meam vivificasti me ne descenderem in lacum

5 cantate Domino sancti eius et confitemini memoriae sanctitatis eius

6 quoniam ad momentum est ira eius et vita in repropitiatione eius ad vesperum commorabitur fletus et in matutino laus

7 ego autem dixi in abundantia mea non commovebor in sempiternum

8 Domine in voluntate tua posuisti monti meo fortitudinem abscondisti faciem tuam et factus sum conturbatus

9 ad Dominum clamabo et Dominum deprecabor

10 quae est utilitas in sanguine meo cum descendero in corruptionem numquid confitebitur tibi pulvis aut adnuntiabit veritatem tuam

11 audi Domine et miserere mei Domine esto adiutor

12 convertisti planctum meum in chorum mihi solvisti saccum meum et accinxisti me laetitia

13 ut laudet te gloria et non taceat Domine Deus meus in sempiternum confitebor tibi

HEBREW PSALTER (PSALMS) CHAPTER 30

1 victori canticum David

2 in te Domine speravi non confundar in aeternum in iustitia tua salva me

3 inclina ad me aurem tuam velociter libera me esto mihi in lapidem fortissimum et in domum munitam ut salves me

4 quia petra mea et munitio mea tu es et propter nomen tuum dux meus eris et enutries me

5 educes me de rete quod absconderunt mihi quia tu fortitudo mea es

6 in manu tua commendabo spiritum meum redemisti me Domine Deus veritatis

7 odisti custodientes vanitates frustra ego autem in Domino confisus sum

8 exultabo et laetabor in misericordia tua quia vidisti adflictionem meam cognovisti tribulationes animae meae

9 et non conclusisti me in manibus inimici posuisti in latitudine pedes meos

10 miserere mei Domine quoniam tribulor caligavit in furore oculus meus anima mea et venter meus

11 quia consumptae sunt in maerore vitae meae et anni mei in gemitu infirmata est in iniquitate fortitudo mea et ossa mea contabuerunt

12 apud omnes hostes meos factus sum obprobrium et vicinis meis nimis et timor notis meis qui videbant me in plateis fugiebant me

13 oblivioni traditus sum quasi mortuus a corde factus sum quasi vas perditum

14 audivi enim obprobrium multorum congregationem in circuitu cum inirent consilium adversum me et ut auferrent animam meam cogitarent

15 ego autem in te speravi Domine dixi Deus meus es tu

16 in manu tua tempora mea libera me de manu inimicorum meorum et persequentium me

17 ostende faciem tuam super servum tuum salva me in misericordia tua

18 Domine ne confundar quia invocavi te confundantur impii taceant in inferno

19 muta fiant labia mendacii quae loquuntur contra iustum vetera in superbia et despectione

20 quam multa est bonitas tua quam abscondisti timentibus te operatus es sperantibus in te in conspectu filiorum hominum

21 abscondes eos in protectione vultus tui a duritia viri abscondes eos in umbra a contradictione linguarum

22 benedictus Dominus qui mirabilem fecit misericordiam suam mihi in civitate munita

23 ego autem dixi in stupore meo proiectus sum de conspectu oculorum eius ergone audisti vocem deprecationis meae cum clamarem ad te

24 diligite Dominum omnes sancti eius fideles servat Dominus et retribuet his qui satis operantur superbiam

25 confortamini et roboretur cor vestrum omnes qui expectatis Dominum

HEBREW PSALTER (PSALMS) CHAPTER 31

1 David eruditi beatus cui dimissa est iniquitas et absconditum est peccatum

2 beatus homo cui non inputabit Dominus iniquitatem nec est in spiritu eius dolus

3 quia tacui adtrita sunt ossa mea in rugitu meo tota die

4 die enim et nocte gravatur super me manus tua versatus sum in miseria mea cum exardesceret messis iugiter

5 peccatum meum notum facio tibi et iniquitatem meam non abscondo dixi confitebor scelus meum Domino et tu dimisisti iniquitatem peccati mei semper

6 pro hoc orat omnis sanctus ad te tempus inveniens ut cum inundaverint aquae multae ad illum non accedant

7 tu es protectio mea ab hoste custodies me laus mea salvans circumdabis me semper

8 doceam te et monstrabo tibi viam per quam ambules cogitabo de te oculo meo

9 nolite fieri sicut equus et mulus quibus non est intellegentia in camo et freno maxillas eorum constringe qui non accedunt ad te

10 multi dolores impii confidentem autem in Domino misericordia circumdabit

11 laetamini in Domino et exultate iusti et laudate omnes recti corde

HEBREW PSALTER (PSALMS) CHAPTER 32

1 laudate iusti Dominum rectos decet laudatio

2 confitemini Domino in cithara in psalterio decacordo cantate ei

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3 cantate ei canticum novum diligenter psallite in iubilo
4 quia rectum est verbum Domini et omne opus eius in fide
5 diligit iustitiam et iudicium misericordia Domini plena est terra
6 verbo Domini caeli facti sunt et spiritu oris eius omnis ornatus eorum
7 congregans quasi in utre aquas maris ponens in thesauris abyssos
8 timeat Dominum omnis terra ipsum formident universi habitatores orbis
9 quia ipse mandavit et factus est ipso praecipiente stetit
10 Dominus dissolvit consilium gentium irritas fecit cogitationes populorum
11 consilium Domini in aeternum stabit cogitationes cordis eius in generatione et generatione
12 beata gens cuius Dominus Deus eius populus quem elegit in hereditatem sibi
13 de caelo respexit Dominus vidit omnes filios Adam
14 de firmissimo solio suo prospexit ad universos habitatores terrae
15 fingens pariter cor eorum intellegens omnia opera eorum
16 non salvatur rex in multitudine exercitus nec fortis liberabitur in multiplicatione virtutis
17 fallax equus ad salutem et in multitudine roboris sui non salvabit
18 ecce oculus Domini super timentes eum et expectantes misericordiam eius
19 ut eruat de morte animam eorum et vivificet eos in fame
20 anima nostra expectavit Dominum auxilium nostrum et clipeus noster est 21 in ipso enim laetabitur cor nostrum quia in nomine sancto eius speravimus 22 sit misericordia tua Domine super nos sicut expectavimus te

HEBREW PSALTER (PSALMS) CHAPTER 33

1 David quando commutavit os suum coram Abimelech et eiecit eum et abiit
2 benedicam Domino in omni tempore semper laus eius in ore meo
3 in Domino laetabitur anima mea audiant mites et laetentur
4 magnificate Dominum mecum et exaltemus nomen eius pariter
5 quaesivi Dominum et exaudivit me et de omnibus angustiis meis liberavit me
6 respicite ad eum et confluite et vultus vestri non confundentur
7 hic pauper clamavit et Dominus exaudivit de omnibus tribulationibus salvabit eum
8 circumdat angelus Domini in gyro timentes eum et eruet eos
9 gustate et videte quoniam bonus Dominus beatus vir qui sperat in eo
10 timete Dominum sancti eius quoniam non est inopia timentibus eum
11 leones indiguerunt et esurierunt quaerentibus autem Dominum non deerit omne bonum
12 venite filii audite me timorem Domini docebo vos
13 quis est vir qui velit vitam diligens dies videre bonos
14 custodi linguam tuam a malo et labia tua ne loquantur dolum
15 recede a malo et fac bonum quaere pacem et persequere eam
16 oculi Domini ad iustos et aures eius ad clamorem eorum
17 vultus Domini super facientes malum ut perdat de terra memoriam eorum
18 clamaverunt et Dominus exaudivit et ex omnibus tribulationibus eorum liberavit eos
19 iuxta est Dominus contritis corde et confractos spiritu salvabit
20 multae tribulationes iusti et ex omnibus illis liberabit eum Dominus
21 custodit omnia ossa eius unum ex eis non confringetur
22 interficiet impium malitia et odientes iustum superabuntur
23 redimet Dominus animam servorum suorum et non peccabunt omnes sperantes in eo

HEBREW PSALTER (PSALMS) CHAPTER 34

1 David iudica Domine adversarios meos pugna contra pugnantes me
2 adprehende scutum et hastam et consurge in auxilium meum
3 evagina gladium et praeoccupa ex adverso persequentem me dic animae meae salus tua ego sum
4 confundantur et revereantur qui quaerunt animam meam convertantur retrorsum et confundantur qui cogitant malum mihi
5 fiant sicut pulvis ante faciem venti et angelus Domini inpellat
6 sit via eorum tenebrae et lubricum et angelus Domini persequatur eos
7 quia frustra absconderunt mihi insidias retis sui sine causa foderunt animae meae
8 veniat ei calamitas quam ignorat et rete suum quod abscondit conprehendat eum et cadat in laqueum
9 anima autem mea exultabit in Domino et laetabitur in salute sua
10 omnia ossa mea dicent Domine quis similis tui eruens inopem a validiore et pauperem et mendicum a violento
11 surgentes testes iniqui quae nesciebam interrogabant me
12 reddebant mihi mala pro bono sterilitatem animae meae
13 ego autem cum infirmarer ab eis induebar cilicio humiliabam in ieiunio animam meam et oratio mea ad sinum meum revertetur
14 quasi ad amicum quasi ad fratrem meum sic ambulabam quasi lugens mater tristis incurvabar
15 et in infirmitate mea laetabantur et congregabantur collecti sunt adversum me percutientes et nesciebam
16 scindentes et non tacentes in simulatione verborum fictorum frendebant contra me dentibus suis

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17 Domine quanta aspicies converte animam meam a calamitatibus suis a leonibus solitariam meam
18 confitebor tibi in ecclesia grandi in populo forti laudabo te
19 non laetentur super me inimici mei mendaces odientes me frustra coniventes oculo
20 non enim pacem loquuntur sed in rapina terrae verba fraudulenta concinnant
21 et dilataverunt super me os suum dixerunt va va vidit oculus noster
22 vidisti Domine ne taceas Domine ne elongeris a me
23 consurge et evigila in iudicium meum Deus meus et Domine in causam meam 24 iudica me secundum iustitiam meam Domine Deus meus et ne insultent mihi 25 ne dicant in corde suo va va va animae nostrae ne dicant absorbuimus eum
26 confundantur et revereantur pariter qui laetantur in adflictione mea induantur confusione et verecundia qui magnificantur super me
27 laudent et laetentur qui volunt iustitiam meam et dicant semper magnificetur Dominus qui vult pacem servi sui
28 et lingua mea meditabitur iustitiam tuam tota die laudem tuam

HEBREW PSALTER (PSALMS) CHAPTER 35

1 pro victoria servi Domini David
2 dixit scelus impii in medio cordis eius non esse timorem Dei ante oculos eius
3 quia dolose egit adversum eum in oculis suis ut inveniret iniquitatem eius ad odiendum
4 verba oris eius iniquitas et dolus cessavit cogitare benefacere
5 iniquitatem cogitat in cubili suo stabit in via non bona malum non abiciet
6 Domine in caelo misericordia tua fides tua usque ad nubes
7 iustitia tua quasi montes Domine iudicium tuum abyssus multa homines et iumenta salvos facies Domine
8 quam pretiosa est misericordia tua Domine et filii Adam in umbra alarum tuarum sperabunt
9 inebriabuntur de pinguidine domus tuae et torrente deliciarum tuarum potabis eos
10 quoniam tecum est fons vitae in lumine tuo videbimus lumen
11 adtrahe misericordiam tuam scientibus te et iustitiam tuam rectis corde
12 ne veniat mihi pes superbiae et manus impiorum non me commoveat
13 ibi ceciderunt operantes iniquitatem expulsi sunt et non potuerunt surgere

HEBREW PSALTER (PSALMS) CHAPTER 36

1 David aleph noli contendere cum malignis neque aemuleris facientes iniquitatem
2 quoniam sicut herba velociter conterentur et sicut holus viride arescent
3 beth spera in Domino et fac bonum peregrinare in terra et pascere fide
4 et delectare in Domino et dabit tibi petitiones cordis tui
5 gimel volve super Dominum viam tuam et confide in eo et ipse faciet
6 et educet sicut lumen iustitiam tuam et iudicium tuum sicut meridiem
7 deleth tace Domino et expecta eum noli contendere adversum eum qui proficit in via sua adversum virum qui facit quae cogitat
8 he dimitte iram et relinque furorem noli contendere ut malefacias
9 quoniam qui malefaciunt interibunt expectantes autem Dominum ipsi hereditabunt terram
10 vav adhuc enim modicum et non erit impius et cogitabis de loco eius et non subsistet
11 mites autem hereditabunt terram et delectabuntur in multitudine pacis
12 zai cogitat impius de iusto et frendet adversum eum dentibus suis
13 Dominus deridebit eum videns quod venit dies eius
14 heth gladium evaginaverunt impii tetenderunt arcum suum ut percutiant egenum et pauperem et interficiant rectos in via
15 gladius eorum ingrediatur in cor eorum et arcus eorum confringantur
16 teth melius est parum iusto quam divitiae impiorum multae
17 quia brachia impiorum confringentur sublevat autem iustos Dominus 18 ioth novit Dominus diem inmaculatorum et hereditas eorum aeterna erit 19 non confundentur in tempore malo et in diebus famis saturabuntur
20 caph quia impii peribunt et inimici Domini gloriantes ut monocerotes consumentur sicut fumus consumitur
21 lameth fenus accipit impius et non reddit iustus autem donat et tribuit
22 quia qui benedicti fuerint ab eo hereditabunt terram et qui maledicti interibunt
23 mem a Domino gressus viri firmantur et viam eius volet
24 cum ceciderit non adlidetur quia Dominus sustentat manum eius
25 nun puer fui siquidem senui et non vidi iustum derelictum neque semen eius quaerens panem
26 tota die donat et commodat et semen eius in benedictione
27 samech recede a malo et fac bonum et habita in sempiterno
28 quia Dominus diligit iudicium et non derelinquet sanctos suos ain in aeternum custoditi sunt et semen impiorum periit
29 iusti hereditabunt terram et habitabunt in saeculum super eam
30 fe os iusti meditabitur sapientiam et lingua eius loquetur iudicium
31 lex Dei eius in corde eius non deficient gressus eius
32 sade considerat impius iustum et quaerit ut occidat eum

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33 Dominus non derelinquet eum in manu eius et non condemnabit eum cum iudicatur
34 coph expecta Dominum et custodi viam eius et exaltabit te ut possideas terram cum interibunt impii videbis
35 res vidi impium robustum et fortissimum sicut indigenam virentem
36 et transivi et ecce non erat et quaesivi eum et non est inventus
37 sen custodi simplicitatem et vide rectum quia erit ad extremum viro pax
38 iniqui autem delebuntur pariter et novissimum impiorum peribit
39 thau salus iustorum a Domino fortitudo eorum in tempore tribulationis
40 et auxiliabitur eis Dominus et salvabit eos ab impiis quia speraverunt in eo

HEBREW PSALTER (PSALMS) CHAPTER 37
1 canticum David in commemoratione
2 Domine ne in ira tua arguas me neque in furore tuo corripias me
3 quia sagittae tuae infixae sunt mihi et tetigit me manus tua
4 non est sanitas in carne mea a facie indignationis tuae non est pax ossibus meis a facie peccati mei
5 quia iniquitates meae transierunt caput meum quasi onus grave adgravatae sunt super me
6 conputruerunt et tabuerunt cicatrices meae a facie insipientiae meae
7 adflictus sum et incurvatus nimis tota die maerens ambulabam
8 quia lumbi mei repleti sunt ignominia et non est sanitas in carne mea
9 evigilavi et adflictus sum nimis rugiebam a gemitu cordis mei
10 Domine in conspectu tuo omne desiderium meum et gemitus meus a te non est absconditus
11 cor meum fluctuabat dereliquit me fortitudo mea et lux oculorum meorum etiam ipsa non est mecum
12 cari mei et amici mei quasi contra lepram meam steterunt et vicini mei longe steterunt
13 et inruebant quaerentes animam meam et investigantes mala mihi loquebantur insidias et dolos tota die meditabantur
14 ego autem quasi surdus non audiebam et quasi mutus non aperiebam os meum
15 et eram quasi homo non audiens nec habens in ore suo redargutiones
16 te enim Domine expectabam tu exaudies Domine Deus meus
17 quia dixi ne forte insultent mihi et cum vacillaverint pedes mei super me magnificentur
18 quia ego ad plagas paratus et dolor meus contra me est semper
19 quia iniquitatem meam adnuntio sollicitus ero pro peccato meo
20 inimici autem mei viventes confortati sunt et multiplicati sunt odientes me mendaciter
21 et qui reddunt malum pro bono adversabantur mihi quia sequebar bonum
22 ne derelinquas me Domine Deus meus ne elongeris a me
23 festina in auxilium meum Domine salutis meae

HEBREW PSALTER (PSALMS) CHAPTER 38
1 pro victoria Idithun canticum David
2 dixi custodiam vias meas ne peccem in lingua mea custodiam os meum silentio donec est impius contra me
3 obmutui silentio tacui de bono et dolor meus conturbatus est
4 incaluit cor meum in medio mei in meditatione mea incensus sum igni
5 locutus sum lingua mea ostende mihi Domine finem meum et mensuram dierum meorum quae sit ut sciam quid mihi desit
6 ecce breves posuisti dies meos et vita mea quasi non sit in conspectu tuo omnia enim vanitas omnis homo stans semper
7 tantum in imagine ambulat homo tantum frustra turbatur congregat et ignorat cui dimittat ea
8 nunc ergo quid expecto Domine praestolatio mea tu es
9 ab omnibus iniquitatibus meis libera me obprobrium stulto ne ponas me
10 obmutui non aperiam os meum quia tu fecisti
11 tolle a me plagas tuas
12 a contentione manus tuae ego consumptus sum in increpationibus pro iniquitate corripuisti virum et posuisti quasi tineam desiderabilia eius verumtamen vanitas omnis homo semper
13 audi orationem meam Domine et clamorem meum exaudi ad lacrimam meam ne obsurdescas quia advena ego sum apud te et peregrinus sicut omnes patres mei
14 parce mihi ut rideam antequam vadam et non subsistam

HEBREW PSALTER (PSALMS) CHAPTER 39
1 pro victoria David canticum
2 expectans expectavi Dominum et inclinatus est ad me
3 et audivit clamorem meum et eduxit me de lacu famoso de luto caeni et statuit super petram pedes meos stabilivit gressus meos
4 et dedit in ore meo canticum novum laudem Deo nostro videbunt multi et timebunt et sperabunt in Domino
5 beatus vir qui posuit Dominum confidentiam suam et non est aversus ad superbias pompasque mendacii
6 multa fecisti tu Domine Deus meus mirabilia tua et cogitationes tuas pro nobis non invenio ordinem coram te si narrare voluero et numerare plura sunt quam ut narrari queant
7 victima et oblatione non indiges aures fodisti mihi holocaustum et pro peccato non petisti
8 tunc dixi ecce venio in volumine libri scriptum est de me
9 ut facerem placitum tibi Deus meus volui et legem tuam in medio ventris mei

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10 adnuntiavi iustum in ecclesia multa ecce labia mea non prohibebo Domine tu nosti

11 iustitiam tuam non abscondi in medio cordis mei fidem tuam et salutare tuum dixi non abscondi misericordiam tuam et veritatem tuam in ecclesia multa

12 tu Domine non prohibebis misericordias tuas a me misericordia tua et veritas iugiter servabunt me

13 circumdederunt enim me mala quorum non est numerus conprehenderunt me iniquitates meae et non potui videre plures factae sunt quam capilli capitis mei et cor meum dereliquit me

14 placeat tibi Domine ut liberes me Domine ad adiuvandum me festina

15 confundantur et revereantur simul quaerentes animam meam ut auferant eam convertantur retrorsum et confundantur qui volunt mala mihi

16 pereant post confusionem suam qui dicunt mihi va va

17 gaudeant et laetentur in te qui quaerunt te dicant iugiter magnificetur Dominus qui diligunt salutare tuum

18 ego autem sum egens et pauper Dominus sollicitus erit pro me auxilium meum et salutare meum tu Deus meus ne moreris

HEBREW PSALTER (PSALMS) CHAPTER 40

1 pro victoria canticum David

2 beatus qui cogitat de paupere in die mala salvabit eum Dominus

3 Dominus custodiet eum et vivificabit eum et beatus erit in terra et non tradet eum animae inimicorum suorum

4 Dominus confortabit eum in lecto infirmitatis totum stratum eius vertisti in aegrotatione sua

5 ego dixi Domine miserere mei sana animam meam quoniam peccavi tibi

6 inimici mei loquentur malum mihi quando morietur et periet nomen eius

7 et si venerit ut visitet vana loquetur cor eius congregabit iniquitatem sibi et egrediens foras detrahet

8 simul adversum me murmurabant omnes odientes me contra cogitabant malum mihi

9 verbum diabuli infundebant sibi qui dormivit non addet ut resurgat

10 sed et homo pacificus meus in quo habui fiduciam qui manducabat panem meum levavit contra me plantam

11 tu autem Domine miserere mei et leva me ut reddam eis

12 in hoc cognovi quod velis me quia non insultavit inimicus meus mihi

13 ego autem in simplicitate mea adiutus sum a te et statues me ante faciem tuam in perpetuum

14 benedictus Dominus Deus Israhel a saeculo et usque in saeculum amen amen

HEBREW PSALTER (PSALMS) CHAPTER 41

1 pro victoria doctissimi filiorum Core

2 sicut areola praeparata ad inrigationes aquarum sic anima mea praeparata est ad te Deus

3 sitivit anima mea Deum fortem viventem quando veniam et parebo ante faciem tuam

4 fuerunt mihi lacrimae meae panis per diem ac noctem cum diceretur mihi tota die ubi est Deus tuus

5 horum recordatus sum et effudi in me animam meam quia veniam ad umbraculum tacebo usque ad domum Dei in voce laudis et confessionis multitudinis festa celebrantis

6 quare incurvaris anima mea et conturbas me expecta Dominum quia adhuc confitebor ei salutaribus vultus eius

7 Deus meus in memet ipso anima mea incurvatur propterea recordabor tui de terra Iordanis et Hermoniim de monte minimo

8 abyssus abyssum vocat in voce cataractarum tuarum omnes gurgites tui et fluctus tui super me transierunt

9 per diem mandavit Dominus misericordiam suam et in nocte canticum eius mecum oratio Deo vitae meae

10 dicam Deo petra mea quare oblitus es mei quare tristis incedo adfligente inimico

11 cum me interficerent in ossibus meis exprobraverunt mihi hostes mei dicentes tota die ubi est Deus tuus

12 quare incurvaris anima mea et conturbas me expecta Dominum quoniam adhuc confitebor ei salutibus vultus mei et Deo meo

HEBREW PSALTER (PSALMS) CHAPTER 42

1 iudica me Deus et discerne causam meam a gente non sancta a viro doloso et iniquo salva me

2 tu enim Deus fortitudo mea quare proiecisti me quare tristis incedo adfligente inimico

3 mitte lucem tuam et veritatem tuam ipsae ducent me et introducent ad montem sanctum tuum et ad tabernaculum tuum

4 et introibo ad altare tuum ad Deum laetitiae et exultationis meae et confitebor tibi in cithara Deus Deus meus

5 quare incurvaris anima mea et quare conturbas me expecta Dominum quoniam adhuc confitebor ei salutibus vultus mei et Deo meo

HEBREW PSALTER (PSALMS) CHAPTER 43

1 pro victoria filiorum Core eruditionis

2 Deus auribus nostris audivimus patres nostri narraverunt nobis opus quod operatus es in diebus eorum in diebus antiquis

3 tu manu tua gentes delisti et plantasti eos adflixisti populos et emisisti eos

4 non enim in gladio suo possederunt terram neque brachium eorum salvavit eos sed dextera tua et brachium tuum et lux vultus tui quia conplacuisti tibi

5 tu es rex meus Deus praecipe pro salutibus Iacob

6 in te hostes nostros ventilabimus in nomine tuo conculcabimus adversarios nostros

7 non enim in arcu meo confidam neque gladius meus salvabit me

8 quia salvasti nos de hostibus nostris et eos qui oderant nos confudisti

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9 in Domino gaudebimus tota die et in nomine tuo in aeternum confitebimur semper

10 verum tu proiecisti et confudisti nos et non egredieris in exercitibus nostris

11 vertisti terga nostra hosti et qui oderant nos diripuerunt nos

12 dedisti nos quasi gregem ad vorandum et in gentibus dispersisti nos

13 vendidisti populum tuum sine pretio nec grandis fuit commutatio eorum

14 posuisti nos obprobrium vicinis nostris subsannationem et inrisum his qui erant in circuitu nostro

15 posuisti nos similitudinem in gentibus commotionem capitis in tribubus

16 tota die confusio mea contra me et ignominia faciei meae cooperuit me

17 a voce exprobrantis et blasphemantis a facie inimici et ultoris

18 omnia haec venerunt super nos et non sumus obliti tui nec mentiti fuimus in pacto tuo

19 non est conversum retro cor nostrum nec declinaverunt gressus nostri a semita tua

20 quoniam deiecisti nos in loco draconum et operuisti nos umbra mortis

21 si obliti sumus nominis Dei nostri et expandimus manus nostras ad deum alienum

22 numquid non Deus investigabit istud ipse enim novit cogitationes cordis quoniam propter te mortificati sumus tota die reputati sumus ut grex occisionis

23 consurge quare dormitas Domine evigila quare proicis nos in sempiternum 24 quare faciem tuam abscondis oblivisceris adflictiones et angustias nostras 25 quoniam incurvata est in pulvere anima nostra adhesit terrae venter noster 26 surge auxiliare nobis et redime nos propter misericordiam tuam

HEBREW PSALTER (PSALMS) CHAPTER 44

1 victori pro liliis filiorum Core eruditionis canticum amantissimi

2 eructavit cor meum verbum bonum dico ego opera mea regi lingua mea stilus scribae velocis

3 decore pulchrior es filiis hominum effusa est gratia in labiis tuis propterea benedixit tibi Deus in aeternum

4 accingere gladio tuo super femur fortissime

5 gloria tua et decore tuo decore tuo prospere ascende propter veritatem et mansuetudinem iustitiae et docebit te terribilia dextera tua

6 sagittae tuae acutae populi sub te cadent in corde inimicorum regis

7 thronus tuus Deus in saeculum et in aeternum sceptrum aequitatis sceptrum regni tui

8 dilexisti iustitiam et odisti iniquitatem propterea unxit te Deus Deus tuus oleo exultationis prae participibus tuis

9 zmyrna et stacte et cassia in cunctis vestimentis tuis de domibus eburneis quibus laetificaverunt te

10 filiae regum in honore tuo stetit coniux in dextera tua in diademate aureo

11 audi filia et vide et inclina aurem tuam et obliviscere populi tui et domus patris tui

12 et concupiscet rex decorem tuum quia ipse est dominus tuus et adora eum

13 et o filia fortissimi in muneribus faciem tuam deprecabuntur divites populi

14 omnis gloria filiae regis intrinsecus fasceis aureis vestita est

15 in scutulatis ducetur ad regem virgines sequentur eam amicae eius ducentur illuc

16 ducentur in laetitiis et exultatione ingredientur thalamum regis

17 pro patribus tuis erunt filii tibi pones eos principes in universa terra

18 recordabor nominis tui in omni generatione et generatione propterea populi confitebuntur tibi in saeculum et in aeternum

HEBREW PSALTER (PSALMS) CHAPTER 45

1 victori filiorum Core pro iuventutibus canticum

2 Deus nostra spes et fortitudo auxilium in tribulationibus inventus es validum

3 ideo non timebimus cum fuerit translata terra et concussi montes in corde maris

4 sonantibus et intumescentibus gurgitibus eius et agitatis montibus in potentia eius semper

5 fluminis divisiones laetificant civitatem Dei sanctum tabernaculum Altissimi

6 Dominus in medio eius non commovebitur auxiliabitur ei Deus in ipso ortu matutino

7 conturbatae sunt gentes concussa sunt regna dedit vocem suam prostrata est terra

8 Dominus exercituum nobiscum protector noster Deus Iacob semper

9 venite et videte opera Domini quantas posuerit solitudines in terra

10 conpescuit bella usque ad extremum terrae arcum confringet et concidet hastam plaustra conburet igni

11 cessate et cognoscite quoniam ego sum Deus exaltabor in gentibus exaltabor in terra

12 Dominus exercituum nobiscum fortitudo nostra Deus Iacob semper

HEBREW PSALTER (PSALMS) CHAPTER 46

1 victori filiorum Core canticum

2 omnes populi plaudite manibus iubilate Deo in voce laudis

3 quoniam Dominus altissimus terribilis rex magnus super omnem terram

4 congregavit populos subter nos et tribus sub pedibus nostris

5 elegit nobis hereditatem nostram gloriam Iacob quam dilexit semper

6 ascendit Deus in iubilo Deus in voce bucinae

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7 canite Deo canite canite regi nostro canite
8 quia rex universae terrae Deus canite erudite
9 regnavit Deus super gentes Deus sedet super thronum sanctum suum
10 principes populorum congregati sunt populus Dei Abraham quoniam Dei scuta terrae vehementer elevata sunt

HEBREW PSALTER (PSALMS) CHAPTER 47
1 canticum psalmi filiorum Core
2 magnus Dominus et laudabilis nimis in civitate Dei nostri in monte sancto suo
3 specioso germini gaudio universae terrae monti Sion lateribus aquilonis civitatulae regis magni
4 Deus in domibus eius agnitus est in auxiliando
5 quia ecce reges congregati sunt venerunt simul
6 ipsi videntes sic obstipuerunt conturbati sunt admirati sunt
7 horror possedit eos ibi dolor quasi parturientis
8 in vento uredinis confringes naves maris
9 sicut audivimus ita vidimus in civitate Dei exercituum in civitate Dei nostri Deus fundavit eam usque in aeternum semper
10 aestimavimus Deus misericordiam tuam in medio templi tui
11 secundum nomen tuum Deus sic laus tua usque ad extremum terrae iustitia repleta est dextera tua
12 laetetur mons Sion exultent filiae Iudae propter iudicia tua
13 circumdate Sion et circumite eam numerate turres eius
14 ponite cor vestrum in moenibus separate palatia eius ut narretis in generatione novissima
15 quia ipse Deus Deus noster in saeculum et in perpetuum ipse erit dux noster in morte

HEBREW PSALTER (PSALMS) CHAPTER 48
1 victori filiorum Core canticum
2 audite hoc omnes populi auribus percipite universi habitatores occidentis
3 tam filii Adam quam filii singulorum simul dives et pauper
4 os meum loquitur sapientias et meditatio cordis mei prudentias
5 inclino ad parabulam aurem meam aperiam in cithara enigma meum
6 quare timebo in diebus mali iniquitas calcanei mei circumdabit me
7 qui fiduciam habent in fortitudine sua et in multitudine divitiarum suarum superbiunt
8 fratrem redimens non redimet vir nec dabit Deo propitiationem pro eo
9 neque pretium redemptionis animae eorum sed quiescet in saeculo
10 et vivet ultra in sempiternum
11 et non videbit interitum cum viderit sapientes morientes simul insipiens et indoctus peribunt et derelinquent alienis divitias suas
12 interiora sua domus suas in saeculo tabernacula sua in generatione et generatione vocaverunt nominibus suis terras suas
13 et homo in honore non commorabitur adsimilatus est iumentis et exaequatus est
14 haec est via insipientiae eorum et post eos iuxta os eorum current semper
15 quasi grex in inferno positi sunt mors pascet eos et subicient eos recti in matutino et figura eorum conteretur in inferno post habitaculum suum
16 verumtamen Deus redimet animam meam de manu inferi cum adsumpserit me semper
17 noli timere cum ditatus fuerit vir cum multiplicata fuerit gloria domus eius
18 neque enim moriens tollet omnia nec descendet post eum gloria eius
19 quia animae suae in vita sua benedicet laudabunt inquient te cum benefeceris tibi
20 intrabit usque ad generationes patrum suorum usque ad finem non videbunt lucem
21 homo cum in honore esset non intellexit conparavit se iumentis et silebitur

HEBREW PSALTER (PSALMS) CHAPTER 49
1 canticum Asaph fortis Deus Dominus locutus est et vocavit terram ab ortu solis usque ad occasum eius
2 de Sion perfecta decore Deus apparuit
3 veniet Deus noster et non tacebit ignis coram eo vorabit et in circuitu eius tempestas valida
4 vocabit caelum desursum et terram ut iudicet populum suum
5 congregate mihi sanctos meos qui feriunt pactum meum in sacrificio
6 et adnuntiabunt caeli iustitiam eius quia Deus iudex est semper
7 audi populе meus et loquar Israhel et contestabor te Deus Deus tuus ego sum
8 non propter victimas tuas arguam te et holocaustomata tua coram me sunt semper
9 non accipiam de domo tua vitulum neque de gregibus tuis hircos
10 mea sunt enim omnia animalia silvarum pecudes in montibus milium
11 scio omnes aves montium et universitas agri mecum est
12 si esuriero non dicam tibi meus est enim orbis et plenitudo eius
13 numquid comedam carnem taurorum aut sanguinem hircorum bibam
14 immola Deo laudem et redde Altissimo vota tua
15 et invoca me in die tribulationis liberabo te et glorificabis me
16 impio autem dixit Deus quid tibi est cum narratione praeceptorum meorum et ut adsumas pactum meum in ore tuo
17 qui odisti disciplinam et proiecisti verba mea post te

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18 si videbas furem consentiebas ei et cum adulteris erat pars tua
19 os tuum dimisisti ad malitiam et lingua tua concinnavit dolum
20 sedens adversum fratrem tuum loquebaris et adversum filium matris tuae fabricabaris obprobrium
21 haec fecisti et tacui existimasti futurum me similem tui arguam te et proponam te ante oculos tuos
22 intellegite hoc qui obliviscimini Deum ne forte capiam et non sit qui liberet
23 qui immolat confessionem glorificat me et qui ordinate ambulat ostendam ei salutare Dei

HEBREW PSALTER (PSALMS) CHAPTER 50
1 victori canticum David
2 cum venisset ad eum Nathan propheta quando ingressus est ad Bethsabee
3 miserere mei Deus secundum misericordiam tuam iuxta multitudinem miserationum tuarum dele iniquitates meas
4 multum lava me ab iniquitate mea et a peccato meo munda me
5 quoniam iniquitates meas ego novi et peccatum meum contra me est semper
6 tibi soli peccavi et malum coram te feci ut iustificeris in sermonibus tuis et vincas cum iudicaveris
7 ecce in iniquitate conceptus sum et in peccato peperit me mater mea
8 ecce enim veritatem diligis absconditum et arcanum sapientiae manifestasti mihi
9 asparges me hysopo et mundabor lavabis me et super nivem dealbabor
10 auditum mihi facies gaudium et laetitiam ut exultent ossa quae confregisti
11 absconde faciem tuam a peccatis meis et omnes iniquitates meas dele
12 cor mundum crea mihi Deus et spiritum stabilem renova in visceribus meis
13 ne proicias me a facie tua et spiritum sanctum tuum ne auferas a me
14 redde mihi laetitiam Iesu tui et spiritu potenti confirma me
15 docebo iniquos vias tuas et peccatores ad te revertentur
16 libera me de sanguinibus Deus Deus salutis meae laudabit lingua mea iustitiam tuam
17 Domine labia mea aperies et os meum adnuntiabit laudem tuam
18 non enim vis ut victimam feriam nec holocaustum tibi placet
19 sacrificium Dei spiritus contribulatus cor contritum et humiliatum Deus non dispicies
20 benefac Domine in voluntate tua Sion et aedificentur muri Hierusalem
21 tunc suscipies sacrificium iustitiae oblationes et holocausta tunc inponent super altare tuum vitulos

HEBREW PSALTER (PSALMS) CHAPTER 51
1 victori ab erudito David
2 cum venisset Doec Idumeus et adnuntiasset Saul dicens ei venit David in domum Achimelech
3 quid gloriaris in malitia potens misericordia Dei tota est die
4 insidias cogitat lingua tua quasi novacula acuta faciens dolum
5 dilexisti malum magis quam bonum mendacium magis quam loqui iustitiam semper
6 dilexisti omnia verba ad devorandum lingua dolosa
7 sed Deus destruet te in sempiternum terrebit et evellet te de tabernaculo et eradicabit te de terra viventium semper
8 videbunt iusti et timebunt et super eum ridebunt
9 ecce vir qui non posuit Deum fortitudinem suam sed speravit in multitudine divitiarum suarum confortatus est in insidiis suis
10 ego sicut oliva virens in domo Dei speravi in misericordia Dei in saeculum sempiternum
11 confitebor tibi in saeculo quoniam fecisti et expectabo nomen tuum quoniam bonum in conspectu sanctorum tuorum

HEBREW PSALTER (PSALMS) CHAPTER 52
1 victori per chorum eruditi David dixit stultus in corde suo non est Deus
2 corrupti sunt et abominabiles facti sunt in iniquitate non est qui faciat bonum
3 Deus de caelo prospexit super filios hominum ut videret si esset intellegens requirens Deum
4 omnes aversi sunt pariter adheserunt non est qui faciat bonum non est usque ad unum
5 numquid non cognoverunt qui operantur iniquitatem qui comedunt populum meum ut cibum panis
6 Deum non invocaverunt ibi timuerunt timore ubi non est timor quoniam Deus dispersit ossa circumdantium te confunderis quia Deus proiecit eos
7 quis dabit ex Sion salutare Israhel cum reduxerit Deus captivitatem populi sui exultabit Iacob laetabitur Israhel

HEBREW PSALTER (PSALMS) CHAPTER 53
1 victori in psalmis eruditi David
2 quando venerunt Ziphei et dixerunt Saul nonne David absconditus est apud nos
3 Deus in nomine tuo salva me et in fortitudine tua ulciscere me
4 Deus exaudi orationem meam auribus percipe verba oris mei
5 quia alieni insurrexerunt adversus me et fortes quaesierunt animam meam et non posuerunt Deum in conspectu suo semper
6 ecce Deus auxiliatur mihi Dominus sustentans animam meam
7 reddet malum insidiatoribus meis in veritate tua disperde eos

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8 voluntarie sacrificabo tibi confitebor nomini tuo Domine quoniam bonum est
9 quoniam ex omni tribulatione liberavit me et inimicos meos dispexit oculus meus

HEBREW PSALTER (PSALMS) CHAPTER 54
1 victori in psalmis eruditi David
2 exaudi Deus orationem meam et ne dispicias deprecationem meam
3 adtende mihi et exaudi me humiliatus sum in meditatione mea et conturbatus
4 a voce inimici a facie persequentis impii quoniam proiecerunt super me iniquitatem et in furore adversabantur mihi
5 cor meum doluit in vitalibus meis et terrores mortis ceciderunt super me
6 timor et tremor venit super me et operuit me caligo
7 et dixi quis dabit mihi pinnas columbae ut volem et requiescam
8 ut procul abeam et commorer in deserto semper
9 festinabo ut salver ab spiritu tempestatis et turbinis
10 praecipita Domine divide linguas eorum quoniam vidi iniquitatem et contradictionem in civitate
11 die et nocte circumeuntes muros eius scelus et dolorem in medio eius
12 insidiae in vitalibus eius et non recedet de plateis eius damnum et fraudulentia
13 non enim inimicus exprobravit mihi ut sustineam neque is qui me oderat super me magnificatus est ut abscondar ab eo
14 sed tu homo unianimis meus dux meus et notus meus
15 qui simul habuimus dulce secretum in domo Dei ambulavimus in terrore
16 veniat mors super eos descendant in infernum viventes quia nequitiae in congregatione eorum et in medio eorum
17 ego ad Deum clamabo et Dominus salvabit me
18 vespere et mane et meridie eloquar et resonabo et exaudiet vocem meam
19 redimet in pace animam meam ab adpropinquantibus mihi multi enim fuerunt adversum me
20 exaudiet Deus et humiliabit eos qui iudex est ab initio semper non enim mutantur neque timent Deum
21 extendit manum suam ad pacifica sua contaminabit pactum suum
22 nitidius butyro os eius pugnat autem cor illius molliores sermones eius oleo cum sint lanceae
23 proice super Dominum caritatem tuam et ipse enutriet te non dabit in aeternum fluctuationem iusto
24 tu autem Deus deduces eos in puteum interitus viri sanguinum et dolosi non dimidiabunt dies suos ego autem fiduciam habeo tui

HEBREW PSALTER (PSALMS) CHAPTER 55
1 victori pro columba muta eo quod procul abierit David humilis et simplex quando tenuerunt eum Palestini in Geth
2 miserere mei Deus quoniam conculcavit me homo tota die pugnans tribulavit me
3 conculcaverunt me insidiatores mei tota die multi enim qui pugnant contra me Altissime
4 quacumque die territus fuero ego in te confidam
5 in Deo laudavi verbum in Deo speravi non timebo quid faciat caro mihi
6 tota die sermonibus me adfligebant contra me omnes cogitationes eorum in malum
7 congregabuntur abscondite plantas meas observabunt expectantes animam meam
8 quia nullus est salvus in eis in furore populos detrahet Deus
9 secretiora mea numerasti pone lacrimam meam in conspectu tuo sed non in narratione tua
10 tunc convertentur inimici mei retrorsum in quacumque die invocavero hoc scio quia Deus meus es
11 in Deo laudabo verbum in Domino praedicabo sermonem in Deo speravi non timebo quid faciat homo mihi
12 in me sunt Deus vota tua reddam gratiarum actiones tibi
13 quia liberasti animam meam de morte et pedes meos de lapsu ut ambulem coram Deo in luce viventium

HEBREW PSALTER (PSALMS) CHAPTER 56
1 pro victoria ut non disperdas David humilem et simplicem quando fugit a facie Saul in spelunca
2 miserere mei Deus miserere mei quoniam in te sperat anima mea in umbra alarum tuarum sperabo donec transeant insidiae
3 invocabo Deum altissimum Deum ultorem meum
4 mittet de caelo et salvabit me exprobrabit conculcantibus me semper mittet Deus misericordiam suam et veritatem suam
5 anima mea in medio leonum dormivit ferocientium filii hominum dentes eorum lancea et sagittae et lingua eorum gladius acutus
6 exaltare super caelos Deus in omni terra gloria tua
7 rete paraverunt gressibus meis ad incurvandam animam meam foderunt ante me foveam ceciderunt in medium eius semper
8 paratum cor meum Deus paratum cor meum cantabo et psallam
9 surge gloria mea surge psalterium et cithara surgam mane
10 confitebor tibi in populis Domine cantabo tibi in gentibus
11 quia magna usque ad caelos misericordia tua et usque ad nubes veritas tua
12 exaltare super caelos Deus in omni terra gloria tua

HEBREW PSALTER (PSALMS) CHAPTER 57
1 victori ut non disperdas David humilem et simplicem
2 si vere utique iustitiam loquimini recta iudicate filii hominum
3 etenim in corde iniquitates operamini in terra iniquitatis manus vestras adpendite

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4 alienati sunt peccatores a vulva erraverunt ab utero loquentes mendacium
5 furor eorum sicut furor serpentis sicut reguli surdi obturantis aurem suam
6 ut non audiat vocem murmurantium nec incantatoris incantationes callidas
7 Deus excute dentes eorum ex ore eorum molares leonum confringe Domine
8 dissolvantur quasi aquae quae defluent intendet arcum suum donec conterantur
9 quasi vermis tabefactus pertranseant quasi abortivum mulieris quod non vidit solem
10 antequam crescant spinae vestrae in ramnum quasi viventes quasi in ira tempestas rapiet eas
11 laetabitur iustus cum viderit ultionem pedes suos lavabit in sanguinem impii
12 et dicet homo vere fructus est iusto vere est Deus iudicans in terra

HEBREW PSALTER (PSALMS) CHAPTER 58
1 victori ut non disperdas David humilem et simplicem quando misit Saul et custodierunt domum ut occiderent eum
2 erue me de inimicis meis Deus meus et a resistentibus mihi protege me
3 libera me ab operariis iniquitatis et a viris sanguinum salva me
4 quia ecce insidiati sunt animae meae congregantur adversum me fortissimi
5 absque iniquitate mea et absque peccato meo Domine non egi inique et illi currunt et praeparantur
6 surge ex adverso pro me et respice et tu Domine Deus exercituum Deus Israhel evigila ut visites omnes gentes non miserearis universis qui operantur iniquitatem semper
7 revertantur ad vesperam et latrent ut canis et circumeant civitatem
8 ecce loquuntur in ore suo gladii in labiis eorum quasi nemo audiat
9 tu autem Domine deridebis eos subsannabis omnes gentes
10 fortitudinem meam ad te servabo quoniam tu Deus elevator meus
11 Dei mei misericordia praeveniet me
12 Deus ostendit mihi in insidiatoribus meis ne occidas eos ne forte obliviscantur populi mei disperge eos in fortitudine tua et destrue eos protector noster Domine
13 in peccato oris sui in sermone labiorum suorum et capiantur in superbia sua maledictionem et mendacium narrantes
14 consume in furore consume ut non subsistant et sciant quoniam Deus dominatur Iacob in finibus terrae semper
15 et convertantur ad vesperam et latrent ut canis et circumeant civitatem
16 ipsi vagabuntur ut comedant et cum saturati non fuerint murmurabunt
17 ego autem cantabo imperium tuum et laudabo mane misericordiam tuam quoniam factus es fortitudo mea et refugium in die tribulationis meae
18 tibi cantabo quoniam Deus adiutor meus fortitudo mea Deus misericordia mea

HEBREW PSALTER (PSALMS) CHAPTER 59
1 victori pro liliis testimonium humilis et perfecti David ad docendum
2 quando pugnavit adversum Syriam Mesopotamiae et adversum Syriam Suba et reversus est Ioab et percussit Edom in valle Salinarum duodecim milia
3 Deus proiecisti nos et scidisti iratus convertisti nos
4 commovisti terram et disrupisti eam sana contritiones eius quoniam commota est
5 ostendisti populo tuo duritiam potasti nos vino consopiente
6 dedisti timentibus te signum ut fugerent a facie arcus semper ut liberentur amici tui
7 salva dextera tua et exaudi me
8 Deus locutus est in sanctuario suo laetabor dividam Sicimam et vallem Soccoth dimetiar
9 meus est Galaad et meus Manasse et Efraim fortitudo capitis mei Iudas legifer meus
10 Moab olla lavacri mei super Idumeam incedam calciamento meo mihi Palestina foederata est
11 quis deducet me ad civitatem munitam quis deducet me usque ad Idumeam 12 nonne tu Deus qui proiecisti nos et non egredieris Deus in exercitibus nostris 13 da nobis auxilium in tribulatione vana est enim salus ab homine
14 in Deo faciemus virtutem et ipse conculcabit tribulantes nos

HEBREW PSALTER (PSALMS) CHAPTER 60
1 victori in psalmis David
2 exaudi Deus laudationem meam intende orationi meae
3 de novissimo terrae ad te clamabo cum triste fuerit cor meum cum fortis elevabitur adversum me tu eris ductor meus
4 fuisti spes mea turris munitissima a facie inimici
5 habitabo in tabernaculo tuo iugiter sperabo in protectione alarum tuarum semper
6 tu enim Deus exaudisti orationem meam dedisti hereditatem timentibus nomen tuum
7 dies super dies regis adicies annos eius donec est generatio et generatio
8 sedebit semper ante faciem Dei misericordia et veritas servabunt eum 9 sic canam nomini tuo iugiter reddens vota mea per singulos dies

HEBREW PSALTER (PSALMS) CHAPTER 61
1 victori per Idithun canticum David
2 attamen apud Deum silebit anima mea ex eo salus mea
3 attamen ipse est scutum meum et salus mea fortitudo mea non commovebor amplius
4 usquequo insidiamini contra virum interficitis omnes quasi murus inclinus et maceria corruens
5 partem enim eius cogitaverunt expellere placuerunt sibi in mendacio ore suo singuli benedicunt et corde suo maledicunt semper

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6 verumtamen Deo retice anima mea ab ipso enim praestolatio mea
7 ipse est fortitudo mea et salus mea susceptor meus non timebo
8 in Deo salutare meum et gloria mea robur fortitudinis meae salus mea in Deo
9 sperate in eo omni tempore populi effundite coram eo cor vestrum Deus spes nostra est semper
10 verumtamen vanitas filii Adam mendacium filii viri in stateris dolosis fraudulenter agunt simul
11 nolite confidere in calumnia et in rapina ne frustremini divitiae si fluxerint ne adponatis cor
12 unum locutus est Deus duo haec audivi quia imperium Dei est
13 et tibi Domine misericordia quia tu reddes unicuique secundum opus suum

HEBREW PSALTER (PSALMS) CHAPTER 62
1 canticum David cum esset in deserto Iuda
2 Deus fortitudo mea tu es de luce consurgam ad te sitivit te anima mea desideravit te caro mea
3 in terra invia et conficiente ac sine aqua sic in sancto apparui tibi ut videam fortitudinem tuam et gloriam tuam
4 melior est enim misericordia tua quam vitae labia mea laudabunt te
5 sic benedicam tibi in vita mea in nomine tuo levabo manus meas
6 quasi adipe et pinguidine implebitur anima mea et labiis laudantibus canet os meum
7 recordans tui in cubili meo per singulas vigilias meditabor tibi
8 quia fuisti auxilium meum in umbra alarum tuarum laudabo
9 adhesit anima mea post te me suscepit dextera tua
10 ipsi vero interficere quaerunt animam meam ingrediantur in extrema terrae
11 congregentur in manus gladii pars vulpium erunt
12 rex autem laetabitur in Deo laudabitur omnis qui iurat in eo quia obstruetur os loquentium mendacium

HEBREW PSALTER (PSALMS) CHAPTER 63
1 victori canticum David
2 audi Deus vocem meam loquentis a timore inimici serva vitam meam
3 absconde me a consilio malignorum a tumultu operantium iniquitatem
4 qui exacuerunt quasi gladium linguam suam tetenderunt sagittam suam verbum amarissimum
5 ut sagittarent in absconditis simplicem
6 subito sagittabunt eum et non timebunt confortaverunt sibi sermonem pessimum narraverunt ut absconderent laqueos dixerunt quis videbit nos
7 scrutati sunt iniquitates defecerunt scrutantes scrutinio cogitationibus singulorum et corde profundo
8 sagittabit ergo eos Deus iaculo repentino inferentur plagae eorum
9 et corruent in semet ipsos linguis suis fugient omnes qui viderint eos
10 et timebunt omnes homines et adnuntiabunt opus Dei et opera eius intellegent
11 laetabitur iustus in Domino et sperabit in eo et exultabunt omnes recti corde

HEBREW PSALTER (PSALMS) CHAPTER 64
1 victori carmen David cantici
2 tibi silens laus Deus in Sion et tibi reddetur votum
3 exaudi orationem donec ad te omnis caro veniat
4 verba iniquitatum praevaluerunt adversum me sceleribus nostris tu propitiaberis
5 beatus quem elegeris et susceperis habitabit enim in atriis tuis replebimur bonis domus tuae sanctificatione templi tui
6 terribilis in iustitia exaudi nos Deus salvator noster confidentia omnium finium terrae et maris longinqui
7 praeparans montes in virtute tua accinctus fortitudine
8 conpescens sonitum maris fremitum fluctuum eius et multitudinem gentium
9 et timebunt qui habitant in extremis a signis tuis egressus matutinos et vespere laudantes facies
10 visita terram et inriga eam ubertate dita eam rivus Dei plenus aqua praeparabis frumentum eorum quia sic fundasti eam
11 sulcos eius inebria multiplica fruges eius pluviis inriga eam et germini eius benedic
12 volvetur annus in bonitate tua et vestigia tua rorabunt pinguidine
13 pinguescent pascua deserti et exultatione colles accingentur
14 vestientur agnis greges et valles plenae erunt frumento coaequabuntur et canent

HEBREW PSALTER (PSALMS) CHAPTER 65
1 victori canticum psalmi iubilate Deo omnis terra
2 cantate gloriam nomini eius date gloriam laudi eius
3 dicite Deo quam terribile opus tuum in multitudine fortitudinis tuae mentientur tibi inimici tui
4 omnis terra adoret te et cantet tibi cantet nomini tuo semper
5 venite et videte opera Dei terribilia consilia super filiis hominum
6 convertit mare in aridam in flumine pertransibunt pede ibi laetabimur in eo
7 qui dominatur in fortitudine sua saeculo oculi eius gentes aspiciunt qui increduli sunt non exaltentur in semet ipsis semper
8 benedicite populi Deo nostro et auditam facite vocem laudis eius
9 qui posuit animam nostram in vitam et non dedit in commotione pedes nostros
10 probasti enim nos Deus igne nos conflasti sicut conflatur argentum
11 introduxisti nos in obsidione posuisti stridorem in dorso nostro

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12 inposuisti homines super caput nostrum transivimus per ignem et aquam et eduxisti nos in refrigerium
13 ingrediar domum tuam in holocaustis reddam tibi vota mea
14 quae promiserunt tibi labia mea et locutum est os meum cum tribularer
15 holocausta medullata offeram tibi cum incensu arietum faciam boves cum hircis semper
16 venite audite et narrabo omnes qui timetis Deum quanta fecerit animae meae
17 ipsum ore meo invocavi et exaltavi in lingua mea
18 iniquitatem si vidi in corde meo non exaudiat Dominus
19 ideo exaudivit Deus et adtendit vocem deprecationis meae
20 benedictus Deus qui non abstulit orationem meam et misericordiam suam a me

HEBREW PSALTER (PSALMS) CHAPTER 66

1 victori in psalmis canticum carminis
2 Deus misereatur nostri et benedicat nobis inlustret faciem suam super nos semper
3 ut nota fiat in terra via tua in universis gentibus salus tua
4 confiteantur tibi populi Deus confiteantur tibi populi omnes
5 laetentur et laudent gentes quoniam iudicas populos in aequitate et gentium quae in terra sunt ductor es sempiternus
6 confiteantur tibi populi Deus confiteantur tibi populi omnes 7 terra dedit germen suum benedicat nobis Deus Deus noster 8 benedicat nobis Deus et timeant eum omnes fines terrae

HEBREW PSALTER (PSALMS) CHAPTER 67

1 victori David psalmus cantici
2 exsurgat Deus et dissipentur inimici eius et fugiant qui oderunt eum a facie eius
3 sicut deficit fumus deficiant sicut tabescit cera a facie ignis pereant impii a facie Dei
4 iusti autem laetentur exultent in conspectu Dei et gaudeant in laetitia
5 cantate Deo canite nomini eius praeparate viam ascendenti per deserta in Domino nomen eius et exultate coram eo
6 patri pupillorum et defensori viduarum Deus in habitaculo sancto suo
7 Deus habitare facit solitarios in domo educit vinctos in fortitudine increduli autem habitaverunt in siccitatibus
8 Deus cum egredereris ante populum tuum et ambulares per desertum semper
9 terra commota est et caeli stillaverunt a facie tua Deus hoc est in Sinai a facie Dei Dei Israhel
10 pluviam voluntariam elevasti Deus hereditatem tuam laborantem tu confortasti
11 animalia tua habitaverunt in ea praeparasti in bonitate tua pauperi Deus
12 Domine dabis sermonem adnuntiatricibus fortitudinis plurimae
13 reges exercituum foederabuntur foederabuntur et pulchritudo domus dividet spolia
14 si dormieritis inter medios terminos pinnae columbae deargentatae et posteriora eius in virore auri
15 cum divideret Robustissimus reges in ea nive dealbata est in Selmon
16 mons Dei mons pinguis mons excelsus mons pinguis
17 quare contenditis montes excelsi adversum montem quem dilexit Deus ut habitaret in eo siquidem Dominus habitabit semper
18 currus Dei innumerabilis milia abundantium Dominus in eis in Sina in sancto
19 ascendisti in excelsum captivam duxisti captivitatem accepisti dona in hominibus insuper et non credentes habitare Dominum Deum
20 benedictus Dominus per singulos dies portabit nos Deus salutis nostrae semper
21 Deus noster Deus salutis et Domini Dei mortis egressus
22 verumtamen Deus confringet capita inimicorum suorum verticem crinis ambulantis in delictis suis
23 dixit Dominus de Basan convertam convertam de profundis maris
24 ut calcet pes tuus in sanguine lingua canum tuorum ex inimicis a temet ipso
25 viderunt itinera tua Deus itinera Dei mei regis mei in sancto
26 praecesserunt cantores eos qui post tergum psallebant in medio puellarum tympanistriarum
27 in ecclesiis benedicite Deo Domino de fontibus Israhel
28 ibi Beniamin parvulus continens eos principes Iuda in purpura sua principes Zabulon principes Nepthali
29 praecepit Deus tuus de fortitudine tua conforta Deus hoc quod operatus es nobis
30 de templo tuo quod est in Hierusalem tibi offerent reges munera
31 increpa bestiam calami congregatio fortium in vitulis populorum calcitrantium contra rotas argenteas disperge populos qui bella volunt
32 offerant velociter ex Aegypto Aethiopia festinet dare manus Deo
33 regna terrae cantate Deo canite Domino semper
34 qui ascendit super caelum caeli a principio ecce dabit voci suae vocem fortitudinis
35 date gloriam Deo super Israhel magnificentia eius et fortitudo eius in caelis
36 terribilis Deus de sanctuario suo Deus Israhel ipse dabit fortitudinem et robur populo benedictus Deus

HEBREW PSALTER (PSALMS) CHAPTER 68

1 victori pro liliis David
2 salva me Deus quoniam venerunt aquae usque ad animam
3 infixus sum in limo profundi et non possum consistere veni in profundum aquarum et flumen operuit me
4 laboravi clamans exasperatum est guttur meum defecerunt oculi mei expectantes Deum meum

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5 multiplicati sunt super capillos capitis mei qui oderunt me gratis confortati sunt qui persequebantur me inimici mei iniuste quae non rapueram tunc reddebam

6 Deus tu scis stultitiam meam et peccata mea a te non sunt abscondita

7 non confundantur in me qui expectant te Domine Deus exercituum non confundantur in me qui quaerunt te Deus Israhel

8 quia propter te portavi obprobrium operuit confusio faciem meam

9 alienus factus sum fratribus meis et peregrinus filiis matris meae

10 quia zelus domus tuae comedit me et obprobrium exprobrantium tibi cecidit super me

11 et flevi in ieiunio animam meam et factum est in obprobria mihi

12 et posui vestimentum meum saccum et factus sum eis in parabulam

13 contra me loquebantur qui sedebant in porta et cantabant bibentes vinum

14 mea autem oratio ad te Domine tempus reconciliationis est Deus in multitudine misericordiae tuae exaudi me in veritate salutaris tui

15 erue me de luto ut non infigar libera me ab his qui oderunt me et de profundis aquis

16 ne operiat me fluvius aquae et ne absorbeat me profundum et non coronet super me puteus os suum

17 exaudi me Domine quoniam bona est misericordia tua secundum multitudinem miserationum tuarum respice ad me

18 et ne abscondas faciem tuam a servo tuo quoniam tribulor cito exaudi me 19 accede ad animam meam redime eam propter inimicos meos libera me 20 tu scis obprobrium meum et confusionem meam et ignominiam meam

21 coram te sunt omnes hostes mei obprobrio contritum est cor meum et desperatus sum et expectavi qui contristaretur et non fuit et qui consolaretur et non inveni

22 et dederunt in esca mea fel et in siti mea potaverunt me aceto

23 sit mensa eorum coram eis in laqueum et in retributiones ad corruendum

24 contenebrentur oculi eorum ne videant et dorsum eorum semper incurva

25 effunde super eos indignationem tuam et ira furoris tui conprehendat eos

26 fiat commoratio eorum deserta in tabernaculis eorum non sit qui habitet

27 quoniam quem tu percussisti persecuti sunt et ut adfligerent vulneratos tuos narrabant

28 da iniquitatem super iniquitatem eorum et non veniant in iustitia tua

29 deleantur de libro viventium et cum iustis non scribantur

30 ego autem pauper et dolens salus tua Deus suscipiet me

31 laudabo nomen Dei in cantico et magnificabo eum in confessione

32 et placebit Domino super vitulum novellum cornua efferentem et ungulas

33 videntes mansueti laetabuntur qui quaeritis Deum vivet anima vestra

34 quoniam exaudivit pauperes Dominus et vinctos suos non dispexit

35 laudent eum caeli et terra maria et omne quod movetur in eis

36 quia Deus salvabit Sion et aedificabit civitates Iuda et habitabunt ibi et possidebunt eam

37 et semen servorum eius possidebit eam et qui diligunt nomen eius habitabunt in ea

HEBREW PSALTER (PSALMS) CHAPTER 69

1 victori David ad recordandum

2 Deus ut liberes me Domine ut auxilieris mihi festina

3 confundantur et erubescant qui quaerunt animam meam

4 convertantur retrorsum et erubescant qui volunt malum mihi revertantur ad vestigium confusionis suae qui dicunt va va

5 gaudeant et laetentur in te omnes qui quaerunt te et dicant semper magnificetur Deus qui diligunt salutare tuum

6 ego autem egenus et pauper Deus festina pro me auxilium meum et salvator meus tu Domine ne moreris

HEBREW PSALTER (PSALMS) CHAPTER 70

1 in te Domine speravi ne confundar in aeternum

2 iustitia tua erue me et libera inclina ad me aurem tuam et salva me

3 esto mihi robustum habitaculum ut ingrediar iugiter praecepisti ut salvares me quia petra mea et fortitudo mea es tu

4 Deus meus salva me de manu impii de manu iniqui et nocentis

5 quia tu es expectatio mea Deus Domine fiducia mea ab adulescentia mea

6 a te sustentatus sum ex utero de ventre matris meae tu es protector meus in te laus mea semper

7 quasi portentum factus sum multis et tu spes mea fortissima

8 impleatur os meum laude tua tota die magnitudine tua

9 ne proicias me in tempore senectutis cum defecerit fortitudo mea ne derelinquas me

10 quia dixerunt inimici mei mihi et qui observabant animam meam inierunt consilium pariter

11 dicentes Deus dereliquit eum persequimini et conprehendite eum quia non est qui eruat

12 Deus ne elongeris a me Deus meus ad auxiliandum mihi festina

13 confundantur et consumantur adversarii animae meae operiantur obprobrio et confusione qui quaerunt malum mihi

14 ego autem iugiter expectabo et adiciam super omnes laudationes tuas

15 os meum narrabit iustitiam tuam tota die salutare tuum quia non cognovi litteraturas

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16 ingrediar in fortitudine Domini Dei recordabor iustitiae tuae solius
17 Deus docuisti me ab adulescentia mea et usque nunc adnuntiabo mirabilia tua
18 insuper et usque ad senectutem et canos Deus ne derelinquas me donec adnuntiem brachium tuum generationi cunctisque qui venturi sunt fortitudines tuas
19 et iustitiam tuam Deus usque in excelsum quanta fecisti magnalia Deus quis similis tibi
20 qui ostendisti mihi tribulationes plurimas et adflictiones conversus vivificabis nos et de abyssis terrae rursum educes nos
21 multiplicabis magnitudinem meam et conversus consolaberis me
22 ego autem confitebor tibi in vasis psalterii veritatem tuam Deus meus cantabo tibi in cithara Sancte Israhel
23 laudabunt labia mea cum cantavero tibi et anima mea quam redemisti
24 insuper et lingua mea tota die meditabitur iustitiam tuam quia confusi sunt et dehonestati quaerentes malum mihi

HEBREW PSALTER (PSALMS) CHAPTER 71

1 Salomonis
2 Deus iudicium regi da et iustitiam tuam filio regis iudicabit populum tuum in iustitia et pauperes tuos in iudicio
3 adsument montes pacem populo et colles iustitiam
4 iudicabit pauperes populi salvabit filios pauperis et confringet calumniatorem
5 et timebunt te quamdiu erit sol et ultra lunam in generatione generationum
6 descendet ut pluvia super vellus ut stillae inrorantes terram
7 germinabit in diebus eius iustitia et multitudo pacis donec non sit luna
8 et dominabitur a mari usque ad mare et a flumine usque ad terminos terrae
9 ante eum procident Aethiopes et inimici eius pulverem lingent
10 reges Tharsis et insulae munera offerent reges Arabiae et Saba tributum conferent
11 et adorabunt eum omnes reges universae nationes servient ei
12 quia eruet pauperem a potente et inopem cui non est adiutor
13 parcet inopi et pauperi et animas pauperum salvabit
14 ab usura et iniquitate redimet animam eorum et pretiosus erit sanguis eorum coram oculis eius
15 et vivet et dabitur ei de auro Saba et orabunt de eo iugiter tota die benedicent ei
16 erit memorabile triticum in terra in capite montium elevabitur sicut Libani fructus eius et florebunt de civitate sicut faenum terrae
17 erit nomen eius in aeternum ultra solem perseverabit nomen eius et benedicentur in eo omnes gentes et beatificabunt eum
18 benedictus Dominus Deus Deus Israhel qui facit mirabilia solus
19 et benedictum nomen gloriae eius in sempiternum et implebitur gloria eius universa terra amen amen
20 conpletae sunt orationes David filii Iesse

HEBREW PSALTER (PSALMS) CHAPTER 72

1 canticum Asaph attamen bonus est Israhel Deus his qui mundo sunt corde
2 mei autem paene vacillaverunt pedes paene effusi sunt gressus mei
3 quia aemulatus sum contra iniquos pacem impiorum videns
4 quod non recogitaverint de morte sua et firma sint vestibula eorum
5 in labore hominum non sunt et cum hominibus non flagellabuntur
6 ideo nutriti sunt ad superbiam circumdederunt iniquitatem sibi
7 processerunt a pinguidine oculi eorum transierunt cogitationes cordis
8 inriserunt et locuti sunt in malitia calumniam de excelso loquentes
9 posuerunt in caelo os suum et lingua eorum deambulavit in terra
10 propterea convertetur populus eius hic et quis plenus invenietur in eis
11 et dixerunt quomodo novit Deus et si est scientia in Excelso
12 ecce isti impii et abundantes in saeculo multiplicaverunt divitias
13 ergone frustra mundavi cor meum et lavi in innocentia manus meas
14 et fui flagellatus tota die et increpatio mea in matutinis
15 dixi si narravero sic ecce generationem filiorum tuorum reliqui
16 et cogitavi ut intellegerem istud labor est in oculis meis
17 donec veniam ad sanctuaria Dei intellegam in novissimo eorum
18 verumtamen in lubrico posuisti eos deiecisti eos ad interitum
19 quomodo vastati sunt subito defecerunt consumpti sunt quasi non sint
20 quasi somnium evigilantis Domine in civitate tua imaginem eorum ad nihilum rediges
21 quia contractum est cor meum et lumbi mei velut ignis fumigans
22 et ego insipiens et nescius
23 quasi iumentum factus sum apud te et eram semper tecum
24 et tenebas manum dexteram meam in consilium tuum deduces me et postea in gloria suscipies me
25 quid mihi est in caelo et tecum nolui in terra
26 consumpta est caro mea et cor meum robur cordis mei et pars mea Deus in aeternum

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27 quia ecce qui elongant se a te peribunt perdidisti omnem fornicantem a te

28 mihi autem adpropinquare Deo bonum est posui in Domino Deo spem meam ut narrem omnes adnuntiationes tuas

HEBREW PSALTER (PSALMS) CHAPTER 73

1 eruditionis Asaph ut quid Deus reppulisti in finem fumavit furor tuus in gregem pascuae tuae

2 recordare congregationis tuae quam possedisti ab initio et redemisti virgam hereditatis tuae montis Sion in quo habitasti

3 sublimitas pedum tuorum dissipata est usque ad finem omnia mala egit inimicus in sanctuario

4 fremuerunt hostes tui in medio pacti tui posuerunt signa sua in tropeum

5 manifesta in introitu desuper in saltu lignorum secures

6 et nunc scalpturas eius pariter bipinne et dolatoriis deraserunt

7 miserunt ignem in sanctuarium tuum in terram contaminaverunt habitaculum nominis tui

8 dixerunt in cordibus suis posteri eorum simul incenderunt omnes sollemnitates Dei in terra

9 signa nostra non vidimus non est ultra propheta et non est nobiscum qui sciat usquequo

10 usquequo Deus exprobrabit adversarius blasphemabit inimicus nomen tuum in finem

11 quare convertis manum tuam et dexteram tuam ad medium sinum tuum consume

12 Deus autem rex meus ab initio operatur salutes in medio terrae

13 tu dissipasti in fortitudine tua mare contrivisti capita draconum in aquis

14 tu confregisti capita Leviathan dedisti eum in escam populo Aethiopum

15 tu disrupisti fontem et torrentem tu exsiccasti flumina fortia

16 tua est dies et tua est nox tu ordinasti luminaria et solem

17 tu statuisti omnes terminos terrae aestatem et hiemem tu plasmasti

18 memento huius inimicus exprobravit Domino et populus insipiens blasphemavit nomen tuum

19 ne tradas bestiis animam eruditam lege tua vitae pauperum tuorum ne obliviscaris in perpetuum

20 respice ad pactum quia repletae sunt tenebris terrae habitationes iniquae subrutae

21 ne revertatur confractus et confusus egenus et pauper laudabunt nomen tuum

22 surge Deus iudica causam tuam memento obprobrii tui ab insipiente tota die

23 ne obliviscaris vocis hostium tuorum sonitus adversariorum tuorum ascendit iugiter

HEBREW PSALTER (PSALMS) CHAPTER 74

1 victori ut non disperdas psalmus Asaph cantici

2 confitebimur tibi Deus confitebimur et iuxta nomen tuum narrabunt mirabilia tua

3 cum accepero tempus ego iustitias iudicabo

4 dissolvetur terra cum omnibus habitatoribus suis ego adpendi columnas eius semper

5 dixi inique agentibus nolite inique agere et impiis nolite exaltare cornu

6 nolite exaltare in excelsum cornu vestrum loquentes in cervice veteri

7 quia nec ab oriente neque ab occidente neque a solitudine montium

8 sed Deus iudex hunc humiliabit et hunc exaltabit

9 quia calix in manu Domini est et vino meraco usque ad plenum mixtus et propinabit ex eo verumtamen feces eius epotabunt bibentes omnes impii terrae

10 ego autem adnuntiabo in sempiternum cantabo Deo Iacob

11 et omnia cornua impiorum confringam exaltabuntur cornua iusti

HEBREW PSALTER (PSALMS) CHAPTER 75

1 victori in psalmis canticum Asaph carminis

2 cognoscetur in Iudaea Deus in Israhel magnum nomen eius

3 et erit in Salem tabernaculum eius et habitatio eius in Sion

4 ibi confringet volatilia arcus scutum et gladium et bellum semper

5 lumen tu es Magnifice a montibus captivitatis

6 spoliati sunt superbi corde dormitaverunt somnum suum et non invenerunt omnes viri exercitus manus suas

7 ab increpatione tua Deus Iacob consopitus est et currus et equus

8 tu terribilis es et quis stabit adversum te ex tunc ira tua

9 de caelo adnuntiabis iudicium terra timens tacebit

10 cum surrexerit ad iudicandum Deus ut salvos faciat omnes mites terrae semper

11 quia ira hominis confitebitur tibi reliquiis irae accingeris

12 vovete et reddite Domino Deo vestro omnes qui in circuitu eius sunt offerent dona terribili

13 auferenti spiritum ducum terribili regibus terrae

HEBREW PSALTER (PSALMS) CHAPTER 76

1 victori per Idithun psalmus Asaph

2 voce mea ad Dominum clamavi voce mea ad Dominum et exaudivit me

3 in die tribulationis meae Dominum requisivi manus mea nocte extenditur et non quiescit noluit consolari anima mea

4 recordans Dei conturbabar loquebar in memet ipso et deficiebat spiritus meus semper

5 prohibebam suspectum oculorum meorum stupebam et non loquebar

6 recogitabam dies antiquos annos pristinos

7 recordabar psalmorum meorum in nocte cum corde meo loquebar et scobebam spiritum meum

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8 ergone in aeternum proiciet Dominus et non repropitiabitur ultra
9 ergone conplebit usque in finem misericordiam suam consummabit verbum de generatione et generatione
10 numquid oblitus est misereri Deus aut conplebit in furore misericordias suas semper
11 et dixi inbecillitas mea est haec commutatio dexterae Excelsi
12 recordabor cogitationum Domini reminiscens antiqua mirabilia tua
13 et meditabor in omni opere tuo et adinventiones tuas loquar
14 Deus in sanctuario via tua quis deus magnus ut Deus
15 tu es Deus faciens mirabilia ostendens in populis potentiam tuam
16 redemisti in brachio populum tuum filios Iacob et Ioseph semper
17 videntes te aquae Deus videntes te aquae parturierunt et commotae sunt abyssi
18 excusserunt aquas nubila vocem dederunt nubes et sagittae tuae discurrebant
19 vox tonitrui tui in rota apparuerunt fulgora tua orbi concussa est et commota est terra
20 in mari via tua et semitae tuae in aquis multis et vestigia tua non sunt agnita
21 deduxisti quasi gregem populum tuum in manu Mosi et Aaron

HEBREW PSALTER (PSALMS) CHAPTER 77

1 eruditionis Asaph ausculta populus meus legem meam inclinate aurem vestram ad verba oris mei
2 aperiam in parabula os meum loquar enigmata antiqua
3 quae audivimus et cognovimus et patres nostri narraverunt nobis
4 non sunt abscondita a filiis eorum a generatione sequenti narrante laudes Domini et potentiam eius et mirabilia eius quae fecit
5 statuit contestationem Iacob et legem posuit in Israhel quae mandavit patribus nostris ut docerent filios suos
6 ut cognosceret generatio subsequens filii nascituri surgent et narrabunt filiis suis
7 ut ponant in Deo spem suam et non obliviscantur cogitationum eius et mandata eius custodiant
8 ut non sint sicut patres eorum generatio declinans et provocans generatio quae non praeparavit cor suum et non credidit Deo spiritus eius
9 filii Efraim intendentes et mittentes arcum terga verterunt in die belli
10 non custodierunt pactum Dei sui et in lege eius noluerunt ingredi
11 et obliti sunt commutationum eius et mirabilium eius quae ostendit eis
12 coram patribus eorum fecit mirabilia in terra Aegypto in regione Taneos
13 divisit mare et transduxit eos et stare fecit aquas quasi acervum
14 et duxit eos in nube per diem et tota nocte in lumine ignis
15 scidit petram in deserto et potum dedit quasi de abyssis magnis
16 et eduxit rivos de petra et elicuit quasi flumina aquas
17 et addiderunt ultra peccare ei ut provocarent Excelsum in invio
18 et temptaverunt Deum in cordibus suis petentes cibum animae suae
19 et loquentes contra Deum dicebant numquid poterit Deus ponere mensam in solitudine
20 ecce percussit petram et fluxerunt aquae et torrentes inundaverunt numquid et panem poterit dare aut praeparare carnem populo suo
21 ideo audivit Dominus et non distulit et ignis accensus est in Iacob et furor ascendit in Israhel
22 quia non crediderunt Deo nec habuerunt fiduciam in salutari eius
23 et praecepit nubibus desuper et portas caeli aperuit
24 et pluit super eos man ut comederent et triticum caeli dedit eis
25 panem fortium comedit vir cibaria misit eis in saturitatem
26 abstulit eurum de caelo et induxit in fortitudine sua africum
27 et pluit super eos quasi pulverem carnes et quasi harenam maris volatilia pinnata
28 et ceciderunt in medio castrorum eius in circuitu tabernaculorum eius
29 et comederunt et saturati sunt nimis et desiderium eorum adtulit eis
30 non indiguerunt de cupiditate sua cum adhuc cibus esset in ore eorum
31 furor ergo Dei ascendit super eos et occidit pingues eorum et electos Israhel incurvavit
32 in omnibus his peccaverunt ultra et non crediderunt mirabilibus eius
33 et consumpsit in vanitate dies eorum et annos eorum velociter
34 si occidebat eos tunc requirebant eum et convertebantur et diluculo consurgebant ad Deum
35 et recordabantur quia Deus fortitudo eorum et Deus excelsus redemptor eorum
36 et lactaverunt eum in ore suo et lingua sua mentiti sunt ei
37 cor autem eorum non erat firmum cum eo nec permanserunt in pacto eius
38 ipse vero misericors propitiabitur iniquitati et non disperdet multumque avertit iram suam et non suscitavit totum furorem suum
39 sed recordatus est quia caro essent spiritus vadens et non revertens
40 quotiens provocaverunt eum in deserto adflixerunt eum in solitudine
41 et conversi sunt et temptaverunt Deum et Sanctum Israhel concitaverunt

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42 non sunt recordati manus eius diei qua redemit eos a tribulante
43 qui fecit in Aegypto signa sua et ostenta sua in regione Taneos
44 qui convertit in sanguine fluvios eorum et rivos eorum ut non biberent
45 qui inmisit eis genus omne muscarum ut comederent eos et ranas ut disperderent eos
46 qui dedit brucho germen eorum et laborem eorum lucustae
47 qui occidit in grandine vineas eorum et sycomoros eorum in frigore
48 qui tradidit grandini pascua eorum et iumenta eorum volucribus
49 qui misit in eos iram furoris sui indignationem et comminationem et angustiam inmissionem angelorum malorum
50 munivit semitam furori suo non pepercit morti animae eorum et animantia eorum pesti tradidit
51 et percussit omne primogenitum in Aegypto principium partus in tabernaculis Cham
52 et tulit veluti oves populum suum et minavit eos sicut gregem in deserto
53 et duxit eos cum fiducia et absque timore inimicos autem eorum operuit mare
54 et adduxit eos ad terminum sanctificatum suum montem istum quem possedit dextera eius et eiecit a facie eorum gentes et possidere eos fecit in funiculo hereditatem
55 et conlocavit in tabernaculis eorum tribus Israhel
56 et temptaverunt et provocaverunt Deum excelsum et testimonia eius non custodierunt
57 et aversi sunt et praevaricati sunt ut patres eorum incurvati sunt quasi arcus inutilis
58 et provocaverunt eum in excelsis suis et in sculptilibus suis ad aemulandum concitaverunt
59 audivit Deus et non distulit et proiecit vehementer Israhel
60 et reliquit tabernaculum Selo tentorium quod conlocavit inter homines
61 tradidit in captivitatem gloriam suam et decorem suum in manu hostis
62 et conclusit in gladio populum suum et in hereditate sua non distulit
63 iuvenes eius devoravit ignis et virgines eius nemo luxit
64 sacerdotes eius gladio ceciderunt et viduae eius non sunt fletae
65 et evigilavit quasi dormiens Dominus quasi fortis post crapulam vini
66 et percussit hostes suos retrorsum obprobrium sempiternum dedit eos
67 et proiecit tabernaculum Ioseph et tribum Efraim non elegit
68 sed elegit tribum Iuda montem Sion quem dilexit
69 et aedificavit in similitudinem monoceroton sanctuarium suum quasi terram fundavit illud in saeculum
70 et elegit David servum suum et tulit eum de gregibus ovium sequentem fetas adduxit eum
71 ut pasceret Iacob populum eius et Israhel hereditatem eius
72 qui pavit eos in simplicitate cordis sui et in prudentia manuum suarum dux eorum fuit

HEBREW PSALTER (PSALMS) CHAPTER 78

1 canticum Asaph Deus venerunt gentes in hereditatem tuam polluerunt templum sanctum tuum posuerunt Hierusalem in acervis lapidum
2 dederunt cadavera servorum tuorum escam volatilibus caeli carnes sanctorum tuorum bestiis terrae
3 effuderunt sanguinem eorum quasi aquam in circuitu Hierusalem et non erat qui sepeliret
4 facti sumus obprobrium vicinis nostris subsannatio et derisio his qui in circuitu nostro sunt
5 usquequo Domine irasceris in finem ardebit quasi ignis zelus tuus
6 effunde furorem tuum super gentes quae non cognoverunt te et super regna quae nomen tuum non invocaverunt
7 quia comederunt Iacob et decorem eius desolaverunt
8 ne recorderis iniquitatum nostrarum veterum cito occupent nos misericordiae tuae quia adtenuati sumus nimis
9 auxiliare nobis Deus Iesus noster propter gloriam nominis tui et libera nos et propitiare peccatis nostris propter nomen tuum
10 quare dicunt gentes ubi est Deus eorum nota fiat in gentibus ante oculos nostros ultio sanguinis servorum tuorum qui effusus est
11 ingrediatur coram te gemitus vinctorum in magnitudine brachii tui relinque filios interitus
12 et redde vicinis nostris septuplum in sinu eorum obprobrium suum quo exprobraverunt tibi Domine
13 nos enim populus tuus et grex pascuae tuae confitebimur tibi in sempiternum in generatione et generatione narrabimus laudes tuas

HEBREW PSALTER (PSALMS) CHAPTER 79

1 victori pro liliis testimonii Asaph canticum
2 qui pascis Israhel ausculta qui ducis quasi gregem Ioseph qui sedes super cherubin ostendere
3 ante Efraim et Beniamin et Manasse suscita fortitudinem tuam et veni ut salvos facias nos
4 Deus converte nos et ostende faciem tuam et salvi erimus
5 Domine Deus exercituum usquequo fumabis ad orationem populi tui
6 cibasti nos pane flebili et potasti nos in lacrimis tripliciter
7 posuisti nos contentionem vicinis nostris et inimici nostri subsannaverunt nos
8 Deus exercituum converte nos et ostende faciem tuam et salvi erimus
9 vineam de Aegypto tulisti eiecisti gentes et plantasti eam
10 praeparasti ante faciem eius et stabilisti radices eius et implevit terram
11 operti sunt montes umbra eius et ramis illius cedri Dei

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12 expandit comas suas usque ad mare et usque ad Flumen germina sua
13 quare dissipasti maceriam eius et vindemiaverunt eam omnes qui transeunt per viam
14 vastavit eam aper de silva et omnes bestiae agri depastae sunt eam
15 Deus exercituum revertere obsecro respice de caelo et vide et visita vineam hanc
16 et radicem quam plantavit dextera tua et filium quem confirmasti tibi
17 succensam igni et deramatam ab increpatione faciei tuae pereant
18 fiat manus tua super virum dexterae tuae et super filium hominis quem confirmasti tibi
19 et non recedemus a te vivificabis nos et nomine tuo vocabimur
20 Domine Deus exercituum converte nos et ostende faciem tuam et salvi erimus

HEBREW PSALTER (PSALMS) CHAPTER 80
1 victori in torcularibus Asaph
2 laudate Deum fortitudinem nostram iubilate Deo Iacob
3 adsumite carmen et date tympanum citharam decoram cum psalterio
4 clangite in neomenia bucina et in medio mense die sollemnitatis nostrae
5 quia legitimum Israhel est et iudicium Dei Iacob
6 testimonium in Ioseph posuit cum egrederetur terra Aegypti labium quod nesciebam audivi
7 amovi ab onere umerum eius manus eius a cofino recesserunt
8 in tribulatione invocasti et erui te exaudivi te in abscondito tonitrui probavi te super aquam Contradictionis semper
9 audi populus meus et contestor te Israhel si audieris me
10 non sit in te deus alienus et non adores deum peregrinum
11 ego sum Dominus Deus tuus qui eduxi te de terra Aegypti dilata os tuum et implebo illud
12 et non audivit populus meus vocem meam et Israhel non credidit mihi
13 et dimisi eum in pravitate cordis sui ambulabunt in consiliis suis
14 utinam populus meus audisset me Israhel in viis meis ambulasset
15 quasi nihilum inimicos eius humiliassem et super hostes eorum vertissem manum meam
16 qui oderunt Dominum negabunt eum et erit tempus eorum in saeculo
17 et cibavit eos de adipe frumenti et de petra mellis saturavit eos

HEBREW PSALTER (PSALMS) CHAPTER 81
1 canticum Asaph Deus stetit in coetu Dei in medio Deus iudicat
2 usquequo iudicatis iniquitatem et facies impiorum suscipitis semper
3 iudicate pauperi et pupillo egeno et inopi iuste facite
4 salvate inopem et pauperem de manu impiorum liberate
5 non cognoscunt nec intellegunt in tenebris ambulant movebuntur omnia fundamenta terrae
6 ego dixi dii estis et filii Excelsi omnes vos
7 ergo quasi Adam moriemini et quasi unus de principibus cadetis
8 surge Domine iudica terram quoniam hereditabis omnes gentes

HEBREW PSALTER (PSALMS) CHAPTER 82
1 canticum psalmi Asaph
2 Deus ne taceas ne sileas et non quiescas Deus
3 quia ecce inimici tui tumultuati sunt et qui oderunt te levaverunt caput
4 contra populum tuum nequiter tractaverunt et inierunt consilium adversum arcanum tuum
5 dixerunt venite et conteramus eos de gente et non sit memoria nominis Israhel ultra
6 quoniam tractaverunt pariter contra te foedus pepigerunt
7 tabernacula Idumeae et Ismahelitarum Moab et Aggareni
8 Gebal et Ammon et Amalech Palestina cum habitatoribus Tyri
9 sed et Assur venit cum eis facti sunt brachium filiorum Loth semper
10 fac illis sicut Madian et Sisarae sicut Iabin in torrente Cison
11 contriti sunt in Aendor fuerunt quasi sterquilinium terrae
12 pone duces eorum sicut Oreb et Zeb et Zebee et Salmana omnes principes eorum
13 qui dixerunt possideamus nobis pulchritudinem Dei
14 Deus meus pone eos ut rotam quasi stipulam ante faciem venti
15 quomodo ignis conburit silvam et sicut flamma devorat montes
16 sic persequere eos in tempestate tua et in turbine tuo conturba eos
17 imple facies eorum ignominia et quaerent nomen tuum Domine
18 confundantur et conturbentur usque in saeculum et erubescant et pereant
19 et sciant quia nomen tuum est Dominus solus tu Excelsus super omnem terram

HEBREW PSALTER (PSALMS) CHAPTER 83
1 victori pro torculari filiorum Core canticum
2 quam dilecta tabernacula tua Domine exercituum
3 desiderat et defecit anima mea in atria Domini cor meum et caro mea laudabunt Deum viventem
4 siquidem avis invenit domum et passer nidum sibi ubi ponat pullos suos altaria tua Domine exercituum rex meus et Deus meus
5 beati qui habitant in domo tua adhuc laudabunt te semper 6 beatus homo cuius fortitudo est in te semitae in corde eius 7 transeuntes in valle fletus fontem ponent eam

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8 benedictione quoque amicietur doctor ibunt de fortitudine in fortitudinem parebunt apud Deum in Sion
9 Domine Deus exercituum exaudi orationem meam ausculta Deus Iacob semper
10 clipeus noster vide Deus et adtende faciem christi tui
11 quoniam melior est dies in atriis tuis super milia elegi abiectus esse in domo Dei mei magis quam habitare in tabernaculis impietatis
12 quia sol et scutum Dominus Deus gratiam et gloriam dabit Dominus
13 nec prohibebit bonum ab his qui ambulant in perfectione Domine exercituum beatus homo qui confidet in te

HEBREW PSALTER (PSALMS) CHAPTER 84
1 victori filiorum Core canticum
2 placatus es Domine terrae tuae reduxisti captivitatem Iacob
3 dimisisti iniquitatem populo tuo operuisti omnes iniquitates eorum semper
4 continuisti omnem indignationem tuam conversus es ab ira furoris tui
5 converte nos Deus Iesus noster et solve iram tuam adversum nos
6 noli in aeternum irasci nobis extendens iram tuam in generationem et generationem
7 nonne tu revertens vivificabis nos et populus tuus laetabitur in te
8 ostende nobis Domine misericordiam tuam et salutare tuum da nobis
9 audiam quid loquatur Dominus Deus loquetur enim pacem ad populum suum et ad sanctos suos ut non convertantur ad stultitiam
10 verumtamen prope est his qui timent eum salutare eius ut habitet gloria in terra nostra
11 misericordia et veritas occurrerunt iustitia et pax deosculatae sunt
12 veritas de terra orta est et iustitia de caelo prospexit
13 sed et Dominus dabit bonum et terra nostra dabit germen suum
14 iustitia ante eum ibit et ponet in via gressus suos

HEBREW PSALTER (PSALMS) CHAPTER 85
1 oratio David inclina Domine aurem tuam exaudi me quia egenus et pauper ego sum
2 custodi animam meam quia sanctus sum salva servum tuum tu Deus meus qui confidit in te
3 miserere mei Domine quoniam ad te clamabo tota die
4 laetifica animam servi tui quia ad te animam meam levo
5 tu enim es Domine bonus et propitiabilis et multus misericordia omnibus qui invocant te
6 exaudi Domine orationem meam et ausculta vocem deprecationum mearum
7 in die tribulationis meae invocabo te quia exaudies me
8 non est similis tui in diis Domine non est iuxta opera tua
9 omnes gentes quas fecisti venient et adorabunt coram te Domine et glorificabunt nomen tuum
10 quia magnus tu et faciens mirabilia tu Deus solus
11 doce me Domine viam tuam ut ambulem in veritate tua unicum fac cor meum ut timeat nomen tuum
12 confitebor tibi Domine Deus meus in toto corde meo et glorificabo nomen tuum in sempiternum
13 quia misericordia tua magna super me et eruisti animam meam de inferno extremo
14 Deus superbi surrexerunt adversus me et coetus robustorum quaesivit animam meam et non posuerunt te in conspectu suo
15 tu autem Domine Deus misericors et clemens patiens et multae misericordiae et verus
16 respice ad me et miserere mei da fortitudinem tuam servo tuo et salva filium ancillae tuae
17 fac mecum signum in bonitate et videant qui oderunt me et confundantur quia tu Domine auxiliatus es mihi et consolatus es me

HEBREW PSALTER (PSALMS) CHAPTER 86
1 filiorum Core psalmus cantici fundamentum eius in montibus sanctuarii
2 diligit Dominus portas Sion super omnia tabernacula Iacob
3 gloriosa dicta sunt in te civitas Dei semper
4 commemorabo superbiae et Babylonis scientes me ecce Palestina et Tyrus cum Aethiopia iste natus est ibi
5 ad Sion autem dicetur vir et vir natus est in ea et ipse fundavit eam Excelsus
6 Dominus numerabit scribens populos ipse natus est in ea semper
7 et cantabunt quasi in choris omnes fontes mei in te

HEBREW PSALTER (PSALMS) CHAPTER 87
1 canticum carminis filiorum Core victori per chorum ad praecinendum eruditionis Eman Ezraitae
2 Domine Deus salutis meae per diem clamavi in nocte coram te
3 ingrediatur ante te oratio mea inclina aurem tuam ad laudationem meam
4 quia repleta est malis anima mea et vita mea ad infernum descendit
5 reputatus sum cum descendentibus lacum factus sum quasi homo invalidus
6 inter mortuos liber sicut interfecti et dormientes in sepulchro quorum non recordaris amplius et qui a manu tua abscisi sunt
7 posuisti me in lacu novissimo in tenebris in profundis
8 super me confirmatus est furor tuus et cunctis fluctibus tuis adflixisti me semper
9 longe fecisti notos meos a me posuisti me abominationem eis clausum et non prodeuntem
10 oculus meus infirmatus est ab adflictione invocavi te Domine tota die expandi ad te palmas meas

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11 numquid mortuis facies mirabilia aut gigantes surgent et confitebuntur tibi semper
12 numquid narrabitur in sepulchro misericordia tua et veritas tua in perditione
13 numquid noscentur in tenebris mirabilia tua et iustitia tua in terra quae oblivioni tradita est
14 ego autem ad te Domine clamavi et mane oratio mea praeveniet te
15 quare Domine abicis animam meam abscondis faciem tuam a me
16 pauper ego et aerumnosus ab adulescentia portavi furorem tuum et conturbatus sum
17 per me transierunt irae tuae terrores tui oppresserunt me
18 circumdederunt me quasi aquae tota die vallaverunt me pariter
19 longe fecisti a me amicum et sodalem notos meos abstulisti

HEBREW PSALTER (PSALMS) CHAPTER 88
1 eruditionis Aethan Ezraitae
2 misericordias Domini in aeternum cantabo in generatione et generatione adnuntiabo veritatem tuam in ore meo
3 quia dixisti sempiterna misericordia aedificabitur caelos fundabis et veritas tua in eis
4 percussi foedus cum electo meo iuravi David servo meo
5 usque in aeternum stabiliam semen tuum et aedificabo in generationem et generationem thronum tuum semper
6 confitebuntur caeli mirabilia tua Domine et veritatem tuam in ecclesia sanctorum
7 quis enim in nubibus adaequabitur Domino adsimilabitur Domino de filiis Dei
8 Deus inclitus in arcano sanctorum nimio et terribilis in cunctis qui circum eum sunt
9 Domine Deus exercituum quis similis tui fortissime Domine et veritas tua in circuitu tuo
10 tu dominaris superbiae maris et elationes gurgitum eius tu conprimis
11 tu confregisti quasi vulneratum superbum in brachio forti tuo dispersisti inimicos tuos
12 tui sunt caeli et tua est terra orbem et plenitudinem eius tu fundasti
13 aquilonem et dexteram tu creasti Thabor et Hermon nomen tuum laudabunt
14 tuum brachium cum fortitudine roboretur manus tua exaltetur dextera tua
15 iustitia et iudicium firmamentum throni tui misericordia et veritas praecedent faciem tuam
16 beatus populus qui novit iubilum Domine in lumine vultus tui ambulabunt
17 in nomine tuo exultabunt tota die et in iustitia tua exaltabuntur
18 quia gloria fortitudinis eorum tu es et in misericordia tua elevabis cornu nostrum
19 quia a Domino est protectio nostra et a Sancto Israhel rege nostro
20 tunc locutus es per visionem sanctis tuis et dixisti posui adiutorium super robustum exaltavi electum de populo
21 inveni David servum meum oleo sancto meo unxi eum
22 cum quo manus mea firma erit et brachium meum roborabit eum
23 non decipiet inimicus eum et filius iniquitatis non adfliget eum
24 sed concidam ante faciem eius hostes illius et qui eum oderunt percutiam
25 veritas autem mea et misericordia mea erit cum eo et in nomine meo exaltabitur cornu eius
26 et ponam in mari manum eius et in fluminibus dexteram eius
27 ipse vocabit me pater meus es tu Deus meus et fortitudo salutis meae
28 ego autem primogenitum ponam eum excelsum regibus terrae
29 in aeternum custodiam ei misericordiam meam et pactum meum fidele ei erit
30 et ponam perpetuum semen eius et thronum eius sicut dies caeli
31 si autem dereliquerint filii eius legem meam et in iudiciis meis non ambulaverint
32 si caerimonias meas profanaverint et praecepta mea non custodierint
33 visitabo in virga scelera eorum et in plagis iniquitatem eorum
34 misericordiam autem meam non auferam ab eo nec mentiar in veritate mea
35 non violabo pactum meum et quod egressum est de labiis meis non mutabo
36 semel iuravi in sancto meo ne David mentiar
37 semen eius in sempiternum erit
38 et thronus eius sicut sol in conspectu meo sicut luna stabilietur in sempiternum et testis in caelo fidelis semper
39 tu autem reppulisti et proiecisti iratus es adversum christum tuum
40 adtenuasti pactum servi tui profanasti in terra diadema eius
41 dissipasti omnes macerias eius posuisti munitiones eius pavorem
42 diripuerunt eum omnes qui transeunt per viam factus est obprobrium vicinis suis
43 elevasti dexteram hostium eius laetificasti omnes inimicos illius
44 avertisti robur gladii eius et non sublevasti eum in proelio
45 quiescere fecisti munditiam eius et thronum illius in terram detraxisti
46 adbreviasti dies adulescentiae eius operuisti eum ignominia sempiterna
47 usquequo Domine absconderis in finem succendetur quasi ignis indignatio tua
48 memento mei de profundo alioquin quare frustra creasti filios hominum

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49 quis est vir qui vivat et non videat mortem salvans animam suam de manu inferi semper
50 ubi sunt misericordiae tuae antiquae Domine quas iurasti David in veritate tua
51 recordare Domine obprobrii servorum tuorum quia portavi in sinu meo omnes iniquitates populorum
52 quas exprobraverunt inimici tui Domine quibus exprobraverunt vestigia christi tui
53 benedictus Dominus in sempiternum amen et amen

HEBREW PSALTER (PSALMS) CHAPTER 89

1 oratio Mosi viri Dei Domine habitaculum tu factus es nobis in generatione et generatione
2 antequam montes nascerentur et parturiretur terra et orbis a saeculo et usque in saeculum tu es
3 convertes hominem usque ad contritionem et dices revertimini filii Adam
4 quia mille anni in oculis tuis sicut dies hesterna quae pertransiit et vigilia nocturna
5 percutiente te eos somnium erunt
6 mane quasi herba pertransiens mane floruit et abiit ad vesperam conteretur atque siccabitur
7 consumpti enim sumus in furore tuo et in indignatione tua conturbati sumus
8 posuisti iniquitates nostras coram te neglegentias nostras in luce vultus tui
9 omnes enim dies nostri transierunt in furore tuo consumpsimus annos nostros quasi sermonem loquens
10 dies annorum nostrorum in ipsis septuaginta anni si autem multum octoginta anni et quod amplius est labor et dolor quoniam transivimus cito et avolavimus
11 quis novit fortitudinem irae tuae et secundum timorem tuum indignationem tuam
12 ut numerentur dies nostri sic ostende et veniemus corde sapienti
13 revertere Domine usquequo et exorabilis esto super servis tuis
14 imple nos matutina misericordia tua et laudabimus et laetabimur in cunctis diebus nostris
15 laetifica nos pro diebus quibus adflixisti nos et annis in quibus vidimus mala
16 appareat apud servos tuos opus tuum et gloria tua super filios eorum
17 et sit decor Domini Dei nostri super nos et opus manuum nostrarum fac stabile super nos opus manuum nostrarum confirma

HEBREW PSALTER (PSALMS) CHAPTER 90

1 qui habitat in abscondito Excelsi in umbraculo Domini commorabitur
2 dicens Domino spes mea et fortitudo mea Deus meus confidam in eum
3 quia ipse liberabit te de laqueo venantium de morte insidiarum
4 in scapulis suis obumbrabit tibi et sub alis eius sperabis
5 scutum et protectio veritas eius non timebis a timore nocturno
6 a sagitta volante per diem a peste in tenebris ambulante a morsu insanientis meridie 7 cadent a latere tuo mille et decem milia a dextris tuis ad te autem non adpropinquabit 8 verumtamen oculis tuis videbis et ultionem impiorum cernes
9 tu enim es Domine spes mea Excelsum posuisti habitaculum tuum
10 non accedet ad te malum et lepra non adpropinquabit tabernaculo tuo
11 quia angelis suis mandabit de te ut custodiant te in omnibus viis tuis
12 in manibus portabunt te ne forte offendat ad lapidem pes tuus
13 super aspidem et basiliscum calcabis conculcabis leonem et draconem
14 quoniam mihi adhesit et liberabo eum exaltabo eum quoniam cognovit nomen meum
15 invocabit me et exaudiam eum cum ipso ero in tribulatione eruam eum et glorificabo
16 longitudine dierum implebo illum et ostendam ei salutare meum

HEBREW PSALTER (PSALMS) CHAPTER 91

1 psalmus cantici in die sabbati
2 bonum est confiteri Domino et psallere nomini tuo Altissime
3 ad adnuntiandam mane misericordiam tuam et fidem tuam in nocte
4 in decacordo et in psalterio in cantico in cithara
5 quoniam laetificasti me Domine in opere tuo in facturis manuum tuarum laudabo
6 quam magnificata sunt opera tua Domine satis profundae factae sunt cogitationes tuae
7 vir insipiens non cognoscet et stultus non intelleget istud
8 germinaverunt impii quasi faenum et floruerunt omnes qui operantur iniquitatem ut contererentur usque in sempiternum
9 tu autem Excelsus in aeternum Domine
10 ecce enim inimici tui Domine ecce inimici tui peribunt et dissipabuntur omnes qui operantur iniquitatem
11 et exaltabitur quasi monocerotis cornu meum et senecta mea in oleo uberi
12 et dispiciet oculus meus eos qui insidiantur mihi de his qui consurgunt adversum me malignantibus audit auris mea
13 iustus ut palma florebit ut cedrus in Libano multiplicabitur
14 transplantati in domo Domini in atriis Dei nostri germinabunt
15 adhuc fructificabunt in senectute pingues et frondentes erunt
16 adnuntiantes quia rectus Dominus fortitudo mea et non est iniquitas in eo

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HEBREW PSALTER (PSALMS) CHAPTER 92

1 Dominus regnavit gloria indutus est indutus est Dominus fortitudine et accinctus est insuper adpendit orbem qui non commovebitur

2 firmum solium tuum ex tunc ab aeterno tu es

3 levaverunt flumina Domine levaverunt flumina voces suas levaverunt flumina gurgites suos

4 a vocibus aquarum multarum grandes fluctus maris grandis in excelso Dominus

5 testimonia tua fidelia facta sunt nimis domum tuam decet sanctitas Domine in longitudine dierum

HEBREW PSALTER (PSALMS) CHAPTER 93

1 Deus ultionum Domine Deus ultionum ostendere

2 elevare qui iudicas terram redde vicissitudinem superbis

3 usquequo impii Domine usquequo impii exultabunt

4 fluent loquentes antiquum garrient omnes qui operantur iniquitatem

5 populum tuum Domine conterent et hereditatem tuam adfligent

6 viduam et advenam interficient et pupillos occident

7 et dixerunt non videbit Dominus et non intelleget Deus Iacob

8 intellegite stulti in populo et insipientes aliquando discite

9 qui plantavit aurem non audiet aut qui finxit oculum non videbit

10 qui erudit gentes non arguet qui docet hominem scientiam

11 Dominus novit cogitationes hominum quia vanae sunt

12 beatus vir quem erudieris Domine et de lege tua docueris eum

13 ut quiescat a diebus adflictionis donec fodiatur impio interitus

14 non enim derelinquet Dominus populum suum et hereditatem suam non deseret

15 quoniam ad iustitiam revertetur iudicium et sequentur illud omnes recti corde

16 quis stabit pro me adversum malos quis stabit pro me adversum operarios iniquitatis

17 nisi quia Dominus auxiliator meus paulo minus habitasset in inferno anima mea

18 si dicebam commotus est pes meus misericordia tua Domine sustentabat me

19 in multitudine cogitationum mearum quae sunt in me intrinsecus consolationes tuae delectabunt animam meam

20 numquid particeps erit tui thronus insidiarum fingens laborem in praecepto

21 copulabuntur adversus animam iusti et sanguinem innocentem condemnabunt

22 erit autem Dominus mihi in refugium et Deus meus quasi petra spei meae

23 et restitues super eos iniquitatem suam et in malitia sua perdes eos perdet eos Dominus Deus noster

HEBREW PSALTER (PSALMS) CHAPTER 94

1 venite laudemus Dominum iubilemus petrae Iesu nostro

2 praeoccupemus vultum eius in actione gratiarum in canticis iubilemus ei

3 quoniam fortis et magnus Dominus et rex magnus super omnes deos

4 in cuius manu fundamenta terrae et excelsa montium ipsius sunt

5 cuius est mare ipse enim fecit illud et siccam manus eius plasmaverunt

6 venite adoremus et curvemur flectamus genua ante faciem Domini factoris nostri

7 quia ipse est Deus noster et nos populus pascuae eius et grex manus eius

8 hodie si vocem eius audieritis nolite indurare corda vestra

9 sicut in contradictione sicut in die temptationis in deserto ubi temptaverunt me patres vestri probaverunt me et viderunt opus meum

10 quadraginta annis displicuit mihi generatio illa et dixi populus errans corde est

11 et non cognoscens vias meas et iuravi in furore meo ut non introirent in requiem meam

HEBREW PSALTER (PSALMS) CHAPTER 95

1 canite Domino canticum novum canite Domino omnis terra

2 canite Domino benedicite nomini eius adnuntiate de die in diem salutare eius

3 narrate in gentibus gloriam eius in universis populis mirabilia eius

4 quia magnus Dominus et laudabilis nimis terribilis est super omnes deos

5 omnes enim dii populorum sculptilia Dominus autem caelos fecit

6 gloria et decor ante vultum eius fortitudo et exultatio in sanctuario eius

7 adferte Domino familiae populorum adferte Domino gloriam et fortitudinem

8 adferte Domino gloriam nomini eius levate munera et introite in atria eius

9 adorate Dominum in decore sanctuarii paveat a facie eius omnis terra

10 dicite in gentibus Dominus regnavit siquidem adpendit orbem inmobilem iudicabit populos in aequitate

11 laetamini caeli et exultet terra tonet mare et plenitudo eius

12 gaudeat ager et omnia quae in eo sunt tunc laudabunt universa ligna saltus

13 ante faciem Domini quoniam venit quoniam venit iudicare terram iudicabit orbem in iusto et populos in fide sua

HEBREW PSALTER (PSALMS) CHAPTER 96

1 Dominus regnavit exultabit terra laetabuntur insulae multae

2 nubes et caligo in circuitu eius iustitia et iudicium firmamentum solii eius

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3 ignis ante faciem eius ibit et exuret per circuitum hostes eius
4 apparuerunt fulgora eius orbi vidit et contremuit terra
5 montes sicut cera tabefacti sunt a facie Domini a facie dominatoris omnis terrae
6 adnuntiaverunt caeli iustitiam eius et viderunt omnes populi gloriam eius
7 confundantur universi qui serviunt sculptili qui gloriantur in idolis adorate eum omnes dii
8 audivit et laetata est Sion et exultaverunt filiae Iudae propter iudicia tua Domine
9 tu enim Dominus Excelsus super omnem terram vehementer elevatus es super universos deos
10 qui diligitis Dominum odite malum custodit animas sanctorum suorum de manu impiorum eruet eos
11 lux orta est iusto et rectis corde laetitia
12 laetamini iusti in Domino et confitemini memoriae sanctae eius

HEBREW PSALTER (PSALMS) CHAPTER 97
1 canticum cantate Domino canticum novum quia mirabilia fecit salvavit sibi dextera eius et brachium sanctum eius
2 notum fecit Dominus salutare suum in conspectu gentium revelavit iustitiam suam
3 recordatus est misericordiae suae et veritatis suae domui Iacob viderunt omnes fines terrae salutare Dei nostri
4 iubilate Domino omnis terra vociferamini et laudate et canite
5 cantate Domino in cithara in cithara et voce carminis
6 in tubis et clangore bucinae iubilate coram rege Domino
7 tonet mare et plenitudo eius orbis et habitatores eius
8 flumina plaudent manu simul montes laudabunt
9 ante Dominum quia venit iudicare terram iudicabit orbem in iustitia et populos in aequitatibus

HEBREW PSALTER (PSALMS) CHAPTER 98
1 Dominus regnavit commoveantur populi sessor cherubin concutiatur terra
2 Dominus in Sion magnus et excelsus est super omnes populos
3 confiteantur nomini tuo magno et terribili sanctoque
4 imperium regis iudicium diligit tu fundasti aequitates iudicium et iustitiam in Iacob tu fecisti
5 exaltate Dominum Deum nostrum et adorate scabillum pedum eius quia sanctus est
6 Moses et Aaron in sacerdotibus eius et Samuhel in his qui invocant nomen eius invocabant Dominum et ipse exaudivit eos
7 in columna nubis loquebatur ad eos custodierunt testimonia eius et praeceptum dedit eis
8 Domine Deus noster tu exaudisti eos Domine propitius fuisti eis et ultor super commutationibus eorum
9 exaltate Dominum Deum nostrum et adorate in monte sancto eius quia sanctus Dominus Deus noster

HEBREW PSALTER (PSALMS) CHAPTER 99
1 canticum in gratiarum actione
2 iubilate Domino omnis terra servite Domino in laetitia ingredimini coram eo in laude
3 scitote quoniam Dominus ipse est Deus ipse fecit nos et ipsius sumus populus eius et grex pascuae eius
4 ingredimini portas eius in gratiarum actione atria eius in laude confitemini ei benedicite nomini eius
5 quia bonus Dominus in sempiternum misericordia eius et usque ad generationem et generationem fides eius

HEBREW PSALTER (PSALMS) CHAPTER 100
1 David canticum misericordiam et iudicium cantabo tibi Domine psallam
2 erudiar in via perfecta quando venies ad me ambulabo in simplicitate cordis mei in medio domus meae
3 non ponam coram oculis meis verbum Belial facientem declinationes odivi nec adhesit mihi
4 cor pravum recedet a me malum nesciam
5 loquentem in abscondito contra proximum suum hunc interficiam superbum oculis et altum corde cum hoc esse non potero
6 oculi mei ad fideles terrae ut habitent mecum ambulans in via simpliciter hic ministrabit mihi
7 non habitabit in medio domus meae faciens dolum loquens mendacium non placebit in conspectu oculorum meorum
8 mane perdam omnes impios terrae ut interficiam de civitate Domini universos qui operantur iniquitatem

HEBREW PSALTER (PSALMS) CHAPTER 101
1 oratio pauperis quando sollicitus fuerit et coram Domino fuderit eloquium suum
2 Domine audi orationem meam et clamor meus ad te veniat
3 ne abscondas faciem tuam a me in die tribulationis meae inclina ad me aurem tuam in quacumque die invocavero velociter exaudi me
4 quoniam consumpti sunt sicut fumus dies mei et ossa mea quasi frixa contabuerunt
5 percussum est quasi faenum et arefactum est cor meum quia oblitus sum comedere panem meum
6 a voce gemitus mei adhesit os meum carni meae
7 adsimilatus sum pelicano deserti factus sum quasi bubo solitudinum
8 vigilavi et fui sicut avis solitaria super tectum
9 tota die exprobrabant mihi inimici mei exultantes per me iurabant
10 quia cinerem sicut panem comedi et potum meum cum fletu miscui
11 a facie indignationis et irae tuae quia elevasti me et adlisisti me
12 dies mei quasi umbra inclinati sunt et ego quasi faenum arui
13 tu autem Domine in aeternum permanes memoriale tuum in generatione et generatione

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14 tu suscitans misereberis Sion quia tempus est ut miserearis eius quoniam venit tempus quoniam venit pactum
15 quoniam placitos fecerunt servi tui lapides eius et pulverem eius miserabilem
16 et timebunt gentes nomen Domini et universi reges terrae gloriam tuam
17 quia aedificavit Dominus Sion apparuit in gloria sua
18 respexit ad orationem vacui et non dispexit orationem eorum
19 scribatur hoc in generatione novissima et populus qui creabitur laudabit Dominum
20 quoniam prospexit de excelso sanctuario suo Dominus de caelo terram contemplatus est
21 ut audiret gemitum vincti ut solveret filios mortis
22 ut narretur in Sion nomen Domini et laudatio eius in Hierusalem 23 cum congregati fuerint populi simul et regna ut serviant Domino 24 adflixit in via fortitudinem meam adbreviavit dies meos
25 dicam Deus meus ne rapias me in dimidio dierum meorum in generatione generationum anni tui
26 a principio terram fundasti et opus manuum tuarum caeli
27 ipsi peribunt tu autem stabis et omnes quasi vestimentum adterentur et quasi pallium mutabis illos et mutabuntur
28 tu autem ipse es et anni tui non deficient
29 filii servorum tuorum habitabunt et semen eorum ante faciem eorum perseverabit

HEBREW PSALTER (PSALMS) CHAPTER 102

1 David benedic anima mea Domino et omnia viscera mea nomini sancto eius
2 benedic anima mea Domino et noli oblivisci omnium retributionum eius
3 qui propitiatur cunctis iniquitatibus tuis et sanat omnes infirmitates tuas
4 qui redimit de corruptione vitam tuam et coronat te misericordia et miserationibus
5 qui replet bonis ornamentum tuum innovabitur sicut aquilae iuventus tua
6 faciens iustitias Dominus et iudicia cunctis qui calumniam sustinent
7 notas fecit vias suas Mosi filiis Israhel cogitationes suas
8 misericors et clemens Dominus patiens et multae miserationis
9 non in sempiternum iudicabit neque in aeternum irascetur
10 non secundum peccata nostra fecit nobis neque secundum iniquitates nostras retribuit nobis
11 quantum enim excelsius est caelum terra tantum confortata est misericordia eius super timentes eum
12 quantum longe est oriens ab occidente tantum longe fecit a nobis scelera nostra
13 sicut miseretur pater filiorum misertus est Dominus timentibus se
14 ipse enim novit plasmationem nostram recordatus est quia pulvis sumus
15 homo quasi herba dies eius sicut flos agri sic florebit
16 quia spiritus pertransiit eum et non subsistet et non cognoscet eum ultra locus eius
17 misericordia autem Domini ab aeterno et usque in aeternum super timentes eum et iustitia eius in filios filiorum
18 his qui custodiunt pactum eius et recordantur praeceptorum eius ad facienda ea
19 Dominus in caelo stabilivit thronum suum et regnum illius omnium dominatur
20 benedicite Domino angeli eius fortes robore facientes verbum eius oboedientes voci sermonis eius
21 benedicite Domino omnes exercitus eius ministri eius qui facitis placitum illius
22 benedicite Domino universa opera eius in omnibus locis potestatis eius benedic anima mea Domino

HEBREW PSALTER (PSALMS) CHAPTER 103

1 benedic anima mea Domino Domine Deus meus magnificatus es nimis gloria et decore indutus es
2 amictus luce quasi vestimento extendens caelos ut pellem
3 qui tegis aquis cenacula eius qui ponis nubes currum tuum qui ambulas super pinnas venti
4 qui facis angelos tuos spiritus ministros tuos ignem urentem
5 qui fundasti terram super basem suam non commovebitur in saeculum et in saeculum
6 abysso quasi vestimento operuisti eam super montes stabunt aquae
7 ab increpatione tua fugient a voce tonitrui tui formidabunt
8 ascendent montes et descendent campi ad locum quem fundasti eis
9 terminum posuisti quem non pertransibunt nec revertentur ut operiant terram
10 qui emittis fontes in convallibus ut inter medios montes fluant
11 ut bibant omnia animalia regionum et reficiat onager sitim suam
12 super ea volucres caeli morabuntur de medio nemorum dabunt vocem
13 qui inrigas montes de cenaculis tuis de fructu operum tuorum implebitur terra
14 germinans herbam iumentis et faenum servituti hominum ut educat panem de terra
15 et vinum laetificat cor hominis ad exhilarandam faciem oleo panis autem cor hominis roborat
16 saturabuntur ligna Domini cedri Libani quas plantasti
17 ibi aves nidificabunt milvo abies domus eius
18 montes excelsi cervis petra refugium ericiis
19 fecit lunam per tempora sol cognovit occubitum suum
20 posuisti tenebras et facta est nox in ipsa moventur omnes bestiae silvae
21 leones rugientes ad praedam et quaerentes a Deo escam sibi
22 oriente sole recedent et in speluncis suis cubabunt

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23 egreditur homo ad opus suum et ad servitutem suam usque ad vesperam
24 quam multa sunt opera tua Domine omnia in sapientia fecisti impleta est terra possessione tua
25 hoc mare magnum et latum manibus ibi reptilia innumerabilia animalia parva cum grandibus
26 ibi naves pertranseunt Leviathan istum plasmasti ut inluderet ei
27 omnia in te sperant ut des cibum eis in tempore suo
28 dante te illis colligent aperiente manum tuam replebuntur bono
29 abscondes vultum tuum et turbabuntur auferes spiritum eorum et deficient et in pulverem suum revertentur
30 emittes spiritum tuum et creabuntur et instaurabis faciem terrae
31 sit gloria Domini in sempiternum laetabitur Dominus in operibus suis
32 qui respicit terram et tremet tangit montes et fumabunt
33 cantabo Domino in vita mea psallam Deo quamdiu sum
34 placeat ei eloquium meum ego autem laetabor in Domino
35 deficiant peccatores de terra et impii ultra non sint benedic anima mea Domino

HEBREW PSALTER (PSALMS) CHAPTER 104

1 alleluia confitemini Domino invocate nomen eius notas facite populis cogitationes eius
2 canite ei et psallite illi loquimini in universis mirabilibus eius
3 exultate in nomine sancto eius laetetur cor quaerentium Dominum
4 quaerite Dominum et virtutem eius quaerite faciem eius iugiter
5 recordamini mirabilium eius quae fecit signorum et iudiciorum oris eius
6 semen Abraham servi eius filii Iacob electi eius
7 ipse Dominus Deus noster in universa terra iudicia eius
8 recordatus est in aeternum pacti sui verbi quod praecepit in mille generationes
9 quod pepigit cum Abraham et iuramenti sui cum Isaac
10 et firmavit illud cum Iacob in lege cum Israhel pactum sempiternum
11 dicens tibi dabo terram Chanaan funiculum hereditatis vestrae
12 cum essent viri pauci modici et advenae in ea
13 et transierunt de gente in gentem de regno ad populum alterum
14 non dimisit hominem ut noceret eis et corripuit pro eis reges
15 nolite tangere christos meos et prophetas meos nolite adfligere
16 et vocavit famem super terram omnem virgam panis contrivit
17 misit ante faciem eorum virum in servum venundatus est Ioseph
18 adflixerunt in conpede pedes eius in ferrum venit anima eius
19 usque ad tempus donec veniret sermo eius eloquium Domini probavit eum
20 misit rex et solvit eum princeps populorum et dimisit illum
21 posuit eum dominum domus suae et principem in omni possessione sua
22 ut erudiret principes eius secundum voluntatem suam et senes eius sapientiam doceret
23 et ingressus est Israhel Aegyptum et Iacob advena fuit in terra Ham
24 et crescere fecit populum suum nimis et roboravit eum super hostes eius
25 convertit cor eorum ut odio haberent populum eius ut dolose agerent contra servos illius
26 misit Mosen servum suum Aaron quem elegit sibi
27 posuit in eis verba signorum suorum et portentorum in terra Ham
28 misit tenebras et contenebravit et non fuerunt increduli verbis eius
29 commutavit aquas eorum in sanguinem et occidit pisces eorum
30 ebullivit terra eorum ranas in cubiculis regum eorum
31 dixit et venit musca omnimoda scinifes in universis terminis eorum
32 dedit pluvias eorum grandinem ignem flammantem in terra eorum
33 et percussit vineam eorum et ficum eorum et confregit lignum finium eorum
34 dixit et venit lucusta et bruchus cuius non erat numerus
35 et comedit omne faenum terrae eorum et devoravit fructum terrae eorum
36 et percussit omne primogenitum in terra eorum primitias universi partus eorum
37 et eduxit eos cum argento et auro et non erat in tribubus eorum infirmus
38 laetata est Aegyptus cum egrederentur quoniam inruerat terror eorum super eos
39 expandit nubem in tentorium et ignem ut luceret nocte
40 petierunt et adduxit ortygometran et pane caelesti saturavit eos
41 aperuit petram et fluxerunt aquae cucurrerunt in aridis flumina
42 quia recordatus est verbi sancti sui cum Abraham servo suo
43 et eduxit populum suum in laetitia laudantes electos suos
44 et dedit eis terras gentium et laborem tribuum possederunt
45 ut custodirent caerimonias eius et leges eius servarent alleluia

HEBREW PSALTER (PSALMS) CHAPTER 105

1 alleluia confitemini Domino quoniam bonus quoniam in aeternum misericordia eius
2 quis loquetur fortitudines Domini auditas faciet omnes laudes eius

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3 beati qui custodiunt iudicium et faciunt iustitiam in omni tempore
4 recordare mei Domine in repropitiatione populi tui visita me in salutari tuo
5 ut videam bona electorum tuorum et laeter in laetitia gentis tuae et exultem cum hereditate tua
6 peccavimus cum patribus nostris inique fecimus impie egimus
7 patres nostri in Aegypto non intellexerunt mirabilia tua non sunt recordati multitudinis misericordiae tuae et ad iracundiam provocaverunt super mare in mari Rubro
8 salvavit autem eos propter nomen suum ut ostenderet fortitudinem suam
9 et comminatus est mari Rubro et aruit et transduxit eos per abyssos quasi in deserto
10 et salvavit eos de manu odientis et redemit eos de manu inimici
11 et operuit aqua hostes eorum unus de ipsis non superfuit
12 et crediderunt verbis eius cecineruntque laudem eius
13 cito obliti sunt operum illius nec expectaverunt voluntatem eius
14 et desideraverunt desiderium in deserto et temptaverunt Deum in solitudine
15 dedit ergo eis petitionem eorum et misit tenuitatem in animam eorum
16 et zelati sunt Mosen in castris Aaron sanctum Domini
17 aperta est terra et devoravit Dathan et operuit synagogam Abiram 18 et succensus est ignis in synagoga eorum flamma exusit impios 19 fecerunt vitulum in Horeb et adoraverunt conflatile
20 et mutaverunt gloriam suam in similitudine bovis comedentis faenum
21 obliti sunt Dei salvatoris sui qui fecit magnalia in Aegypto
22 mirabilia in terra Ham terribilia super mare Rubrum
23 dixit ergo ut contereret eos nisi Moses electus eius stetisset medius contra faciem illius ut converteret indignationem eius et non interficeret
24 et dispexerunt terram desiderabilem nec crediderunt sermoni eius 25 et murmuraverunt in tabernaculis suis non audierunt vocem Domini 26 et levavit manum suam super eos ut deiceret eos in deserto
27 et ut deiceret semen eorum in gentibus et dispergeret eos in terris 28 et consecrati sunt Beelphegor et comederunt victimas mortuorum 29 et concitaverunt eum in studiis suis et percussit eos plaga
30 stetit autem Finees et deiudicavit et est retenta percussio
31 et reputatum est ei in iustitia in generatione et generatione usque in aeternum
32 et provocaverunt super aquam Contradictionis et adflictus est Moses propter eos
33 quia provocaverunt spiritum eius et praecepit labiis suis
34 non exterminaverunt populos quos dixit Dominus eis
35 et commixti sunt gentibus et didicerunt opera eorum
36 et servierunt sculptilibus eorum et factum est eis in scandalum
37 et immolaverunt filios suos et filias suas daemonibus
38 et effuderunt sanguinem innocentem sanguinem filiorum suorum et filiarum suarum quos immolaverunt sculptilibus Chanaan et polluta est terra sanguinibus
39 et coinquinati sunt in operibus suis et fornicati sunt in studiis suis
40 iratus est itaque furor Domini in populum suum et abominatus est hereditatem suam
41 et dedit eos in manu gentium et dominati sunt eorum qui oderant eos
42 et adflixerunt eos inimici sui et humiliati sunt sub manu eorum
43 multis vicibus liberavit eos ipsi vero provocabant in consiliis suis et humiliati sunt propter iniquitates suas
44 et vidit tribulationem eorum cum audiret eos rogantes
45 et recordatus est pacti sui cum eis et paenituit eum secundum multitudinem misericordiae suae
46 et dedit eos miserabiles coram omnibus qui ceperant eos
47 salva nos Domine Deus noster et congrega nos de gentibus ut confiteamur nomini sancto tuo et canamus laudantes te
48 benedictus Dominus Deus Israhel ab aeterno et usque in aeternum et dicet omnis populus amen alleluia

HEBREW PSALTER (PSALMS) CHAPTER 106

1 confitemini Domino quoniam bonus quoniam in aeternum misericordia eius
2 dicant qui redempti sunt a Domino quos redemit de manu hostis et de terris congregavit eos
3 ab oriente et ab occidente ab aquilone et mari
4 erraverunt in solitudine in deserta via civitatem quae habitaretur non reppererunt
5 esurientes et sitientes anima eorum in ipsis deficiebat
6 et clamaverunt ad Dominum in tribulatione sua de adflictione eorum eripuit eos
7 et duxit illos per viam rectam ut venirent in civitatem habitabilem
8 confiteantur Domino misericordiam eius et mirabilia eius in filios hominum
9 quia saturavit animam vacuam et animam esurientem implevit bonis
10 habitantes in tenebris et umbra mortis alligatos inopia et ferro
11 quia provocaverunt sermones Dei et consilium Excelsi blasphemaverunt
12 et humiliavit in labore cor eorum ceciderunt et non erat qui adiuvaret
13 et clamaverunt ad Dominum in tribulatione sua et de angustiis eorum salvavit eos
14 et eduxit eos de tenebris et umbra mortis et vincula eorum disrupit
15 confiteantur Domino misericordiam eius et mirabilia eius in filios hominum
16 quia contrivit portas aereas et vectes ferreos confregit
17 stultos propter viam sceleris eorum et propter iniquitates adflictos

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18 omnem cibum abominata est anima eorum et accesserunt ad portas mortis
19 et clamaverunt ad Dominum in tribulatione sua de angustiis eorum salvavit eos
20 misit verbum suum et sanavit eos et salvavit de interitu
21 confiteantur Domino misericordiam eius et mirabilia eius in filios hominum
22 et immolent hostias gratiarum et narrent opera eius in laude
23 qui descendunt in mare navibus facientes opus in aquis multis
24 ipsi viderunt opera Domini et mirabilia eius in profundo
25 dixit et surrexit ventus tempestatis et elevavit gurgites eius
26 ascendunt in caelum et descendunt in abyssos anima eorum in adflictione consumitur
27 obstipuerunt et intremuerunt quasi ebrius et universa sapientia eorum absorta est
28 clamabunt autem ad Dominum in tribulatione sua et de angustia educet eos
29 statuet turbinem in tranquillitatem et silebunt fluctus eius
30 laetabuntur quoniam quieverunt et deducet eos ad portum quem voluerunt
31 confiteantur Domino misericordiam eius et mirabilia eius in filios hominum
32 et exaltent eum in ecclesia populi et in cathedra seniorum laudent eum
33 ponet flumina in desertum et fontes aquarum in sitim
34 terram fructiferam in salsuginem prae malitia habitatorum eius
35 ponet desertum in paludes aquarum et terram inviam in fontes aquarum
36 et conlocabit ibi esurientes et fundabunt urbem ad habitandum
37 et serent agros et plantabunt vineas et facient fruges genimina
38 et benedicet eis et multiplicabuntur nimis et pecora eorum non inminuet
39 inminuta sunt autem et adflicta propter angustiam mali et doloris
40 et effundet despectionem super principes et errare eos faciet in solitudine devia
41 et sublevabit pauperem de inopia et ponet quasi gregem familias
42 videbunt recti et laetabuntur et omnis iniquitas contrahet os suum
43 quis sapiens et custodiet haec et intellegent misericordias Domini

HEBREW PSALTER (PSALMS) CHAPTER 107

1 canticum psalmi David
2 paratum cor meum Deus cantabo et psallam sed et gloria mea
3 consurge psalterium et cithara consurgam mane
4 confitebor tibi in populis Domine et cantabo te in nationibus
5 quoniam magna super caelos misericordia tua et usque ad aethera veritas tua
6 exaltare super caelos Deus et super omnem terram gloria tua
7 ut liberentur dilecti tui salva dextera tua et exaudi me
8 Deus locutus est in sanctuario suo gaudebo dividam Sychem et vallem Socchoth dimetiar
9 meus est Galaad et meus est Manasse et Efraim hereditas capitis mei Iuda dux meus
10 Moab lebes pelvis meae super Idumeam proiciam calciamentum meum cum Philisthim foederabor
11 quis deducet me in civitatem munitam quis deducet me usque in Idumeam
12 nonne tu Deus qui proieceras nos et non exieras Deus in exercitibus nostris
13 da nobis auxilium in tribulatione vana est enim salus ab homine
14 in Deo erimus fortes et ipse conculcabit hostes nostros

HEBREW PSALTER (PSALMS) CHAPTER 108

1 pro victoria David canticum
2 Deus laudabilis mihi ne taceas quia os impii et os dolosi contra me apertum est
3 locuti sunt de me lingua mendacii verbis odii circumdederunt me et expugnaverunt me frustra
4 pro eo quod eos diligebam adversabantur mihi ego autem orabam
5 et posuerunt contra me malum pro bono et odium pro dilectione mea
6 constitue super eum impium et Satan astet a dextris eius
7 cum fuerit iudicatus exeat condemnatus et oratio eius sit in peccatum
8 fiant dies eius parvi episcopatum eius accipiat alter
9 sint filii eius pupilli et uxor eius vidua
10 instabiles vagentur liberi eius et mendicent et quaerantur in parietinis suis
11 scrutetur exactor universa quae habet et diripiant alieni laborem eius
12 non sit qui eius misereatur nec qui clemens sit in pupillos eius
13 fiat novissimum eius interitus in generatione altera deleatur nomen eius
14 redeat in memoria iniquitas patrum eius apud Deum et iniquitas matris eius ne deleatur
15 sit contra Dominum semper et intereat de terra memoria eorum
16 eo quod non est recordatus facere misericordiam
17 et persecutus est virum inopem et pauperem et conpunctum corde ut interficeret
18 et dilexit maledictionem quae veniet ei et noluit benedictionem quae elongabitur ab eo et indutus est maledictione quasi vestimento suo et ingredietur quasi aqua in viscera eius et quasi oleum in ossa eius

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19 sit ei quasi pallium quo circumdatur et quasi cingulum quo semper accingitur
20 haec est retributio his qui adversantur mihi a Domino et qui loquuntur malum contra animam meam
21 tu autem Deus Domine fac mecum propter nomen tuum quoniam bona est misericordia tua libera me
22 quoniam egenus et pauper sum et cor meum vulneratum est intrinsecus
23 quasi umbra cum inclinatur abductus sum et excussus quasi lucusta
24 genua mea vacillaverunt a ieiunio et caro mea mutata est absque oleo
25 et ego factus sum obprobrium eis videntes me moverunt caput suum
26 adiuva me Domine Deus meus salva me secundum misericordiam tuam
27 et sciant quoniam manus tua haec tu Domine fecisti eam
28 maledicent illi et tu benedices restiterunt et confundentur servus autem tuus laetabitur
29 induantur adversarii mei confusione et operiantur quasi indumento confusione sua
30 confitebor Domino vehementer in ore meo et in medio populorum laudabo eum
31 quoniam stabit a dextris pauperis ut salvet a iudicibus animam eius

HEBREW PSALTER (PSALMS) CHAPTER 109
1 David canticum dixit Dominus Domino meo sede a dextris meis donec ponam inimicos tuos scabillum pedum tuorum
2 virgam fortitudinis tuae emittet Dominus ex Sion dominare in medio inimicorum tuorum
3 populi tui spontanei erunt in die fortitudinis tuae in montibus sanctis quasi de vulva orietur tibi ros adulescentiae tuae
4 iuravit Dominus et non paenitebit eum tu es sacerdos in aeternum secundum ordinem Melchisedech
5 Dominus ad dexteram tuam percussit in die furoris sui reges
6 iudicabit in gentibus implebit valles percutiet caput in terra multa
7 de torrente in via bibet propterea exaltabit caput

HEBREW PSALTER (PSALMS) CHAPTER 110
1 alleluia aleph confitebor Domino in toto corde beth in consilio iustorum et congregatione
2 gimel magna opera Domini deleth exquirenda in cunctis voluntatibus suis
3 he gloria et decor opus eius vav et iustitia eius perseverans semper
4 zai memoriam fecit mirabilium suorum heth clemens et misericors Dominus
5 teth escam dedit timentibus se ioth memor erit in sempiternum pacti sui
6 caph fortitudinem operum suorum adnuntiabit populo suo
7 lameth ut det eis hereditatem gentium mem opus manuum eius veritas et iudicium
8 nun fidelia omnia praecepta eius samech firmata in sempiternum iugiter ain facta in veritate et aequitate
9 fe redemptionem misit populo suo sade mandavit in aeternum pactum suum coph sanctum et terribile nomen eius
10 res principium sapientiae timor Domini sen doctrina bona cunctis qui faciunt ea thau laus eius perseverans iugiter alleluia

HEBREW PSALTER (PSALMS) CHAPTER 111
1 aleph beatus vir qui timet Dominum beth in mandatis eius volet nimis
2 gimel potens in terra erit semen eius deleth generatio iustorum benedicetur
3 he substantia et divitiae in domo eius vav et iustitia eius perseverans semper
4 zai ortum est in tenebris lumen iustis heth clemens et misericors et iustus
5 teth bonus vir clemens et fenerans ioth dispensabit verba sua in iudicio
6 caph quia in aeternum non commovebitur
7 lameth in memoria sempiterna erit iustus mem ab auditu malo non timebit nun paratum cor eius confidens in Domino
8 samech firmum cor eius non timebit ain donec aspiciat hostibus suis
9 phe dispersit dedit pauperibus sade iustitia eius permanet in aeternum coph cornu eius exaltabitur in gloria
10 res impius videbit et irascetur sen dentibus suis frendet et tabescet thau desiderium impiorum peribit

HEBREW PSALTER (PSALMS) CHAPTER 112
1 alleluia laudate servi Dominum laudate nomen Domini
2 sit nomen Domini benedictum amodo et usque in aeternum
3 ab ortu solis usque ad occasum eius laudabile nomen Domini
4 excelsus super omnes gentes Dominus super caelum gloria eius
5 quis ut Dominus Deus noster qui in excelsis habitans
6 humilia respicit in caelo et in terra
7 suscitans de terra inopem et de stercore elevat pauperem
8 ut eum sedere faciat cum principibus cum principibus populi sui
9 qui conlocat sterilem in domo matrem filiorum laetantem alleluia

HEBREW PSALTER (PSALMS) CHAPTER 113
1 cum egrederetur Israhel de Aegypto domus Iacob de populo barbaro
2 factus est Iudas in sanctificatione eius Israhel potestas eius
3 mare vidit et fugit Iordanis conversus est retrorsum
4 montes subsilierunt quasi arietes colles quasi filii gregis
5 quid tibi est mare quia fugisti Iordanis quia conversus es retrorsum
6 montes sussultastis quasi arietes colles quasi filii gregis

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7 a facie Domini contremesce terra a facie Dei Iacob
8 qui convertit petram in paludes aquarum silicem in fontes aquarum
9 non nobis Domine non nobis sed nomini tuo da gloriam
10 propter misericordiam tuam et veritatem tuam ne dicant gentes ubi est Deus eorum
11 Deus autem noster in caelo universa quae voluit fecit
12 idola gentium argentum et aurum opus manuum hominum
13 os habent et non loquentur oculos habent et non videbunt
14 aures habent et non audient nasum habent et non odorabuntur
15 manus habent et non palpabunt pedes habent et non ambulabunt nec sonabunt in gutture suo
16 similes illis fiant qui faciunt ea omnis qui confidit in eis
17 Israhel confidet in Domino auxiliator et protector eorum est
18 domus Aaron confidet in Domino auxiliator et protector eorum est
19 timentes Dominum confident in Domino auxiliator et protector eorum est
20 Dominus recordatus nostri benedicet benedicet domui Israhel benedicet domui Aaron
21 benedicet timentibus Dominum parvis et magnis
22 addat Dominus super vos super vos et super filios vestros
23 benedicti vos Domino qui fecit caelos et terram
24 caelum caelorum Domino terram autem dedit filiis hominum
25 non mortui laudabunt Dominum nec omnes qui descendunt in silentium
26 sed nos benedicimus Domino amodo et usque in aeternum alleluia

HEBREW PSALTER (PSALMS) CHAPTER 114
1 dilexi quoniam audies Domine vocem deprecationis meae
2 inclinavit aurem suam mihi et in diebus meis invocabo
3 circumdederunt me funes mortis et munitiones inferni invenerunt me angustiam et dolorem repperi
4 et nomen Domini invocavi obsecro Domine salva animam meam
5 clemens Dominus et iustus et Deus noster misericors
6 custodit parvulos Dominus adtenuatus sum et salvavit me
7 revertere anima mea in requiem tuam quia Dominus reddet tibi
8 quia eruit animam meam de morte oculos meos a lacrimis pedes meos ab offensa
9 deambulabo coram Domino in terris viventium

HEBREW PSALTER (PSALMS) CHAPTER 115
10 credidi propter quod locutus sum ego adflictus sum nimis
11 ego dixi in stupore meo omnis homo mendacium
12 quid reddam Domino pro omnibus quae tribuit mihi
13 calicem salutis accipiam et nomen Domini invocabo
14 vota mea Domino reddam coram omni populo eius
15 gloriosa in conspectu Domini mors sanctorum eius
16 obsecro Domine quia ego servus tuus ego servus tuus filius ancillae tuae dissolvisti vincula mea
17 tibi immolabo hostiam laudis et in nomine Domini invocabo
18 vota mea Domino reddam in conspectu omnis populi eius
19 in atriis domus Domini in medio tui Hierusalem alleluia

HEBREW PSALTER (PSALMS) CHAPTER 116
1 laudate Dominum omnes gentes conlaudate eum universi populi
2 quia confortata est super nos misericordia eius et veritas Domini in aeternum alleluia

HEBREW PSALTER (PSALMS) CHAPTER 117
1 confitemini Domino quoniam bonus quoniam in aeternum misericordia eius
2 dicat nunc Israhel quoniam in aeternum misericordia eius
3 dicat domus Aaron quoniam in aeternum misericordia eius
4 dicant qui timent Dominum quoniam in aeternum misericordia eius
5 cum tribularer invocavi Dominum et exaudivit me in latitudine Dominus
6 Dominus meus es non timebo quid faciat mihi homo
7 Dominus mihi auxiliator et ego despiciam odientes me
8 melius est sperare in Domino quam sperare in homine
9 melius est sperare in Domino quam sperare in principibus
10 omnes gentes circumdederunt me et in nomine Domini ultus sum eas
11 circumdederunt me et obsederunt me sed in nomine Domini ultus sum eas
12 circumdederunt me quasi apes extinctae sunt quasi ignis spinarum in nomine Domini quia ultus sum eas
13 inpulsus pellebar ut caderem et Dominus sustentavit me
14 fortitudo mea et laus mea Dominus et factus est mihi in salutem
15 vox laudis et salutis in tabernaculis iustorum
16 dextera Domini fecit fortitudinem dextera Domini excelsa dextera Domini fecit fortitudinem
17 non moriar sed vivam et narrabo opera Domini
18 corripiens arguit me Dominus et morti non tradidit me
19 aperite mihi portas iustitiae ingressus eas confitebor Domino
20 haec est porta Domini iusti intrabunt in eam
21 confitebor tibi quoniam exaudisti me et factus es mihi in salutem
22 lapis quem reprobaverunt aedificantes factus est in caput anguli
23 a Domino factum est istud et hoc mirabile in oculis nostris
24 haec est dies quam fecit Dominus exultemus et laetemur in ea
25 obsecro Domine salva obsecro obsecro Domine prosperare obsecro

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26 benedictus qui venit in nomine Domini benediximus vobis de domo Domini
27 Deus Dominus et apparuit nobis frequentate sollemnitatem in frondosis usque ad cornua altaris
28 Deus meus es tu et confitebor tibi Deus meus es tu exaltabo te
29 confitemini Domino quoniam bonus quoniam in aeternum misericordia eius

HEBREW PSALTER (PSALMS) CHAPTER 118

(The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. They subdivide this chapter into meaningful paragraphs. That is why we have put them in square brackets; the Psalms of the Septuagint did not have those Hebrew letters but the Lamentations of Jeremiah and also the Hebrew originals. Letter names and their meaning, see detailed information at the end of Appendix B.)

1 [aleph] beati inmaculati in via qui ambulant in lege Domini
2 beati qui custodiunt testimonia eius in toto corde requirunt eum
3 nec enim qui operantur iniquitatem in viis eius ambulaverunt
4 tu mandasti praecepta tua custodire nimis
5 utinam dirigantur viae meae ad custodienda praecepta tua
6 tunc non confundar cum respexero ad omnia mandata tua
7 confitebor tibi in directione cordis cum didicero iudicia iustitiae tuae
8 praecepta tua custodiam ne derelinquas me nimis

9 [beth] in quo corrigit iuvenis semitam suam cum custodierit verba tua
10 in toto corde meo exquisivi te ne errare me facias a mandatis tuis
11 in corde meo abscondi eloquium tuum ut non peccem tibi
12 benedictus tu Domine doce me praecepta tua
13 in labiis meis narravi omnes iustitias oris tui
14 in via testimoniorum tuorum laetatus sum quasi in omnibus divitiis
15 in praeceptis tuis meditabor et contemplabor semitas tuas
16 iustitiis tuis delectabor non obliviscar verba tua

17 [gimel] tribue servo tuo vivam et custodiam verba tua
18 revela oculos meos et videbo mirabilia in lege tua
19 advena ego sum in terra ne abscondas a me mandata tua
20 desideravit anima mea desiderare iudicia tua in omni tempore
21 increpasti superbos maledicti qui recedunt a mandatis tuis
22 aufer a me obprobrium et contemptum quoniam testimonia tua custodivi
23 etenim sedentes principes adversum me loquebantur servus autem tuus meditabatur praecepta tua
24 sed et testimonia tua voluntas mea quasi viri amicissimi mei

25 [deleth] adhesit pulveri anima mea vivifica me iuxta verbum tuum
26 vias meas exposui et exaudisti doce me iustitiam tuam
27 viam praeceptorum tuorum fac me intellegere et loquar in mirabilibus tuis
28 destillavit anima mea prae stultitia serva me iuxta eloquium tuum
29 viam mendacii aufer a me et legem tuam dona mihi
30 viam fidei elegi iudicia tua proponebam
31 adhesi testimoniis tuis Domine ne confundas me
32 viam mandatorum tuorum curram quoniam dilatasti cor meum

33 [he] ostende mihi Domine viam praeceptorum tuorum et custodiam eam per vestigium
34 doce me et observabo legem tuam et custodiam eam in toto corde
35 deduc me in semita mandatorum tuorum quia ipsam volui
36 inclina cor meum ad testimonia tua et non ad avaritiam
37 averte oculos meos ne videant vanitatem in via tua vivifica me
38 suscita servo tuo eloquium tuum in timorem tuum
39 averte obprobrium meum quod reveritus sum iudicia tua bona
40 ecce desideravi praecepta tua iustitia tua vivifica me

41 [vav] et veniant mihi misericordiae tuae Domine et salus tua iuxta eloquium tuum
42 et respondebo exprobranti mihi sermonem quia speravi in sermone tuo
43 et ne auferas de ore meo verbum veritatis usque nimis quoniam iudicia tua expectavi
44 et custodiam legem tuam iugiter in sempiternum et ultra
45 et ambulabo in spatioso quia praecepta tua quaesivi
46 et loquar in testimoniis tuis coram regibus et non confundar
47 et delectabor in mandatis tuis quae dilexi
48 et levabo manus meas ad mandata tua quae dilexi et loquar in praeceptis tuis

49 [zai] memento sermonis servo tuo quem me sperare fecisti
50 haec est consolatio mea in adflictione mea quia eloquium tuum vivificavit me
51 superbi deridebant me nimis a lege tua non declinavi
52 recordatus sum iudiciorum tuorum a saeculo Domine et consolatus sum
53 horror obtinuit me ab impiis qui dereliquerunt legem tuam

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54 carmina erant mihi praecepta tua in domo peregrinationis meae
55 recordatus sum in nocte nominis tui Domine et custodivi legem tuam
56 hoc factum est mihi quia praecepta tua custodivi

57 [heth] pars mea Domine dixi ut custodiam verbum tuum
58 deprecatus sum vultum tuum in toto corde miserere mei secundum eloquium tuum
59 recogitavi vias meas et converti pedes meos ad testimonia tua
60 festinavi et non neglexi custodire mandata tua
61 funes impiorum inplicaverunt me legem tuam non sum oblitus
62 medio noctis surgam ad confitendum tibi super iudicia iustificationis tuae
63 particeps ego sum omnium timentium te et custodientium praecepta tua
64 misericordia tua conpleta est terra praecepta tua doce me

65 [teth] benefecisti servo tuo Domine secundum verbum tuum
66 bonum sermonem et scientiam doce me quia mandatis tuis credidi
67 antequam audirem ego ignoravi nunc autem eloquium tuum custodivi
68 bonus tu et beneficus doce me praecepta tua
69 adplicabant mihi mendacium superbi ego autem in toto corde servabam praecepta tua
70 incrassatum est velut adeps cor eorum et ego in lege tua delectabar
71 bonum mihi quia adflictus sum ut discerem praecepta tua
72 melior mihi est lex oris tui super milia auri et argenti

73 [ioth] manus tuae fecerunt me et firmaverunt me doce me et discam mandata tua
74 qui timent te videbunt me et laetabuntur quia sermonem tuum expectavi
75 scio Domine quia iustum iudicium tuum et vere adflixisti me
76 sit obsecro misericordia tua in consolatione mea sicut locutus es servo tuo
77 veniant mihi misericordiae tuae et vivam quia lex tua delectatio mea
78 confundantur superbi quoniam inique contriverunt me ego autem loquar in praeceptis tuis
79 revertantur ad me qui timent te et qui sciunt testimonium tuum
80 fiat cor meum perfectum in praeceptis tuis ut non confundar

81 [caph] defecit in salutare tuum anima mea verbum tuum expectavi
82 consumpti sunt oculi mei in verbum tuum dicentes quando consolaberis me
83 et cum essem quasi uter in pruinam praecepta tua non sum oblitus
84 quot sunt dies servi tui quando facies in persequentibus me iudicium
85 foderunt mihi superbi foveas quae non erant iuxta legem tuam
86 omnia mandata tua vera falso persecuti sunt me auxiliare mihi
87 paulo minus consumpserunt me in terra ego autem non dimisi praecepta tua
88 secundum misericordiam tuam vivifica me et custodiam testimonium oris tui

89 [lameth] in aeternum Domine verbum tuum perstat in caelo
90 in generatione et generatione fides tua fundasti terram et stat
91 iudicio tuo stant usque hodie quia omnia serviunt tibi
92 nisi quod lex tua delectatio mea forte perissem in pressura mea
93 in sempiternum non obliviscar praeceptorum tuorum quia per ipsa vivificasti me
94 tuus ego sum salva me quoniam praecepta tua quaesivi
95 me expectaverunt impii ut perderent me testimonium tuum considerabo
96 omni consummationi vidi finem latum mandatum tuum nimis

97 [mem] quam dilexi legem tuam tota die haec meditatio mea
98 super inimicos meos instruis me mandata tua quia in sempiternum hoc est mihi 99 super omnes qui docebant me eruditus sum quia testimonia tua meditatio mea 100 super senes intellexi quia praecepta tua servavi
101 ab omni semita mala prohibui pedes meos ut custodirem verba tua
102 a iudiciis tuis non recessi quia tu inluminasti me
103 quam dulce gutturi meo eloquium tuum super mel ori meo
104 praecepta tua considerabam propterea odivi omnem semitam mendacii

105 [nun] lucerna pedi meo verbum tuum et lux semitae meae
106 iuravi et perseverabo ut custodiam iudicia iustitiae tuae
107 adflictus sum usque nimis Domine vivifica me iuxta verbum tuum
108 voluntaria oris mei conplaceant tibi Domine et secundum iudicia tua doce me
109 anima mea in manu mea semper et legis tuae non sum oblitus
110 posuerunt impii laqueum mihi et a praeceptis tuis non aberravi

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111 hereditas mea testimonia tua in sempiternum quia gaudium cordis mei sunt
112 inclinavi cor meum ut facerem iustitias tuas propter aeternam retributionem

113 [samech] tumultuosos odivi et legem tuam dilexi
114 protectio mea et scutum meum tu es verbum tuum expectavi
115 recedite a me maligni et custodiam mandata Dei mei
116 confirma me secundum verbum tuum et vivam et noli me confundere ab expectatione mea
117 auxiliare mihi et salvus ero et delectabor in praeceptis tuis iugiter
118 abiecisti omnes qui adversantur praecepta tua quia mendax cogitatio eorum
119 quasi scoriam conputasti omnes impios terrae propterea dilexi testimonia tua
120 horripilavit a timore tuo caro mea et iudicia tua timui

121 [ain] feci iudicium et iustitiam ne derelinquas me his qui calumniantur me
122 sponde pro servo tuo in bonum ne calumnientur me superbi
123 oculi mei defecerunt in salutare tuum et in eloquium iustitiae tuae
124 fac cum servo tuo iuxta misericordiam tuam et praecepta tua doce me
125 servus tuus ego instrue me et cognoscam testimonia tua
126 tempus est ut facias Domine praevaricati sunt legem tuam
127 propterea dilexi mandata tua super aurum et topazium
128 propterea in universa praecepta direxi omnem semitam mendacii odio habui

129 [fe] mirabilia testimonia tua idcirco custodivit ea anima mea
130 ostium sermonum tuorum lucidum doce parvulos
131 os meum aperui et respiravi quia mandata tua desiderabam
132 respice ad me et miserere mei iuxta iudicium diligentium nomen tuum
133 gressus meos firma in sermone tuo et non des potestatem in me universae iniquitati
134 redime me a calumnia hominis et custodiam praecepta tua
135 vultum tuum ostende servo tuo et doce me praecepta tua
136 rivi aquarum fluebant de oculis meis quia non custodierunt legem tuam

137 [sade] iustus es Domine et rectum iudicium tuum
138 praecepisti iustitiam testimonii tui et veritatem nimis
139 consumpsit me zelus meus quia obliti sunt verborum tuorum hostes mei
140 probatus sermo tuus nimis et servus tuus dilexit illum
141 parvulus ego sum et contemptibilis sed praecepta tua non sum oblitus
142 iustitia tua iustitia sempiterna et lex tua veritas
143 tribulatio et angustia invenerunt me mandata tua voluntas mea
144 iusta testimonia tua semper doce me et vivam

145 [coph] clamavi in toto corde exaudi me Domine praecepta tua custodiam
146 invocavi te salvum me fac et custodiam testimonia tua
147 surgebam adhuc in tenebris et clamabam verbum tuum expectans
148 praeveniebant oculi mei vigilias ut meditarer in sermonibus tuis
149 vocem meam audi iuxta misericordiam tuam Domine secundum iudicium tuum vivifica me
150 adpropinquaverunt persecutores mei sceleri et a lege tua procul facti sunt
151 prope es tu Domine et omnia mandata tua veritas
152 a principio novi de testimoniis tuis quod in aeternum fundaveris ea

153 [res] vide adflictionem meam et eripe me quia legis tuae non sum oblitus
154 iudica causam meam et redime me sermone tuo vivifica me
155 longe ab impiis salus quia praecepta tua non quaesierunt
156 misericordiae tuae multae Domine iuxta iudicia tua vivifica me
157 multi qui persequuntur me et adfligunt me a testimoniis tuis non declinavi
158 vidi praevaricatores tuos et maerebam qui verbum tuum non custodierunt
159 vide quoniam praecepta tua dilexi Domine iuxta misericordiam tuam vivifica me
160 caput verborum tuorum veritas et sempiternum omne iudicium iustitiae tuae

161 [sen] principes persecuti sunt me sine causa verba autem tua timuit cor meum
162 gaudens ego sum in eloquio tuo sicut qui invenit spolia multa
163 mendacium odio habui et detestatus sum legem autem tuam dilexi
164 septies in die laudavi te super iudiciis iustitiae tuae
165 pax multa diligentibus legem tuam et non est illis scandalum
166 expectavi salutare tuum Domine et mandata tua feci
167 custodivit anima mea testimonia tua et dilexi ea nimis
168 custodivi praecepta tua et testimonia tua quia omnes viae meae in conspectu tuo

169 [thau] ingrediatur laus mea coram te Domine secundum verbum tuum doce me

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170 veniat deprecatio mea ante vultum tuum secundum eloquium tuum libera me
171 fundant labia mea hymnum docebis enim me praecepta tua
172 loquetur lingua mea sermonem tuum quia omnia mandata tua iusta
173 sit manus tua auxiliatrix mea quia praecepta tua elegi
174 desideravi salutare tuum Domine et lex tua voluntas mea
175 vivet anima mea et laudabit te et iudicia tua auxiliabuntur mihi
176 erravi quasi ovis perdita quaere servum tuum quia mandatorum tuorum non sum oblitus

HEBREW PSALTER (PSALMS) CHAPTER 119
1 canticum graduum ad Dominum in tribulatione mea clamavi et exaudivit me
2 Domine libera animam meam a labio mendacii a lingua dolosa 3 quid detur tibi aut quid adponatur tibi ad linguam dolosam 4 sagittae potentis acutae cum carbonibus iuniperorum
5 heu mihi quia peregrinatio mea prolongata est habitavi cum tabernaculis Cedar
6 multum peregrinata est anima mea
7 cum odientibus pacem ego pacifica loquebar et illi bellantia

HEBREW PSALTER (PSALMS) CHAPTER 120
1 canticum graduum levavi oculos meos in montes unde veniet auxilium meum
2 auxilium meum a Domino factore caeli et terrae
3 non det in commotionem pedem tuum nec dormitet qui custodit te
4 ecce non dormitabit neque dormiet qui custodiet Israhel
5 Dominus custodiet te Dominus protectio tua super manum dexteram tuam
6 per diem sol non percutiet te neque luna per noctem
7 Dominus custodiet te ab omni malo custodiat animam tuam
8 Dominus custodiat exitum tuum et introitum tuum amodo et usque in aeternum

HEBREW PSALTER (PSALMS) CHAPTER 121
1 canticum graduum David laetatus sum eo quod dixerint mihi in domum Domini ibimus
2 stantes erant pedes nostri in portis tuis Hierusalem
3 Hierusalem quae aedificaris ut civitas cuius participatio eius simul
4 quia ibi ascenderunt tribus tribus Domini testimonium Israhel ad confitendum nomini Domini
5 quia ibi sederunt sedes in iudicio sedes domui David
6 rogate pacem Hierusalem sit bene his qui diligunt te
7 sit pax in muris tuis abundantia in domibus tuis
8 propter fratres meos et amicos meos loquar pacem tibi
9 propter domum Domini Dei nostri quaeram bona tibi

HEBREW PSALTER (PSALMS) CHAPTER 122
1 canticum graduum ad te levavi oculos meos qui habitas in caelis
2 ecce sicut oculi servorum ad manum dominorum suorum sicut oculi ancillae ad manum dominae suae sic oculi nostri ad Dominum Deum nostrum donec misereatur nostri
3 miserere nostri Domine miserere nostri quoniam multum repleti sumus despectione
4 multum repleta est anima nostra obprobrii abundantium et despectionis superborum

HEBREW PSALTER (PSALMS) CHAPTER 123
1 canticum graduum David nisi Dominus fuisset in nobis dicat nunc Israhel
2 nisi Dominus fuisset in nobis cum exsurgerent super nos homines
3 forsitan vivos absorbuissent nos cum irasceretur furor eorum super nos
4 forsitan aquae circumdedissent nos
5 torrens transisset super animam nostram forsitan transissent super animam nostram aquae superbae
6 benedictus Dominus qui non dedit nos in praedam dentibus eorum
7 anima nostra quasi avis erepta est de laqueo venantium laqueus contritus est et nos liberati sumus
8 auxilium nostrum in nomine Domini qui fecit caelum et terram

HEBREW PSALTER (PSALMS) CHAPTER 124
1 canticum graduum qui confidunt in Domino quasi mons Sion inmobilis in aeternum habitabilis
2 Hierusalem montes in circuitu eius et Dominus in circuitu populi sui amodo et usque in aeternum
3 quia non requiescet virga impietatis super sortem iustorum ut non mittant iusti in iniquitatem manus suas
4 benefac Domine bonis et rectis corde
5 qui autem declinant ad pravitates suas deducet eos Dominus cum his qui operantur iniquitatem pax super Israhel

HEBREW PSALTER (PSALMS) CHAPTER 125
1 canticum graduum cum converteret Dominus captivitatem Sion facti sumus quasi somniantes
2 tunc implebitur risu os nostrum et lingua nostra laude tunc dicent in gentibus magnificavit Dominus facere cum istis
3 magnificavit Dominus facere nobiscum facti sumus laetantes 4 converte Domine captivitatem nostram sicut rivum in austro 5 qui seminant in lacrimis in exultatione metent
6 qui ambulans ibat et flebat portans ad seminandum sementem veniens veniet in exultatione portans manipulos suos

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HEBREW PSALTER (PSALMS) CHAPTER 126

1 canticum graduum Salomonis nisi Dominus aedificaverit domum in vanum laboraverunt qui aedificant eam nisi Dominus custodierit civitatem frustra vigilat qui custodit eam

2 frustra vobis est de mane consurgere postquam sederitis qui manducatis panem idolorum sic dabit diligentibus se somnum

3 ecce hereditas Domini filii mercis fructus ventris

4 sicut sagittae in manu potentis ita filii iuventutis

5 beatus vir qui implevit faretram suam ex ipsis non confundentur cum loquentur inimicis in porta

HEBREW PSALTER (PSALMS) CHAPTER 127

1 canticum graduum beatus omnis qui timet Dominum qui ambulat in viis eius

2 laborem manuum tuarum cum comederis beatus tu et bene tibi erit

3 uxor tua sicut vitis fructifera in penetrabilibus domus tuae filii tui sicut germina olivarum in circuitu mensae tuae

4 ecce sic benedicetur viro qui timet Dominum

5 benedicat tibi Dominus ex Sion et videas bona Hierusalem omnibus diebus vitae tuae

6 et videas filios filiorum tuorum pacem super Israhel

HEBREW PSALTER (PSALMS) CHAPTER 128

1 canticum graduum saepe expugnaverunt me ab adulescentia mea dicat nunc Israhel

2 saepe expugnaverunt me ab adulescentia mea sed non potuerunt mihi

3 super cervicem meam arabant arantes prolongaverunt sulcum suum

4 Dominus iustus concidet laqueos impiorum

5 confundantur et revertantur retrorsum omnes qui oderunt Sion

6 fiant sicut faenum tectorum quod statim ut viruerit arescet

7 de quo non implebit manum suam messor et sinum suum manipulos faciens

8 de quo non dixerunt transeuntes benedictio Domini super vos benediximus vobis in nomine Domini

HEBREW PSALTER (PSALMS) CHAPTER 129

1 canticum graduum de profundis clamavi ad te Domine

2 Domine exaudi vocem meam fiant aures tuae intendentes ad vocem deprecationis meae

3 si iniquitates observabis Domine Domine quis sustinebit

4 quia tecum est propitiatio cum terribilis sis sustinui Dominum sustinuit anima mea et verbum eius expectavi

5 anima mea ad Dominum

6 a vigilia matutina usque ad vigiliam matutinam expectet Israhel Dominum

7 quia apud Dominum misericordia et multa apud eum redemptio

8 et ipse redimet Israhel ex omnibus iniquitatibus eius

HEBREW PSALTER (PSALMS) CHAPTER 130

1 canticum graduum Domine non est exaltatum cor meum neque elati sunt oculi mei et non ambulavi in magnis et in mirabilibus super me

2 si non proposui et silere feci animam meam sicut ablactatus ad matrem suam ita ablactata ad me anima mea

3 expecta Israhel Dominum amodo et usque in aeternum

HEBREW PSALTER (PSALMS) CHAPTER 131

1 canticum graduum memento Domine David et omnis adflictionis eius

2 qui iuravit Domino votum vovit Deo Iacob

3 si intravero in tabernaculum domus meae si adsedero super lectum straminis mei

4 si dedero somnum oculis meis et palpebris dormitationem

5 donec inveniam locum Domino tabernacula Deo Iacob

6 ecce audivimus illum in Ephrata invenimus illum in regione saltus

7 intremus in tabernacula eius adoremus scabillum pedum eius

8 surge Domine in requiem tuam tu et arca fortitudinis tuae

9 sacerdotes tui induantur iustitia et sancti tui laudent

10 propter David servum tuum ne avertas faciem christi tui

11 iuravit Dominus David veritatem non avertetur ab ea de fructu ventris tui ponam super sedem tuam

12 si custodierint filii tui pactum meum et testificationem meam quam docuero eos et filii eorum usque in aeternum sedebunt super thronum tuum

13 quia elegit Dominus Sion desideravit eam in habitaculum suum

14 haec est requies mea in sempiternum hic habitabo quia desideravi eam

15 venationem eius benedicens benedicam pauperes eius saturabo pane

16 sacerdotes eius induam salutari et sancti eius laude laudabunt

17 ibi oriri faciam cornu David paravi lucernam christo meo

18 inimicos eius induam confusione super ipsum autem florebit sanctificatio eius

HEBREW PSALTER (PSALMS) CHAPTER 132

1 canticum graduum David ecce quam bonum et quam decorum habitare fratres in uno

2 sicut unguentum optimum in capite quod descendit in barbam barbam Aaron quod descendit super oram vestimentorum eius

3 sicut ros Hermon qui descendit super montana Sion quoniam ibi mandavit Dominus benedictionem vitam usque in aeternum

HEBREW PSALTER (PSALMS) CHAPTER 133

1 canticum graduum ecce benedicite Domino omnes servi Domini qui statis in domo Domini

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2 in noctibus levate manus vestras ad sanctum et benedicite Domino
3 benedicat tibi Dominus ex Sion factor caeli et terrae

HEBREW PSALTER (PSALMS) CHAPTER 134

1 alleluia laudate nomen Domini laudate servi Dominum
2 qui statis in domo Domini in atriis domus Dei nostri
3 laudate Dominum quoniam bonus Dominus cantate nomini eius quoniam decens
4 quia Iacob elegit sibi Dominus Israhel in peculium suum
5 quia ego scio quod magnus Dominus et Dominus noster prae omnibus diis
6 omnia quae voluit Dominus fecit in caelo et in terra in mari et in cunctis abyssis
7 levans nubes de summitatibus terrae fulgura in pluviam fecit educens ventos de thesauris suis
8 qui percussit primitiva Aegypti ab homine usque ad pecus
9 misit signa et portenta in medio tui Aegypte in Pharao et in cunctos servos eius
10 qui percussit gentes multas et occidit reges fortes
11 Seon regem Amorreorum et Og regem Basan et omnia regna Chanaan
12 et dedit terram eorum hereditatem hereditatem Israhel populo suo
13 Domine nomen tuum in aeternum Domine memoriale tuum in generatione et generatione
14 quia iudicabit Dominus populum suum et in servos suos erit placabilis
15 idola gentium argentum et aurum opera manuum hominum 16 os habent et non loquentur oculos habent et non videbunt 17 aures habent et non audient sed nec spiritus in ore eorum 18 similes illis fiant qui faciunt ea omnis qui confidit in eis
19 domus Israhel benedicite Domino domus Aaron benedicite Domino 20 domus Levi benedicite Domino timentes Dominum benedicite Domino 21 benedictus Dominus ex Sion qui habitat in Hierusalem alleluia

HEBREW PSALTER (PSALMS) CHAPTER 135

1 confitemini Domino quoniam bonus quoniam in aeternum misericordia eius
2 confitemini Deo deorum quoniam in aeternum misericordia eius
3 confitemini Domino dominorum quoniam in aeternum misericordia eius
4 qui facit mirabilia magna solus quoniam in aeternum misericordia eius
5 qui fecit caelos in sapientia quoniam in aeternum misericordia eius
6 qui firmavit terram super aquas quoniam in aeternum misericordia eius
7 qui fecit luminaria magna quoniam in aeternum misericordia eius
8 solem in potestatem diei quoniam in aeternum misericordia eius
9 lunam et stellas in potestatem noctis quoniam in aeternum misericordia eius
10 qui percussit Aegyptum cum primitivis suis quoniam in aeternum misericordia eius
11 et eduxit Israhel de medio eorum quoniam in aeternum misericordia eius
12 in manu valida et in brachio extento quoniam in aeternum misericordia eius 13 qui divisit mare Rubrum in divisiones quoniam in aeternum misericordia eius 14 et eduxit Israhel in medio eius quoniam in aeternum misericordia eius
15 et convolvit Pharao et exercitum eius in mari Rubro quoniam in aeternum misericordia eius
16 qui duxit populum suum per desertum quoniam in aeternum misericordia eius
17 qui percussit reges magnos quoniam in aeternum misericordia eius
18 et occidit reges magnificos quoniam in aeternum misericordia eius
19 Seon regem Amorreorum quoniam in aeternum misericordia eius
20 et Og regem Basan quoniam in aeternum misericordia eius
21 et dedit terram eorum in hereditatem quoniam in aeternum misericordia eius
22 hereditatem Israhel servo suo quoniam in aeternum misericordia eius
23 quia in humilitate nostra memor fuit nostri quoniam in aeternum misericordia eius
24 et redemit nos de hostibus nostris quoniam in aeternum misericordia eius
25 qui dat panem omni carni quoniam in aeternum misericordia eius
26 confitemini Deo caeli quoniam in aeternum misericordia eius

HEBREW PSALTER (PSALMS) CHAPTER 136

1 super flumina Babylonis ibi sedimus et flevimus cum recordaremur Sion
2 super salices in medio eius suspendimus citharas nostras
3 quoniam ibi interrogaverunt nos qui captivos duxerunt nos verba carminis et qui adfligebant nos laeti canite nobis de canticis Sion
4 quomodo cantabimus canticum Domini in terra aliena
5 si oblitus fuero tui Hierusalem in oblivione sit dextera mea
6 adhereat lingua mea gutturi meo si non recordatus fuero tui si non praeposuero Hierusalem in principio laetitiae meae
7 memento Domine filiorum Edom in diem Hierusalem dicentium evacuate evacuate usque ad fundamentum eius
8 filia Babylon vastata beatus qui retribuet tibi vicissitudinem tuam quam retribuisti nobis
9 beatus qui tenebit et adlidet parvulos tuos ad petram

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HEBREW PSALTER (PSALMS) CHAPTER 137

1 David confitebor tibi in toto corde meo in conspectu deorum cantabo tibi

2 adorabo in templo sancto tuo et confitebor nomini tuo super misericordia tua et super veritate tua quia magnificasti super omne nomen tuum eloquium tuum

3 in die invocabo et exaudies me dilatabis animae meae fortitudinem

4 confiteantur tibi Domine omnes reges terrae quoniam audierunt eloquia oris tui

5 et cantent in viis Domini quoniam magna gloria Domini

6 quoniam excelsus Dominus et humilem respicit et excelsa de longe cognoscit

7 si ambulavero in medio tribulationis vivificabis me super furorem inimicorum meorum mittes manum tuam et salvabit me dextera tua

8 Dominus operabitur pro me Domine misericordia tua in aeternum opera manuum tuarum ne dimittas

HEBREW PSALTER (PSALMS) CHAPTER 138

1 pro victoria David canticum Domine investigasti me et cognovisti

2 tu cognovisti sessionem meam et surrectionem meam

3 intellexisti malum meum de longe semitam meam et accubitionem meam eventilasti

4 et omnes vias meas intellexisti quia non est eloquium in lingua mea

5 ecce Domine nosti omnia retrorsum et ante formasti me et posuisti super me manum tuam

6 super me est scientia et excelsior est non potero ad eam

7 quo ibo ab spiritu tuo et quo a facie tua fugiam

8 si ascendero in caelum ibi es tu si iacuero in inferno ades 9 si sumpsero pinnas diluculo habitavero in novissimo maris 10 etiam ibi manus tua deducet me et tenebit me dextera tua

11 si dixero forte tenebrae operient me nox quoque lux erit circa me

12 nec tenebrae habent tenebras apud te et nox quasi dies lucet similes sunt tenebrae et lux

13 quoniam tu possedisti renes meos orsusque es me in utero matris meae

14 confitebor tibi quoniam terribiliter magnificasti me mirabilia opera tua et anima mea novit nimis

15 non sunt operta ossa mea a te quibus factus sum in abscondito imaginatus sum in novissimis terrae

16 informem adhuc me viderunt oculi tui et in libro tuo omnes scribentur dies formatae sunt et non est una in eis

17 mihi autem quam honorabiles facti sunt amici tui Deus quam fortes pauperes eorum

18 dinumerabo eos et harena plures erunt evigilavi et adhuc sum tecum

19 si occideris Deus impium viri sanguinum declinate a me

20 qui contradicent tibi scelerate elati sunt frustra adversarii tui

21 nonne odientes te Domine odivi et contra adversarios tuos distabui

22 perfecto odio oderam illos inimici facti sunt mihi

23 scrutare me Deus et cognosce cor meum proba me et scito cogitationes meas

24 et vide si via idoli in me est et deduc me in via aeterna

HEBREW PSALTER (PSALMS) CHAPTER 139

1 pro victoria canticum David

2 erue me Domine ab homine malo a viris iniquis serva me

3 qui cogitaverunt malitias in corde tota die versati sunt in proeliis

4 exacuerunt linguam suam quasi serpens venenum aspidis sub labiis eorum semper

5 custodi me Domine de manu impii a viro iniquitatum serva me qui cogitaverunt subplantare gressus meos

6 absconderunt superbi laqueum mihi et funibus extenderunt rete iuxta semitam offendiculum posuerunt mihi semper

7 dixi Domino Deus meus tu audi Domine vocem deprecationis meae

8 Domine Deus fortitudo salutis meae protexisti caput meum in die belli

9 ne des Domine desideria impii scelera eius ne effundantur et eleventur semper

10 amaritudo convivarum meorum labor labiorum eorum operiat eos

11 cadent super eos carbones ignis deicies eos in foveas ut non consurgant

12 vir linguosus non dirigetur in terra virum iniquum mala capient in interitu

13 scio quod faciet Dominus causam inopis iudicia pauperum

14 attamen iusti confitebuntur nomini tuo habitabunt recti cum vultu tuo

HEBREW PSALTER (PSALMS) CHAPTER 140

1 canticum David Domine clamavi ad te festina mihi exaudi vocem meam clamantis ad te

2 dirigatur oratio mea sicut incensum in conspectu tuo elevatio manuum mearum sacrificium vespertinum

3 pone Domine custodem ori meo serva paupertatem labiorum meorum

4 ne declines cor meum in verbum malum volvere cogitationes impias cum viris operantibus iniquitatem neque comedere in deliciis eorum

5 corripiat me iustus in misericordia et arguat me oleum amaritudinis non inpinguet caput meum quia adhuc et oratio mea pro malitiis eorum

6 sublati sunt iuxta petram iudices eorum et audient verba mea quoniam decora sunt

7 sicut agricola cum scindit terram sic dissipata sunt ossa nostra in ore inferi

8 quia ad te Domine Deus oculi mei in te speravi ne evacues animam meam

9 custodi me de manibus laquei quod posuerunt mihi et de offendiculis operantium iniquitatem

10 incident in rete eius impii simul ego autem transibo

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HEBREW PSALTER (PSALMS) CHAPTER 141

1 eruditio David cum esset in spelunca oratio

2 voce mea ad Dominum clamavi voce mea ad Dominum deprecatus sum

3 effundam in conspectu eius eloquium meum tribulationem meam coram illo adnuntiabo

4 cum anxius in me fuerit spiritus meus tu enim nosti semitam meam in via hac qua ambulabo absconderunt laqueum mihi

5 respice ad dexteram et vide quia non sit qui cognoscat me periit fuga a me non est qui quaerat animam meam

6 clamavi ad te Domine dixi tu spes mea pars mea in terra viventium

7 ausculta deprecationem meam quoniam infirmatus sum nimis libera me a persecutoribus quoniam confortati sunt super me

8 educ de carcere animam meam ut confiteatur nomini tuo me expectant iusti cum retribueris mihi

HEBREW PSALTER (PSALMS) CHAPTER 142

1 canticum David Domine exaudi orationem meam ausculta deprecationem meam in veritate tua exaudi me in iustitia tua

2 et non venias ad iudicandum cum servo tuo quia non iustificabitur in conspectu tuo omnis vivens

3 persecutus est enim inimicus animam meam confregit in terra vitam meam posuit me in tenebris quasi mortuos antiquos

4 et anxius fuit in me spiritus meus in medio mei sollicitum fuit cor meum

5 recordabar dierum antiquorum meditabar omnia opera tua facta manuum tuarum loquebar

6 expandi manus meas ad te anima mea quasi terra sitiens ad te semper

7 cito exaudi me Domine defecit spiritus meus ne abscondas faciem tuam a me et conparabor descendentibus in lacum

8 fac me audire mane misericordiam tuam quoniam in te confido notam fac mihi viam in qua ambulo quoniam ad te levavi animam meam

9 libera me de inimicis meis Domine a te protectus sum

10 doce me ut faciam voluntatem tuam quia tu Deus meus spiritus tuus bonus deducet me in terra recta

11 propter nomen tuum Domine vivificabis me in iustitia tua educes de angustia animam meam

12 et in misericordia tua dissipabis inimicos meos et perdes omnes ligantes animam meam ego enim sum servus tuus

HEBREW PSALTER (PSALMS) CHAPTER 143

1 David benedictus Dominus fortis meus qui docet manus meas ad proelium digitos meos ad bellum

2 misericordia mea et fortitudo mea auxiliator meus et salvator meus scutum meum et in ipso speravi qui subiecit populos mihi

3 Domine quid est homo quia cognoscis eum filius hominis quia conputas eum

4 homo vanitati adsimilatus est dies eius quasi umbra pertransiens

5 Domine inclina caelos tuos et descende tange montes et fumigabunt

6 mica fulmine et dissipa eos mitte sagittam tuam et interfice illos

7 extende manum tuam de excelso libera me et erue me de aquis multis de manu filiorum alienorum

8 quorum os locutum est vanitatem et dextera eorum dextera mendacii

9 Deus canticum novum cantabo tibi in psalterio decacordo psallam tibi

10 qui dat salutem regibus qui eruit David servum suum de gladio pessimo

11 libera me et erue me de manu filiorum alienorum quorum os locutum est vanitatem et dextera eorum dextera mendacii

12 ut sint filii nostri quasi plantatio crescens in adulescentia sua filiae nostrae quasi anguli ornati ad similitudinem templi

13 promptuaria nostra plena et supereffundentia ex hoc in illud pecora nostra in milibus et innumerabilia in conpitis nostris

14 tauri nostri pingues non est interruptio et non est egressus et non est ululatus in plateis nostris

15 beatus populus cuius talia sunt beatus populus cuius Dominus Deus suus

HEBREW PSALTER (PSALMS) CHAPTER 144

1 hymnus David [aleph] exaltabo te Deus meus rex et benedicam nomini tuo in aeternum et ultra

2 [beth] in omni die benedicam tibi et laudabo nomen tuum in sempiternum iugiter

3 [gimel] magnus Deus et laudabilis nimis et magnificentiae eius non est inventio

4 [deleth] generatio ad generationem laudabit opera tua et fortitudines tuas adnuntiabunt

5 [he] decorem gloriae magnitudinis tuae et verba mirabilium tuorum loquar

6 [vav] et fortitudinem horribilium tuorum loquentur et magnitudines tuas narrabo

7 [zai] memoriam multae bonitatis tuae loquentur et iustitias tuas laudabunt

8 [heth] clemens et misericors Dominus patiens et multae miserationis

9 [teth] bonus Dominus omnibus et misericordiae eius in universa opera eius

10 [ioth] confiteantur tibi Domine omnia opera tua et sancti tui benedicant tibi

11 [caph] gloriam regni tui dicent et fortitudines tuas loquentur

12 [lameth] ut ostendant filiis hominum fortitudines eius et gloriam decoris regni eius

13 [mem] regnum tuum regnum omnium saeculorum et potestas tua in omni generatione et generatione

14 [samech] sustentat Dominus omnes corruentes et erigit universos iacentes

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15 [ain] oculi eorum in te sperant et tu das eis escam suam in tempore suo
16 [fe] aperis manus tuas et imples omne animal refectione
17 [sade] iustus Dominus in omnibus viis suis et sanctus in omnibus operibus suis
18 [coph] iuxta est Dominus omnibus qui invocant eum omnibus qui invocant eum in veritate
19 [res] placitum timentium se faciet et clamorem eorum audiet et salvabit eos
20 [sen] custodit Dominus omnes diligentes se et universos impios conteret
21 [thau] laudem Domini loquetur os meum et benedicet omnis caro nomini sancto eius in aeternum et iugiter

HEBREW PSALTER (PSALMS) CHAPTER 145
1 alleluia
2 lauda anima mea Dominum laudabo Dominum in vita mea cantabo Deo meo quamdiu sum nolite confidere in principibus
3 in filio hominis cui non est salus
4 egredietur spiritus eius et revertetur in humum suam in die illa peribunt cogitationes eius
5 beatus cuius Deus Iacob auxiliator eius spes eius in Domino Deo suo
6 qui fecit caelos et terram mare et omnia quae in eis sunt
7 et custodit veritatem in sempiternum qui facit iudicium calumniam sustinentibus et dat panem esurientibus Dominus solvit vinctos
8 Dominus inluminat caecos Dominus erigit adlisos Dominus diligit iustos
9 Dominus custodit advenas pupillum et viduam suscipiet et viam impiorum conteret
10 regnabit Dominus in aeternum Deus tuus Sion in generationem et generationem

HEBREW PSALTER (PSALMS) CHAPTER 146
1 alleluia laudate Dominum quoniam bonum est canticum Dei nostri quoniam decorum est pulchra laudatio
2 aedificabit Hierusalem Dominus eiectos Israhel congregabit
3 qui sanat contritos corde et alligat plagas eorum
4 qui numerat multitudinem stellarum et omnes nomine suo vocat
5 magnus Dominus noster et multus fortitudine prudentiae eius non est numerus
6 suscipiens mansuetos Dominus humilians impios usque ad terram
7 canite Domino in confessione canite Deo nostro in cithara
8 qui operit caelos nubibus et praebet terrae pluviam et oriri facit in montibus germen
9 qui dat iumentis panem suum filiis corvi clamantibus
10 non est in fortitudine equi voluntas eius neque in tibiis viri placetur ei
11 placetur Domino in his qui timent eum et expectant misericordiam eius

HEBREW PSALTER (PSALMS) CHAPTER 147
12 lauda Hierusalem Dominum cane Deum tuum Sion
13 quia confortavit vectes portarum tuarum benedixit filiis tuis in medio tui
14 qui posuit terminum tuum pacem adipe frumenti saturavit te 15 qui emittit eloquium suum terrae velociter curret verbum eius
16 qui dat nivem quasi lanam pruinas quasi cinerem spargit
17 proicit glaciem suam quasi buccellas ante faciem frigoris eius quis stabit
18 mittet verbum suum et solvet illa spirabit spiritu suo et fluent aquae
19 qui adnuntiat verbum suum Iacob praecepta sua et iudicia sua Israhel
20 non fecit similiter omni genti et iudicia eius non cognoscent alleluia

HEBREW PSALTER (PSALMS) CHAPTER 148
1 alleluia laudate Dominum de caelis laudate eum in excelsis
2 laudate eum omnes angeli eius laudate eum omnes exercitus eius
3 laudate eum sol et luna laudate eum omnes stellae luminis 4 laudate eum caeli caelorum et aquae quae super caelos sunt 5 laudent nomen Domini quoniam ipse mandavit et creata sunt
6 et statuit ea in saeculum et in saeculum praeceptum dedit et non praeteribit
7 laudate Dominum de terra dracones et omnes abyssi
8 ignis et grando nix et glacies ventus turbo quae facitis sermonem eius
9 montes et omnes colles lignum fructiferum et universae cedri
10 bestiae et omnia iumenta reptilia et aves volantes
11 reges terrae et omnes populi principes et universi iudices terrae
12 iuvenes et virgines senes cum pueris laudent nomen Domini
13 quoniam sublime nomen eius solius
14 gloria eius in caelo et in terra et exaltavit cornu populi sui laus omnibus sanctis eius filiis Israhel populo adpropinquanti sibi alleluia

HEBREW PSALTER (PSALMS) CHAPTER 149
1 alleluia cantate Domino canticum novum laus eius in congregatione sanctorum
2 laetetur Israhel in factore suo filii Sion exultent in rege suo
3 laudent nomen eius in choro in tympano et cithara cantent ei
4 quia conplacet sibi Dominus in populo suo exaltabit mansuetos in Iesu
5 exultabunt sancti in gloria laudabunt in cubilibus suis
6 exaltationes Dei in gutture eorum et gladii ancipites in manibus eorum

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7 ad faciendam vindictam in gentibus increpationes in populis
8 ut alligent reges eorum catenis et inclitos eorum conpedibus ferreis
9 ut faciant in eis iudicium scriptum decor est omnium sanctorum eius alleluia

HEBREW PSALTER (PSALMS) CHAPTER 150
1 alleluia laudate Deum in sancto eius laudate eum in fortitudine potentiae eius
2 laudate eum in fortitudinibus eius laudate eum iuxta multitudinem magnificentiae suae
3 laudate eum in clangore bucinae laudate eum in psalterio et cithara
4 laudate eum in tympano et choro laudate eum in cordis et organo
5 laudate eum in cymbalis sonantibus laudate eum in cymbalis tinnientibus
6 omne quod spirat laudet Dominum alleluia.

THE HIDDEN OR LOST PSALMS 151-160

The Apocryphal Psalms in Syriac Aramaic

(The psalms 151-155 have been known for a long time but considered fake by most Jewish and Christian authorities, but not by the Eastern Orthodox communities where we can find one or the other of those psalms in copies of the Greek Septuagint, Ethiopic, Syriac and Armenian Bibles. With the Dead Sea Scrolls, found in the caves of Qumran in 1947 and 1956, we know that at least Psalms 151, 154, 155 and 156-160 are authentic. For this reason, we show all of them in Appendix D, The Dead Sea Scrolls.)

PSALMUS 151
HEBREW PSALTER (PSALMS) CHAPTER 151
1 hic psalmus proprie scriptus David et extra numerum cum pugnavit cum Goliad pusillus eram inter fratres meos et adulescentior in domo patris mei pascebam oves patris mei
2 manus meae fecerunt organum digiti mei aptaverunt psalterium
3 et quis adnuntiabit Domino meo ipse Dominus ipse omnium exaudiet
4 ipse misit angelum suum et tulit me de ovibus patris mei et unxit me in misericordia unctionis suae
5 fratres mei boni et magni et non fuit beneplacitum in eis Domino
6 exivi obviam alienigenae et maledixit mihi in simulacris suis
7 ego autem evaginato ab eo ipsius gladio amputavi caput eius et abstuli obprobrium de filiis Israhel.

THE GALLICAN PSALTER (PSALMS)

Book of Psalms; Hebrew title: Tehillim (& 151)
("Praises"; or: Hymns, Odes, Lyrics and Poems to God)
Estimated Range of Dating: c. 5th to 1st centuries B.C.

(The Psalterium Gallicanum or Versio Gallicana, also known as the Gallican Psalter (so called because it became spread in Gaul from the 9th century AD onwards) has traditionally been considered Jerome's second Latin translation of the Psalms, which he made from the Greek of the Hexapla between 386 and 389. This became the psalter of the Sixto-Clementine Vulgate bible.

This most influential psalter has a distinctive style which is attributable to its origins as a translation of the Septuagint. Following the Septuagint, it eschews anthropomorphisms. For instance, the term rock is applied to God numerous times in the Hebrew Psalter, but the Latin term petra does not occur as an epithet for God in the gallicana. Instead more abstract words like refugium, "refuge"; locus munitus, "place of strength"; or adiutor, "helper" are used.

The previous Chapter of this Latin Vulgate Bible shows the entire Hebrew Psalter.

The versio juxta Hebraicum or versio iuxta Hebraeos was the last made by Jerome of Stridon. It is often informally called the "Hebrew Psalter" despite being written in Latin. Rather than just revise the Gallicana, he translated these psalms anew from the Hebrew, using pre-Masoretic manuscripts ca. 392. This psalter was present in the Bibles until Alcuin's reforms linked to the Carolingian liturgical reform: Alcuin replaced the versio juxta Hebraicum by a version of the psalter used in Gaul at the time. The latter became known as the Gallican psalter (see the section above), and it superseded the versio juxta Hebraicum. The versio juxta Hebraicum was kept in Spanish manuscripts of the Vulgate long after the Gallican psalter had supplanted it elsewhere. The versio juxta Hebraicum was never used in the liturgy.).

The Gallican Psalter is described in the French Wikipedia in a more detailed fashion:

The Gallican Psalter (Latin: Psalterium Gallicanum) is a Latin translation of the Greek version of the Book of Psalms by Jerome of Stridon [full Latin name: Eusebius Sophronius Hieronymus], dating from the late 4th century. Although initially a study text, this translation was included in the Sixto-Clementine Vulgate and was used in the Catholic Church, particularly in the liturgy, until the mid-20th century.

***Description:** The Gallican Psalter, called "Gallican" because it was disseminated in Gaul from the 9th century onward, is a Latin translation of the Psalms made by Jerome*

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in Bethlehem between 386 and 389, based on the hexapleric (Greek) text of Origen's Septuagint. This Psalter, a critical edition of the Latin Psalter, is a study text composed by Jerome for scholarly, not liturgical, purposes. It notably incorporates the obeluses and asterisks found in the Origenian version, diacritical marks borrowed from Homeric criticism that would gradually be misused by copyists eager to "improve" Jerome's version.

The edition of the Bible produced at the end of the 8th and the very beginning of the 9th centuries by Alcuin includes only the Gallican Psalter and no other Latin translations of the Psalter. The Gallican Psalter was sung in the Middle Ages for centuries in the Latin Church. This Psalter is that of the Sixto-Clementine Vulgate. Popular Latin prayers such as De profundis clamavi ad te Domine (Psalm 130) are derived from the Gallican Psalter.

***Criticism:** From the beginning of the 20th century, criticism of the Psalter developed within the Catholic Church. The language into which the Psalter had been translated, Vulgar Latin, was incomprehensible to readers trained in Classical Latin. According to Father Stanisław Wójcik in 1947:*

"Until now, the Latin language of the Psalter was very inept and off-putting. Despite the best intentions, it was simply impossible to penetrate the spirit of the Psalms, to understand their content, to feel their beauty."

The Gallican Psalter has also been criticized for containing numerous errors compared to the original Hebrew, notably in 27 places where the author's thought has been distorted.

***Replacement:** In 1943, Pius XII published his encyclical Divino afflante Spiritu; one of its aims was to encourage research into the languages of the original biblical texts. As early as January 1940, the Pope commissioned professors at the Pontifical Biblical Institute to prepare a new Latin Psalter, which was published in March 1945 and proposed by the motu proprio In cotidianis precibus.*

In 1979, the Nova-Vulgata, a revised version of the Vulgate, was promulgated by Pope John Paul II, [Karol Jozef Wojtyla]. This revision includes a new Psalter.)

LIBER PSALMORUM
PSALTERIUM GALLICANUM
GALLICAN PSALTER (PSALMS) CHAPTER 1

1 beatus vir qui non abiit in consilio impiorum et in via peccatorum non stetit et in cathedra pestilentiae non sedit

2 sed in lege Domini voluntas eius et in lege eius meditabitur die ac nocte

3 et erit tamquam lignum quod plantatum est secus decursus aquarum quod fructum suum dabit in tempore suo et folium eius non defluet et omnia quaecumque faciet prosperabuntur

4 non sic impii (non sic) sed tamquam pulvis quem proicit ventus (a facie terrae)

5 ideo non resurgent impii in iudicio neque peccatores in consilio iustorum

6 quoniam novit Dominus viam iustorum et iter impiorum peribit.

GALLICAN PSALTER (PSALMS) CHAPTER 2

1 psalmus David quare fremuerunt gentes et populi meditati sunt inania

2 adstiterunt reges terrae et principes convenerunt in unum adversus Dominum et adversus christum eius diapsalma

3 disrumpamus vincula eorum et proiciamus a nobis iugum ipsorum

4 qui habitat in caelis inridebit eos et Dominus subsannabit eos

5 tunc loquetur ad eos in ira sua et in furore suo conturbabit eos

6 ego autem constitutus sum rex ab eo super Sion montem sanctum eius praedicans praeceptum eius

7 Dominus dixit ad me filius meus es tu ego hodie genui te

8 postula a me et dabo tibi gentes hereditatem tuam et possessionem tuam terminos terrae

9 reges eos in virga ferrea tamquam vas figuli confringes eos

10 et nunc reges intellegite erudimini qui iudicatis terram

11 servite Domino in timore et exultate ei in tremore

12 adprehendite disciplinam nequando irascatur Dominus et pereatis de via iusta

13 cum exarserit in brevi ira eius beati omnes qui confidunt in eo.

GALLICAN PSALTER (PSALMS) CHAPTER 3

1 psalmus David cum fugeret a facie Abessalon filii sui

2 Domine quid multiplicati sunt qui tribulant me multi insurgunt adversum me

3 multi dicunt animae meae non est salus ipsi in Deo (eius) diapsalma

4 tu autem Domine susceptor meus es gloria mea et exaltans caput meum

5 voce mea ad Dominum clamavi et exaudivit me de monte sancto suo diapsalma

6 ego dormivi et soporatus sum exsurrexi quia Dominus suscipiet me

7 non timebo milia populi circumdantis me exsurge Domine salvum me fac Deus meus

8 quoniam tu percussisti omnes adversantes mihi sine causa dentes peccatorum contrivisti

9 Domini est salus et super populum tuum benedictio tua.

GALLICAN PSALTER (PSALMS) CHAPTER 4

1 in finem in carminibus psalmus David

2 cum invocarem exaudivit me Deus iustitiae meae in tribulatione dilatasti mihi miserere mei et exaudi orationem meam

3 filii hominum usquequo gravi corde ut quid diligitis vanitatem et quaeritis mendacium diapsalma

4 et scitote quoniam mirificavit Dominus sanctum suum Dominus exaudiet me cum clamavero ad eum

5 irascimini et nolite peccare quae dicitis in cordibus vestris in cubilibus vestris conpungimini diapsalma

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6 sacrificate sacrificium iustitiae et sperate in Domino multi dicunt quis ostendet nobis bona
7 signatum est super nos lumen vultus tui Domine dedisti laetitiam in corde meo
8 a fructu frumenti et vini et olei sui multiplicati sunt
9 in pace in id ipsum dormiam et requiescam
10 quoniam tu Domine singulariter in spe constituisti me.

GALLICAN PSALTER (PSALMS) CHAPTER 5
1 in finem pro ea quae hereditatem consequitur psalmus David 2 verba mea auribus percipe Domine intellege clamorem meum
3 intende voci orationis meae rex meus et Deus meus
4 quoniam ad te orabo Domine mane exaudies vocem meam
5 mane adstabo tibi et videbo quoniam non deus volens iniquitatem tu es
6 neque habitabit iuxta te malignus neque permanebunt iniusti ante oculos tuos
7 odisti omnes qui operantur iniquitatem perdes (omnes) qui loquuntur mendacium virum sanguinum et dolosum abominabitur Dominus
8 ego autem in multitudine misericordiae tuae introibo in domum tuam adorabo ad templum sanctum tuum in timore tuo
9 Domine deduc me in iustitia tua propter inimicos meos dirige in conspectu meo viam tuam
10 quoniam non est in ore eorum veritas cor eorum vanum est
11 sepulchrum patens est guttur eorum linguis suis dolose agebant iudica illos Deus decidant a cogitationibus suis secundum multitudinem impietatum eorum expelle eos quoniam inritaverunt te Domine
12 et laetentur omnes qui sperant in te in aeternum exultabunt et habitabis in eis et gloriabuntur in te omnes qui diligunt nomen tuum
13 quoniam tu benedices iusto Domine ut scuto bonae voluntatis coronasti nos.

GALLICAN PSALTER (PSALMS) CHAPTER 6
1 in finem in carminibus pro octava psalmus David
2 Domine ne in furore tuo arguas me neque in ira tua corripias me
3 miserere mei Domine quoniam infirmus sum sana me Domine quoniam conturbata sunt ossa mea
4 et anima mea turbata est valde et tu Domine usquequo
5 convertere Domine eripe animam meam salvum me fac propter misericordiam tuam
6 quoniam non est in morte qui memor sit tui in inferno autem quis confitebitur tibi
7 laboravi in gemitu meo lavabo per singulas noctes lectum meum in lacrimis meis stratum meum rigabo
8 turbatus est a furore oculus meus inveteravi inter omnes inimicos meos
9 discedite a me omnes qui operamini iniquitatem quoniam exaudivit Dominus vocem fletus mei
10 exaudivit Dominus deprecationem meam Dominus orationem meam suscepit
11 erubescant et conturbentur vehementer omnes inimici mei convertantur et erubescant valde velociter.

GALLICAN PSALTER (PSALMS) CHAPTER 7
1 psalmus David quem cantavit Domino pro verbis Chusi filii Iemini
2 Domine Deus meus in te speravi salvum me fac ex omnibus persequentibus me et libera me
3 nequando rapiat ut leo animam meam dum non est qui redimat neque qui salvum faciat
4 Domine Deus meus si feci istud si est iniquitas in manibus meis
5 si reddidi retribuentibus mihi mala decidam merito ab inimicis meis inanis
6 persequatur inimicus animam meam et conprehendat et conculcet in terra vitam meam et gloriam meam in pulverem deducat diapsalma
7 exsurge Domine in ira tua exaltare in finibus inimicorum meorum et exsurge Domine Deus meus in praecepto quod mandasti
8 et synagoga populorum circumdabit te et propter hanc in altum regredere
9 Dominus iudicat populos iudica me Domine secundum iustitiam meam et secundum innocentiam meam super me
10 consummetur nequitia peccatorum et diriges iustum et scrutans corda et renes Deus
11 iustum adiutorium meum a Deo qui salvos facit rectos corde
12 Deus iudex iustus et fortis et patiens numquid irascitur per singulos dies
13 nisi conversi fueritis gladium suum vibrabit arcum suum tetendit et paravit illum
14 et in eo paravit vasa mortis sagittas suas ardentibus effecit
15 ecce parturiit iniustitiam [et] concepit dolorem et peperit iniquitatem
16 lacum aperuit et effodit eum et incidet in foveam quam fecit
17 convertetur dolor eius in caput eius et in verticem ipsius iniquitas eius descendet
18 confitebor Domino secundum iustitiam eius et psallam nomini Domini altissimi.

GALLICAN PSALTER (PSALMS) CHAPTER 8
1 in finem pro torcularibus psalmus David
2 Domine Dominus noster quam admirabile est nomen tuum in universa terra quoniam elevata est magnificentia tua super caelos
3 ex ore infantium et lactantium perfecisti laudem propter inimicos tuos ut destruas inimicum et ultorem
4 quoniam videbo caelos [tuos] opera digitorum tuorum lunam et stellas quae tu fundasti
5 quid est homo quod memor es eius aut filius hominis quoniam visitas eum

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6 minuisti eum paulo minus ab angelis gloria et honore coronasti eum
7 et constituisti eum super opera manuum tuarum
8 omnia subiecisti sub pedibus eius oves et boves universas insuper et pecora campi
9 volucres caeli et pisces maris qui perambulant semitas maris
10 Domine Dominus noster quam admirabile est nomen tuum in universa terra.

GALLICAN PSALTER (PSALMS) CHAPTER 9

1 in finem pro occultis filii psalmus David
2 confitebor tibi Domine in toto corde meo narrabo omnia mirabilia tua
3 laetabor et exultabo in te psallam nomini tuo Altissime
4 in convertendo inimicum meum retrorsum infirmabuntur et peribunt a facie tua
5 quoniam fecisti iudicium meum et causam meam sedisti super thronum qui iudicas iustitiam
6 increpasti gentes (et) periit impius nomen eorum delisti in aeternum et in saeculum (saeculi)
7 inimici defecerunt frameae in finem et civitates destruxisti periit memoria eorum cum sonitu
8 et Dominus in aeternum permanet paravit in iudicio thronum suum
9 et ipse iudicabit orbem terrae in aequitate iudicabit populos in iustitia
10 et factus est Dominus refugium pauperi adiutor in oportunitatibus in tribulatione
11 et sperent in te qui noverunt nomen tuum quoniam non dereliquisti quaerentes te Domine
12 psallite Domino qui habitat in Sion adnuntiate inter gentes studia eius
13 quoniam requirens sanguinem eorum recordatus est non est oblitus clamorem pauperum
14 miserere mei Domine vide humilitatem meam de inimicis meis
15 qui exaltas me de portis mortis ut adnuntiem omnes laudationes tuas in portis filiae Sion
16 exultabo in salutari tuo infixae sunt gentes in interitu quem fecerunt in laqueo isto quem absconderunt conprehensus est pes eorum
17 cognoscitur Dominus iudicia faciens in operibus manuum suarum conprehensus est peccator canticum diapsalmatis
18 convertantur peccatores in infernum omnes gentes quae obliviscuntur Deum
19 quoniam non in finem oblivio erit pauperis patientia pauperum non peribit in finem
20 exsurge Domine non confortetur homo iudicentur gentes in conspectu tuo
21 constitue Domine legislatorem super eos sciant gentes quoniam homines sunt diapsalma
22 ut quid Domine recessisti longe dispicis in oportunitatibus in tribulatione
23 dum superbit impius incenditur pauper conprehenduntur in consiliis quibus cogitant
24 quoniam laudatur peccator in desideriis animae suae et iniquus benedicitur
25 exacerbavit Dominum peccator secundum multitudinem irae suae non quaeret
26 non est Deus in conspectu eius inquinatae sunt viae illius in omni tempore auferuntur iudicia tua a facie eius omnium inimicorum suorum dominabitur
27 dixit enim in corde suo non movebor a generatione in generationem sine malo
28 cuius maledictione os plenum est et amaritudine et dolo sub lingua eius labor et dolor
29 sedet in insidiis cum divitibus in occultis ut interficiat innocentem
30 oculi eius in pauperem respiciunt insidiatur in abscondito quasi leo in spelunca sua insidiatur ut rapiat pauperem rapere pauperem dum adtrahit eum
31 in laqueo suo humiliabit eum inclinabit se et cadet cum dominatus fuerit pauperum
32 dixit enim in corde suo oblitus est Deus avertit faciem suam ne videat in finem
33 exsurge Domine Deus exaltetur manus tua ne obliviscaris pauperum
34 propter quid inritavit impius Deum dixit enim in corde suo non requiret
35 vides quoniam tu laborem et dolorem consideras ut tradas eos in manus tuas tibi derelictus est pauper orfano tu eras adiutor
36 contere brachium peccatoris et maligni quaeretur peccatum illius et non invenietur
37 Dominus regnabit in aeternum et in saeculum (saeculi) peribitis gentes de terra illius
38 desiderium pauperum exaudivit Dominus praeparationem cordis eorum audivit auris tua
39 iudicare pupillo et humili ut non adponat ultra magnificare se homo super terram.

GALLICAN PSALTER (PSALMS) CHAPTER 10

1 in finem psalmus David
2 in Domino confido quomodo dicitis animae meae transmigra in montes sicut passer
3 quoniam ecce peccatores intenderunt arcum paraverunt sagittas suas in faretra ut sagittent in obscuro rectos corde
4 quoniam quae perfecisti destruxerunt iustus (autem) quid fecit
5 Dominus in templo sancto suo Dominus in caelo sedis eius oculi eius (in pauperem) respiciunt palpebrae eius interrogant filios hominum
6 Dominus interrogat iustum et impium qui autem diligit iniquitatem odit animam suam
7 pluet super peccatores laqueos ignis et sulphur et spiritus procellarum pars calicis eorum
8 quoniam iustus Dominus (et) iustitias dilexit aequitatem vidit vultus eius.

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GALLICAN PSALTER (PSALMS) CHAPTER 11

1 in finem pro octava psalmus David

2 salvum me fac Domine quoniam defecit sanctus quoniam deminutae sunt veritates a filiis hominum

3 vana locuti sunt unusquisque ad proximum suum labia dolosa in corde et corde locuti sunt

4 disperdat Dominus universa labia dolosa linguam magniloquam

5 qui dixerunt linguam nostram magnificabimus labia nostra a nobis sunt quis noster dominus est

6 propter miseriam inopum et gemitum pauperum nunc exsurgam dicit Dominus ponam in salutari fiducialiter agam in eo

7 eloquia Domini eloquia casta argentum igne examinatum probatum terrae purgatum septuplum

8 tu Domine servabis nos et custodies nos a generatione hac et in aeternum

9 in circuitu impii ambulant secundum altitudinem tuam multiplicasti filios hominum.

GALLICAN PSALTER (PSALMS) CHAPTER 12

1 in finem psalmus David usquequo Domine oblivisceris me in finem usquequo avertis faciem tuam a me

2 quamdiu ponam consilia in anima mea dolorem in corde meo per diem

3 usquequo exaltabitur inimicus meus super me

4 respice exaudi me Domine Deus meus inlumina oculos meos ne umquam obdormiam in mortem

5 nequando dicat inimicus meus praevalui adversus eum qui tribulant me exultabunt si motus fuero

6 ego autem in misericordia tua speravi exultabit cor meum in salutari tuo cantabo Domino qui bona tribuit mihi et psallam nomini Domini altissimi.

GALLICAN PSALTER (PSALMS) CHAPTER 13

1 in finem psalmus David dixit insipiens in corde suo non est Deus corrupti sunt et abominabiles facti sunt in studiis (suis) non est qui faciat bonum (non est usque ad unum)

2 Dominus de caelo prospexit super filios hominum ut videat si est intellegens (aut) requirens Deum

3 omnes declinaverunt simul inutiles facti sunt non est qui faciat bonum non est usque ad unum (sepulchrum patens est guttur eorum linguis suis dolose agebant venenum aspidum sub labiis eorum = quorum os maledictione et amaritudine plenum est veloces pedes eorum ad effundendum sanguinem contritio et infelicitas in viis eorum = et viam pacis non cognoverunt non est timor Dei ante oculos eorum)

4 nonne cognoscent omnes qui operantur iniquitatem qui devorant plebem meam sicut escam panis

5 Dominum non invocaverunt illic trepidaverunt timore (ubi non erat timor)

6 quoniam Deus in generatione iusta consilium inopis confudistis quoniam Dominus spes eius est

7 quis dabit ex Sion salutare Israhel cum averterit Dominus captivitatem plebis suae exultabit Iacob et laetabitur Israhel.

GALLICAN PSALTER (PSALMS) CHAPTER 14

1 psalmus David Domine quis habitabit in tabernaculo tuo aut quis requiescet in monte sancto tuo

2 qui ingreditur sine macula et operatur iustitiam

3 qui loquitur veritatem in corde suo qui non egit dolum in lingua sua nec fecit proximo suo malum et obprobrium non accepit adversus proximos suos

4 ad nihilum deductus est in conspectu eius malignus timentes autem Dominum glorificat qui iurat proximo suo et non decipit

5 qui pecuniam suam non dedit ad usuram et munera super innocentes non accepit qui facit haec non movebitur in aeternum.

GALLICAN PSALTER (PSALMS) CHAPTER 15

1 tituli inscriptio ipsi David conserva me Domine quoniam in te speravi

2 dixi Domino Dominus meus es tu quoniam bonorum meorum non eges

3 sanctis qui sunt in terra eius mirificavit [mihi] omnes voluntates meas in eis

4 multiplicatae sunt infirmitates eorum postea adcelera-verunt non congregabo conventicula eorum de sanguinibus nec memor ero nominum eorum per labia mea

5 Dominus pars hereditatis meae et calicis mei tu es qui restitues hereditatem meam mihi

6 funes ceciderunt mihi in praeclaris etenim hereditas mea praeclara est mihi

7 benedicam Domino qui tribuit mihi intellectum insuper et usque ad noctem increpaverunt me renes mei

8 providebam Dominum in conspectu meo semper quoniam a dextris est mihi ne commovear

9 propter hoc laetatum est cor meum et exultavit lingua mea insuper et caro mea requiescet in spe

10 quoniam non derelinques animam meam in inferno non dabis sanctum tuum videre corruptionem notas mihi fecisti vias vitae adimplebis me laetitia cum vultu tuo delectatio in dextera tua usque in finem.

GALLICAN PSALTER (PSALMS) CHAPTER 16

1 oratio David exaudi Domine iustitiam meam intende deprecationem meam auribus percipe orationem meam non in labiis dolosis

2 de vultu tuo iudicium meum prodeat oculi tui videant aequitates

3 probasti cor meum visitasti nocte igne me examinasti et non est inventa in me iniquitas

4 ut non loquatur os meum opera hominum propter verba labiorum tuorum ego custodivi vias duras

5 perfice gressus meos in semitis tuis ut non moveantur vestigia mea

6 ego clamavi quoniam exaudisti me Deus inclina aurem tuam mihi et exaudi verba mea

7 mirifica misericordias tuas qui salvos facis sperantes in te

8 a resistentibus dexterae tuae custodi me ut pupillam oculi sub umbra alarum tuarum proteges me

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9 a facie impiorum qui me adflixerunt inimici mei animam meam circumdederunt [super me]
10 adipem suum concluserunt os eorum locutum est superbia
11 proicientes me nunc circumdederunt me oculos suos statuerunt declinare in terram
12 susceperunt me sicut leo paratus ad praedam et sicut catulus leonis habitans in abditis
13 exsurge Domine praeveni eum et subplanta eum eripe animam meam ab impio frameam tuam
14 ab inimicis manus tuae Domine a paucis de terra divide eos in vita eorum de absconditis tuis adimpletus est venter eorum saturati sunt filiis et dimiserunt reliquias suas parvulis suis
15 ego autem in iustitia apparebo conspectui tuo satiabor cum apparuerit gloria tua.

GALLICAN PSALTER (PSALMS) CHAPTER 17

1 in finem puero Domini David quae locutus est Domino verba cantici huius in die qua eripuit eum Dominus de manu omnium inimicorum eius et de manu Saul et dixit
2 diligam te Domine fortitudo mea
3 Dominus firmamentum meum et refugium meum et liberator meus Deus meus adiutor meus et sperabo in eum protector meus et cornu salutis meae et susceptor meus
4 laudans invocabo Dominum et ab inimicis meis salvus ero
5 circumdederunt me dolores mortis et torrentes iniquitatis conturbaverunt me
6 dolores inferni circumdederunt me praeoccupaverunt me laquei mortis
7 cum tribularer invocavi Dominum et ad Deum meum clamavi exaudivit de templo (sancto) suo vocem meam et clamor meus in conspectu eius introibit in aures eius
8 et commota est et contremuit terra et fundamenta montium conturbata sunt et commota sunt quoniam iratus est eis
9 ascendit fumus in ira eius et ignis a facie eius exarsit carbones succensi sunt ab eo
10 inclinavit caelos et descendit et caligo sub pedibus eius
11 et ascendit super cherubin et volavit volavit super pinnas ventorum
12 et posuit tenebras latibulum suum in circuitu eius tabernaculum eius tenebrosa aqua in nubibus aeris
13 prae fulgore in conspectu eius nubes [eius] transierunt grando et carbones ignis
14 et intonuit de caelo Dominus et Altissimus dedit vocem suam [grando et carbones ignis]
15 et misit sagittas et dissipavit eos et fulgora multiplicavit et conturbavit eos
16 et apparuerunt fontes aquarum et revelata sunt fundamenta orbis terrarum ab increpatione tua Domine ab inspiratione spiritus irae tuae
17 misit de summo et accepit me adsumpsit me de aquis multis
18 eripiet me de inimicis meis fortissimis et ab his qui oderunt me quoniam confirmati sunt super me
19 praevenerunt me in die adflictionis meae et factus est Dominus protector meus
20 et eduxit me in latitudinem salvum me faciet quoniam voluit me
21 (et) retribuet mihi Dominus secundum iustitiam meam (et) secundum puritatem manuum mearum retribuet mihi
22 quia custodivi vias Domini nec impie gessi a Deo meo
23 quoniam omnia iudicia eius in conspectu meo sunt et iustitias eius non reppuli a me
24 et ero inmaculatus cum eo et observabo ab iniquitate mea
25 et retribuet mihi Dominus secundum iustitiam meam et secundum puritatem manuum mearum in conspectu oculorum eius
26 cum sancto sanctus eris et cum viro innocente innocens eris
27 et cum electo electus eris et cum perverso perverteris
28 quoniam tu populum humilem salvum facies et oculos superborum humiliabis
29 quoniam tu inluminas lucernam meam Domine Deus meus inluminas tenebras meas
30 quoniam in te eripiar a temptatione et in Deo meo transgrediar murum
31 Deus meus inpolluta via eius eloquia Domini igne examinata protector est omnium sperantium in eum
32 quoniam quis deus praeter Dominum et quis deus praeter Deum nostrum
33 Deus qui praecingit me virtute et posuit inmaculatam viam meam
34 qui perfecit pedes meos tamquam cervorum et super excelsa statuens me
35 qui doces manus meas in proelium et posuisti arcum aereum brachia mea
36 et dedisti mihi protectionem salutis tuae et dextera tua suscepit me et disciplina tua correxit me in finem et disciplina tua ipsa me docebit
37 dilatasti gressus meos subtus me et non sunt infirmata vestigia mea
38 persequar inimicos meos et conprehendam illos et non convertar donec deficiant
39 confringam illos nec poterunt stare cadent subtus pedes meos
40 et praecinxisti me virtute ad bellum subplantasti insurgentes in me subtus me
41 et inimicos meos dedisti mihi dorsum et odientes me disperdisti
42 clamaverunt nec erat qui salvos faceret ad Dominum nec exaudivit eos
43 et comminuam illos ut pulverem ante faciem venti ut lutum platearum delebo eos
44 eripe me de contradictionibus populi constitues me in caput gentium
45 populus quem non cognovi servivit mihi in auditu auris oboedivit mihi
46 filii alieni mentiti sunt mihi filii alieni inveterati sunt et claudicaverunt a semitis suis

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47 vivit Dominus et benedictus Deus meus et exaltetur Deus salutis meae
48 Deus qui dat vindictas mihi et subdidit populos sub me liberator meus de gentibus iracundis
49 et ab insurgentibus in me exaltabis me a viro iniquo eripies me
50 propterea confitebor tibi in nationibus Domine et psalmum dicam nomini tuo
51 magnificans salutes regis eius et faciens misericordiam christo suo David et semini eius usque in saeculum.

GALLICAN PSALTER (PSALMS) CHAPTER 18
1 in finem psalmus David
2 caeli enarrant gloriam Dei et opera manuum eius adnuntiat firmamentum
3 dies diei eructat verbum et nox nocti indicat scientiam
4 non sunt loquellae neque sermones quorum non audiantur voces eorum
5 in omnem terram exivit sonus eorum et in fines orbis terrae verba eorum
6 in sole posuit tabernaculum suum et ipse tamquam sponsus procedens de thalamo suo exultavit ut gigans ad currendam viam (suam)
7 a summo caeli egressio eius et occursus eius usque ad summum eius nec est qui se abscondat a calore eius
8 lex Domini inmaculata convertens animas testimonium Domini fidele sapientiam praestans parvulis
9 iustitiae Domini rectae laetificantes corda praeceptum Domini lucidum inluminans oculos
10 timor Domini sanctus permanens in saeculum saeculi iudicia Domini vera iustificata in semet ipsa
11 desiderabilia super aurum et lapidem pretiosum multum et dulciora super mel et favum
12 etenim servus tuus custodit ea in custodiendis illis retributio multa
13 delicta quis intellegit ab occultis meis munda me
14 et ab alienis parce servo tuo si mei non fuerint dominati tunc inmaculatus ero et emundabor a delicto maximo
15 et erunt ut conplaceant eloquia oris mei et meditatio cordis mei in conspectu tuo semper Domine adiutor meus et redemptor meus.

GALLICAN PSALTER (PSALMS) CHAPTER 19
1 in finem psalmus David
2 exaudiat te Dominus in die tribulationis protegat te nomen Dei Iacob
3 mittat tibi auxilium de sancto et de Sion tueatur te
4 memor sit omnis sacrificii tui et holocaustum tuum pingue fiat diapsalma
5 tribuat tibi secundum cor tuum et omne consilium tuum confirmet
6 laetabimur in salutari tuo et in nomine Dei nostri magnificabimur
7 impleat Dominus omnes petitiones tuas nunc cognovi quoniam salvum fecit Dominus christum suum exaudiet illum de caelo sancto suo in potentatibus salus dexterae eius
8 hii in curribus et hii in equis nos autem in nomine Domini Dei nostri invocabimus
9 ipsi obligati sunt et ceciderunt nos vero surreximus et erecti sumus
10 Domine salvum fac regem et exaudi nos in die qua invocaverimus te.

GALLICAN PSALTER (PSALMS) CHAPTER 20
1 in finem psalmus David
2 Domine in virtute tua laetabitur rex et super salutare tuum exultabit vehementer
3 desiderium animae eius tribuisti ei et voluntate labiorum eius non fraudasti eum diapsalma
4 quoniam praevenisti eum in benedictionibus dulcedinis posuisti in capite eius coronam de lapide pretioso
5 vitam petiit a te et tribuisti ei longitudinem dierum in saeculum et in saeculum saeculi
6 magna gloria eius in salutari tuo gloriam et magnum decorem inpones super eum
7 quoniam dabis eum benedictionem in saeculum saeculi laetificabis eum in gaudio cum vultu tuo
8 quoniam rex sperat in Domino et in misericordia Altissimi non commovebitur
9 inveniatur manus tua omnibus inimicis tuis dextera tua inveniat (omnes) qui te oderunt
10 pones eos ut clibanum ignis in tempore vultus tui Dominus in ira sua conturbabit eos et devorabit eos ignis
11 fructum eorum de terra perdes et semen eorum a filiis hominum
12 quoniam declinaverunt in te mala cogitaverunt consilia quae non potuerunt (stabilire)
13 quoniam pones eos dorsum in reliquis tuis praeparabis vultum eorum
14 exaltare Domine in virtute tua cantabimus et psallemus virtutes tuas.

GALLICAN PSALTER (PSALMS) CHAPTER 21
1 in finem pro adsumptione matutina psalmus David
2 Deus Deus meus (respice me) quare me dereliquisti longe a salute mea verba delictorum meorum
3 Deus meus clamabo per diem et non exaudies et nocte et non ad insipientiam mihi
4 tu autem in sancto habitas Laus Israhel
5 in te speraverunt patres nostri speraverunt et liberasti eos
6 ad te clamaverunt et salvi facti sunt in te speraverunt et non sunt confusi
7 ego autem sum vermis et non homo obprobrium hominum et abiectio plebis
8 omnes videntes me deriserunt me locuti sunt labiis moverunt caput
9 speravit in Domino eripiat eum salvum faciat eum quoniam vult eum
10 quoniam tu es qui extraxisti me de ventre spes mea ab uberibus matris meae
11 in te proiectus sum ex utero de ventre matris meae Deus meus es tu

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12 ne discesseris a me quoniam tribulatio proxima est quoniam non est qui adiuvet
13 circumdederunt me vituli multi tauri pingues obsederunt me
14 aperuerunt super me os suum sicut leo rapiens et rugiens
15 sicut aqua effusus sum et dispersa sunt universa ossa mea factum est cor meum tamquam cera liquescens in medio ventris mei
16 aruit tamquam testa virtus mea et lingua mea adhesit faucibus meis et in limum mortis deduxisti me
17 quoniam circumdederunt me canes multi concilium malignantium obsedit me foderunt manus meas et pedes meos
18 dinumeraverunt omnia ossa mea ipsi vero considerauerunt et inspexerunt me
19 diviserunt sibi vestimenta mea et super vestem meam miserunt sortem
20 tu autem Domine ne elongaveris auxilium tuum ad defensionem meam conspice
21 erue a framea animam meam et de manu canis unicam meam
22 salva me ex ore leonis et a cornibus unicornium humilitatem meam
23 narrabo nomen tuum fratribus meis in media ecclesia laudabo te
24 qui timetis Dominum laudate eum universum semen Iacob magnificate eum
25 timeat eum omne semen Israhel quoniam non sprevit neque dispexit deprecationem pauperis nec avertit faciem suam a me et cum clamarem ad eum exaudivit (me)
26 apud te laus mea in ecclesia magna vota mea reddam in conspectu timentium eum
27 edent pauperes et saturabuntur et laudabunt Dominum qui requirunt eum vivent corda eorum in saeculum saeculi
28 reminiscentur et convertentur ad Dominum universi fines terrae et adorabunt in conspectu eius universae familiae gentium
29 quoniam Dei est regnum et (ipse) dominabitur gentium
30 manducaverunt et adoraverunt omnes pingues terrae in conspectu eius cadent omnes qui descendunt in terram
31 et anima mea illi vivet et semen meum serviet ipsi
32 adnuntiabitur Domino generatio ventura et adnuntiabunt iustitiam eius populo qui nascetur quem fecit (Dominus).

GALLICAN PSALTER (PSALMS) CHAPTER 22

1 psalmus David Dominus reget me et nihil mihi deerit
2 in loco pascuae (ibi) me conlocavit super aquam refectionis educavit me
3 animam meam convertit deduxit me super semitas iustitiae propter nomen suum
4 nam et si ambulavero in medio umbrae mortis non timebo mala quoniam tu mecum es virga tua et baculus tuus ipsa me consolata sunt
5 parasti in conspectu meo mensam adversus eos qui tribulant me inpinguasti in oleo caput meum et calix meus inebrians quam praeclarus est
6 et misericordia tua subsequitur me omnibus diebus vitae meae et ut inhabitem in domo Domini in longitudinem dierum.

GALLICAN PSALTER (PSALMS) CHAPTER 23

1 psalmus David prima sabbati Domini est terra et plenitudo eius orbis terrarum et (universi) qui habitant in eo
2 [quia] ipse super maria fundavit eum et super flumina praeparavit eum
3 quis ascendit in montem Domini aut quis stabit in loco sancto eius
4 innocens manibus et mundo corde qui non accepit in vano animam suam nec iuravit in dolo proximo suo
5 hic accipiet benedictionem a Domino et misericordiam a Deo salvatore suo
6 haec est generatio quaerentium eum quaerentium faciem Dei Iacob diapsalma
7 adtollite portas principes vestras et elevamini portae aeternales et introibit rex gloriae
8 quis est iste rex gloriae Dominus fortis et potens Dominus potens in proelio
9 adtollite portas principes vestras et elevamini portae aeternales et introibit rex gloriae
10 quis est iste rex gloriae Dominus virtutum ipse est rex gloriae diapsalma.

GALLICAN PSALTER (PSALMS) CHAPTER 24

1 psalmus David ad te Domine levavi animam meam
2 Deus meus in te confido non erubescam
3 neque inrideant me inimici mei etenim universi qui sustinent te non confundentur
4 confundantur (omnes) iniqua agentes supervacue vias tuas Domine demonstra mihi (et) semitas tuas doce me
5 dirige me in veritatem tuam et doce me quoniam tu es Deus salvator meus et te sustinui tota die
6 reminiscere miserationum tuarum Domine et misericordiarum tuarum quia a saeculo sunt
7 delicta iuventutis meae et ignorantias meas ne memineris secundum misericordiam tuam memento mei [tu] propter bonitatem tuam Domine
8 dulcis et rectus Dominus propter hoc legem dabit delinquentibus in via
9 diriget mansuetos in iudicio docebit mites vias suas
10 universae viae Domini misericordia et veritas requirentibus testamentum eius et testimonia eius
11 propter nomen tuum Domine et propitiaberis peccato meo multum est enim
12 quis est homo qui timet Dominum legem statuet ei in via quam elegit
13 anima eius in bonis demorabitur et semen ipsius hereditabit terram
14 firmamentum est Dominus timentibus eum et testamentum ipsius ut manifestetur illis
15 oculi mei semper ad Dominum quoniam ipse evellet de laqueo pedes meos

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16 respice in me et miserere mei quia unicus et pauper sum ego
17 tribulationes cordis mei multiplicatae sunt de necessitatibus meis erue me
18 vide humilitatem meam et laborem meum et dimitte universa delicta mea
19 respice inimicos meos quoniam multiplicati sunt et odio iniquo oderunt me
20 custodi animam meam et erue me non erubescam quoniam speravi in te
21 innocentes et recti adheserunt mihi quia sustinui te
22 libera Deus Israhel ex omnibus tribulationibus suis.

GALLICAN PSALTER (PSALMS) CHAPTER 25

1 psalmus David iudica me Domine quoniam ego in innocentia mea ingressus sum et in Domino sperans non infirmabor
2 proba me Domine et tempta me ure renes meos et cor meum
3 quoniam misericordia tua ante oculos meos est et conplacui in veritate tua
4 non sedi cum concilio vanitatis et cum iniqua gerentibus non introibo
5 odivi ecclesiam malignantium et cum impiis non sedebo
6 lavabo inter innocentes manus meas et circumdabo altare tuum Domine
7 ut audiam vocem laudis et enarrem universa mirabilia tua
8 Domine dilexi decorem domus tuae et locum habitationis gloriae tuae
9 ne perdas cum impiis animam meam et cum viris sanguinum vitam meam
10 in quorum manibus iniquitates sunt dextera eorum repleta est muneribus
11 ego autem in innocentia mea ingressus sum redime me et miserere mei
12 pes meus stetit in directo in ecclesiis benedicam (te) Domine.

GALLICAN PSALTER (PSALMS) CHAPTER 26

1 David priusquam liniretur Dominus inluminatio mea et salus mea quem timebo Dominus protector vitae meae a quo trepidabo
2 dum adpropiant super me nocentes ut edant carnes meas qui tribulant me et inimici mei ipsi infirmati sunt et ceciderunt
3 si consistant adversus me castra non timebit cor meum si exsurgat adversus me proelium in hoc ego sperabo
4 unam petii a Domino hanc requiram ut inhabitem in domo Domini omnes dies vitae meae ut videam voluntatem Domini et visitem templum eius
5 quoniam abscondit me in tabernaculo in die malorum protexit me in abscondito tabernaculi sui
6 in petra exaltavit me et nunc exaltavit caput meum super inimicos meos circuivi et immolavi in tabernaculo eius hostiam vociferationis cantabo et psalmum dicam Domino
7 exaudi Domine vocem meam qua clamavi miserere mei et exaudi me
8 tibi dixit cor meum exquisivit facies mea faciem tuam Domine requiram
9 ne avertas faciem tuam a me ne declines in ira a servo tuo adiutor meus esto ne derelinquas me neque dispicias me Deus salvator meus
10 quoniam pater meus et mater mea dereliquerunt me Dominus autem adsumpsit me
11 legem pone mihi Domine in via tua et dirige me in semita recta propter inimicos meos
12 ne tradideris me in animas tribulantium me quoniam insurrexerunt in me testes iniqui et mentita est iniquitas sibi
13 credo videre bona Domini in terra viventium
14 expecta Dominum viriliter age et confortetur cor tuum et sustine Dominum.

GALLICAN PSALTER (PSALMS) CHAPTER 27

1 huic David ad te Domine clamabo Deus meus ne sileas a me nequando taceas a me et adsimilabor descendentibus in lacum
2 exaudi vocem deprecationis meae dum oro ad te dum extollo manus meas ad templum sanctum tuum
3 ne simul tradas me cum peccatoribus et cum operantibus iniquitatem (ne perdideris me) qui loquuntur pacem cum proximo suo mala autem sunt in cordibus eorum
4 da illis secundum opera ipsorum et secundum nequitiam adinventionum ipsorum secundum opera manuum eorum tribue illis redde retributionem eorum ipsis
5 quoniam non intellexerunt opera Domini et in opera manuum eius destrues illos et non aedificabis eos
6 benedictus Dominus quoniam exaudivit vocem deprecationis meae
7 Dominus adiutor meus et protector meus in ipso speravit cor meum et adiutus sum et refloruit caro mea et ex voluntate mea confitebor ei
8 Dominus fortitudo plebis suae et protector salvationum christi sui est
9 salvam fac plebem tuam et benedic hereditati tuae et rege eos et extolle eos usque in aeternum.

GALLICAN PSALTER (PSALMS) CHAPTER 28

1 psalmus David in consummatione tabernaculi adferte Domino filii Dei adferte Domino filios arietum
2 adferte Domino gloriam et honorem adferte Domino gloriam nomini eius adorate Dominum in atrio sancto eius
3 vox Domini super aquas Deus maiestatis intonuit Dominus super aquas multas
4 vox Domini in virtute vox Domini in magnificentia
5 vox Domini confringentis cedros et confringet Dominus cedros Libani
6 et comminuet eas tamquam vitulum Libani et dilectus quemadmodum filius unicornium
7 vox Domini intercidentis flammam ignis
8 vox Domini concutientis desertum et commovebit Dominus desertum Cades

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9 vox Domini praeparantis cervos et revelabit condensa et in templo eius omnis dicet gloriam

10 Dominus diluvium inhabitare facit et sedebit Dominus rex in aeternum

11 Dominus virtutem populo suo dabit Dominus benedicet populo suo in pace.

GALLICAN PSALTER (PSALMS) CHAPTER 29

1 psalmus cantici in dedicatione domus David

2 exaltabo te Domine quoniam suscepisti me nec delectasti inimicos meos super me

3 Domine Deus meus clamavi ad te et sanasti me

4 Domine eduxisti ab inferno animam meam salvasti me a descendentibus in lacum

5 psallite Domino sancti eius et confitemini memoriae sanctitatis eius

6 quoniam ira in indignatione eius et vita in voluntate eius ad vesperum demorabitur fletus et ad matutinum laetitia

7 ego autem dixi in abundantia mea non movebor in aeternum

8 Domine in voluntate tua praestitisti decori meo virtutem avertisti faciem tuam et factus sum conturbatus

9 ad te Domine clamabo et ad Deum meum deprecabor

10 quae utilitas in sanguine meo dum descendo in corruptionem numquid confitebitur tibi pulvis aut adnuntiabit veritatem tuam

11 audivit Dominus et misertus est mei Dominus factus est adiutor meus

12 convertisti planctum meum in gaudium mihi conscidisti saccum meum et circumdedisti me laetitia

13 ut cantet tibi gloria mea et non conpungar Domine Deus meus in aeternum confitebor tibi.

GALLICAN PSALTER (PSALMS) CHAPTER 30

1 in finem psalmus David

2 in te Domine speravi non confundar in aeternum in iustitia tua libera me

3 inclina ad me aurem tuam adcelera ut eruas me esto mihi in Deum protectorem et in domum refugii ut salvum me facias

4 quoniam fortitudo mea et refugium meum es tu et propter nomen tuum deduces me et enutries me

5 educes me de laqueo hoc quem absconderunt mihi quoniam tu es protector meus 6 in manus tuas commendabo spiritum meum redemisti me Domine Deus veritatis 7 odisti observantes vanitates supervacue ego autem in Domino speravi

8 exultabo et laetabor in misericordia tua quoniam respexisti humilitatem meam salvasti de necessitatibus animam meam

9 nec conclusisti me in manibus inimici statuisti in loco spatioso pedes meos

10 miserere mei Domine quoniam tribulor conturbatus est in ira oculus meus anima mea et venter meus

11 quoniam defecit in dolore vita mea et anni mei in gemitibus infirmata est in paupertate virtus mea et ossa mea conturbata sunt

12 super omnes inimicos meos factus sum obprobrium et vicinis meis valde et timor notis meis qui videbant me foras fugerunt a me

13 oblivioni datus sum tamquam mortuus a corde factus sum tamquam vas perditum

14 quoniam audivi vituperationem multorum commorantium in circuitu in eo dum convenirent simul adversus me accipere animam meam consiliati sunt

15 ego autem in te speravi Domine dixi Deus meus es tu

16 in manibus tuis sortes meae eripe me de manu inimicorum meorum et a persequentibus me

17 inlustra faciem tuam super servum tuum salvum me fac in misericordia tua

18 Domine ne confundar quoniam invocavi te erubescant impii et deducantur in infernum

19 muta fiant labia dolosa quae loquuntur adversus iustum iniquitatem in superbia et in abusione

20 quam magna multitudo dulcedinis tuae (Domine) quam abscondisti timentibus te perfecisti eis qui sperant in te in conspectu filiorum hominum

21 abscondes eos in abdito faciei tuae a conturbatione hominum proteges eos in tabernaculo a contradictione linguarum

22 benedictus Dominus quoniam mirificavit misericordiam suam mihi in civitate munita

23 ego autem dixi in excessu mentis meae proiectus sum a facie oculorum tuorum ideo exaudisti vocem orationis meae dum clamarem ad te

24 diligite Dominum omnes sancti eius (quoniam) veritates requirit Dominus et retribuit abundanter facientibus superbiam

25 viriliter agite et confortetur cor vestrum omnes qui speratis in Domino.

GALLICAN PSALTER (PSALMS) CHAPTER 31

1 huic David intellectus beati quorum remissae sunt iniquitates et quorum tecta sunt peccata

2 beatus vir cui non inputabit Dominus peccatum nec est in spiritu eius dolus

3 quoniam tacui inveteraverunt ossa mea dum clamarem tota die

4 quoniam die ac nocte gravata est super me manus tua conversus sum in aerumna [mea] dum configitur (mihi) spina diapsalma

5 delictum meum cognitum [tibi] feci et iniustitiam meam non abscondi dixi confitebor adversus me iniustitiam meam Domino et tu remisisti impietatem peccati mei diapsalma

6 pro hac orabit ad te omnis sanctus in tempore oportuno verumtamen in diluvio aquarum multarum ad eum non adproximabunt

7 tu es refugium meum a tribulatione quae circumdedit me exultatio mea erue me a circumdantibus me diapsalma

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8 intellectum tibi dabo et instruam te in via hac qua gradieris firmabo super te oculos meos
9 nolite fieri sicut equus et mulus quibus non est intellectus in camo et freno maxillas eorum constringe qui non adproximant ad te
10 multa flagella peccatoris sperantem autem in Domino misericordia circumdabit
11 laetamini in Domino et exultate iusti et gloriamini omnes recti corde.

GALLICAN PSALTER (PSALMS) CHAPTER 32

1 psalmus David exultate iusti in Domino rectos decet laudatio
2 confitemini Domino in cithara in psalterio decem cordarum psallite illi
3 cantate ei canticum novum bene psallite in vociferatione
4 quia rectum est verbum Domini et omnia opera eius in fide
5 diligit misericordiam et iudicium misericordia Domini plena est terra
6 verbo Domini caeli firmati sunt et spiritu oris eius omnis virtus eorum
7 congregans sicut in utre aquas maris ponens in thesauris abyssos
8 timeat Dominum omnis terra ab eo autem commoveantur omnes inhabitantes orbem
9 quoniam ipse dixit et facta sunt ipse mandavit et creata sunt
10 Dominus dissipat consilia gentium reprobat autem cogitationes populorum (et reprobat consilia principum)
11 consilium autem Domini in aeternum manet cogitationes cordis eius in generatione et generationem
12 beata gens cuius est Dominus Deus eius populus quem elegit in hereditatem sibi
13 de caelo respexit Dominus vidit omnes filios hominum
14 de praeparato habitaculo suo respexit super omnes qui habitant terram
15 qui finxit singillatim corda eorum qui intellegit omnia opera illorum
16 non salvatur rex per multam virtutem et gigans non salvabitur in multitudine virtutis suae
17 fallax equus ad salutem in abundantia autem virtutis suae non salvabitur
18 ecce oculi Domini super metuentes eum qui sperant super misericordia eius
19 ut eruat a morte animas eorum et alat eos in fame
20 anima nostra sustinet Dominum quoniam adiutor et protector noster est
21 quia in eo laetabitur cor nostrum et in nomine sancto eius speravimus
22 fiat misericordia tua Domine super nos quemadmodum speravimus in te.

GALLICAN PSALTER (PSALMS) CHAPTER 33

1 David cum inmutavit vultum suum coram Abimelech et dimisit eum et abiit
2 benedicam Dominum in omni tempore semper laus eius in ore meo
3 in Domino laudabitur anima mea audiant mansueti et laetentur
4 magnificate Dominum mecum et exaltemus nomen eius in id ipsum
5 exquisivi Dominum et exaudivit me et ex omnibus tribulationibus meis eripuit me
6 accedite ad eum et inluminamini et facies vestrae non confundentur
7 iste pauper clamavit et Dominus exaudivit (eum) et de omnibus tribulationibus eius salvavit eum
8 vallabit angelus Domini in circuitu timentium eum et eripiet eos
9 gustate et videte quoniam suavis est Dominus beatus vir qui sperat in eo
10 timete Dominum (omnes) sancti eius quoniam non est inopia timentibus eum
11 divites eguerunt et esurierunt inquirentes autem Dominum non minuentur omni bono diapsalma
12 venite filii audite me timorem Domini docebo vos
13 quis est homo qui vult vitam cupit videre dies bonos
14 prohibe linguam tuam a malo et labia tua ne loquantur dolum
15 deverte a malo et fac bonum inquire pacem et persequere eam
16 oculi Domini super iustos et aures eius in precem eorum
17 facies Domini super facientes mala ut perdat de terra memoriam eorum
18 clamaverunt iusti et Dominus exaudivit et ex omnibus tribulationibus eorum liberavit eos
19 iuxta est Dominus his qui tribulato sunt corde et humiles spiritu salvabit
20 multae tribulationes iustorum et de omnibus his liberavit eos
21 Dominus custodit omnia ossa eorum unum ex his non conteretur
22 mors peccatorum pessima et qui oderunt iustum delinquent
23 redimet Dominus animas servorum suorum et non delinquent omnes qui sperant in eum.

GALLICAN PSALTER (PSALMS) CHAPTER 34

1 huic David iudica Domine nocentes me expugna expugnantes me
2 adprehende arma et scutum et exsurge in adiutorium mihi
3 effunde frameam et conclude adversus eos qui persequuntur me dic animae meae salus tua ego sum
4 confundantur et revereantur quaerentes animam meam avertantur retrorsum et confundantur cogitantes mihi mala
5 fiant tamquam pulvis ante faciem venti et angelus Domini coartans eos
6 fiat via illorum tenebrae et lubricum et angelus Domini persequens eos
7 quoniam gratis absconderunt mihi interitum laquei sui supervacue exprobraverunt animam meam

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8 veniat illi laqueus quem ignorat et captio quam abscondit conprehendat eum et in laqueo cadat in ipso

9 anima autem mea exultabit in Domino delectabitur super salutari suo

10 omnia ossa mea dicent Domine quis similis tui eripiens inopem de manu fortiorum eius egenum et pauperem a diripientibus eum

11 surgentes testes iniqui quae ignorabam interrogabant me

12 retribuebant mihi mala pro bonis sterilitatem animae meae

13 ego autem cum mihi molesti essent induebar cilicio humiliabam in ieiunio animam meam et oratio mea in sinum meum convertetur

14 quasi proximum quasi fratrem nostrum sic conplacebam quasi lugens et contristatus sic humiliabar

15 et adversum me laetati sunt et convenerunt congregata sunt super me flagella et ignoravi

16 dissipati sunt nec conpuncti temptaverunt me subsannaverunt me subsannatione frenduerunt super me dentibus suis

17 Domine quando respicies restitue animam meam a malignitate eorum a leonibus unicam meam

18 confitebor tibi in ecclesia magna in populo gravi laudabo te

19 non supergaudeant mihi qui adversantur mihi inique qui oderunt me gratis et annuunt oculis

20 quoniam mihi quidem pacifice loquebantur et in iracundia [terrae loquentes] dolos cogitabant

21 et dilataverunt super me os suum dixerunt euge euge viderunt oculi nostri

22 vidisti Domine ne sileas Domine ne discedas a me

23 exsurge et intende iudicio meo Deus meus et Dominus meus in causam meam

24 iudica me secundum iustitiam tuam Domine Deus meus et non supergaudeant mihi

25 non dicant in cordibus suis euge euge animae nostrae nec dicant devoravimus eum

26 erubescant et revereantur simul qui gratulantur malis meis induantur confusione et reverentia qui magna loquuntur super me

27 exultent et laetentur qui volunt iustitiam meam et dicant semper magnificetur Dominus qui volunt pacem servi eius

28 et lingua mea meditabitur iustitiam tuam tota die laudem tuam.

GALLICAN PSALTER (PSALMS) CHAPTER 35

1 in finem servo Domini David

2 dixit iniustus ut delinquat in semet ipso non est timor Dei ante oculos eius 3 quoniam dolose egit in conspectu eius ut inveniatur iniquitas eius ad odium 4 verba oris eius iniquitas et dolus noluit intellegere ut bene ageret

5 iniquitatem meditatus est in cubili suo adstetit omni viae non bonae malitiam autem non odivit

6 Domine in caelo misericordia tua et veritas tua usque ad nubes

7 iustitia tua sicut montes Dei iudicia tua abyssus multa homines et iumenta salvabis Domine

8 quemadmodum multiplicasti misericordiam tuam Deus filii autem hominum in tegmine alarum tuarum sperabunt

9 inebriabuntur ab ubertate domus tuae et torrente voluntatis tuae potabis eos

10 quoniam apud te fons vitae in lumine tuo videbimus lumen

11 praetende misericordiam tuam scientibus te et iustitiam tuam his qui recto sunt corde

12 non veniat mihi pes superbiae et manus peccatoris non moveat me

13 ibi ceciderunt qui operantur iniquitatem expulsi sunt nec potuerunt stare.

GALLICAN PSALTER (PSALMS) CHAPTER 36

1 ipsi David noli aemulari in malignantibus neque zelaveris facientes iniquitatem

2 quoniam tamquam faenum velociter arescent et quemadmodum holera herbarum cito decident

3 spera in Domino et fac bonitatem et inhabita terram et pasceris in divitiis eius

4 delectare in Domino et dabit tibi petitiones cordis tui

5 revela Domino viam tuam et spera in eum et ipse faciet

6 et educet quasi lumen iustitiam tuam et iudicium tuum tamquam meridiem

7 subditus esto Domino et ora eum noli aemulari in eo qui prosperatur in via sua in homine faciente iniustitias

8 desine ab ira et derelinque furorem noli aemulari ut maligneris

9 quoniam qui malignantur exterminabuntur sustinentes autem Dominum ipsi hereditabunt terram

10 et adhuc pusillum et non erit peccator et quaeres locum eius et non invenies

11 mansueti autem hereditabunt terram et delectabuntur in multitudine pacis

12 observabit peccator iustum et stridebit super eum dentibus suis

13 Dominus autem inridebit eum quia prospicit quoniam veniet dies eius

14 gladium evaginaverunt peccatores intenderunt arcum suum ut decipiant pauperem et inopem ut trucident rectos corde

15 gladius eorum intret in corda ipsorum et arcus ipsorum confringatur

16 melius est modicum iusto super divitias peccatorum multas

17 quoniam brachia peccatorum conterentur confirmat autem iustos Dominus

18 novit Dominus dies inmaculatorum et hereditas eorum in aeternum erit

19 non confundentur in tempore malo et in diebus famis saturabuntur

20 quia peccatores peribunt inimici vero Domini mox honorificati fuerint et exaltati deficientes quemadmodum fumus defecerunt

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21 mutuabitur peccator et non solvet iustus autem miseretur et tribuet
22 quia benedicentes ei hereditabunt terram maledicentes autem ei disperibunt
23 apud Dominum gressus hominis dirigentur et viam eius volet
24 cum ceciderit non conlidetur quia Dominus subponit manum suam
25 iunior fui et senui et non vidi iustum derelictum nec semen eius quaerens panes
26 tota die miseretur et commodat et semen illius in benedictione erit
27 declina a malo et fac bonum et inhabita in saeculum saeculi
28 quia Dominus amat iudicium et non derelinquet sanctos suos in aeternum conservabuntur iniusti punientur et semen impiorum peribit
29 iusti autem hereditabunt terram et inhabitabunt in saeculum (saeculi) super eam
30 os iusti meditabitur sapientiam et lingua eius loquetur iudicium
31 lex Dei eius in corde ipsius et non subplantabuntur gressus eius
32 considerat peccator iustum et quaerit mortificare eum
33 Dominus autem non derelinquet eum in manus eius nec damnabit eum cum iudicabitur illi
34 expecta Dominum et custodi viam eius et exaltabit te ut hereditate capias terram cum perierint peccatores videbis
35 vidi impium superexaltatum et elevatum sicut cedros Libani
36 et transivi et ecce non erat et quaesivi eum et non est inventus locus eius
37 custodi innocentiam et vide aequitatem quoniam sunt reliquiae homini pacifico
38 iniusti autem disperibunt simul reliquiae impiorum peribunt
39 salus autem iustorum a Domino et protector eorum in tempore tribulationis
40 et adiuvabit eos Dominus et liberabit eos et eruet eos a peccatoribus et salvabit eos quia speraverunt in eo.

GALLICAN PSALTER (PSALMS) CHAPTER 37

1 psalmus David in rememorationem de sabbato
2 Domine ne in furore tuo arguas me neque in ira tua corripias me
3 quoniam sagittae tuae infixae sunt mihi et confirmasti super me manum tuam
4 non est sanitas carni meae a facie irae tuae non est pax ossibus meis a facie peccatorum meorum
5 quoniam iniquitates meae supergressae sunt caput meum sicut onus grave gravatae sunt super me
6 putruerunt et corruptae sunt cicatrices meae a facie insipientiae meae
7 miser factus sum et curvatus sum usque ad finem tota die contristatus ingrediebar
8 quoniam lumbi mei impleti sunt inlusionibus et non est sanitas in carne mea
9 adflictus sum et humiliatus sum nimis rugiebam a gemitu cordis mei
10 Domine ante te omne desiderium meum et gemitus meus a te non est absconditus
11 cor meum conturbatum est dereliquit me virtus mea et lumen oculorum meorum et ipsum non est mecum
12 amici mei et proximi mei adversus me adpropinquaverunt et steterunt et qui iuxta me erant de longe steterunt
13 et vim faciebant qui quaerebant animam meam et qui inquirebant mala mihi locuti sunt vanitates et dolos tota die meditabantur
14 ego autem tamquam surdus non audiebam et sicut mutus non aperiens os suum
15 et factus sum sicut homo non audiens et non habens in ore suo redargutiones
16 quoniam in te Domine speravi tu exaudies Domine Deus meus
17 quia dixi nequando supergaudeant mihi inimici mei et dum commoventur pedes mei super me magna locuti sunt
18 quoniam ego in flagella paratus et dolor meus in conspectu meo semper
19 quoniam iniquitatem meam adnuntiabo (et) cogitabo pro peccato meo
20 inimici autem mei vivent et firmati sunt super me et multiplicati sunt qui oderunt me inique
21 qui retribuunt mala pro bonis detrahebant mihi quoniam sequebar bonitatem
22 non derelinquas me Domine Deus meus ne discesseris a me
23 intende in adiutorium meum Domine salutis meae.

GALLICAN PSALTER (PSALMS) CHAPTER 38

1 in finem Idithun canticum David
2 dixi custodiam vias meas ut non delinquam in lingua mea posui ori meo custodiam cum consisteret peccator adversum me
3 obmutui et humiliatus sum et silui a bonis et dolor meus renovatus est
4 concaluit cor meum intra me et in meditatione mea exardescet ignis
5 locutus sum in lingua mea notum fac mihi Domine finem meum et numerum dierum meorum quis est ut sciam quid desit mihi
6 ecce mensurabiles posuisti dies meos et substantia mea tamquam nihilum ante te verumtamen universa vanitas omnis homo vivens diapsalma
7 verumtamen in imagine pertransit homo sed et frustra conturbatur thesaurizat et ignorat cui congregabit ea
8 et nunc quae est expectatio mea nonne Dominus et substantia mea apud te est
9 ab omnibus iniquitatibus meis erue me obprobrium insipienti dedisti me
10 obmutui (et) non aperui os meum quoniam tu fecisti

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11 amove a me plagas tuas
12 a fortitudine manus tuae ego defeci in increpationibus propter iniquitatem corripuisti hominem et tabescere fecisti sicut araneam animam eius verumtamen vane (conturbatur) omnis homo diapsalma
13 exaudi orationem meam Domine et deprecationem meam auribus percipe lacrimas meas ne sileas quoniam advena sum apud te et peregrinus sicut omnes patres mei
14 remitte mihi ut refrigerer priusquam abeam et amplius non ero.

GALLICAN PSALTER (PSALMS) CHAPTER 39
1 in finem David psalmus
2 expectans expectavi Dominum et intendit mihi
3 et exaudivit preces meas et eduxit me de lacu miseriae et de luto fecis et statuit super petram pedes meos et direxit gressus meos
4 et inmisit in os meum canticum novum carmen Deo nostro videbunt multi et timebunt et sperabunt in Domino
5 beatus vir cuius est nomen Domini spes ipsius et non respexit in vanitates et insanias falsas
6 multa fecisti tu Domine Deus meus mirabilia tua et cogitationibus tuis non est qui similis sit tibi adnuntiavi et locutus sum multiplicati sunt super numerum
7 sacrificium et oblationem noluisti aures autem perfecisti mihi holocaustum et pro peccato non postulasti
8 tunc dixi ecce venio in capite libri scriptum est de me
9 ut facerem voluntatem tuam Deus meus volui et legem tuam in medio cordis mei
10 adnuntiavi iustitiam in ecclesia magna ecce labia mea non prohibebo Domine tu scisti
11 iustitiam tuam non abscondi in corde meo veritatem tuam et salutare tuum dixi non abscondi misericordiam tuam et veritatem tuam a concilio multo
12 tu autem Domine ne longe facias miserationes tuas a me misericordia tua et veritas tua semper susceperunt me
13 quoniam circumdederunt me mala quorum non est numerus conprehenderunt me iniquitates meae et non potui ut viderem multiplicatae sunt super capillos capitis mei et cor meum dereliquit me
14 conplaceat tibi Domine ut eruas me Domine ad adiuvandum me respice
15 confundantur et revereantur simul qui quaerunt animam meam ut auferant eam convertantur retrorsum et revereantur qui volunt mihi mala
16 ferant confestim confusionem suam qui dicunt mihi euge euge
17 exultent et laetentur super te omnes quaerentes te et dicant semper magnificetur Dominus qui diligunt salutare tuum
18 ego autem mendicus sum et pauper Dominus sollicitus est mei adiutor meus et protector meus tu es Deus meus ne tardaveris.

GALLICAN PSALTER (PSALMS) CHAPTER 40
1 in finem psalmus David
2 beatus qui intellegit super egenum et pauperem in die mala liberabit eum Dominus
3 Dominus conservet eum et vivificet eum et beatum faciat eum in terra et non tradat eum in animam inimicorum eius
4 Dominus opem ferat illi super lectum doloris eius universum stratum eius versasti in infirmitate eius
5 ego dixi Domine miserere mei sana animam meam quoniam peccavi tibi
6 inimici mei dixerunt mala mihi quando morietur et peribit nomen eius
7 et si ingrediebatur ut videret vane loquebatur cor eius congregavit iniquitatem sibi egrediebatur foras et loquebatur
8 in id ipsum adversum me susurrabant omnes inimici mei adversus me cogitabant mala mihi
9 verbum iniquum constituerunt adversus me numquid qui dormit non adiciet ut resurgat
10 etenim homo pacis meae in quo speravi qui edebat panes meos magnificavit super me subplantationem
11 tu autem Domine miserere mei et resuscita me et retribuam eis
12 in hoc cognovi quoniam voluisti me quoniam non gaudebit inimicus meus super me
13 me autem propter innocentiam suscepisti et confirmasti me in conspectu tuo in aeternum
14 benedictus Dominus Deus Israhel a saeculo et in saeculum fiat fiat.

GALLICAN PSALTER (PSALMS) CHAPTER 41
1 in finem in intellectum filiis Core
2 quemadmodum desiderat cervus ad fontes aquarum ita desiderat anima mea ad te Deus
3 sitivit anima mea ad Deum [fortem] vivum quando veniam et parebo ante faciem Dei
4 fuerunt mihi lacrimae meae panis die ac nocte dum dicitur mihi cotidie ubi est Deus tuus
5 haec recordatus sum et effudi in me animam meam quoniam transibo in loco tabernaculi admirabilis usque ad domum Dei in voce exultationis et confessionis sonus epulantis
6 quare tristis es anima mea et quare conturbas me spera in Deo quoniam confitebor illi salutare vultus mei
7 Deus meus ad me ipsum anima mea conturbata est propterea memor ero tui de terra Iordanis et Hermoniim a monte modico
8 abyssus [ad] abyssum invocat in voce cataractarum tuarum omnia excelsa tua et fluctus tui super me transierunt
9 in die mandavit Dominus misericordiam suam et nocte canticum eius apud me oratio Deo vitae meae
10 dicam Deo susceptor meus es quare oblitus es mei quare contristatus incedo dum adfligit me inimicus
11 dum confringuntur ossa mea exprobraverunt mihi qui tribulant me dum dicunt mihi per singulos dies ubi est Deus tuus

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12 quare tristis es anima mea et quare conturbas me spera in Deum quoniam [adhuc] confitebor illi salutare vultus mei [et] Deus meus.

GALLICAN PSALTER (PSALMS) CHAPTER 42

1 psalmus David iudica me Deus et discerne causam meam de gente non sancta ab homine iniquo et doloso erue me

2 quia tu es Deus fortitudo mea quare me reppulisti quare tristis incedo dum adfligit me inimicus

3 emitte lucem tuam et veritatem tuam ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua

4 et introibo ad altare Dei ad Deum qui laetificat iuventutem meam confitebor tibi in cithara Deus Deus meus

5 quare tristis es anima mea et quare conturbas me spera in Deum quoniam [adhuc] confitebor illi salutare vultus mei [et] Deus meus.

GALLICAN PSALTER (PSALMS) CHAPTER 43

1 in finem filiis Core ad intellectum

2 Deus auribus nostris audivimus patres nostri adnuntiaverunt nobis opus quod operatus es in diebus eorum in diebus antiquis

3 manus tua gentes disperdit et plantasti eos adflixisti populos et expulisti eos

4 nec enim in gladio suo possederunt terram et brachium eorum non salvavit eos sed dextera tua et brachium tuum et inluminatio faciei tuae quoniam conplacuisti in eis

5 tu es ipse rex meus et Deus meus qui mandas salutes Iacob

6 in te inimicos nostros ventilabimus cornu et in nomine tuo spernemus insurgentes in nobis

7 non enim in arcu meo sperabo et gladius meus non salvabit me

8 salvasti enim nos de adfligentibus nos et odientes nos confudisti

9 in Deo laudabimur tota die et in nomine tuo confitebimur in saeculum diapsalma

10 nunc autem reppulisti et confudisti nos et non egredieris in virtutibus nostris

11 avertisti nos retrorsum post inimicos nostros et qui oderunt nos diripiebant sibi

12 dedisti nos tamquam oves escarum et in gentibus dispersisti nos

13 vendidisti populum tuum sine pretio et non fuit multitudo in commutationibus nostris

14 posuisti nos obprobrium vicinis nostris subsannationem et derisum his qui in circuitu nostro

15 posuisti nos in similitudinem gentibus commotionem capitis in populis

16 tota die verecundia mea contra me est et confusio faciei meae cooperuit me

17 a voce exprobrantis et obloquentis a facie inimici et persequentis

18 haec omnia venerunt super nos nec obliti sumus te et inique non egimus in testamento tuo

19 et non recessit retrorsum cor nostrum et declinasti semitas nostras a via tua

20 quoniam humiliasti nos in loco adflictionis et cooperuit nos umbra mortis

21 si obliti sumus nomen Dei nostri et (si) expandimus manus nostras ad deum alienum

22 nonne Deus requiret ista ipse enim novit abscondita cordis quoniam propter te mortificamur omni die aestimati sumus sicut oves occisionis

23 exsurge quare dormis Domine exsurge (et) ne repellas in finem

24 quare faciem tuam avertis oblivisceris inopiae nostrae et tribulationis nostrae

25 quoniam humiliata est in pulvere anima nostra conglutinatus est in terra venter noster

26 exsurge adiuva nos et redime nos propter nomen tuum.

GALLICAN PSALTER (PSALMS) CHAPTER 44

1 in finem pro his qui commutabuntur filiis Core ad intellectum canticum pro dilecto

2 eructavit cor meum verbum bonum dico ego opera mea regi lingua mea calamus scribae velociter scribentis

3 speciosus forma prae filiis hominum diffusa est gratia in labiis tuis propterea benedixit te Deus in aeternum

4 accingere gladio tuo super femur tuum potentissime

5 specie tua et pulchritudine tua et intende prospere procede et regna propter veritatem et mansuetudinem et iustitiam et deducet te mirabiliter dextera tua

6 sagittae tuae acutae populi sub te cadent in corde inimicorum regis

7 sedis tua Deus in saeculum saeculi virga directionis virga regni tui

8 dilexisti iustitiam et odisti iniquitatem propterea unxit te Deus Deus tuus oleo laetitiae prae consortibus tuis

9 murra et gutta et cassia a vestimentis tuis a domibus eburneis ex quibus delectaverunt te

10 filiae regum in honore tuo adstetit regina a dextris tuis in vestitu deaurato circumdata varietate

11 audi filia et vide et inclina aurem tuam et obliviscere populum tuum et domum patris tui

12 et concupiscet rex decorem tuum quoniam ipse est dominus tuus et adorabunt eum

13 [et] filiae Tyri in muneribus vultum tuum deprecabuntur divites plebis

14 omnis gloria eius filiae regis ab intus in fimbriis aureis

15 circumamicta varietatibus adducentur regi virgines post eam proximae eius adferentur tibi

16 adferentur in laetitia et exultatione adducentur in templum regis

17 pro patribus tuis nati sunt tibi filii constitues eos principes super omnem terram

18 memor ero nominis tui in omni generatione et generatione propterea populi confitebuntur tibi in aeternum et in saeculum saeculi.

GALLICAN PSALTER (PSALMS) CHAPTER 45

1 in finem pro filiis Core pro arcanis psalmus

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2 Deus noster refugium et virtus adiutor in tribulationibus quae invenerunt nos nimis
3 propterea non timebimus dum turbabitur terra et transferentur montes in cor maris
4 sonaverunt et turbatae sunt aquae eorum conturbati sunt montes in fortitudine eius diapsalma
5 fluminis impetus laetificat civitatem Dei sanctificavit tabernaculum suum Altissimus
6 Deus in medio eius non commovebitur adiuvabit eam Deus mane diluculo
7 conturbatae sunt gentes inclinata sunt regna dedit vocem suam mota est terra
8 Dominus virtutum nobiscum susceptor noster Deus Iacob diapsalma
9 venite et videte opera Domini quae posuit prodigia super terram
10 auferens bella usque ad finem terrae arcum conteret et confringet arma et scuta conburet in igne
11 vacate et videte quoniam ego sum Deus exaltabor in gentibus exaltabor in terra
12 Dominus virtutum nobiscum susceptor noster Deus Iacob.

GALLICAN PSALTER (PSALMS) CHAPTER 46
1 in finem pro filiis Core psalmus
2 omnes gentes plaudite manibus iubilate Deo in voce exultationis
3 quoniam Dominus excelsus terribilis rex magnus super omnem terram
4 subiecit populos nobis et gentes sub pedibus nostris
5 elegit nobis hereditatem suam speciem Iacob quam dilexit diapsalma
6 ascendit Deus in iubilo Dominus in voce tubae
7 psallite Deo nostro psallite psallite regi nostro psallite
8 quoniam rex omnis terrae Deus psallite sapienter
9 regnavit Deus super gentes Deus sedit super sedem sanctam suam
10 principes populorum congregati sunt cum Deo Abraham quoniam Dei fortes terrae vehementer elevati sunt.

GALLICAN PSALTER (PSALMS) CHAPTER 47
1 canticum psalmi filiis Core secunda sabbati
2 magnus Dominus et laudabilis nimis in civitate Dei nostri in monte sancto eius
3 fundatur exultatione universae terrae montes Sion latera aquilonis civitas regis magni
4 Deus in domibus eius cognoscitur cum suscipiet eam
5 quoniam ecce reges congregati sunt convenerunt in unum 6 ipsi videntes sic admirati sunt conturbati sunt commoti sunt 7 tremor adprehendit eos ibi dolores ut parturientis
8 in spiritu vehementi conteres naves Tharsis
9 sicut audivimus sic vidimus in civitate Domini virtutum in civitate Dei nostri Deus fundavit eam in aeternum diapsalma
10 suscepimus Deus misericordiam tuam in medio templi tui
11 secundum nomen tuum Deus sic et laus tua in fines terrae iustitia plena est dextera tua
12 laetetur mons Sion exultent filiae Iudaeae propter iudicia tua (Domine)
13 circumdate Sion et conplectimini eam narrate in turribus eius
14 ponite corda vestra in virtute eius et distribuite domus eius ut enarretis in progeniem alteram
15 quoniam hic est Deus Deus noster in aeternum et in saeculum saeculi ipse reget nos in saecula.

GALLICAN PSALTER (PSALMS) CHAPTER 48
1 in finem filiis Core psalmus
2 audite haec omnes gentes auribus percipite omnes qui habitatis orbem
3 quique terriginae et filii hominum in unum dives et pauper
4 os meum loquetur sapientiam et meditatio cordis mei prudentiam
5 inclinabo in parabolam aurem meam aperiam in psalterio propositionem meam
6 cur timebo in die malo iniquitas calcanei mei circumdabit me
7 qui confidunt in virtute sua et in multitudine divitiarum suarum gloriantur
8 frater non redimit redimet homo non dabit Deo placationem suam
9 et pretium redemptionis animae suae et laboravit in aeternum
10 et vivet [adhuc] in finem
11 non videbit interitum cum viderit sapientes morientes simul insipiens et stultus peribunt et relinquent alienis divitias suas
12 (et) sepulchra eorum domus illorum in aeternum tabernacula eorum in progeniem et progeniem vocaverunt nomina sua in terris suis
13 et homo cum in honore esset non intellexit conparatus est iumentis insipientibus et similis factus est illis
14 haec via illorum scandalum ipsis et postea in ore suo conplacebunt diapsalma
15 sicut oves in inferno positi sunt mors depascet eos et dominabuntur eorum iusti in matutino et auxilium eorum veterescet in inferno a gloria eorum
16 verumtamen Deus redimet animam meam de manu inferi cum acceperit me diapsalma
17 ne timueris cum dives factus fuerit homo et cum multiplicata fuerit gloria domus eius
18 quoniam cum interierit non sumet omnia neque descendet cum eo [pone] gloria eius
19 quia anima eius in vita ipsius benedicetur confitebitur tibi cum benefeceris ei
20 introibit usque in progenies patrum suorum usque in aeternum non videbit lumen
21 homo in honore cum esset non intellexit conparatus est iumentis (insipientibus) et similis factus est illis.

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GALLICAN PSALTER (PSALMS) CHAPTER 49

1 psalmus Asaph Deus deorum Dominus locutus est et vocavit terram a solis ortu usque ad occasum

2 ex Sion species decoris eius

3 Deus manifeste veniet Deus noster et non silebit ignis in conspectu eius exardescet et in circuitu eius tempestas valida

4 advocabit caelum desursum et terram discernere populum suum

5 congregate illi sanctos eius qui ordinant testamentum eius super sacrificia

6 et adnuntiabunt caeli iustitiam eius quoniam Deus iudex est diapsalma

7 audi populus meus et loquar tibi Israhel et testificabor tibi Deus Deus tuus ego sum 8 non in sacrificiis tuis arguam te holocausta autem tua in conspectu meo sunt semper

9 non accipiam de domo tua vitulos neque de gregibus tuis hircos

10 quoniam meae sunt omnes ferae silvarum iumenta in montibus et boves

11 cognovi omnia volatilia caeli et pulchritudo agri mecum est

12 si esuriero non dicam tibi meus est enim orbis terrae et plenitudo eius

13 numquid manducabo carnes taurorum aut sanguinem hircorum potabo

14 immola Deo sacrificium laudis et redde Altissimo vota tua

15 et invoca me in die tribulationis et eruam te et honorificabis me diapsalma

16 peccatori autem dixit Deus quare tu enarras iustitias meas et adsumis testamentum meum per os tuum

17 tu vero odisti disciplinam et proiecisti sermones meos retrorsum

18 si videbas furem currebas cum eo et cum adulteris portionem tuam ponebas

19 os tuum abundavit malitia et lingua tua concinnabat dolos

20 sedens adversus fratrem tuum loquebaris et adversus filium matris tuae ponebas scandalum

21 haec fecisti et tacui existimasti inique quod ero tui similis arguam te et statuam contra faciem tuam

22 intellegite nunc haec qui obliviscimini Deum nequando rapiat et non sit qui eripiat

23 sacrificium laudis honorificabit me et illic iter quod ostendam illi salutare Dei.

GALLICAN PSALTER (PSALMS) CHAPTER 50

1 in finem psalmus David

2 cum venit ad eum Nathan propheta quando intravit ad Bethsabee

3 miserere mei Deus secundum (magnam) misericordiam tuam (et) secundum multitudinem miserationum tuarum dele iniquitatem meam

4 amplius lava me ab iniquitate mea et a peccato meo munda me

5 quoniam iniquitatem meam ego cognosco et peccatum meum contra me est semper

6 tibi soli peccavi et malum coram te feci ut iustificeris in sermonibus tuis et vincas cum iudicaris

7 ecce enim in iniquitatibus conceptus sum et in peccatis concepit me mater mea

8 ecce enim veritatem dilexisti incerta et occulta sapientiae tuae manifestasti mihi

9 asparges me hysopo et mundabor lavabis me et super nivem dealbabor

10 auditui meo dabis gaudium et laetitiam exultabunt ossa humiliata

11 averte faciem tuam a peccatis meis et omnes iniquitates meas dele

12 cor mundum crea in me Deus et spiritum rectum innova in visceribus meis

13 ne proicias me a facie tua et spiritum sanctum tuum ne auferas a me

14 redde mihi laetitiam salutaris tui et spiritu principali confirma me

15 docebo iniquos vias tuas et impii ad te convertentur

16 libera me de sanguinibus Deus Deus salutis meae exultabit lingua mea iustitiam tuam

17 Domine labia mea aperies et os meum adnuntiabit laudem tuam

18 quoniam si voluisses sacrificium dedissem utique holocaustis non delectaberis

19 sacrificium Deo spiritus contribulatus cor contritum et humiliatum Deus non spernet

20 benigne fac Domine in bona voluntate tua Sion et aedificentur muri Hierusalem

21 tunc acceptabis sacrificium iustitiae oblationes et holocausta tunc inponent super altare tuum vitulos.

GALLICAN PSALTER (PSALMS) CHAPTER 51

1 in finem intellectus David

2 cum venit Doec Idumeus et adnuntiavit Saul et dixit venit David in domo Achimelech

3 quid gloriatur in malitia qui potens est iniquitate

4 tota die iniustitiam cogitavit lingua tua sicut novacula acuta fecisti dolum

5 dilexisti malitiam super benignitatem iniquitatem magis quam loqui aequitatem diapsalma

6 dilexisti omnia verba praecipitationis linguam dolosam

7 propterea Deus destruet te in finem evellet te et emigrabit te de tabernaculo et radicem tuam de terra viventium diapsalma

8 videbunt iusti et timebunt et super eum ridebunt et dicent

9 ecce homo qui non posuit Deum adiutorem suum sed speravit in multitudine divitiarum suarum et praevaluit in vanitate sua

10 ego autem sicut oliva fructifera in domo Dei speravi in misericordia Dei in aeternum et in saeculum saeculi

11 confitebor tibi in saeculum quia fecisti et expectabo nomen tuum quoniam bonum in conspectu sanctorum tuorum.

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GALLICAN PSALTER (PSALMS) CHAPTER 52

1 in finem pro Melech intellegentiae David dixit insipiens in corde suo non est Deus

2 corrupti sunt et abominabiles facti sunt in iniquitatibus non est qui faciat bonum

3 Deus de caelo prospexit in filios hominum ut videat si est intellegens (aut) requirens Deum

4 omnes declinaverunt simul inutiles facti sunt non est qui faciat bonum non est usque ad unum

5 nonne scient (omnes) qui operantur iniquitatem qui devorant plebem meam ut cibum panis

6 Deum non invocaverunt illic trepidabunt timore ubi non fuit timor quoniam Deus dissipavit ossa eorum qui hominibus placent confusi sunt quoniam Deus sprevit eos

7 quis dabit ex Sion salutare Israhel dum convertit Deus captivitatem plebis suae exultabit Iacob et laetabitur Israhel.

GALLICAN PSALTER (PSALMS) CHAPTER 53

1 in finem in carminibus intellectus David

2 cum venissent Ziphei et dixissent ad Saul nonne David absconditus est apud nos

3 Deus in nomine tuo salvum me fac et in virtute tua iudica me

4 Deus exaudi orationem meam auribus percipe verba oris mei

5 quoniam alieni insurrexerunt adversum me et fortes quaesierunt animam meam non proposuerunt Deum ante conspectum suum diapsalma

6 ecce enim Deus adiuvat me Dominus susceptor animae meae

7 avertet mala inimicis meis in veritate tua disperde illos

8 voluntarie sacrificabo tibi confitebor nomini tuo Domine quoniam bonum

9 quoniam ex omni tribulatione eripuisti me et super inimicos meos despexit oculus meus.

GALLICAN PSALTER (PSALMS) CHAPTER 54

1 in finem in carminibus intellectus David

2 exaudi Deus orationem meam et ne despexeris deprecationem meam

3 intende mihi et exaudi me contristatus sum in exercitatione mea et conturbatus sum

4 a voce inimici et a tribulatione peccatoris quoniam declinaverunt in me iniquitatem et in ira molesti erant mihi

5 cor meum conturbatum est in me et formido mortis cecidit super me

6 timor et tremor venit super me et contexit me tenebra

7 et dixi quis dabit mihi pinnas sicut columbae et volabo et requiescam

8 ecce elongavi fugiens et mansi in solitudine diapsalma

9 expectabam eum qui salvum me fecit a pusillanimitate spiritus et a tempestate

10 praecipita Domine divide linguas eorum quoniam vidi iniquitatem et contradictionem in civitate

11 die et nocte circumdabit eam super muros eius et iniquitas et labor in medio eius

12 et iniustitia et non defecit de plateis eius usura et dolus

13 quoniam si inimicus maledixisset mihi sustinuissem utique et si is qui oderat me super me magna locutus fuisset abscondissem me forsitan ab eo

14 tu vero homo unianimis dux meus et notus meus

15 qui simul mecum dulces capiebas cibos in domo Dei ambulavimus cum consensu

16 veniat mors super illos et descendant in infernum viventes quoniam nequitiae in habitaculis eorum in medio eorum

17 ego (autem) ad Deum clamavi et Dominus salvabit me

18 vespere et mane et meridie narrabo et adnuntiabo et exaudiet vocem meam

19 redimet in pace animam meam ab his qui adpropinquant mihi quoniam inter multos erant mecum

20 exaudiet Deus et humiliabit illos qui est ante saecula diapsalma non enim est illis commutatio et non timuerunt Deum

21 extendit manum suam in retribuendo contaminaverunt testamentum eius

22 divisi sunt ab ira vultus eius et adpropinquavit cor illius molliti sunt sermones eius super oleum et ipsi sunt iacula

23 iacta super Dominum curam tuam et ipse te enutriet non dabit in aeternum fluctuationem iusto

24 tu vero Deus deduces eos in puteum interitus viri sanguinum et doli non dimidiabunt dies suos ego autem sperabo in te Domine.

GALLICAN PSALTER (PSALMS) CHAPTER 55

1 in finem pro populo qui a sanctis longe factus est David in tituli inscriptione cum tenuerunt eum Allophili in Geth

2 miserere mei Deus quoniam conculcavit me homo tota die inpugnans tribulavit me

3 conculcaverunt me inimici mei tota die quoniam multi bellantes adversum me

4 ab altitudine diei timebo ego vero in te sperabo

5 in Deo laudabo sermones meos in Deo speravi non timebo quid faciat mihi caro

6 tota die verba mea execrabantur adversum me omnia consilia eorum in malum

7 inhabitabunt et abscondent ipsi calcaneum meum observabunt sicut sustinuerunt animam meam

8 pro nihilo salvos facies illos in ira populos confringes Deus

9 vitam meam adnuntiavi tibi posuisti lacrimas meas in conspectu tuo sicut et in promissione tua

10 tunc convertentur inimici mei retrorsum in quacumque die invocavero te ecce cognovi quoniam Deus meus es

11 in Deo laudabo verbum in Domino laudabo sermonem in Deo speravi non timebo quid faciat mihi homo

12 in me sunt Deus vota [tua] (quae) reddam laudationes tibi

13 quoniam eripuisti animam meam de morte et pedes meos de lapsu ut placeam coram Deo in lumine viventium.

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GALLICAN PSALTER (PSALMS) CHAPTER 56

1 in finem ne disperdas David in tituli inscriptione cum fugeret a facie Saul in spelunca

2 miserere mei Deus miserere mei quoniam in te confidit anima mea et in umbra alarum tuarum sperabo donec transeat iniquitas

3 clamabo ad Deum altissimum Deum qui benefecit mihi

4 misit de caelo et liberavit me dedit in obprobrium conculcantes me diapsalma misit Deus misericordiam suam et veritatem suam

5 et eripuit animam meam de medio catulorum leonum dormivi conturbatus filii hominum dentes eorum arma et sagittae et lingua eorum gladius acutus

6 exaltare super caelos Deus et in omnem terram gloria tua

7 laqueum paraverunt pedibus meis et incurvaverunt animam meam foderunt ante faciem meam foveam et inciderunt in eam diapsalma

8 paratum cor meum Deus paratum cor meum cantabo et psalmum dicam

9 exsurge gloria mea exsurge psalterium et cithara exsurgam diluculo

10 confitebor tibi in populis Domine psalmum dicam tibi in gentibus

11 quoniam magnificata est usque ad caelos misericordia tua et usque ad nubes veritas tua

12 exaltare super caelos Deus et super omnem terram gloria tua.

GALLICAN PSALTER (PSALMS) CHAPTER 57

1 in finem ne disperdas David in tituli inscriptione

2 si vere utique iustitiam loquimini recta iudicate filii hominum

3 etenim in corde iniquitates operamini in terra iniustitiam manus vestrae concinnant

4 alienati sunt peccatores a vulva erraverunt ab utero locuti sunt falsa

5 furor illis secundum similitudinem serpentis sicut aspidis surdae et obturantis aures suas

6 quae non exaudiet vocem incantantium et venefici incantantis sapienter

7 Deus conteret dentes eorum in ore ipsorum molas leonum confringet Dominus

8 ad nihilum devenient tamquam aqua decurrens intendit arcum suum donec infirmentur

9 sicut cera quae fluit auferentur supercecidit ignis et non viderunt solem

10 priusquam intellegerent spinae vestrae ramnum sicut viventes sicut in ira absorbet vos

11 laetabitur iustus cum viderit vindictam manus suas lavabit in sanguine peccatoris

12 et dicet homo si utique est fructus iusto utique est Deus iudicans eos in terra.

GALLICAN PSALTER (PSALMS) CHAPTER 58

1 in finem ne disperdas David in tituli inscriptione quando misit Saul et custodivit domum eius ut interficeret eum

2 eripe me de inimicis meis Deus et ab insurgentibus in me libera me

3 eripe me de operantibus iniquitatem et de viris sanguinum salva me

4 quia ecce ceperunt animam meam inruerunt in me fortes

5 neque iniquitas mea neque peccatum meum Domine sine iniquitate cucurri et direxi

6 exsurge in occursum meum et vide et tu Domine Deus virtutum Deus Israhel intende ad visitandas omnes gentes non miserearis omnibus qui operantur iniquitatem diapsalma

7 convertentur ad vesperam et famem patientur ut canes et circuibunt civitatem

8 ecce loquentur in ore suo et gladius in labiis eorum quoniam quis audivit

9 et tu Domine deridebis eos ad nihilum deduces omnes gentes 10 fortitudinem meam ad te custodiam quia Deus susceptor meus

11 Deus meus voluntas eius praeveniet me

12 Deus ostendet mihi super inimicos meos ne occidas eos nequando obliviscantur populi mei disperge illos in virtute tua et depone eos protector meus Domine

13 delictum oris eorum sermonem labiorum ipsorum et conprehendantur in superbia sua et de execratione et mendacio adnuntiabuntur

14 in consummatione in ira consummationis et non erunt et scient quia Deus dominatur Iacob finium terrae diapsalma

15 convertentur ad vesperam et famem patientur ut canes et circuibunt civitatem

16 ipsi dispergentur ad manducandum si vero non fuerint saturati et murmurabunt

17 ego autem cantabo fortitudinem tuam et exultabo mane misericordiam tuam quia factus es susceptor meus et refugium meum in die tribulationis meae

18 adiutor meus tibi psallam quia Deus susceptor meus es Deus meus misericordia mea.

GALLICAN PSALTER (PSALMS) CHAPTER 59

1 in finem his qui inmutabuntur in tituli inscriptione David in doctrina

2 cum succendit Syriam Mesopotamiam et Syriam Soba et convertit Ioab et percussit vallem Salinarum duodecim milia

3 Deus reppulisti nos et destruxisti nos iratus es et misertus es nobis

4 commovisti terram et turbasti eam sana contritiones eius quia commota est

5 ostendisti populo tuo dura potasti nos vino conpunctionis

6 dedisti metuentibus te significationem ut fugiant a facie arcus diapsalma ut liberentur dilecti tui

7 salvum fac dextera tua et exaudi me

8 Deus locutus est in sancto suo laetabor et partibor Sicima et convallem tabernaculorum metibor

9 meus est Galaad et meus (est) Manasses et Effraim fortitudo capitis mei Iuda rex meus

10 Moab olla spei meae in Idumeam extendam calciamentum meum mihi alienigenae subditi sunt

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11 quis deducet me in civitatem munitam quis deducet me usque in Idumeam
12 nonne tu Deus qui reppulisti nos et non egredieris Deus in virtutibus nostris
13 da nobis auxilium de tribulatione et vana salus hominis
14 in Deo faciemus virtutem et ipse ad nihilum deducet tribulantes nos.

GALLICAN PSALTER (PSALMS) CHAPTER 60
1 in finem in hymnis David
2 exaudi Deus deprecationem meam intende orationi meae
3 a finibus terrae ad te clamavi dum anxiaretur cor meum in petra exaltasti me deduxisti me
4 quia factus es spes mea turris fortitudinis a facie inimici
5 inhabitabo in tabernaculo tuo in saecula protegar in velamento alarum tuarum diapsalma
6 quoniam tu Deus meus exaudisti orationem meam dedisti hereditatem timentibus nomen tuum
7 dies super dies regis adicies annos eius usque in diem generationis et generationis
8 permanet in aeternum in conspectu Dei misericordiam et veritatem quis requiret eius
9 sic psalmum dicam nomini tuo in saeculum saeculi ut reddam vota mea de die in diem.

GALLICAN PSALTER (PSALMS) CHAPTER 61
1 in finem pro Idithun psalmus David
2 nonne Deo subiecta erit anima mea ab ipso enim salutare meum
3 nam et ipse Deus meus et salutaris meus susceptor meus non movebor amplius
4 quousque inruitis in hominem interficitis universi vos tamquam parieti inclinato et maceriae depulsae
5 verumtamen pretium meum cogitaverunt repellere cucurri in siti ore suo benedicebant et corde suo maledicebant diapsalma
6 verumtamen Deo subiecta esto anima mea quoniam ab ipso patientia mea
7 quia ipse Deus meus et salvator meus adiutor meus non emigrabo
8 in Deo salutare meum et gloria mea Deus auxilii mei et spes mea in Deo est
9 sperate in eo omnis congregatio populi effundite coram illo corda vestra Deus adiutor noster in aeternum
10 verumtamen vani filii hominum mendaces filii hominum in stateris ut decipiant ipsi de vanitate in id ipsum
11 nolite sperare in iniquitate et rapinas nolite concupiscere divitiae si affluant nolite cor adponere
12 semel locutus est Deus duo haec audivi quia potestas Dei
13 et tibi Domine misericordia quia tu reddes unicuique iuxta opera sua.

GALLICAN PSALTER (PSALMS) CHAPTER 62
1 psalmus David cum esset in deserto Iudaeae
2 Deus Deus meus ad te de luce vigilo sitivit in te anima mea quam multipliciter tibi caro mea
3 in terra deserta et invia et inaquosa sic in sancto apparui tibi ut viderem virtutem tuam et gloriam tuam
4 quoniam melior est misericordia tua super vitas labia mea laudabunt te
5 sic benedicam te in vita mea in nomine tuo levabo manus meas
6 sicut adipe et pinguidine repleatur anima mea et labia exultationis laudabit os meum
7 si memor fui tui super stratum meum in matutinis meditabar in te
8 quia fuisti adiutor meus et in velamento alarum tuarum exultabo
9 adhesit anima mea post te me suscepit dextera tua
10 ipsi vero in vanum quaesierunt animam meam introibunt in inferiora terrae
11 tradentur in manus gladii partes vulpium erunt
12 rex vero laetabitur in Deo laudabitur omnis qui iurat in eo quia obstructum est os loquentium iniqua.

GALLICAN PSALTER (PSALMS) CHAPTER 63
1 in finem psalmus David
2 exaudi Deus orationem meam cum deprecor a timore inimici eripe animam meam
3 protexisti me a conventu malignantium a multitudine operantium iniquitatem
4 quia exacuerunt ut gladium linguas suas intenderunt arcum rem amaram
5 ut sagittent in occultis inmaculatum
6 subito sagittabunt eum et non timebunt firmaverunt sibi sermonem nequam narraverunt ut absconderent laqueos dixerunt quis videbit eos
7 scrutati sunt iniquitates defecerunt scrutantes scrutinio accedet homo et cor altum
8 et exaltabitur Deus sagittae parvulorum factae sunt plagae eorum
9 et infirmatae sunt contra eos linguae eorum conturbati sunt omnes qui videbant eos
10 et timuit omnis homo et adnuntiaverunt opera Dei et facta eius intellexerunt
11 laetabitur iustus in Domino et sperabit in eo et laudabuntur omnes recti corde.

GALLICAN PSALTER (PSALMS) CHAPTER 64
1 in finem psalmus David [canticum] Hieremiae et Aggei de verbo peregrinationis quando incipiebant proficisci
2 te decet hymnus Deus in Sion et tibi reddetur votum in Hierusalem
3 exaudi orationem ad te omnis caro veniet
4 verba iniquorum praevaluerunt super nos et impietatibus nostris tu propitiaberis
5 beatus quem elegisti et adsumpsisti inhabitabit in atriis tuis replebimur in bonis domus tuae sanctum est templum tuum
6 mirabile in aequitate exaudi nos Deus salutaris noster spes omnium finium terrae et in mari longe
7 praeparans montes in virtute tua accinctus potentia

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8 qui conturbas profundum maris sonum fluctuum eius turbabuntur gentes
9 et timebunt qui inhabitant terminos a signis tuis exitus matutini et vespere delectabis
10 visitasti terram et inebriasti eam multiplicasti locupletare eam flumen Dei repletum est aquis parasti cibum illorum quoniam ita est praeparatio eius
11 rivos eius inebria multiplica genimina eius in stillicidiis eius laetabitur germinans
12 benedices coronae anni benignitatis tuae et campi tui replebuntur ubertate
13 pinguescent speciosa deserti et exultatione colles accingentur
14 induti sunt arietes ovium et valles abundabunt frumento clamabunt etenim hymnum dicent.

GALLICAN PSALTER (PSALMS) CHAPTER 65
1 in finem canticum psalmi resurrectionis iubilate Deo omnis terra
2 psalmum dicite nomini eius date gloriam laudi eius
3 dicite Deo quam terribilia sunt opera tua Domine in multitudine virtutis tuae mentientur tibi inimici tui
4 omnis terra adorent te et psallant tibi psalmum dicant nomini tuo diapsalma
5 venite et videte opera Dei terribilis in consiliis super filios hominum
6 qui convertit mare in aridam in flumine pertransibunt pede ibi laetabimur in ipso
7 qui dominatur in virtute sua in aeternum oculi eius super gentes respiciunt qui exasperant non exaltentur in semet ipsis diapsalma
8 benedicite gentes Deum nostrum et auditam facite vocem laudis eius
9 qui posuit animam meam ad vitam et non dedit in commotionem pedes meos
10 quoniam probasti nos Deus igne nos examinasti sicut examinatur argentum
11 induxisti nos in laqueum posuisti tribulationes in dorso nostro
12 inposuisti homines super capita nostra transivimus per ignem et aquam et eduxisti nos in refrigerium
13 introibo in domum tuam in holocaustis reddam tibi vota mea
14 quae distinxerunt labia mea et locutum est os meum in tribulatione mea
15 holocausta medullata offeram tibi cum incensu arietum offeram tibi boves cum hircis diapsalma
16 venite audite et narrabo omnes qui timetis Deum quanta fecit animae meae
17 ad ipsum ore meo clamavi et exaltavi sub lingua mea
18 iniquitatem si aspexi in corde meo non exaudiat Dominus
19 propterea exaudivit Deus adtendit voci deprecationis meae
20 benedictus Deus qui non amovit orationem meam et misericordiam suam a me.

GALLICAN PSALTER (PSALMS) CHAPTER 66
1 in finem in hymnis psalmus cantici
2 Deus misereatur nostri et benedicat nobis inluminet vultum suum super nos et misereatur nostri diapsalma
3 ut cognoscamus in terra viam tuam in omnibus gentibus salutare tuum
4 confiteantur tibi populi Deus confiteantur tibi populi omnes
5 laetentur et exultent gentes quoniam iudicas populos in aequitate et gentes in terra diriges diapsalma
6 confiteantur tibi populi Deus confiteantur tibi populi omnes 7 terra dedit fructum suum benedicat nos Deus Deus noster
8 benedicat nos Deus et metuant eum omnes fines terrae.

GALLICAN PSALTER (PSALMS) CHAPTER 67
1 in finem David psalmus cantici
2 exsurgat Deus et dissipentur inimici eius et fugiant qui oderunt eum a facie eius
3 sicut deficit fumus deficiant sicut fluit cera a facie ignis sic pereant peccatores a facie Dei
4 et iusti epulentur exultent in conspectu Dei delectentur in laetitia
5 cantate Deo psalmum dicite nomini eius iter facite ei qui ascendit super occasum Dominus nomen illi et exultate in conspectu eius turbabuntur a facie eius
6 patris orfanorum et iudicis viduarum Deus in loco sancto suo
7 Deus inhabitare facit unius moris in domo qui educit vinctos in fortitudine similiter eos qui exasperant qui habitant in sepulchris
8 Deus cum egredereris in conspectu populi tui cum pertransieris in deserto diapsalma
9 terra mota est etenim caeli distillaverunt a facie Dei Sinai a facie Dei Israhel
10 pluviam voluntariam segregabis Deus hereditati tuae et infirmata est tu vero perfecisti eam
11 animalia tua habitant in ea parasti in dulcedine tua pauperi Deus
12 Dominus dabit verbum evangelizantibus virtute multa
13 rex virtutum dilecti [dilecti] et speciei domus dividere spolia
14 si dormiatis inter medios cleros pinnae columbae deargentatae et posteriora dorsi eius in pallore auri
15 dum discernit Caelestis reges super eam nive dealbabuntur in Selmon
16 mons Dei mons pinguis mons coagulatus mons pinguis
17 ut quid suspicamini montes coagulatos mons in quo beneplacitum est Deo habitare in eo etenim Dominus habitabit in finem
18 currus Dei decem milibus multiplex milia laetantium Dominus in eis in Sina in sancto

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19 ascendisti in altum cepisti captivitatem accepisti dona in hominibus etenim non credentes inhabitare Dominum Deus
20 benedictus Dominus die cotidie prosperum iter faciet nobis Deus salutarium nostrorum diapsalma
21 Deus noster Deus salvos faciendi et Domini Domini exitus mortis
22 verumtamen Deus confringet capita inimicorum suorum verticem capilli perambulantium in delictis suis
23 dixit Dominus ex Basan convertam convertam in profundis maris
24 ut intinguatur pes tuus in sanguine lingua canum tuorum ex inimicis ab ipso
25 viderunt ingressus tui Deus ingressus Dei mei regis mei qui est in sancto
26 praevenerunt principes coniuncti psallentibus in medio iuvencularum tympanistriarum
27 in ecclesiis benedicite Deum Dominum de fontibus Israhel
28 ibi Beniamin adulescentulus in mentis excessu principes Iuda duces eorum principes Zabulon principes Nepthali
29 manda Deus virtutem tuam confirma Deus hoc quod operatus es nobis
30 a templo tuo in Hierusalem tibi adferent reges munera
31 increpa feras harundinis congregatio taurorum in vaccis populorum ut excludant eos qui probati sunt argento dissipa gentes quae bella volunt
32 venient legati ex Aegypto Aethiopia praeveniet manus eius Deo
33 regna terrae cantate Deo psallite Domino diapsalma (psallite Deo)
34 qui ascendit super caelum caeli ad orientem ecce dabit voci suae vocem virtutis
35 date gloriam Deo super Israhel magnificentia eius et virtus eius in nubibus
36 mirabilis Deus in sanctis suis Deus Israhel ipse dabit virtutem et fortitudinem plebi suae benedictus Deus.

GALLICAN PSALTER (PSALMS) CHAPTER 68
1 in finem pro his qui commutabuntur David
2 salvum me fac Deus quoniam intraverunt aquae usque ad animam meam
3 infixus sum in limum profundi et non est substantia veni in altitudines maris et tempestas demersit me
4 laboravi clamans raucae factae sunt fauces meae defecerunt oculi mei dum spero in Deum meum
5 multiplicati sunt super capillos capitis mei qui oderunt me gratis confortati sunt qui persecuti sunt me inimici mei iniuste quae non rapui tunc exsolvebam
6 Deus tu scis insipientiam meam et delicta mea a te non sunt abscondita
7 non erubescant in me qui expectant te Domine Domine virtutum non confundantur super me qui quaerunt te Deus Israhel
8 quoniam propter te sustinui obprobrium operuit confusio faciem meam
9 extraneus factus sum fratribus meis et peregrinus filiis matris meae
10 quoniam zelus domus tuae comedit me et obprobria exprobrantium tibi ceciderunt super me
11 et operui in ieiunio animam meam et factum est in obprobrium mihi
12 et posui vestimentum meum cilicium et factus sum illis in parabolam
13 adversum me exercebantur qui sedebant in porta et in me psallebant qui bibebant vinum
14 ego vero orationem meam ad te Domine tempus beneplaciti Deus in multitudine misericordiae tuae exaudi me in veritate salutis tuae
15 eripe me de luto ut non infigar liberer ab his qui oderunt me et de profundis aquarum
16 non me demergat tempestas aquae neque absorbeat me profundum neque urgeat super me puteus os suum
17 exaudi me Domine quoniam benigna est misericordia tua secundum multitudinem miserationum tuarum respice me
18 et ne avertas faciem tuam a puero tuo quoniam tribulor velociter exaudi me
19 intende animae meae et libera eam propter inimicos meos eripe me
20 tu scis inproperium meum et confusionem et reverentiam meam
21 in conspectu tuo sunt omnes qui tribulant me inproperium expectavit cor meum et miseriam et sustinui qui simul contristaretur et non fuit et qui consolaretur et non inveni
22 et dederunt in escam meam fel et in siti mea potaverunt me aceto
23 fiat mensa eorum coram ipsis in laqueum et in retributiones et in scandalum
24 obscurentur oculi eorum ne videant et dorsum eorum semper incurva
25 effunde super eos iram tuam et furor irae tuae conprehendat eos
26 fiat habitatio eorum deserta et in tabernaculis eorum non sit qui inhabitet
27 quoniam quem tu percussisti persecuti sunt et super dolorem vulnerum meorum addiderunt
28 adpone iniquitatem super iniquitatem eorum et non intrent in iustitia tua
29 deleantur de libro viventium et cum iustis non scribantur
30 ego sum pauper et dolens salus tua Deus suscepit me
31 laudabo nomen Dei cum cantico magnificabo eum in laude
32 et placebit Deo super vitulum novellum cornua producentem et ungulas
33 videant pauperes et laetentur quaerite Deum et vivet anima vestra
34 quoniam exaudivit pauperes Dominus et vinctos suos non despexit
35 laudent illum caeli et terra mare et omnia reptilia in eis

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36 quoniam Deus salvam faciet Sion et aedificabuntur civitates Iudaeae et inhabitabunt ibi et hereditate adquirent eam

37 et semen servorum eius possidebunt eam et qui diligunt nomen eius habitabunt in ea.

GALLICAN PSALTER (PSALMS) CHAPTER 69

1 in finem David in rememoratione eo quod salvum me fecit Dominus

2 Deus in adiutorium meum intende [Domine ad adiuvandum me festina]

3 confundantur et revereantur qui quaerunt animam meam

4 avertantur retrorsum et erubescant qui volunt mihi mala avertantur statim erubescentes qui dicunt (mihi) euge euge

5 exultent et laetentur in te omnes qui quaerunt te et dicant semper magnificetur Deus qui diligunt salutare tuum

6 ego vero egenus et pauper Deus adiuva me adiutor meus et liberator meus es tu Domine ne moreris.

GALLICAN PSALTER (PSALMS) CHAPTER 70

1 David psalmus filiorum Ionadab et priorum captivorum in te Domine speravi non confundar in aeternum

2 in iustitia tua libera me et eripe me inclina ad me aurem tuam et salva me

3 esto mihi in Deum protectorem et in locum munitum ut salvum me facias quoniam firmamentum meum et refugium meum es tu

4 Deus meus eripe me de manu peccatoris de manu contra legem agentis et iniqui

5 quoniam tu es patientia mea Domine Domine spes mea a iuventute mea

6 in te confirmatus sum ex utero de ventre matris meae tu es protector meus in te cantatio mea semper

7 tamquam prodigium factus sum multis et tu adiutor fortis

8 repleatur os meum laude ut cantem gloriam tuam tota die magnitudinem tuam

9 non proicias me in tempore senectutis cum deficiet virtus mea ne derelinquas me

10 quia dixerunt inimici mei mihi et qui custodiebant animam meam consilium fecerunt in unum

11 dicentes Deus dereliquit eum persequimini et conprehendite eum quia non est qui eripiat

12 Deus ne elongeris a me Deus meus in adiutorium meum respice

13 confundantur et deficiant detrahentes animae meae operiantur confusione et pudore qui quaerunt mala mihi

14 ego autem semper sperabo et adiciam super omnem laudem tuam

15 os meum adnuntiabit iustitiam tuam tota die salutem tuam quoniam non cognovi litteraturam

16 introibo in potentiam Domini Domine memorabor iustitiae tuae solius

17 Deus docuisti me ex iuventute mea et usque nunc pronuntiabo mirabilia tua

18 et usque in senectam et senium Deus ne derelinquas me donec adnuntiem brachium tuum generationi omni quae ventura est potentiam tuam

19 et iustitiam tuam Deus usque in altissima quae fecisti magnalia Deus quis similis tibi

20 quantas ostendisti mihi tribulationes multas et malas et conversus vivificasti me et de abyssis terrae iterum reduxisti me

21 multiplicasti magnificentiam tuam et conversus consolatus es me

22 nam et ego confitebor tibi in vasis psalmi veritatem tuam Deus psallam tibi in cithara Sanctus Israhel

23 exultabunt labia mea cum cantavero tibi et anima mea quam redemisti

24 sed et lingua mea tota die meditabitur iustitiam tuam cum confusi et reveriti fuerint qui quaerunt mala mihi.

GALLICAN PSALTER (PSALMS) CHAPTER 71

1 in Salomonem

2 Deus iudicium tuum regi da et iustitiam tuam filio regis iudicare populum tuum in iustitia et pauperes tuos in iudicio

3 suscipiant montes pacem populo et colles iustitiam

4 iudicabit pauperes populi et salvos faciet filios pauperum et humiliabit calumniatorem

5 et permanebit cum sole et ante lunam generationes generationum

6 descendet sicut pluvia in vellus et sicut stillicidia stillantia super terram

7 orietur in diebus eius iustitia et abundantia pacis donec auferatur luna

8 et dominabitur a mari usque ad mare et a flumine usque ad terminos orbis terrarum

9 coram illo procident Aethiopes et inimici eius terram lingent

10 reges Tharsis et insulae munera offerent reges Arabum et Saba dona adducent

11 et adorabunt eum omnes reges omnes gentes servient ei

12 quia liberavit pauperem a potente et pauperem cui non erat adiutor

13 parcet pauperi et inopi et animas pauperum salvas faciet

14 ex usuris et iniquitate redimet animas eorum et honorabile nomen eorum coram illo

15 et vivet et dabitur ei de auro Arabiae et orabunt de ipso semper tota die benedicent ei

16 erit firmamentum in terra in summis montium superextolletur super Libanum fructus eius et florebunt de civitate sicut faenum terrae

17 sit nomen eius benedictum in saecula ante solem permanet nomen eius et benedicentur in ipso omnes tribus terrae omnes gentes beatificabunt eum

18 benedictus Dominus Deus Deus Israhel qui facit mirabilia solus

19 et benedictum nomen maiestatis eius in aeternum et replebitur maiestate eius omnis terra fiat fiat

20 defecerunt laudes David filii Iesse.

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GALLICAN PSALTER (PSALMS) CHAPTER 72

1 psalmus Asaph quam bonus Israhel Deus his qui recto sunt corde

2 mei autem paene moti sunt pedes paene effusi sunt gressus mei

3 quia zelavi super iniquis pacem peccatorum videns

4 quia non est respectus morti eorum et firmamentum in plaga eorum

5 in labore hominum non sunt et cum hominibus non flagellabuntur

6 ideo tenuit eos superbia operti sunt iniquitate et impietate sua

7 prodiet quasi ex adipe iniquitas eorum transierunt in affectum cordis

8 cogitaverunt et locuti sunt in nequitia iniquitatem in excelso locuti sunt

9 posuerunt in caelum os suum et lingua eorum transivit in terra

10 ideo convertetur populus meus hic et dies pleni invenientur in eis

11 et dixerunt quomodo scit Deus et si est scientia in Excelso

12 ecce ipsi peccatores et abundantes in saeculo obtinuerunt divitias

13 (et dixi) ergo sine causa iustificavi cor meum et lavi inter innocentes manus meas

14 et fui flagellatus tota die et castigatio mea in matutino

15 si dicebam narrabo sic ecce nationem filiorum tuorum reprobavi

16 et existimabam cognoscere hoc labor est ante me

17 donec intrem in sanctuarium Dei intellegam in novissimis eorum

18 verumtamen propter dolos posuisti eis deiecisti eos dum adlevarentur

19 quomodo facti sunt in desolationem subito defecerunt perierunt propter iniquitatem suam

20 velut somnium surgentium Domine in civitate tua imaginem ipsorum ad nihilum rediges

21 quia inflammatum est cor meum et renes mei commutati sunt

22 et ego ad nihilum redactus sum et nescivi

23 ut iumentum factus sum apud te et ego semper tecum

24 tenuisti manum dexteram meam et in voluntate tua deduxisti me et cum gloria suscepisti me

25 quid enim mihi est in caelo et a te quid volui super terram

26 defecit caro mea et cor meum Deus cordis mei et pars mea Deus in aeternum

27 quia ecce qui elongant se a te peribunt perdidisti omnem qui fornicatur abs te

28 mihi autem adherere Deo bonum est ponere in Domino Deo spem meam ut adnuntiem omnes praedicationes tuas (in portis filiae Sion).

GALLICAN PSALTER (PSALMS) CHAPTER 73

1 intellectus Asaph ut quid Deus reppulisti in finem iratus est furor tuus super oves pascuae tuae

2 memor esto congregationis tuae quam possedisti ab initio redemisti virgam hereditatis tuae mons Sion in quo habitasti in eo

3 leva manus tuas in superbias eorum in finem quanta malignatus est inimicus in sancto

4 et gloriati sunt qui oderunt te in medio sollemnitatis tuae posuerunt signa sua signa

5 et non cognoverunt sicut in exitu super summum quasi in silva lignorum securibus

6 exciderunt ianuas eius in id ipsum in securi et ascia deiecerunt (eam)

7 incenderunt igni sanctuarium tuum in terra polluerunt tabernaculum nominis tui

8 dixerunt in corde suo cognatio eorum simul quiescere faciamus omnes dies festos Dei a terra

9 signa nostra non vidimus iam non est propheta et nos non cognoscet amplius

10 usquequo Deus inproperabit inimicus inritat adversarius nomen tuum in finem

11 ut quid avertis manum tuam et dexteram tuam de medio sinu tuo in finem

12 Deus autem rex noster ante saeculum operatus est salutes in medio terrae

13 tu confirmasti in virtute tua mare contribulasti capita draconum in aquis

14 tu confregisti capita draconis dedisti eum escam populis Aethiopum

15 tu disrupisti fontem et torrentes [tu siccasti fluvios Aetham]

16 tuus est dies et tua est nox tu fabricatus es auroram et solem

17 tu fecisti omnes terminos terrae aestatem et ver tu plasmasti ea

18 memor esto huius inimicus inproperavit Dominum et populus insipiens incitavit nomen tuum

19 ne tradas bestiis animam confitentem tibi animas pauperum tuorum ne obliviscaris in finem

20 respice in testamentum tuum quia repleti sunt qui obscurati sunt terrae domibus iniquitatum

21 ne avertatur humilis factus confusus pauper et inops laudabunt nomen tuum

22 exsurge Deus iudica causam tuam memor esto inproperiorum tuorum eorum qui ab insipiente sunt tota die

23 ne obliviscaris voces inimicorum tuorum superbia eorum qui te oderunt ascendit semper.

GALLICAN PSALTER (PSALMS) CHAPTER 74

1 in finem ne corrumpas psalmus Asaph cantici

2 confitebimur tibi Deus confitebimur et invocabimus nomen tuum narrabimus mirabilia tua

3 cum accepero tempus ego iustitias iudicabo

4 liquefacta est terra et omnes qui habitant in ea ego confirmavi columnas eius diapsalma

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5 dixi iniquis nolite inique facere et delinquentibus nolite exaltare cornu

6 nolite extollere in altum cornu vestrum nolite loqui adversus Deum iniquitatem

7 quia neque ab oriente neque ab occidente neque a desertis montibus

8 quoniam Deus iudex est hunc humiliat et hunc exaltat

9 quia calix in manu Domini vini meri plenus mixto et inclinavit ex hoc in hoc verum fex eius non est exinanita bibent omnes peccatores terrae

10 ego autem adnuntiabo in saeculum cantabo Deo Iacob

11 et omnia cornua peccatorum confringam et exaltabuntur cornua iusti.

GALLICAN PSALTER (PSALMS) CHAPTER 75

1 in finem in laudibus psalmus Asaph canticum ad Assyrium

2 notus in Iudaea Deus in Israhel magnum nomen eius

3 et factus est in pace locus eius et habitatio eius in Sion

4 ibi confregit potentias arcuum scutum et gladium et bellum diapsalma

5 inluminas tu mirabiliter de montibus aeternis

6 turbati sunt omnes insipientes corde dormierunt somnum suum et nihil invenerunt omnes viri divitiarum manibus suis

7 ab increpatione tua Deus Iacob dormitaverunt qui ascenderunt equos

8 tu terribilis es et quis resistet tibi ex tunc ira tua

9 de caelo auditum fecisti iudicium terra timuit et quievit

10 cum exsurgeret in iudicium Deus ut salvos faceret omnes mansuetos terrae diapsalma

11 quoniam cogitatio hominis confitebitur tibi et reliquiae cogitationis diem festum agent tibi

12 vovete et reddite Domino Deo vestro omnes qui in circuitu eius adferent munera terribili

13 et ei qui aufert spiritus principum terribili apud reges terrae.

GALLICAN PSALTER (PSALMS) CHAPTER 76

1 in finem pro Idithun psalmus Asaph

2 voce mea ad Dominum clamavi voce mea ad Deum et intendit me

3 in die tribulationis meae Deum exquisivi manibus meis nocte contra eum et non sum deceptus rennuit consolari anima mea

4 memor fui Dei et delectatus sum exercitatus sum et defecit spiritus meus diapsalma

5 anticipaverunt vigilias oculi mei turbatus sum et non sum locutus

6 cogitavi dies antiquos et annos aeternos in mente habui

7 et meditatus sum nocte cum corde meo exercitabar et scobebam spiritum meum

8 numquid in aeternum proiciet Deus et non adponet ut conplacitior sit adhuc

9 aut in finem misericordiam suam abscidet a generatione in generationem

10 aut obliviscetur misereri Deus aut continebit in ira sua misericordias suas diapsalma

11 et dixi nunc coepi haec mutatio dexterae Excelsi

12 memor fui operum Domini quia memor ero ab initio mirabilium tuorum

13 et meditabor in omnibus operibus tuis et in adinventionibus tuis exercebor

14 Deus in sancto via tua quis deus magnus sicut Deus noster

15 tu es Deus qui facis mirabilia notam fecisti in populis virtutem tuam

16 redemisti in brachio tuo populum tuum filios Iacob et Ioseph diapsalma

17 viderunt te aquae Deus viderunt te aquae et timuerunt et turbatae sunt abyssi

18 multitudo sonitus aquarum vocem dederunt nubes etenim sagittae tuae transeunt

19 vox tonitrui tui in rota inluxerunt coruscationes tuae orbi terrae commota est et contremuit terra

20 in mari via tua et semitae tuae in aquis multis et vestigia tua non cognoscentur

21 deduxisti sicut oves populum tuum in manu Mosi et Aaron.

GALLICAN PSALTER (PSALMS) CHAPTER 77

1 intellectus Asaph adtendite populus meus legem meam inclinate aurem vestram in verba oris mei

2 aperiam in parabola os meum eloquar propositiones ab initio

3 quanta audivimus et cognovimus ea et patres nostri narraverunt nobis

4 non sunt occultata a filiis eorum in generationem alteram narrantes laudes Domini et virtutes eius et mirabilia eius quae fecit

5 et suscitavit testimonium in Iacob et legem posuit in Israhel quanta mandavit patribus nostris nota facere ea filiis suis

6 ut cognoscat generatio altera filii qui nascentur et exsurgent et narrabunt filiis suis

7 ut ponant in Deo spem suam et non obliviscantur opera Dei et mandata eius exquirant

8 ne fiant sicut patres eorum generatio prava et exasperans generatio quae non direxit cor suum et non est creditus cum Deo spiritus eius

9 filii Effrem intendentes et mittentes arcus conversi sunt in die belli

10 non custodierunt testamentum Dei et in lege eius noluerunt ambulare

11 et obliti sunt benefactorum eius et mirabilium eius quae ostendit eis

12 coram patribus eorum quae fecit mirabilia in terra Aegypti in campo Taneos

13 interrupit mare et perduxit eos statuit aquas quasi utrem

14 et deduxit eos in nube diei et tota nocte in inluminatione ignis

15 interrupit petram in heremo et adaquavit eos velut in abysso multa

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16 et eduxit aquam de petra et deduxit tamquam flumina aquas
17 et adposuerunt adhuc peccare ei in ira excitaverunt Excelsum in inaquoso
18 et temptaverunt Deum in cordibus suis ut peterent escas animabus suis
19 et male locuti sunt de Deo dixerunt numquid poterit Deus parare mensam in deserto
20 quoniam percussit petram et fluxerunt aquae et torrentes inundaverunt numquid et panem potest dare aut parare mensam populo suo
21 ideo audivit Dominus et distulit et ignis accensus est in Iacob et ira ascendit in Israhel
22 quia non crediderunt in Deo nec speraverunt in salutare eius
23 et mandavit nubibus desuper et ianuas caeli aperuit
24 et pluit illis manna ad manducandum et panem caeli dedit eis
25 panem angelorum manducavit homo cibaria misit eis in abundantiam
26 transtulit austrum de caelo et induxit in virtute sua africum
27 et pluit super eos sicut pulverem carnes et sicut harenam maris volatilia pinnata
28 et ceciderunt in medio castrorum eorum circa tabernacula eorum
29 et manducaverunt et saturati sunt nimis et desiderium eorum adtulit eis
30 non sunt fraudati a desiderio suo adhuc escae eorum erant in ore ipsorum
31 et ira Dei ascendit in eos et occidit pingues eorum et electos Israhel inpedivit
32 in omnibus his peccaverunt adhuc et non crediderunt mirabilibus eius
33 et defecerunt in vanitate dies eorum et anni eorum cum festinatione
34 cum occideret eos quaerebant eum et revertebantur et diluculo veniebant ad Deum
35 et rememorati sunt quia Deus adiutor est eorum et Deus excelsus redemptor eorum est
36 et dilexerunt eum in ore suo et lingua sua mentiti sunt ei
37 cor autem ipsorum non erat rectum cum eo nec fideles habiti sunt in testamento eius
38 ipse autem est misericors et propitius fiet peccatis eorum et non perdet eos et abundabit ut avertat iram suam et non accendet omnem iram suam
39 et recordatus est quia caro sunt spiritus vadens et non rediens
40 quotiens exacerbaverunt eum in deserto in ira concitaverunt eum in inaquoso
41 et conversi sunt et temptaverunt Deum et Sanctum Israhel exacerbaverunt
42 non sunt recordati manus eius die qua redemit eos de manu tribulantis
43 sicut posuit in Aegypto signa sua et prodigia sua in campo Taneos
44 et convertit in sanguine flumina eorum et imbres eorum ne biberent
45 misit in eos cynomiam et comedit eos et ranam et disperdit eos
46 et dedit erugini fructus eorum et labores eorum lucustae
47 et occidit in grandine vineam eorum et moros eorum in pruina
48 et tradidit grandini iumenta eorum et possessionem eorum igni
49 misit in eos iram indignationis suae indignationem et iram et tribulationem inmissionem per angelos malos
50 viam fecit semitae irae suae non pepercit a morte animarum eorum et iumenta eorum in morte conclusit
51 et percussit omne primitivum in terra Aegypti primitias laborum eorum in tabernaculis Cham
52 et abstulit sicut oves populum suum et perduxit eos tamquam gregem in deserto
53 et deduxit eos in spe et non timuerunt et inimicos eorum operuit mare
54 et induxit eos in montem sanctificationis suae montem quem adquisivit dextera eius et eiecit a facie eorum gentes et sorte divisit eis terram in funiculo distributionis
55 et habitare fecit in tabernaculis eorum tribus Israhel
56 et temptaverunt et exacerbaverunt Deum excelsum et testimonia eius non custodierunt
57 et averterunt se et non servaverunt pactum quemadmodum patres eorum conversi sunt in arcum pravum
58 et in ira concitaverunt eum in collibus suis et in sculptilibus suis ad aemulationem eum provocaverunt
59 audivit Deus et sprevit et ad nihilum redegit valde Israhel
60 et reppulit tabernaculum Selo tabernaculum suum ubi habitavit in hominibus
61 et tradidit in captivitatem virtutem eorum et pulchritudinem eorum in manus inimici
62 et conclusit in gladio populum suum et hereditatem suam sprevit
63 iuvenes eorum comedit ignis et virgines eorum non sunt lamentatae
64 sacerdotes eorum in gladio ceciderunt et viduae eorum non plorabuntur
65 et excitatus est tamquam dormiens Dominus tamquam potens crapulatus a vino
66 et percussit inimicos suos in posteriora obprobrium sempiternum dedit illis
67 et reppulit tabernaculum Ioseph et tribum Effrem non elegit
68 et elegit tribum Iuda montem Sion quem dilexit
69 et aedificavit sicut unicornium sanctificium suum in terra quam fundavit in saecula
70 et elegit David servum suum et sustulit eum de gregibus ovium de post fetantes accepit eum
71 pascere Iacob servum suum et Israhel hereditatem suam
72 et pavit eos in innocentia cordis sui et in intellectibus manuum suarum deduxit eos.

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GALLICAN PSALTER (PSALMS) CHAPTER 78

1 psalmus Asaph Deus venerunt gentes in hereditatem tuam polluerunt templum sanctum tuum posuerunt Hierusalem in pomorum custodiam

2 posuerunt morticina servorum tuorum escas volatilibus caeli carnes sanctorum tuorum bestiis terrae

3 effuderunt sanguinem ipsorum tamquam aquam in circuitu Hierusalem et non erat qui sepeliret

4 facti sumus obprobrium vicinis nostris subsannatio et inlusio his qui circum nos sunt

5 usquequo Domine irasceris in finem accendetur velut ignis zelus tuus

6 effunde iram tuam in gentes quae te non noverunt et in regna quae nomen tuum non invocaverunt

7 quia comederunt Iacob et locum eius desolaverunt

8 ne memineris iniquitatum nostrarum antiquarum cito anticipent nos misericordiae tuae quia pauperes facti sumus nimis

9 adiuva nos Deus salutaris noster propter gloriam nominis tui Domine libera nos et propitius esto peccatis nostris propter nomen tuum

10 ne forte dicant in gentibus ubi est Deus eorum et innotescat in nationibus coram oculis nostris ultio sanguinis servorum tuorum qui effusus est

11 introeat in conspectu tuo gemitus conpeditorum secundum magnitudinem brachii tui posside filios mortificatorum

12 et redde vicinis nostris septuplum in sinu eorum inproperium ipsorum quod exprobraverunt tibi Domine

13 nos autem populus tuus et oves pascuae tuae confitebimur tibi in saeculum in generationem et generationem adnuntiabimus laudem tuam.

GALLICAN PSALTER (PSALMS) CHAPTER 79

1 in finem pro his qui commutabuntur testimonium Asaph psalmus

2 qui regis Israhel intende qui deducis tamquam oves Ioseph qui sedes super cherubin manifestare

3 coram Effraim et Beniamin et Manasse excita potentiam tuam et veni ut salvos facias nos

4 Deus converte nos et ostende faciem tuam et salvi erimus

5 Domine Deus virtutum quousque irasceris super orationem servi tui

6 cibabis nos pane lacrimarum et potum dabis nobis in lacrimis in mensura

7 posuisti nos in contradictionem vicinis nostris et inimici nostri subsannaverunt nos

8 Deus virtutum converte nos et ostende faciem tuam et salvi erimus

9 vineam de Aegypto transtulisti eiecisti gentes et plantasti eam

10 dux itineris fuisti in conspectu eius et plantasti radices eius et implevit terram

11 operuit montes umbra eius et arbusta eius cedros Dei

12 extendit palmites suos usque ad mare et usque ad Flumen propagines eius

13 ut quid destruxisti maceriam eius et vindemiant eam omnes qui praetergrediuntur viam

14 exterminavit eam aper de silva et singularis ferus depastus est eam

15 Deus virtutum convertere respice de caelo et vide et visita vineam istam

16 et perfice eam quam plantavit dextera tua et super filium quem confirmasti tibi

17 incensa igni et suffossa ab increpatione vultus tui peribunt

18 fiat manus tua super virum dexterae tuae et super filium hominis quem confirmasti tibi

19 et non discedimus a te vivificabis nos et nomen tuum invocabimus

20 Domine Deus virtutum converte nos et ostende faciem tuam et salvi erimus.

GALLICAN PSALTER (PSALMS) CHAPTER 80

1 in finem pro torcularibus Asaph

2 exultate Deo adiutori nostro iubilate Deo Iacob

3 sumite psalmum et date tympanum psalterium iucundum cum cithara

4 bucinate in neomenia tuba in insigni die sollemnitatis nostrae

5 quia praeceptum Israhel est et iudicium Dei Iacob

6 testimonium in Ioseph posuit illud cum exiret de terra Aegypti linguam quam non noverat audivit

7 devertit ab oneribus dorsum eius manus eius in cofino servierunt

8 in tribulatione invocasti me et liberavi te exaudivi te in abscondito tempestatis probavi te apud aquam Contradictionis diapsalma

9 audi populus meus et contestabor te Israhel si audias me

10 non erit in te deus recens nec adorabis deum alienum

11 ego enim sum Dominus Deus tuus qui eduxi te de terra Aegypti dilata os tuum et implebo illud

12 et non audivit populus meus vocem meam et Israhel non intendit mihi

13 et dimisi illos secundum desideria cordis eorum ibunt in adinventionibus suis

14 si populus meus audisset me Israhel si in viis meis ambulasset

15 pro nihilo forsitan inimicos eorum humiliassem et super tribulantes eos misissem manum meam

16 inimici Domini mentiti sunt ei et erit tempus eorum in saeculo

17 et cibavit illos ex adipe frumenti et de petra melle saturavit illos.

GALLICAN PSALTER (PSALMS) CHAPTER 81

1 psalmus Asaph Deus stetit in synagoga deorum in medio autem Deus deiudicat

2 usquequo iudicatis iniquitatem et facies peccatorum sumitis diapsalma

3 iudicate egenum et pupillum humilem et pauperem iustificate

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4 eripite pauperem et egenum de manu peccatoris liberate
5 nescierunt neque intellexerunt in tenebris ambulant movebuntur omnia fundamenta terrae
6 ego dixi dii estis et filii Excelsi omnes
7 vos autem sicut homines moriemini et sicut unus de principibus cadetis
8 surge Deus iudica terram quoniam tu hereditabis in omnibus gentibus.

GALLICAN PSALTER (PSALMS) CHAPTER 82
1 canticum psalmi Asaph
2 Deus quis similis erit tibi ne taceas neque conpescaris Deus
3 quoniam ecce inimici tui sonaverunt et qui oderunt te extulerunt caput
4 super populum tuum malignaverunt consilium et cogitaverunt adversus sanctos tuos
5 dixerunt venite et disperdamus eos de gente et non memoretur nomen Israhel ultra
6 quoniam cogitaverunt unianimiter simul adversum te testamentum disposuerunt
7 tabernacula Idumeorum et Ismahelitae Moab et Aggareni
8 Gebal et Ammon et Amalech alienigenae cum habitantibus Tyrum
9 etenim Assur venit cum illis facti sunt in adiutorium filiis Loth diapsalma
10 fac illis sicut Madiam et Sisarae sicut Iabin in torrente Cison
11 disperierunt in Endor facti sunt ut stercus terrae
12 pone principes eorum sicut Oreb et Zeb et Zebee et Salmana omnes principes eorum
13 qui dixerunt hereditate possideamus sanctuarium Dei
14 Deus meus pone illos ut rotam sicut stipulam ante faciem venti
15 sicut ignis qui conburit silvam sicut flamma conburens montes
16 ita persequeris illos in tempestate tua et in ira tua turbabis eos
17 imple facies illorum ignominia et quaerent nomen tuum Domine
18 erubescant et conturbentur in saeculum saeculi et confundantur et pereant
19 et cognoscant quia nomen tibi Dominus tu solus Altissimus in omni terra.

GALLICAN PSALTER (PSALMS) CHAPTER 83
1 in finem pro torcularibus filiis Core psalmus
2 quam dilecta tabernacula tua Domine virtutum
3 concupiscit et defecit anima mea in atria Domini cor meum et caro mea exultavit in Deum vivum
4 etenim passer invenit (sibi) domum et turtur nidum sibi ubi ponat pullos suos altaria tua Domine virtutum rex meus et Deus meus
5 beati qui habitant in domo tua in saecula saeculorum laudabunt te diapsalma
6 beatus vir cui est auxilium abs te ascensiones in corde suo disposuit
7 in valle lacrimarum in loco quem posuit
8 etenim benedictiones dabit legis dator ibunt de virtute in virtutem videbitur Deus deorum in Sion
9 Domine Deus virtutum exaudi orationem meam auribus percipe Deus Iacob diapsalma
10 protector noster aspice Deus et respice in faciem christi tui
11 quia melior est dies una in atriis tuis super milia elegi abiectus esse in domo Dei mei magis quam habitare in tabernaculis peccatorum
12 quia misericordiam et veritatem (diligit) Deus gratiam et gloriam dabit Dominus
13 non privabit bonis eos qui ambulant in innocentia Domine virtutum beatus vir qui sperat in te.

GALLICAN PSALTER (PSALMS) CHAPTER 84
1 in finem filiis Core psalmus
2 benedixisti Domine terram tuam avertisti captivitatem Iacob
3 remisisti iniquitates plebis tuae operuisti omnia peccata eorum diapsalma
4 mitigasti omnem iram tuam avertisti ab ira indignationis tuae
5 converte nos Deus salutum nostrarum et averte iram tuam a nobis
6 numquid in aeternum irasceris nobis aut extendes iram tuam a generatione in generationem
7 Deus tu conversus vivificabis nos et plebs tua laetabitur in te
8 ostende nobis Domine misericordiam tuam et salutare tuum da nobis
9 audiam quid loquatur (in me) Dominus Deus quoniam loquetur pacem in plebem suam et super sanctos suos et in eos qui convertuntur ad cor
10 verumtamen prope timentes eum salutare ipsius ut inhabitet gloria in terra nostra
11 misericordia et veritas obviaverunt (sibi) iustitia et pax osculatae sunt
12 veritas de terra orta est et iustitia de caelo prospexit
13 etenim Dominus dabit benignitatem et terra nostra dabit fructum suum
14 iustitia ante eum ambulabit et ponet in via gressus suos.

GALLICAN PSALTER (PSALMS) CHAPTER 85
1 oratio ipsi David inclina Domine aurem tuam (et) exaudi me quoniam inops et pauper sum ego
2 custodi animam meam quoniam sanctus sum salvum fac servum tuum Deus meus sperantem in te
3 miserere mei Domine quoniam ad te clamabo tota die
4 laetifica animam servi tui quoniam ad te Domine animam meam levavi
5 quoniam tu Domine suavis et mitis et multae misericordiae omnibus invocantibus te

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6 auribus percipe Domine orationem meam et intende voci orationis meae
7 in die tribulationis meae clamavi ad te quia exaudisti me
8 non est similis tui in diis Domine et non est secundum opera tua
9 omnes gentes quascumque fecisti venient et adorabunt coram te Domine et glorificabunt nomen tuum
10 quoniam magnus es tu et faciens mirabilia tu es Deus solus
11 deduc me Domine in via tua et ingrediar in veritate tua laetetur cor meum ut timeat nomen tuum
12 confitebor tibi Domine Deus meus in toto corde meo et glorificabo nomen tuum in aeternum
13 quia misericordia tua magna est super me et eruisti animam meam ex inferno inferiori
14 Deus iniqui insurrexerunt super me et synagoga potentium quaesierunt animam meam et non proposuerunt te in conspectu suo
15 et tu Domine Deus miserator et misericors patiens et multae misericordiae et verax
16 respice in me et miserere mei da imperium tuum puero tuo et salvum fac filium ancillae tuae
17 fac mecum signum in bono et videant qui oderunt me et confundantur quoniam tu Domine adiuvasti me et consolatus es me.

GALLICAN PSALTER (PSALMS) CHAPTER 86

1 filiis Core psalmus cantici fundamenta eius in montibus sanctis
2 diligit Dominus portas Sion super omnia tabernacula Iacob
3 gloriosa dicta sunt de te civitas Dei diapsalma
4 memor ero Raab et Babylonis scientibus me ecce alienigenae et Tyrus et populus Aethiopum hii fuerunt illic
5 numquid Sion dicet homo et homo natus est in ea et ipse fundavit eam Altissimus
6 Dominus narrabit in scriptura populorum et principum horum qui fuerunt in ea diapsalma
7 sicut laetantium omnium habitatio in te.

GALLICAN PSALTER (PSALMS) CHAPTER 87

1 canticum psalmi filiis Core in finem pro Maeleth ad respondendum intellectus Eman Ezraitae
2 Domine Deus salutis meae die clamavi et nocte coram te
3 intret in conspectu tuo oratio mea inclina aurem tuam ad precem meam
4 quia repleta est malis anima mea et vita mea in inferno adpropinquavit
5 aestimatus sum cum descendentibus in lacum factus sum sicut homo sine adiutorio
6 inter mortuos liber sicut vulnerati dormientes in sepulchris quorum non es memor amplius et ipsi de manu tua repulsi sunt
7 posuerunt me in lacu inferiori in tenebrosis et in umbra mortis
8 super me confirmatus est furor tuus et omnes fluctus tuos induxisti super me diapsalma
9 longe fecisti notos meos a me posuerunt me abominationem sibi traditus sum et non egrediebar
10 oculi mei languerunt prae inopia clamavi ad te Domine tota die expandi ad te manus meas
11 numquid mortuis facies mirabilia aut medici suscitabunt et confitebuntur tibi diapsalma
12 numquid narrabit aliquis in sepulchro misericordiam tuam et veritatem tuam in perditione
13 numquid cognoscentur in tenebris mirabilia tua et iustitia tua in terra oblivionis
14 et ego ad te Domine clamavi et mane oratio mea praeveniet te
15 ut quid Domine repellis orationem meam avertis faciem tuam a me
16 pauper sum ego et in laboribus a iuventute mea exaltatus autem humiliatus sum et conturbatus
17 in me transierunt irae tuae et terrores tui conturbaverunt me
18 circuierunt me sicut aqua tota die circumdederunt me simul
19 elongasti a me amicum et proximum et notos meos a miseria.

GALLICAN PSALTER (PSALMS) CHAPTER 88

1 intellectus Aethan Ezraitae
2 misericordias Domini in aeternum cantabo in generationem et generationem adnuntiabo veritatem tuam in ore meo
3 quoniam dixisti in aeternum misericordia aedificabitur in caelis praeparabitur veritas tua [in eis]
4 disposui testamentum electis meis iuravi David servo meo
5 usque in aeternum praeparabo semen tuum et aedificabo in generationem et generationem sedem tuam diapsalma
6 confitebuntur caeli mirabilia tua Domine etenim veritatem tuam in ecclesia sanctorum
7 quoniam quis in nubibus aequabitur Domino similis erit Domino in filiis Dei
8 Deus qui glorificatur in consilio sanctorum magnus et horrendus super omnes qui in circuitu eius sunt
9 Domine Deus virtutum quis similis tibi potens es Domine et veritas tua in circuitu tuo
10 tu dominaris potestatis maris motum autem fluctuum eius tu mitigas
11 tu humiliasti sicut vulneratum superbum in brachio virtutis tuae dispersisti inimicos tuos
12 tui sunt caeli et tua est terra orbem terrae et plenitudinem eius tu fundasti 13 aquilonem et mare tu creasti Thabor et Hermon in nomine tuo exultabunt 14 tuum brachium cum potentia firmetur manus tua et exaltetur dextera tua
15 iustitia et iudicium praeparatio sedis tuae misericordia et veritas praecedent faciem tuam
16 beatus populus qui scit iubilationem Domine in lumine vultus tui ambulabunt

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17 et in nomine tuo exultabunt tota die et in iustitia tua exaltabuntur
18 quoniam gloria virtutis eorum tu es et in beneplacito tuo exaltabitur cornu nostrum
19 quia Domini est adsumptio [nostra] et Sancti Israhel regis nostri
20 tunc locutus es in visione sanctis tuis et dixisti posui adiutorium in potentem exaltavi electum de plebe mea
21 inveni David servum meum in oleo sancto meo linui eum
22 manus enim mea auxiliabitur ei et brachium meum confirmabit eum
23 nihil proficiet inimicus in eo et filius iniquitatis non adponet nocere eum
24 et concidam a facie ipsius inimicos eius et odientes eum in fugam convertam
25 et veritas mea et misericordia mea cum ipso et in nomine meo exaltabitur cornu eius
26 et ponam in mari manum eius et in fluminibus dexteram eius
27 ipse invocabit me pater meus es tu Deus meus et susceptor salutis meae
28 et ego primogenitum ponam illum excelsum prae regibus terrae
29 in aeternum servabo illi misericordiam meam et testamentum meum fidele ipsi
30 et ponam in saeculum saeculi semen eius et thronum eius sicut dies caeli
31 si dereliquerint filii eius legem meam et in iudiciis meis non ambulaverint
32 si iustitias meas profanaverint et mandata mea non custodierint
33 visitabo in virga iniquitates eorum et in verberibus peccata eorum
34 misericordiam autem meam non dispergam ab eo neque nocebo in veritate mea
35 neque profanabo testamentum meum et quae procedunt de labiis meis non faciam irrita
36 semel iuravi in sancto meo si David mentiar
37 semen eius in aeternum manebit
38 et thronus eius sicut sol in conspectu meo et sicut luna perfecta in aeternum et testis in caelo fidelis diapsalma
39 tu vero reppulisti et despexisti distulisti christum tuum
40 evertisti testamentum servi tui profanasti in terram sanctuarium eius
41 destruxisti omnes sepes eius posuisti firmamenta eius formidinem
42 diripuerunt eum omnes transeuntes viam factus est obprobrium vicinis suis
43 exaltasti dexteram deprimentium eum laetificasti omnes inimicos eius
44 avertisti adiutorium gladii eius et non es auxiliatus ei in bello
45 destruxisti eum a mundatione sedem eius in terram conlisisti
46 minorasti dies temporis eius perfudisti eum confusione diapsalma
47 usquequo Domine avertis in finem exardescet sicut ignis ira tua
48 memorare quae mea substantia numquid enim vane constituisti omnes filios hominum
49 quis est homo qui vivet et non videbit mortem eruet animam suam de manu inferi diapsalma
50 ubi sunt misericordiae tuae antiquae Domine sicut iurasti David in veritate tua
51 memor esto Domine obprobrii servorum tuorum quod continui in sinu meo multarum gentium
52 quod exprobraverunt inimici tui Domine quod exprobraverunt commutationem christi tui
53 benedictus Dominus in aeternum fiat fiat.

GALLICAN PSALTER (PSALMS) CHAPTER 89

1 oratio Mosi hominis Dei Domine refugium tu factus es nobis in generatione et generatione
2 priusquam montes fierent et formaretur terra et orbis a saeculo usque in saeculum tu es Deus
3 ne avertas hominem in humilitatem et dixisti convertimini filii hominum
4 quoniam mille anni ante oculos tuos tamquam dies hesterna quae praeteriit et custodia in nocte
5 quae pro nihilo habentur eorum anni erunt
6 mane sicut herba transeat mane floreat et transeat vespere decidat induret et arescat
7 quia defecimus in ira tua et in furore tuo turbati sumus
8 posuisti iniquitates nostras in conspectu tuo saeculum nostrum in inluminatione vultus tui
9 quoniam omnes dies nostri defecerunt in ira tua defecimus anni nostri sicut aranea meditabantur
10 dies annorum nostrorum in ipsis septuaginta anni si autem in potentatibus octoginta anni et amplius eorum labor et dolor quoniam supervenit mansuetudo et corripiemur
11 quis novit potestatem irae tuae et prae timore tuo iram tuam
12 dinumerare dexteram tuam sic notam fac et conpeditos corde in sapientia
13 convertere Domine usquequo et deprecabilis esto super servos tuos
14 repleti sumus mane misericordia tua et exultavimus et delectati sumus in omnibus diebus nostris
15 laetati sumus pro diebus quibus nos humiliasti annis quibus vidimus mala
16 et respice in servos tuos et in opera tua et dirige filios eorum
17 et sit splendor Domini Dei nostri super nos et opera manuum nostrarum dirige super nos [et opus manuum nostrarum dirige].

GALLICAN PSALTER (PSALMS) CHAPTER 90

1 laus cantici David qui habitat in adiutorio Altissimi in protectione Dei caeli commorabitur
2 dicet Domino susceptor meus es tu et refugium meum Deus meus sperabo in eum

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3 quoniam ipse liberabit me de laqueo venantium et a verbo aspero
4 in scapulis suis obumbrabit te et sub pinnis eius sperabis
5 scuto circumdabit te veritas eius non timebis a timore nocturno
6 a sagitta volante in die a negotio perambulante in tenebris ab incursu et daemonio meridiano
7 cadent a latere tuo mille et decem milia a dextris tuis ad te autem non adpropinquabit
8 verumtamen oculis tuis considerabis et retributionem peccatorum videbis
9 quoniam tu Domine spes mea Altissimum posuisti refugium tuum
10 non accedent ad te mala et flagellum non adpropinquabit tabernaculo tuo
11 quoniam angelis suis mandabit de te ut custodiant te in omnibus viis tuis
12 in manibus portabunt te ne forte offendas ad lapidem pedem tuum
13 super aspidem et basiliscum ambulabis (et) conculcabis leonem et draconem
14 quoniam in me speravit et liberabo eum protegam eum quia cognovit nomen meum
15 clamabit ad me et exaudiam eum cum ipso sum in tribulatione eripiam eum et clarificabo eum
16 longitudine dierum replebo eum et ostendam illi salutare meum.

GALLICAN PSALTER (PSALMS) CHAPTER 91
1 psalmus cantici in die sabbati
2 bonum est confiteri Domino et psallere nomini tuo Altissime
3 ad adnuntiandum mane misericordiam tuam et veritatem tuam per noctem
4 in decacordo psalterio cum cantico in cithara
5 quia delectasti me Domine in factura tua et in operibus manuum tuarum exultabo
6 quam magnificata sunt opera tua Domine nimis profundae factae sunt cogitationes tuae
7 vir insipiens non cognoscet et stultus non intelleget haec
8 cum exorti fuerint peccatores sicut faenum et apparuerint omnes qui operantur iniquitatem ut intereant in saeculum (saeculi)
9 tu autem Altissimus in aeternum Domine
10 [quoniam ecce inimici tui Domine] quoniam ecce inimici tui peribunt et dispergentur omnes qui operantur iniquitatem
11 et exaltabitur sicut unicornis cornu meum et senectus mea in misericordia uberi
12 et despexit oculus meus inimicis meis et insurgentibus in me malignantibus audiet auris mea
13 iustus ut palma florebit ut cedrus Libani multiplicabitur
14 plantati in domo Domini in atriis Dei nostri florebunt
15 adhuc multiplicabuntur in senecta uberi et bene patientes erunt
16 ut adnuntient quoniam rectus Dominus Deus noster et non est iniquitas in eo.

GALLICAN PSALTER (PSALMS) CHAPTER 92
1 laus cantici David in die ante sabbatum quando inhabitata est terra Dominus regnavit decore indutus est indutus est Dominus fortitudine et praecinxit se etenim firmavit orbem terrae qui non commovebitur
2 parata sedis tua ex tunc a saeculo tu es
3 elevaverunt flumina Domine elevaverunt flumina vocem suam [elevabunt flumina fluctus suos]
4 a vocibus aquarum multarum mirabiles elationes maris mirabilis in altis Dominus
5 testimonia tua credibilia facta sunt nimis domum tuam decet sanctitudo Domine in longitudine dierum.

GALLICAN PSALTER (PSALMS) CHAPTER 93
1 psalmus David quarta sabbati Deus ultionum Dominus Deus ultionum libere egit
2 exaltare qui iudicas terram redde retributionem superbis
3 usquequo peccatores Domine usquequo peccatores gloriabuntur
4 effabuntur et loquentur iniquitatem loquentur omnes qui operantur iniustitiam
5 populum tuum Domine humiliaverunt et hereditatem tuam vexaverunt
6 viduam et advenam interfecerunt et pupillos occiderunt
7 et dixerunt non videbit Dominus nec intelleget Deus Iacob
8 intellegite qui insipientes estis in populo et stulti aliquando sapite
9 qui plantavit aurem non audiet aut qui finxit oculum non considerat
10 qui corripit gentes non arguet qui docet hominem scientiam
11 Dominus scit cogitationes hominum quoniam vanae sunt
12 beatus homo quem tu erudieris Domine et de lege tua docueris eum
13 ut mitiges ei a diebus malis donec fodiatur peccatori fovea
14 quia non repellet Dominus plebem suam et hereditatem suam non derelinquet
15 quoadusque iustitia convertatur in iudicium et qui iuxta illam omnes qui recto sunt corde diapsalma
16 quis consurget mihi adversus malignantes aut quis stabit mecum adversus operantes iniquitatem
17 nisi quia Dominus adiuvit me paulo minus habitavit in inferno anima mea
18 si dicebam motus est pes meus misericordia tua Domine adiuvabat me
19 secundum multitudinem dolorum meorum in corde meo consolationes tuae laetificaverunt animam meam
20 numquid aderit tibi sedis iniquitatis qui fingis dolorem in praecepto
21 captabunt in animam iusti et sanguinem innocentem condemnabunt

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22 et factus est Dominus mihi in refugium et Deus meus in adiutorem spei meae
23 et reddet illis iniquitatem ipsorum et in malitia eorum disperdet eos disperdet illos Dominus Deus noster.

GALLICAN PSALTER (PSALMS) CHAPTER 94

1 laus cantici David venite exultemus Domino iubilemus Deo salutari nostro
2 praeoccupemus faciem eius in confessione et in psalmis iubilemus ei
3 quoniam Deus magnus Dominus et rex magnus super omnes deos
4 quia in manu eius fines terrae et altitudines montium ipsius sunt
5 quoniam ipsius est mare et ipse fecit illud et siccam manus eius formaverunt
6 venite adoremus et procidamus et ploremus ante Dominum qui fecit nos
7 quia ipse est Deus noster et nos populus pascuae eius et oves manus eius
8 hodie si vocem eius audieritis nolite obdurare corda vestra
9 sicut in inritatione secundum diem temptationis in deserto ubi temptaverunt me patres vestri probaverunt [me] et viderunt opera mea
10 quadraginta annis offensus fui generationi illi et dixi semper errant corde
11 et isti non cognoverunt vias meas ut iuravi in ira mea si intrabunt in requiem meam.

GALLICAN PSALTER (PSALMS) CHAPTER 95

1 quando domus aedificabatur post captivitatem canticum huic David cantate Domino canticum novum cantate Domino omnis terra
2 cantate Domino benedicite nomini eius adnuntiate diem de die salutare eius
3 adnuntiate inter gentes gloriam eius in omnibus populis mirabilia eius
4 quoniam magnus Dominus et laudabilis valde terribilis est super omnes deos
5 quoniam omnes dii gentium daemonia at vero Dominus caelos fecit
6 confessio et pulchritudo in conspectu eius sanctimonia et magnificentia in sanctificatione eius
7 adferte Domino patriae gentium adferte Domino gloriam et honorem
8 adferte Domino gloriam nomini eius tollite hostias et introite in atria eius
9 adorate Dominum in atrio sancto eius commoveatur a facie eius universa terra
10 dicite in gentibus quia Dominus regnavit etenim correxit orbem qui non movebitur iudicabit populos in aequitate
11 laetentur caeli et exultet terra commoveatur mare et plenitudo eius
12 gaudebunt campi et omnia quae in eis sunt tunc exultabunt omnia ligna silvarum
13 a facie Domini quia venit quoniam venit iudicare terram iudicabit orbem terrae in aequitate et populos in veritate sua.

GALLICAN PSALTER (PSALMS) CHAPTER 96

1 huic David quando terra eius restituta est Dominus regnavit exultet terra laetentur insulae multae
2 nubes et caligo in circuitu eius iustitia et iudicium correctio sedis eius
3 ignis ante ipsum praecedet et inflammabit in circuitu inimicos eius
4 adluxerunt fulgora eius orbi terrae vidit et commota est terra
5 montes sicut cera fluxerunt [a facie Domini] a facie Domini omnis terrae
6 adnuntiaverunt caeli iustitiam eius et viderunt omnes populi gloriam eius
7 confundantur omnes qui adorant sculptilia qui gloriantur in simulacris suis adorate eum omnes angeli eius
8 audivit et laetata est Sion et exultaverunt filiae Iudaeae propter iudicia tua Domine
9 quoniam tu Dominus Altissimus super omnem terram nimis superexaltatus es super omnes deos
10 qui diligitis Dominum odite malum custodit animas sanctorum suorum de manu peccatoris liberabit eos
11 lux orta est iusto et rectis corde laetitia
12 laetamini iusti in Domino et confitemini memoriae sanctificationis eius.

GALLICAN PSALTER (PSALMS) CHAPTER 97

1 psalmus David cantate Domino canticum novum quoniam mirabilia fecit salvavit sibi dextera eius et brachium sanctum eius
2 notum fecit Dominus salutare suum in conspectu gentium revelavit iustitiam suam
3 recordatus est misericordiae suae et veritatem suam domui Israhel viderunt omnes termini terrae salutare Dei nostri
4 iubilate Domino omnis terra cantate et exultate et psallite
5 psallite Domino in cithara in cithara et voce psalmi
6 in tubis ductilibus et voce tubae corneae iubilate in conspectu regis Domini
7 moveatur mare et plenitudo eius orbis terrarum et qui habitant in eo
8 flumina plaudent manu simul montes exultabunt
9 a conspectu Domini quoniam venit iudicare terram iudicabit orbem terrarum in iustitia et populos in aequitate.

GALLICAN PSALTER (PSALMS) CHAPTER 98

1 psalmus David Dominus regnavit irascantur populi qui sedet super cherubin moveatur terra
2 Dominus in Sion magnus et excelsus est super omnes populos
3 confiteantur nomini tuo magno quoniam terribile et sanctum est

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4 et honor regis iudicium diligit tu parasti directiones iudicium et iustitiam in Iacob tu fecisti
5 exaltate Dominum Deum nostrum et adorate scabillum pedum eius quoniam sanctum est
6 Moses et Aaron in sacerdotibus eius et Samuhel inter eos qui invocant nomen eius invocabant Dominum et ipse exaudiebat illos
7 in columna nubis loquebatur ad eos custodiebant testimonia eius et praeceptum quod dedit illis
8 Domine Deus noster tu exaudiebas illos Deus tu propitius fuisti eis et ulciscens in omnes adinventiones eorum
9 exaltate Dominum Deum nostrum et adorate in monte sancto eius quoniam sanctus Dominus Deus noster.

GALLICAN PSALTER (PSALMS) CHAPTER 99
1 psalmus in confessione
2 iubilate Domino omnis terra servite Domino in laetitia introite in conspectu eius in exultatione
3 scitote quoniam Dominus ipse est Deus ipse fecit nos et non ipsi nos populus eius et oves pascuae eius
4 introite portas eius in confessione atria eius in hymnis confitemini illi laudate nomen eius
5 quoniam suavis Dominus in aeternum misericordia eius et usque in generationem et generationem veritas eius.

GALLICAN PSALTER (PSALMS) CHAPTER 100
1 David psalmus misericordiam et iudicium cantabo tibi Domine psallam
2 et intellegam in via inmaculata quando venies ad me perambulabam in innocentia cordis mei in medio domus meae
3 non proponebam ante oculos meos rem iniustam facientes praevaricationes odivi non adhesit mihi
4 cor pravum declinante a me maligno non cognoscebam
5 detrahentem secreto proximo suo hunc persequebar superbo oculo et insatiabili corde cum hoc non edebam
6 oculi mei ad fideles terrae ut sederent mecum ambulans in via inmaculata hic mihi ministrabat
7 non habitabat in medio domus meae qui facit superbiam qui loquitur iniqua non direxit in conspectu oculorum meorum
8 in matutino interficiebam omnes peccatores terrae ut disperderem de civitate Domini omnes operantes iniquitatem.

GALLICAN PSALTER (PSALMS) CHAPTER 101
1 oratio pauperis cum anxius fuerit et coram Domino effuderit precem suam
2 Domine exaudi orationem meam et clamor meus ad te veniat
3 non avertas faciem tuam a me in quacumque die tribulor inclina ad me aurem tuam in quacumque die invocavero te velociter exaudi me
4 quia defecerunt sicut fumus dies mei et ossa mea sicut gremium aruerunt
5 percussum est ut faenum et aruit cor meum quia oblitus sum comedere panem meum
6 a voce gemitus mei adhesit os meum carni meae
7 similis factus sum pelicano solitudinis factus sum sicut nycticorax in domicilio
8 vigilavi et factus sum sicut passer solitarius in tecto
9 tota die exprobrabant mihi inimici mei et qui laudabant me adversus me iurabant
10 quia cinerem tamquam panem manducavi et poculum meum cum fletu miscebam
11 a facie irae et indignationis tuae quia elevans adlisisti me
12 dies mei sicut umbra declinaverunt et ego sicut faenum arui
13 tu autem Domine in aeternum permanes et memoriale tuum in generationem et generationem
14 tu exsurgens misereberis Sion quia tempus miserendi eius quia venit tempus
15 quoniam placuerunt servis tuis lapides eius et terrae eius miserebuntur
16 et timebunt gentes nomen Domini et omnes reges terrae gloriam tuam
17 quia aedificabit Dominus Sion et videbitur in gloria sua
18 respexit in orationem humilium et non sprevit precem eorum
19 scribantur haec in generationem alteram et populus qui creabitur laudabit Dominum
20 quia prospexit de excelso sancto suo Dominus de caelo in terram aspexit
21 ut audiret gemitum conpeditorum ut solvat filios interemptorum
22 ut adnuntiet in Sion nomen Domini et laudem suam in Hierusalem
23 in conveniendo populos in unum et reges ut serviant Domino
24 respondit ei in via virtutis suae paucitatem dierum meorum nuntia mihi
25 ne revoces me in dimidio dierum meorum in generationem et generationem anni tui
26 initio tu Domine terram fundasti et opera manuum tuarum sunt caeli
27 ipsi peribunt tu autem permanes et omnes sicut vestimentum veterescent et sicut opertorium mutabis eos et mutabuntur
28 tu autem idem ipse es et anni tui non deficient
29 filii servorum tuorum habitabunt et semen eorum in saeculum dirigetur.

GALLICAN PSALTER (PSALMS) CHAPTER 102
1 ipsi David benedic anima mea Domino et omnia quae intra me sunt nomini sancto eius
2 benedic anima mea Domino et noli oblivisci omnes retributiones eius
3 qui propitiatur omnibus iniquitatibus tuis qui sanat omnes infirmitates tuas
4 qui redimit de interitu vitam tuam qui coronat te in misericordia et miserationibus
5 qui replet in bonis desiderium tuum renovabitur ut aquilae iuventus tua

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6 faciens misericordias Dominus et iudicium omnibus iniuriam patientibus
7 notas fecit vias suas Mosi filiis Israhel voluntates suas
8 miserator et misericors Dominus longanimis et multum misericors
9 non in perpetuum irascetur neque in aeternum comminabitur
10 non secundum peccata nostra fecit nobis nec secundum iniustitias nostras retribuit nobis
11 quoniam secundum altitudinem caeli a terra corroboravit misericordiam suam super timentes se
12 quantum distat ortus ab occidente longe fecit a nobis iniquitates nostras
13 quomodo miseretur pater filiorum misertus est Dominus timentibus se
14 quoniam ipse cognovit figmentum nostrum recordatus est quoniam pulvis sumus
15 homo sicut faenum dies eius tamquam flos agri sic efflorebit
16 quoniam spiritus pertransivit in illo et non subsistet et non cognoscet amplius locum suum
17 misericordia autem Domini ab aeterno et usque in aeternum super timentes eum et iustitia illius in filios filiorum
18 his qui servant testamentum eius et memores sunt mandatorum ipsius ad faciendum ea
19 Dominus in caelo paravit sedem suam et regnum ipsius omnibus dominabitur
20 benedicite Domino angeli eius potentes virtute facientes verbum illius ad audiendam vocem sermonum eius
21 benedicite Domino omnes virtutes eius ministri eius qui facitis voluntatem eius
22 benedicite Domino omnia opera eius in omni loco dominationis ipsius benedic anima mea Domino.

GALLICAN PSALTER (PSALMS) CHAPTER 103

1 ipsi David benedic anima mea Domino Domine Deus meus magnificatus es vehementer confessionem et decorem induisti
2 amictus lumine sicut vestimento extendens caelum sicut pellem
3 qui tegis in aquis superiora eius qui ponis nubem ascensum tuum qui ambulas super pinnas ventorum
4 qui facis angelos tuos spiritus et ministros tuos ignem urentem
5 qui fundasti terram super stabilitatem suam non inclinabitur in saeculum saeculi
6 abyssus sicut vestimentum amictus eius super montes stabunt aquae
7 ab increpatione tua fugient a voce tonitrui tui formidabunt
8 ascendunt montes et descendunt campi in locum quem fundasti eis
9 terminum posuisti quem non transgredientur neque convertentur operire terram
10 qui emittis fontes in convallibus inter medium montium pertransibunt aquae
11 potabunt omnes bestiae agri expectabunt onagri in siti sua
12 super ea volucres caeli habitabunt de medio petrarum dabunt vocem
13 rigans montes de superioribus suis de fructu operum tuorum satiabitur terra
14 producens faenum iumentis et herbam servituti hominum ut educas panem de terra
15 et vinum laetificat cor hominis ut exhilaret faciem in oleo et panis cor hominis confirmat
16 saturabuntur ligna campi et cedri Libani quas plantavit
17 illic passeres nidificabunt erodii domus dux est eorum
18 montes excelsi cervis petra refugium erinaciis
19 fecit lunam in tempora sol cognovit occasum suum
20 posuisti tenebras et facta est nox in ipsa pertransibunt omnes bestiae silvae
21 catuli leonum rugientes ut rapiant et quaerant a Deo escam sibi
22 ortus est sol et congregati sunt et in cubilibus suis conlocabuntur
23 exibit homo ad opus suum et ad operationem suam usque ad vesperum
24 quam magnificata sunt opera tua Domine omnia in sapientia fecisti impleta est terra possessione tua
25 hoc mare magnum et spatiosum [manibus] illic reptilia quorum non est numerus animalia pusilla cum magnis
26 illic naves pertransibunt draco iste quem formasti ad inludendum ei
27 omnia a te expectant ut des illis escam in tempore
28 dante te illis colligent aperiente te manum tuam omnia implebuntur bonitate
29 avertente autem te faciem turbabuntur auferes spiritum eorum et deficient et in pulverem suum revertentur
30 emittes spiritum tuum et creabuntur et renovabis faciem terrae
31 sit gloria Domini in saeculum laetabitur Dominus in operibus suis
32 qui respicit terram et facit eam tremere qui tangit montes et fumigant
33 cantabo Domino in vita mea psallam Deo meo quamdiu sum
34 iucundum sit ei eloquium meum ego vero delectabor in Domino
35 deficiant peccatores a terra et iniqui ita ut non sint benedic anima mea Domino.

GALLICAN PSALTER (PSALMS) CHAPTER 104

1 alleluia confitemini Domino et invocate nomen eius adnuntiate inter gentes opera eius
2 cantate ei et psallite ei narrate omnia mirabilia eius
3 laudamini in nomine sancto eius laetetur cor quaerentium Dominum
4 quaerite Dominum et confirmamini quaerite faciem eius semper

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5 mementote mirabilium eius quae fecit prodigia eius et iudicia oris eius
6 semen Abraham servi eius filii Iacob electi eius
7 ipse Dominus Deus noster in universa terra iudicia eius
8 memor fuit in saeculum testamenti sui verbi quod mandavit in mille generationes
9 quod disposuit ad Abraham et iuramenti sui ad Isaac
10 et statuit illud Iacob in praeceptum et Israhel in testamentum aeternum
11 dicens tibi dabo terram Chanaan funiculum hereditatis vestrae
12 cum essent numero breves paucissimos et incolas eius
13 et pertransierunt de gente in gentem et de regno ad populum alterum
14 non reliquit hominem nocere eis et corripuit pro eis reges
15 nolite tangere christos meos et in prophetis meis nolite malignari
16 et vocavit famem super terram omne firmamentum panis contrivit
17 misit ante eos virum in servum venundatus est Ioseph
18 humiliaverunt in conpedibus pedes eius ferrum pertransiit anima eius
19 donec veniret verbum eius eloquium Domini inflammavit eum
20 misit rex et solvit eum princeps populorum et dimisit eum
21 constituit eum dominum domus suae et principem omnis possessionis suae
22 ut erudiret principes eius sicut semet ipsum et senes eius prudentiam doceret
23 et intravit Israhel in Aegyptum et Iacob accola fuit in terra Cham
24 et auxit populum eius vehementer et firmavit eum super inimicos eius
25 convertit cor eorum ut odirent populum eius ut dolum facerent in servos eius
26 misit Mosen servum suum Aaron quem elegit ipsum
27 posuit in eis verba signorum suorum et prodigiorum in terra Cham
28 misit tenebras et obscuravit et non exacerbavit sermones suos
29 convertit aquas eorum in sanguinem et occidit pisces eorum
30 dedit terra eorum ranas in penetrabilibus regum ipsorum
31 dixit et venit cynomia et scinifes in omnibus finibus eorum
32 posuit pluvias eorum grandinem ignem conburentem in terra ipsorum
33 et percussit vineas eorum et ficulneas eorum et contrivit lignum finium eorum
34 dixit et venit lucusta et bruchus cuius non erat numerus
35 et comedit omne faenum in terra eorum et comedit omnem fructum terrae eorum
36 et percussit omne primogenitum in terra eorum primitias omnis laboris eorum
37 et eduxit eos in argento et auro et non erat in tribubus eorum infirmus
38 laetata est Aegyptus in profectione eorum quia incubuit timor eorum super eos
39 expandit nubem in protectionem eorum et ignem ut luceret eis per noctem
40 petierunt et venit coturnix et panem caeli saturavit eos
41 disrupit petram et fluxerunt aquae abierunt in sicco flumina
42 quoniam memor fuit verbi sancti sui quod habuit ad Abraham puerum suum
43 et eduxit populum suum in exultatione (et) electos suos in laetitia
44 et dedit illis regiones gentium et labores populorum possederunt
45 ut custodiant iustificationes eius et legem eius requirant.

GALLICAN PSALTER (PSALMS) CHAPTER 105

1 alleluia confitemini Domino quoniam bonus quoniam in saeculum misericordia eius
2 quis loquetur potentias Domini auditas faciet omnes laudes eius
3 beati qui custodiunt iudicium et faciunt iustitiam in omni tempore
4 memento nostri Domine in beneplacito populi tui visita nos in salutari tuo
5 ad videndum in bonitate electorum tuorum ad laetandum in laetitia gentis tuae et lauderis cum hereditate tua
6 peccavimus cum patribus nostris iniuste egimus iniquitatem fecimus
7 patres nostri in Aegypto non intellexerunt mirabilia tua non fuerunt memores multitudinis misericordiae tuae et inritaverunt ascendentes in mare [mare] Rubrum
8 et salvavit eos propter nomen suum ut notam faceret potentiam suam
9 et increpuit mare Rubrum et exsiccatum est et deduxit eos in abyssis sicut in deserto
10 et salvavit eos de manu odientium et redemit eos de manu inimici
11 et operuit aqua tribulantes eos unus ex eis non remansit
12 et crediderunt in verbis eius et laudaverunt laudem eius
13 cito fecerunt obliti sunt operum eius non sustinuerunt consilium eius
14 et concupierunt concupiscentiam in deserto et temptaverunt Deum in inaquoso
15 et dedit eis petitionem ipsorum et misit saturitatem in anima eorum
16 et inritaverunt Mosen in castris Aaron sanctum Domini
17 aperta est terra et degluttivit Dathan et operuit super congregationem Abiron
18 et exarsit ignis in synagoga eorum flamma conbusit peccatores
19 et fecerunt vitulum in Choreb et adoraverunt sculptile

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20 et mutaverunt gloriam suam in similitudine vituli comedentis faenum
21 obliti sunt Deum qui salvavit eos qui fecit magnalia in Aegypto
22 mirabilia in terra Cham terribilia in mari Rubro
23 et dixit ut disperderet eos si non Moses electus eius stetisset in confractione in conspectu eius ut averteret iram eius ne disperderet eos
24 et pro nihilo habuerunt terram desiderabilem non crediderunt verbo eius
25 et murmurabant in tabernaculis suis non exaudierunt vocem Domini
26 et elevavit manum suam super eos ut prosterneret eos in deserto
27 et ut deiceret semen eorum in nationibus et dispergeret eos in regionibus
28 et initiati sunt Beelphegor et comederunt sacrificia mortuorum
29 et inritaverunt eum in adinventionibus suis et multiplicata est in eis ruina
30 et stetit Finees et placavit et cessavit quassatio
31 et reputatum est ei in iustitiam in generatione et generationem usque in sempiternum
32 et inritaverunt ad aquam Contradictionis et vexatus est Moses propter eos
33 quia exacerbaverunt spiritum eius et distinxit in labiis suis
34 non disperdiderunt gentes quas dixit Dominus illis
35 et commixti sunt inter gentes et didicerunt opera eorum
36 et servierunt sculptilibus eorum et factum est illis in scandalum
37 et immolaverunt filios suos et filias suas daemoniis
38 et effuderunt sanguinem innocentem sanguinem filiorum suorum et filiarum [suarum] quas sacrificaverunt sculptilibus Chanaan et interfecta est terra in sanguinibus
39 et contaminata est in operibus eorum et fornicati sunt in adinventionibus suis
40 et iratus est furore Dominus in populo suo et abominatus est hereditatem suam
41 et tradidit eos in manus gentium et dominati sunt eorum qui oderant eos
42 et tribulaverunt eos inimici eorum et humiliati sunt sub manibus eorum
43 saepe liberavit eos ipsi autem exacerbaverunt eum in consilio suo et humiliati sunt in iniquitatibus suis
44 et vidit cum tribularentur et audiret orationem eorum
45 et memor fuit testamenti sui et paenituit eum secundum multitudinem misericordiae suae
46 et dedit eos in misericordias in conspectu omnium qui ceperant eos
47 salvos fac nos Domine Deus noster et congrega nos de nationibus ut confiteamur nomini tuo sancto et gloriemur in laude tua
48 benedictus Dominus Deus Israhel a saeculo et usque in saeculum et dicet omnis populus fiat fiat.

GALLICAN PSALTER (PSALMS) CHAPTER 106
1 alleluia confitemini Domino quoniam bonus quoniam in saeculum misericordia eius
2 dicant qui redempti sunt a Domino quos redemit de manu inimici de regionibus congregavit eos
3 a solis ortu et occasu et ab aquilone et mari
4 erraverunt in solitudine in inaquoso viam civitatis habitaculi non invenerunt
5 esurientes et sitientes anima eorum in ipsis defecit
6 et clamaverunt ad Dominum cum tribularentur et de necessitatibus eorum eripuit eos
7 et deduxit eos in viam rectam ut irent in civitatem habitationis
8 confiteantur Domino misericordiae eius et mirabilia eius filiis hominum
9 quia satiavit animam inanem et animam esurientem satiavit bonis
10 sedentes in tenebris et umbra mortis vinctos in mendicitate et ferro
11 quia exacerbaverunt eloquia Dei et consilium Altissimi inritaverunt
12 et humiliatum est in laboribus cor eorum infirmati sunt nec fuit qui adiuvaret
13 et clamaverunt ad Dominum cum tribularentur et de necessitatibus eorum liberavit eos
14 et eduxit eos de tenebris et umbra mortis et vincula eorum disrupit
15 confiteantur Domino misericordiae eius et mirabilia eius filiis hominum
16 quia contrivit portas aereas et vectes ferreos confregit
17 suscepit eos de via iniquitatis eorum propter iniustitias enim suas humiliati sunt
18 omnem escam abominata est anima eorum et adpropinquaverunt usque ad portas mortis
19 et clamaverunt ad Dominum cum tribularentur et de necessitatibus eorum liberavit eos
20 misit verbum suum et sanavit eos et eripuit eos de interitionibus eorum
21 confiteantur Domino misericordiae eius et mirabilia eius filiis hominum
22 et sacrificent sacrificium laudis et adnuntient opera eius in exultatione
23 qui descendunt mare in navibus facientes operationem in aquis multis
24 ipsi viderunt opera Domini et mirabilia eius in profundo
25 dixit et stetit spiritus procellae et exaltati sunt fluctus eius
26 ascendunt usque ad caelos et descendunt usque ad abyssos anima eorum in malis tabescebat
27 turbati sunt et moti sunt sicut ebrius et omnis sapientia eorum devorata est

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28 et clamaverunt ad Dominum cum tribularentur et de necessitatibus eorum eduxit eos
29 et statuit procellam (eius) in auram et siluerunt fluctus eius
30 et laetati sunt quia siluerunt et deduxit eos in portum voluntatis eorum
31 confiteantur Domino misericordiae eius et mirabilia eius filiis hominum
32 exaltent eum in ecclesia plebis et in cathedra seniorum laudent eum
33 posuit flumina in desertum et exitus aquarum in sitim
34 terram fructiferam in salsuginem a malitia inhabitantium in ea
35 posuit desertum in stagna aquarum et terram sine aqua in exitus aquarum
36 et conlocavit illic esurientes et constituerunt civitatem habitationis
37 et seminaverunt agros et plantaverunt vineas et fecerunt fructum nativitatis
38 et benedixit eis et multiplicati sunt nimis et iumenta eorum non minoravit
39 et pauci facti sunt et vexati sunt a tribulatione malorum et dolore
40 effusa est contemptio super principes et errare fecit eos in invio et non in via
41 et adiuvit pauperem de inopia et posuit sicut oves familias
42 videbunt recti et laetabuntur et omnis iniquitas oppilabit os suum
43 quis sapiens et custodiet haec et intellegent misericordias Domini.

GALLICAN PSALTER (PSALMS) CHAPTER 107

1 canticum psalmi David
2 paratum cor meum Deus paratum cor meum cantabo et psallam in gloria mea
3 exsurge psalterium et cithara exsurgam diluculo
4 confitebor tibi in populis Domine et psallam tibi in nationibus
5 quia magna super caelos misericordia tua et usque ad nubes veritas tua
6 exaltare super caelos Deus et super omnem terram gloria tua
7 ut liberentur dilecti tui salvum fac dextera tua et exaudi me
8 Deus locutus est in sancto suo exaltabor et dividam Sicima et convallem tabernaculorum dimetiar
9 meus est Galaad et meus est Manasse et Effraim susceptio capitis mei Iuda rex meus
10 Moab lebes spei meae in Idumeam extendam calciamentum meum mihi alienigenae amici facti sunt
11 quis deducet me in civitatem munitam quis deducet me usque in Idumeam
12 nonne tu Deus qui reppulisti nos et non exibis Deus in virtutibus nostris
13 da nobis auxilium de tribulatione quia vana salus hominis
14 in Deo faciemus virtutem et ipse ad nihilum deducet inimicos nostros.

GALLICAN PSALTER (PSALMS) CHAPTER 108

1 in finem David psalmus
2 Deus laudem meam ne tacueris quia os peccatoris et os dolosi super me apertum est
3 locuti sunt adversum me lingua dolosa et sermonibus odii circuierunt me et expugnaverunt me gratis
4 pro eo ut me diligerent detrahebant mihi ego autem orabam
5 et posuerunt adversus me mala pro bonis et odium pro dilectione mea
6 constitue super eum peccatorem et diabulus stet a dextris eius
7 cum iudicatur exeat condemnatus et oratio eius fiat in peccatum
8 fiant dies eius pauci et episcopatum eius accipiat alter
9 fiant filii eius orfani et uxor eius vidua
10 nutantes transferantur filii eius et mendicent eiciantur de habitationibus suis
11 scrutetur fenerator omnem substantiam eius et diripiant alieni labores eius
12 non sit illi adiutor nec sit qui misereatur pupillis eius
13 fiant nati eius in interitum in generatione una deleatur nomen eius
14 in memoriam redeat iniquitas patrum eius in conspectu Domini et peccatum matris eius non deleatur
15 fiant contra Dominum semper et dispereat de terra memoria eorum
16 pro eo quod non est recordatus facere misericordiam
17 et persecutus est hominem inopem et mendicum et conpunctum corde mortificare
18 et dilexit maledictionem et veniet ei et noluit benedictionem et elongabitur ab eo et induit maledictionem sicut vestimentum et intravit sicut aqua in interiora eius et sicut oleum in ossibus eius
19 fiat ei sicut vestimentum quo operitur et sicut zona qua semper praecingitur
20 hoc opus eorum qui detrahunt mihi apud Dominum et qui loquuntur mala adversus animam meam
21 et tu Domine Domine fac mecum propter nomen tuum quia suavis misericordia tua libera me
22 quia egenus et pauper ego sum et cor meum turbatum est intra me
23 sicut umbra cum declinat ablatus sum excussus sum sicut lucustae
24 genua mea infirmata sunt a ieiunio et caro mea inmutata est propter oleum
25 et ego factus sum obprobrium illis viderunt me moverunt capita sua
26 adiuva me Domine Deus meus salvum fac me secundum misericordiam tuam

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27 et sciant quia manus tua haec tu Domine fecisti eam
28 maledicent illi et tu benedices qui insurgunt in me confundantur servus autem tuus laetabitur
29 induantur qui detrahunt mihi pudore et operiantur sicut deploide confusione sua
30 confitebor Domino nimis in ore meo et in medio multorum laudabo eum
31 quia adstetit a dextris pauperis ut salvam faceret a persequentibus animam meam.

GALLICAN PSALTER (PSALMS) CHAPTER 109
1 David psalmus dixit Dominus Domino meo sede a dextris meis donec ponam inimicos tuos scabillum pedum tuorum
2 virgam virtutis tuae emittet Dominus ex Sion dominare in medio inimicorum tuorum
3 tecum principium in die virtutis tuae in splendoribus sanctorum ex utero ante luciferum genui te
4 iuravit Dominus et non paenitebit eum tu es sacerdos in aeternum secundum ordinem Melchisedech
5 Dominus a dextris tuis confregit in die irae suae reges
6 iudicabit in nationibus implebit cadavera conquassabit capita in terra multorum
7 de torrente in via bibet propterea exaltabit caput.

GALLICAN PSALTER (PSALMS) CHAPTER 110
1 alleluia reversionis Aggei et Zachariae confitebor tibi Domine in toto corde meo in consilio iustorum et congregatione
2 magna opera Domini exquisita in omnes voluntates eius
3 confessio et magnificentia opus eius et iustitia eius manet in saeculum saeculi
4 memoriam fecit mirabilium suorum misericors et miserator Dominus
5 escam dedit timentibus se memor erit in saeculum testamenti sui
6 virtutem operum suorum adnuntiabit populo suo
7 ut det illis hereditatem gentium opera manuum eius veritas et iudicium
8 fidelia omnia mandata eius confirmata in saeculum saeculi facta in veritate et aequitate
9 redemptionem misit populo suo mandavit in aeternum testamentum suum sanctum et terribile nomen eius
10 initium sapientiae timor Domini intellectus bonus omnibus facientibus eum laudatio eius manet in saeculum (saeculi).

GALLICAN PSALTER (PSALMS) CHAPTER 111
1 alleluia reversionis Aggei et Zachariae beatus vir qui timet Dominum in mandatis eius volet nimis
2 potens in terra erit semen eius generatio rectorum benedicetur
3 gloria et divitiae in domo eius et iustitia eius manet in saeculum saeculi
4 exortum est in tenebris lumen rectis misericors et miserator et iustus
5 iucundus homo qui miseretur et commodat disponet sermones suos in iudicio
6 quia in aeternum non commovebitur
7 in memoria aeterna erit iustus ab auditione mala non timebit paratum cor eius sperare in Domino
8 confirmatum est cor eius non commovebitur donec dispiciat inimicos suos
9 dispersit dedit pauperibus iustitia eius manet in saeculum saeculi cornu eius exaltabitur in gloria
10 peccator videbit et irascetur dentibus suis fremet et tabescet desiderium peccatorum peribit.

GALLICAN PSALTER (PSALMS) CHAPTER 112
1 alleluia laudate pueri Dominum laudate nomen Domini
2 sit nomen Domini benedictum ex hoc nunc et usque in saeculum
3 a solis ortu usque ad occasum laudabile nomen Domini
4 excelsus super omnes gentes Dominus super caelos gloria eius
5 quis sicut Dominus Deus noster qui in altis habitat
6 et humilia respicit in caelo et in terra
7 suscitans a terra inopem et de stercore erigens pauperem
8 ut conlocet eum cum principibus cum principibus populi sui
9 qui habitare facit sterilem in domo matrem filiorum laetantem.

GALLICAN PSALTER (PSALMS) CHAPTER 113
1 alleluia in exitu Israhel de Aegypto domus Iacob de populo barbaro
2 facta est Iudaea sanctificatio eius Israhel potestas eius 3 mare vidit et fugit Iordanis conversus est retrorsum
4 montes exultaverunt ut arietes colles sicut agni ovium
5 quid est tibi mare quod fugisti et tu Iordanis quia conversus es retrorsum
6 montes exultastis sicut arietes et colles sicut agni ovium
7 a facie Domini mota est terra a facie Dei Iacob
8 qui convertit petram in stagna aquarum et rupem in fontes aquarum
9 non nobis Domine non nobis sed nomini tuo da gloriam
10 super misericordia tua et veritate tua nequando dicant gentes ubi est Deus eorum
11 Deus autem noster in caelo omnia quaecumque voluit fecit
12 simulacra gentium argentum et aurum opera manuum hominum
13 os habent et non loquentur oculos habent et non videbunt
14 aures habent et non audient nares habent et non odorabuntur
15 manus habent et non palpabunt pedes habent et non ambulabunt non clamabunt in gutture suo
16 similes illis fiant qui faciunt ea et omnes qui confidunt in eis

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17 domus Israhel speravit in Domino adiutor eorum et protector eorum est
18 domus Aaron speravit in Domino adiutor eorum et protector eorum est
19 qui timent Dominum speraverunt in Domino adiutor eorum et protector eorum est
20 Dominus memor fuit nostri et benedixit nobis benedixit domui Israhel benedixit domui Aaron
21 benedixit omnibus qui timent Dominum pusillis cum maioribus
22 adiciat Dominus super vos super vos et super filios vestros
23 benedicti vos Domino qui fecit caelum et terram
24 caelum caeli Domino terram autem dedit filiis hominum
25 non mortui laudabunt te Domine neque omnes qui descendunt in infernum
26 sed nos qui vivimus benedicimus Domino ex hoc nunc et usque in saeculum.

GALLICAN PSALTER (PSALMS) CHAPTER 114
1 alleluia dilexi quoniam exaudiet Dominus vocem orationis meae
2 quia inclinavit aurem suam mihi et in diebus meis invocabo te
3 circumdederunt me dolores mortis pericula inferni invenerunt me tribulationem et dolorem inveni
4 et nomen Domini invocavi o Domine libera animam meam
5 misericors Dominus et iustus et Deus noster miseretur
6 custodiens parvulos Dominus humiliatus sum et liberavit me
7 convertere anima mea in requiem tuam quia Dominus benefecit tibi
8 quia eripuit animam meam de morte oculos meos a lacrimis pedes meos a lapsu
9 placebo Domino in regione vivorum.

GALLICAN PSALTER (PSALMS) CHAPTER 115
10 alleluia credidi propter quod locutus sum ego autem humiliatus sum nimis
11 ego dixi in excessu meo omnis homo mendax
12 quid retribuam Domino pro omnibus quae retribuit mihi 13 calicem salutaris accipiam et nomen Domini invocabo
14 vota mea Domino reddam coram omni populo eius
15 pretiosa in conspectu Domini mors sanctorum eius
16 o Domine quia ego servus tuus ego servus tuus et filius ancillae tuae disrupisti vincula mea
17 tibi sacrificabo hostiam laudis et in nomine Domini invocabo
18 vota mea Domino reddam in conspectu omnis populi eius
19 in atriis domus Domini in medio tui Hierusalem.

GALLICAN PSALTER (PSALMS) CHAPTER 116
1 alleluia laudate Dominum omnes gentes laudate eum omnes populi
2 quoniam confirmata est super nos misericordia eius et veritas Domini manet in saeculum.

GALLICAN PSALTER (PSALMS) CHAPTER 117
1 alleluia confitemini Domino quoniam bonus quoniam in saeculum misericordia eius
2 dicat nunc Israhel quoniam bonus quoniam in saeculum misericordia eius
3 dicat nunc domus Aaron quoniam in saeculum misericordia eius
4 dicant nunc qui timent Dominum quoniam in saeculum misericordia eius
5 de tribulatione invocavi Dominum et exaudivit me in latitudinem Dominus
6 Dominus mihi adiutor non timebo quid faciat mihi homo
7 Dominus mihi adiutor et ego despiciam inimicos meos
8 bonum est confidere in Domino quam confidere in homine
9 bonum est sperare in Domino quam sperare in principibus
10 omnes gentes circumierunt me et in nomine Domini [quia] ultus sum in eos
11 circumdantes circumdederunt me in nomine autem Domini [quia] ultus sum in eos
12 circumdederunt me sicut apes et exarserunt sicut ignis in spinis et in nomine Domini [quia] ultus sum in eos
13 inpulsus eversus sum ut caderem et Dominus suscepit me
14 fortitudo mea et laudatio mea Dominus et factus est mihi in salutem
15 vox exultationis et salutis in tabernaculis iustorum
16 dextera Domini fecit virtutem dextera Domini exaltavit me dextera Domini fecit virtutem
17 non moriar sed vivam et narrabo opera Domini
18 castigans castigavit me Dominus et morti non tradidit me
19 aperite mihi portas iustitiae ingressus in eas confitebor Domino
20 haec porta Domini iusti intrabunt in eam
21 confitebor tibi quoniam exaudisti me et factus es mihi in salutem
22 lapidem quem reprobaverunt aedificantes hic factus est in caput anguli
23 a Domino factum est istud hoc est mirabile in oculis nostris
24 haec est dies quam fecit Dominus exultemus et laetemur in ea
25 o Domine salvum fac o Domine prosperare
26 benedictus qui venturus est in nomine Domini benediximus vobis de domo Domini
27 Deus Dominus et inluxit nobis constituite diem sollemnem in condensis usque ad cornua altaris
28 Deus meus es tu et confitebor tibi Deus meus (es tu) et exaltabo te confitebor tibi quoniam exaudisti me et factus es mihi in salutem

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29 confitemini Domino quoniam bonus quoniam in saeculum misericordia eius.

GALLICAN PSALTER (PSALMS) CHAPTER 118

(The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. They subdivide this chapter into meaningful paragraphs. That is why we have put them in square brackets; the Psalms of the Septuagint did not have those Hebrew letters but the Lamentations of Jeremiah and also the Hebrew originals. Letter names and their meaning, see detailed information at the end of Appendix B.)

1 alleluia [aleph] beati inmaculati in via qui ambulant in lege Domini

2 beati qui scrutantur testimonia eius in toto corde exquirent eum

3 non enim qui operantur iniquitatem in viis eius ambulaverunt

4 tu mandasti mandata tua custodire nimis

5 utinam dirigantur viae meae ad custodiendas iustificationes tuas

6 tunc non confundar cum perspexero in omnibus mandatis tuis

7 confitebor tibi in directione cordis in eo quod didici iudicia iustitiae tuae

8 iustificationes tuas custodiam non me derelinquas usquequaque

9 [beth] in quo corriget adulescentior viam suam in custodiendo sermones tuos

10 in toto corde meo exquisivi te non repellas me a mandatis tuis

11 in corde meo abscondi eloquia tua ut non peccem tibi 12 benedictus es Domine doce me iustificationes tuas

13 in labiis meis pronuntiavi omnia iudicia oris tui

14 in via testimoniorum tuorum delectatus sum sicut in omnibus divitiis

15 in mandatis tuis exercebor et considerabo vias tuas

16 in iustificationibus tuis meditabor non obliviscar sermones tuos

17 [gimel] retribue servo tuo vivifica me et custodiam sermones tuos

18 revela oculos meos et considerabo mirabilia de lege tua

19 incola ego sum in terra non abscondas a me mandata tua

20 concupivit anima mea desiderare iustificationes tuas in omni tempore

21 increpasti superbos maledicti qui declinant a mandatis tuis

22 aufer a me obprobrium et contemptum quia testimonia tua exquisivi

23 etenim sederunt principes et adversum me loquebantur servus autem tuus exercebatur in iustificationibus tuis

24 nam et testimonia tua meditatio mea et consilium meum iustificationes tuae

25 [deleth] adhesit pavimento anima mea vivifica me secundum verbum tuum

26 vias meas enuntiavi et exaudisti me doce me iustificationes tuas

27 viam iustificationum tuarum instrue me et exercebor in mirabilibus tuis

28 dormitavit anima mea prae taedio confirma me in verbis tuis

29 viam iniquitatis amove a me et lege tua miserere mei

30 viam veritatis elegi iudicia tua non sum oblitus

31 adhesi testimoniis tuis Domine noli me confundere

32 viam mandatorum tuorum cucurri cum dilatasti cor meum

33 [he] legem pone mihi Domine viam iustificationum tuarum et exquiram eam semper

34 da mihi intellectum et scrutabor legem tuam et custodiam illam in toto corde meo

35 deduc me in semita mandatorum tuorum quia ipsam volui

36 inclina cor meum in testimonia tua et non in avaritiam

37 averte oculos meos ne videant vanitatem in via tua vivifica me

38 statue servo tuo eloquium tuum in timore tuo

39 amputa obprobrium meum quod suspicatus sum quia iudicia tua iucunda

40 ecce concupivi mandata tua in aequitate tua vivifica me

41 [vav] et veniat super me misericordia tua Domine salutare tuum secundum eloquium tuum

42 et respondebo exprobrantibus mihi verbum quia speravi in sermonibus tuis

43 et ne auferas de ore meo verbum veritatis usquequaque quia in iudiciis tuis supersperavi

44 et custodiam legem tuam semper in saeculum et in saeculum saeculi

45 et ambulabam in latitudine quia mandata tua exquisivi

46 et loquebar in testimoniis tuis in conspectu regum et non confundebar

47 et meditabar in mandatis tuis quae dilexi

48 et levavi manus meas ad mandata quae dilexi et exercebar in iustificationibus tuis

49 [zai] memor esto verbi tui servo tuo in quo mihi spem dedisti

50 haec me consolata est in humilitate mea quia eloquium tuum vivificavit me

51 superbi inique agebant usquequaque a lege autem tua non declinavi

52 memor fui iudiciorum tuorum a saeculo Domine et consolatus sum

53 defectio tenuit me prae peccatoribus derelinquentibus legem tuam

54 cantabiles mihi erant iustificationes tuae in loco peregrinationis meae

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55 memor fui in nocte nominis tui Domine et custodivi legem tuam
56 haec facta est mihi quia iustificationes tuas exquisivi

57 [heth] portio mea Dominus dixi custodire legem tuam
58 deprecatus sum faciem tuam in toto corde meo miserere mei secundum eloquium tuum
59 cogitavi vias meas et avertisti pedes meos in testimonia tua
60 paratus sum et non sum turbatus ut custodiam mandata tua
61 funes peccatorum circumplexi sunt me et legem tuam non sum oblitus
62 media nocte surgebam ad confitendum tibi super iudicia iustificationis tuae
63 particeps ego sum omnium timentium te et custodientium mandata tua
64 misericordia Domini plena est terra iustificationes tuas doce me

65 [teth] bonitatem fecisti cum servo tuo Domine secundum verbum tuum
66 bonitatem et disciplinam et scientiam doce me quia mandatis tuis credidi
67 priusquam humiliarer ego deliqui propterea eloquium tuum custodivi
68 bonus es tu et in bonitate tua doce me iustificationes tuas
69 multiplicata est super me iniquitas superborum ego autem in toto corde scrutabor mandata tua
70 coagulatum est sicut lac cor eorum ego vero legem tuam meditatus sum
71 bonum mihi quia humiliasti me ut discam iustificationes tuas
72 bonum mihi lex oris tui super milia auri et argenti

73 [ioth] manus tuae fecerunt me et plasmaverunt me da mihi intellectum et discam mandata tua
74 qui timent te videbunt me et laetabuntur quia in verba tua supersperavi
75 cognovi Domine quia aequitas iudicia tua et veritate humiliasti me
76 fiat misericordia tua ut consoletur me secundum eloquium tuum servo tuo
77 veniant mihi miserationes tuae et vivam quia lex tua meditatio mea est
78 confundantur superbi quia iniuste iniquitatem fecerunt in me ego autem exercebor in mandatis tuis
79 convertantur mihi timentes te et qui noverunt testimonia tua
80 fiat cor meum inmaculatum in iustificationibus tuis ut non confundar

81 [caf] defecit in salutare tuum anima mea in verbum tuum supersperavi
82 defecerunt oculi mei in eloquium tuum dicentes quando consolaberis me
83 quia factus sum sicut uter in pruina iustificationes tuas non sum oblitus
84 quot sunt dies servo tuo quando facies de persequentibus me iudicium
85 narraverunt mihi iniqui fabulationes sed non ut lex tua
86 omnia mandata tua veritas inique persecuti sunt me adiuva me
87 paulo minus consummaverunt me in terra ego autem non dereliqui mandata tua
88 secundum misericordiam tuam vivifica me et custodiam testimonia oris tui

89 [lamed] in aeternum Domine verbum tuum permanet in caelo
90 in generationem et generationem veritas tua fundasti terram et permanet
91 ordinatione tua perseverat dies quoniam omnia serviunt tibi
92 nisi quod lex tua meditatio mea est tunc forte perissem in humilitate mea
93 in aeternum non obliviscar iustificationes tuas quia in ipsis vivificasti me
94 tuus sum ego salvum me fac quoniam iustificationes tuas exquisivi
95 me expectaverunt peccatores ut perderent me testimonia tua intellexi
96 omni consummationi vidi finem latum mandatum tuum nimis

97 [mem] quomodo dilexi legem tuam tota die meditatio mea est
98 super inimicos meos prudentem me fecisti mandato tuo quia in aeternum mihi est
99 super omnes docentes me intellexi quia testimonia tua meditatio mea est
100 super senes intellexi quia mandata tua quaesivi
101 ab omni via mala prohibui pedes meos ut custodiam verba tua
102 a iudiciis tuis non declinavi quia tu legem posuisti mihi
103 quam dulcia faucibus meis eloquia tua super mel ori meo
104 a mandatis tuis intellexi propterea odivi omnem viam iniquitatis

105 [nun] lucerna pedibus meis verbum tuum et lumen semitis meis
106 iuravi et statui custodire iudicia iustitiae tuae
107 humiliatus sum usquequaque Domine vivifica me secundum verbum tuum
108 voluntaria oris mei beneplacita fac Domine et iudicia tua doce me
109 anima mea in manibus meis semper et legem tuam non sum oblitus

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110 posuerunt peccatores laqueum mihi et de mandatis tuis non erravi
111 hereditate adquisivi testimonia tua in aeternum quia exultatio cordis mei sunt
112 inclinavi cor meum ad faciendas iustificationes tuas in aeternum propter retributionem

113 [samech] iniquos odio habui et legem tuam dilexi
114 adiutor meus et susceptor meus es tu in verbum tuum supersperavi
115 declinate a me maligni et scrutabor mandata Dei mei
116 suscipe me secundum eloquium tuum et vivam et non confundas me ab expectatione mea
117 adiuva me et salvus ero et meditabor in iustificationibus tuis semper
118 sprevisti omnes discedentes a iustitiis tuis quia iniusta cogitatio eorum
119 praevaricantes reputavi omnes peccatores terrae ideo dilexi testimonia tua
120 confige timore tuo carnes meas a iudiciis (enim) tuis timui

121 [ain] feci iudicium et iustitiam non tradas me calumniantibus me
122 suscipe servum tuum in bonum non calumnientur me superbi
123 oculi mei defecerunt in salutare tuum et in eloquium iustitiae tuae
124 fac cum servo tuo secundum misericordiam tuam et iustificationes tuas doce me
125 servus tuus sum ego da mihi intellectum et sciam testimonia tua
126 tempus faciendi Domino dissipaverunt legem tuam
127 ideo dilexi mandata tua super aurum et topazion
128 propterea ad omnia mandata tua dirigebar omnem viam iniquam odio habui

129 [fe] mirabilia testimonia tua ideo scrutata est ea anima mea
130 declaratio sermonum tuorum inluminat et intellectum dat parvulis
131 os meum aperui et adtraxi spiritum quia mandata tua desiderabam
132 aspice in me et miserere mei secundum iudicium diligentium nomen tuum
133 gressus meos dirige secundum eloquium tuum et non dominetur mei omnis iniustitia
134 redime me a calumniis hominum et custodiam mandata tua
135 faciem tuam inlumina super servum tuum et doce me iustificationes tuas
136 exitus aquarum deduxerunt oculi mei quia non custodierunt legem tuam

137 [sade] iustus es Domine et rectum iudicium tuum
138 mandasti iustitiam testimonia tua et veritatem tuam nimis
139 tabescere me fecit zelus meus quia obliti sunt verba tua inimici mei
140 ignitum eloquium tuum vehementer et servus tuus dilexit illud
141 adulescentulus sum ego et contemptus iustificationes tuas non sum oblitus
142 iustitia tua iustitia in aeternum et lex tua veritas
143 tribulatio et angustia invenerunt me mandata tua meditatio mea
144 aequitas testimonia tua in aeternum intellectum da mihi et vivam

145 [cof] clamavi in toto corde exaudi me Domine iustificationes tuas requiram
146 clamavi te salvum me fac et custodiam mandata tua
147 praeveni in maturitate et clamavi in verba tua supersperavi
148 praevenerunt oculi mei ad diluculum ut meditarer eloquia tua
149 vocem meam audi secundum misericordiam tuam Domine secundum iudicium tuum vivifica me
150 adpropinquaverunt persequentes me iniquitate a lege autem tua longe facti sunt
151 prope es tu Domine et omnes viae tuae veritas
152 initio cognovi de testimoniis tuis quia in aeternum fundasti ea

153 [res] vide humilitatem meam et eripe me quia legem tuam non sum oblitus
154 iudica iudicium meum et redime me propter eloquium tuum vivifica me
155 longe a peccatoribus salus quia iustificationes tuas non exquisierunt
156 misericordiae tuae multae Domine secundum iudicia tua vivifica me
157 multi qui persequuntur me et tribulant me a testimoniis tuis non declinavi
158 vidi praevaricantes et tabescebam quia eloquia tua non custodierunt
159 vide quoniam mandata tua dilexi Domine in misericordia tua vivifica me
160 principium verborum tuorum veritas et in aeternum omnia iudicia iustitiae tuae

161 [sen] principes persecuti sunt me gratis et a verbis tuis formidavit cor meum
162 laetabor ego super eloquia tua sicut qui invenit spolia multa
163 iniquitatem odio habui et abominatus sum legem autem tuam dilexi
164 septies in die laudem dixi tibi super iudicia iustitiae tuae

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165 pax multa diligentibus legem tuam et non est illis scandalum
166 expectabam salutare tuum Domine et mandata tua dilexi
167 custodivit anima mea testimonia tua et dilexi ea vehementer
168 servavi mandata tua et testimonia tua quia omnes viae meae in conspectu tuo

169 [thau] adpropinquet deprecatio mea in conspectu tuo Domine iuxta eloquium tuum da mihi intellectum
170 intret postulatio mea in conspectu tuo secundum eloquium tuum eripe me
171 eructabunt labia mea hymnum cum docueris me iustificationes tuas
172 pronuntiabit lingua mea eloquium tuum quia omnia mandata tua aequitas
173 fiat manus tua ut salvet me quoniam mandata tua elegi
174 concupivi salutare tuum Domine et lex tua meditatio mea
175 vivet anima mea et laudabit te et iudicia tua adiuvabunt me
176 erravi sicut ovis quae periit quaere servum tuum quia mandata tua non sum oblitus.

GALLICAN PSALTER (PSALMS) CHAPTER 119
1 canticum graduum ad Dominum cum tribularer clamavi et exaudivit me
2 Domine libera animam meam a labiis iniquis a lingua dolosa 3 quid detur tibi et quid adponatur tibi ad linguam dolosam 4 sagittae potentis acutae cum carbonibus desolatoriis
5 heu mihi quia incolatus meus prolongatus est habitavi cum habitationibus Cedar
6 multum incola fuit anima mea
7 cum his qui oderant pacem eram pacificus cum loquebar illis inpugnabant me gratis.

GALLICAN PSALTER (PSALMS) CHAPTER 120
1 canticum graduum levavi oculos meos in montes unde veniet auxilium mihi
2 auxilium meum a Domino qui fecit caelum et terram
3 non det in commotionem pedem tuum neque dormitet qui custodit te
4 ecce non dormitabit neque dormiet qui custodit Israhel
5 Dominus custodit te Dominus protectio tua super manum dexteram tuam
6 per diem sol non uret te neque luna per noctem
7 Dominus custodit te ab omni malo custodiat animam tuam Dominus
8 Dominus custodiat introitum tuum et exitum tuum ex hoc nunc et usque in saeculum.

GALLICAN PSALTER (PSALMS) CHAPTER 121
1 canticum graduum huic David laetatus sum in his quae dicta sunt mihi in domum Domini ibimus
2 stantes erant pedes nostri in atriis tuis Hierusalem
3 Hierusalem quae aedificatur ut civitas cuius participatio eius in id ipsum
4 illic enim ascenderunt tribus tribus Domini testimonium Israhel ad confitendum nomini Domini
5 quia illic sederunt sedes in iudicium sedes super domum David
6 rogate quae ad pacem sunt Hierusalem et abundantia diligentibus te
7 fiat pax in virtute tua et abundantia in turribus tuis
8 propter fratres meos et proximos meos loquebar pacem de te
9 propter domum Domini Dei nostri quaesivi bona tibi.

GALLICAN PSALTER (PSALMS) CHAPTER 122
1 canticum graduum ad te levavi oculos meos qui habitas in caelo
2 ecce sicut oculi servorum in manibus dominorum suorum sicut oculi ancillae in manibus dominae eius ita oculi nostri ad Dominum Deum nostrum donec misereatur nostri
3 miserere nostri Domine miserere nostri quia multum repleti sumus despectione
4 quia multum repleta est anima nostra obprobrium abundantibus et despectio superbis.

GALLICAN PSALTER (PSALMS) CHAPTER 123
1 canticum graduum huic David nisi quia Dominus erat in nobis dicat nunc Israhel
2 nisi quia Dominus erat in nobis cum exsurgerent in nos homines
3 forte vivos degluttissent nos cum irasceretur furor eorum in nos
4 forsitan aqua absorbuisset nos
5 torrentem pertransivit anima nostra forsitan pertransisset anima nostra aquam intolerabilem
6 benedictus Dominus qui non dedit nos in captionem dentibus eorum
7 anima nostra sicut passer erepta est de laqueo venantium laqueus contritus est et nos liberati sumus
8 adiutorium nostrum in nomine Domini qui fecit caelum et terram.

GALLICAN PSALTER (PSALMS) CHAPTER 124
1 canticum graduum qui confidunt in Domino sicut mons Sion non commovebitur in aeternum qui habitat
2 in Hierusalem montes in circuitu eius et Dominus in circuitu populi sui ex hoc nunc et usque in saeculum
3 quia non relinquet virgam peccatorum super sortem iustorum ut non extendant iusti ad iniquitatem manus suas
4 benefac Domine bonis et rectis corde
5 declinantes autem in obligationes adducet Dominus cum operantibus iniquitatem pax super Israhel.

GALLICAN PSALTER (PSALMS) CHAPTER 125
1 canticum graduum in convertendo Dominum captivitatem Sion facti sumus sicut consolati

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2 tunc repletum est gaudio os nostrum et lingua nostra exultatione tunc dicent inter gentes magnificavit Dominus facere cum eis
3 magnificavit Dominus facere nobiscum facti sumus laetantes 4 converte Domine captivitatem nostram sicut torrens in austro 5 qui seminant in lacrimis in exultatione metent
6 euntes ibant et flebant portantes semina sua venientes autem venient in exultatione portantes manipulos suos.

GALLICAN PSALTER (PSALMS) CHAPTER 126
1 canticum graduum Salomonis nisi Dominus aedificaverit domum in vanum laboraverunt qui aedificant eam nisi Dominus custodierit civitatem frustra vigilavit qui custodit
2 vanum est vobis ante lucem surgere surgere postquam sederitis qui manducatis panem doloris cum dederit dilectis suis somnum
3 ecce hereditas Domini filii mercis fructus ventris
4 sicut sagittae in manu potentis ita filii excussorum
5 beatus vir qui implebit desiderium suum ex ipsis non confundentur cum loquentur inimicis suis in porta.

GALLICAN PSALTER (PSALMS) CHAPTER 127
1 canticum graduum beati omnes qui timent Dominum qui ambulant in viis eius
2 labores manuum tuarum [quia] manducabis beatus es et bene tibi erit
3 uxor tua sicut vitis abundans in lateribus domus tuae filii tui sicut novella olivarum in circuitu mensae tuae
4 ecce sic benedicetur homo qui timet Dominum
5 benedicat te Dominus ex Sion et videas bona Hierusalem omnibus diebus vitae tuae
6 et videas filios filiorum tuorum pax super Israhel.

GALLICAN PSALTER (PSALMS) CHAPTER 128
1 canticum graduum saepe expugnaverunt me a iuventute mea dicat nunc Israhel
2 saepe expugnaverunt me a iuventute mea etenim non potuerunt mihi
3 supra dorsum meum fabricabantur peccatores prolongaverunt iniquitatem suam
4 Dominus iustus concidet cervices peccatorum
5 confundantur et convertantur retrorsum omnes qui oderunt Sion
6 fiant sicut faenum tectorum quod priusquam evellatur exaruit
7 de quo non implevit manum suam qui metit et sinum suum qui manipulos colligit
8 et non dixerunt qui praeteribant benedictio Domini super vos benediximus vobis in nomine Domini.

GALLICAN PSALTER (PSALMS) CHAPTER 129
1 canticum graduum de profundis clamavi ad te Domine
2 Domine exaudi vocem meam fiant aures tuae intendentes in vocem deprecationis meae
3 si iniquitates observabis Domine Domine quis sustinebit
4 quia apud te propitiatio est propter legem tuam sustinui te Domine sustinuit anima mea in verbum eius
5 speravit anima mea in Domino
6 a custodia matutina usque ad noctem speret Israhel in Domino
7 quia apud Dominum misericordia et copiosa apud eum redemptio
8 et ipse redimet Israhel ex omnibus iniquitatibus eius.

GALLICAN PSALTER (PSALMS) CHAPTER 130
1 canticum graduum David Domine non est exaltatum cor meum neque elati sunt oculi mei neque ambulavi in magnis neque in mirabilibus super me
2 si non humiliter sentiebam sed exaltavi animam meam sicut ablactatum super matrem suam ita retributio in anima mea
3 speret Israhel in Domino ex hoc nunc et usque in saeculum.

GALLICAN PSALTER (PSALMS) CHAPTER 131
1 canticum graduum memento Domine David et omnis mansuetudinis eius
2 sicut iuravit Domino votum vovit Deo Iacob
3 si introiero in tabernaculum domus meae si ascendero in lectum strati mei
4 si dedero somnum oculis meis et palpebris meis dormitationem
5 et requiem temporibus meis donec inveniam locum Domino tabernaculum Deo Iacob
6 ecce audivimus eam in Efrata invenimus eam in campis silvae
7 introibimus in tabernacula eius adorabimus in loco ubi steterunt pedes eius
8 surge Domine in requiem tuam tu et arca sanctificationis tuae
9 sacerdotes tui induentur iustitia et sancti tui exultabunt
10 propter David servum tuum non avertas faciem christi tui
11 iuravit Dominus David veritatem et non frustrabit eum de fructu ventris tui ponam super sedem tuam
12 si custodierint filii tui testamentum meum et testimonia mea haec quae docebo eos et filii eorum usque in saeculum sedebunt super sedem tuam
13 quoniam elegit Dominus Sion elegit eam in habitationem sibi
14 haec requies mea in saeculum saeculi hic habitabo quoniam elegi eam
15 viduam eius benedicens benedicam pauperes eius saturabo panibus
16 sacerdotes eius induam salutari et sancti eius exultatione exultabunt
17 illic producam cornu David paravi lucernam christo meo
18 inimicos eius induam confusione super ipsum autem efflorebit sanctificatio mea.

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GALLICAN PSALTER (PSALMS) CHAPTER 132

1 canticum graduum David ecce quam bonum et quam iucundum habitare fratres in unum

2 sicut unguentum in capite quod descendit in barbam barbam Aaron quod descendit in ora vestimenti eius

3 sicut ros Hermon qui descendit in montes Sion quoniam illic mandavit Dominus benedictionem et vitam usque in saeculum.

GALLICAN PSALTER (PSALMS) CHAPTER 133

1 canticum graduum ecce nunc benedicite Dominum omnes servi Domini qui statis in domo Domini (in atriis domus Dei nostri)

2 in noctibus extollite manus vestras in sancta et benedicite Domino

3 benedicat te Dominus ex Sion qui fecit caelum et terram.

GALLICAN PSALTER (PSALMS) CHAPTER 134

1 alleluia laudate nomen Domini laudate servi Dominum

2 qui statis in domo Domini in atriis domus Dei nostri

3 laudate Dominum quia bonus Dominus psallite nomini eius quoniam suave

4 quoniam Iacob elegit sibi Dominus Israhel in possessionem sibi

5 quia ego cognovi quod magnus est Dominus et Deus noster prae omnibus diis

6 omnia quae voluit Dominus fecit in caelo et in terra in mare et in omnibus abyssis

7 educens nubes ab extremo terrae fulgora in pluviam fecit qui producit ventos de thesauris suis

8 qui percussit primogenita Aegypti ab homine usque ad pecus

9 emisit signa et prodigia in medio tui Aegypte in Pharaonem et in omnes servos eius

10 qui percussit gentes multas et occidit reges fortes

11 Seon regem Amorreorum et Og regem Basan et omnia regna Chanaan

12 et dedit terram eorum hereditatem hereditatem Israhel populo suo

13 Domine nomen tuum in aeternum Domine memoriale tuum in generationem et generationem

14 quia iudicabit Dominus populum suum et in servis suis deprecabitur

15 simulacra gentium argentum et aurum opera manuum hominum

16 os habent et non loquentur oculos habent et non videbunt

17 aures habent et non audient neque enim est spiritus in ore eorum

18 similes illis fiant qui faciunt ea et omnes qui sperant in eis

19 domus Israhel benedicite Domino domus Aaron benedicite Domino

20 domus Levi benedicite Domino qui timetis Dominum benedicite Domino

21 benedictus Dominus ex Sion qui habitat in Hierusalem.

GALLICAN PSALTER (PSALMS) CHAPTER 135

1 alleluia confitemini Domino quoniam bonus quoniam in aeternum misericordia eius

2 confitemini Deo deorum quoniam in aeternum misericordia eius

3 confitemini Domino dominorum quoniam in aeternum misericordia eius

4 qui facit mirabilia magna solus quoniam in aeternum misericordia eius

5 qui fecit caelos in intellectu quoniam in aeternum misericordia eius

6 qui firmavit terram super aquas quoniam in aeternum misericordia eius

7 qui fecit luminaria magna quoniam in aeternum misericordia eius

8 solem in potestatem diei quoniam in aeternum misericordia eius

9 lunam et stellas in potestatem noctis quoniam in aeternum misericordia eius

10 qui percussit Aegyptum cum primogenitis eorum quoniam in aeternum misericordia eius

11 qui eduxit Israhel de medio eorum quoniam in aeternum misericordia eius

12 in manu potenti et brachio excelso quoniam in aeternum misericordia eius

13 qui divisit Rubrum mare in divisiones quoniam in aeternum misericordia eius

14 et duxit Israhel per medium eius quoniam in aeternum misericordia eius

15 et excussit Pharaonem et virtutem eius in mari Rubro quoniam in aeternum misericordia eius

16 qui transduxit populum suum in deserto quoniam in aeternum misericordia eius

17 qui percussit reges magnos quoniam in aeternum misericordia eius

18 et occidit reges fortes quoniam in aeternum misericordia eius

19 Seon regem Amorreorum quoniam in aeternum misericordia eius

20 et Og regem Basan quoniam in aeternum misericordia eius

21 et dedit terram eorum hereditatem quoniam in aeternum misericordia eius

22 hereditatem Israhel servo suo quoniam in aeternum misericordia eius

23 quia in humilitate nostra memor fuit nostri quoniam in aeternum misericordia eius

24 et redemit nos ab inimicis nostris quoniam in aeternum misericordia eius

25 qui dat escam omni carni quoniam in aeternum misericordia eius

26 confitemini Deo caeli quoniam in aeternum misericordia eius confitemini Domino dominorum quoniam in aeternum misericordia eius.

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GALLICAN PSALTER (PSALMS) CHAPTER 136

1 David Hieremiae super flumina Babylonis illic sedimus et flevimus cum recordaremur Sion

2 in salicibus in medio eius suspendimus organa nostra

3 quia illic interrogaverunt nos qui captivos duxerunt nos verba cantionum et qui abduxerunt nos hymnum cantate nobis de canticis Sion

4 quomodo cantabimus canticum Domini in terra aliena

5 si oblitus fuero tui Hierusalem oblivioni detur dextera mea

6 adhereat lingua mea faucibus meis si non meminero tui si non praeposuero Hierusalem in principio laetitiae meae

7 memor esto Domine filiorum Edom diem Hierusalem qui dicunt exinanite exinanite usque ad fundamentum in ea

8 filia Babylonis misera beatus qui retribuet tibi retributionem tuam quam retribuisti nobis

9 beatus qui tenebit et adlidet parvulos tuos ad petram.

GALLICAN PSALTER (PSALMS) CHAPTER 137

1 ipsi David confitebor tibi Domine in toto corde meo quoniam audisti verba oris mei in conspectu angelorum psallam tibi

2 adorabo ad templum sanctum tuum et confitebor nomini tuo super misericordia tua et veritate tua quoniam magnificasti super omne nomen sanctum tuum

3 in quacumque die invocavero te exaudi me multiplicabis me in anima mea virtute

4 confiteantur tibi Domine omnes reges terrae quia audierunt omnia verba oris tui

5 et cantent in viis Domini quoniam magna gloria Domini

6 quoniam excelsus Dominus et humilia respicit et alta a longe cognoscit

7 si ambulavero in medio tribulationis vivificabis me super iram inimicorum meorum extendisti manum tuam et salvum me fecit dextera tua

8 Dominus retribuet propter me Domine misericordia tua in saeculum opera manuum tuarum ne dispicias.

GALLICAN PSALTER (PSALMS) CHAPTER 138

1 in finem David psalmus

2 Domine probasti me et cognovisti me tu cognovisti sessionem meam et surrectionem meam

3 intellexisti cogitationes meas de longe semitam meam et funiculum meum investigasti

4 et omnes vias meas praevidisti quia non est sermo in lingua mea

5 ecce Domine tu cognovisti omnia novissima et antiqua tu formasti me et posuisti super me manum tuam

6 mirabilis facta est scientia tua ex me confortata est non potero ad eam

7 quo ibo ab spiritu tuo et quo a facie tua fugiam

8 si ascendero in caelum tu illic es si descendero ad infernum ades

9 si sumpsero pinnas meas diluculo et habitavero in extremis maris

10 etenim illuc manus tua deducet me et tenebit me dextera tua

11 et dixi forsitan tenebrae conculcabunt me et nox inluminatio in deliciis meis

12 quia tenebrae non obscurabuntur a te et nox sicut dies inluminabitur sicut tenebrae eius ita et lumen eius

13 quia tu possedisti renes meos suscepisti me de utero matris meae

14 confitebor tibi quia terribiliter magnificatus es mirabilia opera tua et anima mea cognoscit nimis

15 non est occultatum os meum a te quod fecisti in occulto et substantia mea in inferioribus terrae

16 inperfectum meum viderunt oculi tui et in libro tuo omnes scribentur die formabuntur et nemo in eis

17 mihi autem nimis honorificati sunt amici tui Deus nimis confirmati sunt principatus eorum

18 dinumerabo eos et super harenam multiplicabuntur exsurrexi et adhuc sum tecum

19 si occideris Deus peccatores et viri sanguinum declinate a me

20 quia dices in cogitatione accipient in vanitate civitates tuas

21 nonne qui oderunt te Domine oderam et super inimicos tuos tabescebam

22 perfecto odio oderam illos inimici facti sunt mihi

23 proba me Deus et scito cor meum interroga me et cognosce semitas meas

24 et vide si via iniquitatis in me est et deduc me in via aeterna.

GALLICAN PSALTER (PSALMS) CHAPTER 139

1 in finem psalmus David

2 eripe me Domine ab homine malo a viro iniquo eripe me

3 qui cogitaverunt iniquitates in corde tota die constituebant proelia

4 acuerunt linguam suam sicut serpentis venenum aspidum sub labiis eorum diapsalma

5 custodi me Domine de manu peccatoris ab hominibus iniquis eripe me qui cogitaverunt subplantare gressus meos

6 absconderunt superbi laqueum mihi et funes extenderunt in laqueum iuxta iter scandalum posuerunt mihi diapsalma

7 dixi Domino Deus meus es tu exaudi Domine vocem deprecationis meae

8 Domine Domine virtus salutis meae obumbrasti super caput meum in die belli

9 non tradas Domine desiderio meo peccatori cogitaverunt contra me ne derelinquas me ne forte exaltentur diapsalma

10 caput circuitus eorum labor labiorum ipsorum operiet eos

11 cadent super eos carbones in igne deicies eos in miseriis non subsistent

12 vir linguosus non dirigetur in terra virum iniustum mala capient in interitu

13 cognovi quia faciet Dominus iudicium inopis et vindictam pauperum

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14 verumtamen iusti confitebuntur nomini tuo habitabunt recti cum vultu tuo.

GALLICAN PSALTER (PSALMS) CHAPTER 140

1 psalmus David Domine clamavi ad te exaudi me intende voci meae cum clamavero ad te

2 dirigatur oratio mea sicut incensum in conspectu tuo elevatio manuum mearum sacrificium vespertinum

3 pone Domine custodiam ori meo et ostium circumstantiae labiis meis

4 non declines cor meum in verba malitiae ad excusandas excusationes in peccatis cum hominibus operantibus iniquitatem et non communicabo cum electis eorum

5 corripiet me iustus in misericordia et increpabit me oleum (autem) peccatoris non inpinguet caput meum quoniam adhuc et oratio mea in beneplacitis eorum

6 absorti sunt iuncti petrae iudices eorum audient verba mea quoniam potuerunt

7 sicut crassitudo terrae erupta est super terram dissipata sunt ossa nostra secus infernum

8 quia ad te Domine Domine oculi mei in te speravi non auferas animam meam

9 custodi me a laqueo quem statuerunt mihi et ab scandalis operantium iniquitatem

10 cadent in retiaculo eius peccatores singulariter sum ego donec transeam.

GALLICAN PSALTER (PSALMS) CHAPTER 141

1 intellectus David cum esset in spelunca oratio

2 voce mea ad Dominum clamavi voce mea ad Dominum deprecatus sum

3 effundo in conspectu eius deprecationem meam tribulationem meam ante ipsum pronuntio

4 in deficiendo ex me spiritum meum et tu cognovisti semitas meas in via hac qua ambulabam absconderunt laqueum mihi

5 considerabam ad dexteram et videbam et non erat qui cognosceret me periit fuga a me et non est qui requirit animam meam

6 clamavi ad te Domine dixi tu es spes mea portio mea in terra viventium

7 intende ad deprecationem meam quia humiliatus sum nimis libera me a persequentibus me quia confortati sunt super me

8 educ de custodia animam meam ad confitendum nomini tuo me expectant iusti donec retribuas mihi.

GALLICAN PSALTER (PSALMS) CHAPTER 142

1 psalmus David quando filius eum persequebatur Domine exaudi orationem meam auribus percipe obsecrationem meam in veritate tua exaudi me in tua iustitia

2 et non intres in iudicio cum servo tuo quia non iustificabitur in conspectu tuo omnis vivens

3 quia persecutus est inimicus animam meam humiliavit in terra vitam meam conlocavit me in obscuris sicut mortuos saeculi

4 et anxiatus est super me spiritus meus in me turbatum est cor meum

5 memor fui dierum antiquorum meditatus sum in omnibus operibus tuis in factis manuum tuarum meditabar

6 expandi manus meas ad te anima mea sicut terra sine aqua tibi diapsalma

7 velociter exaudi me Domine defecit spiritus meus non avertas faciem tuam a me et similis ero descendentibus in lacum

8 auditam mihi fac mane misericordiam tuam quia in te speravi notam fac mihi viam in qua ambulem quia ad te levavi animam meam

9 eripe me de inimicis meis Domine ad te confugi

10 doce me facere voluntatem tuam quia Deus meus es tu spiritus tuus bonus deducet me in terra recta

11 propter nomen tuum Domine vivificabis me in aequitate tua educes de tribulatione animam meam

12 et in misericordia tua disperdes inimicos meos et perdes omnes qui tribulant animam meam quoniam ego servus tuus sum.

GALLICAN PSALTER (PSALMS) CHAPTER 143

1 David adversus Goliad benedictus Dominus Deus meus qui docet manus meas ad proelium digitos meos ad bellum

2 misericordia mea et refugium meum susceptor meus et liberator meus protector meus et in eo speravi qui subdis populum meum sub me

3 Domine quid est homo quia innotuisti ei aut filius hominis quia reputas eum

4 homo vanitati similis factus est dies eius sicut umbra praetereunt

5 Domine inclina caelos tuos et descende tange montes et fumigabunt

6 fulgora coruscationem et dissipabis eos emitte sagittas tuas et conturbabis eos

7 emitte manum tuam de alto eripe me et libera me de aquis multis de manu filiorum alienorum

8 quorum os locutum est vanitatem et dextera eorum dextera iniquitatis

9 Deus canticum novum cantabo tibi in psalterio decacordo psallam tibi

10 qui das salutem regibus qui redimit David servum suum de gladio maligno

11 eripe me et eripe me de manu filiorum alienigenarum quorum os locutum est vanitatem et dextera eorum dextera iniquitatis

12 quorum filii sicut novella plantationis in iuventute sua filiae eorum conpositae circumornatae ut similitudo templi

13 promptuaria eorum plena eructantia ex hoc in illud oves eorum fetosae abundantes in egressibus suis

14 boves eorum crassi non est ruina maceriae neque transitus neque clamor in plateis eorum

15 beatum dixerunt populum cui haec sunt beatus populus cuius Dominus Deus eius.

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GALLICAN PSALTER (PSALMS) CHAPTER 144

1 laudatio David exaltabo te Deus meus rex et benedicam nomini tuo in saeculum et in saeculum saeculi

2 per singulos dies benedicam tibi et laudabo nomen tuum in saeculum et in saeculum saeculi

3 magnus Dominus et laudabilis nimis et magnitudinis eius non est finis

4 generatio et generatio laudabit opera tua et potentiam tuam pronuntiabunt

5 magnificentiam gloriae sanctitatis tuae loquentur et mirabilia tua narrabunt

6 et virtutem terribilium tuorum dicent et magnitudinem tuam narrabunt

7 memoriam abundantiae suavitatis tuae eructabunt et iustitia tua exultabunt

8 miserator et misericors Dominus patiens et multum misericors

9 suavis Dominus universis et miserationes eius super omnia opera eius

10 confiteantur tibi Domine omnia opera tua et sancti tui confiteantur tibi

11 gloriam regni tui dicent et potentiam tuam loquentur

12 ut notam faciant filiis hominum potentiam tuam et gloriam magnificentiae regni tui

13 regnum tuum regnum omnium saeculorum et dominatio tua in omni generatione et progenie fidelis Dominus in omnibus verbis suis et sanctus in omnibus operibus suis

14 adlevat Dominus omnes qui corruunt et erigit omnes elisos

15 oculi omnium in te sperant et tu das escam illorum in tempore oportuno

16 aperis tu manum tuam et imples omne animal benedictione

17 iustus Dominus in omnibus viis suis et sanctus in omnibus operibus suis

18 prope est Dominus omnibus invocantibus eum omnibus invocantibus eum in veritate

19 voluntatem timentium se faciet et deprecationem eorum exaudiet et salvos faciet eos

20 custodit Dominus omnes diligentes se et omnes peccatores disperdet

21 laudationem Domini loquetur os meum et benedicat omnis caro nomini sancto eius in saeculum et in saeculum saeculi.

GALLICAN PSALTER (PSALMS) CHAPTER 145

1 alleluia Aggei et Zacchariae

2 lauda anima mea Dominum laudabo Dominum in vita mea psallam Deo meo quamdiu fuero nolite confidere in principibus

3 in filiis hominum quibus non est salus

4 exibit spiritus eius et revertetur in terram suam in illa die peribunt omnes cogitationes eorum

5 beatus cuius Deus Iacob adiutor eius spes eius in Domino Deo ipsius

6 qui fecit caelum et terram mare et omnia quae in eis

7 qui custodit veritatem in saeculum facit iudicium iniuriam patientibus dat escam esurientibus Dominus solvit conpeditos

8 Dominus inluminat caecos Dominus erigit adlisos Dominus diligit iustos

9 Dominus custodit advenas pupillum et viduam suscipiet et viam peccatorum disperdet

10 regnabit Dominus in saecula Deus tuus Sion in generationem et generationem.

GALLICAN PSALTER (PSALMS) CHAPTER 146

1 alleluia Aggei et Zacchariae laudate Dominum quoniam bonum psalmus Deo nostro sit iucunda [decoraque] laudatio

2 aedificans Hierusalem Dominus dispersiones Israhel congregabit

3 qui sanat contritos corde et alligat contritiones illorum

4 qui numerat multitudinem stellarum et omnibus eis nomina vocans

5 magnus Dominus noster et magna virtus eius et sapientiae eius non est numerus

6 suscipiens mansuetos Dominus humilians autem peccatores usque ad terram

7 praecinite Domino in confessione psallite Deo nostro in cithara

8 qui operit caelum nubibus et parat terrae pluviam qui producit in montibus faenum et herbam servituti hominum

9 et dat iumentis escam ipsorum et pullis corvorum invocantibus eum

10 non in fortitudine equi voluntatem habebit nec in tibiis viri beneplacitum erit ei

11 beneplacitum est Domino super timentes eum et in eis qui sperant super misericordia eius.

GALLICAN PSALTER (PSALMS) CHAPTER 147

12 alleluia lauda Hierusalem Dominum lauda Deum tuum Sion

13 quoniam confortavit seras portarum tuarum benedixit filiis tuis in te

14 qui posuit fines tuos pacem et adipe frumenti satiat te

15 qui emittit eloquium suum terrae velociter currit sermo eius

16 qui dat nivem sicut lanam nebulam sicut cinerem spargit

17 mittit cristallum suum sicut buccellas ante faciem frigoris eius quis sustinebit

18 emittet verbum suum et liquefaciet ea flabit spiritus eius et fluent aquae

19 qui adnuntiat verbum suum Iacob iustitias et iudicia sua Israhel

20 non fecit taliter omni nationi et iudicia sua non manifestavit eis.

GALLICAN PSALTER (PSALMS) CHAPTER 148

1 alleluia laudate Dominum de caelis laudate eum in excelsis

2 laudate eum omnes angeli eius laudate eum omnes virtutes eius

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3 laudate eum sol et luna laudate eum omnes stellae et lumen
4 laudate eum caeli caelorum et aqua quae super caelum est
5 laudent nomen Domini quia ipse dixit et facta sunt ipse mandavit et creata sunt 6 statuit ea in saeculum et in saeculum saeculi praeceptum posuit et non praeteribit 7 laudate Dominum de terra dracones et omnes abyssi
8 ignis grando nix glacies spiritus procellarum quae faciunt verbum eius
9 montes et omnes colles ligna fructifera et omnes cedri
10 bestiae et universa pecora serpentes et volucres pinnatae
11 reges terrae et omnes populi principes et omnes iudices terrae
12 iuvenes et virgines senes cum iunioribus laudent nomen Domini
13 quia exaltatum est nomen eius solius
14 confessio eius super caelum et terram et exaltabit cornu populi sui hymnus omnibus sanctis eius filiis Israhel populo adpropinquanti sibi.

GALLICAN PSALTER (PSALMS) CHAPTER 149
1 alleluia cantate Domino canticum novum laus eius in ecclesia sanctorum
2 laetetur Israhel in eo qui fecit eum et filii Sion exultent in rege suo
3 laudent nomen eius in choro in tympano et psalterio psallant ei
4 quia beneplacitum est Domino in populo suo et exaltabit mansuetos in salute
5 exultabunt sancti in gloria laetabuntur in cubilibus suis
6 exaltationes Dei in gutture eorum et gladii ancipites in manibus eorum
7 ad faciendam vindictam in nationibus increpationes in populis
8 ad alligandos reges eorum in conpedibus et nobiles eorum in manicis ferreis
9 ut faciant in eis iudicium conscriptum gloria haec est omnibus sanctis eius.

GALLICAN PSALTER (PSALMS) CHAPTER 150
1 alleluia laudate Dominum in sanctis eius laudate eum in firmamento virtutis eius
2 laudate eum in virtutibus eius laudate eum secundum multitudinem magnitudinis eius
3 laudate eum in sono tubae laudate eum in psalterio et cithara
4 laudate eum in tympano et choro laudate eum in cordis et organo
5 laudate eum in cymbalis bene sonantibus laudate eum in cymbalis iubilationis
6 omnis spiritus laudet Dominum.

(For Psalms 151-160 see Dead Sea Scrolls, Appendix D.,)

THE BOOK OF PROVERBS

Proverbs of Solomon
Hebrew title: Mishle Shlomoh
Estimated Range of Dating: c. 5th - 1st centuries B.C.

(The Book of Proverbs (Hebrew: Mishle (Shlomoh), "Proverbs (of Solomon)") is a book in the third section (called Ketuvim) of the Hebrew Bible and a book of the Christian Old Testament. When translated into Greek and Latin, the title took on different forms: in the Greek Septuagint (LXX) it became Paroimiai ("Proverbs"); in the Latin Vulgate the title was Proverbia, from which the English name is derived.

Proverbs is not merely an anthology but a "collection of collections" relating to a pattern of life which lasted for more than a millennium. It is an example of the Biblical wisdom tradition, and raises questions of values, moral behaviour, the meaning of human life, and right conduct. The repeated theme is that "the fear of God (meaning submission to the will of God) is the beginning of wisdom." Wisdom is praised for her role in creation; God acquired her before all else, and through her he gave order to chaos; and since humans have life and prosperity by conforming to the order of creation, seeking wisdom is the essence and goal of the religious life.

The superscriptions divide the collections as follows:
• Proverbs 1–9: "Proverbs of Solomon, Son of David, King of Israel"
• Proverbs 10–22:16: "Proverbs of Solomon"
• Proverbs 22:17–24:22: "The Sayings of the Wise"
• Proverbs 24:23–34: "These Also are Sayings of the Wise"
• Proverbs 25–29: "These are Other Proverbs of Solomon that the Officials of King Hezekiah of Judah Copied"
• Proverbs 30: "The Words of Agur"
• Proverbs 31:1–9: "The Words of King Lemuel of Massa, Which his Mother Taught Him"
• Proverbs 31:10–31: the ideal wise woman (elsewhere called the "woman of substance").

It is impossible to offer precise dates for the sayings in Proverbs, a "collection of collections" relating to a pattern of life which lasted for more than a millennium. The phrase conventionally used for the title is taken from chapter 1:1, mishley shelomoh, Proverbs of Solomon (the phrase is repeated at 10:1 and 25:1), is likely more concerned with labeling the material than ascribing authorship.)

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LIBER PROVERBIORUM,
QUEM HEBRAEI MISLE APPELLANT
PROVERBS OF SOLOMON CHAPTER 1
1 parabolae Salomonis filii David regis Israhel
2 ad sciendam sapientiam et disciplinam
3 ad intellegenda verba prudentiae et suscipiendam eruditionem doctrinae iustitiam et iudicium et aequitatem
4 ut detur parvulis astutia adulescenti scientia et intellectus
5 audiens sapiens sapientior erit et intellegens gubernacula possidebit
6 animadvertet parabolam et interpretationem verba sapientium et enigmata eorum
7 timor Domini principium scientiae sapientiam atque doctrinam stulti despiciunt
8 audi fili mi disciplinam patris tui et ne dimittas legem matris tuae
9 ut addatur gratia capiti tuo et torques collo tuo
10 fili mi si te lactaverint peccatores ne adquiescas
11 si dixerint veni nobiscum insidiemur sanguini abscondamus tendiculas contra insontem frustra
12 degluttiamus eum sicut infernus viventem et integrum quasi descendentem in lacum
13 omnem pretiosam substantiam repperiemus implebimus domos nostras spoliis
14 sortem mitte nobiscum marsuppium unum sit omnium nostrum
15 fili mi ne ambules cum eis prohibe pedem tuum a semitis eorum
16 pedes enim illorum ad malum currunt et festinant ut effundant sanguinem
17 frustra autem iacitur rete ante oculos pinnatorum
18 ipsique contra sanguinem suum insidiantur et moliuntur fraudes contra animas suas
19 sic semitae omnis avari animas possidentium rapiunt
20 sapientia foris praedicat in plateis dat vocem suam
21 in capite turbarum clamitat in foribus portarum urbis profert verba sua dicens
22 usquequo parvuli diligitis infantiam et stulti ea quae sibi sunt noxia cupiunt et inprudentes odibunt scientiam
23 convertimini ad correptionem meam en proferam vobis spiritum meum et ostendam verba mea
24 quia vocavi et rennuistis extendi manum meam et non fuit qui aspiceret
25 despexistis omne consilium meum et increpationes meas neglexistis
26 ego quoque in interitu vestro ridebo et subsannabo cum vobis quod timebatis advenerit
27 cum inruerit repentina calamitas et interitus quasi tempestas ingruerit quando venerit super vos tribulatio et angustia
28 tunc invocabunt me et non exaudiam mane consurgent et non invenient me
29 eo quod exosam habuerint disciplinam et timorem Domini non susceperint
30 nec adquieverint consilio meo et detraxerint universae correptioni meae
31 comedent igitur fructus viae suae suisque consiliis saturabuntur
32 aversio parvulorum interficiet eos et prosperitas stultorum perdet illos
33 qui autem me audierit absque terrore requiescet et abundantia perfruetur malorum timore sublato.

PROVERBS OF SOLOMON CHAPTER 2
1 fili mi si susceperis sermones meos et mandata mea absconderis penes te
2 ut audiat sapientiam auris tua inclina cor tuum ad noscendam prudentiam
3 si enim sapientiam invocaveris et inclinaveris cor tuum prudentiae
4 si quaesieris eam quasi pecuniam et sicut thesauros effoderis illam
5 tunc intelleges timorem Domini et scientiam Dei invenies
6 quia Dominus dat sapientiam et ex ore eius scientia et prudentia
7 custodiet rectorum salutem et proteget gradientes simpliciter
8 servans semitas iustitiae et vias sanctorum custodiens
9 tunc intelleges iustitiam et iudicium et aequitatem et omnem semitam bonam
10 si intraverit sapientia cor tuum et scientia animae tuae placuerit
11 consilium custodiet te prudentia servabit te
12 ut eruaris de via mala ab homine qui perversa loquitur
13 qui relinquunt iter rectum et ambulant per vias tenebrosas
14 qui laetantur cum malefecerint et exultant in rebus pessimis
15 quorum viae perversae et infames gressus eorum
16 ut eruaris a muliere aliena et ab extranea quae mollit sermones suos
17 et relinquit ducem pubertatis suae
18 et pacti Dei sui oblita est inclinata est enim ad mortem domus eius et ad impios semitae ipsius
19 omnes qui ingrediuntur ad eam non revertentur nec adprehendent semitas vitae
20 ut ambules in via bona et calles iustorum custodias
21 qui enim recti sunt habitabunt in terra et simplices permanebunt in ea
22 impii vero de terra perdentur et qui inique agunt auferentur ex ea.

PROVERBS OF SOLOMON CHAPTER 3
1 fili mi ne obliviscaris legis meae et praecepta mea custodiat cor tuum
2 longitudinem enim dierum et annos vitae et pacem adponent tibi
3 misericordia et veritas non te deserant circumda eas gutturi tuo et describe in tabulis cordis tui
4 et invenies gratiam et disciplinam bonam coram Deo et hominibus

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5 habe fiduciam in Domino ex toto corde tuo et ne innitaris prudentiae tuae
6 in omnibus viis tuis cogita illum et ipse diriget gressus tuos
7 ne sis sapiens apud temet ipsum time Dominum et recede a malo
8 sanitas quippe erit umbilico tuo et inrigatio ossuum tuorum
9 honora Dominum de tua substantia et de primitiis omnium frugum tuarum
10 et implebuntur horrea tua saturitate et vino torcularia redundabunt
11 disciplinam Domini fili mi ne abicias nec deficias cum ab eo corriperis
12 quem enim diligit Dominus corripit et quasi pater in filio conplacet sibi
13 beatus homo qui invenit sapientiam et qui affluit prudentia
14 melior est adquisitio eius negotiatione argenti et auro primo fructus eius
15 pretiosior est cunctis opibus et omnia quae desiderantur huic non valent conparari
16 longitudo dierum in dextera eius in sinistra illius divitiae et gloria
17 viae eius viae pulchrae et omnes semitae illius pacificae
18 lignum vitae est his qui adprehenderint eam et qui tenuerit eam beatus
19 Dominus sapientia fundavit terram stabilivit caelos prudentia
20 sapientia illius eruperunt abyssi et nubes rore concrescunt
21 fili mi ne effluant haec ab oculis tuis custodi legem atque consilium
22 et erit vita animae tuae et gratia faucibus tuis
23 tunc ambulabis fiducialiter in via tua et pes tuus non inpinget
24 si dormieris non timebis quiesces et suavis erit somnus tuus
25 ne paveas repentino terrore et inruentes tibi potentias impiorum
26 Dominus enim erit in latere tuo et custodiet pedem tuum ne capiaris
27 noli prohibere benefacere eum qui potest si vales et ipse benefac
28 ne dicas amico tuo vade et revertere et cras dabo tibi cum statim possis dare
29 ne moliaris amico tuo malum cum ille in te habeat fiduciam
30 ne contendas adversus hominem frustra cum ipse tibi nihil mali fecerit
31 ne aemuleris hominem iniustum nec imiteris vias eius
32 quia abominatio Domini est omnis inlusor et cum simplicibus sermocinatio eius
33 egestas a Domino in domo impii habitacula autem iustorum benedicentur
34 inlusores ipse deludet et mansuetis dabit gratiam
35 gloriam sapientes possidebunt stultorum exaltatio ignominia.

PROVERBS OF SOLOMON CHAPTER 4
1 audite filii disciplinam patris et adtendite ut sciatis prudentiam
2 donum bonum tribuam vobis legem meam ne derelinquatis
3 nam et ego filius fui patris mei tenellus et unigenitus coram matre mea
4 et docebat me atque dicebat suscipiat verba mea cor tuum custodi praecepta mea et vives
5 posside sapientiam posside prudentiam ne obliviscaris neque declines a verbis oris mei
6 ne dimittas eam et custodiet te dilige eam et servabit te
7 principium sapientiae posside sapientiam et in omni possessione tua adquire prudentiam
8 arripe illam et exaltabit te glorificaberis ab ea cum eam fueris amplexatus
9 dabit capiti tuo augmenta gratiarum et corona inclita proteget te
10 audi fili mi et suscipe verba mea ut multiplicentur tibi anni vitae
11 viam sapientiae monstravi tibi duxi te per semitas aequitatis
12 quas cum ingressus fueris non artabuntur gressus tui et currens non habebis offendiculum
13 tene disciplinam ne dimittas eam custodi illam quia ipsa est vita tua
14 ne delecteris semitis impiorum nec tibi placeat malorum via
15 fuge ab ea ne transeas per illam declina et desere eam
16 non enim dormiunt nisi malefecerint et rapitur somnus ab eis nisi subplantaverint
17 comedunt panem impietatis et vinum iniquitatis bibunt
18 iustorum autem semita quasi lux splendens procedit et crescit usque ad perfectam diem
19 via impiorum tenebrosa nesciunt ubi corruant
20 fili mi ausculta sermones meos et ad eloquia mea inclina aurem tuam
21 ne recedant ab oculis tuis custodi ea in medio cordis tui
22 vita enim sunt invenientibus ea et universae carni sanitas
23 omni custodia serva cor tuum quia ex ipso vita procedit
24 remove a te os pravum et detrahentia labia sint procul a te
25 oculi tui recta videant et palpebrae tuae praecedant gressus tuos
26 dirige semitam pedibus tuis et omnes viae tuae stabilientur
27 ne declines ad dexteram et ad sinistram averte pedem tuum a malo.

PROVERBS OF SOLOMON CHAPTER 5
1 fili mi adtende sapientiam meam et prudentiae meae inclina aurem tuam

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2 ut custodias cogitationes et disciplinam labia tua conservent
3 favus enim stillans labia meretricis et nitidius oleo guttur eius
4 novissima autem illius amara quasi absinthium et acuta quasi gladius biceps
5 pedes eius descendunt in mortem et ad inferos gressus illius penetrant
6 per semitam vitae non ambulat vagi sunt gressus eius et investigabiles
7 nunc ergo fili audi me et ne recedas a verbis oris mei
8 longe fac ab ea viam tuam et ne adpropinques foribus domus eius
9 ne des alienis honorem tuum et annos tuos crudeli
10 ne forte impleantur extranei viribus tuis et labores tui sint in domo aliena
11 et gemas in novissimis quando consumpseris carnes et corpus tuum et dicas
12 cur detestatus sum disciplinam et increpationibus non adquievit cor meum
13 nec audivi vocem docentium me et magistris non inclinavi aurem meam
14 paene fui in omni malo in medio ecclesiae et synagogae
15 bibe aquam de cisterna tua et fluenta putei tui
16 deriventur fontes tui foras et in plateis aquas tuas divide
17 habeto eas solus nec sint alieni participes tui
18 sit vena tua benedicta et laetare cum muliere adulescentiae tuae
19 cerva carissima et gratissimus hinulus ubera eius inebrient te omni tempore in amore illius delectare iugiter
20 quare seduceris fili mi ab aliena et foveris sinu alterius
21 respicit Dominus vias hominis et omnes gressus illius considerat
22 iniquitates suae capiunt impium et funibus peccatorum suorum constringitur
23 ipse morietur quia non habuit disciplinam et multitudine stultitiae suae decipietur.

PROVERBS OF SOLOMON CHAPTER 6

1 fili mi si spoponderis pro amico tuo defixisti apud extraneum manum tuam
2 inlaqueatus es verbis oris tui et captus propriis sermonibus
3 fac ergo quod dico fili mi et temet ipsum libera quia incidisti in manu proximi tui discurre festina suscita amicum tuum
4 ne dederis somnum oculis tuis nec dormitent palpebrae tuae
5 eruere quasi dammula de manu et quasi avis de insidiis aucupis
6 vade ad formicam o piger et considera vias eius et disce sapientiam
7 quae cum non habeat ducem nec praeceptorem nec principem
8 parat aestate cibum sibi et congregat in messe quod comedat
9 usquequo piger dormis quando consurges ex somno tuo
10 paululum dormies paululum dormitabis paululum conseres manus ut dormias
11 et veniet tibi quasi viator egestas et pauperies quasi vir armatus
12 homo apostata vir inutilis graditur ore perverso
13 annuit oculis terit pede digito loquitur
14 pravo corde machinatur malum et in omni tempore iurgia seminat
15 huic extemplo veniet perditio sua et subito conteretur nec habebit ultra medicinam
16 sex sunt quae odit Dominus et septimum detestatur anima eius
17 oculos sublimes linguam mendacem manus effundentes innoxium sanguinem
18 cor machinans cogitationes pessimas pedes veloces ad currendum in malum
19 proferentem mendacia testem fallacem et eum qui seminat inter fratres discordias
20 conserva fili mi praecepta patris tui et ne dimittas legem matris tuae
21 liga ea in corde tuo iugiter et circumda gutturi tuo
22 cum ambulaveris gradiantur tecum cum dormieris custodiant te et evigilans loquere cum eis
23 quia mandatum lucerna est et lex lux et via vitae increpatio disciplinae
24 ut custodiant te a muliere mala et a blanda lingua extraneae
25 non concupiscat pulchritudinem eius cor tuum nec capiaris nutibus illius
26 pretium enim scorti vix unius est panis mulier autem viri pretiosam animam capit
27 numquid abscondere potest homo ignem in sinu suo ut vestimenta illius non ardeant
28 aut ambulare super prunas et non conburentur plantae eius
29 sic qui ingreditur ad mulierem proximi sui non erit mundus cum tetigerit eam
30 non grandis est culpae cum quis furatus fuerit furatur enim ut esurientem impleat animam
31 deprehensus quoque reddet septuplum et omnem substantiam domus suae tradet
32 qui autem adulter est propter cordis inopiam perdet animam suam
33 turpitudinem et ignominiam congregat sibi et obprobrium illius non delebitur
34 quia zelus et furor viri non parcet in die vindictae
35 nec adquiescet cuiusquam precibus nec suscipiet pro redemptione dona plurima.

PROVERBS OF SOLOMON CHAPTER 7

1 fili mi custodi sermones meos et praecepta mea reconde tibi
2 serva mandata mea et vives et legem meam quasi pupillam oculi tui
3 liga eam in digitis tuis scribe illam in tabulis cordis tui

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4 dic sapientiae soror mea es et prudentiam voca amicam tuam
5 ut custodiat te a muliere extranea et ab aliena quae verba sua dulcia facit
6 de fenestra enim domus meae per cancellos prospexi
7 et video parvulos considero vecordem iuvenem
8 qui transit in platea iuxta angulum et propter viam domus illius graditur
9 in obscuro advesperascente die in noctis tenebris et caligine
10 et ecce mulier occurrit illi ornatu meretricio praeparata ad capiendas animas garrula et vaga
11 quietis inpatiens nec valens in domo consistere pedibus suis
12 nunc foris nunc in plateis nunc iuxta angulos insidians
13 adprehensumque deosculatur iuvenem et procaci vultu blanditur dicens
14 victimas pro salute debui hodie reddidi vota mea
15 idcirco egressa sum in occursum tuum desiderans te videre et repperi
16 intexui funibus lectum meum stravi tapetibus pictis ex Aegypto
17 aspersi cubile meum murra et aloe et cinnamomo
18 veni inebriemur uberibus donec inlucescat dies et fruamur cupitis amplexibus
19 non est enim vir in domo sua abiit via longissima
20 sacculum pecuniae secum tulit in die plenae lunae reversurus est domum suam
21 inretivit eum multis sermonibus et blanditiis labiorum protraxit illum
22 statim eam sequitur quasi bos ductus ad victimam et quasi agnus lasciviens et ignorans quod ad vincula stultus trahatur
23 donec transfigat sagitta iecur eius velut si avis festinet ad laqueum et nescit quia de periculo animae illius agitur
24 nunc ergo fili audi me et adtende verba oris mei
25 ne abstrahatur in viis illius mens tua neque decipiaris semitis eius
26 multos enim vulneratos deiecit et fortissimi quique interfecti sunt ab ea
27 viae inferi domus eius penetrantes interiora mortis.

PROVERBS OF SOLOMON CHAPTER 8

1 numquid non sapientia clamitat et prudentia dat vocem suam
2 in summis excelsisque verticibus super viam in mediis semitis stans
3 iuxta portas civitatis in ipsis foribus loquitur dicens
4 o viri ad vos clamito et vox mea ad filios hominum
5 intellegite parvuli astutiam et insipientes animadvertite
6 audite quoniam de rebus magnis locutura sum et aperientur labia mea ut recta praedicent
7 veritatem meditabitur guttur meum et labia mea detestabuntur impium
8 iusti sunt omnes sermones mei non est in eis pravum quid neque perversum
9 recti sunt intellegentibus et aequi invenientibus scientiam
10 accipite disciplinam meam et non pecuniam doctrinam magis quam aurum eligite
11 melior est enim sapientia cunctis pretiosissimis et omne desiderabile ei non potest conparari
12 ego sapientia habito in consilio et eruditis intersum cogitationibus
13 timor Domini odit malum arrogantiam et superbiam et viam pravam et os bilingue detestor
14 meum est consilium et aequitas mea prudentia mea est fortitudo
15 per me reges regnant et legum conditores iusta decernunt
16 per me principes imperant et potentes decernunt iustitiam
17 ego diligentes me diligo et qui mane vigilant ad me invenient me
18 mecum sunt divitiae et gloria opes superbae et iustitia
19 melior est fructus meus auro et pretioso lapide et genimina mea argento electo
20 in viis iustitiae ambulo in medio semitarum iudicii
21 ut ditem diligentes me et thesauros eorum repleam
22 Dominus possedit me initium viarum suarum antequam quicquam faceret a principio
23 ab aeterno ordita sum et ex antiquis antequam terra fieret
24 necdum erant abyssi et ego iam concepta eram necdum fontes aquarum eruperant
25 necdum montes gravi mole constiterant ante colles ego parturiebar
26 adhuc terram non fecerat et flumina et cardines orbis terrae
27 quando praeparabat caelos aderam quando certa lege et gyro vallabat abyssos
28 quando aethera firmabat sursum et librabat fontes aquarum
29 quando circumdabat mari terminum suum et legem ponebat aquis ne transirent fines suos quando adpendebat fundamenta terrae
30 cum eo eram cuncta conponens et delectabar per singulos dies ludens coram eo omni tempore
31 ludens in orbe terrarum et deliciae meae esse cum filiis hominum
32 nunc ergo filii audite me beati qui custodiunt vias meas
33 audite disciplinam et estote sapientes et nolite abicere eam
34 beatus homo qui audit me qui vigilat ad fores meas cotidie et observat ad postes ostii mei
35 qui me invenerit inveniet vitam et hauriet salutem a Domino
36 qui autem in me peccaverit laedet animam suam omnes qui me oderunt diligunt mortem.

PROVERBS OF SOLOMON CHAPTER 9

1 sapientia aedificavit sibi domum excidit columnas septem

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2 immolavit victimas suas miscuit vinum et proposuit mensam suam
3 misit ancillas suas ut vocarent ad arcem et ad moenia civitatis
4 si quis est parvulus veniat ad me et insipientibus locuta est
5 venite comedite panem meum et bibite vinum quod miscui vobis
6 relinquite infantiam et vivite et ambulate per vias prudentiae
7 qui erudit derisorem ipse sibi facit iniuriam et qui arguit impium generat maculam sibi
8 noli arguere derisorem ne oderit te argue sapientem et diliget te
9 da sapienti et addetur ei sapientia doce iustum et festinabit accipere
10 principium sapientiae timor Domini et scientia sanctorum prudentia
11 per me enim multiplicabuntur dies tui et addentur tibi anni vitae
12 si sapiens fueris tibimet ipsi eris si inlusor solus portabis malum
13 mulier stulta et clamosa plenaque inlecebris et nihil omnino sciens
14 sedit in foribus domus suae super sellam in excelso urbis loco
15 ut vocaret transeuntes viam et pergentes itinere suo
16 quis est parvulus declinet ad me et vecordi locuta est
17 aquae furtivae dulciores sunt et panis absconditus suavior
18 et ignoravit quod gigantes ibi sint et in profundis inferni convivae eius.

PROVERBS OF SOLOMON CHAPTER 10

1 parabolae Salomonis filius sapiens laetificat patrem filius vero stultus maestitia est matris suae
2 non proderunt thesauri impietatis iustitia vero liberabit a morte
3 non adfliget Dominus fame animam iusti et insidias impiorum subvertet
4 egestatem operata est manus remissa manus autem fortium divitias parat
5 qui congregat in messe filius sapiens est qui autem stertit aestate filius confusionis
6 benedictio super caput iusti os autem impiorum operit iniquitatem
7 memoria iusti cum laudibus et nomen impiorum putrescet
8 sapiens corde praecepta suscipiet stultus caeditur labiis
9 qui ambulat simpliciter ambulat confidenter qui autem depravat vias suas manifestus erit
10 qui annuit oculo dabit dolorem stultus labiis verberabitur
11 vena vitae os iusti et os impiorum operiet iniquitatem
12 odium suscitat rixas et universa delicta operit caritas
13 in labiis sapientis invenietur sapientia et virga in dorso eius qui indiget corde
14 sapientes abscondunt scientiam os autem stulti confusioni proximum est
15 substantia divitis urbs fortitudinis eius pavor pauperum egestas eorum
16 opus iusti ad vitam fructus impii ad peccatum
17 via vitae custodienti disciplinam qui autem increpationes relinquit errat
18 abscondunt odium labia mendacia qui profert contumeliam insipiens est
19 in multiloquio peccatum non deerit qui autem moderatur labia sua prudentissimus est
20 argentum electum lingua iusti cor impiorum pro nihilo
21 labia iusti erudiunt plurimos qui autem indocti sunt in cordis egestate morientur
22 benedictio Domini divites facit nec sociabitur ei adflictio
23 quasi per risum stultus operatur scelus sapientia autem est viro prudentia
24 quod timet impius veniet super eum desiderium suum iustis dabitur
25 quasi tempestas transiens non erit impius iustus autem quasi fundamentum sempiternum
26 sicut acetum dentibus et fumus oculis sic piger his qui miserunt eum
27 timor Domini adponet dies et anni impiorum brevia-buntur
28 expectatio iustorum laetitia spes autem impiorum peribit
29 fortitudo simplicis via Domini et pavor his qui operantur malum
30 iustus in aeternum non commovebitur impii autem non habitabunt in terram
31 os iusti parturiet sapientiam lingua pravorum peribit
32 labia iusti considerant placita et os impiorum perversa.

PROVERBS OF SOLOMON CHAPTER 11

1 statera dolosa abominatio apud Dominum et pondus aequum voluntas eius
2 ubi fuerit superbia ibi erit et contumelia ubi autem humilitas ibi et sapientia
3 simplicitas iustorum diriget eos et subplantatio perversorum vastabit illos
4 non proderunt divitiae in die ultionis iustitia autem liberabit a morte
5 iustitia simplicis diriget viam eius et in impietate sua corruet impius
6 iustitia rectorum liberabit eos et in insidiis suis capientur iniqui
7 mortuo homine impio nulla erit ultra spes et expectatio sollicitorum peribit
8 iustus de angustia liberatus est et tradetur impius pro eo
9 simulator ore decipit amicum suum iusti autem liberabuntur scientia
10 in bonis iustorum exultabit civitas et in perditione impiorum erit laudatio
11 benedictione iustorum exaltabitur civitas et ore impiorum subvertetur

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12 qui despicit amicum suum indigens corde est vir autem prudens tacebit
13 qui ambulat fraudulenter revelat arcana qui autem fidelis est animi celat commissum
14 ubi non est gubernator populus corruet salus autem ubi multa consilia
15 adfligetur malo qui fidem facit pro extraneo qui autem cavet laqueos securus erit
16 mulier gratiosa inveniet gloriam et robusti habebunt divitias
17 benefacit animae suae vir misericors qui autem crudelis est et propinquos abicit
18 impius facit opus instabile seminanti autem iustitiam merces fidelis
19 clementia praeparat vitam et sectatio malorum mortem
20 abominabile Domino pravum cor et voluntas eius in his qui simpliciter ambulant
21 manus in manu non erit innocens malus semen autem iustorum salvabitur
22 circulus aureus in naribus suis mulier pulchra et fatua
23 desiderium iustorum omne bonum est praestolatio impiorum furor
24 alii dividunt propria et ditiores fiunt alii rapiunt non sua et semper in egestate sunt
25 anima quae benedicit inpinguabitur et qui inebriat ipse quoque inebriabitur
26 qui abscondit frumenta maledicetur in populis benedictio autem super caput vendentium
27 bene consurgit diluculo qui quaerit bona qui autem investigator malorum est opprimetur ab eis
28 qui confidet in divitiis suis corruet iusti autem quasi virens folium germinabunt
29 qui conturbat domum suam possidebit ventos et qui stultus est serviet sapienti
30 fructus iusti lignum vitae et qui suscipit animas sapiens est
31 si iustus in terra recipit quanto magis impius et peccator.

PROVERBS OF SOLOMON CHAPTER 12

1 qui diligit disciplinam diligit scientiam qui autem odit increpationes insipiens est
2 qui bonus est hauriet a Domino gratiam qui autem confidit cogitationibus suis impie agit
3 non roborabitur homo ex impietate et radix iustorum non commovebitur
4 mulier diligens corona viro suo et putredo in ossibus eius quae confusione res dignas gerit
5 cogitationes iustorum iudicia et consilia impiorum fraudulentia
6 verba impiorum insidiantur sanguini os iustorum liberabit eos
7 verte impios et non erunt domus autem iustorum permanebit
8 doctrina sua noscetur vir qui autem vanus et excors est patebit contemptui
9 melior est pauper et sufficiens sibi quam gloriosus et indigens pane
10 novit iustus animas iumentorum suorum viscera autem impiorum crudelia
11 qui operatur terram suam saturabitur panibus qui autem sectatur otium stultissimus est
12 desiderium impii munimentum est pessimorum radix autem iustorum proficiet
13 propter peccata labiorum ruina proximat malo effugiet autem iustus de angustia
14 de fructu oris sui unusquisque replebitur bonis et iuxta opera manuum suarum retribuetur ei
15 via stulti recta in oculis eius qui autem sapiens est audit consilia
16 fatuus statim indicat iram suam qui autem dissimulat iniuriam callidus est
17 qui quod novit loquitur index iustitiae est qui autem mentitur testis est fraudulentus
18 est qui promittit et quasi gladio pungitur conscientiae lingua autem sapientium sanitas est
19 labium veritatis firmum erit in perpetuum qui autem testis est repentinus concinnat linguam mendacii
20 dolus in corde cogitantium mala qui autem ineunt pacis consilia sequitur eos gaudium
21 non contristabit iustum quicquid ei acciderit impii autem replebuntur malo
22 abominatio Domino labia mendacia qui autem fideliter agunt placent ei
23 homo versutus celat scientiam et cor insipientium provocabit stultitiam
24 manus fortium dominabitur quae autem remissa est tributis serviet
25 maeror in corde viri humiliabit illud et sermone bono laetificabitur
26 qui neglegit damnum propter amicum iustus est iter autem impiorum decipiet eos
27 non inveniet fraudulentus lucrum et substantia hominis erit auri pretium
28 in semita iustitiae vita iter autem devium ducit ad mortem.

PROVERBS OF SOLOMON CHAPTER 13

1 filius sapiens doctrina patris qui autem inlusor est non audit cum arguitur
2 de fructu oris homo saturabitur bonis anima autem praevaricatorum iniqua
3 qui custodit os suum custodit animam suam qui autem inconsideratus est ad loquendum sentiet mala
4 vult et non vult piger anima autem operantium inpinguabitur
5 verbum mendax iustus detestabitur impius confundit et confundetur
6 iustitia custodit innocentis viam impietas vero peccato subplantat
7 est quasi dives cum nihil habeat et est quasi pauper cum in multis divitiis sit

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8 redemptio animae viri divitiae suae qui autem pauper est increpationem non sustinet
9 lux iustorum laetificat lucerna autem impiorum extinguetur
10 inter superbos semper iurgia sunt qui autem agunt cuncta consilio reguntur sapientia
11 substantia festinata minuetur quae autem paulatim colligitur manu multiplicabitur
12 spes quae differtur adfligit animam lignum vitae desiderium veniens
13 qui detrahit alicui rei ipse se in futurum obligat qui autem timet praeceptum in pace versabitur
14 lex sapientis fons vitae ut declinet a ruina mortis
15 doctrina bona dabit gratiam in itinere contemptorum vorago
16 astutus omnia agit cum consilio qui autem fatuus est aperit stultitiam
17 nuntius impii cadet in malum legatus fidelis sanitas
18 egestas et ignominia ei qui deserit disciplinam qui autem adquiescit arguenti glorificabitur
19 desiderium si conpleatur delectat animam detestantur stulti eos qui fugiunt mala
20 qui cum sapientibus graditur sapiens erit amicus stultorum efficietur similis
21 peccatores persequetur malum et iustis retribuentur bona
22 bonus relinquet heredes filios et nepotes et custoditur iusto substantia peccatoris
23 multi cibi in novalibus patrum et alii congregantur absque iudicio
24 qui parcit virgae suae odit filium suum qui autem diligit illum instanter erudit
25 iustus comedit et replet animam suam venter autem impiorum insaturabilis.

PROVERBS OF SOLOMON CHAPTER 14

1 sapiens mulier aedificavit domum suam insipiens instructam quoque destruet manibus
2 ambulans recto itinere et timens Deum despicitur ab eo qui infami graditur via
3 in ore stulti virga superbiae labia sapientium custodiunt eos
4 ubi non sunt boves praesepe vacuum est ubi autem plurimae segetes ibi manifesta fortitudo bovis
5 testis fidelis non mentietur profert mendacium testis dolosus
6 quaerit derisor sapientiam et non inveniet doctrina prudentium facilis
7 vade contra virum stultum et nescito labia prudentiae
8 sapientia callidi est intellegere viam suam et inprudentia stultorum errans
9 stultis inludet peccatum inter iustos morabitur gratia
10 cor quod novit amaritudinem animae suae in gaudio eius non miscebitur extraneus
11 domus impiorum delebitur tabernacula iustorum germinabunt
12 est via quae videtur homini iusta novissima autem eius deducunt ad mortem
13 risus dolore miscebitur et extrema gaudii luctus occupat
14 viis suis replebitur stultus et super eum erit vir bonus
15 innocens credit omni verbo astutus considerat gressus suos 16 sapiens timet et declinat malum stultus transilit et confidit
17 inpatiens operabitur stultitiam et vir versutus odiosus est
18 possidebunt parvuli stultitiam et astuti expectabunt scientiam
19 iacebunt mali ante bonos et impii ante portas iustorum
20 etiam proximo suo pauper odiosus erit amici vero divitum multi
21 qui despicit proximum suum peccat qui autem miseretur pauperi beatus erit
22 errant qui operantur malum misericordia et veritas praeparant bona
23 in omni opere erit abundantia ubi autem verba sunt plurima frequenter egestas
24 corona sapientium divitiae eorum fatuitas stultorum inprudentia
25 liberat animas testis fidelis et profert mendacia versipellis
26 in timore Domini fiducia fortitudinis et filiis eius erit spes
27 timor Domini fons vitae ut declinet a ruina mortis
28 in multitudine populi dignitas regis et in paucitate plebis ignominia principis
29 qui patiens est multa gubernatur prudentia qui autem inpatiens exaltat stultitiam suam
30 vita carnium sanitas cordis putredo ossuum invidia
31 qui calumniatur egentem exprobrat factori eius honorat autem eum qui miseretur pauperis
32 in malitia sua expelletur impius sperat autem iustus in morte sua
33 in corde prudentis requiescit sapientia et indoctos quoque erudiet
34 iustitia elevat gentem miseros facit populos peccatum
35 acceptus est regi minister intellegens iracundiam eius inutilis sustinebit.

PROVERBS OF SOLOMON CHAPTER 15

1 responsio mollis frangit iram sermo durus suscitat furorem
2 lingua sapientium ornat scientiam os fatuorum ebullit stultitiam
3 in omni loco oculi Domini contemplantur malos et bonos
4 lingua placabilis lignum vitae quae inmoderata est conteret spiritum
5 stultus inridet disciplinam patris sui qui autem custodit increpationes astutior fiet

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6 domus iusti plurima fortitudo et in fructibus impii conturbatur
7 labia sapientium disseminabunt scientiam cor stultorum dissimile erit
8 victimae impiorum abominabiles Domino vota iustorum placabilia
9 abominatio est Domino via impii qui sequitur iustitiam diligetur ab eo
10 doctrina mala deserenti viam qui increpationes odit morietur
11 infernus et perditio coram Domino quanto magis corda filiorum hominum
12 non amat pestilens eum qui se corripit nec ad sapientes graditur
13 cor gaudens exhilarat faciem in maerore animi deicitur spiritus
14 cor sapientis quaerit doctrinam et os stultorum pascetur inperitia
15 omnes dies pauperis mali secura mens quasi iuge convivium
16 melius est parum cum timore Domini quam thesauri magni et insatiabiles
17 melius est vocare ad holera cum caritate quam ad vitulum saginatum cum odio
18 vir iracundus provocat rixas qui patiens est mitigat suscitatas
19 iter pigrorum quasi sepes spinarum via iustorum absque offendiculo
20 filius sapiens laetificat patrem et stultus homo despicit matrem suam
21 stultitia gaudium stulto et vir prudens dirigit gressus
22 dissipantur cogitationes ubi non est consilium ubi vero plures sunt consiliarii confirmantur
23 laetatur homo in sententia oris sui et sermo oportunus est optimus
24 semita vitae super eruditum ut declinet de inferno novissimo
25 domum superborum demolietur Dominus et firmos facit terminos viduae
26 abominatio Domini cogitationes malae et purus sermo pulcherrimus
27 conturbat domum suam qui sectatur avaritiam qui autem odit munera vivet
28 mens iusti meditatur oboedientiam os impiorum redundat malis
29 longe est Dominus ab impiis et orationes iustorum exaudiet
30 lux oculorum laetificat animam fama bona inpinguat ossa
31 auris quae audit increpationes vitae in medio sapientium commorabitur
32 qui abicit disciplinam despicit animam suam qui adquiescit increpationibus possessor est cordis
33 timor Domini disciplina sapientiae et gloriam praecedit humilitas.

PROVERBS OF SOLOMON CHAPTER 16

1 hominis est animum praeparare et Dei gubernare linguam
2 omnes viae hominum patent oculis eius spirituum ponderator est Dominus
3 revela Domino opera tua et dirigentur cogitationes tuae
4 universa propter semet ipsum operatus est Dominus impium quoque ad diem malum
5 abominatio Domini omnis arrogans etiam si manus ad manum fuerit non erit innocens
6 misericordia et veritate redimitur iniquitas et in timore Domini declinatur a malo
7 cum placuerint Domino viae hominis inimicos quoque eius convertet ad pacem
8 melius est parum cum iustitia quam multi fructus cum iniquitate
9 cor hominis disponet viam suam sed Domini est dirigere gressus eius
10 divinatio in labiis regis in iudicio non errabit os eius
11 pondus et statera iudicia Domini sunt et opera eius omnes lapides sacculi
12 abominabiles regi qui agunt impie quoniam iustitia firmatur solium
13 voluntas regum labia iusta qui recta loquitur diligetur
14 indignatio regis nuntii mortis et vir sapiens placabit eam
15 in hilaritate vultus regis vita et clementia eius quasi imber serotinus
16 posside sapientiam quia auro melior est et adquire prudentiam quia pretiosior est argento
17 semita iustorum declinat mala custos animae suae servat viam suam
18 contritionem praecedit superbia et ante ruinam exaltatur spiritus
19 melius est humiliari cum mitibus quam dividere spolia cum superbis
20 eruditus in verbo repperiet bona et qui in Domino sperat beatus est
21 qui sapiens corde est appellabitur prudens et qui dulcis eloquio maiora percipiet
22 fons vitae eruditio possidentis doctrina stultorum fatuitas
23 cor sapientis erudiet os eius et labiis illius addet gratiam
24 favus mellis verba conposita dulcedo animae et sanitas ossuum
25 est via quae videtur homini recta et novissimum eius ducit ad mortem
26 anima laborantis laborat sibi quia conpulit eum os suum
27 vir impius fodit malum et in labiis eius ignis ardescit
28 homo perversus suscitat lites et verbosus separat principes
29 vir iniquus lactat amicum suum et ducit eum per viam non bonam
30 qui adtonitis oculis cogitat prava mordens labia sua perficit malum
31 corona dignitatis senectus in viis iustitiae repperietur

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32 melior est patiens viro forte et qui dominatur animo suo expugnatore urbium
33 sortes mittuntur in sinu sed a Domino temperantur.

PROVERBS OF SOLOMON CHAPTER 17

1 melior est buccella sicca cum gaudio quam domus plena victimis cum iurgio
2 servus sapiens dominabitur filiis stultis et inter fratres hereditatem dividet
3 sicut igne probatur argentum et aurum camino ita corda probat Dominus
4 malus oboedit linguae iniquae et fallax obtemperat labiis mendacibus
5 qui despicit pauperem exprobrat factori eius et qui in ruina laetatur alterius non erit inpunitus
6 corona senum filii filiorum et gloria filiorum patres sui
7 non decent stultum verba conposita nec principem labium mentiens
8 gemma gratissima expectatio praestolantis quocumque se verterit prudenter intellegit
9 qui celat delictum quaerit amicitias qui altero sermone repetit separat foederatos
10 plus proficit correptio apud prudentem quam centum plagae apud stultum
11 semper iurgia quaerit malus angelus autem crudelis mittetur contra eum
12 expedit magis ursae occurrere raptis fetibus quam fatuo confidenti sibi in stultitia sua
13 qui reddit mala pro bonis non recedet malum de domo eius
14 qui dimittit aquam caput est iurgiorum et antequam patiatur contumeliam iudicium deserit
15 et qui iustificat impium et qui condemnat iustum abominabilis est uterque apud Dominum
16 quid prodest habere divitias stultum cum sapientiam emere non possit
17 omni tempore diligit qui amicus est et frater in angustiis conprobatur
18 homo stultus plaudet manibus cum spoponderit pro amico suo
19 qui meditatur discordiam diligit rixas et qui exaltat ostium quaerit ruinam
20 qui perversi cordis est non inveniet bonum et qui vertit linguam incidet in malum
21 natus est stultus in ignominiam suam sed nec pater in fatuo laetabitur
22 animus gaudens aetatem floridam facit spiritus tristis exsiccat ossa
23 munera de sinu impius accipit ut pervertat semitas iudicii
24 in facie prudentis lucet sapientia oculi stultorum in finibus terrae
25 ira patris filius stultus et dolor matris quae genuit eum
26 non est bonum damnum inferre iusto nec percutere principem qui recta iudicat
27 qui moderatur sermones suos doctus et prudens est et pretiosi spiritus vir eruditus
28 stultus quoque si tacuerit sapiens putabitur et si conpresserit labia sua intellegens.

PROVERBS OF SOLOMON CHAPTER 18

1 occasiones quaerit qui vult recedere ab amico omni tempore erit exprobrabilis
2 non recipit stultus verba prudentiae nisi ea dixeris quae versantur in corde eius
3 impius cum in profundum venerit peccatorum contemnit sed sequitur eum ignominia et obprobrium
4 aqua profunda verba ex ore viri et torrens redundans fons sapientiae
5 accipere personam impii non est bonum ut declines a veritate iudicii
6 labia stulti inmiscunt se rixis et os eius iurgia provocat
7 os stulti contritio eius et labia illius ruina animae eius
8 verba bilinguis quasi simplicia et ipsa perveniunt usque ad interiora ventris
9 qui mollis et dissolutus est in opere suo frater est sua opera dissipantis
10 turris fortissima nomen Domini ad ipsum currit iustus et exaltabitur
11 substantia divitis urbs roboris eius et quasi murus validus circumdans eum
12 antequam conteratur exaltatur cor hominis et antequam glorificetur humiliatur
13 qui prius respondit quam audiat stultum se esse demonstrat et confusione dignum
14 spiritus viri sustentat inbecillitatem suam spiritum vero ad irascendum facilem quis poterit sustinere
15 cor prudens possidebit scientiam et auris sapientium quaerit doctrinam
16 donum hominis dilatat viam eius et ante principes spatium ei facit
17 iustus prior est accusator sui venit amicus eius et investigavit eum
18 contradictiones conprimit sors et inter potentes quoque diiudicat
19 frater qui adiuvatur a fratre quasi civitas firma et iudicia quasi vectes urbium
20 de fructu oris viri replebitur venter eius et genimina labiorum illius saturabunt eum
21 mors et vita in manu linguae qui diligunt eam comedent fructus eius
22 qui invenit mulierem invenit bonum et hauriet iucunditatem a Domino
23 cum obsecrationibus loquetur pauper et dives effabitur rigide
24 vir amicalis ad societatem magis amicus erit quam frater.

PROVERBS OF SOLOMON CHAPTER 19

1 melior est pauper qui ambulat in simplicitate sua quam torquens labia insipiens

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2 ubi non est scientia animae non est bonum et qui festinus est pedibus offendit
3 stultitia hominis subplantat gressus eius et contra Deum fervet animo suo
4 divitiae addunt amicos plurimos a paupere autem et hii quos habuit separantur
5 testis falsus non erit inpunitus et qui mendacia loquitur non effugiet
6 multi colunt personam potentis et amici sunt dona tribuenti
7 fratres hominis pauperis oderunt eum insuper et amici procul recesserunt ab eo qui tantum verba sectatur nihil habebit
8 qui autem possessor est mentis diligit animam suam et custos prudentiae inveniet bona
9 testis falsus non erit inpunitus et qui loquitur mendacia peribit
10 non decent stultum deliciae nec servum dominari principibus
11 doctrina viri per patientiam noscitur et gloria eius est iniqua praetergredi
12 sicut fremitus leonis ita et regis ira et sicut ros super herbam ita hilaritas eius
13 dolor patris filius stultus et tecta iugiter perstillantia litigiosa mulier
14 domus et divitiae dantur a patribus a Domino autem proprie uxor prudens
15 pigredo inmittit soporem et anima dissoluta esuriet
16 qui custodit mandatum custodit animam suam qui autem neglegit vias suas mortificabitur
17 feneratur Domino qui miseretur pauperis et vicissitudinem suam reddet ei
18 erudi filium tuum ne desperes ad interfectionem autem eius ne ponas animam tuam
19 qui inpatiens est sustinebit damnum et cum rapuerit aliud adponet
20 audi consilium et suscipe disciplinam ut sis sapiens in novissimis tuis
21 multae cogitationes in corde viri voluntas autem Domini permanebit
22 homo indigens misericors est et melior pauper quam vir mendax
23 timor Domini ad vitam et in plenitudine commorabitur absque visitatione pessimi
24 abscondit piger manum suam sub ascella nec ad os suum adplicat eam
25 pestilente flagellato stultus sapientior erit sin autem corripueris sapientem intelleget disciplinam
26 qui adfligit patrem et fugat matrem ignominiosus est et infelix
27 non cesses fili audire doctrinam nec ignores sermones scientiae
28 testis iniquus deridet iudicium et os impiorum devorat iniquitatem
29 parata sunt derisoribus iudicia et mallei percutientes stultorum corporibus.

PROVERBS OF SOLOMON CHAPTER 20

1 luxuriosa res vinum et tumultuosa ebrietas quicumque his delectatur non erit sapiens
2 sicut rugitus leonis ita terror regis qui provocat eum peccat in animam suam
3 honor est homini qui separat se a contentionibus omnes autem stulti miscentur contumeliis
4 propter frigus piger arare noluit mendicabit ergo aestate et non dabitur ei
5 sicut aqua profunda sic consilium in corde viri sed homo sapiens exhauriet illud
6 multi homines misericordes vocantur virum autem fidelem quis inveniet
7 iustus qui ambulat in simplicitate sua beatos post se filios derelinquet
8 rex qui sedet in solio iudicii dissipat omne malum intuitu suo
9 quis potest dicere mundum est cor meum purus sum a peccato
10 pondus et pondus mensura et mensura utrumque abominabile est apud Deum
11 ex studiis suis intellegitur puer si munda et si recta sint opera eius
12 aurem audientem et oculum videntem Dominus fecit utrumque
13 noli diligere somnum ne te egestas opprimat aperi oculos tuos et saturare panibus
14 malum est malum est dicit omnis emptor et cum recesserit tunc gloriabitur
15 est aurum et multitudo gemmarum vas autem pretiosum labia scientiae
16 tolle vestimentum eius qui fideiussor extitit alieni et pro extraneis aufer pignus ab eo
17 suavis est homini panis mendacii et postea implebitur os eius calculo
18 cogitationes consiliis roborantur et gubernaculis tractanda sunt bella
19 ei qui revelat mysteria et ambulat fraudulenter et dilatat labia sua ne commiscearis
20 qui maledicit patri suo et matri extinguetur lucerna eius in mediis tenebris
21 hereditas ad quam festinatur in principio in novissimo benedictione carebit
22 ne dicas reddam malum expecta Dominum et liberabit te
23 abominatio est apud Deum pondus et pondus statera dolosa non est bona
24 a Domino diriguntur gressus viri quis autem hominum intellegere potest viam suam
25 ruina est hominis devorare sanctos et post vota tractare
26 dissipat impios rex sapiens et curvat super eos fornicem
27 lucerna Domini spiraculum hominis quae investigat omnia secreta ventris
28 misericordia et veritas custodiunt regem et roboratur clementia thronus eius

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29 exultatio iuvenum fortitudo eorum et dignitas senum canities
30 livor vulneris absterget mala et plagae in secretioribus ventris.

PROVERBS OF SOLOMON CHAPTER 21

1 sicut divisiones aquarum ita cor regis in manu Domini quocumque voluerit inclinabit illud
2 omnis via viri recta sibi videtur adpendit autem corda Dominus
3 facere misericordiam et iudicium magis placent Domino quam victimae
4 exaltatio oculorum et dilatatio cordis lucerna impiorum peccatum
5 cogitationes robusti semper in abundantia omnis autem piger semper in egestate
6 qui congregat thesauros lingua mendacii vanus est et inpingetur ad laqueos mortis
7 rapinae impiorum detrahent eos quia noluerunt facere iudicium
8 perversa via viri aliena est qui autem mundus est rectum opus eius
9 melius est sedere in angulo domatis quam cum muliere litigiosa et in domo communi
10 anima impii desiderat malum non miserebitur proximo suo
11 multato pestilente sapientior erit parvulus et si sectetur sapientem sumet scientiam
12 excogitat iustus de domo impii ut detrahat impios in malum
13 qui obturat aurem suam ad clamorem pauperis et ipse clamabit et non exaudietur
14 munus absconditum extinguet iras et donum in sinu indignationem maximam
15 gaudium iusto est facere iudicium et pavor operantibus iniquitatem
16 vir qui erraverit a via doctrinae in coetu gigantum commorabitur
17 qui diligit epulas in egestate erit qui amat vinum et pinguia non ditabitur
18 pro iusto datur impius et pro rectis iniquus
19 melius est habitare in terra deserta quam cum muliere rixosa et iracunda
20 thesaurus desiderabilis et oleum in habitaculo iusti et inprudens homo dissipabit illud
21 qui sequitur iustitiam et misericordiam inveniet vitam et iustitiam et gloriam
22 civitatem fortium ascendit sapiens et destruxit robur fiduciae eius
23 qui custodit os suum et linguam suam custodit ab angustiis animam suam
24 superbus et arrogans vocatur indoctus qui in ira operatur superbiam
25 desideria occidunt pigrum noluerunt enim quicquam manus eius operari
26 tota die concupiscit et desiderat qui autem iustus est tribuet et non cessabit
27 hostiae impiorum abominabiles quia offeruntur ex scelere
28 testis mendax peribit vir oboediens loquitur victoriam
29 vir impius procaciter obfirmat vultum suum qui autem rectus est corrigit viam suam
30 non est sapientia non est prudentia non est consilium contra Dominum
31 equus paratur ad diem belli Dominus autem salutem tribuet.

PROVERBS OF SOLOMON CHAPTER 22

1 melius est nomen bonum quam divitiae multae super argentum et aurum gratia bona
2 dives et pauper obviaverunt sibi utriusque operator est Dominus
3 callidus vidit malum et abscondit se innocens pertransiit et adflictus est damno
4 finis modestiae timor Domini divitiae et gloria et vita
5 arma et gladii in via perversi custos animae suae longe recedit ab eis
6 proverbium est adulescens iuxta viam suam etiam cum senuerit non recedet ab ea
7 dives pauperibus imperat et qui accipit mutuum servus est fenerantis
8 qui seminat iniquitatem metet mala et virga irae suae consummabitur
9 qui pronus est ad misericordiam benedicetur de panibus enim suis dedit pauperi
10 eice derisorem et exibit cum eo iurgium cessabuntque causae et contumeliae
11 qui diligit cordis munditiam propter gratiam labiorum suorum habebit amicum regem
12 oculi Domini custodiunt scientiam et subplantantur verba iniqui
13 dicit piger leo foris in medio platearum occidendus sum
14 fovea profunda os alienae cui iratus est Dominus incidet in eam
15 stultitia conligata est in corde pueri et virga disciplinae fugabit eam
16 qui calumniatur pauperem ut augeat divitias suas dabit ipse ditiori et egebit
17 inclina aurem tuam et audi verba sapientium adpone autem cor ad doctrinam meam
18 quae pulchra erit tibi cum servaveris eam in ventre tuo et redundabit in labiis tuis
19 ut sit in Domino fiducia tua unde et ostendi eam tibi hodie
20 ecce descripsi eam tibi tripliciter in cogitationibus et scientia
21 ut ostenderem tibi firmitatem et eloquia veritatis respondere ex his illi qui misit te
22 non facias violentiam pauperi quia pauper est neque conteras egenum in porta

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23 quia Dominus iudicabit causam eius et configet eos qui confixerint animam eius
24 noli esse amicus homini iracundo neque ambules cum viro furioso
25 ne forte discas semitas eius et sumas scandalum animae tuae
26 noli esse cum his qui defigunt manus suas et qui vades se offerunt pro debitis
27 si enim non habes unde restituas quid causae est ut tollat operimentum de cubili tuo
28 ne transgrediaris terminos antiquos quos posuerunt patres tui
29 vidisti virum velocem in opere suo coram regibus stabit nec erit ante ignobiles.

PROVERBS OF SOLOMON CHAPTER 23
1 quando sederis ut comedas cum principe diligenter adtende quae posita sunt ante faciem tuam
2 et statue cultrum in gutture tuo si tamen habes in potestate animam tuam
3 ne desideres de cibis eius in quo est panis mendacii
4 noli laborare ut diteris sed prudentiae tuae pone modum
5 ne erigas oculos tuos ad opes quas habere non potes quia facient sibi pinnas quasi aquilae et avolabunt in caelum
6 ne comedas cum homine invido et ne desideres cibos eius
7 quoniam in similitudinem arioli et coniectoris aestimat quod ignorat comede et bibe dicet tibi et mens eius non est tecum
8 cibos quos comederas evomes et perdes pulchros sermones tuos
9 in auribus insipientium ne loquaris quia despicient doctrinam eloquii tui
10 ne adtingas terminos parvulorum et agrum pupillorum ne introeas
11 propinquus enim eorum Fortis est et ipse iudicabit contra te causam illorum
12 ingrediatur ad doctrinam cor tuum et aures tuae ad verba scientiae
13 noli subtrahere a puero disciplinam si enim percusseris eum virga non morietur
14 tu virga percuties eum et animam eius de inferno liberabis 15 fili mi si sapiens fuerit animus tuus gaudebit tecum cor meum 16 et exultabunt renes mei cum locuta fuerint rectum labia tua
17 non aemuletur cor tuum peccatores sed in timore Domini esto tota die
18 quia habebis spem in novissimo et praestolatio tua non auferetur
19 audi fili mi et esto sapiens et dirige in via animum tuum
20 noli esse in conviviis potatorum nec in comesationibus eorum qui carnes ad vescendum conferunt
21 quia vacantes potibus et dantes symbola consumentur et vestietur pannis dormitatio
22 audi patrem tuum qui genuit te et ne contemnas cum senuerit mater tua
23 veritatem eme et noli vendere sapientiam et doctrinam et intellegentiam
24 exultat gaudio pater iusti qui sapientem genuit laetabitur in eo
25 gaudeat pater tuus et mater tua et exultet quae genuit te
26 praebe fili mi cor tuum mihi et oculi tui vias meas custodiant
27 fovea enim profunda est meretrix et puteus angustus aliena
28 insidiatur in via quasi latro et quos incautos viderit interficit
29 cui vae cuius patri vae cui rixae cui foveae cui sine causa vulnera cui suffusio oculorum
30 nonne his qui morantur in vino et student calicibus epotandis
31 ne intuearis vinum quando flavescit cum splenduerit in vitro color eius ingreditur blande
32 sed in novissimo mordebit ut coluber et sicut regulus venena diffundet
33 oculi tui videbunt extraneas et cor tuum loquetur perversa
34 et eris sicut dormiens in medio mari et quasi sopitus gubernator amisso clavo
35 et dices verberaverunt me sed non dolui traxerunt me et ego non sensi quando evigilabo et rursum vina repperiam.

PROVERBS OF SOLOMON CHAPTER 24
1 ne aemuleris viros malos nec desideres esse cum eis
2 quia rapinas meditatur mens eorum et fraudes labia eorum loquuntur
3 sapientia aedificabitur domus et prudentia roborabitur
4 in doctrina replebuntur cellaria universa substantia pretiosa et pulcherrima
5 vir sapiens et fortis est et vir doctus robustus et validus
6 quia cum dispositione initur bellum et erit salus ubi multa consilia sunt
7 excelsa stulto sapientia in porta non aperiet os suum
8 qui cogitat malefacere stultus vocabitur
9 cogitatio stulti peccatum est et abominatio hominum detractor
10 si desperaveris lassus in die angustiae inminuetur fortitudo tua
11 erue eos qui ducuntur ad mortem et qui trahuntur ad interitum liberare ne cesses
12 si dixeris vires non suppetunt qui inspector est cordis ipse intellegit et servatorem animae tuae nihil fallit reddetque homini iuxta opera sua
13 comede fili mi mel quia bonum est et favum dulcissimum gutturi tuo
14 sic et doctrina sapientiae animae tuae quam cum inveneris habebis in novissimis et spes tua non peribit
15 ne insidieris et quaeras impietatem in domo iusti neque vastes requiem eius
16 septies enim cadet iustus et resurget impii autem corruent in malum

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17 cum ceciderit inimicus tuus ne gaudeas et in ruina eius ne exultet cor tuum
18 ne forte videat Dominus et displiceat ei et auferat ab eo iram suam
19 ne contendas cum pessimis nec aemuleris impios
20 quoniam non habent futurorum spem mali et lucerna impiorum extinguetur
21 time Dominum fili mi et regem et cum detractoribus non commiscearis
22 quoniam repente consurget perditio eorum et ruinam utriusque quis novit
23 haec quoque sapientibus cognoscere personam in iudicio non est bonum
24 qui dicit impio iustus es maledicent ei populi et detestabuntur eum tribus
25 qui arguunt laudabuntur et super ipsos veniet benedictio
26 labia deosculabitur qui recta verba respondet
27 praepara foris opus tuum et diligenter exerce agrum tuum ut postea aedifices domum tuam
28 ne sis testis frustra contra proximum tuum nec lactes quemquam labiis tuis
29 ne dicas quomodo fecit mihi sic faciam ei reddam unicuique secundum opus suum
30 per agrum hominis pigri transivi et per vineam viri stulti
31 et ecce totum repleverant urticae operuerant superficiem eius spinae et maceria lapidum destructa erat
32 quod cum vidissem posui in corde meo et exemplo didici disciplinam
33 parum inquam dormies modicum dormitabis pauxillum manus conseres ut quiescas
34 et veniet quasi cursor egestas tua et mendicitas quasi vir armatus.

PROVERBS OF SOLOMON CHAPTER 25

1 haec quoque parabolae Salomonis quas transtulerunt viri Ezechiae regis Iuda
2 gloria Dei celare verbum et gloria regum investigare sermonem
3 caelum sursum et terra deorsum et cor regum inscrutabile
4 aufer robiginem de argento et egredietur vas purissimum
5 aufer impietatem de vultu regis et firmabitur iustitia thronus eius
6 ne gloriosus appareas coram rege et in loco magnorum ne steteris
7 melius est enim ut dicatur tibi ascende huc quam ut humilieris coram principe
8 quae viderunt oculi tui ne proferas in iurgio cito ne postea emendare non possis cum dehonestaveris amicum tuum
9 causam tuam tracta cum amico tuo et secretum extraneo non reveles
10 ne forte insultet tibi cum audierit et exprobrare non cesset
11 mala aurea in lectis argenteis qui loquitur verbum in tempore suo
12 inauris aurea et margaritum fulgens qui arguit sapientem et aurem oboedientem
13 sicut frigus nivis in die messis ita legatus fidelis ei qui misit eum animam illius requiescere facit
14 nubes et ventus et pluviae non sequentes vir gloriosus et promissa non conplens
15 patientia lenietur princeps et lingua mollis confringet duritiam
16 mel invenisti comede quod sufficit tibi ne forte saturatus evomas illud
17 subtrahe pedem tuum de domo proximi tui nequando satiatus oderit te
18 iaculum et gladius et sagitta acuta homo qui loquitur contra proximum suum testimonium falsum
19 dens putridus et pes lapsus qui sperat super infideli in die angustiae
20 et amittit pallium in die frigoris acetum in nitro et qui cantat carmina cordi pessimo
21 si esurierit inimicus tuus ciba illum et si sitierit da ei aquam bibere
22 prunam enim congregabis super caput eius et Dominus reddet tibi
23 ventus aquilo dissipat pluvias et facies tristis linguam detrahentem
24 melius est sedere in angulo domatis quam cum muliere litigiosa et in domo communi
25 aqua frigida animae sitienti et nuntius bonus de terra longinqua
26 fons turbatus pede et vena corrupta iustus cadens coram impio
27 sicut qui mel multum comedit non est ei bonum sic qui scrutator est maiestatis opprimitur gloria
28 sicut urbs patens et absque murorum ambitu ita vir qui non potest in loquendo cohibere spiritum suum.

PROVERBS OF SOLOMON CHAPTER 26

1 quomodo nix aestate et pluvia in messe sic indecens est stulto gloria
2 sicut avis ad alia transvolans et passer quolibet vadens sic maledictum frustra prolatum in quempiam superveniet
3 flagellum equo et camus asino et virga dorso inprudentium
4 ne respondeas stulto iuxta stultitiam suam ne efficiaris ei similis
5 responde stulto iuxta stultitiam suam ne sibi sapiens esse videatur
6 claudus pedibus et iniquitatem bibens qui mittit verba per nuntium stultum
7 quomodo pulchras frustra habet claudus tibias sic indecens est in ore stultorum parabola
8 sicut qui mittit lapidem in acervum Mercurii ita qui tribuit insipienti honorem
9 quomodo si spina nascatur in manu temulenti sic parabola in ore stultorum
10 iudicium determinat causas et qui inponit stulto silentium iras mitigat

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11 sicut canis qui revertitur ad vomitum suum sic inprudens qui iterat stultitiam suam
12 vidisti hominem sapientem sibi videri magis illo spem habebit stultus
13 dicit piger leaena in via leo in itineribus
14 sicut ostium vertitur in cardine suo ita piger in lectulo suo
15 abscondit piger manus sub ascellas suas et laborat si ad os suum eas converterit
16 sapientior sibi piger videtur septem viris loquentibus sententias
17 sicut qui adprehendit auribus canem sic qui transit et inpatiens commiscetur rixae alterius
18 sicut noxius est qui mittit lanceas et sagittas et mortem
19 sic vir qui fraudulenter nocet amico suo et cum fuerit deprehensus dicit ludens feci
20 cum defecerint ligna extinguetur ignis et susurrone subtracto iurgia conquiescunt 21 sicut carbones ad prunam et ligna ad ignem sic homo iracundus suscitat rixas
22 verba susurronis quasi simplicia et ipsa perveniunt ad intima ventris
23 quomodo si argento sordido ornare velis vas fictile sic labia tumentia cum pessimo corde sociata
24 labiis suis intellegitur inimicus cum in corde tractaverit dolos
25 quando submiserit vocem suam ne credideris ei quoniam septem nequitiae sunt in corde illius
26 qui operit odium fraudulenter revelabitur malitia eius in concilio
27 qui fodit foveam incidet in eam et qui volvit lapidem revertetur ad eum
28 lingua fallax non amat veritatem et os lubricum operatur ruinas.

PROVERBS OF SOLOMON CHAPTER 27

1 ne glorieris in crastinum ignorans quid superventura pariat dies
2 laudet te alienus et non os tuum extraneus et non labia tua
3 grave est saxum et onerosa harena sed ira stulti utroque gravior
4 ira non habet misericordiam nec erumpens furor et impetum concitati ferre quis poterit
5 melior est manifesta correptio quam amor absconditus
6 meliora sunt vulnera diligentis quam fraudulenta odientis oscula
7 anima saturata calcabit favum anima esuriens et amarum pro dulce sumet
8 sicut avis transmigrans de nido suo sic vir qui relinquit locum suum
9 unguento et variis odoribus delectatur cor et bonis amici consiliis anima dulcoratur
10 amicum tuum et amicum patris tui ne dimiseris et domum fratris tui ne ingrediaris in die adflictionis tuae melior est vicinus iuxta quam frater procul
11 stude sapientiae fili mi et laetifica cor meum ut possim exprobranti respondere sermonem
12 astutus videns malum absconditus est parvuli transeuntes sustinuere dispendia
13 tolle vestimentum eius qui spopondit pro extraneo et pro alienis auferto pignus
14 qui benedicit proximo suo voce grandi de nocte consurgens maledicenti similis erit
15 tecta perstillantia in die frigoris et litigiosa mulier conparantur
16 qui retinet eam quasi qui ventum teneat et oleum dexterae suae vocabit
17 ferrum ferro acuitur et homo exacuit faciem amici sui
18 qui servat ficum comedet fructus eius et qui custos est domini sui glorificabitur
19 quomodo in aquis resplendent vultus prospicientium sic corda hominum manifesta sunt prudentibus
20 infernus et perditio non replentur similiter et oculi hominum insatiabiles
21 quomodo probatur in conflatorio argentum et in fornace aurum sic probatur homo ore laudantis
22 si contuderis stultum in pila quasi tisanas feriente desuper pilo non auferetur ab eo stultitia eius
23 diligenter agnosce vultum pecoris tui tuosque greges considera
24 non enim habebis iugiter potestatem sed corona tribuetur in generatione generationum
25 aperta sunt prata et apparuerunt herbae virentes et collecta sunt faena de montibus
26 agni ad vestimentum tuum et hedi agri pretium
27 sufficiat tibi lac caprarum in cibos tuos in necessaria domus tuae et ad victum ancillis tuis.

PROVERBS OF SOLOMON CHAPTER 28

1 fugit impius nemine persequente iustus autem quasi leo confidens absque terrore erit
2 propter peccata terrae multi principes eius et propter hominis sapientiam et horum scientiam quae dicuntur vita ducis longior erit
3 vir pauper calumnians pauperes similis imbri vehementi in quo paratur fames
4 qui derelinquunt legem laudant impium qui custodiunt succenduntur contra eum
5 viri mali non cogitant iudicium qui autem requirunt Dominum animadvertunt omnia
6 melior est pauper ambulans in simplicitate sua quam dives pravis itineribus
7 qui custodit legem filius sapiens est qui pascit comesatores confundit patrem suum
8 qui coacervat divitias usuris et fenore liberali in pauperes congregat eas
9 qui declinat aurem suam ne audiat legem oratio eius erit execrabilis
10 qui decipit iustos in via mala in interitu suo corruet et simplices possidebunt bona
11 sapiens sibi videtur vir dives pauper autem prudens scrutabitur eum

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12 in exultatione iustorum multa gloria regnantibus impiis ruinae hominum
13 qui abscondit scelera sua non dirigetur qui confessus fuerit et reliquerit ea misericordiam consequetur
14 beatus homo qui semper est pavidus qui vero mentis est durae corruet in malum
15 leo rugiens et ursus esuriens princeps impius super populum pauperem
16 dux indigens prudentia multos opprimet per calumniam qui autem odit avaritiam longi fient dies eius
17 hominem qui calumniatur animae sanguinem si usque ad lacum fugerit nemo sustentet
18 qui ambulat simpliciter salvus erit qui perversis ingreditur viis concidet semel
19 qui operatur terram suam saturabitur panibus qui sectatur otium replebitur egestate
20 vir fidelis multum laudabitur qui autem festinat ditari non erit innocens
21 qui cognoscit in iudicio faciem non facit bene iste et pro buccella panis deserit veritatem
22 vir qui festinat ditari et aliis invidet ignorat quod egestas superveniat ei
23 qui corripit hominem gratiam postea inveniet apud eum magis quam ille qui per linguae blandimenta decipit
24 qui subtrahit aliquid a patre suo et matre et dicit hoc non est peccatum particeps homicidae est
25 qui se iactat et dilatat iurgia concitat qui sperat in Domino saginabitur
26 qui confidit in corde suo stultus est qui autem graditur sapienter iste salvabitur
27 qui dat pauperi non indigebit qui despicit deprecantem sustinebit penuriam
28 cum surrexerint impii abscondentur homines cum illi perierint multiplicabuntur iusti.

PROVERBS OF SOLOMON CHAPTER 29

1 viro qui corripientem dura cervice contemnit repentinus superveniet interitus et eum sanitas non sequitur
2 in multiplicatione iustorum laetabitur vulgus cum impii sumpserint principatum gemet populus
3 vir qui amat sapientiam laetificat patrem suum qui autem nutrit scorta perdet substantiam
4 rex iustus erigit terram vir avarus destruet eam
5 homo qui blandis fictisque sermonibus loquitur amico suo rete expandit gressibus eius
6 peccantem virum iniquum involvet laqueus et iustus laudabit atque gaudebit
7 novit iustus causam pauperum impius ignorat scientiam
8 homines pestilentes dissipant civitatem sapientes avertunt furorem
9 vir sapiens si cum stulto contenderit sive irascatur sive rideat non inveniet requiem
10 viri sanguinum oderunt simplicem iusti quaerunt animam eius
11 totum spiritum suum profert stultus sapiens differt et reservat in posterum
12 princeps qui libenter audit verba mendacii omnes ministros habebit impios
13 pauper et creditor obviam fuerunt sibi utriusque inluminator est Dominus
14 rex qui iudicat in veritate pauperes thronus eius in aeternum firmabitur
15 virga atque correptio tribuet sapientiam puer autem qui dimittitur voluntati suae confundet matrem suam
16 in multiplicatione impiorum multiplicabuntur scelera et iusti ruinas eorum videbunt
17 erudi filium tuum et refrigerabit te et dabit delicias animae tuae
18 cum prophetia defecerit dissipabitur populus qui custodit legem beatus est
19 servus verbis non potest erudiri quia quod dicis intellegit et respondere contemnit
20 vidisti hominem velocem ad loquendum stulti magis speranda est quam illius correptio
21 qui delicate a pueritia nutrit servum suum postea illum sentiet contumacem
22 vir iracundus provocat rixas et qui ad indignandum facilis est erit ad peccata proclivior
23 superbum sequitur humilitas et humilem spiritu suscipiet gloria
24 qui cum fure partitur odit animam suam adiurantem audit et non indicat
25 qui timet hominem cito corruet qui sperat in Domino sublevabitur
26 multi requirunt faciem principis et a Domino iudicium egreditur singulorum
27 abominantur iusti virum impium et abominantur impii eos qui in recta sunt via.

PROVERBS OF SOLOMON CHAPTER 30

1 verba Congregantis filii Vomentis visio quam locutus est vir cum quo est Deus et qui Deo secum morante confortatus ait
2 stultissimus sum virorum et sapientia hominum non est mecum
3 non didici sapientiam et non novi sanctorum scientiam
4 quis ascendit in caelum atque descendit quis continuit spiritum manibus suis quis conligavit aquas quasi in vestimento quis suscitavit omnes terminos terrae quod nomen eius et quod nomen filii eius si nosti
5 omnis sermo Dei ignitus clypeus est sperantibus in se
6 ne addas quicquam verbis illius et arguaris inveniarisque mendax
7 duo rogavi te ne deneges mihi antequam moriar
8 vanitatem et verba mendacia longe fac a me mendicitatem et divitias ne dederis mihi tribue tantum victui meo necessaria
9 ne forte saturatus inliciar ad negandum et dicam quis est Dominus et egestate conpulsus furer et peierem nomen Dei mei
10 ne accuses servum ad dominum suum ne forte maledicat tibi et corruas

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11 generatio quae patri suo maledicit et quae non benedicit matri suae
12 generatio quae sibi munda videtur et tamen non est lota a sordibus suis
13 generatio cuius excelsi sunt oculi et palpebrae eius in alta subrectae
14 generatio quae pro dentibus gladios habet et commandit molaribus suis ut comedat inopes de terra et pauperes ex hominibus
15 sanguisugae duae sunt filiae dicentes adfer adfer tria sunt insaturabilia et quartum quod numquam dicit sufficit
16 infernus et os vulvae et terra quae non satiatur aqua ignis vero numquam dicit sufficit
17 oculum qui subsannat patrem et qui despicit partum matris suae effodiant corvi de torrentibus et comedant illum filii aquilae
18 tria sunt difficilia mihi et quartum penitus ignoro
19 viam aquilae in caelo viam colubri super petram viam navis in medio mari et viam viri in adulescentula
20 talis est via mulieris adulterae quae comedit et tergens os suum dicit non sum operata malum
21 per tria movetur terra et quartum non potest sustinere
22 per servum cum regnaverit per stultum cum saturatus fuerit cibo
23 per odiosam mulierem cum in matrimonio fuerit adsumpta et per ancillam cum heres fuerit dominae suae
24 quattuor sunt minima terrae et ipsa sunt sapientiora sapientibus 25 formicae populus infirmus quae praeparant in messe cibum sibi 26 lepusculus plebs invalida quae conlocat in petra cubile suum
27 regem lucusta non habet et egreditur universa per turmas
28 stilio manibus nititur et moratur in aedibus regis
29 tria sunt quae bene gradiuntur et quartum quod incedit feliciter
30 leo fortissimus bestiarum ad nullius pavebit occursum
31 gallus succinctus lumbos et aries nec est rex qui resistat ei
32 et qui stultus apparuit postquam elatus est in sublime si enim intellexisset ori inposuisset manum
33 qui autem fortiter premit ubera ad eliciendum lac exprimit butyrum et qui vehementer emungitur elicit sanguinem et qui provocat iras producit discordias.

PROVERBS OF SOLOMON CHAPTER 31

1 verba Lamuhel regis visio qua erudivit eum mater sua
2 quid dilecte mi quid dilecte uteri mei quid dilecte votorum meorum
3 ne dederis mulieribus substantiam tuam et vias tuas ad delendos reges
4 noli regibus o Lamuhel noli regibus dare vinum quia nullum secretum est ubi regnat ebrietas
5 ne forte bibat et obliviscatur iudiciorum et mutet causam filiorum pauperis
6 date siceram maerentibus et vinum his qui amaro sunt animo
7 bibant ut obliviscantur egestatis suae et doloris non recordentur amplius
8 aperi os tuum muto et causis omnium filiorum qui pertranseunt
9 aperi os tuum decerne quod iustum est et iudica inopem et pauperem
10 [aleph] mulierem fortem quis inveniet procul et de ultimis finibus pretium eius
11 [beth] confidit in ea cor viri sui et spoliis non indigebit
12 [gimel] reddet ei bonum et non malum omnibus diebus vitae suae
13 [deleth] quaesivit lanam et linum et operata est consilio manuum suarum
14 [he] facta est quasi navis institoris de longe portat panem suum
15 [vav] et de nocte surrexit deditque praedam domesticis suis et cibaria ancillis suis
16 [zai] consideravit agrum et emit eum de fructu manuum suarum plantavit vineam
17 [heth] accinxit fortitudine lumbos suos et roboravit brachium suum
18 [teth] gustavit quia bona est negotiatio eius non extinguetur in nocte lucerna illius
19 [ioth] manum suam misit ad fortia et digiti eius adprehenderunt fusum
20 [caph] manum suam aperuit inopi et palmas suas extendit ad pauperem
21 [lameth] non timebit domui suae a frigoribus nivis omnes enim domestici eius vestiti duplicibus
22 [mem] stragulam vestem fecit sibi byssus et purpura indumentum eius
23 [nun] nobilis in portis vir eius quando sederit cum senatoribus terrae
24 [samech] sindonem fecit et vendidit et cingulum tradidit Chananeo
25 [ain] fortitudo et decor indumentum eius et ridebit in die novissimo
26 [phe] os suum aperuit sapientiae et lex clementiae in lingua eius
27 [sade] considerat semitas domus suae et panem otiosa non comedet
28 [coph] surrexerunt filii eius et beatissimam praedicaverunt vir eius et laudavit eam
29 [res] multae filiae congregaverunt divitias tu supergressa es universas
30 [sin] fallax gratia et vana est pulchritudo mulier timens Dominum ipsa laudabitur
31 [thau] date ei de fructu manuum suarum et laudent eam in portis opera eius.
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THE SCROLL OF ECCLESIASTES

Hebrew title: Megilath Kohelet; Preacher
Estimated Range of Dating: 400-200 B.C.

(Ecclesiastes (Hebrew: Kohelet) is one of 24 books of the Tanakh (Hebrew Bible), where it is classified as one of the Ketuvim (Writings). The book takes its name from the Greek ekklesiastes, a translation of the title by which the central figure refers to himself: Kohelet, meaning something like "one who convenes or addresses an assembly" or "one who preaches." Originally written c. 400–200 BC, it is also among the canonical Wisdom literature of the Old Testament in most denominations of Christianity.

According to rabbinic tradition, Ecclesiastes was written by Solomon in his old age (an alternative tradition that "Hezekiah and his colleagues wrote Isaiah, Proverbs, the Song of Songs and Ecclesiastes" probably means simply that the book was edited under Hezekiah), but critical scholars have long rejected the idea of a pre-exilic origin. The presence of Persian loan-words and Aramaisms points to a date no earlier than about 450 BC, while the latest possible date for its composition is 180 BC, when the Jewish writer Ben Sira quotes from it. The dispute as to whether Ecclesiastes belongs to the Persian or the Hellenistic periods (i.e., the earlier or later part of this period) revolves around the degree of Hellenization (influence of Greek culture and thought) present in the book. Scholars arguing for a Persian date (c. 450–330 BC) hold that there is a complete lack of Greek influence; those who argue for a Hellenistic date (c. 330–180 BC) argue that it shows internal evidence of Greek thought and social setting.

Contents and Structure:

- *Title (1:1)*
- *Initial poem (1:2–11)*
- *I: Kohelet's investigation of life (1:12–6:9)*
- *II: Kohelet's conclusions (6:10–11:6)*
- *Introduction (6:10–12)*
- *A: Man cannot discover what is good for him to do (1–8:17)*
- *B: Man does not know what will come after him (9:1–11:6)*
- *Concluding poem (11:7–12:8)*
- *Epilogue (12:9–14)*

Ecclesiastes has taken its literary form from the Middle Eastern tradition of the fictional autobiography, in which a character, often a king, relates his experiences and draws lessons from them, often self-critical: Kohelet likewise identifies himself as a king, speaks of his search for wisdom, relates his conclusions, and recognises his limitations. It belongs to the category of wisdom literature, the body of biblical writings which give advice on life, together with reflections on its problems and meanings—other examples include the Book of Job, Proverbs, and some of the Psalms.

Ecclesiastes is presented as biography of "Kohelet". Kohelet's story is framed by voice of the narrator, who refers to Kohelet in the third person, praises his wisdom, but reminds the reader that wisdom has its limitations and is not man's main concern. Kohelet reports what he planned, did, experienced and thought. His journey to knowledge is, in the end, incomplete. The reader is not only to hear Kohelet's wisdom, but to observe his journey towards understanding and acceptance of life's frustrations and uncertainties: the journey itself is important.)

ECCLESIASTES,
QUI AB HEBRAEIS COHELETH APPELLATUR
ECCLESIASTES (KOHELETH) CHAPTER 1

1 verba Ecclesiastes (the preacher Solomon) filii David regis Hierusalem

2 vanitas vanitatum dixit Ecclesiastes vanitas vanitatum omnia vanitas

3 quid habet amplius homo de universo labore suo quod laborat sub sole

4 generatio praeterit et generatio advenit terra vero in aeternum stat

5 oritur sol et occidit et ad locum suum revertitur ibique renascens

6 gyrat per meridiem et flectitur ad aquilonem lustrans universa circuitu pergit spiritus et in circulos suos regreditur

7 omnia flumina intrant mare et mare non redundat ad locum unde exeunt flumina revertuntur ut iterum fluant

8 cunctae res difficiles non potest eas homo explicare sermone non saturatur oculus visu nec auris impletur auditu

9 quid est quod fuit ipsum quod futurum est quid est quod factum est ipsum quod fiendum est

10 nihil sub sole novum nec valet quisquam dicere ecce hoc recens est iam enim praecessit in saeculis quae fuerunt ante nos

11 non est priorum memoria sed nec eorum quidem quae postea futura sunt erit recordatio apud eos qui futuri sunt in novissimo

12 ego Ecclesiastes fui rex Israhel in Hierusalem

13 et proposui in animo meo quaerere et investigare sapienter de omnibus quae fiunt sub sole hanc occupationem pessimam dedit Deus filiis hominum ut occuparentur in ea

14 vidi quae fiunt cuncta sub sole et ecce universa vanitas et adflictio spiritus

15 perversi difficile corriguntur et stultorum infinitus est numerus

16 locutus sum in corde meo dicens ecce magnus effectus sum et praecessi sapientia omnes qui fuerunt ante me in Hierusalem et mens mea contemplata est multa sapienter et didicit

17 dedique cor meum ut scirem prudentiam atque doctrinam erroresque et stultitiam et agnovi quod in his quoque esset labor et adflictio spiritus

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18 eo quod in multa sapientia multa sit indignatio et qui addit scientiam addat et laborem.

ECCLESIASTES (KOHELETH) CHAPTER 2

1 dixi ego in corde meo vadam et affluam deliciis et fruar bonis et vidi quod hoc quoque esset vanitas

2 risum reputavi errorem et gaudio dixi quid frustra deciperis

3 cogitavi in corde meo abstrahere a vino carnem meam ut animum meum transferrem ad sapientiam devitaremque stultitiam donec viderem quid esset utile filiis hominum quod facto opus est sub sole numero dierum vitae suae

4 magnificavi opera mea aedificavi mihi domos plantavi vineas

5 feci hortos et pomeria et consevi ea cuncti generis arboribus

6 extruxi mihi piscinas aquarum ut inrigarem silvam lignorum germinantium

7 possedi servos et ancillas multamque familiam habui armenta quoque et magnos ovium greges ultra omnes qui fuerunt ante me in Hierusalem

8 coacervavi mihi argentum et aurum et substantias regum ac provinciarum feci mihi cantores et cantrices et delicias filiorum hominum scyphos et urceos in ministerio ad vina fundenda

9 et supergressus sum opibus omnes qui fuerunt ante me in Hierusalem sapientia quoque perseveravit mecum

10 et omnia quae desideraverunt oculi mei non negavi eis nec prohibui cor quin omni voluptate frueretur et oblectaret se in his quae paraveram et hanc ratus sum partem meam si uterer labore meo

11 cumque me convertissem ad universa opera quae fecerant manus meae et ad labores in quibus frustra sudaveram vidi in omnibus vanitatem et adflictionem animi et nihil permanere sub sole

12 transivi ad contemplandam sapientiam erroresque et stultitiam quid est inquam homo ut sequi possit regem factorem suum

13 et vidi quia tantum praecederet sapientia stultitiam quantum differt lux tenebris

14 sapientis oculi in capite eius stultus in tenebris ambulat et didici quod unus utriusque esset interitus

15 et dixi in corde meo si unus et stulti et meus occasus erit quid mihi prodest quod maiorem sapientiae dedi operam locutusque cum mente mea animadverti quod hoc quoque esset vanitas

16 non enim erit memoria sapientis similiter ut stulti in perpetuum et futura tempora oblivione cuncta pariter obruent moritur doctus similiter et indoctus

17 et idcirco taeduit me vitae meae videntem mala esse universa sub sole et cuncta vanitatem atque adflictionem spiritus

18 rursum detestatus sum omnem industriam meam quae sub sole studiosissime laboravi habiturus heredem post me

19 quem ignoro utrum sapiens an stultus futurus sit et dominabitur in laboribus meis quibus desudavi et sollicitus fui et est quicquam tam vanum

20 unde cessavi renuntiavitque cor meum ultra laborare sub sole

21 nam cum alius laboret in sapientia et doctrina et sollicitudine homini otioso quaesita dimittit et hoc ergo vanitas et magnum malum

22 quid enim proderit homini de universo labore suo et adflictione spiritus qua sub sole cruciatus est

23 cuncti dies eius doloribus et aerumnis pleni sunt nec per noctem mente requiescit et haec non vanitas est

24 nonne melius est comedere et bibere et ostendere animae suae bona de laboribus suis et hoc de manu Dei est

25 quis ita vorabit et deliciis affluet ut ego

26 homini bono in conspectu suo dedit Deus sapientiam et scientiam et laetitiam peccatori autem dedit adflictionem et curam superfluam ut addat et congreget et tradat ei qui placuit Deo sed et hoc vanitas et cassa sollicitudo mentis.

ECCLESIASTES (KOHELETH) CHAPTER 3

1 omnia tempus habent et suis spatiis transeunt universa sub caelo

2 tempus nascendi et tempus moriendi tempus plantandi et tempus evellendi quod plantatum est

3 tempus occidendi et tempus sanandi tempus destruendi et tempus aedificandi

4 tempus flendi et tempus ridendi tempus plangendi et tempus saltandi

5 tempus spargendi lapides et tempus colligendi tempus amplexandi et tempus longe fieri a conplexibus

6 tempus adquirendi et tempus perdendi tempus custodiendi et tempus abiciendi

7 tempus scindendi et tempus consuendi tempus tacendi et tempus loquendi

8 tempus dilectionis et tempus odii tempus belli et tempus pacis

9 quid habet amplius homo de labore suo

10 vidi adflictionem quam dedit Deus filiis hominum ut distendantur in ea

11 cuncta fecit bona in tempore suo et mundum tradidit disputationi eorum ut non inveniat homo opus quod operatus est Deus ab initio usque ad finem

12 et cognovi quod non esset melius nisi laetari et facere bene in vita sua

13 omnis enim homo qui comedit et bibit et videt bonum de labore suo hoc donum Dei est

14 didici quod omnia opera quae fecit Deus perseverent in perpetuum non possumus eis quicquam addere nec auferre quae fecit Deus ut timeatur

15 quod factum est ipsum permanet quae futura sunt iam fuerunt et Deus instaurat quod abiit

16 vidi sub sole in loco iudicii impietatem et in loco iustitiae iniquitatem

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17 et dixi in corde meo iustum et impium iudicabit Deus et tempus omni rei tunc erit
18 dixi in corde meo de filiis hominum ut probaret eos Deus et ostenderet similes esse bestiis
19 idcirco unus interitus est hominis et iumentorum et aequa utriusque condicio sicut moritur homo sic et illa moriuntur similiter spirant omnia et nihil habet homo iumento amplius cuncta subiacent vanitati
20 et omnia pergunt ad unum locum de terra facta sunt et in terram pariter revertentur
21 quis novit si spiritus filiorum Adam ascendat sursum et si spiritus iumentorum descendat deorsum
22 et deprehendi nihil esse melius quam laetari hominem in opere suo et hanc esse partem illius quis enim eum adducet ut post se futura cognoscat.

ECCLESIASTES (KOHELETH) CHAPTER 4

1 verti me ad alia et vidi calumnias quae sub sole geruntur et lacrimas innocentum et consolatorem neminem nec posse resistere eorum violentiae cunctorum auxilio destitutos
2 et laudavi magis mortuos quam viventes
3 et feliciorem utroque iudicavi qui necdum natus est nec vidit mala quae sub sole fiunt
4 rursum contemplatus omnes labores hominum et industrias animadverti patere invidiae proximi et in hoc ergo vanitas et cura superflua est
5 stultus conplicat manus suas et comedit carnes suas dicens
6 melior est pugillus cum requie quam plena utraque manus cum labore et adflictione animi
7 considerans repperi et aliam vanitatem sub sole
8 unus est et secundum non habet non filium non fratrem et tamen laborare non cessat nec satiantur oculi eius divitiis nec recogitat dicens cui laboro et fraudo animam meam bonis in hoc quoque vanitas est et adflictio pessima
9 melius ergo est duos simul esse quam unum habent enim emolumentum societatis suae
10 si unus ceciderit ab altero fulcietur vae soli quia cum ruerit non habet sublevantem
11 et si dormierint duo fovebuntur mutuo unus quomodo calefiet
12 et si quispiam praevaluerit contra unum duo resistent ei funiculus triplex difficile rumpitur
13 melior est puer pauper et sapiens rege sene et stulto qui nescit providere in posterum
14 quod et de carcere catenisque interdum quis egrediatur ad regnum et alius natus in regno inopia consumatur
15 vidi cunctos viventes qui ambulant sub sole cum adulescente secundo qui consurgit pro eo
16 infinitus numerus est populi omnium qui fuerunt ante eum et qui postea futuri sunt non laetabuntur in eo sed et hoc vanitas et adflictio spiritus
17 custodi pedem tuum ingrediens domum Dei multo enim melior est oboedientia quam stultorum victimae qui nesciunt quid faciant mali.

ECCLESIASTES (KOHELETH) CHAPTER 5

1 ne temere quid loquaris neque cor tuum sit velox ad proferendum sermonem coram Deo Deus enim in caelo et tu super terram idcirco sint pauci sermones tui
2 multas curas sequuntur somnia et in multis sermonibus invenitur stultitia
3 si quid vovisti Deo ne moreris reddere displicet enim ei infidelis et stulta promissio sed quodcumque voveris redde
4 multoque melius est non vovere quam post votum promissa non conplere
5 ne dederis os tuum ut peccare faciat carnem tuam neque dicas coram angelo non est providentia ne forte iratus Deus super sermone tuo dissipet cuncta opera manuum tuarum
6 ubi multa sunt somnia plurimae vanitates et sermones innumeri tu vero Deum time
7 si videris calumnias egenorum et violenta iudicia et subverti iustitiam in provincia non mireris super hoc negotio quia excelso alius excelsior est et super hos quoque eminentiores sunt alii
8 et insuper universae terrae rex imperat servienti
9 avarus non implebitur pecunia et qui amat divitias fructus non capiet ex eis et hoc ergo vanitas
10 ubi multae sunt opes multi et qui comedant eas et quid prodest possessori nisi quod cernit divitias oculis suis
11 dulcis est somnus operanti sive parum sive multum comedat saturitas autem divitis non sinit dormire eum
12 est et alia infirmitas pessima quam vidi sub sole divitiae conservatae in malum domini sui
13 pereunt enim in adflictione pessima generavit filium qui in summa egestate erit
14 sicut egressus est nudus de utero matris suae sic revertetur et nihil auferet secum de labore suo
15 miserabilis prorsus infirmitas quomodo venit sic revertetur quid ergo prodest ei quod laboravit in ventum
16 cunctis diebus vitae suae comedit in tenebris et in curis multis et in aerumna atque tristitia
17 hoc itaque mihi visum est bonum ut comedat quis et bibat et fruatur laetitia ex labore suo quod laboravit ipse sub sole numerum dierum vitae suae quos dedit ei Deus et haec est pars illius
18 et omni homini cui dedit Deus divitias atque substantiam potestatemque ei tribuit ut comedat ex eis et fruatur parte sua et laetetur de labore suo hoc est donum Dei
19 non enim satis recordabitur dierum vitae suae eo quod Deus occupet deliciis cor eius.

ECCLESIASTES (KOHELETH) CHAPTER 6

1 est et aliud malum quod vidi sub sole et quidem frequens apud homines
2 vir cui dedit Deus divitias et substantiam et honorem et nihil deest animae eius ex omnibus quae desiderat nec tribuit ei potestatem Deus ut comedat ex eo sed homo extraneus vorabit illud hoc vanitas et magna miseria est
3 si genuerit quispiam centum et vixerit multos annos et plures dies aetatis habuerit et anima illius non utatur bonis

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substantiae suae sepulturaque careat de hoc ego pronuntio quod melior illo sit abortivus
4 frustra enim venit et pergit ad tenebras et oblivione delebitur nomen eius
5 non vidit solem neque cognovit distantiam boni et mali
6 etiam si duobus milibus annis vixerit et non fuerit perfruitus bonis nonne ad unum locum properant omnia
7 omnis labor hominis in ore eius sed anima illius non impletur
8 quid habet amplius sapiens ab stulto et quid pauper nisi ut pergat illuc ubi est vita
9 melius est videre quod cupias quam desiderare quod nescias sed et hoc vanitas est et praesumptio spiritus
10 qui futurus est iam vocatum est nomen eius et scitur quod homo sit et non possit contra fortiorem se in iudicio contendere
11 verba sunt plurima multa in disputando habentia vanitatem.

ECCLESIASTES (KOHELETH) CHAPTER 7
1 quid necesse est homini maiora se quaerere cum ignoret quid conducat sibi in vita sua numero dierum peregrinationis suae et tempore quo velut umbra praeterit aut quis ei poterit indicare quid post eum futurum sub sole sit
2 melius est nomen bonum quam unguenta pretiosa et dies mortis die nativitatis
3 melius est ire ad domum luctus quam ad domum convivii in illa enim finis cunctorum admonetur hominum et vivens cogitat quid futurum sit
4 melior est ira risu quia per tristitiam vultus corrigitur animus delinquentis
5 cor sapientium ubi tristitia est et cor stultorum ubi laetitia
6 melius est a sapiente corripi quam stultorum adulatione decipi
7 quia sicut sonitus spinarum ardentium sub olla sic risus stulti sed et hoc vanitas
8 calumnia conturbat sapientem et perdet robur cordis illius
9 melior est finis orationis quam principium melior est patiens arrogante
10 ne velox sis ad irascendum quia ira in sinu stulti requiescit
11 ne dicas quid putas causae est quod priora tempora meliora fuere quam nunc sunt stulta est enim huiuscemodi interrogatio
12 utilior est sapientia cum divitiis et magis prodest videntibus solem
13 sicut enim protegit sapientia sic protegit pecunia hoc autem plus habet eruditio et sapientia quod vitam tribuunt possessori suo
14 considera opera Dei quod nemo possit corrigere quem ille despexerit
15 in die bona fruere bonis et malam diem praecave sicut enim hanc sic et illam fecit Deus ut non inveniat homo contra eum iustas querimonias
16 haec quoque vidi in diebus vanitatis meae iustus perit in iustitia sua et impius multo vivit tempore in malitia sua
17 noli esse iustus multum neque plus sapias quam necesse est ne obstupescas
18 ne impie agas multum et noli esse stultus ne moriaris in tempore non tuo
19 bonum est te sustentare iustum sed et ab illo ne subtrahas manum tuam quia qui Deum timet nihil neglegit
20 sapientia confortabit sapientem super decem principes civitatis
21 non est enim homo iustus in terra qui faciat bonum et non peccet
22 sed et cunctis sermonibus qui dicuntur ne accommodes cor tuum ne forte audias servum tuum maledicentem tibi
23 scit enim tua conscientia quia et tu crebro maledixisti aliis
24 cuncta temptavi in sapientia dixi sapiens efficiar et ipsa longius recessit a me
25 multo magis quam erat et alta profunditas quis inveniet eam
26 lustravi universa animo meo ut scirem et considerarem et quaererem sapientiam et rationem et ut cognoscerem impietatem stulti et errorem inprudentium
27 et inveni amariorem morte mulierem quae laqueus venatorum est et sagena cor eius vincula sunt manus illius qui placet Deo effugiet eam qui autem peccator est capietur ab illa
28 ecce hoc inveni dicit Ecclesiastes unum et alterum ut invenirem rationem
29 quam adhuc quaerit anima mea et non inveni virum de mille unum repperi mulierem ex omnibus non inveni
30 solummodo hoc inveni quod fecerit Deus hominem rectum et ipse se infinitis miscuerit quaestionibus quis talis ut sapiens est et quis cognovit solutionem verbi.

ECCLESIASTES (KOHELETH) CHAPTER 8
1 sapientia hominis lucet in vultu eius et potentissimus faciem illius commutavit
2 ego os regis observo et praecepta iuramenti Dei
3 ne festines recedere a facie eius neque permaneas in opere malo quia omne quod voluerit faciet
4 et sermo illius potestate plenus est nec dicere ei quisquam potest quare ita facis
5 qui custodit praeceptum non experietur quicquam mali tempus et responsionem cor sapientis intellegit
6 omni negotio tempus est et oportunitas et multa hominis adflictio
7 quia ignorat praeterita et ventura nullo scire potest nuntio
8 non est in hominis dicione prohibere spiritum nec habet potestatem in die mortis nec sinitur quiescere ingruente bello neque salvabit impietas impium
9 omnia haec consideravi et dedi cor meum in cunctis operibus quae fiunt sub sole interdum dominatur homo homini in malum suum

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10 vidi impios sepultos qui etiam cum adviverent in loco sancto erant et laudabantur in civitate quasi iustorum operum sed et hoc vanitas est

11 etenim quia non profertur cito contra malos sententia absque ullo timore filii hominum perpetrant mala

12 attamen ex eo quod peccator centies facit malum et per patientiam sustentatur ego cognovi quod erit bonum timentibus Deum qui verentur faciem eius

13 non sit bonum impio nec prolongentur dies eius sed quasi umbra transeant qui non timent faciem Dei

14 est et alia vanitas quae fit super terram sunt iusti quibus multa proveniunt quasi opera egerint impiorum et sunt impii qui ita securi sunt quasi iustorum facta habeant sed et hoc vanissimum iudico

15 laudavi igitur laetitiam quod non esset homini bonum sub sole nisi quod comederet et biberet atque gauderet et hoc solum secum auferret de labore suo in diebus vitae quos dedit ei Deus sub sole

16 et adposui cor meum ut scirem sapientiam et intellegerem distentionem quae versatur in terra est homo qui diebus ac noctibus somnum oculis non capit

17 et intellexi quod omnium operum Dei nullam possit homo invenire rationem eorum quae fiunt sub sole et quanto plus laboraverit ad quaerendum tanto minus inveniat etiam si dixerit sapiens se nosse non poterit repperire.

ECCLESIASTES (KOHELETH) CHAPTER 9

1 omnia haec tractavi in corde meo ut curiose intellegerem sunt iusti atque sapientes et opera eorum in manu Dei et tamen nescit homo utrum amore an odio dignus sit

2 sed omnia in futuro servantur incerta eo quod universa aeque eveniant iusto et impio bono et malo mundo et inmundo immolanti victimas et sacrificia contemnenti sicut bonus sic et peccator ut periurus ita et ille qui verum deierat

3 hoc est pessimum inter omnia quae sub sole fiunt quia eadem cunctis eveniunt unde et corda filiorum hominum implentur malitia et contemptu in vita sua et post haec ad inferos deducentur

4 nemo est qui semper vivat et qui huius rei habeat fiduciam melior est canis vivens leone mortuo

5 viventes enim sciunt se esse morituros mortui vero nihil noverunt amplius nec habent ultra mercedem quia oblivioni tradita est memoria eorum

6 amor quoque et odium et invidia simul perierunt nec habent partem in hoc saeculo et in opere quod sub sole geritur

7 vade ergo et comede in laetitia panem tuum et bibe cum gaudio vinum tuum quia Deo placent opera tua

8 omni tempore sint vestimenta tua candida et oleum de capite tuo non deficiat

9 perfruere vita cum uxore quam diligis cunctis diebus vitae instabilitatis tuae qui dati sunt tibi sub sole omni tempore vanitatis tuae haec est enim pars in vita et in labore tuo quod laboras sub sole

10 quodcumque potest manus tua facere instanter operare quia nec opus nec ratio nec scientia nec sapientia erunt apud inferos quo tu properas

11 verti me alio vidique sub sole nec velocium esse cursum nec fortium bellum nec sapientium panem nec doctorum divitias nec artificum gratiam sed tempus casumque in omnibus

12 nescit homo finem suum sed sicut pisces capiuntur hamo et sicut aves conprehenduntur laqueo sic capiuntur homines tempore malo cum eis extemplo supervenerit

13 hanc quoque vidi sub sole sapientiam et probavi maximam

14 civitas parva et pauci in ea viri venit contra eam rex magnus et vallavit eam extruxitque munitiones per gyrum et perfecta est obsidio

15 inventusque in ea vir pauper et sapiens liberavit urbem per sapientiam suam et nullus deinceps recordatus est hominis illius pauperis

16 et dicebam ego meliorem esse sapientiam fortitudine quomodo ergo sapientia pauperis contempta est et verba eius non sunt audita

17 verba sapientium audiuntur in silentio plus quam clamor principis inter stultos

18 melior est sapientia quam arma bellica et qui in uno peccaverit multa bona perdet.

ECCLESIASTES (KOHELETH) CHAPTER 10

1 muscae morientes perdunt suavitatem unguenti pretiosior est sapientia et gloria parva ad tempus stultitia

2 cor sapientis in dextera eius et cor stulti in sinistra illius

3 sed et in via stultus ambulans cum ipse insipiens sit omnes stultos aestimat

4 si spiritus potestatem habentis ascenderit super te locum tuum ne dimiseris quia curatio cessare faciet peccata maxima

5 est malum quod vidi sub sole quasi per errorem egrediens a facie principis

6 positum stultum in dignitate sublimi et divites sedere deorsum

7 vidi servos in equis et principes ambulantes quasi servos super terram

8 qui fodit foveam incidet in eam et qui dissipat sepem mordebit eum coluber

9 qui transfert lapides adfligetur in eis et qui scindit ligna vulnerabitur ab eis

10 si retunsum fuerit ferrum et hoc non ut prius sed hebetatum erit multo labore exacuatur et post industriam sequitur sapientia

11 si mordeat serpens in silentio nihil eo minus habet qui occulte detrahit

12 verba oris sapientis gratia et labia insipientis praecipitabunt eum

13 initium verborum eius stultitia et novissimum oris illius error pessimus

14 stultus verba multiplicat ignorat homo quid ante se fuerit et quod post futurum est quis illi poterit indicare

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15 labor stultorum adfliget eos qui nesciunt in urbem pergere
16 vae tibi terra cuius rex est puer et cuius principes mane comedunt
17 beata terra cuius rex nobilis est et cuius principes vescuntur in tempore suo ad reficiendum et non ad luxuriam
18 in pigritiis humiliabitur contignatio et in infirmitate manuum perstillabit domus
19 in risu faciunt panem ac vinum ut epulentur viventes et pecuniae oboedient omnia
20 in cogitatione tua regi ne detrahas et in secreto cubiculi tui ne maledixeris diviti quia avis caeli portabit vocem tuam et qui habet pinnas adnuntiabit sententiam.

ECCLESIASTES (KOHELETH) CHAPTER 11
1 mitte panem tuum super transeuntes aquas quia post multa tempora invenies illum
2 da partem septem necnon et octo quia ignoras quid futurum sit mali super terram
3 si repletae fuerint nubes imbrem super terram effundent si ceciderit lignum ad austrum aut ad aquilonem in quocumque loco ceciderit ibi erit
4 qui observat ventum non seminat et qui considerat nubes numquam metet
5 quomodo ignoras quae sit via spiritus et qua ratione conpingantur ossa in ventre praegnatis sic nescis opera Dei qui fabricator est omnium
6 mane semina sementem tuam et vespere ne cesset manus tua quia nescis quid magis oriatur hoc an illud et si utrumque simul melius erit
7 dulce lumen et delectabile est oculis videre solem
8 si annis multis vixerit homo et in omnibus his laetatus fuerit meminisse debet tenebrosi temporis et dierum multorum qui cum venerint vanitatis arguentur praeterita
9 laetare ergo iuvenis in adulescentia tua et in bono sit cor tuum in diebus iuventutis tuae et ambula in viis cordis tui et in intuitu oculorum tuorum et scito quod pro omnibus his adducet te Deus in iudicium
10 aufer iram a corde tuo et amove malitiam a carne tua adulescentia enim et voluptas vana sunt.

ECCLESIASTES (KOHELETH) CHAPTER 12
1 memento creatoris tui in diebus iuventutis tuae antequam veniat tempus adflictionis et adpropinquent anni de quibus dicas non mihi placent
2 antequam tenebrescat sol et lumen et luna et stellae et revertantur nubes post pluviam
3 quando commovebuntur custodes domus et nutabuntur viri fortissimi et otiosae erunt molentes inminuto numero et tenebrescent videntes per foramina
4 et claudent ostia in platea in humilitate vocis molentis et consurgent ad vocem volucris et obsurdescent omnes filiae carminis
5 excelsa quoque timebunt et formidabunt in via florebit amigdalum inpinguabitur lucusta et dissipabitur capparis quoniam ibit homo in domum aeternitatis suae et circumibunt in platea plangentes
6 antequam rumpatur funis argenteus et recurrat vitta aurea et conteratur hydria super fontem et confringatur rota super cisternam
7 et revertatur pulvis in terram suam unde erat et spiritus redeat ad Deum qui dedit illum
8 vanitas vanitatum dixit Ecclesiastes omnia vanitas
9 cumque esset sapientissimus Ecclesiastes docuit populum et enarravit quae fecerit et investigans conposuit parabolas multas
10 quaesivit verba utilia et conscripsit sermones rectissimos ac veritate plenos
11 verba sapientium sicut stimuli et quasi clavi in altum defixi quae per magistrorum concilium data sunt a pastore uno
12 his amplius fili mi ne requiras faciendi plures libros nullus est finis frequensque meditatio carnis adflictio est
13 finem loquendi omnes pariter audiamus Deum time et mandata eius observa hoc est enim omnis homo
14 et cuncta quae fiunt adducet Deus in iudicium pro omni errato sive bonum sive malum sit.
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THE SCROLL OF THE SONG OF SOLOMON

Song of Songs or Song for Solomon
Hebrew title: Megilath Shir Hashirim
Estimated Range of Dating: 4th to 3rd centuries B.C.

(The Song of Songs, also Song of Solomon or Canticles (Hebrew: Shir Hashirim, Greek and Ancient Greek: Asma Asmaton; Latin: Canticum Canticorum), is one of the megillot (scrolls) found in the last section of the Tanakh, known as the Ketuvim (or "Writings"), and a book of the Old Testament. The Song of Songs is unique within the Hebrew Bible: it shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore wisdom like Proverbs or Ecclesiastes (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates); instead, it celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy". The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

The Song offers no clue to its author or to the date, place, or circumstances of its composition. The superscription states that it is "Solomon's", but even if this is meant to identify the author, it cannot be read as strictly as a similar modern statement. The most reliable evidence for its date is its language: Aramaic gradually replaced Hebrew after the end of the Babylonian exile in the late 6th century BC, and the evidence of vocabulary, morphology, idiom and syntax clearly points to a late date, centuries after King Solomon to whom it is traditionally attributed.

It has parallels with Mesopotamian and Egyptian love poetry from the first half of the 1st millennium, and with the pastoral idylls of Theocritus, a Greek poet who wrote in the first half of the 3rd century BC; as a result of these conflicting signs, speculation ranges from the 10th to the 2nd centuries BC, with the language supporting a date around the 3rd century.

There is widespread consensus that, although the book has no plot, it does have what can be called a framework, as indicated by the links between its beginning and end. Beyond this, however, there appears to be little agreement and attempts to find a structure can only be indicative:

- *Introduction (1:1–6)*
- *Dialogue between the lovers (1:7–2:7)*
- *The woman recalls a visit from her lover (2:8–17)*
- *The woman addresses the daughters of Zion (3:1–5)*
- *Sighting a royal wedding procession (3:6–11)*
- *The man describes his lover's beauty (4:1–5:1)*
- *The woman addresses the daughters of Jerusalem (5:2–6:4)*
- *The man describes his lover, who visits him (6:5–12)*
- *Observers describe the woman's beauty (6:13–8:4)*
- *Appendix (8:5–14)*

In modern Judaism the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish tradition reads it as an allegory of the relationship between God and Israel, Christianity as an allegory of Christ and his "bride", the Church.)

CANTICUM CANTICORUM SALOMONIS,
QUOD HEBRAICE DICITUR SIR HASIRIM
SONG OF SOLOMON CHAPTER 1

1 osculetur me osculo oris sui quia meliora sunt ubera tua vino

2 fraglantia unguentis optimis oleum effusum nomen tuum ideo adulescentulae dilexerunt te

3 trahe me post te curremus introduxit me rex in cellaria sua exultabimus et laetabimur in te memores uberum tuorum super vinum recti diligunt te

4 nigra sum sed formonsa filiae Hierusalem sicut tabernacula Cedar sicut pelles Salomonis

5 nolite me considerare quod fusca sim quia decoloravit me sol filii matris meae pugnaverunt contra me posuerunt me custodem in vineis vineam meam non custodivi

6 indica mihi quem diligit anima mea ubi pascas ubi cubes in meridie ne vagari incipiam per greges sodalium tuorum

7 si ignoras te o pulchra inter mulieres egredere et abi post vestigia gregum et pasce hedos tuos iuxta tabernacula pastorum

8 equitatui meo in curribus Pharaonis adsimilavi te amica mea

9 pulchrae sunt genae tuae sicut turturis collum tuum sicut monilia

10 murenulas aureas faciemus tibi vermiculatas argento

11 dum esset rex in accubitu suo nardus mea dedit odorem suum

12 fasciculus murrae dilectus meus mihi inter ubera mea commorabitur

13 botrus cypri dilectus meus mihi in vineis Engaddi

14 ecce tu pulchra es amica mea ecce tu pulchra oculi tui columbarum

15 ecce tu pulcher es dilecte mi et decorus lectulus noster floridus

16 tigna domorum nostrarum cedrina laquearia nostra cypressina.

SONG OF SOLOMON CHAPTER 2

1 ego flos campi et lilium convallium

2 sicut lilium inter spinas sic amica mea inter filias

3 sicut malum inter ligna silvarum sic dilectus meus inter filios sub umbra illius quam desideraveram sedi et fructus eius dulcis gutturi meo

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4 introduxit me in cellam vinariam ordinavit in me caritatem
5 fulcite me floribus stipate me malis quia amore langueo
6 leva eius sub capite meo et dextera illius amplexabitur me
7 adiuro vos filiae Hierusalem per capreas cervosque camporum ne suscitetis neque evigilare faciatis dilectam quoadusque ipsa velit
8 vox dilecti mei ecce iste venit saliens in montibus transiliens colles
9 similis est dilectus meus capreae hinuloque cervorum en ipse stat post parietem nostrum despiciens per fenestras prospiciens per cancellos
10 et dilectus meus loquitur mihi surge propera amica mea formonsa mea et veni
11 iam enim hiemps transiit imber abiit et recessit
12 flores apparuerunt in terra tempus putationis advenit vox turturis audita est in terra nostra
13 ficus protulit grossos suos vineae florent dederunt odorem surge amica mea speciosa mea et veni
14 columba mea in foraminibus petrae in caverna maceriae ostende mihi faciem tuam sonet vox tua in auribus meis vox enim tua dulcis et facies tua decora
15 capite nobis vulpes vulpes parvulas quae demoliuntur vineas nam vinea nostra floruit
16 dilectus meus mihi et ego illi qui pascitur inter lilia
17 donec adspiret dies et inclinentur umbrae revertere similis esto dilecte mi capreae aut hinulo cervorum super montes Bether.

SONG OF SOLOMON CHAPTER 3

1 in lectulo meo per noctes quaesivi quem diligit anima mea quaesivi illum et non inveni
2 surgam et circuibo civitatem per vicos et plateas quaeram quem diligit anima mea quaesivi illum et non inveni
3 invenerunt me vigiles qui custodiunt civitatem num quem dilexit anima mea vidistis
4 paululum cum pertransissem eos inveni quem diligit anima mea tenui eum nec dimittam donec introducam illum in domum matris meae et in cubiculum genetricis meae
5 adiuro vos filiae Hierusalem per capreas cervosque camporum ne suscitetis neque evigilare faciatis dilectam donec ipsa velit
6 quae est ista quae ascendit per desertum sicut virgula fumi ex aromatibus murrae et turis et universi pulveris pigmentarii
7 en lectulum Salomonis sexaginta fortes ambiunt ex fortissimis Israhel
8 omnes tenentes gladios et ad bella doctissimi unius-cuiusque ensis super femur suum propter timores nocturnos
9 ferculum fecit sibi rex Salomon de lignis Libani
10 columnas eius fecit argenteas reclinatorium aureum ascensum purpureum media caritate constravit propter filias Hierusalem
11 egredimini et videte filiae Sion regem Salomonem in diademate quo coronavit eum mater sua in die disponsionis illius et in die laetitiae cordis eius.

SONG OF SOLOMON CHAPTER 4

1 quam pulchra es amica mea quam pulchra es oculi tui columbarum absque eo quod intrinsecus latet capilli tui sicut greges caprarum quae ascenderunt de monte Galaad
2 dentes tui sicut greges tonsarum quae ascenderunt de lavacro omnes gemellis fetibus et sterilis non est inter eas
3 sicut vitta coccinea labia tua et eloquium tuum dulce sicut fragmen mali punici ita genae tuae absque eo quod intrinsecus latet
4 sicut turris David collum tuum quae aedificata est cum propugnaculis mille clypei pendent ex ea omnis armatura fortium
5 duo ubera tua sicut duo hinuli capreae gemelli qui pascuntur in liliis
6 donec adspiret dies et inclinentur umbrae vadam ad montem murrae et ad collem turis
7 tota pulchra es amica mea et macula non est in te
8 veni de Libano sponsa veni de Libano veni coronaberis de capite Amana de vertice Sanir et Hermon de cubilibus leonum de montibus pardorum
9 vulnerasti cor meum soror mea sponsa vulnerasti cor meum in uno oculorum tuorum et in uno crine colli tui
10 quam pulchrae sunt mammae tuae soror mea sponsa pulchriora ubera tua vino et odor unguentorum tuorum super omnia aromata
11 favus distillans labia tua sponsa mel et lac sub lingua tua et odor vestimentorum tuorum sicut odor turis
12 hortus conclusus soror mea sponsa hortus conclusus fons signatus
13 emissiones tuae paradisus malorum punicorum cum pomorum fructibus cypri cum nardo
14 nardus et crocus fistula et cinnamomum cum universis lignis Libani murra et aloe cum omnibus primis unguentis
15 fons hortorum puteus aquarum viventium quae fluunt impetu de Libano
16 surge aquilo et veni auster perfla hortum meum et fluant aromata illius.

SONG OF SOLOMON CHAPTER 5

1 veniat dilectus meus in hortum suum et comedat fructum pomorum suorum veni in hortum meum soror mea sponsa messui murram meam cum aromatibus meis comedi favum cum melle meo bibi vinum meum cum lacte meo comedite amici bibite et inebriamini carissimi
2 ego dormio et cor meum vigilat vox dilecti mei pulsantis aperi mihi soror mea amica mea columba mea inmaculata mea quia caput meum plenum est rore et cincinni mei guttis noctium
3 expoliavi me tunica mea quomodo induar illa lavi pedes meos quomodo inquinabo illos
4 dilectus meus misit manum suam per foramen et venter meus intremuit ad tactum eius
5 surrexi ut aperirem dilecto meo manus meae stillaverunt murra digiti mei pleni murra probatissima

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6 pessulum ostii aperui dilecto meo at ille declinaverat atque transierat anima mea liquefacta est ut locutus est quaesivi et non inveni illum vocavi et non respondit mihi
7 invenerunt me custodes qui circumeunt civitatem percusserunt me vulneraverunt me tulerunt pallium meum mihi custodes murorum
8 adiuro vos filiae Hierusalem si inveneritis dilectum meum ut nuntietis ei quia amore langueo
9 qualis est dilectus tuus ex dilecto o pulcherrima mulierum qualis est dilectus tuus ex dilecto quia sic adiurasti nos
10 dilectus meus candidus et rubicundus electus ex milibus
11 caput eius aurum optimum comae eius sicut elatae palmarum nigrae quasi corvus
12 oculi eius sicut columbae super rivulos aquarum quae lacte sunt lotae et resident iuxta fluenta plenissima
13 genae illius sicut areolae aromatum consitae a pigmentariis labia eius lilia distillantia murram primam
14 manus illius tornatiles aureae plenae hyacinthis venter eius eburneus distinctus sapphyris
15 crura illius columnae marmoreae quae fundatae sunt super bases aureas species eius ut Libani electus ut cedri
16 guttur illius suavissimum et totus desiderabilis talis est dilectus meus et iste est amicus meus filiae Hierusalem
17 quo abiit dilectus tuus o pulcherrima mulierum quo declinavit dilectus tuus et quaeremus eum tecum.

SONG OF SOLOMON CHAPTER 6

1 dilectus meus descendit in hortum suum ad areolam aromatis ut pascatur in hortis et lilia colligat
2 ego dilecto meo et dilectus meus mihi qui pascitur inter lilia
3 pulchra es amica mea suavis et decora sicut Hierusalem terribilis ut castrorum acies ordinata
4 averte oculos tuos a me quia ipsi me avolare fecerunt capilli tui sicut grex caprarum quae apparuerunt de Galaad
5 dentes tui sicut grex ovium quae ascenderunt de lavacro omnes gemellis fetibus et sterilis non est in eis
6 sicut cortex mali punici genae tuae absque occultis tuis
7 sexaginta sunt reginae et octoginta concubinae et adulescentularum non est numerus
8 una est columba mea perfecta mea una est matris suae electa genetrici suae viderunt illam filiae et beatissimam praedicaverunt reginae et concubinae et laudaverunt eam
9 quae est ista quae progreditur quasi aurora consurgens pulchra ut luna electa ut sol terribilis ut acies ordinata
10 descendi ad hortum nucum ut viderem poma convallis ut inspicerem si floruisset vinea et germinassent mala punica
11 nescivi anima mea conturbavit me propter quadrigas Aminadab
12 revertere revertere Sulamitis revertere revertere ut intueamur te.

SONG OF SOLOMON CHAPTER 7

1 quid videbis in Sulamiten nisi choros castrorum quam pulchri sunt gressus tui in calciamentis filia principis iunctura feminum tuorum sicut monilia quae fabricata sunt manu artificis
2 umbilicus tuus crater tornatilis numquam indigens poculis venter tuus sicut acervus tritici vallatus liliis
3 duo ubera tua sicut duo hinuli gemelli capreae
4 collum tuum sicut turris eburnea oculi tui sicut piscinae in Esebon quae sunt in porta filiae multitudinis nasus tuus sicut turris Libani quae respicit contra Damascum
5 caput tuum ut Carmelus et comae capitis tui sicut purpura regis vincta canalibus
6 quam pulchra es et quam decora carissima in deliciis
7 statura tua adsimilata est palmae et ubera tua botris
8 dixi ascendam in palmam adprehendam fructus eius et erunt ubera tua sicut botri vineae et odor oris tui sicut malorum
9 guttur tuum sicut vinum optimum dignum dilecto meo ad potandum labiisque et dentibus illius ruminandum
10 ego dilecto meo et ad me conversio eius
11 veni dilecte mi egrediamur in agrum commoremur in villis
12 mane surgamus ad vineas videamus si floruit vinea si flores fructus parturiunt si floruerunt mala punica ibi dabo tibi ubera mea
13 mandragorae dederunt odorem in portis nostris omnia poma nova et vetera dilecte mi servavi tibi.

SONG OF SOLOMON CHAPTER 8

1 quis mihi det te fratrem meum sugentem ubera matris meae ut inveniam te foris et deosculer et iam me nemo despiciat
2 adprehendam te et ducam in domum matris meae ibi me docebis et dabo tibi poculum ex vino condito et mustum malorum granatorum meorum
3 leva eius sub capite meo et dextera illius amplexabitur me
4 adiuro vos filiae Hierusalem ne suscitetis et evigilare faciatis dilectam donec ipsa velit
5 quae est ista quae ascendit de deserto deliciis affluens et nixa super dilectum suum sub arbore malo suscitavi te ibi corrupta est mater tua ibi violata est genetrix tua
6 pone me ut signaculum super cor tuum ut signaculum super brachium tuum quia fortis est ut mors dilectio dura sicut inferus aemulatio lampades eius lampades ignis atque flammarum
7 aquae multae non poterunt extinguere caritatem nec flumina obruent illam si dederit homo omnem substantiam domus suae pro dilectione quasi nihil despicient eum
8 soror nostra parva et ubera non habet quid faciemus sorori nostrae in die quando adloquenda est
9 si murus est aedificemus super eum propugnacula argentea si ostium est conpingamus illud tabulis cedrinis
10 ego murus et ubera mea sicut turris ex quo facta sum coram eo quasi pacem repperiens
11 vinea fuit Pacifico in ea quae habet populos tradidit eam custodibus vir adfert pro fructu eius mille argenteos

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12 vinea mea coram me est mille tui Pacifice et ducenti his qui custodiunt fructus eius

13 quae habitas in hortis amici auscultant fac me audire vocem tuam

14 fuge dilecte mi et adsimilare capreae hinuloque cervorum super montes aromatum.

WISDOM OF SOLOMON

The Book of Wisdom
Estimated Range of Dating: 1st century B.C.

(The Book of Wisdom, or the Wisdom of Solomon, is a Jewish work written in Greek and most likely composed in Alexandria, Egypt, in the late 1st century BC or early 1st century AD. The central theme of the work is "Wisdom" itself, appearing under two principal aspects. In its relation to man, Wisdom is the perfection of knowledge of the righteous as a gift from God showing itself in action. In direct relation to God, Wisdom is with God from all eternity. It is one of the seven Sapiential or wisdom books comprising the Septuagint, the others being Psalms, Proverbs, Ecclesiastes, Song of Songs (Song of Solomon), Job, and Sirach. It is included in the canon of Deuterocanonical books by the Roman Catholic Church and of the Eastern Orthodox Church. Most Protestants consider it part of the Apocrypha.

The author's prime literary source was the Septuagint, in particular the Wisdom literature and the Book of Isaiah, and he was familiar with late Jewish works as the Book of Enoch and with Greek philosophical literature. It is uncertain whether the book has a single author or comes from a school of writers, but recent scholarship has favoured regarding it as a unified work. In either case its blend of Greek and Jewish features suggests a learned Hellenistic background, and despite the address to the "rulers of the world" the actual audience was probably members of the author's own community who were tempted to give up their Jewishness in the face of the temptations of Greek culture and the hostile conditions facing Jews in the Greek world.

The book is addressed to the rulers of the earth, urging them to love righteousness and seek wisdom; the wicked think that all is chance and that they should enjoy each day, but they are deluded. In the second section Solomon (not explicitly named, but strongly implied) tells of his search for wisdom.

The Wisdom of Solomon can be linked to several forms of ancient literature, both Jewish and non-Jewish, but it clearly belongs with biblical Wisdom books such as the Book of Job, one of only five such books among ancient Jewish literature. In terms of classical genre it has been identified as an encomium and with the Greek genre of the "exhortatory discourse", by which a teacher attempts to persuade others to a certain course of action.

Structure and content

The structure can be divided into three sections:

1. Book of Eschatology

• exhortation to justice

• speech of the impious, contrasts of the wicked and the just

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• exhortation to wisdom
2. Book of Wisdom
• Solomon's speech concerning wisdom, wealth, power and prayer
3. Book of History
• introduction, followed by diptychs of plagues
• digression on God's power and mercy
• digression on false worship and further plagues
• recapitulation and concluding doxology.

Melito of Sardis in the 2nd century AD, Augustine (c. 397 AD) and Pope Innocent I (405 AD) considered Wisdom of Solomon as part of the Old Testament. Athanasius writes that the Book of Wisdom along with three other deuterocanonical books, while not being part of the Canon, "were appointed by the Fathers to be read". Epiphanius of Salamis (c. 385 AD) mentions that the Wisdom of Solomon was of disputed canonicity. According to the monk Rufinus of Aquileia (c. 400 AD) the Book of Wisdom was not called a canonical but ecclesiastical book.)

LIBER SAPIENTIAE
WISDOM OF SOLOMON CHAPTER 1

1 diligite iustitiam qui iudicatis terram sentite de Domino in bonitate et in simplicitate cordis quaerite illum
2 quoniam invenitur ab his qui non temptant illum apparet autem eis qui fidem habent in illum
3 perversae enim cogitationes separant a Deo probata autem virtus corripit insipientes
4 quoniam in malivolam animam non intrabit sapientia nec habitabit in corpore subdito peccatis
5 sanctus enim spiritus disciplinae effugiet fictum et auferet se a cogitationibus quae sunt sine intellectu et corripietur superveniente iniquitate
6 benignus est enim spiritus sapientiae et non liberabit maledictum a labiis suis quoniam renum illius testis est Deus et cordis eius scrutator est verus et linguae illius auditor
7 quoniam spiritus Domini replevit orbem terrarum et hoc quod continet omnia scientiam habet vocis
8 propter hoc qui loquitur iniqua non potest latere nec praeteriet illum corripiens iudicium
9 in cogitationibus enim impii interrogatio erit sermonum autem illius auditio ad Dominum veniet ad correptionem iniquitatum illius
10 quoniam auris zeli audit omnia et tumultus murmurationum non abscondetur
11 custodite ergo vos a murmuratione quae nihil prodest et a detractione parcite linguae quoniam responsum obscurum in vacuum non ibit os autem quod mentitur occidit animam
12 nolite zelare mortem in errore vitae vestrae neque adquiratis perditionem in operibus manuum vestrarum
13 quoniam Deus mortem non fecit nec laetatur in perditione vivorum
14 creavit enim ut essent omnia et sanabiles nationes orbis terrarum et non est in illis medicamentum exterminii nec inferorum regnum in terra
15 iustitia enim inmortalis est
16 impii autem manibus et verbis arcessierunt illam et aestimantes illam amicam defluxerunt et sponsionem posuerunt ad illam quoniam digni sunt qui sunt ex parte illius.

WISDOM OF SOLOMON CHAPTER 2

1 dixerunt enim apud se cogitantes non recte exiguum et cum taedio est tempus vitae nostrae et non est refrigerium in fine hominis et non est qui agnitus sit reversus ab inferis
2 quia ex nihilo nati sumus et post hoc erimus tamquam non fuerimus quoniam fumus afflatus est in naribus nostris et sermo scintillae ad commovendum cor nostrum
3 quia extincta cinis erit corpus et spiritus diffundetur tamquam mollis aer et transiet vita nostra tamquam vestigium nubis et sicut nebula dissolvetur quae fugata est a radiis solis et a calore illius adgravata
4 et nomen nostrum oblivionem accipiet per tempus et nemo memoriam habebit operum nostrorum
5 umbrae enim transitus est tempus nostrum et non est reversio finis nostri quoniam consignata est et nemo revertetur
6 venite ergo et fruamur bonis quae sunt et utamur creaturam tamquam in iuventute celeriter
7 vino pretioso et unguentis nos impleamus et non praetereat nos flos temporis
8 coronemus nos rosis antequam marcescant nullum pratum sit quod non pertranseat luxuria nostra
9 ubique relinquamus signa laetitiae quoniam haec est pars nostra et haec est sors
10 opprimamus pauperem iustum et non parcamus viduae nec veterani revereamur canos multi temporis
11 sit autem fortitudo nostra lex iniustitiae quod infirmum est enim inutile invenitur
12 circumveniamus ergo iustum quoniam inutilis est nobis et contrarius est operibus nostris et inproperat nobis peccata legis et diffamat in nos peccata disciplinae nostrae
13 promittit scientiam Dei se habere et filium Dei se nominat
14 factus est nobis in traductionem cogitationum nostrarum
15 gravis est nobis etiam ad videndum quoniam dissimilis est aliis vita illius et inmutatae sunt viae eius
16 tamquam nugaces aestimati sumus ab illo et abstinet se a viis nostris tamquam ab inmunditiis et praefert novissima iustorum et gloriatur patrem Deum se habere
17 videamus ergo si sermones illius veri sunt et temptemus quae ventura sunt illi et sciemus quae erunt novissima illius
18 si enim est verus filius Dei suscipiet illum et liberabit eum de manu contrariorum
19 contumelia et tormento interrogemus eum ut sciamus reverentiam illius et probemus patientiam ipsius

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20 morte turpissima condemnemus illum erit enim ei respectus ex sermonibus illius
21 haec cogitaverunt et erraverunt excaecavit enim illos malitia eorum
22 et nescierunt sacramenta Dei neque mercedem speraverunt iustitiae nec iudicaverunt honorem animarum sanctarum
23 quoniam Deus creavit hominem inexterminabilem et ad imaginem suae similitudinis fecit illum
24 invidia autem diaboli mors introivit in orbem terrarum
25 imitantur autem illum qui sunt ex parte illius.

WISDOM OF SOLOMON CHAPTER 3

1 iustorum autem animae in manu Dei sunt et non tanget illos tormentum mortis
2 visi sunt in oculis insipientium mori et aestimata est adflictio exitus illorum
3 et quod a nobis est iter exterminii illi autem sunt in pace
4 et si coram hominibus tormenta passi sunt spes illorum inmortalitate plena est
5 et in paucis vexati in multis bene disponentur quoniam Deus tentavit illos et invenit illos dignos se
6 tamquam aurum in fornace probavit illos et quasi holocausta hostiam accepit illos et in tempore erit respectus illorum
7 fulgebunt et tamquam scintillae in harundineto discurrent
8 iudicabunt nationes et dominabuntur populis et regnabit Dominus illorum in perpetuum
9 qui confidunt in illum intellegent veritatem et fideles in dilectione adquiescent illi quoniam donum et pax est electis illius
10 impii autem secundum quae cogitaverunt correptionem habebunt qui neglexerunt iustum et a Domino recesserunt
11 sapientiam enim et disciplinam qui abicit infelix est et vacua est spes illorum et labores sine fructu et inhabitabilia opera illorum sunt
12 mulieres eorum insensatae sunt et nequissimi filii eorum
13 maledicta creatura illorum quoniam felix sterilis incoinquinata quae non scivit torum in delicto habebit fructum in respectione animarum
14 et spado qui non operatus est per manus suas iniquitatem nec cogitavit adversus Deum nequissima dabitur enim illi fidei donum electum et sors in templo Domini acceptissima
15 bonorum enim laborum gloriosus est fructus et quae non concidat radix sapientiae
16 filii autem adulterorum inconsummati erunt et ab iniquo toro semen exterminabitur
17 et si quidem longae vitae erunt in nihilum conputabuntur et sine honore erit novissima senectus illorum
18 et si celerius defuncti fuerint non habebunt spem nec in die agnitionis adlocutionem
19 nationis enim iniquae dirae sunt consummationes.

WISDOM OF SOLOMON CHAPTER 4

1 melior est generatio cum claritate inmortalitas est enim in memoria illius quoniam et apud Deum nota est et apud homines
2 cum praesens est imitantur illam et desiderant eam cum se duxerit et in perpetuum coronata triumphat incoinquinatorum certaminum praemium vincens
3 multigena autem impiorum multitudo non erit utilis et spuria vitulamina non dabunt radices altas nec stabile firmamentum conlocabunt
4 et si in ramis in tempore germinaverint infirmiter posita a vento commovebuntur et a nimietate ventorum eradicabuntur
5 confringentur rami inconsummati et fructus illorum inutilis et acerbi ad manducandum et ad nihilum apti
6 ex iniquis enim omnes filii qui nascuntur testes sunt nequitiae adversus parentes in interrogatione sua
7 iustus autem si morte praeoccupatus fuerit in refrigerio erit
8 senectus enim venerabilis est non diuturna neque numero annorum conputata cani sunt autem sensus hominibus
9 et aetas senectutis vita inmaculata
10 placens Deo factus dilectus et vivens inter peccatores translatus est
11 raptus est ne malitia mutaret intellectum illius aut fictio decipiat animam illius
12 fascinatio enim nugacitatis obscurat bona et inconstantia concupiscentiae transvertit sensum sine malitia
13 consummatus in brevi explevit tempora multa
14 placita enim erat Deo anima illius propter hoc properavit educere illum de medio iniquitatum populi autem videntes et non intellegentes nec ponentes in praecordiis talia
15 quoniam gratia Dei et misericordia in sanctos illius et respectus in electos illius
16 condemnat autem iustus mortuus vivos impios et iuventus celerius consummata longam vitam iniusti
17 videbunt enim finem sapientis et non intellegent quid cogitaverit de illo Deus et quare munierit illum Dominus
18 videbunt enim et contemnent illos autem Dominus inridebit
19 et erunt post haec decidentes sine honore et in contumelia inter mortuos in perpetuum quoniam disrumpet illos inflatos sine voce et commovebit illos a fundamentis et usque ad supremum desolabuntur et erunt gementes et memoria illorum periet
20 venient in cogitatione peccatorum suorum timidi et traducent illos ex adverso iniquitates ipsorum.

WISDOM OF SOLOMON CHAPTER 5

1 tunc stabunt iusti in magna constantia adversus eos qui se angustaverunt et qui abstulerunt labores illorum
2 videntes turbabuntur timore horribili et mirabuntur in subitatione insperatae salutis
3 dicent inter se paenitentiam agentes et per angustiam spiritus gementes hi sunt quos habuimus aliquando in risu et in similitudine inproperii

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4 nos insensati vitam illorum aestimabamus insaniam et finem illorum sine honore
5 quomodo conputati sunt inter filios Dei et inter sanctos sors illorum est
6 ergo erravimus a via veritatis et iustitiae lumen non luxit nobis et sol non est ortus nobis
7 lassati sumus in via iniquitatis et perditionis et ambulavimus vias difficiles viam autem Domini ignoravimus
8 quid nobis profuit superbia aut quid divitiarum iactatio contulit nobis
9 transierunt omnia illa tamquam umbra et tamquam nuntius percurrens
10 et tamquam navis quae pertransit fluctuantem aquam cuius cum praeterierit non est vestigium invenire neque semitam carinae illius in fluctibus
11 aut avis quae transvolat in aere nullum invenitur argumentum itineris illius sed tantum sonitus est alarum verberans levem ventum et scindens per vim itineris aerem commotis alis transvolavit et post hoc nullum signum invenitur itineris illius
12 aut tamquam sagittae emissae in locum destinatum divisus aer continuo in se reclusus est ut ignoretur transitus illius
13 sic et nos nati continuo desivimus esse et virtutis quidem signum nullum valuimus ostendere in malignitate autem nostra consumpti sumus
14 talia dixerunt et peccaverunt
15 quoniam spes impii tamquam lanugo est quae a vento tollitur et tamquam spuma gracilis quae a procella dispergitur et tamquam fumus qui a vento diffusus est et tamquam memoria hospitis unius diei praetereuntis
16 iusti autem in perpetuum vivent et apud Dominum est merces eorum et cogitatio illorum apud Altissimum
17 ideo accipient regnum decoris et diadema speciei de manu Domini quoniam dextera sua teget eos et brachio suo defendet illos
18 accipiet armaturam zelus illius et armabit creaturam ad ultionem inimicorum
19 induet pro torace iustitiam et accipiet pro galea iudicium certum
20 sumet scutum inexpugnabilem aequitatem
21 acuet autem duram iram in lanceam et pugnabit cum illo orbis terrarum contra insensatos
22 ibunt directae emissiones fulgorum et tamquam a bene curvato arcu nubium exterminabuntur et ad certum locum insilient
23 et a petrosa ira plenae mittentur grandines et scandescet in illos aqua maris et flumina concurrent duriter
24 contra illos stabit spiritus virtutis et tamquam turbedo venti dividet illos et ad heremiam perducet omnem terram iniquitatis et malignitas evertet sedes potentium.

WISDOM OF SOLOMON CHAPTER 6

1 melior est sapientia quam vires et vir prudens magis quam fortis
2 audite ergo reges et intellegite discite iudices finium terrae
3 praebete aures vos qui continetis multitudines et placetis vobis in turbis nationum
4 quoniam data est a Domino potestas vobis et virtus ab Altissimo qui interrogabit opera vestra et cogitationes scrutabitur
5 quoniam cum essetis ministri regni illius non recte iudicastis neque custodistis legem iustitiae neque secundum voluntatem Dei ambulastis
6 horrende et cito apparebit vobis quoniam iudicium durissimum in his qui praesunt fiet
7 exiguo enim conceditur misericordia potentes autem potenter tormenta patientur
8 non enim subtrahet personam cuiusquam Dominus nec reverebitur magnitudinem cuiusquam quoniam pusillum et magnum ipse fecit et aequaliter cura est illi pro omnibus
9 fortioribus autem fortior instat cruciatio
10 ad vos ergo reges sunt hi sermones mei ut discatis sapientiam et non excidatis
11 qui enim custodierint iusta iuste iustificabuntur et qui didicerint ista invenient quid respondeant
12 concupiscite ergo sermones meos diligite illos et habebitis disciplinam
13 clara est et quae numquam marcescat sapientia et facile videtur ab his qui diligunt eam et invenietur ab his qui quaerunt illam
14 praeoccupat qui se concupiscunt ut illis se prior ostendat
15 qui de luce vigilaverit ad illam non laborabit adsidentem enim illam foribus suis inveniet
16 cogitare ergo de illa sensus est consummatus et qui vigilaverit propter illam cito erit securus
17 quoniam dignos se ipsa circuit quaerens et in viis ostendit se illis hilariter et in omni providentia occurrit illis
18 initium enim illius verissima est disciplinae concupiscentia
19 cura ergo disciplinae dilectio est et dilectio custoditio legum illius est custoditio autem legum consummatio incorruptionis est
20 incorruptio autem facit esse proximum Deo
21 concupiscentia itaque sapientiae deducet ad regnum perpetuum
22 si ergo delectamini sedibus et stemmatibus reges populi diligite sapientiam ut in perpetuum regnetis
23 diligite lumen sapientiae, omnes qui praeestis populis.
24 quid est autem sapientia et quemadmodum facta sit referam et non abscondam a vobis sacramenta Dei sed ab initio nativitatis investigabo et ponam in lucem scientiam illius et non praeteribo veritatem
25 neque cum invidia tabescente iter habebo quoniam ista non erit particeps sapientiae
26 multitudo autem sapientium sanitas est orbis terrarum et rex sapiens populi stabilimentum est
27 ergo accipite disciplinam per sermones meos et proderit vobis.

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WISDOM OF SOLOMON CHAPTER 7

1 sum quidem et ego mortalis homo similis omnibus et ex genere terreno illius qui prior finctus est et in ventre matris figuratus sum caro

2 decem mensuum tempore coagulatus in sanguine ex semine hominis et delectamento somni conveniente

3 et ego natus accepi communem aerem et in similiter factam decidi terram primam vocem similem omnibus emisi plorans

4 in involumentis nutritus sum et curis magnis

5 nemo enim ex regibus aliud habuit nativitatis initium

6 unus ergo introitus est omnibus ad vitam et similis exitus

7 propter hoc optavi et datus est mihi sensus et invocavi et venit in me spiritus sapientiae

8 et praeposui illam regnis et sedibus et divitias nihil esse duxi in conparatione illius

9 nec conparavi illi lapidem pretiosum quoniam omne aurum in conparatione illius harena est exigua et tamquam lutum aestimabitur argentum in conspectu illius

10 super salutem et speciem dilexi illam et proposui pro luce habere illam quoniam inextinguibile est lumen illius

11 venerunt autem mihi omnia bona pariter cum illa et innumerabilis honestas per manus illius

12 et laetatus sum in omnibus quoniam antecedebat ista sapientia et ignorabam quoniam horum omnium mater est

13 quam sine fictione didici et sine invidia communico et honestatem illius non abscondo

14 infinitus enim thesaurus est hominibus quod qui usi sunt participes facti sunt amicitiae Dei propter disciplinae dona commendati

15 mihi autem det Deus dicere ex sententia et praesumere digna horum quae dantur quoniam ipse et sapientiae dux est et sapientium emendator

16 in manu enim illius et nos et sermones nostri et omnis sapientia et operum scientiae disciplina

17 ipse enim mihi dedit horum quae sunt scientiam veram ut sciam dispositionem orbis terrarum et virtutes elementorum

18 initium et consummationem et medietatem temporum et meditationem omnium morum mutationes et divisiones temporum

19 anni cursus et stellarum dispositiones

20 naturas animalium et iras bestiarum vim ventorum et cogitationes hominum differentias arborum et virtutes radicum

21 et quaecumque sunt absconsa et inprovisa didici omnium enim artifex docuit me sapientia

22 est enim in illa spiritus intellectus sanctus unicus multiplex subtilis mobilis dissertus incoinquinatus certus suavis amans bonum acutus qui nihil vetat benefacere

23 humanus stabilis certus securus omnem habens virtutem omnia prospiciens et qui capiat omnes spiritus intellegibiles mundos subtiles

24 omnibus enim mobilibus mobilior est sapientia adtingit autem ubique et capit propter suam munditiam

25 vapor est enim virtutis Dei et emanatio quaedam est claritatis omnipotentis Dei sincera et ideo nihil inquinatum in illa incurrit

26 candor est enim lucis aeternae et speculum sine macula Dei maiestatis et imago bonitatis illius

27 et cum sit una omnia potest et permanens in se omnia innovat et per nationes in animas sanctas se transfert amicos Dei et prophetas constituit

28 neminem enim diligit Deus nisi eum qui cum sapientia inhabitat

29 est enim haec speciosior sole et super omnem stellarum dispositionem luci conparata invenitur prior

30 illi enim succedit nox sapientiam autem non vincit malitia.

WISDOM OF SOLOMON CHAPTER 8

1 adtingit enim a fine usque ad finem fortiter et disponit omnia suaviter

2 hanc amavi et exquisivi a iuventute mea et quaesivi sponsam mihi adsumere et amator factus sum formae illius

3 generositatem glorificat contubernium habens Dei sed et omnium Dominus dilexit illam

4 doctrix est enim disciplinae Dei et electrix operum illius

5 et si divitiae appetuntur in vita quid sapientiae locupletius quae omnia operatur

6 si autem sensus operatur quis horum quae sunt magis quam illa est artifex

7 et si iustitiam quis diligit labores huius magnas habent virtutes sobrietatem enim et sapientiam docet et iustitiam et virtutem quibus utilius nihil est in vita hominibus

8 et si multitudinem scientiae desiderat quis scit praeterita et de futuris aestimat scit versutias sermonum et dissolutiones argumentorum signa et monstra scit antequam fiant et eventus temporum et saeculorum

9 proposui ergo hanc adducere mihi ad convivendum sciens quoniam communicabit mecum de bonis et erit adlocutio cogitationis et taedii mei

10 habebo propter hanc claritatem ad turbas et honorem apud seniores iuvenis

11 acutus inveniar in iudicio et in conspectu potentium admirabilis ero et facies principum mirabuntur me

12 tacentem me sustinebunt et loquentem me respicient et sermocinante plura manus ori suo inponent

13 propterea habebo per hanc inmortalitatem et memoriam aeternam his qui post me futuri sunt relinquam

14 disponam populos et nationes mihi erunt subiectae

15 timebunt me audientes reges horrendi in multitudine videbor bonus et in bello fortis

16 intrans in domum meam conquiescam cum illa non enim habet amaritudinem conversatio illius nec taedium convictus ipsius sed laetitiam et gaudium

17 haec cogitans apud me et commemorans in corde meo quoniam inmortalitas est in cogitatione sapientiae

18 et in amicitia illius delectatio bona et in operibus manuum illius honestas sine defectione et in certamine loquellae illius sapientia et praeclaritas in communicatione

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sermonum ipsius circuibam quaerens ut mihi illam adsumerem
19 puer autem eram ingeniosus et sortitus sum animam bonam
20 et cum essem magis bonus veni ad corpus incoinquinatum
21 et ut scivi quoniam aliter non possum esse continens nisi Deus det et hoc ipsum erat sapientiae scire cuius esset hoc donum adii Dominum et deprecatus sum illum et dixi ex totis praecordiis meis.

WISDOM OF SOLOMON CHAPTER 9
1 Deus parentum et Domine misericordiae tuae qui fecisti omnia verbo tuo
2 et sapientia tua constituisti hominem ut dominetur creaturae quae a te facta est
3 ut disponat orbem terrarum in aequitate et iustitia et in directione cordis iudicium iudicet
4 da mihi sedium tuarum adsistricem sapientiam et noli me reprobare a pueris tuis
5 quoniam ego servus tuus et filius ancillae tuae sum homo infirmus et exigui temporis et minor ad intellectum iudicii et legum
6 et si quis erit consummatus inter filios hominum si afuerit ab illo sapientia tua in nihilum conputabitur
7 tu me elegisti regem populo tuo et iudicem filiorum tuorum et filiarum
8 dixisti aedificare templum in monte sancto tuo et in civitate habitationis tuae aram similitudinem tabernaculi sancti tui quod praeparasti ab initio
9 et tecum sapientia quae novit opera tua quae et adfuit tunc cum orbem terrarum faceres et sciebat quid placitum esset oculis tuis et quid directum in praeceptis tuis
10 mitte illam de sanctis caelis tuis et mitte illam a sede magnitudinis tuae ut mecum sit et mecum laboret et sciam quid acceptum sit apud te
11 scit enim illa omnia et intellegit et deducet me in operibus meis sobrie et custodiet me in sua potentia
12 et erunt accepta opera mea et disponam populum tuum iuste et ero dignus sedium patris mei
13 quis enim hominum poterit scire consilium Dei aut quis poterit cogitare quid velit Dominus
14 cogitationes enim mortalium timidae et incertae providentiae nostrae
15 corpus enim quod corrumpitur adgravat animam et deprimit terrena inhabitatio sensum multa cogitantem
16 et difficile aestimamus quae in terra sunt et quae in prospectu sunt invenimus cum labore quae in caelis sunt autem quis investigavit
17 sensum autem tuum quis scivit nisi tu dederis sapientiam et miseris sanctum spiritum tuum de altissimis
18 et sic correctae sunt semitae eorum qui in terris sunt et quae tibi placent didicerunt homines
19 et per sapientiam sanati sunt.

WISDOM OF SOLOMON CHAPTER 10
1 haec illum qui primus finctus est patrem orbis terrarum cum solus esset creatus custodivit
2 et eduxit illum a delicto suo et dedit illi virtutem continendi omnia
3 ab hac ut recessit iniustus in ira sua per iram homicidii fraternitatis deperiit
4 propter quem cum aqua deleret terram iterum sanavit sapientia per contemptibile lignum iustum gubernans
5 haec et in consensu nequitiae cum se nationes contulissent scivit iustum et servavit sine querella Deo et in filii misericordia fortem custodivit
6 haec iustum a pereuntibus impiis liberavit fugientem descendentem ignem in Pentapoli
7 cuius in testimonium nequitiae fumigabunda constat deserta terra et incerto tempore fructus habentes arbores et incredibilis animae memoria stans figmentum salis
8 sapientiam enim praetereuntes non tantum in hoc lapsi sunt ut ignorarent bona sed et insipientiae suae reliquerunt hominibus memoriam ut in his quae peccaverunt nec latere potuissent
9 sapientia autem hos qui se observant a doloribus liberavit
10 haec profugum irae fratris iustum deduxit per vias rectas et ostendit illi regnum Dei et dedit illi scientiam sanctorum honestavit illum in laboribus et conplevit labores illius
11 in fraude circumvenientium illum adfuit et honestum illum fecit
12 custodivit illum ab inimicis et a seductoribus tutavit eum et certamen forte dedit illi ut vinceret ut sciret quoniam omnium potentior est sapientia
13 haec venditum iustum non dereliquit sed a peccatoribus liberavit illum descendit cum illo in foveam
14 et in vinculis non dereliquit illum donec adferret illi sceptrum regni et potentiam adversus eos qui eum deprimebant et mendaces ostendit qui maculaverunt ipsum et dedit illi claritatem aeternam
15 haec populum iustum et semen sine querella liberavit a nationibus quae illum conprimebant
16 intravit in animam servi Domini et stetit contra reges horrendos in portentis et signis
17 et reddidit iustis mercedem laborum suorum et deduxit illos in via mirabili et fuit illis in velamento diei et in luce stellarum nocte
18 transtulit illos mare Rubrum et transvexit illos per aquam nimiam
19 inimicos autem illorum demersit in mare et ab altitudine inferorum eduxit illos ideo iusti tulerunt spolia impiorum
20 et decantaverunt Domine nomen sanctum tuum et victricem manum tuam laudaverunt pariter
21 quoniam sapientia aperuit os mutorum et linguas infantium fecit dissertas.

WISDOM OF SOLOMON CHAPTER 11
1 direxit opera illorum in manibus prophetae sancti
2 iter fecerunt per deserta quae non inhabitabantur et in locis secretis fixerunt casas

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3 steterunt contra hostes et de inimicis se vindicaverunt
4 sitierunt et invocaverunt te et data est illis de petra altissima aqua et requies sitis de lapide duro
5 per quae enim poenas passi sunt inimici illorum
6 per haec cum illis deesset bene cum illis actum est
7 nam pro fonte quidem sempiterni fluminis humanum sanguinem dedisti iniustis
8 qui comminuerentur in traductione infantum occisorum dedisti illis abundantem aquam insperate
9 ostendens per sitim quae tunc fuit quemadmodum tuos exaltares et adversarios illorum necares
10 cum enim temptati sunt et quidem cum misericordia disciplinam accipientes scierunt quemadmodum cum ira iudicati impii tormenta paterentur
11 hos quidem tamquam pater monens probasti illos autem tamquam durus rex interrogans condemnasti
12 absentes enim et praesentes similiter torquebantur
13 duplex enim illos acceperat taedium et gemitus cum memoria praeteritorum
14 cum enim audirent per sua tormenta bene secum agi commemorati sunt Dominum
15 quem enim in expositione prava proiectum deriserunt in finem eventus mirati sunt non similiter iustis faciens
16 pro cogitationibus autem insensatis iniquitates illorum quod quidam errantes colebant mutos serpentes et bestias supervacuas inmisisti illis multitudinem mutorum animalium in vindictam
17 ut scirent quia per quae peccat quis per haec et torquetur
18 non enim inpossibilis erat omnipotens manus tua quae creavit orbem terrarum ex materia invisa inmittere illis multitudinem ursorum aut audaces leones
19 aut novi generis ira plenas et ignotas bestias aut vaporem igneum spirantes aut odorem fumi proferentes aut horrendas ab oculis scintillas emittentes
20 quarum non solum laesura poterat illos exterminare sed et aspectus per timorem occidere
21 sed et sine his uno spiritu occidi poterant persecutionem passi ab ipsis factis suis et dispersi per spiritum virtutis tuae sed omnia mensura et numero et pondere disposuisti
22 multum enim valere tibi soli superat semper et virtuti brachii tui quis resistet
23 quoniam tamquam momentum staterae sic ante te est orbis terrarum et tamquam gutta roris antelucani quae descendit in terram
24 sed misereris omnium quoniam omnia potes et dissimulas peccata hominum propter paenitentiam
25 diligis enim omnia quae sunt et nihil odisti horum quae fecisti nec enim odiens aliquid constituisti
26 quomodo autem posset aliquid permanere nisi tu voluisses aut quod a te vocatum non esset conservaretur
27 parcis autem omnibus quoniam tua sunt Domine qui animas amas.

WISDOM OF SOLOMON CHAPTER 12

1 bonus enim spiritus tuus est in omnibus
2 propter quod hos qui exerrant partibus corripis et de quibus peccant admonens adloqueris ut relicta malitia credant in te Domine
3 et illos enim antiquos inhabitatores sanctae tuae terrae odiens
4 quoniam odibilia tibi opera faciebant per medicamina et sacrificia iniusta
5 et filiorum necatores sine misericordia et comestores viscerum hominum devorationem et sanguinis a medio sacramento tuo
6 et auctores parentes animarum inauxiliatarum voluisti perdere per manus parentum nostrorum
7 ut dignam perciperent peregrinationem puerorum Dei quae tibi omnium carior est terra
8 sed et his tamquam hominibus pepercisti et misisti antecessores exercitus tui vespas ut illos paulatim exterminarent
9 non quia inpotens eras in bello subicere impios iustis aut bestiis saevis aut verbo duro simul exterminare
10 sed partibus iudicans dabas locum paenitentiae non ignorans quoniam nequa est natio illorum et naturalis malitia ipsorum et quoniam non poterat mutari cogitatio illorum in perpetuum
11 semen enim erat maledictum ab initio nec timens aliquem veniam dabas peccatis illorum
12 quis enim dicet tibi quid fecisti aut quis stabit contra iudicium tuum aut quis in conspectum tuum veniet vindex iniquorum hominum aut quis tibi inputabit si nationes perierint quas tu fecisti
13 nec enim est alius Deus quam tu cuius cura est de omnibus ut ostendas quoniam non iniuste iudicasti
14 neque rex neque tyrannus in conspectu tuo inquirent de his quos perdidisti
15 cum sis ergo iustus iuste omnia disponis ipsum quoque qui non debet puniri condemnas exterum aestimas a tua virtute
16 virtus enim tua iustitiae initium est et ob hoc quod omnium Dominus es omnibus te parcere facis
17 virtutem enim ostendis tu qui non crederis esse in virtute consummatus et hos qui sciunt audaciam traducis
18 tu autem dominator virtutis cum tranquillitate iudicas et cum magna reverentia disponis nos subest enim tibi cum voles posse
19 docuisti autem populum tuum per talia opera quoniam oportet iustum esse et humanum et bonae spei fecisti filios tuos quoniam das locum in peccatis paenitentiae
20 si enim inimicos servorum tuorum et debitos morti cum tanta cruciasti adtentione et liberasti dans tempus et locum per quae possint mutari a malitia
21 cum quanta diligentia iudicasti filios tuos quorum parentibus iuramenta et conventiones dedisti bonarum promissionum

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22 cum ergo nobis disciplinam das inimicos nostros multipliciter flagellas ut bonitatem tuam cogitemus iudicantes et cum de nobis iudicatur speremus misericordiam

23 unde et illis qui in vita sua insensate et iniuste vixerunt per haec quae coluerunt dedisti summa tormenta

24 etenim in erroris via diutius erraverunt deos aestimantes haec quae in animalibus sunt supervacua infantum insensatorum more viventes

25 propter hoc tamquam pueris insensatis iudicium in derisum dedisti

26 qui autem ludibriis increpationis non correpti sunt dignum Dei iudicium experti sunt

27 in his enim quae patiebantur moleste ferebant in quibus patientes indignabantur per haec quos putabant deos in ipsis cum exterminarentur videntes illum quem olim negabant se nosse Deum verum agnoverunt propter quod et finis condemnationis illis veniet.

WISDOM OF SOLOMON CHAPTER 13

1 vani sunt autem omnes homines quibus non subest scientia Dei et de his quae videntur bona non potuerunt intellegere eum qui est neque operibus adtendentes agnoverunt quis esset artifex

2 sed aut ignem aut spiritum aut citatum aerem aut gyrum stellarum aut nimiam aquam aut solem et lunam rectores orbis terrarum deos putaverunt

3 quorum si specie delectati deos putaverunt sciant quanto dominator eorum speciosior est speciei enim generator haec omnia constituit

4 aut si virtutem et opera eorum mirati sunt intellegant ab ipsis quoniam qui haec constituit fortior est illis

5 a magnitudine enim speciei et creaturae cognoscibiliter poterit horum creator videri

6 sed tamen adhuc in his minor est querella et hii enim fortassis errant Deum quaerentes et volentes invenire

7 etenim cum in operibus illius conversentur inquirunt et persuasum habent quoniam bona sunt quae videntur

8 iterum autem nec his debet ignosci

9 si enim tantum potuerunt scire ut possent aestimare saeculum quomodo huius Dominum non facilius invenerunt

10 infelices autem sunt et inter mortuos spes illorum est qui appellaverunt deos opera manuum hominum aurum et argentum artis inventionem similitudines animalium aut lapidem inutilem opus manus antiquae

11 aut si quis artifex faber de silva lignum rectum secaverit et huius docte eradat omnem corticem et arte sua usus diligenter fabricet vas utile in conversatione vitae

12 reliquias autem eius operis ad praeparationem escae abutatur

13 et reliquum horum quod ad nullos usus facit lignum curvum et verticibus plenum sculpat diligenter per vacuitatem suam et per scientiam artis suae figuret illud et adsimilet illud imagini hominis

14 aut alicui ex animalibus illud conparet perliniens lubrica et rubicundum faciens fuco colorem illius et omnem maculam quae in illo est perliniens

15 et faciat ei dignam habitationem in pariete ponens illud confirmans ferro

16 ne forte cadat prospiciens illi sciens quoniam non potest se adiuvare imago enim est et opus est illi adiutorio

17 et de substantia sua et filiis suis et nuptiis votum faciens inquirit non erubescit loqui cum illo qui sine anima est

18 et pro sanitate quidem infirmum deprecatur et pro vita mortuum rogat et in adiutorium inutilem invocat

19 et pro itinere petit ab hoc qui ambulare non potest et de adquirendo et de operando et de omnium rerum eventu petit ab eo qui in omnibus est inutilis.

WISDOM OF SOLOMON CHAPTER 14

1 iterum alius navigare cogitans et per feros fluctus incipiens iter facere ligno portante se fragilius lignum invocat

2 illud enim cupiditas adquirendi excogitavit et artifex sapientia fabricavit sua

3 tua autem pater gubernat providentia quoniam dedisti et in mari viam et inter fluctus semitam firmissimam

4 ostendens quoniam potes ex omnibus sanare etiam si sine rate aliquis adeat

5 sed ut non esset vacua sapientiae tuae opera propter hoc etiam exiguo ligno credunt homines animas suas et transeuntes mare per ratem liberati sunt

6 sed ab initio cum perirent superbi gigantes spes orbis terrarum ad ratem confugiens remisit saeculo semen nativitatis quae manu tua erat gubernata

7 benedictum est enim lignum per quod fit iustitia

8 per manus autem quod fit maledictum et ipsum et qui fecit illud quia ille quidem operatus est illud autem cum esset fragile Deus cognominatus est

9 similiter autem odio sunt Deo impius et impietas eius

10 etenim quod factum est cum illo qui fecit tormenta patietur

11 propter hoc et idolis nationum non erit respectus quoniam creaturae Dei in odium factae sunt et in temptationem animis hominum et in muscipulum pedibus insipientium

12 initium enim fornicationis est exquisitio idolorum et adinventio illorum corruptio vitae est

13 neque erant ab initio neque erunt in perpetuum

14 supervacuitas enim hominum venit in orbem terrarum et ideo brevis illorum finis inventus est

15 acerbo enim luctu dolens pater cito sibi filii rapti faciens imaginem illum qui tunc homo mortuus fuerat nunc tamquam deum colere coepit et constituit inter servos suos sacra et sacrificia

16 deinde interveniente tempore convalescente iniqua consuetudine hic error tamquam lex custodita est et tyrannorum imperio colebantur figmenta

17 hos quos in palam honorare non poterant homines propter quod longe essent e longinquo figura illorum adlata evidentem imaginem regis quem honorare volebant fecerunt ut illum qui aberat tamquam praesentem colerent sua sollicitudine

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18 provexit autem ad horum culturam et hos qui ignorabant artificis eximia diligentia
19 ille enim volens placere illi qui se adsumpsit elaboravit arte sua ut similitudinem in melius figuraret
20 multitudo autem adducta per speciem operis eum qui ante tempus tamquam homo honoratus fuerat nunc deum existimaverunt
21 et haec fuit vitae humanae deceptio quoniam aut adfectui aut regibus deservientes homines incommunicabile nomen lapidibus et lignis inposuerunt
22 et non sufficerat errasse eos circa Dei scientiam sed et in magno viventes inscientiae bello tot et tam magna mala pacem appellant
23 aut enim filios suos sacrificantes aut obscura sacrificia facientes aut insaniae plenas vigilias habentes
24 neque vitam neque nuptias mundas iam custodiunt sed alius alium per invidiam occidit aut adulterans contristat
25 et omnia commixta sunt sanguis homicidium furtum et fictio corruptio infidelitas turbatio et periurium tumultus bonorum
26 Domini inmemoratio animarum inquinatio nativitatis inmutatio nuptiarum inconstantia moechiae et inpudicitia
27 infandorum enim idolorum cultura omnis mali causa est et initium et finis
28 aut enim dum laetantur insaniunt aut vaticinantur falsa aut vivunt iniuste aut periurant cito
29 dum enim confidunt in idolis quae sunt sine anima male iurantes renoceri se non sperant
30 utraque ergo illis evenient digne quoniam male senserunt de Deo adtendentes idolis et iniuste iuraverunt in dolo contemnentes iustitiam
31 non enim iurantium est virtus sed peccantium poena perambulat semper in iniustorum praevaricationem.

WISDOM OF SOLOMON CHAPTER 15

1 tu autem Deus noster suavis et verus es patiens et misericordia disponens omnia
2 etenim si peccaverimus tui sumus scientes magnitudinem tuam et si non peccaverimus scimus quoniam apud te sumus conputati
3 nosse enim te consummata iustitia est et scire iustitiam et virtutem tuam radix est inmortalitatis
4 non enim in errorem induxit nos hominum malae artis excogitatio nec umbra picturae labor sine fructu effigies sculpta per varios colores
5 cuius aspectus insensato dat concupiscentiam et diligit mortuae imaginis effigiem sine anima
6 malorum amatores digni qui spem in talibus habent et qui faciunt illos et qui diligunt et qui colunt
7 sed et figulus mollem terram premens laboriose fingit ad usus nostros unumquodque vas et de eodem luto fingit quae munda sunt in usum vasa similiter et quae his sunt contraria horum autem vasorum qui sit usus iudex est figulus
8 et cum labore vanum deum de eodem fingit luto ille qui paulo ante de terra factus fuerat et post pusillum se ducit unde acceptus est repetitus debitum animae quem habebat
9 sed est illi cura non quia laboraturus est nec quoniam brevis illi vita est sed concertatur aurificibus et argentariis sed et aerarios imitatur et gloriam praefert quoniam res supervacuas fingit
10 cinis est cor eius et terra supervacua spes illius et luto vilior vita illius
11 quoniam ignoravit qui se finxit et qui inspiravit illi animam quae operatur et qui insuflavit spiritum vitalem
12 sed aestimaverunt ludum esse vitam nostram et conversationem vitae conpositam ad lucrum et oportere undecumque etiam ex malo adquirere
13 hic enim super omnes scit se delinquere qui ex terrae materia fragilia vasa et sculptilia fingit
14 omnes enim insipientes et infelices supra modum animae superbi sunt inimici populi tui et imperantes illi
15 quoniam omnia idola nationum aestimaverunt deos quibus neque oculorum visus est ad videndum neque nares ad percipiendum spiritum neque aures ad audiendum nec digiti manuum ad tractandum sed et pedes eorum pigri ad ambulandum
16 homo enim fecit illos et qui spiritum mutuatus est is finxit illos nemo enim sibi similem homo poterit deum fingere
17 cum sit enim mortalis mortuum fingit manibus iniquis melior est enim ipse his quos colit quia ipse quidem vixit cum esset mortalis illi autem numquam
18 sed et animalia miserrima colunt insensate enim conparata his aliis sunt deteriora
19 sed nec aspectu aliquis ex his animalibus bona potest conspicere effugit autem Dei laudem et benedictionem eius.

WISDOM OF SOLOMON CHAPTER 16

1 propter hoc per his similia passi sunt digne tormenta et per multitudinem bestiarum exterminati sunt
2 pro quibus tormentis bene disposuisti populum tuum quibus dedisti concupiscentiam delectamenti sui novum saporem escam parans eis ortygometram
3 ut illi quidem concupiscentes escam propter ea quae illis ostensa et missa sunt etiam a necessaria concupiscentia averterentur hi autem in brevi inopes facti novam gustaverunt escam
4 oportebat enim illis quidem sine excusatione supervenire interitum exercentibus tyrannidem his autem tantum ostendere quemadmodum inimici illorum exterminabantur
5 etenim cum supervenit illis saeva bestiarum ira morsibus perversarum colubrarum exterminabantur
6 non in perpetuum permansit ira tua sed ad correptionem in brevi turbati sunt signum habentes salutis ad commemorationem mandati legis tuae
7 qui enim conversus est non per hoc quod videbat sanabatur sed per te omnium salvatorem
8 et in hoc autem ostendisti inimicis nostris quia tu es qui liberas ab omni malo
9 illos enim lucustarum et muscarum occiderunt morsus et non est inventa sanitas animae illorum quia digni erant ab huiusmodi exterminari

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10 filios autem tuos nec draconum venenatorum vicerunt dentes misericordia enim tua adveniens sanabat illos

11 in memoria enim sermonum tuorum examinabantur et salvabantur ne in altam incidentes oblivionem non possent tuo uti adiutorio

12 etenim neque herba neque malagma sanavit illos sed tuus Domine sermo qui sanat omnia

13 tu enim vitae et mortis habes potestatem et deducis ad portas mortis et reducis

14 homo autem occidit quidem per malitiam animam suam et cum exibit spiritus non revertetur nec revocabit animam quae recepta est

15 sed tuam manum effugere inpossibile est

16 negantes enim nosse te impii per fortitudinem brachii tui flagellati sunt novis aquis et grandinibus et pluviis persecutionem passi et per ignem consummati

17 quod enim mirabile erat in aqua quae omnia extinguit plus ignis valebat vindex est enim orbis iustorum

18 quodam enim tempore mansuetabatur ignis ne conburerentur quae ad impios missa erant animalia sed ut ipsi videntes scirent quoniam Dei iudicio patiuntur persecutionem

19 et quodam tempore in aqua super virtutem ignis ardebat ut iniquae terrae nationem exterminaret

20 pro quibus angelorum esca nutristi populum tuum et paratum panem e caelo praestitisti illis sine labore omne delectamentum in se habentem et omnis saporis suavitatem

21 substantia enim tua dulcedinem tuam quam in filios habes ostendebat et serviens uniuscuiusque voluntati ad quod quis volebat convertebatur

22 nix autem et glacies sustinebant vim ignis et non tabescebant ut scirent quoniam fructus inimicorum exterminabat ignis ardens in grandine et pluvia coruscans

23 hoc autem iterum ut nutrirentur iusti etiam suae virtutis oblitus est

24 creatura enim tibi factori deserviens excandescit in tormentum adversus iniustos et lenior fit ad benefaciendum pro his qui in te confidunt

25 propter hoc et tunc in omnia transfigurata omnium nutrici gratiae tuae deserviebant ad voluntatem horum qui a te desiderati sunt

26 ut scirent filii tui quos dilexisti Domine quoniam non nativitatis fructus pascunt homines sed sermo tuus hos qui in te crediderint conservat

27 quod enim ab igni non poterat exterminari statim ab exiguo radio solis calefactum tabescebat

28 ut notum omnibus esset quoniam oportet praevenire solem ad benedictionem tuam et ad orientem lucis tibi adorare

29 ingrati enim fides tamquam hibernalis glacies tabescit et disperiet tamquam aqua supervacua.

WISDOM OF SOLOMON CHAPTER 17

1 magna enim sunt iudicia tua et inenarrabilia verba tua propter hoc indisciplinatae animae erraverunt

2 dum enim persuasum habent iniqui posse dominari nationi sanctae vinculis tenebrarum et longae noctis conpediti inclusi sub tectis fugitivi perpetuae providentiae iacuerunt

3 et dum putant se latere in obscuris peccatis tenebroso oblivionis velamento dispersi sunt paventes horrende et cum admiratione nimia perturbati

4 neque enim quae continebat illos spelunca sine timore custodiebat quoniam sonitus descendens perturbabat illos et personae tristes apparentes pavorem illis praestabant

5 et ignis quidem nulla vis poterat illis lumen praebere nec siderum limpidae flammae inluminare poterant illam noctem horrendam

6 apparebat autem illis subitaneus ignis timore plenus et timore percussi illius quae non videbatur faciei aestimabant deteriora esse quae videbantur

7 et magicae artis adpositi erant derisus et sapientiae gloriae correptio cum contumelia

8 illi enim qui promittebant timores turbationes expellere se ab anima languente hi cum derisu pleni timore languebant

9 nam et si nihil illos ex monstris perturbabat transitu animalium et serpentium sibilatione commoti tremebundi peribant et aerem quem nulla ratione quis effugere posset negantes se videre

10 cum sit enim timida nequitia dat testimonium condemnata semper enim praesumit saeva conturbata conscientia

11 nihil enim est timor nisi praesumptionis adiutorium proditio cogitationis auxiliorum

12 et dum ab intro minor est expectatio maiorem putat scientiam eius causae de qua tormentum praestat

13 illi autem qui inpotentem vere noctem et ab infimis et ab altissimis inferis supervenientem eundem somnum dormientes

14 aliquando monstrorum exagitabantur timore aliquando animae deficiebant traductione subitaneus enim illis et insperatus timor supervenerat

15 deinde si quicumque ex illis decidisset custodiebatur in carcere sine ferro reclusus

16 si enim rusticus quis erat aut pastor aut agri laborum operarius praeoccupatus esset ineffugibilem sustinebat necessitatem

17 una enim catena tenebrarum omnes erant conligati sive spiritus sibilans aut inter spissos ramos avium sonus suavis aut vis aquae decurrentis nimium

18 aut sonus validus praecipitarum petrarum aut ludentium animalium cursus invisus aut mugientium valida bestiarum vox aut resonans de altissimis montibus echo deficientes faciebat illos prae timore

19 omnis enim orbis terrarum limpido luminabatur lumine et non inpeditis operibus continebatur

20 solis autem illis superposita erat gravis nox imago tenebrarum quae superventura illis erat ipsi ergo sibi erant graviores tenebris.

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WISDOM OF SOLOMON CHAPTER 18

1 sanctis autem tuis maxima erat lux et horum quidem vocem audiebant sed figuram non videbant et quia non et ipsi per eadem passi erant magnificabant

2 et qui ante laesi erant quoniam non laedebantur gratias agebant et ut esset differentia donum petebant

3 propter quod igni ardentem columnam ducem habuerunt ignotae viae et solem sine laesura boni hospitii praestitisti

4 digni quidem illi carere luce et pati carcerem tenebrarum qui inclusos custodiebant filios tuos per quos incipiebat incorruptum legis lumen saeculo dari

5 cum cogitarent iustorum occidere infantes et uno exposito filio et liberato in traductionem illorum multitudinem filiorum abstulisti et pariter illos perdidisti in aquam validam

6 illa nox ante cognita est a parentibus nostris ut vere scientes quibus iuramentis crediderunt animaequiores essent

7 suscepta est autem a populo tuo sanitas quidem iustorum iniustorum autem exterminatio

8 sicut enim laesisti adversarios sic nos provocans magnificasti

9 absconse enim sacrificabant iusti pueri bonorum et iustitiae legem in concordia disposuerunt similiter bona et mala percepturos iustos patri iam decantantes laudes

10 resonabat autem inconveniens inimicorum vox et flebilis audiebatur planctus ploratorum infantium

11 simili autem poena servus cum domino adflictus et popularis homo regi similia passus

12 similiter ergo omnes uno nomine mortis mortuos habebant innumerabiles nec enim ad sepeliendum vivi sufficiebant quoniam uno momento quae erat praeclarior natio illorum exterminata est

13 de omnibus enim non credentes propter veneficia tunc cum fuit exterminium primogenitorum spoponderunt populum Dei se esse

14 cum enim quietum silentium contineret omnia et nox in suo cursu medium iter haberet

15 omnipotens sermo tuus de caelo a regalibus sedibus durus debellator in mediam exterminii terram prosilivit

16 gladius acutus insimulatum imperium tuum portans et stans replevit omnia morte et usque ad caelum adtingebat stans in terra

17 tum continuo visus somniorum malorum turbaverunt illos et timores supervenerunt insperati

18 et alius alibi proiectus semivivus propter quam moriebatur causam demonstrabat

19 visiones enim quae illos turbaverunt haec praemonebant ne inscii quare mala patiebantur perirent

20 tetigit autem tunc et iustos temptatio mortis et commotio in heremo facta est multitudinis sed non diu permansit ira

21 properans enim homo sine querella propugnavit proferens servitutis suae scutum orationem et per incensum deprecationem allegans restitit irae et finem inposuit necessitati ostendens quoniam tuus est famulus

22 vicit autem turbas non virtute corporis nec armatura potentiae sed verbo vexatorem subiecit iuramenta parentum et testamentum commemorans

23 cum enim iam acervatim cecidissent super alterutrum mortui interstetit et amputavit impetum et divisit illam quae ad vivos ducebat viam

24 in veste enim poderis quam habebat totus erat orbis terrarum et parentum magnalia in quattuor ordinibus lapidum erant sculpta et magnificentia tua in diademate capitis illius erat scripta

25 haec autem his cessit qui exterminabat et haec extimuit erat enim sola temptatio irae sufficiens.

WISDOM OF SOLOMON CHAPTER 19

1 impiis autem usque in novissimum sine misericordia ira supervenit praesciebat enim et futura illorum

2 quoniam ipsi cum reversi essent ut se ducerent et cum magna sollicitudine praemisissent illos consequebantur illos paenitentia acti

3 adhuc enim inter manus habentes luctus et deplorantes ad monumenta mortuorum aliam sibi adsumpserunt cogitationem inscientiae et quos rogantes proiecerunt hos tamquam fugitivos persequebantur

4 ducebat enim illos ad hunc finem digna necessitas et horum quae acciderant memorationem amittebant

5 ut eam quae deerat tormentis replerent punitionem et populus quidem tuus mirabiliter transiret illi autem novam mortem invenirent

6 omnis enim creatura ad suum genus ab initio refigurabatur deserviens tuis praeceptis ut pueri tui custodirentur inlaesi

7 nam nubis castra eorum adumbrabat et ex aqua quae ante erat terra arida apparuit et ex mari Rubro via sine inpedimento et campus germinans de profundo nimio

8 per quem omnis natio transivit quae tegebatur tua manu videntes mirabilia monstra

9 tamquam equi enim depaverunt et tamquam agni exultaverunt magnificantes te Domine qui liberasti illos

10 memores enim erant adhuc eorum quae in incolatu illorum facta fuerant quemadmodum pro natione animalium eduxit terra muscas et pro piscibus eructavit fluvius multitudinem ranarum

11 novissime autem viderunt novam creaturam avium cum abducti concupiscentia postulaverunt escam epulationis

12 in adlocutione enim desiderii ascendit illis de mari ortygometra et vexationes peccatoribus supervenerunt non sine illis quae ante facta erant argumentis per vim fluminum iuste enim patiebantur secundum suas nequitias

13 etenim detestabiliorem inhospitalitatem instituerunt alii quidem ignotos non recipiebant advenas alii autem bonos hospites in servitutem accipiebant

14 et non solum hoc sed et alius quis respectus erit illorum quoniam inviti recipiebant extraneos

15 qui autem cum laetitia receperunt hos qui eisdem usi erant iustitiis saevissimis adflixerunt doloribus

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16 percussi sunt autem caecitate sicut illi in foribus iusti cum subitaneis cooperti essent tenebris unusquisque ostii sui transitum quaerebat

17 in se enim elementa dum convertuntur sicut in organo qualitatis sonus inmutatur et omnia suum sonum custodiunt unde est aestimare et ex ipso certo visu

18 agrestia enim in aquatica convertebantur et quaecumque erant natantia in terram transiebant

19 ignis in aqua valebat supra suam virtutem et aqua extinguentis naturae obliviscebatur

20 flammae e contrario corruptibilium animalium non vexaverunt carnes coambulantium nec dissolvebant illam quae facile dissolvitur sicut glacies bonam escam in omnibus enim Domine magnificasti populum tuum et honorasti et non despexisti in omni tempore et in omni loco adsistens eis..

WISDOM OF JESUS BEN SIRACH
ECCLESIASTICUS

Hokhmat Yoshua ben Sira / The Wisdom of Jesus ben Sirach
Sefer ben Sira / The Book of ben Sirach
Mishley ben Sira / Proverbs of ben Sirach
Sophia Iesou Hyiou Sirakh
The Wisdom of Jesus the son of Sirach
Author: Yeshua ben Eliezer ben Sira
Estimated Range of Dating: 200 - 175 B.C.

(This work has many names. The common title Ecclesiasticus means "belonging to the Church" or "used in the Church." The title was bestowed on certain books, which, although they had not been admitted into the Canon, were recognised as suitable for use in public teaching. The original Hebrew title was probably Hokhmat Yeshua ben Sira, the Wisdom of ben Sira. In the Latin Bible and in Greek manuscripts it is known as Sophia Iesou hyiou Sirach (the Wisdom of Jesus the Son of Sirach). Written in Hebrew about 200–175 BC, it was translated into Greek by the author's grandson in Egypt. A Syriac translation also was made. Portions (about three-fifths) of the Hebrew text were found in medieval copies in a synagogue of Cairo and a part of the book in a fragment of a scroll from Massada in Palestine (written c. 75 BC). Small Hebrew fragments also were found among the Dead Sea Scrolls; one of them, the Psalms scroll, contains a large part of a poem about wisdom that is a part of the appendix (chapter 51) and that was not written by the author. The Proverbs of Ben-Sira are often quoted in rabbinic literature.

The book is written in the poetical style of the wisdom books of the Old Testament (e.g., Proverbs, Job) and deals with the themes of practical and theoretical morality. The religious and moral position of the author is conservative—he does not believe in the afterlife, but he reflects the contemporary religious positions. He identifies wisdom, the origin of which is divine, with "the Law which Moses commanded," an idea that became important for later Judaism. He also reflects contemporary debates about freedom of will and determinism, and, though realistic in his basic opinions, he sometimes expresses eschatological hopes of salvation for his people. His piety is ethical, though lacking in asceticism; and he invites his readers to enjoy life, which is short (in this point some Greek influence is palpable, but it is not very deep). At the end of the book the author praises, in chronological order, "the fathers of old," from the beginning of history to his contemporary, the high priest Simon, whose appearance in the Temple is poetically described. After some verses comes the colophon with the author's name—the last chapter being an appendix not composed by the author.

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Joshua ben Sirach, in Greek texts called "Jesus the son of Sirach of Jerusalem", was a Jewish scribe who originally came from Jerusalem but may have authored the work in Alexandria, Egypt ca. 200–175 BC, where he is thought to have established a school. Ben Sirach is unique among all Old Testament and Apocryphal writers in that he signed his work. His work has in content and style some similarities with Old-Egyptian works such as The Teaching of Kagemna, Egypt c. 2613-2589 BC; The Teachings of Ptah-Hotep, Egypt c. 2500-2345 BC; and particularly with The Instructions of Shuruppak, Sumer c. 2600-2550 BC. In antiquity, these works were very popular for educational purposes. Ben Sira might have found some copies in the Library of Alexandria and then re-designed them for Hebrew schools.

The Prologue, attributed to Ben Sira's grandson and dated to 132 BC, is generally considered the earliest witness to a canon of the books of the prophets. Thus the date of the text, has been the subject of intense scrutiny by biblical scholars.

Joshua ben Sirach's grandson was in Egypt, translating and editing after the usurping Hasmonean line had definitively ousted Simon's heirs in long struggles and was finally in control of the High Priesthood in Jerusalem. Comparing the Hebrew and Greek versions shows that he altered the prayer for Simon and broadened its application ("may He entrust to us his mercy"), in order to avoid closing a work praising God's covenanted faithfulness on an unanswered prayer.

In Egypt, the book was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

The Greek translator states in his preface that he was the grandson of the author, and that he came to Egypt in the thirty-eighth year of the reign of "Euergetes". This epithet was borne by only two of the Ptolemies. Of these, Ptolemy III Euergetes reigned only twenty-five years (247–222 BC) and thus Ptolemy VIII Euergetes must be intended; he ascended the throne in the year 170 BC, together with his brother Ptolemy VI Philometor, but he soon became sole ruler of Cyrene, and from 146 to 117 BC held sway over all Egypt. He dated his reign from the year in which he received the crown (i.e., from 170 BC). The translator must therefore have gone to Egypt in 132 BC.

The translation into Greek is believed to have been done after 117 BC. In Egypt, it was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

***Manuscripts:** The work of Sirach is presently known through various versions, which scholars still struggle to disentangle. The Greek version of Sirach is found in many codices of the Septuagint.*

As early as 1896, several substantial Hebrew texts of Sirach, copied in the 11th and 12th centuries, were found in the Cairo Geniza (a synagogue storage room for damaged manuscripts). Although none of these manuscripts is complete, together they provide the text for about two-thirds of the Wisdom of Sirach. According to scholars including Solomon Schechter and Frederic Kenyon, this shows that the book was originally written in Hebrew.

In the 1950s and 1960s three copies of portions of Sirach were found among the Dead Sea Scrolls. The largest scroll was discovered at Masada, the Jewish fortress destroyed in 73 AD. The earliest of these scrolls (2Q18) has been dated to the second part of the 1st century BC, approximately 150 years after Sirach was first composed. These early Hebrew texts are in substantial agreement with the Hebrew texts discovered in Cairo, although there are numerous minor textual variants. With these findings, scholars are now more confident that the Cairo texts are reliable witnesses to the Hebrew original.

Language and alternative titles: The "Book of ben Sirach" (Sefer ben Sira) was originally written in Hebrew, and was also known in Hebrew as the "Proverbs of ben Sirach" (Misley ben Sira) or the "Wisdom of ben Sirach" (Hokhmat ben Sira). The book was not accepted into the Hebrew Bible and the original Hebrew text was not preserved in the Jewish canon. However, various original Hebrew versions have since been recovered, including fragments recovered within the Dead Sea Scrolls and the Cairo Genizah, the latter of which includes fragments from six separate manuscripts.

The Greek translation was accepted in the Septuagint under the (abbreviated) name of the author: Sirakh. Some Greek manuscripts give as the title the "Wisdom of Iesous Son of Sirakh" or in short the "Wisdom of Sirakh". The older Latin versions were based on the Septuagint, and simply transliterated the Greek title in Latin letters: Sirach. In the Vulgate the book is called Liber Iesu filii Sirach ("Book of Joshua Son of Sirach").

The Greek Church Fathers also called it the "All-Virtuous Wisdom", while the Latin Church Fathers, beginning with Cyprian, termed it Ecclesiasticus because it was frequently read in churches, leading the early Latin Fathers to call it liber ecclesiasticus (Latin and Latinised Greek for "church book"). Similarly, the Nova Vulgata and many modern English translations of the Apocrypha use the title Ecclesiasticus, literally "of the Church" because of its frequent use in Christian teaching and worship.

The Babylonian Talmud occasionally cites Ben-Sira (Sanhedrin 100b; Hagigah 13a, Baba Bathra 98b, etc.), but even so, it only paraphrases his citations, without quoting from him verbatim. This is shown by comparing fragmented texts of the original Hebrew "Book of Wisdom" (Ecclesiasticus) discovered in Qumran with the same quotes as given in the Babylonian Talmud.

***Structure and Contents:** As with other wisdom books, there is no easily recognizable structure in Sirach; in many parts it is difficult to discover a logical progression of*

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thought or to discern the principles of arrangement. However, a series of six poems about the search for and attainment of wisdom (1:1–10, 4:11–19; 6:18–37; 14:20–15:10; 24:1–33; and 38:24–39:11) divide the book into something resembling chapters, although the divisions are not thematically based. The exceptions are the first two chapters, whose reflections on wisdom and fear of God provide the theological framework for what follows, and the last nine chapters, which function as a sort of climax, first in an extended praise of God's glory as manifested through creation (42:15–43:33) and second in the celebration of the heroes of ancient Israel's history dating back to before the Great Flood through contemporary times (see previous section).

Despite the lack of structure, there are certain themes running through the Book that reappear at various points. The New Oxford Annotated Apocrypha identifies ten major recurring topics:

1. The Creation (16:24–124, 18:1–14; 33:7–15; 39:12–35; and 42:15–43:33);

2. Death (11:26–28; 22:11–12; 38:16–23; and 41:1–13);

3. Friendship (6:5–17; 9:10–16: 19:13–17; 22:19–26: 216–21; and 36:23–315);

4. Happiness (25:1–11; 30:14–25; and 40:1–30);

5. Honour and shame (4:20–6:4; 10:19–11:6; and 41:14–42:8);

6. Money matters (3:30–4:10; 11:7–28; 13:1–14:19; 29:1–28; and 31:1–11);

7. Sin (1–17; 15:11–20; 16:1–132; 18:30–19:3; 21:1–10; 22:27–23:27; and 26:28–28:7);

8. Social justice (4:1–10; 34:21–27; and 35:14–26);

9. Speech (5:6,9-15; 18:15–29; 19:4–17; 20:1–31; 23:7–15; 24–7; 211–15; and 28:8–26); and

10. Women (9:1–9; 23:22–27; 25:13–26:27; 36:26–31; and 42:9–14).

Sirach is accepted as part of the Canon by Catholics, Eastern Orthodox, and most of Oriental Orthodoxy. Anglican tradition considers Sirach (which was published with other Greek Jewish books in a separate section of the King James Bible) among the apocryphal or deuterocanonical books, and read them "for example of life and instruction of manners; but yet [do] not apply them to establish any doctrine." The Lutheran Churches take a similar position. It was cited in some writings in early Christianity.)

ECCLESIASTICUS

WISDOM OF JESUS BEN SIRACH PROLOGUE

Prologus

[1] Multorum nobis et magnorum per Legem et Prophetas aliosque qui secuti sunt illos sapientiam demonstratam, in quibus oportet laudare Israhel doctrinae et sapientiae causa; quia non solum ipsos loquentes necesse est peritos, sed etiam extraneos posse et dicentes et scribentes doctissimos fieri.

[2] avus meus Iesus postquam se amplius dedit ad diligentiam lectionis Legis et Prophetarum et aliorum librorum qui nobis a parentibus nostris traditi sunt, volui et ipse scribere aliquid horum quae ad doctrinam et sapientiam pertinent, ut desiderantes discere et illorum periti facti magis magisque adtendant animo et confirmentur ad legitimam vitam.

[3] hortor itaque venire vos cum benevolentia et adtentiore studio lectionem facere, et veniam habere in illis in quibus videmur sequentes imaginem sapientiae et deficere in verborum conpositione. nam deficiunt verba hebraica quando translata fuerint ad alteram linguam; non solum autem haec, sed et ipsa Lex et Prophetae ceteraque librorum non parvam habent differentiam quando inter se dicuntur.

[4] nam in octavo et tricesimo anno temporibus Ptolomei Euergetis regis, postquam perveni in Aegyptum et cum multum temporis ibi fecissem, inveni libros relictos non parvae neque contemnendae doctrinae.

[5] itaque bonum et necessarium putavi et ipse aliquam addere diligentiam et laborem interpretandi istum librum; et multa vigilia adtuli doctrinam in spatio temporis, ad illa quae ad finem ducunt librum dare, et illis qui volunt animum intendere et discere quemadmodum oporteat instituere mores qui secundum legem Domini proposuerunt vitam agere.

WISDOM OF JESUS BEN SIRACH CHAPTER 1

1 omnis sapientia a Deo Domino est et cum illo fuit semper et est ante aevum

2 harenam maris et pluviae guttas et dies saeculi quis dinumeravit altitudinem caeli et latitudinem terrae et profundum abyssi quis mensus est

3 sapientiam Dei praecedentem omnia quis investigavit

4 prior omnium creata est sapientia et intellectus prudentiae ab aevo

5 fons sapientiae verbum Dei in excelsis et ingressus illius mandata aeterna

6 radix sapientiae cui revelata est et astutias illius quis agnovit

7 disciplina sapientiae cui revelata est et manifestata et multiplicationem ingressus illius quis intellexit

8 unus est Altissimus creator omnipotens rex potens et metuendus nimis sedens super thronum illius et dominans Deus

9 ipse creavit illam spiritu sancto et vidit et dinumeravit et mensus est

10 et effudit illam super omnia opera sua et super omnem carnem secundum datum suum et praebuit illam diligentibus se

11 timor Domini gloria et gloriatio et laetitia et corona exultationis

12 timor Domini delectabit cor et dabit laetitiam et gaudium in longitudine dierum 13 timenti Dominum bene erit in extremis et in die defunctionis suae benedicetur 14 dilectio Dei honorabilis sapientia

15 quibus autem apparuerit in visu diligunt eam in visione et in agnitione magnalium suorum

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16 initium sapientiae timor Domini et cum fidelibus in vulva concreatus est et cum electis seminis creditur et cum iustis et fidelibus agnoscitur
17 timor Domini scientiae religiositas
18 religiositas custodiet et iustificabit cor iucunditatem atque gaudium dabit
19 timenti Deum bene erit et in diebus consummationis illius benedicetur
20 plenitudo sapientiae timere Deum et plenitudo a fructibus illius
21 omnem domum illius implebit a generationibus et receptacula a thesauris illius
22 corona sapientiae timor Domini repollens pacem et salutis fructum
23 et vidit et dinumeravit eam utraque autem sunt dona Dei
24 scientiam et intellectum prudentiae sapientia conpartietur et gloriam tenentium se inaltat
25 radix sapientiae est timere Dominum rami enim illius longevi
26 in thesauris sapientiae intellectus et scientiae religiositas execratio autem peccatoribus sapientia
27 timor Dei expellit peccatum
28 nam qui sine timore est non poterit iustificari iracundia enim animositatis illius subversio illius est
29 usque in tempus sustinebit patiens et postea redditio iucunditatis
30 bonus sensus usque in tempus abscondebit verba illius et labia multorum enarrabunt sensum illius
31 In thesauris sapientiae significatio disciplinae:
32 execratio autem peccatori cultura Dei.
33 concupiscens sapientiam conserva iustitiam et Deus praebebit illam tibi
34 sapientia enim et disciplina timor Domini et quod beneplacitum est illi
35 fides et mansuetudo et adimplebit thesauros illius
36 non sis incredibilis timori Domini et ne accesseris ad illum duplici corde
37 ne fueris hypocrita in conspectu hominum et non scandalizeris labiis tuis
38 adtende in illis ne forte cadas et adducas animae tuae inhonorationem
39 et revelet Deus absconsa tua et in medio synagogae elidat te
40 quoniam accessisti maligne ad Dominum et cor tuum plenum est dolo et fallacia.

WISDOM OF JESUS BEN SIRACH CHAPTER 2

1 fili accedens servituti Dei sta in iustitia et timore et praepara animam tuam ad temptationem
2 deprime cor tuum et sustine declina aurem et excipe verba intellectus et ne festines in tempus obductionis
3 sustine sustentationes Dei coniungere Deo et sustine ut crescat in novissimo vita tua
4 omne quod tibi adplicitum fuerit accipe et in dolore sustine et in humilitate tua habe patientiam
5 quoniam in igne probatur aurum et argentum homines vero receptibiles in camino humiliationis
6 crede Deo et recuperabit te et dirige viam tuam et spera in illum serva timorem illius et in illo veteresce
7 metuentes Deum sustinete misericordiam eius et non deflectatis ab illo ne cadatis
8 qui timetis Deum credite illi et non evacuabitur merces vestra
9 qui timetis Deum sperate in illum et in oblectatione veniet vobis misericordia
10 qui timetis Deum diligite illum et inluminabuntur corda vestra
11 respicite filii nationes hominum et scitote quis speravit in Dominum et confusus est
12 permansit in mandatis eius et derelictus est et quis invocavit illum et despexit illum
13 quoniam pius et misericors Deus et remittit in tempore tribulationis peccata omnibus exquirentibus se in veritate
14 vae duplici corde et labiis scelestis et manibus malefacientibus et peccatori terram ingredienti duabus viis
15 vae dissolutis corde qui non credunt Deo ideo non protegentur ab eo
16 vae his qui perdiderunt sustinentiam qui dereliquerunt vias rectas et deverterunt in vias pravas
17 et quid facietis cum inspicere coeperit Deus
18 qui timent Dominum non erunt incredibiles verbo illius et qui diligunt illum conservabunt viam illius
19 qui timent Dominum inquirent quae beneplacita sunt illi et qui diligunt eum replebuntur lege ipsius
20 qui timent Dominum parabunt corda sua et in conspectu illius sanctificabunt animas suas
21 qui timent Dominum custodiunt mandata illius et patientiam habebunt usque ad inspectionem illius
22 dicentes si paenitentiam non egerimus incidemus in Dei manus et non in manus hominum
23 secundum enim magnitudinem illius sic et misericordia ipsius cum ipso.

WISDOM OF JESUS BEN SIRACH CHAPTER 3

1 filii sapientiae ecclesia iustorum et natio illorum obaudientia et dilectio
2 iudicium patris audite filii dilecti et sic facite ut salvi sitis
3 Deus enim honoravit patrem in filiis et iudicium matris exquirens in filios
4 qui diligit Deum exorabit pro peccatis et continebit se ab illis in oratione dierum exaudietur
5 et sicut qui thesaurizat ita et qui honorificat matrem suam
6 qui honorat patrem iucundabitur in filiis
7 qui honorat patrem suum vita vivet longiore et qui obaudit patrem refrigerabit matri 8 qui timet Deum honorat parentes et quasi dominis serviet in his qui se generaverunt 9 in opere et sermone et omni patientia honora patrem tuum
10 ut superveniat tibi benedictio a Deo et benedictio illius in novissimo manet

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11 benedictio patris firmat domos filiorum maledictio autem matris eradicat fundamenta

12 ne glorieris in contumelia patris tui non est enim tibi gloria sed confusio 13 gloria enim hominis ex honore patris sui et dedecus filiis pater sine honore 14 fili suscipe senectam patris tui et ne contristes eum in vita illius

15 et si defecerit sensu veniam da et ne spernas eum in tua virtute elemosyna enim patris non erit in oblivione

16 nam pro peccato matris restituetur tibi bonum

17 et iniustitia aedificabitur tibi in die tribulationis commemorabitur tui sicut in sereno glacies solventur tua peccata

18 quam malae famae est qui relinquit patrem et est maledictus a Deo qui exasperat matrem

19 fili in mansuetudine opera tua perfice et super hominum gloriam diligeris 20 quanto magnus es humilia te in omnibus et coram Deo invenies gratiam 21 quoniam magna potentia Dei solius et ab humilibus honoratur

22 altiora te ne scrutaveris et fortiora te ne exquisieris sed quae praecepit tibi Deus illa cogita semper et in pluribus operibus eius ne fueris curiosus

23 non est enim tibi necessarium ea quae abscondita sunt videre oculis tuis

24 in supervacuis rebus noli scrutari multipliciter et in pluribus operibus eius non eris curiosus

25 plurima enim super sensum hominis ostensa sunt tibi

26 multos enim inplanavit suspicio illorum et in vanitate detinuit sensus illorum

27 cor durum male habebit in novissimo et qui amat periculum in illo peribit

28 cor ingrediens duas vias non habebit successus et pravicordius in illis scandalizabitur

29 cor nequam gravabitur doloribus et peccator adiciet ad peccandum

30 synagogae superborum non est sanitas frutex enim peccati eradicabitur in illis et non intellegetur

31 cor sapiens intellegitur in sapientia et auris bona audiet cum omni concupiscentia sapientiam

32 sapiens cor et intellegibile abstinebit se a peccatis et in operibus iustitiae successus habebit

33 ignem ardentem extinguit aqua et elemosyna resistit peccatis

34 et Deus conspector qui reddit gratiam meminit in posterum et in tempore casus tui invenies firmamentum.

WISDOM OF JESUS BEN SIRACH CHAPTER 4

1 fili elemosynam pauperis ne fraudes et oculos tuos ne transvertas a paupere 2 animam esurientem ne despexeris et non exasperes pauperem in inopia sua 3 cor inopis ne adflixeris et non protrahas datum angustianti

4 rogationem contribulati ne abicias et non avertas faciem tuam ab egeno

5 ab inope ne avertas oculos propter iram et non relinquas quaerentibus tibi retro maledicere

6 maledicentis enim te in amaritudine exaudietur precatio illius exaudiet autem eum qui fecit illum

7 congregationi pauperum affabilem te facito et presbytero humilia animam tuam et magnato humilia caput tuum

8 declina pauperi aurem tuam et redde debitum tuum et responde pacifica in mansuetudine

9 libera eum qui iniuriam patitur de manu superbi et non acide feras in anima tua

10 in iudicando esto pupillis misericors ut pater et pro viro matri illorum

11 et eris velut filius Altissimi obaudiens et miserebitur tui magis quam mater

12 sapientia filiis suis vitam inspiravit et suscipit exquirentes se et praeibit in viam iustitiae 13 et qui illam diligit diligit vitam et qui vigilaverint ad illam conplectebuntur placorem eius 14 qui tenuerint illam vitam hereditabunt et quo introibit benedicit Deus

15 qui serviunt ei obsequentes erunt Sancto et eos qui diligunt illam diligit Deus

16 qui audit illam iudicat gentes et qui intuetur illam permanebit confidens

17 si crediderit ei hereditabit illam et erunt in confirmatione creaturae illorum

18 quoniam in temptatione ambulat cum eo et in primis eligit eum

19 timorem et metum et adprobationem inducet super illum et cruciabit illum in tribulatione doctrinae suae donec temptet illum in cogitationibus illius et credat animae illius

20 et firmabit illum et iterum adducet directum ad illum

21 et denudat absconsa sua et thesaurizat super illum scientiam et intellectum iustitiae

22 si autem oberraverit derelinquet eum et tradet illum in manus inimici sui

23 fili conserva tempus et devita a malo

24 pro anima tua non confundaris dicere verum

25 est enim confusio adducens peccatum et est confusio adducens gloriam et gratiam 26 ne accipias faciem adversus faciem tuam nec adversus animam tuam mendacium 27 non reverearis proximum tuum in casum suum

28 nec retineas verbum in tempus salutis non abscondas sapientiam tuam in decore eius

29 in lingua enim agnoscitur sapientia et sensus et scientia et doctrina in verbis veritatis et firmamentum in operibus iustitiae

30 non contradicas veritati ullo modo et de mendacio ineruditionis tuae confundere

31 non confundaris confiteri peccata tua et ne subicias te homini pro peccato

32 noli resistere contra faciem potentis nec coneris contra ictum fluvii

33 pro iustitia agoniare pro anima tua et usque ad mortem certa pro iustitia et Deus expugnabit pro te inimicos tuos

34 noli citatus esse in lingua tua et inutilis et remissus in operibus tuis

35 noli esse sicut leo in domo tua evertens domesticos tuos et opprimens subiectos tibi

36 non sit porrecta manus tua ad accipiendum et ad reddendum collecta.

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WISDOM OF JESUS BEN SIRACH CHAPTER 5

1 noli adtendere ad possessiones iniquas et ne dixeris est mihi sufficiens vita nihil enim proderit in tempore vindictae et obductionis

2 non sequaris concupiscentiam cordis

3 et ne dixeris quomodo potui aut quis me subiciet propter facta mea Deus enim vindicans vindicabit

4 ne dixeris peccavi et quid accidit mihi triste Altissimus enim est patiens redditor

5 de propitiatu peccatorum noli esse sine metu neque adicias peccatum super peccatum

6 et ne dicas miseratio Dei magna est multitudinis peccatorum meorum miserebitur

7 misericordia enim et ira ab illo et in peccatores respicit ira illius

8 non tardes converti ad Deum et ne differas de die in diem

9 subito enim venit ira illius et in tempore vindictae disperdet te

10 noli anxius esse in divitiis iniustis nihil enim proderunt tibi in die obductionis et vindictae

11 non ventiles te in omnem ventum et non eas in omni via sic enim peccator probatur duplici lingua

12 esto firmus in via Dei et in veritate sensus tui et scientia et prosequatur te verbum pacis et iustitiae

13 esto mansuetus ad audiendum verbum ut intellegas et cum sapientia fers responsum verum

14 si est tibi intellectus responde proximo sin autem sit manus tua super os tuum ne capiaris in verbo indisciplinato et confundaris

15 honor et gloria in sermone sensati lingua inprudentis subversio ipsius

16 non appelleris susurrio et lingua tua capiaris et confundaris

17 super furem enim est confusio et paenitentia et denotatio pessima super bilinguem susurratori autem odium et inimicitia et contumelia

18 iustifica pusillo et magno similiter.

WISDOM OF JESUS BEN SIRACH CHAPTER 6

1 noli fieri pro amico inimicus proximo inproperium enim et contumeliam malus hereditabit et omnis peccator invidus et bilinguis

2 non te extollas in cogitatione animae tuae velut taurus ne forte elidatur virtus tua per stultitiam

3 et folia tua comedet et fructus tuos perdet et relinqueris velut lignum aridum in heremo

4 anima enim nequa disperdet qui se habet et in gaudium inimici dat illum et deducit in sortem impiorum

5 verbum dulce multiplicat amicos et mitigat inimicos et lingua eucharis in bono homine abundat

6 multi pacifici sint tibi et consiliarii tibi sint unus de mille

7 si possides amicum in temptatione posside eum et non facile credas illi

8 est enim amicus secundum tempus suum et non permanebit in die tribulationis

9 et est amicus qui egreditur ad inimicitiam et est amicus qui odium et rixam et convicia denudabit

10 est autem amicus socius mensae et non permanet in die necessitatis

11 amicus si permanserit fixus erit tibi quasi coaequalis et in domesticis tuis fiducialiter aget

12 si humiliaverit se contra te et a facie tua abscondet se unianimem habebis amicitiam bonam

13 ab inimicis tuis separare et ab amicis tuis adtende

14 amicus fidelis protectio fortis qui autem invenit illum invenit thesaurum

15 amico fideli nulla est conparatio et non est digna ponderatio auri et argenti contra bonitatem fidei illius

16 amicus fidelis medicamentum vitae et inmortalitatis et qui metuunt Dominum inveniunt illum

17 qui timet Deum aeque habebit amicitiam bonam quoniam secundum illum erit amicus illius

18 fili a iuventute tua excipe doctrinam et usque ad canos invenies sapientiam 19 quasi is qui arat et seminat accede ad illam et sustine bonos fructus illius 20 in opere enim ipsius exiguum laborabis et cito edes de generationibus illius

21 quam aspera est nimium sapientia indoctis hominibus et non permanet in illa excors

22 quasi lapidis virtus probatio erit in illis et non demorabuntur proicere illum

23 sapientia enim doctrinae secundum nomen est eius et non multis est manifesta quibus autem agnita est permanet usque ad conspectum Dei

24 audi fili et accipe consilium intellectus et ne abicias consilium meum 25 inice pedem tuum in conpedes illius et in torques eius tuum collum 26 subice umerum tuum et porta illam et ne acedieris vinculis eius

27 in omni animo tuo accede ad illam et in omni virtute tua serva vias eius

28 investiga illam et manifestabitur tibi et continens factus ne derelinqueris eam

29 in novissimis enim invenies requiem in ea et convertetur tibi in oblectationem

30 et erunt tibi conpedes in protectionem fortitudinis et bases virtutis et torques illius in stolam gloriae

31 decor enim vitae est in illa et vincula illius netura salutaris

32 stolam gloriae indues eam et coronam gratulationis superpones tibi

33 fili si adtenderis mihi disces et si adcommodaveris animam tuam sapiens eris

34 et si inclinaveris aurem tuam excipies doctrinam et si dilexeris audire sapiens eris

35 in multitudine presbyterorum prudentium sta et sapientiae illorum ex corde coniungere ut omnem narrationem Dei possis audire et proverbia laudis non effugiant te

36 et si videris sensatum evigila ad illum et gradus ostiorum illius exterat pes tuus

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37 cogitatum habe in praeceptis Dei et in mandatis illius maxime adsiduus esto et ipse dabit cor tibi et concupiscentia sapientiae dabitur tibi.

WISDOM OF JESUS BEN SIRACH CHAPTER 7

1 noli facere mala et non te adprehendent

2 discede ab iniquo et deficient mala abs te

3 non semines mala in sulcis iniuriae et non metes ea in septuplum

4 noli quaerere ab homine ducatum neque a rege cathedram honoris

5 non te iustifices ante Deum quoniam agnitor cordis ipse est et penes regem noli velle videri sapiens

6 noli quaerere fieri iudex nisi si valeas virtute inrumpere iniquitates ne forte extimescas faciem potentis et ponas scandalum in agilitate tua

7 non pecces in multitudinem civitatis nec te inmittas in populum

8 neque alliges duplicia peccata nec enim in uno eris inmunis

9 noli esse pusillanimis in anima tua

10 exorare et facere elemosynam non despicias

11 ne dicas in multitudine munerum meorum respiciet Deus et offerentem me Deo altissimo suscipiet munera mea

12 non inrideas hominem in amaritudine animae est enim qui humiliat et exaltat circumspector Deus

13 noli amare mendacium adversus fratrem tuum neque amico similiter facias

14 noli velle mentiri omne mendacium adsiduitas enim illius non bona

15 noli verbosus esse in multitudine presbyterorum et non iteres verbum in tua oratione

16 non oderis laboriosa opera et rusticationem ab Altissimo creatam

17 non te reputes in multitudine indisciplinatorum

18 memento irae quoniam non tardabit

19 humilia valde spiritum tuum quoniam vindicta carnis impii ignis et vermes

20 noli praevaricari in amicum pecunia differenti neque fratrem carissimum auro spreveris

21 noli discedere a muliere sensata et bona quam sortitus es in timore Dei gratia enim verecundiae illius super aurum

22 non laedas servum operantem in veritate neque mercennarium dantem animam suam

23 servus sensatus dilectus quasi anima tua non defraudes illum libertate neque inopem derelinquas illum

24 pecora tibi sunt adtende illis et si sunt utilia perseverent apud te

25 filii tibi sunt erudi illos et curva illos a pueritia illorum

26 filiae tibi sunt serva corpus illarum et non ostendas hilarem faciem tuam ad illas

27 trade filiam et grande opus feceris et homini sensato da illam

28 mulier si est tibi secundum animam tuam non proicias illam et odibili non credas te in toto corde

29 honora patrem tuum et gemitus matris tuae ne obliviscaris

30 memento quoniam nisi per illos non fuisses et retribue illis quomodo et illi tibi

31 in tota anima tua time Deum et sacerdotes illius sanctifica

32 in omni virtute dilige eum qui te fecit et ministros eius non derelinquas

33 honora Deum ex tota anima tua et honorifica sacerdotes et propurga te cum brachiis

34 da illi partem sicut mandatum est tibi primitiarum et purgationis et de neglegentia purga te cum paucis

35 datum brachiorum tuorum et sacrificium sanctificationis offers initia sanctorum

36 et pauperi porrige manum tuam ut perficiatur propitiatio et benedictio tua

37 gratia datus in conspectu omnis viventis et mortuo non prohibeas gratiam

38 non desis plorantibus in conrogatione et cum lugentibus ambula

39 non te pigeat visitare infirmum ex his enim in dilectione firmaberis

40 in omnibus operibus tuis memorare novissima tua et in aeternum non peccabis.

WISDOM OF JESUS BEN SIRACH CHAPTER 8

1 non litiges cum homine potente ne forte incidas in manus illius

2 non contendas cum viro locuplete ne forte contra consistat litem tibi

3 multos perdidit aurum atque argentum et usque cor regum extendit et convertit

4 non litiges cum homine linguato et non strues in igne illius ligna

5 non communices homini indocto ne male de progenie tua loquatur

6 ne despicias hominem avertentem se a peccato neque inproperes ei memento quoniam omnes sumus in correptionem

7 ne spernas hominem in sua senecta etenim ex nobis senescunt

8 noli de mortuo gaudere sciens quoniam omnes morimur et in gaudium nolumus venire 9 ne despicias narrationem presbyterorum sapientium et in proverbiis illorum conversare 10 ab ipsis enim disces doctrinam intellectus et servire magnatis sine querella

11 non te praetereat narratio seniorum et ipsi enim didicerunt a patribus suis

12 quoniam ab ipsis disces intellectum et in tempore necessitatis responsum

13 non incendas carbones peccatoris arguens eos ne incendaris flamma ignis peccatorum illorum

14 ne contra faciem stes contumeliosi ne sedeat quasi insidiator ori tuo

15 noli fenerare homini fortiori te quod si feneraveris tamquam perditum habe

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16 non spondeas super virtutem tuam quod si spoponderis quasi restituens cogita
17 non iudices contra iudicem quoniam secundum quod dignum est iudicat
18 cum audace non eas in via ne forte gravet mala sua in te ipse enim secundum voluntatem suam vadit et simul cum stultitia illius peries
19 cum iracundo non facias rixam cum audace non eas in desertum quoniam quasi nihil est ante illum sanguis et ubi non est adiutorium elidet te
20 cum fatuis ne consilium habeas non enim poterunt diligere nisi quae ipsis placent
21 coram extraneo ne facias consilium nescis enim quid pariet
22 non omni homini cor tuum manifestes ne forte inferat tibi gratiam et convicietur tibi.

WISDOM OF JESUS BEN SIRACH CHAPTER 9

1 non zeles mulierem sinus tui ne ostendas super te malitiam doctrinae nequam
2 non des mulieri potestatem animae tuae ne ingrediatur in virtute tua et confundaris
3 ne respicias mulierem multivolam ne forte incidas in laqueos illius
4 cum psaltrice ne adsiduus sis nec audias illam ne forte pereas in efficacia illius
5 virginem ne conspicias ne forte scandalizeris in decore illius
6 non des fornicariis animam tuam in nullo ne perdas te et hereditatem tuam
7 noli conspicere in vicis civitatis nec oberraveris in plateis illius
8 averte faciem tuam a muliere compta et non circumspicias speciem alienam
9 propter speciem mulieris multi perierunt et ex hoc concupiscentia quasi ignis exardescit
10 omnis mulier quae est fornicaria quasi stercus in via conculcatur
11 speciem mulieris alienae multi admirati reprobi facti sunt conloquium enim illius quasi ignis exardescit
12 cum aliena muliere non accumbas super cubitum cum aliena muliere ne sedeas omnino nec accumbas cum ea super cubitum
13 et non alterceris cum ea in vino ne forte declinet cor tuum in illa et sanguine tuo labaris in perditionem
14 ne derelinquas amicum antiquum novus enim non erit similis illi
15 vinum novum amicus novus veterescat et cum suavitate bibes illud
16 non zeles gloriam et opes peccatoris non enim scis quae futura sit illius subversio
17 non placeat tibi iniuria iniustorum sciens quoniam usque ad inferos non placebit impius
18 longe abesto ab homine potestatem habente occidendi et non suspicaberis timorem mortis
19 et si accesseris ad illum noli aliquid committere ne forte auferat vitam tuam
20 communionem mortis scito quoniam in medium laqueorum ingredieris et super dolentium arma ambulabis
21 secundum virtutem tuam cave te a proximo et cum sapientibus et prudentibus tracta
22 viri iusti sint tibi convivae et in timore Dei sit gloriatio tibi
23 et in sensu sit tibi cogitatus et omnis narratio tua in praeceptis Altissimi
24 in manus artificum opera laudabitur et princeps populi in sapientia sermonis sui in sensu vero seniorum verbum
25 terribilis est in civitate sua homo linguosus et temerarius in verbo suo odibilis erit.

WISDOM OF JESUS BEN SIRACH CHAPTER 10

1 iudex sapiens vindicabit populum suum et principatus sensati stabilis erit
2 secundum iudicem populi sic et ministri eius et qualis rector est civitatis tales et inhabitantes
3 rex insipiens perdet populum suum et civitates inhabitabuntur per sensum prudentium
4 in manu Dei potestas terrae et exclamabilis omnis iniquitas gentium et utilem rectorem in tempus suscitabit super illam
5 in manu Dei potestas hominis et super faciem scribae inponet honorem suum
6 omnis iniuriae proximi ne memineris et nihil agas in operibus iniuriae
7 odibilis coram Deo et hominibus superbia et execrabilis omnis iniquitas gentium
8 regnum a gente in gentem transfertur propter iniustitias et iniurias et contumelias et diversos dolos
9 avaro autem nihil est scelestius quid superbit terra et cinis
10 nihil est iniquius quam amare pecuniam hic enim et animam suam venalem habet quoniam in vita sua proiecit intima sua
11 omnis potentatus brevis via
12 brevem languorem praecidit medicus sic et rex hodie est et cras morietur
13 cum enim moritur homo hereditabit serpentes et bestias et vermes
14 initium superbiae hominis apostatare a Deo
15 quoniam ab eo qui fecit illum recessit cor eius quoniam initium peccati omnis superbia qui tenuerit illam adimplebitur maledictis et subvertet eos in finem
16 propterea exhonoravit Dominus conventus malorum et destruxit eos usque in finem
17 sedes ducum superborum destruxit Deus et sedere fecit mites pro illis
18 radices gentium superbarum arefecit Deus et plantavit humiles ex ipsis gentibus
19 terras gentium evertit Dominus et perdidit eas usque ad fundamentum
20 arefecit ex ipsis et disperdidit illos et cessare fecit memoriam eorum a terra 21 perdidit Deus memoriam

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superborum et reliquit memoriam humilium sensu 22 non est creata hominibus superbia neque iracundia nationi mulierum

23 semen hominum honorabitur hoc quod timet Dominum semen autem hoc exhonorabitur hominum quod praeterit mandata Domini

24 in medio fratrum rector illorum in honore et qui timent Deum erunt in oculis illius

25 gloria divitum honoratorum et pauperum timor Dei est

26 non despicere hominem iustum pauperem et non magnificare virum peccatorem divitem

27 magnus est iudex et potens est in honore et non est maior illo qui timet Deum

28 servo sensato liberi servient et vir prudens disciplinatus non murmurabit correptus et inscius non honorabitur

29 noli te extollere in faciendo opere tuo et noli cunctari in tempore angustiae

30 melior est qui operatur et abundat in omnibus quam qui gloriatur et eget panem

31 fili in mansuetudine serva animam tuam et da illi honorem secundum meritum suum

32 peccantem in animam suam quis iustificabit et quis honorificabit exhonorantem animam suam

33 pauper gloriatur per disciplinam et timorem suum et est homo qui honorificatur propter substantiam suam

34 qui gloriatur in paupertate quanto magis in substantia et qui gloriatur in substantia paupertatem vereatur.

WISDOM OF JESUS BEN SIRACH CHAPTER 11

1 sapientia humiliati exaltabit caput illius et in medio magnatorum consedere illum faciet

2 non laudes virum in specie sua neque spernas hominem in visu suo

3 brevis in volatilibus est apis et initium dulcoris habet fructus illius

4 in vestitu ne glorieris umquam nec in die honoris tui extollaris quoniam mirabilia opera Altissimi solius et gloriosa et absconsa et invisa opera illius

5 multi tyranni sederunt in throno et insuspicabilis portavit diadema

6 multi potentes pressi sunt valide et gloriosi traditi sunt in manus alterorum

7 priusquam interroges ne vituperes quemquam et cum interrogaveris corripe iuste 8 priusquam audias ne respondeas verbum et in medio sermonum ne adicias loqui 9 de re ea quae te non molestat ne certeris et in iudicio peccantium ne consistas

10 fili ne in multis sint actus tui et si dives fueris non eris inmunis a delicto si enim secutus fueris non adprehendes et non effugies si praecucurreris

11 est laborans et festinans et dolens impius et tanto magis non abundat

12 est homo marcidus egens recuperatione plus deficiens virtute et abundans paupertate

13 et oculus Dei respexit illum in bono et erexit illum ab humilitate ipsius et exaltavit caput eius et mirati sunt in illo multi et honoraverunt Deum

14 bona et mala vita et mors et paupertas et honestas a Deo sunt

15 sapientia, et disciplina, et scientia legis, apud Deum: dilectio, et viæ bonorum, apud ipsum.

16 Error et tenebræ peccatoribus concreata sunt: qui autem exsultant in malis consenescunt in malo.

17 datio Dei permanet iustis et profectus illius successus habebunt in aeternum

18 est qui locupletatur parce agendo et haec pars mercedis illius

19 in eo quod dicit inveni requiem mihi et nunc manducabo de bonis meis solus

20 et nescit quod tempus praetereat et relinquet omnia aliis

21 sta in testamento tuo et in illo conloquere et in opere mandatorum tuorum veteresce

22 ne manseris in operibus peccatorum fide autem in Deo et mane in loco tuo

23 facile est enim in oculis Dei de subito honestari pauperem

24 benedictio Dei in mercedem iusti festinat et in honore veloci processus illius fructificat

25 ne dicas quid est mihi opus et quae erunt mihi ex hoc bona

26 ne dicas sufficiens sum et quid ex hoc pessimabor

27 in die bonorum ne inmemor sis malorum et in die malorum ne inmemor sis bonorum

28 quoniam facile coram Deo in die obitus retribuere unicuique secundum vias suas

29 malitia horae oblivionem facit luxuriae magnae et in fine hominis denudatio operum illius

30 ante mortem ne laudes hominem quemquam quoniam in filiis suis agnoscitur vir

31 non omnem hominem inducas in domum tuam multae enim insidiae sunt dolosi

32 sicut enim eructant praecordia fetantium sicut perdix inducitur in caveam et ut caprea in laqueum sic et cor superborum et sicut prospectator videns casum proximi sui

33 bona enim in mala convertens insidiatur et in electis inponet maculam

34 ab scintilla una augetur ignis et ab uno doloso augetur sanguis homo vero peccator sanguini insidiatur

35 adtende te a pestifero fabricat enim mala ne forte inducat super te subsannationem in perpetuum

36 admitte ad te alienigenam et subvertet te in turbore et abalienabit te a tuis propriis.

WISDOM OF JESUS BEN SIRACH CHAPTER 12

1 si benefeceris scito cui feceris et erit gratia in bonis tuis multa

2 benefac iusto et invenies retributionem magnam et si non ab ipso certe a Domino

3 non est ei bene qui adsiduus est malis et elemosynam non danti quoniam et Altissimus odio habet peccatores et misertus est paenitentibus

4 da misericordi et ne suscipias peccatorem et impiis et peccatoribus reddet vindictam custodiens eos in die vindictae

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5 da bono et non receperis peccatorem
6 benefac humili et non dederis impio prohibe panes illi dare ne in ipsis potentior te sit
7 nam duplicia mala invenies in omnibus bonis quoniam et Altissimus odio habet peccatores et impiis reddet vindictam
8 non agnoscetur in bonis amicus et non abscondetur in malis inimicus
9 in bonis viri inimici illius in tristitia et in malitia illius amicus agnitus est
10 non credas inimico tuo in aeternum sicut enim aeramentum eruginat nequitia illius
11 et si humiliatus vadat curvus adice animum tuum et custodi te ab illo
12 non statuas illum penes te nec sedeat ad dexteram tuam ne conversus stet in loco tuo ne forte conversus in locum tuum inquirat cathedram tuam et in novissimo cognoscas verba mea et in sermonibus meis stimuleris
13 quis miserebitur incantatori a serpente percusso et omnibus qui adpropiant bestiis et qui comitatur cum viro iniquo et obvolutus est in peccatis eius
14 una hora tecum permanebit si autem declinaveris non subportabit
15 in labiis suis indulcat inimicus et in corde suo insidiatur ut subvertat te in foveam
16 in oculis suis lacrimatur inimicus et si invenerit tempus non satiabitur sanguine
17 si incurrerint tibi mala invenies eum illic priorem
18 in oculis suis lacrimatur inimicus et quasi adiuvans suffodiet plantas tuas
19 caput suum movebit et plaudebit manu et multa susurrans commutabit vultum suum.

WISDOM OF JESUS BEN SIRACH CHAPTER 13

1 qui tetigerit picem inquinabitur ab illa et qui communicaverit superbo inducet superbiam
2 pondus super se tollit qui honestiori communicat et ditiori te ne socius fueris
3 quid communicabit caccabus ad ollam quando enim conliserint confringetur
4 dives iniuste egit et fremebit pauper autem laesus tacebit
5 si largitus fueris adsumet te et si non habueris derelinquet te
6 si habes convivet tecum et evacuabit te et ipse non dolebit super te
7 si necessarius illi fueris subplantabit te et subridens spem dabit narrans tibi bona et dicet quid opus est tibi
8 et confundet te in cibis suis donec te exinaniat bis et ter et in novissimo derideat te postea videns derelinquet te et caput suum movebit ad te
9 Humiliare Deo, et exspecta manus ejus.
10 adtende ne seductus in stultitiam humilieris
11 noli esse humilis in sapientia tua ne humiliatus in stultitiam seducaris
12 advocatus a potentiore discede ex hoc enim magis te advocabit
13 ne inprobus sis ne inpingaris et longe abesto ne eas in oblivionem
14 ne retineas ex aequo loqui cum illo ne credas multis verbis illius ex multa enim loquella temptabit te et subridens interrogabit te de absconditis tuis
15 inmitis animus illius conservabit verba tua et non parcet de malitia et de vinculis 16 cave tibi et adtende diligenter auditui tuo quoniam cum subversione tua ambulas 17 audiens vero illa quasi in somnis vide et vigilabis
18 omni vita tua dilige Deum et invoca eum in salute tua
19 omne animal diligit similem sibi sic et omnis homo proximum sibi
20 omnis caro ad similem sibi coniungitur et omnis homo simili sui sociabitur
21 si communicabit lupus agno aliquando sic peccator iusto
22 quae communicatio sancto homini ad canem aut quae pax bona diviti ad pauperem
23 venatio leonis onager in heremo sic pascua sunt divitum pauperes
24 et sicut abominatio est superbo humilitas sic execratio divitis pauper
25 dives commotus confirmatur ab amicis humilis autem cum ceciderit expellitur et a notis
26 diviti decepto multi recuperatores locutus est superba et iustificaverunt illum
27 humilis deceptus est et insuper arguitur locutus est sensate et non est datus ei locus
28 dives locutus est et omnes tacuerunt et verbum illius usque ad nubes perducent
29 pauper locutus est et dicunt quis est hic et si offenderit subvertunt illum
30 bona est substantia cui non est peccatum in conscientia et nequissima paupertas in ore impii
31 cor hominis inmutat faciem illius sive in bona sive in mala
32 vestigium cordis boni et faciem bonam difficile invenies et cum labore.

WISDOM OF JESUS BEN SIRACH CHAPTER 14

1 beatus vir qui non est lapsus verbo ex ore suo et non est stimulatus in tristitia delicti
2 felix qui non habuit animi sui tristitiam et non excidit ab spe sua
3 viro cupido et tenaci sine ratione est substantia et homini livido ad quid aurum
4 qui acervat ex animo suo iniuste aliis congregat et in bonis illius alius luxuriabitur
5 qui sibi nequa est cui alii bonus erit et non iucundabitur in bonis suis
6 qui sibi invidet nihil est illo nequius et haec redditio est malitiae illius
7 et si bene fecerit ignoranter et non volens facit et in novissimo manifestat malitiam suam
8 nequa est oculus lividi et avertens faciem et despiciens animam suam

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9 insatiabilis oculus cupidi in parte iniquitatis non satiabitur donec consummet arefaciens animam suam
10 oculus malus ad mala et non satiabitur pane et in tristitia erit super mensam suam
11 fili si habes benefac tecum et Deo bonas oblationes offer
12 memor esto quoniam mors non tardat et testamentum inferorum quia demonstratum est tibi testamentum enim huius mundi morte morietur
13 ante mortem benefac amico tuo et secundum vires tuas exporrigens da pauperi
14 non defrauderis a die bono et particula boni doni non te praetereat
15 nonne aliis relinques dolores et labores tuos in divisione sortis
16 da et accipe et iustifica animam tuam
17 ante obitum tuum operare iustitiam quoniam non est apud inferos invenire cibum
18 omnis caro sicut faenum veterescit et sicut folium fructificans in arbore viridi
19 alia generat et alia deicit sic generatio carnis et sanguinis alia finitur et alia nascitur
20 omne opus corruptibile in fine deficiet et qui illud operatur ibit cum ipso
21 et omne opus electum iustificabitur et qui operatur illud honorabitur in illo
22 beatus vir qui in sapientia sua morietur et qui in iustitia sua meditabitur et in sensu cogitabit circumspectionem Dei
23 qui excogitat vias illius in suo corde et in absconsis illius intellegens vadens post illam quasi vestigator et in viis illius consistens
24 qui respicit per fenestras et in ianuas illius audiens
25 qui requiescit iuxta domum illius et in parietibus illius figens palum statuet casulam suam ad manus illius et requiescunt in casula eius bona per aevum
26 statuet filios suos sub tegimen illius et sub ramis illius morabitur
27 protegetur in subtegmine illius a fervore et in gloria eius requiescet.

WISDOM OF JESUS BEN SIRACH CHAPTER 15
1 qui timet Deum faciet illud et qui continens est iustitiae adprehendet illam
2 et obviabit illi quasi mater honorificata et quasi mulier a virginitate suscipiet illum
3 cibabit illum panem vitae et intellectus et aqua sapientiae salutaris potabit illum et firmabitur in illo et non flectetur
4 et continebit illum et non confundetur et inaltabit illum apud proximos suos
5 et in medio ecclesiae aperiet os illius adimplebit illum spiritu sapientiae et intellectus et stolam gloriae vestiet illum
6 iucunditatem et exultationem thesaurizabit super illum et nomine aeterno hereditabit illum
7 homines stulti non adprehendent illam et homines sensati obviabunt illi homines stulti non videbunt illam longe enim abest a superbia et dolo
8 viri mendaces non erunt illius memores et viri veraces inveniuntur in illa et successum habebunt usque ad inspectionem Dei
9 non est speciosa laus in ore peccatoris
10 quoniam a Deo profecta est sapientia sapientiae enim Dei adstabit laus et in ore fideli abundabit et Dominator dabit eam illi
11 non dixeris per Deum abest quae odit enim ne feceris
12 non dicas ille me inplanavit non enim necessarii sunt illi homines impii
13 omne execramentum erroris odit Deus et non erit amabile timentibus illum
14 Deus ab initio constituit hominem et reliquit illum in manu consilii sui
15 adiecit mandata et praecepta sua
16 si volueris mandata conservabunt te et in perpetuum fidem placitam facere
17 adposuit tibi aquam et ignem ad quod voles porrige manum tuam
18 ante hominem vita et mors bonum et malum quod placuerit ei dabitur illi
19 quoniam multa sapientia Dei et fortis in potentia videns omnes sine intermissione
20 oculi Dei ad timentes eum et ipse agnoscit omnem operam hominis
21 nemini mandavit impie agere et nemini dedit spatium peccandi
22 non enim concupiscit multitudinem filiorum infidelium et inutilium.

WISDOM OF JESUS BEN SIRACH CHAPTER 16
1 et ne iucunderis in filiis impiis si multiplicentur non oblecteris super ipsos si non est timor Dei cum illis
2 non credas vitae illorum et ne respexeris in labores illorum
3 melior est enim unus timens Deum quam mille filii impii
4 et utile mori sine filiis quam relinquere filios impios
5 ab uno sensato inhabitabitur patria et a tribus impiis deseretur
6 multa talia vidit oculus meus et fortiora horum audivit auris mea
7 in synagoga peccantium exardebit ignis et in gente incredibili exardescit ira
8 non exoraverunt pro peccatis suis antiquis gigantibus qui destruxerunt confidentes suae virtuti
9 et non pepercit peregrinationi illorum et execratus est illos prae superbia verbi illorum
10 non misertus est illis gentem totam perdens et extollentes se in suis peccatis
11 et sicut sescenta milia peditum qui congregati sunt in duritia cordis sui et si unus fuisset cervicatus mirum si fuisset inmunis
12 misericordia enim et ira est cum illo potens exoratio et effundens iram
13 secundum misericordiam suam sic correptio illius hominem secundum operam suam iudicat

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14 non effugiet in rapinam peccator et non retardabit sufferentia misericordiam facientis
15 omnis misericordia faciet locum unicuique secundum meritum operum suorum et secundum intellectum peregrinationis ipsius
16 non dicas a Deo abscondar et ex summo quis mei memorabitur
17 in populo magno non agnoscar quae est enim anima mea in tam inmensa creatura
18 ecce caelum et caeli caelorum abyssus et universa terra et quae in eis sunt in conspectu illius commovebuntur
19 montes simul et colles et fundamenta terrae et cum conspexerit illa Deus tremore concutientur
20 et omne cor intellegetur
21 et vias illius quis intellegit et procella quam nec oculus videbit hominis
22 nam plurima opera illius sunt in absconsis opera iustitiae quis enuntiabit aut quis sustinebit longe enim est testamentum a quibusdam et interrogatio omnium in consummatione est
23 qui minoratur corde cogitat inania et vir inprudens et errans cogitat stulta
24 audi me fili et disce disciplinam sensus et in verbis meis adtende in corde
25 edicam in aequitate disciplinam et scrutabor enarrare sapientiam et in verbis meis adtende in corde tuo et dico in aequitate spiritus virtutes quas posuit Deus in opera sua ab initio et in veritate enuntio scientiam eius
26 in iudicio Dei opera ipsius ab initio et ab institutione ipsorum distinxit partes illorum et initia ipsorum in gentibus suis
27 ornavit in aeternum opera illorum nec esurierunt nec laboraverunt et non destiterunt ab operibus suis
28 unusquisque proximum sibi non angustiavit usque in aevum
29 non incredibiles verbo illius
30 post haec Deus in terram respexit et implevit illam bonis suis
31 anima omnis vitalis denudavit ante faciem ipsius et ipsa iterum reversio illorum.

WISDOM OF JESUS BEN SIRACH CHAPTER 17

1 Deus creavit de terra hominem et secundum imaginem suam fecit illum
2 et iterum convertit illum in ipsam et secundum se vestivit illum virtutem
3 numerum dierum et tempus dedit illi et dedit illi potestatem eorum quae sunt super terram
4 posuit timorem illius super omnem carnem et dominatus est bestiarum et volatilium
5 creavit ex ipso adiutorium similem ipsi consilium et linguam et oculos aures et cor dedit illis excogitandi et disciplinam intellectus replevit illos
6 creavit illis scientiam spiritus sensum implevit cor illorum et mala et bona ostendit illis
7 posuit oculum ipsorum super corda illorum ostendere illis magnalia operum suorum
8 et nomen sanctificationis conlaudent et gloriari in mirabilibus illius et magnalia enarrent operum eius
9 addidit illis disciplinam et legem vitae hereditavit illos
10 testamentum aeternum constituit cum illis et iudicia sua ostendit illis
11 et magnalia honoris eius vidit oculus illorum et honorem vocis audierunt aures illorum et dixit illis adtendite ab omni iniquo
12 et mandavit illis unicuique de proximo
13 viae illorum coram ipso sunt semper non sunt absconsae ab oculis ipsius
14 in unamquamque gentem praeposuit rectorem
15 et pars Dei Israhel facta est manifesta
16 omnia opera illorum velut sol in conspectu Dei et oculi eius sine intermissione inspicientes in viis eorum
17 non sunt absconsa testamenta per iniquitatem eorum et omnes iniquitates eorum in conspectu Dei
18 elemosyna viri quasi sacculum cum ipso et gratiam hominis quasi pupillam conservabit
19 et postea resurget et retribuet illis retributionem unicuique in caput illorum et convertet in interiores partes terrae
20 paenitentibus autem dedit viam iustitiae et conrogavit deficientes sustinere et destinavit illis sortem veritatis
21 convertere ad Deum et relinque peccata tua
22 precare ante faciem et minue offendiculum
23 refer te ad Dominum et avertere ab iniustitia et nimis odito execrationem
24 et cognosce iustitias et iudicia Dei et sta in sorte propositionis et orationis altissimi Dei
25 in partes vade saeculi sancti cum vivis et dantibus confessionem
26 non demoreris in errore impiorum a mortuo quasi nihil perit
27 confiteberis vivens vivus et sanus confiteberis et laudabis Deum et gloriaberis in miserationibus illius
28 quam magna misericordia Dei et propitiatio illius convertentibus ad se
29 nec enim omnia possunt esse in hominibus quoniam non est inmortalis filius hominis et in vanitate malitiae placuerunt
30 quid lucidius sole et hic deficiet aut quid nequius excogitabit caro et sanguis et hoc arguitur
31 virtutem altitudinis caeli ipse conspicit et omnes homines terra et cinis.

WISDOM OF JESUS BEN SIRACH CHAPTER 18

1 qui vivit in aeternum creavit omnia simul Deus solus iustificabitur et manet invictus rex in aeternum
2 quis sufficit enarrare opera illius
3 quis enim investigabit magnalia eius
4 virtutem autem magnitudinis eius quis enuntiabit et quis adiciet enarrare misericordiam eius

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5 non est minuere neque adicere nec est invenire magnalia Dei
6 cum consummaverit homo tunc incipit et cum quieverit operabitur
7 quid homo et quae gratia illius et quid bonum aut quid nequam illius
8 numerus dierum hominum multum centum anni quasi guttae aquae a mare et sicut calculus harenae sic exigui anni in die aevi
9 propter hoc patiens est Deus in illis et effudit super eos misericordiam suam
10 vidit praesumptionem cordis illorum quoniam mala est et cognovit subversionem illorum quoniam nequa est
11 ideo adimplevit propitiationem suam in illis et ostendit illis viam aequitatis
12 miseratio hominis circa proximum suum misericordia autem Dei super omnem carnem
13 qui misericordiam habet et docet erudit quasi pastor gregem suum
14 misereatur excipiens doctrinam miserationis et qui festinant in iudiciis eius 15 fili in bonis non des querellam et omni dato non des tristitiam verbi mali 16 nonne ardorem refrigerabit ros sic et verbum melius quam datus
17 nonne ecce verbum super datum bonum et utraque cum homine iustificato 18 stultus achariter inproperabit et datus indisciplinati tabescere facit oculos 19 ante iudicium para iustitiam tibi et antequam loquaris disce
20 ante languorem adhibe medicinam et ante iudicium interroga te ipsum et in conspectu Dei invenies propitiationem
21 ante languorem humilia te et in tempore infirmitatum ostende conversationem tuam
22 non inpediaris operari semper et non veteris usque ad mortem iustificari quoniam merces Dei manet in aeternum
23 ante orationem praepara animam tuam et noli esse quasi homo qui temptat Deum
24 memento irae in die consummationis et tempus retributionis in conversatione facies
25 memento paupertatis in tempore abundantiae et necessitatem paupertatis in die divitiarum
26 a mane usque ad vesperam mutatur tempus et haec omnia citata in oculis Dei 27 homo sapiens in omnibus metuet et in diebus delictorum adtendet ab inertia 28 omnis astutus agnovit sapientiam et invenienti eam dabit confessionem
29 sensati in verbis et ipsi sapienter egerunt et intellexerunt veritatem et iustitiam et inploraverunt proverbia et iudicia
30 de continentia animae post concupiscentias tuas non eas et a voluntate tua avertere
31 si praestes animae tuae concupiscentiam eius faciet te in gaudium inimicis
32 ne oblecteris in turbis nec in modicis ad duas est enim commissio illorum
33 ne fueris mediocris in contentione ex fenore et non est tibi nihil in sacculo eris enim invidus tuae vitae.

WISDOM OF JESUS BEN SIRACH CHAPTER 19

1 operarius ebriacus non locupletabitur et qui spernit modica paulatim decidet
2 vinum et mulieres apostatare faciunt sapientes et arguent sensatos
3 et qui se iungit fornicariis erit nequa putredo et vermes hereditabunt illum et extolletur in exemplum maius et tolletur de numero anima eius
4 qui credit cito levis corde minorabitur et qui delinquit in animam suam insuper habebitur
5 qui gaudet iniquitati denotabitur et qui odit correptionem comminuetur vita et qui odit loquacitatem extinguit malitiam
6 qui peccat in animam suam paenitebitur et qui iucundatur malitia denotabitur
7 ne iteres verbum nequam et durum et non minoraberis
8 amico et inimico noli enarrare sensum tuum et si est tibi delictum noli denudare
9 audiet enim te et custodiet te et quasi defendens peccatum odiet te et sic aderit tibi semper
10 audisti verbum adversus proximum conmoriatur in te fidens quoniam non te disrumpet
11 a facie verbi parturit fatuus tamquam gemitus partus infantis
12 sagitta infixa femori carnis sic verbum in corde stulti
13 corripe amicum ne forte non intellexerit et dicat non feci aut si fecerit ne iterum addat facere
14 corripe proximum ne forte non dixerit et si dixerit ne forte iteret
15 corripe amicum saepe enim fit commissio
16 et non omni verbo credas est qui labitur lingua sed non ex animo
17 quis est enim qui non deliquerit lingua sua corripe proximum antequam commineris
18 et da locum timori Altissimi quia omnis sapientia timor Dei et in illa timere Deum et in omni sapientia dispositio legis
19 et non est sapientia nequitiae disciplina et non est cogitatus peccatorum prudentia
20 est nequitia et ipsa execratio et est insipiens qui minuitur sapientia
21 melior est homo qui deficit sapientia et deficiens sensu in timore quam qui abundat sensu et transgreditur legem Altissimi
22 est sollertia certa et ipsa iniqua
23 et est qui emittit verbum certum enarrans veritatem est qui nequiter humiliat se et interiora eius plena sunt dolo
24 et est iustus qui se nimium submittit a multa humilitate et est iustus qui inclinat faciem et fingit non videre quod ignoratum est
25 et si ab inbecillitate virium vetetur peccare si invenerit tempus malefaciendi malefaciet
26 ex visu cognoscitur vir et ab occursu faciei cognoscitur sensatus
27 amictus corporis et risus dentium et ingressus hominis enuntiant de illo

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28 est correptio mendax in ira contumeliosi et est indicium quod non probatur esse bonum et est tacens et ipse est prudens.

WISDOM OF JESUS BEN SIRACH CHAPTER 20

1 quam bonum est arguere quam irasci et confitentem in oratione non prohibere

2 concupiscentia spadonis devirginavit iuvenem

3 sic qui facit per vim iudicium inique

4 quam bonum est correptum manifestare paenitentiam sic enim effugies voluntarium peccatum est tacens qui invenitur sapiens

5 et est odibilis qui procax est ad loquendum

6 est autem tacens non habens sensum loquellae et est tacens sciens tempus apti temporis

7 homo sapiens tacebit usque ad tempus lascivus autem et inprudens non servabunt tempus

8 qui multis utitur verbis laedit animam suam et qui potestatem sibi adsumit iniuste odietur

9 est processio in malis viro indisciplinato et est inventio in detrimentum

10 est datus qui non sit utilis et est datus cuius retributio duplex

11 est propter gloriam minoratio et est qui ab humilitate levavit caput

12 est qui multa redimat modico pretio et restituens ea septuplum

13 sapiens in verbis se ipsum amabilem facit gratiae autem fatuorum effundentur

14 datus insipientis non erit utilis tibi oculi enim illius septimplices sunt 15 exigua dabit et multa inproperabit et apertio oris illius inflammatio est 16 hodie fenerat quis et cras expetit et odibilis homo huiusmodi

17 fatuo non erit amicus et non erit gratia bonis illius

18 qui enim edunt panem illius falsi linguae sunt quotiens et quanti inridebunt eum

19 neque enim quod habendum erat directo sensu distribuit similiter et quod non erat habendum

20 lapsus falsae linguae quasi qui pavimento cadens nam et sic casus malorum festinanter venient

21 homo acharis quasi fabula vana in ore indisciplinatorum adsidua erit

22 ex ore fatui reprobabitur parabola non enim dicit illam in tempore suo

23 est qui vetatur peccare ab inopia et in requie sua stimulabitur

24 est qui perdit animam suam prae confusione et ab inprudenti persona perdet eam personae autem acceptione perdet se

25 est qui prae confusione promittit amico et lucratus est eum inimicum gratis

26 obprobrium nequa in homine mendacium et in ore indisciplinatorum adsidue erit

27 potius furem quam adsiduitas viri mendacis perditionem autem ambo hereditabunt

28 mores hominum mendacium sine honore et confusio illius cum ipso sine intermissione

29 verbum parabolarum sapiens in verbis producet se ipsum et homo prudens placebit magnatis

30 qui operatur terram suam inaltabit acervum fructuum et qui operatur iustitiam ipse exaltabitur qui vero placet magnatis effugiet iniquitatem

31 xenia et dona excaecant oculos iudicum et quasi mutus in ore avertit correptiones eorum

32 sapientia absconsa et thesaurus invisus quae utilitas in utrisque

33 melius in hominibus qui abscondent insipientiam suam quam qui abscondunt sapientiam suam.

WISDOM OF JESUS BEN SIRACH CHAPTER 21

1 fili peccasti non adicias iterum sed et de pristinis deprecare ut tibi remittatur

2 quasi a facie colubri fuge peccata et si accesseris ad illa suscipient te

3 dentes leonis dentes eius interficientes animas hominum

4 quasi romphea bis acuta omnis iniquitas plagae illius non est sanitas

5 cataplectatio et iniuriae adnullabunt substantiam sic substantia superbiae eradicabitur 6 deprecatio pauperis ex ore usque ad aures eius veniet et iudicium festinato adveniet illi 7 qui odit correptionem vestigium est peccatoris et qui timet Deum convertet ad cor suum 8 notus a longe potens lingua audaci et sensatus scit labi se ab ipso

9 qui aedificat domum inpendiis alienis quasi qui colligat lapides suos in hieme

10 stuppa collecta synagoga peccantium et consummatio illorum flamma ignis

11 via peccantium conplanata lapidibus et in fine illorum inferi et tenebrae et poena

12 qui custodit iustitiam continebit sensum eius 13 consummatio timoris Dei sapientia et sensus 14 non erudietur qui non est sapiens in bono

15 est autem insipientia quae abundat in malo et non est sensus ubi abundat amaritudo

16 scientia sapientis tamquam inundatio abundabit et consilium illius sicut fons vitae permanet

17 cor fatui quasi vas confractum et omnem sapientiam non tenebit

18 verbum sapiens quodcumque audierit scius laudabit et ad se adiciet audivit luxuriosus et displicebit illi et proiciet illud post dorsum suum

19 narratio fatui quasi sarcina in via nam in labiis sensati invenietur gratia

20 os prudentis quaeritur in ecclesia et verba illius cogitabunt in cordibus suis

21 tamquam domus exterminata sic fatuo sapientia et scientia insensati inenarrabilia verba 22 conpedes in pedibus stulto doctrina et quasi vincula manuum supra manum dexteram 23 fatuus in risu inaltat vocem suam vir autem sapiens vix tacite ridebit

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24 ornamentum aureum prudenti doctrina et quasi brachiale in brachio dextro
25 pes fatui facilis in domum proximi et homo peritus confundetur a persona potentis
26 stultus a fenestra respiciet in domum vir autem eruditus foris stabit
27 stultitia hominis audire per ostium et prudens gravabitur contumelia
28 labia inprudentium stulta narrabunt verba autem prudentium statera ponderabuntur
29 et in ore fatuorum cor illorum et in corde sapientium os illorum
30 dum maledicit impius diabolum maledicit ipse animam suam
31 susurrio coinquinabit animam suam et in omnibus odietur et qui manserit odiosus erit tacitus et sensatus honorabitur.

WISDOM OF JESUS BEN SIRACH CHAPTER 22

1 in lapide luteo lapidatus est piger et omnes loquentur super aspernationem illius
2 de stercore boum lapidatus est piger et omnis qui tetigerit eum excutiet manus
3 confusio patris est de filio indisciplinato in filia autem in deminoratione fiet
4 filia prudens hereditas viro suo nam quae confundit in contumeliam fit genitoris
5 patrem et virum confundit audax et ab impiis non minorabitur ab utrisque autem inhonorabitur
6 musica in luctu inportuna narratio flagella et doctrina in omni tempore sapientia
7 qui docet fatuum quasi qui conglutinet testam
8 qui narrat verbum non adtendenti quasi qui excitat dormientem de gravi somno
9 qui enumerat stulto et in fine dicit quis est hic
10 super mortuum plora defecit enim lux eius et super fatuum plora defecit enim sensus
11 modicum plora supra mortuum quoniam requievit
12 nequissimi enim nequissima vita super mortem fatui
13 luctus mortui septem dies fatui autem et impii omnes dies vitae illorum
14 cum stulto non multum loquaris et cum insensato ne abieris
15 serva te ab illo ut non molestiam habeas et non coinquinaberis in inpactu illius
16 deflecte ab illo et invenies requiem et non acediaberis in stultitiam illius
17 super plumbum gravabitur et quod illi aliud nomen quam fatuus
18 harenam et salem et massam ferri facilius est portare quam hominem inprudentem et fatuum et impium
19 loramentum ligneum conligatum fundamento aedificii non dissolvetur sic et cor confirmatum in cogitatione consilii
20 cogitatus sensati in omni tempore vel metu non pravabitur
21 sicut pali in excelsis et cementa in inpensa posita contra faciem venti non permanebunt
22 sic et cor timidum in cogitatione stulti contra impetum timoris non resistit
23 sic et cor trepidum in cogitatione fatui omni tempore non metuebit sic et qui in praeceptis Dei permanet semper
24 pungens oculum deducens lacrimas et qui pungit cor proferet sensum
25 mittens lapidem in volatilia deiciet illa sic et qui conviciatur amico dissolvit amicitiam
26 ad amicum et si produxeris gladium non desperes est enim regressus ad amicum
27 si aperuerit os triste non timeas est enim concordatio excepto convicio et inproperio et superbia et mysterii revelatione et plaga dolosa in his omnibus effugiet amicus
28 fidem posside cum proximo in paupertate illius ut et in bonis illius laeteris
29 in tempore tribulationis illius permane illi fidelis ut et in hereditate illius coheres sis
30 ante ignem camini vapor et fumus ignis inaltatur sic et ante sanguinem maledicta et contumeliae et minae
31 amicum salutare non confundaris et a facie illius non me abscondam et si mala mihi evenerint per illum sustineo
32 omnis qui audiet cavebit se ab eo
33 quis dabit ori meo custodiam et supra labia mea signaculum certum uti ne cadam ab ipsis et lingua mea perdat me.

WISDOM OF JESUS BEN SIRACH CHAPTER 23

1 Domine pater et dominator vitae meae non relinquas me ne sinas me cadere in illis
2 quis superponet in me in cogitatu meo flagella et in corde meo doctrinam sapientiae ut ignorationibus eorum non parcant mihi et non pareant delicta illorum
3 et adincrescant ignorantiae meae et multiplicentur delicta mea et peccata mea abundent et incidam in conspectu adversariorum et gaudeat inimicus meus
4 Domine pater et Deus vitae meae ne derelinquas me in cogitatu illorum
5 extollentiam oculorum meorum ne dederis mihi et omne desiderium averte a me
6 aufer a me ventris concupiscentias et concubitus concupiscentiae ne adprehendant me et animae inreverenti et infrunitae ne tradas me
7 doctrina oris doctrinam oris audite filii et qui custodierit illam non periet in labiis suis nec scandalizabitur in operibus nequissimis
8 in vanitate sua adprehendetur peccator et superbus et maledicus scandalizabitur in illo
9 iurationi non adsuescat os tuum multus enim casus in illa
10 nominatio vero Dei non sit adsidua in ore tuo et nominibus sanctorum non admiscearis quoniam non eris inmunis ab eis
11 sicut enim servus interrogatus adsidue a livore non minuetur sic omnis iurans et nominans in toto a peccato non purgabitur

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12 vir multum iurans implebitur iniquitate et non discedet a domo illius plaga
13 et si frustraverit delictum ipsius super ipsum erit et si dissimulaverit delinquet dupliciter
14 et si in vacuum iuraverit non iustificabitur replebitur enim retributione domus illius
15 est et alia loquella contraria morti non inveniatur in hereditate Iacob
16 etenim a misericordibus omnia haec auferentur et in delictis non volutabunt
17 indisciplinose non adsuescat os tuum est enim in illa verbum peccati
18 memento patris et matris tuae in medio enim magnatorum consistis
19 ne forte obliviscatur te in conspectu illorum et adsiduitate tua infatuatus inproperium patiaris et maluisses non nasci et diem nativitatis tuae maledicas
20 homo adsuetus in verbis inproperii in omnibus diebus suis non erudietur 21 duo genera abundant in peccatis et tertium adducit iram et perditionem 22 anima calida quasi ignis ardens non extinguetur donec aliquid gluttiat 23 et homo nequam in ore carnis suae non desinet donec incendat ignem
24 homini fornicario omnis panis dulcis non cessabit transgrediens a lecto suo
25 omnis homo qui transgreditur lectum suum contemnens in animam suam et dicens quis me videt
26 tenebrae circumdant me et parietes cooperiunt me et nemo circumspicit me quem vereor delictorum meorum non memorabitur Altissimus
27 et non intelleget quoniam omnia videt oculus illius quoniam expellit a se timorem Dei huiusmodi hominis timor et oculi hominum timentes illum
28 et non cognovit quoniam oculi Domini multo plus lucidiores super solem circumspicientes omnes vias hominum et profundum abyssi et hominum corda intuentes in absconsas partes
29 Domino enim Deo antequam crearentur omnia sunt agnita sic et post perfectum respicit omnia
30 hic in plateis civitatis vindicabitur quasi pullus equinus fugabitur et ubi non speravit adprehendetur
31 et erit dedecus omnibus quod non intellexerit timorem Dei
32 sic et mulier omnis relinquens virum suum et statuens hereditatem ex alieno matrimonio
33 primo enim in lege Altissimi incredibilis fuit et secundo virum suum dereliquit tertio in adulterio fornicata est et ex alio viro filios statuit sibi
34 haec in ecclesiam adducetur et in filios eius respicietur
35 non tradent filii eius radices et rami eius non dabunt fructum
36 derelinquent in maledictum memoriam illius et dedecus illius non delebitur
37 et agnoscent qui derelicti sunt quoniam nihil melius quam timor Dei et nihil dulcius quam respicere in mandatis Domini
38 et gloria magna est sequi Dominum longitudo enim dierum adsumetur ab eo.

WISDOM OF JESUS BEN SIRACH CHAPTER 24
1 sapientiae laus sapientia laudabit animam suam et in Deo honorabitur et in medio populi sui gloriabitur
2 et in ecclesiis Altissimi aperiet os suum et in conspectu virtutis illius gloriabitur
3 in medio populo exaltabitur et in plenitudine sancta admirabitur
4 in multitudine electorum habebit laudem et inter benedictos benedicetur dicens
5 ego ex ore Altissimi prodivi primogenita ante omnem creaturam
6 ego in caelis feci ut oriretur lumen indeficiens et sicut nebula texi omnem terram
7 ego in altis habitavi et thronus meus in columna nubis
8 gyrum caeli circuivi sola et in profundum abyssi penetravi et in fluctibus maris ambulavi
9 et in omni terra steti et in omni populo
10 et in omni gente primatum habui
11 et omnium excellentium et humilium corda virtute calcavi et in his omnibus requiem quaesivi et in hereditate eius morabor
12 tunc praecepit et dixit mihi creator omnium et qui creavit me requievit in tabernaculo meo
13 et dixit mihi in Iacob inhabita et in Israhel hereditare et in electis meis ede radices
14 ab initio ante saeculum creata sum et usque ad futurum saeculum non desinam et in habitatione sancta coram ipso ministravi
15 et sic in Sion firmata sum et in civitate sanctificata similiter requievi et in Hierusalem potestas mea
16 et radicavi in populo honorificato et in parte Dei mei hereditas illius et in plenitudine sanctorum detentio mea
17 quasi cedrus exaltata sum in Libano et quasi cypressus in monte Sion
18 et quasi palma exaltata sum in Cades et quasi plantatio rosae in Hiericho
19 quasi oliva speciosa in campis et quasi platanus exaltata sum iuxta aquam in plateis
20 sicut cinnamomum et aspaltum aromatizans odorem dedi quasi murra electa dedi suavitatem odoris
21 et quasi storax et galbanus et ungula et gutta et quasi libanus non incisus vaporavi habitationem meam et quasi balsamum non mixtum odor meus
22 ego quasi terebinthus extendi ramos meos et rami mei honoris et gratiae
23 ego quasi vitis fructificavi suavitatem odoris et flores mei fructus honoris et honestatis
24 ego mater pulchrae dilectionis et timoris et agnitionis et sanctae spei
25 in me gratia omnis vitae et veritatis in me omnis spes vitae et virtutis
26 transite ad me omnes qui concupiscitis me et a generationibus meis implemini

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27 spiritus enim meus super melle dulcis et hereditas mea super mel et favum
28 memoria mea in generatione saeculorum
29 qui edunt me adhuc esurient et qui bibunt me adhuc sitient
30 qui audit me non confundetur et qui operantur in me non peccabunt
31 qui elucidant me vitam aeternam habebunt
32 haec omnia liber vitae testamentum Altissimi et agnitio veritatis
33 legem mandavit Moses in praeceptis iustitiarum et hereditatem domui Iacob et Israhel promissionis
34 posuit David puero suo excitare regem ex ipso fortissimum in throno honoris sedentem in sempiternum
35 qui implet quasi Phison sapientiam et sicut Tigris in diebus novorum
36 qui adimplet quasi Eufrates sensum qui multiplicat quasi Iordanis in tempore messis
37 qui mittit disciplinam sicut lucem et adsistens quasi Geon in die vindemiae
38 qui perficit primus scire ipsam et infirmior non investigavit eam
39 a mari enim abundavit cogitatio eius et consilium illius abysso magna
40 ego sapientia effudi flumina
41 ego quasi tramis aquae inmensae de fluvio ego quasi fluvius Doryx et sicut aquaeductus exivi a paradiso
42 dixi rigabo meum hortum plantationum et inebriabo pratus mei fructum
43 et ecce facta est mihi tramis abundans et fluvius meus propinquavit ad mare
44 quoniam doctrinam quasi antelucanum inlumino omnibus et enarrabo illam usque in longinquo
45 penetrabo inferiores partes terrae et inspiciam omnes dormientes et inluminabo sperantes in Deo
46 adhuc doctrinam quasi prophetiam effundam et relinquam illam quaerentibus sapientiam et non desinam in progenies illorum usque in aevum sanctum
47 videte quoniam non soli mihi laboravi sed omnibus exquirentibus veritatem.

WISDOM OF JESUS BEN SIRACH CHAPTER 25

1 in tribus placitum est spiritui meo quae sunt probata coram Deo et hominibus
2 concordia fratrum et amor proximorum et vir et mulier sibi consentientes
3 tres species odivit anima mea et adgravor valde animae illorum
4 pauperem superbum et divitem mendacem et senem fatuum et insensatum 5 in iuventute tua non congregasti et quomodo invenies eam in senectute tua 6 quam speciosum canitiae iudicium et presbyteris cognoscere consilium
7 quam speciosa veteranis sapientia et gloriosis intellectus et consilium
8 corona senum multa peritia et gloria illorum timor Dei
9 novem insuspicabilia cordis magnificavi et decimum dicam in lingua hominibus
10 homo qui iucundatur in filiis vivens et videns subversionem inimicorum
11 beatus qui inhabitat cum muliere sensata et qui in lingua sua non est lapsus et qui non servivit indignis se
12 beatus qui invenit amicum verum et qui enarrat iustitiam auri audienti
13 quam magnus qui invenit sapientiam et scientiam sed non est super timentem Deum
14 timor Dei super omnia superposuit
15 beatus cui donatum est habere timorem Dei qui tenet illum cui adsimilabitur 16 timor Dei initium dilectionis eius fidei autem initium adglutinandum est ei 17 omnis plaga tristitia cordis est et omnis malitia nequitia mulieris est
18 et omnem plagam et non plagam videbit cordis 19 et omnem nequitiam et non nequitiam mulieris 20 et omnem obductum et non obductum odientium 21 et omnem vindictam et non vindictam inimicorum 22 non est caput nequius super caput colubri
23 et non est ira super iram inimici commorari leoni et draconi placebit quam habitare cum muliere nequa
24 nequitia mulieris inmutat faciem eius et obcaecabit vultum suum tamquam ursus et quasi saccum ostendit in medio proximorum eius
25 et audiens suspirabit modicum
26 brevis malitia super malitiam mulieris sors peccatorum cadat super illam
27 ascensus harenosus in pedibus veterani sic mulier linguata homini quieto
28 ne respicias in mulieris speciem et non concupiscas mulierem in specie
29 mulieris ira et inreverentia et confusio magna
30 mulier si primatum habeat contraria est viro suo
31 cor humile et facies tristis et plaga mortis mulier nequa
32 manus debiles et genua dissoluta mulier quae non beatificat virum suum
33 a muliere initium factum est peccati et per illam omnes morimur
34 non des aquae tuae exitum nec modicum nec mulieri nequa veniam prodeundi 35 si non ambulaverit ad manum tuam et confundet te in conspectu inimicorum 36 a carnibus tuis abscide illam ne semper te abutatur.

WISDOM OF JESUS BEN SIRACH CHAPTER 26

1 mulieris bonae beatus vir numerus enim annorum illorum duplex
2 mulier fortis oblectat virum suum et annos vitae illius in pace implebit
3 pars bona mulier bona in parte bona timentium Deum dabitur viro pro factis bonis
4 divitis autem et pauperis cor bonum in omni tempore vultus illorum hilaris
5 a tribus timuit cor meum et in quarto facies mea metuit
6 delatura civitatis et collectio populi
7 et calumniam mendacem super mortem omnia gravia

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8 dolor cordis et luctus mulier zelotypa
9 in muliere infideli flagellum linguae omnibus communicans
10 sicut boum iugum quod movetur ita et mulierem nequam qui tenet illam quasi qui adprehendat scorpionem
11 mulier ebriosa ira magna et contumelia et turpitudo illius non contegetur
12 fornicatio mulieris in extollentia oculorum et in palpebris illius agnoscetur
13 in filia non avertente se firma custodiam ne inventa occasione utatur se
14 ab omni inreverentia oculis cave et ne mireris si te neglexerit
15 sicut viator sitiens ad fontem os aperiet et ab omni aqua proxima bibet et contra omnem palum sedebit et contra omnem sagittam aperiet faretram donec deficiat
16 gratia mulieris sedulae delectabit virum suum et ossa illius inpinguabit
17 disciplina illius datus Dei
18 mulier sensata et tacita non est inmutatio eruditae animae
19 gratia super gratiam mulier sancta et pudorata
20 omnis autem ponderatio non est digna continentis animae
21 sicut sol oriens mundo in altissimis Dei sic mulieris bonae species in ornamentum domus eius
22 lucerna splendens super candelabrum sanctum et species faciei super aetatem stabilem
23 columnae aureae super bases argenteas et pedes firmi super plantas stabilis mulieris
24 fundamenta aeterna super petram solidam et mandata Dei in corde mulieris sanctae
25 in duobus contristatum est cor meum et in tertio iracundia mihi advenit
26 vir bellator deficiens per inopiam et vir sensatus contemptus
27 et qui transgreditur a iustitia ad peccatum Deus paravit eum ad rompheam
28 duae species difficiles et periculosae mihi apparuerunt difficile exuitur negotians a neglegentia et non iustificabitur caupo a peccatis labiae.

WISDOM OF JESUS BEN SIRACH CHAPTER 27

1 propter inopiam multi deliquerunt et qui quaerit locupletari avertit oculum suum
2 si in medio conpaginis lapidum palus figitur sic et inter medium venditionis et emptionis angustabitur peccatis
3 conteretur delictum
4 si non in timore Domini tenueris instanter cito subvertetur domus tua
5 si in pertusura cribri remanebit stercus sic aporia hominis in cogitatu illius
6 vasa figuli probat fornax et homines iustos temptatio tribulationis
7 sicut rusticatio de ligno ostendit fructum illius sic verbum excogitatum hominis cordis
8 ante sermonem non conlaudes virum haec enim temptatio est hominum
9 si sequaris iustitiam adprehendes illam et indues quasi poderem honoris et inhabitabis cum ea et proteget te in sempiternum et in die agnitionis invenies firmamentum
10 volatilia ad sibi similia conveniunt et veritas ad eos qui operantur illam revertetur
11 leo venationi insidiatur semper sic peccata operantibus iniquitates
12 homo sanctus in sapientia manet sicut sol nam stultus sicut luna inmutatur
13 in medio insensatorum serva verbum tempori in medio autem cogitantium adsiduus esto
14 narratio peccantium odiosa et risus illorum delictis peccati
15 loquella multum iurans horripilationem capiti statuet et inreverentia ipsius obturatio aurium
16 effusio sanguinis in rixa superborum et maledictio illorum auditus gravis
17 qui denudat arcana amici perdet fidem et non inveniet amicum ad animum suum
18 dilige proximum et coniungere fide cum illo
19 quod si denudaveris absconsa illius non persequeris post eum
20 sicut enim homo qui perdit amicum suum sic qui perdit amicitiam proximi sui
21 et sicut qui dimittit avem de manu sua sic reliquisti proximum tuum et non eum capies
22 non illum sequaris quoniam longe abest effugit enim quasi caprea de laqueo quoniam vulnerata est
23 conligare et maledicti est concordatio
24 denudare autem amici mysteria desperatio est
25 annuens oculo fabricat iniqua et nemo eum abiciet
26 in conspectu oculorum tuorum condulcabit os tuum et super sermones tuos admirabitur novissime autem pervertet os suum et in verbis tuis dabit scandalum
27 multa audivi et non coaequavi ei et Dominus odiet illum
28 qui in altum mittit lapidem super caput eius cadet et plaga dolosi dividet vulnera
29 et qui foveam fodit in illam decidet et qui statuit lapidem proximo offendet in eo et qui laqueum alio peribit in illo
30 facienti nequissimum super ipsum devolvetur et non agnoscet unde adveniat illi
31 inlusio et inproperium superborum et vindicta sicut leo insidiabitur illi
32 laqueo peribunt qui oblectantur casu iustorum dolor autem consumet illos antequam moriantur
33 ira et furor utraque execrabilia et vir peccator continens erit illorum.

WISDOM OF JESUS BEN SIRACH CHAPTER 28

1 qui vindicari vult a Deo inveniet vindictam et peccata illius servans servabit
2 relinque proximo tuo nocenti te et tunc deprecanti tibi peccata solventur

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3 homo homini servat iram et a Deo quaerit medellam
4 et in hominem similem sibi non habet misericordiam et de peccatis suis deprecatur
5 ipse dum caro sit reservat iram et propitiationem petit a Deo quis exorabit pro delictis illius
6 memento novissimorum et desine inimicari
7 tabitudo enim et mors inminet in mandatis
8 memorare timorem Dei et non irascaris proximo
9 memorare testamenti Altissimi et despice ignorantiam proximi
10 abstine te a lite et minues peccata
11 homo enim iracundus incendit litem et vir peccator turbabit amicos et in medium pacem habentium inmittit inimicitiam
12 secundum enim ligna silvae sic ignis exardescit et secundum virtutem hominis iracundia illius erit et secundum substantiam suam exaltabit iram suam
13 certamen festinatum incendit ignem et lis festinans effundit sanguinem et lingua testificans adducit mortem
14 si sufflaveris quasi ignis exardebit et si expueris super illam extinguetur utraque ex ore proficiscuntur
15 susurrio et bilinguis maledictus multos enim turbavit pacem habentes
16 lingua tertia multos commovit et dispersit illos a gente in gentem
17 civitates muratas divitum destruxit et domos magnatorum effodit
18 virtutes populorum concidit et gentes fortes dissolvit
19 lingua tertia mulieres viritas eiecit et privavit illas laboribus suis
20 qui respicit illam non habebit requiem nec habitabit cum requie
21 flagelli plaga livorem facit plaga autem linguae comminuet ossa
22 multi ceciderunt in ore gladii sed non sic quasi qui interierunt per linguam suam
23 beatus qui tectus est a lingua nequa qui in iracundia illius non transivit et qui non adtraxit iugum eius et in vinculis illius non est ligatus
24 iugum enim illius iugum ferreum est et vinculum illius vinculum aereum est
25 mors illius mors nequissima et utilis potius inferus quam illa
26 perseverantia illius non permanebit sed obtinebit vias iniustorum et in flamma sua non conburet iustos
27 qui derelinquunt Deum incident in illam et exardebit in illis et non extinguetur et inmittetur in illos quasi leo et quasi pardus laedebit illos
28 sepi aures tuas spinis et noli audire linguam nequam et ori tuo facito ostia et seras
29 aurum tuum et argentum confla et verbis tuis facito stateram et frenos ori tuo rectos
30 et adtende ne forte labaris in lingua et cadas in conspectu inimicorum insidiantium tibi et sit casus tuus insanabilis in mortem.

WISDOM OF JESUS BEN SIRACH CHAPTER 29

1 de fenore qui facit misericordiam fenerat proximum et qui praevalet manu mandata servat
2 fenera proximum tibi in tempore necessitatis illius et iterum redde proximo in tempore suo
3 confirma verbum et fideliter age cum illo et in omni tempore invenies quod tibi necessarium est
4 multi quasi inventionem aestimaverunt fenus et praestiterunt molestiam his qui se adiuvaverunt
5 donec accipiant osculantur manum dantis et in promissionibus humiliant vocem suam
6 et in tempore redditionis postulabit tempus et loquetur verba acediae et murmurationum et tempus causabitur
7 si autem potuerit reddere aversatus solide vix reddet dimidium et conputabit illud quasi inventionem
8 sin autem fraudavit illum pecunia sua et possidebit illum inimicum gratis
9 et convicia et maledicta reddet illi et pro honore et beneficio reddet illi contumeliam
10 multi non causa nequitiae non feneraverunt sed fraudari gratis timuerunt
11 verumtamen super humilem animo fortior esto et pro elemosyna non trahas illum
12 propter mandatum adsume pauperem et propter inopiam eius ne dimittas illum vacuum
13 perde pecuniam pro fratre et amico et non abscondas illam sub lapide in perditionem
14 pone thesaurum tuum in praeceptis Altissimi et proderit tibi magis quam aurum
15 conclude elemosynam in corde pauperis et haec pro te exorabit ab omni malo
16 Super scutum potentis
17 adversus inimicum tuum pugnabit.
18 super scutum potentis et super lanceam adversus inimicum tuum pugnabit
19 vir bonus fidem facit proximo suo et qui perdiderit confusionem derelinquet sibi
20 gratiam fideiussoris ne obliviscaris dedit enim pro te animam suam
21 repromissorem fugit peccator et inmundus
22 bona repromissoris sibi adscribit peccator et ingratus sensu derelinquet liberantem se
23 vir repromittit de proximo suo et cum perdiderit reverentiam relinquetur ab eo
24 repromissio nequissima multos perdidit dirigentes et commovit illos quasi fluctus maris
25 viros potentes gyrans migrare fecit et vagati sunt in gentibus alienis
26 peccator transgrediens mandata Domini incidet in promissionem nequa et qui conatur multa agere incidet in iudicium
27 recupera proximum secundum virtutem tuam et adtende tibi ne incidas
28 initium vitae aqua et panis et vestimentum et domus protegens turpitudinem

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29 melior victus pauperis sub tegimen asserum quam epulae splendidae in peregre sine domicilio
30 super minimum et magnum placeat tibi et inproperium peregrinationis non audies
31 vita nequa hospitandi de domo in domum et ubi hospitabitur non fiducialiter aget nec aperiet os
32 hospitabit et pascet et potabit ingratos et ad haec amara audiet
33 transi hospes et orna mensam et quae in manu habes ciba ceteros
34 exi a facie honoris amicorum meorum necessitudine domus meae hospitio mihi factus est frater
35 gravia haec homini habenti sensum correptio domus et inproperium feneratoris.

WISDOM OF JESUS BEN SIRACH CHAPTER 30

1 de filiis qui diligit filium suum adsiduat illi flagella ut laetetur in novissimo suo
2 qui docet filium suum laudabitur in illo et in medio domesticorum in illo gloriabitur
3 qui docet filium suum in zelum mittit inimicum et in medio amicorum gloriabitur in illo
4 mortuus est pater illius et quasi non est mortuus similem enim reliquit sibi post se
5 in vita ipsius vidit et laetatus est in illo in obitu illius non est contristatus nec confusus est coram inimicis
6 reliquit enim defensorem domus et amicis reddentem gratiam
7 pro animabus filiorum conligabit vulnera sua et super omnem vocem turbabuntur viscera eius
8 equus indomitus evadit durus et filius remissus evadit praeceps
9 lacta filium et paventem te faciet lude cum eo et contristabit te
10 non conrideas illi ne doleas et in novissimo obstupescent dentes tui
11 non des illi potestatem in iuventute et ne despicias cogitatus illius
12 curva cervicem eius in iuventute et tunde latera illius dum infans est ne forte induret et non credat tibi et erit tibi dolor animae
13 doce filium tuum et operare in illum ne in turpitudinem illius offendas
14 melior est pauper sanus et fortis viribus quam dives inbecillis et flagellatus malitia
15 salus animae in sanctitate iustitiae et melior omni auro et argento et corpus validum quam census inmensus
16 non est census super censum salutis corporis et non est oblectatio super cordis gaudium
17 melior est mors quam vita amara et requies aeterna quam languor perseverans 18 bona absconsa in ore cluso quasi adpositiones epularum circumpositae sepulchro 19 quid proderit libatio idolo nec enim manducat nec odorabitur
20 sic qui effugatur a Domino et portans mercedes iniquitatis
21 videns oculis et ingemescens sicut spado conplectens virginem et suspirans
22 tristitiam non des animae tuae et non adfligas temet ipsum in consilio tuo
23 iucunditas cordis haec est vita hominis et thesaurus sine defectione sanctitatis et exultatio viri est longevitas
24 miserere animae tuae placens Deo et contine et congrega cor tuum in sanctitate eius et tristitiam longe expelle a te
25 multos enim occidit tristitia et non est utilitas in illa
26 zelus et iracundia minuit dies et ante tempus senectam adducit cogitatus
27 splendidum cor bonum in epulis epulae enim illius diligenter fiunt.

WISDOM OF JESUS BEN SIRACH CHAPTER 31

1 vigilia honestatis tabefacit carnes et cogitatus illius auferet somnum
2 cogitatus praesentiae avertit sensum et infirmitas gravis sobriam facit animam
3 laboravit dives in congregatione substantiae et in requie sua replebitur bonorum suorum
4 laboravit pauper in diminutione victus et in fine inops fit
5 qui aurum diligit non iustificabitur et qui insequitur consumptionem replebitur ex ea
6 multi dati sunt in auri casus et facta est in facie ipsius perditio illorum
7 lignum offensionis est aurum sacrificantium vae illis qui sectantur illud et omnis inprudens deperiet in illo
8 beatus dives qui inventus est sine macula et qui post aurum non abiit nec speravit in pecunia et thesauris
9 quis est hic et laudabimus eum fecit enim mirabilia in vita sua
10 quis probatus est in illo et perfectus est et erit illi in gloria aeterna qui potuit transgredi et non est transgressus et facere mala et non fecit
11 ideo stabilita sunt bona illius in Deo et elemosynas illius enarrabit ecclesia sanctorum
12 de continentia supra mensam magnam sedisti non aperias super illam faucem tuam prior
13 non dicas simulata sunt quae super illa sunt
14 memento quoniam malum oculus nequa
15 nequius oculo quid creatum est ideo ab omni facie sua lacrimabitur cum viderit
16 ne extendas manum tuam prior et invidia contaminatus obrubescas
17 nec conprimaris in convivio
18 intellege proximi tui ex te ipso
19 utere quasi homo frugi quae tibi adponuntur et non cum manducas multum odio habearis
20 cessa prior causa disciplinae et noli nimius esse ne forte offendas
21 et si in medio multorum sedisti prior illis non extendas manum tuam nec prior poscas bibere
22 quam sufficiens est homini erudito vinum exiguum et in dormiendo non laborabis ab illo et non senties dolorem
23 vigilia et cholera et tortura viro infrunito

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24 somnus sanitatis in homine parco dormiet usque in mane et anima illius cum ipso delectabitur
25 et si coactus fueris in edendo multum surge e medio et vome et refrigerabit te et non adduces corpori tuo infirmitates
26 audi me fili et ne spernas me et in novissimo invenies mea verba
27 in omnibus operibus tuis esto velox et omnis infirmitas non occurret tibi
28 splendidum in panibus benedicent labia multorum et testimonium veritatis illius fidele
29 in nequissimo pane murmurabit civitas et testimonium nequitiae illius verum est
30 diligentes in vino noli provocare multos enim exterminavit vinum
31 ignis probat ferrum durum sic vinum corda superborum arguet in ebrietate potatum
32 aequavit in vita vinum hominibus si bibas illud moderate eris sobrius
33 quae est vita quae minuitur vino
34 quid defraudat vitam mors
35 vinum in iucunditate creatum est non in ebrietate ab initio
36 exultatio animae et cordis vinum moderate potatum
37 sanitas est et corpori et animae
38 vinum multum potatum inritationem et iram et ruinas multas facit
39 amaritudo animae vinum multum potatum
40 ebrietatis animositas inprudentis offensio minorans virtutem et faciens vulnera 41 in convivio vini non arguas proximum et non despicias eum in iucunditate illius 42 verba inproperii non dicas illi et non premas illum in repetendo.
32
1 rectorem te posuerunt noli extolli esto in illis quasi unus ex ipsis
2 curam illorum habe et sic conside et omni cura tua explicita recumbe
3 ut laeteris propter illos et ornamentum gratiae accipias coronam et dignationem consequaris conrogationis
4 loquere maior natu decet enim te
5 primum verbum diligenti scientiam et non inpedias musica
6 ubi auditus est non effundas sermonem et inportune noli extolli in sapientia tua
7 gemmula carbunculi in ornamento auri et conparatio musicorum in convivio vini
8 sicut in fabricatione auri signum est zmaragdi sic numerus musicorum in iucundo et moderato vino
9 audi tacens et pro reverentia accedet tibi bona gratia
10 adulescens loquere in tua causa vix
11 si bis interrogatus fueris habeat caput responsum tuum
12 in multis esto quasi inscius et audi tacens simul et quaerens
13 in medio magnatorum non praesumas et ubi sunt senes non multum loquaris
14 ante grandinem praeibit coruscatio et pro reverentia accedet tibi bona gratia
15 et hora surgendi non te trices praecurre autem prior in domum tuam et illic avocare et illic lude
16 et age conceptiones tuas et non in delictis et verbo superbo
17 et super his omnibus benedicito Dominum qui fecit te et inebriantem te ab omnibus bonis suis
18 qui timet Deum excipiet doctrinam eius et qui vigilaverint ad illum invenient benedictionem
19 qui quaerit legem replebitur ab ea et qui insidiose agit scandalizabitur in ea
20 qui timent Dominum invenient iudicium iustum et iustitias quasi lucem accendent
21 peccator homo devitabit correptionem et secundum voluntatem suam inveniet conparationem
22 vir consilii non disperiet intellegentia alienus et superbus non pertimescit timorem
23 etiam postquam fecit cum eo sine consilio et suis insectationibus arguetur
24 fili sine consilio nihil facias et post factum non paeniteberis
25 in via ruinae non eas et non offendes in lapides ne credas te viae laboriosae ne ponas animae tuae scandalum
26 et a filiis tuis cave et a domesticis tuis adtende
27 in omni opere crede ex fide animae tuae haec est enim conservatio mandatorum
28 qui credit Deo adtendit mandatis et qui confident in illo non minorabuntur.

WISDOM OF JESUS BEN SIRACH CHAPTER 33
1 timenti Dominum non occurrent mala sed in temptatione Deus illum conservat et liberabit a malis
2 sapiens non odit mandata et iustitias et non inludetur quasi in procella navis
3 homo sensatus credit legi Dei et lex illi fidelis
4 qui interrogationem manifestat parabit verbum et sic deprecatus exaudietur et conservabit disciplinam et tunc respondebit
5 praecordia fatui quasi rota carri et quasi axis versatilis cogitatus illius
6 equus admissarius sicut amicus subsannator sub omni suprasedenti hinnit
7 quare dies diem superat et iterum lux lucem et annus annum a sole
8 a Domini scientia separati sunt facto sole et praeceptum custodiente
9 et inmutavit tempora et dies festos ipsorum et in illis dies festos celebraverunt ad horam
10 ex ipsis exaltavit et magnificavit Deus et ex ipsis posuit in numerum dierum et homines omnes de solo et ex terra unde creatus est Adam
11 in multitudine disciplinae Domini separavit eos et inmutavit vias eorum

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12 et ex ipsis benedixit et exaltavit et ex ipsis sanctificavit et ad se adplicavit et ex ipsis maledixit et humiliavit et convertit illos a separatione ipsorum

13 quasi lutum figuli in manus ipsius plasmare illud et disponere

14 omnes viae eius secundum dispositionem eius sic homo in manu illius qui se fecit reddet illis secundum iudicium suum

15 contra malum bonum est et contra mortem vita sic et contra virum iustum peccator et sic intuere in omnia opera Altissimi duo duo unum contra unum

16 et ego novissimus vigilavi et quasi qui colligit acinos post vindemiatores

17 in benedictione Dei et ipse speravi et quasi qui vindemiat replevi torcular

18 respicite quoniam non soli mihi laboravi sed omnibus exquirentibus disciplinam

19 audite me magnati et omnes populi et rectores ecclesiae auribus percipite

20 filio et mulieri fratri et amico non des potestatem super te in vita tua non dederis alio possessionem tuam ne forte paeniteat te et depreceris pro illis

21 dum adhuc superes et adspiras non inmutabit te omnis caro

22 melius est enim ut filii tui te rogent quam te respicere in manus filiorum tuorum

23 in omnibus operibus tuis praecellens esto

24 ne dederis maculam in gloriam tuam in die consummationis dierum vitae tuae et in tempore exitus tui distribue hereditatem tuam

25 cibaria et virga et onus asino panis et disciplina et opus servo

26 operatur in disciplina et quaerit requiescere laxa manus illi et quaerit libertatem 27 iugum et lorum curvant collum durum et servum inclinant operationes adsiduae 28 servo malivolo tortura et conpedes mitte illum in operatione ne vacet

29 multam enim malitiam docuit otiositas

30 in opera constitue eum sic enim condecet illi quod si non obaudierit grava illum conpedibus et non amplifices super omnem carnem verum sine iudicio nihil facias grave

31 si est tibi servus sit tibi quasi anima tua quasi fratrem sic eum tracta quoniam in sanguine animae parasti eum

32 si laeseris illum iniuste

33 et extollens discesserit quem quaeres et in qua via quaeras illum nescis.

WISDOM OF JESUS BEN SIRACH CHAPTER 34

1 vana spes et mendacium insensato viro et somnia extollunt inprudentes

2 quasi qui adprehendit umbram et persequitur ventum sic et qui adtendit ad visa mendacia

3 hoc secundum hoc visio somniorum ante faciem hominis similitudo hominis

4 ab inmundo quid mundabitur et a mendace quid verum dicetur

5 divinatio erroris et auguria mendacia et somnia malefacientium vanitas est

6 et sicut parturientis cor tuum fantasiam patitur nisi ab Altissimo fuerit emissa visitatio ne dederis in illis cor tuum

7 multos enim errare fecerunt somnia et exciderunt sperantes in illis

8 sine mendacio consummabitur verbum et sapientia in ore fidelis conplanabitur

9 qui non temptatus est quid scit vir in multis expertus cogitavit multa et qui multa didicit enarrabit intellectum

10 qui non est expertus pauca recognoscit qui autem in multis factus est multiplicabit malitiam

11 Qui tentatus non est qualia scit? qui implanatus est abundabit nequitia.

12 multa vidi errando et plurimas verborum consuetudines

13 aliquotiens usque ad mortem periclitatus sum horum causa et liberatus sum gratia Dei

14 spiritus timentium Deum quaeretur et in respectu illius benedicentur

15 spes enim illorum in salvantem illos et oculi Dei in diligentes se

16 qui timet Dominum nihil trepidabit et non pavebit quoniam ipse est spes eius

17 timentis Dominum beata est anima eius

18 ad quem respicit et quis est fortitudo eius

19 oculi Domini super timentes eum protector potentiae firmamentum virtutis tegimen ardoris et umbraculum meridiani

20 et precatio offensionis et adiutorium casus exaltans animam et inluminans oculos dans sanitatem vitam et benedictionem

21 immolans ex iniquo oblatio est maculata et non sunt beneplacitae subsannationes iniustorum

22 Dominus solus sustinentibus se in via veritatis et iustitiae

23 dona iniquorum non probat Altissimus in oblationibus iniquorum nec in multitudine sacrificiorum eorum propitiabitur peccatis

24 qui offert sacrificium ex substantia pauperum quasi qui victimat filium in conspectu patris sui

25 panis egentium vita pauperis est qui defraudat illum homo sanguinis

26 qui aufert in sudore panem quasi qui occidit proximum suum

27 qui effundit sanguinem et qui fraudem facit mercedem mercennario

28 unus aedificans et unus destruens quid prodest illis nisi labor

29 unus orans et unus maledicens cuius vocem exaudiet Deus

30 qui baptizatur a mortuo et iterum tangit illum quid proficit lavatione illius

31 sic homo qui ieiunat in peccatis suis et iterum eadem faciens quid proficit humiliando se orationem illius quis exaudiet.

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WISDOM OF JESUS BEN SIRACH CHAPTER 35

1 qui conservat legem multiplicat orationem

2 sacrificium salutare adtendere mandatis et discedere ab omni iniquitate

3 et deprecatio recedere ab iniustitia

4 Retribuet gratiam qui offert similaginem: et qui facit misericordiam offert sacrificium.

5 Beneplacitum est Domino recedere ab iniquitate: et deprecatio pro peccatis recedere ab injustitia.

6 non apparebis ante conspectum Dei vacuus

7 haec enim omnia propter mandatum Domini fiunt

8 oblatio iusti inpinguat altare et odor suavitatis est in conspectu Altissimi 9 sacrificium iusti acceptum est et memoriam eius non obliviscetur Dominus 10 bono animo gloriam redde Deo et non minuas primitias manuum tuarum

11 in omni dato hilarem fac vultum tuum et in exultatione sanctifica decimas tuas

12 da Altissimo secundum datum eius et in bono oculo ad inventionem fac manuum tuarum

13 quoniam Dominus retribuens est et septies tantum reddet tibi

14 noli offerre munera prava non enim suscipiet illa

15 et noli inspicere sacrificium iniustum quoniam Dominus iudex est et non est apud illum gloria personae

16 non accipiet Dominus personam in pauperem et precationem laesi exaudiet

17 non despiciet preces pupilli nec viduam si effundat loquellam gemitus

18 nonne lacrima ad maxillam descendit et exclamatio

19 a maxilla ascendit et Dominus exauditor delectans in illis

20 qui adorat Deum in oblectatione suscipietur et precatio illius usque ad nubes propinquabit

21 oratio humiliantis se nubes penetrabit et donec propinquet non conrogabitur et non discedet donec aspiciat Altissimus

22 et Dominus non longinquabit sed iudicabit iustos et faciet iudicium et Fortissimus non habebit in illis patientiam ut contribulet dorsum ipsorum

23 et gentibus reddet vindictam donec tollat plenitudinem superborum et sceptra iniquorum contribulet

24 donec reddat hominibus secundum actus suos et secundum opera Adae et secundum praesumptionem illius

25 donec iudicet iudicium plebis suae et oblectabit iustos misericordia sua

26 speciosa misericordia Dei in tempore tribulationis quasi nubes pluviae in tempore siccitatis.

WISDOM OF JESUS BEN SIRACH CHAPTER 36

1 miserere nostri Deus omnium et respice nos et ostende nobis lucem miserationum tuarum

2 et inmitte timorem tuum super gentes quae non exquisierunt te et cognoscant quia non est Deus nisi tu ut enarrent magnalia tua

3 adleva manum tuam super gentes alienas ut videant potentiam tuam

4 sicut enim in conspectu eorum sanctificatus es in nobis sic in conspectu nostro magnificaberis in illis

5 ut cognoscant te sicut et nos agnovimus quoniam non est Deus praeter te Domine

6 innova signa et inmuta mirabilia

7 glorifica manum et brachium dextrum

8 excita furorem et effunde iram

9 extolle adversarium et adflige inimicum

10 festina tempus et memento finis ut enarrent mirabilia tua

11 in ira flammae devoretur qui salvatur et qui pessimant plebem tuam inveniant perditionem

12 contere caput principum inimicorum dicentium non est alius praeter nos

13 congrega omnes tribus Iacob et cognoscant quia non est Deus nisi tu ut enarrent magnalia tua et hereditabis eos sicut ab initio

14 miserere plebi tuae super quam invocatum est nomen tuum et Israhel quem coaequasti primogenito tuo

15 miserere civitati sanctificationis tuae Hierusalem civitati requiei tuae

16 reple Sion inenarrabilibus verbis tuis et gloria tua populum tuum

17 da testimonium quia ab initio creaturae tuae sunt et suscita precationes quas locuti sunt in nomine tuo prophetae priores

18 da mercedem sustinentibus te ut prophetae tui fideles inveniantur et exaudi orationes servorum tuorum

19 secundum benedictionem Aaron de populo tuo et dirige nos in via iustitiae et sciant omnes qui inhabitant terram quia tu es Deus conspector saeculorum

20 omnem escam manducabit venter et est cibus cibo melior

21 fauces contingit cibum ferae et cor sensatum verba mendacia

22 cor pravum dabit tristitiam et homo peritus resistet illi

23 omnem masculum excipiet mulier et est filia melior filiae

24 species mulieris exhilarat faciem viri sui et super omnem concupiscentiam hominis superducit desiderium

25 si est lingua curationis et mitigationis misericordiae non est vir illius contra filios hominum

26 qui possidet mulierem inchoat possessionem adiutorium contra illum est et columna ut requies

27 ubi non est sepis diripietur possessio et ubi non est mulier gemescit egens

28 cui credit qui non habet nidum et deflectens ubicumque obscuraverit quasi succinctus latro exiliens de civitate in civitatem.

WISDOM OF JESUS BEN SIRACH CHAPTER 37

1 omnis amicus dicet et ego amicitiam copulavi sed est amicus solo nomine amicus nonne tristitia inest usque ad mortem

2 sodalis autem et amicus ad inimicitiam convertentur

3 o praesumptio nequissima unde creata es cooperire aridam malitiam et dolositatem illius

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4 sodalis amico coniucundatur in oblectatione et in tempore tribulationis adversarius erit
5 sodalis amico condolet causa ventris et contra hostem accipiet scutum
6 non obliviscaris amici tui in animo tuo et non inmemor sis illius in operibus tuis
7 noli consiliari cum socero tuo et a zelantibus te absconde consilium
8 omnis consiliarius prodit consilium sed est consiliarius in semet ipso
9 a consiliario serva animam tuam prius scito quae sit illius necessitas et ipse enim animo suo cogitabit
10 ne forte mittat sudem in terram et dicat tibi
11 bona est via tua et stet e contrario videre quid tibi eveniat
12 cum viro inreligioso tracta de sanctitate et cum iniusto de iustitia et cum muliere de ea quae aemulatur cum timido de bello cum negotiatore de traiecticio cum emptore de venditione cum viro livido de gratiis agendis
13 cum impio de pietate cum inhonesto de honestate cum operario agri de omni opere
14 cum operario annuali de consummatione anni cum servo pigro de multa operatione non adtendas his in omni consilio
15 cum viro sancto adsiduus esto quemcumque cognoveris observantem timorem Dei
16 cuius anima est secundum animam tuam quicumque titubaverit in tenebris non condolebit tibi
17 et cor boni consilii statue non est enim tibi aliud pluris illo
18 anima viri sancti enuntiat aliquando vera quam septem circumspectores sedentes ad speculandum
19 et in his omnibus deprecare Altissimum ut dirigat in veritate viam tuam
20 ante omnem operam verbum verax praecedat te et ante omnem actum consilium stabile
21 verbum nequa inmutabit cor quattuor partes oriuntur bonum et malum vita et mors et dominatrix illorum est adsidua lingua
22 vir peritus multos erudivit et animae suae suavis est
23 qui sofistice loquitur odibilis est omni re defraudabitur
24 non est enim data illi a Domino gratia omni enim sapientia defraudatus est
25 est sapiens animae suae sapiens et fructus sensus illius laudabilis 26 vir sapiens plebem suam erudit et fructus sensus eius fideles sunt 27 vir sapiens implebitur benedictione et videntes illum laudabunt
28 vita viri in numero dierum dies autem Israhel innumerabiles sunt
29 sapiens in populo hereditabit honorem et nomen illius erit vivens in aeternum
30 fili in vita tua tempta animam tuam et si fuerit nequam non des illi potestatem
31 non enim omnia omnibus expediunt et non omni animae omne genus placet
32 noli avidus esse in omni epulatione et non te effundas super omnem escam
33 in multis enim escis erit infirmitas et aplestia adpropinquabit usque ad cholera
34 propter aplestiam multi obierunt qui autem abstinens est adiciet vitam.

WISDOM OF JESUS BEN SIRACH CHAPTER 38

1 honora medicum propter necessitatem etenim illum creavit Altissimus
2 a Deo est omnis medella et a rege accipiet dationem
3 disciplina medici exaltabit caput illius et in conspectu magnatorum conlaudabitur
4 Altissimus creavit de terra medicinam et vir prudens non abhorrebit illi
5 nonne a ligno indulcata est amara aqua
6 ad agnitionem hominum virtutis illorum et dedit homini scientiam Altissimus honorari in mirabilibus suis
7 in his curans mitigavit dolorem et unguentarius facit pigmentum suavitatis et unctiones conficiet suavitatis et non consummabuntur opera eius
8 pax enim Dei super faciem terrae
9 fili in tua infirmitate non despicias sed ora ad Dominum et ipse curabit te
10 averte a delicto et dirige manus et ab omni delicto munda cor tuum
11 da suavitatem et memoriam similaginis et inpingua oblationem et da locum medico
12 etenim illum Dominus creavit et non discedat a te quoniam opera eius sunt necessaria
13 est enim tempus quando in manus eorum incurras
14 ipsi vero Dominum deprecabuntur ut dirigat requiem eorum et sanitatem propter conversationem illorum
15 qui delinquit in conspectu eius qui fecit eum incidat in manus medici
16 fili in mortuum produc lacrimas et quasi dira passus incipe plorare et secundum iudicium contine corpus illius et non despicias sepulturam illius
17 propter delaturam amare fer luctum illius uno die et consolare propter tristitiam
18 et fac luctum secundum meritum ejus uno die, vel duobus, propter detractionem:
19 a tristitia enim festinat mors et cooperiet virtutem et tristitia cordis flectet cervicem
20 in abductione permanet tristitia et substantia inopis secundum cor eius
21 non dederis in tristitia cor tuum sed repelle eam a te et memento novissimorum
22 noli oblivisci neque enim est conversio et huic nihil proderis et te ipsum pessimabis
23 memor esto iudicii mei sic enim erit et tuum mihi heri et tibi hodie
24 in requie mortui requiescere fac memoriam eius et consolare illum in exitu spiritus sui
25 sapientiam scribe in tempore vacuitatis et qui minoratur actu sapientiam percipiet qua sapientia replebitur

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26 qui tenet aratrum et non gloriatur in iaculo stimulo boves agit et conversatur in operibus eorum et narratio eius in filiis taurorum

27 cor suum dabit ad versandos sulcos et vigilia eius in sagina vaccarum

28 sic omnis faber et architectus qui noctem tamquam diem transigit qui sculpit signacula sculptilia et adsiduitas eius variat picturam cor suum dabit in similitudinem picturae et vigilia sua perficit opus

29 sic faber ferrarius sedens iuxta incudem et considerans opus ferri vapor ignis uret carnes eius et in calore fornacis concertatur

30 vox mallei innovabit aurem eius et contra similitudinem vasi oculi eius

31 cor suum dabit in consummationem operum et vigilia sua ornabit in consummatione

32 sic figulus sedens ad opus suum convertens pedibus suis rotam qui in sollicitudine positus est semper propter opus suum et innumera est omnis operatio eius

33 in brachio suo formabit lutum et ante pedes suos curvabit virtutem suam

34 cor suum dabit ut consummet linitionem et vigilia sua mundabit fornacem 35 omnes hi in manibus suis speraverunt et unusquisque in arte sua sapiens est 36 sine his omnibus non aedificatur civitas

37 et non inhabitabunt nec inambulabunt et in ecclesiam non transilient

38 super sellam iudicis non sedebunt et testamentum iudicii non intellegent neque palam facient disciplinam et iudicium et in parabolis non invenientur

39 sed creaturam aevi confirmabunt et deprecatio illorum in operatione artis adcommodantes animam suam et conquirentes in lege Altissimi.

WISDOM OF JESUS BEN SIRACH CHAPTER 39

1 sapientiam omnium antiquorum exquiret et in prophetiis vacabit

2 narrationem virorum nominatorum conservabit et in versutias parabolarum simul introibit

3 occulta proverbiorum exquiret et in absconditis parabolarum conversabitur

4 in medio magnatorum ministrabit et in conspectu praesidis apparebit

5 in terram alienarum gentium pertransiet bona enim et mala in hominibus temptavit

6 cor suum tradet ad vigilandum diluculo ad Dominum qui fecit illum et in conspectu Altissimi deprecabitur

7 aperiet os suum in oratione et pro delictis suis deprecabitur

8 si enim Dominus magnus voluerit spiritu intellegentiae replebit illum

9 et ipse tamquam imbres mittet eloquia sapientiae suae et in oratione confitebitur Domino

10 ipse diriget consilium eius et disciplinam et in absconditis suis consiliabitur

11 ipse palam faciet disciplinam doctrinae suae et in lege testamenti Domini gloriabitur

12 conlaudabunt multi sapientiam eius et usque in saeculum non delebitur

13 non recedet memoria eius et nomen eius requiretur a generatione in generationem

14 sapientiam eius enarrabunt gentes et laudem eius nuntiabit ecclesia 15 si inmanserit nomen derelinquet mille et si requieverit proderit illi 16 adhuc consiliabor ut enarrem ut furore enim repletus sum

17 in voce dicit obaudite me divini fructus et quasi rosa plantata super rivum aquarum fructificate

18 quasi libanus odorem suavitatis habete

19 florete flores quasi lilium date odorem et frondete in gratiam et conlaudate canticum et benedicite Dominum in operibus suis

20 date nomini eius magnificentiam et confitemini illi in voce labiorum vestrorum in canticis labiorum et cinyris et sic dicetis in confessione

21 opera Domini universa bona valde

22 in verbo eius stetit aqua sicut congeries et in sermone oris eius sicut exceptoria aquarum

23 quoniam in praecepto ipsius placor fit et non est minoratio in salute illius

24 opera omnis carnis coram illo et non est quicquam absconditum ab oculis eius

25 a saeculo usque in saeculum respicit et nihil est mirabile in conspectu eius

26 non est dicere quid est hoc aut quid est illud omnia enim in tempore suo quaerentur

27 benedictio illius quasi fluvius inundavit

28 et quomodo cataclysmus aridam inebriavit sic ira ipsius gentes quae non exquisierunt eum hereditabit

29 quomodo convertit aquas et siccata est terra et viae illius viis illorum directae sunt sic peccatoribus offensiones in ira eius

30 bona bonis creata sunt ab initio sic nequissimis bona et mala

31 initium necessariae rei vitae hominum aqua ignis et ferrum lac et panis similagineus et mel et botrus uvae et oleum et vestimentum

32 haec omnia sanctis in bona sic et impiis et peccatoribus in mala convertentur

33 sunt spiritus qui ad vindictam creati sunt et in furore suo confirmaverunt tormenta sua

34 in tempore consummationis effundent virtutem et furorem eius qui fecit illos confundent

35 ignis grando famis et mors omnia haec ad vindictam creata sunt

36 bestiarum dentes et scorpii et serpentes et romphea vindicans in exterminium impios

37 in mandatis eius epulabuntur et super terram in necessitatem praeparabuntur et in temporibus suis non praeterient verbum

38 propterea ab initio confirmatus et consiliatus sum et cogitavi et in scripta dimisi

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39 omnia opera Domini bona et omne opus hora sua subministrabit
40 non est dicere hoc illo nequius est omnia enim in tempore suo conprobabuntur
41 et nunc in omni corde et ore conlaudate et benedicite nomen Domini.

WISDOM OF JESUS BEN SIRACH CHAPTER 40

1 occupatio magna creata est omnibus hominibus et iugum grave super filios Adam a die exitus de ventre matris eorum usque in diem sepulturae in matrem omnium
2 cogitationes eorum et timores cordis adinventio expectationis et dies finitionis
3 residentes super sedem gloriosam usque ad humiliatum in terra et cinere
4 ab eo qui utitur hyacintho et portat coronam usque ad eum qui operitur lino crudo furor zelus tumultus fluctuatio et timor mortis iracundia perseverans et contentio
5 et in tempore refectionis in cubile somnus noctis inmutat scientiam eius
6 modicum tamquam nihil in requie et ab eo in somnis quasi in die respectus
7 conturbatus est in visu cordis sui tamquam qui evaserit in die belli in tempore salutis suae exsurrexit et admirans ad nullum timorem
8 cum omni carne ab homine usque ad pecus et super peccatores septuplum
9 ad haec mors sanguis contentio et romphea oppressiones famis et contritio et flagella
10 super iniquos creata sunt haec omnia et propter illos factus est cataclysmus
11 omnia quae de terra sunt in terram convertentur et aquae omnes in mare convertentur
12 omne munus et iniquitas delebitur et fides in saeculum stabit
13 substantiae iniustorum sicut fluvius siccabuntur et sicut tonitruum magnum in pluvia manebunt
14 in aperiendo manus suas laetabitur sic praevaricatores in consummatione tabescent
15 nepotes impiorum non multiplicabunt ramos et radices inmundae super cacumen petrae sonant
16 viriditas super omnem aquam et ad oram fluminis ante omnem faenum evelletur
17 gratia sicut paradisus in benedictionibus et misericordia in saeculo permanet
18 vita sibi sufficientis operarii condulcabitur et in ea invenies thesaurum
19 fili aedificatio civitatis confirmabit nomen et super haec mulier inmaculata conputatur
20 vinum et musica laetificant cor et super utraque dilectio sapientiae
21 tibiae et psalterium suavem faciunt melodiam et super utraque lingua suavis
22 gratiam et speciem desiderabit oculus tuus et super hoc viride sationis
23 amicus et sodalis in tempore convenientes et super utrosque mulier cum viro
24 fratres in adiutorium in tempore tribulationis et super eos misericordia liberabit 25 aurum et argentum constituet pedem et super utrumque consilium beneplacitum 26 facultates et virtutes exaltant cor et super haec timor Domini
27 non est in timore Domini minoratio et non est in eo inquirere adiutorium
28 timor Domini sicut paradisus benedictionis et super omnem gloriam operuerunt illum
29 fili in tempore vitae tuae ne indigeas melius est enim mori quam indigere
30 vir respiciens in mensam alienam non est vita eius in cogitatione victus alit enim animam suam cibis alienis
31 vir autem disciplinatus et eruditus custodiet se
32 in ore inprudentis condulcabitur inopia et in ventre eius ignis ardebit.

WISDOM OF JESUS BEN SIRACH CHAPTER 41

1 o mors quam amara est memoria tua homini pacem habenti in substantiis suis
2 viro quieto et cuius viae directae sunt in omnibus et adhuc valenti accipere cibum
3 o mors bonum est iudicium tuum homini indigenti et qui minoratur viribus
4 defecto aetate et cui de omnibus cura est et incredibili qui perdit sapientiam
5 noli metuere iudicium mortis memento quae ante te fuerunt et quae superventura sunt tibi hoc iudicium a Domino omni carni
6 et quid superveniet in beneplacita Altissimi sive decem sive centum sive mille anni
7 non est enim in inferno accusatio vitae
8 filii abominationum fiunt filii peccatorum et qui conversantur secus domos impiorum
9 filiorum peccatorum periet hereditas et cum semine illorum adsiduitas obprobrii
10 de patre impio queruntur filii quoniam propter illum sunt in obprobrio
11 vae vobis viri impii qui dereliquistis legem Domini altissimi
12 et si nati fueritis in maledictione nascemini et si mortui fueritis in maledictione erit pars vestra
13 omnia quae de terra sunt in terram convertentur sic impii a maledicto in perditionem
14 luctus hominum in corpore ipsorum nomen autem impiorum delebitur
15 curam habe de bono nomine hoc enim magis permanebit tibi quam mille thesauri magni pretiosi
16 bonae vitae numerus dierum bonum autem nomen permanebit in aevo
17 disciplinam in pace conservate filii sapientia enim abscondita et thesaurus occultus quae utilitas in utrisque
18 melior est homo qui abscondit stultitiam suam quam homo qui abscondit sapientiam suam

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19 verumtamen reveremini in his quae procedunt de ore meo
20 non est enim bonum omnem inreverentiam observare et non omnia omnibus beneplacent in fide
21 erubescite matrem et patrem de fornicatione et a praesidente et potente de mendacio
22 a principe et iudice de delicto a synagoga et plebe de iniquitate
23 a socio et amico de iniustitia de loco in quo habitas
24 de furto de veritate Dei et testamento de discubitu in panibus et ab offuscatione dati et accepti
25 a salutantibus de silentio a respectu mulieris fornicariae et ab aversione vultus cognati
26 ne avertas faciem a proximo tuo ab auferendo partem et non restituendo
27 ne respicias mulierem alieni viri et ne scruteris ancillam eius neque steteris ad lectum eius
28 ab amicis de sermonibus inproperii et cum dederis ne inproperes.

WISDOM OF JESUS BEN SIRACH CHAPTER 42

1 non duplices sermonem auditus de revelatione sermonis absconditi et eris vere sine confusione et invenies gratiam in conspectu omnium hominum ne pro his omnibus confundaris et ne accipias personam ut delinquas
2 de lege Altissimi et testamento et de iudicio iustificare impium
3 de verbo sociorum et viatorum et de datione hereditatis amicorum
4 de aequalitate staterae et ponderum et de adquisitione multorum et paucorum
5 de correptione emptionis et negotiatorum et de multa disciplina filiorum servo pessimo latus sanguinare
6 super mulierem nequam bonum est signum
7 ubi manus multae sunt clude et quodcumque trades numera et adpende datum vero et acceptum omne describe
8 de disciplina insensati et fatui et de senioribus qui iudicantur ab adulescentibus et eris eruditus in omnibus et probabilis in conspectu omnium virorum
9 filia patri abscondita est vigilia et sollicitudo eius auferet somnum ne forte in adulescentia sua adultera efficiatur et commorata cum viro odibilis fiat
10 nequando polluatur in virginitate sua et in paternis suis gravida inveniatur ne forte cum viro commorata transgrediatur aut certe sterilis efficiatur
11 super filiam luxuriosam confirma custodiam nequando faciat te in obprobrium venire inimicis a detractatione in civitate et abiectione plebis et confundat te in multitudine populi
12 omni homini noli intendere in specie et in medio mulierum noli commorari
13 de vestimentis enim procedit tinea et a muliere iniquitas viri
14 melior est iniquitas viri quam benefaciens mulier et mulier confundens in obprobrium
15 memor ero igitur operum Domini et quae vidi adnuntiabo in sermonibus Domini opera eius
16 sol inluminans per omnia respexit et gloria Domini plenum est opus eius
17 nonne Dominus fecit sanctos enarrare omnia mirabilia sua quae confirmavit Dominus omnipotens stabiliri in gloria sua
18 abyssum et cor hominum investigavit et in astutia illorum excogitavit
19 cognovit enim Dominus omnem scientiam et inspexit in signum aevi adnuntians quae praeterierunt et quae superventura sunt revelans vestigia occultorum
20 non praeterit illum omnis cogitatus et non abscondit se ab eo ullus sermo
21 magnalia sapientiae suae decoravit qui est ante saeculum et usque in saeculum neque adiectum est
22 neque minuitur et non eget alicuius consilio
23 quam desiderabilia omnia opera eius et tamquam scintillam quam est considerare
24 omnia haec vivent et manent in saeculum et in omni necessitate omnia obaudiunt ei
25 omnia duplicia unum contra unum et non fecit quicquam deesse
26 uniuscuiusque confirmavit bona et quis satiabitur videns gloriam eius.

WISDOM OF JESUS BEN SIRACH CHAPTER 43

1 altitudinis firmamentum pulchritudo est species caeli in visione gloriae
2 sol in aspectu adnuntians in exitu vas admirabile opus Excelsi
3 in meridiano exuret terram in conspectu ardoris eius quis poterit sustinere fornacem custodiens in operibus ardoris
4 tripliciter sol exurens montes radios igneos exsuflans et refulgens radiis suis obcaecat oculos
5 magnus Dominus qui fecit illum et in sermonibus eius festinavit iter 6 et luna in omnibus in tempore suo ostensio temporis et signum aevi 7 a luna signum diei festi luminare quod minuitur in consummatione
8 mensis secundum nomen eius est crescens admirabiliter in consummatione
9 vas castrorum in excelsis in firmamento caeli resplendens
10 species caeli gloriosa stellarum mundum inluminans in excelsis Dominus
11 in verbis Sancti stabunt ad iudicium et non exardescent in vigiliis suis
12 vide arcum et benedic qui fecit illum valde speciosus est in splendore suo
13 gyravit caelum in circuitu gloriae suae manus Excelsi aperuerunt illum
14 imperio suo adceleravit nivem et adcelerat coruscationes emittere iudicii sui
15 propterea aperti sunt thesauri et evolaverunt nebulae sicut aves
16 in magnitudine sua posuit nubes et confracti sunt lapides grandinis

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17 in conspectu eius commovebuntur montes et in voluntate eius adspirabit notus
18 vox tonitrui eius exprobravit terram tempestas aquilonis et congregatio spiritus
19 sicut avis deponens ad sedendum aspargit nivem et sicut lucusta demergens descensus eius
20 pulchritudinem coloris eius admirabitur oculus et super imbrem eius expavescet cor
21 gelum sicut salem effundet super terram et dum gelaverit fiet tamquam cacumina tribuli
22 frigidus ventus aquilo flabit et gelabit cristallus ab aqua super omnem congregationem aquarum requiescet et sicut lorica induet se aquis
23 devorabit montes et exuret desertum et extinguet viridem sicut ignem
24 medicina omnium in festinationem nebulae ros obvians ab ardore venienti humilem efficiet eum
25 in sermone eius silebit ventus et plantavit illum Dominus Iesus
26 qui navigat mare enarrat periculum eius et audientes auribus non admirabimur
27 illic praeclara et mirabilia opera varia genera bestiarum et omnium pecorum et creatura beluarum
28 propter ipsum confirmatus est itineris finis et in sermone eius conposita sunt omnia
29 multa dicemus et deficiemus verbis consummatio autem sermonum ipse est in omnibus
30 gloriantes ad quid valebimus ipse enim Omnipotens super omnia opera sua
31 terribilis Dominus et magnus vehementer
32 quantumcumque potueritis supervalebit adhuc et admirabilis magnificentia eius 33 benedicentes Dominum exaltate illum quantum potestis maior est enim omni laude 34 exaltantes eum replemini virtute ne laboretis non enim habebitis
35 quis vidit eum et enarrabit et quis magnificabit eum sicut est ab initio 36 multa abscondita sunt maiora horum pauca enim vidimus operum eius 37 omnia autem Dominus fecit et pie agentibus dedit sapientiam.

WISDOM OF JESUS BEN SIRACH CHAPTER 44

1 laus patrum laudemus viros gloriosos et parentes nostros in generatione sua
2 multam gloriam fecit Dominus magnificentia sua a saeculo
3 dominantes in potestatibus suis homines magni virtute et prudentia sua praediti nuntiantes in dignitate prophetarum
4 et imperantes in praesenti populo et virtute prudentiae populi sanctissima verba
5 in pueritia sua requirentes modos musicos et narrantes carmina in scriptura
6 homines divites in virtute pulchritudinis studium habentes pacificantes in domibus suis
7 omnes isti in generationibus gentis suae gloriam adepti sunt et in diebus suis habentur in laudibus
8 qui de illis nati sunt reliquerunt nomen narrandi laudes eorum
9 et sunt quorum non est memoria perierunt quasi non fuerint et nati sunt quasi non nati et filii ipsorum cum illis
10 sed illi viri misericordiae sunt quorum pietates non defuerunt
11 et cum semine ipsorum perseverat bona
12 hereditas nepotum illorum et in testamentis stetit semen eorum
13 et filii ipsorum propter illos usque in aeternum manet semen eorum et gloria eorum non derelinquetur
14 corpora ipsorum in pace sepulta sunt et nomen eorum vivet in generationes et generationes
15 sapientiam ipsorum narrent populi laudem eorum nuntiet ecclesia
16 Enoch placuit Deo et translatus est in paradiso ut det gentibus paenitentiam
17 Noe inventus est perfectus iustus et in tempore iracundiae factus est reconciliatio
18 ideo dimissum est reliquum terrae cum factum est diluvium
19 testamenta saeculi posita sunt apud illum ne deleri possit diluvio omnis caro
20 Abraham magnus pater multitudinis gentium et non est inventus similis illi in gloria qui conservavit legem Excelsi et fuit in testamento cum illo
21 in carne eius stare fecit testamentum et in temptatione inventus est fidelis
22 ideo iureiurando dedit illi semen in gente sua crescere illum quasi terrae cumulum
23 et ut stellas exaltare semen eius et hereditari illos a mari usque ad mare et a Flumine usque ad terminos terrae
24 et in Isaac eodem fecit modo propter Abraham patrem ipsius
25 benedictionem omnium gentium dedit illi et testamentum confirmavit super caput Iacob
26 agnovit eum in benedictionibus suis et dedit illi hereditatem et divisit ei partem in tribus duodecim
27 et conservavit illis homines misericordiae invenientes gratiam in oculis omnis carnis.

WISDOM OF JESUS BEN SIRACH CHAPTER 45

1 dilectus a Deo et hominibus Moses cuius memoria in benedictione est
2 similem illum fecit in gloria sanctorum et magnificavit eum in timore inimicorum et in verbis suis monstra placavit
3 glorificavit illum in conspectu regum et iussit illi coram populo suo et ostendit illi gloriam suam
4 in fide et lenitate ipsius sanctum fecit illum et elegit illum de omni carne
5 audivit eum et vocem ipsius et induxit illum in nubem
6 et dedit illi coram praecepta legem vitae et disciplinae docere Iacob testamentum et iudicia sua Israhel
7 excelsum fecit Aaron fratrem eius et similem sibi de tribu Levi

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8 statuit ei testamentum aeternum et dedit illi sacerdotium gentis et beatificavit illum in gloria

9 et circumcinxit illum zonam gloriae induit illum stolam gloriae et coronavit illum in vasis virtutis

10 circumpedes et femoralia et umeralem posuit ei et cinxit illum tintinabulis aureis plurimis in gyro

11 dare sonitum in successu suo auditum facere sonitum in templo in memoriam filiis gentis suae

12 stola sancta auro et hyacintho et purpura opus textile viri sapientis iudicio et veritate praediti

13 torto cocco opus artificis gemmis pretiosis figuratis in ligatura auri et opere lapidarii sculptilis in memoriam secundum numerum tribuum Israhel

14 coronam auream supra mitram eius expressam signo sanctitatis gloria honoris et opus virtutis desideria oculorum ornata

15 sic pulchra ante ipsum non fuerunt talia usque ad originem

16 non indutus est illa alienigena aliquis sed tantum filii ipsius soli et nepotes eius per omne tempus

17 sacrificia ipsius consumpta sunt igni cotidie

18 conplevit Moses manus eius et unxit illum oleo sancto

19 factum est illi in testamentum aeternum et semini eius sicut dies caeli fungi sacerdotio et habere laudem et glorificare populum suum in nomine suo

20 ipsum elegit eum ab omni vivente adferre sacrificium Deo incensum et bonum odorem in memoriam placere populo suo

21 dedit illi in praeceptis suis potestatem in testamentis iudiciorum docere Iacob testimonia et in lege sua lucem dare Israhel

22 quia contra illum steterunt alieni et propter invidiam circumdederunt illum in deserto homines qui erant cum Dathan et Abiron et congregatio Chore in iracundiam

23 vidit Dominus Deus et non placuit illi et consumpti sunt in impetu iracundiae

24 fecit illis monstra et consumpsit eos in flamma ignis

25 et addidit Aaron gloriam et dedit illi hereditatem et primitias fructuum terrae divisit illi

26 panem ipsis in primis paravit in satietatem nam sacrificia Domini edent quae dedit ipsi et semini eius

27 ceterum in terra gentes hereditabit et pars non est illi in gente ipse enim pars eius est et hereditas

28 et Finees filius Eleazari tertius in gloria est in imitando tantum in timore Domini

29 et stare in reverentia gentis in bonitate et alacritate animae suae placuit de Israhel

30 ideo statuit ad illum testamentum pacis principem sanctorum et gentis suae ut sit illi in sacerdotium sui dignitas in aeternum

31 et testamentum David regi filio Iesse de tribu Iuda hereditas ipsi et semini eius ut daret sapientiam in cor nostrum iudicare gentem suam in iustitia ne abolerentur bona ipsorum et gloriam eorum in gentem ipsorum aeternam fecit.

WISDOM OF JESUS BEN SIRACH CHAPTER 46

1 fortis in bello Iesus Nave successor Mosi in prophetis qui fuit magnus secundum nomen suum

2 maximus in salutem electorum Dei expugnare insurgentes hostes ut consequeretur hereditatem Israhel

3 quam gloriam adeptus est in tollendo manus suas et iactando contra civitatem rompheas

4 quis ante illum sic restitit nam hostes ipse Dominus perduxit

5 aut non in iracundia eius inpeditus est sol et una dies facta est quasi duo

6 invocavit Altissimum potentem in obpugnando inimicos undique et audivit illum magnus et sanctus Deus in saxis grandinis virtutis valde fortis

7 impetum fecit contra gentem hostilem et in descensu perdidit contrarios

8 ut cognoscant gentes potentiam eius quia contra Dominum pugnare non est facile et secutus est a tergo potentes

9 et in diebus Mosi misericordiam fecit ipse et Chaleb filius Iepphonne stare contra hostem prohibere gentem a peccatis et perfringere murmur malitiae

10 et ipsi duo constituti a periculo liberati sunt a numero sescentorum milium peditum inducere illos in hereditatem in terram quae manat lac et mel

11 et dedit Dominus ipsi Chaleb fortitudinem et usque ad senectutem permansit illi virtus ut ascenderet in excelsum terrae locum et semen ipsius obtinuit hereditatem

12 ut viderent omnes filii Israhel quod bonum est obsequi sancto Deo

13 et iudices singuli suo nomine quorum non est corruptum cor qui non aversi sunt a Domino

14 ut sit memoria illorum in benedictione et ossa eorum pullulent de loco suo

15 et nomen eorum permanet in aeternum permanens ad filios illorum sanctorum virorum gloria

16 dilectus a Domino suo Samuhel propheta Domini renovavit imperium et unxit principes in gente sua

17 in lege Domini iudicavit congregationem et vidit Dominus Iacob et in fide sua probatus est propheta

18 et cognitus est in verbis suis fidelis quia vidit Deum lucis

19 et invocavit Deum potentem in obpugnando hostes circumstantes undique in oblatione viri inviolati

20 et intonuit e caelo Dominus et in sonitu magno auditam fecit vocem suam

21 et conteruit principes Tyriorum et omnes duces Philisthim

22 et ante tempus finis vitae suae et saeculi testimonium praebuit in conspectu Domini et christi pecunias et usque ad calciamenta ab omni carne non accepit et non accusavit illum homo

23 et post hoc dormivit et notum fecit regi et ostendit illi finem vitae suae et exaltavit vocem eius de terra in prophetia delere impietatem gentis.

WISDOM OF JESUS BEN SIRACH CHAPTER 47

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1 post hoc surrexit Nathan propheta in diebus David
2 et quasi adeps separatus est a carne sic David a filiis Israhel
3 cum leonibus lusit quasi cum agnis et in ursis similiter fecit sicut cum agnis ovium in iuventute sua
4 numquid non occidit gigantem et extulit obprobrium de gente
5 in tollendo manum in saxo fundae deiecit exultationem Goliae
6 ubi invocavit Dominum potentem et dedit in dexteram eius tollere hominem fortem in bello et exaltare cornum gentis suae
7 sic in milibus glorificavit illum et laudavit eum in benedictionibus Domini in offerendo illi coronam gloriae
8 conteruit enim inimicos undique et extirpavit Philisthim contrarios usque in hodiernum diem conteruit cornum ipsorum usque in aeternum
9 in omni opere dedit confessionem Sancto et Excelso in verbo gloriae
10 de omni corde suo laudavit Dominum et dilexit Deum qui fecit illum et dedit illi contra inimicos potentiam
11 et stare fecit cantores contra altarium et in sono eorum dulces fecit modos
12 et dedit in celebrationibus decus et ornavit tempora usque ad consummationem vitae ut laudarent sanctum nomen Domini et amplificarent mane Dei sanctitatem
13 Christus purgavit peccata ipsius et exaltavit in aeternum cornum ipsius et dedit illi testamentum regum et sedem gloriae in Israhel
14 post ipsum surrexit filius sensatus et propter illum deiecit omnem potentiam inimicorum
15 Salomon imperavit in diebus pacis cui subiecit Deus omnes hostes ut conderet domum in nomine suo et pararet sanctitatem in sempiternum quemadmodum eruditus est in iuventute sua
16 et impletus est quasi flumen sapientia et terram retexit anima tua
17 et replesti in conparationibus enigmata ad insulas longe distulisti nomen tuum et dilectus es in pace tua
18 in cantilenis et proverbiis et conparationibus et interpretationibus miratae sunt te terrae
19 et in nomine Domini Dei cui est cognomen Deus Israhel
20 collegisti quasi auricalcum aurum et ut plumbum conplesti argentum
21 et reclinasti femora tua mulieribus potestatem habuisti in tuo corpore
22 dedisti maculam in gloria tua et profugasti semen tuum inducere iracundiam ad liberos tuos et incitari stultitiam tuam
23 ut faceres imperium bipertitum et ex Efraim imperare imperium durum
24 Deus autem non relinquit misericordiam suam et non corrumpit nec delebit opera sua neque perdet ab stirpe nepotes electi sui et semen eius qui diligit Dominum non corrumpet
25 dedit autem reliquum Iacob et David de ipsa stirpe
26 et finem habuit Salomon cum patribus suis
27 et reliquit post se de semine suo gentis stultitiam
28 et mutum prudentia Roboam qui avertit gentem consilio suo
29 et Hieroboam filium Nabath qui peccare fecit Israhel et dedit Efraim viam peccandi et plurima redundaverunt peccata ipsorum
30 valde averterunt illos a terra sua
31 et quaesivit omnes nequitias usque dum perveniret ad illos defensio et ab omnibus peccatis liberavit eos.

WISDOM OF JESUS BEN SIRACH CHAPTER 48
1 et surrexit Helias propheta quasi ignis et verbum ipsius quasi fax ardebat
2 qui induxit in illos famem et imitantes illum invidia sua pauci facti sunt non poterant enim sustinere praecepta Domini
3 verbo Domini exaltavit caelum et deiecit a se ignem terrae
4 sic amplificatus est Helias in mirabilibus suis et quis potest similiter gloriari tibi
5 qui sustulisti mortuum ab inferis de sorte mortis in verbo Domini Dei
6 qui deiecisti reges ad perniciem et confregisti facile potentiam ipsorum et gloriosos de lecto suo
7 qui audis in Sina iudicium et in Coreb iudicia defensionis
8 qui ungues reges ad paenitentiam et prophetas facis successores post te
9 qui receptus es in turbine ignis in curru equorum igneorum
10 qui inscriptus es indiciis temporum et lenis iracundiam Domini conciliare cor patris ad filium et restituere tribus Iacob
11 beati sunt qui te viderunt et in amicitia tua decorati sunt
12 nam nos vita vivimus tantum post mortem autem non erit tale nomen nostrum
13 Helias qui in turbine tectus est et in Heliseo conpletus est spiritus eius in diebus suis non pertimuit principem et potentia nemo vicit illum
14 nec superavit illum verbum aliquod et mortuum prophetavit corpus eius
15 in vita sua fecit monstra et in morte mirabilia opera ipsius
16 in omnibus istis non paenituit populum et non recesserunt a peccatis suis usque dum deiecti sunt de terra sua et dispersi sunt in omnem terram
17 et relicta est gens perpauca et princeps in domo David
18 quidam ipsorum fecerunt quod placeret Deo alii autem multa commiserunt peccata
19 Ezechias munivit civitatem suam et induxit in medium ipsius aquam et fodit ferro rupem et aedificavit ad aquam puteum
20 in diebus ipsius ascendit Sennacherim et misit Rapsacen et sustulit manum suam contra illos et extulit manum suam in Sion et superbus factus est potentia sua
21 tunc mota sunt corda et manus ipsorum et doluerunt quasi parturientes mulieres

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22 et invocaverunt Dominum misericordem et patentes manus extulerunt ad caelum et sanctus Dominus Deus audivit cito vocem ipsorum
23 non est commemoratus peccatorum illorum neque dedit illos inimicis suis sed purgavit illos in manu Esaiae sancti prophetae
24 subiecit castra Assyriorum et conteruit illos angelus Dei
25 nam fecit Ezechias quod placuit Deo et fortiter ivit in via David patris sui quam mandavit illi Esaias propheta magnus et fidelis in conspectu Dei
26 in diebus ipsius retro rediit sol et addidit regi vitam
27 spiritu magno vidit ultima et obsecratus est lugentes in Sion usque in sempiternum
28 ostendit futura et abscondita antequam evenirent.

WISDOM OF JESUS BEN SIRACH CHAPTER 49

1 memoria Iosiae in conpositione odoris facti opus pigmentarii
2 in omni ore quasi mel indulcabitur eius memoria et ut musica in convivio vini
3 ipse est directus divinitus in paenitentia gentis et tulit abominationes impietatis 4 et gubernavit ad Dominum cor ipsius in diebus peccatorum corroboravit pietatem 5 praeter David et Ezechiam et Iosiam omnes peccatum commiserunt
6 nam reliquerunt legem Potentis reges Iudae et contempserunt timorem Dei
7 dederunt enim regnum suum aliis et gloriam suam alienae genti
8 incenderunt electam sanctitatis civitatem et desertas fecerunt vias ipsius in manu Hieremiae
9 nam male tractaverunt illum qui a ventre matris consecratus est propheta evertere et eruere et perdere et iterum aedificare et renovare
10 Ezechihel qui vidit conspectum gloriae quam ostendit illi in curru cherubin
11 nam commemoratus est inimicorum in imbri et benefacere illis qui ostenderunt rectas vias
12 et duodecim prophetarum ossa pullulent de loco suo nam rogaverunt Iacob et redimerunt se in fide virtutis
13 quomodo amplificemus Zorobabel nam et ipse quasi signum in dextera manu in Israhel
14 et Iesum Iosedec qui in diebus suis aedificaverunt domum et exaltaverunt templum sanctum Domino paratum in gloria sempiterna
15 et Neemia in memoria multi temporis qui erexit nobis muros eversos et stare fecit portas et seras qui erexit domos nostras
16 nemo natus est in terra qualis Enoch nam et ipse receptus est a terra
17 et Ioseph natus est homo princeps fratrum firmamentum gentis rector fratrum stabilimentum populi
18 et ossa ipsius visitata sunt et post mortem prophetaverunt
19 Seth et Sem apud homines gloriam adepti sunt et super omnem animam in origine Adam.

WISDOM OF JESUS BEN SIRACH CHAPTER 50

1 Simon Onii filius sacerdos magnus qui in vita sua suffulsit domum et in diebus suis corroboravit
2 templi etiam altitudo ab ipso fundata est duplex aedificatio excelsa parietis templi
3 in diebus ipsius remanaverunt putei aquarum et quasi mare adimpleti sunt supra modum
4 qui curavit gentem suam et liberavit illam a pernicie
5 qui praevaluit amplificare civitatem qui adeptus est gloriam in conversatione gentis et ingressum domus et atrii amplificatus est
6 quasi stella matutina in medio nebulae et quasi luna plena in diebus suis lucet
7 et quasi sol refulgens sic ille effulsit in templo Dei
8 quasi arcus effulgens in nebulam gloriae et quasi flos rosarum in diebus veris quasi lilia quae sunt in transitu aquae et quasi tus redolens in diebus aestatis
9 quasi ignis effulgens et tus ardens in igni
10 quasi vas auri solidum ornatum omni lapide pretioso
11 quasi oliva pullulans et gyrus in altitudinem se tollens in accipiendo ipsum stolam gloriae et vestiri eum consummatione virtutis
12 in ascensu altarii sancti gloriam dedit sanctitatis amictum
13 in accipiendo autem partes de manu sacerdotum et ipse stans iuxta aram circa illum corona fratrum quasi plantatio cedri in monte Libano
14 sic circa illum steterunt quasi rami in palma et omnes filii Aaron in gloria sua
15 oblatio autem Domini in manibus ipsorum coram omni synagoga Israhel et consummationem fungens in ara amplificare oblationem excelsi Regis
16 porrexit manum suam in libatione et libavit de sanguine uvae
17 et fudit in fundamenta altarii odorem divinum excelso Principi
18 tunc exclamaverunt filii Aaron in tubis productilibus sonaverunt et auditam fecerunt magnam vocem in memoriam coram Deo
19 tunc omnis populus simul properaverunt et ceciderunt in faciem super terram adorare Dominum suum et dare preces Deo omnipotenti excelso
20 et amplificaverunt psallentes in vocibus suis et in magna domo auctus est sonus suavitate plenus
21 et rogavit populus Dominum excelsum in prece usque dum perfectus est honor Domini et munus suum perfecerunt
22 tunc descendens extulit manus suas in omnem congregationem filiorum Israhel dare gloriam Deo a labiis suis et in nomine ipsius gloriari
23 et iteravit orationem suam volens ostendere virtutem Dei
24 et nunc orate Dominum omnium qui magna fecit in omni terra qui auxit dies nostros a ventre matris nostrae et fecit nobiscum secundum suam misericordiam
25 det nobis iucunditatem cordis et fieri pacem in diebus nostris in Israhel per dies sempiternos

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26 credere Israhel nobiscum esse misericordiam Dei ut sanet vos in diebus suis
27 duas gentes odit anima mea tertia autem non est gens quam oderim
28 qui sedent in monte Seir et Philisthim et stultus populus qui habitat in Sicimis
29 doctrinam sapientiae et disciplinae scripsi in codice isto Iesus filius Sirach Hierosolymita qui renovavit sapientiam de corde suo
30 beatus qui in istis versatur bonis qui ponit illa in corde suo sapiens erit semper
31 si enim haec fecerit ad omnia valebit quia lux Dei vestigium eius est.

WISDOM OF JESUS BEN SIRACH CHAPTER 51
1 oratio Iesu filii Sirach confitebor tibi Domine rex et conlaudabo te Deum salvatorem meum
2 confiteor nomini tuo quoniam adiutor et protector factus es mihi
3 et liberasti corpus meum a perditione a laqueo linguae iniquae et a labiis operantium mendacium et in conspectu adstantium factus es mihi adiutor
4 et liberasti me secundum multitudinem misericordiae nominis tui a rugientibus paratis ad escam
5 de manibus quaerentium animam meam et de portis tribulationis quae circumdederunt me
6 a pressura flammae quae circumdedit me et in medio ignis non sum aestuatus
7 de altitudine ventris inferi et a lingua coinquinata et verbo mendacii a rege iniquo et lingua iniusta
8 laudavit usque ad mortem anima mea Dominum
9 et vita mea adpropinquans erat infero deorsum
10 circumdederunt me undique et non erat qui adiuvaret respiciens eram ad adiutorium meum et non erat
11 memoratus sum misericordiae tuae Domine et operationis tuae quae a saeculo sunt
12 quoniam erues sustinentes te et liberas eos de manibus gentium
13 exaltasti super terram habitationem meam et pro morte defluenti deprecatus sum
14 invocavi Dominum patrem Domini mei ut non derelinquat me in die tribulationis meae et in tempore superborum sine adiutorio
15 laudabo nomen tuum adsidue et conlaudabo illum in confessione exaudita est oratio mea
16 liberasti me de perditione et eripuisti me de tempore iniquo
17 propterea confitebor et laudem dicam tibi et benedicam nomen Domini
18 cum adhuc iunior sum priusquam oberrem quaesivi sapientiam palam in oratione mea
19 ante tempus postulabam pro illa et usque in novissimis inquiram eam defloriet tamquam praecox uva
20 laetatum est cor meum in ea ambulavit pes meus iter rectum a iuventute mea investigabam eam
21 inclinavi modice aurem meam et excepi illam
22 multam inveni in me ipso sapientiam multum profeci in ea
23 dans mihi sapientiam dabo gloriam
24 consiliatus sum enim ut facerem illam zelatus sum bonum et non confundor
25 conluctata est anima mea in illa et in faciendo eam confirmatus sum
26 manus meas extendi in altum et insapientia eius luxi
27 animam meam direxi ad illam et in agnitione inveni eam
28 possedi cum ipsis cor ab initio propter hoc non derelinquar
29 venter meus conturbatus est quaerendo illam propterea possidebo bonam possessionem
30 dedit enim mihi Dominus linguam mercedem meam et in ipsa laudabo eum
31 adpropiate ad me indocti et congregate vos in domum disciplinae
32 quid adhuc retardatis et quid dicitis in his animae vestrae sitiunt vehementer
33 aperui os meum et locutus sum conparate vobis sine argento
34 et collum vestrum subicite sub iugo et suscipiat anima vestra disciplinam in proximo est enim invenire eam
35 videte oculis vestris quoniam modice laboravi et inveni mihi multam requiem
36 adsumite disciplinam in multo numero argenti et copiosum aurum possidete in ea
37 laetetur anima vestra in misericordia eius et non confundemini in laude ipsius
38 operamini opus vestrum ante tempus et dabit vobis mercedem vestram in tempore suo.

WISDOM OF JESUS BEN SIRACH CHAPTER 52
Epilogus
(Also known as Prayer of Solomon)
1 et declinavit Salomon genua in conspectu totius ecclesiae Israhel et aperuit manus suas ad caelum et dixit
2 Domine Deus Israhel non est tibi similis Deus in caelo sursum neque in terra deorsum
3 qui custodis testamentum tuum et misericordiam pueris tuis euntibus in conspectu tuo in toto corde
4 servans puero tuo David quae locutus es illi et locutus es in ore tuo et in manu tua supplesti quasi dies iste
5 et nunc Domine Deus Israhel custodi puero tuo David quae locutus es illi dicens non deerit tibi vir a facie mea sedens in throno Israhel
6 verum si custodierint filii tui manum suam ut in praeceptis meis ambulent sicut ambulaverunt in conspectu meo
7 et nunc Domine Deus Israhel creditum est verbum quod locutus es puero tuo David
8 quoniam si vere habitabit Deus cum hominibus in terra
9 si caelum caeli non sufficit verum domus quam aedificavi
10 et respicias ad orationem pueri tui et precationem Domine ut exaudias placationem orationis quam puer tuus orat coram te

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11 ut sint oculi tui super domum hanc die et nocte in locum quem dixisti invocari nomen tuum et exaudias orationem quam puer tuus orat in hunc locum
12 et exaudias precationem pueri tui et populi tui Israhel si oraverint in loco isto
13 et exaudias in loco habitationis de caelo et exaudias et propitius sis si peccaverit vir iuxta te.

Iesu filii Sirach.

MAJOR PROPHETS

(Libri prophetici veteris testamenti)

THE BOOK OF THE PROPHET ISAIAH

Hebrew title: Sefer Yeshayahu
Author: Yeshayahu ben Amoz (Isaiah Son of Amoz)
Estimated Range of Dating: c. 8th and 5th centuries B.C.

(The Book of Isaiah is the first of the Latter Prophets in the Hebrew Bible and the first of the Major Prophets or Teachers in the Christian Old Testament. It is identified by a superscription as the words of the 8th-century BC teacher Isaiah ben Amoz, but there is extensive evidence that much of it was composed during the Babylonian captivity and later. Isaiah, the son of Amoz lived in the Kingdom of Judah during the time of four kings from the mid to late 8th-century BC. During this time, Assyria was growing to the west from Mesopotamia (Iraq) towards the Mediterranean, destroying first Aram [modern Syria] in 734–732 BC, then the Kingdom of Israel in 722–721, and Judah in 701.

The Book of Isaiah is one of the major prophetical writings of the Old Testament. The superscription identifies Isaiah as the son of Amoz and his book as "the vision of Isaiah . . . concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." According to 6:1, Isaiah received his call "in the year that King Uzziah died" (742 BC), and his latest recorded activity is dated in 701 BC.

The work is a compilation of 3 distinct parts: Chapters 1–39 can be assigned to Isaiahs lifetime. Chapters 40–55 are much later in origin and therefore known as Deutero-Isaiah (Second Isaiah). And even more distant in time are the chapters 56–66 and Trito-Isaiah (Third Isaiah).

Chapters 1–39 consist of numerous sayings and reports of Isaiah along with several narratives about the prophet that are attributed to his disciples. The growth of the book (1–39) was a gradual process, its final form dating from perhaps as late as the 5th century BC, a date suggested by the arrangement of the materials and the late additions. In spite of the lengthy and complicated literary history of the book, however, Isaiah's message is clearly discernible. He was much influenced by the cult in Jerusalem, and the exalted view of Yahweh in the Zion traditions is reflected in his message. He was convinced that only an unshakable trust in Yahweh, rather than in political or military alliances, could protect Judah and Jerusalem from the advances of their enemies—specifically, in this period, the Assyrians. He called for a recognition of the sovereignty of Yahweh and passionately denounced anything that worked against or obscured Yahweh's purposes—from social injustices to meaningless

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cultic observances. Although Isaiah pronounced Yahweh's judgement upon Judah and Jerusalem for their unfaithfulness, he also announced a new future for those who relied on Yahweh.

Deutero-Isaiah (40–55), consisting of a collection of oracles, songs, and discourses, dates from the Babylonian Exile (6th century BC). The anonymous prophet is in exile and looks forward to the deliverance of his people. The destruction of Babylon is prophesied and the return of the exiles to their homeland is promised. The servant-of-Yahweh songs in Deutero-Isaiah (42:1–4; 49:1–6; 50:4–9; 52:13–53:12) have generated animated discussions among scholars, but the ideas reflected in the songs suggest that they were written under the influence of the ideology of the king—the anointed one who, through his righteous rule, had the power to effect his people's deliverance.

Trito-Isaiah (56–66), coming from a still later period, reflects a Palestinian point of view, with the latter chapters in particular addressed to the cultic concerns of the restored community. The diversity of materials in these chapters suggests multiple authorship. How the three "Isaiahs" came together is not known.

The Isaiah Scroll, designated 1QIsaa and also known as the Great Isaiah Scroll, is one of the seven Dead Sea Scrolls that were first discovered in 1947 from Qumran Cave 1. The scroll is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions. It is the oldest complete copy of the Book of Isaiah, being approximately 1,000 years older than the oldest Hebrew manuscripts known before the scrolls' discovery. 1QIsaa is also notable in being the only scroll from the Qumran Caves to be preserved almost in its entirety.

The scroll is written on 17 sheets of parchment. It is particularly large, being about 734 cm (24 feet) long and ranges from 25.3 to 27 cm high (10 to 10.6 inches) with 54 columns of text. The exact authors of 1QIsa are unknown, as is the exact date of writing. Pieces of the scroll have been dated using both radiocarbon dating and palaeographic/scribal dating. These methods resulted in calibrated date ranges between 356 and 103 BC. The text of the Great Isaiah Scroll is generally consistent with the Masoretic version and preserves all sixty-six chapters of the Hebrew version in the same sequence.

It seems likely that Isaiah was the teacher of Hezekiah. King Hezekiah [reigned c. 715 and 686 BC.] was, according to the Bible, the son of Ahaz and the 13th king of Judah. He is considered a very righteous king in the Books of Kings. Hezekiah is most important to Jewish history because it was him who enacted sweeping religious reforms, including a strict mandate for the sole worship of Yahweh and a prohibition on venerating other deities within the Temple of Jerusalem. So, the is no surprise that Isaiah 44:6 contains the first clear statement of monotheism: "I am the first and I am the last; beside me there is no God". In Isaiah 44:09–20, this is developed into a satire [a genre of literture which we also find in the gospels] on the making and worship of idols, mocking the foolishness of the carpenter who worships the idol that he himself has carved. While Yahweh had shown his superiority to other gods before, in Second Isaiah, he becomes the sole God of the world. This model of monotheism became later the basis for Christianity and Islam.

The defeat of Jerusalem by Babylon and the exile of its ruling elite in 586 BC followed. Chapters 40 to 55 are given to the Jews in exile, telling them about the hope of return. This was the time of king Kurush II (Cyrus the Great). In 559 BC he became ruler of a small kingdom in what is today Iran. By 540 he ruled a big empire from the Mediterranean to Central Asia, and in 539 he conquered Babylon. Isaiah's "predictions" of the fall of Babylon and his talk about the glory of Cyrus as one who would help Israel mean these prophecies are about the period of 550–539 BC. [* It is better called 'report' because this passage was most likely written after the fall of Babylon. This is a literary tool which was used in the gospels too. There it talks about the "predictions" of Jerusalem's encirclement and fall.]*

The Persians ended the exile of Jewish teachers and leaders, and by 515 BC some of the exiles had returned to Jerusalem and rebuilt the Temple. This is what the final chapters of Isaiah are about. The Cyrus Cylinder, a Cunei script document, states that Cyrus was responsible for sending all captives home from Babylonia although it does not mention the Jews by name. Cyrus was a master of religious propaganda and presented himself as liberator rather than conqueror. It appears to have been effective with Jews as well. In the lengthy prophetic book attributed to the prophet Isaiah, the author explicitly states that Cyrus is God's anointed: "Thus says the Lord to his Anointed [Messiah], to Cyrus whom I took by his right hand" (Isa 45:1). The overwhelming majority of scholars believe that the Chapters 40—55 of Isaiah were written around the time of the return from exile and the years that followed.

Speculations florish as to the reasoning for Cyrus' release of the Jews from Babylon. The strongest argument is that Cyrus was a follower of Zoroaster [Zarathustra] the monotheistic prophet. His Zoroastrianism played a dominant religious role in Persia throughout its history until the Islamic conquest. As such, Cyrus would have felt a kindred spirit with the monotheistic Jews.)

PROPHETIA ISAIAE

ISAIAH (ISAIAS) CHAPTER 1

1 visio Isaiae filii Amos quam vidit super Iudam et Hierusalem in diebus Oziae Ioatham Ahaz Ezechiae regum Iuda

2 audite caeli et auribus percipe terra quoniam Dominus locutus est filios enutrivi et exaltavi ipsi autem spreverunt me

3 cognovit bos possessorem suum et asinus praesepe domini sui Israhel non cognovit populus meus non intellexit

4 vae genti peccatrici populo gravi iniquitate semini nequam filiis sceleratis dereliquerunt Dominum blasphemaverunt Sanctum Israhel abalienati sunt retrorsum

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5 super quo percutiam vos ultra addentes praevaricationem omne caput languidum et omne cor maerens
6 a planta pedis usque ad verticem non est in eo sanitas vulnus et livor et plaga tumens non est circumligata nec curata medicamine neque fota oleo
7 terra vestra deserta civitates vestrae succensae igni regionem vestram coram vobis alieni devorant et desolabitur sicut in vastitate hostili
8 et derelinquetur filia Sion ut umbraculum in vinea et sicut tugurium in cucumerario sicut civitas quae vastatur
9 nisi Dominus exercituum reliquisset nobis semen quasi Sodoma fuissemus et quasi Gomorra similes essemus
10 audite verbum Domini principes Sodomorum percipite auribus legem Dei nostri populus Gomorrae
11 quo mihi multitudinem victimarum vestrarum dicit Dominus plenus sum holocausta arietum et adipem pinguium et sanguinem vitulorum et agnorum et hircorum nolui
12 cum veneritis ante conspectum meum quis quaesivit haec de manibus vestris ut ambularetis in atriis meis
13 ne adferatis ultra sacrificium frustra incensum abominatio est mihi neomeniam et sabbatum et festivitates alias non feram iniqui sunt coetus vestri
14 kalendas vestras et sollemnitates vestras odivit anima mea facta sunt mihi molesta laboravi sustinens
15 et cum extenderitis manus vestras avertam oculos meos a vobis et cum multiplicaveritis orationem non audiam manus vestrae sanguine plenae sunt
16 lavamini mundi estote auferte malum cogitationum vestrarum ab oculis meis quiescite agere perverse
17 discite benefacere quaerite iudicium subvenite oppresso iudicate pupillo defendite viduam
18 et venite et arguite me dicit Dominus si fuerint peccata vestra ut coccinum quasi nix dealbabuntur et si fuerint rubra quasi vermiculus velut lana erunt
19 si volueritis et audieritis bona terrae comedetis
20 quod si nolueritis et me provocaveritis ad iracundiam gladius devorabit vos quia os Domini locutum est
21 quomodo facta est meretrix civitas fidelis plena iudicii iustitia habitavit in ea nunc autem homicidae
22 argentum tuum versum est in scoriam vinum tuum mixtum est aqua
23 principes tui infideles socii furum omnes diligunt munera sequuntur retributiones pupillo non iudicant et causa viduae non ingreditur ad eos
24 propter hoc ait Dominus exercituum Fortis Israhel heu consolabor super hostibus meis et vindicabor de inimicis meis
25 et convertam manum meam ad te et excoquam ad purum scoriam tuam et auferam omne stagnum tuum
26 et restituam iudices tuos ut fuerunt prius et consiliarios tuos sicut antiquitus post haec vocaberis civitas iusti urbs fidelis
27 Sion in iudicio redimetur et reducent eam in iustitia
28 et conteret scelestos et peccatores simul et qui dereliquerunt Dominum consumentur
29 confundentur enim ab idolis quibus sacrificaverunt et erubescetis super hortis quos elegeratis
30 cum fueritis velut quercus defluentibus foliis et velut hortus absque aqua
31 et erit fortitudo vestra ut favilla stuppae et opus vestrum quasi scintilla et succendetur utrumque simul et non erit qui extinguat.

ISAIAH (ISAIAS) CHAPTER 2

1 verbum quod vidit Isaias filius Amos super Iudam et Hierusalem
2 et erit in novissimis diebus praeparatus mons domus Domini in vertice montium et elevabitur super colles et fluent ad eum omnes gentes
3 et ibunt populi multi et dicent venite et ascendamus ad montem Domini et ad domum Dei Iacob et docebit nos vias suas et ambulabimus in semitis eius quia de Sion exibit lex et verbum Domini de Hierusalem
4 et iudicabit gentes et arguet populos multos et conflabunt gladios suos in vomeres et lanceas suas in falces non levabit gens contra gentem gladium nec exercebuntur ultra ad proelium
5 domus Iacob venite et ambulemus in lumine Domini
6 proiecisti enim populum tuum domum Iacob quia repleti sunt ut olim et augures habuerunt ut Philisthim et pueris alienis adheserunt
7 repleta est terra argento et auro et non est finis thesaurorum eius
8 et repleta est terra eius equis et innumerabiles quadrigae eius et repleta est terra eius idolis opus manuum suarum adoraverunt quod fecerunt digiti eorum
9 et incurvavit se homo et humiliatus est vir ne ergo dimittas eis
10 ingredere in petram abscondere fossa humo a facie timoris Domini et a gloria maiestatis eius
11 oculi sublimis hominis humiliati sunt et incurvabitur altitudo virorum exaltabitur autem Dominus solus in die illa
12 quia dies Domini exercituum super omnem superbum et excelsum et super omnem arrogantem et humiliabitur
13 et super omnes cedros Libani sublimes et erectas et super omnes quercus Basan
14 et super omnes montes excelsos et super omnes colles elevatos
15 et super omnem turrem excelsam et super omnem murum munitum
16 et super omnes naves Tharsis et super omne quod visu pulchrum est
17 et incurvabitur sublimitas hominum et humiliabitur altitudo virorum et elevabitur Dominus solus in die illa
18 et idola penitus conterentur
19 et introibunt in speluncas petrarum et in voragines terrae a facie formidinis Domini et a gloria maiestatis eius cum surrexerit percutere terram
20 in die illa proiciet homo idola argenti sui et simulacra auri sui quae fecerat sibi ut adoraret talpas et vespertiliones
21 et ingredietur fissuras petrarum et cavernas saxorum a facie formidinis Domini et a gloria maiestatis eius cum surrexerit percutere terram
22 quiescite ergo ab homine cuius spiritus in naribus eius quia excelsus reputatus est ipse.

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ISAIAH (ISAIAS) CHAPTER 3

1 ecce enim Dominator Deus exercituum auferet ab Hierusalem et ab Iuda validum et fortem omne robur panis et omne robur aquae

2 fortem et virum bellatorem iudicem et prophetam et ariolum et senem

3 principem super quinquaginta et honorabilem vultu et consiliarium sapientem de architectis et prudentem eloquii mystici

4 et dabo pueros principes eorum et effeminati dominabuntur eis

5 et inruet populus vir ad virum unusquisque ad proximum suum tumultuabitur puer contra senem et ignobilis contra nobilem

6 adprehendet enim vir fratrem suum domesticum patris sui vestimentum tibi est princeps esto noster ruina autem haec sub manu tua

7 respondebit in die illa dicens non sum medicus et in domo mea non est panis neque vestimentum nolite constituere me principem populi

8 ruit enim Hierusalem et Iudas concidit quia lingua eorum et adinventiones eorum contra Dominum ut provocarent oculos maiestatis eius

9 agnitio vultus eorum respondit eis et peccatum suum quasi Sodomae praedicaverunt nec absconderunt vae animae eorum quoniam reddita sunt eis mala

10 dicite iusto quoniam bene quoniam fructum adinventionum suarum comedet

11 vae impio in malum retributio enim manuum eius fiet ei

12 populum meum exactores sui spoliaverunt et mulieres dominatae sunt eius populo meus qui beatum te dicunt ipsi te decipiunt et viam gressuum tuorum dissipant

13 stat ad iudicandum Dominus et stat ad iudicandos populos

14 Dominus ad iudicium veniet cum senibus populi sui et principibus eius vos enim depasti estis vineam meam et rapina pauperis in domo vestra

15 quare adteritis populum meum et facies pauperum commolitis dicit Dominus Deus exercituum

16 et dixit Dominus pro eo quod elevatae sunt filiae Sion et ambulaverunt extento collo et nutibus oculorum ibant et plaudebant ambulabant et in pedibus suis conposito gradu incedebant

17 decalvabit Dominus verticem filiarum Sion et Dominus crinem earum nudabit

18 in die illa auferet Dominus ornatum calciamentorum et lunulas

19 et torques et monilia et armillas et mitras

20 discriminalia et periscelidas et murenulas et olfactoriola et inaures

21 et anulos et gemmas in fronte pendentes 22 et mutatoria et pallia et linteamina et acus 23 et specula et sindones et vittas et theristra

24 et erit pro suavi odore fetor et pro zona funiculus et pro crispanti crine calvitium et pro fascia pectorali cilicium

25 pulcherrimi quoque viri tui gladio cadent et fortes tui in proelio

26 et maerebunt atque lugebunt portae eius et desolata in terra sedebit.

ISAIAH (ISAIAS) CHAPTER 4

1 et adprehendent septem mulieres virum unum in die illa dicentes panem nostrum comedemus et vestimentis nostris operiemur tantummodo vocetur nomen tuum super nos aufer obprobrium nostrum

2 in die illa erit germen Domini in magnificentia et in gloria et fructus terrae sublimis et exultatio his qui salvati fuerint de Israhel

3 et erit omnis qui relictus fuerit in Sion et residuus in Hierusalem sanctus vocabitur omnis qui scriptus est in vita in Hierusalem

4 si abluerit Dominus sordem filiarum Sion et sanguinem Hierusalem laverit de medio eius spiritu iudicii et spiritu ardoris

5 et creabit Dominus super omnem locum montis Sion et ubi invocatus est nubem per diem et fumum et splendorem ignis flammantis in nocte super omnem enim gloriam protectio

6 et tabernaculum erit in umbraculum diei ab aestu et in securitatem et absconsionem a turbine et a pluvia.

ISAIAH (ISAIAS) CHAPTER 5

1 cantabo dilecto meo canticum patruelis mei vineae suae vinea facta est dilecto meo in cornu filio olei

2 et sepivit eam et lapides elegit ex illa et plantavit eam electam et aedificavit turrem in medio eius et torcular extruxit in ea et expectavit ut faceret uvas et fecit labruscas

3 nunc ergo habitator Hierusalem et vir Iuda iudicate inter me et inter vineam meam

4 quid est quod debui ultra facere vineae meae et non feci ei an quod expectavi ut faceret uvas et fecit labruscas

5 et nunc ostendam vobis quid ego faciam vineae meae auferam sepem eius et erit in direptionem diruam maceriam eius et erit in conculcationem

6 et ponam eam desertam non putabitur et non fodietur et ascendent vepres et spinae et nubibus mandabo ne pluant super eam imbrem

7 vinea enim Domini exercituum domus Israhel et vir Iuda germen delectabile eius et expectavi ut faceret iudicium et ecce iniquitas et iustitiam et ecce clamor

8 vae qui coniungitis domum ad domum et agrum agro copulatis usque ad terminum loci numquid habitabitis soli vos in medio terrae

9 in auribus meis sunt haec Domini exercituum nisi domus multae desertae fuerint grandes et pulchrae absque habitatore

10 decem enim iuga vinearum facient lagunculam unam et triginta modii sementis facient modios tres

11 vae qui consurgitis mane ad ebrietatem sectandam et potandum usque ad vesperam ut vino aestuetis

12 cithara et lyra et tympanum et tibia et vinum in conviviis vestris et opus Domini non respicitis nec opera manuum eius consideratis

13 propterea captivus ductus est populus meus quia non habuit scientiam et nobiles eius interierunt fame et multitudo eius siti exaruit

14 propterea dilatavit infernus animam suam et aperuit os suum absque ullo termino et descendent fortes eius et populus eius et sublimes gloriosique eius ad eum

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15 et incurvabitur homo et humiliabitur vir et oculi sublimium deprimentur
16 et exaltabitur Dominus exercituum in iudicio et Deus sanctus sanctificabitur in iustitia
17 et pascentur agni iuxta ordinem suum et deserta in ubertatem versa advenae comedent
18 vae qui trahitis iniquitatem in funiculis vanitatis et quasi vinculum plaustri peccatum
19 qui dicitis festinet et cito veniat opus eius ut videamus et adpropiet et veniat consilium Sancti Israhel et sciemus illud
20 vae qui dicitis malum bonum et bonum malum ponentes tenebras lucem et lucem tenebras ponentes amarum in dulce et dulce in amarum
21 vae qui sapientes estis in oculis vestris et coram vobismet ipsis prudentes
22 vae qui potentes estis ad bibendum vinum et viri fortes ad miscendam ebrietatem
23 qui iustificatis impium pro muneribus et iustitiam iusti aufertis ab eo
24 propter hoc sicut devorat stipulam lingua ignis et calor flammae exurit sic radix eorum quasi favilla erit et germen eorum ut pulvis ascendet abiecerunt enim legem Domini exercituum et eloquium Sancti Israhel blasphemaverunt
25 ideo iratus est furor Domini in populo suo et extendit manum suam super eum et percussit eum et conturbati sunt montes et facta sunt morticina eorum quasi stercus in medio platearum in omnibus his non est aversus furor eius sed adhuc manus eius extenta
26 et levabit signum nationibus procul et sibilabit ad eum de finibus terrae et ecce festinus velociter veniet
27 non est deficiens neque laborans in eo non dormitabit neque dormiet neque solvetur cingulum renum eius nec rumpetur corrigia calciamenti eius
28 sagittae eius acutae et omnes arcus eius extenti ungulae equorum eius ut silex et rotae eius quasi impetus tempestatis
29 rugitus eius ut leonis rugiet ut catuli leonum et frendet et tenebit praedam et amplexabitur et non erit qui eruat
30 et sonabit super eum in die illa sicut sonitus maris aspiciemus in terram et ecce tenebrae tribulationis et lux obtenebrata est in caligine eius.

ISAIAH (ISAIAS) CHAPTER 6

1 in anno quo mortuus est rex Ozias vidi Dominum sedentem super solium excelsum et elevatum et ea quae sub eo erant implebant templum
2 seraphin stabant super illud sex alae uni et sex alae alteri duabus velabant faciem eius et duabus velabant pedes eius et duabus volabant
3 et clamabant alter ad alterum et dicebant sanctus sanctus sanctus Dominus exercituum plena est omnis terra gloria eius
4 et commota sunt superliminaria cardinum a voce clamantis et domus impleta est fumo
5 et dixi vae mihi quia tacui quia vir pollutus labiis ego sum et in medio populi polluta labia habentis ego habito et Regem Dominum exercituum vidi oculis meis
6 et volavit ad me unus de seraphin et in manu eius calculus quem forcipe tulerat de altari
7 et tetigit os meum et dixit ecce tetigit hoc labia tua et auferetur iniquitas tua et peccatum tuum mundabitur
8 et audivi vocem Domini dicentis quem mittam et quis ibit nobis et dixi ecce ego sum mitte me
9 et dixit vade et dices populo huic audite audientes et nolite intellegere et videte visionem et nolite cognoscere
10 excaeca cor populi huius et aures eius adgrava et oculos eius claude ne forte videat oculis suis et auribus suis audiat et corde suo intellegat et convertatur et sanem eum
11 et dixi usquequo Domine et dixit donec desolentur civitates absque habitatore et domus sine homine et terra relinquetur deserta
12 et longe faciet Dominus homines et multiplicabitur quae derelicta fuerat in medio terrae
13 et adhuc in ea decimatio et convertetur et erit in ostensionem sicut terebinthus et sicuti quercus quae expandit ramos suos semen sanctum erit id quod steterit in ea.

ISAIAH (ISAIAS) CHAPTER 7

1 et factum est in diebus Ahaz filii Ioatham filii Oziae regis Iuda ascendit Rasin rex Syriae et Phacee filius Romeliae rex Israhel in Hierusalem ad proeliandum contra eam et non potuerunt debellare eam
2 et nuntiaverunt domui David dicentes requievit Syria super Ephraim et commotum est cor eius et cor populi eius sicut moventur ligna silvarum a facie venti
3 et dixit Dominus ad Isaiam egredere in occursum Ahaz tu et qui derelictus est Iasub filius tuus ad extremum aquaeductus piscinae superioris in via agri Fullonis
4 et dices ad eum vide ut sileas noli timere et cor tuum ne formidet a duobus caudis titionum fumigantium istorum in ira furoris Rasin et Syriae et filii Romeliae
5 eo quod consilium inierit contra te Syria malum Ephraim et filius Romeliae dicentes
6 ascendamus ad Iudam et suscitemus eum et avellamus eum ad nos et ponamus regem in medio eius filium Tabeel
7 haec dicit Dominus Deus non stabit et non erit istud
8 sed caput Syriae Damascus et caput Damasci Rasin et adhuc sexaginta et quinque anni et desinet Ephraim esse populus
9 et caput Ephraim Samaria et caput Samariae filius Romeliae si non credideritis non permanebitis
10 et adiecit Dominus loqui ad Ahaz dicens
11 pete tibi signum a Domino Deo tuo in profundum inferni sive in excelsum supra
12 et dixit Ahaz non petam et non temptabo Dominum
13 et dixit audite ergo domus David numquid parum vobis est molestos esse hominibus quia molesti estis et Deo meo
14 propter hoc dabit Dominus ipse vobis signum ecce virgo concipiet et pariet filium et vocabitis nomen eius Emmanuhel
15 butyrum et mel comedet ut sciat reprobare malum et eligere bonum
16 quia antequam sciat puer reprobare malum et eligere bonum derelinquetur terra quam tu detestaris a facie duum regum suorum
17 adducet Dominus super te et super populum tuum et super domum patris tui dies qui non venerunt a diebus separationis Ephraim a Iuda cum rege Assyriorum
18 et erit in die illa sibilabit Dominus muscae quae est in extremo fluminum Aegypti et api quae est in terra Assur

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19 et venient et requiescent omnes in torrentibus vallium et cavernis petrarum et in omnibus frutectis et in universis foraminibus
20 in die illa radet Dominus in novacula conducta in his qui trans Flumen sunt in rege Assyriorum caput et pilos pedum et barbam universam
21 et erit in die illa nutriet homo vaccam boum et duas oves
22 et prae ubertate lactis comedet butyrum butyrum enim et mel manducabit omnis qui relictus fuerit in medio terrae
23 et erit in die illa omnis locus ubi fuerint mille vites mille argenteis et in spinas et in vepres erunt
24 cum sagittis et arcu ingredientur illuc vepres enim et spinae erunt in universa terra
25 et omnes montes qui in sarculo sarientur non veniet illuc terror spinarum et veprium et erit in pascua bovis et in conculcationem pecoris.

ISAIAH (ISAIAS) CHAPTER 8
1 et dixit Dominus ad me sume tibi librum grandem et scribe in eo stilo hominis Velociter spolia detrahe Cito praedare
2 et adhibui mihi testes fideles Uriam sacerdotem et Zachariam filium Barachiae
3 et accessi ad prophetissam et concepit et peperit filium et dixit Dominus ad me voca nomen eius Adcelera spolia detrahere Festina praedari
4 quia antequam sciat puer vocare patrem suum et matrem suam auferetur fortitudo Damasci et spolia Samariae coram rege Assyriorum
5 et adiecit Dominus loqui ad me adhuc dicens
6 pro eo quod abiecit populus iste aquas Siloae quae vadunt cum silentio et adsumpsit magis Rasin et filium Romeliae
7 propter hoc ecce Dominus adducet super eos aquas Fluminis fortes et multas regem Assyriorum et omnem gloriam eius et ascendet super omnes rivos eius et fluet super universas ripas eius
8 et ibit per Iudam inundans et transiens usque ad collum veniet et erit extensio alarum eius implens latitudinem terrae tuae o Emmanuhel
9 congregamini populi et vincimini et audite universae procul terrae confortamini et vincimini accingite vos et vincimini
10 inite consilium et dissipabitur loquimini verbum et non fiet quia nobiscum Deus
11 haec enim ait Dominus ad me sicut in forti manu erudivit me ne irem in via populi huius dicens
12 non dicatis coniuratio omnia enim quae loquitur populus iste coniuratio est et timorem eius ne timeatis neque paveatis
13 Dominum exercituum ipsum sanctificate ipse pavor vester et ipse terror vester
14 et erit vobis in sanctificationem in lapidem autem offensionis et in petram scandali duabus domibus Israhel in laqueum et in ruinam habitantibus Hierusalem
15 et offendent ex eis plurimi et cadent et conterentur et inretientur et capientur
16 liga testimonium signa legem in discipulis meis
17 et expectabo Dominum qui abscondit faciem suam a domo Iacob et praestolabor eum
18 ecce ego et pueri quos mihi dedit Dominus in signum et in portentum Israhelis a Domino exercituum qui habitat in monte Sion
19 et cum dixerint ad vos quaerite a pythonibus et a divinis qui stridunt in incantationibus suis numquid non populus a Deo suo requirit pro vivis a mortuis
20 ad legem magis et ad testimonium quod si non dixerint iuxta verbum hoc non erit eis matutina lux
21 et transibit per eam corruet et esuriet et cum esurierit irascetur et maledicet regi suo et Deo suo et suspiciet sursum
22 et ad terram intuebitur et ecce tribulatio et tenebrae dissolutio angustia et caligo persequens et non poterit avolare de angustia sua.

ISAIAH (ISAIAS) CHAPTER 9
1 primo tempore adleviata est terra Zabulon et terra Nepthalim et novissimo adgravata est via maris trans Iordanem Galileae gentium
2 populus qui ambulabat in tenebris vidit lucem magnam habitantibus in regione umbrae mortis lux orta est eis
3 multiplicasti gentem non magnificasti laetitiam laetabuntur coram te sicut laetantur in messe sicut exultant quando dividunt spolia
4 iugum enim oneris eius et virgam umeri eius et sceptrum exactoris eius superasti sicut in die Madian
5 quia omnis violenta praedatio cum tumultu et vestimentum mixtum sanguine erit in conbustionem et cibus ignis
6 parvulus enim natus est nobis filius datus est nobis et factus est principatus super umerum eius et vocabitur nomen eius Admirabilis consiliarius Deus fortis Pater futuri saeculi Princeps pacis
7 multiplicabitur eius imperium et pacis non erit finis super solium David et super regnum eius ut confirmet illud et corroboret in iudicio et iustitia amodo et usque in sempiternum zelus Domini exercituum faciet hoc
8 verbum misit Dominus in Iacob et cecidit in Israhel
9 et sciet populus omnis Ephraim et habitantes Samariam in superbia et magnitudine cordis dicentes
10 lateres ceciderunt sed quadris lapidibus aedificabimus sycomoros succiderunt sed cedros inmutabimus
11 et elevabit Dominus hostes Rasin super eum et inimicos eius in tumultum vertet
12 Syriam ab oriente et Philisthim ab occidente et devorabunt Israhel toto ore in omnibus his non est aversus furor eius sed adhuc manus eius extenta
13 et populus non est reversus ad percutientem se et Dominum exercituum non inquisierunt
14 et disperdet Dominus ab Israhel caput et caudam incurvantem et refrenantem die una 15 longevus et honorabilis ipse est caput et propheta docens mendacium ipse cauda est 16 et erunt qui beatificant populum istum seducentes et qui beatificantur praecipitati
17 propter hoc super adulescentulis eius non laetabitur Dominus et pupillorum eius et viduarum non miserebitur quia omnis hypocrita est et nequam et universum os locutum est stultitiam in omnibus his non est aversus furor eius sed adhuc manus eius extenta

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18 succensa est enim quasi ignis impietas veprem et spinam vorabit et succendetur in densitate saltus et convolvetur superbia fumi
19 in ira Domini exercituum conturbata est terra et erit populus quasi esca ignis vir fratri suo non parcet
20 et declinabit ad dexteram et esuriet et comedet ad sinistram et non saturabitur unusquisque carnem brachii sui vorabit Manasses Ephraim et Ephraim Manassen simul ipsi contra Iudam
21 in omnibus his non est aversus furor eius sed adhuc manus eius extenta.

ISAIAH (ISAIAS) CHAPTER 10
1 vae qui condunt leges iniquas et scribentes iniustitiam scripserunt
2 ut opprimerent in iudicio pauperes et vim facerent causae humilium populi mei ut essent viduae praeda eorum et pupillos diriperent
3 quid facietis in die visitationis et calamitatis de longe venientis ad cuius fugietis auxilium et ubi derelinquetis gloriam vestram
4 ne incurvemini sub vinculo et cum interfectis cadatis super omnibus his non est aversus furor eius sed adhuc manus eius extenta
5 vae Assur virga furoris mei et baculus ipse in manu eorum indignatio mea
6 ad gentem fallacem mittam eum et contra populum furoris mei mandabo illi ut auferat spolia et diripiat praedam et ponat illum in conculcationem quasi lutum platearum
7 ipse autem non sic arbitrabitur et cor eius non ita aestimabit sed ad conterendum erit cor eius et ad internicionem gentium non paucarum
8 dicet enim
9 numquid non principes mei simul reges sunt numquid non ut Charchamis sic Chalanno et ut Arfad sic Emath numquid non ut Damascus sic Samaria
10 quomodo invenit manus mea regna idoli sic et simulacra eorum de Hierusalem et de Samaria
11 numquid non sicut feci Samariae et idolis eius sic faciam Hierusalem et simulacris eius
12 et erit cum impleverit Dominus cuncta opera sua in monte Sion et in Hierusalem visitabo super fructum magnifici cordis regis Assur et super gloriam altitudinis oculorum eius
13 dixit enim in fortitudine manus meae feci et in sapientia mea intellexi et abstuli terminos populorum et principes eorum depraedatus sum et detraxi quasi potens in sublime residentes
14 et invenit quasi nidum manus mea fortitudinem populorum et sicut colliguntur ova quae derelicta sunt sic universam terram ego congregavi et non fuit qui moveret pinnam et aperiret os et ganniret
15 numquid gloriabitur securis contra eum qui secat in ea aut exaltabitur serra contra eum a quo trahitur quomodo si elevetur virga contra levantem se et exaltetur baculus qui utique lignum est
16 propter hoc mittet Dominator Deus exercituum in pinguibus eius tenuitatem et subtus gloriam eius succensa ardebit quasi conbustio ignis
17 et erit lumen Israhel in igne et Sanctus eius in flamma et succendetur et devorabitur spina eius et vepres in die una
18 et gloria saltus eius et Carmeli eius ab anima usque ad carnem consumetur et erit terrore profugus
19 et reliquiae ligni saltus eius pro paucitate numerabuntur et puer scribet eos
20 et erit in die illa non adiciet residuum Israhel et hii qui fugerint de domo Iacob inniti super eo qui percutit eos sed innitetur super Dominum Sanctum Israhel in veritate
21 reliquiae convertentur reliquiae inquam Iacob ad Deum fortem
22 si enim fuerit populus tuus Israhel quasi harena maris reliquiae convertentur ex eo consummatio adbreviata inundabit iustitiam
23 consummationem enim et adbreviationem Dominus Deus exercituum faciet in medio omnis terrae
24 propter hoc haec dicit Dominus Deus exercituum noli timere populus meus habitator Sion ab Assur in virga percutiet te et baculum suum levabit super te in via Aegypti
25 adhuc enim paululum modicumque et consummabitur indignatio et furor meus super scelus eorum
26 et suscitabit super eum Dominus exercituum flagellum iuxta plagam Madian in petra Oreb et virgam suam super mare et levabit eam in via Aegypti
27 et erit in die illa auferetur onus eius de umero tuo et iugum eius de collo tuo et conputrescet iugum a facie olei
28 veniet in Aiath transibit in Magron apud Machmas commendabit vasa sua
29 transierunt cursim Gabee sedes nostra obstipuit Rama Gabaath Saulis fugit
30 hinni voce tua filia Gallim adtende Laisa paupercula Anathoth
31 migravit Medemena habitatores Gebim confortamini
32 adhuc dies est ut in Nob stetur agitabit manum suam super montem filiae Sion collem Hierusalem
33 ecce Dominator Dominus exercituum confringet lagunculam in terrore et excelsi statura succidentur et sublimes humiliabuntur
34 et subvertentur condensa saltus ferro et Libanus cum excelsis cadet.

ISAIAH (ISAIAS) CHAPTER 11
1 et egredietur virga de radice Iesse et flos de radice eius ascendet
2 et requiescet super eum spiritus Domini spiritus sapientiae et intellectus spiritus consilii et fortitudinis spiritus scientiae et pietatis
3 et replebit eum spiritus timoris Domini non secundum visionem oculorum iudicabit neque secundum auditum aurium arguet
4 sed iudicabit in iustitia pauperes et arguet in aequitate pro mansuetis terrae et percutiet terram virga oris sui et spiritu labiorum suorum interficiet impium
5 et erit iustitia cingulum lumborum eius et fides cinctorium renis eius
6 habitabit lupus cum agno et pardus cum hedo accubabit vitulus et leo et ovis simul morabuntur et puer parvulus minabit eos
7 vitulus et ursus pascentur simul requiescent catuli eorum et leo quasi bos comedet paleas

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8 et delectabitur infans ab ubere super foramine aspidis et in caverna reguli qui ablactatus fuerit manum suam mittet
9 non nocebunt et non occident in universo monte sancto meo quia repleta est terra scientia Domini sicut aquae maris operientes
10 in die illa radix Iesse qui stat in signum populorum ipsum gentes deprecabuntur et erit sepulchrum eius gloriosum
11 et erit in die illa adiciet Dominus secundo manum suam ad possidendum residuum populi sui quod relinquetur ab Assyriis et ab Aegypto et a Fetros et ab Aethiopia et ab Aelam et a Sennaar et ab Emath et ab insulis maris
12 et levabit signum in nationes et congregabit profugos Israhel et dispersos Iuda colliget a quattuor plagis terrae
13 et auferetur zelus Ephraim et hostes Iuda peribunt Ephraim non aemulabitur Iudam et Iudas non pugnabit contra Ephraim
14 et volabunt in umeros Philisthim per mare simul praedabuntur filios orientis Idumea et Moab praeceptum manus eorum et filii Ammon oboedientes erunt
15 et desolabit Dominus linguam maris Aegypti et levabit manum suam super Flumen in fortitudine spiritus sui et percutiet eum in septem rivis ita ut transeant per eum calciati
16 et erit via residuo populo meo qui relinquetur ab Assyriis sicut fuit Israhel in die qua ascendit de terra Aegypti.

ISAIAH (ISAIAS) CHAPTER 12
1 et dices in illa die confitebor tibi Domine quoniam iratus es mihi conversus est furor tuus et consolatus es me
2 ecce Deus salvator meus fiducialiter agam et non timebo quia fortitudo mea et laus mea Dominus Deus et factus est mihi in salutem
3 haurietis aquas in gaudio de fontibus salvatoris
4 et dicetis in illa die confitemini Domino et invocate nomen eius notas facite in populis adinventiones eius mementote quoniam excelsum est nomen eius
5 cantate Domino quoniam magnifice fecit adnuntiate hoc in universa terra
6 exulta et lauda habitatio Sion quia magnus in medio tui Sanctus Israhel.

ISAIAH (ISAIAS) CHAPTER 13
1 onus Babylonis quod vidit Isaias filius Amos
2 super montem caligosum levate signum exaltate vocem levate manum et ingrediantur portas duces
3 ego mandavi sanctificatis meis et vocavi fortes meos in ira mea exultantes in gloria mea
4 vox multitudinis in montibus quasi populorum frequentium vox sonitus regum gentium congregatarum Dominus exercituum praecepit militiae belli
5 venientibus de terra procul a summitate caeli Dominus et vasa furoris eius ut disperdat omnem terram
6 ululate quia prope est dies Domini quasi vastitas a Domino veniet
7 propter hoc omnes manus dissolventur et omne cor hominis tabescet
8 et conteretur tortiones et dolores tenebunt quasi parturiens dolebunt unusquisque ad proximum suum stupebit facies conbustae vultus eorum
9 ecce dies Domini venit crudelis et indignationis plenus et irae furorisque ad ponendam terram in solitudine et peccatores eius conterendos de ea
10 quoniam stellae caeli et splendor earum non expandent lumen suum obtenebratus est sol in ortu suo et luna non splendebit in lumine suo
11 et visitabo super orbis mala et contra impios iniquitatem eorum et quiescere faciam superbiam infidelium et arrogantiam fortium humiliabo
12 pretiosior erit vir auro et homo mundo obrizo
13 super hoc caelum turbabo et movebitur terra de loco suo propter indignationem Domini exercituum et propter diem irae furoris eius
14 et erit quasi dammula fugiens et quasi ovis et non erit qui congreget unusquisque ad populum suum convertetur et singuli ad terram suam fugient
15 omnis qui inventus fuerit occidetur et omnis qui supervenerit cadet in gladio
16 infantes eorum adlident in oculis eorum diripientur domus eorum et uxores eorum violabuntur
17 ecce ego suscitabo super eos Medos qui argentum non quaerant nec aurum velint
18 sed sagittis parvulos interficiant et lactantibus uteri non misereantur et super filios non parcat oculus eorum
19 et erit Babylon illa gloriosa in regnis inclita in superbia Chaldeorum sicut subvertit Deus Sodomam et Gomorram
20 non habitabitur usque in finem et non fundabitur usque ad generationem et generationem nec ponet ibi tentoria Arabs nec pastores requiescent ibi
21 sed requiescent ibi bestiae et replebuntur domus eorum draconibus et habitabunt ibi strutiones et pilosi saltabunt ibi
22 et respondebunt ibi ululae in aedibus eius et sirenae in delubris voluptatis.

ISAIAH (ISAIAS) CHAPTER 14
1 prope est ut veniat tempus eius et dies eius non elongabuntur miserebitur enim Dominus Iacob et eliget adhuc de Israhel et requiescere eos faciet super humum suam adiungetur advena ad eos et adherebit domui Iacob
2 et tenebunt eos populi et adducent eos in locum suum et possidebit eos domus Israhel super terram Domini in servos et ancillas et erunt capientes eos qui se ceperant et subicient exactores suos
3 et erit in die illa cum requiem dederit tibi Deus a labore tuo et a concussione tua et a servitute dura qua ante servisti
4 sumes parabolam istam contra regem Babylonis et dices quomodo cessavit exactor quievit tributum
5 contrivit Dominus baculum impiorum virgam dominantium
6 caedentem populos in indignatione plaga insanabili subicientem in furore gentes persequentem crudeliter
7 conquievit et siluit omnis terra gavisa est et exultavit
8 abietes quoque laetatae sunt super te et cedri Libani ex quo dormisti non ascendit qui succidat nos
9 infernus subter conturbatus est in occursum adventus tui suscitavit tibi gigantas omnes principes terrae surrexerunt de soliis suis omnes principes nationum
10 universi respondebunt et dicent tibi et tu vulneratus es sicut nos nostri similis effectus es

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11 detracta est ad inferos superbia tua concidit cadaver tuum subter te sternetur tinea et operimentum tuum erunt vermes
12 quomodo cecidisti de caelo lucifer qui mane oriebaris corruisti in terram qui vulnerabas gentes
13 qui dicebas in corde tuo in caelum conscendam super astra Dei exaltabo solium meum sedebo in monte testamenti in lateribus aquilonis
14 ascendam super altitudinem nubium ero similis Altissimo
15 verumtamen ad infernum detraheris in profundum laci
16 qui te viderint ad te inclinabuntur teque prospicient numquid iste est vir qui conturbavit terram qui concussit regna
17 qui posuit orbem desertum et urbes eius destruxit vinctis eius non aperuit carcerem
18 omnes reges gentium universi dormierunt in gloria vir in domo sua
19 tu autem proiectus es de sepulchro tuo quasi stirps inutilis pollutus et obvolutus qui interfecti sunt gladio et descenderunt ad fundamenta laci quasi cadaver putridum
20 non habebis consortium neque cum eis in sepultura tu enim terram disperdisti tu populum occidisti non vocabitur in aeternum semen pessimorum
21 praeparate filios eius occisioni in iniquitate patrum eorum non consurgent nec hereditabunt terram neque implebunt faciem orbis civitatum
22 et consurgam super eos dicit Dominus exercituum et perdam Babylonis nomen et reliquias et germen et progeniem ait Dominus
23 et ponam eam in possessionem ericii et in paludes aquarum et scopabo eam in scopa terens dicit Dominus exercituum
24 iuravit Dominus exercituum dicens si non ut putavi ita erit et quomodo mente tractavi
25 sic eveniet ut conteram Assyrium in terra mea et in montibus meis conculcem eum et auferetur ab eis iugum eius et onus illius ab umero eorum tolletur
26 hoc consilium quod cogitavi super omnem terram et haec est manus extenta super universas gentes
27 Dominus enim exercituum decrevit et quis poterit infirmare et manus eius extenta et quis avertet eam
28 in anno quo mortuus est rex Ahaz factum est onus istud
29 ne laeteris Philisthea omnis tu quoniam comminuta est virga percussoris tui de radice enim colubri egredietur regulus et semen eius absorbens volucrem
30 et pascentur primogeniti pauperum et pauperes fiducialiter requiescent et interire faciam in fame radicem tuam et reliquias tuas interficiam
31 ulula porta clama civitas prostrata est Philisthea omnis ab aquilone enim fumus venit et non est qui effugiat agmen eius
32 et quid respondebitur nuntiis gentis quia Dominus fundavit Sion et in ipsa sperabunt pauperes populi eius.

ISAIAH (ISAIAS) CHAPTER 15

1 onus Moab quia nocte vastata est Ar Moab conticuit quia nocte vastatus est murus Moab conticuit
2 ascendit domus et Dibon ad excelsa in planctum super Nabo et super Medaba Moab ululabit in cunctis capitibus eius calvitium omnis barba radetur
3 in triviis eius accincti sunt sacco super tecta eius et in plateis eius omnis ululat descendit in fletum
4 clamavit Esebon et Eleale usque Iasa audita est vox eorum super hoc expediti Moab ululabunt anima eius ululabit sibi
5 cor meum ad Moab clamabit vectes eius usque ad Segor vitulam conternantem per ascensum enim Luith flens ascendet et in via Oronaim clamorem contritionis levabunt
6 aquae enim Nemrim desertae erunt quia aruit herba defecit germen viror omnis interiit
7 secundum magnitudinem operis et visitatio eorum ad torrentem salicum ducent eos
8 quoniam circumiit clamor terminum Moab usque ad Gallim ululatus eius et usque ad puteum Helim clamor eius
9 quia aquae Dibon repletae sunt sanguine ponam enim super Dibon additamenta his qui fugerint de Moab leonem et reliquiis terrae.

ISAIAH (ISAIAS) CHAPTER 16

1 emitte agnum dominatorem terrae de Petra deserti ad montem filiae Sion
2 et erit sicut avis fugiens et pulli de nido avolantes sic erunt filiae Moab in transcensu Arnon
3 ini consilium coge concilium pone quasi noctem umbram tuam in meridie absconde fugientes et vagos ne prodas
4 habitabunt apud te profugi mei Moab esto latibulum eorum a facie vastatoris finitus est enim pulvis consummatus est miser defecit qui conculcabat terram
5 et praeparabitur in misericordia solium et sedebit super eum in veritate in tabernaculo David iudicans et quaerens iudicium et velociter reddens quod iustum est
6 audivimus superbiam Moab superbus est valde superbia eius et arrogantia eius et indignatio eius plus quam fortitudo eius
7 idcirco ululabit Moab ad Moab universus ululabit his qui laetantur super muro cocti lateris loquimini plagas suas
8 quoniam suburbana Esebon deserta sunt et vinea Sabama domini gentium exciderunt flagella eius usque ad Iazer pervenerunt erraverunt in deserto propagines eius relictae sunt transierunt mare
9 super hoc plorabo in fletu Iazer vineam Sabama inebriabo te lacrima mea Esebon et Eleale quoniam super vindemiam tuam et super messem tuam vox calcantium inruit
10 et auferetur laetitia et exultatio de Carmelo et in vineis non exultabit neque iubilabit vinum in torculari non calcabit qui calcare consueverat vocem calcantium abstuli
11 super hoc venter meus ad Moab quasi cithara sonabit et viscera mea ad murum cocti lateris
12 et erit cum apparuerit quod laboravit Moab super excelsis suis ingredietur ad sancta sua ut obsecret et non valebit
13 hoc verbum quod locutus est Dominus ad Moab ex tunc
14 et nunc locutus est Dominus dicens in tribus annis quasi anni mercennarii auferetur gloria Moab super omni populo multo et relinquetur parvus et modicus nequaquam multus.

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ISAIAH (ISAIAS) CHAPTER 17

1 onus Damasci ecce Damascus desinet esse civitas et erit sicut acervus lapidum in ruina

2 derelictae civitates Aroer gregibus erunt et requiescent ibi et non erit qui exterreat

3 et cessabit adiutorium ab Ephraim et regnum a Damasco et reliquiae Syriae sicut gloria filiorum Israhel erunt dicit Dominus exercituum

4 et erit in die illa adtenuabitur gloria Iacob et pingue carnis eius marcescet

5 et erit sicut congregans in messe quod restiterit et brachium eius spicas leget et erit sicut quaerens spicas in valle Rafaim

6 et relinquetur in eo sicut racemus et sicut excussio oleae duarum aut trium olivarum in summitate rami sive quattuor aut quinque in cacuminibus eius fructus eius dicit Dominus Deus Israhel

7 in die illa inclinabitur homo ad factorem suum et oculi eius ad Sanctum Israhel respicient

8 et non inclinabitur ad altaria quae fecerunt manus eius et quae operati sunt digiti eius non respiciet lucos et delubra

9 in die illa erunt civitates fortitudinis eius derelictae sicut aratra et segetes quae derelictae sunt a facie filiorum Israhel et erit deserta

10 quia oblita es Dei salvatoris tui et Fortis adiutoris tui non es recordata propterea plantabis plantationem fidelem et germen alienum seminabis

11 in die plantationis tuae labrusca et mane semen tuum florebit ablata est messis in die hereditatis et dolebit graviter

12 vae multitudo populorum multorum ut multitudo maris sonantis et tumultus turbarum sicut sonitus aquarum multarum

13 sonabunt populi sicut sonitus aquarum inundantium et increpabit eum et fugiet procul et rapietur sicut pulvis montium a facie venti et sicut turbo coram tempestate

14 in tempore vespere et ecce turbatio in matutino et non subsistet haec est pars eorum qui vastaverunt nos et sors diripientium nos.

ISAIAH (ISAIAS) CHAPTER 18

1 vae terrae cymbalo alarum quae est trans flumina Aethiopiae

2 qui mittit in mari legatos et in vasis papyri super aquas ite angeli veloces ad gentem convulsam et dilaceratam ad populum terribilem post quem non est alius gentem expectantem expectantem et conculcatam cuius diripuerunt flumina terram eius

3 omnes habitatores orbis qui moramini in terra cum elevatum fuerit signum in montibus videbitis et clangorem tubae audietis

4 quia haec dicit Dominus ad me quiescam et considerabo in loco meo sicut meridiana lux clara est et sicut nubes roris in die messis

5 ante messem enim totus effloruit et inmatura perfectio germinabit et praecidentur ramusculi eius falcibus et quae derelicta fuerint abscidentur excutientur

6 et relinquentur simul avibus montium et bestiis terrae et aestate perpetua erunt super eum volucres et omnes bestiae terrae super illum hiemabunt

7 in tempore illo deferetur munus Domino exercituum a populo divulso et dilacerato a populo terribili post quem non fuit alius a gente expectante expectante et conculcata cuius diripuerunt flumina terram eius ad locum nominis Domini exercituum montem Sion.

ISAIAH (ISAIAS) CHAPTER 19

1 onus Aegypti ecce Dominus ascendet super nubem levem et ingredietur Aegyptum et movebuntur simulacra Aegypti a facie eius et cor Aegypti tabescet in medio eius

2 et concurrere faciam Aegyptios adversum Aegyptios et pugnabit vir contra fratrem suum et vir contra amicum suum civitas adversus civitatem regnum adversus regnum

3 et disrumpetur spiritus Aegypti in visceribus eius et consilium eius praecipitabo et interrogabunt simulacra sua et divinos suos et pythones et ariolos

4 et tradam Aegyptum in manu dominorum crudelium et rex fortis dominabitur eorum ait Dominus Deus exercituum

5 et arescet aqua de mari et fluvius desolabitur atque siccabitur

6 et deficient flumina adtenuabuntur et siccabuntur rivi aggerum calamus et iuncus marcescet

7 nudabitur alveus rivi a fonte suo et omnis sementis inrigua siccabitur arescet et non erit

8 et maerebunt piscatores et lugebunt omnes mittentes in flumen hamum et expandentes rete super faciem aquae marcescent

9 confundentur qui operabantur linum pectentes et texentes subtilia

10 et erunt inrigua eius flaccentia omnes qui faciebant lacunas ad capiendos pisces

11 stulti principes Taneos sapientes consiliarii Pharao dederunt consilium insipiens quomodo dicetis Pharaoni filius sapientium ego filius regum antiquorum

12 ubi sunt nunc sapientes tui adnuntient tibi et indicent quid cogitaverit Dominus exercituum super Aegyptum

13 stulti facti sunt principes Taneos emarcuerunt principes Mempheos deceperunt Aegyptum angulum populorum eius

14 Dominus miscuit in medio eius spiritum vertiginis et errare fecerunt Aegyptum in omni opere suo sicut errat ebrius et vomens

15 et non erit Aegypto opus quod faciat caput et caudam incurvantem et refrenantem

16 in die illa erit Aegyptus quasi mulieres et stupebunt et timebunt a facie commotionis manus Domini exercituum quam ipse movebit super eam

17 et erit terra Iuda Aegypto in festivitatem omnis qui illius fuerit recordatus pavebit a facie consilii Domini exercituum quod ipse cogitavit super eam

18 in die illa erunt quinque civitates in terra Aegypti loquentes lingua Chanaan et iurantes per Dominum exercituum civitas Solis vocabitur una

19 in die illa erit altare Domini in medio terrae Aegypti et titulus iuxta terminum eius Domini

20 et erit in signum et in testimonium Domino exercituum in terra Aegypti clamabunt enim ad Dominum a facie tribulantis et mittet eis salvatorem et propugnatorem qui liberet eos

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21 et cognoscetur Dominus ab Aegypto et cognoscent Aegyptii Dominum in die illa et colent eum in hostiis et muneribus et vota vovebunt Domino et solvent
22 et percutiet Dominus Aegyptum plaga et sanabit eam et revertentur ad Dominum et placabitur eis et sanabit eos
23 in die illa erit via de Aegypto in Assyrios et intrabit Assyrius Aegyptum et Aegyptius in Assyrios et servient Aegyptii Assur
24 in die illa erit Israhel tertius Aegyptio et Assyrio benedictio in medio terrae
25 cui benedixit Dominus exercituum dicens benedictus populus meus Aegypti et opus manuum mearum Assyrio hereditas autem mea Israhel.

ISAIAH (ISAIAS) CHAPTER 20
1 in anno quo ingressus est Tharthan in Azotum cum misisset eum Sargon rex Assyriorum et pugnasset contra Azotum et cepisset eam
2 in tempore illo locutus est Dominus in manu Isaiae filii Amos dicens vade et solve saccum de lumbis tuis et calciamenta tua tolle de pedibus tuis et fecit sic vadens nudus et disculciatus
3 et dixit Dominus sicut ambulavit servus meus Isaias nudus et disculciatus trium annorum signum et portentum erit super Aegyptum et super Aethiopiam
4 sic minabit rex Assyriorum captivitatem Aegypti et transmigrationem Aethiopiae iuvenum et senum nudam et disculciatam discopertis natibus ignominiam Aegypti
5 et timebunt et confundentur ab Aethiopia spe sua et ab Aegypto gloria sua
6 et dicet habitator insulae huius in die illa ecce haec erat spes nostra ad quos confugimus in auxilium ut liberaret nos a facie regis Assyriorum et quomodo effugere poterimus nos.

ISAIAH (ISAIAS) CHAPTER 21
1 onus deserti maris sicut turbines ab africo veniunt de deserto venit de terra horribili
2 visio dura nuntiata est mihi qui incredulus est infideliter agit et qui depopulator est vastat ascende Aelam obside Mede omnem gemitum eius cessare feci
3 propterea repleti sunt lumbi mei dolore angustia possedit me sicut angustia parientis corrui cum audirem conturbatus sum cum viderem
4 emarcuit cor meum tenebrae stupefecerunt me Babylon dilecta mea posita est mihi in miraculum
5 pone mensam contemplare in specula comedentes bibentes surgite principes arripite clypeum
6 haec enim dixit mihi Dominus vade et pone speculatorem et quodcumque viderit adnuntiet
7 et vidit currum duorum equitum ascensorem asini et ascensorem cameli et contemplatus est diligenter multo intuitu
8 et clamavit leo super specula Domini ego sum stans iugiter per diem et super custodiam meam ego sum stans totis noctibus
9 ecce iste venit ascensor vir bigae equitum et respondit et dixit cecidit cecidit Babylon et omnia sculptilia deorum eius contrita sunt in terram
10 tritura mea et fili areae meae quae audivi a Domino exercituum Deo Israhel adnuntiavi vobis
11 onus Duma ad me clamat ex Seir custos quid de nocte custos quid de nocte
12 dixit custos venit mane et nox si quaeritis quaerite convertimini venite
13 onus in Arabia in saltu ad vesperam dormietis in semitis Dodanim
14 occurrentes sitienti ferte aquam qui habitatis terram austri cum panibus occurrite fugienti
15 a facie enim gladiorum fugerunt a facie gladii inminentis a facie arcus extenti a facie gravis proelii
16 quoniam haec dicit Dominus ad me adhuc in uno anno quasi in anno mercennarii et auferetur omnis gloria Cedar
17 et reliquiae numeri sagittariorum fortium de filiis Cedar inminuentur Dominus enim Deus Israhel locutus est.

ISAIAH (ISAIAS) CHAPTER 22
1 onus vallis Visionis quidnam tibi quoque est quia ascendisti et tu omnis in tecta
2 clamoris plena urbs frequens civitas exultans interfecti tui non interfecti gladio nec mortui in bello
3 cuncti principes tui fugerunt simul dureque ligati sunt omnes qui inventi sunt vincti sunt pariter procul fugerunt
4 propterea dixi recedite a me amare flebo nolite incumbere ut consolemini me super vastitate filiae populi mei
5 dies enim interfectionis et conculcationis et fletuum Domino Deo exercituum in valle Visionis scrutans murum et magnificus super montem
6 et Aelam sumpsit faretram currum hominis equitis et parietem nudavit clypeus
7 et erunt electae valles tuae plenae quadrigarum et equites ponent sedes suas in porta
8 et revelabitur operimentum Iudae et videbis in die illa armamentarium domus saltus
9 et scissuras civitatis David videbitis quia multiplicatae sunt et congregastis aquas piscinae inferioris
10 et domos Hierusalem numerastis et destruxistis domos ad muniendum murum
11 et lacum fecistis inter duos muros et aquam piscinae veteris et non suspexistis ad eum qui fecerat eam et operatorem eius de longe non vidistis
12 et vocavit Dominus Deus exercituum in die illa ad fletum et ad planctum ad calvitium et ad cingulum sacci
13 et ecce gaudium et laetitia occidere vitulos et iugulare arietes comedere carnes et bibere vinum comedamus et bibamus cras enim moriemur
14 et revelata est in auribus meis Domini exercituum si dimittetur iniquitas haec vobis donec moriamini dicit Dominus Deus exercituum
15 haec dicit Dominus Deus exercituum vade ingredere ad eum qui habitat in tabernaculo ad Sobnam praepositum templi
16 quid tu hic aut quasi quis hic quia excidisti tibi hic sepulchrum excidisti in excelso memoriam diligenter in petra tabernaculum tibi
17 ecce Dominus asportari te faciet sicut asportatur gallus gallinacius et quasi amictum sic sublevabit te
18 coronans coronabit te tribulatione quasi pilam mittet te in terram latam et spatiosam ibi morieris et ibi erit currus gloriae tuae ignominia domus Domini tui

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19 et expellam te de statione tua et de ministerio tuo deponam te
20 et erit in die illa vocabo servum meum Eliachim filium Helciae
21 et induam illum tunicam tuam et cingulo tuo confortabo eum et potestatem tuam dabo in manu eius et erit quasi pater habitantibus Hierusalem et domui Iuda
22 et dabo clavem domus David super umerum eius et aperiet et non erit qui claudat et claudet et non erit qui aperiat
23 et figam illum paxillum in loco fideli et erit in solium gloriae domui patris sui
24 et suspendent super eum omnem gloriam domus patris eius vasorum diversa genera omne vas parvulum a vasis craterarum usque ad omne vas musicorum
25 in die illo dicit Dominus exercituum auferetur paxillus qui fixus fuerat in loco fideli et frangetur et cadet et peribit quod pependerat in eo quia Dominus locutus est.

ISAIAH (ISAIAS) CHAPTER 23
1 onus Tyri ululate naves maris quia vastata est domus unde venire consueverant de terra Cetthim revelatum est eis
2 tacete qui habitatis in insula negotiatio Sidonis transfretantes mare repleverunt te
3 in aquis multis semen Nili messis fluminis fruges eius et facta est negotiatio gentium
4 erubesce Sidon ait enim mare fortitudo maris dicens non parturivi et non peperi et non enutrivi iuvenes nec ad incrementum perduxi virgines
5 cum auditum fuerit in Aegypto dolebunt cum audierint de Tyro
6 transite maria ululate qui habitatis in insula
7 numquid non haec vestra est quae gloriabatur a diebus pristinis in antiquitate sua ducent eam pedes sui longe ad peregrinandum
8 quis cogitavit hoc super Tyrum quondam coronatam cuius negotiatores principes institores eius incliti terrae
9 Dominus exercituum cogitavit hoc ut detraheret superbiam omnis gloriae et ad ignominiam deduceret universos inclitos terrae
10 transi terram tuam quasi flumen filia maris non est cingulum ultra tibi
11 manum suam extendit super mare conturbavit regna Dominus mandavit adversum Chanaan ut contereret fortes eius
12 et dixit non adicies ultra ut glorieris calumniam sustinens virgo filia Sidonis in Cetthim consurgens transfreta ibi quoque non erit requies tibi
13 ecce terra Chaldeorum talis populus non fuit Assur fundavit eam in captivitatem transduxerunt robustos eius suffoderunt domos eius posuerunt eam in ruinam
14 ululate naves maris quia devastata est fortitudo vestra
15 et erit in die illa in oblivione eris o Tyre septuaginta annis sicut dies regis unius post septuaginta autem annos erit Tyro quasi canticum meretricis
16 sume citharam circui civitatem meretrix oblivioni tradita bene cane frequenta canticum ut memoria tui sit
17 et erit post septuaginta annos visitabit Dominus Tyrum et reducet eam ad mercedes suas et rursum fornicabitur cum universis regnis terrae super faciem terrae
18 et erunt negotiatio eius et mercedes eius sanctificatae Domino non condentur neque reponentur quia his qui habitaverint coram Domino erit negotiatio eius ut manducent in saturitatem et vestiantur usque ad vetustatem.

ISAIAH (ISAIAS) CHAPTER 24
1 ecce Dominus dissipabit terram et nudabit eam et adfliget faciem eius et disperget habitatores eius
2 et erit sicut populus sic sacerdos et sicut servus sic dominus eius sicut ancilla sic domina eius sicut emens sic ille qui vendit sicut fenerator sic is qui mutuum accipit sicut qui repetit sic qui debet
3 dissipatione dissipabitur terra et direptione praedabitur Dominus enim locutus est verbum hoc
4 luxit et defluxit terra et infirmata est defluxit orbis infirmata est altitudo populi terrae
5 et terra interfecta est ab habitatoribus suis quia transgressi sunt leges mutaverunt ius dissipaverunt foedus sempiternum
6 propter hoc maledictio vorabit terram et peccabunt habitatores eius ideoque insanient cultores eius et relinquentur homines pauci
7 luxit vindemia infirmata est vitis ingemuerunt omnes qui laetabantur corde
8 cessavit gaudium tympanorum quievit sonitus laetantium conticuit dulcedo citharae
9 cum cantico non bibent vinum amara erit potio bibentibus illam
10 adtrita est civitas vanitatis clausa est omnis domus nullo introeunte
11 clamor erit super vino in plateis deserta est omnis laetitia translatum est gaudium terrae
12 relicta est in urbe solitudo et calamitas opprimet portas
13 quia haec erunt in medio terrae in medio populorum quomodo si paucae olivae quae remanserunt excutiantur ex olea et racemi cum fuerit finita vindemia
14 hii levabunt vocem suam atque laudabunt cum glorificatus fuerit Dominus hinnient de mari
15 propter hoc in doctrinis glorificate Dominum in insulis maris nomen Domini Dei Israhel
16 a finibus terrae laudes audivimus gloriam iusti et dixi secretum meum mihi secretum meum mihi vae mihi praevaricantes praevaricati sunt et praevaricatione transgressorum praevaricati sunt
17 formido et fovea et laqueus super te qui habitator es terrae
18 et erit qui fugerit a voce formidinis cadet in foveam et qui se explicuerit de fovea tenebitur laqueo quia cataractae de excelsis apertae sunt et concutientur fundamenta terrae
19 confractione confringetur terra contritione conteretur terra commotione commovebitur terra
20 agitatione agitabitur terra sicut ebrius et auferetur quasi tabernaculum unius noctis et gravabit eam iniquitas sua et corruet et non adiciet ut resurgat
21 et erit in die illa visitabit Dominus super militiam caeli in excelso et super reges terrae qui sunt super terram
22 et congregabuntur in congregationem unius fascis in lacum et cludentur ibi in carcerem et post multos dies visitabuntur

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23 et erubescet luna et confundetur sol cum regnaverit Dominus exercituum in monte Sion et in Hierusalem et in conspectu senum suorum fuerit glorificatus.

ISAIAH (ISAIAS) CHAPTER 25

1 Domine Deus meus es tu exaltabo te confitebor nomini tuo quoniam fecisti mirabilia cogitationes antiquas fideles amen

2 quia posuisti civitatem in tumulum urbem fortem in ruinam domum alienorum ut non sit civitas et in sempiternum non aedificetur

3 super hoc laudabit te populus fortis civitas gentium robustarum timebit te

4 quia factus es fortitudo pauperi fortitudo egeno in tribulatione sua spes a turbine umbraculum ab aestu spiritus enim robustorum quasi turbo inpellens parietem

5 sicut aestum in siti tumultum alienorum humiliabis et quasi calore sub nube torrente propaginem fortium marcescere facies

6 et faciet Dominus exercituum omnibus populis in monte hoc convivium pinguium convivium vindemiae pinguium medullatorum vindemiae defecatae

7 et praecipitabit in monte isto faciem vinculi conligati super omnes populos et telam quam orditus est super universas nationes

8 praecipitabit mortem in sempiternum et auferet Dominus Deus lacrimam ab omni facie et obprobrium populi sui auferet de universa terra quia Dominus locutus est

9 et dicet in die illa ecce Deus noster iste expectavimus eum et salvabit nos iste Dominus sustinuimus eum exultabimus et laetabimur in salutari eius

10 quia requiescet manus Domini in monte isto et triturabitur Moab sub eo sicuti teruntur paleae in plaustro

11 et extendet manus suas sub eo sicut extendit natans ad natandum et humiliabit gloriam eius cum adlisione manuum eius

12 et munimenta sublimium murorum tuorum concident et humiliabuntur et detrahentur in terram usque ad pulverem.

ISAIAH (ISAIAS) CHAPTER 26

1 in die illa cantabitur canticum istud in terra Iuda urbs fortitudinis nostrae salvator ponetur in ea murus et antemurale

2 aperite portas et ingrediatur gens iusta custodiens veritatem

3 vetus error abiit servabis pacem pacem quia in te speravimus

4 sperastis in Domino in saeculis aeternis in Domino Deo forti in perpetuum

5 quia incurvabit habitantes in excelso civitatem sublimem humiliabit humiliabit eam usque ad terram detrahet eam usque ad pulverem

6 conculcabit eam pes pedes pauperis gressus egenorum

7 semita iusti recta est rectus callis iusti ad ambulandum

8 et in semita iudiciorum tuorum Domine sustinuimus te nomen tuum et memoriale tuum in desiderio animae

9 anima mea desideravit te in nocte sed et spiritu meo in praecordiis meis de mane vigilabo ad te cum feceris iudicia tua in terra iustitiam discent habitatores orbis

10 misereamur impio et non discet iustitiam in terra sanctorum inique gessit et non videbit gloriam Domini

11 Domine exaltetur manus tua et non videant videant et confundantur zelantes populi et ignis hostes tuos devoret

12 Domine dabis pacem nobis omnia enim opera nostra operatus es nobis

13 Domine Deus noster possederunt nos domini absque te tantum in te recordemur nominis tui

14 morientes non vivant gigantes non resurgant propterea visitasti et contrivisti eos et perdidisti omnem memoriam eorum

15 indulsisti genti Domine indulsisti genti numquid glorificatus es elongasti omnes terminos terrae

16 Domine in angustia requisierunt te in tribulatione murmuris doctrina tua eis

17 sicut quae concipit cum adpropinquaverit ad partum dolens clamat in doloribus suis sic facti sumus a facie tua Domine

18 concepimus et quasi parturivimus et peperimus spiritum salutes non fecimus in terra ideo non ceciderunt habitatores terrae

19 vivent mortui tui interfecti mei resurgent expergiscimini et laudate qui habitatis in pulvere quia ros lucis ros tuus et terram gigantum detrahes in ruinam

20 vade populus meus intra in cubicula tua claude ostia tua super te abscondere modicum ad momentum donec pertranseat indignatio

21 ecce enim Dominus egreditur de loco suo ut visitet iniquitatem habitatoris terrae contra eum et revelabit terra sanguinem suum et non operiet ultra interfectos suos.

ISAIAH (ISAIAS) CHAPTER 27

1 in die illo visitabit Dominus in gladio suo duro et grandi et forti super Leviathan serpentem vectem et super Leviathan serpentem tortuosum et occidet cetum qui in mari est

2 in die illa vinea meri cantabit ei

3 ego Dominus qui servo eam repente propinabo ei ne forte visitetur contra eam nocte et die servo eam

4 indignatio non est mihi quis dabit me spinam et veprem in proelio gradiar super eam succendam eam pariter

5 an potius tenebit fortitudinem meam faciet pacem mihi pacem faciet mihi

6 qui egrediuntur impetu ad Iacob florebit et germinabit Israhel et implebunt faciem orbis semine

7 numquid iuxta plagam percutientis se percussit eum aut sicut occidit interfectos eius sic occisus est

8 in mensura contra mensuram cum abiecta fuerit iudicabis eam meditata est in spiritu suo duro per diem aestus

9 idcirco super hoc dimittetur iniquitas domui Iacob et iste omnis fructus ut auferatur peccatum eius cum posuerit omnes lapides altaris sicut lapides cineris adlisos non stabunt luci et delubra

10 civitas enim munita desolata erit speciosa relinquetur et dimittetur quasi desertum ibi pascetur vitulus et ibi accubabit et consumet summitates eius

11 in siccitate messis illius conterentur mulieres venientes et docentes eam non est enim populus sapiens propterea non miserebitur eius qui fecit eum et qui formavit eum non parcet ei

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12 et erit in die illa percutiet Dominus ab alveo Fluminis usque ad torrentem Aegypti et vos congregabimini unus et unus filii Israhel

13 et erit in die illa clangetur in tuba magna et venient qui perditi fuerant de terra Assyriorum et qui eiecti erant in terra Aegypti et adorabunt Dominum in monte sancto in Hierusalem.

ISAIAH (ISAIAS) CHAPTER 28

1 vae coronae superbiae ebriis Ephraim et flori decidenti gloriae exultationis eius qui erant in vertice vallis pinguissimae errantes a vino

2 ecce validus et fortis Domini sicut impetus grandinis turbo confringens sicut impetus aquarum multarum inundantium et emissarum super terram spatiosam

3 pedibus conculcabitur corona superbiae ebriorum Ephraim

4 et erit flos decidens gloriae exultationis eius qui est super verticem vallis pinguium quasi temporaneum ante maturitatem autumni quod cum aspexerit videns statim ut manu tenuerit devorabit illud

5 in die illa erit Dominus exercituum corona gloriae et sertum exultationis residuo populi sui

6 et spiritus iudicii sedenti super iudicium et fortitudo revertentibus de bello ad portam

7 verum hii quoque prae vino nescierunt et prae ebrietate erraverunt sacerdos et propheta nescierunt prae ebrietate absorti sunt a vino erraverunt in ebrietate nescierunt videntem ignoraverunt iudicium

8 omnes enim mensae repletae sunt vomitu sordiumque ita ut non esset ultra locus

9 quem docebit scientiam et quem intellegere faciet auditum ablactatos a lacte apulsos ab uberibus

10 quia manda remanda manda remanda expecta reexpecta expecta reexpecta modicum ibi modicum ibi

11 in loquella enim labii et lingua altera loquetur ad populum istum

12 cui dixit haec requies reficite lassum et hoc est meum refrigerium et noluerunt audire

13 et erit eis verbum Domini manda remanda manda remanda expecta reexpecta expecta reexpecta modicum ibi modicum ibi ut vadant et cadant retrorsum et conterantur et inlaqueentur et capiantur

14 propter hoc audite verbum Domini viri inlusores qui dominamini super populum meum qui est in Hierusalem

15 dixistis enim percussimus foedus cum morte et cum inferno fecimus pactum flagellum inundans cum transierit non veniet super nos quia posuimus mendacium spem nostram et mendacio protecti sumus

16 idcirco haec dicit Dominus Deus ecce ego mittam in fundamentis Sion lapidem lapidem probatum angularem pretiosum in fundamento fundatum qui crediderit non festinet

17 et ponam iudicium in pondere et iustitiam in mensura et subvertet grando spem mendacii et protectionem aquae inundabunt

18 et delebitur foedus vestrum cum morte et pactum vestrum cum inferno non stabit flagellum inundans cum transierit eritis ei in conculcationem

19 quandocumque pertransierit tollet vos quoniam mane diluculo pertransibit in die et in nocte et tantummodo sola vexatio intellectum dabit auditui

20 coangustatum est enim stratum ita ut alter decidat et pallium breve utrumque operire non potest

21 sicut enim in monte Divisionum stabit Dominus sicut in valle quae est in Gabao irascetur ut faciat opus suum alienum opus eius ut operetur opus suum peregrinum est opus ab eo

22 et nunc nolite inludere ne forte constringantur vincula vestra consummationem enim et adbreviationem audivi a Domino Deo exercituum super universam terram

23 auribus percipite et audite vocem meam adtendite et audite eloquium meum

24 numquid tota die arabit arans ut serat proscindet et sariet humum suam

25 nonne cum adaequaverit faciem eius seret gith et cyminum sparget et ponet triticum per ordinem et hordeum et milium et viciam in finibus suis

26 et erudiet eum illud in iudicio Deus suus docebit eum illud

27 non enim in serris triturabitur gith nec rota plaustri super cyminum circumiet sed in virga excutietur gith et cyminum in baculo

28 panis autem comminuetur verum non in perpetuum triturans triturabit illum neque vexabit eum rota plaustri nec in ungulis suis comminuet eum

29 et hoc a Domino Deo exercituum exivit ut mirabile faceret consilium et magnificaret iustitiam.

ISAIAH (ISAIAS) CHAPTER 29

1 vae Arihel Arihel civitas quam circumdedit David additus est annus ad annum sollemnitates evolutae sunt

2 et circumvallabo Arihel et erit tristis et maerens et erit mihi quasi Arihel

3 et circumdabo quasi spheram in circuitu tuo et iaciam contra te aggerem et munimenta ponam in obsidionem tuam

4 humiliaberis de terra loqueris et de humo audietur eloquium tuum et erit quasi pythonis de terra vox tua et de humo eloquium tuum mussitabit

5 et erit sicut pulvis tenuis multitudo ventilantium te et sicut favilla pertransiens multitudo eorum qui contra te praevaluerunt

6 eritque repente confestim a Domino exercituum visitabitur in tonitru et commotione terrae et voce magna turbinis et tempestatis et flammae ignis devorantis

7 et erit sicut somnium visionis nocturnae multitudo omnium gentium quae dimicaverunt contra Arihel et omnes qui militaverunt et obsederunt et praevaluerunt adversus eam

8 et sicuti somniat esuriens et comedit cum autem fuerit expertus vacua est anima eius et sicut somniat sitiens et bibit et postquam fuerit expergefactus lassus adhuc sitit et anima eius vacua est sic erit multitudo omnium gentium quae dimicaverunt contra montem Sion

9 obstupescite et admiramini fluctuate et vacillate inebriamini et non a vino movemini et non ebrietate

10 quoniam miscuit vobis Dominus spiritum soporis claudet oculos vestros prophetas et principes vestros qui vident visiones operiet

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11 et erit vobis visio omnium sicut verba libri signati quem cum dederint scienti litteras dicent lege istum et respondebit non possum signatus est enim
12 et dabitur liber nescienti litteras diceturque ei lege et respondebit nescio litteras
13 et dixit Dominus eo quod adpropinquat populus iste ore suo et labiis suis glorificat me cor autem eius longe est a me et timuerunt me mandato hominum et doctrinis
14 ideo ecce ego addam ut admirationem faciam populo huic miraculo grandi et stupendo peribit enim sapientia a sapientibus eius et intellectus prudentium eius abscondetur
15 vae qui profundi estis corde ut a Domino abscondatis consilium quorum sunt in tenebris opera et dicunt quis videt nos et quis novit nos
16 perversa est haec vestra cogitatio quasi lutum contra figulum cogitet et dicat opus factori suo non fecisti me et figmentum dicat fictori suo non intellegis
17 nonne adhuc in modico et in brevi convertetur Libanus in Chermel et Chermel in saltum reputabitur
18 et audient in die illa surdi verba libri et de tenebris et caligine oculi caecorum videbunt
19 et addent mites in Domino laetitiam et pauperes homines in Sancto Israhel exultabunt
20 quoniam defecit qui praevalebat consummatus est inlusor et succisi sunt omnes qui vigilabant super iniquitatem
21 qui peccare faciebant homines in verbo et arguentem in porta subplantabant et declinaverunt frustra a iusto
22 propter hoc haec dicit Dominus ad domum Iacob qui redemit Abraham non modo confundetur Iacob nec modo vultus eius erubescet
23 sed cum viderit filios suos opera manuum mearum in medio sui sanctificantes nomen meum et sanctificabunt Sanctum Iacob et Deum Israhel praedicabunt
24 et scient errantes spiritu intellectum et mussitatores discent legem.

ISAIAH (ISAIAS) CHAPTER 30

1 vae filii desertores dicit Dominus ut faceretis consilium et non ex me et ordiremini telam et non per spiritum meum ut adderetur peccatum super peccatum
2 qui ambulatis ut descendatis in Aegyptum et os meum non interrogastis sperantes auxilium in fortitudine Pharao et habentes fiduciam in umbra Aegypti
3 et erit vobis fortitudo Pharaonis in confusionem et fiducia umbrae Aegypti in ignominiam
4 erant enim in Tanis principes tui et nuntii tui usque ad Anes pervenerunt
5 omnes confusi sunt super populo qui eis prodesse non potuit non fuerunt in auxilium et in aliquam utilitatem sed in confusionem et obprobrium
6 onus iumentorum austri in terra tribulationis et angustiae leaena et leo ex eis vipera et regulus volans portantes super umeros iumentorum divitias suas et super gibbum camelorum thesauros suos ad populum qui eis prodesse non poterit
7 Aegyptus enim frustra et vane auxiliabitur ideo clamavi super hoc superbia tantum est quiesce
8 nunc ingressus scribe eis super buxum et in libro diligenter exara illud et erit in die novissimo in testimonium usque ad aeternum
9 populus enim ad iracundiam provocans est et filii mendaces filii nolentes audire legem Domini
10 qui dicunt videntibus nolite videre et aspicientibus nolite aspicere nobis ea quae recta sunt loquimini nobis placentia videte nobis errores
11 auferte a me viam declinate a me semitam cesset a facie nostra Sanctus Israhel
12 propterea haec dicit Sanctus Israhel pro eo quod reprobastis verbum hoc et sperastis in calumniam et tumultum et innixi estis super eo
13 propterea erit vobis iniquitas haec sicut interruptio cadens et requisita in muro excelso quoniam subito dum non speratur veniet contritio eius
14 et comminuetur sicut conteritur lagoena figuli contritione pervalida et non invenietur de fragmentis eius testa in qua portetur igniculus de incendio aut hauriatur parum aquae de fovea
15 quia haec dicit Dominus Deus Sanctus Israhel si revertamini et quiescatis salvi eritis in silentio et in spe erit fortitudo vestra et noluistis
16 et dixistis nequaquam sed ad equos fugiemus ideo fugietis et super veloces ascendemus ideo veloces erunt qui persequentur vos
17 mille homines a facie terroris unius et a facie terroris quinque fugietis donec relinquamini quasi malus navis in vertice montis et quasi signum super collem
18 propterea expectat Dominus ut misereatur vestri et ideo exaltabitur parcens vobis quia Deus iudicii Dominus beati omnes qui expectant eum
19 populus enim Sion habitabit in Hierusalem plorans nequaquam plorabis miserans miserebitur tui ad vocem clamoris tui statim ut audierit respondebit tibi
20 et dabit vobis Dominus panem artum et aquam brevem et non faciet avolare a te ultra doctorem tuum et erunt oculi tui videntes praeceptorem tuum
21 et aures tuae audient verbum post tergum monentis haec via ambulate in ea neque ad dexteram neque ad sinistram
22 et contaminabis lamminas sculptilium argenti tui et vestimentum conflatilis auri tui et disperges ea sicut inmunditiam menstruatae egredere dices ei
23 et dabitur pluvia semini tuo ubicumque seminaveris in terra et panis frugum terrae erit uberrimus et pinguis pascetur in possessione tua in die illo agnus spatiose
24 et tauri tui et pulli asinorum qui operantur terram commixtum migma comedent sic in area ut ventilatum est
25 et erunt super omnem montem excelsum et super omnem collem elevatum rivi currentium aquarum in die interfectionis multorum cum ceciderint turres
26 et erit lux lunae sicut lux solis et lux solis erit septempliciter sicut lux septem dierum in die qua alligaverit Dominus vulnus populi sui et percussuram plagae eius sanaverit
27 ecce nomen Domini venit de longinquo ardens furor eius et gravis ad portandum labia eius repleta sunt indignatione et lingua eius quasi ignis devorans
28 spiritus eius velut torrens inundans usque ad medium colli ad perdendas gentes in nihilum et frenum erroris quod erat in maxillis populorum

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29 canticum erit vobis sicut nox sanctificatae sollemnitatis et laetitia cordis sicut qui pergit cum tibia ut intret in montem Domini ad Fortem Israhel
30 et auditam faciet Dominus gloriam vocis suae et terrorem brachii sui ostendet in comminatione furoris et flamma ignis devorantis adlidet in turbine et in lapide grandinis
31 a voce enim Domini pavebit Assur virga percussus
32 et erit transitus virgae fundatus quam requiescere faciet Dominus super eum in tympanis et in citharis et in bellis praecipuis expugnabit eos
33 praeparata est enim ab heri Thofeth a rege praeparata profunda et dilatata nutrimenta eius ignis et ligna multa flatus Domini sicut torrens sulphuris succendens eam.

ISAIAH (ISAIAS) CHAPTER 31
1 vae qui descendunt in Aegyptum ad auxilium in equis sperantes et habentes fiduciam super quadrigis quia multae sunt et super equitibus quia praevalidi nimis et non sunt confisi super Sanctum Israhel et Dominum non requisierunt
2 ipse autem sapiens adduxit malum et verba sua non abstulit et consurget contra domum pessimorum et contra auxilium operantium iniquitatem
3 Aegyptus homo et non deus et equi eorum caro et non spiritus et Dominus inclinabit manum suam et corruet auxiliator et cadet cui praestatur auxilium simulque omnes consumentur
4 quia haec dicit Dominus ad me quomodo si rugiat leo et catulus leonis super praedam suam cum occurrerit ei multitudo pastorum a voce eorum non formidabit et a multitudine eorum non pavebit sic descendet Dominus exercituum ut proelietur super montem Sion et super collem eius
5 sicut aves volantes sic proteget Dominus exercituum Hierusalem protegens et liberans transiens et salvans
6 convertimini sicut in profundum recesseratis filii Israhel
7 in die enim illa abiciet vir idola argenti sui et idola auri sui quae fecerunt vobis manus vestrae in peccatum
8 et cadet Assur in gladio non viri et gladius non hominis vorabit eum et fugiet non a facie gladii et iuvenes eius vectigales erunt
9 et fortitudo eius a terrore transibit et pavebunt fugientes principes eius dixit Dominus cuius ignis est in Sion et caminus eius in Hierusalem.

ISAIAH (ISAIAS) CHAPTER 32
1 ecce in iustitia regnabit rex et principes in iudicio praeerunt
2 et erit vir sicut qui absconditur a vento et celat se a tempestate sicut rivi aquarum in siti et umbra petrae prominentis in terra deserta
3 non caligabunt oculi videntium et aures audientium diligenter auscultabunt
4 et cor stultorum intelleget scientiam et lingua balborum velociter loquetur et plane
5 non vocabitur ultra is qui insipiens est princeps neque fraudulentus appellabitur maior
6 stultus enim fatua loquetur et cor eius faciet iniquitatem ut perficiat simulationem et loquatur ad Dominum fraudulenter et vacuefaciat animam esurientis et potum sitienti auferat
7 fraudulenti vasa pessima sunt ipse enim cogitationes concinnavit ad perdendos mites in sermone mendacii cum loqueretur pauper iudicium
8 princeps vero ea quae digna sunt principe cogitavit et ipse super duces stabit
9 mulieres opulentae surgite et audite vocem meam filiae confidentes percipite auribus eloquium meum
10 post dies et annum et vos conturbabimini confidentes consummata est enim vindemia collectio ultra non veniet
11 obstupescite opulentae conturbamini confidentes exuite vos et confundimini accingite lumbos vestros
12 super ubera plangite super regione desiderabili super vinea fertili
13 super humum populi mei spina et vepres ascendent quanto magis super omnes domos gaudii civitatis exultantis
14 domus enim dimissa est multitudo urbis relicta est tenebrae et palpatio factae sunt super speluncas usque in aeternum gaudium onagrorum pascua gregum
15 donec effundatur super nos spiritus de excelso et erit desertum in Chermel et Chermel in saltum reputabitur
16 et habitabit in solitudine iudicium et iustitia in Chermel sedebit
17 et erit opus iustitiae pax et cultus iustitiae silentium et securitas usque in sempiternum
18 et sedebit populus meus in pulchritudine pacis et in tabernaculis fiduciae et in requie opulenta
19 grando autem in descensione saltus et humilitate humiliabitur civitas
20 beati qui seminatis super omnes aquas inmittentes pedem bovis et asini.

ISAIAH (ISAIAS) CHAPTER 33
1 vae qui praedaris nonne et ipse praedaberis et qui spernis nonne et ipse sperneris cum consummaveris depraedationem depraedaberis cum fatigatus desiveris contemnere contemneris
2 Domine miserere nostri te expectavimus esto brachium eorum in mane et salus nostra in tempore tribulationis
3 a voce angeli fugerunt populi ab exaltatione tua dispersae sunt gentes
4 et congregabuntur spolia vestra sicut colligitur brucus velut cum fossae plenae fuerint de eo
5 magnificatus est Dominus quoniam habitavit in excelso implevit Sion iudicio et iustitia
6 et erit fides in temporibus tuis divitiae salutis sapientia et scientia timor Domini ipse thesaurus eius
7 ecce videntes clamabunt foris angeli pacis amare flebunt
8 dissipatae sunt viae cessavit transiens per semitam irritum factum est pactum proiecit civitates non reputavit homines
9 luxit et elanguit terra confusus est Libanus et obsorduit et factus est Saron sicut desertum et concussa est Basan et Carmelus
10 nunc consurgam dicit Dominus nunc exaltabor nunc sublevabor
11 concipietis ardorem parietis stipulam spiritus vester ut ignis vorabit vos
12 et erunt populi quasi de incendio cinis spinae congregatae igni conburentur

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13 audite qui longe estis quae fecerim et cognoscite vicini fortitudinem meam
14 conterriti sunt in Sion peccatores possedit tremor hypocritas quis poterit habitare de vobis cum igne devorante quis habitabit ex vobis cum ardoribus sempiternis
15 qui ambulat in iustitiis et loquitur veritates qui proicit avaritiam ex calumnia et excutit manus suas ab omni munere qui obturat aures suas ne audiat sanguinem et claudit oculos suos ne videat malum
16 iste in excelsis habitabit munimenta saxorum sublimitas eius panis ei datus est aquae eius fideles sunt
17 regem in decore suo videbunt oculi eius cernent terram de longe
18 cor tuum meditabitur timorem ubi est litteratus ubi legis verba ponderans ubi doctor parvulorum
19 populum inpudentem non videbis populum alti sermonis ita ut non possis intellegere disertitudinem linguae eius in quo nulla est sapientia
20 respice Sion civitatem sollemnitatis nostrae oculi tui videbunt Hierusalem habitationem opulentam tabernaculum quod nequaquam transferri poterit nec auferentur clavi eius in sempiternum et omnes funiculi eius non rumpentur
21 quia solummodo ibi magnificus Dominus noster locus fluviorum rivi latissimi et patentes non transibit per eum navis remigum neque trieris magna transgredietur eum
22 Dominus enim iudex noster Dominus legifer noster Dominus rex noster ipse salvabit nos
23 laxati sunt funiculi tui sed non praevalebunt sic erit malus tuus ut dilatare signum non queas tunc dividentur spolia praedarum multarum claudi diripient rapinam
24 nec dicet vicinus elangui populus qui habitat in ea auferetur ab eo iniquitas.

ISAIAH (ISAIAS) CHAPTER 34
1 accedite gentes et audite et populi adtendite audiat terra et plenitudo eius orbis et omne germen eius
2 quia indignatio Domini super omnes gentes et furor super universam militiam eorum interfecit eos et dedit eos in occisionem
3 interfecti eorum proicientur et de cadaveribus eorum ascendet fetor tabescent montes sanguine eorum
4 et tabescet omnis militia caelorum et conplicabuntur sicut liber caeli et omnis militia eorum defluet sicut defluit folium de vinea et de ficu
5 quoniam inebriatus est in caelo gladius meus ecce super Idumeam descendet et super populum interfectionis meae ad iudicium
6 gladius Domini repletus est sanguine incrassatus est adipe de sanguine agnorum et hircorum de sanguine medullatorum arietum victima enim Domini in Bosra et interfectio magna in terra Edom
7 et descendent unicornes cum eis et tauri cum potentibus inebriabitur terra eorum sanguine et humus eorum adipe pinguium
8 quia dies ultionis Domini annus retributionum iudicii Sion
9 et convertentur torrentes eius in picem et humus eius in sulphur et erit terra eius in picem ardentem
10 nocte et die non extinguetur in sempiternum ascendet fumus eius a generatione in generationem desolabitur in saeculum saeculorum non erit transiens per eam
11 et possidebunt illam onocrotalus et ericius et ibis et corvus habitabunt in ea et extendetur super eam mensura ut redigatur ad nihilum et perpendiculum in desolationem
12 nobiles eius non erunt ibi regem potius invocabunt et omnes principes eius erunt in nihilum
13 et orientur in domibus eius spinae et urticae et paliurus in munitionibus eius et erit cubile draconum et pascua strutionum
14 et occurrent daemonia onocentauris et pilosus clamabit alter ad alterum ibi cubavit lamia et invenit sibi requiem
15 ibi habuit foveam ericius et enutrivit catulos et circumfodit et fovit in umbra eius illuc congregati sunt milvi alter ad alterum
16 requirite diligenter in libro Domini et legite unum ex eis non defuit alter ad alterum non quaesivit quia quod ex ore meo procedit ille mandavit et spiritus eius ipse congregavit ea
17 et ipse misit eis sortem et manus eius divisit eam illis in mensuram usque in aeternum possidebunt eam in generatione et generatione habitabunt in ea.

ISAIAH (ISAIAS) CHAPTER 35
1 laetabitur deserta et invia et exultabit solitudo et florebit quasi lilium
2 germinans germinabit et exultabit laetabunda et laudans gloria Libani data est ei decor Carmeli et Saron ipsi videbunt gloriam Domini et decorem Dei nostri
3 confortate manus dissolutas et genua debilia roborate
4 dicite pusillanimis confortamini nolite timere ecce Deus vester ultionem adducet retributionis Deus ipse veniet et salvabit vos
5 tunc aperientur oculi caecorum et aures surdorum patebunt
6 tunc saliet sicut cervus claudus et aperta erit lingua mutorum quia scissae sunt in deserto aquae et torrentes in solitudine
7 et quae erat arida in stagnum et sitiens in fontes aquarum in cubilibus in quibus prius dracones habitabant orietur viror calami et iunci
8 et erit ibi semita et via et via sancta vocabitur non transibit per eam pollutus et haec erit nobis directa via ita ut stulti non errent per eam
9 non erit ibi leo et mala bestia non ascendet per eam nec invenietur ibi et ambulabunt qui liberati fuerint
10 et redempti a Domino convertentur et venient in Sion cum laude et laetitia sempiterna super caput eorum gaudium et laetitiam obtinebunt et fugiet dolor et gemitus.

ISAIAH (ISAIAS) CHAPTER 36
1 et factum est in quartodecimo anno regis Ezechiae ascendit Sennacherib rex Assyriorum super omnes civitates Iuda munitas et cepit eas
2 et misit rex Assyriorum Rabsacen de Lachis in Hierusalem ad regem Ezechiam in manu gravi et stetit in aquaeductu piscinae superioris in via agri Fullonis

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3 et egressus est ad eum Eliachim filius Helciae qui erat super domum et Sobna scriba et Ioae filius Asaph a commentariis
4 et dixit ad eos Rabsaces dicite Ezechiae haec dicit rex magnus rex Assyriorum quae est ista fiducia qua confidis
5 aut quo consilio vel fortitudine rebellare disponis super quem habes fiduciam quia recessisti a me
6 ecce confidis super baculum harundineum confractum istum super Aegyptum cui si innisus fuerit homo intrabit in manu eius et perforabit eam sic Pharao rex Aegypti omnibus qui confidunt in eo
7 quod si responderis mihi in Domino Deo nostro confidimus nonne ipse est cuius abstulit Ezechias excelsa et altaria et dixit Iudae et Hierusalem coram altari isto adorabitis
8 et nunc trade te domino meo regi Assyriorum et dabo tibi duo milia equorum nec poteris ex te praebere ascensores eorum
9 et quomodo sustinebis faciem iudicis unius loci ex servis domini mei minoribus quod si confidis in Aegypto in quadriga et in equitibus
10 et nunc numquid sine Domino ascendi ad terram istam ut disperderem eam Dominus dixit ad me ascende super terram istam et disperde eam
11 et dixit Eliachim et Sobna et Ioae ad Rabsacen loquere ad servos tuos syra lingua intellegimus enim ne loquaris ad nos iudaice in auribus populi qui est super murum
12 et dixit ad eos Rabsaces numquid ad dominum tuum et ad te misit me dominus meus ut loquerer omnia verba ista et non potius ad viros qui sedent in muro ut comedant stercora sua et bibant urinam pedum suorum vobiscum
13 et stetit Rabsaces et clamavit voce magna iudaice et dixit audite verba regis magni regis Assyriorum
14 haec dicit rex non seducat vos Ezechias quia non poterit eruere vos
15 et non vobis tribuat fiduciam Ezechias super Domino dicens eruens liberabit nos Dominus non dabitur civitas ista in manu regis Assyriorum
16 nolite audire Ezechiam haec enim dicit rex Assyriorum facite mecum benedictionem et egredimini ad me et comedite unusquisque vineam suam et unusquisque ficum suam et bibite unusquisque aquam cisternae suae
17 donec veniam et tollam vos ad terram quae est ut terra vestra terram frumenti et vini terram panum et vinearum
18 ne conturbet vos Ezechias dicens Dominus liberabit nos numquid liberaverunt dii gentium unusquisque terram suam de manu regis Assyriorum
19 ubi est deus Emath et Arfad ubi est deus Seffarvaim numquid liberaverunt Samariam de manu mea
20 quis est ex omnibus diis terrarum istarum qui eruerit terram suam de manu mea ut eruat Dominus Hierusalem de manu mea
21 et siluerunt et non responderunt ei verbum mandaverat enim rex dicens ne respondeatis ei
22 et ingressus est Eliachim filius Helciae qui erat super domum et Sobna scriba et Ioae filius Asaph a commentariis ad Ezechiam scissis vestibus et nuntiaverunt ei verba Rabsacis.

ISAIAH (ISAIAS) CHAPTER 37

1 et factum est cum audisset rex Ezechias scidit vestimenta sua et obvolutus est sacco et intravit in domum Domini
2 et misit Eliachim qui erat super domum et Sobnam scribam et seniores de sacerdotibus opertos saccis ad Isaiam filium Amos prophetam
3 et dixerunt ad eum haec dicit Ezechias dies tribulationis et correptionis et blasphemiae dies haec quia venerunt filii usque ad partum et virtus non est parienti
4 si quo modo audiat Dominus Deus tuus verba Rabsaces quem misit rex Assyriorum dominus suus ad blasphemandum Deum viventem et obprobrandum sermonibus quos audivit Dominus Deus tuus leva ergo orationem pro reliquiis quae reppertae sunt
5 et venerunt servi regis Ezechiae ad Isaiam
6 et dixit ad eos Isaias haec dicetis domino vestro haec dicit Dominus ne timeas a facie verborum quae audisti quibus blasphemaverunt pueri regis Assyriorum me
7 ecce ego dabo ei spiritum et audiet nuntium et revertetur ad terram suam et corruere eum faciam gladio in terra sua
8 reversus est autem Rabsaces et invenit regem Assyriorum proeliantem adversus Lobna audierat enim quia profectus esset de Lachis
9 et audivit de Tharaca rege Aethiopiae dicentes egressus est ut pugnet contra te quod cum audisset misit nuntios ad Ezechiam dicens
10 haec dicetis Ezechiae regi Iudae loquentes non te decipiat Deus tuus in quo tu confidis dicens non dabitur Hierusalem in manu regis Assyriorum
11 ecce tu audisti omnia quae fecerunt reges Assyriorum omnibus terris quas subverterunt et tu poteris liberari
12 numquid eruerunt eos dii gentium quos subverterunt patres mei Gozan et Aran et Reseph et filios Eden qui erant in Thalassar
13 ubi est rex Emath et rex Arfad et rex urbis Seffarvaim Anahe et Ava
14 et tulit Ezechias libros de manu nuntiorum et legit eos et ascendit in domum Domini et expandit eos Ezechias coram Domino
15 et oravit Ezechias ad Dominum dicens
16 Domine exercituum Deus Israhel qui sedes super cherubin tu es Deus solus omnium regnorum terrae tu fecisti caelum et terram
17 inclina Domine aurem tuam et audi aperi Domine oculos tuos et vide et audi omnia verba Sennacherib quae misit ad blasphemandum Deum viventem
18 vere enim Domine desertas fecerunt reges Assyriorum terras et regiones earum
19 et dederunt deos earum igni non enim erant dii sed opera manuum hominum lignum et lapis et comminuerunt eos
20 et nunc Domine Deus noster salva nos de manu eius et cognoscant omnia regna terrae quia tu es Dominus solus
21 et misit Isaias filius Amos ad Ezechiam dicens haec dicit Dominus Deus Israhel pro quibus rogasti me de Sennacherib rege Assyriorum
22 hoc est verbum quod locutus est Dominus super eum despexit te subsannavit te virgo filia Sion post te caput movit filia Hierusalem

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23 cui exprobrasti et quem blasphemasti et super quem exaltasti vocem et levasti altitudinem oculorum tuorum ad Sanctum Israhel
24 in manu servorum tuorum exprobrasti Domino et dixisti in multitudine quadrigarum mearum ego ascendi altitudinem montium iuga Libani et succidam excelsa cedrorum eius electas abietes illius et introibo altitudinem summitatis eius saltum Carmeli eius
25 ego fodi et bibi aquam et exsiccavi vestigio pedis mei omnes rivos aggerum
26 numquid non audisti quae olim fecerim ei ex diebus antiquis ego plasmavi illud et nunc adduxi et factum est in eradicationem collium conpugnantium et civitatum munitarum
27 habitatores earum breviata manu contremuerunt et confusi sunt facti sunt sicut faenum agri et gramen pascuae et herba tectorum quae exaruit antequam maturesceret
28 habitationem tuam et egressum tuum et introitum tuum cognovi et insaniam tuam contra me
29 cum fureres adversum me superbia tua ascendit in aures meas ponam ergo circulum in naribus tuis et frenum in labiis tuis et reducam te in viam per quam venisti
30 tibi autem hoc erit signum comede hoc anno quae sponte nascuntur et in anno secundo pomis vescere in anno autem tertio seminate et metite et plantate vineas et comedite fructum earum
31 et mittet id quod salvatum fuerit de domo Iuda et quod reliquum est radicem deorsum et faciet fructum sursum
32 quia de Hierusalem exibunt reliquiae et salvatio de monte Sion zelus Domini exercituum faciet istud
33 propterea haec dicit Dominus de rege Assyriorum non introibit civitatem hanc et non iaciet ibi sagittam et non occupabit eam clypeus et non mittet in circuitu eius aggerem
34 in via qua venit per eam revertetur et civitatem hanc non ingredietur dicit Dominus
35 et protegam civitatem istam ut salvem eam propter me et propter David servum meum
36 egressus est autem angelus Domini et percussit in castris Assyriorum centum octoginta quinque milia et surrexerunt mane et ecce omnes cadavera mortuorum
37 et egressus est et abiit et reversus est Sennacherib rex Assyriorum et habitavit in Nineve
38 et factum est cum adoraret in templo Nesrach deum suum Adramelech et Sarasar filii eius percusserunt eum gladio fugeruntque in terram Ararat et regnavit Asoraddon filius eius pro eo.

ISAIAH (ISAIAS) CHAPTER 38

1 in diebus illis aegrotavit Ezechias usque ad mortem et introivit ad eum Isaias filius Amos propheta et dixit ei haec dicit Dominus dispone domui tuae quia morieris tu et non vives
2 et convertit Ezechias faciem suam ad parietem et oravit ad Dominum
3 et dixit obsecro Domine memento quaeso quomodo ambulaverim coram te in veritate et in corde perfecto et quod bonum est in oculis tuis fecerim et flevit Ezechias fletu magno
4 et factum est verbum Domini ad Isaiam dicens
5 vade et dic Ezechiae haec dicit Dominus Deus David patris tui audivi orationem tuam vidi lacrimam tuam ecce ego adiciam super dies tuos quindecim annos
6 et de manu regis Assyriorum eruam te et civitatem istam et protegam eam
7 hoc autem tibi erit signum a Domino quia faciet Dominus verbum hoc quod locutus est
8 ecce ego reverti faciam umbram linearum per quas descenderat in horologio Ahaz in sole retrorsum decem lineis et reversus est sol decem lineis per gradus quos descenderat
9 scriptura Ezechiae regis Iuda cum aegrotasset et convaluisset de infirmitate sua
10 ego dixi in dimidio dierum meorum vadam ad portas inferi quaesivi residuum annorum meorum
11 dixi non videbo Dominum Dominum in terra viventium non aspiciam hominem ultra et habitatorem quievit
12 generatio mea ablata est et convoluta est a me quasi tabernaculum pastorum praecisa est velut a texente vita mea dum adhuc ordirer succidit me de mane usque ad vesperam finies me
13 sperabam usque ad mane quasi leo sic contrivit omnia ossa mea de mane usque ad vesperam finies me
14 sicut pullus hirundinis sic clamabo meditabor ut columba adtenuati sunt oculi mei suspicientes in excelsum Domine vim patior sponde pro me
15 quid dicam aut quid respondebit mihi cum ipse fecerit recogitabo omnes annos meos in amaritudine animae meae
16 Domine sic vivitur et in talibus vita spiritus mei corripies me et vivificabis me
17 ecce in pace amaritudo mea amarissima tu autem eruisti animam meam ut non periret proiecisti post tergum tuum omnia peccata mea
18 quia non infernus confitebitur tibi neque mors laudabit te non expectabunt qui descendunt in lacum veritatem tuam
19 vivens vivens ipse confitebitur tibi sicut et ego hodie pater filiis notam faciet veritatem tuam
20 Domine salvum me fac et psalmos nostros cantabimus cunctis diebus vitae nostrae in domo Domini
21 et iussit Isaias ut tollerent massam de ficis et cataplasmarent super vulnus et sanaretur
22 et dixit Ezechias quod erit signum quia ascendam in domo Domini.

ISAIAH (ISAIAS) CHAPTER 39

1 in tempore illo misit Marodach Baladan filius Baladan rex Babylonis libros et munera ad Ezechiam audierat enim quod aegrotasset et convaluisset
2 laetatus est autem super eis Ezechias et ostendit eis cellam aromatum et argenti et auri et odoramentorum et unguenti optimi et omnes apothecas supellectilis suae et universa quae inventa sunt in thesauris eius non fuit verbum quod non ostenderet eis Ezechias in domo sua et in omni potestate sua
3 introiit autem Isaias propheta ad regem Ezechiam et dixit ei quid dixerunt viri isti et unde venerunt ad te et dixit Ezechias de terra longinqua venerunt ad me de Babylone
4 et dixit quid viderunt in domo tua et dixit Ezechias omnia quae in domo mea sunt viderunt non fuit res quam non ostenderim eis in thesauris meis
5 et dixit Isaias ad Ezechiam audi verbum Domini exercituum

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6 ecce dies venient et auferentur omnia quae in domo tua sunt et quae thesaurizaverunt patres tui usque ad diem hanc in Babylonem non relinquetur quicquam dicit Dominus
7 et de filiis tuis qui exibunt de te quos genueris tollent et erunt eunuchi in palatio regis Babylonis
8 et dixit Ezechias ad Isaiam bonum verbum Domini quod locutus est et dixit fiat tantum pax et veritas in diebus meis.

ISAIAH (ISAIAS) CHAPTER 40

1 consolamini consolamini populus meus dicit Deus vester
2 loquimini ad cor Hierusalem et avocate eam quoniam completa est malitia eius dimissa est iniquitas illius suscepit de manu Domini duplicia pro omnibus peccatis suis
3 vox clamantis in deserto parate viam Domini rectas facite in solitudine semitas Dei nostri
4 omnis vallis exaltabitur et omnis mons et collis humiliabitur et erunt prava in directa et aspera in vias planas
5 et revelabitur gloria Domini et videbit omnis caro pariter quod os Domini locutum est
6 vox dicentis clama et dixi quid clamabo omnis caro faenum et omnis gloria eius quasi flos agri
7 exsiccatum est faenum et cecidit flos quia spiritus Domini sufflavit in eo vere faenum est populus
8 exsiccatum est faenum cecidit flos verbum autem Dei nostri stabit in aeternum
9 super montem excelsum ascende tu quae evangelizas Sion exalta in fortitudine vocem tuam quae evangelizas Hierusalem exalta noli timere dic civitatibus Iudae ecce Deus vester
10 ecce Dominus Deus in fortitudine veniet et brachium eius dominabitur ecce merces eius cum eo et opus illius coram eo
11 sicut pastor gregem suum pascet in brachio suo congregabit agnos et in sinu suo levabit fetas ipse portabit
12 quis mensus est pugillo aquas et caelos palmo ponderavit quis adpendit tribus digitis molem terrae et libravit in pondere montes et colles in statera
13 quis adiuvit spiritum Domini aut quis consiliarius eius fuit et ostendit illi
14 cum quo iniit consilium et instruxit eum et docuit eum semitam iustitiae et erudivit eum scientiam et viam prudentiae ostendit illi
15 ecce gentes quasi stilla situlae et quasi momentum staterae reputatae sunt ecce insulae quasi pulvis exiguus
16 et Libanus non sufficiet ad succendendum et animalia eius non sufficient ad holocaustum
17 omnes gentes quasi non sint sic sunt coram eo et quasi nihilum et inane reputatae sunt ei
18 cui ergo similem fecistis Deum aut quam imaginem ponetis ei
19 numquid sculptile conflavit faber aut aurifex auro figuravit illud et lamminis argenteis argentarius
20 forte lignum et inputribile elegit artifex sapiens quaerit quomodo statuat simulacrum quod non moveatur
21 numquid non scietis numquid non audietis numquid non adnuntiatum est ab initio vobis numquid non intellexistis fundamenta terrae
22 qui sedet super gyrum terrae et habitatores eius sunt quasi lucustae qui extendit velut nihilum caelos et expandit eos sicut tabernaculum ad inhabitandum
23 qui dat secretorum scrutatores quasi non sint iudices terrae velut inane fecit
24 et quidem neque plantatos neque satos neque radicato in terra trunco eorum repente flavit in eos et aruerunt et turbo quasi stipulam auferet eos
25 et cui adsimilastis me et adaequastis dicit Sanctus
26 levate in excelsum oculos vestros et videte quis creavit haec qui educit in numero militiam eorum et omnes ex nomine vocat prae multitudine fortitudinis et roboris virtutisque eius neque unum reliquum fuit
27 quare dicis Iacob et loqueris Israhel abscondita est via mea a Domino et a Deo meo iudicium meum transibit
28 numquid nescis aut non audisti Deus sempiternus Dominus qui creavit terminos terrae non deficiet neque laborabit nec est investigatio sapientiae eius
29 qui dat lasso virtutem et his qui non sunt fortitudinem et robur multiplicat
30 deficient pueri et laborabunt et iuvenes in infirmitate cadent
31 qui autem sperant in Domino mutabunt fortitudinem adsument pinnas sicut aquilae current et non laborabunt ambulabunt et non deficient.

ISAIAH (ISAIAS) CHAPTER 41

1 taceant ad me insulae et gentes mutent fortitudinem accedant et tunc loquantur simul ad iudicium propinquemus
2 quis suscitavit ab oriente iustum vocavit eum ut sequeretur se dabit in conspectu eius gentes et reges obtinebit dabit quasi pulverem gladio eius sicut stipulam vento raptam arcui eius
3 persequetur eos transibit in pace semita in pedibus eius non apparebit
4 quis haec operatus est et fecit vocans generationes ab exordio ego Dominus primus et novissimus ego sum
5 viderunt insulae et timuerunt extrema terrae obstipuerunt adpropinquaverunt et accesserunt
6 unusquisque proximo suo auxiliatur et fratri suo dicit confortare
7 confortabit faber aerarius percutiens malleo eum qui cudebat tunc temporis dicens glutino bonum est et confortavit eum in clavis ut non moveatur
8 et tu Israhel serve meus Iacob quem elegi semen Abraham amici mei
9 in quo adprehendi te ab extremis terrae et a longinquis eius vocavi te et dixi tibi servus meus es tu elegi te et non abieci te
10 ne timeas quia tecum sum ego ne declines quia ego Deus tuus confortavi te et auxiliatus sum tui et suscepi te dextera iusti mei
11 ecce confundentur et erubescent omnes qui pugnant adversum te erunt quasi non sint et peribunt viri qui contradicunt tibi
12 quaeres eos et non invenies viros rebelles tuos erunt quasi non sint et veluti consumptio homines bellantes adversum te
13 quia ego Dominus Deus tuus adprehendens manum tuam dicensque tibi ne timeas ego adiuvi te
14 noli timere vermis Iacob qui mortui estis ex Israhel ego auxiliatus sum tui dicit Dominus et redemptor tuus Sanctus Israhel

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15 ego posui te quasi plaustrum triturans novum habens rostra serrantia triturabis montes et comminues et colles quasi pulverem pones
16 ventilabis eos et ventus tollet et turbo disperget eos et tu exultabis in Domino in Sancto Israhel laetaberis
17 egeni et pauperes quaerunt aquas et non sunt lingua eorum siti aruit ego Dominus exaudiam eos Deus Israhel non derelinquam eos
18 aperiam in supinis collibus flumina et in medio camporum fontes ponam desertum in stagna aquarum et terram inviam in rivos aquarum
19 dabo in solitudine cedrum et spinam et myrtum et lignum olivae ponam in deserto abietem ulmum et buxum simul
20 ut videant et sciant et recogitent et intellegant pariter quia manus Domini fecit hoc et Sanctus Israhel creavit illud
21 prope facite iudicium vestrum dicit Dominus adferte si quid forte habetis dixit Rex Iacob
22 accedant et nuntient nobis quaecumque ventura sunt priora quae fuerint nuntiate et ponemus cor nostrum et sciemus novissima eorum et quae ventura sunt indicate nobis
23 adnuntiate quae ventura sunt in futurum et sciemus quia dii estis vos bene quoque aut male si potestis facite et loquamur et videamus simul
24 ecce vos estis ex nihilo et opus vestrum ex eo quod non est abominatio est qui elegit vos
25 suscitavi ab aquilone et venit ab ortu solis vocabit nomen meum et adducet magistratus quasi lutum et velut plastes conculcans humum
26 quis adnuntiavit ab exordio ut sciamus et a principio ut dicamus iustus es non est neque adnuntians neque praedicens neque audiens sermones vestros
27 primus ad Sion dicet ecce adsunt et Hierusalem evangelistam dabo
28 et vidi et non erat neque ex istis quisquam qui iniret consilium et interrogatus responderet verbum
29 ecce omnes iniusti et vana opera eorum ventus et inane simulacra eorum.

ISAIAH (ISAIAS) CHAPTER 42

1 ecce servus meus suscipiam eum electus meus conplacuit sibi in illo anima mea dedi spiritum meum super eum iudicium gentibus proferet
2 non clamabit neque accipiet personam nec audietur foris vox eius
3 calamum quassatum non conteret et linum fumigans non extinguet in veritate educet iudicium
4 non erit tristis neque turbulentus donec ponat in terra iudicium et legem eius insulae expectabunt
5 haec dicit Dominus Deus creans caelos et extendens eos firmans terram et quae germinant ex ea dans flatum populo qui est super eam et spiritum calcantibus eam
6 ego Dominus vocavi te in iustitia et adprehendi manum tuam et servavi et dedi te in foedus populi in lucem gentium
7 ut aperires oculos caecorum et educeres de conclusione vinctum de domo carceris sedentes in tenebris
8 ego Dominus hoc est nomen meum gloriam meam alteri non dabo et laudem meam sculptilibus
9 quae prima fuerant ecce venerunt nova quoque ego adnuntio antequam oriantur audita vobis faciam
10 cantate Domino canticum novum laus eius ab extremis terrae qui descenditis in mare et plenitudo eius insulae et habitatores earum
11 sublevetur desertum et civitates eius in domibus habitabit Cedar laudate habitatores Petrae de vertice montium clamabunt
12 ponent Domino gloriam et laudem eius in insulis nuntiabunt
13 Dominus sicut fortis egredietur sicut vir proeliator suscitabit zelum vociferabitur et clamabit super inimicos suos confortabitur
14 tacui semper silui patiens fui sicut pariens loquar dissipabo et absorbebo simul
15 desertos faciam montes et colles et omne gramen eorum exsiccabo et ponam flumina in insulas et stagna arefaciam
16 et ducam caecos in via quam nesciunt in semitis quas ignoraverunt ambulare eos faciam ponam tenebras coram eis in lucem et prava in recta haec verba feci eis et non dereliqui eos
17 conversi sunt retrorsum confundantur confusione qui confidunt in sculptili qui dicunt conflatili vos dii nostri
18 surdi audite et caeci intuemini ad videndum
19 quis caecus nisi servus meus et surdus nisi ad quem nuntios meos misi quis caecus nisi qui venundatus est quis caecus nisi servus Domini
20 qui vides multa nonne custodies qui apertas habes aures nonne audies
21 et Dominus voluit ut sanctificaret eum et magnificaret legem et extolleret
22 ipse autem populus direptus et vastatus laqueus iuvenum omnes et in domibus carcerum absconditi sunt facti sunt in rapinam nec est qui eruat in direptionem et non est qui dicat redde
23 quis est in vobis qui audiat hoc adtendat et auscultet futura
24 quis dedit in direptionem Iacob et Israhel vastantibus nonne Dominus ipse cui peccavimus et noluerunt in viis eius ambulare et non audierunt legem eius
25 et effudit super eum indignationem furoris sui et forte bellum et conbusit eum in circuitu et non cognovit et succendit eum et non intellexit.

ISAIAH (ISAIAS) CHAPTER 43

1 et nunc haec dicit Dominus creans te Iacob et formans te Israhel noli timere quia redemi te et vocavi nomine tuo meus es tu
2 cum transieris per aquas tecum ero et flumina non operient te cum ambulaveris in igne non conbureris et flamma non ardebit in te
3 quia ego Dominus Deus tuus Sanctus Israhel salvator tuus dedi propitiationem tuam Aegyptum Aethiopiam et Saba pro te
4 ex quo honorabilis factus es in oculis meis et gloriosus ego dilexi te et dabo homines pro te et populos pro anima tua
5 noli timere quoniam tecum ego sum ab oriente adducam semen tuum et ab occidente congregabo te
6 dicam aquiloni da et austro noli prohibere adfer filios meos de longinquo et filias meas ab extremis terrae
7 et omnem qui invocat nomen meum in gloriam meam creavi eum et formavi eum et feci eum

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8 educ foras populum caecum et oculos habentem surdum et aures ei sunt
9 omnes gentes congregatae sunt simul et collectae sunt tribus quis in vobis adnuntiet istud et quae prima sunt audire nos faciat dent testes eorum et iustificentur et audiant et dicant vere
10 vos testes mei dicit Dominus et servus meus quem elegi ut sciatis et credatis mihi et intellegatis quia ego ipse sum ante me non est formatus deus et post me non erit
11 ego sum ego sum Dominus et non est absque me salvator
12 ego adnuntiavi et salvavi auditum feci et non fuit in vobis alienus vos testes mei dicit Dominus et ego Deus
13 et ab initio ego ipse et non est qui de manu mea eruat operabor et quis avertet illud
14 haec dicit Dominus redemptor vester Sanctus Israhel propter vos emisi Babylonem et detraxi vectes universos et Chaldeos in navibus suis gloriantes
15 ego Dominus Sanctus vester creans Israhel Rex vester
16 haec dicit Dominus qui dedit in mari viam et in aquis torrentibus semitam
17 qui eduxit quadrigam et equum agmen et robustum simul obdormierunt nec resurgent contriti sunt quasi linum et extincti sunt
18 ne memineritis priorum et antiqua ne intueamini
19 ecce ego facio nova et nunc orientur utique cognoscetis ea ponam in deserto viam et in invio flumina
20 glorificabit me bestia agri dracones et strutiones quia dedi in deserto aquas flumina in invio ut darem potum populo meo electo meo
21 populum istum formavi mihi laudem meam narrabit
22 non me invocasti Iacob nec laborasti in me Israhel
23 non obtulisti mihi arietem holocausti tui et victimis tuis non glorificasti me non te servire feci in oblatione nec laborem tibi praebui in ture
24 non emisti mihi argento calamum et adipe victimarum tuarum non inebriasti me verumtamen servire me fecisti in peccatis tuis praebuisti mihi laborem in iniquitatibus tuis
25 ego sum ego sum ipse qui deleo iniquitates tuas propter me et peccatorum tuorum non recordabor
26 reduc me in memoriam et iudicemur simul narra si quid habes ut iustificeris
27 pater tuus primus peccavit et interpretes tui praevaricati sunt in me
28 et contaminavi principes sanctos dedi ad internicionem Iacob et Israhel in blasphemiam.

ISAIAH (ISAIAS) CHAPTER 44

1 et nunc audi Iacob serve meus et Israhel quem elegi
2 haec dicit Dominus faciens et formans te ab utero auxiliator tuus noli timere serve meus Iacob et Rectissime quem elegi
3 effundam enim aquas super sitientem et fluenta super aridam effundam spiritum meum super semen tuum et benedictionem meam super stirpem tuam
4 et germinabunt inter herbas quasi salices iuxta praeterfluentes aquas
5 iste dicet Domini ego sum et ille vocabit in nomine Iacob et hic scribet manu sua Domino et in nomine Israhel adsimilabitur
6 haec dicit Dominus rex Israhel et redemptor eius Dominus exercituum ego primus et ego novissimus et absque me non est deus
7 quis similis mei vocet et adnuntiet et ordinem exponat mihi ex quo constitui populum antiquum ventura et quae futura sunt adnuntient eis
8 nolite timere neque conturbemini ex tunc audire te feci et adnuntiavi vos estis testes mei numquid est deus absque me et formator quem ego non noverim
9 plastae idoli omnes nihil sunt et amantissima eorum non proderunt eis ipsi sunt testes eorum quia non vident neque intellegunt ut confundantur
10 quis formavit deum et sculptile conflavit ad nihil utile
11 ecce omnes participes eius confundentur fabri enim sunt ex hominibus convenient omnes stabunt et pavebunt et confundentur simul
12 faber ferrarius lima operatus est in prunis et in malleis formavit illud et operatus est in brachio fortitudinis suae esuriet et deficiet non bibet aquam et lassescet
13 artifex lignarius extendit normam formavit illud in runcina fecit illud in angularibus et in circino tornavit illud et fecit imaginem viri quasi speciosum hominem habitantem in domo
14 succidit cedros tulit ilicem et quercum quae steterat inter ligna saltus plantavit pinum quam pluvia nutrivit
15 et facta est hominibus in focum sumpsit ex eis et calefactus est et succendit et coxit panes de reliquo autem operatus est deum et adoravit fecit sculptile et curvatus est ante illud
16 medium eius conbusit igni et de medio eius carnes comedit coxit pulmentum et saturatus est et calefactus est et dixit va calefactus sum vidi focum
17 reliquum autem eius deum fecit sculptile sibi curvatur ante illud et adorat illud et obsecrat dicens libera me quia deus meus es tu
18 nescierunt neque intellexerunt lutati enim sunt ne videant oculi eorum et ne intellegant corde suo
19 non recogitant in mente sua neque cognoscunt neque sentiunt ut dicant medietatem eius conbusi igne et coxi super carbones eius panes coxi carnes et comedi et de reliquo eius idolum faciam ante truncum ligni procidam
20 pars eius cinis est cor insipiens adoravit illud et non liberabit animam suam neque dicet forte mendacium est in dextera mea
21 memento horum Iacob et Israhel quoniam servus meus es tu formavi te servus meus es tu Israhel non oblivisceris mei
22 delevi ut nubem iniquitates tuas et quasi nebulam peccata tua revertere ad me quoniam redemi te
23 laudate caeli quoniam fecit Dominus iubilate extrema terrae resonate montes laudationem saltus et omne lignum eius quoniam redemit Dominus Iacob et Israhel gloriabitur
24 haec dicit Dominus redemptor tuus et formator tuus ex utero ego sum Dominus faciens omnia extendens caelos solus stabiliens terram et nullus mecum
25 irrita faciens signa divinorum et ariolos in furorem vertens convertens sapientes retrorsum et scientiam eorum stultam faciens
26 suscitans verbum servi sui et consilium nuntiorum suorum conplens qui dico Hierusalem habitaberis et civitatibus Iuda aedificabimini et deserta eius suscitabo

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27 qui dico profundo desolare et flumina tua arefaciam
28 qui dico Cyro pastor meus es et omnem voluntatem meam conplebis qui dico Hierusalem aedificaberis et templo fundaberis.

ISAIAH (ISAIAS) CHAPTER 45

1 haec dicit Dominus christo meo Cyro cuius adprehendi dexteram ut subiciam ante faciem eius gentes et dorsa regum vertam et aperiam coram eo ianuas et portae non cludentur
2 ego ante te ibo et gloriosos terrae humiliabo portas aereas conteram et vectes ferreos confringam
3 et dabo tibi thesauros absconditos et arcana secretorum ut scias quia ego Dominus qui voco nomen tuum Deus Israhel
4 propter servum meum Iacob et Israhel electum meum et vocavi te in nomine tuo adsimilavi te et non cognovisti me
5 ego Dominus et non est amplius extra me non est deus accinxi te et non cognovisti me
6 ut sciant hii qui ab ortu solis et qui ab occidente quoniam absque me non est ego Dominus et non est alter
7 formans lucem et creans tenebras faciens pacem et creans malum ego Dominus faciens omnia haec
8 rorate caeli desuper et nubes pluant iustum aperiatur terra et germinet salvatorem et iustitia oriatur simul ego Dominus creavi eum
9 vae qui contradicit fictori suo testa de samiis terrae numquid dicet lutum figulo suo quid facis et opus tuum absque manibus est
10 vae qui dicit patri quid generas et mulieri quid parturis
11 haec dicit Dominus Sanctus Israhel plastes eius ventura interrogate me super filios meos et super opus manuum mearum mandastis mihi
12 ego feci terram et hominem super eam creavi ego manus meae tetenderunt caelos et omni militiae eorum mandavi
13 ego suscitavi eum ad iustitiam et omnes vias eius dirigam ipse aedificabit civitatem meam et captivitatem meam dimittet non in pretio neque in muneribus dicit Dominus Deus exercituum
14 haec dicit Dominus labor Aegypti et negotiatio Aethiopiae et Sabaim viri sublimes ad te transibunt et tui erunt post te ambulabunt vincti manicis pergent et te adorabunt teque deprecabuntur tantum in te est Deus et non est absque te deus
15 vere tu es Deus absconditus Deus Israhel salvator
16 confusi sunt et erubuerunt omnes simul abierunt in confusione fabricatores errorum
17 Israhel salvatus est in Domino salute aeterna non confundemini et non erubescetis usque in saeculum saeculi
18 quia haec dicit Dominus creans caelos ipse Deus formans terram et faciens eam ipse plastes eius non in vanum creavit eam ut habitetur formavit eam ego Dominus et non est alius
19 non in abscondito locutus sum in loco terrae tenebroso non dixi semini Iacob frustra quaerite me ego Dominus loquens iustitiam adnuntians recta
20 congregamini et venite et accedite simul qui salvati estis ex gentibus nescierunt qui levant lignum sculpturae suae et rogant deum non salvantem
21 adnuntiate et venite et consiliamini simul quis auditum fecit hoc ab initio ex tunc praedixit illud numquid non ego Dominus et non est ultra Deus absque me Deus iustus et salvans non est praeter me
22 convertimini ad me et salvi eritis omnes fines terrae quia ego Deus et non est alius
23 in memet ipso iuravi egredietur de ore meo iustitiae verbum et non revertetur quia mihi curvabunt omnia genu et iurabit omnis lingua
24 ergo in Domino dicet meae sunt iustitiae et imperium ad eum venient et confundentur omnes qui repugnant ei
25 in Domino iustificabitur et laudabitur omne semen Israhel.

ISAIAH (ISAIAS) CHAPTER 46

1 conflatus est Bel contritus est Nabo facta sunt simulacra eorum bestiis et iumentis onera vestra gravi pondere usque ad lassitudinem
2 contabuerunt et contrita sunt simul non potuerunt salvare portantem et anima eorum in captivitatem ibit
3 audite me domus Iacob et omne residuum domus Israhel qui portamini a meo utero qui gestamini a mea vulva
4 usque ad senectam ego ipse et usque ad canos ego portabo ego feci et ego feram et ego portabo et salvabo
5 cui adsimilastis me et adaequastis et conparastis me et fecistis similem
6 qui confertis aurum de sacculo et argentum statera ponderatis conducentes aurificem ut faciat deum et procidunt et adorant
7 portant illud in umeris gestantes et ponentes in loco suo et stabit ac de loco suo non movebitur sed et cum clamaverint ad eum non audiet de tribulatione non salvabit eos
8 mementote istud et fundamini redite praevaricatores ad cor
9 recordamini prioris saeculi quoniam ego sum Deus et non est ultra Deus nec est similis mei
10 adnuntians ab exordio novissimum et ab initio quae necdum facta sunt dicens consilium meum stabit et omnis voluntas mea fiet
11 vocans ab oriente avem et de terra longinqua virum voluntatis meae et locutus sum et adducam illud creavi et faciam illud
12 audite me duro corde qui longe estis a iustitia
13 prope feci iustitiam meam non elongabitur et salus mea non morabitur dabo in Sion salutem et Israheli gloriam meam.

ISAIAH (ISAIAS) CHAPTER 47

1 descende sede in pulverem virgo filia Babylon sede in terra non est solium filiae Chaldeorum quia ultra non vocaberis mollis et tenera
2 tolle molam et mole farinam denuda turpitudinem tuam discoperi umerum revela crus transi flumina
3 revelabitur ignominia tua et videbitur obprobrium tuum ultionem capiam et non resistet mihi homo
4 redemptor noster Dominus exercituum nomen illius Sanctus Israhel
5 sede tace et intra in tenebras filia Chaldeorum quia non vocaberis ultra domina regnorum
6 iratus sum super populum meum contaminavi hereditatem meam et dedi eos in manu tua non posuisti eis misericordias super senem adgravasti iugum tuum valde
7 et dixisti in sempiternum ero domina non posuisti haec super cor tuum neque recordata es novissimi tui

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8 et nunc audi haec delicata et habitans confidenter quae dicis in corde tuo ego sum et non est praeter me amplius non sedebo vidua et ignorabo sterilitatem
9 venient tibi duo haec subito in die una sterilitas et viduitas universa venerunt super te propter multitudinem maleficiorum tuorum et propter duritiam incantatorum tuorum vehementem
10 et fiduciam habuisti in malitia tua et dixisti non est qui videat me sapientia tua et scientia tua haec decepit te et dixisti in corde tuo ego sum et praeter me non est altera
11 veniet super te malum et nescies ortum eius et inruet super te calamitas quam non poteris expiare veniet super te repente miseria quam nescies
12 sta cum incantatoribus tuis et cum multitudine maleficiorum tuorum in quibus laborasti ab adulescentia tua si forte quid prosit tibi aut si possis fieri fortior
13 defecisti in multitudine consiliorum tuorum stent et salvent te augures caeli qui contemplabantur sidera et supputabant menses ut ex eis adnuntiarent ventura tibi
14 ecce facti sunt quasi stipula ignis conbusit eos non liberabunt animam suam de manu flammae non sunt prunae quibus calefiant nec focus ut sedeant ad eum
15 sic facta sunt tibi in quibuscumque laboraveras negotiatores tui ab adulescentia tua unusquisque in via sua erraverunt non est qui salvet te.

ISAIAH (ISAIAS) CHAPTER 48

1 audite hoc domus Iacob qui vocamini nomine Israhel et de aquis Iuda existis qui iuratis in nomine Domini et Dei Israhel recordamini non in veritate neque in iustitia
2 de civitate enim sancta vocati sunt et super Deum Israhel constabiliti sunt Dominus exercituum nomen eius
3 priora ex tunc adnuntiavi et ex ore meo exierunt et audita feci ea repente operatus sum et venerunt
4 scivi enim quia durus es tu et nervus ferreus cervix tua et frons tua aerea
5 praedixi tibi ex tunc antequam venirent indicavi tibi ne forte diceres idola mea fecerunt haec et sculptilia mea et conflatilia mandaverunt ista
6 quae audisti vide omnia vos autem non adnuntiastis audita feci tibi nova ex nunc et conservata quae nescis
7 nunc creata sunt et non ex tunc et ante diem et non audisti ea ne forte dicas ecce cognovi ea
8 neque audisti neque cognovisti neque ex tunc aperta est auris tua scio enim quia praevaricans praevaricabis et transgressorem ex ventre vocavi te
9 propter nomen meum longe faciam furorem meum et laude mea infrenabo te ne intereas
10 ecce excoxi te sed non quasi argentum elegi te in camino paupertatis
11 propter me propter me faciam ut non blasphemer et gloriam meam alteri non dabo
12 audi me Iacob et Israhel quem ego voco ego ipse ego primus et ego novissimus
13 manus quoque mea fundavit terram et dextera mea mensa est caelos ego vocabo eos et stabunt simul
14 congregamini omnes vos et audite quis de eis adnuntiavit haec Dominus dilexit eum faciet voluntatem suam in Babylone et brachium suum in Chaldeis
15 ego ego locutus sum et vocavi eum adduxi eum et directa est via eius
16 accedite ad me et audite hoc non a principio in absconditio locutus sum ex tempore antequam fieret ibi eram et nunc Dominus Deus misit me et spiritus eius
17 haec dicit Dominus redemptor tuus Sanctus Israhel ego Dominus Deus tuus docens te utilia gubernans te in via qua ambulas
18 utinam adtendisses mandata mea facta fuisset sicut flumen pax tua et iustitia tua sicut gurgites maris
19 et fuisset quasi harena semen tuum et stirps uteri tui ut lapilli eius non interisset et non fuisset adtritum nomen eius a facie mea
20 egredimini de Babylone fugite a Chaldeis in voce exultationis adnuntiate auditum facite hoc efferte illud usque ad extrema terrae dicite redemit Dominus servum suum Iacob
21 non sitierunt in deserto cum educeret eos aquam de petra produxit eis et scidit petram et fluxerunt aquae
22 non est pax dicit Dominus impiis.

ISAIAH (ISAIAS) CHAPTER 49

1 audite insulae et adtendite populi de longe Dominus ab utero vocavit me de ventre matris meae recordatus est nominis mei
2 et posuit os meum quasi gladium acutum in umbra manus suae protexit me et posuit me sicut sagittam electam in faretra sua abscondit me
3 et dixit mihi servus meus es tu Israhel quia in te gloriabor
4 et ego dixi in vacuum laboravi sine causa et vane fortitudinem meam consumpsi ergo iudicium meum cum Domino et opus meum cum Deo meo
5 et nunc dicit Dominus formans me ex utero servum sibi ut reducam Iacob ad eum et Israhel non congregabitur et glorificatus sum in oculis Domini et Deus meus factus est fortitudo mea
6 et dixit parum est ut sis mihi servus ad suscitandas tribus Iacob et feces Israhel convertendas dedi te in lucem gentium ut sis salus mea usque ad extremum terrae
7 haec dicit Dominus redemptor Israhel Sanctus eius ad contemptibilem animam ad abominatam gentem ad servum dominorum reges videbunt et consurgent principes et adorabunt propter Dominum quia fidelis est et Sanctum Israhel qui elegit te
8 haec dicit Dominus in tempore placito exaudivi te et in die salutis auxiliatus sum tui et servavi te et dedi te in foedus populi ut suscitares terram et possideres hereditates dissipatas
9 ut diceres his qui vincti sunt exite et his qui in tenebris revelamini super vias pascentur et in omnibus planis pascua eorum
10 non esurient neque sitient et non percutiet eos aestus et sol quia miserator eorum reget eos et ad fontes aquarum portabit eos
11 et ponam omnes montes meos in viam et semitae meae exaltabuntur
12 ecce isti de longe venient et ecce illi ab aquilone et mari et isti de terra australi
13 laudate caeli et exulta terra iubilate montes laudem quia consolatus est Dominus populum suum et pauperum suorum miserebitur

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14 et dixit Sion dereliquit me Dominus et Dominus oblitus est mei
15 numquid oblivisci potest mulier infantem suum ut non misereatur filio uteri sui et si illa oblita fuerit ego tamen non obliviscar tui
16 ecce in manibus meis descripsi te muri tui coram oculis meis semper
17 venerunt structores tui destruentes te et dissipantes a te exibunt
18 leva in circuitu oculos tuos et vide omnes isti congregati sunt venerunt tibi vivo ego dicit Dominus quia omnibus his velut ornamento vestieris et circumdabis tibi eos quasi sponsa
19 quia deserta tua et solitudines tuae et terra ruinae tuae nunc angusta erunt prae habitatoribus et longe fugabuntur qui absorbebant te
20 adhuc dicent in auribus tuis filii sterilitatis tuae angustus mihi est locus fac spatium mihi ut habitem
21 et dices in corde tuo quis genuit mihi istos ego sterilis et non pariens transmigrata et captiva et istos quis enutrivit ego destituta et sola et isti ubi hic erant
22 haec dicit Dominus Deus ecce levo ad gentes manum meam et ad populos exaltabo signum meum et adferent filios tuos in ulnis et filias tuas super umeros portabunt
23 et erunt reges nutricii tui et reginae nutrices tuae vultu in terra dimisso adorabunt te et pulverem pedum tuorum lingent et scies quia ego Dominus super quo non confundentur qui expectant eum
24 numquid tolletur a forte praeda aut quod captum fuerit a robusto salvum esse poterit
25 quia haec dicit Dominus equidem et captivitas a forte tolletur et quod ablatum fuerit a robusto salvabitur eos vero qui iudicaverunt te ego iudicabo et filios tuos ego salvabo
26 et cibabo hostes tuos carnibus suis et quasi musto sanguine suo inebriabuntur et sciet omnis caro quia ego Dominus salvans te et redemptor tuus fortis Iacob.

ISAIAH (ISAIAS) CHAPTER 50
1 haec dicit Dominus quis est hic liber repudii matris vestrae quo dimisi eam aut quis est creditor meus cui vendidi vos ecce in iniquitatibus vestris venditi estis et in sceleribus vestris dimisi matrem vestram
2 quia veni et non erat vir vocavi et non erat qui audiret numquid adbreviata et parvula facta est manus mea ut non possim redimere aut non est in me virtus ad liberandum ecce in increpatione mea desertum faciam mare ponam flumina in siccum conputrescent pisces sine aqua et morientur in siti
3 induam caelos tenebris et saccum ponam operimentum eorum
4 Dominus dedit mihi linguam eruditam ut sciam sustentare eum qui lassus est verbo erigit mane mane erigit mihi aurem ut audiam quasi magistrum
5 Dominus Deus aperuit mihi aurem ego autem non contradico retrorsum non abii
6 corpus meum dedi percutientibus et genas meas vellentibus faciem meam non averti ab increpantibus et conspuentibus
7 Dominus Deus auxiliator meus ideo non sum confusus ideo posui faciem meam ut petram durissimam et scio quoniam non confundar
8 iuxta est qui iustificat me quis contradicet mihi stemus simul quis est adversarius meus accedat ad me
9 ecce Dominus Deus auxiliator meus quis est qui condemnet me ecce omnes quasi vestimentum conterentur tinea comedet eos
10 quis ex vobis timens Dominum audiens vocem servi sui qui ambulavit in tenebris et non est lumen ei speret in nomine Domini et innitatur super Deum suum
11 ecce omnes vos accendentes ignem accincti flammis ambulate in lumine ignis vestri et in flammis quas succendistis de manu mea factum est hoc vobis in doloribus dormietis.

ISAIAH (ISAIAS) CHAPTER 51
1 audite me qui sequimini quod iustum est et quaeritis Dominum adtendite ad petram unde excisi estis et ad cavernam laci de qua praecisi estis
2 adtendite ad Abraham patrem vestrum et ad Sarram quae peperit vos quia unum vocavi eum et benedixi ei et multiplicavi eum
3 consolabitur ergo Dominus et Sion consolabitur omnes ruinas eius et ponet desertum eius quasi delicias et solitudinem eius quasi hortum Domini gaudium et laetitia invenietur in ea gratiarum actio et vox laudis
4 adtendite ad me populus meus et tribus mea me audite quia lex a me exiet et iudicium meum in lucem populorum requiescet
5 prope est iustus meus egressus est salvator meus et brachia mea populos iudicabunt me insulae expectabunt et brachium meum sustinebunt
6 levate in caelum oculos vestros et videte sub terra deorsum quia caeli sicut fumus liquescent et terra sicut vestimentum adteretur et habitatores eius sicut haec interibunt salus autem mea in sempiternum erit et iustitia mea non deficiet
7 audite me qui scitis iustum populus lex mea in corde eorum nolite timere obprobrium hominum et blasphemias eorum ne metuatis
8 sicut enim vestimentum sic comedet eos vermis et sicut lanam sic devorabit eos tinea salus autem mea in sempiternum erit et iustitia mea in generationes generationum
9 consurge consurge induere fortitudinem brachium Domini consurge sicut in diebus antiquis in generationibus saeculorum numquid non tu percussisti superbum vulnerasti draconem
10 numquid non tu siccasti mare aquam abyssi vehementis qui posuisti profundum maris viam ut transirent liberati
11 et nunc qui redempti sunt a Domino revertentur et venient in Sion laudantes et laetitia sempiterna super capita eorum gaudium et laetitiam tenebunt fugiet dolor et gemitus
12 ego ego ipse consolabor vos quis tu ut timeres ab homine mortali et a filio hominis qui quasi faenum ita arescet
13 et oblitus es Domini factoris tui qui tetendit caelos et fundavit terram et formidasti iugiter tota die a facie furoris eius qui te tribulabat et paraverat ad perdendum ubi nunc est furor tribulantis
14 cito veniet gradiens ad aperiendum et non interficiet usque ad internicionem nec deficiet panis eius

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15 ego autem sum Dominus Deus tuus qui conturbo mare et intumescunt fluctus eius Dominus exercituum nomen meum
16 posui verba mea in ore tuo et in umbra manus meae protexi te ut plantes caelos et fundes terram et dicas ad Sion populus meus es tu
17 elevare elevare consurge Hierusalem quae bibisti de manu Domini calicem irae eius usque ad fundum calicis soporis bibisti et epotasti usque ad feces
18 non est qui sustentet eam ex omnibus filiis quos genuit et non est qui adprehendat manum eius ex omnibus filiis quos enutrivit
19 duo sunt quae occurrerunt tibi quis contristabitur super te vastitas et contritio et fames et gladius quis consolabitur te
20 filii tui proiecti sunt dormierunt in capite omnium viarum sicut bestia inlaqueata pleni indignatione Domini increpatione Dei tui
21 idcirco audi hoc paupercula et ebria non a vino
22 haec dicit Dominator tuus Dominus et Deus tuus qui pugnavit pro populo suo ecce tuli de manu tua calicem soporis fundum calicis indignationis meae non adicies ut bibas illud ultra
23 et ponam illud in manu eorum qui te humiliaverunt et dixerunt animae tuae incurvare ut transeamus et posuisti ut terram corpus tuum et quasi viam transeuntibus.

ISAIAH (ISAIAS) CHAPTER 52
1 consurge consurge induere fortitudine tua Sion induere vestimentis gloriae tuae Hierusalem civitas sancti quia non adiciet ultra ut pertranseat per te incircumcisus et inmundus
2 excutere de pulvere consurge sede Hierusalem solve vincula colli tui captiva filia Sion
3 quia haec dicit Dominus gratis venundati estis et sine argento redimemini
4 quia haec dicit Dominus Deus in Aegyptum descendit populus meus in principio ut colonus esset ibi et Assur absque ulla causa calumniatus est eum
5 et nunc quid mihi est hic dicit Dominus quoniam ablatus est populus meus gratis dominatores eius inique agunt dicit Dominus et iugiter tota die nomen meum blasphematur
6 propter hoc sciet populus meus nomen meum in die illa quia ego ipse qui loquebar ecce adsum
7 quam pulchri super montes pedes adnuntiantis et praedicantis pacem adnuntiantis bonum praedicantis salutem dicentis Sion regnavit Deus tuus
8 vox speculatorum tuorum levaverunt vocem simul laudabunt quia oculum ad oculum videbunt cum converterit Dominus Sion
9 gaudete et laudate simul deserta Hierusalem quia consolatus est Dominus populum suum redemit Hierusalem
10 paravit Dominus brachium sanctum suum in oculis omnium gentium et videbunt omnes fines terrae salutare Dei nostri
11 recedite recedite exite inde pollutum nolite tangere exite de medio eius mundamini qui fertis vasa Domini
12 quoniam non in tumultu exibitis nec in fuga properabitis praecedet enim vos Dominus et congregabit vos Deus Israhel
13 ecce intelleget servus meus exaltabitur et elevabitur et sublimis erit valde
14 sicut obstipuerunt super te multi sic inglorius erit inter viros aspectus eius et forma eius inter filios hominum
15 iste asperget gentes multas super ipsum continebunt reges os suum quia quibus non est narratum de eo viderunt et qui non audierunt contemplati sunt.

ISAIAH (ISAIAS) CHAPTER 53
1 quis credidit auditui nostro et brachium Domini cui revelatum est
2 et ascendet sicut virgultum coram eo et sicut radix de terra sitienti non est species ei neque decor et vidimus eum et non erat aspectus et desideravimus eum
3 despectum et novissimum virorum virum dolorum et scientem infirmitatem et quasi absconditus vultus eius et despectus unde nec reputavimus eum
4 vere languores nostros ipse tulit et dolores nostros ipse portavit et nos putavimus eum quasi leprosum et percussum a Deo et humiliatum
5 ipse autem vulneratus est propter iniquitates nostras adtritus est propter scelera nostra disciplina pacis nostrae super eum et livore eius sanati sumus
6 omnes nos quasi oves erravimus unusquisque in viam suam declinavit et Dominus posuit in eo iniquitatem omnium nostrum
7 oblatus est quia ipse voluit et non aperuit os suum sicut ovis ad occisionem ducetur et quasi agnus coram tondente obmutescet et non aperiet os suum
8 de angustia et de iudicio sublatus est generationem eius quis enarrabit quia abscisus est de terra viventium propter scelus populi mei percussit eum
9 et dabit impios pro sepultura et divitem pro morte sua eo quod iniquitatem non fecerit neque dolus fuerit in ore eius
10 et Dominus voluit conterere eum in infirmitate si posuerit pro peccato animam suam videbit semen longevum et voluntas Domini in manu eius dirigetur
11 pro eo quod laboravit anima eius videbit et saturabitur in scientia sua iustificabit ipse iustus servus meus multos et iniquitates eorum ipse portabit
12 ideo dispertiam ei plurimos et fortium dividet spolia pro eo quod tradidit in morte animam suam et cum sceleratis reputatus est et ipse peccatum multorum tulit et pro transgressoribus rogavit.

ISAIAH (ISAIAS) CHAPTER 54
1 lauda sterilis quae non paris decanta laudem et hinni quae non pariebas quoniam multi filii desertae magis quam eius quae habebat virum dicit Dominus
2 dilata locum tentorii tui et pelles tabernaculorum tuorum extende ne parcas longos fac funiculos tuos et clavos tuos consolida
3 ad dexteram enim et ad levam penetrabis et semen tuum gentes hereditabit et civitates desertas inhabitabit
4 noli timere quia non confunderis neque erubescas non enim te pudebit quia confusionis adulescentiae tuae oblivisceris et obprobrii viduitatis tuae non recordaberis amplius
5 quia dominabitur tui qui fecit te Dominus exercituum nomen eius et redemptor tuus Sanctus Israhel Deus omnis terrae vocabitur

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6 quia ut mulierem derelictam et maerentem spiritu vocavit te Dominus et uxorem ab adulescentia abiectam dixit Deus tuus
7 ad punctum in modico dereliqui te et in miserationibus magnis congregabo te
8 in momento indignationis abscondi faciem meam parumper a te et in misericordia sempiterna misertus sum tui dixit redemptor tuus Dominus
9 sicut in diebus Noe istud mihi est cui iuravi ne inducerem aquas Noe ultra super terram sic iuravi ut non irascar tibi et non increpem te
10 montes enim commovebuntur et colles contremescent misericordia autem mea non recedet et foedus pacis meae non movebitur dixit miserator tuus Dominus
11 paupercula tempestate convulsa absque ulla consolatione ecce ego sternam per ordinem lapides tuos et fundabo te in sapphyris
12 et ponam iaspidem propugnacula tua et portas tuas in lapides sculptos et omnes terminos tuos in lapides desiderabiles
13 universos filios tuos doctos a Domino et multitudinem pacis filiis tuis
14 et in iustitia fundaberis recede procul a calumnia quia non timebis et a pavore quia non adpropinquabit tibi
15 ecce accola veniet qui non erat mecum advena quondam tuus adiungetur tibi
16 ecce ego creavi fabrum sufflantem in igne prunas et proferentem vas in opus suum et ego creavi interfectorem ad disperdendum
17 omne vas quod fictum est contra te non dirigetur et omnem linguam resistentem tibi in iudicio iudicabis haec hereditas servorum Domini et iustitia eorum apud me dicit Dominus.

ISAIAH (ISAIAS) CHAPTER 55
1 o omnes sitientes venite ad aquas et qui non habetis argentum properate emite et comedite venite emite absque argento et absque ulla commutatione vinum et lac
2 quare adpenditis argentum non in panibus et laborem vestrum non in saturitate audite audientes me et comedite bonum et delectabitur in crassitudine anima vestra
3 inclinate aurem vestram et venite ad me audite et vivet anima vestra et feriam vobis pactum sempiternum misericordias David fideles
4 ecce testem populis dedi eum ducem ac praeceptorem gentibus
5 ecce gentem quam nesciebas vocabis et gentes quae non cognoverunt te ad te current propter Dominum Deum tuum et Sanctum Israhel quia glorificavit te
6 quaerite Dominum dum inveniri potest invocate eum dum prope est
7 derelinquat impius viam suam et vir iniquus cogitationes suas et revertatur ad Dominum et miserebitur eius et ad Deum nostrum quoniam multus est ad ignoscendum
8 non enim cogitationes meae cogitationes vestrae neque viae vestrae viae meae dicit Dominus
9 quia sicut exaltantur caeli a terra sic exaltatae sunt viae meae a viis vestris et cogitationes meae a cogitationibus vestris
10 et quomodo descendit imber et nix de caelo et illuc ultra non revertitur sed inebriat terram et infundit eam et germinare eam facit et dat semen serenti et panem comedenti
11 sic erit verbum meum quod egredietur de ore meo non revertetur ad me vacuum sed faciet quaecumque volui et prosperabitur in his ad quae misi illud
12 quia in laetitia egrediemini et in pace deducemini montes et colles cantabunt coram vobis laudem et omnia ligna regionis plaudent manu
13 pro saliunca ascendet abies et pro urtica crescet myrtus et erit Dominus nominatus in signum aeternum quod non auferetur.

ISAIAH (ISAIAS) CHAPTER 56
1 haec dicit Dominus custodite iudicium et facite iustitiam quia iuxta est salus mea ut veniat et iustitia mea ut reveletur
2 beatus vir qui facit hoc et filius hominis qui adprehendit istud custodiens sabbatum ne polluat illud custodiens manus suas ne faciat omne malum
3 et non dicat filius advenae qui adheret Domino dicens separatione dividet me Dominus a populo suo et non dicat eunuchus ecce ego lignum aridum
4 quia haec dicit Dominus eunuchis qui custodierint sabbata mea et elegerint quae volui et tenuerint foedus meum
5 dabo eis in domo mea et in muris meis locum et nomen melius a filiis et filiabus nomen sempiternum dabo eis quod non peribit
6 et filios advenae qui adherent Domino ut colant eum et diligant nomen eius ut sint ei in servos omnem custodientem sabbatum ne polluat illud et tenentem foedus meum
7 adducam eos in montem sanctum meum et laetificabo eos in domo orationis meae holocausta eorum et victimae eorum placebunt mihi super altari meo quia domus mea domus orationis vocabitur cunctis populis
8 ait Dominus Deus qui congregat dispersos Israhel adhuc congregabo ad eum congregatos eius
9 omnes bestiae agri venite ad devorandum universae bestiae saltus
10 speculatores eius caeci omnes nescierunt universi canes muti non valentes latrare videntes vana dormientes et amantes somnia
11 et canes inpudentissimi nescierunt saturitatem ipsi pastores ignoraverunt intellegentiam omnes in viam suam declinaverunt unusquisque ad avaritiam suam a summo usque ad novissimum
12 venite sumamus vinum et impleamur ebrietate et erit sicut hodie sic et cras et multo amplius.

ISAIAH (ISAIAS) CHAPTER 57
1 iustus perit et nemo est qui recogitet in corde suo et viri misericordiae colliguntur quia non est qui intellegat a facie enim malitiae collectus est iustus
2 veniat pax requiescat in cubili suo qui ambulavit in directione sua
3 vos autem accedite huc filii auguratricis semen adulteri et fornicariae
4 super quem lusistis super quem dilatastis os et eiecistis linguam numquid non vos filii scelesti semen mendax
5 qui consolamini in diis subter omne lignum frondosum immolantes parvulos in torrentibus subter inminentes petras

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6 in partibus torrentis pars tua haec est sors tua et ipsis effudisti libamen obtulisti sacrificium numquid super his non indignabor
7 super montem excelsum et sublimem posuisti cubile tuum et illuc ascendisti ut immolares hostias
8 et post ostium et retro postem posuisti memoriale tuum quia iuxta me discoperuisti et suscepisti adulterum dilatasti cubile tuum et pepigisti cum eis dilexisti stratum eorum manu aperta
9 et ornasti te regi unguento et multiplicasti pigmenta tua misisti legatos tuos procul et humiliata es usque ad inferos
10 in multitudine viae tuae laborasti non dixisti quiescam vitam manus tuae invenisti propterea non rogasti
11 pro quo sollicita timuisti quia mentita es et mei non es recordata neque cogitasti in corde tuo quia ego tacens et quasi non videns et mei oblita es
12 ego adnuntiabo iustitiam tuam et opera tua non proderunt tibi
13 cum clamaveris liberent te congregati tui et omnes eos auferet ventus tollet aura qui autem fiduciam habet mei hereditabit terram et possidebit montem sanctum meum
14 et dicam viam facite praebete iter declinate de semita auferte offendicula de via populi mei
15 quia haec dicit Excelsus et Sublimis habitans aeternitatem et sanctum nomen eius in excelso et in sancto habitans et cum contrito et humili spiritu ut vivificet spiritum humilium et vivificet cor contritorum
16 non enim in sempiternum litigabo neque usque ad finem irascar quia spiritus a facie mea egredietur et flatus ego faciam
17 propter iniquitatem avaritiae eius iratus sum et percussi eum abscondi et indignatus sum et abiit vagus in via cordis sui
18 vias eius vidi et dimisi eum et reduxi eum et reddidi consolationes ipsi et lugentibus eius
19 creavi fructum labiorum pacem pacem ei qui longe est et qui prope dixit Dominus et sanavi eum
20 impii autem quasi mare fervens quod quiescere non potest et redundant fluctus eius in conculcationem et lutum
21 non est pax dixit Deus meus impiis.

ISAIAH (ISAIAS) CHAPTER 58

1 clama ne cesses quasi tuba exalta vocem tuam et adnuntia populo meo scelera eorum et domui Iacob peccata eorum
2 me etenim de die in diem quaerunt et scire vias meas volunt quasi gens quae iustitiam fecerit et quae iudicium Dei sui non reliquerit rogant me iudicia iustitiae adpropinquare Deo volunt
3 quare ieiunavimus et non aspexisti humiliavimus animam nostram et nescisti ecce in die ieiunii vestri invenitur voluntas et omnes debitores vestros repetitis
4 ecce ad lites et contentiones ieiunatis et percutitis pugno impie nolite ieiunare sicut usque ad hanc diem ut audiatur in excelso clamor vester
5 numquid tale est ieiunium quod elegi per diem adfligere hominem animam suam numquid contorquere quasi circulum caput suum et saccum et cinerem sternere numquid istud vocabis ieiunium et diem acceptabilem Domino
6 nonne hoc est magis ieiunium quod elegi dissolve conligationes impietatis solve fasciculos deprimentes dimitte eos qui confracti sunt liberos et omne onus disrumpe
7 frange esurienti panem tuum et egenos vagosque induc in domum tuam cum videris nudum operi eum et carnem tuam ne despexeris
8 tunc erumpet quasi mane lumen tuum et sanitas tua citius orietur et anteibit faciem tuam iustitia tua et gloria Domini colliget te
9 tunc invocabis et Dominus exaudiet clamabis et dicet ecce adsum si abstuleris de medio tui catenam et desieris digitum extendere et loqui quod non prodest
10 cum effuderis esurienti animam tuam et animam adflictam repleveris orietur in tenebris lux tua et tenebrae tuae erunt sicut meridies
11 et requiem tibi dabit Dominus semper et implebit splendoribus animam tuam et ossa tua liberabit et eris quasi hortus inriguus et sicut fons aquarum cuius non deficient aquae
12 et aedificabuntur in te deserta saeculorum fundamenta generationis et generationis suscitabis et vocaberis aedificator sepium avertens semitas in quietem
13 si averteris a sabbato pedem tuum facere voluntatem tuam in die sancto meo et vocaveris sabbatum delicatum et sanctum Domini gloriosum et glorificaveris eum dum non facis vias tuas et non invenitur voluntas tua ut loquaris sermonem
14 tunc delectaberis super Domino et sustollam te super altitudines terrae et cibabo te hereditate Iacob patris tui os enim Domini locutum est.

ISAIAH (ISAIAS) CHAPTER 59

1 ecce non est adbreviata manus Domini ut salvare nequeat neque adgravata est auris eius ut non exaudiat
2 sed iniquitates vestrae diviserunt inter vos et Deum vestrum et peccata vestra absconderunt faciem eius a vobis ne exaudiret
3 manus enim vestrae pollutae sunt sanguine et digiti vestri iniquitate labia vestra locuta sunt mendacium et lingua vestra iniquitatem fatur
4 non est qui invocet iustitiam neque est qui iudicet vere sed confidunt in nihili et loquuntur vanitates conceperunt laborem et pepererunt iniquitatem
5 ova aspidum ruperunt et telas araneae texuerunt qui comederit de ovis eorum morietur et quod confotum est erumpet in regulum
6 telae eorum non erunt in vestimentum neque operientur operibus suis opera eorum opera inutilia et opus iniquitatis in manibus eorum
7 pedes eorum ad malum currunt et festinant ut effundant sanguinem innocentem cogitationes eorum cogitationes inutiles vastitas et contritio in viis eorum
8 viam pacis nescierunt et non est iudicium in gressibus eorum semitae eorum incurvatae sunt eis omnis qui calcat in ea ignorat pacem
9 propter hoc elongatum est iudicium a nobis et non adprehendet nos iustitia expectavimus lucem et ecce tenebrae splendorem et in tenebris ambulavimus

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10 palpavimus sicut caeci parietem et quasi absque oculis adtrectavimus inpegimus meridie quasi in tenebris in caligosis quasi mortui
11 rugiemus quasi ursi omnes et quasi columbae meditantes gememus expectavimus iudicium et non est salutem et elongata est a nobis
12 multiplicatae sunt enim iniquitates nostrae coram te et peccata nostra responderunt nobis quia scelera nostra nobiscum et iniquitates nostras cognovimus
13 peccare et mentiri contra Dominum et aversi sumus ne iremus post tergum Dei nostri ut loqueremur calumniam et transgressionem concepimus et locuti sumus de corde verba mendacii
14 et conversum est retrorsum iudicium et iustitia longe stetit quia corruit in platea veritas et aequitas non potuit ingredi
15 et facta est veritas in oblivione et qui recessit a malo praedae patuit et vidit Dominus et malum apparuit in oculis eius quia non est iudicium
16 et vidit quia non est vir et aporiatus est quia non est qui occurrat et salvavit sibi brachium suum et iustitia eius ipsa confirmavit eum
17 indutus est iustitia ut lorica et galea salutis in capite eius indutus est vestimentis ultionis et opertus est quasi pallio zeli
18 sicut ad vindictam quasi ad retributionem indignationis hostibus suis et vicissitudinem inimicis suis insulis vicem reddet
19 et timebunt qui ab occidente nomen Domini et qui ab ortu solis gloriam eius cum venerit quasi fluvius violentus quem spiritus Domini cogit
20 et venerit Sion redemptor et eis qui redeunt ab iniquitate in Iacob dicit Dominus
21 hoc foedus meum cum eis dicit Dominus spiritus meus qui est in te et verba mea quae posui in ore tuo non recedent de ore tuo et de ore seminis tui et de ore seminis seminis tui dixit Dominus amodo et usque in sempiternum.

ISAIAH (ISAIAS) CHAPTER 60

1 surge inluminare quia venit lumen tuum et gloria Domini super te orta est
2 quia ecce tenebrae operient terram et caligo populos super te autem orietur Dominus et gloria eius in te videbitur
3 et ambulabunt gentes in lumine tuo et reges in splendore ortus tui
4 leva in circuitu oculos tuos et vide omnes isti congregati sunt venerunt tibi filii tui de longe venient et filiae tuae in latere sugent
5 tunc videbis et afflues et mirabitur et dilatabitur cor tuum quando conversa fuerit ad te multitudo maris fortitudo gentium venerit tibi
6 inundatio camelorum operiet te dromedariae Madian et Efa omnes de Saba venient aurum et tus deferentes et laudem Domino adnuntiantes
7 omne pecus Cedar congregabitur tibi arietes Nabaioth ministrabunt tibi offerentur super placabili altari meo et domum maiestatis meae glorificabo
8 qui sunt isti qui ut nubes volant et quasi columbae ad fenestras suas
9 me enim insulae expectant et naves maris in principio ut adducam filios tuos de longe argentum eorum et aurum eorum cum eis nomini Domini Dei tui et Sancto Israhel quia glorificavit te
10 et aedificabunt filii peregrinorum muros tuos et reges eorum ministrabunt tibi in indignatione enim mea percussi te et in reconciliatione mea misertus sum tui
11 et aperientur portae tuae iugiter die et nocte non claudentur ut adferatur ad te fortitudo gentium et reges earum adducantur
12 gens enim et regnum quod non servierit tibi peribit et gentes solitudine vastabuntur
13 gloria Libani ad te veniet abies et buxus et pinus simul ad ornandum locum sanctificationis meae et locum pedum meorum glorificabo
14 et venient ad te curvi filii eorum qui humiliaverunt te et adorabunt vestigia pedum tuorum omnes qui detrahebant tibi et vocabunt te civitatem Domini Sion Sancti Israhel
15 pro eo quod fuisti derelicta et odio habita et non erat qui per te transiret ponam te in superbiam saeculorum gaudium in generationem et generationem
16 et suges lac gentium et mamilla regum lactaberis et scies quia ego Dominus salvans te et redemptor tuus Fortis Iacob
17 pro aere adferam aurum et pro ferro adferam argentum et pro lignis aes et pro lapidibus ferrum et ponam visitationem tuam pacem et praepositos tuos iustitiam
18 non audietur ultra iniquitas in terra tua vastitas et contritio in terminis tuis et occupabit salus muros tuos et portas tuas laudatio
19 non erit tibi amplius sol ad lucendum per diem nec splendor lunae inluminabit te sed erit tibi Dominus in lucem sempiternam et Deus tuus in gloriam tuam
20 non occidet ultra sol tuus et luna tua non minuetur quia Dominus erit in lucem sempiternam et conplebuntur dies luctus tui
21 populus autem tuus omnes iusti in perpetuum hereditabunt terram germen plantationis meae opus manus meae ad glorificandum
22 minimus erit in mille et parvulus in gentem fortissimam ego Dominus in tempore eius subito faciam istud.

ISAIAH (ISAIAS) CHAPTER 61

1 spiritus Domini super me eo quod unxerit Dominus me ad adnuntiandum mansuetis misit me ut mederer contritis corde et praedicarem captivis indulgentiam et clausis apertionem
2 ut praedicarem annum placabilem Domini et diem ultionis Deo nostro ut consolarer omnes lugentes
3 ut ponerem lugentibus Sion et darem eis coronam pro cinere oleum gaudii pro luctu pallium laudis pro spiritu maeroris et vocabuntur in ea fortes iustitiae plantatio Domini ad glorificandum
4 et aedificabunt deserta a saeculo et ruinas antiquas erigent et instaurabunt civitates desertas dissipatas in generationem et generationem
5 et stabunt alieni et pascent pecora vestra et filii peregrinorum agricolae et vinitores vestri erunt
6 vos autem sacerdotes Domini vocabimini ministri Dei nostri dicetur vobis fortitudinem gentium comedetis et in gloria earum superbietis
7 pro confusione vestra duplici et rubore laudabunt partem eorum propter hoc in terra sua duplicia possidebunt laetitia sempiterna erit eis

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8 quia ego Dominus diligens iudicium odio habens rapinam in holocausto et dabo opus eorum in veritate et foedus perpetuum feriam eis
9 et scietur in gentibus semen eorum et germen eorum in medio populorum omnes qui viderint eos cognoscent eos quia isti sunt semen cui benedixit Dominus
10 gaudens gaudebo in Domino et exultabit anima mea in Deo meo quia induit me vestimentis salutis et indumento iustitiae circumdedit me quasi sponsum decoratum corona et quasi sponsam ornatam monilibus suis
11 sicut enim terra profert germen suum et sicut hortus semen suum germinat sic Dominus Deus germinabit iustitiam et laudem coram universis gentibus.

ISAIAH (ISAIAS) CHAPTER 62
1 propter Sion non tacebo et propter Hierusalem non quiescam donec egrediatur ut splendor iustus eius et salvator eius ut lampas accendatur
2 et videbunt gentes iustum tuum et cuncti reges inclitum tuum et vocabitur tibi nomen novum quod os Domini nominabit
3 et eris corona gloriae in manu Domini et diadema regni in manu Dei tui
4 non vocaberis ultra Derelicta et terra tua non vocabitur amplius Desolata sed vocaberis Voluntas mea in ea et terra tua Inhabitata quia conplacuit Domino in te et terra tua inhabitabitur
5 habitabit enim iuvenis cum virgine et habitabunt in te filii tui et gaudebit sponsus super sponsam gaudebit super te Deus tuus
6 super muros tuos Hierusalem constitui custodes tota die et tota nocte perpetuo non tacebunt qui reminiscimini Domini ne taceatis
7 et ne detis silentium ei donec stabiliat et donec ponat Hierusalem laudem in terra
8 iuravit Dominus in dextera sua et in brachio fortitudinis suae si dedero triticum tuum ultra cibum inimicis tuis et si biberint filii alieni vinum tuum in quo laborasti
9 quia qui congregabunt illud comedent et laudabunt Dominum et qui conportant illud bibent in atriis sanctis meis
10 transite transite per portas praeparate viam populo planum facite iter et eligite lapides elevate signum ad populos
11 ecce Dominus auditum fecit in extremis terrae dicite filiae Sion ecce salvator tuus venit ecce merces eius cum eo et opus eius coram illo
12 et vocabunt eos populus sanctus redempti a Domino tu autem vocaberis quaesita civitas et non derelicta.

ISAIAH (ISAIAS) CHAPTER 63
1 quis est iste qui venit de Edom tinctis vestibus de Bosra iste formonsus in stola sua gradiens in multitudine fortitudinis suae ego qui loquor iustitiam et propugnator sum ad salvandum
2 quare ergo rubrum est indumentum tuum et vestimenta tua sicut calcantium in torculari
3 torcular calcavi solus et de gentibus non est vir mecum calcavi eos in furore meo et conculcavi eos in ira mea et aspersus est sanguis eorum super vestimenta mea et omnia indumenta mea inquinavi
4 dies enim ultionis in corde meo annus redemptionis meae venit
5 circumspexi et non erat auxiliator quaesivi et non fuit qui adiuvaret et salvavit mihi brachium meum et indignatio mea ipsa auxiliata est mihi
6 et conculcavi populos in furore meo et inebriavi eos in indignatione mea et detraxi in terra virtutem eorum
7 miserationum Domini recordabor laudem Domini super omnibus quae reddidit nobis Dominus et super multitudinem bonorum domui Israhel quae largitus est eis secundum indulgentiam suam et secundum multitudinem misericordiarum suarum
8 et dixit verumtamen populus meus est filii non negantes et factus est eis salvator
9 in omni tribulatione eorum non est tribulatus et angelus faciei eius salvavit eos in dilectione sua et in indulgentia sua ipse redemit eos et portavit eos et levavit eos cunctis diebus saeculi
10 ipsi autem ad iracundiam provocaverunt et adflixerunt spiritum Sancti eius et conversus est eis in inimicum et ipse debellavit eos
11 et recordatus est dierum saeculi Mosi populi sui ubi est qui eduxit eos de mari cum pastoribus gregis sui ubi est qui posuit in medio eius spiritum Sancti sui
12 qui eduxit ad dexteram Mosen brachio maiestatis suae qui scidit aquas ante eos ut faceret sibi nomen sempiternum
13 qui duxit eos per abyssos quasi equum in deserto non inpingentem
14 quasi animal in campo descendens spiritus Domini ductor eius fuit sic adduxisti populum tuum ut faceres tibi nomen gloriae
15 adtende de caelo et vide de habitaculo sancto tuo et gloriae tuae ubi est zelus tuus et fortitudo tua multitudo viscerum tuorum et miserationum tuarum super me continuerunt se
16 tu enim pater noster et Abraham nescivit nos et Israhel ignoravit nos tu Domine pater noster redemptor noster a saeculo nomen tuum
17 quare errare nos fecisti Domine de viis tuis indurasti cor nostrum ne timeremus te convertere propter servos tuos tribus hereditatis tuae
18 quasi nihilum possederunt populum sanctum tuum hostes nostri conculcaverunt sanctificationem tuam
19 facti sumus quasi in principio cum non dominareris nostri neque invocaretur nomen tuum super nos.

ISAIAH (ISAIAS) CHAPTER 64
1 utinam disrumperes caelos et descenderes a facie tua montes defluerent
2 sicut exustio ignis tabescerent aquae arderent igni ut notum fieret nomen tuum inimicis tuis a facie tua gentes turbarentur
3 cum feceris mirabilia non sustinebimus descendisti et a facie tua montes defluxerunt
4 a saeculo non audierunt neque auribus perceperunt oculus non vidit Deus absque te quae praeparasti expectantibus te
5 occurristi laetanti et facienti iustitiam in viis tuis recordabuntur tui ecce tu iratus es et peccavimus in ipsis fuimus semper et salvabimur

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6 et facti sumus ut inmundus omnes nos quasi pannus menstruatae universae iustitiae nostrae et cecidimus quasi folium universi et iniquitates nostrae quasi ventus abstulerunt nos
7 non est qui invocet nomen tuum qui consurgat et teneat te abscondisti faciem tuam a nobis et adlisisti nos in manu iniquitatis nostrae
8 et nunc Domine pater noster es tu nos vero lutum et fictor noster et opera manuum tuarum omnes nos
9 ne irascaris Domine satis et ne ultra memineris iniquitatis ecce respice populus tuus omnes nos
10 civitas sancti tui facta est deserta Sion deserta facta est Hierusalem desolata
11 domus sanctificationis nostrae et gloriae nostrae ubi laudaverunt te patres nostri facta est in exustionem ignis et omnia desiderabilia nostra versa sunt in ruinas
12 numquid super his continebis te Domine tacebis et adfliges nos vehementer.

ISAIAH (ISAIAS) CHAPTER 65
1 quaesierunt me qui ante non interrogabant invenerunt qui non quaesierunt me dixi ecce ego ecce ego ad gentem quae non vocabat nomen meum
2 expandi manus meas tota die ad populum incredulum qui graditur in via non bona post cogitationes suas
3 populus qui ad iracundiam provocat me ante faciem meam semper qui immolant in hortis et sacrificant super lateres
4 qui habitant in sepulchris et in delubris idolorum dormiunt qui comedunt carnem suillam et ius profanum in vasis eorum
5 qui dicunt recede a me non adpropinques mihi quia inmundus es isti fumus erunt in furore meo ignis ardens tota die
6 ecce scriptum est coram me non tacebo sed reddam et retribuam in sinu eorum
7 iniquitates vestras et iniquitates patrum vestrorum simul dicit Dominus qui sacrificaverunt super montes et super colles exprobraverunt mihi et remetiar opus eorum primum in sinu eorum
8 haec dicit Dominus quomodo si inveniatur granum in botro et dicatur ne dissipes illud quoniam benedictio est sic faciam propter servos meos ut non disperdam totum
9 et educam de Iacob semen et de Iuda possidentem montes meos et hereditabunt eam electi mei et servi mei habitabunt ibi
10 et erunt campestria in caulas gregum et vallis Achor in cubile armentorum populo meo qui requisierunt me
11 et vos qui dereliquistis Dominum qui obliti estis montem sanctum meum qui ponitis Fortunae mensam et libatis super eam
12 numerabo vos in gladio et omnes in caede corruetis pro eo quod vocavi et non respondistis locutus sum et non audistis et faciebatis malum in oculis meis et quae nolui elegistis
13 propter hoc haec dicit Dominus Deus ecce servi mei comedent et vos esurietis ecce servi mei bibent et vos sitietis
14 ecce servi mei laetabuntur et vos confundemini ecce servi mei laudabunt prae exultatione cordis et vos clamabitis prae dolore cordis et prae contritione spiritus ululabitis
15 et dimittetis nomen vestrum in iuramentum electis meis et interficiet te Dominus Deus et servos suos vocabit nomine alio
16 in quo qui benedictus est super terram benedicetur in Deo amen et qui iurat in terra iurabit in Deo amen quia oblivioni traditae sunt angustiae priores et quia absconditae sunt ab oculis nostris
17 ecce enim ego creo caelos novos et terram novam et non erunt in memoria priora et non ascendent super cor
18 sed gaudebitis et exultabitis usque in sempiternum in his quae ego creo quia ecce ego creo Hierusalem exultationem et populum eius gaudium
19 et exultabo in Hierusalem et gaudebo in populo meo et non audietur in eo ultra vox fletus et vox clamoris
20 non erit ibi amplius infans dierum et senex qui non impleat dies suos quoniam puer centum annorum morietur et peccator centum annorum maledictus erit
21 et aedificabunt domos et habitabunt et plantabunt vineas et comedent fructum earum
22 non aedificabunt et alius habitabit non plantabunt et alius comedet secundum dies enim ligni erunt dies populi mei et opera manuum eorum inveterabunt
23 electis meis non laborabunt frustra neque generabunt in conturbatione quia semen benedictorum Domini est et nepotes eorum cum eis
24 eritque antequam clament ego exaudiam adhuc illis loquentibus ego audiam
25 lupus et agnus pascentur simul et leo et bos comedent paleas et serpenti pulvis panis eius non nocebunt neque occident in omni monte sancto meo dicit Dominus.

ISAIAH (ISAIAS) CHAPTER 66
1 haec dicit Dominus caelum sedis mea et terra scabillum pedum meorum quae ista domus quam aedificabitis mihi et quis iste locus quietis meae
2 omnia haec manus mea fecit et facta sunt universa ista dicit Dominus ad quem autem respiciam nisi ad pauperculum et contritum spiritu et trementem sermones meos
3 qui immolat bovem quasi qui interficiat virum qui mactat pecus quasi qui excerebret canem qui offert oblationem quasi qui sanguinem suillum offerat qui recordatur turis quasi qui benedicat idolo haec omnia elegerunt in viis suis et in abominationibus suis anima eorum delectata est
4 unde et ego eligam inlusiones eorum et quae timebant adducam eis quia vocavi et non erat qui responderet locutus sum et non audierunt feceruntque malum in oculis meis et quae nolui elegerunt
5 audite verbum Domini qui tremetis ad verbum eius dixerunt fratres vestri odientes vos et abicientes propter nomen meum glorificetur Dominus et videbimus in laetitia vestra ipsi autem confundentur
6 vox populi de civitate vox de templo vox Domini reddentis retributionem inimicis suis
7 antequam parturiret peperit antequam veniret partus eius peperit masculum
8 quis audivit umquam tale et quis vidit huic simile numquid parturiet terra in die una aut parietur gens simul quia parturivit et peperit Sion filios suos

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9 numquid ego qui alios parere facio ipse non pariam dicit Dominus si ego qui generationem ceteris tribuo sterilis ero ait Dominus Deus tuus
10 laetamini cum Hierusalem et exultate in ea omnes qui diligitis eam gaudete cum ea gaudio universi qui lugetis super eam
11 ut sugatis et repleamini ab ubere consolationis eius ut mulgeatis et deliciis affluatis ab omnimoda gloria eius
12 quia haec dicit Dominus ecce ego declinabo super eam quasi fluvium pacis et quasi torrentem inundantem gloriam gentium quam sugetis ad ubera portabimini et super genua blandientur vobis
13 quomodo si cui mater blandiatur ita ego consolabor vos et in Hierusalem consolabimini
14 videbitis et gaudebit cor vestrum et ossa vestra quasi herba germinabunt et cognoscetur manus Domini servis eius et indignabitur inimicis suis
15 quia ecce Dominus in igne veniet et quasi turbo quadrigae eius reddere in indignatione furorem suum et increpationem suam in flamma ignis
16 quia in igne Dominus diiudicatur et in gladio suo ad omnem carnem et multiplicabuntur interfecti a Domino
17 qui sanctificabantur et mundos se putabant in hortis post unam intrinsecus qui comedebant carnem suillam et abominationem et murem simul consumentur dicit Dominus
18 ego autem opera eorum et cogitationes eorum venio ut congregem cum omnibus gentibus et linguis et venient et videbunt gloriam meam
19 et ponam in eis signum et mittam ex eis qui salvati fuerint ad gentes in mari in Africa in Lydia tenentes sagittam in Italiam et Graeciam ad insulas longe ad eos qui non audierunt de me et non viderunt gloriam meam et adnuntiabunt gloriam meam gentibus
20 et adducent omnes fratres vestros de cunctis gentibus donum Domino in equis et in quadrigis et in lecticis et in mulis et in carrucis ad montem sanctum meum Hierusalem dicit Dominus quomodo si inferant filii Israhel munus in vase mundo in domum Domini
21 et adsumam ex eis in sacerdotes et in Levitas dicit Dominus
22 quia sicut caeli novi et terra nova quae ego facio stare coram me dicit Dominus sic stabit semen vestrum et nomen vestrum
23 et erit mensis ex mense et sabbatum ex sabbato veniet omnis caro ut adoret coram facie mea dicit Dominus
24 et egredientur et videbunt cadavera virorum qui praevaricati sunt in me vermis eorum non morietur et ignis eorum non extinguetur et erunt usque ad satietatem visionis omni carni.

.

THE BOOK OF THE PROPHET JEREMIAS (JEREMIAH)

Hebrew title: Sefer Yirmeyahu
Author: Baruch ben Neriah (Baruch Son of Neriah)
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Jeremiah (Hebrew: Sefer Yirmeyahu), is part of the Hebrew Bible and the Old Testament. Jeremiah Chapter 1, verses 1 to 3 says that the book is "the words of Jeremiah son of Hilkiah". Jeremiah is seen as a real person, talking to his scribe Baruch about his role as a servant of God who had bad news for the people. His book is a message to the Jews in exile in Babylon, saying that the disaster of exile is God's response to Israel's pagan worship.

Jeremiah began began his work in the thirteenth year of king Josiah (about 627 BC) and finished in the eleventh year of king Zedekiah (586 BC), when Jerusalem went into exile. During this period, Josiah reformed their religion, Babylon destroyed Assyria and Egypt briefly made Judah their subject. Then Babylon defeated Egypt and made Judah their subject (605 BC). Judah revolted several times and after the final time, Babylon destroyed Jerusalem and its Temple and took away its king and many of the leading people in 586 BC.

It is generally agreed that the three types of material interspersed through the book – poetic, narrative, and biographical – come from different sources or circles. Authentic oracles of Jeremiah are probably to be found in the poetic sections of chapters 1–25, but the book as a whole has been heavily edited and added to by followers (including perhaps the prophet's companion, the scribe Baruch) and later generations of Deuteronomists. The date of the final versions of the book (Greek and Hebrew) can be suggested by the fact that the Greek shows concerns typical of the early Persian period, while the Masoretic (i.e., Hebrew) shows perspectives which, although known in the Persian period, did not reach their realisation until the 2nd century BC.

Jeremiah exists in two versions, a Greek translation, called the Septuagint, dating from the last few centuries before Christ and found in the earliest Christian manuscripts, and the Masoretic Hebrew text of traditional Jewish bibles – the Greek version is shorter than the Hebrew by about one eighth, and arranges the material differently. Equivalents of both versions were found among the Dead Sea Scrolls, so that is clear that the differences mark important stages in the transmission of the text. Most scholars hold that the Hebrew text underlying the Septuagint version is older than the Masoretic text, and that the Masoretic evolved either from this or from a closely related version. The shorter version ultimately became canonical in Greek Orthodox churches, while the longer was adopted in Judaism and in Western Christian churches.)

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PROPHETIA IEREMIAE

JEREMIAH (JEREMIAS) CHAPTER 1

1 verba Hieremiae filii Helciae de sacerdotibus qui fuerunt in Anathoth in terra Beniamin

2 quod factum est verbum Domini ad eum in diebus Iosiae filii Amon regis Iuda in tertiodecimo anno regni eius

3 et factum est in diebus Ioachim filii Iosiae regis Iuda usque ad consummationem undecimi anni Sedeciae filii Iosiae regis Iuda usque ad transmigrationem Hierusalem in mense quinto

4 et factum est verbum Domini ad me dicens

5 priusquam te formarem in utero novi te et antequam exires de vulva sanctificavi te prophetam gentibus dedi te

6 et dixi a a a Domine Deus ecce nescio loqui quia puer ego sum

7 et dixit Dominus ad me noli dicere puer sum quoniam ad omnia quae mittam te ibis et universa quaecumque mandavero tibi loqueris

8 ne timeas a facie eorum quia tecum ego sum ut eruam te dicit Dominus

9 et misit Dominus manum suam et tetigit os meum et dixit Dominus ad me ecce dedi verba mea in ore tuo

10 ecce constitui te hodie super gentes et super regna ut evellas et destruas et disperdas et dissipes et aedifices et plantes

11 et factum est verbum Domini ad me dicens quid tu vides Hieremia et dixi virgam vigilantem ego video

12 et dixit Dominus ad me bene vidisti quia vigilabo ego super verbo meo ut faciam illud

13 et factum est verbum Domini secundo ad me dicens quid tu vides et dixi ollam succensam ego video et faciem eius a facie aquilonis

14 et dixit Dominus ad me ab aquilone pandetur malum super omnes habitatores terrae

15 quia ecce ego convocabo omnes cognationes regnorum aquilonis ait Dominus et venient et ponent unusquisque solium suum in introitu portarum Hierusalem et super omnes muros eius in circuitu et super universas urbes Iuda

16 et loquar iudicia mea cum eis super omni malitia eorum qui dereliquerunt me et libaverunt diis alienis et adoraverunt opus manuum suarum

17 tu ergo accinge lumbos tuos et surge et loquere ad eos omnia quae ego praecipio tibi ne formides a facie eorum nec enim timere te faciam vultum eorum

18 ego quippe dedi te hodie in civitatem munitam et in columnam ferream et in murum aereum super omnem terram regibus Iuda principibus eius et sacerdotibus et populo terrae

19 et bellabunt adversum te et non praevalebunt quia tecum ego sum ait Dominus ut liberem te.

JEREMIAH (JEREMIAS) CHAPTER 2

1 et factum est verbum Domini ad me dicens

2 vade et clama in auribus Hierusalem dicens haec dicit Dominus recordatus sum tui miserans adulescentiam tuam et caritatem disponsationis tuae quando secuta me es in deserto in terra quae non seminatur

3 sanctus Israhel Domino primitiae frugum eius omnes qui devorant eum delinquunt mala venient super eos dicit Dominus

4 audite verbum Domini domus Iacob et omnes cognationes domus Israhel

5 haec dicit Dominus quid invenerunt patres vestri in me iniquitatis quia elongaverunt a me et ambulaverunt post vanitatem et vani facti sunt

6 et non dixerunt ubi est Dominus qui ascendere nos fecit de terra Aegypti qui transduxit nos per desertum per terram inhabitabilem et inviam per terram sitis et imaginem mortis per terram in qua non ambulavit vir neque habitavit homo

7 et induxi vos in terram Carmeli ut comederetis fructum eius et optima illius et ingressi contaminastis terram meam et hereditatem meam posuistis in abominationem

8 sacerdotes non dixerunt ubi est Dominus et tenentes legem nescierunt me et pastores praevaricati sunt in me et prophetae prophetaverunt in Baal et idola secuti sunt

9 propterea adhuc iudicio contendam vobiscum ait Dominus et cum filiis vestris disceptabo

10 transite ad insulas Cetthim et videte et in Cedar mittite et considerate vehementer et videte si factum est huiuscemodi

11 si mutavit gens deos et certe ipsi non sunt dii populus vero meus mutavit Gloriam suam in idolum

12 obstupescite caeli super hoc et portae eius desolamini vehementer dicit Dominus

13 duo enim mala fecit populus meus me dereliquerunt fontem aquae vivae ut foderent sibi cisternas cisternas dissipatas quae continere non valent aquas

14 numquid servus est Israhel aut vernaculus quare ergo est factus in praedam

15 super eum rugierunt leones et dederunt vocem suam posuerunt terram eius in solitudinem civitates eius exustae sunt et non est qui habitet in eis

16 filii quoque Memfeos et Tafnes constupraverunt te usque ad verticem

17 numquid non istud factum est tibi quia dereliquisti Dominum Deum tuum eo tempore quo ducebat te per viam

18 et nunc quid tibi vis in via Aegypti ut bibas aquam turbidam et quid tibi cum via Assyriorum ut bibas aquam Fluminis

19 arguet te malitia tua et aversio tua increpabit te scito et vide quia malum et amarum est reliquisse te Dominum Deum tuum et non esse timorem mei apud te dicit Dominus Deus exercituum

20 a saeculo confregisti iugum meum rupisti vincula mea et dixisti non serviam in omni enim colle sublimi et sub omni ligno frondoso tu prosternebaris meretrix

21 ego autem plantavi te vineam electam omne semen verum quomodo ergo conversa es in pravum vinea aliena

22 si laveris te nitro et multiplicaveris tibi herbam borith maculata es in iniquitate tua coram me dicit Dominus Deus

23 quomodo dicis non sum polluta post Baalim non ambulavi vide vias tuas in convalle scito quid feceris cursor levis explicans vias tuas

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24 onager adsuetus in solitudine in desiderio animae suae adtraxit ventum amoris sui nullus avertet eam omnes qui quaerunt eam non deficient in menstruis eius invenient eam

25 prohibe pedem tuum a nuditate et guttur tuum a siti et dixisti desperavi nequaquam faciam adamavi quippe alienos et post eos ambulabo

26 quomodo confunditur fur quando deprehenditur sic confusi sunt domus Israhel ipsi et reges eorum principes et sacerdotes et prophetae eorum

27 dicentes ligno pater meus es tu et lapidi tu me genuisti verterunt ad me tergum et non faciem et in tempore adflictionis suae dicent surge et libera nos

28 ubi sunt dii tui quos fecisti tibi surgant et liberent te in tempore adflictionis tuae secundum numerum quippe civitatum tuarum erant dii tui Iuda

29 quid vultis mecum iudicio contendere omnes dereliquistis me dicit Dominus

30 frustra percussi filios vestros disciplinam non receperunt devoravit gladius vester prophetas vestros quasi leo vastator

31 generatio vestra videte verbum Domini numquid solitudo factus sum Israheli aut terra serotina quare ergo dixit populus meus recessimus non veniemus ultra ad te

32 numquid obliviscitur virgo ornamenti sui sponsa fasciae pectoralis suae populus vero meus oblitus est mei diebus innumeris

33 quid niteris bonam ostendere viam tuam ad quaerendam dilectionem quae insuper et malitias tuas docuisti vias tuas

34 et in alis tuis inventus est sanguis animarum pauperum et innocentium non in fossis inveni eos sed in omnibus quae supra memoravi

35 et dixisti absque peccato et innocens ego sum et propterea avertatur furor tuus a me ecce ego iudicio contendam tecum eo quod dixeris non peccavi

36 quam vilis es facta nimis iterans vias tuas et ab Aegypto confunderis sicut confusa es ab Assur

37 nam et ab ista egredieris et manus tuae erunt super caput tuum quoniam obtrivit Dominus confidentiam tuam et nihil habebis prosperum.

JEREMIAH (JEREMIAS) CHAPTER 3

1 vulgo dicitur si dimiserit vir uxorem suam et recedens ab eo duxerit virum alterum numquid revertetur ad eam ultra numquid non polluta et contaminata erit mulier illa tu autem fornicata es cum amatoribus multis tamen revertere ad me dicit Dominus

2 leva oculos tuos in directum et vide ubi non prostrata sis in viis sedebas expectans eos quasi latro in solitudine et polluisti terram in fornicationibus tuis et in malitiis tuis

3 quam ob rem prohibitae sunt stillae pluviarum et serotinus imber non fuit frons mulieris meretricis facta est tibi noluisti erubescere

4 ergo saltim amodo voca me pater meus dux virginitatis meae tu es

5 numquid irasceris in perpetuum aut perseverabis in finem ecce locuta es et fecisti mala et potuisti

6 et dixit Dominus ad me in diebus Iosiae regis numquid vidisti quae fecerit aversatrix Israhel abiit sibimet super omnem montem excelsum et sub omne lignum frondosum et fornicata est ibi

7 et dixi cum fecisset haec omnia ad me convertere et non est reversa et vidit praevaricatrix soror eius Iuda

8 quia pro eo quod moechata esset aversatrix Israhel dimisissem eam et dedissem ei libellum repudii et non timuit praevaricatrix Iuda soror eius sed abiit et fornicata est etiam ipsa

9 et facilitate fornicationis suae contaminavit terram et moechata est cum lapide et cum ligno

10 et in omnibus his non est reversa ad me praevaricatrix soror eius Iuda in toto corde suo sed in mendacio ait Dominus

11 et dixit Dominus ad me iustificavit animam suam aversatrix Israhel conparatione praevaricatricis Iuda

12 vade et clama sermones istos contra aquilonem et dices revertere aversatrix Israhel ait Dominus et non avertam faciem meam a vobis quia sanctus ego sum dicit Dominus et non irascar in perpetuum

13 tamen scito iniquitatem tuam quia in Dominum Deum tuum praevaricata es et dispersisti vias tuas alienis sub omni ligno frondoso et vocem meam non audisti ait Dominus

14 convertimini filii revertentes dicit Dominus quia ego vir vester et adsumam vos unum de civitate et duos de cognatione et introducam vos in Sion

15 et dabo vobis pastores iuxta cor meum et pascent vos scientia et doctrina

16 cumque multiplicati fueritis et creveritis in terra in diebus illis ait Dominus non dicent ultra arca testamenti Domini neque ascendet super cor neque recordabuntur illius nec visitabitur nec fiet ultra

17 in tempore illo vocabunt Hierusalem solium Domini et congregabuntur ad eam omnes gentes in nomine Domini in Hierusalem et non ambulabunt post pravitatem cordis sui pessimi

18 in diebus illis ibit domus Iuda ad domum Israhel et venient simul de terra aquilonis ad terram quam dedi patribus vestris

19 ego autem dixi quomodo ponam te in filiis et tribuam tibi terram desiderabilem hereditatem praeclaram exercituum gentium et dixi patrem vocabis me et post me ingredi non cessabis

20 sed quomodo si contemnat mulier amatorem suum sic contempsit me domus Israhel dicit Dominus

21 vox in viis audita est ploratus et ululatus filiorum Israhel quoniam iniquam fecerunt viam suam obliti sunt Domini Dei sui

22 convertimini filii revertentes et sanabo aversiones vestras ecce nos venimus ad te tu enim es Dominus Deus noster

23 vere mendaces erant colles multitudo montium vere in Domino Deo nostro salus Israhel

24 confusio comedit laborem patrum nostrorum ab adulescentia nostra greges eorum et armenta eorum filios eorum et filias eorum

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25 dormiemus in confusione nostra et operiet nos ignominia nostra quoniam Domino Deo nostro peccavimus nos et patres nostri ab adulescentia nostra usque ad hanc diem et non audivimus vocem Domini Dei nostri.

JEREMIAH (JEREMIAS) CHAPTER 4

1 si converteris Israhel ait Dominus ad me convertere si abstuleris offendicula tua a facie mea non commoveberis

2 et iurabis vivit Dominus in veritate et in iudicio et in iustitia et benedicent eum gentes ipsumque laudabunt

3 haec enim dicit Dominus viro Iuda et Hierusalem novate vobis novale et nolite serere super spinas

4 circumcidimini Domino et auferte praeputia cordium vestrorum vir Iuda et habitatores Hierusalem ne forte egrediatur ut ignis indignatio mea et succendatur et non sit qui extinguat propter malitiam cogitationum vestrarum

5 adnuntiate in Iuda et in Hierusalem auditum facite loquimini et canite tuba in terra clamate fortiter dicite congregamini et ingrediamur civitates munitas

6 levate signum in Sion confortamini nolite stare quia malum ego adduco ab aquilone et contritionem magnam

7 ascendit leo de cubili suo et praedo gentium se levavit egressus est de loco suo ut ponat terram tuam in desolationem civitates tuae vastabuntur remanentes absque habitatore

8 super hoc accingite vos ciliciis plangite et ululate quia non est aversa ira furoris Domini a nobis

9 et erit in die illa dicit Dominus peribit cor regis et cor principum et obstupescent sacerdotes et prophetae consternabuntur

10 et dixi heu heu heu Domine Deus ergone decepisti populum istum et Hierusalem dicens pax erit vobis et ecce pervenit gladius usque ad animam

11 in tempore illo dicetur populo huic et Hierusalem ventus urens in viis quae sunt in deserto viae filiae populi mei non ad ventilandum et ad purgandum

12 spiritus plenus ex his veniet mihi et nunc ego sed loquar iudicia mea cum eis

13 ecce quasi nubes ascendet et quasi tempestas currus eius velociores aquilis equi illius vae nobis quoniam vastati sumus

14 lava a malitia cor tuum Hierusalem ut salva fias usquequo morabuntur in te cogitationes noxiae

15 vox enim adnuntiantis a Dan et notum facientis idolum de monte Ephraim

16 concitate gentes ecce auditum est in Hierusalem custodes venire de terra longinqua et dare super civitates Iuda vocem suam

17 quasi custodes agrorum facti sunt super eam in gyro quia me ad iracundiam provocavit ait Dominus

18 viae tuae et cogitationes tuae fecerunt haec tibi ista malitia tua quia amara quia tetigit cor tuum

19 ventrem meum ventrem meum doleo sensus cordis mei turbati sunt in me non tacebo quoniam vocem bucinae audivit anima mea clamorem proelii

20 contritio super contritionem vocata est et vastata est omnis terra repente vastata sunt tabernacula mea subito pelles meae

21 usquequo videbo fugientem audiam vocem bucinae

22 quia stultus populus meus me non cognovit filii insipientes sunt et vecordes sapientes sunt ut faciant mala bene autem facere nescierunt

23 aspexi terram et ecce vacua erat et nihili et caelos et non erat lux in eis

24 vidi montes et ecce movebantur et omnes colles conturbati sunt

25 intuitus sum et non erat homo et omne volatile caeli recessit

26 aspexi et ecce Carmelus desertus et omnes urbes eius destructae sunt a facie Domini et a facie irae furoris eius

27 haec enim dicit Dominus deserta erit omnis terra sed tamen consummationem non faciam

28 lugebit terra et maerebunt caeli desuper eo quod locutus sum cogitavi et non paenituit me nec aversus sum ab eo

29 a voce equitis et mittentis sagittam fugit omnis civitas ingressi sunt ardua et ascenderunt rupes universae urbes derelictae sunt et non habitat in eis homo

30 tu autem vastata quid facies cum vestieris te coccino cum ornata fueris monili aureo et pinxeris stibio oculos tuos frustra conponeris contempserunt te amatores tui animam tuam quaerent

31 vocem enim quasi parturientis audivi angustias ut puerperae vox filiae Sion intermorientis expandentisque manus suas vae mihi quia defecit anima mea propter interfectos.

JEREMIAH (JEREMIAS) CHAPTER 5

1 circuite vias Hierusalem et aspicite et considerate et quaerite in plateis eius an inveniatis virum facientem iudicium et quaerentem fidem et propitius ero eius

2 quod si etiam vivit Dominus dixerint et hoc falso iurabunt

3 Domine oculi tui respiciunt fidem percussisti eos et non doluerunt adtrivisti eos et rennuerunt accipere disciplinam induraverunt facies suas super petram noluerunt reverti

4 ego autem dixi forsitan pauperes sunt et stulti ignorantes viam Domini iudicium Dei sui

5 ibo igitur ad optimates et loquar eis ipsi enim cognoverunt viam Domini iudicium Dei sui et ecce magis hii simul confregerunt iugum ruperunt vincula

6 idcirco percussit eos leo de silva lupus ad vesperam vastavit eos pardus vigilans super civitates eorum omnis qui egressus fuerit ex eis capietur quia multiplicatae sunt praevaricationes eorum confortatae sunt aversiones eorum

7 super quo propitius tibi esse potero filii tui dereliquerunt me et iurant in his qui non sunt dii saturavi eos et moechati sunt et in domo meretricis luxuriabantur

8 equi amatores et admissarii facti sunt unusquisque ad uxorem proximi sui hinniebat

9 numquid super his non visitabo dicit Dominus et in gente tali non ulciscetur anima mea

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10 ascendite muros eius et dissipate consummationem autem nolite facere auferte propagines eius quia non sunt Domini

11 praevaricatione enim praevaricata est in me domus Israhel et domus Iuda ait Dominus

12 negaverunt Dominum et dixerunt non est ipse neque veniet super nos malum gladium et famem non videbimus

13 prophetae fuerunt in ventum et responsum non fuit in eis haec ergo evenient illis

14 haec dicit Dominus Deus exercituum quia locuti estis verbum istud ecce ego do verba mea in ore tuo in ignem et populum istum ligna et vorabit eos

15 ecce ego adducam super vos gentem de longinquo domus Israhel ait Dominus gentem robustam gentem antiquam gentem cuius ignorabis linguam nec intelleges quid loquatur

16 faretra eius quasi sepulchrum patens universi fortes

17 et comedet segetes tuas et panem tuum devorabit filios tuos et filias tuas comedet gregem tuum et armenta tua comedet vineam tuam et ficum tuam et conteret urbes munitas tuas in quibus tu habes fiduciam gladio

18 verumtamen et diebus illis ait Dominus non faciam vos in consummationem

19 quod si dixeritis quare fecit Dominus Deus noster nobis haec omnia dices ad eos sicut dereliquistis me et servistis deo alieno in terra vestra sic servietis alienis in terra non vestra

20 adnuntiate hoc domui Iacob et auditum facite in Iuda dicentes

21 audi populus stulte qui non habes cor qui habentes oculos non videtis et aures et non auditis

22 me ergo non timebitis ait Dominus et a facie mea non dolebitis qui posui harenam terminum mari praeceptum sempiternum quod non praeteribit et commovebuntur et non poterunt et intumescent fluctus eius et non transibunt illud

23 populo autem huic factum est cor incredulum et exasperans recesserunt et abierunt

24 et non dixerunt in corde suo metuamus Dominum Deum nostrum qui dat nobis pluviam temporaneam et serotinam in tempore suo plenitudinem annuae messis custodientem nobis

25 iniquitates nostrae declinaverunt haec et peccata nostra prohibuerunt bonum a nobis

26 quia inventi sunt in populo meo impii insidiantes quasi aucupes laqueos ponentes et pedicas ad capiendos viros

27 sicut decipula plena avibus sic domus eorum plenae dolo ideo magnificati sunt et ditati

28 incrassati sunt et inpinguati et praeterierunt sermones meos pessime causam non iudicaverunt causam pupilli non direxerunt et iudicium pauperum non iudicaverunt

29 numquid super his non visitabo dicit Dominus aut super gentem huiuscemodi non ulciscetur anima mea

30 stupor et mirabilia facta sunt in terra

31 prophetae prophetabant mendacium et sacerdotes adplaudebant manibus suis et populus meus dilexit talia quid igitur fiet in novissimo eius.

JEREMIAH (JEREMIAS) CHAPTER 6

1 confortamini filii Beniamin in medio Hierusalem et in Thecua clangite bucina et super Bethaccharem levate vexillum quia malum visum est ab aquilone et contritio magna

2 speciosae et delicatae adsimilavi filiam Sion

3 ad eam venient pastores et greges eorum fixerunt in ea tentoria in circuitu pascet unusquisque eos qui sub manu sua sunt

4 sanctificate super eam bellum consurgite et ascendamus in meridie vae nobis quia declinavit dies quia longiores factae sunt umbrae vesperi

5 surgite et ascendamus in nocte et dissipemus domos eius

6 quia haec dicit Dominus exercituum caedite lignum eius et fundite circa Hierusalem aggerem haec est civitas visitationis omnis calumnia in medio eius

7 sicut frigidam facit cisterna aquam suam sic frigidam fecit malitiam suam iniquitas et vastitas audietur in ea coram me semper infirmitas et plaga

8 erudire Hierusalem ne forte recedat anima mea a te ne forte ponam te desertam terram inhabitabilem

9 haec dicit Dominus exercituum usque ad racemum colligent quasi in vinea reliquias Israhel converte manum tuam quasi vindemiator ad cartallum

10 cui loquar et quem contestabor ut audiant ecce incircumcisae aures eorum et audire non possunt ecce verbum Domini factum est eis in obprobrium et non suscipient illud

11 idcirco furore Domini plenus sum laboravi sustinens effunde super parvulum foris et super concilium iuvenum simul vir enim cum muliere capietur senex cum pleno dierum

12 et transibunt domus eorum ad alteros agri et uxores pariter quia extendam manum meam super habitantes terram dicit Dominus

13 a minore quippe usque ad maiorem omnes avaritiae student et a propheta usque ad sacerdotem cuncti faciunt dolum

14 et curabant contritionem filiae populi mei cum ignominia dicentes pax pax et non erat pax

15 confusi sunt quia abominationem fecerunt quin potius confusione non sunt confusi et erubescere nescierunt quam ob rem cadent inter ruentes in tempore visitationis suae corruent dicit Dominus

16 haec dicit Dominus state super vias et videte et interrogate de semitis antiquis quae sit via bona et ambulate in ea et invenietis refrigerium animabus vestris et dixerunt non ambulabimus

17 et constitui super vos speculatores audite vocem tubae et dixerunt non audiemus

18 ideo audite gentes et cognosce congregatio quanta ego faciam eis

19 audi terra ecce ego adducam mala super populum istum fructum cogitationum eius quia verba mea non audierunt et legem meam proiecerunt

20 ut quid mihi tus de Saba adfertis et calamum suave olentem de terra longinqua holocaustomata vestra non sunt accepta et victimae vestrae non placuerunt mihi

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21 propterea haec dicit Dominus ecce ego dabo in populum istum ruinas et ruent in eis patres et filii simul vicinus et proximus et peribunt

22 haec dicit Dominus ecce populus venit de terra aquilonis et gens magna consurget a finibus terrae

23 sagittam et scutum arripiet crudelis est et non miserebitur vox eius quasi mare sonabit et super equos ascendent praeparati quasi vir ad proelium adversum te filia Sion

24 audivimus famam eius dissolutae sunt manus nostrae tribulatio adprehendit nos dolores ut parturientem

25 nolite exire ad agros et in via ne ambuletis quoniam gladius inimici pavor in circuitu

26 filia populi mei accingere cilicio et conspergere cinere luctum unigeniti fac tibi planctum amarum quia repente veniet vastator super nos

27 probatorem dedi te in populo meo robustum et scies et probabis viam eorum

28 omnes isti principes declinantum ambulantes fraudulenter aes et ferrum universi corrupti sunt

29 defecit sufflatorium in igne consumptum est plumbum frustra conflavit conflator malitiae enim eorum non sunt consumptae

30 argentum reprobum vocate eos quia Dominus proiecit illos.

JEREMIAH (JEREMIAS) CHAPTER 7

1 verbum quod factum est ad Hieremiam a Domino dicens

2 sta in porta domus Domini et praedica ibi verbum istud et dic audite verbum Domini omnis Iuda qui ingredimini per portas has ut adoretis Dominum

3 haec dicit Dominus exercituum Deus Israhel bonas facite vias vestras et studia vestra et habitabo vobiscum in loco isto

4 nolite confidere in verbis mendacii dicentes templum Domini templum Domini templum Domini est

5 quoniam si bene direxeritis vias vestras et studia vestra si feceritis iudicium inter virum et proximum eius

6 advenae et pupillo et viduae non feceritis calumniam nec sanguinem innocentem effuderitis in loco hoc et post deos alienos non ambulaveritis in malum vobismet ipsis

7 habitabo vobiscum in loco isto in terra quam dedi patribus vestris a saeculo usque in saeculum

8 ecce vos confiditis vobis in sermonibus mendacii qui non proderunt vobis

9 furari occidere adulterare iurare mendaciter libare Baali et ire post deos alienos quos ignoratis

10 et venistis et stetistis coram me in domo hac in qua invocatum est nomen meum et dixistis liberati sumus eo quod fecerimus omnes abominationes istas

11 ergo spelunca latronum facta est domus ista in qua invocatum est nomen meum in oculis vestris ego ego sum ego vidi dicit Dominus

12 ite ad locum meum in Silo ubi habitavit nomen meum a principio et videte quae fecerim ei propter malitiam populi mei Israhel

13 et nunc quia fecistis omnia opera haec dicit Dominus et locutus sum ad vos mane consurgens et loquens et non audistis et vocavi vos et non respondistis

14 faciam domui huic in qua invocatum est nomen meum et in qua vos habetis fiduciam et loco quem dedi vobis et patribus vestris sicut feci Silo

15 et proiciam vos a facie mea sicut proieci omnes fratres vestros universum semen Ephraim

16 tu ergo noli orare pro populo hoc nec adsumas pro eis laudem et orationem et non obsistas mihi quia non exaudiam te

17 nonne vides quid isti faciant in civitatibus Iuda et in plateis Hierusalem

18 filii colligunt ligna et patres succendunt ignem et mulieres conspergunt adipem ut faciant placentas Reginae caeli et libent diis alienis et me ad iracundiam provocent

19 numquid me ad iracundiam provocant dicit Dominus nonne semet ipsos in confusionem vultus sui

20 ideo haec dicit Dominus Deus ecce furor meus et indignatio mea conflatur super locum istum super viros et super iumenta et super lignum regionis et super fruges terrae et succendetur et non extinguetur

21 haec dicit Dominus exercituum Deus Israhel holocaustomata vestra addite victimis vestris et comedite carnes

22 quia non sum locutus cum patribus vestris et non praecepi eis in die qua eduxi eos de terra Aegypti de verbo holocaustomatum et victimarum

23 sed hoc verbum praecepi eis dicens audite vocem meam et ero vobis Deus et vos eritis mihi populus et ambulate in omni via quam mandavi vobis ut bene sit vobis

24 et non audierunt nec inclinaverunt aurem suam sed abierunt in voluntatibus et pravitate cordis sui mali factique sunt retrorsum et non in ante

25 a die qua egressi sunt patres eorum de terra Aegypti usque ad diem hanc et misi ad vos omnes servos meos prophetas per diem consurgens diluculo et mittens

26 et non audierunt me nec inclinaverunt aurem suam sed induraverunt cervicem et peius operati sunt quam patres eorum

27 et loqueris ad eos omnia verba haec et non audient te et vocabis eos et non respondebunt tibi

28 et dices ad eos haec est gens quae non audivit vocem Domini Dei sui nec recepit disciplinam periit fides et ablata est de ore eorum

29 tonde capillum tuum et proice et sume in directum planctum quia proiecit Dominus et reliquit generationem furoris sui

30 quia fecerunt filii Iuda malum in oculis meis dicit Dominus posuerunt offendicula sua in domo in qua invocatum est nomen meum ut polluerent eam

31 et aedificaverunt excelsa Thofeth qui est in valle filii Ennom ut incenderent filios suos et filias suas igni quae non praecepi nec cogitavi in corde meo

32 ideo ecce dies venient dicit Dominus et non dicetur amplius Thofeth et vallis filii Ennom sed vallis Interfectionis et sepelient in Thofeth eo quod non sit locus

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33 et erit morticinum populi huius in cibum volucribus caeli et bestiis terrae et non erit qui abigat

34 et quiescere faciam de urbibus Iuda et de plateis Hierusalem vocem gaudii et vocem laetitiae vocem sponsi et vocem sponsae in desolatione enim erit terra.

JEREMIAH (JEREMIAS) CHAPTER 8

1 in tempore illo ait Dominus eicient ossa regis Iuda et ossa principum eius et ossa sacerdotum et ossa prophetarum et ossa eorum qui habitaverunt Hierusalem de sepulchris suis

2 et pandent ea ad solem et lunam et omnem militiam caeli quae dilexerunt et quibus servierunt et post quae ambulaverunt et quae quaesierunt et adoraverunt non colligentur et non sepelientur in sterquilinium super faciem terrae erunt

3 et eligent magis mortem quam vitam omnes qui residui fuerint de cognatione hac pessima in universis locis quae derelicta sunt ad quae eieci eos dicit Dominus exercituum

4 et dices ad eos haec dicit Dominus numquid qui cadet non resurget et qui aversus est non revertetur

5 quare ergo aversus est populus iste in Hierusalem aversione contentiosa adprehenderunt mendacium et noluerunt reverti

6 adtendi et auscultavi nemo quod bonum est loquitur nullus est qui agat paenitentiam super peccato suo dicens quid feci omnes conversi sunt ad cursum suum quasi equus impetu vadens in proelio

7 milvus in caelo cognovit tempus suum turtur et hirundo et ciconia custodierunt tempus adventus sui populus autem meus non cognovit iudicium Domini

8 quomodo dicitis sapientes nos sumus et lex Domini nobiscum est vere mendacium operatus est stilus mendax scribarum

9 confusi sunt sapientes perterriti et capti sunt verbum enim Domini proiecerunt et sapientia nulla est in eis

10 propterea dabo mulieres eorum exteris agros eorum heredibus quia a minimo usque ad maximum omnes avaritiam sequuntur a propheta usque ad sacerdotem cuncti faciunt mendacium

11 et sanabant contritionem filiae populi mei ad ignominiam dicentes pax pax cum non esset pax

12 confusi sunt quia abominationem fecerunt quinimmo confusione non sunt confusi et erubescere nescierunt idcirco cadent inter corruentes in tempore visitationis suae corruent dicit Dominus

13 congregans congregabo eos ait Dominus non est uva in vitibus et non sunt ficus in ficulnea folium defluxit et dedi eis quae praetergressa sunt

14 quare sedemus convenite et ingrediamur civitatem munitam et sileamus ibi quia Dominus noster silere nos fecit et potum dedit nobis aquam fellis peccavimus enim Domino

15 expectavimus pacem et non erat bonum tempus medellae et ecce formido

16 a Dan auditus est fremitus equorum eius a voce hinnituum pugnatorum eius commota est omnis terra et venerunt et devoraverunt terram et plenitudinem eius urbem et habitatores eius

17 quia ecce ego mittam vobis serpentes regulos quibus non est incantatio et mordebunt vos ait Dominus

18 dolor meus super dolorem in me cor meum maerens

19 ecce vox clamoris filiae populi mei de terra longinqua numquid Dominus non est in Sion aut rex eius non est in ea quare ergo me ad iracundiam concitaverunt in sculptilibus suis et in vanitatibus alienis

20 transiit messis finita est aestas et nos salvati non sumus

21 super contritionem filiae populi mei contritus sum et contristatus stupor obtinuit me

22 numquid resina non est in Galaad aut medicus non est ibi quare igitur non est obducta cicatrix filiae populi mei.

JEREMIAH (JEREMIAS) CHAPTER 9

1 quis dabit capiti meo aquam et oculis meis fontem lacrimarum et plorabo die et nocte interfectos filiae populi mei

2 quis dabit me in solitudine diversorium viatorum et derelinquam populum meum et recedam ab eis quia omnes adulteri sunt coetus praevaricatorum

3 et extenderunt linguam suam quasi arcum mendacii et non veritatis confortati sunt in terra quia de malo ad malum egressi sunt et me non cognoverunt dicit Dominus

4 unusquisque se a proximo suo custodiat et in omni fratre suo non habeat fiduciam quia omnis frater subplantans subplantabit et omnis amicus fraudulenter incedet

5 et vir fratrem suum deridebit et veritatem non loquentur docuerunt enim linguam suam loqui mendacium ut inique agerent laboraverunt

6 habitatio tua in medio doli in dolo rennuerunt scire me dicit Dominus

7 propterea haec dicit Dominus exercituum ecce ego conflabo et probabo eos quid enim aliud faciam a facie filiae populi mei

8 sagitta vulnerans lingua eorum dolum locuta est in ore suo pacem cum amico suo loquitur et occulte ponit ei insidias

9 numquid super his non visitabo dicit Dominus aut in gentem huiuscemodi non ulciscetur anima mea

10 super montes adsumam fletum ac lamentum et super speciosa deserti planctum quoniam incensa sunt eo quod non sit vir pertransiens et non audierunt vocem possidentis a volucre caeli usque ad pecora transmigraverunt et recesserunt

11 et dabo Hierusalem in acervos harenae et cubilia draconum et civitates Iuda dabo in desolationem eo quod non sit habitator

12 quis est vir sapiens qui intellegat hoc et ad quem verbum oris Domini fiat ut adnuntiet istud quare perierit terra exusta sit quasi desertum eo quod non sit qui pertranseat

13 et dixit Dominus quia dereliquerunt legem meam quam dedi eis et non audierunt vocem meam et non ambulaverunt in ea

14 et abierunt post pravitatem cordis sui et post Baalim quos didicerunt a patribus suis

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15 idcirco haec dicit Dominus exercituum Deus Israhel ecce ego cibabo eos populum istum absinthio et potum dabo eis aquam fellis

16 et dispergam eos in gentibus quas non noverunt ipsi et patres eorum et mittam post eos gladium donec consumantur

17 haec dicit Dominus exercituum contemplamini et vocate lamentatrices et veniant et ad eas quae sapientes sunt mittite et properent

18 festinent et adsumant super nos lamentum deducant oculi nostri lacrimas et palpebrae nostrae defluant aquis

19 quia vox lamentationis audita est de Sion quomodo vastati sumus et confusi vehementer quia dereliquimus terram quoniam deiecta sunt tabernacula nostra

20 audite ergo mulieres verbum Domini et adsumat auris vestra sermonem oris eius et docete filias vestras lamentum et unaquaeque proximam suam planctum

21 quia ascendit mors per fenestras nostras ingressa est domos nostras disperdere parvulos de foris iuvenes de plateis

22 loquere haec dicit Dominus et cadet morticinum hominis quasi stercus super faciem regionis et quasi faenum post tergum metentis et non est qui colligat

23 haec dicit Dominus non glorietur sapiens in sapientia sua et non glorietur fortis in fortitudine sua et non glorietur dives in divitiis suis

24 sed in hoc glorietur qui gloriatur scire et nosse me quia ego sum Dominus qui facio misericordiam et iudicium et iustitiam in terra haec enim placent mihi ait Dominus

25 ecce dies veniunt dicit Dominus et visitabo super omnem qui circumcisum habet praeputium

26 super Aegyptum et super Iudam et super Edom et super filios Ammon et super Moab et super omnes qui adtonsi sunt in comam habitantes in deserto quia omnes gentes habent praeputium omnis autem domus Israhel incircumcisi sunt corde.

JEREMIAH (JEREMIAS) CHAPTER 10

1 audite verbum quod locutus est Dominus super vos domus Israhel

2 haec dicit Dominus iuxta vias gentium nolite discere et a signis caeli nolite metuere quae timent gentes

3 quia leges populorum vanae sunt quia lignum de saltu praecidit opus manuum artificis in ascia

4 argento et auro decoravit illud clavis et malleis conpegit ut non dissolvatur

5 in similitudinem palmae fabricata sunt et non loquentur portata tollentur quia incedere non valent nolite ergo timere ea quia nec male possunt facere nec bene

6 non est similis tui Domine magnus tu et magnum nomen tuum in fortitudine

7 quis non timebit te o rex gentium tuum est enim decus inter cunctos sapientes gentium et in universis regnis eorum nullus est similis tui

8 pariter insipientes et fatui probabuntur doctrina vanitatis eorum lignum est

9 argentum involutum de Tharsis adfertur et aurum de Ofaz opus artificis et manus aerarii hyacinthus et purpura indumentum eorum opus artificum universa haec

10 Dominus autem Deus verus est ipse Deus vivens et rex sempiternus ab indignatione eius commovebitur terra et non sustinebunt gentes comminationem eius

11 sic ergo dicetis eis dii qui caelos et terram non fecerunt pereant de terra et de his quae sub caelis sunt

12 qui facit terram in fortitudine sua praeparat orbem in sapientia sua et prudentia sua extendit caelos

13 ad vocem suam dat multitudinem aquarum in caelo et elevat nebulas ab extremitatibus terrae fulgura in pluviam facit et educit ventum de thesauris suis

14 stultus factus est omnis homo ab scientia confusus est omnis artifex in sculptili quoniam falsum est quod conflavit et non est spiritus in eis

15 vana sunt et opus risu dignum in tempore visitationis suae peribunt

16 non est his similis pars Iacob qui enim formavit omnia ipse est et Israhel virga hereditatis eius Dominus exercituum nomen illi

17 congrega de terra confusionem tuam quae habitas in obsidione

18 quia haec dicit Dominus ecce ego longe proiciam habitatores terrae in hac vice et tribulabo eos ita ut inveniantur

19 vae mihi super contritione mea pessima plaga mea ego autem dixi plane haec infirmitas mea est et portabo illam

20 tabernaculum meum vastatum est omnes funiculi mei disrupti sunt filii mei exierunt a me et non subsistunt non est qui extendat ultra tentorium meum et erigat pelles meas

21 quia stulte egerunt pastores et Dominum non quaesierunt propterea non intellexerunt et omnis grex eorum dispersus est

22 vox auditionis ecce venit et commotio magna de terra aquilonis ut ponat civitates Iuda solitudinem et habitaculum draconum

23 scio Domine quia non est hominis via eius nec viri est ut ambulet et dirigat gressus suos

24 corripe me Domine verumtamen in iudicio et non in furore tuo ne forte ad nihilum redigas me

25 effunde indignationem tuam super gentes quae non cognoverunt te et super provincias quae nomen tuum non invocaverunt quia comederunt Iacob et devoraverunt eum et consumpserunt illum et decus eius dissipaverunt.

JEREMIAH (JEREMIAS) CHAPTER 11

1 verbum quod factum est ad Hieremiam a Domino dicens

2 audite verba pacti huius et loquimini ad viros Iuda et habitatores Hierusalem

3 et dices ad eos haec dicit Dominus Deus Israhel maledictus vir qui non audierit verba pacti huius

4 quod praecepi patribus vestris in die qua eduxi eos de terra Aegypti de fornace ferrea dicens audite vocem meam et facite omnia quae praecipio vobis et eritis mihi in populum et ego ero vobis in Deum

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5 ut suscitem iuramentum quod iuravi patribus vestris daturum me eis terram fluentem lacte et melle sicut est dies haec et respondi et dixi amen Domine

6 et dixit Dominus ad me vociferare omnia verba haec in civitatibus Iuda et foris Hierusalem dicens audite verba pacti huius et facite illa

7 quia contestans contestatus sum patres vestros in die qua eduxi eos de terra Aegypti usque ad diem hanc mane surgens contestatus sum et dixi audite vocem meam

8 et non audierunt nec inclinaverunt aurem suam sed abierunt unusquisque in pravitate cordis sui mali et induxi super eos omnia verba pacti huius quod praecepi ut facerent et non fecerunt

9 et dixit Dominus ad me inventa est coniuratio in viris Iuda et in habitatoribus Hierusalem

10 reversi sunt ad iniquitates patrum suorum priores qui noluerunt audire verba mea et hii ergo abierunt post deos alienos ut servirent eis irritum fecerunt domus Israhel et domus Iuda pactum meum quod pepigi cum patribus eorum

11 quam ob rem haec dicit Dominus ecce ego inducam super eos mala de quibus exire non poterunt et clamabunt ad me et non exaudiam eos

12 et ibunt civitates Iuda et habitatores Hierusalem et clamabunt ad deos quibus libant et non salvabunt eos in tempore adflictionis eorum

13 secundum numerum enim civitatum tuarum erant dii tui Iuda et secundum numerum viarum Hierusalem posuistis aras confusionis aras ad libandum Baali

14 tu ergo noli orare pro populo hoc et ne adsumas pro eis laudem et orationem quia non exaudiam in tempore clamoris eorum ad me in tempore adflictionis eorum

15 quid est quod dilectus meus in domo mea fecit scelera multa numquid carnes sanctae auferent a te malitias tuas in quibus gloriata es

16 olivam uberem pulchram fructiferam speciosam vocavit Dominus nomen tuum ad vocem loquellae grandis exarsit ignis in ea et conbusta sunt frutecta eius

17 et Dominus exercituum qui plantavit te locutus est super te malum pro malis domus Israhel et domus Iuda quae fecerunt sibi ad inritandum me libantes Baali

18 tu autem Domine demonstrasti mihi et cognovi tunc ostendisti mihi studia eorum

19 et ego quasi agnus mansuetus qui portatur ad victimam et non cognovi quia super me cogitaverunt consilia mittamus lignum in panem eius et eradamus eum de terra viventium et nomen eius non memoretur amplius

20 tu autem Domine Sabaoth qui iudicas iuste et probas renes et cor videam ultionem tuam ex eis tibi enim revelavi causam meam

21 propterea haec dicit Dominus ad viros Anathoth qui quaerunt animam tuam et dicunt non prophetabis in nomine Domini et non morieris in manibus nostris

22 propterea haec dicit Dominus exercituum ecce ego visitabo super eos iuvenes morientur in gladio filii eorum et filiae eorum morientur in fame

23 et reliquiae non erunt ex eis inducam enim malum super viros Anathoth annum visitationis eorum.

JEREMIAH (JEREMIAS) CHAPTER 12

1 iustus quidem tu es Domine si disputem tecum verumtamen iusta loquar ad te quare via impiorum prosperatur bene est omnibus qui praevaricantur et inique agunt

2 plantasti eos et radicem miserunt proficiunt et faciunt fructum prope es tu ori eorum et longe a renibus eorum

3 et tu Domine nosti me vidisti me et probasti cor meum tecum congrega eos quasi gregem ad victimam et sanctifica eos in die occisionis

4 usquequo lugebit terra et herba omnis regionis siccabitur propter malitiam habitantium in ea consumptum est animal et volucre quoniam dixerunt non videbit novissima nostra

5 si cum peditibus currens laborasti quomodo contendere poteris cum equis cum autem in terra pacis secura fueris quid facies in superbia Iordanis

6 nam et fratres tui et domus patris tui etiam ipsi pugnaverunt adversum te et clamaverunt post te plena voce ne credas eis cum locuti fuerint tibi bona

7 reliqui domum meam dimisi hereditatem meam dedi dilectam animam meam in manu inimicorum eius

8 facta est mihi hereditas mea quasi leo in silva dedit contra me vocem ideo odivi eam

9 numquid avis discolor hereditas mea mihi numquid avis tincta per totum venite congregamini omnes bestiae terrae properate ad devorandum

10 pastores multi demoliti sunt vineam meam conculcaverunt partem meam dederunt portionem meam desiderabilem in desertum solitudinis

11 posuerunt eam in dissipationem luxitque super me desolatione desolata est omnis terra quia nullus est qui recogitet corde

12 super omnes vias deserti venerunt vastatores quia gladius Domini devoravit ab extremo terrae usque ad extremum eius non est pax universae carni

13 seminaverunt triticum et spinas messuerunt hereditatem acceperunt et non eis proderit confundemini a fructibus vestris propter iram furoris Domini

14 haec dicit Dominus adversum omnes vicinos meos pessimos qui tangunt hereditatem quam distribui populo meo Israhel ecce ego evellam eos de terra eorum et domum Iuda evellam de medio eorum

15 et cum evellero eos convertar et miserebor eorum et reducam eos virum ad hereditatem suam et virum in terram suam

16 et erit si eruditi didicerint vias populi mei ut iurent in nomine meo vivit Dominus sicut docuerunt populum meum iurare in Baal aedificabuntur in medio populi mei

17 quod si non audierint evellam gentem illam evulsione et perditione ait Dominus.

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JEREMIAH (JEREMIAS) CHAPTER 13

1 haec dicit Dominus ad me vade et posside tibi lumbare lineum et pones illud super lumbos tuos et in aquam non inferes illud

2 et possedi lumbare iuxta verbum Domini et posui circa lumbos meos

3 et factus est sermo Domini ad me secundo dicens

4 tolle lumbare quod possedisti quod est circa lumbos tuos et surgens vade ad Eufraten et absconde illud ibi in foramine petrae

5 et abii et abscondi illud in Eufraten sicut praeceperat mihi Dominus

6 et factum est post dies plurimos dixit Dominus ad me surge vade ad Eufraten et tolle inde lumbare quod praecepi tibi ut absconderes illud ibi

7 et abii ad Eufraten et fodi et tuli lumbare de loco ubi absconderam illud et ecce conputruerat lumbare ita ut nullo usui aptum esset

8 et factum est verbum Domini ad me dicens

9 haec dicit Dominus sic putrescere faciam superbiam Iuda et superbiam Hierusalem multam

10 populum istum pessimum qui nolunt audire verba mea et ambulant in pravitate cordis sui abieruntque post deos alienos ut servirent eis et adorarent eos et erunt sicut lumbare istud quod nullo usui aptum est

11 sicut enim adheret lumbare ad lumbos viri sic adglutinavi mihi omnem domum Israhel et omnem domum Iuda dicit Dominus ut esset mihi in populum et in nomen et in laudem et in gloriam et non audierunt

12 dices ergo ad eos sermonem istum haec dicit Dominus Deus Israhel omnis laguncula implebitur vino et dicent ad te numquid ignoramus quia omnis laguncula implebitur vino

13 et dices ad eos haec dicit Dominus ecce ego implebo omnes habitatores terrae huius et reges qui sedent de stirpe David super thronum eius et sacerdotes et prophetas et omnes habitatores Hierusalem ebrietate

14 et dispergam eos virum a fratre suo et patres et filios pariter ait Dominus non parcam et non concedam neque miserebor ut non disperdam eos

15 audite et auribus percipite nolite elevari quia Dominus locutus est

16 date Domino Deo vestro gloriam antequam contenebrescat et antequam offendant pedes vestri ad montes caligosos expectabitis lucem et ponet eam in umbram mortis et in caliginem

17 quod si hoc non audieritis in abscondito plorabit anima mea a facie superbiae plorans plorabit et deducet oculus meus lacrimam quia captus est grex Domini

18 dic regi et dominatrici humiliamini sedete quoniam descendit de capite vestro corona gloriae vestrae

19 civitates austri clausae sunt et non est qui aperiat translata est omnis Iudaea transmigratione perfecta

20 levate oculos vestros et videte qui venitis ab aquilone ubi est grex qui datus est tibi pecus inclitum tuum

21 quid dices cum visitaverit te tu enim docuisti eos adversum te et erudisti in caput tuum numquid non dolores adprehendent te quasi mulierem parturientem

22 quod si dixeris in corde tuo quare venerunt mihi haec propter multitudinem iniquitatis tuae revelata sunt verecundiora tua pollutae sunt plantae tuae

23 si mutare potest Aethiops pellem suam aut pardus varietates suas et vos poteritis bene facere cum didiceritis malum

24 et disseminabo eos quasi stipulam quae vento raptatur in deserto

25 haec sors tua parsque mensurae tuae a me dicit Dominus quia oblita es mei et confisa es in mendacio

26 unde et ego nudavi femora tua contra faciem tuam et apparuit ignominia tua

27 adulteria tua et hinnitus tuus scelus fornicationis tuae super colles in agro vidi abominationes tuas vae tibi Hierusalem non mundaberis post me usquequo adhuc.

JEREMIAH (JEREMIAS) CHAPTER 14

1 quod factum est verbum Domini ad Hieremiam de sermonibus siccitatis

2 luxit Iudaea et portae eius corruerunt et obscuratae sunt in terra et clamor Hierusalem ascendit

3 maiores miserunt minores suos ad aquam venerunt ad hauriendum non invenerunt aquam reportaverunt vasa sua vacua confusi sunt et adflicti et operuerunt capita sua

4 propter terrae vastitatem quia non venit pluvia in terra confusi sunt agricolae operuerunt capita sua

5 nam et cerva in agro peperit et reliquit quia non erat herba

6 et onagri steterunt in rupibus traxerunt ventum quasi dracones defecerunt oculi eorum quia non erat herba

7 si iniquitates nostrae responderunt nobis Domine fac propter nomen tuum quoniam multae sunt aversiones nostrae tibi peccavimus

8 expectatio Israhel salvator eius in tempore tribulationis quare quasi colonus futurus es in terra et quasi viator declinans ad manendum

9 quare futurus es velut vir vagus ut fortis qui non potest salvare tu autem in nobis es Domine et nomen tuum super nos invocatum est ne derelinquas nos

10 haec dicit Dominus populo huic qui dilexit movere pedes suos et non quievit et Domino non placuit nunc recordabitur iniquitatum eorum et visitabit peccata eorum

11 et dixit Dominus ad me noli orare pro populo isto in bonum

12 cum ieiunaverint non exaudiam preces eorum et si obtulerint holocaustomata et victimas non suscipiam ea quoniam gladio et fame et peste ego consumam eos

13 et dixi a a a Domine Deus prophetae dicunt eis non videbitis gladium et famis non erit in vobis sed pacem veram dabit vobis in loco isto

14 et dixit Dominus ad me falso prophetae vaticinantur in nomine meo non misi eos et non praecepi eis neque locutus

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sum ad eos visionem mendacem et divinationem et fraudulentiam et seductionem cordis sui prophetant vobis

15 ideo haec dicit Dominus de prophetis qui prophetant in nomine meo quos ego non misi dicentes gladius et famis non erit in terra hac in gladio et fame consumentur prophetae illi

16 et populi quibus prophetant erunt proiecti in viis Hierusalem prae fame et gladio et non erit qui sepeliat eos ipsi et uxores eorum filii et filiae eorum et effundam super eos malum suum

17 et dices ad eos verbum istud deducant oculi mei lacrimam per noctem et diem et non taceant quoniam contritione magna contrita est virgo filia populi mei plaga pessima vehementer

18 si egressus fuero ad agros ecce occisi gladio et si introiero in civitatem ecce adtenuati fame propheta quoque et sacerdos abierunt in terram quam ignorabant

19 numquid proiciens abiecisti Iudam aut Sion abominata est anima tua quare ergo percussisti nos ita ut nulla sit sanitas expectavimus pacem et non est bonum et tempus curationis et ecce turbatio

20 cognovimus Domine impietates nostras iniquitatem patrum nostrorum quia peccavimus tibi

21 ne nos des in obprobrium propter nomen tuum neque facias nobis contumeliam solii gloriae tuae recordare ne irritum facias foedus tuum nobiscum

22 numquid sunt in sculptilibus gentium qui pluant aut caeli possunt dare imbres nonne tu es Domine Deus noster quem expectavimus tu enim fecisti omnia haec.

JEREMIAH (JEREMIAS) CHAPTER 15

1 et dixit Dominus ad me si steterit Moses et Samuhel coram me non est anima mea ad populum istum eice illos a facie mea et egrediantur

2 quod si dixerint ad te quo egrediemur dices ad eos haec dicit Dominus qui ad mortem ad mortem et qui ad gladium ad gladium et qui ad famem ad famem et qui ad captivitatem ad captivitatem

3 et visitabo super eos quattuor species dicit Dominus gladium ad occisionem et canes ad lacerandum et volatilia caeli et bestias terrae ad devorandum et dissipandum

4 et dabo eos in fervorem universis regnis terrae propter Manassem filium Ezechiae regis Iuda super omnibus quae fecit in Hierusalem

5 quis enim miserebitur tui Hierusalem aut quis contristabitur pro te aut quis ibit ad rogandum pro pace tua

6 tu reliquisti me dicit Dominus retrorsum abisti et extendam manum meam super te et interficiam te laboravi rogans

7 et dispergam eos ventilabro in portis terrae interfeci et perdidi populum meum et tamen a viis suis non sunt reversi

8 multiplicatae sunt mihi viduae eius super harenam maris induxi eis super matrem adulescentis vastatorem meridie misi super civitates repente terrorem

9 infirmata est quae peperit septem defecit anima eius occidit ei sol cum adhuc esset dies confusa est et erubuit et residuos eius in gladium dabo in conspectu inimicorum eorum ait Dominus

10 vae mihi mater mea quare genuisti me virum rixae virum discordiae in universa terra non feneravi nec feneravit mihi quisquam omnes maledicunt mihi

11 dicit Dominus si non reliquiae tuae in bonum si non occurri tibi in tempore adflictionis et in tempore tribulationis adversum inimicum

12 numquid foederabitur ferrum ferro ab aquilone et aes

13 divitias tuas et thesauros tuos in direptionem dabo gratis in omnibus peccatis tuis et in omnibus terminis tuis

14 et adducam inimicos tuos de terra qua nescis quia ignis succensus est in furore meo super vos ardebit

15 tu scis Domine recordare mei et visita me et tuere me ab his qui persequuntur me noli in patientia tua suscipere me scito quoniam sustinui pro te obprobrium

16 inventi sunt sermones tui et comedi eos et factum est mihi verbum tuum in gaudium et in laetitiam cordis mei quoniam invocatum est nomen tuum super me Domine Deus exercituum

17 non sedi in concilio ludentium et gloriatus sum a facie manus tuae solus sedebam quoniam comminatione replesti me

18 quare factus est dolor meus perpetuus et plaga mea desperabilis rennuit curari facta est mihi quasi mendacium aquarum infidelium

19 propter hoc haec dicit Dominus si converteris convertam te et ante faciem meam stabis et si separaveris pretiosum a vili quasi os meum eris convertentur ipsi ad te et tu non converteris ad eos

20 et dabo te populo huic in murum aereum fortem et bellabunt adversum te et non praevalebunt quia ego tecum sum ut salvem te et eruam dicit Dominus

21 et liberabo te de manu pessimorum et redimam te de manu fortium.

JEREMIAH (JEREMIAS) CHAPTER 16

1 et factum est verbum Domini ad me dicens

2 non accipies uxorem et non erunt tibi filii et filiae in loco isto

3 quia haec dicit Dominus super filios et filias qui generantur in loco isto et super matres eorum quae genuerunt eos et super patres eorum de quorum stirpe sunt nati in terra hac

4 mortibus aegrotationum morientur non plangentur et non sepelientur in sterquilinium super faciem terrae erunt et gladio et fame consumentur et erit cadaver eorum in escam volatilibus caeli et bestiis terrae

5 haec enim dicit Dominus ne ingrediaris domum convivii neque vadas ad plangendum neque consoleris eos quia abstuli pacem meam a populo isto dicit Dominus misericordiam et miserationes

6 et morientur grandes et parvi in terra ista non sepelientur neque plangentur et non se incident neque calvitium fiet pro eis

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7 et non frangent inter eos lugenti panem ad consolandum super mortuo et non dabunt eis potum calicis ad consolandum super patre suo et matre

8 et domum convivii non ingredieris ut sedeas cum eis et comedas et bibas

9 quia haec dicit Dominus exercituum Deus Israhel ecce ego auferam de loco isto in oculis vestris et in diebus vestris vocem gaudii et vocem laetitiae vocem sponsi et vocem sponsae

10 et cum adnuntiaveris populo huic omnia verba haec et dixerint tibi quare locutus est Dominus super nos omne malum grande istud quae iniquitas nostra et quod peccatum nostrum quod peccavimus Domino Deo nostro

11 dices ad eos quia dereliquerunt patres vestri me ait Dominus et abierunt post deos alienos et servierunt eis et adoraverunt eos et me dereliquerunt et legem meam non custodierunt

12 sed et vos peius operati estis quam patres vestri ecce enim ambulat unusquisque post pravitatem cordis sui mali ut me non audiat

13 et eiciam vos de terra hac in terram quam ignoratis vos et patres vestri et servietis ibi diis alienis die ac nocte qui non dabunt vobis requiem

14 propterea ecce dies veniunt dicit Dominus et non dicetur ultra vivit Dominus qui eduxit filios Israhel de terra Aegypti

15 sed vivit Dominus qui eduxit filios Israhel de terra aquilonis et de universis terris ad quas eieci eos et reducam eos in terram suam quam dedi patribus eorum

16 ecce ego mittam piscatores multos dicit Dominus et piscabuntur eos et post haec mittam eis multos venatores et venabuntur eos de omni monte et de omni colle et de cavernis petrarum

17 quia oculi mei super omnes vias eorum non sunt absconditae a facie mea et non fuit occulta iniquitas eorum ab oculis meis

18 et reddam primum duplices iniquitates et peccata eorum quia contaminaverunt terram meam in morticinis idolorum suorum et abominationibus suis impleverunt hereditatem meam

19 Domine fortitudo mea et robur meum et refugium meum in die tribulationis ad te gentes venient ab extremis terrae et dicent vere mendacium possederunt patres nostri vanitatem quae eis non profuit

20 numquid faciet sibi homo deos et ipsi non sunt dii

21 idcirco ecce ego ostendam eis per vicem hanc ostendam eis manum meam et virtutem meam et scient quia nomen mihi Dominus.

JEREMIAH (JEREMIAS) CHAPTER 17

1 peccatum Iuda scriptum est stilo ferreo in ungue adamantino exaratum super latitudinem cordis eorum et in cornibus ararum eorum

2 cum recordati fuerint filii eorum ararum suarum et lucorum lignorumque frondentium in montibus excelsis

3 sacrificantes in agro fortitudinem tuam et omnes thesauros tuos in direptionem dabo excelsa tua propter peccata in universis finibus tuis

4 et relinqueris sola ab hereditate tua quam dedi tibi et servire te faciam inimicis tuis in terra quam ignoras quoniam ignem succendisti in furore meo usque in aeternum ardebit

5 haec dicit Dominus maledictus homo qui confidit in homine et ponit carnem brachium suum et a Domino recedit cor eius

6 erit enim quasi myrice in deserto et non videbit cum venerit bonum sed habitabit in siccitate in deserto in terra salsuginis et inhabitabili

7 benedictus vir qui confidit in Domino et erit Dominus fiducia eius

8 et erit quasi lignum quod transplantatur super aquas quod ad humorem mittit radices suas et non timebit cum venerit aestus et erit folium eius viride et in tempore siccitatis non erit sollicitum nec aliquando desinet facere fructum

9 pravum est cor omnium et inscrutabile quis cognoscet illud

10 ego Dominus scrutans cor et probans renes qui do unicuique iuxta viam et iuxta fructum adinventionum suarum

11 perdix fovit quae non peperit fecit divitias et non in iudicio in dimidio dierum suorum derelinquet eas et in novissimo suo erit insipiens

12 solium gloriae altitudinis a principio locus sanctificationis nostrae

13 expectatio Israhel Domine omnes qui te derelinquunt confundentur recedentes in terra scribentur quoniam dereliquerunt venam aquarum viventium Dominum

14 sana me Domine et sanabor salvum me fac et salvus ero quoniam laus mea tu es

15 ecce ipsi dicunt ad me ubi est verbum Domini veniat

16 et ego non sum turbatus te pastorem sequens et diem hominis non desideravi tu scis quod egressum est de labiis meis rectum in conspectu tuo fuit

17 non sis mihi tu formidini spes mea tu in die adflictionis

18 confundantur qui persequuntur me et non confundar ego paveant illi et non paveam ego induc super eos diem adflictionis et duplici contritione contere eos

19 haec dicit Dominus ad me vade et sta in porta filiorum populi per quam ingrediuntur reges Iuda et egrediuntur et in cunctis portis Hierusalem

20 et dices ad eos audite verbum Domini reges Iuda et omnis Iudaea cunctique habitatores Hierusalem qui ingredimini per portas istas

21 haec dicit Dominus custodite animas vestras et nolite portare pondera in die sabbati nec inferatis per portas Hierusalem

22 et nolite eicere onera de domibus vestris in die sabbati et omne opus non facietis sanctificate diem sabbati sicut praecepi patribus vestris

23 et non audierunt nec inclinaverunt aurem suam sed induraverunt cervicem suam ne audirent me et ne acciperent disciplinam

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24 et erit si audieritis me dicit Dominus ut non inferatis onera per portas civitatis huius in die sabbati et si sanctificaveritis diem sabbati ne faciatis in ea omne opus
25 ingredientur per portas civitatis huius reges et principes sedentes super solium David et ascendentes in curribus et equis ipsi et principes eorum vir Iuda et habitatores Hierusalem et habitabitur civitas haec in sempiternum
26 et venient de civitate Iuda et de circuitu Hierusalem et de terra Beniamin et de campestribus et de montuosis et ab austro portantes holocaustum et victimam et sacrificium et tus et inferent oblationem in domum Domini
27 si autem non audieritis me ut sanctificetis diem sabbati et ne portetis onus et ne inferatis per portas Hierusalem in die sabbati succendam ignem in portis eius et devorabit domos Hierusalem et non extinguetur.

JEREMIAH (JEREMIAS) CHAPTER 18

1 verbum quod factum est ad Hieremiam a Domino dicens
2 surge et descende in domum figuli et ibi audies verba mea
3 et descendi in domum figuli et ecce ipse faciebat opus super rotam
4 et dissipatum est vas quod ipse faciebat e luto manibus suis conversusque fecit illud vas alterum sicut placuerat in oculis eius ut faceret
5 et factum est verbum Domini ad me dicens
6 numquid sicut figulus iste non potero facere vobis domus Israhel ait Dominus ecce sicut lutum in manu figuli sic vos in manu mea domus Israhel
7 repente loquar adversum gentem et adversum regnum ut eradicem et destruam et disperdam illud
8 si paenitentiam egerit gens illa a malo suo quod locutus sum adversum eam agam et ego paenitentiam super malo quod cogitavi ut facerem ei
9 et subito loquar de gente et regno ut aedificem et ut plantem illud
10 si fecerit malum in oculis meis ut non audiat vocem meam paenitentiam agam super bono quod locutus sum ut facerem ei
11 nunc ergo dic viro Iudae et habitatoribus Hierusalem dicens haec dicit Dominus ecce ego fingo contra vos malum et cogito contra vos cogitationem revertatur unusquisque a via sua mala et dirigite vias vestras et studia vestra
12 qui dixerunt desperavimus post cogitationes enim nostras ibimus et unusquisque pravitatem cordis sui mali faciemus
13 ideo haec dicit Dominus interrogate gentes quis audivit talia horribilia quae fecit nimis virgo Israhel
14 numquid deficiet de petra agri nix Libani aut evelli possunt aquae erumpentes frigidae et defluentes
15 quia oblitus est mei populus meus frustra libantes et inpingentes in viis suis in semitis saeculi ut ambularent per eas in itinere non trito
16 ut fieret terra eorum in desolationem et in sibilum sempiternum omnis qui praeterit per eam obstupescet et movebit caput suum
17 sicut ventus urens dispergam eos coram inimico dorsum et non faciem ostendam eis in die perditionis eorum
18 et dixerunt venite et cogitemus contra Hieremiam cogitationes non enim peribit lex a sacerdote neque consilium a sapiente nec sermo a propheta venite et percutiamus eum lingua et non adtendamus ad universos sermones eius
19 adtende Domine ad me et audi vocem adversariorum meorum
20 numquid redditur pro bono malum quia foderunt foveam animae meae recordare quod steterim in conspectu tuo ut loquerer pro eis bonum et averterem indignationem tuam ab eis
21 propterea da filios eorum in famem et deduc eos in manus gladii fiant uxores eorum absque liberis et viduae et viri earum interficiantur morte iuvenes eorum confodiantur gladio in proelio
22 audiatur clamor de domibus eorum adduces enim super eos latronem repente quia foderunt foveam ut caperent me et laqueos absconderunt pedibus meis
23 tu autem Domine scis omne consilium eorum adversum me in mortem ne propitieris iniquitati eorum et peccatum eorum a facie tua non deleatur fiant corruentes in conspectu tuo in tempore furoris tui abutere eis.

JEREMIAH (JEREMIAS) CHAPTER 19

1 haec dicit Dominus vade et accipe lagunculam figuli testeam a senioribus populi et a senioribus sacerdotum
2 et egredere ad vallem filii Ennom quae est iuxta introitum portae Fictilis et praedicabis ibi verba quae ego loquar ad te
3 et dices audite verbum Domini reges Iuda et habitatores Hierusalem haec dicit Dominus exercituum Deus Israhel ecce ego inducam adflictionem super locum istum ita ut omnis qui audierit illam tinniant aures eius
4 eo quod dereliquerint me et alienum fecerint locum istum et libaverint in eo diis alienis quos nescierunt ipsi et patres eorum et reges Iuda et repleverunt locum istum sanguine innocentium
5 et aedificaverunt excelsa Baali ad conburendos filios suos igni in holocaustum Baali quae non praecepi nec locutus sum nec ascenderunt in cor meum
6 propterea ecce dies veniunt dicit Dominus et non vocabitur locus iste amplius Thofeth et vallis filii Ennom sed vallis Occisionis
7 et dissipabo consilium Iudae et Hierusalem in loco isto et subvertam eos gladio in conspectu inimicorum suorum et in manu quaerentium animas eorum et dabo cadavera eorum escam volatilibus caeli et bestiis terrae
8 et ponam civitatem hanc in stuporem et in sibilum omnis qui praeterierit per eam obstupescet et sibilabit super universa plaga eius
9 et cibabo eos carnibus filiorum suorum et carnibus filiarum suarum et unusquisque carnes amici sui comedet in obsidione et in angustia in qua concludent eos inimici eorum et qui quaerunt animas eorum
10 et conteres lagunculam in oculis virorum qui ibunt tecum

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11 et dices ad eos haec dicit Dominus exercituum sic conteram populum istum et civitatem istam sicut conteritur vas figuli quod non potest ultra instaurari et in Thofeth sepelientur eo quod non sit alius locus ad sepeliendum

12 sic faciam loco huic ait Dominus et habitatoribus eius ut ponam civitatem istam sicut Thofeth

13 et erunt domus Hierusalem et domus regum Iuda sicut locus Thofeth inmundae omnes domus in quarum domatibus sacrificaverunt omni militiae caeli et libaverunt libamina diis alienis

14 venit autem Hieremias de Thofeth quo miserat eum Dominus ad prophetandum et stetit in atrio domus Domini et dixit ad omnem populum

15 haec dicit Dominus exercituum Deus Israhel ecce ego inducam super civitatem hanc et super omnes urbes eius universa mala quae locutus sum adversum eam quoniam induraverunt cervicem suam ut non audirent sermones meos.

JEREMIAH (JEREMIAS) CHAPTER 20

1 et audivit Phassur filius Emmer sacerdos qui constitutus erat princeps in domo Domini Hieremiam prophetantem sermones istos

2 et percussit Phassur Hieremiam prophetam et misit eum in nervum quod erat in porta Beniamin superiori in domo Domini

3 cumque inluxisset in crastinum eduxit Phassur Hieremiam de nervo et dixit ad eum Hieremias non Phassur vocavit Dominus nomen tuum sed Pavorem undique

4 quia haec dicit Dominus ecce ego dabo te in pavorem te et omnes amicos tuos et corruent gladio inimicorum suorum et oculi tui videbunt et omnem Iudam dabo in manu regis Babylonis et traducet eos in Babylonem et percutiet eos gladio

5 et dabo universam substantiam civitatis huius et omnem laborem eius omneque pretium et cunctos thesauros regum Iuda dabo in manu inimicorum eorum et diripient eos et tollent et ducent in Babylonem

6 tu autem Phassur et omnes habitatores domus tuae ibitis in captivitatem et in Babylonem venies et ibi morieris ibique sepelieris tu et omnes amici tui quibus prophetasti mendacium

7 seduxisti me Domine et seductus sum fortior me fuisti et invaluisti factus sum in derisum tota die omnes subsannant me

8 quia iam olim loquor vociferans iniquitatem et vastitatem clamito et factus est mihi sermo Domini in obprobrium et in derisum tota die

9 et dixi non recordabor eius neque loquar ultra in nomine illius et factus est in corde meo quasi ignis exaestuans claususque in ossibus meis et defeci ferre non sustinens

10 audivi enim contumelias multorum et terrorem in circuitu persequimini et persequamur eum ab omnibus viris qui erant pacifici mei et custodientes latus meum si quo modo decipiatur et praevaleamus adversus eum et consequamur ultionem ex eo

11 Dominus autem mecum est quasi bellator fortis idcirco qui persequuntur me cadent et infirmi erunt confundentur vehementer quia non intellexerunt obprobrium sempiternum quod numquam delebitur

12 et tu Domine exercituum probator iusti qui vides renes et cor videam quaeso ultionem tuam ex eis tibi enim revelavi causam meam

13 cantate Domino laudate Dominum quia liberavit animam pauperis de manu malorum

14 maledicta dies in qua natus sum dies in qua peperit me mater mea non sit benedicta

15 maledictus vir qui adnuntiavit patri meo dicens natus est tibi puer masculus et quasi gaudio laetificavit eum

16 sit homo ille ut sunt civitates quas subvertit Dominus et non paenituit eum audiat clamorem mane et ululatum in tempore meridiano

17 qui non me interfecit a vulva ut fieret mihi mater mea sepulchrum et vulva eius conceptus aeternus

18 quare de vulva egressus sum ut viderem laborem et dolorem et consumerentur in confusione dies mei.

JEREMIAH (JEREMIAS) CHAPTER 21

1 verbum quod factum est ad Hieremiam a Domino quando misit ad eum rex Sedecias Phassur filium Melchiae et Sophoniam filium Maasiae sacerdotem dicens

2 interroga pro nobis Dominum quia Nabuchodonosor rex Babylonis proeliatur adversum nos si forte faciat Dominus nobiscum secundum omnia mirabilia sua et recedat a nobis

3 et dixit Hieremias ad eos sic dicetis Sedeciae

4 haec dicit Dominus Deus Israhel ecce ego convertam vasa belli quae in manibus vestris sunt et quibus vos pugnatis adversum regem Babylonis et Chaldeos qui obsident vos in circuitu murorum et congregabo ea in medio civitatis huius

5 et debellabo ego vos in manu extenta et brachio forti et in furore et in indignatione et in ira grandi

6 et percutiam habitatores civitatis huius homines et bestiae pestilentia magna morientur

7 et post haec ait Dominus dabo Sedeciam regem Iuda et servos eius et populum eius et qui derelicti sunt in civitate hac a peste et gladio et fame in manu Nabuchodonosor regis Babylonis et in manu inimicorum eorum et in manu quaerentium animam eorum et percutiet eos in ore gladii et non movebitur neque parcet nec miserebitur

8 et ad populum hunc dices haec dicit Dominus ecce ego do coram vobis viam vitae et viam mortis

9 qui habitaverit in urbe hac morietur gladio et fame et peste qui autem egressus fuerit et transfugerit ad Chaldeos qui obsident vos vivet et erit ei anima sua quasi spolium

10 posui enim faciem meam super civitatem hanc in malum et non in bonum ait Dominus in manu regis Babylonis dabitur et exuret eam igni

11 et domui regis Iuda audite verbum Domini

12 domus David haec dicit Dominus iudicate mane iudicium et eruite vi oppressum de manu calumniantis ne forte egrediatur ut ignis indignatio mea et succendatur et non sit qui extinguat propter malitiam studiorum vestrorum

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13 ecce ego ad te habitatricem vallis solidae atque campestris ait Dominus qui dicitis quis percutiet nos et quis ingredietur domos nostras

14 et visitabo super vos iuxta fructum studiorum vestrorum dicit Dominus et succendam ignem in saltu eius et devorabit omnia in circuitu eius.

JEREMIAH (JEREMIAS) CHAPTER 22

1 haec dicit Dominus descende in domum regis Iuda et loqueris ibi verbum hoc

2 et dices audi verbum Domini rex Iuda qui sedes super solium David tu et servi tui et populus tuus qui ingredimini per portas istas

3 haec dicit Dominus facite iudicium et iustitiam et liberate vi oppressum de manu calumniatoris et advenam et pupillum et viduam nolite contristare neque opprimatis inique et sanguinem innocentem ne effundatis in loco isto

4 si enim facientes feceritis verbum istud ingredientur per portas domus huius reges sedentes de genere David super thronum eius et ascendentes currus et equos ipsi et servi et populus eorum

5 quod si non audieritis verba haec in memet ipso iuravi dicit Dominus quia in solitudinem erit domus haec

6 quia haec dicit Dominus super domum regis Iuda Galaad tu mihi caput Libani si non posuero te solitudinem urbes inhabitabiles

7 et sanctificabo super te interficientem virum et arma eius et succident electam cedrum tuam et praecipitabunt in ignem

8 et pertransibunt gentes multae per civitatem hanc et dicet unusquisque proximo suo quare fecit Dominus sic civitati huic grandi

9 et respondebunt eo quod dereliquerint pactum Domini Dei sui et adoraverint deos alienos et servierint eis

10 nolite flere mortuum neque lugeatis super eum fletu plangite eum qui egreditur quia non revertetur ultra nec videbit terram nativitatis suae

11 quia haec dicit Dominus ad Sellum filium Iosiae regem Iuda qui regnavit pro Iosia patre suo qui egressus est de loco isto non revertetur huc amplius

12 sed in loco ad quem transtuli eum ibi morietur et terram istam non videbit amplius

13 vae qui aedificat domum suam in iniustitia et cenacula sua non in iudicio amicum suum opprimet frustra et mercedem eius non reddet ei

14 qui dicit aedificabo mihi domum latam et cenacula spatiosa qui aperit sibi fenestras et facit laquearia cedrina pingitque sinopide

15 numquid regnabis quoniam confers te cedro pater tuus numquid non comedit et bibit et fecit iudicium et iustitiam tunc cum bene erat ei

16 iudicavit causam pauperis et egeni in bonum suum numquid non ideo quia cognovit me dicit Dominus

17 tui vero oculi et cor ad avaritiam et ad sanguinem innocentem fundendum et ad calumniam et ad cursum mali operis

18 propterea haec dicit Dominus ad Ioachim filium Iosiae regem Iuda non plangent eum vae frater et vae fratres non concrepabunt ei vae domine et vae inclite

19 sepultura asini sepelietur putrefactus et proiectus extra portas Hierusalem

20 ascende Libanum et clama et in Basan da vocem tuam et clama ad transeuntes quia contriti sunt omnes amatores tui

21 locutus sum ad te in abundantia tua dixisti non audiam haec est via tua ab adulescentia tua quia non audisti vocem meam

22 omnes pastores tuos pascet ventus et amatores tui in captivitatem ibunt et tunc confunderis et erubesces ab omni malitia tua

23 quae sedes in Libano et nidificas in cedris quomodo congemuisti cum venissent tibi dolores quasi dolores parturientis

24 vivo ego dicit Dominus quia si fuerit Iechonias filius Ioachim regis Iuda anulus in manu dextera mea inde avellam eum

25 et dabo te in manu quaerentium animam tuam et in manu quorum tu formidas faciem et in manu Nabuchodonosor regis Babylonis et in manu Chaldeorum

26 et mittam te et matrem tuam quae genuit te in terram alienam in qua nati non estis ibique moriemini

27 et in terram ad quam ipsi levant animam suam ut revertantur illuc non revertentur

28 numquid vas fictile atque contritum vir iste Iechonias numquid vas absque omni voluptate quare abiecti sunt ipse et semen eius et proiecti in terram quam ignoraverunt

29 terra terra terra audi sermonem Domini

30 haec dicit Dominus scribe virum istum sterilem virum qui in diebus suis non prosperabitur nec enim erit de semine eius vir qui sedeat super solium David et potestatem habeat ultra in Iuda.

JEREMIAH (JEREMIAS) CHAPTER 23

1 vae pastoribus qui disperdunt et dilacerant gregem pascuae meae dicit Dominus

2 ideo haec dicit Dominus Deus Israhel ad pastores qui pascunt populum meum vos dispersistis gregem meum eiecistis eos et non visitastis eos ecce ego visitabo super vos malitiam studiorum vestrorum ait Dominus

3 et ego congregabo reliquias gregis mei de omnibus terris ad quas eiecero eos illuc et convertam eos ad rura sua et crescent et multiplicabuntur

4 et suscitabo super eos pastores et pascent eos non formidabunt ultra et non pavebunt et nullus quaeretur ex numero dicit Dominus

5 ecce dies veniunt ait Dominus et suscitabo David germen iustum et regnabit rex et sapiens erit et faciet iudicium et iustitiam in terra

6 in diebus illius salvabitur Iuda et Israhel habitabit confidenter et hoc est nomen quod vocabunt eum Dominus iustus noster

7 propter hoc ecce dies veniunt dicit Dominus et non dicent ultra vivit Dominus qui eduxit filios Israhel de terra Aegypti

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8 sed vivit Dominus qui eduxit et adduxit semen domus Israhel de terra aquilonis et de cunctis terris ad quas eieceram eos illuc et habitabunt in terra sua

9 ad prophetas contritum est cor meum in medio mei contremuerunt omnia ossa mea factus sum quasi vir ebrius et quasi homo madidus a vino a facie Domini et a facie verborum sanctorum eius

10 quia adulteris repleta est terra quia a facie maledictionis luxit terra arefacta sunt arva deserti factus est cursus eorum malus et fortitudo eorum dissimilis

11 propheta namque et sacerdos polluti sunt et in domo mea inveni malum eorum ait Dominus

12 idcirco via eorum erit quasi lubricum in tenebris inpellentur enim et corruent in ea adferam enim super eos mala annum visitationis eorum ait Dominus

13 et in prophetis Samariae vidi fatuitatem prophetabant in Baal et decipiebant populum meum Israhel

14 et in prophetis Hierusalem vidi similitudinem adulterium et iter mendacii et confortaverunt manus pessimorum ut non converteretur unusquisque a malitia sua facti sunt mihi omnes Sodoma et habitatores eius quasi Gomorra

15 propterea haec dicit Dominus exercituum ad prophetas ecce ego cibabo eos absinthio et potabo eos felle a prophetis enim Hierusalem est egressa pollutio super omnem terram

16 haec dicit Dominus exercituum nolite audire verba prophetarum qui prophetant vobis et decipiunt vos visionem cordis sui loquuntur non de ore Domini

17 dicunt his qui blasphemant me locutus est Dominus pax erit vobis et omni qui ambulat in pravitate cordis sui dixerunt non veniet super vos malum

18 quis enim adfuit in consilio Domini et vidit et audivit sermonem eius quis consideravit verbum illius et audivit

19 ecce turbo dominicae indignationis egredietur et tempestas erumpens super caput impiorum veniet

20 non revertetur furor Domini usque dum faciat et usque dum conpleat cogitationem cordis sui in novissimis diebus intellegetis consilium eius

21 non mittebam prophetas et ipsi currebant non loquebar ad eos et ipsi prophetabant

22 si stetissent in consilio meo et nota fecissent verba mea populo meo avertissem utique eos a via sua mala et a pessimis cogitationibus suis

23 putasne Deus e vicino ego sum dicit Dominus et non Deus de longe

24 si occultabitur vir in absconditis et ego non videbo eum dicit Dominus numquid non caelum et terram ego impleo ait Dominus

25 audivi quae dixerunt prophetae prophetantes in nomine meo mendacium atque dicentes somniavi somniavi

26 usquequo istud in corde est prophetarum vaticinantium mendacium et prophetantium seductiones cordis sui

27 qui volunt facere ut obliviscatur populus meus nominis mei propter somnia eorum quae narrant unusquisque ad proximum suum sicut obliti sunt patres eorum nominis mei propter Baal

28 propheta qui habet somnium narret somnium et qui habet sermonem meum loquatur sermonem meum vere quid paleis ad triticum dicit Dominus

29 numquid non verba mea sunt quasi ignis ait Dominus et quasi malleus conterens petram

30 propterea ecce ego ad prophetas ait Dominus qui furantur verba mea unusquisque a proximo suo

31 ecce ego ad prophetas ait Dominus qui adsumunt linguas suas et aiunt dicit Dominus

32 ecce ego ad prophetas somniantes mendacium ait Dominus qui narraverunt ea et seduxerunt populum meum in mendacio suo et in miraculis suis cum ego non misissem eos nec mandassem eis qui nihil profuerunt populo huic dicit Dominus

33 si igitur interrogaverit te populus iste vel propheta aut sacerdos dicens quod est onus Domini dices ad eos ut quid vobis onus proiciam quippe vos dicit Dominus

34 et prophetes et sacerdos et populus qui dicit onus Domini visitabo super virum illum et super domum eius

35 haec dicetis unusquisque ad proximum et ad fratrem suum quid respondit Dominus et quid locutus est Dominus

36 et onus Domini ultra non memorabitur quia onus erit unicuique sermo suus et pervertitis verba Dei viventis Domini exercituum Dei nostri

37 haec dices ad prophetam quid respondit tibi Dominus et quid locutus est Dominus

38 si autem onus Domini dixeritis propter hoc haec dicit Dominus quia dixistis sermonem istum onus Domini et misi ad vos dicens nolite dicere onus Domini

39 propterea ecce ego tollam vos portans et derelinquam vos et civitatem quam dedi vobis et patribus vestris a facie mea

40 et dabo vos in obprobrium sempiternum et in ignominiam aeternam quae numquam oblivione delebitur.

JEREMIAH (JEREMIAS) CHAPTER 24

1 ostendit mihi Dominus et ecce duo calathi pleni ficis positi ante templum Domini postquam transtulit Nabuchodonosor rex Babylonis Iechoniam filium Ioachim regem Iuda et principes eius et fabrum et inclusorem de Hierusalem et adduxit eos in Babylonem

2 calathus unus ficus bonas habebat nimis ut solent ficus esse primi temporis et calathus unus ficus habebat malas nimis quae comedi non poterant eo quod essent malae

3 et dixit Dominus ad me quid tu vides Hieremia et dixi ficus ficus bonas bonas valde et malas malas valde quae comedi non possunt eo quod sint malae

4 et factum est verbum Domini ad me dicens

5 haec dicit Dominus Deus Israhel sicut ficus hae bonae sic cognoscam transmigrationem Iuda quam emisi de loco isto in terram Chaldeorum in bonum

6 et ponam oculos meos super eos ad placandum et reducam eos in terram hanc et aedificabo eos et non destruam et plantabo eos et non evellam

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7 et dabo eis cor ut sciant me quia ego sum Dominus et erunt mihi in populum et ego ero eis in Deum quia revertentur ad me in toto corde suo

8 et sicut ficus pessimae quae comedi non possunt eo quod sint malae haec dicit Dominus sic dabo Sedeciam regem Iuda et principes eius et reliquos de Hierusalem qui remanserunt in urbe hac et qui habitant in terra Aegypti

9 et dabo eos in vexationem adflictionemque omnibus regnis terrae in obprobrium et in parabolam et in proverbium et in maledictionem in universis locis ad quos eieci eos

10 et mittam in eis gladium et famem et pestem donec consumantur de terra quam dedi eis et patribus eorum.

JEREMIAH (JEREMIAS) CHAPTER 25

1 verbum quod factum est ad Hieremiam de omni populo Iudae in anno quarto Ioachim filii Iosiae regis Iuda ipse est annus primus Nabuchodonosor regis Babylonis

2 quae locutus est Hieremias propheta ad omnem populum Iuda et ad universos habitatores Hierusalem dicens

3 a tertiodecimo anno Iosiae filii Amon regis Iuda usque ad diem hanc iste est tertius et vicesimus annus factum est verbum Domini ad me et locutus sum ad vos de nocte consurgens et loquens et non audistis

4 et misit Dominus ad vos omnes servos suos prophetas consurgens diluculo mittensque et non audistis neque inclinastis aures vestras ut audiretis

5 cum diceret revertimini unusquisque a via sua mala et a pessimis cogitationibus vestris et habitabitis in terram quam dedit Dominus vobis et patribus vestris a saeculo et usque in saeculum

6 et nolite ire post deos alienos ut serviatis eis adoretisque eos neque me ad iracundiam provocetis in operibus manuum vestrarum et non adfligam vos

7 et non audistis me dicit Dominus ut me ad iracundiam provocaretis in operibus manuum vestrarum in malum vestrum

8 propterea haec dicit Dominus exercituum pro eo quod non audistis verba mea

9 ecce ego mittam et adsumam universas cognationes aquilonis ait Dominus et ad Nabuchodonosor regem Babylonis servum meum et adducam eos super terram istam et super habitatores eius et super omnes nationes quae in circuitu illius sunt et interficiam eos et ponam eos in stuporem et in sibilum et in solitudines sempiternas

10 perdamque ex eis vocem gaudii et vocem laetitiae vocem sponsae et vocem sponsi vocem molae et lumen lucernae

11 et erit universa terra eius in solitudinem et in stuporem et servient omnes gentes istae regi Babylonis septuaginta annis

12 cumque impleti fuerint anni septuaginta visitabo super regem Babylonis et super gentem illam dicit Dominus iniquitatem eorum et super terram Chaldeorum et ponam illam in solitudines sempiternas

13 et adducam super terram illam omnia verba mea quae locutus sum contra eam omne quod scriptum est in libro isto quaecumque prophetavit Hieremias adversum omnes gentes

14 quia servierunt eis cum essent gentes multae et reges magni et reddam eis secundum opera eorum et secundum facta manuum suarum

15 quia sic dicit Dominus exercituum Deus Israhel sume calicem vini furoris huius de manu mea et propinabis de illo cunctis gentibus ad quas ego mittam te

16 et bibent et turbabuntur et insanient a facie gladii quem ego mittam inter eos

17 et accepi calicem de manu Domini et propinavi cunctis gentibus ad quas misit me Dominus

18 Hierusalem et civitatibus Iudae et regibus eius et principibus eius ut darem eos in solitudinem et in stuporem in sibilum et in maledictionem sicut est dies ista

19 Pharaoni regi Aegypti et servis eius et principibus eius et omni populo eius

20 et universis generaliter cunctis regibus terrae Ausitidis et cunctis regibus terrae Philisthim et Ascaloni et Gazae et Accaroni et reliquiis Azoti

21 Idumeae et Moab et filiis Ammon

22 et cunctis regibus Tyri et cunctis regibus Sidonis et regibus terrae insularum qui sunt trans mare

23 et Dedan et Theman et Buz et universis qui adtonsi sunt in comam

24 et cunctis regibus Arabiae et cunctis regibus occidentis qui habitant in deserto

25 et cunctis regibus Zambri et cunctis regibus Aelam et cunctis regibus Medorum

26 et cunctis regibus aquilonis de prope et de longe unicuique contra fratrem suum et omnibus regnis terrae quae super faciem eius sunt et rex Sesach bibet post eos

27 et dices ad eos haec dicit Dominus exercituum Deus Israhel bibite et inebriamini et vomite et cadite neque surgatis a facie gladii quem ego mittam inter vos

28 cumque noluerint accipere calicem de manu ut bibant dices ad eos haec dicit Dominus exercituum bibentes bibetis

29 quia ecce in civitate in qua invocatum est nomen meum ego incipio adfligere et vos quasi innocentes inmunes eritis non eritis inmunes gladium enim ego voco super omnes habitatores terrae dicit Dominus exercituum

30 et tu prophetabis ad eos omnia verba haec et dices ad illos Dominus de excelso rugiet et de habitaculo sancto suo dabit vocem suam rugiens rugiet super decorem suum celeuma quasi calcantium concinetur adversus omnes habitatores terrae

31 pervenit sonitus usque ad extrema terrae quia iudicium Domino cum gentibus iudicatur ipse cum omni carne impios tradidit gladio dicit Dominus

32 haec dicit Dominus exercituum ecce adflictio egredietur de gente in gentem et turbo magnus egredietur a summitatibus terrae

33 et erunt interfecti Domini in die illa a summo terrae usque ad summum eius non plangentur et non colligentur

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neque sepelientur in sterquilinium super faciem terrae iacebunt

34 ululate pastores et clamate et aspergite vos cinere optimates gregis quia conpleti sunt dies vestri ut interficiamini et dissipationes vestrae et cadetis quasi vasa pretiosa

35 et peribit fuga a pastoribus et salvatio ab optimatibus gregis

36 vox clamoris pastorum et ululatus optimatium gregis quia vastavit Dominus pascuam eorum

37 et conticuerunt arva pacis a facie irae furoris Domini

38 dereliquit quasi leo umbraculum suum facta est terra eorum in desolationem a facie irae columbae et a facie irae furoris Domini.

JEREMIAH (JEREMIAS) CHAPTER 26

1 in principio regis Ioachim filii Iosiae regis Iuda factum est verbum istud a Domino dicens

2 haec dicit Dominus sta in atrio domus Domini et loqueris ad omnes civitates Iuda de quibus veniunt ut adorent in domo Domini universos sermones quos ego mandavi tibi ut loquaris ad eos noli subtrahere verbum

3 si forte audiant et convertantur unusquisque a via sua mala et paeniteat me mali quod cogito facere eis propter malitias studiorum eorum

4 et dices ad eos haec dicit Dominus si non audieritis me ut ambuletis in lege mea quam dedi vobis

5 ut audiatis sermones servorum meorum prophetarum quos ego misi ad vos de nocte consurgens et dirigens et non audistis

6 dabo domum istam sicut Silo et urbem hanc dabo in maledictionem cunctis gentibus terrae

7 et audierunt sacerdotes et prophetae et omnis populus Hieremiam loquentem verba haec in domo Domini

8 cumque conplesset Hieremias loquens omnia quae praeceperat ei Dominus ut loqueretur ad universum populum adprehenderunt eum sacerdotes et prophetae et omnis populus dicens morte morietur

9 quare prophetavit in nomine Domini dicens sicut Silo erit domus haec et urbs ista desolabitur eo quod non sit habitator et congregatus est omnis populus adversum Hieremiam in domum Domini

10 et audierunt principes Iuda verba haec et ascenderunt de domo regis in domum Domini et sederunt in introitu portae Domini novae

11 et locuti sunt sacerdotes et prophetae ad principes et ad omnem populum dicentes iudicium mortis est viro huic quia prophetavit adversum civitatem istam sicut audistis auribus vestris

12 et ait Hieremias ad omnes principes et ad universum populum dicens Dominus misit me ut prophetarem ad domum istam et ad civitatem hanc omnia verba quae audistis

13 nunc ergo bonas facite vias vestras et studia vestra et audite vocem Domini Dei vestri et paenitebit Dominum mali quod locutus est adversum vos

14 ego autem ecce in manibus vestris sum facite mihi ut bonum et rectum est in oculis vestris

15 verumtamen scitote et cognoscite quod si occideritis me sanguinem innocentem traditis contra vosmet ipsos et contra civitatem istam et habitatores eius in veritate enim misit me Dominus ad vos ut loquerer in auribus vestris omnia verba haec

16 et dixerunt principes et omnis populus ad sacerdotes et prophetas non est viro huic iudicium mortis quia in nomine Domini Dei nostri locutus est ad nos

17 surrexerunt ergo viri de senioribus terrae et dixerunt ad omnem coetum populi loquentes

18 Michas de Morasthim fuit propheta in diebus Ezechiae regis Iudae et ait ad omnem populum Iudae dicens haec dicit Dominus exercituum Sion quasi ager arabitur et Hierusalem in acervum lapidum erit et mons domus in excelsa silvarum

19 numquid morte condemnavit eum Ezechias rex Iuda et omnis Iuda numquid non timuerunt Dominum et deprecati sunt faciem Domini et paenituit Dominum mali quod locutus erat adversum eos itaque nos facimus malum grande contra animas nostras

20 fuit quoque vir prophetans in nomine Domini Urias filius Semei de Cariathiarim et prophetavit adversum civitatem istam et adversum terram hanc iuxta universa verba Hieremiae

21 et audivit rex Ioachim et omnes potentes et principes eius verba haec et quaesivit rex interficere eum et audivit Urias et timuit fugitque et ingressus est Aegyptum

22 et misit rex Ioachim viros in Aegyptum Elnathan filium Achobor et viros cum eo in Aegyptum

23 et eduxerunt Uriam de Aegypto et adduxerunt eum ad regem Ioachim et percussit eum gladio et proiecit cadaver eius in sepulchris vulgi ignobilis

24 igitur manus Ahicam filii Saphan fuit cum Hieremia ut non traderetur in manu populi et interficerent eum.

JEREMIAH (JEREMIAS) CHAPTER 27

1 in principio regni Ioachim filii Iosiae regis Iuda factum est verbum istud ad Hieremiam a Domino dicens

2 haec dicit Dominus ad me fac tibi vincula et catenas et pones eas in collo tuo

3 et mittes eas ad regem Edom et ad regem Moab et ad regem filiorum Ammon et ad regem Tyri et ad regem Sidonis in manu nuntiorum qui venerunt Hierusalem ad Sedeciam regem Iuda

4 et praecipies eis ut ad dominos suos loquantur haec dicit Dominus exercituum Deus Israhel haec dicetis ad dominos vestros

5 ego feci terram et hominem et iumenta quae sunt super faciem terrae in fortitudine mea magna et in brachio meo extento et dedi eam ei qui placuit in oculis meis

6 et nunc itaque ego dedi omnes terras istas in manu Nabuchodonosor regis Babylonis servi mei insuper et bestias agri dedi ei ut serviant illi

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7 et servient ei omnes gentes et filio eius et filio filii eius donec veniat tempus terrae eius et ipsius et servient ei gentes multae et reges magni

8 gens autem et regnum quod non servierit Nabuchodonosor regi Babylonis et quicumque non curvaverit collum suum sub iugo regis Babylonis in gladio et in fame et in peste visitabo super gentem illam ait Dominus donec consumam eos in manu eius

9 vos ergo nolite audire prophetas vestros et divinos et somniatores et augures et maleficos qui dicunt vobis non servietis regi Babylonis

10 quia mendacium prophetant vobis ut longe faciant vos de terra vestra et eiciant vos et pereatis

11 porro gens quae subiecerit cervicem suam sub iugo regis Babylonis et servierit ei dimittam eam in terra sua dicit Dominus et colet eam et habitabit in ea

12 et ad Sedeciam regem Iuda locutus sum secundum omnia verba haec dicens subicite colla vestra sub iugo regis Babylonis et servite ei et populo eius et vivetis

13 quare moriemini tu et populus tuus gladio fame et peste sicut locutus est Dominus ad gentem quae servire noluerit regi Babylonis

14 nolite audire verba prophetarum dicentium vobis non servietis regi Babylonis quia mendacium ipsi loquuntur vobis

15 quia non misi eos ait Dominus et ipsi prophetant in nomine meo mendaciter ut eiciant vos et pereatis tam vos quam prophetae qui vaticinantur vobis

16 et ad sacerdotes et ad populum istum locutus sum dicens haec dicit Dominus nolite audire verba prophetarum vestrorum qui prophetant vobis dicentes ecce vasa Domini revertentur de Babylone nunc cito mendacium enim prophetant vobis

17 nolite ergo audire eos sed servite regi Babylonis ut vivatis quare datur haec civitas in solitudinem

18 et si prophetae sunt et est verbum Domini in eis occurrant Domino exercituum ut non veniant vasa quae derelicta fuerant in domum Domini et in domum regis Iuda et in Hierusalem in Babylonem

19 quia haec dicit Dominus exercituum ad columnas et ad mare et ad bases et ad reliqua vasorum quae remanserunt in civitate hac

20 quae non tulit Nabuchodonosor rex Babylonis cum transferret Iechoniam filium Ioachim regem Iuda de Hierusalem in Babylonem et omnes optimates Iuda et Hierusalem

21 quia haec dicit Dominus exercituum Deus Israhel ad vasa quae derelicta sunt in domum Domini et in domum regis Iuda et Hierusalem

22 in Babylonem transferentur et ibi erunt usque ad diem visitationis suae dicit Dominus et adferri faciam ea et restitui in loco isto.

JEREMIAH (JEREMIAS) CHAPTER 28

1 et factum est in anno illo in principio regni Sedeciae regis Iuda in anno quarto in mense quinto dixit ad me Ananias filius Azur propheta de Gabaon in domo Domini coram sacerdotibus et omni populo dicens

2 haec dicit Dominus exercituum Deus Israhel contrivi iugum regis Babylonis

3 adhuc duo anni dierum et ego referri faciam ad locum istum omnia vasa Domini quae tulit Nabuchodonosor rex Babylonis de loco isto et transtulit ea in Babylonem

4 et Iechoniam filium Ioachim regem Iuda et omnem transmigrationem Iudae qui ingressi sunt in Babylonem ego convertam ad locum istum ait Dominus conteram enim iugum regis Babylonis

5 et dixit Hieremias propheta ad Ananiam prophetam in oculis sacerdotum et in oculis omnis populi qui stabant in domo Domini

6 et ait Hieremias propheta amen sic faciat Dominus suscitet Dominus verba tua quae prophetasti ut referantur vasa in domum Domini et omnis transmigratio de Babylone ad locum istum

7 verumtamen audi verbum hoc quod ego loquor in auribus tuis et in auribus universi populi

8 prophetae qui fuerunt ante me et te ab initio et prophetaverunt super terras multas et super regna magna de proelio et de adflictione et de fame

9 propheta qui vaticinatus est pacem cum venerit verbum eius scietur propheta quem misit Dominus in veritate

10 et tulit Ananias propheta catenam de collo Hieremiae prophetae et confregit eam

11 et ait Ananias in conspectu omnis populi dicens haec dicit Dominus sic confringam iugum Nabuchodonosor regis Babylonis post duos annos dierum de collo omnium gentium

12 et abiit Hieremias prophetes in viam suam et factum est verbum Domini ad Hieremiam postquam confregit Ananias propheta catenam de collo Hieremiae prophetae dicens

13 vade et dices Ananiae haec dicit Dominus catenas ligneas contrivisti et facies pro eis catenas ferreas

14 quia haec dicit Dominus exercituum Deus Israhel iugum ferreum posui super collum cunctarum gentium istarum ut serviant Nabuchodonosor regi Babylonis et servient ei insuper et bestias terrae dedi ei

15 et dixit Hieremias propheta ad Ananiam prophetam audi Anania non misit te Dominus et tu confidere fecisti populum istum in mendacio

16 idcirco haec dicit Dominus ecce emittam te a facie terrae hoc anno morieris adversum Dominum enim locutus es

17 et mortuus est Ananias propheta in anno illo mense septimo.

JEREMIAH (JEREMIAS) CHAPTER 29

1 et haec sunt verba libri quae misit Hieremias propheta de Hierusalem ad reliquias seniorum transmigrationis et ad sacerdotes et ad prophetas et ad omnem populum quem transduxerat Nabuchodonosor de Hierusalem in Babylonem

2 postquam egressus est Iechonias rex et domina et eunuchi et principes Iuda et Hierusalem et faber et inclusor de Hierusalem

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3 in manu Ellasa filii Saphan et Gamaliae filii Helciae quos misit Sedecias rex Iuda ad Nabuchodonosor regem Babylonis in Babylonem dicens

4 haec dicit Dominus exercituum Deus Israhel omni transmigrationi quam transtuli de Hierusalem in Babylonem

5 aedificate domos et habitate et plantate hortos et comedite fructum eorum

6 accipite uxores et generate filios et filias date filiis vestris uxores et filias vestras date viris et pariant filios et filias et multiplicamini ibi et nolite esse pauci numero

7 et quaerite pacem civitatis ad quam transmigrare vos feci et orate pro ea ad Dominum quia in pace illius erit pax vobis

8 haec enim dicit Dominus exercituum Deus Israhel non vos inducant prophetae vestri qui sunt in medio vestrum et divini vestri et ne adtendatis ad somnia vestra quae vos somniatis

9 quia falso ipsi prophetant vobis in nomine meo et non misi eos dicit Dominus

10 quia haec dicit Dominus cum coeperint impleri in Babylone septuaginta anni visitabo vos et suscitabo super vos verbum meum bonum ut reducam vos ad locum istum

11 ego enim scio cogitationes quas cogito super vos ait Dominus cogitationes pacis et non adflictionis ut dem vobis finem et patientiam

12 et invocabitis me et ibitis et orabitis me et exaudiam vos

13 quaeretis me et invenietis cum quaesieritis me in toto corde vestro

14 et inveniar a vobis ait Dominus et reducam captivitatem vestram et congregabo vos de universis gentibus et de cunctis locis ad quae expuli vos dicit Dominus et reverti vos faciam de loco ad quem transmigrare vos feci

15 quia dixistis suscitavit nobis Dominus prophetas in Babylone

16 quia haec dicit Dominus ad regem qui sedet super solium David et ad omnem populum habitatorem urbis huius ad fratres vestros qui non sunt egressi vobiscum in transmigrationem

17 haec dicit Dominus exercituum ecce mittam in eis gladium et famem et pestem et ponam eos quasi ficus malas quae comedi non possunt eo quod pessimae sint

18 et persequar eos in gladio in fame et in pestilentia et dabo eos in vexationem universis regnis terrae in maledictionem et in stuporem et in sibilum et in obprobrium cunctis gentibus ad quas ego eieci eos

19 eo quod non audierint verba mea dicit Dominus quae misi ad eos per servos meos prophetas de nocte consurgens et mittens et non audistis dicit Dominus

20 vos ergo audite verbum Domini omnis transmigratio quam emisi de Hierusalem in Babylonem

21 haec dicit Dominus exercituum Deus Israhel ad Ahab filium Culia et ad Sedeciam filium Maasiae qui prophetant vobis in nomine meo mendaciter ecce ego tradam eos in manu Nabuchodonosor regis Babylonis et percutiet eos in oculis vestris

22 et adsumetur ex eis maledictio omni transmigrationi Iuda quae est in Babylone dicentium ponat te Dominus sicut Sedeciam et sicut Ahab quos frixit rex Babylonis in igne

23 pro eo quod fecerint stultitiam in Israhel et moechati sunt in uxores amicorum suorum et locuti sunt verbum in nomine meo mendaciter quod non mandavi eis ego sum iudex et testis dicit Dominus

24 et ad Semeiam Neelamiten dices

25 haec dicit Dominus exercituum Deus Israhel pro eo quod misisti in nomine tuo libros ad omnem populum qui est in Hierusalem et ad Sophoniam filium Maasiae sacerdotem et ad universos sacerdotes dicens

26 Dominus dedit te sacerdotem pro Ioiadae sacerdote ut sis dux in domo Domini super omnem virum arrepticium et prophetantem ut mittas eum in nervum et in carcerem

27 et nunc quare non increpasti Hieremiam Anathothiten qui prophetat vobis

28 quia super hoc misit ad nos in Babylonem dicens longum est aedificate domos et habitate et plantate hortos et comedite fructum eorum

29 legit ergo Sophonias sacerdos librum istum in auribus Hieremiae prophetae

30 et factum est verbum Domini ad Hieremiam dicens

31 mitte ad omnem transmigrationem dicens haec dicit Dominus ad Semeiam Neelamiten pro eo quod prophetavit vobis Semeias et ego non misi eum et fecit vos confidere in mendacio

32 idcirco haec dicit Dominus ecce ego visitabo super Semeiam Neelamiten et super semen eius non erit ei vir sedens in medio populi huius et non videbit bonum quod ego faciam populo meo ait Dominus quia praevaricationem locutus est adversum Dominum.

JEREMIAH (JEREMIAS) CHAPTER 30

1 hoc verbum quod factum est ad Hieremiam a Domino dicens

2 haec dicit Dominus Deus Israhel dicens scribe tibi omnia verba quae locutus sum ad te in libro

3 ecce enim dies veniunt dicit Dominus et convertam conversionem populi mei Israhel et Iuda ait Dominus et convertam eos ad terram quam dedi patribus eorum et possidebunt eam

4 et haec verba quae locutus est Dominus ad Israhel et ad Iudam

5 quoniam haec dicit Dominus vocem terroris audivimus formido et non est pax

6 interrogate et videte si generat masculus quare ergo vidi omnis viri manum super lumbum suum quasi parientis et conversae sunt universae facies in auruginem

7 vae quia magna dies illa nec est similis eius tempusque tribulationis est Iacob et ex ipso salvabitur

8 et erit in die illa ait Dominus exercituum conteram iugum eius de collo tuo et vincula illius disrumpam et non dominabuntur ei amplius alieni

9 sed servient Domino Deo suo et David regi suo quem suscitabo eis

10 tu ergo ne timeas serve meus Iacob ait Dominus neque paveas Israhel quia ecce ego salvo te de terra longinqua et

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semen tuum de terra captivitatis eorum et revertetur Iacob et quiescet et cunctis affluet et non erit quem formidet

11 quoniam tecum ego sum ait Dominus ut salvem te faciam enim consummationem in cunctis gentibus in quibus dispersi te te autem non faciam in consummationem sed castigabo te in iudicio ut non tibi videaris innoxius

12 quia haec dicit Dominus insanabilis fractura tua pessima plaga tua

13 non est qui iudicet iudicium tuum ad alligandum curationum utilitas non est tibi

14 omnes amatores tui obliti sunt tui te non quaerent plaga enim inimici percussi te castigatione crudeli propter multitudinem iniquitatis tuae dura facta sunt peccata tua

15 quid clamas super contritione tua insanabilis est dolor tuus propter multitudinem iniquitatis tuae et dura peccata tua feci haec tibi

16 propterea omnes qui comedunt te devorabuntur et universi hostes tui in captivitatem ducentur et qui te vastant vastabuntur cunctosque praedatores tuos dabo in praedam

17 obducam enim cicatricem tibi et a vulneribus tuis sanabo te dicit Dominus quia Eiectam vocaverunt te Sion haec est quae non habebat requirentem

18 haec dicit Dominus ecce ego convertam conversionem tabernaculorum Iacob et tectis eius miserebor et aedificabitur civitas in excelso suo et templum iuxta ordinem suum fundabitur

19 et egredietur de eis laus voxque ludentium et multiplicabo eos et non inminuentur et glorificabo eos et non adtenuabuntur

20 et erunt filii eius sicut a principio et coetus eius coram me permanebit et visitabo adversum omnes qui tribulant eum

21 et erit dux eius ex eo et princeps de medio eius producetur et adplicabo eum et accedet ad me quis enim iste est qui adplicet cor suum ut adpropinquet mihi ait Dominus

22 et eritis mihi in populum et ego ero vobis in Deum

23 ecce turbo Domini furor egrediens procella ruens in capite impiorum conquiescet

24 non avertet iram indignationis Dominus donec faciat et conpleat cogitationem cordis sui in novissimo dierum intellegetis ea.

JEREMIAH (JEREMIAS) CHAPTER 31

1 in tempore illo dicit Dominus ero Deus universis cognationibus Israhel et ipsi erunt mihi in populum

2 haec dicit Dominus invenit gratiam in deserto populus qui remanserat gladio vadet ad requiem suam Israhel

3 longe Dominus apparuit mihi et in caritate perpetua dilexi te ideo adtraxi te miserans

4 rursumque aedificabo te et aedificaberis virgo Israhel adhuc ornaberis tympanis tuis et egredieris in choro ludentium

5 adhuc plantabis vineas in montibus Samariae plantabunt plantantes et donec tempus veniat non vindemiabunt

6 quia erit dies in qua clamabunt custodes in monte Ephraim surgite et ascendamus in Sion ad Dominum Deum nostrum

7 quia haec dicit Dominus exultate in laetitia Iacob et hinnite contra caput gentium personate canite et dicite salva Domine populum tuum reliquias Israhel

8 ecce ego adducam eos de terra aquilonis et congregabo eos ab extremis terrae inter quos erunt caecus et claudus et praegnans et pariens simul coetus magnus revertentium huc

9 in fletu venient et in precibus deducam eos et adducam eos per torrentes aquarum in via recta et non inpingent in ea quia factus sum Israheli pater et Ephraim primogenitus meus est

10 audite verbum Domini gentes et adnuntiate insulis quae procul sunt et dicite qui dispersit Israhel congregabit eum et custodiet eum sicut pastor gregem suum

11 redemit enim Dominus Iacob et liberavit eum de manu potentioris

12 et venient et laudabunt in monte Sion et confluent ad bona Domini super frumento et vino et oleo et fetu pecorum et armentorum eritque anima eorum quasi hortus inriguus et ultra non esurient

13 tunc laetabitur virgo in choro iuvenes et senes simul et convertam luctum eorum in gaudium et consolabor eos et laetificabo a dolore suo

14 et inebriabo animam sacerdotum pinguedine et populus meus bonis meis adimplebitur ait Dominus

15 haec dicit Dominus vox in excelso audita est lamentationis fletus et luctus Rachel plorantis filios suos et nolentis consolari super eis quia non sunt

16 haec dicit Dominus quiescat vox tua a ploratu et oculi tui a lacrimis quia est merces operi tuo ait Dominus et revertentur de terra inimici

17 et est spes novissimis tuis ait Dominus et revertentur filii ad terminos suos

18 audiens audivi Ephraim transmigrantem castigasti me et eruditus sum quasi iuvenculus indomitus converte me et revertar quia tu Dominus Deus meus

19 postquam enim convertisti me egi paenitentiam et postquam ostendisti mihi percussi femur meum confusus sum et erubui quoniam sustinui obprobrium adulescentiae meae

20 si filius honorabilis mihi Ephraim si puer delicatus quia ex quo locutus sum de eo adhuc recordabor eius idcirco conturbata sunt viscera mea super eum miserans miserebor eius ait Dominus

21 statue tibi speculam pone tibi amaritudines dirige cor tuum in viam directam in qua ambulasti revertere virgo Israhel revertere ad civitates tuas istas

22 usquequo deliciis dissolveris filia vaga quia creavit Dominus novum super terram femina circumdabit virum

23 haec dicit Dominus exercituum Deus Israhel adhuc dicent verbum istud in terra Iuda et in urbibus eius cum convertero captivitatem eorum benedicat tibi Dominus pulchritudo iustitiae mons sanctus

24 et habitabunt in eo Iudas et omnes civitates eius simul agricolae et minantes greges

25 quia inebriavi animam lassam et omnem animam esurientem saturavi

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26 ideo quasi de somno suscitatus sum et vidi et somnus meus dulcis mihi

27 ecce dies veniunt dicit Dominus et seminabo domum Israhel et domum Iuda semine hominis et semine iumentorum

28 et sicut vigilavi super eos ut evellerem et demolirer et dissiparem et disperderem et adfligerem sic vigilabo super eos ut aedificem et plantem ait Dominus

29 in diebus illis non dicent ultra patres comederunt uvam acerbam et dentes filiorum obstipuerunt

30 sed unusquisque in iniquitate sua morietur omnis homo qui comederit uvam acerbam obstupescent dentes eius

31 ecce dies veniunt dicit Dominus et feriam domui Israhel et domui Iuda foedus novum

32 non secundum pactum quod pepigi cum patribus vestris in die qua adprehendi manum eorum ut educerem eos de terra Aegypti pactum quod irritum fecerunt et ego dominatus sum eorum dicit Dominus

33 sed hoc erit pactum quod feriam cum domo Israhel post dies illos dicit Dominus dabo legem meam in visceribus eorum et in corde eorum scribam eam et ero eis in Deum et ipsi erunt mihi in populum

34 et non docebunt ultra vir proximum suum et vir fratrem suum dicens cognoscite Dominum omnes enim cognoscent me a minimo eorum usque ad maximum ait Dominus quia propitiabor iniquitati eorum et peccati eorum non ero memor amplius

35 haec dicit Dominus qui dat solem in lumine diei ordinem lunae et stellarum in lumine noctis qui turbat mare et sonant fluctus eius Dominus exercituum nomen illi

36 si defecerint leges istae coram me dicit Dominus tunc et semen Israhel deficiet ut non sit gens coram me cunctis diebus

37 haec dicit Dominus si mensurari potuerint caeli sursum et investigari fundamenta terrae deorsum et ego abiciam universum semen Israhel propter omnia quae fecerunt dicit Dominus

38 ecce dies veniunt dicit Dominus et aedificabitur civitas Domino a turre Ananehel usque ad portam Anguli

39 et exibit ultra norma mensurae in conspectu eius super collem Gareb et circuibit Goatha

40 et omnem vallem cadaverum et cineris et universam regionem mortis usque ad torrentem Cedron et usque ad angulum portae Equorum orientalis sanctum Domini non evelletur et non destruetur ultra in perpetuum.

JEREMIAH (JEREMIAS) CHAPTER 32

1 verbum quod factum est ad Hieremiam a Domino in anno decimo Sedeciae regis Iuda ipse est annus octavusdecimus Nabuchodonosor

2 tunc exercitus regis Babylonis obsidebat Hierusalem et Hieremias propheta erat clausus in atrio carceris qui erat in domo regis Iuda

3 clauserat enim eum Sedecias rex Iuda dicens quare vaticinaris dicens haec dicit Dominus ecce ego dabo civitatem istam in manu regis Babylonis et capiet eam

4 et Sedecias rex Iuda non effugiet de manu Chaldeorum sed tradetur in manu regis Babylonis et loquetur os eius cum ore illius et oculi eius oculos illius videbunt

5 et in Babylonem ducet Sedeciam et ibi erit donec visitem eum ait Dominus si autem dimicaveritis adversum Chaldeos nihil prosperum habebitis

6 et dixit Hieremias factum est verbum Domini ad me dicens

7 ecce Anamehel filius Sellum patruelis tuus veniet ad te dicens eme tibi agrum meum qui est in Anathoth tibi enim conpetit ex propinquitate ut emas

8 et venit ad me Anamehel filius patrui mei secundum verbum Domini ad vestibulum carceris et ait ad me posside agrum meum qui est in Anathoth in terra Beniamin quia tibi conpetit hereditas et tu propinquus ut possideas intellexi autem quod verbum Domini esset

9 et emi agrum ab Anamehel filio patrui mei qui est in Anathoth et adpendi ei argentum septem stateres et decem argenteos

10 et scripsi in libro et signavi et adhibui testes et adpendi argentum in statera

11 et accepi librum possessionis signatum stipulationes et rata et signa forinsecus

12 et dedi librum possessionis Baruch filio Neri filii Maasiae in oculis Anamehel patruelis mei et in oculis testium qui scripti erant in libro emptionis in oculis omnium Iudaeorum qui sedebant in atrio carceris

13 et praecepi Baruch coram eis dicens

14 haec dicit Dominus exercituum Deus Israhel sume libros istos librum emptionis hunc signatum et librum hunc qui apertus est et pones illos in vase fictili ut permanere possint diebus multis

15 haec enim dicit Dominus exercituum Deus Israhel adhuc possidebuntur domus et agri et vineae in terra ista

16 et oravi ad Dominum postquam tradidi librum possessionis Baruch filio Neri dicens

17 heu heu heu Domine Deus ecce tu fecisti caelum et terram in fortitudine tua magna et in brachio tuo extento non erit tibi difficile omne verbum

18 qui facis misericordiam in milibus et reddes iniquitatem patrum in sinu filiorum eorum post eos fortissime magne potens Dominus exercituum nomen tibi

19 magnus consilio et inconprehensibilis cogitatu cuius oculi aperti sunt super omnes vias filiorum Adam ut reddas unicuique secundum vias suas et secundum fructum adinventionum eius

20 qui posuisti signa et portenta in terra Aegypti usque ad diem hanc et in Israhel et in hominibus et fecisti tibi nomen sicut est dies haec

21 et eduxisti populum tuum Israhel de terra Aegypti in signis et in portentis et in manu robusta et in brachio extento et in terrore magno

22 et dedisti eis terram hanc quam iurasti patribus eorum ut dares eis terram fluentem lacte et melle

23 et ingressi sunt et possederunt eam et non oboedierunt voci tuae et in lege tua non ambulaverunt omnia quae

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mandasti eis ut facerent non fecerunt et evenerunt eis omnia mala haec

24 ecce munitiones extructae sunt adversum civitatem ut capiatur et urbs data est in manu Chaldeorum qui proeliantur adversum eam a facie gladii et famis et pestilentiae et quaecumque locutus es acciderunt ut ipse tu cernis

25 et tu dicis mihi Domine Deus eme agrum argento et adhibe testes cum urbs data sit in manu Chaldeorum

26 et factum est verbum Domini ad Hieremiam dicens

27 ecce ego Dominus Deus universae carnis numquid mihi difficile erit omne verbum

28 propterea haec dicit Dominus ecce ego tradam civitatem istam in manu Chaldeorum et in manu regis Babylonis et capiet eam

29 et venient Chaldei proeliantes adversum urbem hanc et succendent eam igni et conburent eam et domos in quarum domatibus sacrificabant Baal et libabant diis alienis libamina ad inritandum me

30 erant enim filii Israhel et filii Iuda iugiter facientes malum in oculis meis ab adulescentia sua filii Israhel qui usque nunc exacerbant me in opere manuum suarum dicit Dominus

31 quia in furore et in indignatione mea facta est mihi civitas haec a die qua aedificaverunt eam usque ad diem istam qua aufertur de conspectu meo

32 propter malitiam filiorum Israhel et filiorum Iuda quam fecerunt ad iracundiam me provocantes ipsi et reges eorum principes eorum et sacerdotes et prophetae eorum vir Iuda et habitatores Hierusalem

33 et verterunt ad me terga et non facies cum docerem eos diluculo et erudirem et nollent audire ut acciperent disciplinam

34 et posuerunt idola sua in domo in qua invocatum est nomen meum ut polluerent eam

35 et aedificaverunt excelsa Baal quae sunt in valle filii Ennom ut initiarent filios suos et filias suas Moloch quod non mandavi eis nec ascendit in cor meum ut facerent abominationem hanc et in peccatum deducerent Iudam

36 et nunc propter ista haec dicit Dominus Deus Israhel ad civitatem hanc de qua vos dicitis quod tradatur in manu regis Babylonis in gladio et in fame et in peste

37 ecce ego congregabo eos de universis terris ad quas eieci eos in furore meo et in ira mea et in indignatione grandi et reducam eos ad locum istum et habitare eos faciam confidenter

38 et erunt mihi in populum et ego ero eis in Deum

39 et dabo eis cor unum et viam unam ut timeant me universis diebus et bene sit eis et filiis eorum post eos

40 et feriam eis pactum sempiternum et non desinam eis benefacere et timorem meum dabo in corde eorum ut non recedant a me

41 et laetabor super eis cum bene eis fecero et plantabo eos in terra ista in veritate in toto corde meo et in tota anima mea

42 quia haec dicit Dominus sicut adduxi super populum istum omne malum hoc grande sic adducam super eos omne bonum quod ego loquor ad eos

43 et possidebuntur agri in terra ista de qua vos dicitis quod deserta sit eo quod non remanserit homo et iumentum et data sit in manu Chaldeorum

44 agri pecunia ementur et scribentur in libro et inprimetur signum et testis adhibebitur in terra Beniamin et in circuitu Hierusalem in civitatibus Iuda et in civitatibus montanis et in civitatibus campestribus et in civitatibus quae ad austrum sunt quia convertam captivitatem eorum ait Dominus.

JEREMIAH (JEREMIAS) CHAPTER 33

1 et factum est verbum Domini ad Hieremiam secundo cum adhuc clausus esset in atrio carceris dicens

2 haec dicit Dominus qui facturus est Dominus et formaturus illud et paraturus Dominus nomen eius

3 clama ad me et exaudiam te et adnuntiabo tibi grandia et firma quae nescis

4 quia haec dicit Dominus Deus Israhel ad domos urbis huius et ad domos regis Iuda quae destructae sunt et ad munitiones et gladium

5 venientium ut dimicent cum Chaldeis et impleant eas cadaveribus hominum quas percussi in furore meo et in indignatione mea abscondens faciem meam a civitate hac propter omnem malitiam eorum

6 ecce ego obducam ei cicatricem et sanitatem et curabo eos et revelabo illis deprecationem pacis et veritatis

7 et convertam conversionem Iuda et conversionem Hierusalem et aedificabo eos sicut a principio

8 et emundabo illos ab omni iniquitate sua in qua peccaverunt mihi et propitius ero cunctis iniquitatibus eorum in quibus deliquerunt mihi et spreverunt me

9 et erit mihi in nomen et in gaudium et in laudem et in exultationem cunctis gentibus terrae quae audierint omnia bona quae ego facturus sum eis et pavebunt et turbabuntur in universis bonis et in omni pace quam ego faciam ei

10 haec dicit Dominus adhuc audietur in loco isto quem vos dicitis esse desertum eo quod non sit homo et iumentum in civitatibus Iuda et foris Hierusalem quae desolatae sunt absque homine et absque habitatore et absque pecore

11 vox gaudii et vox laetitiae vox sponsi et vox sponsae vox dicentium confitemini Domino exercituum quoniam bonus Dominus quoniam in aeternum misericordia eius et portantium vota in domum Domini reducam enim conversionem terrae sicut a principio dicit Dominus

12 haec dicit Dominus exercituum adhuc erit in loco isto deserto absque homine et absque iumento et in cunctis civitatibus eius habitaculum pastorum accubantium gregum

13 in civitatibus montuosis et in civitatibus campestribus et in civitatibus quae ad austrum sunt et in terra Beniamin et in circuitu Hierusalem et in civitatibus Iuda adhuc transibunt greges ad manum numerantis ait Dominus

14 ecce dies veniunt dicit Dominus et suscitabo verbum bonum quod locutus sum ad domum Israhel et ad domum Iuda

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15 in diebus illis et in tempore illo germinare faciam David germen iustitiae et faciet iudicium et iustitiam in terra

16 in diebus illis salvabitur Iuda et Hierusalem habitabit confidenter et hoc est quod vocabit eam Dominus iustus noster

17 quia haec dicit Dominus non interibit de David vir qui sedeat super thronum domus Israhel

18 et de sacerdotibus et Levitis non interibit vir a facie mea qui offerat holocaustomata et incendat sacrificium et caedat victimas cunctis diebus

19 et factum est verbum Domini ad Hieremiam dicens

20 haec dicit Dominus si irritum fieri potest pactum meum cum die et pactum meum cum nocte ut non sit dies et nox in tempore suo

21 et pactum meum irritum esse poterit cum David servo meo ut non sit ex eo filius qui regnet in throno eius et Levitae et sacerdotes ministri mei

22 sicuti numerari non possunt stellae caeli et metiri harena maris sic multiplicabo semen David servi mei et Levitas ministros meos

23 et factum est verbum Domini ad Hieremiam dicens

24 numquid non vidisti quid populus hic locutus sit dicens duae cognationes quas elegerat Dominus abiectae sunt et populum meum despexerunt eo quod non sit ultra gens coram eis

25 haec dicit Dominus si pactum meum inter diem et noctem et leges caelo et terrae non posui

26 equidem et semen Iacob et David servi mei proiciam ut non adsumam de semine eius principes seminis Abraham et Isaac et Iacob reducam enim conversionem eorum et miserebor eis.

JEREMIAH (JEREMIAS) CHAPTER 34

1 verbum quod factum est ad Hieremiam a Domino quando Nabuchodonosor rex Babylonis et omnis exercitus eius universaque regna terrae quae erant sub potestate manus eius et omnes populi bellabant contra Hierusalem et contra omnes urbes eius dicens

2 haec dicit Dominus Deus Israhel vade et loquere ad Sedeciam regem Iuda et dices ad eum haec dicit Dominus ecce ego tradam civitatem hanc in manu regis Babylonis et succendet eam igni

3 et tu non effugies de manu eius sed conprehensione capieris et in manu eius traderis et oculi tui oculos regis Babylonis videbunt et os eius cum ore tuo loquetur et Babylonem introibis

4 attamen audi verbum Domini Sedecia rex Iuda haec dicit Dominus ad te non morieris in gladio

5 sed in pace morieris et secundum conbustiones patrum tuorum regum priorum qui fuerunt ante te sic conburent te et vae domine plangent te quia verbum ego locutus sum dicit Dominus

6 et locutus est Hieremias propheta ad Sedeciam regem Iuda universa verba haec in Hierusalem

7 et exercitus regis Babylonis pugnabat contra Hierusalem et contra omnes civitates Iuda quae reliquae erant contra Lachis et contra Azeca haec enim supererant de civitatibus Iuda urbes munitae

8 verbum quod factum est ad Hieremiam a Domino postquam percussit rex Sedecias foedus cum omni populo in Hierusalem praedicans

9 ut dimitteret unusquisque servum suum et unusquisque ancillam suam hebraeum et hebraeam liberos et nequaquam dominarentur eis id est in Iudaeo et fratre suo

10 audierunt ergo omnes principes et universus populus qui inierant pactum ut dimitteret unusquisque servum suum et unusquisque ancillam suam liberos et ultra non dominarentur in eis audierunt igitur et dimiserunt

11 et conversi sunt deinceps et retraxerunt servos et ancillas suas quos dimiserant liberos et subiugaverunt in famulos et in famulas

12 et factum est verbum Domini ad Hieremiam a Domino dicens

13 haec dicit Dominus Deus Israhel ego percussi foedus cum patribus vestris in die qua eduxi eos de terra Aegypti de domo servitutis dicens

14 cum conpleti fuerint septem anni dimittat unusquisque fratrem suum hebraeum qui venditus est ei et serviet tibi sex annis et dimittes eum a te liberum et non audierunt patres vestri me nec inclinaverunt aurem suam

15 et conversi estis vos hodie et fecistis quod rectum est in oculis meis ut praedicaretis libertatem unusquisque ad amicum suum et inistis pactum in conspectu meo in domo in qua invocatum est nomen meum super eam

16 et reversi estis et commaculastis nomen meum et reduxistis unusquisque servum suum et unusquisque ancillam suam quos dimiseratis ut essent liberi et suae potestatis et subiugastis eos ut sint vobis servi et ancillae

17 propterea haec dicit Dominus vos non audistis me ut praedicaretis libertatem unusquisque fratri suo et unusquisque amico suo ecce ego praedico libertatem ait Dominus ad gladium et pestem et famem et dabo vos in commotionem cunctis regnis terrae

18 et dabo viros qui praevaricantur foedus meum et non observaverunt verba foederis quibus adsensi sunt in conspectu meo vitulum quem ceciderunt in duas partes et transierunt inter divisiones eius

19 principes Iuda et principes Hierusalem eunuchi et sacerdotes et omnis populus terrae qui transierunt inter divisiones vituli

20 et dabo eos in manu inimicorum suorum et in manu quaerentium animam eorum et erit morticinum eorum in escam volucribus caeli et bestiis terrae

21 et Sedeciam regem Iuda et principes eius dabo in manu inimicorum suorum et in manu quaerentium animam eorum et in manu exercituum regis Babylonis qui recesserunt a vobis

22 ecce ego praecipio dicit Dominus et reducam eos in civitatem hanc et proeliabuntur adversum eam et capient eam et incendent igni et civitates Iuda dabo in solitudinem eo quod non sit habitator.

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JEREMIAH (JEREMIAS) CHAPTER 35

1 verbum quod factum est ad Hieremiam a Domino in diebus Ioachim filii Iosiae regis Iuda dicens

2 vade ad domum Rechabitarum et loquere eis et introduces eos in domum Domini in unam exedram thesaurorum et dabis eis bibere vinum

3 et adsumpsi Iezoniam filium Hieremiae filii Absaniae et fratres eius et omnes filios eius et universam domum Rechabitarum

4 et introduxi eos in domum Domini ad gazofilacium filiorum Anan filii Hiegedeliae hominis Dei quod erat iuxta gazofilacium principum super thesaurum Maasiae filii Sellum qui erat custos vestibuli

5 et posui coram filiis domus Rechabitarum scyphos plenos vino et calices et dixi ad eos bibite vinum

6 qui responderunt non bibemus vinum quia Ionadab filius Rechab pater noster praecepit nobis dicens non bibetis vinum vos et filii vestri usque in sempiternum

7 et domum non aedificabitis et sementem non seretis et vineas non plantabitis nec habebitis sed in tabernaculis habitabitis cunctis diebus vestris ut vivatis diebus multis super faciem terrae in qua vos peregrinamini

8 oboedivimus ergo voci Ionadab filii Rechab patris nostri in omnibus quae praecepit nobis ita ut non biberemus vinum cunctis diebus nostris nos et mulieres nostrae filii et filiae nostrae

9 et non aedificaremus domos ad habitandum et vineam et agrum et sementem non habuimus

10 sed habitavimus in tabernaculis et oboedientes fecimus iuxta omnia quae praecepit nobis Ionadab pater noster

11 cum autem ascendisset Nabuchodonosor rex Babylonis ad terram nostram diximus venite et ingrediamur Hierusalem a facie exercitus Chaldeorum et a facie exercitus Syriae et mansimus in Hierusalem

12 et factum est verbum Domini ad Hieremiam dicens

13 haec dicit Dominus exercituum Deus Israhel vade et dic viris Iuda et habitatoribus Hierusalem numquid non recipietis disciplinam ut oboediatis verbis meis dicit Dominus

14 praevaluerunt sermones Ionadab filii Rechab quos praecepit filiis suis ut non biberent vinum et non biberunt usque ad diem hanc quia oboedierunt praecepto patris sui ego autem locutus sum ad vos de mane consurgens et loquens et non oboedistis mihi

15 misique ad vos omnes servos meos prophetas consurgens diluculo mittensque et dicens convertimini unusquisque a via sua pessima et bona facite studia vestra et nolite sequi deos alienos neque colatis eos et habitabitis in terra quam dedi vobis et patribus vestris et non inclinastis aurem vestram neque audistis me

16 firmaverunt igitur filii Ionadab filii Rechab praeceptum patris sui quod praeceperat eis populus autem iste non oboedivit mihi

17 idcirco haec dicit Dominus exercituum Deus Israhel ecce ego adduco super Iudam et super omnes habitatores Hierusalem universam adflictionem quam locutus sum adversum eos eo quod locutus sum ad illos et non audierunt vocavi illos et non responderunt mihi

18 domui autem Rechabitarum dixit Hieremias haec dicit Dominus exercituum Deus Israhel pro eo quod oboedistis praecepto Ionadab patris vestri et custodistis omnia mandata eius et fecistis universa quae praecepit vobis

19 propterea haec dicit Dominus exercituum Deus Israhel non deficiet vir de stirpe Ionadab filii Rechab stans in conspectu meo cunctis diebus.

JEREMIAH (JEREMIAS) CHAPTER 36

1 et factum est in anno quarto Ioachim filii Iosiae regis Iuda factum est verbum hoc ad Hieremiam a Domino dicens

2 tolle volumen libri et scribes in eo omnia verba quae locutus sum tibi adversum Israhel et Iudam et adversum omnes gentes a die qua locutus sum ad te ex diebus Iosiae usque ad diem hanc

3 si forte audiente domo Iuda universa mala quae ego cogito facere eis revertatur unusquisque a via sua pessima et propitius ero iniquitati et peccato eorum

4 vocavit ergo Hieremias Baruch filium Neriae et scripsit Baruch ex ore Hieremiae omnes sermones Domini quos locutus est ad eum in volumine libri

5 et praecepit Hieremias Baruch dicens ego clausus sum nec valeo ingredi domum Domini

6 ingredere ergo tu et lege de volumine in quo scripsisti ex ore meo verba Domini audiente populo in domo Domini in die ieiunii insuper et audiente universo Iuda qui veniunt de civitatibus suis leges eis

7 si forte cadat oratio eorum in conspectu Domini et revertatur unusquisque a via sua pessima quoniam magnus furor et indignatio quam locutus est Dominus adversum populum hunc

8 et fecit Baruch filius Neriae iuxta omnia quae praeceperat ei Hieremias propheta legens ex volumine sermones Domini in domo Domini

9 factum est autem in anno quinto Ioachim filii Iosiae regis Iuda in mense nono praedicaverunt ieiunium in conspectu Domini omni populo in Hierusalem et universae multitudini quae confluxerat de civitatibus Iuda in Hierusalem

10 legitque Baruch ex volumine sermones Hieremiae in domo Domini in gazofilacio Gamariae filii Saphan scribae in vestibulo superiori in introitu portae novae domus Domini audiente omni populo

11 cumque audisset Micheas filius Gamariae filii Saphan omnes sermones Domini ex libro

12 descendit in domum regis ad gazofilacium scribae et ecce ibi omnes principes sedebant Elisama scriba et Dalaias filius Semeiae et Elnathan filius Achobor et Gamarias filius Saphan et Sedecias filius Ananiae et universi principes

13 et nuntiavit eis Micheas omnia verba quae audivit legente Baruch ex volumine in auribus populi

14 miserunt itaque omnes principes ad Baruch Iudi filium Nathaniae filii Selemiae filii Chusi dicentes volumen ex quo legisti audiente populo sume in manu tua et veni tulit ergo Baruch filius Neriae volumen in manu sua et venit ad eos

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15 et dixerunt ad eum sede et lege haec in auribus nostris et legit Baruch in auribus eorum

16 igitur cum audissent omnia verba obstipuerunt unusquisque ad proximum suum et dixerunt ad Baruch nuntiare debemus regi omnes sermones istos

17 et interrogaverunt eum dicentes indica nobis quomodo scripsisti omnes sermones istos ex ore eius

18 dixit autem eis Baruch ex ore suo loquebatur quasi legens ad me omnes sermones istos et ego scribebam in volumine atramento

19 et dixerunt principes ad Baruch vade et abscondere tu et Hieremias et nemo sciat ubi sitis

20 et ingressi sunt ad regem in atrium porro volumen commendaverunt in gazofilacio Elisamae scribae et nuntiaverunt audiente rege omnes sermones

21 misitque rex Iudi ut sumeret volumen qui tollens illud de gazofilacio Elisamae scribae legit audiente rege et universis principibus qui stabant circa regem

22 rex autem sedebat in domo hiemali in mense nono et posita erat arula coram eo plena prunis

23 cumque legisset Iudi tres pagellas vel quattuor scidit illud scalpello scribae et proiecit in igne qui erat super arulam donec consumeretur omne volumen igni qui erat in arula

24 et non timuerunt neque sciderunt vestimenta sua rex et omnes servi eius qui audierunt universos sermones istos

25 verumtamen Elnathan et Dalaias et Gamarias contradixerunt regi ne conbureret librum et non audivit eos

26 et praecepit rex Hieremahel filio Ammelech et Saraiae filio Ezrihel et Selemiae filio Abdehel ut conprehenderent Baruch scribam et Hieremiam prophetam abscondit autem eos Dominus

27 et factum est verbum Domini ad Hieremiam postquam conbuserat rex volumen et sermones quos scripserat Baruch ex ore Hieremiae dicens

28 rursum tolle volumen aliud et scribe in eo omnes sermones priores qui erant in volumine primo quod conbusit Ioachim rex Iuda

29 et ad Ioachim regem Iuda dices haec dicit Dominus tu conbusisti volumen illud dicens quare scripsisti in eo adnuntians festinus veniet rex Babylonis et vastabit terram hanc et cessare faciet ex illa hominem et iumentum

30 propterea haec dicit Dominus contra Ioachim regem Iuda non erit ex eo qui sedeat super solium David et cadaver eius proicietur ad aestum per diem et ad gelu per noctem

31 et visitabo contra eum et contra semen eius et contra servos eius iniquitates suas et adducam super eos et super habitatores Hierusalem et super viros Iuda omne malum quod locutus sum ad eos et non audierunt

32 Hieremias autem tulit volumen aliud et dedit illud Baruch filio Neriae scribae qui scripsit in eo ex ore Hieremiae omnes sermones libri quem conbuserat Ioachim rex Iuda igni et insuper additi sunt sermones multo plures quam ante fuerant.

JEREMIAH (JEREMIAS) CHAPTER 37

1 et regnavit rex Sedecias filius Iosiae pro Iechonia filio Ioachim quem constituit regem Nabuchodonosor rex Babylonis in terra Iuda

2 et non oboedivit ipse et servi eius et populus terrae verbis Domini quae locutus est in manu Hieremiae prophetae

3 et misit rex Sedecias Iuchal filium Selemiae et Sophoniam filium Maasiae sacerdotem ad Hieremiam prophetam dicens ora pro nobis Dominum Deum nostrum

4 Hieremias autem libere ambulabat in medio populi non enim miserant eum in custodiam carceris igitur exercitus Pharao egressus est Aegyptum et audientes Chaldei qui obsidebant Hierusalem huiuscemodi nuntium recesserunt ab Hierusalem

5 et factum est verbum Domini ad Hieremiam prophetam dicens

6 haec dicit Dominus Deus Israhel sic dicetis regi Iuda qui misit vos ad me ad interrogandum ecce exercitus Pharaonis qui egressus est vobis in auxilium revertetur in terram suam in Aegyptum

7 et redient Chaldei et bellabunt contra civitatem hanc et capient eam et incendent igni

8 haec dicit Dominus nolite decipere animas vestras dicentes euntes abibunt et recedent a nobis Chaldei quia non abibunt

9 sed et si percusseritis omnem exercitum Chaldeorum qui proeliantur adversum vos et derelicti fuerint ex eis aliqui vulnerati singuli de tentorio suo consurgent et incendent civitatem hanc igni

10 ergo cum recessisset exercitus Chaldeorum ab Hierusalem propter exercitum Pharaonis

11 egressus est Hieremias de Hierusalem ut iret in terram Beniamin et divideret ibi possessionem in conspectu civium

12 cumque pervenisset ad portam Beniamin erat ibi custos portae per vices nomine Hierias filius Selemiae filii Ananiae et adprehendit Hieremiam prophetam dicens ad Chaldeos profugis

13 et respondit Hieremias falsum est non fugio ad Chaldeos et non audivit eum sed conprehendit Hierias Hieremiam et adduxit eum ad principes

14 quam ob rem irati principes contra Hieremiam caesum eum miserunt in carcerem qui erat in domo Ionathan scribae ipse enim praepositus erat super carcerem

15 itaque ingressus est Hieremias in domum laci et in ergastula et sedit ibi Hieremias diebus multis

16 mittens autem rex Sedecias tulit eum et interrogavit in domo sua abscondite et dixit putasne est sermo a Domino et dixit Hieremias est et ait in manu regis Babylonis traderis

17 et dixit Hieremias ad regem Sedeciam quid peccavi tibi et servis tuis et populo tuo quia misisti me in domum carceris

18 ubi sunt prophetae vestri qui prophetabant vobis et dicebant non veniet rex Babylonis super vos et super terram hanc

19 nunc ergo audi obsecro domine mi rex valeat deprecatio mea in conspectu tuo et ne me remittas in domum Ionathan scribae ne moriar ibi

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20 praecepit ergo rex Sedecias ut traderetur Hieremias in vestibulo carceris et daretur ei torta panis cotidie excepto pulmento donec consumerentur omnes panes de civitate et mansit Hieremias in vestibulo carceris.

JEREMIAH (JEREMIAS) CHAPTER 38

1 audivit autem Saphatias filius Matthan et Gedelias filius Phassur et Iuchal filius Selemiae et Phassur filius Melchiae sermones quos Hieremias loquebatur ad omnem populum dicens

2 haec dicit Dominus quicumque manserit in civitate hac morietur gladio et fame et peste qui autem profugerit ad Chaldeos vivet et erit anima eius sospes et vivens

3 haec dicit Dominus tradenda tradetur civitas haec in manu exercitus regis Babylonis et capiet eam

4 et dixerunt principes regi rogamus ut occidatur homo iste de industria enim dissolvit manus virorum bellantium qui remanserunt in civitate hac et manus universi populi loquens ad eos iuxta verba haec siquidem homo hic non quaerit pacem populi huius sed malum

5 et dixit rex Sedecias ecce ipse in manibus vestris est nec enim fas est regem vobis quicquam negare

6 tulerunt ergo Hieremiam et proiecerunt eum in lacu Melchiae filii Ammelech qui erat in vestibulo carceris et submiserunt Hieremiam in funibus et in lacum non erat aqua sed lutum descendit itaque Hieremias in caenum

7 audivit autem Abdemelech Aethiops vir eunuchus qui erat in domo regis quod misissent Hieremiam in lacum porro rex sedebat in porta Beniamin

8 et egressus est Abdemelech de domo regis et locutus est ad regem dicens

9 domine mi rex malefecerunt viri isti omnia quaecumque perpetrarunt contra Hieremiam prophetam mittentes eum in lacum ut moriatur ibi fame non sunt enim panes ultra in civitate

10 praecepit itaque rex Abdemelech Aethiopi dicens tolle tecum hinc triginta viros et leva Hieremiam prophetam de lacu antequam moriatur

11 adsumptis ergo Abdemelech secum viris ingressus est domum regis quae erat sub cellario et tulit inde veteres pannos et antiqua quae conputruerant et submisit ea ad Hieremiam in lacum per funiculos

12 dixitque Abdemelech Aethiops ad Hieremiam pone veteres pannos et haec scissa et putrida sub cubitu manuum tuarum et subter funes fecit ergo Hieremias sic

13 et extraxerunt Hieremiam funibus et eduxerunt eum de lacu mansit autem Hieremias in vestibulo carceris

14 et misit rex Sedecias et tulit ad se Hieremiam prophetam ad ostium tertium quod erat in domo Domini et dixit rex ad Hieremiam interrogo ego te sermonem ne abscondas a me aliquid

15 dixit autem Hieremias ad Sedeciam si adnuntiavero tibi numquid non interficies me et si consilium tibi dedero non me audies

16 iuravit ergo rex Sedecias Hieremiae clam dicens vivit Dominus qui fecit nobis animam hanc si occidero te et si tradidero te in manu virorum istorum qui quaerunt animam tuam

17 et dixit Hieremias ad Sedeciam haec dicit Dominus exercituum Deus Israhel si profectus exieris ad principes regis Babylonis vivet anima tua et civitas haec non succendetur igni et salvus eris tu et domus tua

18 si autem non exieris ad principes regis Babylonis tradetur civitas haec in manu Chaldeorum et succendent eam igni et tu non effugies de manu eorum

19 et dixit rex Sedecias ad Hieremiam sollicitus sum propter Iudaeos qui transfugerunt ad Chaldeos ne forte tradar in manus eorum et inludant mihi

20 respondit autem Hieremias non te tradent audi quaeso vocem Domini quam ego loquor ad te et bene tibi erit et vivet anima tua

21 quod si nolueris egredi iste est sermo quem ostendit mihi Dominus

22 ecce omnes mulieres quae remanserunt in domo regis Iuda educentur ad principes regis Babylonis et ipsae dicent seduxerunt te et praevaluerunt adversum te viri pacifici tui demerserunt in caeno et lubrico pedes tuos et recesserunt a te

23 et omnes uxores tuae et filii tui educentur ad Chaldeos et non effugies manus eorum sed in manu regis Babylonis capieris et civitatem hanc conburet igni

24 dixit ergo Sedecias ad Hieremiam nullus sciat verba haec et non morieris

25 si autem audierint principes quia locutus sum tecum et venerint ad te et dixerint tibi indica nobis quid locutus sis cum rege ne celes nos et non te interficiemus et quid locutus est tecum rex

26 dices ad eos prostravi ego preces meas coram rege ne me reduci iuberet in domum Ionathan et ibi morerer

27 venerunt ergo omnes principes ad Hieremiam et interrogaverunt eum et locutus est eis iuxta omnia verba quae praeceperat ei rex et cessaverunt ab eo nihil enim fuerat auditum

28 mansit vero Hieremias in vestibulo carceris usque ad diem quo capta est Hierusalem et factum est ut caperetur Hierusalem.

JEREMIAH (JEREMIAS) CHAPTER 39

1 anno nono Sedeciae regis Iuda mense decimo venit Nabuchodonosor rex Babylonis et omnis exercitus eius ad Hierusalem et obsidebant eam

2 undecimo autem anno Sedeciae mense quarto quinta mensis aperta est civitas

3 et ingressi sunt omnes principes regis Babylonis et sederunt in porta media Neregel Sereser Semegar Nabu Sarsachim Rabsares Neregel Sereser Rebmag et omnes reliqui principes regis Babylonis

4 cumque vidisset eos Sedecias rex Iuda et omnes viri bellatores fugerunt et egressi sunt nocte de civitate per viam horti regis et per portam quae erat inter duos muros et egressi sunt ad viam deserti

5 persecutus est autem eos exercitus Chaldeorum et conprehenderunt Sedeciam in campo solitudinis hiericuntinae et

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captum adduxerunt ad Nabuchodonosor regem Babylonis in Reblatha quae est in terra Emath et locutus est ad eum iudicia

6 et occidit rex Babylonis filios Sedeciae in Reblatha in oculis eius et omnes nobiles Iuda occidit rex Babylonis

7 oculos quoque Sedeciae eruit et vinxit eum conpedibus ut duceretur in Babylonem

8 domum quoque regis et domum vulgi succenderunt Chaldei igni et murum Hierusalem subverterunt

9 et reliquias populi quae remanserunt in civitate et perfugas qui transfugerant ad eum et superfluos vulgi qui remanserant transtulit Nabuzardan magister militum in Babylonem

10 et de plebe pauperum qui nihil penitus habebant dimisit Nabuzardan magister militum in terra Iuda et dedit eis vineas et cisternas in die illa

11 praeceperat autem Nabuchodonosor rex Babylonis de Hieremia Nabuzardan magistro militiae dicens

12 tolle illum et pone super eum oculos tuos nihilque ei mali facias sed ut voluerit sic facies ei

13 misit ergo Nabuzardan princeps militiae et Nabu et Sesban et Rabsares et Neregel et Sereser et Rebmag et omnes optimates regis Babylonis

14 miserunt et tulerunt Hieremiam de vestibulo carceris et tradiderunt eum Godoliae filio Ahicam filii Saphan ut intraret domum et habitaret in populo

15 ad Hieremiam autem factus fuerat sermo Domini cum clausus esset in vestibulo carceris dicens

16 vade et dic Abdemelech Aethiopi dicens haec dicit Dominus exercituum Deus Israhel ecce ego inducam sermones meos super civitatem hanc in malum et non in bonum et erunt in conspectu tuo in die illa

17 et liberabo te in die illa ait Dominus et non traderis in manus virorum quos tu formidas

18 sed eruens liberabo te et gladio non cades sed erit tibi anima tua in salutem quia in me habuisti fiduciam ait Dominus.

JEREMIAH (JEREMIAS) CHAPTER 40

1 sermo qui factus est ad Hieremiam a Domino postquam dimissus est a Nabuzardan magistro militiae de Rama quando tulit eum vinctum catenis in medio omnium qui migrabant de Hierusalem et Iuda et ducebantur in Babylonem

2 tollens ergo princeps militiae Hieremiam dixit ad eum Dominus Deus tuus locutus est malum hoc super locum istum

3 et adduxit et fecit Dominus sicut locutus est quia peccastis Domino et non audistis vocem eius et factus est vobis sermo hic

4 nunc ergo ecce solvi te hodie de catenis quae sunt in manibus tuis si placet tibi ut venias mecum in Babylonem veni et ponam oculos meos super te si autem displicet tibi venire mecum in Babylonem reside ecce omnis terra in conspectu tuo quod elegeris et quo placuerit tibi ut vadas illuc perge

5 et mecum noli venire sed habita apud Godoliam filium Ahicam filii Saphan quem praeposuit rex Babylonis civitatibus Iudaeae habita ergo cum eo in medio populi vel quocumque placuerit tibi ut vadas vade dedit quoque ei magister militiae cibaria et munuscula et dimisit eum

6 venit autem Hieremias ad Godoliam filium Ahicam in Masphat et habitavit cum eo in medio populi qui relictus fuerat in terra

7 cum ergo audissent omnes principes exercitus qui dispersi fuerant per regiones ipsi et socii eorum quod praefecisset rex Babylonis Godoliam filium Ahicam terrae et quod commendasset ei viros et mulieres et parvulos et de pauperibus terrae qui non fuerant translati in Babylonem

8 venerunt ad Godoliam in Masphat et Ismahel filius Nathaniae et Iohanan et Ionathan filii Caree et Sareas filius Thenoemeth et filii Offi qui erat de Nethophathi et Iezonias filius Maachathi ipsi et viri eorum

9 et iuravit eis Godolias filius Ahicam filii Saphan et comitibus eorum dicens nolite timere servire Chaldeis habitate in terra et servite regi Babylonis et bene erit vobis

10 ecce ego habito in Masphat ut respondeam praecepto Chaldeorum qui mittuntur ad nos vos autem colligite vindemiam et messem et oleum et condite in vasis vestris et manete in urbibus vestris quas tenetis

11 sed et omnes Iudaei qui erant in Moab et in filiis Ammon et in Idumea et in universis regionibus audito quod dedisset rex Babylonis reliquias in Iudaeam et quod praeposuisset super eos Godoliam filium Ahicam filii Saphan

12 reversi sunt inquam omnes Iudaei de universis locis ad quae profugerant et venerunt in terram Iuda ad Godoliam in Masphat et collegerunt vinum et messem multam nimis

13 Iohanan autem filius Caree et omnes principes exercitus qui dispersi erant in regionibus venerunt ad Godoliam in Masphat

14 et dixerunt ei scito quia Baalis rex filiorum Ammon misit Ismahel filium Nathaniae percutere animam tuam et non credidit eis Godolias filius Ahicam

15 Iohanan vero filius Caree dixit ad Godoliam seorsum in Masphat loquens ibo et percutiam Ismahel filium Nathaniae nullo sciente ne interficiat animam tuam et dissipentur omnes Iudaei qui congregati sunt ad te et peribunt reliquiae Iuda

16 et ait Godolias filius Ahicam ad Iohanan filium Caree noli facere verbum hoc falsum enim tu loqueris de Ismahel.

JEREMIAH (JEREMIAS) CHAPTER 41

1 et factum est in mense septimo venit Ismahel filius Nathaniae filii Elisama de semine regali et optimates regis et decem viri cum eo ad Godoliam filium Ahicam in Masphat et comederunt ibi panes simul in Masphat

2 surrexit autem Ismahel filius Nathaniae et decem viri qui erant cum eo et percusserunt Godoliam filium Ahicam filii Saphan gladio et interfecerunt eum quem praefecerat rex Babylonis terrae

3 omnes quoque Iudaeos qui erant cum Godolia in Masphat et Chaldeos qui repperti sunt ibi et viros bellatores percussit Ismahel

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4 secundo autem die postquam occiderat Godoliam nullo adhuc sciente

5 venerunt viri de Sychem et de Silo et de Samaria octoginta viri rasi barbam et scissis vestibus et squalentes munera et tus habebant in manu ut offerrent in domo Domini

6 egressus ergo Ismahel filius Nathaniae in occursum eorum de Masphat incedens et plorans ibat cum autem occurrisset eis dixit ad eos venite ad Godoliam filium Ahicam

7 qui cum venissent ad medium civitatis interfecit eos Ismahel filius Nathaniae circa medium laci ipse et viri qui erant cum eo

8 decem autem viri repperti sunt inter eos qui dixerunt ad Ismahel noli occidere nos quia habemus thesauros in agro frumenti et hordei et olei et mellis et cessavit et non interfecit eos cum fratribus suis

9 lacus autem in quem proiecerat Ismahel omnia cadavera virorum quos percussit propter Godoliam ipse est quem fecit rex Asa propter Baasa regem Israhel ipsum replevit Ismahel filius Nathaniae occisis

10 et captivas duxit Ismahel omnes reliquias populi qui erant in Masphat filias regis et universum populum qui remanserat in Masphat quos commendarat Nabuzardan princeps militiae Godoliae filio Ahicam et cepit eos Ismahel filius Nathaniae et abiit ut transiret ad filios Ammon

11 audivit autem Iohanan filius Caree et omnes principes bellatorum qui erant cum eo omne malum quod fecerat Ismahel filius Nathaniae

12 et adsumptis universis viris profecti sunt ut bellarent adversum Ismahel filium Nathaniae et invenerunt eum ad aquas Multas quae sunt in Gabaon

13 cumque vidisset omnis populus qui erat cum Ismahel Iohanan filium Caree et universos principes bellatorum qui erant cum eo laetati sunt

14 et reversus est omnis populus quem ceperat Ismahel in Masphat reversusque abiit ad Iohanan filium Caree

15 Ismahel autem filius Nathaniae fugit cum octo viris a facie Iohanan et abiit ad filios Ammon

16 tulit ergo Iohanan filius Caree et omnes principes bellatorum qui erant cum eo universas reliquias vulgi quas reduxerat ab Ismahel filio Nathaniae de Masphat postquam percussit Godoliam filium Ahicam fortes viros ad proelium et mulieres et pueros et eunuchos quos reduxerat de Gabaon

17 et abierunt et sederunt peregrinantes in Chamaam quae est iuxta Bethleem ut pergerent et introirent Aegyptum

18 a facie Chaldeorum timebant enim eos quia percusserat Ismahel filius Nathaniae Godoliam filium Ahicam quem praeposuerat rex Babylonis in terra Iuda.

JEREMIAH (JEREMIAS) CHAPTER 42

1 et accesserunt omnes principes bellatorum et Iohanan filius Caree et Iezonias filius Osaiae et reliquum vulgus a parvo usque ad magnum

2 dixeruntque ad Hieremiam prophetam cadat oratio nostra in conspectu tuo et ora pro nobis ad Dominum Deum tuum pro universis reliquiis istis quia derelicti sumus pauci de pluribus sicut oculi tui nos intuentur

3 et adnuntiet nobis Dominus Deus tuus viam per quam pergamus et verbum quod faciamus

4 dixit autem ad eos Hieremias propheta audivi ecce ego oro ad Dominum Deum vestrum secundum verba vestra omne verbum quodcumque responderit mihi indicabo vobis nec celabo vos quicquam

5 et illi dixerunt ad Hieremiam sit Dominus inter nos testis veritatis et fidei si non iuxta omne verbum in quo miserit te Dominus Deus tuus ad nos sic faciemus

6 sive bonum est sive malum voci Domini Dei nostri ad quem mittimus te oboediemus ut bene sit nobis cum audierimus vocem Domini Dei nostri

7 cum autem conpleti essent decem dies factum est verbum Domini ad Hieremiam

8 vocavitque Iohanan filium Caree et omnes principes bellatorum qui erant cum eo et universum populum a minimo usque ad magnum

9 et dixit ad eos haec dicit Dominus Deus Israhel ad quem misistis me ut prosternerem preces vestras in conspectu eius

10 si quiescentes manseritis in terra hac aedificabo vos et non destruam plantabo et non evellam iam enim placatus sum super malo quod feci vobis

11 nolite timere a facie regis Babylonis quem vos pavidi formidatis nolite eum metuere dicit Dominus quia vobiscum sum ego ut salvos faciam vos et eruam de manu eius

12 et dabo vobis misericordiam et miserebor vestri et habitare vos faciam in terra vestra

13 si autem dixeritis vos non habitabimus in terra ista nec audiemus vocem Domini Dei nostri

14 dicentes nequaquam sed ad terram Aegypti pergemus ubi non videbimus bellum et clangorem tubae non audiemus et famem non sustinebimus et ibi habitabimus

15 propter hoc nunc audite verbum Domini reliquiae Iuda haec dicit Dominus exercituum Deus Israhel si posueritis faciem vestram ut ingrediamini Aegyptum et intraveritis ut ibi habitetis

16 gladium quem vos formidatis ibi conprehendet vos in terra Aegypti et fames pro qua estis solliciti adherebit vobis in Aegypto et ibi moriemini

17 omnesque viri qui posuerint faciem suam ut ingrediantur Aegyptum et habitent ibi morientur gladio et fame et peste nullus de eis remanebit nec effugient a facie mali quod ego adferam super eos

18 quia haec dicit Dominus exercituum Deus Israhel sicut conflatus est furor meus et indignatio mea super habitatores Hierusalem sic conflabitur indignatio mea super vos cum ingressi fueritis Aegyptum et eritis in iusiurandum et in stuporem et in maledictum et in obprobrium et nequaquam ultra videbitis locum istum

19 verbum Domini super vos reliquiae Iuda nolite intrare Aegyptum scientes scietis quia obtestatus sum vobis hodie

20 quia decepistis animas vestras vos enim misistis me ad Dominum Deum nostrum dicentes ora pro nobis ad

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Dominum Deum nostrum et iuxta omnia quaecumque dixerit tibi Dominus Deus noster sic adnuntia nobis et faciemus
21 et adnuntiavi vobis hodie et non audistis vocem Domini Dei vestri super universis pro quibus misit me ad vos
22 nunc ergo scientes scietis quia gladio et fame et peste moriemini in loco ad quem voluistis intrare ut habitaretis ibi.

JEREMIAH (JEREMIAS) CHAPTER 43

1 factum est autem cum conplesset Hieremias loquens ad populum universos sermones Domini Dei eorum pro quibus miserat eum Dominus Deus eorum ad illos omnia verba haec
2 dixit Azarias filius Osaiae et Iohanan filius Caree et omnes viri superbi dicentes ad Hieremiam mendacium tu loqueris non misit te Dominus Deus noster dicens ne ingrediamini Aegyptum ut habitetis illuc
3 sed Baruch filius Neriae incitat te adversum nos ut tradat nos in manibus Chaldeorum ut interficiat nos et transduci faciat in Babylonem
4 et non audivit Iohanan filius Caree et omnes principes bellatorum et universus populus vocem Domini ut maneret in terra Iuda
5 sed tollens Iohanan filius Caree et universi principes bellatorum universos reliquiarum Iuda qui reversi fuerant de cunctis gentibus ad quas fuerant ante dispersi ut habitarent in terra Iuda
6 viros et mulieres et parvulos et filias regis et omnem animam quam reliquerat Nabuzardan princeps militiae cum Godolia filio Ahicam filii Saphan et Hieremiam prophetam et Baruch filium Neriae
7 et ingressi sunt terram Aegypti quia non oboedierunt voci Domini et venerunt usque ad Tafnas
8 et factus est sermo Domini ad Hieremiam in Tafnis dicens
9 sume in manu tua lapides grandes et absconde eos in crypta quae est sub muro latericio in porta domus Pharaonis in Tafnis cernentibus viris iudaeis
10 et dices ad eos haec dicit Dominus exercituum Deus Israhel ecce ego mittam et adsumam Nabuchodonosor regem Babylonis servum meum et ponam thronum eius super lapides istos quos abscondi et statuet solium suum super eos
11 veniensque percutiet terram Aegypti quos in morte in morte et quos in captivitate in captivitate et quos in gladio in gladio
12 et succendet ignem in delubris deorum Aegypti et conburet ea et captivos ducet illos et amicietur terra Aegypti sicut amicitur pastor pallio suo et egredietur inde in pace
13 et conteret statuas domus Solis quae sunt in terra Aegypti et delubra deorum Aegypti conburet igni.

JEREMIAH (JEREMIAS) CHAPTER 44

1 verbum quod factum est ad Hieremiam ad omnes Iudaeos qui habitant in terra Aegypti habitantes in Magdolo et in Tafnis et in Memphis et in terra Fatures dicens
2 haec dicit Dominus exercituum Deus Israhel vos vidistis omne malum istud quod adduxi super Hierusalem et super omnes urbes Iuda et ecce sunt desertae hodie et non est in eis habitator
3 propter malitiam quam fecerunt ut me ad iracundiam provocarent et irent et sacrificarent et colerent deos alienos quos nesciebant et illi et vos et patres vestri
4 et misi ad vos omnes servos meos prophetas de nocte consurgens mittensque et dicens nolite facere verbum abominationis huius quam odi
5 et non audierunt nec inclinaverunt aurem suam ut converterentur a malis suis et non sacrificarent diis alienis
6 et conflata est indignatio mea et furor meus et succensa est in civitatibus Iuda et in plateis Hierusalem et versae sunt in solitudinem et vastitatem secundum diem hanc
7 et nunc haec dicit Dominus exercituum Deus Israhel quare vos facitis malum grande contra animas vestras ut intereat ex vobis vir et mulier parvulus et lactans de medio Iudae nec relinquatur vobis quicquam residuum
8 provocantes me in operibus manuum vestrarum sacrificando diis alienis in terra Aegypti in quam ingressi estis ut habitetis ibi et dispereatis et sitis in maledictionem et in obprobrium cunctis gentibus terrae
9 numquid obliti estis mala patrum vestrorum et mala regum Iuda et mala uxorum eius et mala vestra et mala uxorum vestrarum quae fecerunt in terra Iuda et in regionibus Hierusalem
10 non sunt mundati usque ad diem hanc et non timuerunt et non ambulaverunt in lege et in praeceptis meis quae dedi coram vobis et coram patribus vestris
11 ideo haec dicit Dominus exercituum Deus Israhel ecce ego pono faciem meam in vobis in malum et disperdam omnem Iudam
12 et adsumam reliquias Iudae qui posuerunt facies suas ut ingrederentur terram Aegypti et habitarent ibi et consumentur omnes in terra Aegypti cadent in gladio et in fame consumentur a minimo usque ad maximum in gladio et in fame morientur et erunt in iusiurandum et in miraculum et in maledictionem et in obprobrium
13 et visitabo habitatores terrae Aegypti sicut visitavi super Hierusalem in gladio et in fame et in peste
14 et non erit qui effugiat et sit residuus de reliquiis Iudaeorum qui vadunt ut peregrinentur in terra Aegypti et revertantur in terram Iuda ad quam ipsi elevant animas suas ut revertantur et habitent ibi non revertentur nisi qui fugerint
15 responderunt autem Hieremiae omnes viri scientes quod sacrificarent uxores eorum diis alienis et universae mulieres quarum stabat multitudo grandis et omnis populus habitantium in terra Aegypti in Fatures dicens
16 sermonem quem locutus es ad nos in nomine Domini non audiemus ex te
17 sed facientes faciemus omne verbum quod egreditur de ore nostro ut sacrificemus Reginae caeli et libemus ei libamina sicut fecimus nos et patres nostri reges nostri et principes nostri in urbibus Iuda et in plateis Hierusalem et saturati sumus panibus et bene nobis erat malumque non vidimus

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18 ex eo autem quo cessavimus sacrificare Reginae caeli et libare ei libamina indigemus omnibus et gladio et fame consumpti sumus

19 quod si nos sacrificamus Reginae caeli et libamus ei libamina numquid sine viris nostris fecimus ei placentas ad colendum eam et liba libandi

20 et dixit Hieremias ad omnem populum adversum viros et adversum mulieres et adversum universam plebem qui responderant ei verbum dicens

21 numquid non sacrificium quod sacrificastis in civitatibus Iuda et in plateis Hierusalem vos et patres vestri reges vestri et principes vestri et populus terrae horum recordatus est Dominus et ascendit super cor eius

22 et non poterat Dominus ultra portare propter malitiam studiorum vestrorum et propter abominationes quas fecistis et facta est terra vestra in desolationem et in stuporem et in maledictum eo quod non sit habitator sicut est dies haec

23 propterea quod sacrificaveritis idolis et peccaveritis Domino et non audieritis vocem Domini et in lege et in praeceptis et in testimoniis eius non ambulaveritis idcirco evenerunt vobis mala haec sicut est dies haec

24 dixit autem Hieremias ad omnem populum et ad universas mulieres audite verbum Domini omnis Iuda qui estis in terra Aegypti

25 haec inquit Dominus exercituum Deus Israhel dicens vos et uxores vestrae locuti estis ore vestro et manibus vestris implestis dicentes faciamus vota nostra quae vovimus ut sacrificemus Reginae caeli et libemus ei libamina implestis vota vestra et opere perpetrastis ea

26 ideo audite verbum Domini omnis Iuda qui habitatis in terra Aegypti ecce ego iuravi in nomine meo magno ait Dominus quia nequaquam ultra nomen meum vocabitur ex ore omnis viri iudaei dicentis vivit Dominus Deus in omni terra Aegypti

27 ecce ego vigilabo super eos in malum et non in bonum et consumentur omnes viri Iuda qui sunt in terra Aegypti gladio et fame donec penitus consumantur

28 et qui fugerint gladium revertentur de terra Aegypti in terram Iuda viri pauci et scient omnes reliquiae Iuda ingredientium terram Aegypti ut habitent ibi cuius sermo conpleatur meus an illorum

29 et hoc vobis signum ait Dominus quod visitem ego super vos in loco isto ut sciatis quia vere conplebuntur sermones mei contra vos in malum

30 haec dicit Dominus ecce ego tradam Pharaonem Efree regem Aegypti in manu inimicorum eius et in manu quaerentium animam illius sicut tradidi Sedeciam regem Iuda in manu Nabuchodonosor regis Babylonis inimici sui et quaerentis animam eius.

JEREMIAH (JEREMIAS) CHAPTER 45

1 verbum quod locutus est Hieremias propheta ad Baruch filium Neri cum scripsisset verba haec in libro de ore Hieremiae anno quarto Ioachim filii Iosiae regis Iuda dicens

2 haec dicit Dominus Deus Israhel ad te Baruch

3 dixisti vae misero mihi quoniam addidit Dominus dolorem dolori meo laboravi in gemitu meo et requiem non inveni

4 haec dices ad eum sic dicit Dominus ecce quos aedificavi ego destruo et quos plantavi ego evello et universam terram hanc

5 et tu quaeris tibi grandia noli quaerere quia ecce ego adducam malum super omnem carnem ait Dominus et dabo tibi animam tuam in salutem in omnibus locis ad quaecumque perrexeris.

JEREMIAH (JEREMIAS) CHAPTER 46

1 quod factum est verbum Domini ad Hieremiam prophetam contra gentes

2 ad Aegyptum adversum exercitum Pharaonis Nechao regis Aegypti qui erat iuxta flumen Eufraten in Charchamis quem percussit Nabuchodonosor rex Babylonis in quarto anno Ioachim filii Iosiae regis Iuda

3 praeparate scutum et clypeum et procedite ad bellum

4 iungite equos et ascendite equites state in galeis polite lanceas induite vos loricis

5 quid igitur vidi ipsos pavidos et terga vertentes fortes eorum caesos fugerunt conciti nec respexerunt terror undique ait Dominus

6 non fugiat velox nec salvari se putet fortis ad aquilonem iuxta flumen Eufraten victi sunt et ruerunt

7 quis est iste qui quasi flumen ascendit et veluti fluviorum intumescunt gurgites eius

8 Aegyptus fluminis instar ascendet et velut flumina movebuntur fluctus eius et dicet ascendens operiam terram perdam civitatem et habitatores eius

9 ascendite equos et exultate in curribus et procedant fortes Aethiopia et Lybies tenentes scutum et Lydii arripientes et iacientes sagittas

10 dies autem ille Domini Dei exercituum dies ultionis ut sumat vindictam de inimicis suis devorabit gladius et saturabitur et inebriabitur sanguine eorum victima enim Domini exercituum in terra aquilonis iuxta flumen Eufraten

11 ascende in Galaad et tolle resinam virgo filia Aegypti frustra multiplicas medicamina sanitas non erit tibi

12 audierunt gentes ignominiam tuam et ululatus tuus replevit terram quia fortis inpegit in fortem ambo pariter conciderunt

13 verbum quod locutus est Dominus ad Hieremiam prophetam super eo quod venturus esset Nabuchodonosor rex Babylonis et percussurus terram Aegypti

14 adnuntiate Aegypto et auditum facite Magdolo et resonet in Memphis et in Tafnis dicite sta et praepara te quia devoravit gladius ea quae per circuitum tuum sunt

15 quare conputruit fortis tuus non stetit quoniam Dominus subvertit eum

16 multiplicavit ruentes ceciditque vir ad proximum suum et dicent surge et revertamur ad populum nostrum et ad terram nativitatis nostrae a facie gladii columbae

17 vocate nomen Pharao regis Aegypti Tumultum adduxit tempus

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18 vivo ego inquit Rex Dominus exercituum nomen eius quoniam sicut Thabor in montibus et sicut Carmelus in mari veniet

19 vasa transmigrationis fac tibi habitatrix filia Aegypti quia Memphis in solitudinem erit et deseretur inhabitabilis

20 vitula eligans atque formonsa Aegyptus stimulator ab aquilone veniet ei

21 mercennarii quoque eius qui versabantur in medio eius quasi vituli saginati versi sunt et fugerunt simul nec stare potuerunt quia dies interfectionis eorum venit super eos tempus visitationis eorum

22 vox eius quasi aeris sonabit quoniam cum exercitu properabunt et cum securibus venient ei quasi ligna caedentes

23 succiderunt saltum eius ait Dominus qui supputari non potest multiplicati sunt super lucustas et non est eis numerus

24 confusa est filia Aegypti et tradita in manu populi aquilonis

25 dixit Dominus exercituum Deus Israhel ecce ego visitabo super tumultum Alexandriae et super Pharao et super Aegyptum et super deos eius et super reges eius et super Pharao et super eos qui confidunt in eo

26 et dabo eos in manu quaerentium animam eorum et in manu Nabuchodonosor regis Babylonis et in manu servorum eius et post haec habitabitur sicut diebus pristinis ait Dominus

27 et tu ne timeas serve meus Iacob et ne paveas Israhel quia ecce ego salvum te faciam de longinquo et semen tuum de terra captivitatis suae et revertetur Iacob et quiescet et prosperabitur et non erit qui exterreat eum

28 et tu noli timere serve meus Iacob ait Dominus quia tecum ego sum quia consumam ego cunctas gentes ad quas eieci te te vero non consumam sed castigabo te in iudicio nec quasi innocenti parcam tibi.

JEREMIAH (JEREMIAS) CHAPTER 47

1 quod factum est verbum Domini ad Hieremiam prophetam contra Palestinos antequam percuteret Pharao Gazam

2 haec dicit Dominus ecce aquae ascendunt ab aquilone et erunt quasi torrens inundans et operient terram et plenitudinem eius urbem et habitatores eius clamabunt homines et ululabit omnis habitator terrae

3 ab strepitu pompae armorum et bellatorum eius a commotione quadrigarum eius et multitudine rotarum illius non respexerunt patres filios manibus dissolutis

4 pro adventu diei in quo vastabuntur omnes Philisthim et dissipabitur Tyrus et Sidon cum omnibus reliquis auxiliis suis depopulatus est enim Dominus Palestinos reliquias insulae Cappadociae

5 venit calvitium super Gazam conticuit Ascalon et reliquiae vallis earum usquequo concideris

6 o mucro Domini usquequo non quiescis ingredere in vaginam tuam refrigerare et sile

7 quomodo quiescet cum Dominus praeceperit ei adversus Ascalonem et adversus maritimas eius regiones ibique condixerit illi.

JEREMIAH (JEREMIAS) CHAPTER 48

1 ad Moab haec dicit Dominus exercituum Deus Israhel vae super Nabo quoniam vastata est et confusa capta est Cariathaim confusa est fortis et tremuit

2 non est ultra exultatio in Moab contra Esebon cogitaverunt malum venite et disperdamus eam de gente ergo silens conticesces sequeturque te gladius

3 vox clamoris de Oronaim vastitas et contritio magna

4 contrita est Moab adnuntiate clamorem parvulis eius

5 per ascensum enim Luaith plorans ascendet in fletu quoniam in descensu Oronaim hostes ululatum contritionis audierunt

6 fugite salvate animas vestras et eritis quasi myrice in deserto

7 pro eo enim quod habuisti fiduciam in munitionibus tuis et in thesauris tuis tu quoque capieris et ibit Chamos in transmigrationem sacerdotes eius et principes eius simul

8 et veniet praedo ad omnem urbem et urbs nulla salvabitur et peribit vallis et dissipabuntur campestria quoniam dixit Dominus

9 date florem Moab quia floriens egredietur et civitates eius desertae erunt et inhabitabiles

10 maledictus qui facit opus Domini fraudulenter et maledictus qui prohibet gladium suum a sanguine

11 fertilis fuit Moab ab adulescentia sua et requievit in fecibus suis nec transfusus est de vase in vas et in transmigrationem non abiit idcirco permansit gustus eius in eo et odor eius non est inmutatus

12 propterea ecce dies veniunt dicit Dominus et mittam ei ordinatores et stratores laguncularum et sternent eum et vasa eius exhaurient et lagoenas eorum conlident

13 et confundetur Moab a Chamos sicut confusa est domus Israhel a Bethel in qua habebat fiduciam

14 quomodo dicitis fortes sumus et viri robusti ad proeliandum

15 vastata est Moab et civitates illius ascenderunt et electi iuvenes eius descenderunt in occisionem ait Rex Dominus exercituum nomen ei

16 prope est interitus Moab ut veniat et malum eius velociter adcurret nimis

17 consolamini eum omnes qui estis in circuitu eius et universi qui scitis nomen eius dicite quomodo confracta est virga fortis baculus gloriosus

18 descende de gloria et sede in siti habitatio filiae Dibon quoniam vastator Moab ascendet ad te dissipabit munitiones tuas

19 in via sta et prospice habitatio Aroer interroga fugientem et eum qui evasit dic quid accidit

20 confusus est Moab quoniam victus est ululate et clamate adnuntiate in Arnon quoniam vastata est Moab

21 et iudicium venit ad terram campestrem super Helon et super Iaesa et super Mefath

22 et super Dibon et super Nabo et super domum Deblathaim

23 et super Cariathaim et super Bethgamul et super Bethmaon

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24 et super Carioth et super Bosra et super omnes civitates terrae Moab quae longe et quae prope sunt
25 abscisum est cornu Moab et brachium eius contritum est ait Dominus
26 inebriate eum quoniam contra Dominum erectus est et adlidet manum Moab in vomitu suo et erit in derisum etiam ipse
27 fuit enim in derisum tibi Israhel quasi inter fures repperisses eum propter verba ergo tua quae adversum illum locutus es captivus duceris
28 relinquite civitates et habitate in petra habitatores Moab et estote quasi columba nidificans in summo ore foraminis
29 audivimus superbiam Moab superbus est valde sublimitatem eius et arrogantiam et superbiam et altitudinem cordis illius
30 ego scio ait Dominus iactantiam eius et quod non sit iuxta eam virtus eius nec iuxta quod poterat conata sit facere
31 ideo super Moab heiulabo et ad Moab universam clamabo ad viros muri fictilis lamentantes
32 de planctu Iazer plorabo tibi vinea Sobema propagines tuae transierunt mare usque ad mare Iazer pervenerunt super messem tuam et vindemiam tuam praedo inruit
33 ablata est laetitia et exultatio de Carmelo et de terra Moab et vinum de torcularibus sustuli nequaquam calcator uvae solitum celeuma cantabit
34 de clamore Esebon usque Eleale et Iaesa dederunt vocem suam a Segor usque ad Oronaim vitula conternante aquae quoque Namrim pessimae erunt
35 et auferam de Moab ait Dominus offerentem in excelsis et sacrificantem diis eius
36 propterea cor meum ad Moab quasi tibiae resonabit et cor meum ad viros muri fictilis dabit sonitum tibiarum quia plus fecit quam potuit idcirco perierunt
37 omne enim caput calvitium et omnis barba rasa erit in cunctis manibus conligatio et super omne dorsum cilicium
38 super omnia tecta Moab et in plateis eius omnis planctus quia contrivi Moab sicut vas inutile ait Dominus
39 quomodo victa est et ululaverunt quomodo deiecit cervicem Moab et confusus est eritque Moab in derisum et in exemplum omnibus in circuitu suo
40 haec dicit Dominus ecce quasi aquila evolabit et extendet alas suas ad Moab
41 capta est Carioth et munitiones conprehensae sunt et erit cor fortium Moab in die illa sicut cor mulieris parturientis
42 et cessabit Moab esse populus quoniam contra Dominum gloriatus est
43 pavor et fovea et laqueus super te o habitator Moab ait Dominus
44 qui fugit a facie pavoris cadet in foveam et qui conscenderit de fovea capietur laqueo adducam enim super Moab annum visitationis eorum dicit Dominus
45 in umbra Esebon steterunt de laqueo fugientes quia ignis egressus est de Esebon et flamma de medio Seon et devorabit partem Moab et verticem filiorum tumultus
46 vae tibi Moab peristi populе Chamos quia conprehensi sunt filii tui et filiae tuae in captivitatem
47 et convertam captivitatem Moab in novissimis diebus ait Dominus hucusque iudicia Moab.

JEREMIAH (JEREMIAS) CHAPTER 49

1 ad filios Ammon haec dicit Dominus numquid filii non sunt Israhel aut heres non est ei cur igitur hereditate possedit Melchom Gad et populus eius in urbibus eius habitavit
2 ideo ecce dies veniunt dicit Dominus et auditum faciam super Rabbath filiorum Ammon fremitum proelii et erit in tumulum dissipata filiaeque eius igni succendentur et possidebit Israhel possessores suos dicit Dominus
3 ulula Esebon quoniam vastata est Ahi clamate filiae Rabbath accingite vos ciliciis plangite et circuite per sepes quia Melchom in transmigratione ducetur sacerdotes eius et principes eius simul
4 quid gloriaris in vallibus defluxit vallis tua filia delicata quae confidebas in thesauris tuis et dicebas quis veniet ad me
5 ecce ego inducam super te terrorem ait Dominus Deus exercituum ab omnibus qui sunt in circuitu tuo et dispergemini singuli a conspectu vestro nec erit qui congreget fugientem
6 et post haec reverti faciam captivos filiorum Ammon ait Dominus
7 ad Idumeam haec dicit Dominus exercituum numquid non est ultra sapientia in Theman periit consilium a filiis inutilis facta est sapientia eorum
8 fugite terga vertite descendite in voragine habitatores Dedan quoniam perditionem Esau adduxi super eum tempus visitationis eius
9 si vindemiatores venissent super te non reliquissent racemum si fures in nocte rapuissent quod sufficeret sibi
10 ego vero discoperui Esau revelavi abscondita eius et celari non poterit vastatum est semen eius et fratres eius et vicini eius et non erit
11 relinque pupillos tuos ego eos faciam vivere et viduae tuae in me sperabunt
12 quia haec dicit Dominus ecce quibus non erat iudicium ut biberent calicem bibentes bibent et tu quasi innocens relinqueris non eris innocens sed bibens bibes
13 quia per memet ipsum iuravi dicit Dominus quod in solitudinem et in obprobrium et in desertum et in maledictionem erit Bosra et omnes civitates eius erunt in solitudines sempiternas
14 auditum audivi a Domino et legatus ad gentes missus est congregamini et venite contra eam et consurgamus in proelium
15 ecce enim parvulum dedi te in gentibus contemptibilem inter homines
16 arrogantia tua decepit te et superbia cordis tui qui habitas in cavernis petrae et adprehendere niteris altitudinem collis cum exaltaveris quasi aquila nidum tuum inde detraham te dicit Dominus
17 et erit Idumea deserta omnis qui transibit per eam stupebit et sibilabit super omnes plagas eius

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18 sicuti subversa est Sodoma et Gomorra et vicinae eius ait Dominus non habitabit ibi vir et non incolet eam filius hominis

19 ecce quasi leo ascendet de superbia Iordanis ad pulchritudinem robustam quia subito currere eum faciam ad illam et quis erit electus quem praeponam ei quis enim similis mei et quis sustinebit me et quis est iste pastor qui resistat vultui meo

20 propterea audite consilium Domini quod iniit de Edom et cogitationes eius quas cogitavit de habitatoribus Theman si non deiecerint eos parvuli gregis nisi dissipaverint cum eis habitaculum eorum

21 a voce ruinae eorum commota est terra clamor in mari Rubro auditus est vocis eius

22 ecce quasi aquila ascendet et evolabit et expandet alas suas super Bosram et erit cor fortium Idumeae in die illa quasi cor mulieris parturientis

23 ad Damascum confusa est Emath et Arfad quia auditum pessimum audierunt turbati sunt in mari sollicitudine quiescere non potuit

24 dissoluta est Damascus versa in fugam tremor adprehendit eam angustia et dolores tenuerunt eam quasi parturientem

25 quomodo dereliquerunt civitatem laudabilem urbem laetitiae

26 ideo cadent iuvenes eius in plateis eius et omnes viri proelii conticescent in die illa ait Dominus exercituum

27 et succendam ignem in muro Damasci et devorabit moenia Benadad

28 ad Cedar et ad regna Asor quae percussit Nabuchodonosor rex Babylonis haec dicit Dominus surgite ascendite ad Cedar et vastate filios orientis

29 tabernacula eorum et greges eorum capient pelles eorum et omnia vasa eorum et camelos eorum tollent sibi et vocabunt super eos formidinem in circuitu

30 fugite abite vehementer in voraginibus sedete qui habitatis Asor ait Dominus iniit enim contra vos Nabuchodonosor rex Babylonis consilium et cogitavit adversum vos cogitationes

31 consurgite et ascendite ad gentem quietam et habitantem confidenter ait Dominus non ostia non vectes ei soli habitant

32 et erunt cameli eorum in direptionem et multitudo iumentorum in praedam et dispergam eos in omnem ventum qui sunt adtonsi in comam et ex omni confinio eorum adducam interitum super eos ait Dominus

33 et erit Asor in habitaculum draconum deserta usque in aeternum non manebit ibi vir nec incolet eam filius hominis

34 quod factum est verbum Domini ad Hieremiam prophetam adversus Aelam in principio regni Sedeciae regis Iuda dicens

35 haec dicit Dominus exercituum ecce ego confringam arcum Aelam summam fortitudinem eorum

36 et inducam super Aelam quattuor ventos a quattuor plagis caeli et ventilabo eos in omnes ventos istos et non erit gens ad quam non perveniant profugi Aelam

37 et pavere faciam Aelam coram inimicis suis et in conspectu quaerentium animam eorum et adducam super eos malum iram furoris mei dicit Dominus et emittam post eos gladium donec consumam eos

38 et ponam solium meum in Aelam et perdam inde reges et principes ait Dominus

39 in novissimis autem diebus reverti faciam captivos Aelam dicit Dominus.

JEREMIAH (JEREMIAS) CHAPTER 50

1 verbum quod locutus est Dominus de Babylone et de terra Chaldeorum in manu Hieremiae prophetae

2 adnuntiate in gentibus et auditum facite levate signum praedicate et nolite celare dicite capta est Babylon confusus est Bel victus est Marodach confusa sunt sculptilia eius superata sunt idola eorum

3 quoniam ascendit contra eam gens ab aquilone quae ponet terram eius in solitudinem et non erit qui habitet in ea ab homine usque ad pecus et moti sunt et abierunt

4 in diebus illis et in tempore illo ait Dominus venient filii Israhel ipsi et filii Iuda simul ambulantes et flentes properabunt et Dominum Deum suum quaerent

5 in Sion interrogabunt viam huc facies eorum venient et adponentur ad Dominum foedere sempiterno quod nulla oblivione delebitur

6 grex perditus factus est populus meus pastores eorum seduxerunt eos feceruntque vagari in montibus de monte in collem transierunt obliti sunt cubilis sui

7 omnes qui invenerunt comederunt eos et hostes eorum dixerunt non peccavimus pro eo quod peccaverunt Domino decori iustitiae et expectationi patrum eorum Domino

8 recedite de medio Babylonis et de terra Chaldeorum egredimini et estote quasi hedi ante greges

9 quoniam ecce ego suscito et adducam in Babylonem congregationem gentium magnarum de terra aquilonis et praeparabuntur adversum eam et inde capietur sagitta eius quasi viri fortis interfectoris non revertetur vacua

10 et erit Chaldea in praedam omnes vastantes eam replebuntur ait Dominus

11 quoniam exultatis et magna loquimini diripientes hereditatem meam quoniam effusi estis sicut vitulus super herbam et mugistis ut tauri

12 confusa est mater vestra nimis et adaequata pulveri quae genuit vos ecce novissima erit in gentibus deserta invia et arens

13 ab ira Domini non habitabitur sed redigetur tota in solitudinem omnis qui transit per Babylonem stupebit et sibilabit super universis plagis eius

14 praeparamini contra Babylonem per circuitum omnes qui intenditis arcum debellate eam non parcatis iaculis quia Domino peccavit

15 clamate adversus eam ubique dedit manum ceciderunt fundamenta eius destructi sunt muri eius quoniam ultio Domini est ultionem accipite de ea sicut fecit facite ei

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16 disperdite satorem de Babylone et tenentem falcem in tempore messis a facie gladii columbae unusquisque ad populum suum convertetur et singuli ad terram suam fugient

17 grex dispersus Israhel leones eiecerunt eum primus comedit eum rex Assur iste novissimus exossavit eum Nabuchodonosor rex Babylonis

18 propterea haec dicit Dominus exercituum Deus Israhel ecce ego visitabo regem Babylonis et terram eius sicut visitavi regem Assur

19 et reducam Israhel ad habitaculum suum et pascetur Carmelum et Basan et in monte Ephraim et Galaad saturabitur anima eius

20 in diebus illis et in tempore illo ait Dominus quaeretur iniquitas Israhel et non erit et peccatum Iuda et non invenietur quoniam propitius ero eis quos reliquero

21 super terram dominantium ascende et super habitatores eius visita dissipa et interfice quae post eos sunt ait Dominus et fac iuxta omnia quae praecepi tibi

22 vox belli in terra et contritio magna

23 quomodo confractus est et contritus est malleus universae terrae quomodo versa est in desertum Babylon in gentibus

24 inlaqueavi te et capta es Babylon et nesciebas inventa es et adprehensa quoniam Dominum provocasti

25 aperuit Dominus thesaurum suum et protulit vasa irae suae quoniam opus est Domino Deo exercituum in terra Chaldeorum

26 venite ad eam ab extremis finibus aperite ut exeant qui conculcent eam tollite de via lapides et redigite in acervos et interficite eam nec sit quicquam reliquum

27 dissipate universos fortes eius descendant in occisionem vae eis quia venit dies eorum tempus visitationis eorum

28 vox fugientium et eorum qui evaserunt de terra Babylonis ut adnuntient in Sion ultionem Domini Dei nostri ultionem templi eius

29 adnuntiate in Babylonem plurimis omnibus qui tendunt arcum consistite adversum eam per gyrum et nullus evadat reddite ei secundum opus suum iuxta omnia quae fecit facite illi quia contra Dominum erecta est adversum Sanctum Israhel

30 idcirco cadent iuvenes eius in plateis eius et omnes viri bellatores eius conticescent in die illa ait Dominus

31 ecce ego ad te superbe dicit Dominus Deus exercituum quia venit dies tuus tempus visitationis tuae

32 et cadet superbus et corruet et non erit qui suscitet eum et succendam ignem in urbibus eius et devorabit omnia in circuitu eius

33 haec dicit Dominus exercituum calumniam sustinent filii Israhel et filii Iuda simul omnes qui ceperunt eos tenent nolunt dimittere eos

34 redemptor eorum Fortis Dominus exercituum nomen eius iudicio defendet causam eorum ut exterreat terram et commoveat habitatores Babylonis

35 gladius ad Chaldeos ait Dominus et ad habitatores Babylonis et ad principes et ad sapientes eius

36 gladius ad divinos eius qui stulti erunt gladius ad fortes illius qui timebunt

37 gladius ad equos eius et ad currus eius et ad omne vulgus quod est in medio eius et erunt quasi mulieres gladius ad thesauros eius qui diripientur

38 siccitas super aquas eius erit et arescent quia terra sculptilium est et in portentis gloriantur

39 propterea habitabunt dracones cum fatuis ficariis et habitabunt in ea strutiones et non habitabitur ultra usque ad sempiternum nec extruetur usque ad generationem et generationem

40 sicut subvertit Deus Sodomam et Gomorram et vicinas eius ait Dominus non habitabit ibi vir nec incolet eam filius hominis

41 ecce populus venit ab aquilone et gens magna et reges multi consurgent a finibus terrae

42 arcum et scutum adprehendent crudeles sunt et inmisericordes vox eorum quasi mare sonabit et super equos ascendent sicut vir paratus ad proelium contra te filia Babylon

43 audivit rex Babylonis famam eorum et dissolutae sunt manus eius angustia adprehendit eum dolor quasi parturientem

44 ecce quasi leo ascendet de superbia Iordanis ad pulchritudinem robustam quia subito currere eum faciam ad illam et quis erit electus quem praeponam ei quis enim similis mei et quis sustinebit me et quis est iste pastor qui resistat vultui meo

45 propterea audite consilium Domini quod mente concepit adversum Babylonem et cogitationes eius quas cogitavit super terram Chaldeorum nisi detraxerint eos parvuli gregum nisi dissipatum fuerit cum ipsis habitaculum eorum

46 a voce captivitatis Babylonis commota est terra et clamor inter gentes auditus est.

JEREMIAH (JEREMIAS) CHAPTER 51

1 haec dicit Dominus ecce ego suscitabo super Babylonem et super habitatores eius qui cor suum levaverunt contra me quasi ventum pestilentem

2 et mittam in Babylonem ventilatores et ventilabunt eam et demolientur terram eius quoniam venerunt super eam undique in die adflictionis eius

3 non tendat qui tendit arcum suum et non ascendat loricatus nolite parcere iuvenibus eius interficite omnem militiam eius

4 et cadent interfecti in terra Chaldeorum et vulnerati in regionibus eius

5 quoniam non fuit viduatus Israhel et Iuda a Deo suo Domino exercituum terra autem eorum repleta est delicto a Sancto Israhel

6 fugite de medio Babylonis et salvet unusquisque animam suam nolite tacere super iniquitatem eius quoniam tempus ultionis est Domino vicissitudinem ipse retribuet ei

7 calix aureus Babylon in manu Domini inebrians omnem terram de vino eius biberunt gentes et ideo commotae sunt

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8 subito cecidit Babylon et contrita est ululate super eam tollite resinam ad dolorem eius si forte sanetur

9 curavimus Babylonem et non est sanata derelinquamus eam et eamus unusquisque in terram suam quoniam pervenit usque ad caelos iudicium eius et elevatum est usque ad nubes

10 protulit Dominus iustitias nostras venite et narremus in Sion opus Domini Dei nostri

11 acuite sagittas implete faretras suscitavit Dominus spiritum regum Medorum et contra Babylonem mens eius ut perdat eam quoniam ultio Domini est ultio templi sui

12 super muros Babylonis levate signum augete custodiam levate custodes praeparate insidias quia cogitavit Dominus et fecit quaecumque locutus est contra habitatores Babylonis

13 quae habitas super aquas multas locuples in thesauris venit finis tuus pedalis praecisionis tuae

14 iuravit Dominus exercituum per animam suam quoniam replebo te hominibus quasi brucho et super te celeuma cantabitur

15 qui fecit terram in fortitudine sua praeparavit orbem in sapientia sua et prudentia sua extendit caelos

16 dante eo vocem multiplicantur aquae in caelo qui levat nubes ab extremo terrae fulgura in pluviam fecit et produxit ventum de thesauris suis

17 stultus factus est omnis homo ab scientia confusus est omnis conflator in sculptili quia mendax conflatio eius nec est spiritus in eis

18 vana sunt opera et risu digna in tempore visitationis suae peribunt

19 non sicut haec pars Iacob quia qui fecit omnia ipse est et Israhel sceptrum hereditatis eius Dominus exercituum nomen eius

20 conlidis tu mihi vasa belli et ego conlidam in te gentes et disperdam in te regna

21 et conlidam in te equum et equitem eius et conlidam in te currum et ascensorem eius

22 et conlidam in te virum et mulierem et conlidam in te senem et puerum et conlidam in te iuvenem et virginem

23 et conlidam in te pastorem et gregem eius et conlidam in te agricolam et iugales eius et conlidam in te duces et magistratus

24 et reddam Babyloni et cunctis habitatoribus Chaldeae omne malum suum quod fecerunt in Sion in oculis vestris ait Dominus

25 ecce ego ad te mons pestifer ait Dominus qui corrumpis universam terram et extendam manum meam super te et evolvam te de petris et dabo te in montem conbustionis

26 et non tollent de te lapidem in angulum et lapidem in fundamenta sed perditus in aeternum eris ait Dominus

27 levate signum in terra clangite bucina in gentibus sanctificate super eam gentes adnuntiate contra illam regibus Ararat Menni et Aschenez numerate contra eam Thapsar adducite equum quasi bruchum aculeatum

28 sanctificate contra eam gentes reges Mediae duces eius et universos magistratus eius cunctamque terram potestatis eius

29 et commovebitur terra et turbabitur quia evigilavit contra Babylonem cogitatio Domini ut ponat terram Babylonis desertam et inhabitabilem

30 cessaverunt fortes Babylonis a proelio habitaverunt in praesidiis devoratum est robur eorum et facti sunt quasi mulieres incensa sunt tabernacula eius contriti sunt vectes eius

31 currens obviam currenti veniet et nuntius obvius nuntianti ut adnuntiet regi Babylonis quia capta est civitas eius a summo usque ad summum

32 et vada praeoccupata sunt et paludes incensae sunt igni et viri bellatores conturbati sunt

33 quia haec dicit Dominus exercituum Deus Israhel filia Babylon quasi area tempus triturae eius adhuc modicum et veniet tempus messionis eius

34 comedit me devoravit me Nabuchodonosor rex Babylonis reddidit me quasi vas inane absorbuit me sicut draco replevit ventrem suum teneritudine mea et eiecit me

35 iniquitas adversum me et caro mea super Babylonem dicit habitatio Sion et sanguis meus super habitatores Chaldeae dicit Hierusalem

36 propterea haec dicit Dominus ecce ego iudicabo causam tuam et ulciscar ultionem tuam et desertum faciam mare eius et siccabo venam eius

37 et erit Babylon in tumulos habitatio draconum stupor et sibilus eo quod non sit habitator

38 simul ut leones rugient excutient comas velut catuli leonum

39 in calore eorum ponam potus eorum et inebriabo eos ut sopiantur et dormiant somnum sempiternum et non consurgant dicit Dominus

40 deducam eos quasi agnos ad victimam quasi arietes cum hedis

41 quomodo capta est Sesach et conprehensa est inclita universae terrae quomodo facta est in stuporem Babylon inter gentes

42 ascendit super Babylonem mare multitudine fluctuum eius operta est

43 factae sunt civitates eius in stuporem terra inhabitabilis et deserta terra in qua nullus habitet nec transeat per eam filius hominis

44 et visitabo super Bel in Babylone et eiciam quod absorbuerat de ore eius et non confluent ad eum ultra gentes siquidem et murus Babylonis corruit

45 egredimini de medio eius populus meus ut salvet unusquisque animam suam ab ira furoris Domini

46 et ne forte mollescat cor vestrum et timeatis auditum qui audietur in terra et veniet in anno auditio et post hunc annum auditio et iniquitas in terra et dominator super dominatorem

47 propterea ecce dies veniunt et visitabo super sculptilia Babylonis et omnis terra eius confundetur et universi interfecti eius cadent in medio eius

48 et laudabunt super Babylonem caeli et terra et omnia quae in eis sunt quia ab aquilone venient ei praedones ait Dominus

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49 et quomodo fecit Babylon ut caderent occisi in Israhel sic de Babylone cadent occisi in universa terra

50 qui fugistis gladium venite nolite stare recordamini procul Domini et Hierusalem ascendat super cor vestrum

51 confusi sumus quoniam audivimus obprobrium operuit ignominia facies nostras quia venerunt alieni super sanctificationem domus Domini

52 propterea ecce dies veniunt ait Dominus et visitabo super sculptilia eius et in omni terra eius mugiet vulneratus

53 si ascenderit Babylon in caelum et firmaverit in excelso robur suum a me venient vastatores eius ait Dominus

54 vox clamoris de Babylone et contritio magna de terra Chaldeorum

55 quoniam vastavit Dominus Babylonem et perdidit ex ea vocem magnam et sonabunt fluctus eorum quasi aquae multae dedit sonitum vox eorum

56 quia venit super eam id est super Babylonem praedo et adprehensi sunt fortes eius et emarcuit arcus eorum quia fortis ultor Dominus reddens retribuet

57 et inebriabo principes eius et sapientes eius duces eius et magistratus eius et fortes eius et dormient somnum sempiternum et non expergiscentur ait Rex Dominus exercituum nomen eius

58 haec dicit Dominus exercituum murus Babylonis ille latissimus suffossione suffodietur et portae eius excelsae igni conburentur et labores populorum ad nihilum et gentium in igne erunt et disperibunt

59 verbum quod praecepit Hieremias prophetes Saraiae filio Neriae filii Maasiae cum pergeret cum Sedecia rege in Babylonem in anno quarto regni eius Saraias autem erat princeps prophetiae

60 et scripsit Hieremias omne malum quod venturum erat super Babylonem in libro uno omnia verba haec quae scripta sunt contra Babylonem

61 et dixit Hieremias ad Saraiam cum veneris Babylonem et videris et legeris omnia verba haec

62 dices Domine tu locutus es contra locum istum ut disperderes eum ne sit qui in eo habitet ab homine usque ad pecus et ut sit perpetua solitudo

63 cumque conpleveris legere librum istum ligabis ad eum lapidem et proicies illum in medio Eufraten

64 et dices sic submergetur Babylon et non consurget a facie adflictionis quam ego adduco super eam et dissolventur hucusque verba Hieremiae.

JEREMIAH (JEREMIAS) CHAPTER 52

1 filius viginti et unius anni Sedecias cum regnare coepisset et undecim annis regnavit in Hierusalem et nomen matris eius Amithal filia Hieremiae de Lobna

2 et fecit malum in oculis Domini iuxta omnia quae fecerat Ioachim

3 quoniam furor Domini erat in Hierusalem et in Iuda usquequo proiceret eos a facie sua et recessit Sedecias a rege Babylonis

4 factum est autem in anno nono regni eius in mense decimo decima mensis venit Nabuchodonosor rex Babylonis ipse et omnis exercitus eius adversum Hierusalem et obsederunt eam et aedificaverunt contra eam munitiones in circuitu

5 et fuit civitas obsessa usque ad undecimum annum regis Sedeciae

6 mense autem quarto nona mensis obtinuit fames in civitate et non erant alimenta populo terrae

7 et disrupta est civitas et omnes viri bellatores fugerunt et exierunt de civitate nocte per viam portae quae est inter duos muros et ducit ad hortum regis Chaldeis obsidentibus urbem in gyro et abierunt per viam quae ducit in heremum

8 persecutus est autem exercitus Chaldeorum regem et adprehenderunt Sedeciam in deserto quod est iuxta Hiericho et omnis comitatus eius diffugit ab eo

9 cumque conprehendissent regem adduxerunt eum ad regem Babylonis in Reblatha quae est in terra Emath et locutus est ad eum iudicia

10 et iugulavit rex Babylonis filios Sedeciae in oculis eius sed et omnes principes Iudae occidit in Reblatha

11 et oculos Sedeciae eruit et vinxit eum conpedibus et adduxit eum rex Babylonis in Babylonem et posuit eum in domo carceris usque ad diem mortis eius

12 in mense autem quinto decima mensis ipse est annus nonusdecimus Nabuchodonosor regis Babylonis venit Nabuzardan princeps militiae qui stabat coram rege Babylonis in Hierusalem

13 et incendit domum Domini et domum regis et omnes domos Hierusalem et omnem domum magnam igne conbusit

14 et totum murum Hierusalem per circuitum destruxit cunctus exercitus Chaldeorum qui erat cum magistro militiae

15 de pauperibus autem populi et de reliquo vulgo quod remanserat in civitate et de perfugis qui transfugerant ad regem Babylonis et ceteros de multitudine transtulit Nabuzardan princeps militiae

16 de pauperibus vero terrae reliquit Nabuzardan princeps militiae in vinitores et in agricolas

17 columnas quoque aereas quae erant in domo Domini et bases et mare aereum quod erat in domo Domini confregerunt Chaldei et tulerunt omne aes eorum in Babylonem

18 et lebetas et creagras et psalteria et fialas et mortariola et omnia vasa aerea quae in ministerio fuerant tulerunt

19 et hydrias et thymiamateria et urceos et pelves et candelabra et mortaria et cyatos quotquot aurea aurea et quotquot argentea argentea tulit magister militiae

20 columnas duas et mare unum vitulos duodecim aereos qui erant sub basibus quas fecerat rex Salomon in domo Domini non erat pondus aeris omnium vasorum horum

21 de columnis autem decem et octo cubiti altitudinis erant in columna una et funiculus duodecim cubitorum circuibat eam porro grossitudo eius quattuor digitorum et intrinsecus cava erat

22 et capitella super utramque aerea altitudo capitelli unius quinque cubitorum et retiacula et mala granata

23 nonaginta sex dependentia omnia mala granata centum retiaculis circumdabantur

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24 et tulit magister militiae Saraiam sacerdotem primum et Sophoniam sacerdotem secundum et tres custodes vestibuli
25 et de civitate tulit eunuchum unum qui erat praepositus super viros bellatores et septem viros de his qui videbant faciem regis qui inventi sunt in civitate et scribam principem militum qui probabat tirones et sexaginta viros de populo terrae qui inventi sunt in medio civitatis
26 tulit autem eos Nabuzardan magister militiae et duxit eos ad regem Babylonis in Reblatha
27 et percussit eos rex Babylonis et interfecit eos in Reblatha in terra Emath et translatus est Iuda de terra sua
28 iste est populus quem transtulit Nabuchodonosor in anno septimo Iudaeos tria milia et viginti tres
29 in anno octavodecimo Nabuchodonosor de Hierusalem animas octingentas triginta duas
30 in anno vicesimo tertio Nabuchodonosor transtulit Nabuzardan magister militiae Iudaeorum animas septingentas quadraginta quinque omnes ergo animae quattuor milia sescentae
31 et factum est in tricesimo septimo anno transmigrationis Ioachim regis Iudae duodecimo mense vicesima quinta mensis elevavit Evilmerodach rex Babylonis ipso anno regni sui caput Ioachim regis Iudae et eduxit eum de domo carceris
32 et locutus est cum eo bona et posuit thronum eius super thronos regum qui erant post se in Babylone
33 et mutavit vestimenta carceris eius et comedebat panem coram eo semper cunctis diebus vitae suae
34 et cibaria eius cibaria perpetua dabantur ei a rege Babylonis statuta per singulos dies usque ad diem mortis suae cunctis diebus vitae eius.

THE SCROLL OF LAMENTATIONS

Hebrew title: Megilath Eikhah
Author: Baruch ben Neriah (Jeremiah's Secretary)
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Lamentations (Hebrew: Eikhah, from its incipit meaning "how") is a collection of poetic laments for the destruction of Jerusalem in 586 BC. In the Hebrew Bible it appears in the Ketuvim ("Writings"), beside the Song of Songs, Book of Ruth, Ecclesiastes and the Book of Esther (the Megilot or "Five Scrolls"), although there is no set order; in the Christian Old Testament it follows the Book of Jeremiah, as the prophet Jeremiah is its traditional author. Jeremiah's authorship is no longer generally accepted, although it is generally accepted that the destruction of Jerusalem by Babylon in 586 BC forms the background to the poems. The book is partly a traditional "city lament" mourning the desertion of the city by God, its destruction, and the ultimate return of the divinity, and partly a funeral dirge in which the bereaved bewails and addresses the dead.

The tone is bleak: God does not speak, the degree of suffering is presented as overwhelming, and expectations of future redemption are minimal. None the less the author repeatedly makes clear that the city (and even the author himself) had profusely sinned against God, to which God had strongly responded. In doing so the author does not blame God but rather presents him as righteous, just and sometimes even as merciful. (See chapter 1,17-19 & 3,31-33)

Lamentations has traditionally been ascribed to Jeremiah, probably on the grounds of the reference in 2 Chronicles 35:25 to the prophet composing a lament on the death of King Josiah, but there is no reference to Josiah in the book and no reason to connect it to Jeremiah. The language fits an Exilic date (586–520 BC), and the poems probably originated from Judeans who remained in the land. Scholars are divided over whether they are the work of one or multiple authors. One clue pointing to multiple authors is that the gender and situation of the first-person witness changes – the narration is feminine in the first and second lamentation, and masculine in the third, while the fourth and fifth are eyewitness reports of Jerusalem's destruction; conversely, the similarities of style, vocabulary, and theological outlook, as well as the uniform historical setting, are arguments for one author. Jeremiah had his own scribe, his friend and companion Baruch ben Neriah who was an accomplished Author as we can see in the Book of Baruch. He certainly could write from the viewpoint of women. He probably authored the Book of Jeremia as well.

The book is traditionally recited on the fast day of Tisha B'Av ("Ninth of Av"), mourning the destruction of both the First Temple and the Second.)

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THRENI,
IDEST LAMENTATIONES IEREMIAE PROPHETAE
LAMENTATIONS OF JEREMIAH CHAPTER 1
LAMENTATIONS OF JEREMIAH CHAPTER 1

(Just like the paragraphs of Psalms 118 [in other Bibles 119], the verses from chapter 1-4 are headed by the 22 Hebrew letters: The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. They headline the paragraphs of this chapter. Letter names and their meaning, see detailed information at the end of Appendix B.)

1 [ALEPH] quomodo sedit sola civitas plena populo facta est quasi vidua domina gentium princeps provinciarum facta est sub tributo

2 [BETH] plorans ploravit in nocte et lacrimae eius in maxillis eius non est qui consoletur eam ex omnibus caris eius omnes amici eius spreverunt eam et facti sunt ei inimici

3 [GIMEL] migravit Iuda propter adflictionem et multitudinem servitutis habitavit inter gentes nec invenit requiem omnes persecutores eius adprehenderunt eam inter angustias

4 [DELETH] viae Sion lugent eo quod non sint qui veniant ad sollemnitatem omnes portae eius destructae sacerdotes eius gementes virgines eius squalidae et ipsa oppressa amaritudine

5 [HE] facti sunt hostes eius in capite inimici illius locupletati sunt quia Dominus locutus est super eam propter multitudinem iniquitatum eius parvuli eius ducti sunt captivi ante faciem tribulantis

6 [VAV] et egressus est a filia Sion omnis decor eius facti sunt principes eius velut arietes non invenientes pascuam et abierunt absque fortitudine ante faciem subsequentis

7 [ZAI] recordata est Hierusalem dierum adflictionis suae et praevaricationis omnium desiderabilium suorum quae habuerat a diebus antiquis cum caderet populus eius in manu hostili et non esset auxiliator viderunt eam hostes et deriserunt sabbata eius

8 [HETH] peccatum peccavit Hierusalem propterea instabilis facta est omnes qui glorificabant eam spreverunt illam quia viderunt ignominiam eius ipsa autem gemens et conversa retrorsum

9 [TETH] sordes eius in pedibus eius nec recordata est finis sui deposita est vehementer non habens consolatorem vide Domine adflictionem meam quoniam erectus est inimicus

10 [IOTH] manum suam misit hostis ad omnia desiderabilia eius quia vidit gentes ingressas sanctuarium suum de quibus praeceperas ne intrarent in ecclesiam tuam

11 [CAPH] omnis populus eius gemens et quaerens panem dederunt pretiosa quaeque pro cibo ad refocilandam animam vide Domine considera quoniam facta sum vilis

12 [LAMED] o vos omnes qui transitis per viam adtendite et videte si est dolor sicut dolor meus quoniam vindemiavit me ut locutus est Dominus in die irae furoris sui

13 [MEM] de excelso misit ignem in ossibus meis et erudivit me expandit rete pedibus meis convertit me retrorsum posuit me desolatam tota die maerore confectam

14 [NUN] vigilavit iugum iniquitatum mearum in manu eius convolutae sunt et inpositae collo meo infirmata est virtus mea dedit me Dominus in manu de qua non potero surgere

15 [SAMECH] abstulit omnes magnificos meos Dominus de medio mei vocavit adversum me tempus ut contereret electos meos torcular calcavit Dominus virgini filiae Iuda

16 [AIN] idcirco ego plorans et oculus meus deducens aquam quia longe factus est a me consolator convertens animam meam facti sunt filii mei perditi quoniam invaluit inimicus

17 [FE] expandit Sion manus suas non est qui consoletur eam mandavit Dominus adversum Iacob in circuitu eius hostes eius facta est Hierusalem quasi polluta menstruis inter eos

18 [SADE] iustus est Dominus quia os eius ad iracundiam provocavi audite obsecro universi populi et videte dolorem meum virgines meae et iuvenes mei abierunt in captivitatem

19 [COPH] vocavi amicos meos et ipsi deceperunt me sacerdotes mei et senes mei in urbe consumpti sunt quia quaesierunt cibum sibi ut refocilarent animam suam

20 [RES] vide Domine quoniam tribulor venter meus conturbatus est subversum est cor meum in memet ipsa quoniam amaritudine plena sum foris interfecit gladius et domi mors similis est

21 [SEN] audierunt quia ingemesco ego et non est qui consoletur me omnes inimici mei audierunt malum meum laetati sunt quoniam tu fecisti adduxisti diem consolationis et fient similes mei

22 [THAU] ingrediatur omne malum eorum coram te et devindemia eos sicut vindemiasti me propter omnes iniquitates meas multi enim gemitus mei et cor meum maerens.

LAMENTATIONS OF JEREMIAH CHAPTER 2

1 [ALEPH] quomodo obtexit caligine in furore suo Dominus filiam Sion proiecit de caelo terram inclitam Israhel et non recordatus est scabilli pedum suorum in die furoris sui

2 [BETH] praecipitavit Dominus nec pepercit omnia speciosa Iacob destruxit in furore suo munitiones virginis Iuda deiecit in terram polluit regnum et principes eius

3 [GIMEL] confregit in ira furoris omne cornu Israhel avertit retrorsum dexteram suam a facie inimici et succendit in Iacob quasi ignem flammae devorantis in gyro

4 [DELETH] tetendit arcum suum quasi inimicus firmavit dexteram suam quasi hostis et occidit omne quod pulchrum erat visu in tabernaculo filiae Sion effudit quasi ignem indignationem suam

5 [HE] factus est Dominus velut inimicus praecipitavit Israhel praecipitavit omnia moenia eius dissipavit munitiones eius et replevit in filia Iuda humiliatum et humiliatam

6 [VAV] et dissipavit quasi hortum tentorium suum demolitus est tabernaculum suum oblivioni tradidit Dominus in Sion festivitatem et sabbatum et obprobrio in indignatione furoris sui regem et sacerdotem

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7 [ZAI] reppulit Dominus altare suum maledixit sanctificationi suae tradidit in manu inimici muros turrium eius vocem dederunt in domo Domini sicut in die sollemni

8 [HETH] cogitavit Dominus dissipare murum filiae Sion tetendit funiculum suum et non avertit manum suam a perditione luxitque antemurale et murus pariter dissipatus est

9 [TETH] defixae sunt in terra portae eius perdidit et contrivit vectes eius regem eius et principes eius in gentibus non est lex et prophetae eius non invenerunt visionem a Domino

10 [IOTH] sederunt in terra conticuerunt senes filiae Sion consperserunt cinere capita sua accincti sunt ciliciis abiecerunt in terra capita sua virgines Hierusalem

11 [CAPH] defecerunt prae lacrimis oculi mei conturbata sunt viscera mea effusum est in terra iecur meum super contritione filiae populi mei cum deficeret parvulus et lactans in plateis oppidi

12 [LAMED] matribus suis dixerunt ubi est triticum et vinum cum deficerent quasi vulnerati in plateis civitatis cum exhalarent animas suas in sinu matrum suarum

13 [MEM] cui conparabo te vel cui adsimilabo te filia Hierusalem cui exaequabo te et consolabor te virgo filia Sion magna enim velut mare contritio tua quis medebitur tui

14 [NUN] prophetae tui viderunt tibi falsa et stulta nec aperiebant iniquitatem tuam ut te ad paenitentiam provocarent viderunt autem tibi adsumptiones falsas et eiectiones

15 [SAMECH] plauserunt super te manibus omnes transeuntes per viam sibilaverunt et moverunt caput suum super filiam Hierusalem haecine est urbs dicentes perfecti decoris gaudium universae terrae

16 [FE] aperuerunt super te os suum omnes inimici tui sibilaverunt et fremuerunt dentibus dixerunt devoravimus en ista est dies quam expectabamus invenimus vidimus

17 [AIN] fecit Dominus quae cogitavit conplevit sermonem suum quem praeceperat a diebus antiquis destruxit et non pepercit et laetificavit super te inimicum et exaltavit cornu hostium tuorum

18 [SADE] clamavit cor eorum ad Dominum super muros filiae Sion deduc quasi torrentem lacrimas per diem et per noctem non des requiem tibi neque taceat pupilla oculi tui

19 [COPH] consurge lauda in nocte in principio vigiliarum effunde sicut aqua cor tuum ante conspectum Domini leva ad eum manus tuas pro anima parvulorum tuorum qui defecerunt in fame in capite omnium conpetorum

20 [RES] vide Domine et considera quem vindemiaveris ita ergone comedent mulieres fructum suum parvulos ad mensuram palmae si occidetur in sanctuario Domini sacerdos et propheta

21 [SEN] iacuerunt in terra foris puer et senex virgines meae et iuvenes mei ceciderunt in gladio interfecisti in die furoris tui percussisti nec misertus es

22 [THAU] vocasti quasi ad diem sollemnem qui terrerent me de circuitu et non fuit in die furoris Domini qui effugeret et relinqueretur quos educavi et enutrivi inimicus meus consumpsit eos.

LAMENTATIONS OF JEREMIAH CHAPTER 3

1 [ALEPH] ego vir videns paupertatem meam in virga indignationis eius

2 [ALEPH] me minavit et adduxit in tenebris et non in lucem

3 [ALEPH] tantum in me vertit et convertit manum suam tota die

4 [BETH] vetustam fecit pellem meam et carnem meam contrivit ossa mea

5 [BETH] aedificavit in gyro meo et circumdedit me felle et labore

6 [BETH] in tenebrosis conlocavit me quasi mortuos sempiternos

7 [GIMEL] circumaedificavit adversum me ut non egrediar adgravavit conpedem meam

8 [GIMEL] sed et cum clamavero et rogavero exclusit orationem meam

9 [GIMEL] conclusit vias meas lapidibus quadris semitas meas subvertit

10 [DELETH] ursus insidians factus est mihi leo in absconditis

11 [DELETH] semitas meas subvertit et confregit me posuit me desolatam

12 [DELETH] tetendit arcum suum et posuit me quasi signum ad sagittam

13 [HE] misit in renibus meis filias faretrae suae

14 [HE] factus sum in derisu omni populo meo canticum eorum tota die

15 [HE] replevit me amaritudinibus inebriavit me absinthio

16 VAV et fregit ad numerum dentes meos cibavit me cinere

17 VAV et repulsa est anima mea oblitus sum bonorum

18 [VAV] et dixi periit finis meus et spes mea a Domino

19 [ZAI] recordare paupertatis et transgressionis meae absinthii et fellis

20 [ZAI] memoria memor ero et tabescet in me anima mea

21 [ZAI] hoc recolens in corde meo ideo sperabo

22 [HETH] misericordiae Domini quia non sumus consumpti quia non defecerunt miserationes eius

23 [HETH] novae diluculo multa est fides tua

24 [HETH] pars mea Dominus dixit anima mea propterea expectabo eum

25 [TETH] bonus est Dominus sperantibus in eum animae quaerenti illum

26 [TETH] bonum est praestolari cum silentio salutare Domini

27 [TETH] bonum est viro cum portaverit iugum ab adulescentia sua

28 [IOTH] sedebit solitarius et tacebit quia levavit super se

29 [IOTH] ponet in pulvere os suum si forte sit spes

30 [IOTH] dabit percutienti se maxillam saturabitur obprobriis

31 [CAPH] quia non repellet in sempiternum Dominus

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32 [CAPH] quia si abiecit et miserebitur secundum multitudinem misericordiarum suarum
33 [CAPH] non enim humiliavit ex corde suo et abiecit filios hominis
34 [LAMED] ut contereret sub pedibus suis omnes vinctos terrae
35 [LAMED] ut declinaret iudicium viri in conspectu vultus Altissimi
36 [LAMED] ut perverteret hominem in iudicio suo Dominus ignoravit
37 [MEM] quis est iste qui dixit ut fieret Domino non iubente
38 [MEM] ex ore Altissimi non egredientur nec mala nec bona
39 [MEM] quid murmuravit homo vivens vir pro peccatis suis
40 [NUN] scrutemur vias nostras et quaeramus et revertamur ad Dominum
41 [NUN] levemus corda nostra cum manibus ad Dominum in caelos
42 [NUN] nos inique egimus et ad iracundiam provocavimus idcirco tu inexorabilis es
43 [SAMECH] operuisti in furore et percussisti nos occidisti nec pepercisti
44 [SAMECH] opposuisti nubem tibi ne transeat oratio
45 [SAMECH] eradicationem et abiectionem posuisti me in medio populorum
46 [FE] aperuerunt super nos os suum omnes inimici
47 [FE] formido et laqueus facta est nobis vaticinatio et contritio
48 [FE] divisiones aquarum deduxit oculus meus in contritione filiae populi mei
49 [AIN] oculus meus adflictus est nec tacuit eo quod non esset requies
50 [AIN] donec respiceret et videret Dominus de caelis
51 [AIN] oculus meus depraedatus est animam meam in cunctis filiabus urbis meae
52 [SADE] venatione ceperunt me quasi avem inimici mei gratis
53 [SADE] lapsa est in lacu vita mea et posuerunt lapidem super me
54 [SADE] inundaverunt aquae super caput meum dixi perii
55 [COPH] invocavi nomen tuum Domine de lacis novissimis
56 [COPH] vocem meam audisti ne avertas aurem tuam a singultu meo et clamoribus
57 [COPH] adpropinquasti in die quando invocavi te dixisti ne timeas
58 [RES] iudicasti Domine causam animae meae redemptor vitae meae
59 [RES] vidisti Domine iniquitatem adversum me iudica iudicium meum
60 [RES] vidisti omnem furorem universas cogitationes eorum adversum me
61 [SEN] audisti obprobria eorum Domine omnes cogitationes eorum adversum me
62 [SEN] labia insurgentium mihi et meditationes eorum adversum me tota die
63 [SEN] sessionem eorum et resurrectionem eorum vide ego sum psalmus eorum
64 [THAU] reddes eis vicem Domine iuxta opera manuum suarum
65 [THAU] dabis eis scutum cordis laborem tuum
66 [THAU] persequeris in furore et conteres eos sub caelis Domine.

LAMENTATIONS OF JEREMIAH CHAPTER 4

1 [ALEPH] quomodo obscuratum est aurum mutatus est color optimus dispersi sunt lapides sanctuarii in capite omnium platearum
2 [BETH] filii Sion incliti et amicti auro primo quomodo reputati sunt in vasa testea opus manuum figuli
3 [GIMEL] sed et lamiae nudaverunt mammam lactaverunt catulos suos filia populi mei crudelis quasi strutio in deserto
4 [DELETH] adhesit lingua lactantis ad palatum eius in siti parvuli petierunt panem et non erat qui frangeret eis
5 [HE] qui vescebantur voluptuose interierunt in viis qui nutriebantur in croceis amplexati sunt stercora
6 [VAV] et maior effecta est iniquitas filiae populi mei peccato Sodomorum quae subversa est in momento et non ceperunt in ea manus
7 [ZAI] candidiores nazarei eius nive nitidiores lacte rubicundiores ebore antiquo sapphyro pulchriores
8 [HETH] denigrata est super carbones facies eorum et non sunt cogniti in plateis adhesit cutis eorum ossibus aruit et facta est quasi lignum
9 [TETH] melius fuit occisis gladio quam interfectis fame quoniam isti extabuerunt consumpti ab sterilitate terrae
10 [IOTH] manus mulierum misericordium coxerunt filios suos facti sunt cibus earum in contritione filiae populi mei
11 [CAPH] conplevit Dominus furorem suum effudit iram indignationis suae et succendit ignem in Sion et devoravit fundamenta eius
12 [LAMED] non crediderunt reges terrae et universi habitatores orbis quoniam ingrederetur hostis et inimicus per portas Hierusalem
13 [MEM] propter peccata prophetarum eius iniquitates sacerdotum eius qui effuderunt in medio eius sanguinem iustorum
14 [NUN] erraverunt caeci in plateis polluti sunt sanguine cumque non possent tenuerunt lacinias suas
15 [SAMECH] recedite polluti clamaverunt eis recedite abite nolite tangere iurgati quippe sunt et commoti dixerunt inter gentes non addet ultra ut habitet in eis
16 [FE] facies Domini divisit eos non addet ut respiciat eos facies sacerdotum non erubuerunt neque senum miserti sunt
17 [AIN] cum adhuc subsisteremus defecerunt oculi nostri ad auxilium nostrum vanum cum respiceremus adtenti ad gentem quae salvare non poterat

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18 [SADE] lubricaverunt vestigia nostra in itinere platearum nostrarum adpropinquavit finis noster conpleti sunt dies nostri quia venit finis noster
19 [COPH] velociores fuerunt persecutores nostri aquilis caeli super montes persecuti sunt nos in deserto insidiati sunt nobis
20 [RES] spiritus oris nostri christus dominus captus est in peccatis nostris cui diximus in umbra tua vivemus in gentibus
21 [SEN] gaude et laetare filia Edom quae habitas in terra Hus ad te quoque perveniet calix inebriaberis atque nudaberis
22 [THAU] conpleta est iniquitas tua filia Sion non addet ultra ut transmigret te visitavit iniquitatem tuam filia Edom discoperuit peccata tua.

LAMENTATIONS OF JEREMIAH CHAPTER 5
1 recordare Domine quid acciderit nobis intuere et respice obprobrium nostrum
2 hereditas nostra versa est ad alienos domus nostrae ad extraneos
3 pupilli facti sumus absque patre matres nostrae quasi viduae
4 aquam nostram pecunia bibimus ligna nostra pretio conparavimus
5 cervicibus minabamur lassis non dabatur requies
6 Aegypto dedimus manum et Assyriis ut saturaremur pane
7 patres nostri peccaverunt et non sunt et nos iniquitates eorum portavimus
8 servi dominati sunt nostri non fuit qui redimeret de manu eorum
9 in animabus nostris adferebamus panem nobis a facie gladii in deserto
10 pellis nostra quasi clibanus exusta est a facie tempestatum famis
11 mulieres in Sion humiliaverunt virgines in civitatibus Iuda
12 principes manu suspensi sunt facies senum non erubuerunt
13 adulescentibus inpudice abusi sunt et pueri in ligno corruerunt
14 senes de portis defecerunt iuvenes de choro psallentium
15 defecit gaudium cordis nostri versus est in luctu chorus noster
16 cecidit corona capitis nostri vae nobis quia peccavimus
17 propterea maestum factum est cor nostrum ideo contenebrati sunt oculi nostri
18 propter montem Sion quia disperiit vulpes ambulaverunt in eo
19 tu autem Domine in aeternum permanebis solium tuum in generatione et generatione
20 quare in perpetuum oblivisceris nostri derelinques nos in longitudinem dierum
21 converte nos Domine ad te et convertemur innova dies nostros sicut a principio
22 sed proiciens reppulisti nos iratus es contra nos vehementer.

THE BOOK OF BARUCH
THE SON OF NERIAS

or The Book of Baruch or 1 Baruch
Estimated Range of Dating: 500-100 B.C.

(The Book of Baruch, or 1 Baruch, is a deuterocanonical book of the Bible in some Christian traditions. In Judaism and most forms of Protestant Christianity, it is considered not to be part of the Bible. It is named after Baruch ben Neriah, Jeremiah's well-known scribe, who is mentioned at Baruch 1:1, and has been presumed to be the author of the whole work. The book is a reflection of a late Jewish writer on the circumstances of Jewish exiles from Babylon, with meditations on the theology and history of Israel, discussions of wisdom, and a direct address to residents of Jerusalem and the Diaspora. Some scholars propose that it was written during or shortly after the period of the Maccabees.

The earliest known manuscripts of Baruch are in Greek. Some linguistic features of the first parts of Baruch (1:1–3:8) have been proposed as indicating a translation from a Semitic language.

Although not in the Hebrew Bible, it is found in the Septuagint, in the Eritrean / Ethiopian Orthodox Bible, and also in Theodotion's Greek version. Jerome excluded both the Book of Baruch and the Letter of Jeremiah from the Vulgate Bible, but both works were introduced into Latin Vulgate bibles sporadically from the 9th century onwards; and were incorporated into the Sixto-Clementine Vulgate edition. In the Vulgate it is grouped with the prophetical books which also include Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. In the Vulgate, the King James Bible Apocrypha, and many other versions, the Letter of Jeremiah is appended to the end of the Book of Baruch as a sixth chapter; in the Septuagint and Orthodox Bibles chapter 6 is usually counted as a separate book, called the Letter or Epistle of Jeremiah.

Manuscripts: Both the Book of Baruch and the Letter of Jeremiah are separate books in the great pandect Greek Bibles, Codex Vaticanus (4th century) and Codex Alexandrinus (5th century), where they are found in the order Jeremiah, Baruch, Lamentations, Letter of Jeremiah. In the Codex Sinaiticus (4th century) Lamentations follows directly after Jeremiah and Baruch is not found; but a lacuna after Lamentations prevents a definitive assessment of whether Baruch may have been included elsewhere in this manuscript. Neither of the two surviving early Latin pandect Bibles (Codex Amiatinus (7th century) and Leon palimpsest (7th century) includes either the Book of Baruch or the Letter of Jeremiah; the earliest Latin witnesses to the text being the Codex Cavensis (9th century) and the Theodulfian Bibles (9th century). Baruch is also witnessed in some early

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Coptic (Bohairic and Sahidic) and Syriac manuscripts, but is not found in Coptic or Syriac lectionaries.

Book of Baruch and Book of Jeremiah: The evident variation among early Christian divines as to whether a particular reading is to be cited from 'Baruch' or 'Jeremiah' is generally regarded as relating to the very different texts of the Book of Jeremiah that are found respectively in manuscripts of the Greek and Hebrew Bibles. The version of Jeremiah in the Greek Septuagint texts (Vaticanus, Alexandrinus) is a seventh shorter than that in the Hebrew Masoretic Text or the Latin Vulgate; and the ordering of the chapters is very different, with sections from the middle of the book in the Septuagint version (the Oracles against the Nations) found at the end of the book in the Masoretic text and Vulgate. As Hebrew fragments have been found in the Dead Sea Scrolls corresponding to both the Septuagint and Masoretic orders, it is commonly accepted that the two versions derive from two distinct Hebrew traditions, and that the Septuagint form of the text is likely the older. Benedictine scholar Pierre-Maurice Bogaert suggests that, if the Book of Baruch is appended to the Septuagint version of Jeremiah, it follows on as a plausible continuation of the Septuagint narrative (Chapter 51: 31–35 in the Septuagint, corresponding to the truncated Chapter 45 in the Masoretic text). A similar conclusion is proposed by Emanuel Tov, who notes characteristics of a consistent redactional revision of the Septuagint text of Jeremiah from Chapter 29 onwards (correcting readings towards the Hebrew), a revision that is then carried over into the Greek text of Baruch 1:1 to 3:8, suggesting that these once formed a continuous text. Bogaert consequently proposes that the gathering of sections from the end of Septuagint Jeremiah into a distinct book of 'Baruch' was an innovation of Christian biblical practice in the Greek church from around the 3rd century onwards; but that the version of Jeremiah in the Old Latin Bible preceded this practice, and hence did not designate the Book of Baruch as a distinct work of scripture, but included its text within the Book of Jeremiah. The text of Old Latin Jeremiah nowhere survives in sufficient form for this speculation to be confirmed.

Baruch 1:1–14 gives a narrative account of an occasion when Baruch ben Neriah reads the book of 'these words' before the Israelites in Babylon, and then sends that book (together with collected funds) to be read in Jerusalem. Where the Book of Baruch is considered to be a distinct work of scripture, it is commonly identified as the book that Baruch reads; and hence Baruch himself has traditionally been credited as the author of the whole work. However, the syntactical form of Baruch chapter 1 has been held rather to imply that 'these words' correspond to a preceding text – which might then be identified with Lamentations or with the Book of Jeremiah; in which case comparison may be made with a corresponding notice of Baruch writing down reading the prophecies of Jeremiah, recorded at Jeremiah chapter 36. These considerations underlie an alternative tradition (found for instance in Augustine) in which all four works (Book of Jeremiah, Baruch, Lamentations, Letter of Jeremiah) are credited to Jeremiah himself as author.

Critical scholarship is, however, united in rejecting either Baruch or Jeremiah as author of the Book of Baruch, or in dating the work in the period of its purported context; the Babylonian Exile. Rather they have seen clear thematic and linguistic parallels with later works; the Book of Daniel and the Book of Sirach. Many scholars have noted that the restoration of worship in the Jerusalem Temple following its pollution by Antiochus Epiphanes could provide a counterpart historical context in which the narrative of Baruch may equally be considered to apply; and consequently a date in the period 200-100 BC has been proposed.

The Latin, Syriac, Coptic, Armenian, Arabic, Bohairic and Ethiopic versions of Baruch are all translated directly from the Greek; the text of which survives in Vaticanus and Alexandrinus, and is highly consistent. Jerome (5th century) states that no Hebrew text was in existence, and Origen (3rd century) appears to know of no Hebrew text in the preparation of the text of Baruch in the Hexapla Old Testament. Nevertheless, there are a number of readings in the earlier sections of Baruch (1:1 to 3:8) where an anomalous reading in the Greek appears to imply a mistranslation of a Hebrew or Aramaic source; as at chapter 3:4, where 'hear now the prayers of the dead of Israel' is assumed to be a mistranslation of, 'hear now the prayers of the men of Israel'. Since the 19th century, critical scholars have assumed a Semitic original for these earlier parts of the book, and a number of studies, such as that of Tov, have sought to retrovert from the Greek to a plausible Hebrew source text. Whereas in the Revised Standard Version (1957) of Bible, the English text of Baruch consistently follows the Greek in these readings; in the New Revised Standard Version (1989) these readings are adjusted to conform with a conjectural reconstruction of a supposed Hebrew original.

Nevertheless, some more recent studies of Baruch, such as those by Adams and Bogaert, take the Greek text to be the original. Adams maintains that most of the text of Baruch depends on that of other books of the Bible; and indeed it has been characterised by Tov as a "mosaic of Biblical passages" especially in these early sections. Consequently, variations from the literal Hebrew text could have found their way directly into a dependent Greek version, without having to presume a Semitic intermediary stage. Moreover, Adams takes issue with the presupposition behind conjectural retroversions to conform to a supposed Hebrew text; that the author of Baruch understood the principle of literal translation, and aspired to follow that principle; and yet lamentably failed to do so.

Contents and Structure

• 1:1–14 Introduction: "And these are the words...which Baruch...wrote in Babylonia.... And when they heard it they wept, and fasted, and prayed before the Lord."

• 1:15–2:10 Confession of sins: "[T]he Lord hath watched over us for evil, and hath brought it upon us: for the Lord is

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just in all his works.... And we have not hearkened to his voice"....

• 2:11–3:8 Prayer for mercy: "[F]or the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord..." (cf. Psalms 6:6/5)

• 3:9–4:14 A paean for Wisdom: "Where are the princes of the nations,... that hoard up silver and gold, wherein men trust?... They are cut off, and are gone down to hell,..."

• 4:5–5:9 Baruch's Poem of Consolation: messages for those in captivity, for the "neighbours of Zion", and for Jerusalem: "You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath.... [F]or the sins of my children, he [the Eternal] hath brought a nation upon them from afar...who have neither reverenced the ancient, nor pitied children..." "Let no one gloat over me [Jerusalem], a widow, bereft of many, for the sins of my children I am left desolate, for they turned from the law of God". "Look toward the east, O Jerusalem, and see the joy that is coming to you from God".

• Chapter 6: see Letter of Jeremiah

Canonicity: In the Greek East, Athanasius (367 AD), Cyril of Jerusalem (c. 350 AD), and Epiphanius of Salamis (c. 385 AD)[24] listed the Book of Baruch as canonical. Athanasius states "Jeremiah with Baruch, Lamentations, and the epistle"; the other Fathers offer similar formulations. In the Latin West Pope Innocent I (405 AD) identifies the sixteen prophets (four major, plus 12 minor) as canonical, but does not specifically mention Baruch as associated with Jeremiah. Later, Augustine of Hippo (C. 397 AD) would confirm in his book On Christian Doctrine (Book II, Chapter 8) the canonicity of the book of Jeremiah without reference to Baruch; but in his work The City of God 18:33 he discusses the text of Baruch 3: 36–38, noting that this is are variously cited to Baruch and to Jeremiah; his preference being for the latter. In the decrees of the Council of Florence (1442) and the Council of Trent (1546), "Jeremias with Baruch" is stated as canonical. The Letter of Jeremiah is not specified, being included as the sixth chapter of Baruch in late medieval Vulgate bibles.)

PROPHETIA BARUCH

BARUCH CHAPTER 1

1 et haec verba libri quae scripsit Baruch filius Neeri filius Maasei filii Sedechiae filii Sedei filii Helchiae in Babylonia

2 in anno quinto in septima die mensis in tempore quo ceperunt Chaldei Hierusalem et succenderunt eam igni

3 et legit Baruch verba libri huius ad aures Iechoniae filii Ioachim regis Iuda et ad aures universi populi venientis ad librum

4 et ad aures potentium filiorum regum et ad aures presbyterorum et ad aures populi a minimo usque ad magnum eorum omnium habitantium in Babylonia ad flumen Sudi

5 qui audientes plorabant et ieiunabant et orabant in conspectu Domini

6 et collegerunt pecuniam secundum quod potuit uniuscuiusque manus

7 et miserunt in Hierusalem ad Ioachim filium Helchiae filii Salom sacerdotem et ad sacerdotes et ad omnem populum qui inventi sunt cum eo in Hierusalem

8 cum acciperet vasa templi Domini quae ablata fuerant de templo revocare in terram Iuda decima die illius sivan vasa argentea quae fecit Sedechias filius Iosiae rex Iuda

9 posteaquam cepisset Nabuchodonosor rex Babylonum Iechoniam et principes et vinctos et potentes et populum terrae ab Hierusalem et duxit eos in Babyloniam

10 et dixerunt ecce misimus ad vos pecunias de quibus emite holocaustomata et tus et facite manna et offerte pro peccato ad aram Domini Dei nostri

11 et orate pro vita Nabuchodonosor regis Babyloniae et pro vita Balthasar filii eius ut sint dies ipsorum sicut dies caeli super terram

12 et det Dominus virtutem nobis et inluminet oculos nostros ut vivamus sub umbra Nabuchodonosor regis Babyloniae et sub umbra Balthasar filii eius et serviamus eis multis diebus et inveniamus gratiam in conspectu eorum

13 et pro nobis ipsis orate ad Dominum Deum nostrum quia peccavimus Domino Deo nostro et non est aversus furor eius a nobis usque in hunc diem

14 et legite librum istum quem misimus ad vos recitari in templo Domini in die sollemni et in die oportuno

15 et dicetis Domino Deo nostro iustitia nobis autem confusio faciei nostrae sicut dies haec omni Iuda et habitantibus in Hierusalem

16 regibus nostris et principibus nostris sacerdotibus nostris et prophetis nostris et patribus nostris

17 peccavimus ante Dominum nostrum et non credidimus diffidentes in eum

18 et non fuimus subiectibiles illi et non obaudivimus vocem Domini Dei nostri ut ambularemus in mandatis eius quibus dedit nobis

19 a die qua eduxit patres nostros de terra Aegypti usque in hunc diem eramus incredibiles ad Dominum Deum nostrum et dissipati recessimus ne audiremus vocem ipsius

20 et adheserunt nobis mala multa et maledictiones quae constituit Dominus Moysi servo suo qui eduxit patres nostros de terra Aegypti dare nobis terram fluentem lac et mel sicut hodierna die

21 et non audivimus vocem Domini Dei nostri secundum omnia verba prophetarum quos misit ad nos

22 et abivimus unusquisque in sensum cordis nostri maligni operari diis alienis facientes mala ante oculos Domini Dei nostri.

BARUCH CHAPTER 2

1 propter quod statuit Dominus Deus noster verbum suum quod locutus est ad nos et ad iudices nostros qui iudicaverunt in Israhel et ad reges nostros et ad principes nostros et ad omnem Israhel et Iuda

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2 ut adduceret Dominus super nos mala magna quae non sunt facta sub caelo quemadmodum facta sunt Hierusalem secundum quae scripta sunt in lege Moysi

3 ut manducaret homo carnes filii sui et carnes filiae suae

4 et dedit illos sub manus regum omnium qui sunt in circuitu nostro in inproperium et in desolationem et in omnibus populis quo nos dispersit Dominus

5 et facti sumus subtus et non supra quia peccavimus Domino Deo nostro non obaudiendo vocem ipsius

6 Domino Deo nostro iustitia nobis autem et patribus nostris confusio faciei sicut dies haec

7 quae locutus est Dominus super nos omnia mala haec quae evenerunt super nos

8 et non sumus deprecati faciem Domini Dei nostri ut reverteremur unusquisque nostrum a viis nostris pessimis

9 et vigilavit Dominus in malis et adduxit ea super nos quia iustus est Dominus in omnibus operibus suis quae mandavit nobis

10 et non audivimus vocem ipsius ut iremus in praeceptis Domini quae dedit ante faciem nostram

11 et nunc Domine Deus Israhel qui eduxisti plebem tuam de terra Aegypti in manu valida et in signis et in prodigiis et in virtute tua magna et in brachio excelso et fecisti tibi nomen sicut dies iste

12 peccavimus impie egimus inique gessimus Domine Deus noster in omnibus iustitiis tuis

13 avertatur ira tua a nobis quia derelicti sumus pauci inter gentes ubi dispersisti nos

14 exaudi Domine preces nostras et orationes nostras et educ nos propter te et da nobis invenire gratiam ante faciem eorum qui nos abduxerunt

15 ut sciat omnis terra quia tu es Dominus Deus noster et quia nomen tuum invocatum est super Israhel et super genus ipsius

16 respice Domine de domo sancta tua in nos et inclina aurem tuam et audi

17 aperi oculos tuos et vide quia non mortui qui sunt in inferno quorum spiritus acceptus est a visceribus suis dabunt honorem et iustificationem Domino

18 sed anima quae tristis est super magnitudine et incedit curva et infirmis et oculi deficientes et anima esuriens dat tibi gloriam et iustitiam Domino

19 quia non secundum iustitias patrum nostrorum nos fundimus misericordiam ante conspectum tuum Domine Deus noster

20 sed quia misisti iram tuam et furorem tuum super nos sicut locutus es in manus puerorum tuorum prophetarum dicens

21 sic dicit Dominus inclinate umerum vestrum et cervicem vestram et opera facite regi Babylonis et sedebitis in terra quam dedi patribus vestris

22 quod si autem non audieritis vocem Domini Dei vestri operari regi Babyloniae defectionem faciam de civitatibus Iuda et a foris Hierusalem

23 et auferam a vobis vocem iucunditatis et vocem gaudimonii et vocem sponsi et vocem sponsae et erit omnis terra sine vestigio ab inhabitantibus eam

24 et non audierunt vocem tuam ut operarentur regi Babyloniae et statuisti verba tua quae locutus es in manibus puerorum tuorum prophetarum ut proferrentur ossa regum nostrorum et ossa patrum nostrorum de loco suo

25 et ecce sunt proiecta in calore solis et in gelu noctis et mortui sunt in doloribus pessimis in fame et in gladio et in emissione

26 et posuisti templum in quo invocatum est nomen tuum in ipso sicut haec dies propter iniquitatem domus Israhel et domus Iuda

27 et fecisti in nobis Domine Deus noster secundum omnem benignitatem tuam et secundum omnem miserationem tuam illam magnam

28 sicut locutus es in manu pueri tui Moysi in die qua praecepisti ei scribere legem tuam coram filiis Israhel

29 dicens si non obaudieritis vocem meam ambitio haec magna et multa convertetur in minimo inter gentes quo ego dispergam illos

30 quia scio quod me non audiet populus populus est enim dura cervice et convertetur ad cor suum in terra captivitatis suae

31 et scient quoniam ego sum Dominus Deus eorum et dabo eis cor et audient aures

32 et laudabunt me in terra captivitatis suae et memores erunt nominis mei

33 et avertent se a dorso suo duro et a malignitatibus suis quia reminiscentur viam patrum suorum qui peccaverunt in me

34 et revocabo illos in terram quam iuravi patribus illorum Abraham et Isaac et Iacob et dominabuntur eius et multiplicabo eos et non minorabuntur

35 et statuam illis testamentum alterum sempiternum ut sim illis in Deum et ipsi erunt mihi in populum et non movebo amplius populum meum filios Israhel a terra quam dedi illis.

BARUCH CHAPTER 3

1 et nunc Domine omnipotens Deus Israhel anima in angustiis et spiritus anxius clamat ad te

2 audi Domine et miserere quia Deus es misericors et miserere nostri quia peccavimus ante te

3 quia tu sedes in sempiternum et nos peribimus in aevum

4 Domine omnipotens Deus Israhel audi nunc orationem mortuorum Israhel et filiorum ipsorum qui peccaverunt ante te et non audierunt vocem Domini Dei sui et adglutinata sunt nobis mala

5 noli meminisse iniquitates patrum nostrorum sed memento manus tuae et nominis tui in tempore isto

6 quia tu es Dominus Deus noster et laudabimus te Domine

7 quia propter hoc dedisti timorem tuum in cordibus nostris et ut invocemus nomen tuum et laudemus te in captivitate nostra quia convertemus iniquitatem patrum nostrorum qui peccaverunt ante te

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8 et ecce nos hodie in captivitate nostra sumus quo nos dispersisti in inproperium et in maledictum et in peccatum secundum omnes iniquitates patrum nostrorum qui discesserunt a te Domine Deus noster

9 audi Israhel mandata vitae auribus percipite ut scias prudentiam

10 quid est Israhel quid est quod in terra es inimicorum

11 inveterasti in terra aliena coinquinatus es cum mortuis deputatus es cum descendentibus in infernum

12 dereliquisti fontem sapientiae

13 si in via Dei ambulasses habitasses in pace sempiterna

14 disce ubi sit prudentia ubi sit virtus ubi sit intellectus ut scias simul ubi sit longiturnitas vitae et victus ubi sit lumen oculorum et pax

15 quis invenit locum eius et quis intravit in thesauros eius

16 ubi sunt principes gentium et qui dominantur super bestias quae sunt super terram

17 qui in avibus caeli inludunt

18 qui argentum thesaurizant et aurum in quo confidebant homines et non est finis adquisitionis eorum qui argentum fabricant et solliciti sunt nec est inventio operum illorum

19 exterminati sunt et ad inferos descenderunt et alii loco eorum exsurrexerunt

20 iuvenes viderunt lumen et habitaverunt super terram viam autem disciplinae ignoraverunt

21 neque intellexerunt semitas eius neque filii eorum susceperunt eam a facie ipsorum longe facta est

22 non est audita in terra Chanaan neque visa est in Theman

23 filii quoque Agar qui exquirunt prudentiam quae de terra est negotiatores Merrae et Theman et fabulatores et exquisitores intellegentiae viam autem sapientiae nescierunt neque commemorati sunt semitas eius

24 o Israhel quam magna est domus Dei et ingens locus possessionis eius

25 magnus et non habet finem excelsus et inmensus

26 ibi fuerunt gigantes nominati illi qui ab initio fuerunt statura magna scientes bellum

27 non hos elegit Deus neque viam disciplinae dedit illis et perierunt

28 eo quod non haberent sapientiam et perierunt propter insipientiam suam

29 quis ascendit in caelum et accepit eam et deduxit eam de nubibus

30 quis transfretavit mare et invenit illam et adtulit illam super aurum electum

31 non est qui possit scire viam eius neque qui exquirat semitas eius

32 sed qui scit universa novit eam et invenit eam prudentia sua qui praeparavit terram in aeterno tempore et replevit eam pecudibus et quadrupedibus

33 qui emittit lumen et vadit et vocavit illud et obaudit illi in tremore

34 stellae autem lumen dederunt in custodiis suis et laetatae sunt

35 vocatae sunt et dixerunt adsumus et luxerunt ei cum iucunditate qui fecit illas

36 hic Deus noster non aestimabitur alius adversus eum

37 hic adinvenit omnem viam disciplinae et tradidit illam Iacob puero suo et Israhel dilecto suo

38 post haec in terris visus est et cum hominibus conversatus est.

BARUCH CHAPTER 4

1 hic liber mandatorum Dei et lex quae est in aeternum omnes qui tenent eam ad vitam qui autem dereliquerint eam in mortem

2 convertere Iacob et adprehende eam ambula per viam ad splendorem eius contra lumen eius

3 ne tradas altero gloriam tuam et dignitatem tuam genti alienae

4 beati sumus Israhel quoniam quae Deo placent nobis manifesta sunt

5 animaequior esto populus Dei memorabilis Israhel

6 venundati estis gentibus non in perditionem sed propter quod in ira ad iracundiam provocastis Deum traditi estis adversariis

7 exacerbastis enim eum qui fecit vos Deum aeternum immolantes daemoniis et non Deo

8 obliti autem estis eum qui nutrivit vos et contristastis nutricem vestram Hierusalem

9 vidit enim iracundiam a Deo venientem vobis et dixit audite confines Sion adduxit enim mihi Deus luctum magnum

10 vidi enim captivitatem populi mei filiorum meorum et filiarum quam superduxit illis Aeternus

11 nutrivi enim illos cum iucunditate dimisi autem illos cum fletu et luctu

12 nemo gaudeat super me viduam et desolatam a multis derelicta sum propter peccata filiorum meorum quia declinaverunt a lege Dei

13 iustitias autem ipsius nescierunt nec ambulaverunt per vias mandatorum Dei neque per semitas veritatis eius cum iustitia ingressi sunt

14 veniant confines Sion et memorentur captivitatem filiorum et filiarum mearum quam superduxit illis Aeternus

15 adduxit enim super illos gentem de longinquo gentem inprobam et alterius linguae

16 qui non sunt reveriti senem neque puerorum miserti sunt et abduxerunt dilectos viduae et a filiis unicam desolaverunt

17 ego autem quid possum adiuvare vos

18 qui enim adduxit super vos mala ipse vos eripiet de manibus inimicorum vestrorum

19 ambulate filii ambulate ego enim derelicta sum sola

20 exui me stola pacis indui autem me sacco obsecrationis et clamabo ad Altissimum in diebus meis

21 animaequiores estote filii clamate ad Dominum et eripiet vos de manu principum inimicorum

22 ego enim speravi in Aeternum salutem vestram et venit mihi gaudium a Sancto super misericordia quae veniet vobis ab Aeterno salutari nostro

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23 emisi enim vos cum luctu et ploratu reducet autem vos mihi Deus cum gaudio et iucunditate in sempiternum
24 sicut enim viderunt vicinae Sion captivitatem vestram sic videbunt et in celeritate salutem vestram a Deo quae superveniet vobis cum honore magno et splendore aeterno
25 filii patienter sustinete iram quae supervenit vobis persecutus est enim te inimicus tuus sed cito videbis perditionem ipsius et super cervices ipsius ascendes
26 delicati mei ambulaverunt vias asperas ducti sunt enim ut grex direptus ab inimicis
27 animaequiores estote filii et proclamate ad Deum erit enim memoria vestra ab eo qui ducit vos
28 sicut enim fuit sensus vester ut erraretis a Deo decies tantum iterum convertentes requiretis eum
29 qui enim induxit vobis mala ipse rursum adducet vobis sempiternam iucunditatem cum salute vestra
30 animaequior esto Hierusalem exhortatur enim te qui te nominavit
31 nocentes parebunt qui te vexaverunt et qui gratulati sunt in tua ruina punientur
32 civitates quibus servierunt filii tui punietur quae accepit filios tuos
33 sicut enim gavisa est in tua ruina et laetata est in tuo casu sic contristabitur in sua desolatione
34 et amputabitur exultatio multitudinis eius et gaudimonium eius erit in luctum
35 ignis enim superveniet ei ab Aeterno in longiturnis diebus et habitabitur a daemoniis in multitudinem temporis
36 circumspice Hierusalem ad orientem et vide iucunditatem a Deo tibi venientem
37 ecce enim veniunt filii tui quos dimisisti dispersos veniunt collecti ab oriente usque ad occidentem in verbo Sancti gaudentes in honorem Dei.

BARUCH CHAPTER 5

1 exue te Hierusalem stola luctus et vexationis tuae et indue te decore et honore eius quae a Deo tibi est in sempiterna gloriae
2 circumdato te deploide a Deo iustitiae et inpone mitram capiti tuo honoris Aeterni
3 Deus enim ostendet splendorem suum in te omni quod sub caelo est
4 nominabitur enim tibi nomen tuum a Deo in sempiternum Pax iustitiae et Honor pietatis
5 exsurge Hierusalem et sta in excelso et circumspice ad orientem et vide collectos filios tuos ab oriente sole usque ad occidentem in verbo Sancti gaudentes Dei memoria
6 exierunt enim abs te pedibus ducti ab inimicis adducet autem illos Dominus ad te portatos in honorem sicut filios regni
7 constituit enim Deus humiliare omnem montem excelsum et rupes perennes et convalles replere in aequalitatem terrae ut ambulet Israhel diligenter in honorem Dei
8 obumbraverunt autem et silvae et omne lignum suavitatis Israhel mandato Dei
9 adducet enim Deus Israhel cum iucunditate in lumine maiestatis suae cum misericordia et iustitia quae est ab ipso.

BARUCH CHAPTER 6

THE EPISTLE OF JEREMIAS

Letter of Jeremiah; also: Prayer of Jeremiah
or Addition to 1 Baruch (Baruch, Chapter 6)
Estimated Range of Dating: 500-150 B.C.

(The Letter of Jeremiah, also known as the Epistle of Jeremiah, is a deuterocanonical book of the Old Testament; this letter purports to have been written by Jeremiah to the Jews who were about to be carried away as captives to Babylon by Nebuchadnezzar. It is included in Roman Catholic Bibles as the final chapter of the Book of Baruch. It is also included in Orthodox Bibles as a separate book.

According to the text of the letter, the author is the biblical prophet Jeremiah. The biblical Book of Jeremiah itself contains the words of a letter sent by Jeremiah "from Jerusalem" to the "captives" in Babylon (Jeremiah 29:1–23). The Letter of Jeremiah portrays itself as a similar piece of correspondence.

Letter of Jeremiah 1 (KJV): "A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded by God."

Jeremiah 29:1 (KJV): "Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives ... and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon."

The date of this work is uncertain. Most scholars agree that it is dependent on certain biblical passages, notably Isa 44:9–20, 46:5–7, and thus can be no earlier than 540 BC. Since a fragment (7Q2) was identified among the scrolls in Qumran Cave 7, it can be no later than 100 BC. Further support for this time may be found in a possible reference to the letter in 2 Maccabees 2:1–3.

Although the "letter" is included as a discrete unit in the Septuagint, there is no evidence of it ever having been canonical in the Masoretic tradition. The earliest evidence we have of the question of its canonicity arising in Christian tradition is in the work of Origen of Alexandria, as reported by Eusebius in his Church History. Origen listed Lamentations and the Letter of Jeremiah as one unit with the Book of Jeremiah proper, among "the canonical books as the Hebrews have handed them down," though scholars agree that this was surely a slip. Epiphanius of Salamis in his Panarion writes that Jews had in their books the deuterocanonical Epistle of Jeremiah and Baruch, both combined with Jeremiah and Lamentations in only one book.

The epistle was included as chapter 6 of the Book of Baruch in the Old Testament of the Vulgate. The King James Version follows the same practice, while placing Baruch in the Apocrypha section as does Luther's Bible. In the Ethiopian Orthodox canon, it forms part of the "Rest of

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Jeremiah", along with 4 Baruch (also known as the Paraleipomena of Jeremiah).

The epistle is one of four deuterocanonical books found among the Dead Sea scrolls (see Tanakh at Qumran). (The other three are Psalm 151, Sirach, and Tobit.) The portion of the epistle discovered at Qumran was written in Greek. This does not preclude the possibility of the text being based on a prior Hebrew or Aramaic text. However, the only text available to us has dozens of linguistic features available in Greek, but not in Hebrew; this shows that the Greek text is more than a minimalist translation.

The work was written with a serious practical purpose: to instruct the Jews not to worship the gods of the Babylonians, but to worship only the Lord. The letter is actually a warning against idols and idolatry.)

1 exemplum epistulae quam misit Hieremias ad abductos captivos in Babyloniam a rege Babyloniorum ut nuntiaret illis secundum quod praeceptum est illi a Deo propter peccata quae peccastis ante Deum abducemini in Babyloniam captivi a Nabuchodonosor rege Babylonum

2 ingressi itaque in Babyloniam eritis illic annis plurimis et tempus longum usque ad generationes septem post hoc autem educam vos inde cum pace

3 nunc autem videbitis in Babylonia deos aureos et argenteos et lapideos et ligneos in umeros portari ostentantes metum gentibus

4 videte ergo ne et vos similes efficiamini factis alienis et metuatis et metus vos capiat in ipsis

5 visa itaque turba de retro et ab ante adorantes dicite in cordibus vestris tibi oportet adorari Domine

6 angelus autem meus vobiscum est ipse autem exquiram animas vestras

7 nam lingua ipsorum polita a fabro ipsa etiam inaurata et inargentata falsa sunt et non possunt loqui

8 et sicut virgini amanti ornamenti ita accepto auro fabricati sunt

9 coronas certe habent aureas super capita sua dii illorum unde subtrahent sacerdotes ab eis aurum et argentum et erogant illud in semet ipsis

10 dant autem et ex ipso prostitutis et meretrices ornant et iterum cum receperint illud a meretricibus ornant deos suos

11 hii autem non liberantur ab erugine et tinea

12 opertis autem illis veste purpurea extergent faciem ipsorum propter pulverem domus qui est plurimus inter eos

13 sceptrum autem habet ut homo sicut iudex regionis qui in se peccantem non interficit

14 habet etiam gladium in manu et securem se autem de bello et a latronibus non liberat unde vobis notum sit quia non sunt dii

15 ne ergo timueritis eos sicut enim vas hominis confractum inutile efficitur tales sunt et dii illorum

16 constitutis illis in domo oculi eorum pleni sunt pulvere a pedibus introeuntium

17 et sicut alicui qui regem offendit circumseptae sunt ianuae aut sicut ad sepulchrum adductum mortuum ita tutant sacerdotes ostia clusuris et seris ne a latronibus expolientur

18 lucernas accendunt illis et quidem multas ex quibus nullam videre possunt sunt autem sicut trabes in domo

19 corda vero eorum dicunt elingere serpentes qui de terra sunt dum comedent eos et vestimentum ipsorum et non sentiunt

20 nigrae fiunt facies eorum a fumo qui in domo fit

21 supra corpus eorum et supra caput volant noctuae et hirundines et aves etiam similiter et cattae

22 unde scietis quia non sunt dii ne ergo timueritis eos

23 aurum etiam quod habent ad speciem est nisi aliquis exterserit eruginem non fulgebunt neque enim dum conflarentur sentiebant

24 ex omni pretio empta sunt in quibus spiritus non est in ipsis

25 sine pedibus in umeris portantur ostentantes ignobilitatem suam hominibus confundantur etiam qui colunt ea

26 propterea si ceciderint in terram a semet ipsis non surgent neque si quis eum statuerit rectum per semet ipsum stabit sed sicut mortuis munera eorum illis adponentur

27 hostias illorum sacerdotes ipsorum vendunt et abutuntur similiter et mulieres eorum decerpentes neque infirmo neque mendicanti aliquid inpertiunt

28 de sacrificiis eorum fetae et menstruatae contingunt scientes itaque ex his quia non sunt dii ne timeatis eos

29 unde enim vocantur dii quia mulieres adponunt diis argenteis et aureis et ligneis

30 et in domibus eorum sacerdotes sedent habentes tunicas scissas et capita et barbas rasa quorum capita nuda sunt

31 rugiunt autem clamantes contra deos suos sicut in cena mortui

32 a vestimento eorum auferent sacerdotes et vestiunt uxores suas et filios suos

33 neque si quid mali patiantur ab aliquo neque si quid bonum poterunt retribuere neque regem constituere possunt neque auferre

34 similiter neque divitias dare possunt neque malum retribuere si quis illis votum voverit et non reddiderit nec hoc requirent

35 hominem a morte non liberant neque infimum a potentiore eripient

36 hominem caecum ad visum non restituent de necessitate hominem non liberabunt

37 viduae non miserebuntur neque orfanis benefacient

38 lapidibus de monte similes sunt dii illorum lignei et lapidei aurei et argentei qui autem colunt illa confundentur

39 quomodo ergo aestimandum est aut dicendum illos esse deos

40 adhuc enim ipsis Chaldeis non honorantibus ea qui cum audierint mutum non posse loqui offerent illum ad Bel postulantes ab eo loqui

41 quasi possint sentire qui non habent motum et ipsi cum intellexerint relinquent ea sensum enim non habent ipsi dii illorum

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42 mulieres autem circumdatis funibus in viis sedent succendentes ossa olivarum

43 cum autem aliqua ex ipsis adtracta ab aliquo transeunte dormierit proximae suae exprobrat quod ea non sit digna habita sicut ipsa neque funis eius disruptus sit

44 omnia autem quae illis fiunt falsa sunt quomodo ergo aestimandum aut dicendum est esse illos deos

45 a fabris autem et ab aurificibus facta sunt nihil aliud erint nisi id quod volunt esse sacerdotes

46 aurifices ipsi etiam qui ea faciunt non sunt multi temporis numquid ergo possunt quae ab ipsis fabricata sunt esse dii

47 reliquerunt autem falsa et obprobrium postea futuris

48 nam cum supervenerit illis proelium et mala cogitant post se sacerdotes ubi se abscondant cum illis

49 quomodo ergo sentiri debeant quoniam dii sunt qui nec de bello se liberant neque de malis se eripiunt

50 nam cum sint lignea et inaurata et inargentata scietur postea quia falsa sunt gentibus universis et regibus quae manifestata sunt quia non sunt dii sed opera manuum hominum et nullum opus Dei in illis

51 unde ergo notum est quia non sunt dii sed opera manuum hominum et nullum Dei opus in ipsis est

52 regem regioni non suscitant neque pluviam hominibus dabunt

53 iudicium quoque non discernent neque regionem liberabunt ab iniuria quia nihil possunt sicut corniculae inter medium caeli et terrae

54 etenim cum inciderit ignis in domum deorum ligneorum aureorum et argenteorum sacerdotes quidem ipsorum fugient et liberabuntur ipsi vero sicut trabes in medio conburentur

55 regi autem et bello non resistent quomodo ergo aestimandum est aut recipiendum quia dii sunt

56 non a furibus neque a latronibus se liberabunt dii lignei et lapidei et inaurati et argentati quibus hii qui fortiores sunt

57 aurum et argentum et vestimentum quod operti sunt auferent illis et abibunt nec sibi auxilium ferunt

58 itaque melius est esse regem ostentantem virtutem suam aut vas in domo utile in quo gloriabitur qui possidet illud quam falsi dii vel ostium in domo quod custodit quae in ipsa sunt quam falsi dii

59 sol quidem et luna sidera cum sint splendida et emissa ad utilitates obaudiunt

60 similiter et fulgur cum apparuerit perspicuum est id ipsum autem et spiritus in omni regione spirat

61 et nubes quibus cum imperatum fuerit a Deo perambulare universum orbem perficiunt quod imperatum est eis

62 ignis etiam missus desuper ut consumat montes et silvas facit quod praeceptum est ei haec autem neque speciebus neque virtutibus uni eorum similia sunt

63 unde neque aestimandum est neque dicendum esse illos deos quando non possint neque iudicium iudicare neque benefacere hominibus

64 scientes itaque quia non sunt dii ne ergo timueritis eos

65 neque enim regibus maledicent neque benedicent

66 signa etiam in caelo gentibus non ostendunt neque ut sol lucebunt neque inluminabunt ut luna

67 bestiae meliores sunt illis quae possunt fugere sub tectum ac prodesse sibi

68 nullo itaque modo nobis est manifestum quia sunt dii propter quod ne timeatis eos

69 nam sicut in cucumeraria formido nihil custodit ita sunt dii illorum lignei et argentei et inaurati

70 eodem modo et in horto spina alba supra quam omnis avis sedet similiter et mortuo proiecto in tenebris similes sunt dii illorum lignei et inaurati et inargentati

71 a purpura quoque et marmore quae supra illos tineant scietis itaque quia non sunt dii ipsi etiam postremo comeduntur et erit obprobrium in regione

72 melior est homo iustus qui non habet simulacra nam erit longe ab obprobriis.

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THE BOOK OF THE PROPHET EZEKIEL

Greek: Iezekiel; Hebrew title: Sefer Yekhezkel
Estimated Range of Dating: c. 6th-century B.C.

(The Book of Ezekiel belongs to the Nevi'im (Prophets) and consists of 48 chapters and is the third of the Latter Prophets in the Tanakh and one of the major prophetic books in the Old Testament, following Isaiah and Jeremiah. According to the book itself, it records six visions of the prophet Ezekiel, exiled in Babylon, during the 22 years from 593 to 571 BC, although it is the product of a long and complex history and does not necessarily preserve the very words of the prophet.

The visions, and the book, are structured around three themes: (1st) Judgement on Israel (chapters 1–24); (2nd) Judgement on the nations (chapters 25–32); and (3rd) Future blessings for Israel (chapters 33–48). Its themes include the concepts of the presence of God, purity, Israel as a divine community, and individual responsibility to God. Its later influence has included the development of mystical and apocalyptic traditions in Second Temple and rabbinic Judaism and Christianity.

In the Chapters 10 and 11, the book contains a vision of God in heaven and describes wheels and strange beings around his throne. In fact, these two chapters deliver the most remarkable descriptions of the entire Hebrew Bible. It has a very technological character and gives the reader the impression that a kind of flying machine is described. Some scholars hold that Ezekiel's vision might be a report and detailed description of a kind of aircraft or, as Erich von Däniken had pointed out, an extraterrestrial spacecraft. NASA engineer Josef F. Blumrich decided to disprove the hypothesis. However, a thorough examination convinced him that Ezekiel might have seen a flying vehicle or spaceship of which he then made detailed drawings of the alien craft.

Descriptions of such vehicles are not entirely unique but can also be found in the Indian Ramayana Epic. In the Ramayana, a "vimana" called vehicle is described as follows: "The Pushpaka Vimana that resembles the Sun and belongs to my brother was brought by the powerful Ravana; that aerial and excellent Vimana going everywhere at will ... that chariot resembling a bright cloud in the sky ... and the King [Rama] got in, and the excellent chariot at the command of the Raghira, rose up into the higher atmosphere.'" It is the first flying vimana mentioned in existing Hindu texts. With the size of an encyclopaedia, the Ramayana is one of the largest ancient epics in the world. Scholars estimate the age of the text from the 7th to 4th centuries BC. [Ramayana, Elysium Press, Calcutta, 1892]

The book opens with a vision of YHWH. The book moves on to anticipate the destruction of Jerusalem and the Temple, explains this as God's punishment, and closes with the promise of a new beginning and a new Temple.

1. Inaugural vision Ezekiel 1:1–3:2 God approaches Ezekiel as the divine warrior, riding in his battle chariot. The chariot is drawn by four living creatures, each having four faces (those of a man, a lion, an ox, and an eagle) and four wings. Beside each "living creature" is a "wheel within a wheel", with "tall and awesome" rims full of eyes all around. God commissions Ezekiel as a prophet and as a "watchman" in Israel: "Son of man, I am sending you to the Israelites." (2:3)

2. Judgement on Jerusalem and Judah and on the nations: God warns of the certain destruction of Jerusalem and of the devastation of the nations that have troubled his people: the Ammonites, Moabites, Edomites and Philistines, the Phoenician cities of Tyre and Sidon, and Egypt.

3. Building a new city: The Jewish exile will come to an end, a new city and new Temple will be built, and the Israelites will be gathered and blessed as never before.

Some of the highlights include:

• The "throne vision", in which Ezekiel sees God enthroned in the Temple among the heavenly host;

• The first "temple vision", in which Ezekiel sees God leave the Temple because of the abominations practiced there (meaning the worship of idols rather than YHWH, the official God of Judah;

• Images of Israel, in which Israel is seen as a harlot bride, among other things;

• The "valley of dry bones", in which the prophet sees the dead of the house of Israel rise again;

• The destruction of Gog and Magog, in which Ezekiel sees Israel's enemies destroyed and a new age of peace established;

• The final temple vision, in which Ezekiel sees a new commonwealth centered around a new temple in Jerusalem, sometimes called the Third Temple, to which God's Shekinah (Divine Presence) has returned.)

PROPHETIA EZECHIELIS
EZEKIEL CHAPTER 1

1 et factum est in tricesimo anno in quarto mense in quinta mensis cum essem in medio captivorum iuxta fluvium Chobar aperti sunt caeli et vidi visiones Dei

2 in quinta mensis ipse est annus quintus transmigrationis regis Ioachin

3 factum est verbum Domini ad Hiezecihel filium Buzi sacerdotem in terra Chaldeorum secus flumen Chobar et facta est super eum ibi manus Domini

4 et vidi et ecce ventus turbinis veniebat ab aquilone et nubes magna et ignis involvens et splendor in circuitu eius et de medio eius quasi species electri id est de medio ignis

5 et ex medio eorum similitudo quattuor animalium et hic aspectus eorum similitudo hominis in eis

6 et quattuor facies uni et quattuor pinnae uni

7 et pedes eorum pedes recti et planta pedis eorum quasi planta pedis vituli et scintillae quasi aspectus aeris candentis

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8 et manus hominis sub pinnis eorum in quattuor partibus et facies et pinnas per quattuor partes habebant

9 iunctaeque erant pinnae eorum alterius ad alterum non revertebantur cum incederent sed unumquodque ante faciem suam gradiebatur

10 similitudo autem vultus eorum facies hominis et facies leonis a dextris ipsorum quattuor facies autem bovis a sinistris ipsorum quattuor et facies aquilae ipsorum quattuor

11 et facies eorum et pinnae eorum extentae desuper duae pinnae singulorum iungebantur et duae tegebant corpora eorum

12 et unumquodque coram facie sua ambulabat ubi erat impetus spiritus illuc gradiebantur nec revertebantur cum ambularent

13 et similitudo animalium aspectus eorum quasi carbonum ignis ardentium et quasi aspectus lampadarum haec erat visio discurrens in medio animalium splendor ignis et de igne fulgor egrediens

14 et animalia ibant et revertebantur in similitudinem fulguris coruscantis

15 cumque aspicerem animalia apparuit rota una super terram iuxta animalia habens quattuor facies

16 et aspectus rotarum et opus earum quasi visio maris et una similitudo ipsarum quattuor et aspectus earum et opera quasi sit rota in medio rotae

17 per quattuor partes earum euntes ibant et non revertebantur cum ambularent

18 statura quoque erat rotis et altitudo et horribilis aspectus et totum corpus plenum oculis in circuitu ipsarum quattuor

19 cumque ambularent animalia ambulabant pariter et rotae iuxta ea et cum elevarentur animalia de terra elevabantur simul et rotae

20 quocumque ibat spiritus illuc eunte spiritu et rotae pariter levabantur sequentes eum spiritus enim vitae erat in rotis

21 cum euntibus ibant et cum stantibus stabant et cum elevatis a terra pariter elevabantur et rotae sequentes ea quia spiritus vitae erat in rotis

22 et similitudo super caput animalium firmamenti quasi aspectus cristalli horribilis et extenti super capita eorum desuper

23 sub firmamento autem pinnae eorum rectae alterius ad alterum unumquodque duabus alis velabat corpus suum et alterum similiter velabatur

24 et audiebam sonum alarum quasi sonum aquarum multarum quasi sonum sublimis Dei cum ambularent quasi sonus erat multitudinis ut sonus castrorum cumque starent dimittebantur pinnae eorum

25 nam cum fieret vox supra firmamentum quod erat super caput eorum stabant et submittebant alas suas

26 et super firmamentum quod erat inminens capiti eorum quasi aspectus lapidis sapphyri similitudo throni et super similitudinem throni similitudo quasi aspectus hominis desuper

27 et vidi quasi speciem electri velut aspectum ignis intrinsecus eius per circuitum a lumbis eius et desuper et a lumbis eius usque deorsum vidi quasi speciem ignis splendentis in circuitu

28 velut aspectum arcus cum fuerit in nube in die pluviae hic erat aspectus splendoris per gyrum.

EZEKIEL CHAPTER 2

1 haec visio similitudinis gloriae Domini et vidi et cecidi in faciem meam et audivi vocem loquentis et dixit ad me fili hominis sta supra pedes tuos et loquar tecum

2 et ingressus est in me spiritus postquam locutus est mihi et statuit me supra pedes meos et audivi loquentem ad me

3 et dicentem fili hominis mitto ego te ad filios Israhel ad gentes apostatrices quae recesserunt a me patres eorum praevaricati sunt pactum meum usque ad diem hanc

4 et filii dura facie et indomabili corde sunt ad quos ego mitto te et dices ad eos haec dicit Dominus Deus

5 si forte vel ipsi audiant et si forte quiescant quoniam domus exasperans est et scient quia propheta fuerit in medio eorum

6 tu ergo fili hominis ne timeas eos neque sermones eorum metuas quoniam increduli et subversores sunt tecum et cum scorpionibus habitas verba eorum ne timeas et vultus eorum ne formides quia domus exasperans est

7 loqueris ergo verba mea ad eos si forte audiant et quiescant quoniam inritatores sunt

8 tu autem fili hominis audi quaecumque loquor ad te et noli esse exasperans sicut domus exasperatrix est aperi os tuum et comede quaecumque ego do tibi

9 et vidi et ecce manus missa ad me in qua erat involutus liber et expandit illum coram me qui erat scriptus intus et foris et scriptae erant in eo lamentationes et carmen et vae.

EZEKIEL CHAPTER 3

1 et dixit ad me fili hominis quodcumque inveneris comede comede volumen istud et vadens loquere ad filios Israhel

2 et aperui os meum et cibavit me volumine illo

3 et dixit ad me fili hominis venter tuus comedet et viscera tua conplebuntur volumine isto quod ego do tibi et comedi illud et factum est in ore meo sicut mel dulce

4 et dixit ad me fili hominis vade ad domum Israhel et loqueris verba mea ad eos

5 non enim ad populum profundi sermonis et ignotae linguae tu mitteris ad domum Israhel

6 neque ad populos multos profundi sermonis et ignotae linguae quorum non possis audire sermones et si ad illos mittereris ipsi audirent te

7 domus autem Israhel nolent audire te quia nolunt audire me omnis quippe domus Israhel adtrita fronte est et duro corde

8 ecce dedi faciem tuam valentiorem faciebus eorum et frontem tuam duriorem frontibus eorum

9 ut adamantem et ut silicem dedi faciem tuam ne timeas eos neque metuas a facie eorum quia domus exasperans est

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10 et dixit ad me fili hominis omnes sermones meos quos loquor ad te adsume in corde tuo et auribus tuis audi
11 et vade ingredere ad transmigrationem ad filios populi tui et loqueris ad eos et dices eis haec dicit Dominus Deus si forte audiant et quiescant
12 et adsumpsit me spiritus et audivi post me vocem commotionis magnae benedicta gloria Domini de loco suo
13 et vocem alarum animalium percutientium alteram ad alteram et vocem rotarum sequentium animalia et vocem commotionis magnae
14 spiritus quoque levavit me et adsumpsit me et abii amarus in indignatione spiritus mei manus enim Domini erat mecum confortans me
15 et veni ad transmigrationem acervum novarum frugum ad eos qui habitabant iuxta flumen Chobar et sedi ubi illi sedebant et mansi ibi septem diebus maerens in medio eorum
16 cum autem pertransissent septem dies factum est verbum Domini ad me dicens
17 fili hominis speculatorem dedi te domui Israhel et audies de ore meo verbum et adnuntiabis eis ex me
18 si dicente me ad impium morte morieris non adnuntiaveris ei neque locutus fueris ut avertatur a via sua impia et vivat ipse impius in iniquitate sua morietur sanguinem autem eius de manu tua requiram
19 si autem tu adnuntiaveris impio et ille non fuerit conversus ab impietate sua et via sua impia ipse quidem in iniquitate sua morietur tu autem animam tuam liberasti
20 sed et si conversus iustus a iustitia sua fecerit iniquitatem ponam offendiculum coram eo ipse morietur quia non adnuntiasti ei in peccato suo morietur et non erunt in memoria iustitiae eius quas fecit sanguinem vero eius de manu tua requiram
21 si autem tu adnuntiaveris iusto ut non peccet iustus et ille non peccaverit vivens vivet quia adnuntiasti ei et tu animam tuam liberasti
22 et facta est super me manus Domini et dixit ad me surgens egredere in campum et ibi loquar tecum
23 et surgens egressus sum in campum et ecce ibi gloria Domini stabat quasi gloria quam vidi iuxta fluvium Chobar et cecidi in faciem meam
24 et ingressus est in me spiritus et statuit me super pedes meos et locutus est mihi et dixit ad me ingredere et includere in medio domus tuae
25 et tu fili hominis ecce data sunt super te vincula et ligabunt te in eis et non egredieris in medio eorum
26 et linguam tuam adherescere faciam palato tuo et eris mutus nec quasi vir obiurgans quia domus exasperans est
27 cum autem locutus fuero tibi aperiam os tuum et dices ad eos haec dicit Dominus Deus qui audit audiat et qui quiescit quiescat quia domus exasperans est.

EZEKIEL CHAPTER 4

1 et tu fili hominis sume tibi laterem et pones eum coram te et describes in eo civitatem Hierusalem
2 et ordinabis adversus eam obsidionem et aedificabis munitiones et conportabis aggerem et dabis contra eam castra et pones arietes in gyro
3 et tu sume tibi sartaginem ferream et pones eam murum ferreum inter te et inter civitatem et obfirmabis faciem tuam ad eam et erit in obsidionem et circumdabis eam signum est domui Israhel
4 et tu dormies super latus tuum sinistrum et pones iniquitates domus Israhel super eo numero dierum quibus dormies super illud et adsumes iniquitatem eorum
5 ego autem dedi tibi annos iniquitatis eorum numero dierum trecentos et nonaginta dies et portabis iniquitatem domus Israhel
6 et cum conpleveris haec dormies super latus tuum dextrum secundo et adsumes iniquitatem domus Iuda quadraginta diebus diem pro anno diem inquam pro anno dedi tibi
7 et ad obsidionem Hierusalem convertes faciem tuam et brachium tuum erit exertum et prophetabis adversus eam
8 ecce circumdedi te vinculis et non te convertes a latere tuo in latus aliud donec conpleas dies obsidionis tuae
9 et tu sume tibi frumentum et hordeum et fabam et lentem et milium et viciam et mittes ea in vas unum et facies tibi panes numero dierum quibus dormies super latus tuum trecentis et nonaginta diebus comedes illud
10 cibus autem tuus quo vesceris erit in pondere viginti stateres in die a tempore usque ad tempus comedes illud
11 et aquam in mensura bibes sextam partem hin a tempore usque ad tempus bibes illud
12 et quasi subcinericium hordiacium comedes illud et stercore quod egredietur de homine operies illud in oculis eorum
13 et dixit Dominus sic comedent filii Israhel panem suum pollutum inter gentes ad quas eiciam eos
14 et dixi ha ha ha Domine Deus ecce anima mea non est polluta et morticinum et laceratum a bestiis non comedi ab infantia mea usque nunc et non est ingressa os meum omnis caro inmunda
15 et dixit ad me ecce dedi tibi fimum boum pro stercoribus humanis et facies panem tuum in eo
16 et dixit ad me fili hominis ecce ego conteram baculum panis in Hierusalem et comedent panem in pondere et in sollicitudine et aquam in mensura et in angustia bibent
17 ut deficientibus pane et aqua corruat unusquisque ad fratrem suum et contabescant in iniquitatibus suis.

EZEKIEL CHAPTER 5

1 et tu fili hominis sume tibi gladium acutum radentem pilos adsumes eum et duces per caput tuum et per barbam tuam et adsumes tibi stateram ponderis et divides eos
2 tertiam partem igni conbures in medio civitatis iuxta conpletionem dierum obsidionis et adsumens tertiam partem concides gladio in circuitu eius tertiam vero aliam disperges in ventum et gladium nudabo post eos
3 et sumes inde parvum numerum et ligabis eos in summitate pallii tui

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4 et ex eis rursum tolles et proicies in medio ignis et conbures eos igni ex eo egredietur ignis in omnem domum Israhel

5 haec dicit Dominus Deus ista est Hierusalem in medio gentium posui eam et in circuitu eius terras

6 et contempsit iudicia mea ut plus esset impia quam gentes et praecepta mea ultra quam terrae quae in circuitu eius sunt iudicia enim mea proiecerunt et in praeceptis meis non ambulaverunt

7 idcirco haec dicit Dominus Deus quia superastis gentes quae in circuitu vestro sunt in praeceptis meis non ambulastis et iudicia mea non fecistis et iuxta iudicia gentium quae in circuitu vestro sunt non estis operati

8 ideo haec dicit Dominus Deus ecce ego ad te et ipse ego faciam in medio tui iudicia in oculis gentium

9 et faciam in te quae non feci et quibus similia ultra non faciam propter omnes abominationes tuas

10 ideo patres comedent filios in medio tui et filii comedent patres suos et faciam in te iudicia et ventilabo universas reliquias tuas in omnem ventum

11 idcirco vivo ego dicit Dominus Deus nisi pro eo quod sanctum meum violasti in omnibus offensionibus tuis et in omnibus abominationibus tuis ego quoque confringam et non parcet oculus meus et non miserebor

12 tertia tui pars peste morietur et fame consumetur in medio tui et tertia tui pars gladio cadet in circuitu tuo tertiam vero partem tuam in omnem ventum dispergam et gladium evaginabo post eos

13 et conpleam furorem meum et requiescere faciam indignationem meam in eis et consolabor et scient quia ego Dominus locutus sum in zelo meo cum implevero indignationem meam in eis

14 et dabo te in desertum et in obprobrium in gentibus quae in circuitu tuo sunt in conspectu omnis praetereuntis

15 et eris obprobrium et blasphemia exemplum et stupor in gentibus quae in circuitu tuo sunt cum fecero in te iudicia in furore et in indignatione et in increpationibus irae

16 ego Dominus locutus sum quando misero sagittas famis pessimas in eos quae erunt mortiferae et quas mittam ut disperdam vos et famem congregabo super vos et conteram vobis baculum panis

17 et inmittam in vos famem et bestias pessimas usque ad internicionem et pestilentia et sanguis transibunt per te et gladium inducam super te ego Dominus locutus sum.

EZEKIEL CHAPTER 6

1 et factus est sermo Domini ad me dicens

2 fili hominis pone faciem tuam ad montes Israhel et prophetabis ad eos

3 et dices montes Israhel audite verbum Domini Dei haec dicit Dominus Deus montibus et collibus rupibus et vallibus ecce ego inducam super vos gladium et disperdam excelsa vestra

4 et demoliar aras vestras et confringentur simulacra vestra et deiciam interfectos vestros ante idola vestra

5 et dabo cadavera filiorum Israhel ante faciem simulacrorum vestrorum et dispergam ossa vestra circum aras vestras

6 in omnibus habitationibus vestris urbes desertae erunt et excelsa demolientur et dissipabuntur et interibunt arae vestrae et confringentur et cessabunt idola vestra et conterentur delubra vestra et delebuntur opera vestra

7 et cadet interfectus in medio vestri et scietis quoniam ego Dominus

8 et relinquam in vobis eos qui fugerint gladium in gentibus cum dispersero vos in terris

9 et recordabuntur mei liberati vestri in gentibus ad quas captivi ducti sunt quia contrivi cor eorum fornicans et recedens a me et oculos eorum fornicantes post idola sua et displicebunt sibimet super malis quae fecerunt in universis abominationibus suis

10 et scient quia ego Dominus non frustra locutus sum ut facerem eis malum hoc

11 haec dicit Dominus Deus percute manu tua et adlide pedem tuum et dic eheu ad omnes abominationes malorum domus Israhel qui gladio fame peste ruituri sunt

12 qui longe est peste morietur qui autem prope gladio corruet et qui relictus fuerit et obsessus fame morietur et conpleam indignationem meam in eis

13 et scietis quia ego Dominus cum fuerint interfecti vestri in medio idolorum vestrorum in circuitu ararum vestrarum in omni colle excelso in cunctis summitatibus montium et subtus omne lignum nemorosum et subtus universam quercum frondosam locum ubi accenderunt tura redolentia universis idolis suis

14 et extendam manum meam super eos et faciam terram desolatam et destitutam a deserto Deblatha in omnibus habitationibus eorum et scient quia ego Dominus.

EZEKIEL CHAPTER 7

1 et factus est sermo Domini ad me dicens

2 et tu fili hominis haec dicit Dominus Deus terrae Israhel finis venit finis super quattuor plagas terrae

3 nunc finis super te et emittam furorem meum in te et iudicabo te iuxta vias tuas et ponam contra te omnes abominationes tuas

4 et non parcet oculus meus super te et non miserebor sed vias tuas ponam super te et abominationes tuae in medio tui erunt et scietis quia ego Dominus

5 haec dicit Dominus Deus adflictio una adflictio ecce venit

6 finis venit venit finis evigilavit adversum te ecce venit

7 venit contractio super te qui habitas in terra venit tempus prope est dies occisionis et non gloriae montium

8 nunc de propinquo effundam iram meam super te et conpleam furorem meum in te et iudicabo te iuxta vias tuas et inponam tibi omnia scelera tua

9 et non parcet oculus meus neque miserebor sed vias tuas inponam tibi et abominationes tuae in medio tui erunt et scietis quia ego sum Dominus percutiens

10 ecce dies ecce venit egressa est contractio floruit virga germinavit superbia

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11 iniquitas surrexit in virga impietatis non ex eis et non ex populo neque ex sonitu eorum et non erit requies in eis
12 venit tempus adpropinquavit dies qui emit non laetetur et qui vendit non lugeat quia ira super omnem populum eius
13 quia qui vendit ad id quod vendidit non revertetur et adhuc in viventibus vita eorum visio enim ad omnem multitudinem eius non regredietur et vir in iniquitate vitae suae non confortabitur
14 canite tuba praeparentur omnes et non est qui vadat ad proelium ira enim mea super universum populum eius
15 gladius foris pestis et fames intrinsecus qui in agro est gladio morietur et qui in civitate pestilentia et fame devorabuntur
16 et salvabuntur qui fugerint ex eis et erunt in montibus quasi columbae convallium omnes trepidi unusquisque in iniquitate sua
17 omnes manus dissolventur et omnia genua fluent aquis
18 et accingent se ciliciis et operiet eos formido et in omni facie confusio et in universis capitibus eorum calvitium
19 argentum eorum foris proicietur et aurum eorum in sterquilinium erit argentum eorum et aurum eorum non valebit liberare eos in die furoris Domini animam suam non saturabunt et ventres eorum non implebuntur quia scandalum iniquitatis eorum factum est
20 et ornamentum monilium suorum in superbiam posuerunt et imagines abominationum suarum et simulacrorum fecerunt ex eo propter hoc dedi eis illud in inmunditiam
21 et dabo illud in manus alienorum ad diripiendum et impiis terrae in praedam et contaminabunt illud
22 et avertam faciem meam ab eis et violabunt arcanum meum et introibunt in illud emissarii et contaminabunt illud
23 fac conclusionem quoniam terra plena est iudicio sanguinum et civitas plena iniquitate
24 et adducam pessimos de gentibus et possidebunt domos eorum et quiescere faciam superbiam potentium et possidebunt sanctuaria eorum
25 angustia superveniente requirent pacem et non erit
26 conturbatio super conturbationem veniet et auditus super auditum et quaerent visionem de propheta et lex peribit a sacerdote et consilium a senioribus
27 rex lugebit et princeps induetur maerore et manus populi terrae conturbabuntur secundum viam eorum faciam eis et secundum iudicia eorum iudicabo eos et scient quia ego Dominus.

EZEKIEL CHAPTER 8

1 et factum est in anno sexto in sexto mense in quinta mensis ego sedebam in domo mea et senes Iuda sedebant coram me et cecidit super me ibi manus Domini Dei
2 et vidi et ecce similitudo quasi aspectus ignis ab aspectu lumborum eius et deorsum ignis et a lumbis eius et sursum quasi aspectus splendoris ut visio electri
3 et emissa similitudo manus adprehendit me in cincinno capitis mei et elevavit me spiritus inter terram et caelum et adduxit in Hierusalem in visione Dei iuxta ostium interius quod respiciebat aquilonem ubi erat statutum idolum zeli ad provocandam aemulationem
4 et ecce ibi gloria Dei Israhel secundum visionem quam videram in campo
5 et dixit ad me fili hominis leva oculos tuos ad viam aquilonis et levavi oculos meos ad viam aquilonis et ecce ab aquilone portae altaris idolum zeli in ipso introitu
6 et dixit ad me fili hominis putasne vides tu quid isti faciant abominationes magnas quas domus Israhel facit hic ut procul recedam a sanctuario meo et adhuc conversus videbis abominationes maiores
7 et introduxit me ad ostium atrii et vidi et ecce foramen unum in pariete
8 et dixit ad me fili hominis fode parietem et cum perfodissem parietem apparuit ostium unum
9 et dixit ad me ingredere et vide abominationes pessimas quas isti faciunt hic
10 et ingressus vidi et ecce omnis similitudo reptilium et animalium abominatio et universa idola domus Israhel depicta erant in pariete in circuitu per totum
11 et septuaginta viri de senioribus domus Israhel et Hiezonias filius Saphan stabat in medio eorum stantium ante picturas et unusquisque habebat turibulum in manu sua et vapor nebulae de ture consurgebat
12 et dixit ad me certe vides fili hominis quae seniores domus Israhel faciunt in tenebris unusquisque in abscondito cubiculi sui dicunt enim non videt Dominus nos dereliquit Dominus terram
13 et dixit ad me adhuc conversus videbis abominationes maiores quas isti faciunt
14 et introduxit me per ostium portae domus Domini quod respiciebat ad aquilonem et ecce ibi mulieres sedebant plangentes Adonidem
15 et dixit ad me certe vidisti fili hominis adhuc conversus videbis abominationes maiores his
16 et introduxit me in atrium domus Domini interius et ecce in ostio templi Domini inter vestibulum et altare quasi viginti quinque viri dorsa habentes contra templum Domini et facies ad orientem et adorabant ad ortum solis
17 et dixit ad me certe vidisti fili hominis numquid leve est hoc domui Iuda ut facerent abominationes istas quas fecerunt hic quia replentes terram iniquitate conversi sunt ad inritandum me et ecce adplicant ramum ad nares suas
18 ergo et ego faciam in furore non parcet oculus meus nec miserebor et cum clamaverint ad aures meas voce magna non exaudiam eos.

EZEKIEL CHAPTER 9

1 et clamavit in auribus meis voce magna dicens adpropinquaverunt visitationes urbis et unusquisque vas interfectionis habet in manu sua
2 et ecce sex viri veniebant de via portae superioris quae respicit ad aquilonem et uniuscuiusque vas interitus in manu eius vir quoque unus in medio eorum vestitus lineis et atramentarium scriptoris ad renes eius et ingressi sunt et steterunt iuxta altare aereum

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3 et gloria Domini Israhel adsumpta est de cherub quae erat super eum ad limen domus et vocavit virum qui indutus erat lineis et atramentarium scriptoris habebat in lumbis suis

4 et dixit Dominus ad eum transi per mediam civitatem in medio Hierusalem et signa thau super frontes virorum gementium et dolentium super cunctis abominationibus quae fiunt in medio eius

5 et illis dixit audiente me transite per civitatem sequentes eum et percutite non parcat oculus vester neque misereamini

6 senem adulescentulum et virginem parvulum et mulieres interficite usque ad internicionem omnem autem super quem videritis thau ne occidatis et a sanctuario meo incipite coeperunt ergo a viris senioribus qui erant ante faciem domus

7 et dixit ad eos contaminate domum et implete atria interfectis egredimini et egressi sunt et percutiebant eos qui erant in civitate

8 et caede conpleta remansi ego ruique super faciem meam et clamans aio heu heu heu Domine Deus ergone disperdes omnes reliquias Israhel effundens furorem tuum super Hierusalem

9 et dixit ad me iniquitas domus Israhel et Iuda magna est nimis valde et repleta est terra sanguinibus et civitas repleta est aversione dixerunt enim dereliquit Dominus terram et Dominus non videt

10 igitur et meus non parcet oculus neque miserebor viam eorum super caput eorum reddam

11 et ecce vir qui indutus erat lineis qui habebat atramentarium in dorso suo respondit verbum dicens feci sicut praecepisti mihi.

EZEKIEL CHAPTER 10

1 et vidi et ecce in firmamento quod erat super caput cherubin quasi lapis sapphyrus quasi species similitudinis solii apparuit super ea

2 et dixit ad virum qui indutus erat lineis et ait ingredere in medio rotarum quae sunt subtus cherub et imple manum tuam prunis ignis quae sunt inter cherubin et effunde super civitatem ingressusque est in conspectu meo

3 cherubin autem stabant a dextris domus cum ingrederetur vir et nubes implevit atrium interius

4 et elevata est gloria Domini desuper cherub ad limen domus et repleta est domus nube et atrium repletum est splendore gloriae Domini

5 et sonitus alarum cherubin audiebatur usque ad atrium exterius quasi vox Dei omnipotentis loquentis

6 cumque praecepisset viro qui indutus erat lineis dicens sume ignem de medio rotarum quae sunt inter cherubin ingressus ille stetit iuxta rotam

7 et extendit cherub manum de medio cherubin ad ignem qui erat inter cherubin et sumpsit et dedit in manus eius qui indutus erat lineis qui accipiens egressus est

8 et apparuit in cherubin similitudo manus hominis subtus pinnas eorum

9 et vidi et ecce quattuor rotae iuxta cherubin rota una iuxta cherub unum et rota alia iuxta cherub unum species autem erat rotarum quasi visio lapidis chrysoliti

10 et aspectus earum similitudo una quattuor quasi sit rota in medio rotae

11 cumque ambularent in quattuor partes gradiebantur non revertebantur ambulantes sed ad locum ad quem ire declinabat quae prima erat sequebantur et ceterae nec convertebantur

12 et omne corpus earum et colla et manus et pinnae et circuli plena erant oculis in circuitu quattuor rotarum

13 et rotas istas vocavit volubiles audiente me

14 quattuor autem facies habebat unum facies una facies cherub et facies secunda facies hominis et in tertio facies leonis et in quarto facies aquilae

15 et elevata sunt cherubin ipsum est animal quod videram iuxta flumen Chobar

16 cumque ambularent cherubin ibant pariter et rotae iuxta ea et cum levarent cherubin alas suas ut exaltarentur de terra non residebant rotae sed et ipsae iuxta erant

17 stantibus illis stabant et cum elevatis elevabantur spiritus enim vitae erat in eis

18 et egressa est gloria Domini a limine templi et stetit super cherubin

19 et elevantia cherubin alas suas exaltata sunt a terra coram me et illis egredientibus rotae quoque subsecutae sunt et stetit in introitu portae domus Domini orientalis et gloria Dei Israhel erat super ea

20 ipsum est animal quod vidi subter Deum Israhel iuxta fluvium Chobar et intellexi quia cherubin essent

21 quattuor per quattuor vultus uni et quattuor alae uni et similitudo manus hominis sub alis eorum

22 et similitudo vultuum eorum ipsi vultus quos videram iuxta fluvium Chobar et intuitus eorum et impetus singulorum ante faciem suam ingredi.

EZEKIEL CHAPTER 11

1 et elevavit me spiritus et introduxit me ad portam domus Domini orientalem quae respicit solis ortum et ecce in introitu portae viginti quinque viri et vidi in medio eorum Hiezoniam filium Azur et Pheltiam filium Banaiae principes populi

2 dixitque ad me fili hominis hii viri qui cogitant iniquitatem et tractant consilium pessimum in urbe ista

3 dicentes nonne dudum aedificatae sunt domus haec est lebes nos autem carnes

4 idcirco vaticinare de eis vaticinare fili hominis

5 et inruit in me spiritus Domini et dixit ad me loquere haec dicit Dominus sic locuti estis domus Israhel et cogitationes cordis vestri ego novi

6 plurimos occidistis in urbe hac et implestis vias eius interfectis

7 propterea haec dicit Dominus Deus interfecti vestri quos posuistis in medio eius hii sunt carnes et haec est lebes et educam vos de medio eius

8 gladium metuistis et gladium inducam super vos ait Dominus Deus

9 et eiciam vos de medio eius daboque vos in manu hostium et faciam in vobis iudicia

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10 gladio cadetis in finibus Israhel iudicabo vos et scietis quia ego Dominus

11 haec non erit vobis in lebetem et vos non eritis in medio eius in carnes in finibus Israhel iudicabo vos

12 et scietis quia ego Dominus qui in praeceptis meis non ambulastis et iudicia mea non fecistis sed iuxta iudicia gentium quae in circuitu vestro sunt estis operati

13 et factum est cum prophetarem Pheltias filius Banaiae mortuus est et cecidi in faciem meam clamans voce magna et dixi heu heu heu Domine Deus consummationem tu facis reliquiarum Israhel

14 et factum est verbum Domini ad me dicens

15 fili hominis fratres tui fratres tui viri propinqui tui et omnis domus Israhel universi quibus dixerunt habitatores Hierusalem longe recedite a Domino nobis data est terra in possessionem

16 propterea haec dicit Dominus Deus quia longe feci eos in gentibus et quia dispersi eos in terris ero eis in sanctificationem modicam in terris ad quas venerunt

17 propterea loquere haec dicit Dominus Deus congregabo vos de populis et adunabo de terris in quibus dispersi estis daboque vobis humum Israhel

18 et ingredientur illuc et auferent omnes offensiones cunctasque abominationes eius de illa

19 et dabo eis cor unum et spiritum novum tribuam in visceribus eorum et auferam cor lapideum de carne eorum et dabo eis cor carneum

20 ut in praeceptis meis ambulent et iudicia mea custodiant faciantque ea et sint mihi in populum et ego sim eis in Deum

21 quorum cor post offendicula et abominationes suas ambulat horum viam in capite suo ponam dicit Dominus Deus

22 et elevaverunt cherubin alas suas et rotae cum eis et gloria Dei Israhel erat super ea

23 et ascendit gloria Domini de medio civitatis stetitque super montem qui est ad orientem urbis

24 et spiritus levavit me adduxitque in Chaldeam ad transmigrationem in visione in spiritu Dei et sublata est a me visio quam videram

25 et locutus sum ad transmigrationem omnia verba Domini quae ostenderat mihi.

EZEKIEL CHAPTER 12

1 et factus est sermo Domini ad me dicens

2 fili hominis in medio domus exasperantis tu habitas qui oculos habent ad videndum et non vident et aures ad audiendum et non audiunt quia domus exasperans est

3 tu ergo fili hominis fac tibi vasa transmigrationis et transmigrabis per diem coram eis transmigrabis autem de loco tuo ad locum alterum in conspectu eorum si forte aspiciant quia domus exasperans est

4 et efferes foras vasa tua quasi vasa transmigrantis per diem in conspectu eorum tu autem egredieris vespere coram eis sicut egreditur migrans

5 ante oculos eorum perfodi tibi parietem et egredieris per eum

6 in conspectu eorum in umeris portaberis in caligine effereris faciem tuam velabis et non videbis terram quia portentum dedi te domui Israhel

7 feci ergo sicut praeceperat mihi vasa mea protuli quasi vasa transmigrantis per diem et vespere perfodi mihi parietem manu in caligine egressus sum et in umeris portatus in conspectu eorum

8 et factus est sermo Domini ad me mane dicens

9 fili hominis numquid non dixerunt ad te domus Israhel domus exasperans quid tu facis

10 dic ad eos haec dicit Dominus Deus super ducem onus istud qui est in Hierusalem et super omnem domum Israhel quae est in medio eorum

11 dic ego portentum vestrum quomodo feci sic fiet illis in transmigrationem et captivitatem ibunt

12 et dux qui est in medio eorum in umeris portabitur in caligine egredietur parietem perfodient ut educant eum facies eius operietur ut non videat oculo terram

13 et extendam rete meum super illum et capietur in sagena mea et adducam eum in Babylonem in terram Chaldeorum et ipsam non videbit ibique morietur

14 et omnes qui circa eum sunt praesidium eius et agmina eius dispergam in omnem ventum et gladium evaginabo post eos

15 et scient quia ego Dominus quando dispersero illos in gentibus et disseminavero eos in terris

16 et relinquam ex eis viros paucos a gladio et fame et pestilentia ut narrent omnia scelera eorum in gentibus ad quas ingredientur et scient quia ego Dominus

17 et factus est sermo Domini ad me dicens

18 fili hominis panem tuum in conturbatione comede sed et aquam tuam in festinatione et maerore bibe

19 et dices ad populum terrae haec dicit Dominus Deus ad eos qui habitant in Hierusalem in terra Israhel panem suum in sollicitudine comedent et aquam suam in desolatione bibent ut desoletur terra a multitudine sua propter iniquitatem omnium qui habitant in ea

20 et civitates quae nunc habitantur desolatae erunt terraque deserta et scietis quia ego Dominus

21 et factus est sermo Domini ad me dicens

22 fili hominis quod est proverbium istud vobis in terra Israhel dicentium in longum differentur dies et peribit omnis visio

23 ideo dic ad eos haec dicit Dominus Deus quiescere faciam proverbium istud neque vulgo dicetur ultra in Israhel et loquere ad eos quod adpropinquaverint dies et sermo omnis visionis

24 non enim erit ultra omnis visio cassa neque divinatio ambigua in medio filiorum Israhel

25 quia ego Dominus loquar quodcumque locutus fuero verbum et fiet non prolongabitur amplius sed in diebus vestris domus exasperans loquar verbum et faciam illud dicit Dominus Deus

26 et factus est sermo Domini ad me dicens

27 fili hominis ecce domus Israhel dicentium visio quam hic videt in dies multos et in tempora longa iste prophetat

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28 propterea dic ad eos haec dicit Dominus Deus non prolongabitur ultra omnis sermo meus verbum quod locutus fuero conplebitur dicit Dominus Deus.

EZEKIEL CHAPTER 13

1 et factus est sermo Domini ad me dicens

2 fili hominis vaticinare ad prophetas Israhel qui prophetant et dices prophetantibus de corde suo audite verbum Domini

3 haec dicit Dominus Deus vae prophetis insipientibus qui sequuntur spiritum suum et nihil vident

4 quasi vulpes in desertis prophetae tui Israhel erant

5 non ascendistis ex adverso neque opposuistis murum pro domo Israhel ut staretis in proelio in die Domini

6 vident vana et divinant mendacium dicentes ait Dominus cum Dominus non miserit eos et perseveraverunt confirmare sermonem

7 numquid non visionem cassam vidistis et divinationem mendacem locuti estis et dicitis ait Dominus cum ego non sim locutus

8 propterea haec dicit Dominus Deus quia locuti estis vana et vidistis mendacium ideo ecce ego ad vos ait Dominus Deus

9 et erit manus mea super prophetas qui vident vana et divinant mendacium in concilio populi mei non erunt et in scriptura domus Israhel non scribentur nec in terra Israhel ingredientur et scietis quia ego Dominus Deus

10 eo quod deceperint populum meum dicentes pax et non est pax et ipse aedificabat parietem illi autem liniebant eum luto absque paleis

11 dic ad eos qui liniunt absque temperatura quod casurus sit erit enim imber inundans et dabo lapides praegrandes desuper inruentes et ventum procellae dissipantem

12 siquidem ecce cecidit paries numquid non dicetur vobis ubi est litura quam levistis

13 propterea haec dicit Dominus Deus et erumpere faciam spiritum tempestatum in indignatione mea et imber inundans in furore meo erit et lapides grandes in ira in consummationem

14 et destruam parietem quem levistis absque temperamento et adaequabo eum terrae et revelabitur fundamentum eius et cadet et consumetur in medio eius et scietis quia ego sum Dominus

15 et conplebo indignationem meam in parietem et in his qui linunt eum absque temperamento dicamque vobis non est paries et non sunt qui linunt eum

16 prophetae Israhel qui prophetant ad Hierusalem et vident ei visionem pacis et non est pax ait Dominus Deus

17 et tu fili hominis pone faciem tuam contra filias populi tui quae prophetant de corde suo et vaticinare super eas

18 et dic haec ait Dominus Deus vae quae consuunt pulvillos sub omni cubito manus et faciunt cervicalia sub capite universae aetatis ad capiendas animas cum caperent animas populi mei vivificabant animas eorum

19 et violabant me ad populum meum propter pugillum hordei et fragmen panis ut interficerent animas quae non moriuntur et vivificarent animas quae non vivunt mentientes populo meo credenti mendaciis

20 propter hoc haec dicit Dominus Deus ecce ego ad pulvillos vestros quibus vos capitis animas volantes et disrumpam eos de brachiis vestris et dimittam animas quas vos capitis animas ad volandum

21 et disrumpam cervicalia vestra et liberabo populum meum de manu vestra neque erunt ultra in manibus vestris ad praedandum et scietis quia ego Dominus

22 pro eo quod maerere fecistis cor iusti mendaciter quem ego non contristavi et confortastis manus impii ut non reverteretur a via sua mala et viveret

23 propterea vana non videbitis et divinationes non divinabitis amplius et eruam populum meum de manu vestra et scietis quoniam ego Dominus.

EZEKIEL CHAPTER 14

1 et venerunt ad me viri seniorum Israhel et sederunt coram me

2 et factus est sermo Domini ad me dicens

3 fili hominis viri isti posuerunt inmunditias suas in cordibus suis et scandalum iniquitatis suae statuerunt contra faciem suam numquid interrogatus respondebo eis

4 propter hoc loquere eis et dices ad eos haec dicit Dominus Deus homo homo de domo Israhel qui posuerit inmunditias suas in corde suo et scandalum iniquitatis suae statuerit contra faciem suam et venerit ad prophetam interrogans per eum me ego Dominus respondebo ei in multitudine inmunditiarum suarum

5 ut capiatur domus Israhel in corde suo quo recesserunt a me in cunctis idolis suis

6 propterea dic ad domum Israhel haec dicit Dominus Deus convertimini et recedite ab idolis vestris et ab universis contaminationibus vestris avertite facies vestras

7 quia homo homo de domo Israhel et de proselytis quicumque advena fuerit in Israhel si alienatus fuerit a me et posuerit idola sua in corde suo et scandalum iniquitatis suae statuerit contra faciem suam et venerit ad prophetam ut interroget per eum me ego Dominus respondebo ei per me

8 et ponam faciem meam super hominem illum et faciam eum in exemplum et in proverbium et disperdam eum de medio populi mei et scietis quia ego Dominus

9 et propheta cum erraverit et locutus fuerit verbum ego Dominus decepi prophetam illum et extendam manum meam super eum et delebo eum de medio populi mei Israhel

10 et portabunt iniquitatem suam iuxta iniquitatem interrogantis sic iniquitas prophetae erit

11 ut non erret ultra domus Israhel a me neque polluatur in universis praevaricationibus suis sed sit mihi in populum et ego sim eis in Deum ait Dominus exercituum

12 et factus est sermo Domini ad me dicens

13 fili hominis terra cum peccaverit mihi ut praevaricetur praevaricans extendam manum meam super eam et conteram virgam panis eius et inmittam in eam famem et interficiam de ea hominem et iumentum

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14 et si fuerint tres viri isti in medio eius Noe Danihel et Iob ipsi iustitia sua liberabunt animas suas ait Dominus exercituum

15 quod si et bestias pessimas induxero super terram ut vastem eam et fuerit invia eo quod non sit pertransiens propter bestias

16 tres viri isti qui fuerint in ea vivo ego dicit Dominus Deus quia nec filios nec filias liberabunt sed ipsi soli liberabuntur terra autem desolabitur

17 vel si gladium induxero super terram illam et dixero gladio transi per terram et interfecero de ea hominem et iumentum

18 et tres viri isti fuerint in medio eius vivo ego dicit Dominus Deus non liberabunt filios neque filias sed ipsi soli liberabuntur

19 si autem et pestilentiam inmisero super terram illam et effudero indignationem meam super eam in sanguine ut auferam ex ea hominem et iumentum

20 et Noe et Danihel et Iob fuerint in medio eius vivo ego dicit Dominus Deus quia filium et filiam non liberabunt sed ipsi iustitia sua liberabunt animas suas

21 quoniam haec dicit Dominus Deus quod si et quattuor iudicia mea pessima gladium et famem et bestias malas et pestilentiam misero in Hierusalem ut interficiam de ea hominem et pecus

22 tamen relinquetur in ea salvatio educentium filios et filias ecce ipsi egredientur ad vos et videbitis viam eorum et adinventiones eorum et consolabimini super malo quod induxi in Hierusalem in omnibus quae inportavi super eam

23 et consolabuntur vos cum videritis viam eorum et adinventiones eorum et cognoscetis quod non frustra fecerim omnia quae feci in ea ait Dominus Deus.

EZEKIEL CHAPTER 15

1 et factus est sermo Domini ad me dicens

2 fili hominis quid fiet ligno vitis ex omnibus lignis nemorum quae sunt inter ligna silvarum

3 numquid tolletur de ea lignum ut fiat opus aut fabricabitur de ea paxillus ut dependeat in eo quodcumque vas

4 ecce igni datum est in escam utramque partem eius consumpsit ignis et medietas eius redacta est in favillam numquid utile erit ad opus

5 etiam cum esset integrum non erat aptum ad opus quanto magis cum ignis illud devoraverit et conbuserit nihil ex eo fiet operis

6 propterea haec dicit Dominus Deus quomodo lignum vitis inter ligna silvarum quod dedi igni ad devorandum sic tradidi habitatores Hierusalem

7 et ponam faciem meam in eos de igne egredientur et ignis consumet eos et scietis quia ego Dominus cum posuero faciem meam in eos

8 et dedero terram inviam et desolatam eo quod praevaricatores extiterint dicit Dominus Deus.

EZEKIEL CHAPTER 16

1 et factus est sermo Domini ad me dicens

2 fili hominis notas fac Hierusalem abominationes suas

3 et dices haec dicit Dominus Deus Hierusalem radix tua et generatio tua de terra chananea pater tuus Amorreus et mater tua Cetthea

4 et quando nata es in die ortus tui non est praecisus umbilicus tuus et in aqua non es lota in salutem nec sale salita nec involuta pannis

5 non pepercit super te oculus ut facerem tibi unum de his miseratus tui sed proiecta es super faciem terrae in abiectione animae tuae in die qua nata es

6 transiens autem per te vidi te conculcari in sanguine tuo et dixi tibi cum esses in sanguine tuo vive dixi inquam tibi in sanguine tuo vive

7 multiplicatam quasi germen agri dedi te et multiplicata es et grandis effecta et ingressa es et pervenisti ad mundum muliebrem ubera tua intumuerunt et pilus tuus germinavit et eras nuda et confusionis plena

8 et transivi per te et vidi te et ecce tempus tuum tempus amantium et expandi amictum meum super te et operui ignominiam tuam et iuravi tibi et ingressus sum pactum tecum ait Dominus Deus et facta es mihi

9 et lavi te aqua et emundavi sanguinem tuum ex te et unxi te oleo

10 et vestivi te discoloribus et calciavi te ianthino et cinxi te bysso et indui te subtilibus

11 et ornavi te ornamento et dedi armillas in manibus tuis et torquem circa collum tuum

12 et dedi inaurem super os tuum et circulos auribus tuis et coronam decoris in capite tuo

13 et ornata es auro et argento et vestita es bysso et polymito et multicoloribus similam et mel et oleum comedisti et decora facta es vehementer nimis et profecisti in regnum

14 et egressum est nomen tuum in gentes propter speciem tuam quia perfecta eras in decore meo quem posueram super te dicit Dominus Deus

15 et habens fiduciam in pulchritudine tua fornicata es in nomine tuo et exposuisti fornicationem tuam omni transeunti ut eius fieres

16 et sumens de vestimentis meis fecisti tibi excelsa hinc inde consuta et fornicata es super eis sicut non est factum neque futurum est

17 et tulisti vasa decoris tui de auro meo et argento meo quae dedi tibi et fecisti tibi imagines masculinas et fornicata es in eis

18 et sumpsisti vestimenta tua multicoloria et vestita es eis et oleum meum et thymiama meum posuisti coram eis

19 et panem meum quem dedi tibi similam et oleum et mel quibus enutrivi te posuisti in conspectu eorum in odorem suavitatis et factum est ait Dominus Deus

20 et tulisti filios tuos et filias tuas quas generasti mihi et immolasti eis ad devorandum numquid parva est fornicatio tua

21 immolantis filios meos et dedisti illos consecrans eis

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22 et post omnes abominationes tuas et fornicationes non es recordata dierum adulescentiae tuae quando eras nuda et confusione plena conculcata in sanguine tuo

23 et accidit post omnem malitiam tuam vae vae tibi ait Dominus Deus

24 et aedificasti tibi lupanar et fecisti tibi prostibulum in cunctis plateis

25 ad omne caput viae aedificasti signum prostitutionis tuae et abominabilem fecisti decorem tuum et divisisti pedes tuos omni transeunti et multiplicasti fornicationes tuas

26 et fornicata es cum filiis Aegypti vicinis tuis magnarum carnium et multiplicasti fornicationem tuam ad inritandum me

27 ecce ego extendi manum meam super te et auferam ius tuum et dabo te in animam odientium te filiarum Palestinarum quae erubescunt in via tua scelerata

28 et fornicata es in filiis Assyriorum eo quod necdum fueris expleta et postquam fornicata es nec sic es satiata

29 et multiplicasti fornicationem tuam in terra Chanaan cum Chaldeis et nec sic satiata es

30 in quo mundabo cor tuum ait Dominus Deus cum facias omnia haec opera mulieris meretricis et procacis

31 quia fabricasti lupanar tuum in capite omnis viae et excelsum tuum fecisti in omni platea nec facta es quasi meretrix fastidio augens pretium

32 sed quasi mulier adultera quae super virum suum inducit alienos

33 omnibus meretricibus dantur mercedes tu autem dedisti mercedes cunctis amatoribus tuis et donabas eis ut intrarent ad te undique ad fornicandum tecum

34 factumque in te est contra consuetudinem mulierum in fornicationibus tuis et post te non erit fornicatio in eo enim quod dedisti mercedes et mercedes non accepisti factum est in te contrarium

35 propterea meretrix audi verbum Domini

36 haec dicit Dominus Deus quia effusum est aes tuum et revelata est ignominia tua in fornicationibus tuis super amatores tuos et super idola abominationum tuarum in sanguine filiorum tuorum quos dedisti eis

37 ecce ego congregabo omnes amatores tuos quibus commixta es et omnes quos dilexisti cum universis quos oderas et congregabo eos super te undique et nudabo ignominiam tuam coram eis et videbunt omnem turpitudinem tuam

38 et iudicabo te iudiciis adulterarum et effundentium sanguinem et dabo te in sanguinem furoris et zeli

39 et dabo te in manus eorum et destruent lupanar tuum et demolientur prostibulum tuum et denudabunt te vestimentis tuis et auferent vasa decoris tui et derelinquent te nudam plenamque ignominia

40 et adducent super te multitudinem et lapidabunt te lapidibus et trucidabunt te gladiis suis

41 et conburent domos tuas igni et facient in te iudicia in oculis mulierum plurimarum et desines fornicari et mercedes ultra non dabis

42 et requiescet indignatio mea in te et auferetur zelus meus a te et quiescam nec irascar amplius

43 eo quod non fueris recordata dierum adulescentiae tuae et provocasti me in omnibus his quapropter et ego vias tuas in capite tuo dedi ait Dominus Deus et non feci iuxta scelera tua in omnibus abominationibus tuis

44 ecce omnis qui dicit vulgo proverbium in te adsumet illud dicens sicut mater ita et filia eius

45 filia matris tuae es tu quae proiecit virum suum et filios suos et soror sororum tuarum tu quae proiecerunt viros suos et filios suos mater vestra Cetthea et pater vester Amorreus

46 et soror tua maior Samaria ipsa et filiae eius quae habitat ad sinistram tuam soror autem tua minor te quae habitat a dextris tuis Sodoma et filiae eius

47 sed nec in viis earum ambulasti neque secundum scelera earum fecisti pauxillum minus paene sceleratiora fecisti illis in omnibus viis tuis

48 vivo ego dicit Dominus Deus quia non fecit Sodoma soror tua ipsa et filiae eius sicut fecisti tu et filiae tuae

49 ecce haec fuit iniquitas Sodomae sororis tuae superbia saturitas panis et abundantia et otium ipsius et filiarum eius et manum egeno et pauperi non porrigebant

50 et elevatae sunt et fecerunt abominationes coram me et abstuli eas sicut vidisti

51 et Samaria dimidium peccatorum tuorum non peccavit sed vicisti eas sceleribus tuis et iustificasti sorores tuas in omnibus abominationibus tuis quas operata es

52 ergo et tu porta confusionem tuam quae vicisti sorores tuas peccatis tuis sceleratius agens ab eis iustificatae sunt enim a te ergo et tu confundere et porta ignominiam tuam quae iustificasti sorores tuas

53 et convertam restituens eas conversione Sodomorum cum filiabus suis et conversione Samariae et filiarum eius et convertam reversionem tuam in medio earum

54 ut portes ignominiam tuam et confundaris in omnibus quae fecisti consolans eas

55 et soror tua Sodoma et filiae eius revertentur ad antiquitatem suam et Samaria et filiae eius revertentur ad antiquitatem suam et tu et filiae tuae revertimini ad antiquitatem vestram

56 non fuit autem Sodoma soror tua audita in ore tuo in die superbiae tuae

57 antequam revelaretur malitia tua sicut hoc tempore in obprobrium filiarum Syriae et cunctarum in circuitu tuo filiarum Palestinarum quae ambiunt te per gyrum

58 scelus tuum et ignominiam tuam tu portasti ait Dominus Deus

59 quia haec dicit Dominus Deus et faciam tibi sicut dispexisti iuramentum ut irritum faceres pactum

60 et recordabor ego pacti mei tecum in diebus adulescentiae tuae et suscitabo tibi pactum sempiternum

61 et recordaberis viarum tuarum et confunderis cum receperis sorores tuas te maiores cum minoribus tuis et dabo eas tibi in filias sed non ex pacto tuo

62 et suscitabo ego pactum meum tecum et scies quia ego Dominus

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63 ut recorderis et confundaris et non sit tibi ultra aperire os prae confusione tua cum placatus fuero tibi in omnibus quae fecisti ait Dominus Deus.

EZEKIEL CHAPTER 17

1 et factum est verbum Domini ad me dicens

2 fili hominis propone enigma et narra parabolam ad domum Israhel

3 et dices haec dicit Dominus Deus aquila grandis magnarum alarum longo membrorum ductu plena plumis et varietate venit ad Libanum et tulit medullam cedri

4 summitatem frondium eius avellit et transportavit eam in terram Chanaan in urbem negotiatorum posuit illam

5 et tulit de semente terrae et posuit illud in terra pro semine ut firmaret radicem super aquas multas in superficie posuit illud

6 cumque germinasset crevit in vineam latiorem humili statura respicientibus ramis eius ad eam et radices eius sub illa erunt facta est ergo vinea et fructificavit in palmites et emisit propagines

7 et facta est aquila altera grandis magnis alis multisque plumis et ecce vinea ista quasi mittens radices suas ad eam palmites suos extendit ad illam ut inrigaret eam de areolis germinis sui

8 in terra bona super aquas multas plantata est ut faciat frondes et portet fructum et sit in vineam grandem

9 dic haec dicit Dominus Deus ergone prosperabitur nonne radices eius evellet et fructum eius distringet et siccabit omnes palmites germinis eius et arescet et non in brachio grandi neque in populo multo ut evelleret eam radicitus

10 ecce plantata est ergone prosperabitur nonne cum tetigerit eam ventus urens siccabitur et in areis germinis sui arescet

11 et factum est verbum Domini ad me dicens

12 dic ad domum exasperantem nescitis quid ista significent dic ecce venit rex Babylonis Hierusalem et adsumet regem et principes eius et adducet eos ad semet ipsum in Babylonem

13 et tollet de semine regni ferietque cum eo foedus et accipiet ab eo iusiurandum sed et fortes terrae tollet

14 ut sit regnum humile et non elevetur sed custodiat pactum eius et servet illud

15 qui recedens ab eo misit nuntios ad Aegyptum ut daret sibi equos et populum multum numquid prosperabitur vel consequetur salutem qui fecit haec et qui dissolvit pactum numquid effugiet

16 vivo ego dicit Dominus Deus quoniam in loco regis qui constituit eum regem cuius fecit irritum iuramentum et solvit pactum quod habebat cum eo in medio Babylonis morietur

17 et non in exercitu grandi neque in populo multo faciet contra eum Pharao proelium in iactu aggeris et in extructione vallorum ut interficiat animas multas

18 spreverat enim iuramentum ut solveret foedus et ecce dedit manum suam et cum omnia haec fecerit non effugiet

19 propterea haec dicit Dominus Deus vivo ego quoniam iuramentum quod sprevit et foedus quod praevaricatus est ponam in caput eius

20 et expandam super eum rete meum et conprehendetur sagena mea et adducam eum in Babylonem et iudicabo illum ibi in praevaricatione qua despexit me

21 et omnes profugi eius cum universo agmine gladio cadent residui autem in omnem ventum dispergentur et scietis quia ego Dominus locutus sum

22 haec dicit Dominus Deus et sumam ego de medulla cedri sublimis et ponam de vertice ramorum eius tenerum distringam et plantabo super montem excelsum et eminentem

23 in monte sublimi Israhel plantabo illud et erumpet in germen et faciet fructum et erit in cedrum magnam et habitabunt sub eo omnes volucres universum volatile sub umbra frondium eius nidificabit

24 et scient omnia ligna regionis quia ego Dominus humiliavi lignum sublime et exaltavi lignum humile et siccavi lignum viride et frondere feci lignum aridum ego Dominus locutus sum et feci.

EZEKIEL CHAPTER 18

1 et factus est sermo Domini ad me dicens

2 quid est quod inter vos parabolam vertitis in proverbium istud in terra Israhel dicentes patres comederunt uvam acerbam et dentes filiorum obstupescunt

3 vivo ego dicit Dominus Deus si erit vobis ultra parabola haec in proverbium in Israhel

4 ecce omnes animae meae sunt ut anima patris ita et anima filii mea est anima quae peccaverit ipsa morietur

5 et vir si fuerit iustus et fecerit iudicium et iustitiam

6 in montibus non comederit et oculos suos non levaverit ad idola domus Israhel et uxorem proximi sui non violaverit et ad mulierem menstruatam non accesserit

7 et hominem non contristaverit pignus debitori reddiderit per vim nihil rapuerit panem suum esurienti dederit et nudum operuerit vestimento

8 ad usuram non commodaverit et amplius non acceperit ab iniquitate averterit manum suam iudicium verum fecerit inter virum et virum

9 in praeceptis meis ambulaverit et iudicia mea custodierit ut faciat veritatem hic iustus est vita vivet ait Dominus Deus

10 quod si genuerit filium latronem effundentem sanguinem et fecerit unum de istis

11 et haec quidem omnia non facientem sed in montibus comedentem et uxorem proximi sui polluentem

12 egenum et pauperem contristantem rapientem rapinas pignus non reddentem et ad idola levantem oculos suos abominationem facientem

13 ad usuram dantem et amplius accipientem numquid vivet non vivet cum universa detestanda haec fecerit morte morietur sanguis eius in ipso erit

14 quod si genuerit filium qui videns omnia peccata patris sui quae fecit timuerit et non fecerit simile eis

15 super montes non comederit et oculos suos non levaverit ad idola domus Israhel et uxorem proximi sui non violaverit

16 et virum non contristaverit pignus non retinuerit et rapinam non rapuerit panem suum esurienti dederit et nudum operuerit vestimento

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17 a pauperis iniuria averterit manum suam usuram et superabundantiam non acceperit iudicia mea fecerit in praeceptis meis ambulaverit hic non morietur in iniquitate patris sui sed vita vivet

18 pater eius quia calumniatus est et vim fecit fratri et malum operatus est in medio populi sui ecce mortuus est in iniquitate sua

19 et dicitis quare non portavit filius iniquitatem patris videlicet quia filius iudicium et iustitiam operatus est omnia praecepta mea custodivit et fecit illa vita vivet

20 anima quae peccaverit ipsa morietur filius non portabit iniquitatem patris et pater non portabit iniquitatem filii iustitia iusti super eum erit et impietas impii erit super eum

21 si autem impius egerit paenitentiam ab omnibus peccatis suis quae operatus est et custodierit universa praecepta mea et fecerit iudicium et iustitiam vita vivet non morietur

22 omnium iniquitatum eius quas operatus est non recordabor in iustitia sua quam operatus est vivet

23 numquid voluntatis meae est mors impii dicit Dominus Deus et non ut convertatur a viis suis et vivat

24 si autem averterit se iustus a iustitia sua et fecerit iniquitatem secundum omnes abominationes quas operari solet impius numquid vivet omnes iustitiae eius quas fecerat non recordabuntur in praevaricatione qua praevaricatus est et in peccato suo quod peccavit in ipsis morietur

25 et dixistis non est aequa via Domini audite domus Israhel numquid via mea non est aequa et non magis viae vestrae pravae sunt

26 cum enim averterit se iustus a iustitia sua et fecerit iniquitatem morietur in eis in iniustitia quam operatus est morietur

27 et cum averterit se impius ab impietate sua quam operatus est et fecerit iudicium et iustitiam ipse animam suam vivificabit

28 considerans enim et avertens se ab omnibus iniquitatibus suis quas operatus est vita vivet et non morietur

29 et dicunt filii Israhel non est aequa via Domini numquid viae meae non sunt aequae domus Israhel et non magis viae vestrae pravae

30 idcirco unumquemque iuxta vias suas iudicabo domus Israhel ait Dominus Deus convertimini et agite paenitentiam ab omnibus iniquitatibus vestris et non erit vobis in ruinam iniquitas

31 proicite a vobis omnes praevaricationes vestras in quibus praevaricati estis et facite vobis cor novum et spiritum novum et quare moriemini domus Israhel

32 quia nolo mortem morientis dicit Dominus Deus revertimini et vivite.

EZEKIEL CHAPTER 19

1 et tu adsume planctum super principes Israhel

2 et dices quare mater tua leaena inter leones cubavit in medio leunculorum enutrivit catulos suos

3 et eduxit unum de leunculis suis leo factus est et didicit capere praedam hominemque comedere

4 et audierunt de eo gentes et non absque vulneribus suis ceperunt eum et adduxerunt eum in catenis in terram Aegypti

5 quae cum vidisset quoniam infirmata est et periit expectatio eius tulit unum de leunculis suis leonem constituit eum

6 qui incedebat inter leones et factus est leo didicit praedam capere et homines devorare

7 didicit viduas facere et civitates eorum in desertum adducere et desolata est terra et plenitudo eius a voce rugitus illius

8 et convenerunt adversum eum gentes undique de provinciis et expanderunt super eum rete suum in vulneribus earum captus est

9 et miserunt eum in caveam in catenis adduxerunt eum ad regem Babylonis miseruntque eum in carcerem ne audiretur vox eius ultra super montes Israhel

10 mater tua quasi vinea in sanguine tuo super aquam plantata fructus eius et frondes eius creverunt ex aquis multis

11 et factae sunt ei virgae solidae in sceptra dominantium et exaltata est statura eius inter frondes et vidit altitudinem suam in multitudine palmitum suorum

12 et evulsa est in ira in terramque proiecta et ventus urens siccavit fructum eius marcuerunt et arefactae sunt virgae roboris eius ignis comedit eam

13 et nunc transplantata est in desertum in terra invia et sitienti

14 et egressus est ignis de virga ramorum eius qui fructum eius comedit et non fuit in ea virga fortis sceptrum dominantium planctus est et erit in planctum.

EZEKIEL CHAPTER 20

1 et factum est in anno septimo in quinto mense in decima mensis venerunt viri de senioribus Israhel ut interrogarent Dominum et sederunt coram me

2 et factus est sermo Domini ad me dicens

3 fili hominis loquere senioribus Israhel et dices ad eos haec dicit Dominus Deus num ad interrogandum me vos venistis vivo ego quia non respondebo vobis ait Dominus Deus

4 si iudicas eos si iudicas fili hominis abominationes patrum eorum ostende eis

5 et dices ad eos haec dicit Dominus Deus in die qua elegi Israhel et levavi manum meam pro stirpe domus Iacob et apparui eis in terra Aegypti et levavi manum meam pro eis dicens ego Dominus Deus vester

6 in die illa levavi manum meam pro eis ut educerem eos de terra Aegypti in terram quam provideram eis fluentem lacte et melle quae est egregia inter omnes terras

7 et dixi ad eos unusquisque offensiones oculorum suorum abiciat et in idolis Aegypti nolite pollui ego Dominus Deus vester

8 et inritaverunt me nolueruntque audire unusquisque abominationes oculorum suorum non proiecit nec idola Aegypti reliquerunt et dixi ut effunderem indignationem meam super eos et implerem iram meam in eis in medio terrae Aegypti

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9 et feci propter nomen meum ut non violaretur coram gentibus in quarum medio erant et inter quas apparui eis ut educerem eos de terra Aegypti
10 eieci ergo eos de terra Aegypti et eduxi in desertum
11 et dedi eis praecepta mea et iudicia mea ostendi eis quae faciat homo et vivat in eis
12 insuper et sabbata mea dedi eis ut esset signum inter me et eos et scirent quia ego Dominus sanctificans eos
13 et inritaverunt me domus Israhel in deserto in praeceptis meis non ambulaverunt et iudicia mea proiecerunt quae faciens homo vivet in eis et sabbata mea violaverunt vehementer dixi ergo ut effunderem furorem meum super eos in deserto et consumerem eos
14 et feci propter nomen meum ne violaretur coram gentibus de quibus eieci eos in conspectu earum
15 ego igitur levavi manum meam super eos in deserto ne inducerem eos in terram quam dedi eis fluentem lacte et melle praecipuam terrarum omnium
16 quia iudicia mea proiecerunt et in praeceptis meis non ambulaverunt et sabbata mea violaverunt post idola enim cor eorum gradiebatur
17 et pepercit oculus meus super eos ut non interficerem eos nec consumpsi eos in deserto
18 dixi autem ad filios eorum in solitudine in praeceptis patrum vestrorum nolite incedere nec iudicia eorum custodiatis nec in idolis eorum polluamini
19 ego Dominus Deus vester in praeceptis meis ambulate et iudicia mea custodite et facite ea
20 et sabbata mea sanctificate ut sit signum inter me et vos et sciatur quia ego Dominus Deus vester
21 et exacerbaverunt me filii in praeceptis meis non ambulaverunt et iudicia mea non custodierunt ut facerent ea quae cum fecerit homo vivet in eis et sabbata mea violaverunt et comminatus sum ut effunderem furorem meum super eos et implerem iram meam in eis in deserto
22 averti autem manum meam et feci propter nomen meum ut non violaretur coram gentibus de quibus eieci eos in oculis earum
23 iterum levavi manum meam in eos in solitudine ut dispergerem illos in nationes et ventilarem in terras
24 eo quod iudicia mea non fecissent et praecepta mea reprobassent et sabbata mea violassent et post idola patrum suorum fuissent oculi eorum
25 ergo et ego dedi eis praecepta non bona et iudicia in quibus non vivent
26 et pollui eos in muneribus suis cum offerrent omne quod aperit vulvam propter delicta sua et scient quia ego Dominus
27 quam ob rem loquere ad domum Israhel fili hominis et dices ad eos haec dicit Dominus Deus adhuc et in hoc blasphemaverunt me patres vestri cum sprevissent me contemnentes
28 et induxissem eos in terram super quam levavi manum meam ut darem eis viderunt omnem collem excelsum et omne lignum nemorosum et immolaverunt ibi victimas suas et dederunt ibi inritationem oblationis suae et posuerunt ibi odorem suavitatis suae et libaverunt libationes suas
29 et dixi ad eos quid est excelsum ad quod vos ingredimini et vocatum est nomen eius Excelsum usque ad hanc diem
30 propterea dic ad domum Israhel haec dicit Dominus Deus certe in via patrum vestrorum vos polluimini et post offendicula eorum vos fornicamini
31 et in oblatione donorum vestrorum cum transducitis filios vestros per ignem vos polluimini in omnibus idolis vestris usque hodie et ego respondebo vobis domus Israhel vivo ego dicit Dominus Deus quia non respondebo vobis
32 neque cogitatio mentis vestrae fiet dicentium erimus sicut gentes et sicut cognationes terrae ut colamus ligna et lapides
33 vivo ego dicit Dominus Deus quoniam in manu forti et brachio extento et in furore effuso regnabo super vos
34 et educam vos de populis et congregabo vos de terris in quibus dispersi estis in manu valida et brachio extento et in furore effuso regnabo super vos
35 et adducam vos in desertum populorum et iudicabor vobiscum ibi facie ad faciem
36 sicut iudicio contendi adversum patres vestros in deserto terrae Aegypti sic iudicabo vos dicit Dominus Deus
37 et subiciam vos sceptro meo et inducam vos in vinculis foederis
38 et eligam de vobis transgressores et impios et de terra incolatus eorum educam eos et terram Israhel non ingredientur et scietis quia ego Dominus
39 et vos domus Israhel haec dicit Dominus Deus singuli post idola vestra ambulate et servite eis quod si et in hoc non audieritis me et nomen meum sanctum pollueritis ultra in muneribus vestris et in idolis vestris
40 in monte sancto meo in monte excelso Israhel ait Dominus Deus ibi serviet mihi omnis domus Israhel omnes inquam in terra in qua placebunt mihi et ibi quaeram primitias vestras et initium decimarum vestrarum in omnibus sanctificationibus vestris
41 in odorem suavitatis suscipiam vos cum eduxero vos de populis et congregavero vos de terris in quas dispersi estis et sanctificabor in vobis in oculis nationum
42 et scietis quia ego Dominus cum induxero vos ad terram Israhel in terram pro qua levavi manum meam ut darem eam patribus vestris
43 et recordabimini ibi viarum vestrarum et omnium scelerum vestrorum quibus polluti estis in eis et displicebitis vobis in conspectu vestro in omnibus malitiis vestris quas fecistis
44 et scietis quia ego Dominus cum benefecero vobis propter nomen meum non secundum vias vestras malas neque secundum scelera vestra pessima domus Israhel ait Dominus Deus
45 et factus est sermo Domini ad me dicens
46 fili hominis pone faciem tuam contra viam austri et stilla ad africum et propheta ad saltum agri meridiani
47 et dices saltui meridiano audi verbum Domini haec dicit Dominus Deus ecce ego succendam in te ignem et conburam in te omne lignum viride et omne lignum aridum non

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extinguetur flamma succensionis et conburetur in ea omnis facies ab austro usque ad aquilonem
48 et videbit universa caro quia ego Dominus succendi eam nec extinguetur
49 et dixi ha ha ha Domine Deus ipsi dicunt de me numquid non per parabolas loquitur iste.

EZEKIEL CHAPTER 21

1 et factus est sermo Domini ad me dicens
2 fili hominis pone faciem tuam ad Hierusalem et stilla ad sanctuaria et propheta contra humum Israhel
3 et dices terrae Israhel haec dicit Dominus Deus ecce ego ad te et eiciam gladium meum de vagina sua et occidam in te iustum et impium
4 pro eo autem quod occidi in te iustum et impium idcirco egredietur gladius meus de vagina sua ad omnem carnem ab austro ad aquilonem
5 ut sciat omnis caro quia ego Dominus eduxi gladium meum de vagina sua inrevocabilem
6 et tu fili hominis ingemesce in contritione lumborum et in amaritudinibus ingemesce coram eis
7 cumque dixerint ad te quare tu gemis dices pro auditu quia venit et tabescet omne cor et dissolventur universae manus et infirmabitur omnis spiritus et per cuncta genua fluent aquae ecce venit et fiet ait Dominus Deus
8 et factus est sermo Domini ad me dicens
9 fili hominis propheta et dices haec dicit Dominus Deus loquere gladius gladius exacutus est et limatus
10 ut caedat victimas exacutus est ut splendeat limatus est qui moves sceptrum filii mei succidisti omne lignum
11 et dedi eum ad levigandum ut teneatur manu iste exacutus est gladius et iste limatus ut sit in manu interficientis
12 clama et ulula fili hominis quia hic factus est in populo meo hic in cunctis ducibus Israhel qui fugerant gladio traditi sunt cum populo meo idcirco plaude super femur
13 quia probatus est et hoc cum sceptrum subverterit et non erit dicit Dominus Deus
14 tu ergo fili hominis propheta et percute manu ad manum et duplicetur gladius ac triplicetur gladius interfectorum hic est gladius occisionis magnae qui obstupescere eos facit
15 et corde tabescere et multiplicat ruinas in omnibus portis eorum dedi conturbationem gladii acuti et limati ad fulgendum amicti ad caedem
16 exacuere vade ad dextram sive ad sinistram quocumque faciei tuae est appetitus
17 quin et ego plaudam manu ad manum et implebo indignationem meam ego Dominus locutus sum
18 et factus est sermo Domini ad me dicens
19 et tu fili hominis pone tibi duas vias ut veniat gladius regis Babylonis de terra una egredientur ambo et manu capiet coniecturam in capite viae civitatis coniciet
20 viam pones ut veniat gladius ad Rabbath filiorum Ammon et ad Iudam in Hierusalem munitissimam
21 stetit enim rex Babylonis in bivio in capite duarum viarum divinationem quaerens commiscens sagittas interrogavit idola exta consuluit
22 ad dextram eius facta est divinatio super Hierusalem ut ponat arietes ut aperiat os in caede ut elevet vocem in ululatu ut ponat arietes contra portas ut conportet aggerem ut aedificet munitiones
23 eritque quasi consulens frustra oraculum in oculis eorum et sabbatorum otium imitans ipse autem recordabitur iniquitatis ad capiendum
24 idcirco haec dicit Dominus Deus pro eo quod recordati estis iniquitatis vestrae et revelastis praevaricationes vestras et apparuerunt peccata vestra in omnibus cogitationibus vestris pro eo inquam quod recordati estis manu capiemini
25 tu autem profane impie dux Israhel cuius venit dies in tempore iniquitatis praefinita
26 haec dicit Dominus Deus aufer cidarim tolle coronam nonne haec est quae humilem sublevavit et sublimem humiliavit
27 iniquitatem iniquitatem iniquitatem ponam eam et hoc nunc factum est donec veniret cuius est iudicium et tradam ei
28 et tu fili hominis propheta et dic haec dicit Dominus Deus ad filios Ammon et ad obprobrium eorum et dices mucro mucro evaginate ad occidendum limate ut interficias et fulgeas
29 cum tibi viderentur vana et divinarentur mendacia ut dareris super colla vulneratorum impiorum quorum venit dies in tempore iniquitatis praefinita
30 revertere ad vaginam tuam in loco in quo creatus es in terra nativitatis tuae iudicabo te
31 et effundam super te indignationem meam in igne furoris mei sufflabo in te daboque te in manus hominum insipientium et fabricantium interitum
32 igni eris cibus sanguis tuus erit in medio terrae oblivioni traderis quia ego Dominus locutus sum.

EZEKIEL CHAPTER 22

1 et factum est verbum Domini ad me dicens
2 et tu fili hominis num iudicas num iudicas civitatem sanguinum
3 et ostendes ei omnes abominationes suas et dices haec dicit Dominus Deus civitas effundens sanguinem in medio sui ut veniat tempus eius et quae fecit idola contra semet ipsam ut pollueretur
4 in sanguine tuo qui a te effusus est deliquisti et in idolis tuis quae fecisti polluta es et adpropinquare fecisti dies tuos et adduxisti tempus annorum tuorum propterea dedi te obprobrium gentibus et inrisionem universis terris
5 quae iuxta sunt et quae procul a te triumphabunt de te sordida nobilis grandis interitu
6 ecce principes Israhel singuli in brachio suo fuerunt in te ad effundendum sanguinem
7 patrem et matrem contumeliis adfecerunt in te advenam calumniati sunt in medio tui pupillum et viduam contristaverunt apud te
8 sanctuaria mea sprevistis et sabbata mea polluistis

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9 viri detractores fuerunt in te ad effundendum sanguinem et super montes comederunt in te scelus operati sunt in medio tui

10 verecundiora patris discoperuerunt in te inmunditiam menstruatae humiliaverunt in te

11 et unusquisque in uxorem proximi sui operatus est abominationem et socer nurum suam polluit nefarie frater sororem suam filiam patris sui oppressit in te

12 munera acceperunt apud te ad effundendum sanguinem usuram et superabundantiam accepisti et avare proximos tuos calumniabaris meique oblita es ait Dominus Deus

13 ecce conplosi manus meas super avaritiam tuam quam fecisti et super sanguinem qui effusus est in medio tui

14 numquid sustinebit cor tuum aut praevalebunt manus tuae in diebus quos ego faciam tibi ego Dominus locutus sum et faciam

15 et dispergam te in nationes et ventilabo te in terras et deficere faciam inmunditiam tuam a te

16 et possidebo te in conspectu gentium et scies quia ego Dominus

17 et factum est verbum Domini ad me dicens

18 fili hominis versa est mihi domus Israhel in scoriam omnes isti aes et stagnum et ferrum et plumbum in medio fornacis scoria argenti facti sunt

19 propterea haec dicit Dominus Deus eo quod versi estis omnes in scoriam propterea ecce ego congregabo vos in medium Hierusalem

20 congregatione argenti et aeris et ferri et stagni et plumbi in medium fornacis ut succendam in eam ignem ad conflandum sic congregabo in furore meo et in ira mea et requiescam et conflabo vos

21 et congregabo vos et succendam vos in igne furoris mei et conflabimini in medio eius

22 ut conflatur argentum in medio fornacis sic eritis in medio eius et scietis quia ego Dominus effuderim indignationem meam super vos

23 et factum est verbum Domini ad me dicens

24 fili hominis dic ei tu es terra inmunda et non conpluta in die furoris

25 coniuratio prophetarum in medio eius sicut leo rugiens capiensque praedam animam devoraverunt opes et pretium acceperunt viduas eius multiplicaverunt in medio illius

26 sacerdotes eius contempserunt legem meam et polluerunt sanctuaria mea inter sanctum et profanum non habuere distantiam et inter pollutum et mundum non intellexerunt et a sabbatis meis averterunt oculos suos et coinquinabar in medio eorum

27 principes eius in medio illius quasi lupi rapientes praedam ad effundendum sanguinem et perdendas animas et avare sectanda lucra

28 prophetae autem eius liniebant eos absque temperamento videntes vana et divinantes eis mendacium dicentes haec dicit Dominus Deus cum Dominus non sit locutus

29 populi terrae calumniabantur calumniam et rapiebant violenter egenum et pauperem adfligebant et advenam opprimebant calumnia absque iudicio

30 et quaesivi de eis virum qui interponeret sepem et staret oppositus contra me pro terra ne dissiparem eam et non inveni

31 et effudi super eos indignationem meam in igne irae meae consumpsi eos viam eorum in caput eorum reddidi ait Dominus Deus.

EZEKIEL CHAPTER 23

1 et factus est sermo Domini ad me dicens

2 fili hominis duae mulieres filiae matris unius fuerunt

3 et fornicatae sunt in Aegypto in adulescentia sua fornicatae sunt ibi subacta sunt ubera earum et fractae sunt mammae pubertatis earum

4 nomina autem earum Oolla maior et Ooliba soror eius et habui eas et pepererunt filios et filias porro earum nomina Samaria Oolla et Hierusalem Ooliba

5 fornicata est igitur Oolla super me et insanivit in amatores suos in Assyrios propinquantes

6 vestitos hyacintho principes et magistratus iuvenes cupidinis universos equites ascensores equorum

7 et dedit fornicationes suas super eos electos filios Assyriorum universos et in omnibus in quos insanivit in inmunditiis eorum polluta est

8 insuper et fornicationes suas quas habuerat in Aegypto non reliquit nam et illi dormierant cum ea in adulescentia eius et illi confregerant ubera pubertatis eius et effuderant fornicationem suam super eam

9 propterea tradidi eam in manu amatorum suorum in manus filiorum Assur super quorum insanivit libidinem

10 ipsi discoperuerunt ignominiam eius filios et filias illius tulerunt et ipsam occiderunt gladio et factae sunt famosae mulieres et iudicia perpetrarunt in ea

11 quod cum vidisset soror eius Ooliba plus quam illa insanivit libidine et fornicationem suam super fornicationem sororis suae

12 ad filios Assyriorum praebuit inpudenter ducibus et magistratibus ad se venientibus indutis veste varia equitibus qui vectabantur equis et adulescentibus forma cunctis egregia

13 et vidi quod polluta esset via una ambarum

14 et auxit fornicationes suas cumque vidisset viros depictos in pariete imagines Chaldeorum expressas coloribus

15 et accinctos balteis renes et tiaras tinctas in capitibus eorum formam ducum omnium similitudinem filiorum Babylonis terraeque Chaldeorum in qua orti sunt

16 et insanivit super eos concupiscentia oculorum suorum et misit nuntios ad eos in Chaldeam

17 cumque venissent ad eam filii Babylonis ad cubile mammarum polluerunt eam stupris suis et polluta est ab eis et saturata est anima eius ab illis

18 denudavit quoque fornicationes suas et discoperuit ignominiam suam et recessit anima mea ab ea sicut recesserat anima mea a sorore eius

19 multiplicavit enim fornicationes suas recordans dies adulescentiae suae quibus fornicata est in terra Aegypti

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20 et insanivit libidine super concubitu eorum quorum carnes sunt ut carnes asinorum et sicut fluxus equorum fluxus eorum

21 et visitasti scelus adulescentiae tuae quando subacta sunt in Aegypto ubera tua et confractae mammae pubertatis tuae

22 propterea Ooliba haec dicit Dominus Deus ecce ego suscitabo omnes amatores tuos contra te de quibus satiata est anima tua et congregabo eos adversum te in circuitu

23 filios Babylonis et universos Chaldeos nobiles tyrannosque et principes omnes filios Assyriorum iuvenes forma egregia duces et magistratus universos principes principum et nominatos ascensores equorum

24 et venient super te instructi curru et rota multitudo populorum lorica et clypeo et galea armabuntur contra te undique et dabo coram eis iudicium et iudicabunt te iudiciis suis

25 et ponam zelum meum in te quem exercent tecum in furore nasum tuum et aures tuas praecident et quae remanserint gladio concident ipsi filios tuos et filias tuas capient et novissimum tuum devorabitur igni

26 et denudabunt te vestimentis tuis et tollent vasa gloriae tuae

27 et requiescere faciam scelus tuum de te et fornicationem tuam de terra Aegypti nec levabis oculos tuos ad eos et Aegypti non recordaberis amplius

28 quia haec dicit Dominus Deus ecce ego tradam te in manu eorum quos odisti in manu de quibus satiata est anima tua

29 et agent tecum in odio et tollent omnes labores tuos et dimittent te nudam et ignominia plenam revelabitur ignominia fornicationum tuarum scelus tuum et fornicationes tuae

30 fecerunt haec tibi quia fornicata es post gentes inter quas polluta es in idolis eorum

31 in via sororis tuae ambulasti et dabo calicem eius in manu tua

32 haec dicit Dominus Deus calicem sororis tuae bibes profundum et latum eris in derisum et in subsannationem quae es capacissima

33 ebrietate et dolore repleberis calice maeroris et tristitiae calice sororis tuae Samariae

34 et bibes illum et epotabis usque ad feces et fragmenta eius devorabis et ubera tua lacerabis quia ego locutus sum ait Dominus Deus

35 propterea haec dicit Dominus Deus quia oblita es mei et proiecisti me post corpus tuum tu quoque porta scelus tuum et fornicationes tuas

36 et ait Dominus ad me dicens fili hominis numquid iudicas Oollam et Oolibam et adnuntias eis scelera earum

37 quia adulterae sunt et sanguis in manibus earum et cum idolis suis fornicatae sunt insuper et filios suos quos genuerunt mihi obtulerunt eis ad devorandum

38 sed et hoc fecerunt mihi polluerunt sanctuarium meum in die illa et sabbata mea profanaverunt

39 cumque immolarent filios suos idolis suis et ingrederentur sanctuarium meum in die illa ut polluerent illud etiam haec fecerunt in medio domus meae

40 miserunt ad viros venientes de longe ad quos nuntium miserant itaque ecce venerunt quibus te lavisti et circumlevisti stibio oculos tuos et ornata es mundo muliebri

41 sedisti in lecto pulcherrimo et mensa ordinata est ante te thymiama meum et unguentum meum posuisti super eam

42 et vox multitudinis exultantis erat in ea et in viris qui de multitudine hominum adducebantur et veniebant de deserto posuerunt armillas in manibus eorum et coronas speciosas in capitibus eorum

43 et dixi ei quae adtrita est in adulteriis nunc fornicabitur in fornicatione sua etiam haec

44 et ingressi sunt ad eam quasi ad mulierem meretricem sic ingrediebantur ad Oollam et ad Oolibam mulieres nefarias

45 viri ergo iusti sunt hii iudicabunt eas iudicio adulterarum et iudicio effundentium sanguinem quia adulterae sunt et sanguis in manibus earum

46 haec enim dicit Dominus Deus adduc ad eas multitudinem et trade eas in tumultum et in rapinam

47 et lapidentur lapidibus populorum et confodiantur gladiis eorum filios et filias earum interficient et domos earum igne succendent

48 et auferam scelus de terra et discent omnes mulieres ne faciant secundum scelus earum

49 et dabunt scelus vestrum super vos et peccata idolorum vestrorum portabitis et scietis quia ego Dominus Deus.

EZEKIEL CHAPTER 24

1 et factum est verbum Domini ad me in anno nono in mense decimo decima mensis dicens

2 fili hominis scribe tibi nomen diei huius in qua confirmatus est rex Babylonis adversum Hierusalem hodie

3 et dices per proverbium ad domum inritatricem parabolam et loqueris ad eos haec dicit Dominus Deus pone ollam pone inquam et mitte in ea aquam

4 congere frusta eius in ea omnem partem bonam femur et armum electa et ossibus plena

5 pinguissimum pecus adsume conpone quoque struices ossuum sub ea efferbuit coctio eius et discocta sunt ossa illius in medio eius

6 propterea haec dicit Dominus Deus vae civitati sanguinum ollae cuius rubigo in ea est et rubigo eius non exivit de ea per partes et per partes suas eice eam non cecidit super eam sors

7 sanguis enim eius in medio eius est super limpidissimam petram effudit illum non effudit illum super terram ut possit operiri pulvere

8 ut superducerem indignationem meam et vindicta ulciscerer dedi sanguinem eius super petram limpidissimam ne operiretur

9 propterea haec dicit Dominus Deus vae civitati sanguinum cuius ego grandem faciam pyram

10 congere ossa quae igne succendam consumentur carnes et concoquetur universa conpositio et ossa tabescent

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11 pone quoque eam super prunas vacuam ut incalescat et liquefiat aes eius et confletur in medio eius inquinamentum eius et consumatur rubigo eius
12 multo labore sudatum est et non exibit de ea nimia rubigo eius neque per ignem
13 inmunditia tua execrabilis quia mundare te volui et non es mundata a sordibus tuis sed nec mundaberis prius donec quiescere faciam indignationem meam in te
14 ego Dominus locutus sum venit et faciam non transeam nec parcam nec placabor iuxta vias tuas et iuxta adinventiones tuas iudicavi te dicit Dominus
15 et factum est verbum Domini ad me dicens
16 fili hominis ecce ego tollo a te desiderabile oculorum tuorum in plaga et non planges neque plorabis neque fluent lacrimae tuae
17 ingemesce tacens mortuorum luctum non facies corona tua circumligata sit tibi et calciamenta tua erunt in pedibus tuis nec amictu ora velabis nec cibos lugentium comedes
18 locutus sum ergo ad populum mane et mortua est uxor mea vesperi fecique mane sicut praeceperat mihi
19 et dixit ad me populus quare non indicas nobis quid ista significent quae tu facis
20 et dixi ad eos sermo Domini factus est ad me dicens
21 loquere domui Israhel haec dicit Dominus Deus ecce ego polluam sanctuarium meum superbiam imperii vestri et desiderabile oculorum vestrorum et super quo pavet anima vestra et filii vestri et filiae quas reliquistis gladio cadent
22 et facietis sicut feci ora amictu non velabitis et cibos lugentium non comedetis
23 coronas habebitis in capitibus vestris et calciamenta in pedibus non plangetis neque flebitis sed tabescetis in iniquitatibus vestris et unusquisque gemet ad fratrem suum
24 eritque Hiezecihel vobis in portentum iuxta omnia quae fecit facietis cum venerit istud et scietis quia ego Dominus Deus
25 et tu fili hominis ecce in die quo tollam ab eis fortitudinem eorum et gaudium dignitatis et desiderium oculorum eorum super quo requiescunt animae eorum filios et filias eorum
26 in die illa cum venerit fugiens ad te ut adnuntiet tibi
27 in die inquam illa aperietur os tuum cum eo qui fugit et loqueris et non silebis ultra erisque eis in portentum et scietis quia ego Dominus.

EZEKIEL CHAPTER 25

1 et factus est sermo Domini ad me dicens
2 fili hominis pone faciem tuam contra filios Ammon et prophetabis de eis
3 et dices filiis Ammon audite verbum Domini Dei haec dicit Dominus Deus pro eo quod dixisti euge euge super sanctuarium meum quia pollutum est et super terram Israhel quoniam desolata est et super domum Iuda quoniam ducti sunt in captivitatem
4 idcirco ego tradam te filiis orientalibus in hereditatem et conlocabunt caulas suas in te et ponent in te tentoria sua ipsi comedent fruges tuas et ipsi bibent lac tuum
5 daboque Rabbath in habitaculum camelorum et filios Ammon in cubile pecorum et scietis quia ego Dominus
6 quia haec dicit Dominus Deus pro eo quod plausisti manu et percussisti pede et gavisa es ex toto affectu super terram Israhel
7 idcirco ecce ego extendam manum meam super te et tradam te in direptionem gentium et interficiam te de populis et perdam de terris et conteram et scies quia ego Dominus
8 haec dicit Dominus Deus pro eo quod dixerunt Moab et Seir ecce sicut omnes gentes domus Iuda
9 idcirco ecce ego aperiam umerum Moab de civitatibus de civitatibus inquam eius et de finibus eius inclitas terrae Bethiesimoth et Beelmeon et Cariathaim
10 filiis orientis cum filiis Ammon et dabo eam in hereditatem ut non sit memoria ultra filiorum Ammon in gentibus
11 et in Moab faciam iudicia et scient quia ego Dominus
12 haec dicit Dominus Deus pro eo quod fecit Idumea ultionem ut se vindicaret de filiis Iuda peccavitque delinquens et vindictam expetivit de eis
13 idcirco haec dicit Dominus Deus extendam manum meam super Idumeam et auferam de ea hominem et iumentum et faciam eam desertum ab austro et qui sunt in Daedan gladio cadent
14 et dabo ultionem meam super Idumeam per manum populi mei Israhel et facient in Edom iuxta iram meam et furorem meum et scient vindictam meam dicit Dominus Deus
15 haec dicit Dominus Deus pro eo quod fecerunt Palestini in vindictam et ulti se sunt toto animo interficientes et implentes inimicitias veteres
16 propterea haec dicit Dominus Deus ecce ego extendam manum meam super Palestinos et interficiam interfectores et perdam reliquias maritimae regionis
17 faciamque in eis ultiones magnas arguens in furore et scient quia ego Dominus cum dedero vindictam meam super eos.

EZEKIEL CHAPTER 26

1 et factum est in undecimo anno prima mensis factus est sermo Domini ad me dicens
2 fili hominis pro eo quod dixit Tyrus de Hierusalem euge confractae sunt portae populorum conversa est ad me implebor deserta est
3 propterea haec dicit Dominus Deus ecce ego super te Tyre et ascendere faciam ad te gentes multas sicut ascendit mare fluctuans
4 et dissipabunt muros Tyri et destruent turres eius et radam pulverem eius de ea et dabo eam in limpidissimam petram
5 siccatio sagenarum erit in medio maris quia ego locutus sum ait Dominus Deus et erit in direptionem gentibus
6 filiae quoque eius quae sunt in agro gladio interficientur et scient quia ego Dominus
7 quia haec dicit Dominus Deus ecce ego adducam ad Tyrum Nabuchodonosor regem Babylonis ab aquilone regem

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regum cum equis et curribus et equitibus et coetu populoque magno

8 filias tuas quae sunt in agro gladio interficiet et circumdabit te munitionibus et conportabit aggerem in gyro et levabit contra te clypeum

9 et vineas et arietes temperabit in muros tuos et turres tuas destruet in armatura sua

10 inundatione equorum eius operiet te pulvis eorum a sonitu equitum et rotarum et curruum movebuntur muri tui dum ingressus fuerit portas tuas quasi per introitus urbis dissipatae

11 ungulis equorum suorum conculcabit omnes plateas tuas populum tuum gladio caedet et statuae tuae nobiles in terram corruent

12 vastabunt opes tuas diripient negotiationes tuas et destruent muros tuos et domos tuas praeclaras subvertent et lapides tuos et ligna tua et pulverem tuum in medio aquarum ponent

13 et quiescere faciam multitudinem canticorum tuorum et sonitus cithararum tuarum non audietur amplius

14 et dabo te in limpidissimam petram siccatio sagenarum eris nec aedificaberis ultra quia ego locutus sum dicit Dominus Deus

15 haec dicit Dominus Deus Tyro numquid non a sonitu ruinae tuae et gemitu interfectorum tuorum cum occisi fuerint in medio tui commovebuntur insulae

16 et descendent de sedibus suis omnes principes maris et auferent exuvias suas et vestimenta sua varia abicient et induentur stupore in terra sedebunt et adtoniti super repentino casu tuo admirabuntur

17 et adsumentes super te lamentum dicent tibi quomodo peristi quae habitas in mari urbs inclita quae fuisti fortis in mari cum habitatoribus tuis quos formidabant universi

18 nunc stupebunt naves in die pavoris tui et turbabuntur insulae in mari eo quod nullus egrediatur ex te

19 quia haec dicit Dominus Deus cum dedero te urbem desolatam sicut civitates quae non habitantur et adduxero super te abyssum et operuerint te aquae multae

20 et detraxero te cum his qui descendunt in lacum ad populum sempiternum et conlocavero te in terra novissima sicut solitudines veteres cum his qui deducuntur in lacum ut non habiteris porro dedero gloriam in terra viventium

21 in nihilum redigam te et non eris et requisita non invenieris ultra in sempiternum dicit Dominus Deus.

EZEKIEL CHAPTER 27

1 et factum est verbum Domini ad me dicens

2 tu ergo fili hominis adsume super Tyrum lamentum

3 et dices Tyro quae habitat in introitu maris negotationi populorum ad insulas multas haec dicit Dominus Deus o Tyre tu dixisti perfecti decoris ego sum

4 et in corde maris sita finitimi tui qui te aedificaverunt impleverunt decorem tuum

5 abietibus de Sanir extruxerunt te cum omnibus tabulatis maris cedrum de Libano tulerunt ut facerent tibi malum

6 quercus de Basan dolaverunt in remos tuos transtra tua fecerunt tibi ex ebore indico et praetoriola de insulis Italiae

7 byssus varia de Aegypto texta est tibi in velum ut poneretur in malo hyacinthus et purpura de insulis Elisa facta sunt operimentum tuum

8 habitatores Sidonis et Aradii fuerunt remiges tui sapientes tui Tyre facti sunt gubernatores tui

9 senes Bibli et prudentes eius habuerunt nautas ad ministerium variae supellectilis tuae omnes naves maris et nautae earum fuerunt in populo negotationis tuae

10 Persae et Lydi et Lybies erant in exercitu tuo viri bellatores tui clypeum et galeam suspenderunt in te pro ornatu tuo

11 filii Aradii cum exercitu tuo erant super muros tuos in circuitu sed et Pigmei qui erant in turribus tuis faretras suas suspenderunt in muris tuis per gyrum ipsi conpleverunt pulchritudinem tuam

12 Carthaginienses negotiatores tui a multitudine cunctarum divitiarum argento ferro stagno plumboque repleverunt nundinas tuas

13 Graecia Thubal et Mosoch ipsi institores tui mancipia et vasa aerea adduxerunt populo tuo

14 de domo Thogorma equos et equites et mulos adduxerunt ad forum tuum

15 filii Dadan negotiatores tui insulae multae negotiatio manus tuae dentes eburneos et hebeninos commutaverunt in pretio tuo

16 Syrus negotiator tuus propter multitudinem operum tuorum gemmam purpuram et scutulata et byssum et sericum et chodchod proposuerunt in mercatu tuo

17 Iuda et terra Israhel ipsi institores tui in frumento primo balsamum et mel et oleum et resinam proposuerunt in nundinis tuis

18 Damascenus negotiator tuus in multitudine operum tuorum in multitudine diversarum opum in vino pingui in lanis coloris optimi

19 Dan et Graecia et Mozel in nundinis tuis proposuerunt ferrum fabrefactum stacte et calamus in negotiatione tua

20 Dadan institores tui in tapetibus ad sedendum

21 Arabia et universi principes Cedar ipsi negotiatores manus tuae cum agnis et arietibus et hedis venerunt ad te negotiatores tui

22 venditores Saba et Reema ipsi negotiatores tui cum universis primis aromatibus et lapide pretioso et auro quod proposuerunt in mercatu tuo

23 Aran et Chenne et Eden negotiatores Saba Assur Chelmad venditores tui

24 ipsi negotiatores tui multifariam involucris hyacinthi et polymitorum gazarumque pretiosarum quae obvolutae et adstrictae erant funibus cedros quoque habebant in negotiationibus tuis

25 naves maris principes tuae in negotiatione tua et repleta es et glorificata nimis in corde maris

26 in aquis multis adduxerunt te remiges tui ventus auster contrivit te in corde maris

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27 divitiae tuae et thesauri tui et multiplex instrumentum tuum nautae tui et gubernatores tui qui tenebant supellectilem tuam et populo tuo praeerant viri quoque bellatores tui qui erant in te cum universa multitudine tua quae est in medio tui cadent in corde maris in die ruinae tuae

28 a sonitu clamoris gubernatorum tuorum conturbabuntur classes

29 et descendent de navibus suis omnes qui tenebant remum nautae et universi gubernatores maris in terra stabunt

30 et heiulabunt super te voce magna et clamabunt amare et superiacient pulverem capitibus suis et cinere conspergentur

31 et radent super te calvitium et accingentur ciliciis et plorabunt te in amaritudine animae ploratu amarissimo

32 et adsument super te carmen lugubre et plangent te quae est ut Tyrus quae obmutuit in medio maris

33 quae in exitu negotiationum tuarum de mari implesti populos multos in multitudine divitiarum tuarum et populorum tuorum ditasti reges terrae

34 nunc contrita es a mari in profundis aquarum opes tuae et omnis multitudo tua quae erat in medio tui ceciderunt

35 universi habitatores insularum obstipuerunt super te et reges earum omnes tempestate perculsi mutaverunt vultus

36 negotiatores populorum sibilaverunt super te ad nihilum deducta es et non eris usque in perpetuum.

EZEKIEL CHAPTER 28

1 et factus est sermo Domini ad me dicens

2 fili hominis dic principi Tyri haec dicit Dominus Deus eo quod elevatum est cor tuum et dixisti Deus ego sum et in cathedra Dei sedi in corde maris cum sis homo et non Deus et dedisti cor tuum quasi cor Dei

3 ecce sapientior es tu Danihele omne secretum non est absconditum a te

4 in sapientia et prudentia tua fecisti tibi fortitudinem et adquisisti aurum et argentum in thesauris tuis

5 in multitudine sapientiae tuae et in negotiatione tua multiplicasti tibi fortitudinem et elevatum est cor tuum in robore tuo

6 propterea haec dicit Dominus Deus eo quod elevatum est cor tuum quasi cor Dei

7 idcirco ecce ego adducam super te alienos robustissimos gentium et nudabunt gladios suos super pulchritudinem sapientiae tuae et polluent decorem tuum

8 interficient et detrahent te et morieris interitu occisorum in corde maris

9 numquid dicens loqueris Deus ego sum coram interficientibus te cum sis homo et non Deus in manu occidentium te

10 morte incircumcisorum morieris in manu alienorum quia ego locutus sum ait Dominus Deus

11 et factus est sermo Domini ad me dicens fili hominis leva planctum super regem Tyri

12 et dices ei haec dicit Dominus Deus tu signaculum similitudinis plenus sapientia et perfectus decore

13 in deliciis paradisi Dei fuisti omnis lapis pretiosus operimentum tuum sardius topazius et iaspis chrysolitus et onyx et berillus sapphyrus et carbunculus et zmaragdus aurum opus decoris tui et foramina tua in die qua conditus es praeparata sunt

14 tu cherub extentus et protegens et posui te in monte sancto Dei in medio lapidum ignitorum ambulasti

15 perfectus in viis tuis a die conditionis tuae donec inventa est iniquitas in te

16 in multitudine negotiationis tuae repleta sunt interiora tua iniquitate et peccasti et eieci te de monte Dei et perdidi te o cherub protegens de medio lapidum ignitorum

17 elevatum est cor tuum in decore tuo perdidisti sapientiam tuam in decore tuo in terram proieci te ante faciem regum dedi te ut cernerent te

18 in multitudine iniquitatum tuarum et iniquitate negotiationis tuae polluisti sanctificationem tuam producam ergo ignem de medio tui qui comedat te et dabo te in cinerem super terram in conspectu omnium videntium te

19 omnes qui viderint te in gentibus obstupescent super te nihili factus es et non eris in perpetuum

20 et factus est sermo Domini ad me dicens

21 fili hominis pone faciem tuam contra Sidonem et prophetabis de ea

22 et dices haec dicit Dominus Deus ecce ego ad te Sidon et glorificabor in medio tui et scient quia ego Dominus cum fecero in ea iudicia et sanctificatus fuero in ea

23 et inmittam ei pestilentiam et sanguinem in plateis eius et corruent interfecti in medio eius gladio per circuitum et scient quia ego Dominus

24 et non erit ultra domui Israhel offendiculum amaritudinis et spina dolorem inferens undique per circuitum eorum qui adversantur eis et scient quia ego Dominus Deus

25 haec dicit Dominus Deus quando congregavero domum Israhel de populis in quibus dispersi sunt sanctificabor in eis coram gentibus et habitabunt in terra sua quam dedi servo meo Iacob

26 et habitabunt in ea securi et aedificabunt domos plantabuntque vineas et habitabunt confidenter cum fecero iudicia in omnibus qui adversantur eis per circuitum et scient quia ego Dominus Deus eorum.

EZEKIEL CHAPTER 29

1 in anno decimo in decimo mense undecima mensis factum est verbum Domini ad me dicens

2 fili hominis pone faciem tuam contra Pharaonem regem Aegypti et prophetabis de eo et de Aegypto universa

3 loquere et dices haec dicit Dominus Deus ecce ego ad te Pharao rex Aegypti draco magne qui cubas in medio fluminum tuorum et dicis meus est fluvius et ego feci memet ipsum

4 et ponam frenum in maxillis tuis et adglutinabo pisces fluminum tuorum squamis tuis et extraham te de medio fluminum tuorum et universi pisces tui squamis tuis adherebunt

5 et proiciam te in desertum et omnes pisces fluminis tui super faciem terrae cades non colligeris neque congregaberis bestiis terrae et volatilibus caeli dedi te ad devorandum

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6 et scient omnes habitatores Aegypti quia ego Dominus pro eo quod fuisti baculus harundineus domui Israhel

7 quando adprehenderunt te manu et confractus es et lacerasti omnem umerum eorum et innitentibus eis super te comminutus es et dissolvisti omnes renes eorum

8 propterea haec dicit Dominus Deus ecce ego adducam super te gladium et interficiam de te hominem et iumentum

9 et erit terra Aegypti in desertum et solitudinem et scient quia ego Dominus eo quod dixerit fluvius meus est et ego feci

10 idcirco ecce ego ad te et ad flumina tua daboque terram Aegypti in solitudines gladio dissipatam a turre Syenes usque ad terminos Aethiopiae

11 non pertransibit eam pes hominis neque pes iumenti gradietur in ea et non habitabitur quadraginta annis

12 daboque terram Aegypti desertam in medio terrarum desertarum et civitates eius in medio urbium subversarum erunt desolatae quadraginta annis et dispergam Aegyptios in nationes et ventilabo eos in terras

13 quia haec dicit Dominus Deus post finem quadraginta annorum congregabo Aegyptum de populis in quibus dispersi fuerunt

14 et reducam captivitatem Aegypti et conlocabo eos in terra Fatures in terra nativitatis suae et erunt ibi in regnum humile

15 inter regna cetera erit humillima et non elevabitur ultra super nationes et inminuam eos ne imperent gentibus

16 neque erunt ultra domui Israhel in confidentia docentes iniquitatem ut fugiant et sequantur eos et scient quia ego Dominus Deus

17 et factum est in vicesimo et septimo anno in primo in una mensis factum est verbum Domini ad me dicens

18 fili hominis Nabuchodonosor rex Babylonis servire fecit exercitum suum servitute magna adversum Tyrum omne caput decalvatum et omnis umerus depilatus est et merces non est reddita ei neque exercitui eius de Tyro pro servitute qua servivit mihi adversum eam

19 propterea haec dicit Dominus Deus ecce ego dabo Nabuchodonosor regem Babylonis in terra Aegypti et accipiet multitudinem eius et depraedabitur manubias eius et diripiet spolia eius et erit merces exercitui illius

20 et operi pro quo servivit adversum eam dedi ei terram Aegypti pro eo quod laboraverunt mihi ait Dominus Deus

21 in die illo pullulabit cornu domui Israhel et tibi dabo apertum os in medio eorum et scient quoniam ego Dominus.

EZEKIEL CHAPTER 30

1 et factum est verbum Domini ad me dicens

2 fili hominis propheta et dic haec dicit Dominus Deus ululate vae vae diei

3 quia iuxta est dies et adpropinquavit dies Domini dies nubis tempus gentium erit

4 et veniet gladius in Aegyptum et erit pavor in Aethiopia cum ceciderint vulnerati in Aegypto et ablata fuerit multitudo illius et destructa fundamenta eius

5 Aethiopia et Lybia et Lydii et omne reliquum vulgus et Chub et filii terrae foederis cum eis gladio cadent

6 haec dicit Dominus Deus et corruent fulcientes Aegyptum et destruetur superbia imperii eius a turre Syenes gladio cadent in ea ait Dominus exercituum

7 et dissipabuntur in medio terrarum desolatarum et urbes eius in medio civitatum desertarum erunt

8 et scient quoniam ego Dominus cum dedero ignem in Aegyptum et adtriti fuerint omnes auxiliatores eius

9 in die illa egredientur nuntii a facie mea in trieribus ad conterendam Aethiopiae confidentiam et erit pavor in eis in die Aegypti quia absque dubio veniet

10 haec dicit Dominus Deus et cessare faciam multitudinem Aegypti in manu Nabuchodonosor regis Babylonis

11 ipse et populus eius cum eo fortissimi gentium adducentur ad disperdendam terram et evaginabunt gladios suos super Aegyptum et implebunt terram interfectis

12 et faciam alveos fluminum aridos et tradam terram in manu pessimorum et dissipabo terram et plenitudinem eius in manu alienorum ego Dominus locutus sum

13 haec dicit Dominus Deus et disperdam simulacra et cessare faciam idola de Memphis et dux de terra Aegypti non erit amplius et dabo terrorem in terra Aegypti

14 et disperdam terram Fatures et dabo ignem in Tafnis et faciam iudicia in Alexandriam

15 et effundam indignationem meam super Pelusium robur Aegypti et interficiam multitudinem Alexandriae

16 et dabo ignem in Aegypto quasi parturiens dolebit Pelusium et Alexandria erit dissipata et in Memphis angustiae cotidianae

17 iuvenes Eliupoleos et Bubasti gladio cadent et ipsae captivae ducentur

18 et in Tafnis nigrescet dies cum contrivero ibi sceptra Aegypti et defecerit in ea superbia potentiae eius ipsam nubes operiet filiae autem eius in captivitatem ducentur

19 et faciam iudicia in Aegypto et scient quia ego Dominus

20 et factum est in undecimo anno in primo in septima mensis factum est verbum Domini ad me dicens

21 fili hominis brachium Pharao regis Aegypti confregi et ecce non est obvolutum ut restitueretur ei sanitas ut ligaretur pannis et farciretur linteolis et recepto robore posset tenere gladium

22 propterea haec dicit Dominus Deus ecce ego ad Pharao regem Aegypti et comminuam brachium eius forte sed confractum et deiciam gladium de manu eius

23 et dispergam Aegyptum in gentibus et ventilabo eos in terris

24 et confortabo brachia regis Babylonis daboque gladium meum in manu eius et confringam brachia Pharaonis et gement gemitibus interfecti coram facie eius

25 et confortabo brachia regis Babylonis et brachia Pharaonis concident et scient quia ego Dominus cum dedero gladium meum in manu regis Babylonis et extenderit eum super terram Aegypti

26 et dispergam Aegyptum in nationes et ventilabo eos in terris et scient quia ego Dominus.

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EZEKIEL CHAPTER 31

1 et factum est in undecimo anno tertio una mensis factum est verbum Domini ad me dicens

2 fili hominis dic Pharaoni regi Aegypti et populo eius cui similis factus es in magnitudine tua

3 ecce Assur quasi cedrus in Libano pulcher ramis et frondibus nemorosus excelsusque altitudine et inter condensas frondes elevatum est cacumen eius

4 aquae nutrierunt illum abyssus exaltavit eum flumina eius manabant in circuitu radicum eius et rivos suos emisit ad universa ligna regionis

5 propterea elevata est altitudo eius super omnia ligna regionis et multiplicata sunt arbusta eius et elevati sunt rami eius prae aquis multis

6 cumque extendisset umbram suam in ramis eius fecerunt nidos omnia volatilia caeli et sub frondibus eius genuerunt omnes bestiae saltuum et sub umbraculo illius habitabat coetus gentium plurimarum

7 eratque pulcherrimus in magnitudine sua et in dilatatione arbustorum suorum erat enim radix illius iuxta aquas multas

8 cedri non fuerunt altiores illo in paradiso Dei abietes non adaequaverunt summitatem eius et platani non fuerunt aequae frondibus illius omne lignum paradisi Dei non est adsimilatum illi et pulchritudini eius

9 quoniam speciosum feci eum et multis condensisque frondibus et aemulata sunt eum omnia ligna voluptatis quae erant in paradiso Dei

10 propterea haec dicit Dominus Deus pro eo quod sublimatus est in altitudine et dedit summitatem suam virentem atque condensam et elevatum est cor eius in altitudine sua

11 tradidi eum in manu fortissimi gentium faciens faciet ei iuxta impietatem eius eieci eum

12 et succident illum alieni et crudelissimi nationum et proicient eum super montes et in cunctis convallibus corruent rami eius et confringentur arbusta eius in universis rupibus terrae et recedent de umbraculo eius omnes populi terrae et relinquent eum

13 in ruina eius habitaverunt omnia volatilia caeli et in ramis eius fuerunt universae bestiae regionis

14 quam ob rem non elevabuntur in altitudine sua omnia ligna aquarum neque ponent sublimitatem suam inter nemorosa atque frondosa nec stabunt in sublimitate eorum omnia quae inrigantur aquis quia omnes traditi sunt in mortem ad terram ultimam in medio filiorum hominum ad eos qui descendunt in lacum

15 haec dicit Dominus Deus in die quando descendit ad inferos indixi luctum operui eum abysso et prohibui flumina eius et coercui aquas multas contristatus est super eum Libanus et omnia ligna agri concussa sunt

16 a sonitu ruinae eius commovi gentes cum deducerem eum ad infernum cum his qui descendebant in lacum et consolata sunt in terra infima omnia ligna voluptatis egregia atque praeclara in Libano universa quae inrigabantur aquis

17 nam et ipsi cum ea descendent ad infernum ad interfectos gladio et brachium uniuscuiusque sedebit sub umbraculo eius in medio nationum

18 cui adsimilatus es o inclite atque sublimis inter ligna voluptatis ecce deductus es cum lignis voluptatis ad terram ultimam in medio incircumcisorum dormies cum his qui interfecti sunt gladio ipse est Pharao et omnis multitudo eius dicit Dominus Deus.

EZEKIEL CHAPTER 32

1 et factum est duodecimo anno in mense duodecimo in una mensis factum est verbum Domini ad me dicens

2 fili hominis adsume lamentum super Pharao regem Aegypti et dices ad eum leoni gentium adsimilatus es et draconi qui est in mari et ventilabas cornu in fluminibus tuis et conturbabas aquas pedibus tuis et conculcabas flumina eorum

3 propterea haec dicit Dominus Deus expandam super te rete meum in multitudine populorum multorum et extrahent te in sagena mea

4 et proiciam te in terram super faciem agri abiciam te et habitare faciam super te omnia volatilia caeli et saturabo de te bestias universae terrae

5 et dabo carnes tuas super montes et implebo colles tuos sanie tua

6 et inrigabo terram pedore sanguinis tui super montes et valles implebuntur ex te

7 et operiam cum extinctus fueris caelos et nigrescere faciam stellas eius solem nube tegam et luna non dabit lumen suum

8 omnia luminaria caeli maerere faciam super te et dabo tenebras super terram tuam dicit Dominus Deus

9 et inritabo cor populorum multorum cum induxero contritionem tuam in gentibus super terras quas nescis

10 et stupescere faciam super te populos multos et reges eorum horrore nimio formidabunt super te cum volare coeperit gladius meus super facies eorum et obstupescent repente singuli pro anima sua in die ruinae suae

11 quia haec dicit Dominus Deus gladius regis Babylonis veniet tibi

12 in gladiis fortium deiciam multitudinem tuam inexpugnabiles gentes omnes heae et vastabunt superbiam Aegypti et dissipabitur multitudo eius

13 et perdam omnia iumenta eius quae erant super aquas plurimas et non conturbabit eas pes hominis ultra neque ungula iumentorum turbabit eas

14 tunc purissimas reddam aquas eorum et flumina eorum quasi oleum adducam ait Dominus Deus

15 cum dedero terram Aegypti desolatam deseretur autem terra a plenitudine sua quando percussero omnes habitatores eius et scient quia ego Dominus

16 planctus est et plangent eum filiae gentium plangent eum super Aegypto et super multitudine eius plangent eum ait Dominus Deus

17 et factum est in duodecimo anno in quintadecima mensis factum est verbum Domini ad me dicens

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18 fili hominis cane lugubre super multitudine Aegypti et detrahe eam ipsam et filias gentium robustarum ad terram ultimam cum his qui descendunt in lacum
19 quo pulchrior es descende et dormi cum incircumcisis
20 in medio interfectorum gladio cadent gladius datus est adtraxerunt eam et omnes populos eius
21 loquentur ei potentissimi robustorum de medio inferni qui cum auxiliatoribus eius descenderunt et dormierunt incircumcisi interfecti gladio
22 ibi Assur et omnis multitudo eius in circuitu illius sepulchra eius omnes interfecti et qui ceciderunt gladio
23 quorum data sunt sepulchra in novissimis laci et facta est multitudo eius per gyrum sepulchri eius universi interfecti cadentesque gladio qui dederant quondam formidinem in terra viventium
24 ibi Aelam et omnis multitudo eius per gyrum sepulchri sui omnes hii interfecti ruentesque gladio qui descenderunt incircumcisi ad terram ultimam qui posuerunt terrorem suum in terra viventium et portaverunt ignominiam suam cum his qui descendunt in lacum
25 in medio interfectorum posuerunt cubile eius in universis populis eius in circuitu eius sepulchrum illius omnes hii incircumcisi interfectique gladio dederant enim terrorem in terra viventium et portaverunt ignominiam suam cum his qui descendunt in lacum in medio interfectorum positi sunt
26 ibi Mosoch et Thubal et omnis multitudo eius in circuitu illius sepulchra eius omnes hii incircumcisi interfectique et cadentes gladio quia dederunt formidinem suam in terra viventium
27 et non dormient cum fortibus cadentibusque et incircumcisis qui descenderunt ad infernum cum armis suis et posuerunt gladios suos sub capitibus suis et fuerunt iniquitates eorum in ossibus eorum quia terror fortium facti sunt in terra viventium
28 et tu ergo in medio incircumcisorum contereris et dormies cum interfectis gladio
29 ibi Idumea et reges eius omnes duces eius qui dati sunt cum exercitu suo cum interfectis gladio et qui cum incircumcisis dormierunt et cum his qui descenderunt in lacum
30 ibi principes aquilonis omnes et universi venatores qui deducti sunt cum interfectis paventes et in sua fortitudine confusi qui dormierunt incircumcisi cum interfectis gladio et portaverunt confusionem suam cum his qui descendunt in lacum
31 vidit eos Pharao et consolatus est super universa multitudine sua quae interfecta est gladio Pharao et omnis exercitus eius ait Dominus Deus
32 quia dedi terrorem meum in terra viventium et dormivit in medio incircumcisorum cum interfectis gladio Pharao et omnis multitudo eius ait Dominus Deus.

EZEKIEL CHAPTER 33

1 et factum est verbum Domini ad me dicens
2 fili hominis loquere ad filios populi tui et dices ad eos terra cum induxero super eam gladium et tulerit populus terrae virum unum de novissimis suis et constituerit eum super se speculatorem
3 et ille viderit gladium venientem super terram et cecinerit bucina et adnuntiaverit populo
4 audiens autem quisquis ille est sonum bucinae non se observaverit veneritque gladius et tulerit eum sanguis ipsius super caput eius erit
5 sonum bucinae audivit et non se observavit sanguis eius in ipso erit si autem custodierit animam suam salvavit
6 quod si speculator viderit gladium venientem et non insonuerit bucina et populus non se custodierit veneritque gladius et tulerit de eis animam ille quidem in iniquitate sua captus est sanguinem autem eius de manu speculatoris requiram
7 et tu fili hominis speculatorem dedi te domui Israhel audiens ergo ex ore meo sermonem adnuntiabis eis ex me
8 si me dicente ad impium impie morte morieris non fueris locutus ut se custodiat impius a via sua ipse impius in iniquitate sua morietur sanguinem autem eius de manu tua requiram
9 si autem adnuntiante te ad impium ut a viis suis convertatur non fuerit conversus a via sua ipse in iniquitate sua morietur porro tu animam tuam liberasti
10 tu ergo fili hominis dic ad domum Israhel sic locuti estis dicentes iniquitates nostrae et peccata nostra super nos sunt et in ipsis nos tabescimus quomodo ergo vivere poterimus
11 dic ad eos vivo ego dicit Dominus Deus nolo mortem impii sed ut revertatur impius a via sua et vivat convertimini a viis vestris pessimis et quare moriemini domus Israhel
12 tu itaque fili hominis dic ad filios populi tui iustitia iusti non liberabit eum in quacumque die peccaverit et impietas impii non nocebit ei in quacumque die conversus fuerit ab impietate sua et iustus non poterit vivere in iustitia sua in quacumque die peccaverit
13 etiam si dixero iusto quod vita vivat et confisus in iustitia sua fecerit iniquitatem omnes iustitiae eius oblivioni tradentur et in iniquitate sua quam operatus est in ipsa morietur
14 sin autem dixero impio morte morieris et egerit paenitentiam a peccato suo feceritque iudicium et iustitiam
15 pignus restituerit ille impius rapinamque reddiderit in mandatis vitae ambulaverit nec fecerit quicquam iniustum vita vivet et non morietur
16 omnia peccata eius quae peccavit non inputabuntur ei iudicium et iustitiam fecit vita vivet
17 et dixerunt filii populi tui non est aequi ponderis via Domini et ipsorum via iniusta est
18 cum enim recesserit iustus a iustitia sua feceritque iniquitatem morietur in eis
19 et cum recesserit impius ab impietate sua feceritque iudicium et iustitiam vivet in eis
20 et dicitis non est recta via Domini unumquemque iuxta vias suas iudicabo de vobis domus Israhel
21 et factum est in duodecimo anno in duodecimo mense in quinta mensis transmigrationis nostrae venit ad me qui fugerat de Hierusalem dicens vastata est civitas

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22 manus autem Domini facta fuerat ad me vespere antequam veniret qui fugerat aperuitque os meum donec veniret ad me mane et aperto ore meo non silui amplius
23 et factum est verbum Domini ad me dicens
24 fili hominis qui habitant in ruinosis his super humum Israhel loquentes aiunt unus erat Abraham et hereditate possedit terram nos autem multi nobis data est terra in possessionem
25 idcirco dices ad eos haec dicit Dominus Deus qui in sanguine comeditis et oculos vestros levatis ad inmunditias vestras et sanguinem funditis numquid terram hereditate possidebitis
26 stetistis in gladiis vestris fecistis abominationes et unusquisque uxorem proximi sui polluit et terram hereditate possidebitis
27 haec dices ad eos sic dicit Dominus Deus vivo ego quia qui in ruinosis habitant gladio cadent et qui in agro est bestiis tradetur ad devorandum qui autem in praesidiis et in speluncis sunt peste morientur
28 et dabo terram in solitudinem et desertum et deficiet superba fortitudo eius et desolabuntur montes Israhel eo quod nullus sit qui per eos transeat
29 et scient quia ego Dominus cum dedero terram desolatam et desertam propter universas abominationes suas quas operati sunt
30 et tu fili hominis filii populi tui qui loquuntur de te iuxta muros et in ostiis domorum et dicunt unus ad alterum vir ad proximum suum loquentes venite et audiamus qui sit sermo egrediens a Domino
31 et veniunt ad te quasi si ingrediatur populus et sedent coram te populus meus et audiunt sermones tuos et non faciunt eos quia in canticum oris sui vertunt illos et avaritiam suam sequitur cor eorum
32 et es eis quasi carmen musicum quod suavi dulcique sono canitur et audient verba tua et non facient ea
33 et cum venerit quod praedictum est ecce enim venit tunc scient quod prophetes fuerit inter eos.

EZEKIEL CHAPTER 34

1 et factum est verbum Domini ad me dicens
2 fili hominis propheta de pastoribus Israhel propheta et dices pastoribus haec dicit Dominus Deus vae pastoribus Israhel qui pascebant semet ipsos nonne greges pascuntur a pastoribus
3 lac comedebatis et lanis operiebamini et quod crassum erat occidebatis gregem autem meum non pascebatis
4 quod infirmum fuit non consolidastis et quod aegrotum non sanastis quod fractum est non alligastis et quod abiectum est non reduxistis quod perierat non quaesistis sed cum austeritate imperabatis eis et cum potentia
5 et dispersae sunt oves meae eo quod non esset pastor et factae sunt in devorationem omnium bestiarum agri et dispersae sunt
6 erraverunt greges mei in cunctis montibus et in universo colle excelso et super omnem faciem terrae dispersi sunt greges mei et non erat qui requireret non erat inquam qui requireret
7 propterea pastores audite verbum Domini
8 vivo ego dicit Dominus Deus quia pro eo quod facti sunt greges mei in rapinam et oves meae in devorationem omnium bestiarum agri eo quod non esset pastor neque enim quaesierunt pastores gregem meum sed pascebant pastores semet ipsos et greges meos non pascebant
9 propterea pastores audite verbum Domini
10 haec dicit Dominus Deus ecce ego ipse super pastores requiram gregem meum de manu eorum et cessare eos faciam ut ultra non pascant gregem nec pascant amplius pastores semet ipsos et liberabo gregem meum de ore eorum et non erunt ultra eis in escam
11 quia haec dicit Dominus Deus ecce ego ipse requiram oves meas et visitabo eas
12 sicut visitat pastor gregem suum in die quando fuerit in medio ovium suarum dissipatarum sic visitabo oves meas et liberabo eas de omnibus locis quo dispersae fuerant in die nubis et caliginis
13 et educam eas de populis et congregabo eas de terris et inducam eas in terram suam et pascam eas in montibus Israhel in rivis et in cunctis sedibus terrae
14 in pascuis uberrimis pascam eas et in montibus excelsis Israhel erunt pascuae eorum ibi requiescent in herbis virentibus et in pascuis pinguibus pascentur super montes Israhel
15 ego pascam oves meas et ego eas accubare faciam dicit Dominus Deus
16 quod perierat requiram et quod abiectum erat reducam et quod confractum fuerat alligabo et quod infirmum erat consolidabo et quod pingue et forte custodiam et pascam illas in iudicio
17 vos autem greges mei haec dicit Dominus Deus ecce ego iudico inter pecus et pecus arietum et hircorum
18 nonne satis vobis erat pascuam bonam depasci insuper et reliquias pascuarum vestrarum conculcastis pedibus vestris et cum purissimam aquam biberetis reliquam pedibus vestris turbabatis
19 et oves meae his quae conculcata pedibus vestris fuerant pascebantur et quae pedes vestri turbaverant haec bibebant
20 propterea haec dicit Dominus Deus ad eos ecce ego ipse iudico inter pecus pingue et macilentum
21 pro eo quod lateribus et umeris inpingebatis et cornibus vestris ventilabatis omnia infirma pecora donec dispergerentur foras
22 salvabo gregem meum et non erit ultra in rapinam et iudicabo inter pecus et pecus
23 et suscitabo super ea pastorem unum qui pascat ea servum meum David ipse pascet ea et ipse erit eis in pastorem
24 ego autem Dominus ero eis in Deum et servus meus David princeps in medio eorum ego Dominus locutus sum
25 et faciam cum eis pactum pacis et cessare faciam bestias pessimas de terra et qui habitant in deserto securi dormient in saltibus

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26 et ponam eos in circuitu collis mei benedictionem et deducam imbrem in tempore suo pluviae benedictionis erunt
27 et dabit lignum agri fructum suum et terra dabit germen suum et erunt in terra sua absque timore et scient quia ego Dominus cum contrivero catenas iugi eorum et eruero eos de manu imperantium sibi
28 et non erunt ultra in rapinam gentibus neque bestiae terrae devorabunt eos sed habitabunt confidenter absque ullo terrore
29 et suscitabo eis germen nominatum et non erunt ultra inminuti fame in terra neque portabunt amplius obprobria gentium
30 et scient quia ego Dominus Deus eorum cum eis et ipsi populus meus domus Israhel ait Dominus Deus
31 vos autem greges mei greges pascuae meae homines estis et ego Dominus Deus vester dicit Dominus Deus.

EZEKIEL CHAPTER 35
1 et factus est sermo Domini ad me dicens
2 fili hominis pone faciem tuam adversum montem Seir et prophetabis de eo et dices illi
3 haec dicit Dominus Deus ecce ego ad te mons Seir et extendam manum meam super te et dabo te desolatum atque desertum
4 urbes tuas demoliar et tu desertus eris et scies quia ego Dominus
5 eo quod fueris inimicus sempiternus et concluseris filios Israhel in manus gladii in tempore adflictionis eorum in tempore iniquitatis extremae
6 propterea vivo ego dicit Dominus Deus quoniam sanguini tradam te et sanguis te persequetur et cum sanguinem oderis sanguis persequetur te
7 et dabo montem Seir desolatum et desertum et auferam de eo euntem et redeuntem
8 et implebo montes eius occisorum suorum in collibus tuis et in vallibus tuis atque in torrentibus interfecti gladio cadent
9 in solitudines sempiternas tradam te et civitates tuae non habitabuntur et scietis quoniam ego Dominus
10 eo quod dixeris duae gentes et duae terrae meae erunt et hereditate possidebo eas cum Dominus esset ibi
11 propterea vivo ego dicit Dominus Deus quia faciam iuxta iram tuam et secundum zelum tuum quem fecisti odio habens eos et notus efficiar per eos cum te iudicavero
12 et scies quia ego Dominus audivi universa obprobria tua quae locutus es de montibus Israhel dicens deserti nobis dati sunt ad devorandum
13 et insurrexistis super me ore vestro et rogastis adversum me verba vestra ego audivi
14 haec dicit Dominus Deus laetante universa terra in solitudinem te redigam
15 sicuti gavisus es super hereditatem domus Israhel eo quod fuerit dissipata sic faciam tibi dissipatus eris mons Seir et Idumea omnis et scient quia ego Dominus.

EZEKIEL CHAPTER 36
1 tu autem fili hominis propheta super montes Israhel et dices montes Israhel audite verbum Domini
2 haec dicit Dominus Deus eo quod dixerit inimicus de vobis euge altitudines sempiternae in hereditatem datae sunt nobis
3 propterea vaticinare et dic haec dicit Dominus Deus pro eo quod desolati estis et conculcati per circuitum et facti in hereditatem reliquis gentibus et ascendistis super labium linguae et obprobrium populi
4 propterea montes Israhel audite verbum Domini Dei haec dicit Dominus Deus montibus et collibus torrentibus vallibusque et desertis parietinis et urbibus derelictis quae depopulatae sunt et subsannatae a reliquis gentibus per circuitum
5 propterea haec dicit Dominus Deus quoniam in igne zeli mei locutus sum de reliquis gentibus et de Idumea universa qui dederunt terram meam sibi in hereditatem cum gaudio et toto corde ex animo et eiecerunt eam ut vastarent
6 idcirco vaticinare super humum Israhel et dices montibus et collibus iugis et vallibus haec dicit Dominus Deus ecce ego in zelo meo et in furore meo locutus sum eo quod confusionem gentium sustinueritis
7 idcirco haec dicit Dominus Deus ego levavi manum meam ut gentes quae in circuitu vestro sunt ipsae confusionem suam portent
8 vos autem montes Israhel ramos vestros germinetis et fructum vestrum adferatis populo meo Israhel prope est enim ut veniat
9 quia ecce ego ad vos et convertar ad vos et arabimini et accipietis sementem
10 et multiplicabo in vobis homines omnemque domum Israhel et habitabuntur civitates et ruinosa instaurabuntur
11 et replebo vos hominibus et iumentis et multiplicabuntur et crescent et habitari vos faciam sicut a principio bonisque donabo maioribus quam habuistis ab initio et scietis quia ego Dominus
12 et adducam super vos homines populum meum Israhel et hereditate possidebunt te et eris eis in hereditatem et non addes ultra ut absque eis sis
13 haec dicit Dominus Deus pro eo quod dicunt de vobis devoratrix hominum es et suffocans gentem tuam
14 propterea homines non comedes amplius et gentem tuam non necabis ultra ait Dominus Deus
15 nec auditam faciam in te amplius confusionem gentium et obprobrium populorum nequaquam portabis et gentem tuam non amittes amplius ait Dominus Deus
16 et factum est verbum Domini ad me dicens
17 fili hominis domus Israhel habitaverunt in humo sua et polluerunt eam in viis suis et in studiis suis iuxta inmunditiam menstruatae facta est via eorum coram me
18 et effudi indignationem meam super eos pro sanguine quem fuderunt super terram et in idolis suis polluerunt eam
19 et dispersi eos in gentes et ventilati sunt in terris iuxta vias eorum et adinventiones iudicavi eos

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20 et ingressi sunt ad gentes ad quas introierunt et polluerunt nomen sanctum meum cum diceretur de eis populus Domini iste est et de terra eius egressi sunt
21 et peperci nomini meo sancto quod polluerat domus Israhel in gentibus ad quas ingressi sunt
22 idcirco dices domui Israhel haec dicit Dominus Deus non propter vos ego faciam domus Israhel sed propter nomen sanctum meum quod polluistis in gentibus ad quas intrastis
23 et sanctificabo nomen meum magnum quod pollutum est inter gentes quod polluistis in medio earum ut sciant gentes quia ego Dominus ait Dominus exercituum cum sanctificatus fuero in vobis coram eis
24 tollam quippe vos de gentibus et congregabo de universis terris et adducam vos in terram vestram
25 et effundam super vos aquam mundam et mundabimini ab omnibus inquinamentis vestris et ab universis idolis vestris mundabo vos
26 et dabo vobis cor novum et spiritum novum ponam in medio vestri et auferam cor lapideum de carne vestra et dabo vobis cor carneum
27 et spiritum meum ponam in medio vestri et faciam ut in praeceptis meis ambuletis et iudicia mea custodiatis et operemini
28 et habitabitis in terra quam dedi patribus vestris et eritis mihi in populum et ego ero vobis in Deum
29 et salvabo vos ex universis inquinamentis vestris et vocabo frumentum et multiplicabo illud et non inponam in vobis famem
30 et multiplicabo fructum ligni et genimina agri ut non portetis ultra obprobrium famis in gentibus
31 et recordabimini viarum vestrarum pessimarum studiorumque non bonorum et displicebunt vobis iniquitates vestrae et scelera vestra
32 non propter vos ego faciam ait Dominus Deus notum sit vobis confundimini et erubescite super viis vestris domus Israhel
33 haec dicit Dominus Deus in die qua mundavero vos ex omnibus iniquitatibus vestris et habitari fecero urbes et instauravero ruinosa
34 et terra deserta fuerit exculta quae quondam erat desolata in oculis omnis viatoris
35 dicent terra illa inculta facta est ut hortus voluptatis et civitates desertae et destitutae atque suffossae munitae sederunt
36 et scient gentes quaecumque derelictae fuerint in circuitu vestro quia ego Dominus aedificavi dissipata plantavique inculta ego Dominus locutus sum et fecerim
37 haec dicit Dominus Deus adhuc in hoc invenient me domus Israhel ut faciam eis multiplicabo eos sicut gregem hominum
38 ut gregem sanctum ut gregem Hierusalem in sollemnitatibus eius sic erunt civitates desertae plenaeque gregibus hominum et scient quia ego Dominus.

EZEKIEL CHAPTER 37

1 facta est super me manus Domini et eduxit me in spiritu Domini et dimisit me in medio campi qui erat plenus ossibus
2 et circumduxit me per ea in gyro erant autem multa valde super faciem campi siccaque vehementer
3 et dixit ad me fili hominis putasne vivent ossa ista et dixi Domine Deus tu nosti
4 et dixit ad me vaticinare de ossibus istis et dices eis ossa arida audite verbum Domini
5 haec dicit Dominus Deus ossibus his ecce ego intromittam in vos spiritum et vivetis
6 et dabo super vos nervos et succrescere faciam super vos carnes et superextendam in vobis cutem et dabo vobis spiritum et vivetis et scietis quia ego Dominus
7 et prophetavi sicut praeceperat mihi factus est autem sonitus prophetante me et ecce commotio et accesserunt ossa ad ossa unumquodque ad iuncturam suam
8 et vidi et ecce super ea nervi et carnes ascenderunt et extenta est in eis cutis desuper et spiritum non habebant
9 et dixit ad me vaticinare ad spiritum vaticinare fili hominis et dices ad spiritum haec dicit Dominus Deus a quattuor ventis veni spiritus et insufla super interfectos istos et revivescant
10 et prophetavi sicut praeceperat mihi et ingressus est in ea spiritus et vixerunt steteruntque super pedes suos exercitus grandis nimis valde
11 et dixit ad me fili hominis ossa haec universa domus Israhel est ipsi dicunt aruerunt ossa nostra et periit spes nostra et abscisi sumus
12 propterea vaticinare et dices ad eos haec dicit Dominus Deus ecce ego aperiam tumulos vestros et educam vos de sepulchris vestris populus meus et inducam vos in terram Israhel
13 et scietis quia ego Dominus cum aperuero sepulchra vestra et eduxero vos de tumulis vestris populus meus
14 et dedero spiritum meum in vobis et vixeritis et requiescere vos faciam super humum vestram et scietis quia ego Dominus locutus sum et feci ait Dominus Deus
15 et factus est sermo Domini ad me dicens
16 et tu fili hominis sume tibi lignum unum et scribe super illud Iudae et filiorum Israhel sociis eius et tolle lignum alterum et scribe super eum Ioseph lignum Ephraim et cunctae domui Israhel sociorumque eius
17 et adiunge illa unum ad alterum tibi in lignum unum et erunt in unionem in manu tua
18 cum autem dixerint ad te filii populi tui loquentes nonne indicas nobis quid in his tibi velis
19 loqueris ad eos haec dicit Dominus Deus ecce ego adsumam lignum Ioseph quod est in manu Ephraim et tribus Israhel quae iunctae sunt ei et dabo eas pariter cum ligno Iuda et faciam eas in lignum unum et erunt unum in manu eius
20 erunt autem ligna super quae scripseris in manu tua in oculis eorum

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21 et dices ad eos haec dicit Dominus Deus ecce ego adsumam filios Israhel de medio nationum ad quas abierunt et congregabo eos undique et adducam eos ad humum suam
22 et faciam eos gentem unam in terra in montibus Israhel et rex unus erit omnibus imperans et non erunt ultra duae gentes nec dividentur amplius in duo regna
23 neque polluentur ultra in idolis suis et abominationibus suis et in cunctis iniquitatibus suis et salvos eos faciam de universis sedibus suis in quibus peccaverunt et mundabo eos et erunt mihi populus et ego ero eis Deus
24 et servus meus David rex super eos et pastor unus erit omnium eorum in iudiciis meis ambulabunt et mandata mea custodient et facient ea
25 et habitabunt super terram quam dedi servo meo Iacob in qua habitaverunt patres vestri et habitabunt super eam ipsi et filii eorum et filii filiorum eorum usque in sempiternum et David servus meus princeps eorum in perpetuum
26 et percutiam illis foedus pacis pactum sempiternum erit eis et fundabo eos et multiplicabo et dabo sanctificationem meam in medio eorum in perpetuum
27 et erit tabernaculum meum in eis et ero eis Deus et ipsi erunt mihi populus
28 et scient gentes quia ego Dominus sanctificator Israhel cum fuerit sanctificatio mea in medio eorum in perpetuum.

EZEKIEL CHAPTER 38

1 et factus est sermo Domini ad me dicens
2 fili hominis pone faciem tuam contra Gog terram Magog principem capitis Mosoch et Thubal et vaticinare de eo
3 et dices ad eum haec dicit Dominus Deus ecce ego ad te Gog principem capitis Mosoch et Thubal
4 et circumagam te et ponam frenum in maxillis tuis et educam te et omnem exercitum tuum equos et equites vestitos loricis universos multitudinem magnam hastam et clypeum arripientium et gladium
5 Persae Aethiopes et Lybies cum eis omnes scutati et galeati
6 Gomer et universa agmina eius domus Thogorma latera aquilonis et totum robur eius populique multi tecum
7 praepara et instrue te et omnem multitudinem tuam quae coacervata est ad te et esto eis in praeceptum
8 post dies multos visitaberis in novissimo annorum venies ad terram quae reversa est a gladio congregata est de populis multis ad montes Israhel qui fuerunt deserti iugiter haec de populis educta est et habitaverunt in ea confidenter universi
9 ascendens autem quasi tempestas venies et quasi nubes ut operias terram tu et omnia agmina tua et populi multi tecum
10 haec dicit Dominus Deus in die illa ascendent sermones super cor tuum et cogitabis cogitationem pessimam
11 et dices ascendam ad terram absque muro veniam ad quiescentes habitantesque secure omnes habitant sine muro vectes et portae non sunt eis
12 ut diripias spolia et invadas praedam ut inferas manum tuam super eos qui deserti fuerant et postea restituti et super populum qui est congregatus ex gentibus qui possidere coepit et esse habitator umbilici terrae
13 Seba et Dedan et negotiatores Tharsis et omnes leones eius dicent tibi numquid ad sumenda spolia tu venis ecce ad diripiendam praedam congregasti multitudinem tuam ut tollas argentum et aurum auferas supellectilem atque substantiam et diripias manubias infinitas
14 propterea vaticinare fili hominis et dices ad Gog haec dicit Dominus Deus numquid non in die illo cum habitaverit populus meus Israhel confidenter scies
15 et venies de loco tuo a lateribus aquilonis tu et populi multi tecum ascensores equorum universi coetus magnus et exercitus vehemens
16 et ascendes super populum meum Israhel quasi nubes ut operias terram in novissimis diebus eris et adducam te super terram meam ut sciant gentes me cum sanctificatus fuero in te in oculis eorum o Gog
17 haec dicit Dominus Deus tu ergo ille es de quo locutus sum in diebus antiquis in manu servorum meorum prophetarum Israhel qui prophetaverunt in diebus illorum temporum ut adducerem te super eos
18 et erit in die illa in die adventus Gog super terram Israhel ait Dominus Deus ascendet indignatio mea in furore meo
19 et in zelo meo in igne irae meae locutus sum quia in die illa erit commotio magna super terram Israhel
20 et commovebuntur a facie mea pisces maris et volucres caeli et bestiae agri et omne reptile quod movetur super humum cunctique homines qui sunt super faciem terrae et subvertentur montes et cadent sepes et omnis murus in terra corruet
21 et convocabo adversum eum in cunctis montibus meis gladium ait Dominus Deus gladius uniuscuiusque in fratrem suum dirigetur
22 et iudicabo eum peste et sanguine et imbre vehementi et lapidibus inmensis ignem et sulphur pluam super eum et super exercitum eius et super populos multos qui sunt cum eo
23 et magnificabor et sanctificabor et notus ero in oculis gentium multarum et scient quia ego Dominus.

EZEKIEL CHAPTER 39

1 tu autem fili hominis vaticinare adversum Gog et dices haec dicit Dominus Deus ecce ego super te Gog principem capitis Mosoch et Thubal
2 et circumagam te et seducam te et ascendere faciam de lateribus aquilonis et adducam te super montes Israhel
3 et percutiam arcum tuum in manu sinistra tua et sagittas tuas de manu dextera tua deiciam
4 super montes Israhel cades tu et omnia agmina tua et populi qui sunt tecum feris avibus omnique volatili et bestiis terrae dedi te devorandum
5 super faciem agri cades quia ego locutus sum ait Dominus Deus
6 et emittam ignem in Magog et in his qui habitant in insulis confidenter et scient quia ego Dominus

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7 et nomen sanctum meum notum faciam in medio populi mei Israhel et non polluam nomen sanctum meum amplius et scient gentes quia ego Dominus Sanctus Israhel

8 ecce venit et factum est ait Dominus Deus haec est dies de qua locutus sum

9 et egredientur habitatores de civitatibus Israhel et succendent et conburent arma clypeum et hastas arcum et sagittas et baculos manus et contos et succendent ea igne septem annis

10 et non portabunt ligna de regionibus neque succident de saltibus quoniam arma succendent igne et depraedabuntur eos quibus praedae fuerant et diripient vastatores suos ait Dominus Deus

11 et erit in die illa dabo Gog locum nominatum sepulchrum in Israhel vallem Viatorum ad orientem maris quae obstupescere facit praetereuntes et sepelient ibi Gog et omnem multitudinem eius et vocabitur vallis Multitudinis Gog

12 et sepelient eos domus Israhel ut mundent terram septem mensibus

13 sepeliet autem omnis populus terrae et erit eis nominata dies in qua glorificatus sum ait Dominus Deus

14 et viros iugiter constituent lustrantes terram qui sepeliant et requirant eos qui remanserant super faciem terrae ut emundent eam post menses autem septem quaerere incipient

15 et circumibunt peragrantes terram cumque viderint os hominis statuent iuxta illud titulum donec sepeliant illud pollinctores in valle Multitudinis Gog

16 nomen autem civitatis Amona et mundabunt terram

17 tu ergo fili hominis haec dicit Dominus Deus dic omni volucri et universis avibus cunctisque bestiis agri convenite properate concurrite undique ad victimam meam quam ego immolo vobis victimam grandem super montes Israhel ut comedatis carnes et bibatis sanguinem

18 carnes fortium comedetis et sanguinem principum terrae bibetis arietum agnorum et hircorum taurorumque altilium et pinguium omnium

19 et comedetis adipem in saturitate et bibetis sanguinem in ebrietate de victima quam ego immolabo vobis

20 et saturabimini super mensam meam de equo et de equite forti et de universis viris bellatoribus ait Dominus Deus

21 et ponam gloriam meam in gentibus et videbunt omnes gentes iudicium meum quod fecerim et manum meam quam posuerim super eos

22 et scient domus Israhel quia ego Dominus Deus eorum a die illa et deinceps

23 et scient gentes quoniam in iniquitate sua capta sit domus Israhel eo quod reliquerint me et absconderim faciem meam ab eis et tradiderim eos in manu hostium et ceciderint in gladio universi

24 iuxta inmunditiam eorum et scelus feci eis et abscondi faciem meam ab illis

25 propterea haec dicit Dominus Deus nunc reducam captivitatem Iacob et miserebor omnis domus Israhel et adsumam zelum pro nomine sancto meo

26 et portabunt confusionem suam et omnem praevaricationem quam praevaricati sunt in me cum habitaverint in terra sua confidenter neminem formidantes

27 et reduxero eos de populis et congregavero de terris inimicorum suorum et sanctificatus fuero in eis in oculis gentium plurimarum

28 et scient quia ego Dominus Deus eorum eo quod transtulerim eos in nationes et congregavero eos super terram suam et non dereliquerim quemquam ex eis ibi

29 et non abscondam ultra faciem meam ab eis eo quod effuderim spiritum meum super omnem domum Israhel ait Dominus Deus.

EZEKIEL CHAPTER 40

1 in vicesimo et quinto anno transmigrationis nostrae in exordio anni decima mensis quartodecimo anno postquam percussa est civitas in ipsa hac die facta est super me manus Domini et adduxit me illuc

2 in visionibus Dei adduxit me in terram Israhel et dimisit me super montem excelsum nimis super quem erat quasi aedificium civitatis vergentis ad austrum

3 et introduxit me illuc et ecce vir cuius erat species quasi species aeris et funiculus lineus in manu eius et calamus mensurae in manu eius stabat autem in porta

4 et locutus est ad me idem vir fili hominis vide oculis tuis et auribus tuis audi et pone cor tuum in omnia quae ego ostendam tibi quia ut ostendantur tibi adductus es huc adnuntia omnia quae tu vides domui Israhel

5 et ecce murus forinsecus in circuitu domus undique et in manu viri calamus mensurae sex cubitorum et palmo et mensus est latitudinem aedificii calamo uno altitudinem quoque calamo uno

6 et venit ad portam quae respiciebat viam orientalem et ascendit per gradus eius et mensus est limen portae calamo uno latitudinem id est limen unum calamo uno in latitudine

7 et thalamum uno calamo in longum et uno calamo in latum et inter thalamos quinque cubitos

8 et limen portae iuxta vestibulum portae intrinsecus calamo uno

9 et mensus est vestibulum portae octo cubitorum et frontem eius duobus cubitis vestibulum autem portae erat intrinsecus

10 porro thalami portae ad viam orientalem tres hinc et tres inde mensura una trium et mensura una frontium ex utraque parte

11 et mensus est latitudinem liminis portae decem cubitorum et longitudinem portae tredecim cubitorum

12 et marginem ante thalamos cubiti unius et cubitus unus finis utrimque thalami autem sex cubitorum erant hinc et inde

13 et mensus est portam a tecto thalami usque ad tectum eius latitudinem viginti et quinque cubitorum ostium contra ostium

14 et fecit frontes per sexaginta cubitos et ad frontem atrium portae undique per circuitum

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15 et ante faciem portae quae pertingebat usque ad faciem vestibuli portae interioris quinquaginta cubitos

16 et fenestras obliquas in thalamis et in frontibus eorum quae erant intra portam undique per circuitum similiter autem erant et in vestibulis fenestrae per gyrum intrinsecus et ante frontes pictura palmarum

17 et eduxit me ad atrium exterius et ecce gazofilacia et pavimentum stratum lapide in atrio per circuitum triginta gazofilacia in circuitu pavimenti

18 et pavimentum in fronte portarum secundum longitudinem portarum erat inferius

19 et mensus est latitudinem a facie portae inferioris usque ad frontem atrii interioris extrinsecus centum cubitos ad orientem et ad aquilonem

20 portam quoque quae respiciebat viam aquilonis atrii exterioris mensus est tam in longitudine quam in latitudine

21 et thalamos eius tres hinc et tres inde et frontem eius et vestibulum eius secundum mensuram portae prioris quinquaginta cubitorum longitudinem eius et latitudinem viginti quinque cubitorum

22 fenestrae autem eius et vestibulum et scalpturae secundum mensuram portae quae respiciebat ad orientem et septem graduum erat ascensus eius et vestibulum ante eam

23 et porta atrii interioris contra portam aquilonis et orientalem et mensus est a porta usque ad portam centum cubitos

24 et duxit me ad viam australem et ecce porta quae respiciebat ad austrum et mensus est frontem eius et vestibulum eius iuxta mensuras superiores

25 et fenestras eius et vestibula in circuitu sicut fenestras ceteras quinquaginta cubitorum longitudine et latitudine viginti quinque cubitorum

26 et in gradibus septem ascendebatur ad eam et vestibulum ante fores eius et celatae palmae erant una hinc et altera inde in fronte eius

27 et porta atrii interioris in via australi et mensus est a porta usque ad portam in via australi centum cubitos

28 et introduxit me in atrium interius ad portam australem et mensus est portam iuxta mensuras superiores

29 thalamum eius et frontem eius et vestibulum eius hisdem mensuris et fenestras eius et vestibulorum eius in circuitu quinquaginta cubitos longitudinis et latitudinis viginti quinque cubitos

30 et vestibulum per gyrum longitudine viginti quinque cubitorum et latitudine quinque cubitorum

31 et vestibulum eius ad atrium exterius et palmas eius in fronte et octo gradus erant quibus ascendebatur per eam

32 et introduxit me in atrium interius per viam orientalem et mensus est portam secundum mensuras superiores

33 thalamum eius et frontem eius et vestibula eius sicut supra et fenestras eius et vestibuli eius in circuitu longitudine quinquaginta cubitorum et latitudine viginti quinque cubitorum

34 et vestibulum eius id est atrii exterioris et palmae celatae in fronte eius hinc et inde et in octo gradibus ascensus eius

35 et introduxit me ad portam quae respiciebat ad aquilonem et mensus est secundum mensuras superiores

36 thalamum eius frontem eius vestibulum eius et fenestras eius per circuitum longitudine quinquaginta cubitorum et latitudine viginti quinque cubitorum

37 vestibulum eius in atrium exterius et celatura palmarum in fronte illius hinc et inde et in octo gradibus ascensus eius

38 et per singula gazofilacia ostium in frontibus portarum ibi lavabunt holocaustum

39 et in vestibulo portae duae mensae hinc et duae mensae inde ut immoletur super eas holocaustum et pro peccato et pro delicto

40 et ad latus exterius quod ascendit ad ostium portae quae pergit ad aquilonem duae mensae et ad latus alterum ante vestibulum portae duae mensae

41 quattuor mensae hinc et quattuor mensae inde per latera portae octo mensae erunt super quas immolabunt

42 quattuor autem mensae ad holocaustum de lapidibus quadris extructae longitudine cubiti unius et dimidii et latitudine cubiti unius et dimidii et altitudine cubiti unius super quas ponant vasa in quibus immolatur holocaustum et victima

43 et labia earum palmi unius reflexa intrinsecus per circuitum super mensas autem carnes oblationis

44 et extra portam interiorem gazofilacia cantorum in atrio interiori quod erat in latere portae respicientis ad aquilonem et facies eorum contra viam australem una ex latere portae orientalis quae respiciebat ad viam aquilonis

45 et dixit ad me hoc est gazofilacium quod respicit viam meridianam sacerdotum qui excubant in custodiis templi

46 porro gazofilacium quod respicit ad viam aquilonis sacerdotum erit qui excubant ad ministerium altaris isti sunt filii Sadoc qui accedunt de filiis Levi ad Dominum ut ministrent ei

47 et mensus est atrium longitudine centum cubitorum et latitudine centum cubitorum per quadrum et altare ante faciem templi

48 et introduxit me in vestibulum templi et mensus est vestibulum quinque cubitis hinc et quinque cubitis inde et latitudinem portae trium cubitorum hinc et trium cubitorum inde

49 longitudinem autem vestibuli viginti cubitorum et latitudinem undecim cubitorum et octo gradibus ascendebatur ad eam et columnae erant in frontibus una hinc et altera inde.

EZEKIEL CHAPTER 41

1 et introduxit me in templum et mensus est frontes sex cubitos latitudinis hinc et sex cubitos latitudinis inde latitudinem tabernaculi

2 et latitudo portae decem cubitorum erat et latera portae quinque cubitis hinc et quinque cubitis inde et mensus est longitudinem eius quadraginta cubitorum et latitudinem viginti cubitorum

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3 et introgressus intrinsecus mensus est in fronte portae duos cubitos et portam sex cubitorum et latitudinem portae septem cubitorum
4 et mensus est longitudinem eius viginti cubitorum et latitudinem viginti cubitorum ante faciem templi et dixit ad me hoc est sanctum sanctorum
5 et mensus est parietem domus sex cubitorum et latitudinem lateris quattuor cubitorum undique per circuitum domus
6 latera autem latus ad latus bis triginta tria et erant eminentia quae ingrederentur per parietem domus in lateribus per circuitum ut continerent et non adtingerent parietem templi
7 et platea erat in rotundum ascendens sursum per cocleam et in cenaculum templi deferebat per gyrum idcirco latius erat templum in superioribus et sic de inferioribus ascendebatur ad superiora in medium
8 et vidi in domo altitudinem per circuitum fundata latera ad mensuram calami sex cubitorum spatio
9 et latitudinem per parietem lateris forinsecus quinque cubitorum et interior domus in lateribus domus
10 et inter gazofilacia latitudinem viginti cubitorum in circuitu domus undique
11 et ostium lateris ad orationem ostium unum ad viam aquilonis et ostium unum ad viam australem et latitudinem loci ad orationem quinque cubitorum in circuitu
12 et aedificium quod erat separatum versumque ad viam respicientem ad mare latitudinis septuaginta cubitorum paries autem aedificii quinque cubitorum latitudinis per circuitum et longitudo eius nonaginta cubitorum
13 et mensus est domus longitudinem centum cubitorum et quod separatum erat aedificium et parietes eius longitudinis centum cubitorum
14 latitudo autem ante faciem domus et eius quod erat separatum contra orientem centum cubitorum
15 et mensus est longitudinem aedificii contra faciem eius quod erat separatum ad dorsum ekthetas ex utraque parte centum cubitorum et templum interius et vestibula atrii
16 limina et fenestras obliquas et ekthetas in circuitu per tres partes contra uniuscuiusque limen stratumque ligno per gyrum in circuitu terra autem usque ad fenestras et fenestrae clausae super ostia
17 et usque ad domum interiorem et forinsecus per omnem parietem in circuitu intrinsecus et forinsecus ad mensuram
18 et fabrefacta cherubin et palmae et palma inter cherub et cherub duasque facies habebat cherub
19 faciem hominis iuxta palmam ex hac parte et faciem leonis iuxta palmam ex alia parte expressam per omnem domum in circuitu
20 de terra usque ad superiora portae cherubin et palmae celatae erant in pariete templi
21 limen quadrangulum et facies sanctuarii aspectus contra aspectum
22 altaris lignei trium cubitorum altitudo et longitudo eius duo cubitorum et anguli eius et longitudo eius et parietes eius lignei et locutus est ad me haec est mensa coram Domino
23 et duo ostia erant in templo et in sanctuario
24 et in duobus ostiis ex utraque parte bina erant ostiola quae in se invicem plicabantur bina enim ostia erant ex utraque parte ostiorum
25 et celata erant in ipsis ostiis templi cherubin et scalptura palmarum sicut in parietibus quoque expressa erat quam ob rem erant et grossiora ligna in vestibuli fronte forinsecus
26 super quae fenestrae obliquae et similitudo palmarum hinc atque inde in umerulis vestibuli secundum latera domus latitudinemque parietum.

EZEKIEL CHAPTER 42

1 et eduxit me in atrium exterius per viam ducentem ad aquilonem et eduxit me in gazofilacium quod erat contra separatum aedificium et contra aedem vergentem ad aquilonem
2 in facie longitudinis centum cubitos ostii aquilonis et latitudinis quinquaginta cubitos
3 contra viginti cubitos atrii interioris et contra pavimentum stratum lapide atrii exterioris ubi erat porticus iuncta porticui triplici
4 et ante gazofilacia deambulatio decem cubitorum latitudinis ad interiora respiciens viae cubiti unius et ostia earum ad aquilonem
5 ubi erant gazofilacia in superioribus humiliora quia subportabant porticus quae ex illis eminebant de inferioribus et de mediis aedificii
6 tristega enim erant et non habebant columnas sicut erant columnae atriorum propterea eminebant de inferioribus et de mediis a terra
7 et peribolus exterior secundum gazofilacia quae erant in via atrii exterioris ante gazofilacia longitudo eius quinquaginta cubitorum
8 quia longitudo erat gazofilaciorum atrii exterioris quinquaginta cubitorum et longitudo ante faciem templi centum cubitorum
9 et erat subter gazofilacia haec introitus ab oriente ingredientium in ea de atrio exteriori
10 in latitudine periboli atrii quod erat contra viam orientalem in facie aedificii separati et erant ante aedificium gazofilacia
11 et via ante faciem eorum iuxta similitudinem gazofilaciorum quae erant in via aquilonis secundum longitudinem eorum sic et latitudo eorum et omnis introitus eorum et similitudines et ostia eorum
12 secundum ostia gazofilaciorum quae erant in via respiciente ad notum ostium in capite viae quae via erat ante vestibulum separatum per viam orientalem ingredientibus
13 et dixit ad me gazofilacia aquilonis et gazofilacia austri quae sunt ante aedificium separatum haec sunt gazofilacia sancta in quibus vescuntur sacerdotes qui adpropinquant ad Dominum in sancta sanctorum ibi ponent sancta sanctorum et oblationem pro peccato et pro delicto locus enim sanctus est
14 cum autem ingressi fuerint sacerdotes non egredientur de sanctis in atrium exterius et ibi reponent vestimenta sua in

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quibus ministrant quia sancta sunt vestienturque vestimentis aliis et sic procedent ad populum

15 cumque conplesset mensuras domus interioris eduxit me per viam portae quae respiciebat ad viam orientalem et mensus est eam undique per circuitum

16 mensus autem est contra ventum orientalem calamo mensurae quingentos calamos in calamo mensurae per circuitum

17 et mensus est contra ventum aquilonem quingentos calamos in calamo mensurae per gyrum

18 et ad ventum australem mensus est quingentos calamos in calamo mensurae per circuitum

19 et ad ventum occidentalem mensus est quingentos calamos in calamo mensurae

20 per quattuor ventos mensus est illud murum eius undique per circuitum longitudine quingentorum cubitorum et latitudine quingentorum cubitorum dividentem inter sanctuarium et vulgi locum

EZEKIEL CHAPTER 43

1 et duxit me ad portam quae respiciebat ad viam orientalem

2 et ecce gloria Dei Israhel ingrediebatur per viam orientalem et vox erat ei quasi vox aquarum multarum et terra splendebat a maiestate eius

3 et vidi visionem secundum speciem quam videram quando venit ut disperderet civitatem et species secundum aspectum quem videram iuxta fluvium Chobar et cecidi super faciem meam

4 et maiestas Domini ingressa est templum per viam portae quae respiciebat ad orientem

5 et levavit me spiritus et introduxit me in atrium interius et ecce repleta erat gloria Domini domus

6 et audivi loquentem ad me de domo et vir qui stabat iuxta me

7 dixit ad me fili hominis locus solii mei et locus vestigiorum pedum meorum ubi habito in medio filiorum Israhel in aeternum et non polluent ultra domus Israhel nomen sanctum meum ipsi et reges eorum in fornicationibus suis et in ruinis regum suorum et in excelsis

8 qui fabricati sunt limen suum iuxta limen meum et postes suos iuxta postes meos et murus erat inter me et eos et polluerunt nomen sanctum meum in abominationibus quas fecerunt propter quod consumpsi eos in ira mea

9 nunc ergo repellant procul fornicationem suam et ruinas regum suorum a me et habitabo in medio eorum semper

10 tu autem fili hominis ostende domui Israhel templum et confundantur ab iniquitatibus suis et metiantur fabricam

11 et erubescant ex omnibus quae fecerunt figuram domus et fabricae eius exitus et introitus et omnem descriptionem eius et universa praecepta eius cunctumque ordinem eius et omnes leges eius ostende eis et scribes in oculis eorum et custodiant omnes descriptiones eius et praecepta illius et faciant ea

12 ista est lex domus in summitate montis omnes fines eius in circuitu sanctum sanctorum est haec ergo est lex domus

13 istae autem mensurae altaris in cubito verissimo qui habebat cubitum et palmum in sinu eius erat cubitus et cubitus in latitudine et definitio usque ad labium eius in circuitu palmus unus haec quoque erat fossa altaris

14 et de sinu terrae usque ad crepidinem novissimam duo cubiti et latitudo cubiti unius et a crepidine maiori usque ad crepidinem minorem quattuor cubiti et latitudo unius cubiti

15 ipse autem arihel quattuor cubitorum et ab arihel usque sursum cornua quattuor

16 et arihel duodecim cubitorum in longitudine per duodecim cubitos latitudinis quadrangulatum aequis lateribus

17 et crepido quattuordecim cubitorum longitudinis per quattuordecim latitudinis in quattuor angulis eius et corona in circuitu eius dimidii cubitus et sinus eius unius cubiti per circuitum gradus autem eius versi ad orientem

18 et dixit ad me fili hominis haec dicit Dominus Deus hii sunt ritus altaris in quacumque die fuerit fabricatum ut offeratur super illud holocaustum et effundatur sanguis

19 et dabis sacerdotibus Levitis qui sunt de semine Sadoc qui accedunt ad me ait Dominus Deus ut offerant mihi vitulum de armento pro peccato

20 et adsumens de sanguine eius pones super quattuor cornua eius et super quattuor angulos crepidinis et super coronam in circuitu et mundabis illud et expiabis

21 et tolles vitulum qui oblatus fuerit pro peccato et conbures illum in separato loco domus extra sanctuarium

22 et in die secunda offeres hircum caprarum inmaculatum pro peccato et expiabunt altare sicut expiaverunt in vitulo

23 cumque conpleveris expians illud offeres vitulum de armento inmaculatum et arietem de grege inmaculatum

24 et offeres eos in conspectu Domini et mittent sacerdotes super eos sal et offerent eos holocaustum Domino

25 septem diebus facies hircum pro peccato cotidie et vitulum de armento et arietem de pecoribus inmaculatos offerent

26 septem diebus expiabunt altare et mundabunt illud et implebunt manum eius

27 expletis autem diebus in die octava et ultra facient sacerdotes super altare holocausta vestra et quae pro pace offerunt et placatus ero vobis ait Dominus Deus.

EZEKIEL CHAPTER 44

1 et convertit me ad viam portae sanctuarii exterioris quae respiciebat ad orientem et erat clausa

2 et dixit Dominus ad me porta haec clausa erit non aperietur et vir non transiet per eam quoniam Dominus Deus Israhel ingressus est per eam eritque clausa

3 principi princeps ipse sedebit in ea ut comedat panem coram Domino per viam vestibuli portae ingredietur et per viam eius egredietur

4 et adduxit me per viam portae aquilonis in conspectu domus et vidi et ecce implevit gloria Domini domum Domini et cecidi in faciem meam

5 et dixit ad me Dominus fili hominis pone cor tuum et vide oculis tuis et auribus tuis audi omnia quae ego loquor ad te

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de universis caerimoniis domus Domini et de cunctis legibus eius et pones cor tuum in viis templi per omnes exitus sanctuarii

6 et dices ad exasperantem me domum Israhel haec dicit Dominus Deus sufficiant vobis omnia scelera vestra domus Israhel

7 eo quod inducitis filios alienos incircumcisos corde et incircumcisos carne ut sint in sanctuario meo et polluant domum meam et offertis panes meos adipem et sanguinem et dissolvitis pactum meum in omnibus sceleribus vestris

8 et non servastis praecepta sanctuarii mei et posuistis custodes observationum mearum in sanctuario meo vobismet ipsis

9 haec dicit Dominus Deus omnis alienigena incircumcisus corde et incircumcisus carne non ingredietur sanctuarium meum omnis filius alienus qui est in medio filiorum Israhel

10 sed et Levitae qui longe recesserunt a me in errore filiorum Israhel et erraverunt a me post idola sua et portaverunt iniquitatem suam

11 erunt in sanctuario meo aeditui et ianitores portarum domus et ministri domus ipsi mactabunt holocaustosin et victimas populi et ipsi stabunt in conspectu eorum ut ministrent eis

12 pro eo quod ministraverunt illis in conspectu idolorum suorum et facti sunt domui Israhel in offendiculum iniquitatis idcirco levavi manum meam super eos dicit Dominus Deus et portaverunt iniquitatem suam

13 et non adpropinquabunt ad me ut sacerdotio fungantur mihi neque accedent ad omne sanctuarium meum iuxta sancta sanctorum sed portabunt confusionem suam et scelera sua quae fecerunt

14 et dabo eos ianitores domus in omni ministerio eius et universis quae fiunt in ea

15 sacerdotes autem Levitae filii Sadoc qui custodierunt caerimonias sanctuarii mei cum errarent filii Israhel a me ipsi accedent ad me ut ministrent mihi et stabunt in conspectu meo ut offerant mihi adipem et sanguinem ait Dominus Deus

16 ipsi ingredientur sanctuarium meum et ipsi accedent ad mensam meam ut ministrent mihi et custodiant caerimonias meas

17 cumque ingredientur portas atrii interioris vestibus lineis induentur nec ascendet super eos quicquam laneum quando ministrant in portis atrii interioris et intrinsecus

18 vittae lineae erunt in capitibus eorum et feminalia linea erunt in lumbis eorum et non accingentur in sudore

19 cumque egredientur atrium exterius ad populum exuent se vestimenta sua in quibus ministraverunt et reponent ea in gazofilacio sanctuarii et vestient se vestimentis aliis et non sanctificabunt populum in vestibus suis

20 caput autem suum non radent neque comam nutrient sed tondentes adtondent capita sua

21 et vinum non bibet omnis sacerdos quando ingressurus est atrium interius

22 et viduam et repudiatam non accipient uxores sed virgines de semine domus Israhel sed et viduam quae fuerit vidua a sacerdote accipient

23 et populum meum docebunt quid sit inter sanctum et pollutum et inter mundum et inmundum ostendent eis

24 et cum fuerit controversia stabunt in iudiciis meis et iudicabunt leges meas et praecepta mea in omnibus sollemnitatibus meis custodient et sabbata mea sanctificabunt

25 et ad mortuum hominem non ingredientur ne polluantur nisi ad patrem et matrem et filium et filiam et fratrem et sororem quae alterum virum non habuit in quibus contaminabuntur

26 et postquam fuerit emundatus septem dies numerabuntur ei

27 et in die introitus sui in sanctuarium ad atrium interius ut ministret mihi in sanctuario offeret pro peccato suo ait Dominus Deus

28 erit autem eis hereditas ego hereditas eorum et possessionem non dabitis eis in Israhel ego enim possessio eorum

29 victimam et pro peccato et pro delicto ipsi comedent et omne votum in Israhel ipsorum erit

30 et primitiva omnium primogenitorum et omnia libamenta ex omnibus quae offeruntur sacerdotum erunt et primitiva ciborum vestrorum dabitis sacerdoti ut reponat benedictionem domui suae

31 omne morticinum et captum a bestia de avibus et de pecoribus non comedent sacerdotes.

EZEKIEL CHAPTER 45

1 cumque coeperitis terram dividere sortito separate primitias Domino sanctificatum de terra longitudine viginti quinque milia et latitudine decem milia sanctificatum erit in omni termino eius per circuitum

2 et erit ex omni parte sanctificatum quingentos per quingentos quadrifariam per circuitum et quinquaginta cubitis in suburbana eius per gyrum

3 et a mensura ista mensurabis longitudinem viginti quinque milium et latitudinem decem milium et in ipso erit templum sanctumque sanctorum

4 sanctificatum de terra erit sacerdotibus ministris sanctuarii qui accedunt ad ministerium Domini et erit eis locus in domos et in sanctuarium sanctitatis

5 viginti quinque autem milia longitudinis et decem milia latitudinis erunt Levitis qui ministrant domui ipsi possidebunt viginti gazofilacia

6 et possessionem civitatis dabitis quinque milia latitudinis et longitudinis viginti quinque milia secundum separationem sanctuarii omni domui Israhel

7 principi quoque hinc et inde in separationem sanctuarii et in possessionem civitatis contra faciem separationis sanctuarii et contra faciem possessionis urbis a latere maris usque ad mare et a latere orientis usque ad orientem longitudinem autem iuxta unamquamque partium a termino occidentali usque ad terminum orientalem

8 de terra erit ei possessio in Israhel et non depopulabuntur ultra principes populum meum sed terram dabunt domui Israhel secundum tribus eorum

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9 haec dicit Dominus Deus sufficiat vobis principes Israhel iniquitatem et rapinas intermittite et iudicium et iustitiam facite separate confinia vestra a populo meo ait Dominus Deus

10 statera iusta et oephi iustum et batus iustus erit vobis

11 oephi et batus aequalia et unius mensurae erunt ut capiat decimam partem chori batus et decimam partem chori oephi iuxta mensuram chori erit aequa libratio eorum

12 siclus autem viginti obolos habeat porro viginti sicli et viginti quinque sicli et quindecim sicli minam facient

13 et haec sunt primitiae quas tolletis sextam partem oephi de choro frumenti et sextam partem oephi de choro hordei

14 mensura quoque olei batus olei decima pars chori est et decem bati chorum faciunt quia decem bati implent chorum

15 et arietem unum de grege ducentorum de his quae nutriunt Israhel in sacrificium et in holocaustum et in pacifica ad expiandum pro eis ait Dominus Deus

16 omnis populus terrae tenebitur primitiis his principi in Israhel

17 et super principem erunt holocausta et sacrificium et libamina in sollemnitatibus et in kalendis et in sabbatis in universis sollemnitatibus domus Israhel ipse faciat pro peccato sacrificium et holocaustum et pacifica ad expiandum pro domo Israhel

18 haec dicit Dominus Deus in primo mense una mensis sumes vitulum de armento inmaculatum et expiabis sanctuarium

19 et tollet sacerdos de sanguine quod erit pro peccato et ponet in postibus domus et in quattuor angulis crepidinis altaris et in postibus portae atrii interioris

20 et sic facies in septima mensis pro unoquoque qui ignoravit et errore deceptus est et expiabitis pro domo

21 in primo mense quartadecima die mensis erit vobis paschae sollemnitas septem diebus azyma comedentur

22 et faciet princeps in die illa pro se et pro universo populo terrae vitulum pro peccato

23 et in septem dierum sollemnitate faciet holocaustum Domino septem vitulos et septem arietes inmaculatos cotidie septem diebus et pro peccato hircum caprarum cotidie

24 et sacrificium oephi per vitulum et oephi per arietem faciet et olei hin per singula oephi

25 septimo mense quintadecima die mensis in sollemnitate faciet sicut supra dicta sunt per septem dies tam pro peccato quam pro holocausto et in sacrificio et in oleo.

EZEKIEL CHAPTER 46

1 haec dicit Dominus Deus porta atrii interioris quae respicit ad orientem erit clausa sex diebus in quibus opus fit die autem sabbati aperietur sed et in die kalendarum aperietur

2 et intrabit princeps per viam vestibuli portae de foris et stabit in limine portae et facient sacerdotes holocaustum eius et pacifica eius et adorabit super limen portae et egredietur porta autem non claudetur usque ad vesperam

3 et adorabit populus terrae ad ostium portae illius in sabbatis et in kalendis coram Domino

4 holocaustum autem hoc offeret princeps Domino in die sabbati sex agnos inmaculatos et arietem inmaculatum

5 et sacrificium oephi per arietem agnis autem sacrificium quod dederit manus eius et olei hin per singula oephi

6 in die autem kalendarum vitulum de armento inmaculatum et sex agni et arietes inmaculati erunt

7 et oephi per vitulum oephi quoque per arietem faciet sacrificium agnis autem sicut invenerit manus eius et olei hin per singula oephi

8 cumque ingressurus est princeps per viam vestibuli portae ingrediatur et per eandem viam exeat

9 et cum intrabit populus terrae in conspectu Domini in sollemnitatibus qui ingreditur per portam aquilonis ut adoret egrediatur per viam portae meridianae porro qui ingreditur per viam portae meridianae egrediatur per viam portae aquilonis non revertetur per viam portae per quam ingressus est sed e regione illius egredietur

10 princeps autem in medio eorum cum ingredientibus ingredietur et cum egredientibus egredietur

11 et in nundinis et in sollemnitatibus erit sacrificium oephi per vitulum et oephi per arietem agnis autem erit sacrificium sicut invenerit manus eius et olei hin per singula oephi

12 cum autem fecerit princeps spontaneum holocaustum aut pacifica voluntaria Domino aperietur ei porta quae respicit ad orientem et faciet holocaustum suum et pacifica sua sicut fieri solet in die sabbati et egredietur claudeturque porta postquam exierit

13 et agnum eiusdem anni inmaculatum faciet holocaustum cotidie Domino semper mane faciet illud

14 et sacrificium faciet super eo cata mane mane sextam partem oephi et de oleo tertiam partem hin ut misceatur similae sacrificium Domino legitimum iuge atque perpetuum

15 faciet agnum et sacrificium et oleum cata mane mane holocaustum sempiternum

16 haec dicit Dominus Deus si dederit princeps donum alicui de filiis suis hereditas eius filiorum suorum erit possidebunt ea hereditarie

17 si autem dederit legatum de hereditate sua uni servorum suorum erit illius usque ad annum remissionis et revertetur ad principem hereditas autem eius filiis eius erit

18 et non accipiet princeps de hereditate populi per violentiam et de possessione eorum sed de possessione sua hereditatem dabit filiis suis ut non dispergatur populus meus unusquisque a possessione sua

19 et introduxit me per ingressum qui erat ex latere portae in gazofilacia sanctuarii ad sacerdotes quae respiciebant ad aquilonem et erat ibi locus vergens ad occidentem

20 et dixit ad me iste est locus ubi coquent sacerdotes pro delicto et pro peccato ubi coquent sacrificium ut non efferant in atrio exteriori et sanctificetur populus

21 et eduxit me in atrium exterius et circumduxit me per quattuor angulos atrii et ecce atriolum erat in angulo atrii atriola singula per angulos atrii

22 in quattuor angulos atrii atriola disposita quadraginta cubitorum per longum et triginta per latum mensurae unius quattuor erant

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23 et paries per circuitum ambiens quattuor atriola et culinae fabricatae erant subter porticus per gyrum

24 et dixit ad me haec est domus culinarum in qua coquent ministri domus Domini victimas populi.

EZEKIEL CHAPTER 47

1 et convertit me ad portam domus et ecce aquae egrediebantur subter limen domus ad orientem facies enim domus respiciebat ad orientem aquae autem descendebant in latus templi dextrum ad meridiem altaris

2 et eduxit me per viam portae aquilonis et convertit me ad viam foras portam exteriorem viam quae respiciebat ad orientem et ecce aquae redundantes a latere dextro

3 cum egrederetur vir ad orientem qui habebat funiculum in manu sua et mensus est mille cubitos et transduxit me per aquam usque ad talos

4 rursumque mensus est mille et transduxit me per aquam usque ad genua

5 et mensus est mille et transduxit me per aquam usque ad renes et mensus est mille torrentem quem non potui pertransire quoniam intumuerant aquae profundae torrentis qui non potest transvadari

6 et dixit ad me certe vidisti fili hominis et duxit me et convertit ad ripam torrentis

7 cumque me convertissem ecce in ripa torrentis ligna multa nimis ex utraque parte

8 et ait ad me aquae istae quae egrediuntur ad tumulos sabuli orientalis et descendunt ad plana deserti intrabunt mare et exibunt et sanabuntur aquae

9 et omnis anima vivens quae serpit quocumque venerit torrens vivet et erunt pisces multi satis postquam venerint illuc aquae istae et sanabuntur et vivent omnia ad quae venerit torrens

10 vivent et stabunt super illa piscatores ab Engaddi usque ad Engallim siccatio sagenarum erunt plurimae species erunt piscium eius sicut pisces maris magni multitudinis nimiae

11 in litoribus autem eius et in palustribus non sanabuntur quia in salinas dabuntur

12 et super torrentem orietur in ripis eius ex utraque parte omne lignum pomiferum non defluet folium ex eo et non deficiet fructus eius per singulos menses adferet primitiva quia aquae eius de sanctuario egredientur et erunt fructus eius in cibum et folia eius ad medicinam

13 haec dicit Dominus Deus hic est terminus in quo possidebitis terram in duodecim tribubus Israhel quia Ioseph duplicem funiculum habet

14 possidebitis autem eam singuli aeque ut frater suus quam levavi manum meam ut darem patribus vestris et cadet terra haec vobis in possessionem

15 hic est autem terminus terrae ad plagam septentrionalem a mari magno via Bethalon venientibus Sadada

16 Emath Berotha Sabarim quae est inter terminum Damasci et confinium Emath domus Atticon quae est iuxta terminos Auran

17 et erit terminus a mari usque ad atrium Aenon terminus Damasci et ab aquilone ad aquilonem et terminus Emath plaga autem septentrionalis

18 porro plaga orientalis de medio Auran et de medio Damasci et de medio Galaad et de medio terrae Israhel Iordanis disterminans ad mare orientale metiemini etiam plagam orientalem

19 plaga autem australis meridiana a Thamar usque ad aquas Contradictionis Cades et torrens usque ad mare magnum et plaga ad meridiem australis

20 et plaga maris mare magnum a confinio per directum donec venias Emath haec est plaga maris

21 et dividetis terram istam vobis per tribus Israhel

22 et mittetis eam in hereditatem vobis et advenis qui accesserint ad vos qui genuerint filios in medio vestrum et erunt vobis sicut indigenae inter filios Israhel vobiscum dividentpossessionem in medio tribuum Israhel

23 in tribu autem quacumque fuerit advena ibi dabitis possessionem illi ait Dominus Deus.

EZEKIEL CHAPTER 48

1 et haec nomina tribuum a finibus aquilonis iuxta viam Aethlon pergentibus Emath atrium Aenon terminus Damasci ad aquilonem iuxta Emath et erit ei plaga orientalis mare Dan una

2 et ad terminum Dan a plaga orientali usque ad plagam maris Aser una

3 et super terminum Aser a plaga orientali usque ad plagam maris Nepthalim una

4 et super terminum Nepthalim a plaga orientali usque ad plagam maris Manasse una 5 et super terminum Manasse a plaga orientali usque ad plagam maris Ephraim una 6 et super terminum Ephraim a plaga orientali usque ad plagam maris Ruben una

7 et super terminum Ruben a plaga orientali usque ad plagam maris Iuda una

8 et super terminum Iuda a plaga orientali usque ad plagam maris erunt primitiae quas separabitis viginti quinque milibus latitudinis et longitudinis sicuti singulae partes a plaga orientali usque ad plagam maris et erit sanctuarium in medio eius

9 primitiae quas separastis Domino longitudo viginti quinque milibus et latitudo decem milibus

10 hae autem erunt primitiae sanctuarii sacerdotum ad aquilonem viginti quinque milia et ad mare latitudinis decem milia sed et ad orientem latitudinis decem milia et ad meridiem longitudinis viginti quinque milia et erit sanctuarium Domini in medio eius

11 sacerdotibus sanctuarium erit de filiis Sadoc qui custodierunt caerimonias meas et non erraverunt cum errarent filii Israhel sicut erraverunt et Levitae

12 et erunt eis primitiae de primitiis terrae sanctum sanctorum iuxta terminum Levitarum

13 sed et Levitis similiter iuxta fines sacerdotum viginti quinque milia longitudinis et latitudinis decem milia omnis

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longitudo viginti et quinque milium et latitudo decem milium

14 et non venundabunt ex eo neque mutabunt nec transferentur primitiae terrae quia sanctificatae sunt Domino

15 quinque milia autem quae supersunt in latitudine per viginti quinque milia profana erunt urbis in habitaculum et in suburbana et erit civitas in medio eius

16 et heae mensurae eius ad plagam septentrionalem quingenti et quattuor milia et ad plagam meridianam quingenti et quattuor milia et ad plagam orientalem quingenti et quattuor milia et ad plagam occidentalem quingenti et quattuor milia

17 erunt autem suburbana civitatis ad aquilonem ducenti quinquaginta et in meridie ducenti quinquaginta et ad orientem ducenti quinquaginta et ad mare ducenti quinquaginta

18 quod autem reliquum fuerit in longitudine secundum primitias sanctuarii decem milia in orientem et decem milia ad occidentem erunt sicut primitiae sanctuarii et erunt fruges eius in panes his qui serviunt civitati

19 servientes autem civitati operabuntur ex omnibus tribubus Israhel

20 omnes primitiae viginti quinque milium per viginti quinque milia in quadrum separabuntur in primitias sanctuarii et possessionem civitatis

21 quod autem reliquum fuerit principis erit ex omni parte primitiarum sanctuarii et possessionis civitatis e regione viginti quinque milium primitiarum usque ad terminum orientalem sed et ad mare e regione viginti quinque milium usque ad terminum maris similiter in partibus principis erit et erunt primitiae sanctuarii et sanctuarium templi in medio eius

22 de possessione autem Levitarum et de possessione civitatis in medio partium principis erit inter terminum Iuda et inter terminum Beniamin et ad principem pertinebit

23 et reliquis tribubus a plaga orientali usque ad plagam occidentalem Beniamin una

24 et contra terminum Beniamin a plaga orientali usque ad plagam occidentalem Symeon una

25 et super terminum Symeonis a plaga orientali usque ad plagam occidentis Isachar una 26 et super terminum Isachar a plaga orientali usque ad plagam occidentalem Zabulon una 27 et super terminum Zabulon a plaga orientali usque ad plagam maris Gad una

28 et super terminum Gad ad plagam austri in meridiem et erit finis de Thamar usque ad aquas Contradictionis Cades hereditas contra mare magnum

29 haec est terra quam mittetis in sortem tribubus Israhel et hae partitiones earum ait Dominus Deus

30 et hii egressus civitatis a plaga septentrionali quingentos et quattuor milia mensurabis

31 et portae civitatis in nominibus tribuum Israhel portae tres a septentrione porta Ruben una porta Iudae una porta Levi una

32 et ad plagam orientalem quingentos et quattuor milia et portae tres porta Ioseph una porta Beniamin una porta Dan una

33 et ad plagam meridianam quingentos et quattuor milia metieris portam Symeonis unam portam Isachar unam portam Zabulon unam

34 et ad plagam occidentalem quingenti et quattuor milia portae eorum tres porta Gad una porta Aser una porta Nepthalim una

35 per circuitum decem et octo milia et nomen civitatis ex illa die Dominus ibidem.

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THE BOOK OF DANIEL

Hebrew title: Sefer Daniyel
Estimated Range of Dating: 2nd century B.C.

(The Book of Daniel is a 2nd-century BC biblical apocalypse with an ostensible 6th century setting, combining a prophecy of history with an eschatology (a portrayal of end times) both cosmic in scope and political in focus. It gives "an account of the activities and visions of Daniel, a noble Jew exiled at Babylon", and its message is that just as the God of Israel saves Daniel from his enemies, so he would save all Israel in their present oppression. This messianic-apocalyptic message influenced the Jewish Messianic Movement, the New Testament as well as the Protestant Reformation. The book is messed up by half a dozen interpolations.

The Hebrew Bible includes the Book of Daniel in the Ketuvim (writings), while Christian Bibles group the work with the Major Prophets. It divides into two parts, a set of six court tales in chapters 1–6, written mostly in Aramaic, and four apocalyptic visions in chapters 7–12, written mostly in Hebrew; the deuterocanon contains three additional sections, the Prayer of Azarias & the Song of the Three Holy Children; Susanna, and Bel and the Dragon.

The Book of Daniel is divided between the court tales of chapters 1–6 and the apocalyptic visions of 7–12, and between the Hebrew of chapters 1 and 8–12 and the Aramaic of chapters 2–7. Basic structure:

PART I: Tales (chapters 1:1–6:29)

- *1: Introduction (1:1–21 – set in the Babylonian era, written in Hebrew)*
- *2: Nebuchadnezzar's dream of four kingdoms (2:1–49 – Babylonian era; Aramaic)*
- *3: The fiery furnace (3:1–30/3:1-23, 91-97 – Babylonian era; Aramaic)*
- *4: Nebuchadnezzar's madness (3:31/98–4:34/4:1-37 – Babylonian era; Aramaic)*
- *5: Belshazzar's feast (5:1–6:1 – Babylonian era; Aramaic)*
- *6: Daniel in the lions' den (6:2–29 – Median era with mention of Persia; Aramaic)*

PART II: Visions (chapters 1–12:13)

- *The beasts from the sea (1–28 – Babylonian era: Aramaic)*
- *8: The ram and the he-goat (8:1–27 – Babylonian era; Hebrew)*
- *9: Interpretation of Jeremiah's prophecy of the seventy weeks (9:1–27 – Median era; Hebrew)*
- *10: The angel's revelation: kings of the north and south (10:1–12:13 – Persian era, mention of Greek era; Hebrew)*

The Book of Daniel is preserved in the 12-chapter Masoretic Text and in two longer Greek versions, the original Septuagint version, c. 100 BC, and the later Theodotion version from c. 2nd century AD.

[The Masoretic Text (MT) is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.]

Both Greek texts contain three additions to Daniel: The Prayer of Azariah and Song of the Three Holy Children; the story of Susannah and the Elders; and the story of Bel and the Dragon. Theodotion is much closer to the Masoretic Text and became so popular that it replaced the original Septuagint version in all but two manuscripts of the Septuagint itself. The Greek additions were apparently never part of the Hebrew text.

Eight copies of the Book of Daniel, all incomplete, have been found at Qumran, two in Cave 1, five in Cave 4, and one in Cave 6. Between them, they preserve text from eleven of Daniel's twelve chapters, and the twelfth is quoted in the Florilegium (a compilation scroll) 4Q174, showing that the book at Qumran did not lack this conclusion. All eight manuscripts were copied between 125 BC (4QDanc) and about 50 AD (4QDanb), showing that Daniel was being read at Qumran only about 40 years after its composition. All appear to preserve the 12-chapter Masoretic version rather than the longer Greek text.

The prophecies of Daniel are accurate down to the career of Antiochus IV Epiphanes, king of Syria and oppressor of the Jews, but not in its prediction of his death: the author seems to know about Antiochus' two campaigns in Egypt (169 and 167 BC), the desecration of the Temple (the "abomination of desolation"), and the fortification of the Akra (a fortress built inside Jerusalem), but he seems to know nothing about the reconstruction of the Temple or about the actual circumstances of Antiochus' death in late 164 BC. Chapters 10–12 must therefore have been written between 167 and 164 BC. There is no evidence of a significant time lapse between those chapters and chapters 8 and 9, and chapter 7 may have been written just a few months earlier again.

Further evidence of the book's date is in the fact that Daniel is excluded from the Hebrew Bible's canon of the prophets, which was closed around 200 BC, and the Wisdom of Sirach, a work dating from around 180 BC, draws on almost every book of the Old Testament except Daniel, leading scholars to suppose that its author was unaware of it. Daniel is, however, quoted in a section of the Sibylline Oracles commonly dated to the middle of the 2nd century BC, and was popular at Qumran at much the same time, suggesting that it was known from the middle of that century.

The author/editor was probably an educated Jew, knowledgeable in Greek learning, and of high standing in his own community. It is possible that the name of Daniel was chosen for the hero of the book because of his reputation as a wise seer in Hebrew tradition.

Daniel is one of a large number of Jewish apocalypses, all of them pseudonymous. The stories of the first half are

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legendary in origin, and the visions of the second the product of anonymous authors in the Maccabean period (2nd century BC). Chapters 1–6 are in the voice of an anonymous narrator, except for chapter 4 which is in the form of a letter from king Nebuchadnezzar; the second half (chapters 7–12) is presented by Daniel himself, introduced by the anonymous narrator in chapters 7 and 10.

The visions of chapters 7–12 reflect the crisis which took place in Judea in 167–164 BC when Antiochus IV Epiphanes, the Greek king of the Seleucid Empire, threatened to destroy traditional Jewish worship in Jerusalem. When Antiochus came to the throne in 175 BC the Jews were largely pro-Seleucid. The High Priestly family was split by rivalry, and one member, Jason, offered the king a large sum to be made High Priest. Jason also asked—or more accurately, paid—to be allowed to make Jerusalem a polis, or Greek city. This meant, among other things, that city government would be in the hands of the citizens, which meant in turn that citizenship would be a valuable commodity, to be purchased from Jason. None of this threatened the Jewish religion, and the reforms were widely welcomed, especially among the Jerusalem aristocracy and the leading priests. Three years later Jason was deposed when another priest, Menelaus, offered Antiochus an even larger sum for the post of High Priest.

Antiochus invaded Egypt twice, in 169 BC with success, but on the second incursion, in late 168 BC, he was forced to withdraw by the Romans. Jason, hearing a rumour that Antiochus was dead, attacked Menelaus to take back the High Priesthood. Antiochus drove Jason out of Jerusalem, plundered the Temple, and introduced measures to pacify his Egyptian border by imposing complete Hellenisation: the Jewish Book of the Law was prohibited and on 15 December 167 BC an "abomination of desolation", probably a Greek altar, was introduced into the Temple. With the Jewish religion now clearly under threat a resistance movement sprang up, led by the Maccabee brothers, and over the next three years it won sufficient victories over Antiochus to take back and purify the Temple.

The crisis which the author of Daniel addresses is the defilement of the altar in Jerusalem in 167 BC (first introduced in chapter 8:11): the daily offering which used to take place twice a day, at morning and evening, stopped, and the phrase "evenings and mornings" recurs through the following chapters as a reminder of the missed sacrifices. But whereas the events leading up to the sacking of the Temple in 167 BC and the immediate aftermath are remarkably accurate, the predicted war between the Syrians and the Egyptians (11:40–43) never took place, and the prophecy that Antiochus would die in Palestine (11:44–45) was inaccurate (he died in Persia). The obvious conclusion is that the account must have been completed near the end of the reign of Antiochus but before his death in December 164 BC, or at least before news of it reached Jerusalem, and the consensus of modern scholarship is accordingly that the book dates to the period 167–163 BC.)

PROPHETIA DANIELIS

DANIEL CHAPTER 1

1 anno tertio regni Ioachim regis Iuda venit Nabuchodonosor rex Babylonis Hierusalem et obsedit eam

2 et tradidit Dominus in manu eius Ioachim regem Iudae et partem vasorum domus Dei et asportavit ea in terram Sennaar in domum dei sui et vasa intulit in domum thesauri dei sui

3 et ait rex Asfanaz praeposito eunuchorum suorum ut introduceret de filiis Israhel et de semine regio et tyrannorum

4 pueros in quibus nulla esset macula decoros forma et eruditos omni sapientia cautos scientia et doctos disciplina et qui possent stare in palatio regis ut doceret eos litteras et linguam Chaldeorum

5 et constituit eis rex annonam per singulos dies de cibis suis et de vino unde bibebat ipse ut enutriti tribus annis postea starent in conspectu regis

6 fuerunt ergo inter eos de filiis Iuda Danihel Ananias Misahel et Azarias

7 et inposuit eis praepositus eunuchorum nomina Daniheli Balthasar et Ananiae Sedrac Misaheli Misac et Azariae Abdenago

8 proposuit autem Danihel in corde suo ne pollueretur de mensa regis neque de vino potus eius et rogavit eunuchorum praepositum ne contaminaretur

9 dedit autem Deus Daniheli gratiam et misericordiam in conspectu principis eunuchorum

10 et ait princeps eunuchorum ad Danihel timeo ego dominum meum regem qui constituit vobis cibum et potum qui si viderit vultus vestros macilentiores prae ceteris adulescentibus coaevis vestris condemnabitis caput meum regi

11 et dixit Danihel ad Malassar quem constituerat princeps eunuchorum super Danihel Ananiam Misahel et Azariam

12 tempta nos obsecro servos tuos diebus decem et dentur nobis legumina ad vescendum et aqua ad bibendum

13 et contemplare vultus nostros et vultus puerorum qui vescuntur cibo regio et sicut videris facies cum servis tuis

14 qui audito sermone huiuscemodi temptavit eos diebus decem

15 post dies autem decem apparuerunt vultus eorum meliores et corpulentiores prae omnibus pueris qui vescebantur cibo regio

16 porro Malassar tollebat cibaria et vinum potus eorum dabatque eis legumina

17 pueris autem his dedit Deus scientiam et disciplinam in omni libro et sapientia Daniheli autem intellegentiam omnium visionum et somniorum

18 conpletis itaque diebus post quos dixerat rex ut introducerentur introduxit eos praepositus eunuchorum in conspectu Nabuchodonosor

19 cumque locutus eis fuisset rex non sunt inventi de universis tales ut Danihel Ananias Misahel et Azarias et steterunt in conspectu regis

20 et omne verbum sapientiae et intellectus quod sciscitatus est ab eis rex invenit in eis decuplum super cunctos ariolos et magos qui erant in universo regno eius

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21 fuit autem Danihel usque ad annum primum Cyri regis.

DANIEL CHAPTER 2

1 in anno secundo regni Nabuchodonosor vidit Nabuchodonosor somnium et conterritus est spiritus eius et somnium eius fugit ab eo

2 praecepit ergo rex ut convocarentur arioli et magi et malefici et Chaldei et indicarent regi somnia sua qui cum venissent steterunt coram rege

3 et dixit ad eos rex vidi somnium et mente confusus ignoro quid viderim

4 responderuntque Chaldei regi syriace rex in sempiternum vive dic somnium servis tuis et interpretationem eius indicabimus

5 et respondens rex ait Chaldeis sermo recessit a me nisi indicaveritis mihi somnium et coniecturam eius peribitis vos et domus vestrae publicabuntur

6 si autem somnium et coniecturam eius narraveritis praemia et dona et honorem multum accipietis a me somnium igitur et interpretationem eius indicate mihi

7 responderunt secundo atque dixerunt rex somnium dicat servis suis et interpretationem illius indicabimus

8 respondit rex et ait certo novi quia tempus redimitis scientes quod recesserit a me sermo

9 si ergo somnium non indicaveritis mihi una est de vobis sententia quod interpretationem quoque fallacem et deceptione plenam conposueritis ut loquamini mihi donec tempus pertranseat somnium itaque dicite mihi ut sciam quod interpretationem quoque eius veram loquamini

10 respondentes ergo Chaldei coram rege dixerunt non est homo super terram qui sermonem tuum rex possit implere sed neque regum quisquam magnus et potens verbum huiuscemodi sciscitatur ab omni ariolo et mago et Chaldeo

11 sermo enim quem tu rex quaeris gravis est nec repperietur quisquam qui indicet illum in conspectu regis exceptis diis quorum non est cum hominibus conversatio

12 quo audito rex in furore et in ira magna praecepit ut perirent omnes sapientes Babylonis

13 et egressa sententia sapientes interficiebantur quaerebaturque Danihel et socii eius ut perirent

14 tunc Danihel requisivit de lege atque sententia ab Arioch principe militiae regis qui egressus fuerat ad interficiendos sapientes Babylonis

15 et interrogavit eum qui a rege acceperat potestatem quam ob causam tam crudelis sententia a facie esset regis egressa cum ergo rem indicasset Arioch Daniheli

16 Danihel ingressus rogavit regem ut tempus daret sibi ad solutionem indicandam regi

17 et ingressus est domum suam Ananiaeque Misaheli et Azariae sociis suis indicavit negotium

18 ut quaererent misericordiam a facie Dei caeli super sacramento isto et non perirent Danihel et socii eius cum ceteris sapientibus Babylonis

19 tunc Daniheli per visionem nocte mysterium revelatum est et Danihel benedixit Deo caeli

20 et locutus ait sit nomen Domini benedictum a saeculo et usque in saeculum quia sapientia et fortitudo eius sunt

21 et ipse mutat tempora et aetates transfert regna atque constituit dat sapientiam sapientibus et scientiam intellegentibus disciplinam

22 ipse revelat profunda et abscondita et novit in tenebris constituta et lux cum eo est

23 tibi Deus patrum meorum confiteor teque laudo quia sapientiam et fortitudinem dedisti mihi et nunc ostendisti mihi quae rogavimus te quia sermonem regis aperuisti nobis

24 post haec Danihel ingressus ad Arioch quem constituerat rex ut perderet sapientes Babylonis sic ei locutus est sapientes Babylonis ne perdas introduc me in conspectu regis et solutionem regi enarrabo

25 tunc Arioch festinus introduxit Danihelem ad regem et dixit ei inveni hominem de filiis transmigrationis Iudae qui solutionem regi adnuntiet

26 respondit rex et dixit Daniheli cuius nomen erat Balthasar putasne vere potes indicare mihi somnium quod vidi et interpretationem eius

27 et respondens Danihel coram rege ait mysterium quod rex interrogat sapientes magi et arioli et aruspices non queunt indicare regi

28 sed est Deus in caelo revelans mysteria qui indicavit tibi rex Nabuchodonosor quae ventura sunt novissimis temporibus somnium tuum et visiones capitis tui in cubili tuo huiuscemodi sunt

29 tu rex cogitare coepisti in stratu tuo quid esset futurum post haec et qui revelat mysteria ostendit tibi quae ventura sunt

30 mihi quoque non in sapientia quae est in me plus quam in cunctis viventibus sacramentum hoc revelatum est sed ut interpretatio regi manifesta fieret et cogitationes mentis tuae scires

31 tu rex videbas et ecce quasi statua una grandis statua illa magna et statura sublimis stabat contra te et intuitus eius erat terribilis

32 huius statuae caput ex auro optimo erat pectus autem et brachia de argento porro venter et femora ex aere

33 tibiae autem ferreae pedum quaedam pars erat ferrea quaedam fictilis

34 videbas ita donec abscisus est lapis sine manibus et percussit statuam in pedibus eius ferreis et fictilibus et comminuit eos

35 tunc contrita sunt pariter ferrum testa aes argentum et aurum et redacta quasi in favillam aestivae areae rapta sunt vento nullusque locus inventus est eis lapis autem qui percusserat statuam factus est mons magnus et implevit universam terram

36 hoc est somnium interpretationem quoque eius dicemus coram te rex

37 tu rex regum es et Deus caeli regnum fortitudinem et imperium et gloriam dedit tibi

38 et omnia in quibus habitant filii hominum et bestiae agri volucresque caeli dedit in manu tua et sub dicione tua universa constituit tu es ergo caput aureum

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39 et post te consurget regnum aliud minus te et regnum tertium aliud aereum quod imperabit universae terrae

40 et regnum quartum erit velut ferrum quomodo ferrum comminuit et domat omnia sic comminuet omnia haec et conteret

41 porro quia vidisti pedum et digitorum partem testae figuli et partem ferream regnum divisum erit quod tamen de plantario ferri orietur secundum quod vidisti ferrum mixtum testae ex luto

42 et digitos pedum ex parte ferreos et ex parte fictiles ex parte regnum erit solidum et ex parte contritum

43 quia autem vidisti ferrum mixtum testae ex luto commiscebuntur quidem humano semine sed non adherebunt sibi sicuti ferrum misceri non potest testae

44 in diebus autem regnorum illorum suscitabit Deus caeli regnum quod in aeternum non dissipabitur et regnum eius populo alteri non tradetur comminuet et consumet universa regna haec et ipsum stabit in aeternum

45 secundum quod vidisti quod de monte abscisus est lapis sine manibus et comminuit testam et ferrum et aes et argentum et aurum Deus magnus ostendit regi quae futura sunt postea et verum est somnium et fidelis interpretatio eius

46 tunc rex Nabuchodonosor cecidit in faciem suam et Danihelum adoravit et hostias et incensum praecepit ut sacrificarent ei

47 loquens ergo rex ait Daniheli vere Deus vester Deus deorum est et Dominus regum et revelans mysteria quoniam potuisti aperire sacramentum hoc

48 tunc rex Danihelum in sublime extulit et munera multa et magna dedit ei et constituit eum principem super omnes provincias Babylonis et praefectum magistratuum super cunctos sapientes Babylonis

49 Danihel autem postulavit a rege et constituit super opera provinciae Babylonis Sedrac Misac et Abdenago ipse autem Danihel erat in foribus regis.

DANIEL CHAPTER 3

1 Nabuchodonosor rex fecit statuam auream altitudine cubitorum sexaginta latitudine cubitorum sex et statuit eam in campo Duram provinciae Babylonis

2 itaque Nabuchodonosor rex misit ad congregandos satrapas magistratus et iudices duces et tyrannos et praefectos omnesque principes regionum ut convenirent ad dedicationem statuae quam erexerat Nabuchodonosor rex

3 tunc congregati sunt satrapae magistratus et iudices duces et tyranni et optimates qui erant in potestatibus constituti et universi principes regionum ut convenirent ad dedicationem statuae quam erexerat Nabuchodonosor rex stabant autem in conspectu statuae quam posuerat Nabuchodonosor

4 et praeco clamabat valenter vobis dicitur populis tribubus et linguis

5 in hora qua audieritis sonitum tubae et fistulae et citharae sambucae et psalterii et symphoniae et universi generis musicorum cadentes adorate statuam auream quam constituit Nabuchodonosor rex

6 si quis autem non prostratus adoraverit eadem hora mittetur in fornacem ignis ardentis

7 post haec igitur statim ut audierunt omnes populi sonitum tubae fistulae et citharae sambucae et psalterii et symphoniae et omnis generis musicorum cadentes omnes populi et tribus et linguae adoraverunt statuam auream quam constituerat Nabuchodonosor rex

8 statimque et in ipso tempore accedentes viri chaldei accusaverunt Iudaeos

9 dixeruntque Nabuchodonosor regi rex in aeternum vive

10 tu rex posuisti decretum ut omnis homo qui audierit sonitum tubae fistulae et citharae sambucae et psalterii et symphoniae et universi generis musicorum prosternat se et adoret statuam auream

11 si quis autem non procidens adoraverit mittatur in fornacem ignis ardentem

12 sunt ergo viri iudaei quos constituisti super opera regionis Babyloniae Sedrac Misac et Abdenago viri isti contempserunt rex decretum tuum deos tuos non colunt et statuam auream quam erexisti non adorant

13 tunc Nabuchodonosor in furore et in ira praecepit ut adducerentur Sedrac Misac et Abdenago qui confestim adducti sunt in conspectu regis

14 pronuntiansque Nabuchodonosor rex ait eis verene Sedrac Misac et Abdenago deos meos non colitis et statuam auream quam constitui non adoratis

15 nunc ergo si estis parati quacumque hora audieritis sonitum tubae fistulae et citharae sambucae psalterii et symphoniae omnisque generis musicorum prosternite vos et adorate statuam quam feci quod si non adoraveritis eadem hora mittemini in fornacem ignis ardentem et quis est Deus qui eripiat vos de manu mea

16 respondentes Sedrac Misac et Abdenago dixerunt regi Nabuchodonosor non oportet nos de hac re respondere tibi

17 ecce enim Deus noster quem colimus potest eripere nos de camino ignis ardentis et de manibus tuis rex liberare

18 quod si noluerit notum tibi sit rex quia deos tuos non colimus et statuam auream quam erexisti non adoramus

19 tunc Nabuchodonosor repletus est furore et aspectus faciei illius inmutatus est super Sedrac Misac et Abdenago et praecepit ut succenderetur fornax septuplum quam succendi consuerat

20 et viris fortissimis de exercitu suo iussit ut ligatis pedibus Sedrac Misac et Abdenago mitterent eos in fornacem ignis ardentem

21 et confestim viri illi vincti cum bracis suis et tiaris et calciamentis et vestibus missi sunt in medium fornacis ignis ardentis

22 nam iussio regis urguebat fornax autem succensa erat nimis porro viros illos qui miserant Sedrac Misac et Abdenago interfecit flamma ignis

23 viri autem hii id est tres Sedrac Misac et Abdenago ceciderunt in medio camini ignis ardentis conligati.

(Quae sequuntur in Hebraeis voluminibus non repperi).

(The following parts of Daniel's chapter 3 are later interpolations. Exception: verses 24-30 [91-97].)

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THE PRAYER OF AZARIAS (AZARIAH)
[Addition to Daniel; Part of The Book of Odes;
Source: Codex Alexandrinus
Original Translation: Theodotion (2nd century A.D.)
Translation: Nova Vulgata 1979.
Estimated Range of Dating: circa 500–300 B.C.]

(The following numbers in square brackets represent the verse numbers in those Bible versions that fully accept the interpolations as original or canonical. These interpolations begin with a capital letter A: before the verse number.)

A:1 [24] Et ambulabant in medio flammae laudantes Deum, et benedicentes Domino.

A:2 [25] Stans autem Azarias oravit sic, aperiensque os suum in medio ignis, ait:

A:3 [26] Benedictus es Domine Deus patrum nostrorum, et laudabile, et gloriosum nomen tuum in saecula:

A:4 [27] quia iustus es in omnibus, quae fecisti nobis, et universa opera tua vera, et viae tuae rectae, et omnia iudicia tua vera.

A:5 [28] Iudicia enim vera fecisti iuxta omnia, quae induxisti super nos, et super civitatem sanctam patrum nostrorum Ierusalem: quia in veritate, et in iudicio induxisti omnia haec propter peccata nostra.

A:6 [29] Peccavimus enim, et inique egimus recedentes a te: et deliquimus in omnibus:

A:7 [30] et praecepta tua non audivimus, nec observavimus, nec fecimus sicut praeceperas nobis ut bene nobis esset.

A:8 [31] omnia ergo, quae induxisti super nos, et universa, quae fecisti nobis, in vero iudicio fecisti:

A:9 [32] et tradidisti nos in manibus inimicorum nostrorum iniquorum, et pessimorum, praevaricatorumque et regi iniusto, et pessimo ultra omnem terram.

A:10 [33] Et nunc non possumus aperire os: confusio, et opprobrium facti sumus servis tuis, et his, qui colunt te.

A:11 [34] Ne, quaesumus, tradas nos in perpetuum propter nomen tuum, et ne dissipes testamentum tuum.

A:12 [35] neque auferas misericordiam tuam a nobis propter Abraham dilectum tuum, et Isaac servum tuum, et Israel sanctum tuum:

A:13 [36] quibus locutus es pollicens quod multiplicares semen eorum sicut stellas caeli, et sicut arenam, quae est in littore maris:

A:14 [37] quia Domine imminuti sumus plus quam omnes gentes, sumusque humiles in universa terra hodie propter peccata nostra.

A:15 [38] Et non est in tempore hoc princeps, et dux, et propheta, neque holocaustum, neque sacrifi cium, neque oblatio, neque incensum, neque locus primitiarum coram te,

A:16 [39] ut possimus invenire misericordiam tuam: sed in animo contrito, et spiritu humilitatis suscipiamur.

A:17 [40] Sicut in holocausto arietum, et taurorum, et sicut in millibus agnorum pinguium: sic fi at sacrifi cium nostrum in conspectu tuo hodie, ut placeat tibi: quoniam non est confusio confi dentibus in te.

A:18 [41] Et nunc sequimur te in toto corde, et timemus te, et quaerimus faciem tuam.

A:19 [42] Ne confundas nos: sed fac nobiscum iuxta mansuetudinem tuam, et secundum multitudinem misericordiae tuae.

A:20 [43] Et erue nos in mirabilibus tuis, et da gloriam nomini tuo Domine:

A:21 [44] et confundantur omnes, qui ostendunt servis tuis mala, confundantur in omni potentia tua, et robur eorum conteratur:

A:22 [45] et sciant quia tu es Dominus Deus solus, et gloriosus super orbem terrarum.

A:23 [46] Et non cessabant qui miserant eos ministri regis succendere fornacem, naphtha, et stuppa, et pice, et malleolis,

A:24 [47] et effundebatur flamma super fornacem cubitis quadraginta novem:

A:25 [48] et erupit, et incendit quos reperit iuxta fornacem de Chaldaeis.

A:26 [49] Angelus autem Domini descendit cum Azaria, et sociis eius in fornacem: et excussit flammam ignis de fornace,

A:27 [50] et fecit medium fornacis quasi ventum roris flantem, et non tetigit eos omnino ignis, neque contristavit, nec quidquam molestiae intulit.

A:28 [51] Tunc hi tres quasi ex uno ore laudabant, et glorifi cabant, et benedicebant Deum in fornace, dicentes:

A:29 [52] Benedictus es Domine Deus patrum nostrorum: et laudabilis, et gloriosus, et superexaltatus in saecula. et benedictum nomen gloriae tutae sanctum: et laudabile, et superexaltatum in omnibus saeculis.

A:30 [53] Benedictus es in templo sancto gloriae tuae: et superlaudabilis, et supergloriosus in saecula.

A:31 [54] Benedictus es in throno regni tui: et superlaudabilis, et superexaltatus in saecula.

A:32 [55] Benedictus es, qui intueris abyssos, et sedes super cherubim: et laudabilis, et superexaltatus in saecula.

A:33 [56] Benedictus es in fi rmamento caeli: et laudabilis et gloriosus in saecula.

A:34 [57] Benedicite omnia opera Domini Domino: laudate et superexaltate eum in saecula.

A:35 [58] Benedicite Angeli Domini Domino: laudate et superexaltate eum in saecula.

A:36 [59] Benedicite caeli Domino: laudate et superexaltate eum in saecula.

A:37 [60] Benedicite aquae omnes, quae super caelos sunt, Domino: laudate et superexaltate eum in saecula.

A:38 [61] Benedicite omnes virtutes Domini Domino: laudate et superexaltate eum in saecula.

A:39 [62] Benedicite sol, et luna Domino: laudate et superexaltate eum in saecula.

A:40 [63] Benedicite stellae caeli Domino: laudate et superexaltate eum in saecula.

A:41 [64] Benedicite omnis imber, et ros Domino: laudate et superexaltate eum in saecula.

A:42 [65] Benedicite omnes spiritus Dei Domino: laudate et superexaltate eum in saecula.

A:43 [66] Benedicite ignis, et aestus Domino: laudate et superexaltate eum in saecula.

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A:44 [67] Benedicite frigus, et aestus Domino: laudate et superexaltate eum in saecula.

A:45 [68] Benedicite rores, et pruina Domino: laudate et superexaltate eum in saecula.

A:46 [69] Benedicite gelu, et frigus Domino: laudate et superexaltate eum in saecula.

A:47 [70] Benedicite glacies, et nives Domino: laudate et superexaltate eum in saecula.

A:48 [71] Benedicite noctes, et dies Domino laudate et superexaltate eum in saecula.

A:49 [72] Benedicite lux, et tenebrae Domino: laudate et superexaltate eum in saecula.

A:50 [73] Benedicite fulgura, et nubes Domino: laudate et superexaltate eum in saecula.

A:51 [74] Benedicat terra Dominum: laudet, et superexaltet eum in saecula.

A:52 [75] Benedicite montes, et colles Domino: laudate et superexaltate eum in saecula.

A:53 [76] Benedicite universa germinantia in terra Domino: laudate et superexaltate eum in saecula.

A:54 [77] Benedicite fontes Domino: laudate et super- exaltate eum in saecula.

A:55 [78] Benedicite maria, et flumina Domino: laudate et superexaltate eum in saecula.

A:56 [79] Benedicite cete, et omnia, quae moventur in aquis, Domino: laudate et superexaltate eum in saecula.

A:57 [80] Benedicite omnes volucres caeli Domino: laudate et superexaltate eum in saecula.

A:58 [81] Benedicite omnes bestiae, et pecora Domino: laudate et superexaltate eum in saecula.

A:59 [82] Benedicite fi lii hominum Domino: laudate et superexaltate eum in saecula.

A:60 [83] Benedicat Israel Dominum: laudet et superexaltet eum in saecula.

A:61 [84] Benedicite sacerdotes Domini Domino: laudate et superexaltate eum in saecula.

A:62 [85] Benedicite servi Domini Domino: laudate et superexaltate eum in saecula.

A:63 [86] Benedicite spiritus, et animae iustorum Domino: laudate et superexaltate eum in saecula.

A:64 [87] Benedicite sancti, et humiles corde Domino: laudate et superexaltate eum in saecula.

A:65 [88] Benedicite Anania, Azaria, Misael Domino: laudate et superexaltate eum in saecula. Quia eruit nos de inferno, et salvos fecit de manu mortis, et liberavit nos de medio ardentis flammae, et de medio ignis eruit nos.

A:66 [89] Confi temini Domino, quoniam bonus: quoniam in saeculum misericordia eius.

A:67 [90] Benedicite omnes religiosi Domino Deo deorum: laudate et confi temini ei, quia in omnia saecula misericordia eius.

(Here, with verse 24, the original Hebrew text resumes)

24 [91] Tunc Nabuchodonosor rex obstupuit, et surrexit pro- pere, et ait optimatibus suis: Nonne tres viros misimus in medium ignis compeditos? Qui respondentes regi, dixerunt: Vere rex.

25 [92] Respondit, et ait: Ecce ego video quattuor viros solu- tos, et ambulantes in medio ignis, et nihil corruptionis in eis est, et species quarti similis filio Dei.

26 [93] Tunc accessit Nabuchodonosor ad ostium fornacis ignis ardentis, et ait: Sidrach, Misach, et Abdenago servi Dei excelsi, egredimini, et venite. Statimque egressi sunt Sidrach, Misach, et Abdenago de medio ignis.

27 [94] Et congregati satrapae et magistratus, et iudices, et potentes regis contemplabantur viros illos, quoniam nihil po- testatis habuisset ignis in corporibus eorum, et capillus capi- tis eorum non esset adustus, et sarabala eorum non fuissent immutata, et odor ignis non transisset per eos.

28 [95] Et erumpens Nabuchodonosor, ait: Benedictus Deus eorum, Sidrach videlicet, Misach, et Abdenago, qui misit an- gelum suum, et eruit servos suos, qui crediderunt in eum: et verbum regis immutaverunt, et tradiderunt corpora sua ne servirent, et ne adorarent omnem deum, excepto Deo suo.

29 [96] A me ergo positum est hoc decretum, ut omnis popu- lus, tribus, et lingua, quaecumque locuta fuerit blasphemiam contra Deum Sidrach, Misach, et Abdenago, dispereat, et do- mus eius vastetur: neque enim est alius Deus, qui possit ita salvare.

30 [97] Tunc rex promovit Sidrach, Misach, et Abdenago in provincia Babylonis.

[End of the original Chapter 3 of the Hebrew Book of Daniel. Verses 98-100 are Roman interpolations.]

31 [98] Nabuchodonosor rex omnibus populis, gentibus et linguis, quae habitant in universa terra: “Pax vobis multiplicetur.

32 [99] Signa et mirabilia, quae fecit apud me Deus excelsus, placuit mihi praedicare:

33 [100] Signa eius quam magna sunt, et mirabilia eius quam fortia! Et regnum eius regnum sempiternum, et potestas eius in generationem et generationem”.

DANIEL CHAPTER 4

[The original Hebrew Book of Daniel resumes from Chapter 4 to Chapter 12.]

1 Nabuchodonosor rex, omnibus populis, gentibus, et linguis, qui habitant in universa terra, pax vobis multiplicetur.

2 Signa, et mirabilia fecit apud me Deus excelsus. Placuit ergo mihi praedicare

3 signa eius, quia magna sunt: et mirabilia eius, quia fortia: et regnum eius regnum sempiternum, et potestas eius in generationem et generationem.

4 Ego Nabuchodonosor quietus eram in domo mea, et florens in palatio meo:

5 somnium vidi, quod perterruit me: et cogitationes meae in strato meo, et visiones capitis mei conturbaverunt me.

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6 Et per me propositum est decretum ut introducerentur in conspectu meo cuncti sapientes Babylonis, et ut solutionem somnii indicarent mihi.

7 Tunc ingrediebantur arioli, magi, Chaldaei, et aruspices, et somnium narravi in conspectu eorum: et solutionem eius non indicaverunt mihi:

8 donec collega ingressus est in conspectu meo Daniel, cui nomen Baltassar secundum nomen Dei mei, qui habet spiritum deorum sanctorum in semetipso: et somnium coram ipso locutus sum.

9 Baltassar princeps ariolorum, quoniam ego scio quod spiritum sanctorum deorum habeas in te, et omne sacramentum non est impossibile tibi: visiones somniorum meorum, quas vidi, et solutionem earum narra.

10 Visio capitis mei in cubili meo: Videbam, et ecce arbor in medio terrae, et altitudo eius nimia.

11 Magna arbor, et fortis: et proceritas eius contingens caelum: aspectus illius erat usque ad terminos universae terrae.

12 Folia eius pulcherrima, et fructus eius nimius: et esca universorum in ea. subter eam habitabant animalia, et bestiae, et in ramis eius conversabantur volucres caeli: et ex ea vescebatur omnis caro.

13 Videbam in visione capitis mei super stratum meum, et ecce vigil, et sanctus de caelo descendit.

14 Clamavit fortiter, et sic ait: Succidite arborem, et praecidite ramos eius: excutite folia eius, et dispergite fructus eius: fugiant bestiae, quae subter eam sunt, et volucres de ramis eius.

15 Verumtamen germen radicum eius in terra sinite, et alligetur vinculo ferreo et aereo in herbis, quae foris sunt, et rore caeli tingatur, et cum feris pars eius in herba terrae.

16 Cor eius ab humano commutetur, et cor ferae detur ei: et septem tempora mutentur super eum.

17 In sententia vigilum decretum est, et sermo sanctorum, et petitio: donec cognoscant viventes quoniam dominatur Excelsus in regno hominum; et cuicumque voluerit, dabit illud, et humillimum hominem constituet super eum.

18 Hoc somnium vidi ego Nabuchodonosor rex: tu ergo Baltassar interpretationem narra festinus: quia omnes sapientes regni mei non queunt solutionem edicere mihi: tu autem potes, quia spiritus deorum sanctorum in te est.

19 Tunc Daniel, cuius nomen Baltassar, coepit intra semetipsum tacitus cogitare quasi una hora: et cogitationes eius conturbabant eum. Respondens autem rex ait: Baltassar, somnium et interpretatio eius non conturbent te. Respondit Baltassar, et dixit: Domine mi, somnium his, qui te oderunt, et interpretatio eius hostibus tuis sit.

20 Arborem, quam vidisti sublimem, atque robustam, cuius altitudo pertingit ad caelum, et aspectus illius in omnem terram:

21 et rami eius pulcherrimi, et fructus eius nimius, et esca omnium in ea, subter eam habitantes bestiae agri, et in ramis eius commorantes aves caeli:

22 Tu es rex, qui magnificatus es, et invaluisti: et magnitudo tua crevit, et pervenit usque ad caelum, et potestas tua in terminos universae terrae.

23 Quod autem vidit rex vigilem, et sanctum descendere de caelo, et dicere: Succidite arborem, et dissipate illam, attamen germen radicum eius in terra dimittite, et vinciatur ferro et aere in herbis foris, et rore caeli conspergatur, et cum feris sit pabulum eius, donec septem tempora mutentur super eum:

24 Haec est interpretatio sententiae Altissimi, quae pervenit super dominum meum regem:

25 Eiicient te ab hominibus, et cum bestiis ferisque erit habitatio tua, et foenum ut bos comedes, et rore caeli infunderis: septem quoque tempora mutabuntur super te, donec scias quod dominetur Excelsus super regnum hominum, et cuicumque voluerit, det illud.

26 Quod autem praecepit ut relinqueretur germen radicum eius, id est arboris: regnum tuum tibi manebit postquam cognoveris potestatem esse caelestem.

27 Quam ob rem rex consilium meum placeat tibi, et peccata tua eleemosynis redime, et iniquitates tuas misericordiis pauperum: forsitan ignoscet delictis tuis.

28 Omnia haec venerunt super Nabuchodonosor regem.

29 Post finem mensium duodecim, in aula Babylonis deambulabat.

30 Responditque rex, et ait: Nonne haec est Babylon magna, quam ego aedificavi in domum regni, in robore fortitudinis meae, et in gloria decoris mei?

31 Cumque sermo adhuc esset in ore regis, vox de caelo ruit: Tibi dicitur Nabuchodonosor rex: Regnum tuum transibit a te,

32 et ab hominibus eiicient te, et cum bestiis et feris erit habitatio tua: foenum quasi bos comedes, et septem tempora mutabuntur super te, donec scias quod dominetur Excelsus in regno hominum, et cuicumque voluerit, det illud.

33 Eadem hora sermo completus est super Nabuchodonosor, et ex hominibus abiectus est, et foenum ut bos comedit, et rore caeli corpus eius infectum est: donec capilli eius in similitudinem aquilarum crescerent, et ungues eius quasi avium.

34 Igitur post finem dierum ego Nabuchodonosor oculos meos ad caelum levavi, et sensus meus redditus est mihi: et Altissimo benedixi, et viventem in sempiternum laudavi, et glorificavi: quia potestas eius potestas sempiterna, et regnum eius in generationem et generationem.

35 Et omnes habitatores terrae apud eum in nihilum reputati sunt: iuxta voluntatem enim suam facit tam in virtutibus caeli quam in habitatoribus terrae: et non est qui resistat manui eius, et dicat ei: Quare fecisti?

36 In ipso tempore sensus meus reversus est ad me, et ad honorem regni mei, decoremque perveni: et figura mea reversa est ad me: et optimates mei, et magistratus mei requisierunt me, et in regno meo restitutus sum: et magnificentia amplior addita est mihi.

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37 Nunc igitur ego Nabuchodonosor laudo, et magnifico, et glorifico regem caeli: quia omnia opera eius vera, et viae eius iudicia, et gradientes in superbia potest humiliare.

DANIEL CHAPTER 5

1 Baltassar rex fecit grande convivium optimatibus suis mille: et unusquisque secundum suam bibebat aetatem.

2 Praecepit ergo iam temulentus ut afferrentur vasa aurea et argentea, quae asportaverat Nabuchodonosor pater eius de templo, quod fuit in Ierusalem, ut biberent in eis rex, et optimates eius, uxoresque eius, et concubinae.

3 Tunc allata sunt vasa aurea, et argentea, quae asportaverat de templo, quod fuerat in Ierusalem: et biberunt in eis rex, et optimates eius, uxores et concubinae illius.

4 Bibebant vinum, et laudabant deos suos aureos, et argenteos, aereos, ferreos, ligneosque et lapideos.

5 In eadem hora apparuerunt digiti, quasi manus hominis scribentis contra candelabrum in superficie parietis aulae regiae: et rex aspiciebat articulos manus scribentis.

6 Tunc facies regis commutata est, et cogitationes eius conturbabant eum: et compages renum eius solvebantur, et genua eius ad seinvicem collidebantur.

7 Exclamavit itaque rex fortiter ut introducerent magos, Chaldaeos, et aruspices. Et proloquens rex ait sapientibus Babylonis: Quicumque legerit scripturam hanc, et interpretationem eius manifestam mihi fecerit, purpura vestietur, et torquem auream habebit in collo, et tertius in regno meo erit.

8 Tunc ingressi omnes sapientes regis non potuerunt nec scripturam legere, nec interpretationem indicare regi.

9 Unde rex Baltassar satis conturbatus est, et vultus illius immutatus est. sed et optimates eius turbabantur.

10 Regina autem pro re, quae acciderat regi, et optimatibus eius, domum convivii ingressa est: et proloquens ait: Rex in aeternum vive: non te conturbent cogitationes tuae, neque facies tua immutetur.

11 Est vir in regno tuo, qui spiritum deorum sanctorum habet in se: et in diebus patris tui scientia et sapientia inventae sunt in eo: nam et rex Nabuchodonosor pater tuus principem magorum, incantatorum, Chaldaeorum, et aruspicum constituit eum, pater, inquam, tuus, o rex:

12 quia spiritus amplior, et prudentia, intelligentiaque et interpretatio somniorum, et ostensio secretorum, ac solutio ligatorum inventae sunt in eo, hoc est in Daniele: cui rex posuit nomen Baltassar. nunc itaque Daniel vocetur, et interpretationem narrabit.

13 Igitur introductus est Daniel coram rege. Ad quem praefatus rex ait: Tu es Daniel de filiis captivitatis Iudae, quem adduxit pater meus rex de Iudaea?

14 Audivi de te quoniam spiritum deorum habeas: et scientia, intelligentiaque ac sapientia ampliores inventae sunt in te.

15 Et nunc introgressi sunt in conspectu meo sapientes magi, ut scripturam hanc legerent, et interpretationem eius indicarent mihi: et nequiverunt sensum huius sermonis edicere.

16 Porro ego audivi de te, quod possis obscura interpretari, et ligata dissolvere: si ergo vales scripturam legere, et interpretationem eius indicare mihi, purpura vestieris, et torquem auream circa collum tuum habebis, et tertius in regno meo princeps eris.

17 Ad quae respondens Daniel, ait coram rege: Munera tua sint tibi, et dona domus tuae alteri da: scripturam autem legam tibi, rex, et interpretationem eius ostendam tibi.

18 O rex, Deus altissimus regnum, et magnificentiam, gloriam, et honorem dedit Nabuchodonosor patri tuo.

19 Et propter magnificentiam, quam dederat ei, universi populi, tribus, et linguae tremebant, et metuebant eum: quos volebat, interficiebat: et quos volebat, percutiebat: et quos volebat, exaltabat: et quos volebat, humiliabat.

20 Quando autem elevatum est cor eius, et spiritus illius obfirmatus est ad superbiam, depositus est de solio regni sui, et gloria eius ablata est:

21 et a filiis hominum eiectus est, sed et cor eius cum bestiis positum est, et cum onagris erat habitatio eius: foenum quoque ut bos comedebat, et rore caeli corpus eius infectum est, donec cognosceret quod potestatem haberet Altissimus in regno hominum: et quemcumque voluerit, suscitabit super illud.

22 Tu quoque filius eius Baltassar, non humiliasti cor tuum, cum scires haec omnia:

23 sed adversum Dominatorem caeli elevatus es: et vasa domus eius allata sunt coram te: et tu, et optimates tui, et uxores tuae, et concubinae tuae vinum bibistis in eis: deos quoque argenteos, et aureos, et aereos, ferreos, ligneosque et lapideos, qui non vident, neque audiunt, neque sentiunt, laudasti: porro Deum, qui habet flatum tuum in manu sua, et omnes vias tuas, non glorificasti.

24 Idcirco ab eo missus est articulus manus, quae scripsit hoc, quod exaratum est.

25 Haec est autem scriptura, quae digesta est: MANE, THECEL, PHARES.

26 Et haec est interpretatio sermonis. MANE: numeravit Deus regnum tuum, et complevit illud.

27 THECEL: appensus es in statera, et inventus es minus habens.

28 PHARES: divisum est regnum tuum, et datum est Medis, et Persis.

29 Tunc iubente rege indutus est Daniel purpura, et circumdata est torques aurea collo eius: et praedicatum est de eo quod haberet potestatem tertius in regno suo.

30 Eadem nocte interfectus est Baltassar rex Chaldaeus.

31 Et Darius Medus successit in regnum annos natus sexagintaduos.

DANIEL CHAPTER 6

1 Placuit Dario, et constituit super regnum satrapas centum viginti ut essent in toto regno suo.

2 Et super eos principes tres, ex quibus Daniel unus erat: ut satrapae illis redderent rationem, et rex non sustineret molestiam.

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3 Igitur Daniel superabat omnes principes, et satrapas: quia spiritus Dei amplior erat in illo.

4 Porro rex cogitabat constituere eum super omne regnum: unde principes, et satrapae quaerebant occasionem ut invenirent Danieli ex latere regis: nullamque causam, et suspicionem reperire potuerunt, eo quod fidelis esset, et omnis culpa, et suspicio non inveniretur in eo.

5 Dixerunt ergo viri illi: Non inveniemus Danieli huic aliquam occasionem, nisi forte in lege Dei sui.

6 Tunc principes, et satrapae surripuerunt regi, et sic locuti sunt ei: Dari rex in aeternum vive:

7 consilium inierunt omnes principes regni tui, magistratus, et satrapae, senatores, et iudices ut decretum imperatorium exeat, et edictum: Ut omnis, qui petierit aliquam petitionem a quocumque deo, et homine usque ad triginta dies, nisi a te rex, mittatur in lacum leonum.

8 Nunc itaque rex confirma sententiam, et scribe decretum: ut non immutetur quod statutum est a Medis et Persis, nec praevaricari cuiquam liceat.

9 Porro rex Darius proposuit edictum, et statuit.

10 Quod cum Daniel comperisset, id est, constitutam legem, ingressus est domum suam: et fenestris apertis in coenaculo suo contra Ierusalem tribus temporibus in die flectebat genua sua, et adorabat, confitebaturque coram Deo suo sicut et ante facere consueverat.

11 Viri ergo illi curiosius inquirentes invenerunt Danielem orantem, et obscerantem Deum suum.

12 Et accedentes locuti sunt regi super edicto: Rex numquid non constituisti, ut omnis homo, qui rogaret quemquam de diis, et hominibus usque ad dies triginta, nisi te, rex, mitteretur in lacum leonum? Ad quos respondens rex, ait: verus est sermo iuxta decretum Medorum, atque Persarum, quod praevaricari non licet.

13 Tunc respondentes dixerunt coram rege: Daniel de filiis captivitatis Iuda, non curavit de lege tua, et de edicto, quod constituisti: sed tribus temporibus per diem orat obsecratione sua.

14 Quod verbum cum audisset rex, satis contristatus est: et pro Daniele posuit cor ut liberaret eum, et usque ad occasum solis laborabat ut erueret illum.

15 Viri autem illi intelligentes regem dixerunt ei: Scito rex, quia lex Medorum, atque Persarum est ut omne decretum, quod constituerit rex, non liceat immutari.

16 Tunc rex praecepit: et adduxerunt Danielem, et miserunt eum in lacum leonum. Dixitque rex Danieli: Deus tuus, quem colis semper, ipse liberabit te.

17 Allatusque est lapis unus, et positus est super os laci: quem obsignavit rex annulo suo, et annulo optimatum suorum, nequid fieret contra Danielem.

18 Et abiit rex in domum suam, et dormivit incoenatus, cibique non sunt allati coram eo, insuper et somnus recessit ab eo.

19 Tunc rex primo diluculo consurgens, festinus ad lacum leonum perrexit:

20 appropinquansque lacui, Danielem voce lacrymabili inclamavit, et affatus est eum: Daniel serve Dei viventis, Deus tuus, cui tu servis semper, putasne valuit te liberare a leonibus?

21 Et Daniel regi respondens ait: Rex in aeternum vive:

22 Deus meus misit angelum suum, et conclusit ora leonum, et non nocuerunt mihi: quia coram eo iustitia inventa est in me: sed et coram te, rex, delictum non feci.

23 Tunc vehementer rex gavisus est super eo, et Danielem praecepit educi de lacu: eductusque est Daniel de lacu, et nulla laesio inventa est in eo, quia credidit Deo suo.

24 Iubente autem rege, adducti sunt viri illi, qui accusaverant Danielem: et in lacum leonum missi sunt, ipsi, et filii, et uxores eorum: et non pervenerunt usque ad pavimentum laci, donec arriperent eos leones, et omnia ossa eorum comminuerunt.

25 Tunc Darius rex scripsit universis populis, tribubus, et linguis habitantibus in universa terra: PAX vobis multiplicetur.

26 A me constitutum est decretum, ut in universo imperio, et regno meo tremiscant, et paveant Deum Danielis. ipse est enim Deus vivens, et aeternus in saecula: et regnum eius non dissipabitur, et potestas eius usque in aeternum.

27 Ipse liberator, atque salvator, faciens signa, et mirabilia in caelo, et in terra: qui liberavit Danielem de lacu leonum.

28 Porro Daniel perseveravit usque ad regnum Darii, regnumque Cyri Persae.

(Another interpolation in the Latin text of the Vulgate Translation from 29 July 2003 [XXIX Iulii MMIII]. It is not in Brenton's Greek text of the Septuagint. It begins with Cyrus the king of Persia, so we mark the enumeration with a capital letter C: This particular document, however does not contain Chapter 13 [Susanna] and Chapter 14 [Bel and the Dragon].)

C:65 Et rex Astyages appositus est ad patres suos, et suscepit Cyrus Perses regnum eius.

C:1 Erat autem Daniel conviva regis, et honoratus super omnes amicos eius.

C:2 Erat quoque idolum apud Babylonios nomine Bel: et impendebantur in eo per dies singulos similae artabae duodecim, et oves quadraginta, vinique amphorae sex.

C:3 Rex quoque colebat eum, et ibat per singulos dies adorare eum: porro Daniel adorabat Deum suum. Dixitque ei rex: Quare non adoras Bel?

C:4 Qui respondens, ait ei: Quia non colo idola manufacta, sed viventem Deum, qui creavit caelum, et terram, et habet potestatem omnis carnis.

C:5 Et dixit rex ad eum: Non videtur tibi esse Bel vivens Deus? An non vides quanta comedat, et bibat quotidie?

C:6 Et ait Daniel arridens: Ne erres rex. iste enim intrinsecus luteus est, et forinsecus aereus, neque comedit aliquando.

C:7 Et iratus rex vocavit sacerdotes eius, et ait eis: Nisi dixeritis mihi, quis est qui comedat impensas has, moriemini.

C:8 Si autem ostenderitis, quoniam Bel comedat haec, morietur Daniel, quia blasphemavit in Bel. Et dixit Daniel regi: Fiat iuxta verbum tuum.

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C:9 Erant autem sacerdotes Bel septuaginta, exceptis uxoribus, et parvulis, et filiis. Et venit rex cum Daniele in templum Bel.

C:10 Et dixerunt sacerdotes Bel: Ecce nos egredimur foras: et tu rex pone escas, et vinum misce, et claude ostium, et signa annulo tuo:

C:11 et cum ingressus fueris mane, nisi inveneris omnia comesta a Bel, morte moriemur, vel Daniel qui mentitus est adversum nos.

C:12 Contemnebant autem, quia fecerant sub mensa absconditum introitum, et per illum ingrediebantur semper, et devorabant ea.

C:13 Factum est igitur postquam egressi sunt illi, rex posuit cibos ante Bel: praecepit Daniel pueris suis, et attulerunt cinerem, et cribravit per totum templum coram rege: et egressi clauserunt ostium: et signantes annulo regis abierunt.

C:14 Sacerdotes autem ingressi sunt nocte iuxta consuetudinem suam, et uxores et filii eorum: et comederunt omnia, et biberunt.

C:15 Surrexit autem rex primo diluculo, et Daniel cum eo.

C:16 Et ait rex: Salvane sunt signacula, Daniel? Qui respondit: Salva, rex.

C:17 Statimque cum aperuisset ostium, intuitus rex mensam, exclamavit voce magna: Magnus es Bel, et non est apud te dolus quisquam.

C:18 Et risit Daniel: et tenuit regem ne ingrederetur intro: et dixit: Ecce pavimentum, animadverte cuius vestigia sint haec.

C:19 Et dixit rex: Video vestigia virorum, et mulierum, et infantium. Et iratus est rex.

C:20 Tunc apprehendit sacerdotes, et uxores, et filios eorum: et ostenderunt ei abscondita ostiola, per quae ingrediebantur, et consumebant quae erant super mensam.

C:21 Occidit ergo illos rex, et tradidit Bel in potestatem Danielis: qui subvertit eum, et templum eius.

C:22 Et erat draco magnus in loco illo, et colebant eum Babylonii.

C:23 Et dixit rex Danieli: Ecce nunc non potes dicere quia iste non sit Deus vivens: adora ergo eum.

C:24 Dixitque Daniel: Dominum Deum meum adoro: quia ipse est Deus vivens: iste autem non est Deus vivens.

C:25 Tu autem rex da mihi potestatem, et interficiam draconem absque gladio, et fuste. Et ait rex: Do tibi.

C:26 Tulit ergo Daniel picem, et adipem, et pilos, et coxit pariter: fecitque massas, et dedit in os draconis, et diruptus est draco. Et dixit: Ecce quem colebatis.

C:27 Quod cum audissent Babylonii, indignati sunt vehementer: et congregati adversum regem, dixerunt: Iudaeus factus est rex: Bel destruxit, draconem interfecit, et sacerdotes occidit.

C:28 Et dixerunt cum venissent ad regem: Trade nobis Danielem, alioquin interficiemus te, et domum tuam.

C:29 Vidit ergo rex quod irruerent in eum vehementer: et necessitate compulsus tradidit eis Danielem.

C:30 Qui miserunt eum in lacum leonum, et erat ibi diebus sex.

C:31 Porro in lacu erant leones septem, et dabantur eis duo corpora quotidie, et duae oves: et tunc non data sunt eis, ut devorarent Danielem.

C:32 Erat autem Habacuc propheta in Iudaea, et ipse coxerat pulmentum, et intriverat panes in alveolo: et ibat in campum ut ferret messoribus.

C:33 Dixitque Angelus Domini ad Habacuc: Fer prandium, quod habes, in Babylonem Danieli, qui est in lacu leonum.

C:34 Et dixit Habacuc: Domine, Babylonem non vidi, et lacum nescio.

C:35 Et apprehendit eum Angelus Domini in vertice eius, et portavit eum capillo capitis sui, posuitque eum in Babylone supra lacum in impetu spiritus sui.

C:36 Et clamavit Habacuc, dicens: Daniel serve Dei, tolle prandium, quod misit tibi Deus.

C:37 Et ait Daniel: Recordatus es mei Deus, et non dereliquisti diligentes te.

C:38 Surgensque Daniel comedit. Porro Angelus Domini restituit Habacuc confestim in loco suo.

C:39 Venit ergo rex die septimo ut lugeret Danielem: et venit ad lacum, et introspexit, et ecce Daniel sedens in medio leonum.

C:40 Et exclamavit voce magna rex, dicens: Magnus es Domine Deus Danielis. Et extraxit eum de lacu leonum.

C:41 Porro illos, qui perditionis eius causa fuerant, intromisit in lacum, et devorati sunt in momento coram eo.

C:42 Tunc rex ait: Paveant omnes habitantes in universa terra Deum Danielis: quia ipse est Salvator, faciens signa, et mirabilia in terra: qui liberavit Danielem de lacu leonum.

DANIEL CHAPTER 7

1 Anno primo Baltassar regis Babylonis, Daniel somnium vidit: visio autem capitis eius in cubili suo: et somnium scribens, brevi sermone comprehendit: summatimque perstringens, ait:

2 Videbam in visione mea nocte, et ecce quattuor venti caeli pugnabant in mari magno.

3 Et quattuor bestiae grandes ascendebant de mari diversae inter se.

4 Prima quasi leaena, et alas habebat aquilae: aspiciebam donec evulsae sunt alae eius, et sublata est de terra, et super pedes quasi homo stetit; et cor hominis datum est ei.

5 Et ecce bestia alia similis urso in parte stetit: et tres ordines erant in ore eius, et in dentibus eius, et sic dicebant ei: Surge, comede carnes plurimas.

6 Post haec aspiciebam, et ecce alia quasi pardus, et alas habebat quasi avis, quattuor super se, et quattuor capita erant in bestia, et potestas data est ei.

7 Post haec aspiciebam in visione noctis, et ecce bestia quarta terribilis, atque mirabilis, et fortis nimis, dentes ferreos habebat magnos, comedens atque comminuens, et reliqua pedibus suis conculcans: dissimilis autem erat ceteris bestiis, quas videram ante eam, et habebat cornua decem.

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8 Considerabam cornua, et ecce cornu aliud parvulum ortum est de medio eorum: et tria de cornibus primis evulsa sunt a facie eius: et ecce oculi, quasi oculi hominis erant in cornu isto, et os loquens ingentia.

9 Aspiciebam donec throni positi sunt, et antiquus dierum sedit: vestimentum eius candidum quasi nix, et capilli capitis eius quasi lana munda: thronus eius flammae ignis: rotae eius ignis accensus.

10 Fluvius igneus, rapidusque egrediebatur a facie eius. millia millium ministrabant ei, et decies millies centena millia assistebant ei: iudicium sedit, et libri aperti sunt.

11 Aspiciebam propter vocem sermonum grandium, quos cornu illud loquebatur: et vidi quoniam interfecta esset bestia, et perisset corpus eius, et traditum esset ad comburendum igni:

12 aliarum quoque bestiarum ablata esset potestas, et tempora vitae constituta essent eis usque ad tempus, et tempus.

13 Aspiciebam ergo in visione noctis, et ecce cum nubibus caeli quasi filius hominis veniebat, et usque ad antiquum dierum pervenit: et in conspectu eius obtulerunt eum.

14 Et dedit ei potestatem, et honorem, et regnum: et omnes populi, tribus, et linguae ipsi servient: potestas eius, potestas aeterna, quae non auferetur: et regnum eius, quod non corrumpetur.

15 Horruit spiritus meus, ego Daniel territus sum in his, et visiones capitis mei conturbaverunt me.

16 Accessi ad unum de assistentibus, et veritatem quaerebam ab eo de omnibus his. Qui dixit mihi interpretationem sermonum, et docuit me:

17 Hae quattuor bestiae magnae: quattuor sunt regna, quae consurgent de terra.

18 Suscipient autem regnum sancti Dei altissimi: et obtinebunt regnum usque in saeculum, et saeculum saeculorum.

19 Post hoc volui diligenter discere de bestia quarta, quae erat dissimilis valde ab omnibus, et terribilis nimis: dentes et ungues eius ferrei: comedebat, et comminuebat, et reliqua pedibus suis conculcabat:

20 et de cornibus decem, quae habebat in capite: et de alio, quod ortum fuerat, ante quod ceciderant tria cornua: et de cornu illo, quod habebat oculos, et os loquens grandia, et maius erat ceteris.

21 Aspiciebam, et ecce cornu illud faciebat bellum adversus sanctos, et praevalebat eis,

22 donec venit antiquus dierum, et iudicium dedit sanctis Excelsi, et tempus advenit, et regnum obtinuerunt sancti.

23 Et sic ait: Bestia quarta, regnum quartum erit in terra, quod maius erit omnibus regnis, et devorabit universam terram, et conculcabit, et comminuet eam.

24 Porro cornua decem ipsius regni, decem reges erunt: et alius consurget post eos, et ipse potentior erit prioribus, et tres reges humiliabit.

25 Et sermones contra Excelsum loquetur, et sanctos Altissimi conteret: et putabit quod possit mutare tempora, et leges, et tradentur in manu eius usque ad tempus, et tempora, et dimidium temporis.

26 Et iudicium sedebit ut auferatur potentia, et conteratur, et dispereat usque in finem.

27 Regnum autem, et potestas, et magnitudo regni, quae est subter omne caelum, detur populo sanctorum Altissimi: cuius regnum, regnum sempiternum est, et omnes reges servient ei, et obedient.

28 Hucusque finis verbi. Ego Daniel multum cogitationibus meis conturbabar, et facies mea mutata est in me: verbum autem in corde meo conservavi.

DANIEL CHAPTER 8

1 Anno tertio regni Baltassar regis, visio apparuit mihi. Ego Daniel post id, quod videram in principio,

2 vidi in visione mea, cum essem in Susis castro, quod est in Aelam regione: vidi autem in visione esse me super portam Ulai.

3 Et lavavi oculus meos, et vidi: et ecce aries unus stabat ante paludem, habens cornua excelsa, et unum excelsius altero atque succrescens. Postea

4 vidi arietem cornibus ventilantem contra Occidentem, et contra Aquilonem, et contra Meridiem, et omnes bestiae non poterant resistere ei, neque liberari de manu eius: fecitque secundum voluntatem suam, et magnificatus est.

5 Et ego intelligebam: ecce autem hircus caprarum veniebat ab Occidente super faciem totius terrae, et non tangebat terram: porro hircus habebat cornu insigne inter oculos suos.

6 Et venit usque ad arietem illum cornutum, quem videram stantem ante portam, et cucurrit ad eum in impetu fortitudinis suae.

7 Cumque appropinquasset prope arietem, efferatus est in eum, et percussit arietem: et comminuit duo cornua eius, et non poterat aries resistere ei: cumque eum misisset in terram, conculcavit, et nemo quibat liberare arietem de manu eius.

8 Hircus autem caprarum magnus factus est nimis: cumque crevisset, fractum est cornu magnum, et orta sunt quattour cornua subter illud per quattuor ventos caeli.

9 De uno autem ex eis egressum est cornu unum modicum: et factum est grande contra Meridiem, et contra Orientem, et contra fortitudinem.

10 Et magnificatum est usque ad fortitudinem caeli: et deiecit de fortitudine, et de stellis, et conculcavit eas.

11 Et usque ad principem fortitudinis magnificatum est: et ab eo tulit iuge sacrificium, et deiecit locum sanctificationis eius.

12 Robur autem datum est ei contra iuge sacrificium propter peccata: et prosternetur veritas in terra, et faciet, et prosperabitur.

13 Et audivi unum de sanctis loquentem: et dixit unus sanctus alteri nescio cui loquenti: Usquequo visio, et iuge sacrificium, et peccatum desolationis, quae facta est: et sanctuarium, et fortitudo conculcabitur?

14 Et dixit ei: Usque ad vesperam at mane, dies duo millia trecenti: et mundabitur sanctuarium.

15 Factum est autem cum viderem ego Daniel visionem, et quaererem intelligentiam: ecce stetit in conspectu meo quasi species viri.

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16 Et audivi vocem viri inter Ulai: et clamavit, et ait: Gabriel fac intelligere istum visionem.

17 Et venit, et stetit iuxta ubi ego stabam: cumque venisset, pavens corrui in faciem meam, et ait ad me: Intellige fili hominis, quoniam in tempore finis complebitur visio.

18 Cumque loqueretur ad me, collapsus sum pronus in terram: et tetigit me, et statuit me in gradu meo,

19 dixitque mihi: Ego ostendam tibi quae futura sunt in novissimo maledictionis: quoniam habet tempus finem suum.

20 Aries, quem vidisti habere cornua, rex Medorum est atque Persarum.

21 Porro hircus caprarum, rex Graecorum est. et cornu grande, quod erat inter oculos eius, ipse est rex primus.

22 Quod autem fracto illo surrexerunt quattuor pro eo: quattuor reges de gente eius consurgent, sed non in fortitudine eius.

23 Et post regnum eorum, cum creverint iniquitates, consurget rex impundes facie, et intelligens propositiones.

24 et roborabitur fortitudo eius, sed non in viribus suis: et supra quam credi potest, universa vastabit, et prosperabitur, et faciet. Et interficiet robustos, et populum sanctorum

25 secundum voluntatem suam, et dirigetur dolus in manu eius: et cor suum magnificabit, et in copia rerum omnium occidet plurimos: et contra principem principum consurget, et sine manu conteretur.

26 Et visio vespere et mane, quae dicta est, vera est: tu ergo visionem signa, quia post multos dies erit.

27 Et ego Daniel langui, et aegrotavi per dies: cumque surrexissem, faciebam opera regis, et stupebam ad visionem, et non erat qui interpretaretur.

DANIEL CHAPTER 9

1 In anno primo Darii filii Assueri de semine Medorum, qui imperavit super regnum Chaldaeorum:

2 Anno uno regni eius, ego Daniel intellexi in libris numerum annorum, de quo factus est sermo Domini ad Ieremiam prophetam, ut complerentur desolationis Ierusalem septuaginta anni.

3 Et posui faciem meam ad Dominum Deum meum rogare et deprecari in ieiuniis, sacco, et cinere.

4 Et oravi Dominum Deum meum, et confessus sum, et dixi: Obsecro Domine Deus magne et terribilis, custodiens pactum, et misericordiam diligentibus te, et custodientibus mandata tua.

5 Peccavimus, iniquitatem fecimus, impie egimus, et recessimus: et declinavimus a mandatis tuis, ac iudiciis.

6 Non obedivimus servis tuis prophetis, qui locuti sunt in nomine tuo regibus nostris, principibus nostris, patribus nostris, omnique populo terrae.

7 Tibi Domine iustitia: nobis autem confusio faciei, sicut est hodie viro Iuda, et habitatoribus Ierusalem, et omni Israel, his qui prope sunt, et his qui procul in universis terris, ad quas eiecisti eos propter iniquitates eorum, in quibus peccaverunt in te.

8 Domine nobis confusio faciei, regibus nostris, principibus nostris, et patribus nostris, qui peccaverunt.

9 Tibi autem Domino Deo nostro misericordia, et propitiatio, quia recessimus a te:

10 et non audivimus vocem Domini Dei nostri ut ambularemus in lege eius, quam posuit nobis per servos suos prophetas.

11 Et omnis Israel praevaricati sunt legem tuam, et declinaverunt ne audirent vocem tuam, et stillavit super nos maledictio, et detestatio, quae scripta est in libro Moysi servi Dei, quia peccavimus ei.

12 Et statuit sermones suos, quos locutus est super nos, et super principes nostros, qui iudicaverunt nos, ut superinduceret in nos magnum malum, quale numquam fuit sub omni caelo, secundum quod factum est in Ierusalem.

13 Sicut scriptum est in lege Moysi, omne malum hoc venit super nos: et non rogavimus faciem tuam Domine Deus noster, ut reverteremur ab iniquitatibus nostris, et cogitaremus veritatem tuam.

14 Et vigilavit Dominus super malitiam, et adduxit eam super nos: iustus Dominus Deus noster in omnibus operibus suis, quae fecit: non enim audivimus vocem eius.

15 Et nunc Domine Deus noster, qui eduxisti populum tuum de Terra Aegypti in manu forti, et fecisti tibi nomen secundum diem hanc: peccavimus, iniquitatem fecimus.

16 Domine in omnem iustitiam tuam: avertatur obsecro ira tua, et furor tuus a civitate tua Ierusalem, et monte sancto tuo. Propter peccata enim nostra, et iniquitates patrum nostrorum, Ierusalem, et populus tuus in opprobrium sunt omnibus per circuitum nostrum.

17 Nunc ergo exaudi Deus noster orationem servi tui, et preces eius: et ostende faciem tuam super sanctuarium tuum, quod desertum est propter temetipsum.

18 Inclina Deus meus aurem tuam, et audi: aperi oculos tuos, et vide desolationem nostram, et civitatem, super quam invocatum est nomen tuum: neque enim in iustificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis:

19 Exaudi Domine, placare Domine: attende et fac: ne moreris propter temetipsum Deus meus: quia nomen tuum invocatum est super civitatem, et super populum tuum.

20 Cumque adhuc loquerer, et orarem, et confiterer peccata mea, et peccata populi mei Israel, et prosternerem preces meas in conspectu Dei mei, pro monte sancto Dei mei:

21 Adhuc me loquente in oratione, ecce vir Gabriel, quem videram in visione a principio, cito volans tetigit me in tempore sacrificii vespertini.

22 Et docuit me, et locutus est mihi, dixitque: Daniel nunc egressus sum ut docerem te, et intelligeres.

23 Ab exordio precum tuarum egressus est sermo: ego autem veni ut indicarem tibi, quia vir desideriorum es: tu ergo animadverte sermonem, et intellige visionem.

24 Septuaginta hebdomades abbreviatae sunt super populum tuum, et super urbem sanctam tuam ut consummetur praevaricatio, et finem accipiat peccatum, et deleatur iniquitas, et adducatur iustitia sempiterna, et impleatur visio, et prophetia, et ungatur Sanctus sanctorum.

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25 Scito ergo, et animadverte: Ab exitu sermonis, ut iterum aedificetur Ierusalem, usque ad Christum ducem, hebdomades septem, et hebdomades sexaginta duae erunt: et rursum aedificabitur platea, et muri in angustia temporum.

26 Et post hebdomades sexaginta duas occidetur Christus [messiah]: et non erit eius populus, qui eum negaturus est. Et civitatem, et sanctuarium dissipabit populus cum duce venturo: et finis eius vastitas, et post finem belli statuta desolatio.

27 Confirmabit autem pactum multis hebdomada una: et in dimidio hebdomadis deficiet hostia et sacrificium: et erit in templo abominatio desolationis: et usque ad consummationem et finem perseverabit desolatio.

DANIEL CHAPTER 10

1 Anno tertio Cyri regis Persarum, verbum revelatum est Danieli cognomento Baltassar, et verbum verum, et fortitudo magna: intellexitque sermonem: intelligentia enim est opus in visione.

2 In diebus illis ego Daniel lugebam trium hebdomadarum diebus,

3 panem desiderabilem non comedi, et caro et vinum non introierunt in os meum, sed neque unguento unctus sum: donec complerentur trium hebdomadarum dies.

4 Die autem vigesima et quarta mensis primi eram iuxta fluvium magnum, qui est Tigris.

5 Et levavi oculos meos, et vidi: et ecce vir unus vestitus lineis, et renes eius accincti auro obrizo:

6 et corpus eius quasi chrysolithus, et facies eius velut species fulguris, et oculi eius ut lampas ardens: et brachia eius, et quae deorsum sunt usque ad pedes, quasi species aeris candentis: et vox sermonum eius ut vox multitudinis.

7 Vidi autem ego Daniel solus visionem: porro viri, qui erant mecum, non viderunt: sed terror nimus irruit super eos, et fugerunt in absconditum.

8 Ego autem relictus solus vidi visionem grandem hanc: et non remansit in me fortitudo, sed et species mea immutata est in me, et emarcui, nec habui quidquam virium.

9 Et audivi vocem sermonum eius: et audiens iacebam consternatus super faciem meam, et vultus meus haerebat terrae.

10 Et ecce manus tetigit me, et erexit me super genua mea, et super articulos manuum mearum.

11 Et dixit ad me: Daniel vir desideriorum, intellige verba, quae ego loquor ad te, et sta in gradu tuo: nunc enim sum missus ad te. Cumque dixisset mihi sermonem istum, steti tremens.

12 Et ait ad me: Noli metuere Daniel: quia ex die primo, quo posuisti cor tuum ad intelligendum ut te affligeres in conspectu Dei tui, exaudita sunt verba tua: et ego veni propter sermones tuos.

13 Princeps autem regni Persarum restitit mihi viginti et uno diebus: et ecce Michael unus de principibus primis venit in adiutorium meum, et ego remansi ibi iuxta regem Persarum.

14 Veni autem ut docerem te quae ventura sunt populo tuo in novissimis diebus, quoniam adhuc, visio in dies.

15 Cumque loqueretur mihi huiuscemodi verbis, deieci vultum meum ad terram, et tacui.

16 Et ecce quasi similitudo filii hominis tetigit labia mea: et aperiens os meum locutus sum, et dixi ad eum, qui stabat contra me: Domine mi, in visione tua dissolutae sunt compages meae, et nihil in me remansit virium.

17 Et quomodo poterit servus Domini mei loqui cum Domino meo? nihil enim in me remansit virium, sed et halitus meus intercluditur.

18 Rursum ergo tetigit me quasi visio hominis, et confortavit me,

19 et dixit: Noli timere vir desideriorum: pax tibi: confortare, et esto robustus. Cumque loqueretur mecum, convalui, et dixi: Loquere Domine mi, quia confortasti me.

20 Et ait: Numquid scis quare venerim ad te? et nunc revertar ut praelier adversum principem Persarum. cum ego egrederer, apparuit princeps Graecorum veniens.

21 Verumtamen annunciabo tibi quod expressum est in scriptura veritatis: et nemo est adiutor meus in omnibus his, nisi Michael princeps vester.

DANIEL CHAPTER 11

1 Ego autem ab anno primo Darii Medi stabam ut confortaretur, et roboraretur.

2 Et nunc veritatem annunciabo tibi. Ecce adhuc tres reges stabunt in Perside, et quartus ditabitur opibus nimiis super omnes: et cum invaluerit divitiis suis, concitabit omnes adversum regnum Graeciae.

3 Surget vero rex fortis, et dominabitur potestate multa: et faciet quod placuerit ei.

4 Et cum steterit, conteretur regnum eius, et dividetur in quattuor ventos caeli: sed non in posteros eius, neque secundum potentiam illius, qua dominatus est. lacerabitur enim regnum eius etiam in externos, exceptis his.

5 Et confortabitur rex Austri: et de principibus eius praevalebit super eum, et dominabitur ditione: multa enim dominatio eius.

6 Et post finem annorum foederabuntur: filiaque regis Austri veniet ad regem Aquilonis facere amicitiam, et non obtinebit fortitudinem brachii, nec stabit semen eius: et tradetur ipsa, et qui adduxerunt eam, adolescentes eius, et qui confortabant eam in temporibus.

7 Et stabit de germine radicum eius plantatio: et veniet cum exercitu, et ingredietur provinciam regis Aquilonis: et abutetur eis, et obtinebit.

8 Insuper et deos eorum, et sculptilia, vasa quoque pretiosa argenti, et auri captiva ducet in Aegyptum: ipse praevalebit adversus regem Aquilonis.

9 Et intrabit in regnum rex Austri, et revertetur ad terram suam.

10 Filii autem eius provocabuntur, et congregabunt multitudinem exercituum plurimorum: et veniet properans, et inundans: et revertetur, et concitabitur, et congredietur cum robere eius.

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11 Et provocatus rex Austri egredietur, et pugnabit adversus regem Aquilonis, et praeparabit multitudinem nimiam, et dabitur multitudo in manu eius.

12 Et capiet multitudinem, et exaltabitur cor eius, et deiiciet multa millia, sed non praevalebit.

13 Convertetur enim rex Aquilonis, et praeparabit multitudinem multo maiorem quam prius: et in fine temporum, annorumque veniet properans cum exercitu magno, et opibus nimiis.

14 Et in temporibus illis multi consurgent adversus regem Austri: filii quoque praevaricatorum populi tui extollentur ut impleant visionem, et corruent.

15 Et venit rex Aquilonis, et comportabit aggerem, et capiet urbes munitissimas: et brachia Austri non sustinebunt, et consurgent electi eius ad resistendum, et non erit fortitudo.

16 Et faciet veniens super eum iuxta placitum suum, et non erit qui stet contra faciem eius: et stabit in terra inclyta, et consumetur in manu eius.

17 Et ponet faciem suam ut veniat ad tenendum universum regnum eius, et recta faciet cum eo: et filiam feminarum dabit ei, ut evertat illud: et non stabit, nec illius erit.

18 Et convertet faciem suam ad insulas, et capiet multas: et cessare faciet principem opprobrii sui, et opprobrium eius convertetur in eum.

19 Et convertet faciem suam ad imperium terrae suae, et impinget, et corruet, et non invenietur.

20 Et stabit in loco eius vilissimus, et indignus decore regio: et in paucis diebus conteretur, non in furore, nec in praelio.

21 Et stabit in loco eius despectus, et non tribuetur ei honor regius: et veniet clam, et obtinebit regnum in fraudulentia.

22 Et brachia pugnantis expugnabuntur a facie eius, et conterentur: insuper et dux foederis.

23 Et post amicitias, cum eo faciet dolum: et ascendet, et superabit in modico populo.

24 Et abundantes, et uberes urbes ingredietur: et faciet quae non fecerunt patres eius, et patres patrum eius: rapinas, et praedam, et divinitas eorum dissipabit, et contra firmissimas cogitationes inibit: et hoc usque ad tempus.

25 Et concitabitur fortitudo eius, et cor eius adversum regem Austri in exercitu magno: et rex Austri provocabitur ad bellum multis auxiliis, et fortibus nimis: et non stabunt, quia inibunt adversus eum consilia.

26 Et comedentes panem cum eo, conterent illum, exercitusque eius opprimetur: et cadent interfecti plurimi.

27 Duorum quoque regnum cor erit ut malefaciant, et ad mensam unam mendacium loquentur, et non proficient: quia adhuc finis in aliud tempus.

28 Et revertetur in terram suam cum opibus multis: et cor eius adversum testamentum sanctum, et faciet, et revertetur in terram suam.

29 Statuto tempore revertetur, et veniet ad Austrum: et non erit priori simile novissimum.

30 Et veniet super eum Trieres, et Romani: et percutietur, et revertetur, et indignabitur contra testamentum sanctuarii, et faciet: reverteturque et cogitabit adversum eos, qui dereliquerunt testamentum sanctuarii.

31 Et brachia ex eo stabunt, et polluent sanctuarium fortitudinis, et auferent iuge sacrificium: et dabunt abominationem in desolationem.

32 Et impii in testamentum simulabunt fraudulenter: populus autem sciens Deum suum, obtinebit, et faciet.

33 Et docti in populo docebunt plurimos: et ruent in gladio, et in flamma, et in captivitate, et in rapina dierum.

34 Cumque corruerint, sublevabuntur auxilio parvulo: et applicabuntur eis plurimi fraudulenter.

35 Et de eruditis ruent, ut conflentur, et eligantur, et dealbentur usque ad tempus praefinitum: quia adhuc aliud tempus erit.

36 Et faciet iuxta voluntatem suam rex, et elevabitur, et magnificabitur adversus omnem deum: et adversus Deum deorum loquetur magnifica, et dirigetur, donec compleatur iracundia: perpetrata quippe est definitio.

37 Et Deum patrum suorum non reputabit: et erit in concupiscentiis feminarum, nec quemquam deorum curabit: quia adversum universa consurget.

38 Deum autem Maozim in loco suo venerabitur: et Deum, quem ignoraverunt patres eius, colet auro, et argento, et lapide pretioso, rebusque pretiosis.

39 Et faciet ut muniat Maozim cum Deo alieno, quem cognovit, et multiplicabit gloriam, et dabit eis potestatem in multis, et terram dividet gratuito.

40 Et in tempore praefinito praeliabitur adversus eum rex Austri, et quasi tempestas veniet contra illum rex Aquilonis in curribus, et in equitibus, et in classe magna, et ingredietur terras, et conteret, et pertransiet.

41 Et introibit in terram gloriosam, et multae corruent: hae autem solae salvabuntur de manu eius, Edom, et Moab, et principium filiorum Ammon.

42 Et mittet manum suam in terras: et Terra Aegypti non effugiet.

43 Et dominabitur thesaurorum auri, et argenti, et in omnibus pretiosis Aegypti: per Libyam quoque, et Aethiopiam transibit.

44 Et fama turbabit eum ab Oriente et ab Aquilone: et veniet in multitudine magna ut conterat et interficiat plurimos.

45 Et figet tabernaculum suum Apadno inter maria, super montem inclytum et sanctum: et veniet usque ad summitatem eius, et nemo auxiliabitur ei.

DANIEL CHAPTER 12

1 In tempore autem illo consurget Michael princeps magnus, qui stat pro filiis populi tui: et veniet tempus quale non fuit ab eo ex quo gentes esse coeperunt usque ad tempus illud. Et in tempore illo salvabitur populus tuus, omnis qui inventus fuerit scriptus in libro.

2 Et multi de his, qui dormiunt in terrae pulvere, evigilabunt: alii in vitam aeternam, et alii in opprobrium ut videant semper.

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3 Qui autem docti fuerint, fulgebunt quasi splendor firmamenti: et qui ad iustitiam erudiunt multos, quasi stellae in perpetuas aeternitates.

4 Tu autem Daniel claude sermones, et signa librum usque ad tempus statutum: plurimi pertransibunt, et multiplex erit scientia.

5 Et vidi ego Daniel, et ecce quasi duo alii stabant: unus hinc super ripam fluminis, et alius inde ex altera ripa fluminis.

6 Et dixi viro, qui erat indutus lineis, qui stabat super aquas fluminis: Usquequo finis horum mirabilium?

7 Et audivi virum, qui indutus erat lineis, qui stabat super aquas fluminis, cum elevasset dexteram et sinistram suam in caelum, et iurasset per viventem in aeternum, quia in tempus, et tempora, et dimidium temporis. Et cum completa fuerit dispersio manus populi sancti, complebuntur universa haec.

8 Et ego audivi, et non intellexi. Et dixi: Domine mi, quid erit post haec?

9 Et ait: Vade Daniel, quia clausi sunt, signatique sermones usque ad praefinitum tempus.

10 Eligentur, et dealbabuntur, et quasi ignis probabuntur multi: et impie agent impii, neque intelligent omnes impii, porro docti intelligent.

11 Et a tempore cum ablatum fuerit iuge sacrificium, et posita fuerit abominatio in desolationem, dies mille ducenti nonaginta.

12 Beatus, qui expectat, et pervenit usque ad dies mille trecentos trigintaquinque.

13 Tu autem vade ad praefinitum: et requiesces, et stabis in sorte tua in finem dierum.

(Hucusque Daniel in Hebraeo volumine legimus. Cetera, quae sequuntur usque ad finem libri, de Theodotionis editione translata sunt).

(Here ends the authoritative Hebrew text of the Book of Daniel.)

DANIEL CHAPTER 13
HISTORY OF SUSANNA
(Hebrew Title: Shoshana)
also called Susanna and the Elders
or (1st) Addition to Daniel (Chapter 13)
Provenance: Codex Chisianus 88
Part of The Book of Odes; Source: Codex Alexandrinus
Original Translation: Theodotion (2nd century A.D.)
Translation: Nova Vulgata 1979.
Etimated Range of Dating: 2nd century B.C.

(In Judaism, all three items are separate and belong to the Deuterocanon, the Second Canon. In the Christian Bible, the Story of Susanna and the Elders, like Song of the Three Holy Children, and Bel and the Dragon, belong to the "Additions to Daniel."

The Greek text survives in two versions. The received version is due to Theodotion; this has superseded the original Septuagint version, which now survives only in Syriac translation, in Papyrus 967 (3rd century), and exceptionally in a single medieval manuscript, known as Codex Chisianus 88.

Susanna (Hebrew: Shoshana, meaning "lily"), also called Susanna and the Elders, is a narrative included in the Book of Daniel (as chapter 13) by the Catholic and Orthodox churches. It is one of the additions to Daniel, considered apocryphal by Protestants. It is listed in Article VI of the 39 Articles of the Church of England among the books which are read "for example of life and instruction of manners", but not for the formation of doctrine. It is not included in the Jewish Tanakh and is not mentioned in early Jewish literature, although the text does appear to have been part of the original Septuagint from the 2nd century BC, and was revised by Theodotion, a Hellenistic Jewish redactor of the Septuagint text (c. 150 AD).

The Greek puns in the texts have been cited by some as proof that the text never existed in Hebrew or Aramaic, but other researchers have suggested pairs of words for trees and cutting that sound similar enough to suppose that they could have been used in an original. The Anchor Bible uses "yew" and "hew" and "clove" and "cleave" to get this effect in English.

Sextus Julius Africanus did not regard the story as canonical. Jerome (347–420), while translating the Vulgate, treated this section as a non-canonical fable. In his introduction, he indicated that Susanna was an apocryphal addition because it was not present in the Hebrew text of Daniel. Origen received the story as part of the 'divine books' and censured 'wicked presbyters' who did not recognise its authenticity (Hom Lev 1.3.), remarking that the story was commonly read in the early Church (Letter to Africanus); he also noted the story's absence in the Hebrew text, observing (in Epistola ad Africanum) that it was "hidden" by the Jews in some fashion. Origen's claim is reminiscent of Justin Martyr's charge that Jewish scribes 'removed' certain verses from their Scriptures (Dialogue with Trypho: C.71-3). There are no known early Jewish references to the Susanna story.

A fair Hebrew wife named Susanna was falsely accused by lecherous voyeurs. As she bathes in her garden, having sent her attendants away, two lustful elders secretly observe the lovely Susanna. When she makes her way back to her house, they accost her, threatening to claim that she was meeting a young man in the garden unless she agrees to have sex with them.)

1 Et erat vir habitans in Babylone, et nomen eius Ioa chim;

2 et accepit uxorem nomine Susannam, filiam Helciae, pulchram nimis et timentem Dominum;

3 parentes enim illius, cum essent iusti, erudierunt filiam suam secundum legem Moysis.

4 Erat autem Ioachim dives valde, et erat ei pomerium vicinum domui suae; et ad ipsum confluebant Iudaei, eo quod esset honorabilior omnium.

5 Et constituti sunt de populo duo senes iudices in anno illo, de quibus locutus est Dominus quia egressa est iniquitas de Babylone a senibus iudicibus, qui videbantur regere populum.

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6 Isti frequentabant domum Ioachim, et veniebant ad eos omnes, qui habebant iudicia.

7 Cum autem populus revertisset per meridiem, ingrediebatur Susanna et deambulabat in pomerio viri sui.

8 Et videbant eam duo senes cotidie ingredientem et deambulantem et facti sunt in concupiscentia eius

9 et everterunt sensum suum et declinaverunt oculos suos, ut non viderent caelum neque recordarentur iudiciorum iustorum.

10 Erant ergo ambo vulnerati amore eius nec indicaverunt sibi vicissim dolorem suum;

11 erubescebant enim indicare concupiscentiam suam, volentes concumbere cum ea.

12 Et observabant cotidie sollicitius videre eam. Dixitque alter ad alterum:

13 “Eamus domum, quia prandi hora est”. Et egressi recesserunt a se.

14 Cumque revertissent, venerunt in unum et, sciscitantes ab invicem causam, confessi sunt concupiscentiam suam; et tunc in commune statuerunt tempus, quando eam possent invenire solam.

15 Factum est autem, cum observarent diem aptum, ingressa est aliquando sicut heri et nudiustertius cum duabus solis puellis voluitque lavari in pomerio, aestus quippe erat.

16 Et non erat ibi quisquam, praeter duos senes absconditos et contemplantes eam.

17 Dixit ergo puellis: “Afferte mihi oleum et smegmata et ostia pomerii claudite, ut laver”.

18 Et fecerunt, sicut praeceperat; clauseruntque ostia pomerii et egressae sunt per posticium, ut afferrent, quae iusserat; nesciebantque senes intus esse absconditos.

19 Cum autem egressae essent puellae, surrexerunt duo senes et accurrerunt ad eam et dixerunt:

20 “Ecce ostia pomerii clausa sunt, et nemo nos videt, et in concupiscentia tui sumus; quam ob rem assentire nobis et commiscere nobiscum.

21 Quod si nolueris, dicemus testimonium contra te, quod fuerit tecum iuvenis et ob hanc causam emiseris puellas a te”.

22 Ingemuit Susanna et ait: “Angustiae sunt mihi undique: si enim hoc egero, mors mihi est; si autem non egero, non effugiam manus vestras;

23 sed melius mihi est absque opere incidere in manus vestras quam peccare in conspectu Domini ”.

24 Et exclamavit voce magna Susanna; exclamaverunt autem et senes adversus eam,

25 et, cum cucurrisset unus, aperuit ostia pomerii.

26 Cum ergo audissent clamorem in pomerio famuli domus, irruerunt per posticam, ut viderent quidnam esset ei.

27 Postquam autem senes locuti sunt sermones suos, erubuerunt servi vehementer, quia numquam dictus fuerat sermo huiuscemodi de Susanna. Et factum est die crastina,

28 cum venisset populus ad virum eius Ioachim, venerunt et duo presbyteri pleni iniqua cogitatione adversum Susannam, ut interficerent eam;

29 et dixerunt coram populo: “ Mittite ad Susannam, filiam Helciae, quae est uxor Ioachim”; et miserunt.

30 Et venit cum parentibus et filiis et universis cognatis suis.

31 Porro Susanna erat delicata nimis et pulchra specie.

32 At iniqui illi iusserunt, ut discooperiretur — erat enim cooperta — ut satiarentur decore eius.

33 Flebant igitur sui et omnes, qui videbant eam.

34 Consurgentes autem duo presbyteri in medio populi, posuerunt manus super caput eius;

35 quae flens suspexit ad caelum: erat enim cor eius fiduciam habens in Domino.

36 Et dixerunt presbyteri: “Cum deambularemus in pomerio soli, ingressa est haec cum duabus puellis et clausit ostia pomerii et dimisit puellas;

37 venitque ad eam adulescens, qui erat absconditus, et concubuit cum ea.

38 Porro nos cum essemus in angulo pomerii, videntes iniquitatem cucurrimus ad eos et vidimus eos commisceri.

39 Et illum quidem non quivimus comprehendere, quia fortior nobis erat et, apertis ostiis, exilivit.

40 Hanc autem cum apprehendissemus, interrogavimus, quisnam esset adulescens, et noluit indicare nobis. Huius rei testes sumus ”.

41 Credidit eis multitudo quasi senibus populi et iudicibus, et condemnaverunt eam ad mortem.

42 Exclamavit autem voce magna Susanna et dixit: “Deus aeterne, qui absconditorum es cognitor, qui nosti omnia antequam fiant,

43 tu scis quoniam falsum contra me tulerunt testimonium; et ecce morior, cum nihil horum fecerim, quae isti malitiose composuerunt adversum me ”.

44 Exaudivit autem Dominus vocem eius.

45 Cumque duceretur ad mortem, suscitavit Deus spiritum sanctum pueri iunioris, cuius nomen Daniel;

46 et exclamavit voce magna: “Innocens ego sum a sanguine huius”.

47 Et conversus omnis populus ad eum dixit: “Quis est iste sermo, quem tu locutus es?”.

48 Qui cum staret in medio eorum, ait: “Sic fatui, filii Israel? Non iudicantes neque, quod verum est, cognoscentes, condemnastis filiam Israel!

49 Revertimini ad iudicium, quia falsum testimonium locuti sunt adversum eam ”.

50 Reversus est ergo omnis populus cum festinatione, et dixerunt ei senes: “ Veni et sede in medio nostrum et indica nobis, quia tibi dedit Deus honorem senectutis ”.

51 Et dixit ad eos Daniel: “Separate illos ab invicem procul, et diiudicabo eos ”.

52 Cum ergo divisi essent alter ab altero, vocavit unum de eis et dixit ad eum: “Inveterate dierum malorum, nunc venerunt peccata tua, quae operabaris prius,

53 iudicans iudicia iniusta, innocentes opprimens et dimittens noxios, dicente Domino: “Innocentem et iustum non interficies”.

54 Nunc ergo, si vidisti eam, dic sub qua arbore videris eos loquentes sibi”. Qui ait: “Sub schino ”.

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55 Dixit autem Daniel: “ Recte mentitus es in caput tuum; ecce enim angelus Dei, accepta sententia a Deo, scindet te medium ”.

56 Et amoto eo, iussit adduci alium et dixit ei: “Semen Chanaan et non Iudae, species decepit te, et concupiscentia subvertit cor tuum.

57 Sic faciebatis filiabus Israel, et illae timentes loquebantur vobis, sed non filia Iudae sustinuit iniquitatem vestram.

58 Nunc ergo dic mihi sub qua arbore comprehenderis eos colloquentes sibi”. Qui ait: “Sub prino”.

59 Dixit autem ei Daniel: “ Recte mentitus es et tu in caput tuum; manet enim angelus Dei, gladium habens, ut secet te medium et interficiat vos ”.

60 Exclamavit itaque omnis coetus voce magna et benedixerunt Deo, qui salvat sperantes in se.

61 Et consurrexerunt adversum duos presbyteros — convicerat enim eos Daniel ex ore suo falsum dixisse testimonium — feceruntque eis, sicut male egerant adversum proximum,

62 ut facerent secundum legem Moysis; et interfecerunt eos, et salvatus est sanguis innoxius in die illa.

63 Helcias autem et uxor eius laudaverunt Deum pro filia sua Susanna, cum Ioachim marito eius et cognatis omnibus, quia non esset inventa in ea res turpis.

64 Daniel autem factus est magnus in conspectu populi a die illa et deinceps.

DANIEL CHAPTER 14
BEL AND THE DRAGON
or (2nd) Addition to Daniel (Chapter 14)
Provenance: Codex Chisianus
Part of The Book of Odes; Source: Codex Alexandrinus
Original Translation: Theodotion (2nd century A.D.)
Translation: Nova Vulgata 1979.
Estimated Range of Dating: 539–332 B.C.

(The original Septuagint text in Greek survives in a single manuscript, Codex Chisianus. The work may date to the Persian period [c. 539–332 BC] when Judaea was part of the Persian Empire [that was ruled by the Achaemenid Dynasty] as province called Yehud Medinata [Aramaic for Province of Judah]. It is believed by some scholars to have been written in the late 2nd century BC and accounted apocryphal by Protestants. The chapter is formed of three independent narratives, which place the hero Daniel at the court of the Persian emperor Cyrus the Great [Persian: Kurush II]: "When King Astyages was laid to rest with his ancestors, Cyrus the Persian succeeded to his kingdom." There Daniel "was a companion of the king, and was the most honoured of all his Friends" (1). [* Astyages, Akkadian: Ishtumegu, the last king of Media, was grandfather of Kurush II]*

The narrative of Bel and the Dragon is from chapter 14 of the Book of Daniel. This chapter, along with the Story of Susanna, chapter 13, is referred to as deuterocanonical by Rabbinic Judaism, but universally accepted among Catholic and Orthodox Christians as belonging to the Bible. It is considered apocryphal by most Protestants and typically not found in modern Protestant Bibles.

The narrative of Bel (1–22) is a folk tale ridiculing worship. In it, the king asks Daniel "Do you not think that Bel is a living god? Do you not see how much he eats and drinks every day?" Daniel proves through a ruse that the sacred meal of Bel is actually consumed at night by the seventy priests and their wives and children, who entered through a secret door when the temple's doors were sealed. The priests and their wives and children are killed, and Daniel is permitted to destroy the idol of Bel and the temple. This version has been cited as an ancestor of the "locked room mystery".

In the brief companion narrative of the Dragon (23–30), "there was a great dragon, which the Babylonians revered." In this case the supposed god is no idol, but not all that eats is divine: Daniel slew the dragon by making cakes of pitch, fat and hair. The dragon ate them and burst open. Now the Babylonians were indignant. "The king has become a Jew; he has destroyed Bel, and killed the dragon, and slaughtered the priests," they said, and demanded that Daniel be handed over to them.

The third narrative (31–42), Daniel in the Lions' Den, is apparently Daniel's 1st or 2nd trip. It has been made into a consequence of the preceding episode, but the Septuagint precedes it with the notice: "From the prophecy of Habakkuk, son of Jesus, of the tribe of Levi." Daniel remained unharmed in the den with seven lions, fed by the miraculous transportation of the prophet Habakkuk. "On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel! The king shouted with a loud voice, "You are great, O Lord, the God of Daniel, and there is no other besides you!" Then he pulled Daniel out, and threw into the den those who had attempted his destruction, and they were instantly eaten before his eyes." Some have suggested that the Daniel in Bel and the Dragon is different from that of Daniel 1-13.

The Book of Daniel appears to be a reminiscence of Canaanite legends and pre-Bible stories, such as The Myth of Baal (Babylonian original, Grand Bible, 6th ed., pp.8025), The Baal Cycle, Baal battles Yahm, alphabetic cuneiform tablets from 1360 BC found at Ugarit, northwestern Syria. See: The Grand Bible, pp 2165. Baal is just another spelling for Bel the main god of all Semites at the time who fell out of favour with the believers, pretty much like Brahma with the Hindus and Yahweh with the Christians.

On griffins and dragons, see introduction to KHM 88.— The Singing, Soaring Lark, in Children and Household Tales collected by the Brothers Grimm, ed. Lord Henfield, p.489. See also: Natural History by Gaius Plinius Secundus, The Grand Bible, Internet Archive, p. 3459, middle column, 8th line. The oldest Sumerian depictions of griffins and dragons can be found on cylinder seals from around 3000 BC. The oldest written mention of a dragon can be found in the

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Sumerian "Kesh Temple Hymn" from around 2600 BC. See: The Grand Bible, Internet Archive, p. 5249, paragraphs 75-86.)

1 Et rex Astyages appositus est ad patres suos, et suscepit Cyrus Perses regnum eius.

2 Erat autem Daniel conviva regis et honoratus super omnes amicos eius.

3 Erat quoque idolum nomine Bel apud Babylonios, ct impendebantur in eo per dies singulos similae artabae duodecim et oves quadraginta vinique metretae sex.

4 Rex quoque colebat eum et ibat per singulos dies adorare eum; porro Daniel adorabat Deum suum. Dixitque ei rex: " Quare non adoras Bel? ".

5 Qui respondens ait ei: "Quia non colo idola manufacta sed viventem Deum, qui creavit caelum et terram et habet potestatem omnis carnis ".

6 Et dixit ad eum rex: "Non tibi videtur esse Bel vivens deus? An non vides, quanta comedat et bibat cotidie? ".

7 Et ait Daniel arridens: "Ne erres, rex; iste enim intrinsecus luteus est et forinsecus aereus, neque comedit neque bibit aliquando ".

8 Et iratus rex vocavit sacerdotes eius et ait eis: "Nisi dixeritis mihi, quis est qui comedat impensas has, moriemini;

9 si autem ostenderitis quoniam Bel comedat haec, morietur Daniel, quia blasphemavit in Bel ". Et dixit Daniel regi: " Fiat iuxta verbum tuum ".

10 Erant autem sacerdotes Bel septuaginta, exceptis uxoribus et parvulis et filiis. Et venit rex cum Daniele in templum Belis.

11 Et dixerunt sacerdotes Belis: "Ecce nos egredimur foras; et tu, rex, affer escas et vinum miscens pone et claude ostium et signa anulo tuo;

12 et, cum ingressus fueris mane, nisi inveneris omnia comesta a Bel, morte moriemur, vel Daniel, qui mentitus est adversum nos ".

13 Contemnebant autem, quia fecerant sub mensa absconditum introitum et per illum ingrediebantur semper et devorabant ea.

14 Factum est igitur, postquam egressi sunt illi, et rex posuit cibos ante Bel; et praecepit Daniel pueris suis, et attulerunt cinerem et cribraverunt per totum templum coram rege solo et egressi clauserunt ostium et signantes anulo regis abierunt.

15 Sacerdotes autem ingressi sunt nocte iuxta consuetudinem suam et uxores et filii eorum et comederunt omnia et biberunt.

16 Surrexit autem rex primo diluculo, et Daniel cum eo;

17 et ait rex: "Salvane sunt signa, Daniel?". Qui respondit: "Salva, rex".

18 Statimque cum aperuisset ostium, intuitus rex mensam, exclamavit voce magna: "Magnus es, Bel, et non est apud te dolus quisquam".

19 Et risit Daniel et tenuit regem, ne ingrederetur intro, et dixit: "Ecce pavimentum; animadverte, cuius vestigia sunt haec".

20 Et dixit rex: "Video vestigia virorum et mulierum et infantium ". Et iratus est rex.

21 Tunc apprehendit sacerdotes et uxores et filios eorum, et ostenderunt ei abscondita ostiola, per quae ingrediebantur et consumebant, quae erant super mensam.

22 Occidit ergo illos rex et tradidit Bel in potestate Danieli, qui subvertit eum et templum eius.

23 Et erat draco magnus, et colebant eum Babylonii.

24 Et dixit rex Danieli: "Non potes dicere quia iste non sit deus vivens; adora ergo eum".

25 Dixitque Daniel: "Dominum Deum meum adoro, quia ipse est Deus vivens.

26 Tu autem, rex, da mihi potestatem, et interficiam draconem absque gladio et fuste ". Et ait rex: " Do tibi ".

27 Tulit ergo Daniel picem et adipem et pilos et coxit pariter; fecitque massas et dedit in os draconis et, cum comedisset, diruptus est draco. Et dixit: " Ecce quae colebatis ".

28 Cum audissent Babylonii, indignati sunt vehementer et congregati adversum regem dixerunt: "Iudaeus factus est rex; Bel destruxit, draconem interfecit et sacerdotes occidit".

29 Et dixerunt, cum venissent ad regem: "Trade nobis Danielem; alioquin interficiemus te et domum tuam".

30 Vidit ergo rex quod irruerent in eum vehementer et, necessitate compulsus, tradidit eis Danielem.

31 Qui miserunt eum in lacum leonum, et erat ibi diebus sex.

32 Porro in lacu erant septem leones, et dabantur eis cotidie duo corpora et duae oves; et tunc non data sunt eis, ut devorarent Danielem.

33 Erat autem Abacuc propheta in Iudaea et ipse coxerat pulmentum et intriverat panes in alveolo et ibat in campum, ut ferret messoribus.

34 Dixitque angelus Domini ad Abacuc: " Fer prandium, quod habes, in Babylonem Danieli, qui est in lacu leonum ".

35 Et dixit Abacuc: " Domine, Babylonem non vidi et lacum nescio ".

36 Et apprehendit eum angelus Domini in vertice eius et portavit eum capillo capitis sui posuitque eum in Babylone supra lacum in impetu spiritus sui.

37 Et clamavit Abacuc dicens: " Daniel, Daniel, tolle prandium, quod misit tibi Deus ".

38 Et ait Daniel: "Recordatus es enim mei, Deus, et non dereliquisti diligentes te ".

39 Surgensque Daniel comedit. Porro angelus Dei restituit Abacuc confestim in loco suo.

40 Venit ergo rex die septima, ut lugeret Danielem; et venit ad lacum et introspexit, et ecce Daniel sedens.

41 Et exclamavit rex voce magna dicens: "Magnus es, Domine, Deus Danielis, et non est alius praeter te ".

42 Porro illos, qui perditionis eius causa fuerant, intromisit in lacum; et devorati sunt in momento coram eo.

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THE TREI ASAR
(THE TWELVE LITTLE PROPHET BOOKS)

1st, THE BOOK OF THE PROPHET HOSEA
Greek: Osee; Hebrew title: Sefer Hosea
Estimated Range of Dating: c. 760–720 B.C.

(Dated to c. 760–720 BC, The Book of Hosea (Hebrew: Sefer Hosea) is one of the oldest books of the Hebrew Bible, predating most of the Torah (Pentateuch). It is part of The Trei Asar, a book of the Hebrew Bible with 12 chapters or parts. This little biographical collection was probably made in Babylon in the years of the captivity,

Set around the fall of the Northern Kingdom of Israel, the Book of Hosea denounces the worship of gods other than Yahweh, metaphorically comparing Israel's abandonment of Yahweh to a woman being unfaithful to her husband. According to the book's narrative, the relationship between Hosea and his unfaithful wife Gomer is comparable to the relationship between Yahweh and his unfaithful people Israel. The eventual reconciliation of Hosea and Gomer is treated as a hopeful metaphor for the eventual reconciliation between Yahweh and Israel.

A brief outline of the concepts:

• Chapters 1–2; Account of Hosea's marriage with Gomer biographically which is a metaphor for the relationship with Yahweh and Israel.

• Chapter 3; Account of Hosea's marriage autobiographically. This is possibly a marriage to different women

• Chapters 4–14:9 / 14:10; Oracle judging Israel, Ephraim in particular, for not living up to the covenant.)

PROPHETIA OSEE

TREI ASAR 1, HOSEA (OSEE) CHAPTER 1

1 verbum Domini quod factum est ad Osee filium Beeri in diebus Oziae Ioatham Ahaz Ezechiae regum Iuda et in diebus Hieroboam filii Ioas regis Israhel

2 principium loquendi Dominum in Osee et dixit Dominus ad Osee vade sume tibi uxorem fornicationum et filios fornicationum quia fornicans fornicabitur terra a Domino

3 et abiit et accepit Gomer filiam Debelaim et concepit et peperit filium

4 et dixit Dominus ad eum voca nomen eius Hiezrahel quoniam adhuc modicum et visitabo sanguinem Hiezrahel super domum Hieu et quiescere faciam regnum domus Israhel

5 et in illa die conteram arcum Israhel in valle Hiezrahel

6 et concepit adhuc et peperit filiam et dixit ei voca nomen eius Absque misericordia quia non addam ultra misereri domui Israhel sed oblivione obliviscar eorum

7 et domui Iuda miserebor et salvabo eos in Domino Deo suo et non salvabo eos in arcu et gladio et in bello et in equis et in equitibus

8 et ablactavit eam quae erat absque misericordia et concepit et peperit filium

9 et dixit voca nomen eius Non populus meus quia vos non populus meus et ego non ero vester

10 et erit numerus filiorum Israhel quasi harena maris quae sine mensura est et non numerabitur et erit in loco ubi dicetur eis non populus meus vos dicetur eis filii Dei viventis

11 et congregabuntur filii Iuda et filii Israhel pariter et ponent sibimet caput unum et ascendent de terra quia magnus dies Hiezrahel.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 2

1 dicite fratribus vestris Populus meus et sorori vestrae Misericordiam consecuta

2 iudicate matrem vestram iudicate quoniam ipsa non uxor mea et ego non vir eius auferat fornicationes suas a facie sua et adulteria sua de medio uberum suorum

3 ne forte expoliem eam nudam et statuam eam secundum diem nativitatis suae et ponam eam quasi solitudinem et statuam eam velut terram inviam et interficiam eam siti

4 et filiorum illius non miserebor quoniam filii fornicationum sunt

5 quia fornicata est mater eorum confusa est quae concepit eos quia dixit vadam post amatores meos qui dant panes mihi et aquas meas lanam meam et linum meum oleum meum et potum meum

6 propter hoc ecce ego sepiam viam tuam spinis et sepiam eam maceria et semitas suas non inveniet

7 et sequetur amatores suos et non adprehendet eos et quaeret eos et non inveniet et dicet vadam et revertar ad virum meum priorem quia bene mihi erat tunc magis quam nunc

8 et haec nescivit quia ego dedi ei frumentum et vinum et oleum et argentum multiplicavi ei et aurum quae fecerunt Baal

9 idcirco convertar et sumam frumentum meum in tempore suo et vinum meum in tempore suo et liberabo lanam meam et linum meum quae operiebant ignominiam eius

10 et nunc revelabo stultitiam eius in oculis amatorum eius et vir non eruet eam de manu mea

11 et cessare faciam omne gaudium eius sollemnitatem eius neomeniam eius sabbatum eius et omnia festa tempora eius

12 et corrumpam vineam eius et ficum eius de quibus dixit mercedes hae meae sunt quas dederunt mihi amatores mei et ponam eam in saltu et comedet illam bestia agri

13 et visitabo super eam dies Baalim quibus accendebat incensum et ornabatur inaure sua et monili suo et ibat post amatores suos et mei obliviscebatur dicit Dominus

14 propter hoc ecce ego lactabo eam et ducam eam in solitudinem et loquar ad cor eius

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15 et dabo ei vinitores eius ex eodem loco et vallem Achor ad aperiendam spem et canet ibi iuxta dies iuventutis suae et iuxta dies ascensionis suae de terra Aegypti

16 et erit in die illo ait Dominus vocabit me Vir meus et non vocabit me ultra Baali

17 et auferam nomina Baalim de ore eius et non recordabitur ultra nominis eorum

18 et percutiam eis foedus in die illa cum bestia agri et cum volucre caeli et cum reptili terrae et arcum et gladium et bellum conteram de terra et dormire eos faciam fiducialiter

19 et sponsabo te mihi in sempiternum et sponsabo te mihi in iustitia et iudicio et in misericordia et miserationibus

20 et sponsabo te mihi in fide et scies quia ego Dominus

21 et erit in illa die exaudiam dicit Dominus exaudiam caelos et illi exaudient terram

22 et terra exaudiet triticum et vinum et oleum et haec exaudient Hiezrahel

23 et seminabo eam mihi in terram et miserebor eius quae fuit absque misericordia

24 et dicam non populo meo populus meus tu et ipse dicet Dominus meus es tu.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 3

1 et dixit Dominus ad me adhuc vade dilige mulierem dilectam amico et adulteram sicut diligit Dominus filios Israhel et ipsi respectant ad deos alienos et diligunt vinacea uvarum

2 et fodi eam mihi quindecim argenteis et choro hordei et dimidio choro hordei

3 et dixi ad eam dies multos expectabis me non fornicaberis et non eris viro sed et ego expectabo te

4 quia dies multos sedebunt filii Israhel sine rege et sine principe et sine sacrificio et sine altari et sine ephod et sine therafin

5 et post haec revertentur filii Israhel et quaerent Dominum Deum suum et David regem suum et pavebunt ad Dominum et ad bonum eius in novissimo dierum.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 4

1 audite verbum Domini filii Israhel quia iudicium Domino cum habitatoribus terrae non est enim veritas et non est misericordia et non est scientia Dei in terra

2 maledictum et mendacium et homicidium et furtum et adulterium inundaverunt et sanguis sanguinem tetigit

3 propter hoc lugebit terra et infirmabitur omnis qui habitat in ea in bestia agri et in volucre caeli sed et pisces maris congregabuntur

4 verumtamen unusquisque non iudicet et non arguatur vir populus enim tuus sicut hii qui contradicunt sacerdoti

5 et corrues hodie et corruet etiam propheta tecum nocte tacere feci matrem tuam

6 conticuit populus meus eo quod non habuerit scientiam quia tu scientiam reppulisti repellam te ne sacerdotio fungaris mihi et oblita es legis Dei tui obliviscar filiorum tuorum et ego

7 secundum multitudinem eorum sic peccaverunt mihi gloriam eorum in ignominiam commutabo

8 peccata populi mei comedent et ad iniquitatem eorum sublevabunt animas eorum

9 et erit sicut populus sic sacerdos et visitabo super eum vias eius et cogitationes eius reddam ei

10 et comedent et non saturabuntur fornicati sunt et non cessaverunt quoniam Dominum reliquerunt in non custodiendo

11 fornicatio et vinum et ebrietas aufert cor

12 populus meus in ligno suo interrogavit et baculus eius adnuntiavit ei spiritus enim fornicationum decepit eos et fornicati sunt a Deo suo

13 super capita montium sacrificabant et super colles accendebant thymiama subtus quercum et populum et terebinthum quia bona erat umbra eius ideo fornicabuntur filiae vestrae et sponsae vestrae adulterae erunt

14 non visitabo super filias vestras cum fuerint fornicatae et super sponsas vestras cum adulteraverint quoniam ipsi cum meretricibus versabantur et cum effeminatis sacrificabant et populus non intellegens vapulabit

15 si fornicaris tu Israhel non delinquat saltim Iuda et nolite ingredi in Galgala et ne ascenderitis in Bethaven neque iuraveritis vivit Dominus

16 quoniam sicut vacca lasciviens declinavit Israhel nunc pascet eos Dominus quasi agnum in latitudine

17 particeps idolorum Ephraim dimitte eum

18 separatum est convivium eorum fornicatione fornicati sunt dilexerunt adferre ignominiam protectores eius

19 ligavit spiritus eam in alis suis et confundentur a sacrificiis suis.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 5

1 audite hoc sacerdotes et adtendite domus Israhel et domus regis auscultate quia vobis iudicium est quoniam laqueus facti estis speculationi et rete expansum super Thabor

2 et victimas declinastis in profundum et ego eruditor omnium eorum

3 ego scio Ephraim et Israhel non est absconditus a me quia nunc fornicatus est Ephraim contaminatus est Israhel

4 non dabunt cogitationes suas ut revertantur ad Dominum suum quia spiritus fornicationis in medio eorum et Dominum non cognoverunt

5 et respondebit arrogantia Israhel in facie eius et Israhel et Ephraim ruent in iniquitate sua ruet etiam Iudas cum eis

6 in gregibus suis et in armentis suis vadent ad quaerendum Dominum et non invenient ablatus est ab eis

7 in Domino praevaricati sunt quia filios alienos genuerunt nunc devorabit eos mensis cum partibus suis

8 clangite bucina in Gabaa tuba in Rama ululate in Bethaven post tergum tuum Beniamin

9 Ephraim in desolatione erit in die correptionis in tribubus Israhel ostendi fidem

10 facti sunt principes Iuda quasi adsumentes terminum super eos effundam quasi aquam iram meam

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11 calumniam patiens Ephraim fractus iudicio quoniam coepit abire post sordem
12 et ego quasi tinea Ephraim et quasi putredo domui Iuda
13 et vidit Ephraim languorem suum et Iudas vinculum suum et abiit Ephraim ad Assur et misit ad regem ultorem et ipse non poterit sanare vos nec solvere poterit a vobis vinculum
14 quoniam ego quasi leaena Ephraim et quasi catulus leonis domui Iuda ego ego capiam et vadam tollam et non est qui eruat
15 vadens revertar ad locum meum donec deficiatis et quaeratis faciem meam.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 6

1 in tribulatione sua mane consurgunt ad me venite et revertamur ad Dominum
2 quia ipse cepit et sanabit nos percutiet et curabit nos
3 vivificabit nos post duos dies in die tertia suscitabit nos et vivemus in conspectu eius sciemus sequemurque ut cognoscamus Dominum quasi diluculum praeparatus est egressus eius et veniet quasi imber nobis temporaneus et serotinus terrae
4 quid faciam tibi Ephraim quid faciam tibi Iuda misericordia vestra quasi nubes matutina et quasi ros mane pertransiens
5 propter hoc dolavi in prophetis occidi eos in verbis oris mei et iudicia tua quasi lux egredientur
6 quia misericordiam volui et non sacrificium et scientiam Dei plus quam holocausta
7 ipsi autem sicut Adam transgressi sunt pactum ibi praevaricati sunt in me
8 Galaad civitas operantium idolum subplantata sanguine
9 et quasi fauces virorum latronum particeps sacerdotum in via interficientium pergentes de Sychem quia scelus operati sunt
10 in domo Israhel vidi horrendum ibi fornicationes Ephraim contaminatus est Israhel
11 sed et Iuda pone messem tibi cum convertero captivitatem populi mei.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 7

1 cum sanare vellem Israhel revelata est iniquitas Ephraim et malitia Samariae quia operati sunt mendacium et fur ingressus est spolians latrunculus foris
2 et ne forte dicant in cordibus suis omnem malitiam eorum me recordatum nunc circumdederunt eos adinventiones suae coram facie mea factae sunt
3 in malitia sua laetificaverunt regem et in mendaciis suis principes
4 omnes adulterantes quasi clibanus succensus a coquente quievit paululum civitas a commixtione fermenti donec fermentaretur totum
5 dies regis nostri coeperunt principes furere a vino extendit manum suam cum inlusoribus
6 quia adplicuerunt quasi clibanum cor suum cum insidiaretur eis tota nocte dormivit coquens eos mane ipse succensus quasi ignis flammae
7 omnes calefacti sunt quasi clibanus et devoraverunt iudices suos omnes reges eorum ceciderunt non est qui clamet in eis ad me
8 Ephraim in populis ipse commiscebatur Ephraim factus est subcinericius qui non reversatur
9 comederunt alieni robur eius et ipse nescivit sed et cani effusi sunt in eo et ipse ignoravit
10 et humiliabitur superbia Israhel in facie eius nec reversi sunt ad Dominum Deum suum et non quaesierunt eum in omnibus his
11 et factus est Ephraim quasi columba seducta non habens cor Aegyptum invocabant ad Assyrios abierunt
12 et cum profecti fuerint expandam super eos rete meum quasi volucrem caeli detraham eos caedam eos secundum auditionem coetus eorum
13 vae eis quoniam recesserunt a me vastabuntur quia praevaricati sunt in me et ego redemi eos et ipsi locuti sunt contra me mendacia
14 et non clamaverunt ad me in corde suo sed ululabant in cubilibus suis super triticum et vinum ruminabant recesserunt a me
15 et ego erudivi et confortavi brachia eorum et in me cogitaverunt malitiam
16 reversi sunt ut essent absque iugo facti sunt quasi arcus dolosus cadent in gladio principes eorum a furore linguae suae ista subsannatio eorum in terra Aegypti.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 8

1 in gutture tuo sit tuba quasi aquila super domum Domini pro eo quod transgressi sunt foedus meum et legem meam praevaricati sunt
2 me invocabunt Deus meus cognovimus te Israhel
3 proiecit Israhel bonum inimicus persequetur eum
4 ipsi regnaverunt et non ex me principes extiterunt et non cognovi argentum suum et aurum suum fecerunt sibi idola ut interirent
5 proiectus est vitulus tuus Samaria iratus est furor meus in eis usquequo non poterunt emundari
6 quia ex Israhel et ipse est artifex fecit illum et non est Deus quoniam in aranearum telas erit vitulus Samariae
7 quia ventum seminabunt et turbinem metent culmus stans non est in eis germen non faciet farinam quod si et fecerit alieni comedent eam
8 devoratus est Israhel nunc factus est in nationibus quasi vas inmundum
9 quia ipsi ascenderunt ad Assur onager solitarius sibi Ephraim munera dederunt amatoribus
10 sed et cum mercede conduxerint nationes nunc congregabo eos et quiescent paulisper ab onere regis et principum
11 quia multiplicavit Ephraim altaria ad peccandum factae sunt ei arae in delictum

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12 scribam ei multiplices leges meas quae velut alienae conputatae sunt

13 hostias adfer adfer immolabunt carnes et comedent Dominus non suscipiet eas nunc recordabitur iniquitatis eorum et visitabit peccata eorum ipsi in Aegyptum convertentur

14 et oblitus est Israhel factoris sui et aedificavit delubra et Iudas multiplicavit urbes munitas et mittam ignem in civitates eius et devorabit aedes illius.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 9

1 noli laetari Israhel noli exultare sicut populi quia fornicatus es a Deo tuo dilexisti mercedem super omnes areas tritici

2 area et torcular non pascet eos et vinum mentietur eis

3 non habitabunt in terra Domini reversus est Ephraim Aegyptum et in Assyriis pollutum comedit

4 non libabunt Domino vinum et non placebunt ei sacrificia eorum quasi panis lugentium omnes qui comedunt eum contaminabuntur quia panis eorum animae ipsorum non intrabit in domum Domini

5 quid facietis in die sollemni in die festivitatis Domini

6 ecce enim profecti sunt a vastitate Aegyptus congregavit eos Memphis sepeliet eos desiderabile argenti eorum urtica hereditabit lappa in tabernaculis eorum

7 venerunt dies visitationis venerunt dies retributionis scitote Israhel stultum prophetam insanum virum spiritalem propter multitudinem iniquitatis tuae et multitudo amentiae

8 speculator Ephraim cum Deo meo propheta laqueus ruinae super omnes vias eius insania in domo Dei eius

9 profunde peccaverunt sicut in diebus Gabaa recordabitur iniquitatis eorum et visitabit peccata eorum

10 quasi uvas in deserto inveni Israhel quasi prima poma ficulneae in cacumine eius vidi patres eorum ipsi autem intraverunt ad Beelphegor et abalienati sunt in confusione et facti sunt abominabiles sicut ea quae dilexerunt

11 Ephraim quasi avis avolavit gloria eorum a partu et ab utero et a conceptu

12 quod si et enutrierint filios suos absque liberis eos faciam in hominibus sed et vae eis cum recessero ab eis

13 Ephraim ut vidi Tyrus erat fundata in pulchritudine et Ephraim educit ad interfectorem filios suos

14 da eis Domine quid dabis eis da eis vulvam sine liberis et ubera arentia

15 omnes nequitiae eorum in Galgal quia ibi exosos habui eos propter malitiam adinventionum eorum de domo mea eiciam eos non addam ut diligam eos omnes principes eorum recedentes

16 percussus est Ephraim radix eorum exsiccata est fructum nequaquam facient quod si et genuerint interficiam amantissima uteri eorum

17 abiciet eos Deus meus quia non audierunt eum et erunt vagi in nationibus.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 10

1 vitis frondosa Israhel fructus adaequatus est ei secundum multitudinem fructus sui multiplicavit altaria iuxta ubertatem terrae suae exuberavit simulacris

2 divisum est cor eorum nunc interibunt ipse confringet simulacra eorum depopulabitur aras eorum

3 quia nunc dicent non est rex nobis non enim timemus Dominum et rex quid faciet nobis

4 loquimini verba visionis inutilis et ferietis foedus et germinabit quasi amaritudo iudicium super sulcos agri

5 vaccas Bethaven coluerunt habitatores Samariae quia luxit super eum populus eius et aeditui eius super eum exultaverunt in gloria eius quia migravit ab eo

6 siquidem et ipse in Assur delatus est munus regi ultori confusio Ephraim capiet et confundetur Israhel in voluntate sua

7 transire fecit Samaria regem suum quasi spumam super faciem aquae

8 et disperdentur excelsa idoli peccatum Israhel lappa et tribulus ascendet super aras eorum et dicent montibus operite nos et collibus cadite super nos

9 ex diebus Gabaa peccavit Israhel ibi steterunt non conprehendet eos in Gabaa proelium super filios iniquitatis

10 iuxta desiderium meum corripiam eos congregabuntur super eos populi cum corripientur propter duas iniquitates suas

11 Ephraim vitula docta diligere trituram et ego transivi super pulchritudinem colli eius ascendam super Ephraim arabit Iudas confringet sibi sulcos Iacob

12 seminate vobis in iustitia metite in ore misericordiae innovate vobis novale tempus autem requirendi Dominum cum venerit qui docebit vos iustitiam

13 arastis impietatem iniquitatem messuistis comedistis frugem mendacii quia confisus es in viis tuis in multitudine fortium tuorum

14 consurget tumultus in populo tuo et omnes munitiones tuae vastabuntur sicut vastatus est Salman a domo eius qui iudicavit Baal in die proelii matre super filios adlisa

15 sic fecit vobis Bethel a facie malitiae nequitiarum vestrarum.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 11

1 sicuti mane transit pertransiit rex Israhel quia puer Israhel et dilexi eum et ex Aegypto vocavi filium meum

2 vocaverunt eos sic abierunt a facie eorum Baalim immolabant et simulacris sacrificabant

3 et ego quasi nutricius Ephraim portabam eos in brachiis meis et nescierunt quod curarem eos

4 in funiculis Adam traham eos in vinculis caritatis et ero eis quasi exaltans iugum super maxillas eorum et declinavi ad eum ut vesceretur

5 non revertetur in terram Aegypti et Assur ipse rex eius quoniam noluerunt converti

6 coepit gladius in civitatibus eius et consumet electos eius et comedet capita eorum

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7 et populus meus pendebit ad reditum meum iugum autem inponetur ei simul quod non auferetur
8 quomodo dabo te Ephraim protegam te Israhel quomodo dabo te sicut Adama ponam te ut Seboim conversum est in me cor meum pariter conturbata est paenitudo mea
9 non faciam furorem irae meae non convertar ut disperdam Ephraim quoniam Deus ego et non homo in medio tui Sanctus et non ingrediar civitatem
10 post Dominum ambulabunt quasi leo rugiet quia ipse rugiet et formidabunt filii maris
11 et avolabunt quasi avis ex Aegypto et quasi columba de terra Assyriorum et conlocabo eos in domibus suis dicit Dominus
12 circumdedit me in negatione Ephraim et in dolo domus Israhel Iudas autem testis descendit cum Deo et cum sanctis fidelis.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 12

1 Ephraim pascit ventum et sequitur aestum tota die mendacium et vastitatem multiplicat et foedus cum Assyriis iniit et oleum in Aegyptum ferebat
2 iudicium ergo Domini cum Iuda et visitatio super Iacob iuxta vias eius et iuxta adinventiones eius reddet ei
3 in utero subplantavit fratrem suum et in fortitudine sua directus est cum angelo
4 et invaluit ad angelum et confortatus est flevit et rogavit eum in Bethel invenit eum et ibi locutus est nobiscum
5 et Dominus Deus exercituum Dominus memoriale eius
6 et tu ad Deum tuum converteris misericordiam et iudicium custodi et spera in Deo tuo semper
7 Chanaan in manu eius statera dolosa calumniam dilexit
8 et dixit Ephraim verumtamen dives effectus sum inveni idolum mihi omnes labores mei non invenient mihi iniquitatem quam peccavi
9 et ego Dominus Deus tuus ex terra Aegypti adhuc sedere te faciam in tabernaculis sicut in diebus festivitatis
10 et locutus sum super prophetas et ego visionem multiplicavi et in manu prophetarum adsimilatus sum
11 si Galaad idolum tamen frustra erant in Galgal bubus immolantes nam et altaria eorum quasi acervi super sulcos agri
12 fugit Iacob in regionem Syriae et servivit Israhel in uxore et in uxore servavit
13 in propheta autem eduxit Dominus Israhel de Aegypto et in propheta servatus est
14 ad iracundiam me provocavit Ephraim in amaritudinibus suis et sanguis eius super eum veniet et obprobrium eius restituet ei Dominus suus.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 13

1 loquente Ephraim horror invasit Israhel et deliquit in Baal et mortuus est
2 et nunc addiderunt ad peccandum feceruntque sibi conflatile de argento suo quasi similitudinem idolorum factura artificum totum est his ipsi dicunt immolate homines vitulos adorantes
3 idcirco erunt quasi nubes matutina et sicut ros matutinus praeteriens sicut pulvis turbine raptus ex area et sicut fumus de fumario
4 ego autem Dominus Deus tuus ex terra Aegypti et Deum absque me nescies et salvator non est praeter me
5 ego cognovi te in deserto in terra solitudinis
6 iuxta pascua sua et adimpleti sunt et saturati elevaverunt cor suum et obliti sunt mei
7 et ero eis quasi leaena sicut pardus in via Assyriorum
8 occurram eis quasi ursa raptis catulis et disrumpam interiora iecoris eorum et consumam eos ibi quasi leo bestia agri scindet eos
9 perditio tua Israhel tantummodo in me auxilium tuum
10 ubi est rex tuus maxime nunc salvet te in omnibus urbibus tuis et iudices tui de quibus dixisti da mihi regem et principes
11 dabo tibi regem in furore meo et auferam in indignatione mea
12 conligata est iniquitas Ephraim absconditum peccatum eius
13 dolores parturientis venient ei ipse filius non sapiens nunc enim non stabit in contritione filiorum
14 de manu mortis liberabo eos de morte redimam eos ero mors tua o mors ero morsus tuus inferne consolatio abscondita est ab oculis meis
15 quia ipse inter fratres dividet adducet urentem ventum Dominus de deserto ascendentem et siccabit venas eius et desolabit fontem eius et ipse diripiet thesaurum omnis vasis desiderabilis.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 14

1 pereat Samaria quoniam ad amaritudinem concitavit Dominum suum in gladio pereat parvuli eorum elidantur et fetae eius discindantur
2 convertere Israhel ad Dominum Deum tuum quoniam corruisti in iniquitate tua
3 tollite vobiscum verba et convertimini ad Dominum dicite ei omnem aufer iniquitatem et accipe bonum et reddemus vitulos labiorum nostrorum
4 Assur non salvabit nos super equum non ascendemus nec dicemus ultra dii nostri opera manuum nostrarum quia eius qui in te est misereberis pupilli
5 sanabo contritiones eorum diligam eos spontanee quia aversus est furor meus ab eo
6 ero quasi ros Israhel germinabit quasi lilium et erumpet radix eius ut Libani
7 ibunt rami eius et erit quasi oliva gloria eius et odor eius ut Libani
8 convertentur sedentes in umbra eius vivent tritico et germinabunt quasi vinea memoriale eius sicut vinum Libani
9 Ephraim quid mihi ultra idola ego exaudiam et dirigam eum ego ut abietem virentem ex me fructus tuus inventus est
10 quis sapiens et intelleget ista intellegens et sciet haec quia rectae viae Domini et iusti ambulabunt in eis praevaricatores vero corruent in eis.

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2nd, THE BOOK OF THE PROPHET JOEL

Greek: Ioel; Hebrew title: Sefer Joel
Estimated Range of Dating: c. 520–400 B.C.

(The Book of Joel is part of the Hebrew Bible, one of twelve prophetic books known as the Twelve Minor Prophets. (The term indicates the short length of the text in relation to longer prophetic texts known as the Major Prophets.

The Book of Hosea is one of the books of the Hebrew Bible and of the Christian Old Testament. The book is about a man who was told by God to marry a woman who would not live with him as she should have done. Even though Hosea brought her back to his house and had some children with her, she kept leaving him and going away to other men. Hosea was told that his story was a picture of the way God's people treated God, by going after other gods (idols) even though God wanted them to stay with Him and love Him.)

PROPHETIA IOEL

TREI ASAR 2, JOEL CHAPTER 1

1 verbum Domini quod factum est ad Iohel filium Fatuhel

2 audite hoc senes et auribus percipite omnes habitatores terrae si factum est istud in diebus vestris aut in diebus patrum vestrorum

3 super hoc filiis vestris narrate et filii vestri filiis suis et filii eorum generationi alterae

4 residuum erucae comedit lucusta et residuum lucustae comedit bruchus et residuum bruchi comedit rubigo

5 expergescimini ebrii et flete et ululate omnes qui bibitis vinum in dulcedine quoniam periit ab ore vestro

6 gens enim ascendit super terram meam fortis et innumerabilis dentes eius ut dentes leonis et molares eius ut catuli leonis

7 posuit vineam meam in desertum et ficum meam decorticavit nudans spoliavit eam et proiecit albi facti sunt rami eius

8 plange quasi virgo accincta sacco super virum pubertatis suae

9 periit sacrificium et libatio de domo Domini luxerunt sacerdotes ministri Domini

10 depopulata est regio luxit humus quoniam devastatum est triticum confusum est vinum elanguit oleum

11 confusi sunt agricolae ululaverunt vinitores super frumento et hordeo quia periit messis agri

12 vinea confusa est et ficus elanguit malogranatum et palma et malum et omnia ligna agri aruerunt quia confusum est gaudium a filiis hominum

13 accingite vos et plangite sacerdotes ululate ministri altaris ingredimini cubate in sacco ministri Dei mei quoniam interiit de domo Dei vestri sacrificium et libatio

14 sanctificate ieiunium vocate coetum congregate senes omnes habitatores terrae in domum Dei vestri et clamate ad Dominum

15 a a a diei quia prope est dies Domini et quasi vastitas a potente veniet

16 numquid non coram oculis vestris alimenta perierunt de domo Dei nostri laetitia et exultatio

17 conputruerunt iumenta in stercore suo demolita sunt horrea dissipatae sunt apothecae quoniam confusum est triticum

18 quid ingemuit animal mugierunt greges armenti quia non est pascua eis sed et greges pecorum disperierunt

19 ad te Domine clamabo quia ignis comedit speciosa deserti et flamma succendit omnia ligna regionis

20 sed et bestiae agri quasi area sitiens imbrem suspexerunt ad te quoniam exsiccati sunt fontes aquarum et ignis devoravit speciosa deserti.

TREI ASAR 2, JOEL CHAPTER 2

1 canite tuba in Sion ululate in monte sancto meo conturbentur omnes habitatores terrae quia venit dies Domini quia prope est

2 dies tenebrarum et caliginis dies nubis et turbinis quasi mane expansum super montes populus multus et fortis similis ei non fuit a principio et post eum non erit usque in annos generationis et generationis

3 ante faciem eius ignis vorans et post eum exurens flamma quasi hortus voluptatis terra coram eo et post eum solitudo deserti neque est qui effugiat eum

4 quasi aspectus equorum aspectus eorum et quasi equites sic current

5 sicut sonitus quadrigarum super capita montium exilient sicut sonitus flammae ignis devorantis stipulam velut populus fortis praeparatus ad proelium

6 a facie eius cruciabuntur populi omnes vultus redigentur in ollam

7 sicut fortes current quasi viri bellatores ascendent murum vir in viis suis gradietur et non declinabunt a semitis suis

8 unusquisque fratrem suum non coartabit singuli in calle suo ambulabunt sed et per fenestras cadent et non demolientur

9 urbem ingredientur in muro current domos conscendent per fenestras intrabunt quasi fur

10 a facie eius contremuit terra moti sunt caeli sol et luna obtenebrati sunt et stellae retraxerunt splendorem suum

11 et Dominus dedit vocem suam ante faciem exercitus sui quia multa sunt nimis castra eius quia fortia et facientia verbum eius magnus enim dies Domini et terribilis valde et quis sustinebit eum

12 nunc ergo dicit Dominus convertimini ad me in toto corde vestro in ieiunio et in fletu et in planctu

13 et scindite corda vestra et non vestimenta vestra et convertimini ad Dominum Deum vestrum quia benignus et misericors est patiens et multae misericordiae et praestabilis super malitia

14 quis scit si convertatur et ignoscat et relinquat post se benedictionem sacrificium et libamen Domino Deo nostro

15 canite tuba in Sion sanctificate ieiunium vocate coetum

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16 congregate populum sanctificate ecclesiam coadunate senes congregate parvulos et sugentes ubera egrediatur sponsus de cubili suo et sponsa de thalamo suo

17 inter vestibulum et altare plorabunt sacerdotes ministri Domini et dicent parce Domine populo tuo et ne des hereditatem tuam in obprobrium ut dominentur eis nationes quare dicunt in populis ubi est Deus eorum

18 zelatus est Dominus terram suam et pepercit populo suo

19 et respondit Dominus et dixit populo suo ecce ego mittam vobis frumentum et vinum et oleum et replebimini eo et non dabo vos ultra obprobrium in gentibus

20 et eum qui ab aquilone est procul faciam a vobis et expellam eum in terram inviam et desertam faciem eius contra mare orientale et extremum eius ad mare novissimum et ascendet fetor eius et ascendet putredo eius quia superbe egit

21 noli timere terra exulta et laetare quoniam magnificavit Dominus ut faceret

22 nolite timere animalia regionis quia germinaverunt speciosa deserti quia lignum adtulit fructum suum ficus et vinea dederunt virtutem suam

23 et filii Sion exultate et laetamini in Domino Deo vestro quia dedit vobis doctorem iustitiae et descendere faciet ad vos imbrem matutinum et serotinum in principio

24 et implebuntur areae frumento et redundabunt torcularia vino et oleo

25 et reddam vobis annos quos comedit lucusta bruchus et rubigo et eruca fortitudo mea magna quam misi in vos

26 et comedetis vescentes et saturabimini et laudabitis nomen Domini Dei vestri qui fecit vobiscum mirabilia et non confundetur populus meus in sempiternum

27 et scietis quia in medio Israhel ego sum et ego Dominus Deus vester et non est amplius et non confundetur populus meus in aeternum

28 et erit post haec effundam spiritum meum super omnem carnem et prophetabunt filii vestri et filiae vestrae senes vestri somnia somniabunt et iuvenes vestri visiones videbunt

29 sed et super servos et ancillas in diebus illis effundam spiritum meum

30 et dabo prodigia in caelo et in terra sanguinem et ignem et vaporem fumi

31 sol vertetur in tenebras et luna in sanguinem antequam veniat dies Domini magnus et horribilis

32 et erit omnis qui invocaverit nomen Domini salvus erit quia in monte Sion et in Hierusalem erit salvatio sicut dixit Dominus et in residuis quos Dominus vocaverit.

TREI ASAR 2, JOEL CHAPTER 3

1 quia ecce in diebus illis et in tempore illo cum convertero captivitatem Iuda et Hierusalem

2 congregabo omnes gentes et deducam eas in valle Iosaphat et disceptabo cum eis ibi super populo meo et hereditate mea Israhel quos disperserunt in nationibus et terram meam diviserunt

3 et super populum meum miserunt sortem et posuerunt puerum in prostibulum et puellam vendiderunt pro vino ut biberent

4 verum quid vobis et mihi Tyrus et Sidon et omnis terminus Palestinorum numquid ultionem vos redditis mihi et si ulciscimini vos contra me cito velociter reddam vicissitudinem vobis super caput vestrum

5 argentum enim meum et aurum tulistis et desiderabilia mea et pulcherrima intulistis in delubra vestra

6 et filios Iuda et filios Hierusalem vendidistis filiis Graecorum ut longe faceretis eos de finibus suis

7 ecce ego suscitabo eos de loco in quo vendidistis eos et convertam retributionem vestram in caput vestrum

8 et vendam filios vestros et filias vestras in manibus filiorum Iuda et venundabunt eos Sabeis genti longinquae quia Dominus locutus est

9 clamate hoc in gentibus sanctificate bellum suscitate robustos accedant ascendant omnes viri bellatores

10 concidite aratra vestra in gladios et ligones vestros in lanceas infirmus dicat quia fortis ego sum

11 erumpite et venite omnes gentes de circuitu et congregamini ibi occumbere faciet Dominus robustos tuos

12 consurgant et ascendant gentes in vallem Iosaphat quia ibi sedebo ut iudicem omnes gentes in circuitu

13 mittite falces quoniam maturavit messis venite et descendite quia plenum est torcular exuberant torcularia quia multiplicata est malitia eorum

14 populi populi in valle concisionis quia iuxta est dies Domini in valle concisionis

15 sol et luna obtenebricata sunt et stellae retraxerunt splendorem suum

16 et Dominus de Sion rugiet et de Hierusalem dabit vocem suam et movebuntur caeli et terra et Dominus spes populi sui et fortitudo filiorum Israhel

17 et scietis quia ego Dominus Deus vester habitans in Sion in monte sancto meo et erit Hierusalem sancta et alieni non transibunt per eam amplius

18 et erit in die illa stillabunt montes dulcedinem et colles fluent lacte et per omnes rivos Iuda ibunt aquae et fons de domo Domini egredietur et inrigabit torrentem Spinarum

19 Aegyptus in desolatione erit et Idumea in desertum perditionis pro eo quod inique egerint in filios Iuda et effuderint sanguinem innocentem in terra sua

20 et Iudaea in aeternum habitabitur et Hierusalem in generatione et generationem

21 et mundabo sanguinem eorum quem non mundaveram et Dominus commorabitur in Sion.

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3rd, THE BOOK OF THE PROPHET AMOS

Greek: Amos; Hebrew title: Sefer Amos
Estimated Range of Dating: c. 790–740 B.C.

(The Book of Amos belongs to the Nevi'im (Hebrew for: "prophets") and of the third of the Twelve Minor Prophets in the Tanakh / Old Testament.

Amos lived during the time of two other prophets,Hosea and Isaiah, around 750 BC while Jeroboam II (785–745 BC) was king of Israel and Uzziah (c. 770–750 BC) was king of Judah. Amos lived in the kingdom of Judah but preached in the northern Kingdom of Israel. His major themes of social justice, God's omnipotence, and divine judgement became the main elements of his teachings.

The book of Amos is probably the oldest book of a prophet in the Bible and it has 9 chapters. Its message is harsh, but Amos wrote some of the most poetic parts of the Bible. The author (we do not know with certainty if it was Amos or one of his disciples) was not a simpleton, he was well-educated. In the first chapter, he says that God will punish many of the nations around Israel. Then in the second chapter he uses similar words to say that Judah and Israel will also be punished. The rest of the book tells the reasons for that punishment before ending with a promise that Israel would then be restored. He wrote about social justice, God's power, judgement and eventual restoration.

Structure
Oracles against the nations (1.3–2.6)
Addresses to groups in Israel
• Women of Samaria (4.1–3)
• Rich persons in Samaria (6.1–7)
• Rich persons in Jerusalem (8.4–8)
Five symbolic visions of God's judgement on Israel, interrupted by a confrontation between Amos and his listeners at Bethel (7.10–17):
• Locusts (7.1–3)
• Fire (7.4–6)
• A plumb line (7.7–9)
• A basket of fruit (8.1–3)
• God beside the altar (9.1–8a)
Epilogue 9:8b–15.)

PROPHETIA AMOS
TREI ASAR 3, AMOS CHAPTER 1

1 verba Amos qui fuit in pastoralibus de Thecuae quae vidit super Israhel in diebus Oziae regis Iuda et in diebus Hieroboam filii Ioas regis Israhel ante duos annos terraemotus

2 et dixit Dominus de Sion rugiet et de Hierusalem dabit vocem suam et luxerunt speciosa pastorum et exsiccatus est vertex Carmeli

3 haec dicit Dominus super tribus sceleribus Damasci et super quattuor non convertam eum eo quod trituraverint in plaustris ferreis Galaad

4 et mittam ignem in domum Azahel et devorabit domos Benadad

5 et conteram vectem Damasci et disperdam habitatorem de campo Idoli et tenentem sceptrum de domo Voluptatis et transferetur populus Syriae Cyrenen dicit Dominus

6 haec dicit Dominus super tribus sceleribus Gazae et super quattuor non convertam eum eo quod transtulerit captivitatem perfectam ut concluderet eam in Idumea

7 et mittam ignem in murum Gazae et devorabit aedes eius

8 et disperdam habitatorem de Azoto et tenentem sceptrum de Ascalone et convertam manum meam super Accaron et peribunt reliqui Philisthinorum dicit Dominus Deus

9 haec dicit Dominus super tribus sceleribus Tyri et super quattuor non convertam eum eo quod concluserint captivitatem perfectam in Idumea et non sint recordati foederis fratrum

10 et emittam ignem in murum Tyri et devorabit aedes eius

11 haec dicit Dominus super tribus sceleribus Edom et super quattuor non convertam eum eo quod persecutus sit in gladio fratrem suum et violaverit misericordiam eius et tenuerit ultra furorem suum et indignationem suam servaverit usque in finem

12 mittam ignem in Theman et devorabit aedes Bosrae

13 haec dicit Dominus super tribus sceleribus filiorum Ammon et super quattuor non convertam eum eo quod dissecuerit praegnantes Galaad ad dilatandum terminum suum

14 et succendam ignem in muro Rabbae et devorabit aedes eius in ululatu in die belli et in turbine in die commotionis

15 et ibit Melchom in captivitatem ipse et principes eius simul dicit Dominus.

TREI ASAR 3, AMOS CHAPTER 2

1 haec dicit Dominus super tribus sceleribus Moab et super quattuor non convertam eum eo quod incenderit ossa regis Idumeae usque ad cinerem

2 et mittam ignem in Moab et devorabit aedes Carioth et morietur in sonitu Moab in clangore tubae

3 et disperdam iudicem de medio eius et omnes principes eius interficiam cum eo dicit Dominus

4 haec dicit Dominus super tribus sceleribus Iuda et super quattuor non convertam eum eo quod abiecerint legem Domini et mandata eius non custodierint deceperunt enim eos idola sua post quae abierant patres eorum

5 et mittam ignem in Iuda et devorabit aedes Hierusalem

6 haec dicit Dominus super tribus sceleribus Israhel et super quattuor non convertam eum pro eo quod vendiderit argento iustum et pauperem pro calciamentis

7 qui conterunt super pulverem terrae capita pauperum et viam humilium declinant et filius ac pater eius ierunt ad puellam ut violarent nomen sanctum meum

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8 et super vestimentis pigneratis accubuerunt iuxta omne altare et vinum damnatorum bibebant in domo Dei sui

9 ego autem exterminavi Amorreum a facie eorum cuius altitudo cedrorum altitudo eius et fortis ipse quasi quercus et contrivi fructum eius desuper et radices eius subter

10 ego sum qui ascendere vos feci de terra Aegypti et eduxi vos in deserto quadraginta annis ut possideretis terram Amorrei

11 et suscitavi de filiis vestris in prophetas et de iuvenibus vestris nazarenos numquid non ita est filii Israhel dicit Dominus

12 et propinabatis nazarenis vino et prophetis mandabatis dicentes ne prophetetis

13 ecce ego stridebo super vos sicut stridet plaustrum onustum faeno

14 et peribit fuga a veloce et fortis non obtinebit virtutem suam et robustus non salvabit animam suam

15 et tenens arcum non stabit et velox pedibus suis non salvabitur et ascensor equi non salvabit animam suam

16 et robustus corde inter fortes nudus fugiet in die illa dicit Dominus.

TREI ASAR 3, AMOS CHAPTER 3

1 audite verbum quod locutus est Dominus super vos filii Israhel super omni cognatione quam eduxi de terra Aegypti dicens

2 tantummodo vos cognovi ex omnibus cognationibus terrae idcirco visitabo super vos omnes iniquitates vestras

3 numquid ambulabunt duo pariter nisi convenerit eis

4 numquid rugiet leo in saltu nisi habuerit praedam numquid dabit catulus leonis vocem de cubili suo nisi aliquid adprehenderit

5 numquid cadet avis in laqueum terrae absque aucupe numquid auferetur laqueus de terra antequam quid ceperit

6 si clanget tuba in civitate et populus non expavescet si erit malum in civitate quod Dominus non fecit

7 quia non faciet Dominus Deus verbum nisi revelaverit secretum suum ad servos suos prophetas

8 leo rugiet quis non timebit Dominus Deus locutus est quis non prophetabit

9 auditum facite in aedibus Azoti et in aedibus terrae Aegypti et dicite congregamini super montes Samariae et videte insanias multas in medio eius et calumniam patientes in penetrabilibus eius

10 et nescierunt facere rectum dicit Dominus thesaurizantes iniquitatem et rapinas in aedibus suis

11 propterea haec dicit Dominus Deus tribulabitur et circumietur terra et detrahetur ex te fortitudo tua et diripientur aedes tuae

12 haec dicit Dominus quomodo si eruat pastor de ore leonis duo crura aut extremum auriculae sic eruentur filii Israhel qui habitant in Samaria in plaga lectuli et in Damasco grabatti

13 audite et contestamini in domo Iacob dicit Dominus Deus exercituum

14 quia in die cum visitare coepero praevaricationes Israhel super eum visitabo et super altaria Bethel et amputabuntur cornua altaris et cadent in terram

15 et percutiam domum hiemalem cum domo aestiva et peribunt domus eburneae et dissipabuntur aedes multae dicit Dominus.

TREI ASAR 3, AMOS CHAPTER 4

1 audite verbum hoc vaccae pingues quae estis in monte Samariae quae calumniam facitis egenis et confringitis pauperes quae dicitis dominis vestris adferte et bibemus

2 iuravit Dominus Deus in sancto suo quia ecce dies venient super vos et levabunt vos in contis et reliquias vestras in ollis ferventibus

3 et per aperturas exibitis altera contra alteram et proiciemini in Armon dicit Dominus

4 venite ad Bethel et impie agite ad Galgalam et multiplicate praevaricationem et offerte mane victimas vestras tribus diebus decimas vestras

5 et sacrificate de fermentato laudem et vocate voluntarias oblationes et adnuntiate sic enim voluistis filii Israhel dicit Dominus Deus

6 unde et ego dedi vobis stuporem dentium in cunctis urbibus vestris et indigentiam panum in omnibus locis vestris et non estis reversi ad me dicit Dominus

7 ego quoque prohibui a vobis imbrem cum adhuc tres menses superessent usque ad messem et plui super civitatem unam et super civitatem alteram non plui pars una conpluta est et pars super quam non plui aruit

8 et venerunt duae et tres civitates ad civitatem unam ut biberent aquam et non sunt satiatae et non redistis ad me dicit Dominus

9 percussi vos in vento urente et in aurugine multitudinem hortorum vestrorum et vinearum vestrarum oliveta vestra et ficeta vestra comedit eruca et non redistis ad me dicit Dominus

10 misi in vos mortem in via Aegypti percussi in gladio iuvenes vestros usque ad captivitatem equorum vestrorum et ascendere feci putredinem castrorum vestrorum in nares vestras et non redistis ad me dicit Dominus

11 subverti vos sicut subvertit Deus Sodomam et Gomorram et facti estis quasi torris raptus de incendio et non redistis ad me dicit Dominus

12 quapropter haec faciam tibi Israhel postquam autem haec fecero tibi praeparare in occursum Dei tui Israhel

13 quia ecce formans montes et creans ventum et adnuntians homini eloquium suum faciens matutinam nebulam et gradiens super excelsa terrae Dominus Deus exercituum nomen eius.

TREI ASAR 3, AMOS CHAPTER 5

1 audite verbum istud quod ego levo super vos planctum domus Israhel cecidit non adiciet ut resurgat

2 virgo Israhel proiecta est in terram suam non est qui suscitet eam

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3 quia haec dicit Dominus Deus urbs de qua egrediebantur mille relinquentur in ea centum et de qua egrediebantur centum relinquentur in ea decem in domo Israhel

4 quia haec dicit Dominus domui Israhel quaerite me et vivetis

5 et nolite quaerere Bethel et in Galgala nolite intrare et in Bersabee non transibitis quia Galgala captiva ducetur et Bethel erit inutilis

6 quaerite Dominum et vivite ne forte conburatur ut ignis domus Ioseph et devorabit et non erit qui extinguat Bethel

7 qui convertitis in absinthium iudicium et iustitiam in terra relinquitis

8 facientem Arcturum et Orionem et convertentem in mane tenebras et diem nocte mutantem qui vocat aquas maris et effundit eas super faciem terrae Dominus nomen eius

9 qui subridet vastitatem super robustum et depopulationem super potentem adfert

10 odio habuerunt in porta corripientem et loquentem perfecte abominati sunt

11 idcirco pro eo quod diripiebatis pauperem et praedam electam tollebatis ab eo domos quadro lapide aedificabitis et non habitabitis in eis vineas amantissimas plantabitis et non bibetis vinum earum

12 quia cognovi multa scelera vestra et fortia peccata vestra hostes iusti accipientes munus et pauperes in porta deprimentes

13 ideo prudens in tempore illo tacebit quia tempus malum est

14 quaerite bonum et non malum ut vivatis et erit Dominus Deus exercituum vobiscum sicut dixistis

15 odite malum et diligite bonum et constituite in porta iudicium si forte misereatur Dominus Deus exercituum reliquiis Ioseph

16 propterea haec dicit Dominus Deus exercituum Dominator in omnibus plateis planctus et in cunctis quae foris sunt dicetur vae vae et vocabunt agricolam ad luctum et ad planctum eos qui sciunt plangere

17 et in omnibus vineis erit planctus quia pertransibo in medio tui dicit Dominus

18 vae desiderantibus diem Domini ad quid eam vobis dies Domini ista tenebrae et non lux

19 quomodo si fugiat vir a facie leonis et occurrat ei ursus et ingrediatur domum et innitatur manu sua super parietem et mordeat eum coluber

20 numquid non tenebrae dies Domini et non lux et caligo et non splendor in ea

21 odi et proieci festivitates vestras et non capiam odorem coetuum vestrorum

22 quod si adtuleritis mihi holocaustomata et munera vestra non suscipiam et vota pinguium vestrorum non respiciam

23 aufer a me tumultum carminum tuorum et cantica lyrae tuae non audiam

24 et revelabitur quasi aqua iudicium et iustitia quasi torrens fortis

25 numquid hostias et sacrificium obtulistis mihi in deserto quadraginta annis domus Israhel

26 et portastis tabernaculum Moloch vestro et imaginem idolorum vestrorum sidus dei vestri quae fecistis vobis

27 et migrare vos faciam trans Damascum dixit Dominus Deus exercituum nomen eius.

TREI ASAR 3, AMOS CHAPTER 6

1 vae qui opulenti estis in Sion et confiditis in monte Samariae optimates capita populorum ingredientes pompatice domum Israhel

2 transite in Chalanne et videte et ite inde in Emath magnam et descendite in Geth Palestinorum et ad optima quaeque regna horum si latior terminus eorum termino vestro est

3 qui separati estis in diem malum et adpropinquatis solio iniquitatis

4 qui dormitis in lectis eburneis et lascivitis in stratis vestris qui comeditis agnum de grege et vitulos de medio armenti

5 qui canitis ad vocem psalterii sicut David putaverunt se habere vasa cantici

6 bibentes in fialis vinum et optimo unguento delibuti et nihil patiebantur super contritione Ioseph

7 quapropter nunc migrabunt in capite transmigrantium et auferetur factio lascivientium

8 iuravit Dominus Deus in anima sua dicit Dominus Deus exercituum detestor ego superbiam Iacob et domos eius odi et tradam civitatem cum habitatoribus suis

9 quod si reliqui fuerint decem viri in domo una et ipsi morientur

10 et tollet eum propinquus suus et conburet eum ut efferat ossa de domo et dicet ei qui in penetrabilibus domus est numquid adhuc est apud te

11 et respondebit finis est et dicet ei tace et non recorderis nominis Domini

12 quia ecce Dominus mandabit et percutiet domum maiorem ruinis et domum minorem scissionibus

13 numquid currere queunt in petris equi aut arari potest in bubalis quoniam convertistis in amaritudinem iudicium et fructum iustitiae in absinthium

14 qui laetamini in nihili qui dicitis numquid non in fortitudine nostra adsumpsimus nobis cornua

15 ecce enim suscitabo super vos domus Israhel dicit Dominus Deus exercituum gentem et conterent vos ab introitu Emath usque ad torrentem deserti.

TREI ASAR 3, AMOS CHAPTER 7

1 haec ostendit mihi Dominus Deus et ecce fictor lucustae in principio germinantium serotini imbris et ecce serotinus post tonsorem regis

2 et factum est cum consummasset comedere herbam terrae et dixi Domine Deus propitius esto obsecro quis suscitabit Iacob quia parvulus est

3 misertus est Dominus super hoc non erit dixit Dominus

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4 haec ostendit mihi Dominus Deus et ecce vocabat iudicium ad ignem Dominus Deus et devoravit abyssum multam et comedit simul partem

5 et dixi Domine Deus quiesce obsecro quis suscitabit Iacob quia parvulus est

6 misertus est Dominus super hoc sed et istud non erit dixit Dominus Deus

7 haec ostendit mihi et ecce Dominus stans super murum litum et in manu eius trulla cementarii

8 et dixit Dominus ad me quid tu vides Amos et dixi trullam cementarii et dixit Dominus ecce ego ponam trullam in medio populi mei Israhel non adiciam ultra superinducere eum

9 et demolientur excelsa idoli et sanctificationes Israhel desolabuntur et consurgam super domum Hieroboam in gladio

10 et misit Amasias sacerdos Bethel ad Hieroboam regem Israhel dicens rebellavit contra te Amos in medio domus Israhel non poterit terra sustinere universos sermones eius

11 haec enim dicit Amos in gladio morietur Hieroboam et Israhel captivus migrabit de terra sua

12 et dixit Amasias ad Amos qui vides gradere fuge in terram Iuda et comede ibi panem et ibi prophetabis

13 et in Bethel non adicies ultra ut prophetes quia sanctificatio regis est et domus regni est

14 et respondit Amos et dixit ad Amasiam non sum propheta et non sum filius prophetae sed armentarius ego sum vellicans sycomoros

15 et tulit me Dominus cum sequerer gregem et dixit ad me Dominus vade propheta ad populum meum Israhel

16 et nunc audi verbum Domini tu dicis non prophetabis super Israhel et non stillabis super domum idoli

17 propter hoc haec dicit Dominus uxor tua in civitate fornicabitur et filii tui et filiae tuae in gladio cadent et humus tua funiculo metietur et tu in terra polluta morieris et Israhel captivus migrabit de terra sua.

TREI ASAR 3, AMOS CHAPTER 8

1 haec ostendit mihi Dominus Deus et ecce uncinus pomorum

2 et dixit quid tu vides Amos et dixi uncinum pomorum et dixit Dominus ad me venit finis super populum meum Israhel non adiciam ultra ut pertranseam eum

3 et stridebunt cardines templi in die illa dicit Dominus Deus multi morientur in omni loco proicietur silentium

4 audite hoc qui conteritis pauperem et deficere facitis egenos terrae

5 dicentes quando transibit mensis et venundabimus merces et sabbatum et aperiemus frumentum ut inminuamus mensuram et augeamus siclum et subponamus stateras dolosas

6 ut possideamus in argento egenos et pauperes pro calciamentis et quisquilias frumenti vendamus

7 iuravit Dominus in superbia Iacob si oblitus fuero usque ad finem omnia opera eorum

8 numquid super isto non commovebitur terra et lugebit omnis habitator eius et ascendet quasi fluvius universus et eicietur et defluet quasi rivus Aegypti

9 et erit in die illa dicit Dominus occidet sol meridie et tenebrescere faciam terram in die luminis

10 et convertam festivitates vestras in luctum et omnia cantica vestra in planctum et inducam super omne dorsum vestrum saccum et super omne caput calvitium et ponam eam quasi luctum unigeniti et novissima eius quasi diem amarum

11 ecce dies veniunt dicit Dominus et mittam famem in terram non famem panis neque sitim aquae sed audiendi verbum Domini

12 et commovebuntur a mari usque ad mare et ab aquilone usque ad orientem circumibunt quaerentes verbum Domini et non invenient

13 in die illa deficient virgines pulchrae et adulescentes in siti

14 qui iurant in delicto Samariae et dicunt vivit deus tuus Dan et vivit via Bersabee et cadent et non resurgent ultra.

TREI ASAR 3, AMOS CHAPTER 9

1 vidi Dominum stantem super altare et dixit percute cardinem et commoveantur superliminaria avaritia enim in capite omnium et novissimum eorum in gladio interficiam non erit fuga eis fugiet et non salvabitur ex eis qui fugerit

2 si descenderint usque ad infernum inde manus mea educet eos et si ascenderint usque ad caelum inde detraham eos

3 et si absconditi fuerint in vertice Carmeli inde scrutans auferam eos et si celaverint se ab oculis meis in fundo maris ibi mandabo serpenti et mordebit eos

4 et si abierint in captivitatem coram inimicis suis ibi mandabo gladio et occidet eos et ponam oculos meos super eos in malum et non in bonum

5 et Dominus Deus exercituum qui tangit terram et tabescet et lugebunt omnes habitantes in ea et ascendet sicut rivus omnis et defluet sicut fluvius Aegypti

6 qui aedificat in caelo ascensionem suam et fasciculum suum super terram fundavit qui vocat aquas maris et effundit eas super faciem terrae Dominus nomen eius

7 numquid non ut filii Aethiopum vos estis mihi filii Israhel ait Dominus numquid non Israhel ascendere feci de terra Aegypti et Palestinos de Cappadocia et Syros de Cyrene

8 ecce oculi Domini Dei super regnum peccans et conteram illud a facie terrae verumtamen conterens non conteram domum Iacob dicit Dominus

9 ecce enim ego mandabo et concutiam in omnibus gentibus domum Israhel sicut concutitur in cribro et non cadet lapillus super terram

10 in gladio morientur omnes peccatores populi mei qui dicunt non adpropinquabit et non veniet super nos malum

11 in die illo suscitabo tabernaculum David quod cecidit et reaedificabo aperturas murorum eius et ea quae corruerant instaurabo et reaedificabo eum sicut diebus antiquis

12 ut possideant reliquias Idumeae et omnes nationes eo quod invocatum sit nomen meum super eos dicit Dominus faciens haec

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13 ecce dies veniunt dicit Dominus et conprehendet arator messorem et calcator uvae mittentem semen et stillabunt montes dulcedinem et omnes colles culti erunt

14 et convertam captivitatem populi mei Israhel et aedificabunt civitates desertas et habitabunt et plantabunt vineas et bibent vinum earum et facient hortos et comedent fructus eorum

15 et plantabo eos super humum suam et non evellam eos ultra de terra sua quam dedi eis dicit Dominus Deus tuus.

4 th, THE BOOK OF THE PROPHET OBADIAH

Greek: Obdias, Abdias; Hebrew title: Sefer Ovadyah
Estimated Range of Dating: 7th to 6th centuries B.C.

(The book of Obadiah is based on a prophetic vision concerning the fall of Edom,[verse 1,4,18] a mountain dwelling nation[v.8,9,19,21] whose founding father was Esau [v.6][Genesis 36:9]. The text consists of a single chapter, divided into 21 verses, making it the shortest book in the Hebrew Bible. The text of Obadiah is most interesting as it bears witness to the animosities Hebrews and Arabs feel to one another from very early times onwards.

Obadiah describes an encounter with God, who addresses Edom's arrogance and charges them for their violent actions against their brother nation, the House of Jacob (Israel)[v.10]. Edom (also called Idumaea) refers to an Arabic tribe that ruled the region which the Romans knew under the name Arabia Petraea, meaning Arabia whose capital was the City of Petra. The western half of ancient Edom is the Negev desert all the way to Eilat, all part of modern Israel. The eastern half is possessed by the Hashemite kingdom of Jordan.

The historian Tovma (Thomas) Artsruni, who began writing History sometime in the 870s, uses the name "Mecca" or "Makka" for the ancient City of "Petra" (city of rocks) when he writes about Mohammed [who was a Hashemite]: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to brothers bandits, warriors and band chiefs, who were worshiping in a temple the idols of Ammonites, Samam and Kabar." (Brosset, 1894, Livre II, 4. Pg 89).

Throughout most of the history of Judah, Edom was controlled absolutely from Jerusalem as a vassal state. Among the region's great powers, Edom was held in low regard, probably due to the different Arabic lifestyle which was more adapted to desert and mountains than to life in cities. Obadiah said that the high elevation of their dwelling place in the mountains of Seir had gone to their head, and they had puffed themselves up in pride. "'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down', saith the Lord." (Obadiah 1:4).

In 597 BC, Nebuchadnezzar II sacked Jerusalem, carted away the King of Judah, and installed a puppet ruler. The Edomites helped the Babylonians loot the city. Obadiah, writing this prophecy around 590 BC, suggests the Edomites should have remembered that blood was thicker than water. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them [Obadiah 1:11]." Obadiah said in judgement God would wipe out the house of Esau forever, and not even a remnant would remain. The Edomites' land would be possessed by Egypt and they would cease to exist as a people. But the Day of the Lord was at

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hand for all nations, and someday the children of Israel would return from their exile and possess the land of Edom.

The following text talks about Israel's relations to the Zoroastrian Persians whose religion also was monotheistic. It goes: "And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath [the ancient Phoenician City of Sarepta, now Sarafand, Lebanon]; and the captivity of Jerusalem, which is in Sepharad [the modern Bijar area in northwestern Iran], shall possess the cities of the south."

Both, Zarephath and Sepharad, were part of the Median Empire or Median Dynasty of Persia [Madai] that was in power between c. 678 BC and 549 BC. The Medes had an ancient Iranian religion (a form of pre-Zoroastrian Mazdaism or Mithra worshipping) with a priesthood named as "Magi" [from which we got our word 'magician'. A magus was a 'wise or learned man']. Later, during the reigns of the last Median kings, the reforms of Zoroaster spread into western Iran. Through the Israelite-Persian relatinships, Zoroastrian philosophy entered also Judaism.

Scriptural parallels: The exact expression "the Day of the Lord", from Obadiah 1:15, has been used by other authors throughout the Old and New Testaments, as follows:

Old Testament: Isaiah 2,13, 34, 58, Jeremiah 46:10, Lamentations 2:22, Ezekiel 13:5, Joel 1, 2, 3, Amos 5:18, 5:20, Zephaniah 1, 2, Zechariah 14:1, Malachi 4:5

New Testament: 1 Thessalonians 5:2, 2 Peter 3:10, Acts 2:20, 1 Corinthians 5:5, 2 Corinthians 1:14

For other parallels, compare Obadiah 1:1–8 with Jeremiah 49:7–16.)

PROPHETIA ABDIAE

TREI ASAR 4, OBADIAH (ABDIAS) CHAPTER 1

1 visio Abdiae haec dicit Dominus Deus ad Edom auditum audivimus a Domino et legatum ad gentes misit surgite et consurgamus adversum eum in proelium

2 ecce parvulum te dedi in gentibus contemptibilis tu es valde

3 superbia cordis tui extulit te habitantem in scissuris petrae exaltantem solium suum qui dicit in corde suo quis detrahet me in terram

4 si exaltatus fueris ut aquila et si inter sidera posueris nidum tuum inde detraham te dicit Dominus

5 si fures introissent ad te si latrones per noctem quomodo conticuisses nonne furati essent sufficientia sibi si vindemiatores introissent ad te numquid saltim racemos reliquissent tibi

6 quomodo scrutati sunt Esau investigaverunt abscondita eius

7 usque ad terminum emiserunt te omnes viri foederis tui inluserunt tibi invaluerunt adversum te viri pacis tuae qui comedunt tecum ponent insidias subter te non est prudentia in eo

8 numquid non in die illa dicit Dominus perdam sapientes de Idumea et prudentiam de monte Esau

9 et timebunt fortes tui a meridie ut intereat vir de monte Esau

10 propter interfectionem et propter iniquitatem in fratrem tuum Iacob operiet te confusio et peribis in aeternum

11 in die cum stares adversus quando capiebant alieni exercitum eius et extranei ingrediebantur portas eius et super Hierusalem mittebant sortem tu quoque eras quasi unus ex eis

12 et non despicies in die fratris tui in die peregrinationis eius et non laetaberis super filios Iuda in die perditionis eorum et non magnificabis os tuum in die angustiae

13 neque ingredieris portam populi mei in die ruinae eorum neque despicies et tu in malis eius in die vastitatis illius et non emitteris adversum exercitum eius in die vastitatis illius

14 neque stabis in exitibus ut interficias eos qui fugerint et non concludes reliquos eius in die tribulationis

15 quoniam iuxta est dies Domini super omnes gentes sicut fecisti fiet tibi retributionem tuam convertet in caput tuum

16 quomodo enim bibisti super montem sanctum meum bibent omnes gentes iugiter et bibent et absorbent et erunt quasi non sint

17 et in monte Sion erit salvatio et erit sanctus et possidebit domus Iacob eos qui se possederant

18 et erit domus Iacob ignis et domus Ioseph flamma et domus Esau stipula et succendentur in eis et devorabunt eos et non erunt reliquiae domus Esau quia Dominus locutus est

19 et hereditabunt hii qui ad austrum montem Esau et qui in campestribus Philisthim et possidebunt regionem Ephraim et regionem Samariae et Beniamin possidebit Galaad

20 et transmigratio exercitus huius filiorum Israhel omnia Chananeorum usque ad Saraptham et transmigratio Hierusalem quae in Bosforo est possidebit civitates austri

21 et ascendent salvatores in montem Sion iudicare montem Esau et erit Domino regnum.

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5th, THE BOOK OF THE PROPHET JONAH

Greek: Jonas; Hebrew title: Sefer Yonah
Estimated Range of Dating: 5th century B.C.

(The Book of Jonah is a book of the Nevi'im ("Prophets") in the Hebrew Bible. It tells of a Hebrew prophet named Jonah son of Amittai who is sent by God to prophesy the destruction of Nineveh but tries to escape the divine mission. Set in the reign of Jeroboam II (786–746 BC), it was probably written in the post-exilic period, some time between the late 5th to early 4th century BC. The story has a long interpretive history and has become well known through popular children's stories. In Judaism, it is the Haftarah portion read during the afternoon of Yom Kippur to instill reflection on God's willingness to forgive those who repent; it remains a popular story among Christians. It is also retold in the Koran.

Unlike the other Prophets, the book of Jonah is almost entirely narrative, with the exception of the poem in chapter 2. The actual prophetic word against Nineveh is given only in passing through the narrative. As with any good narrative, the story of Jonah has a setting, characters, a plot, and themes. It also relies heavily on such literary devices as irony, satire, and allusion as a device of deception. As it deals with the anger and scorn of conquered people, it is also highly political.

Outline:

1. Jonah Flees His Mission (chapters 1–2)
• Jonah's Commission and Flight (1:1–3)
• Endangered 'Sailors' (citizens) Cry to Their gods (1:4–6)
• Jonah's Disobedience Exposed (1:7–10)
• Jonah's punishment and Deliverance (1:11–2:1;2:10)
• His Prayer of Thanksgiving (2:2–9)
2. Jonah Reluctantly fulfills His Mission (chapters 3–4)
• Jonah's Renewed Commission and Obedience (3:1–4)
• Endangered Ninevites Repentant Appeal to God (3:4–9)
• The Ninevites' Repentance Acknowledged (3:10–4:4)
• Jonah's Deliverance and Rebuke (4:5–11)

Jonah is the central character in the Book of Jonah, in which God commands him to go to the city of Nineveh to prophesy against it "for their great wickedness is come up before me," but Jonah instead attempts to flee from "the presence of the Lord" by going to Jaffa and sailing to Tarshish. A huge storm arises and the sailors, realising that it is no ordinary storm, cast lots and discover that Jonah is to blame. Jonah admits this and states that if he is thrown overboard, the storm will cease. The sailors refuse to do this and continue rowing, but all their efforts fail and they are eventually forced to throw Jonah overboard. As a result, the storm calms and the sailors then offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish, in whose belly he spends three days and three nights. While in the great fish, Jonah prays to God in his affliction and commits to thanksgiving and to paying what he has vowed. God then commands the fish to vomit Jonah out.*

[Tarshish, Phoenician and Hebrew: t-r-s-s, Tarsis, occurs in the Hebrew Bible most frequently as a place name that could be reached by crossing the sea from Phoenicia (modern Lebanon) and the Land of Israel. Titus Flavius Josephus clearly identifies "Tarshush" in his Jewish Antiquities (Antiquitates Iudaicae i. 6, § 1) as the City of Tarsus in southern Asia Minor (modern Turkey), which some have later equated with the Tarsisi mentioned in Assyrian records from the reign of Esarhaddon. It was the hometown of Saul of Tarsos, better known as Paul the Apostle.*

Tarsus is first mentioned as Tarsisi in Neo-Assyrian [911 and 609 BC] records of the campaigns of Esarhaddon, as well as several times in the records of Shalmaneser I and Sennacherib, the latter having the city rebuilt. The city may have been of Semitic origin or was founded by Semites again. Legends seem to confirm that: Japheth (Hebrew: Yepet, Greek: Iapheth; Latin: Iapetus), is one of the three sons of Noah in the Book of Genesis. Through his son Javan, he got his grandson Tarshish. Stephanus of Byzantium quotes Athenodorus of Tarsus as relating another legend: Anchiale, daughter of Iapetus [Japheth] and sister of Javan, founded Anchiale (a city near Tarsus): her son Cydnus gave his name to the River Cydnus (today: River Berdan, sometimes called River Tarsos) at Tarsus. The son of Cydnus was Parthenius, from whom the city was called Parthenia: afterwards the name was changed to Tarshish, after Cydnus' cousin. And today that is Tarsus.]

The question why Jonah took the route to Niniveh via Tarsos becomes clear only at a second glance. It may well have been safer as he did not need to cross the Syrian Desert but could join a caravan from its starting point in Tarsos to the main eastbound trading road that led him through the 'Fertile Crescent' directly to the River Tigris. From there he went south on a river boat directly to Niniveh. This journey would have lasted only a few days.

Generations of Bible readers wondered what the story with the fish mean. The name of the great city itself is the solution to this riddle. The city name "Niniveh" comes from the Akkadian word "Ninua" (or Nina). The cuneiform character for 'Nina' means "fish in a house" or the "Great Fish". In Aramaic, the common language of Israel and Judaea, "Nuna" means "fish" as well. So "Niniveh" is the "Place of Fish" or the "Great City of Fish". We deal here with a marvellous allusion. When Jonah is swallowed by a large fish, in whose belly he spends three days and three nights, it means nothing else but that he enters Niniveh, stays for three days, and is finally thrown out; may be because of the trouble he has made. The author might have been compelled to compose this allusion in order to protect his readers from the Assyrian authorities in Israel and Judah who also could read the story.

The significance of Niniveh cannot be overestimated. The City of Nineveh (Akkadian: Uru Ninua) was an ancient Assyrian city of Upper Mesopotamia, located on the eastern bank of the Tigris River, near the outskirts of modern-day

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Mosul in northern Iraq. It was the capital of the Neo-Assyrian Empire. In fact, at that time it was the largest city in the world for approximately fifty years until the year 612 BC when, after a bitter period of civil war in Assyria, it was sacked by a coalition of its former subject peoples, the Babylonians, Medes, Chaldeans, Persians, Scythians and Cimmerians. The Israelites might have taken part in that raid as the Kingdom of Israel was destroyed around 720 BC, when it was conquered by the Neo-Assyrian Empire.

At this time, the total area of Nineveh comprised about 7 square kilometres (1,730 acres), and fifteen great gates penetrated its walls. An elaborate system of eighteen canals brought water from the hills to Nineveh, and several sections of a magnificently constructed aqueduct erected by Sennacherib were discovered at Jerwan, about 65 kilometres (40 mi) distant. Archaeologist found the palace which has overall dimensions of about 503 by 242 metres (1,650 ft × 794 ft) and was built on a massive limestone platform 22m (70 ft) high. In total, the foundation is made of roughly 2,680,000 cubic metres (3,505,308 cu yd) of brick (approximately 160 million bricks). The walls on top, made out of mud brick, were an additional 20 metres (66 ft) tall. The enclosed area of the city had between 100,000 and 150,000 inhabitants, about twice as many as Babylon at the time, placing it among the largest settlements worldwide. And Jonah confirms it: "Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: 11And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" [A score is 20; 6 x 20 = 120; 1,000 x 120 = 120,000 inhabitants.]

The stone carvings found in Niniveh tell the story of the Assyrian conquest in shocking details. In the inscriptions, King Sennacherib boasted of his conquests. He wrote of Babylon: "Its inhabitants, young and old, I did not spare, and with their corpses I filled the streets of the city." A full and characteristic set shows the campaign leading up to the siege of Lachish in 701; it is the "finest" from the reign of Sennacherib, and now in the British Museum. He later wrote about a battle in Lachish: "And Hezekiah of Judah who had not submitted to my yoke ... him I shut up in Jerusalem his royal city like a caged bird. Earthworks I threw up against him, and anyone coming out of his city gate I made pay for his crime. His cities which I had plundered I had cut off from his land." No wonder that the Jews were angry and the author of this book casted their anger into a masterpiece of world literature.)

PROPHETIA IONAE

TREI ASAR 5, JONAH (IONAS) CHAPTER 1

1 et factum est verbum Domini ad Ionam filium Amathi dicens

2 surge vade in Nineven civitatem grandem et praedica in ea quia ascendit malitia eius coram me

3 et surrexit Iona ut fugeret in Tharsis a facie Domini et descendit Ioppen et invenit navem euntem in Tharsis et dedit naulum eius et descendit in eam ut iret cum eis in Tharsis a facie Domini

4 Dominus autem misit ventum magnum in mari et facta est tempestas magna in mari et navis periclitabatur conteri

5 et timuerunt nautae et clamaverunt viri ad deum suum et miserunt vasa quae erant in navi in mare ut adleviaretur ab eis et Iona descendit ad interiora navis et dormiebat sopore gravi

6 et accessit ad eum gubernator et dixit ei quid tu sopore deprimeris surge invoca Deum tuum si forte recogitet Deus de nobis et non pereamus

7 et dixit vir ad collegam suum venite et mittamus sortes et sciamus quare hoc malum sit nobis et miserunt sortes et cecidit sors super Ionam

8 et dixerunt ad eum indica nobis cuius causa malum istud sit nobis quod est opus tuum quae terra tua et quo vel ex quo populo es tu

9 et dixit ad eos Hebraeus ego sum et Dominum Deum caeli ego timeo qui fecit mare et aridam

10 et timuerunt viri timore magno et dixerunt ad eum quid hoc fecisti cognoverunt enim viri quod a facie Domini fugeret quia indicaverat eis

11 et dixerunt ad eum quid faciemus tibi et cessabit mare a nobis quia mare ibat et intumescebat

12 et dixit ad eos tollite me et mittite in mare et cessabit mare a vobis scio enim ego quoniam propter me tempestas grandis haec super vos

13 et remigabant viri ut reverterentur ad aridam et non valebant quia mare ibat et intumescebat super eos

14 et clamaverunt ad Dominum et dixerunt quaesumus Domine ne pereamus in anima viri istius et ne des super nos sanguinem innocentem quia tu Domine sicut voluisti fecisti

15 et tulerunt Ionam et miserunt in mare et stetit mare a fervore suo

16 et timuerunt viri timore magno Dominum et immolaverunt hostias Domino et voverunt vota.

TREI ASAR 5, JONAH (IONAS) CHAPTER 2

1 et praeparavit Dominus piscem grandem ut degluttiret Ionam et erat Iona in ventre piscis tribus diebus et tribus noctibus

2 et oravit Iona ad Dominum Deum suum de utero piscis

3 et dixit clamavi de tribulatione mea ad Dominum et exaudivit me de ventre inferni clamavi et exaudisti vocem meam

4 et proiecisti me in profundum in corde maris et flumen circumdedit me omnes gurgites tui et fluctus tui super me transierunt

5 et ego dixi abiectus sum a conspectu oculorum tuorum verumtamen rursus videbo templum sanctum tuum

6 circumdederunt me aquae usque ad animam abyssus vallavit me pelagus operuit caput meum

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7 ad extrema montium descendi terrae vectes concluserunt me in aeternum et sublevabis de corruptione vitam meam Domine Deus meus

8 cum angustiaretur in me anima mea Domini recordatus sum ut veniat ad te oratio mea ad templum sanctum tuum

9 qui custodiunt vanitates frustra misericordiam suam derelinquunt

10 ego autem in voce laudis immolabo tibi quaecumque vovi reddam pro salute Domino

11 et dixit Dominus pisci et evomuit Ionam in aridam.

TREI ASAR 5, JONAH (IONAS) CHAPTER 3

1 et factum est verbum Domini ad Ionam secundo dicens

2 surge vade ad Nineven civitatem magnam et praedica in ea praedicationem quam ego loquor ad te

3 et surrexit Iona et abiit in Nineven iuxta verbum Domini et Nineve erat civitas magna Dei itinere dierum trium

4 et coepit Iona introire in civitatem itinere diei unius et clamavit et dixit adhuc quadraginta dies et Nineve subvertetur

5 et crediderunt viri ninevitae in Deo et praedicaverunt ieiunium et vestiti sunt saccis a maiore usque ad minorem

6 et pervenit verbum ad regem Nineve et surrexit de solio suo et abiecit vestimentum suum a se et indutus est sacco et sedit in cinere

7 et clamavit et dixit in Nineve ex ore regis et principum eius dicens homines et iumenta et boves et pecora non gustent quicquam nec pascantur et aquam non bibant

8 et operiantur saccis homines et iumenta et clament ad Dominum in fortitudine et convertatur vir a via sua mala et ab iniquitate quae est in manibus eorum

9 quis scit si convertatur et ignoscat Deus et revertatur a furore irae suae et non peribimus

10 et vidit Deus opera eorum quia conversi sunt a via sua mala et misertus est Deus super malitiam quam locutus fuerat ut faceret eis et non fecit.

TREI ASAR 5, JONAH (IONAS) CHAPTER 4

1 et adflictus est Iona adflictione magna et iratus est

2 et oravit ad Dominum et dixit obsecro Domine numquid non hoc est verbum meum cum adhuc essem in terra mea propter hoc praeoccupavi ut fugerem in Tharsis scio enim quia tu Deus clemens et misericors es patiens et multae miserationis et ignoscens super malitia

3 et nunc Domine tolle quaeso animam meam a me quia melior est mihi mors quam vita

4 et dixit Dominus putasne bene irasceris tu

5 et egressus est Iona de civitate et sedit contra orientem civitatis et fecit sibimet ibi umbraculum et sedebat subter eum in umbra donec videret quid accideret civitati

6 et praeparavit Dominus Deus hederam et ascendit super caput Ionae ut esset umbra super caput eius et protegeret eum laboraverat enim et laetatus est Iona super hedera laetitia magna

7 et paravit Deus vermem ascensu diluculo in crastinum et percussit hederam et exaruit

8 et cum ortus fuisset sol praecepit Dominus vento calido et urenti et percussit sol super caput Ionae et aestuabat et petivit animae suae ut moreretur et dixit melius est mihi mori quam vivere

9 et dixit Dominus ad Ionam putasne bene irasceris tu super hederam et dixit bene irascor ego usque ad mortem

10 et dixit Dominus tu doles super hederam in qua non laborasti neque fecisti ut cresceret quae sub una nocte nata est et una nocte periit

11 et ego non parcam Nineve civitati magnae in qua sunt plus quam centum viginti milia hominum qui nesciunt quid sit inter dexteram et sinistram suam et iumenta multa.

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6th, THE BOOK OF THE PROPHET MICAH

Greek Michaeas; Hebrew title: Sefer Mikayahu
Estimated Range of Dating: early 5th century B.C.

(The Book of Micah or Micha is the sixth of the twelve minor prophets in the Hebrew Bible / Old Testament. It records the sayings of Micah, whose real name is Mikayahu, meaning "Who is like Yahweh?". Chapter 1:1 identifies the prophet as "Micah of Moresheth" (a town in southern Judah), and states that he lived during the reigns of Yehotam, Ahaz and Hezekiah, roughly 750–700 BC.

Scholars accept that only chapters 1–3 contain material from the late 8th century prophet Micah. The latest material comes from the post-Exilic period after the Temple was rebuilt in 515 BC, so that the early 5th century BC seems to be the period when the book was completedThe book has three major divisions, chapters 1–2, 3–5 and 6–7, each introduced by the word "Hear," with a pattern of alternating announcements of doom and expressions of hope within each division. Micah reproaches unjust leaders, defends the rights of the poor against the rich and powerful; while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. While the book is relatively short, it includes lament (1.8–16; 7.8–10), theophany (1.3–4), hymnic prayer of petition and confidence (7.14–20), and the "covenant lawsuit" (6.1–8), a distinct genre in which Yahweh (God) sues Israel for breach of contract of the Mosaic covenant.

Just like Jonah, the Book of Micah is very political. After a long period of peace, Israel, Judah, and the other nations of the region came under increasing pressure from the aggressive and rapidly expanding Neo-Assyrian empire. Between 734 and 727 Tiglath-Pileser III of Assyria conducted almost annual campaigns in Palestine, reducing the Kingdom of Israel, the Kingdom of Judah and the Philistine cities to vassalage, receiving tribute from Ammon, Moab and Edom, and absorbing Damascus (the Kingdom of Aram) into the Empire. On Tiglath-Pileser's death Israel rebelled, resulting in an Assyrian counter-attack and the destruction of the capital, Samaria, in 721 after a three-year siege. Micah 1:2–7 draws on this event: Samaria, says the prophet, has been destroyed by God because of its crimes of idolatry, oppression of the poor, and misuse of power. The Assyrian attacks on Israel (the northern kingdom) led to an influx of refugees into Judah, which would have increased social stresses, while at the same time the authorities in Jerusalem had to invest huge amounts in tribute and defense.

Contents:

• The Heading (1:1): As is typical of prophetic books, an anonymous editor has supplied the name of the prophet, an indication of his time of activity, and an identification of his speech as the "word of Yahweh", a generic term carrying a claim to prophetic legitimacy and authority. Samaria and Jerusalem are given prominence as the foci of the prophet's attention.

• Judgement against Samaria (1:2–7): Drawing upon ancient traditions for depicting a theophany, the prophet depicts the coming of Yahweh to punish the city, whose sins are idolatry and the abuse of the poor.

• Warnings to the cities of Judah (1:8–16): Samaria has fallen, Judah is next. Micah describes the destruction of the lesser towns of Judah (referring to the invasion of Judah by Sennacherib, 701 BC). For these passages of doom on the various cities, paronomasia is used. Paronomasia is a literary device which 'plays' on the sound of each word for literary effect. For example, the inhabitants of Beth-le-aphrah ("house of dust") are told to "roll yourselves in the dust." 1:14. Though most of the Paronomasia is lost in translation, it is the equivalent of 'Ashdod shall be but ashes,' where the fate of the city matches its name.

• Misuse of power denounced (2:1–5): Denounces those who appropriate the land and houses of others. The context may be simply the amassing wealth for its own sake, or could be connected with the militarisation of the region for the expected Assyrian attack.

• Threats against the prophet (2:6–11): The prophet is warned not to prophesy. He answers that the rulers are harming God's people, and want to listen only to those who advocate the virtues of wine.

• A later promise (2:12–13): These verses assume that judgement has already fallen and Israel is already scattered abroad.

• Judgement on wicked Zion (3:1–4): Israel's rulers are accused of gaining more wealth at the expense of the poor, by any means. The metaphor of flesh being torn illustrates the length to which the ruling classes and socialites would go to further increase their wealth. Prophets are corrupt, seeking personal gain. Jerusalem's rulers believe that God will always be with them, but God will be with his people, and Jerusalem will be destroyed.

• Zion's future hope (4:1–5) This is a later passage, almost identical with Isaiah 2:2–4. Zion (meaning the Temple) will be rebuilt, but by God, and based not on violence and corruption but on the desire to learn God's laws, beat swords to ploughshares and live in peace.

• Further promises to Zion (4:6–7) This is another later passage, promising Zion that she will once more enjoy her former independence and power.

• Deliverance from Distress in Babylon (4:9–5:1) The similarities to Isaiah 41:15–16 and the references to Babylon suggest the period of this material, although it is unclear whether a period during or after the siege of 586 is meant. Despite their trials, God will not desert his people.

• The promised ruler from Bethlehem (5:1–14): This passage is usually dated to the exile. Although chapters 4:9–10 have said that there is "no king in Zion", these chapters predict the coming Messiah will emerge from Bethlehem, the traditional home of the Davidic monarchy, to restore Israel.

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Assyria will be stricken, and Israel's punishment will lead to the punishment of the nations.

• A Covenant lawsuit (6:1–5): Yahweh accuses Israel (the people of Judah) of breaking the covenant through their lack of justice and honesty, after the pattern of the kings of Israel (northern kingdom).

• Torah Liturgy (6:6–8): Micah speaks on behalf of the community asking what they should do in order to get back on God's good side. Micah then responds by saying that God requires only "to do justice, and to love mercy, and to walk humbly with your God." Thus declaring that the burnt offering of both animals and humans (which may have been practiced in Judah under Kings Ahaz and Manasseh) is not necessary for God.

• The City as a Cheat (6:9–16): The city is reprimanded for its dishonest trade practices.

• Lament (1–7): The first passage in the book in the first person: whether it comes from Micah himself is disputed. Honesty and decency have vanished, families are filled with strife.

• A song of fallen Jerusalem (8–10): The first person voice continues, but now it is the city who speaks. She recognises that her destruction is deserved punishment from God. The recognition gives grounds for hope that God is still with her.

• A prophecy of restoration (11–13): Fallen Jerusalem is promised that she will be rebuilt and that her power will be greater than ever (a contrast with the vision of peace in 4:1–5).

• A prayer for future prosperity (14–17): The mood switches from a request for power to grateful astonishment at God's mercy.)

PROPHETIA MICHAEAE

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 1

1 verbum Domini quod factum est ad Micham Morasthiten in diebus Ioatham Ahaz Ezechiae regum Iuda quod vidit super Samariam et Hierusalem

2 audite populi omnes et adtendat terra et plenitudo eius et sit Dominus Deus vobis in testem Dominus de templo sancto suo

3 quia ecce Dominus egreditur de loco suo et descendet et calcabit super excelsa terrae

4 et consumentur montes subtus eum et valles scindentur sicut cera a facie ignis sicut aquae quae decurrunt in praeceps

5 in scelere Iacob omne istud et in peccatis domus Israhel quod scelus Iacob nonne Samaria et quae excelsa Iudae nonne Hierusalem

6 et ponam Samariam quasi acervum lapidum in agro cum plantatur vinea et detraham in vallem lapides eius et fundamenta eius revelabo

7 et omnia sculptilia eius concidentur et omnes mercedes eius conburentur igni et omnia idola eius ponam in perditionem quia de mercedibus meretricis congregata sunt et usque ad mercedem meretricis revertentur

8 super hoc plangam et ululabo vadam spoliatus et nudus faciam planctum velut draconum et luctum quasi strutionum

9 quia desperata est plaga eius quia venit usque ad Iudam tetigit portam populi mei usque ad Hierusalem

10 in Geth nolite adnuntiare lacrimis ne ploretis in domo Pulveris pulvere vos conspergite

11 et transite vobis habitatio Pulchra confusa ignominia non est egressa quae habitat in Exitu planctum domus Vicinae accipiet ex vobis quae stetit sibimet

12 quia infirmata est in bonum quae habitat in Amaritudinibus quia descendit malum a Domino in portam Hierusalem

13 tumultus quadrigae stuporis habitanti Lachis principium peccati est filiae Sion quia in te inventa sunt scelera Israhel

14 propterea dabit emissarios super hereditatem Geth domus Mendacii in deceptionem regibus Israhel

15 adhuc heredem adducam tibi quae habitas in Maresa usque Adollam veniet gloria Israhel

16 decalvare et tondere super filios deliciarum tuarum dilata calvitium tuum sicut aquila quoniam captivi ducti sunt ex te.

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 2

1 vae qui cogitatis inutile et operamini malum in cubilibus vestris in luce matutina faciunt illud quoniam contra Deum est manus eorum

2 et concupierunt agros et violenter tulerunt et domos rapuerunt et calumniabantur virum et domum eius virum et hereditatem eius

3 idcirco haec dicit Dominus ecce ego cogito super familiam istam malum unde non auferetis colla vestra et non ambulabitis superbi quoniam tempus pessimum est

4 in die illa sumetur super vos parabola et cantabitur canticum cum suavitate dicentium depopulatione vastati sumus pars populi mei commutata est quomodo recedet a me cum revertatur qui regiones nostras dividat

5 propter hoc non erit tibi mittens funiculum sortis in coetu Domini

6 ne loquamini loquentes non stillabit super istos non conprehendet confusio

7 dicit domus Iacob numquid adbreviatus est spiritus Domini aut tales sunt cogitationes eius nonne verba mea bona sunt cum eo qui recte graditur

8 et e contrario populus meus in adversarium consurrexit desuper tunica pallium sustulistis eos qui transiebant simpliciter convertistis in bellum

9 mulieres populi mei eiecistis de domo deliciarum suarum a parvulis earum tulistis laudem meam in perpetuum

10 surgite et ite quia non habetis hic requiem propter inmunditiam eius corrumpetur putredine pessima

11 utinam non essem vir habens spiritum et mendacium potius loquerer stillabo tibi in vinum et in ebrietatem et erit super quem stillatur populus iste

12 congregatione congregabo Iacob totum te in unum conducam reliquias Israhel pariter ponam illum quasi

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gregem in ovili quasi pecus in medio caularum tumultuabuntur a multitudine hominum

13 ascendet enim pandens iter ante eos dividentet et transibunt portam et egredientur per eam et transibit rex eorum coram eis et Dominus in capite eorum.

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 3

1 et dixi audite principes Iacob et duces domus Israhel numquid non vestrum est scire iudicium

2 qui odio habetis bonum et diligitis malum qui violenter tollitis pelles eorum desuper eos et carnem eorum desuper ossibus eorum

3 qui comederunt carnem populi mei et pellem eorum desuper excoriaverunt et ossa eorum confregerunt et conciderunt sicut in lebete et quasi carnem in medio ollae

4 tunc clamabunt ad Dominum et non exaudiet eos et abscondet faciem suam ab eis in tempore illo sicut nequiter egerunt in adinventionibus suis

5 haec dicit Dominus super prophetas qui seducunt populum meum qui mordent dentibus suis et praedicant pacem et si quis non dederit in ore eorum quippiam sanctificant super eum proelium

6 propterea nox vobis pro visione erit et tenebrae vobis pro divinatione et occumbet sol super prophetas et obtenebrabitur super eos dies

7 et confundentur qui vident visiones et confundentur divini et operient vultus suos omnes quia non est responsum Dei

8 verumtamen ego repletus sum fortitudine spiritus Domini iudicio et virtute ut adnuntiem Iacob scelus suum et Israhel peccatum suum

9 audite haec principes domus Iacob et iudices domus Israhel qui abominamini iudicium et omnia recta pervertitis

10 qui aedificatis Sion in sanguinibus et Hierusalem in iniquitate

11 principes eius in muneribus iudicabant et sacerdotes eius in mercede docebant et prophetae eius in pecunia divinabant et super Dominum requiescebant dicentes numquid non Dominus in medio nostrum non venient super nos mala

12 propter hoc causa vestri Sion quasi ager arabitur et Hierusalem quasi acervus lapidum erit et mons templi in excelsa silvarum.

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 4

1 et in novissimo dierum erit mons domus Domini praeparatus in vertice montium et sublimis super colles et fluent ad eum populi

2 et properabunt gentes multae et dicent venite ascendamus ad montem Domini et ad domum Dei Iacob et docebit nos de viis suis et ibimus in semitis eius quia de Sion egredietur lex et verbum Domini de Hierusalem

3 et iudicabit inter populos multos et corripiet gentes fortes usque in longinquum et concident gladios suos in vomeres et hastas suas in ligones non sumet gens adversus gentem gladium et non discent ultra belligerare

4 et sedebit vir subtus vineam suam et subtus ficum suam et non erit qui deterreat quia os Domini exercituum locutum est

5 quia omnes populi ambulabunt unusquisque in nomine dei sui nos autem ambulabimus in nomine Domini Dei nostri in aeternum et ultra

6 in die illa dicit Dominus congregabo claudicantem et eam quam eieceram colligam et quam adflixeram

7 et ponam claudicantem in reliquias et eam quae laboraverat in gentem robustam et regnabit Dominus super eos in monte Sion ex hoc nunc et usque in aeternum

8 et tu turris Gregis nebulosa filiae Sion usque ad te veniet et veniet potestas prima regnum filiae Hierusalem

9 nunc quare maerore contraheris numquid rex non est tibi aut consiliarius tuus periit quia conprehendit te dolor sicut parturientem

10 dole et satage filia Sion quasi parturiens quia nunc egredieris de civitate et habitabis in regione et venies usque ad Babylonem ibi liberaberis ibi redimet te Dominus de manu inimicorum tuorum

11 et nunc congregatae sunt super te gentes multae quae dicunt lapidetur et aspiciat in Sion oculus noster

12 ipsi autem non cognoverunt cogitationes Domini et non intellexerunt consilium eius quia congregavit eos quasi faenum areae

13 surge et tritura filia Sion quia cornu tuum ponam ferreum et ungulas tuas ponam aereas et comminues populos multos et interficiam Domino rapinas eorum et fortitudinem eorum Domino universae terrae.

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 5

1 nunc vastaberis filia latronis obsidionem posuerunt super nos in virga percutient maxillam iudicis Israhel

2 et tu Bethleem Ephrata parvulus es in milibus Iuda ex te mihi egredietur qui sit dominator in Israhel et egressus eius ab initio a diebus aeternitatis

3 propter hoc dabit eos usque ad tempus in quo parturiens pariet reliquiae fratrum eius convertentur ad filios Israhel

4 et stabit et pascet in fortitudine Domini in sublimitate nominis Domini Dei sui et convertentur quia nunc magnificabitur usque ad terminos terrae

5 et erit iste pax Assyrius cum venerit in terram nostram et quando calcaverit in domibus nostris et suscitabimus super eum septem pastores et octo primates homines

6 et pascent terram Assur in gladio et terram Nemrod in lanceis eius et liberabit ab Assur cum venerit in terram nostram et cum calcaverit in finibus nostris

7 et erunt reliquiae Iacob in medio populorum multorum quasi ros a Domino et quasi stillae super herbam quae non expectat virum et non praestolatur filios hominum

8 et erunt reliquiae Iacob in gentibus in medio populorum multorum quasi leo in iumentis silvarum et quasi catulus leonis in gregibus pecorum qui cum transierit et conculcaverit et ceperit non est qui eruat

9 exaltabitur manus tua super hostes tuos et omnes inimici tui interibunt

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10 et erit in die illa dicit Dominus auferam equos tuos de medio tui et disperdam quadrigas tuas
11 et perdam civitates terrae tuae et destruam omnes munitiones tuas et auferam maleficia de manu tua et divinationes non erunt in te
12 et perire faciam sculptilia tua et statuas tuas de medio tui et non adorabis ultra opera manuum tuarum
13 et evellam lucos tuos de medio tui et conteram civitates tuas
14 et faciam in furore et in indignatione ultionem in omnibus gentibus quae non audierunt.

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 6

1 audite quae Dominus loquitur surge contende iudicio adversum montes et audiant colles vocem tuam
2 audiant montes iudicium Domini et fortia fundamenta terrae quia iudicium Domini cum populo suo et cum Israhel diiudicabitur
3 populus meus quid feci tibi et quid molestus fui tibi responde mihi
4 quia eduxi te de terra Aegypti et de domo servientium liberavi te et misi ante faciem tuam Mosen et Aaron et Mariam
5 populus meus memento quaeso quid cogitaverit Balac rex Moab et quid responderit ei Balaam filius Beor de Setthim usque ad Galgalam ut cognosceret iustitias Domini
6 quid dignum offeram Domino curvem genu Deo excelso numquid offeram ei holocaustomata et vitulos anniculos
7 numquid placari potest Dominus in milibus arietum aut in multis milibus hircorum pinguium numquid dabo primogenitum meum pro scelere meo fructum ventris mei pro peccato animae meae
8 indicabo tibi o homo quid sit bonum et quid Dominus quaerat a te utique facere iudicium et diligere misericordiam et sollicitum ambulare cum Deo tuo
9 vox Domini ad civitatem clamat et salus erit timentibus nomen tuum audite tribus et quis adprobabit illud
10 adhuc ignis in domo impii thesauri iniquitatis et mensura minor irae plena
11 numquid iustificabo stateram impiam et saccelli pondera dolosa
12 in quibus divites eius repleti sunt iniquitate et habitantes in ea loquebantur mendacium et lingua eorum fraudulenta in ore eorum
13 et ego ergo coepi percutere te perditione super peccatis tuis
14 tu comedes et non saturaberis et humiliatio tua in medio tui et adprehendes et non salvabis et quos salvaveris in gladium dabo
15 tu seminabis et non metes tu calcabis olivam et non ungueris oleo et mustum et non bibes vinum
16 et custodisti praecepta Omri et omne opus domus Achab et ambulasti in voluntatibus eorum ut darem te in perditionem et habitantes in ea in sibilum et obprobrium populi mei portabitis.

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 7

1 vae mihi quia factus sum sicut qui colligit in autumno racemos vindemiae non est botrus ad comedendum praecoquas ficus desideravit anima mea
2 periit sanctus de terra et rectus in hominibus non est omnes in sanguine insidiantur vir fratrem suum venatur ad mortem
3 malum manuum suarum dicunt bonum princeps postulat et iudex in reddendo est et magnus locutus est desiderium animae suae et conturbaverunt eam
4 qui optimus in eis est quasi paliurus et qui rectus quasi spina de sepe dies speculationis tuae visitatio tua venit nunc erit vastitas eorum
5 nolite credere amico et nolite confidere in duce ab ea quae dormit in sinu tuo custodi claustra oris tui
6 quia filius contumeliam facit patri filia consurgit adversus matrem suam nurus contra socrum suam inimici hominis domestici eius
7 ego autem ad Dominum aspiciam expectabo Deum salvatorem meum audiet me Deus meus
8 ne laeteris inimica mea super me quia cecidi consurgam cum sedero in tenebris Dominus lux mea est
9 iram Domini portabo quoniam peccavi ei donec iudicet causam meam et faciat iudicium meum educet me in lucem videbo in iustitiam eius
10 et aspiciet inimica mea et operietur confusione quae dicit ad me ubi est Dominus Deus tuus oculi mei videbunt in eam nunc erit in conculcationem ut lutum platearum
11 dies ut aedificentur maceriae tuae in die illa longe fiet lex
12 in die illa et usque ad te veniet Assur et usque ad civitates munitas et a civitatibus munitis usque ad flumen et ad mare de mari et ad montem de monte
13 et erit terra in desolationem propter habitatores suos et propter fructum cogitationum eorum
14 pasce populum tuum in virga tua gregem hereditatis tuae habitantes solos in saltu in medio Carmeli pascentur Basan et Galaad iuxta dies antiquos
15 secundum dies egressionis tuae de terra Aegypti ostendam ei mirabilia
16 videbunt gentes et confundentur super omni fortitudine sua ponent manus super os aures eorum surdae erunt
17 lingent pulverem sicut serpens velut reptilia terrae proturbabuntur de aedibus suis Dominum Deum nostrum desiderabunt et timebunt te
18 quis Deus similis tui qui aufers iniquitatem et transis peccatum reliquiarum hereditatis tuae non inmittet ultra furorem suum quoniam volens misericordiam est
19 revertetur et miserebitur nostri deponet iniquitates nostras et proiciet in profundum maris omnia peccata nostra
20 dabis veritatem Iacob misericordiam Abraham quae iurasti patribus nostris a diebus antiquis.

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7th, THE BOOK OF THE PROPHET NAHUM

Greek: Naum; Hebrew title: Sefer Nakhum
Estimated Range of Dating: c. 7th century B.C.

(The Book of Nahum is the seventh book of the 12 minor prophets of the Hebrew Bible. It is attributed to the prophet Nahum. Not much is known about Nahum. His name means "comforter", and he was from the town of Elkosh or Alqosh (Nahum 1:1), which may have been a town of northern Galilee. The scholarly consensus is that the "book of vision" was written at the time of the fall of Nineveh at the hands of the Medes and Babylonians in 612 BC. This theory is demonstrated by the fact that the oracles must be dated after the Assyrian destruction of Thebes, Egypt in 663 BC, as this event is mentioned in Nahum 3:8.

In his book "Jewish Antiquities" [Books IX–XI.], Titus Flavius Josephus places Nahum during the reign of Jotham, while others place him in the beginning of the reign of Ahaz, Judah's next king, or even the latter half of the reign of Hezekiah, Ahaz's son. All three accounts date the book to the 8th century BC. The book would then have been written in Jerusalem, where Nahum would have witnessed the invasion of Sennacherib and the destruction of his host (2 Kings 19:35).

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Ashurbanipal was at the height of his glory. Nineveh was a city of vast extent, and was then the centre of the civilisation and commerce of the world, according to Nahum a "bloody city all full of lies and robbery" (Nahum 3:1), a reference to the Neo-Assyrian Empire's military campaigns and demand of tribute and plunder from conquered cities.

All conquered nations were full of hatred and Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted (Zephaniah 2:4–15) the destruction of the city.

Nineveh was destroyed apparently by fire around 625 BC, and the Assyrian empire came to an end, an event which changed the face of Asia.

The Babylonian chronicle of the fall of Nineveh tells the story of the end of Nineveh. Nabopolassar of Babylon joined forces with Cyaxares, king of the Medes, and laid siege for three months. Assyria lasted a few more years after the loss of its fortress, but attempts by Egyptian Pharaoh Neco II to rally the Assyrians failed due to opposition from king Josiah of Judah, and it seemed to be all over by 609 BC.)

Archaeological digs have uncovered the splendour of Nineveh in its zenith under Sennacherib (705–681 BC), Esarhaddon (681–669 BC), and Ashurbanipal (669–633 BC). Massive walls were eight miles in circumference. It had a water aqueduct, palaces and a rich library with 20,000 clay tablets, including accounts of a creation in Enuma Elish and a flood in the Epic of Gilgamesh. They served once as blueprint for some of the most exciting narratives of the Tanakh.)

PROPHETIA NAHUM

TREI ASAR 7, NAHUM (NAUM) CHAPTER 1

1 onus Nineve liber visionis Naum Helcesei

2 Deus aemulator et ulciscens Dominus ulciscens Dominus et habens furorem ulciscens Dominus in hostes suos et irascens ipse inimicis suis

3 Dominus patiens et magnus fortitudine et mundans non faciet innocentem Dominus in tempestate et turbine viae eius et nebulae pulvis pedum eius

4 increpans mare et exsiccans illud et omnia flumina ad desertum deducens infirmatus est Basan et Carmelus et flos Libani elanguit

5 montes commoti sunt ab eo et colles adsolati sunt et contremuit terra a facie eius et orbis et omnes habitantes in eo

6 ante faciem indignationis eius quis stabit et quis resistet in ira furoris eius indignatio eius effusa est ut ignis et petrae dissolutae sunt ab eo

7 bonus Dominus et confortans in die tribulationis et sciens sperantes in se

8 et in diluvio praetereunte consummationem faciet loci eius et inimicos eius persequentur tenebrae

9 quid cogitatis contra Dominum consummationem ipse faciet non consurget duplex tribulatio

10 quia sicut spinae se invicem conplectuntur sic convivium eorum pariter potantium consumentur quasi stipula ariditate plena

11 ex te exivit cogitans contra Dominum malitiam mente pertractans praevaricationem

12 haec dicit Dominus si perfecti fuerint et ita plures sic quoque adtondentur et pertransibit adflixi te et non adfligam te ultra

13 et nunc conteram virgam eius de dorso tuo et vincula tua disrumpam

14 et praecipiet super te Dominus non seminabitur ex nomine tuo amplius de domo Dei tui interficiam sculptile et conflatile ponam sepulchrum tuum quia inhonoratus es

15 ecce super montes pedes evangelizantis et adnuntiantis pacem celebra Iuda festivitates tuas et redde vota tua quia non adiciet ultra ut pertranseat in te Belial universus interiit.

TREI ASAR 7, NAHUM (NAUM) CHAPTER 2

1 ascendit qui dispergat coram te qui custodit obsidionem contemplare viam conforta lumbos robora virtutem valde

2 quia reddidit Dominus superbiam Iacob sicut superbiam Israhel quia vastatores dissipaverunt eos et propagines eorum corruperunt

3 clypeus fortium eius ignitus viri exercitus in coccineis igneae habenae currus in die praeparationis eius et agitatores consopiti sunt

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4 in itineribus conturbati sunt quadrigae conlisae sunt in plateis aspectus eorum quasi lampades quasi fulgura discurrentia

5 recordabitur fortium suorum ruent in itineribus suis velociter ascendent muros eius et praeparabitur umbraculum

6 portae fluviorum apertae sunt et templum ad solum dirutum

7 et miles captivus abductus est et ancillae eius minabantur gementes ut columbae murmurantes in cordibus suis

8 et Nineve quasi piscina aquarum aquae eius ipsi vero fugerunt state state et non est qui revertatur

9 diripite argentum diripite aurum et non est finis divitiarum ex omnibus vasis desiderabilibus

10 dissipata et scissa et dilacerata et cor tabescens et dissolutio geniculorum et defectio in cunctis renibus et facies omnium sicut nigredo ollae

11 ubi est habitaculum leonum et pascua catulorum leonum ad quam ivit leo ut ingrederetur illuc catulus leonis et non est qui exterreat

12 leo cepit sufficienter catulis suis et necavit leaenis suis et implevit praeda speluncas suas et cubile suum rapina

13 ecce ego ad te dicit Dominus exercituum et succendam usque ad fumum quadrigas eius et leunculos tuos comedet gladius et exterminabo de terra praedam tuam et non audietur ultra vox nuntiorum tuorum.

TREI ASAR 7, NAHUM (NAUM) CHAPTER 3

1 vae civitas sanguinum universa mendacii dilaceratione plena non recedet a te rapina

2 vox flagelli et vox impetus rotae et equi frementis et quadrigae ferventis equitis ascendentis

3 et micantis gladii et fulgurantis hastae et multitudinis interfectae et gravis ruinae nec est finis cadaverum et corruent in corporibus suis

4 propter multitudinem fornicationum meretricis speciosae et gratae et habentis maleficia quae vendidit gentes in fornicationibus suis et familias in maleficiis suis

5 ecce ego ad te dicit Dominus exercituum et revelabo pudenda tua in facie tua et ostendam gentibus nuditatem tuam et regnis ignominiam tuam

6 et proiciam super te abominationes et contumeliis te adficiam et ponam te in exemplum

7 et erit omnis qui viderit te resiliet a te et dicet vastata est Nineve quis commovebit super te caput unde quaeram consolatorem tibi

8 numquid melior es ab Alexandria populorum quae habitat in fluminibus aqua in circuitu eius cuius divitiae mare aquae muri eius

9 Aethiopia fortitudo et Aegyptus et non est finis Africa et Lybies fuerunt in auxilio tuo

10 sed et ipsa in transmigrationem ducta est in captivitatem parvuli eius elisi sunt in capite omnium viarum et super inclitos eius miserunt sortem et omnes optimates eius confixi sunt in conpedibus

11 et tu ergo inebriaberis eris despecta et tu quaeres auxilium ab inimico

12 omnes munitiones tuae sicuti ficus cum grossis suis si concussae fuerint cadent in os comedentis

13 ecce populus tuus mulieres in medio tui inimicis tuis adapertione pandentur portae terrae tuae devorabit ignis vectes tuos

14 aquam propter obsidionem hauri tibi extrue munitiones tuas intra in lutum et calca subigens tene laterem

15 ibi comedet te ignis peribis gladio devorabit te ut bruchus congregare ut bruchus multiplicare ut lucusta

16 plures fecisti negotiationes tuas quam stellae sunt caeli bruchus expansus est et avolavit

17 custodes tui quasi lucustae et parvuli tui quasi lucustae lucustarum quae considunt in sepibus in die frigoris sol ortus est et avolaverunt et non est cognitus locus earum ubi fuerint

18 dormitaverunt pastores tui rex Assur sepelientur principes tui latitavit populus tuus in montibus et non est qui congreget

19 non est obscura contritio tua pessima est plaga tua omnes qui audierunt auditionem tuam conpresserunt manum super te quia super quem non transiit malitia tua semper.

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8th, THE BOOK OF THE PROPHET HABAKUK

Greek: Ambacum; Hebrew title: Sefer Habaquq
Estimated Range of Dating: c. 640–590 B.C.

(The Book of Habakkuk or Habakuk is the eighth book of the 12 minor prophets of the Bible. It is attributed to the prophet Habakkuk, and was probably composed between the 7th and the 6th centuries BC., not long before the Babylonians' siege and capture of Jerusalem in 586 BC. Of the three chapters in the book, the first two are a dialog between Yahweh and the prophet. A copy of these chapters is included in the Habakkuk Commentary, found among the Dead Sea Scrolls. Chapter 3 may be an independent addition, now recognised as a liturgical piece, but was possibly written by the same author as chapters 1 and 2.

Habakkuk identifies himself as a prophet in the opening verse. Due to the liturgical nature of the book of Habakkuk, there have been some scholars who think that the author may have been a temple prophet. Temple prophets are described in 1 Chronicles 25:1 as using lyres, harps and cymbals. Some feel that this is echoed in Habakkuk 3:19b, and that Habakkuk may have been a Levite and singer in the Temple. There is no biographical information on the prophet Habakkuk; in fact less is known about him than any other writer of the Bible. The only canonical information that exists comes from the book that is named for him. His name comes either from the Hebrew word khavak meaning "embrace" or else from an Akkadian word hambakuku for a kind of plant.

Although his name does not appear in any other part of the Jewish Bible, Rabbinic tradition holds Habakkuk to be the Shunammite woman's son, who was restored to life by Elisha in 2 Kings 4:16. The prophet Habakkuk is also mentioned in the narrative of Bel and the Dragon, part of the deuterocanonical additions to Daniel in a late section of that book. In the superscription of the Old Greek version, Habakkuk is called the son of Joshua of the tribe of Levi. In this book Habakkuk is lifted by an angel to Babylon to provide Daniel with some food while he is in the lion's den.

It is unknown when Habakkuk lived and preached, but the reference to the rise and advance of the Chaldeans (New Babylonians) in 1:6–11 places him in the middle to last quarter of the 7th century BC One possible period might be during the reign of Jehoiakim, from 609–598 BC. The reasoning for this date is that it is during his reign that the Neo-Babylonian Empire of the Chaldeans was growing in power. The Babylonians marched against Jerusalem in 598 BC. Jehoiakim died while the Babylonians were marching towards Jerusalem and Jehoiakim's eighteen-year-old son Jehoiachin assumed the throne. Upon the Babylonians' arrival, Jehoiachin and his advisors surrendered Jerusalem after a short time. With the transition of rulers and the young age and inexperience of Jehoiachin, they were not able to stand against Chaldean forces. There is a sense of an intimate knowledge of the Babylonian brutality in 1:12–17.)

PROPHETIA HABACUC

TREI ASAR 8, HABAKKUK CHAPTER 1

1 onus quod vidit Abacuc propheta

2 usquequo Domine clamabo et non exaudies vociferabor ad te vim patiens et non salvabis

3 quare ostendisti mihi iniquitatem et laborem videre praeda et iniustitia contra me et factum est iudicium et contradictio potentior

4 propter hoc lacerata est lex et non pervenit usque ad finem iudicium quia impius praevalet adversus iustum propterea egreditur iudicium perversum

5 aspicite in gentibus et videte et admiramini et obstupescite quia opus factum est in diebus vestris quod nemo credet cum narrabitur

6 quia ecce ego suscitabo Chaldeos gentem amaram et velocem ambulantem super latitudinem terrae ut possideat tabernacula non sua

7 horribilis et terribilis est ex semet ipsa iudicium et onus eius egredietur

8 leviores pardis equi eius et velociores lupis vespertinis et diffundentur equites eius equites namque eius de longe venient volabunt quasi aquila festinans ad comedendum

9 omnes ad praedam venient facies eorum ventus urens et congregabit quasi harenam captivitatem

10 et ipse de regibus triumphabit et tyranni ridiculi eius erunt ipse super omnem munitionem ridebit et conportabit aggerem et capiet eam

11 tunc mutabitur spiritus et pertransibit et corruet haec est fortitudo eius dei sui

12 numquid non tu a principio Domine Deus meus Sancte meus et non moriemur Domine in iudicium posuisti eum et fortem ut corriperes fundasti eum

13 mundi sunt oculi tui ne videas malum et respicere ad iniquitatem non poteris quare non respicis super inique agentes et taces devorante impio iustiorem se

14 et facies homines quasi pisces maris et quasi reptile non habens principem

15 totum in hamo sublevavit traxit illud in sagena sua et congregavit in rete suo super hoc laetabitur et exultabit

16 propterea immolabit sagenae suae et sacrificabit reti suo quia in ipsis incrassata est pars eius et cibus eius electus

17 propter hoc ergo expandit sagenam suam et semper interficere gentes non parcet.

TREI ASAR 8, HABAKKUK CHAPTER 2

1 super custodiam meam stabo et figam gradum super munitionem et contemplabor ut videam quid dicatur mihi et quid respondeam ad arguentem me

2 et respondit mihi Dominus et dixit scribe visum et explana eum super tabulas ut percurrat qui legerit eum

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3 quia adhuc visus procul et apparebit in finem et non mentietur si moram fecerit expecta illum quia veniens veniet et non tardabit

4 ecce qui incredulus est non erit recta anima eius in semet ipso iustus autem in fide sua vivet

5 et quomodo vinum potantem decipit sic erit vir superbus et non decorabitur qui dilatavit quasi infernus animam suam et ipse quasi mors et non adimpletur et congregabit ad se omnes gentes et coacervabit ad se omnes populos

6 numquid non omnes isti super eum parabolam sument et loquellam enigmatum eius et dicetur vae ei qui multiplicat non sua usquequo et adgravat contra se densum lutum

7 numquid non repente consurgent qui mordeant te et suscitabuntur lacerantes te et eris in rapinam eis

8 quia tu spoliasti gentes multas spoliabunt te omnes qui reliqui fuerint de populis propter sanguinem hominis et iniquitatem terrae civitatis et omnium habitantium in ea

9 vae qui congregat avaritiam malam domui suae ut sit in excelso nidus eius et liberari se putat de manu mali

10 cogitasti confusionem domui tuae concidisti populos multos et peccavit anima tua

11 quia lapis de pariete clamabit et lignum quod inter iuncturas aedificiorum est respondebit

12 vae qui aedificat civitatem in sanguinibus et praeparat urbem in iniquitate

13 numquid non haec a Domino sunt exercituum laborabunt enim populi in multo igni et gentes in vacuum et deficient

14 quia replebitur terra ut cognoscat gloriam Domini quasi aquae operientes mare

15 vae qui potum dat amico suo mittens fel suum et inebrians ut aspiciat nuditatem eius

16 repletus est ignominia pro gloria bibe tu quoque et consopire circumdabit te calix dexterae Domini et vomitus ignominiae super gloriam tuam

17 quia iniquitas Libani operiet te et vastitas animalium deterrebit eos de sanguinibus hominis et iniquitate terrae et civitatis et omnium habitantium in ea

18 quid prodest sculptile quia sculpsit illud fictor suus conflatile et imaginem falsam quia speravit in figmento fictor eius ut faceret simulacra muta

19 vae qui dicit ligno expergiscere surge lapidi tacenti numquid ipse docere poterit ecce iste coopertus est auro et argento et omnis spiritus non est in visceribus eius

20 Dominus autem in templo sancto suo sileat a facie eius omnis terra.

TREI ASAR 8, HABAKKUK CHAPTER 3

1 oratio Abacuc prophetae pro ignorationibus

2 Domine audivi auditionem tuam et timui Domine opus tuum in medio annorum vivifica illud in medio annorum notum facies cum iratus fueris misericordiae recordaberis

3 Deus ab austro veniet et Sanctus de monte Pharan semper operuit caelos gloria eius et laudis eius plena est terra

4 splendor eius ut lux erit cornua in manibus eius ibi abscondita est fortitudo eius

5 ante faciem eius ibit mors et egredietur diabolus ante pedes eius

6 stetit et mensus est terram aspexit et dissolvit gentes et contriti sunt montes saeculi incurvati sunt colles mundi ab itineribus aeternitatis eius

7 pro iniquitate vidi tentoria Aethiopiae turbabuntur pelles terrae Madian

8 numquid in fluminibus iratus es Domine aut in fluminibus furor tuus vel in mari indignatio tua quia ascendes super equos tuos et quadrigae tuae salvatio

9 suscitans suscitabis arcum tuum iuramenta tribubus quae locutus es semper fluvios scindes terrae

10 viderunt te et doluerunt montes gurges aquarum transiit dedit abyssus vocem suam altitudo manus suas levavit

11 sol et luna steterunt in habitaculo suo in luce sagittarum tuarum ibunt in splendore fulgurantis hastae tuae

12 in fremitu conculcabis terram in furore obstupefacies gentes

13 egressus es in salutem populi tui in salutem cum christo tuo percussisti caput de domo impii denudasti fundamentum usque ad collum semper

14 maledixisti sceptris eius capiti bellatorum eius venientibus ut turbo ad dispergendum me exultatio eorum sicut eius qui devorat pauperem in abscondito

15 viam fecisti in mari equis tuis in luto aquarum multarum

16 audivi et conturbatus est venter meus ad vocem contremuerunt labia mea ingrediatur putredo in ossibus meis et subter me scateat ut requiescam in die tribulationis ut ascendam ad populum accinctum nostrum

17 ficus enim non florebit et non erit germen in vineis mentietur opus olivae et arva non adferent cibum abscidetur de ovili pecus et non erit armentum in praesepibus

18 ego autem in Domino gaudebo exultabo in Deo Iesu meo

19 Dominus Deus fortitudo mea et ponet pedes meos quasi cervorum et super excelsa mea deducet me victori in psalmis canentem.

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9th, THE BOOK OF THE PROPHET ZEPHANIAH

Greek: Sophonias; Hebrew title: Sefer Tsephanyah
Estimated Range of Dating: c. 580–540 B.C.

(The Book of Zephaniah (Hebrew: Tsfanya) is the ninth of the Twelve Minor Prophets, preceded by the Book of Habakkuk and followed by the Book of Haggai. Zephaniah means "Yahweh has hidden / protected," or "Yahweh hides".

The book begins with: "The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah [King Hezekiah], in the days of Josiah the son of Amon, king of Judah." That is all we know about Zephaniah.

However, the name "Cushi," is interesting. It was the name of Zephaniah's father and it means "Kushite". The text of Zephaniah mentions the sin and restoration of "Ethiopia." There is some confusion when it comes to the name "Ethiopia" in the Bible. Ethiopia here means "Nubia" [which is in today's Sudan] and refers to the ancient kingdom of Kush that had its centres around the 4th and 5th cataracts of the River Nile. Hezekiah's reign was between c. 715 and 686 BC.

The Kingdom of Kush survived longer than that of Egypt, invaded Egypt (under the leadership of King Piye), and controlled Egypt during the 8th century BC as the 25th Dynasty [744–656 BC] of Egypt.

Of the Nubian kings of this era, Taharka is perhaps the best known. A son and the third successor of the founding pharaoh, Piye, he was crowned in Memphis, Egypt c. 690. Taharka ruled over both Nubia and Egypt, restored Egyptian temples at Karnak, and built new temples and pyramids in Nubia before being driven from Lower Egypt by the Assyrians. Napata and Meroë were the capitals of Kush.

As with many of the other prophets, there is no external evidence to directly associate composition of the book with a prophet by the name of Zephaniah. Some scholars consider the words in Zephaniah to reflect a time early in the reign of King Josiah (640–609 BC) before his reforms of 622 BC took full effect, in which case the prophet may have been born during the reign of Manasseh (698/687–642 BC).

Others agree that some portion of the book is postmonarchic, that is, dating to later than 586 BC when the Kingdom of Judah fell in the Siege of Jerusalem. Some who consider the book to have largely been written by a historical Zephaniah have suggested that he may have been a disciple of Isaiah because of the two books' similar focus on rampant corruption and injustice in Judah.)

PROPHETIA SOPHONIAE

TREI ASAR 9, ZEPHANIAH CHAPTER 1

1 verbum Domini quod factum est ad Sofoniam filium Chusi filium Godoliae filii Amariae filii Ezechiae in diebus Iosiae filii Amon regis Iuda

2 congregans congregabo omnia a facie terrae dicit Dominus

3 congregans hominem et pecus congregans volatile caeli et pisces maris et ruinae impiorum erunt et disperdam homines a facie terrae dicit Dominus

4 et extendam manum meam super Iudam et super omnes habitantes Hierusalem et disperdam de loco hoc reliquias Baal et nomina aedituorum cum sacerdotibus

5 et eos qui adorant super tecta militiam caeli et adorant et iurant in Domino et iurant in Melchom

6 et qui avertuntur de post tergum Domini et qui non quaesierunt Dominum nec investigaverunt eum

7 silete a facie Domini Dei quia iuxta est dies Domini quia praeparavit Dominus hostiam sanctificavit vocatos suos

8 et erit in die hostiae Domini visitabo super principes et super filios regis et super omnes qui induti sunt veste peregrina

9 et visitabo omnem qui arroganter ingreditur super limen in die illa qui conplent domum Domini Dei sui iniquitate et dolo

10 et erit in die illa dicit Dominus vox clamoris a porta Piscium et ululatus a secunda et contritio magna a collibus

11 ululate habitatores pilae conticuit omnis populus Chanaan disperierunt omnes involuti argento

12 et erit in tempore illo scrutabor Hierusalem in lucernis et visitabo super viros defixos in fecibus suis qui dicunt in cordibus suis non faciet bene Dominus et non faciet male

13 et erit fortitudo eorum in direptionem et domus eorum in desertum et aedificabunt domos et non habitabunt et plantabunt vineas et non bibent vinum earum

14 iuxta est dies Domini magnus iuxta et velox nimis vox diei Domini amara tribulabitur ibi fortis

15 dies irae dies illa dies tribulationis et angustiae dies calamitatis et miseriae dies tenebrarum et caliginis dies nebulae et turbinis

16 dies tubae et clangoris super civitates munitas et super angulos excelsos

17 et tribulabo homines et ambulabunt ut caeci quia Domino peccaverunt et effundetur sanguis eorum sicut humus et corpus eorum sicut stercora

18 sed et argentum eorum et aurum eorum non poterit liberare eos in die irae Domini in igne zeli eius devorabitur omnis terra quia consummationem cum festinatione faciet cunctis habitantibus terram.

TREI ASAR 9, ZEPHANIAH CHAPTER 2

1 convenite congregamini gens non amabilis

2 priusquam pariat iussio quasi pulverem transeuntem diem antequam veniat super vos ira furoris Domini antequam veniat super vos dies furoris Domini

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3 quaerite Dominum omnes mansueti terrae qui iudicium eius estis operati quaerite iustum quaerite mansuetum si quo modo abscondamini in die furoris Domini

4 quia Gaza destructa erit et Ascalon in desertum Azotum in meridie eicient et Accaron eradicabitur

5 vae qui habitatis funiculum maris gens perditorum verbum Domini super vos Chanaan terra Philisthinorum et disperdam te ita ut non sit inhabitator

6 et erit funiculus maris requies pastorum et caulae pecorum

7 et erit funiculus eius qui remanserit de domo Iuda ibi pascentur in domibus Ascalonis ad vesperam requiescent quia visitabit eos Dominus Deus eorum et avertet captivitatem eorum

8 audivi obprobrium Moab et blasphemias filiorum Ammon quae exprobraverunt populo meo et magnificati sunt super terminos eorum

9 propterea vivo ego dicit Dominus exercituum Deus Israhel quia Moab ut Sodoma erit et filii Ammon quasi Gomorra siccitas spinarum et acervi salis et desertum usque in aeternum reliquiae populi mei diripient illos residui gentis meae possidebunt eos

10 hoc eis eveniet pro superbia sua quia blasphemaverunt et magnificati sunt super populum Domini exercituum

11 horribilis Dominus super eos et adtenuabit omnes deos terrae et adorabunt eum vir de loco suo omnes insulae gentium

12 sed et vos Aethiopes interfecti gladio meo eritis

13 et extendet manum suam super aquilonem et perdet Assur et ponet speciosam in solitudinem et in invium et quasi desertum

14 et accubabunt in medio eius greges omnes bestiae gentium et onocrotalus et ericius in liminibus eius morabuntur vox cantantis in fenestra corvus in superliminari quoniam adtenuabo robur eius

15 haec est civitas gloriosa habitans in confidentia quae dicebat in corde suo ego sum et extra me non est alia amplius quomodo facta est in desertum cubile bestiae omnis qui transit per eam sibilabit et movebit manum suam.

TREI ASAR 9, ZEPHANIAH CHAPTER 3

1 vae provocatrix et redempta civitas columba

2 non audivit vocem et non suscepit disciplinam in Domino non est confisa ad Deum suum non adpropiavit

3 principes eius in medio eius quasi leones rugientes iudices eius lupi vespere non relinquebant in mane

4 prophetae eius vesani viri infideles sacerdotes eius polluerunt sanctum iniuste egerunt contra legem

5 Dominus iustus in medio eius non faciet iniquitatem mane mane iudicium suum dabit in luce et non abscondetur nescivit autem iniquus confusionem

6 disperdi gentes et dissipati sunt anguli earum desertas feci vias eorum dum non est qui transeat desolatae sunt civitates eorum non remanente viro nec ullo habitatore

7 dixi attamen timebis me suscipies disciplinam et non peribit habitaculum eius propter omnia in quibus visitavi eam verumtamen diluculo surgentes corruperunt omnes cogitationes suas

8 quapropter expecta me dicit Dominus in die resurrectionis meae in futurum quia iudicium meum ut congregem gentes et colligam regna ut effundam super eas indignationem meam omnem iram furoris mei in igne enim zeli mei devorabitur omnis terra

9 quia tunc reddam populis labium electum ut vocent omnes in nomine Domini et serviant ei umero uno

10 ultra flumina Aethiopiae inde supplices mei filii dispersorum meorum deferent munus mihi

11 in die illa non confunderis super cunctis adinventionibus tuis quibus praevaricata es in me quia tunc auferam de medio tui magniloquos superbiae tuae et non adicies exaltari amplius in monte sancto meo

12 et derelinquam in medio tui populum pauperem et egenum et sperabunt in nomine Domini

13 reliquiae Israhel non facient iniquitatem nec loquentur mendacium et non invenietur in ore eorum lingua dolosa quoniam ipsi pascentur et accubabunt et non erit qui exterreat

14 lauda filia Sion iubilate Israhel laetare et exulta in omni corde filia Hierusalem

15 abstulit Dominus iudicium tuum avertit inimicos tuos rex Israhel Dominus in medio tui non timebis malum ultra

16 in die illa dicetur Hierusalem noli timere Sion non dissolvantur manus tuae

17 Dominus Deus tuus in medio tui Fortis ipse salvabit gaudebit super te in laetitia silebit in dilectione tua exultabit super te in laude

18 nugas qui a lege recesserant congregabo quia ex te erant ut non ultra habeas super eis obprobrium

19 ecce ego interficiam omnes qui adflixerunt te in tempore illo et salvabo claudicantem et eam quae eiecta fuerat congregabo et ponam eos in laudem et in nomen in omni terra confusionis eorum

20 in tempore illo quo adducam vos et in tempore quo congregabo vos dabo enim vos in nomen et in laudem omnibus populis terrae cum convertero captivitatem vestram coram oculis vestris dicit Dominus.

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10th, THE BOOK OF THE PROPHET HAGGAI

Greek: Aggaeus; Hebrew title: Sefer Haggay or Khagai
Estimated Range of Dating: c. 520 B.C.

(The Book of Haggai, also known as the Book of Aggeus, is a book of the Hebrew Bible or Tanakh, and has its place as the third-to-last of the Minor Prophets. It is a short book, consisting of only two chapters. The Book of Haggai was written in 520 BC, some 18 years after Cyrus had conquered Babylon and issued a decree in 538 BC, allowing the captive Jews to return to Judea. The Book of Haggai is named after its presumed author, the prophet Haggai. There is no biographical information given about the prophet in the Book of Haggai. Haggai's name is derived from the Hebrew verbal root h-g-g, which means "to make a pilgrimage." Haggai's name might come from his single-minded effort to bring about the reconstruction of that destination of ancient Judean pilgrims, the Temple in Jerusalem.

Haggai's message is filled with an urgency for the people to proceed with the rebuilding of the second Jerusalem temple. Haggai attributes a recent drought to the people's refusal to rebuild the temple, which he sees as key to Jerusalem's glory. The book ends with the prediction of the downfall of kingdoms, with one Zerubbabel, governor of Judah, as the Lord's chosen leader. [According to the biblical narrative, Zerubbabel was a governor of the Achaemenid Persian Empire's province Yehud Medinata [Judah] and the grandson of Jeconiah, penultimate king of Judah. Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian captivity in the first regnal year of Cyrus the Great, Kurush II, the king (emperor) of the Achaemenid Empire. The date is generally thought to have been between 538 and 520 BC. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after.]

The first chapter contains the first address (2–11) and its effects (12–15).

The second chapter contains:

1. The second prophecy (1–9), which was delivered a month after the first

2. The third prophecy (10–19), delivered two months and three days after the second; and

3. The fourth prophecy (20–23), delivered on the same day as the third

These discourses are referred to in Ezra 5:1 and 6:14. (Compare Haggai 2:7, 8 and 22)

Haggai [1:14–15] reports that three weeks after his first prophecy, the rebuilding of the Temple began in c. 521 BC and the Book of Ezra [6:15] indicates that it was finished in 516 BC. "The Temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.")

PROPHETIA AGGAEI

TREI ASAR 10, HAGGAI (AGGAEUS) CHAPTER 1

1 in anno secundo Darii regis in mense sexto in die una mensis factum est verbum Domini in manu Aggei prophetae ad Zorobabel filium Salathihel ducem Iuda et ad Iesum filium Iosedech sacerdotem magnum dicens

2 haec ait Dominus exercituum dicens populus iste dicit nondum venit tempus domus Domini aedificandae

3 et factum est verbum Domini in manu Aggei prophetae dicens

4 numquid tempus vobis est ut habitetis in domibus laqueatis et domus ista deserta

5 et nunc haec dicit Dominus exercituum ponite corda vestra super vias vestras

6 seminastis multum et intulistis parum comedistis et non estis satiati bibistis et non estis inebriati operuistis vos et non estis calefacti et qui mercedes congregavit misit eas in sacculum pertusum

7 haec dicit Dominus exercituum ponite corda vestra super vias vestras

8 ascendite in montem portate lignum et aedificate domum et acceptabilis mihi erit et glorificabor dicit Dominus

9 respexistis ad amplius et ecce factum est minus et intulistis in domum et exsuflavi illud quam ob causam dicit Dominus exercituum quia domus mea deserta est et vos festinatis unusquisque in domum suam

10 propter hoc super vos prohibiti sunt caeli ne darent rorem et terra prohibita est ne daret germen suum

11 et vocavi siccitatem super terram et super montes et super triticum et super vinum et super oleum et quaecumque profert humus et super homines et super iumenta et super omnem laborem manuum

12 et audivit Zorobabel filius Salathihel et Iesus filius Iosedech sacerdos magnus et omnes reliquiae populi vocem Dei sui et verba Aggei prophetae sicut misit eum Dominus Deus eorum ad ipsos et timuit populus a facie Domini

13 et dixit Aggeus nuntius Domini de nuntiis Domini populo dicens ego vobiscum dicit Dominus

14 et suscitavit Dominus spiritum Zorobabel filii Salathihel ducis Iuda et spiritum Iesu filii Iosedech sacerdotis magni et spiritum reliquorum de omni populo et ingressi sunt et faciebant opus in domo Domini exercituum Dei sui.

TREI ASAR 10, HAGGAI (AGGAEUS) CHAPTER 2

1 in die vicesima et quarta mensis in sexto mense in anno secundo Darii regis

2 in septimo mense vicesima et prima mensis factum est verbum Domini in manu Aggei prophetae dicens

3 loquere ad Zorobabel filium Salathihel ducem Iuda et ad Iesum filium Iosedech sacerdotem magnum et ad reliquos populi dicens

4 quis in vobis est derelictus qui vidit domum istam in gloria sua prima et quid vos videtis hanc nunc numquid non ita est quasi non sit in oculis vestris

5 et nunc confortare Zorobabel dicit Dominus et confortare Iesu fili Iosedech sacerdos magne et confortare omnis populo

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terrae dicit Dominus exercituum et facite quoniam ego vobiscum sum dicit Dominus exercituum

6 verbum quod placui vobiscum cum egrederemini de terra Aegypti et spiritus meus erit in medio vestrum nolite timere

7 quia haec dicit Dominus exercituum adhuc unum modicum est et ego commovebo caelum et terram et mare et aridam

8 et movebo omnes gentes et veniet desideratus cunctis gentibus et implebo domum istam gloria dicit Dominus exercituum

9 meum est argentum et meum est aurum dicit Dominus exercituum

10 magna erit gloria domus istius novissimae plus quam primae dicit Dominus exercituum et in loco isto dabo pacem dicit Dominus exercituum

11 in vicesima et quarta noni mensis in anno secundo Darii factum est verbum Domini ad Aggeum prophetam dicens

12 haec dicit Dominus exercituum interroga sacerdotes legem dicens

13 si tulerit homo carnem sanctificatam in ora vestimenti sui et tetigerit de summitate eius panem aut pulmentum aut vinum aut oleum aut omnem cibum numquid sanctificabitur respondentes autem sacerdotes dixerunt non

14 et dixit Aggeus si tetigerit pollutus in anima ex omnibus his numquid contaminabitur et responderunt sacerdotes et dixerunt contaminabitur

15 et respondit Aggeus et dixit sic populus iste et sic gens ista ante faciem meam dicit Dominus et sic omne opus manuum eorum et omnia quae obtulerint ibi contaminata erunt

16 et nunc ponite corda vestra a die hac et supra antequam poneretur lapis super lapidem in templo Domini

17 cum accederetis ad acervum viginti modiorum et fierent decem intraretis ad torcular ut exprimeretis quinquaginta lagoenas et fiebant viginti

18 percussi vos vento urente et aurugine et grandine omnia opera manuum vestrarum et non fuit in vobis qui reverteretur ad me dicit Dominus

19 ponite corda vestra ex die ista et in futurum a die vicesima et quarta noni mensis a die qua fundamenta iacta sunt templi Domini ponite super cor vestrum

20 numquid iam semen in germine est et adhuc vinea et ficus et malogranatum et lignum olivae non floruit ex die ista benedicam

21 et factum est verbum Domini secundo ad Aggeum in vicesima et quarta mensis dicens

22 loquere ad Zorobabel ducem Iuda dicens ego movebo caelum pariter et terram

23 et subvertam solium regnorum et conteram fortitudinem regni gentium et subvertam quadrigam et ascensorem eius et descendent equi et ascensores eorum vir in gladio fratris sui

24 in die illo dicit Dominus exercituum adsumam te Zorobabel fili Salathihel serve meus dicit Dominus et ponam te quasi signaculum quia te elegi dicit Dominus exercituum.

11th, THE BOOK OF THE PROPHET ZECHARIAH

Greek: Zacharias; Hebrew title: Sefer Zekharyah
Estimated Range of Dating: c. 520–518 BC

(The Book of Zechariah, attributed to the Hebrew prophet Zechariah, is included in the Twelve Minor Prophets in the Hebrew Bible. The name "Zechariah" means "God remembered." Not much is known about Zechariah's life other than what may be inferred from the book. It has been speculated that his grandfather Iddo was the head of a priestly family who returned with Zerubbabel, and that Zechariah may himself have been a priest as well as a prophet (superior teacher). This is supported by Zechariah's interest in the Temple and the priesthood, and from Iddo's preaching in the Books of Chronicles.

The Book of Zechariah was written by at least two different people. Zechariah 1–8, sometimes referred to as First Zechariah, was written in the 6th century BC. Zechariah 9–14, often called Second Zechariah, contains within the text no datable references to specific events or individuals but most scholars give the text a date in the fifth century BC.

Second Zechariah, probably written by a disciple of Zechariah, appears to make use of the books of Isaiah, Jeremiah, and Ezekiel, the Deuteronomistic History, and the themes from First Zechariah.

Contents and Structure:

Chapters 1 to 6

The book begins with a preface, which recalls the nation's history, for the purpose of presenting a solemn warning to the present generation. Then follows a series of eight visions, succeeding one another in one night, which may be regarded as a symbolical history of Israel, intended to furnish consolation to the returned exiles and stir up hope in their minds. The symbolic action, the crowning of Joshua, describes how the kingdoms of the world become the kingdom of God's Messiah.

Chapters 7 and 8

Chapters Zechariah 7 and Zechariah 8, written two years later, are an answer to the question whether the days of mourning for the destruction of the city should be kept any longer, and an encouraging address to the people, assuring them of God's presence and blessing.

Chapters 9 to 11 [sometimes called 'The First Oracle] tell of a future time when the nations around them would be destroyed by an army, but Jerusalem would be kept from destruction. The coming of a Messiah is mentioned here [a Jewish teaching that craves for firm leadership].

Chapters 12 to 14 [sometimes called 'The Second Oracle] tell about the glories that await Israel in "the latter day", the final conflict and triumph of God's kingdom.)

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PROPHETIA ZACHARIAE

TREI ASAR 11, ZECHARIAH CHAPTER 1

1 in mense octavo in anno secundo Darii factum est verbum Domini ad Zachariam filium Barachiae filium Addo prophetam dicens

2 iratus est Dominus super patres vestros iracundia

3 et dices ad eos haec dicit Dominus exercituum convertimini ad me ait Dominus exercituum et convertar ad vos dicit Dominus exercituum

4 ne sitis sicut patres vestri ad quos clamabant prophetae priores dicentes haec dicit Dominus exercituum convertimini de viis vestris malis et cogitationibus vestris pessimis et non audierunt neque adtenderunt ad me dicit Dominus

5 patres vestri ubi sunt et prophetae numquid in sempiternum vivent

6 verumtamen verba mea et legitima mea quae mandavi servis meis prophetis numquid non conprehenderunt patres vestros et conversi sunt et dixerunt sicut cogitavit Dominus exercituum facere nobis secundum vias nostras et secundum adinventiones nostras fecit nobis

7 in die vicesima et quarta undecimo mense sabath in anno secundo Darii factum est verbum Domini ad Zachariam filium Barachiae filium Addo prophetam dicens

8 vidi per noctem et ecce vir ascendens super equum rufum et ipse stabat inter myrteta quae erant in profundo et post eum equi rufi varii et albi

9 et dixi quid sunt isti domine mi et dixit ad me angelus qui loquebatur in me ego ostendam tibi quid sint haec

10 et respondit vir qui stabat inter myrteta et dixit isti sunt quos misit Dominus ut perambularent terram

11 et responderunt angelo Domini qui stabat inter myrteta et dixerunt perambulavimus terram et ecce omnis terra habitatur et quiescit

12 et respondit angelus Domini et dixit Domine exercituum usquequo tu non misereberis Hierusalem et urbium Iuda quibus iratus es iste septuagesimus annus est

13 et respondit Dominus angelo qui loquebatur in me verba bona verba consolatoria

14 et dixit ad me angelus qui loquebatur in me clama dicens haec dicit Dominus exercituum zelatus sum Hierusalem et Sion zelo magno

15 et ira magna ego irascor super gentes opulentas quia ego iratus sum parum ipsi vero adiuverunt in malum

16 propterea haec dicit Dominus revertar ad Hierusalem in misericordiis domus mea aedificabitur in ea ait Dominus exercituum et perpendiculum extendetur super Hierusalem

17 adhuc clama dicens haec dicit Dominus exercituum adhuc affluent civitates meae bonis et consolabitur Dominus adhuc Sion et eliget adhuc Hierusalem

18 et levavi oculos meos et vidi et ecce quattuor cornua

19 et dixi ad angelum qui loquebatur in me quid sunt haec et dixit ad me haec sunt cornua quae ventilaverunt Iudam et Israhel et Hierusalem

20 et ostendit mihi Dominus quattuor fabros

21 et dixi quid isti veniunt facere qui ait dicens haec sunt cornua quae ventilaverunt Iudam per singulos viros et nemo eorum levavit caput suum et venerunt isti deterrere ea ut deiciant cornua gentium quae levaverunt cornu super terram Iuda ut dispergerent eam.

TREI ASAR 11, ZECHARIAH CHAPTER 2

1 et levavi oculos meos et vidi et ecce vir et in manu eius funiculus mensorum

2 et dixi quo tu vadis et dixit ad me ut metiar Hierusalem et videam quanta sit latitudo eius et quanta longitudo eius

3 et ecce angelus qui loquebatur in me egrediebatur et angelus alius egrediebatur in occursum eius

4 et dixit ad eum curre loquere ad puerum istum dicens absque muro habitabitur Hierusalem prae multitudine hominum et iumentorum in medio eius

5 et ego ero ei ait Dominus murus ignis in circuitu et in gloria ero in medio eius

6 o o fugite de terra aquilonis dicit Dominus quoniam in quattuor ventos caeli dispersi vos dicit Dominus

7 o Sion fuge quae habitas apud filiam Babylonis

8 quia haec dicit Dominus exercituum post gloriam misit me ad gentes quae spoliaverunt vos qui enim tetigerit vos tangit pupillam oculi eius

9 quia ecce ego levo manum meam super eos et erunt praedae his qui serviebant sibi et cognoscetis quia Dominus exercituum misit me

10 lauda et laetare filia Sion quia ecce ego venio et habitabo in medio tui ait Dominus

11 et adplicabuntur gentes multae ad Dominum in die illa et erunt mihi in populum et habitabo in medio tui et scies quia Dominus exercituum misit me ad te

12 et possidebit Dominus Iudam partem suam in terra sanctificata et eliget adhuc Hierusalem

13 sileat omnis caro a facie Domini quia consurrexit de habitaculo sancto suo.

TREI ASAR 11, ZECHARIAH CHAPTER 3

1 et ostendit mihi Iesum sacerdotem magnum stantem coram angelo Domini et Satan stabat a dextris eius ut adversaretur ei

2 et dixit Dominus ad Satan increpet Dominus in te Satan et increpet Dominus in te qui elegit Hierusalem numquid non iste torris est erutus de igne

3 et Iesus erat indutus vestibus sordidis et stabat ante faciem angeli

4 qui respondit et ait ad eos qui stabant coram se dicens auferte vestimenta sordida ab eo et dixit ad eum ecce abstuli a te iniquitatem tuam et indui te mutatoriis

5 et dixit ponite cidarim mundam super caput eius et posuerunt cidarim mundam super caput eius et induerunt eum vestibus et angelus Domini stabat

6 et contestabatur angelus Domini Iesum dicens

7 haec dicit Dominus exercituum si in viis meis ambulaveris et custodiam meam custodieris tu quoque iudicabis domum meam et custodies atria mea et dabo tibi ambulantes de his qui nunc hic adsistunt

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8 audi Iesu sacerdos magne tu et amici tui qui habitant coram te quia viri portendentes sunt ecce enim ego adducam servum meum orientem

9 quia ecce lapis quem dedi coram Iesu super lapidem unum septem oculi sunt ecce ego celabo sculpturam eius ait Dominus exercituum et auferam iniquitatem terrae illius in die una

10 in die illa dicit Dominus exercituum vocabit vir amicum suum subter vineam et subter ficum.

TREI ASAR 11, ZECHARIAH CHAPTER 4

1 et reversus est angelus qui loquebatur in me et suscitavit me quasi virum qui suscitatur de somno suo

2 et dixit ad me quid tu vides et dixi vidi et ecce candelabrum aureum totum et lampas eius super caput ipsius et septem lucernae eius super illud septem et septem infusoria lucernis quae erant super caput illius

3 et duae olivae super illud una a dextris lampadis et una a sinistris eius

4 et respondi et aio ad angelum qui loquebatur in me dicens quid sunt haec domine mi

5 et respondit angelus qui loquebatur in me et dixit ad me numquid nescis quid sunt haec et dixi non domine mi

6 et respondit et ait ad me dicens hoc est verbum Domini ad Zorobabel dicens non in exercitu nec in robore sed in spiritu meo dicit Dominus exercituum

7 quis tu mons magne coram Zorobabel in planum et educet lapidem primarium et exaequabit gratiam gratiae eius

8 et factum est verbum Domini ad me dicens

9 manus Zorobabel fundaverunt domum istam et manus eius perficient eam et scietis quia Dominus exercituum misit me ad vos

10 quis enim despexit dies parvos et laetabuntur et videbunt lapidem stagneum in manu Zorobabel septem isti oculi Domini qui discurrunt in universa terra

11 et respondi et dixi ad eum quid sunt duae olivae istae ad dextram candelabri et ad sinistram eius

12 et respondi secundo et dixi ad eum quid sunt duae spicae olivarum quae sunt iuxta duo rostra aurea in quibus sunt suffusoria ex auro

13 et ait ad me dicens numquid nescis quid sunt haec et dixi non domine

14 et dixit isti duo filii olei qui adsistunt Dominatori universae terrae.

TREI ASAR 11, ZECHARIAH CHAPTER 5

1 et conversus sum et levavi oculos meos et vidi et ecce volumen volans

2 et dixit ad me quid tu vides et dixi ego video volumen volans longitudo eius viginti cubitorum et latitudo eius decem cubitorum

3 et dixit ad me haec est maledictio quae egreditur super faciem omnis terrae quia omnis fur sicut ibi scriptum est iudicabitur et omnis iurans ex hoc similiter iudicabitur

4 educam illud dicit Dominus exercituum et veniet ad domum furis et ad domum iurantis in nomine meo mendaciter et commorabitur in medio domus eius et consumet eam et ligna eius et lapides eius

5 et egressus est angelus qui loquebatur in me et dixit ad me leva oculos tuos et vide quid est hoc quod egreditur

6 et dixi quidnam est et ait haec est amphora egrediens et dixit haec est oculus eorum in universa terra

7 et ecce talentum plumbi portabatur et ecce mulier una sedens in medio amphorae

8 et dixit haec est impietas et proiecit eam in medio amphorae et misit massam plumbeam in os eius

9 et levavi oculos meos et vidi et ecce duae mulieres egredientes et spiritus in alis earum et habebant alas quasi alas milvi et levaverunt amphoram inter terram et caelum

10 et dixi ad angelum qui loquebatur in me quo istae deferunt amphoram

11 et dixit ad me ut aedificetur ei domus in terra Sennaar et stabiliatur et ponatur ibi super basem suam.

TREI ASAR 11, ZECHARIAH CHAPTER 6

1 et conversus sum et levavi oculos meos et vidi et ecce quattuor quadrigae egredientes de medio duorum montium et montes montes aerei

2 in quadriga prima equi rufi et in quadriga secunda equi nigri

3 et in quadriga tertia equi albi et in quadriga quarta equi varii fortes

4 et respondi et dixi ad angelum qui loquebatur in me quid sunt haec domine mi

5 et respondit angelus et ait ad me isti sunt quattuor venti caeli qui egrediuntur ut stent coram Dominatore omnis terrae

6 in quo erant equi nigri egrediebantur in terra aquilonis et albi egressi sunt post eos et varii egressi sunt ad terram austri

7 qui autem erant robustissimi exierunt et quaerebant ire et discurrere per omnem terram et dixit ite perambulate terram et perambulaverunt terram

8 et vocavit me et locutus est ad me dicens ecce qui egrediuntur in terram aquilonis requiescere fecerunt spiritum meum in terra aquilonis

9 et factum est verbum Domini ad me dicens

10 sume a transmigratione ab Oldai et a Tobia et ab Idaia et venies tu in die illa et intrabis domum Iosiae filii Sofoniae qui venerunt de Babylone

11 et sumes argentum et aurum et facies coronas et pones in capite Iesu filii Iosedech sacerdotis magni

12 et loqueris ad eum dicens haec ait Dominus exercituum dicens ecce vir Oriens nomen eius et subter eum orietur et aedificabit templum Domino

13 et ipse extruet templum Domino et ipse portabit gloriam et sedebit et dominabitur super solio suo et erit sacerdos super solio suo et consilium pacis erit inter duos illos

14 et coronae erunt Helem et Tobiae et Idaiae et Hen filio Sofoniae memoriale in templo Domini

15 et qui procul sunt venient et aedificabunt in templo Domini et scietis quia Dominus exercituum misit me ad vos erit autem hoc si auditu audieritis vocem Domini Dei vestri.

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TREI ASAR 11, ZECHARIAH CHAPTER 7

1 et factum est in anno quarto Darii regis factum est verbum Domini ad Zachariam in quarta mensis noni qui est casleu

2 et miserunt ad domum Dei Sarasar et Rogomelech et viri qui erant cum eo ad deprecandam faciem Domini

3 ut dicerent sacerdotibus domus Domini exercituum et prophetis loquentes numquid flendum mihi est in mense quinto vel sanctificare me debeo sicuti feci iam multis annis

4 et factum est verbum Domini exercituum ad me dicens

5 loquere ad omnem populum terrae et ad sacerdotes dicens cum ieiunaretis et plangeretis in quinto et septimo per hos septuaginta annos numquid ieiunium ieiunastis mihi

6 et cum comedistis et cum bibistis numquid non vobis comedistis et vobismet ipsis bibistis

7 numquid non sunt verba quae locutus est Dominus in manu prophetarum priorum cum adhuc Hierusalem habitaretur et esset opulenta ipsa et urbes in circuitu eius et ad austrum et in campestribus habitaretur

8 et factum est verbum Domini ad Zachariam dicens

9 haec ait Dominus exercituum dicens iudicium verum iudicate et misericordiam et miserationes facite unusquisque cum fratre suo

10 et viduam et pupillum et advenam et pauperem nolite calumniari et malum vir fratri suo non cogitet in corde suo

11 et noluerunt adtendere et verterunt scapulam recedentem et aures suas adgravaverunt ne audirent

12 et cor suum posuerunt adamantem ne audirent legem et verba quae misit Dominus exercituum in spiritu suo per manum prophetarum priorum et facta est indignatio magna a Domino exercituum

13 et factum est sicut locutus est et non audierunt sic clamabunt et non exaudiam dicit Dominus exercituum

14 et dispersi eos per omnia regna quae nesciunt et terra desolata est ab eis eo quod non esset transiens et revertens et posuerunt terram desiderabilem in desertum.

TREI ASAR 11, ZECHARIAH CHAPTER 8

1 et factum est verbum Domini exercituum dicens

2 haec dicit Dominus exercituum zelatus sum Sion zelo magno et indignatione magna zelatus sum eam

3 haec dicit Dominus exercituum reversus sum ad Sion et habitabo in medio Hierusalem et vocabitur Hierusalem civitas veritatis et mons Domini exercituum mons sanctificatus

4 haec dicit Dominus exercituum adhuc habitabunt senes et anus in plateis Hierusalem et viri baculus in manu eius prae multitudine dierum

5 et plateae civitatis conplebuntur infantibus et puellis ludentibus in plateis eius

6 haec dicit Dominus exercituum si difficile videbitur in oculis reliquiarum populi huius in diebus illis numquid in oculis meis difficile erit dicit Dominus exercituum

7 haec dicit Dominus exercituum ecce ego salvabo populum meum de terra orientis et de terra occasus solis

8 et adducam eos et habitabunt in medio Hierusalem et erunt mihi in populum et ego ero eis in Deum in veritate et iustitia

9 haec dicit Dominus exercituum confortentur manus vestrae qui auditis in diebus his sermones istos per os prophetarum in die qua fundata est domus Domini exercituum ut templum aedificaretur

10 siquidem ante dies illos merces hominum non erat nec merces iumentorum erat neque introeunti et exeunti erat pax prae tribulatione et dimisi omnes homines unumquemque contra proximum suum

11 nunc autem non iuxta dies priores ego faciam reliquiis populi huius dicit Dominus exercituum

12 sed semen pacis erit vinea dabit fructum suum et terra dabit germen suum et caeli dabunt rorem suum et possidere faciam reliquias populi huius universa haec

13 et erit sicut eratis maledictio in gentibus domus Iuda et domus Israhel sic salvabo vos et eritis benedictio nolite timere confortentur manus vestrae

14 quia haec dicit Dominus exercituum sicut cogitavi ut adfligerem vos cum ad iracundiam provocassent patres vestri me dicit Dominus

15 et non sum misertus sic conversus cogitavi in diebus istis ut benefaciam Hierusalem et domui Iuda nolite timere

16 haec sunt ergo verba quae facietis loquimini veritatem unusquisque cum proximo suo veritatem et iudicium pacis iudicate in portis vestris

17 et unusquisque malum contra amicum suum ne cogitetis in cordibus vestris et iuramentum mendax ne diligatis omnia enim haec sunt quae odi dicit Dominus

18 et factum est verbum Domini exercituum ad me dicens

19 haec dicit Dominus exercituum ieiunium quarti et ieiunium quinti et ieiunium septimi et ieiunium decimi erit domui Iuda in gaudium et in laetitiam et in sollemnitates praeclaras veritatem tantum et pacem diligite

20 haec dicit Dominus exercituum usquequo veniant populi et habitent in civitatibus multis

21 et vadant habitatores unus ad alterum dicentes eamus et deprecemur faciem Domini et quaeramus Dominum exercituum vadam etiam ego

22 et venient populi multi et gentes robustae ad quaerendum Dominum exercituum in Hierusalem et deprecandam faciem Domini

23 haec dicit Dominus exercituum in diebus illis in quibus adprehendent decem homines ex omnibus linguis gentium et adprehendent fimbriam viri iudaei dicentes ibimus vobiscum audivimus enim quoniam Deus vobiscum est.

TREI ASAR 11, ZECHARIAH CHAPTER 9

1 onus verbi Domini in terra Adrach et Damasci requiei eius quia Domini est oculus hominis et omnium tribuum Israhel

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2 Emath quoque in terminis eius et Tyrus et Sidon adsumpserunt quippe sibi sapientiam valde

3 et aedificavit Tyrus munitionem suam et coacervavit argentum quasi humum et aurum ut lutum platearum

4 ecce Dominus possidebit eam et percutiet in mari fortitudinem eius et haec igni devorabitur

5 videbit Ascalon et timebit et Gaza et dolebit nimis et Accaron quoniam confusa est spes eius et peribit rex de Gaza et Ascalon non habitabitur

6 et sedebit separator in Azoto et disperdam superbiam Philisthinorum

7 et auferam sanguinem eius de ore eius et abominationes eius de medio dentium eius et relinquetur etiam ipse Deo nostro et erit quasi dux in Iuda et Accaron quasi Iebuseus

8 et circumdabo domum meam ex his qui militant mihi euntes et revertentes et non transibit super eos ultra exactor quia nunc vidi in oculis meis

9 exulta satis filia Sion iubila filia Hierusalem ecce rex tuus veniet tibi iustus et salvator ipse pauper et ascendens super asinum et super pullum filium asinae

10 et disperdam quadrigam ex Ephraim et equum de Hierusalem et dissipabitur arcus belli et loquetur pacem gentibus et potestas eius a mari usque ad mare et a fluminibus usque ad fines terrae

11 tu quoque in sanguine testamenti tui emisisti vinctos tuos de lacu in quo non est aqua

12 convertimini ad munitionem vincti spei hodie quoque adnuntians duplicia reddam tibi

13 quoniam extendi mihi Iudam quasi arcum implevi Ephraim et suscitabo filios tuos Sion super filios tuos Graecia et ponam te quasi gladium fortium

14 et Dominus Deus super eos videbitur et exibit ut fulgur iaculum eius et Dominus Deus in tuba canet et vadet in turbine austri

15 Dominus exercituum proteget eos et devorabunt et subicient lapidibus fundae et bibentes inebriabuntur quasi vino et replebuntur ut fialae et quasi cornua altaris

16 et salvabit eos Dominus Deus eorum in die illa ut gregem populi sui quia lapides sancti elevantur super terram eius

17 quid enim bonum eius est et quid pulchrum eius nisi frumentum electorum et vinum germinans virgines.

TREI ASAR 11, ZECHARIAH CHAPTER 10

1 petite a Domino pluviam in tempore serotino et Dominus faciet nives et pluviam imbris dabit eis singulis herbam in agro

2 quia simulacra locuta sunt inutile et divini viderunt mendacium et somniatores frustra locuti sunt vane consolabantur idcirco abducti sunt quasi grex adfligentur quia non est eis pastor

3 super pastores iratus est furor meus et super hircos visitabo quia visitavit Dominus exercituum gregem suum domum Iuda et posuit eos quasi equum gloriae suae in bello

4 ex ipso angulus ex ipso paxillus ex ipso arcus proelii ex ipso egredietur omnis exactor simul

5 et erunt quasi fortes conculcantes lutum viarum in proelio et bellabunt quia Dominus cum eis et confundentur ascensores equorum

6 et confortabo domum Iuda et domum Ioseph salvabo et convertam eos quia miserebor eorum et erunt sicut fuerunt quando non proieceram eos ego enim Dominus Deus eorum et exaudiam eos

7 et erunt quasi fortes Ephraim et laetabitur cor eorum quasi a vino et filii eorum videbunt et laetabuntur et exultabit cor eorum in Domino

8 sibilabo eis et congregabo illos quia redemi eos et multiplicabo eos sicut ante fuerant multiplicati

9 et seminabo eos in populis et de longe recordabuntur mei et vivent cum filiis suis et revertentur

10 et reducam eos de terra Aegypti et de Assyriis congregabo eos et ad terram Galaad et Libani adducam eos et non invenietur eis locus

11 et transibit in maris freto et percutiet in mari fluctus et confundentur omnia profunda Fluminis et humiliabitur superbia Assur et sceptrum Aegypti recedet

12 confortabo eos in Domino et in nomine eius ambulabunt dicit Dominus.

TREI ASAR 11, ZECHARIAH CHAPTER 11

1 aperi Libane portas tuas et comedat ignis cedros tuas

2 ulula abies quia cecidit cedrus quoniam magnifici vastati sunt ululate quercus Basan quoniam succisus est saltus munitus

3 vox ululatus pastorum quia vastata est magnificentia eorum vox rugitus leonum quoniam vastata est superbia Iordanis

4 haec dicit Dominus Deus meus pasce pecora occisionis

5 quae qui possederant occidebant et non dolebant et vendebant ea dicentes benedictus Dominus divites facti sumus et pastores eorum non parcebant eis

6 et ego non parcam ultra super habitantes terram dicit Dominus ecce ego tradam homines unumquemque in manu proximi sui et in manu regis sui et concident terram et non eruam de manu eorum

7 et pascam pecus occisionis propter hoc o pauperes gregis et adsumpsi mihi duas virgas unam vocavi Decorem et alteram vocavi Funiculos et pavi gregem

8 et succidi tres pastores in mense uno et contracta est anima mea in eis siquidem anima eorum variavit in me

9 et dixi non pascam vos quod moritur moriatur et quod succiditur succidatur et reliqui vorent unusquisque carnem proximi sui

10 et tuli virgam meam quae vocabatur Decus et abscidi eam ut irritum facerem foedus meum quod percussi cum omnibus populis

11 et in irritum deductum est in die illa et cognoverunt sic pauperes gregis qui custodiunt mihi quia verbum Domini est

12 et dixi ad eos si bonum est in oculis vestris adferte mercedem meam et si non quiescite et adpenderunt mercedem meam triginta argenteos

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13 et dixit Dominus ad me proice illud ad statuarium decorum pretium quod adpretiatus sum ab eis et tuli triginta argenteos et proieci illos in domo Domini ad statuarium
14 et praecidi virgam meam secundam quae appellabatur Funiculus ut dissolverem germanitatem inter Iudam et inter Israhel
15 et dixit Dominus ad me adhuc sume tibi vasa pastoris stulti
16 quia ecce ego suscitabo pastorem in terra qui derelicta non visitabit dispersum non quaeret et contritum non sanabit et id quod stat non enutriet et carnes pinguium comedet et ungulas eorum dissolvet
17 o pastor et idolum derelinquens gregem gladius super brachium eius et super oculum dextrum eius brachium eius ariditate siccabitur et oculus dexter eius tenebrescens obscurabitur.

TREI ASAR 11, ZECHARIAH CHAPTER 12

1 onus verbi Domini super Israhel dixit Dominus extendens caelum et fundans terram et fingens spiritum hominis in eo
2 ecce ego ponam Hierusalem superliminare crapulae omnibus populis in circuitu sed et Iuda erit in obsidione contra Hierusalem
3 et erit in die illa ponam Hierusalem lapidem oneris cunctis populis omnes qui levabunt eam concisione lacerabuntur et colligentur adversum eam omnia regna terrae
4 in die illa dicit Dominus percutiam omnem equum in stuporem et ascensorem eius in amentiam et super domum Iuda aperiam oculos meos et omnem equum populorum percutiam in caecitate
5 et dicent duces Iuda in corde suo confortentur mihi habitatores Hierusalem in Domino exercituum Deo eorum
6 in die illo ponam duces Iuda sicut caminum ignis in lignis et sicut facem ignis in faeno et devorabunt ad dextram et ad sinistram omnes populos in circuitu et habitabitur Hierusalem rursum in loco suo in Hierusalem
7 et salvabit Dominus tabernacula Iuda sicut in principio ut non magnifice glorietur domus David et gloria habitantium Hierusalem contra Iudam
8 in die illo proteget Dominus habitatores Hierusalem et erit qui offenderit ex eis in die illa quasi David et domus David quasi Dei sicut angelus Domini in conspectu eius
9 et erit in die illa quaeram conterere omnes gentes quae veniunt contra Hierusalem
10 et effundam super domum David et super habitatores Hierusalem spiritum gratiae et precum et aspicient ad me quem confixerunt et plangent eum planctu quasi super unigenitum et dolebunt super eum ut doleri solet in morte primogeniti
11 in die illa magnus erit planctus in Hierusalem sicut planctus Adadremmon in campo Mageddon
12 et planget terra familiae et familiae seorsum familiae domus David seorsum et mulieres eorum seorsum
13 familiae domus Nathan seorsum et mulieres eorum seorsum familiae domus Levi seorsum et mulieres eorum seorsum familiae Semei seorsum et mulieres eorum seorsum
14 omnes familiae reliquae familiae et familiae seorsum et mulieres eorum seorsum.

TREI ASAR 11, ZECHARIAH CHAPTER 13

1 in die illa erit fons patens domus David et habitantibus Hierusalem in ablutionem peccatoris et menstruatae
2 et erit in die illa dicit Dominus exercituum disperdam nomina idolorum de terra et non memorabuntur ultra et prophetas et spiritum inmundum auferam de terra
3 et erit cum prophetaverit quispiam ultra dicent ei pater eius et mater eius qui genuerunt eum non vives quia mendacium locutus es in nomine Domini et configent eum pater eius et mater eius genitores eius cum prophetaverit
4 et erit in die illa confundentur prophetae unusquisque ex visione sua cum prophetaverit nec operientur pallio saccino ut mentiantur
5 sed dicet non sum propheta homo agricola ego sum quoniam Adam exemplum meum ab adulescentia mea
6 et dicetur ei quid sunt plagae istae in medio manuum tuarum et dicet his plagatus sum in domo eorum qui diligebant me
7 framea suscitare super pastorem meum et super virum coherentem mihi dicit Dominus exercituum percute pastorem et dispergantur oves et convertam manum meam ad parvulos
8 et erunt in omni terra dicit Dominus partes duae in ea disperdentur et deficient et tertia pars relinquetur in ea
9 et ducam tertiam partem per ignem et uram eas sicut uritur argentum et probabo eos sicut probatur aurum ipse vocabit nomen meum et ego exaudiam eum dicam populus meus es et ipse dicet Dominus Deus meus.

TREI ASAR 11, ZECHARIAH CHAPTER 14

1 ecce dies veniunt Domini et dividentur spolia tua in medio tui
2 et congregabo omnes gentes ad Hierusalem in proelium et capietur civitas et vastabuntur domus et mulieres violabuntur et egredietur media pars civitatis in captivitatem et reliquum populi non auferetur ex urbe
3 et egredietur Dominus et proeliabitur contra gentes illas sicut proeliatus est in die certaminis
4 et stabunt pedes eius in die illa super montem Olivarum qui est contra Hierusalem ad orientem et scindetur mons Olivarum ex media parte sui ad orientem et occidentem praerupto grandi valde et separabitur medium montis ad aquilonem et medium eius ad meridiem
5 et fugietis ad vallem montium meorum quoniam coniungetur vallis montium usque ad proximum et fugietis sicut fugistis a facie terraemotus in diebus Oziae regis Iuda et veniet Dominus Deus meus omnesque sancti cum eo
6 et erit in die illa non erit lux sed frigus et gelu
7 et erit dies una quae nota est Domino non dies neque nox et in tempore vesperae erit lux

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8 et erit in die illa exibunt aquae vivae de Hierusalem medium earum ad mare orientale et medium earum ad mare novissimum in aestate et in hieme erunt

9 et erit Dominus rex super omnem terram in die illa erit Dominus unus et erit nomen eius unum

10 et revertetur omnis terra usque ad desertum de colle Remmon ad austrum Hierusalem et exaltabitur et habitabit in loco suo a porta Beniamin usque ad locum portae Prioris usque ad portam Angulorum et a turre Ananehel usque ad torcularia regis

11 et habitabunt in ea et anathema non erit amplius sed sedebit Hierusalem secura

12 et haec erit plaga qua percutiet Dominus omnes gentes quae pugnaverunt adversus Hierusalem tabescet caro uniuscuiusque stantis super pedes suos et oculi eius contabescent in foraminibus suis et lingua eorum contabescet in ore suo

13 in die illo erit tumultus Domini magnus in eis et adprehendet vir manum proximi sui et conseretur manus eius super manum proximi sui

14 sed et Iudas pugnabit adversus Hierusalem et congregabuntur divitiae omnium gentium in circuitu aurum et argentum et vestes multae satis

15 et sic erit ruina equi et muli cameli et asini et omnium iumentorum quae fuerint in castris illis sicut ruina haec

16 et omnes qui reliqui fuerint de universis gentibus quae venerint contra Hierusalem ascendent ab anno in annum ut adorent regem Dominum exercituum et celebrent festivitatem tabernaculorum

17 et erit qui non ascenderit de familiis terrae ad Hierusalem ut adoret regem Dominum exercituum non erit super eos imber

18 quod si et familia Aegypti non ascenderit et non venerit nec super eos erit sed erit ruina qua percutiet Dominus omnes gentes quae non ascenderint ad celebrandam festivitatem tabernaculorum

19 hoc erit peccatum Aegypti et hoc peccatum omnium gentium quae non ascenderint ad celebrandam festivitatem tabernaculorum

20 in die illo erit quod super frenum equi est sanctum Domino et erunt lebetes in domo Domini quasi fialae coram altari

21 et erit omnis lebes in Hierusalem et in Iuda sanctificatus Domino exercituum et venient omnes immolantes et sument ex eis et coquent in eis et non erit mercator ultra in domo Domini exercituum in die illo.

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12th, THE BOOK OF THE PROPHET MALACHI

Greek: Malachias; Hebrew title: Sefer Malakhiyah
Author: Azaryahu, known as Ezra (Greek: Esdras)
Estimated Range of Dating: mid-5th century B.C.

(Malachi [or Malachias; Malahi, Malakhi] is the last book of the Neviim contained in the Tanakh, canonically the last of the Twelve Minor Prophets. In the Christian ordering, the grouping of the Prophetic Books is the last section of the Old Testament, making Malachi the last book before The New Testament.

This gives Christian Bible readers the false impression that after Malachi was a 500-years long gap called the "Intertestamental Period", with no writing activites at all, and the New Testament would then be continueing the once dropped writing traditions. This believe was desired by Christian Bible compilers [designated by Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea Maritima].

This is the reason why the Christian Old Testament differs from arrangement in the Hebrew Bible, although both have almost the same contents. Christian Church authorities wanted to point out by this arrangement, that the Jews [once the Christians' greatest rivals] were abandoned by God and the 'baton of faithfulness' had been passed over to the Christians. The silent removal of the Hebrew Deuterocanon from Protestant Bibles in 1885 had pretty much the same reasons as background.

The word "Malachi," is a title meaning "My Messenger" or simply "The Messenger". The title has been chosen because there is no author attributed to this book and it occurs in the superscription at 1:1. It is quite common that Semites use in their book titles the most significant-looking word from the first verse or line of the first chapter. One of the Targums identifies Ezra (or Esdras) as the author of Malachi. [The word Targum is Hebrew for interpretation, translation, version. Targums or Targumim were originally spoken translations of the Jewish scriptures that a professional interpreter would give in the common language of the listeners. This procedure had become necessary as Aramaic became the common language of the Jewish people in the centuries BC. Hebrew was only used for lithurgy and worship and it was not understood anymore.]

The book of Malachi is divided into three chapters in the Hebrew Bible and the Greek Septuagint and four chapters in the Latin Vulgate. The fourth chapter in the Vulgate consists of the remainder of the third chapter starting at verse 3:19.

There are very few historical details in the Book of Malachi. The greatest clue as to its dating may lie in the fact that the Persian-era term for governor (peha) is used in 1:8 of the Hebrew original. This points to a composition date after the Babylonian Exile (1st) because of the use of the Persian period term 'peha' and (2nd) because Judah had a king before the exile, not a governor. Since, in Malachi, the temple has

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already been rebuilt, the book must be composed later than 515 BC. Malachi was apparently known to the author of Ecclesiasticus early in the 2nd century BC. Because of the development of themes in the book of Malachi, most scholars assign it to a position after Haggai and Zechariah, close to the time when Ezra and Nehemiah came to Jerusalem in 445 BC.

The Book of Malachi was written to correct the lax religious and social behaviour of the Israelites – particularly the priests – in post-exilic Jerusalem. In 1:2, Malachi has the people of Israel question God's love for them. This introduction to the book illustrates the severity of the situation which Malachi addresses. The graveness of the situation is also indicated by the dialectical style with which Malachi confronts his audience. Malachi proceeds to accuse his audience of failing to respect God as God deserves.

In 2:1, Malachi states Yahweh Sabaoth is sending a curse on the priests who have not honored him with appropriate animal sacrifices: "Now, watch how I am going to paralyze your arm and throw dung in your face--the dung from your very solemnities--and sweep you away with it. Then you shall learn that it is I who have given you this warning of my intention to abolish my covenant with Levi, says Yahweh Sabaoth."

In 2:10, Malachi addresses the issue of divorce. On this topic, Malachi deals with divorce both as a social problem ("Why then are we faithless to one another ... ?" 2:10) and as a religious problem ("Judah ... has married the daughter of a foreign god" 2:11). In contrast to the book of Ezra, Malachi urges each to remain steadfast to the wife of his youth.

Malachi also criticises his audience for questioning God's justice. He reminds them that God is just, exhorting them to be faithful as they await that justice. Malachi quickly goes on to point out that the people have not been faithful. In fact, the people are not giving God all that God deserves. Just as the priests have been offering unacceptable sacrifices, so the people have been neglecting to offer their full tithe to God. The result of these shortcomings is that the people come to believe that no good comes out of serving God.

Malachi assures the faithful among his audience that in the eschaton, the differences between those who served God faithfully and those who did not will become clear. The book concludes by calling upon the teachings of Moses and by promising that Elijah will return prior to the Day of Yahweh. [The Last Judgement or The Day of the Lord (Hebrew: 'Day of Resurrection' or Arabic: 'Day of Judgement') is part of the eschatological world view of the Abrahamic religions and in the Frashokereti of Zoroastrianism.]

Primarily because of the following quote (3:1), the Book of Malachi is frequently referred to in the Christian New Testament: ""Behold, I am going to send My messenger, and he will clear the way for Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts." Christians believe that the messianic prophecies of the Book of Malachi have been fulfilled in the life, ministry, transfiguration, death and resurrection of Jesus. Most Jews and Muslims continue to await the coming of the prophet Elijah who will prepare the way for the Lord.)

PROPHETIA MALACHIAE

TREI ASAR 12, MALACHI CHAPTER 1

1 onus verbi Domini ad Israhel in manu Malachi

2 dilexi vos dicit Dominus et dixistis in quo dilexisti nos nonne frater erat Esau Iacob dicit Dominus et dilexi Iacob

3 Esau autem odio habui et posui montes eius in solitudinem et hereditatem eius in dracones deserti

4 quod si dixerit Idumea destructi sumus sed revertentes aedificabimus quae deserta sunt haec dicit Dominus exercituum isti aedificabunt et ego destruam et vocabuntur Termini impietatis et Populus cui iratus est Dominus usque in aeternum

5 et oculi vestri videbunt et vos dicetis magnificetur Dominus super terminum Israhel

6 filius honorat patrem et servus dominum suum si ergo pater ego sum ubi est honor meus et si dominus ego sum ubi est timor meus dicit Dominus exercituum ad vos o sacerdotes qui despicitis nomen meum et dixistis in quo despeximus nomen tuum

7 offertis super altare meum panem pollutum et dicitis in quo polluimus te in eo quod dicitis mensa Domini despecta est

8 si offeratis caecum ad immolandum nonne malum est et si offeratis claudum et languidum nonne malum est offer illud duci tuo si placuerit ei aut si susceperit faciem tuam dicit Dominus exercituum

9 et nunc deprecamini vultum Dei ut misereatur vestri de manu enim vestra factum est hoc si quo modo suscipiat facies vestras dicit Dominus exercituum

10 quis est in vobis qui claudat ostia et incendat altare meum gratuito non est mihi voluntas in vobis dicit Dominus exercituum et munus non suscipiam de manu vestra

11 ab ortu enim solis usque ad occasum magnum est nomen meum in gentibus et in omni loco sacrificatur et offertur nomini meo oblatio munda quia magnum nomen meum in gentibus dicit Dominus exercituum

12 et vos polluistis illud in eo quod dicitis mensa Domini contaminata est et quod superponitur contemptibile est cum igni qui illud devorat

13 et dixistis ecce de labore et exsuflastis illud dicit Dominus exercituum et intulistis de rapinis claudum et languidum et intulistis munus numquid suscipiam illud de manu vestra dicit Dominus

14 maledictus dolosus qui habet in grege suo masculum et votum faciens immolat debile Domino quia rex magnus ego dicit Dominus exercituum et nomen meum horribile in gentibus.

TREI ASAR 12, MALACHI CHAPTER 2

1 et nunc ad vos mandatum hoc o sacerdotes

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2 si nolueritis audire et si nolueritis ponere super cor ut detis gloriam nomini meo ait Dominus exercituum mittam in vos egestatem et maledicam benedictionibus vestris et maledicam illis quoniam non posuistis super cor

3 ecce ego proiciam vobis brachium et dispergam super vultum vestrum stercus sollemnitatum vestrarum et adsumet vos secum

4 et scietis quia misi ad vos mandatum istud ut esset pactum meum cum Levi dicit Dominus exercituum

5 pactum meum fuit cum eo vitae et pacis et dedi ei timorem et timuit me et a facie nominis mei pavebat

6 lex veritatis fuit in ore eius et iniquitas non est inventa in labiis eius in pace et in aequitate ambulavit mecum et multos avertit ab iniquitate

7 labia enim sacerdotis custodient scientiam et legem requirent ex ore eius quia angelus Domini exercituum est

8 vos autem recessistis de via et scandalizastis plurimos in lege irritum fecistis pactum Levi dicit Dominus exercituum

9 propter quod et ego dedi vos contemptibiles et humiles omnibus populis sicut non servastis vias meas et accepistis faciem in lege

10 numquid non pater unus omnium nostrum numquid non Deus unus creavit nos quare ergo despicit unusquisque nostrum fratrem suum violans pactum patrum nostrorum

11 transgressus est Iuda et abominatio facta est in Israhel et in Hierusalem quia contaminavit Iudas sanctificationem Domini quam dilexit et habuit filiam dei alieni

12 disperdat Dominus virum qui fecerit hoc magistrum et discipulum de tabernaculis Iacob et offerentem munus Domino exercituum

13 et hoc rursum fecistis operiebatis lacrimis altare Domini fletu et mugitu ita ut ultra non respiciam ad sacrificium nec accipiam placabile quid de manu vestra

14 et dixistis quam ob causam quia Dominus testificatus est inter te et uxorem pubertatis tuae quam tu despexisti et haec particeps tua et uxor foederis tui

15 nonne unus fecit et residuum spiritus eius est et quid unus quaerit nisi semen Dei custodite ergo spiritum vestrum et uxorem adulescentiae tuae noli despicere

16 cum odio habueris dimitte dicit Dominus Deus Israhel operiet autem iniquitas vestimentum eius dicit Dominus exercituum custodite spiritum vestrum et nolite despicere

17 laborare fecistis Dominum in sermonibus vestris et dixistis in quo eum fecimus laborare in eo cum diceretis omnis qui facit malum bonus est in conspectu Domini et tales ei placent aut certe ubi est Deus iudicii.

TREI ASAR 12, MALACHI CHAPTER 3

1 ecce ego mittam angelum meum et praeparabit viam ante faciem meam et statim veniet ad templum suum dominator quem vos quaeritis et angelus testamenti quem vos vultis ecce venit dicit Dominus exercituum

2 et quis poterit cogitare diem adventus eius et quis stabit ad videndum eum ipse enim quasi ignis conflans et quasi herba fullonum

3 et sedebit conflans et emundans argentum et purgabit filios Levi et colabit eos quasi aurum et quasi argentum et erunt Domino offerentes sacrificia in iustitia

4 et placebit Domino sacrificium Iuda et Hierusalem sicut dies saeculi et sicut anni antiqui

5 et accedam ad vos in iudicio et ero testis velox maleficis et adulteris et periuris et qui calumniantur mercedem mercennarii viduas et pupillos et opprimunt peregrinum nec timuerunt me dicit Dominus exercituum

6 ego enim Dominus et non mutor et vos filii Iacob non estis consumpti

7 a diebus enim patrum vestrorum recessistis a legitimis meis et non custodistis revertimini ad me et revertar ad vos dicit Dominus exercituum et dixistis in quo revertemur

8 si adfiget homo Deum quia vos configitis me et dixistis in quo confiximus te in decimis et in primitivis

9 et in penuria vos maledicti estis et me vos configitis gens tota

10 inferte omnem decimam in horreum et sit cibus in domo mea et probate me super hoc dicit Dominus si non aperuero vobis cataractas caeli et effudero vobis benedictionem usque ad abundantiam

11 et increpabo pro vobis devorantem et non corrumpet fructum terrae vestrae nec erit sterilis vinea in agro dicit Dominus exercituum

12 et beatos vos dicent omnes gentes eritis enim vos terra desiderabilis dicit Dominus exercituum

13 invaluerunt super me verba vestra dicit Dominus

14 et dixistis quid locuti sumus contra te dixistis vanus est qui servit Deo et quod emolumentum quia custodivimus praecepta eius et quia ambulavimus tristes coram Domino exercituum

15 ergo nunc beatos dicimus arrogantes siquidem aedificati sunt facientes impietatem et temptaverunt Deum et salvi facti sunt

16 tunc locuti sunt timentes Deum unusquisque cum proximo suo et adtendit Dominus et audivit et scriptus est liber monumenti coram eo timentibus Dominum et cogitantibus nomen eius

17 et erunt mihi ait Dominus exercituum in die qua ego facio in peculium et parcam eis sicut parcit vir filio suo servienti sibi

18 et convertemini et videbitis quid sit inter iustum et impium et inter servientem Deo et non servientem ei.

TREI ASAR 12, MALACHI CHAPTER 4

1 ecce enim dies veniet succensa quasi caminus et erunt omnes superbi et omnes facientes impietatem stipula et inflammabit eos dies veniens dicit Dominus exercituum quae non relinquet eis radicem et germen

2 et orietur vobis timentibus nomen meum sol iustitiae et sanitas in pinnis eius et egrediemini et salietis sicut vituli de armento

3 et calcabitis impios cum fuerint cinis sub planta pedum vestrorum in die qua ego facio dicit Dominus exercituum

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4 mementote legis Mosi servi mei quam mandavi ei in Choreb ad omnem Israhel praecepta et iudicia

5 ecce ego mittam vobis Heliam prophetam antequam veniat dies Domini magnus et horribilis

6 et convertet cor patrum ad filios et cor filiorum ad patres eorum ne forte veniam et percutiam terram anathemate.

.

THE MACCABEAN BOOKS

(THE JEWISH STRUGGLE FOR FREEDOM)
(Libri historici novissimi veteris testamenti)

THE FIRST BOOK OF THE MACCABEES

The Hebrew Book of the Maccabees
or The Book of Maccabees or 1 Maccabees
Estimated Range of Dating: 2nd century B.C.

(The First Book of Maccabees, also called 1 Maccabees, is a book written in Hebrew by a Jewish author after the restoration of an independent Jewish kingdom by the Hasmonean dynasty, around the late 2nd century BC. The name Maccabee in Hebrew, means "Hammer". This is applied to the first leader of the revolt, Judas, third son of Mattathias. The name came to be used for his brothers as well, which accounts for the title of the book.

The original Hebrew is lost and the most important surviving version is the Greek translation contained in the Septuagint. The book is held as canonical scripture by the Catholic, Orthodox, and Oriental Orthodox churches (except for the Orthodox Tewahedo), but not by Protestant denominations nor any major branches of Judaism; it is not part of the Tanakh. Such Protestants consider it to be an apocryphal book (see also Deuterocanon).

1 Maccabees follows them, receiving the double office of high priest and prince of Israel. (Simon and his successors form the Hasmonean dynasty, which is not always considered a valid kingship by the Jews, since they were not of the lineage of David.) Simon leads the people in peace and prosperity, until he is murdered by agents of Ptolemy, son of Abubus, who had been named governor of the region by the Macedonian Greeks. He is succeeded by his son, John Hyrcanus.)is best known for containing the narrative behind the Jewish holiday of Hanukkah. The narrative is primarily prose text, but is interrupted by seven poetic sections, which imitate classical Hebrew poetry. These include four laments and three hymns of praise. It talks about the period in Jewish history between 175 BC and 134 BC, when the Seleucid Empire ruled over Israel and forced their culture and religion onto the Jewish people. Angry at these developments, many Jews rebelled against the imperialists and overthrew the tyranny. Their struggles and battles form the majority of the Book of 1 Maccabees. The text is important to understand how the Messianic Movement developed. That movement was formed by those Jews who called themselves "the Sons of Light" and whom we meet again in the the texts of the Dead Sea Scrolls from Qumran in which they swore to

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fight against "the Sons of Darkness" [Greek and Romans] until these unbelievers were not only thrown out from Jewish territory but also totally annahilated in their own empires; an attitude that was entirely picked up and made chief doctrine as Jihadism of the later Mohammedans.

The setting of the book is about a century and a half after the conquest of Judea by the Greeks under Alexander the Great, after Alexander's empire had been divided so that Judaea was part of the Greek Seleucid Empire. It tells how the Greek ruler Antiochus IV Epiphanes attempted to suppress the practice of basic Jewish law, resulting in the Maccabean Revolt (a Jewish revolt against Seleucid rule). The book covers the whole of the revolt, from 175 to 134 BC, highlighting how the salvation of the Jewish people in this crisis came through Mattathias' family, particularly his sons, Judas Maccabeus, Jonathan Apphus, and Simon Thassi, and Simon's son, John Hyrcanus. The doctrine expressed in the book reflects traditional Jewish teaching, without later doctrines found, for example, in 2 Maccabees. The First Book of Maccabees also gives a list of Jewish colonies scattered elsewhere through the Mediterranean at the time.

In the first chapter, Alexander the Great conquers the territory of Judea, and is later succeeded by the Seleucid Antiochus IV Epiphanes. After successfully invading the Ptolemaic Kingdom of Egypt, Antiochus IV captures Jerusalem and removes the sacred objects from the Temple in Jerusalem, slaughtering many Jews. He then imposes a tax and establishes a fortress in Jerusalem.

Antiochus then tries to suppress public observance of Jewish laws, in an attempt to secure control over the Jews. In 168 BC, he desecrates the Temple by setting up an "abomination of desolation" (that is, establishing rites of pagan observance in the Temple, or sacrificing an unclean animal on the altar in the Holy of Holies). Antiochus forbids both circumcision and possession of Jewish scriptures on pain of death. He forbids observance of the sabbath and the offering of sacrifices at the Temple. He also requires Jewish leaders to sacrifice to idols. While enforcement may be targeting only Jewish leaders, ordinary Jews were also killed as a warning to others.

Due Greek influence the gymnasiums were built in Jerusalem. Among other effects, this discouraged the Jewish rite of circumcision even further, which had already been officially forbidden [long before the Roman Lex Cornelia]; a man's state could not be concealed in the gymnasium, where men trained and socialized in the nude. However, 1 Maccabees also insists that there were many Jews who sought out or welcomed the introduction of Greek culture; those were the Pharisees whom we know about . According to the text, some Jewish men even engaged in foreskin restoration in order to pass as fully Greek.

Mattathias calls upon people loyal to the traditions of Israel to oppose the invaders and the Jewish Hellenizers, and his five sons begin a military campaign against them (the Maccabean Revolt). There is one complete loss of a thousand Jews (men, women and children) to Antiochus when the Jewish defenders refuse to fight on the Sabbath. The other Jews then reason that, when attacked, they must fight even on the holy day. In 165 BC the Temple is freed and reconsecrated, so that ritual sacrifices may begin again. The festival of Hanukkah is instituted by Judas Maccabeus and his brothers to celebrate this event (1 Macc. 4:59). Judas seeks an alliance with the Roman Republic to remove the Greeks. He is succeeded by his brother Jonathan, who becomes high priest and also seeks alliance with Rome and confirms alliance with Areus of Sparta (1 Macc. 12:1–23). Simon.)

LIBER PRIMUS MACHABAEORUM

1 MACCABEES CHAPTER 1

1 et factum est postquam percussit Alexander Philippi Macedo qui primus regnavit in Graecia egressus de terra Cetthim Darium regem Persarum et Medorum

2 constituit proelia multa et omnium obtinuit munitiones et interfecit reges terrae

3 et pertransiit usque ad fines terrae et accepit spolia multitudinis gentium et siluit terra in conspectu eius

4 et congregavit virtutem exercituum fortem nimis et exaltatum est et elevatum cor eius

5 et obtinuit regiones gentium et tyrannos et facti sunt illi in tributum

6 et post haec decidit in lectum et cognovit quia moritur

7 et vocavit pueros suos nobiles qui secum erant nutriti a iuventute et divisit illis regnum suum cum adhuc viveret

8 et regnavit Alexander annis duodecim et mortuus est

9 et obtinuerunt pueri eius regnum unusquisque in loco suo

10 et inposuerunt sibi omnes diademata post mortem eius et filii eorum post eos annis multis et multiplicata sunt mala in terra

11 et exiit ex eis radix peccatrix Antiochus Inlustris filius Antiochi regis qui fuerat Romae obses et regnavit in anno centesimo tricesimo et septimo regni Graecorum

12 in diebus illis exierunt ex Israhel filii iniqui et suaserunt multis dicentes eamus et disponamus testamentum cum gentibus quae circa nos sunt quia ex quo recessimus ab eis invenerunt nos multa mala

13 et bonus visus est sermo in oculis eorum

14 et destinaverunt aliqui de populo et abierunt ad regem et dedit illis potestatem ut facerent iustitiam gentium

15 et aedificaverunt gymnasium in Hierosolymis secundum leges nationum

16 et fecerunt sibi praeputia et recesserunt a testamento sancto et iuncti sunt nationibus et venundati sunt ut facerent malum

17 et paratum est regnum in conspectu Antiochi et coepit regnare in terra Aegypti ut regnaret super duo regna

18 et intravit in Aegyptum in multitudine gravi in curribus et elefantis et equitibus et copiosa navium multitudine

19 et constituit bellum adversus Ptolomeum regem Aegypti et veritus est Ptolomeus a facie eius et fugit et ceciderunt vulnerati multi

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20 et conprehendit civitates munitas in terra Aegypti et accepit spolia terrae Aegypti
21 et convertit Antiochus postquam percussit Aegyptum in centesimo et quadragesimo et tertio anno et ascendit ad Israhel
22 et ascendit Hierosolymis in multitudine gravi
23 et intravit in sanctificationem cum superbia et accepit altare aureum et candelabrum luminis et universa vasa eius et mensam propositionis et libatoria et fialas et mortariola aurea et velum et coronas et ornamentum aureum quod in facie templi erat et comminuit omnia
24 et accepit argentum et aurum et vasa concupiscibilia et accepit thesauros occultos quos invenit et sublatis omnibus abiit in terram suam
25 et fecit caedem hominum et locutus est superbia magna
26 et factus est planctus magnus in Israhel et in omni loco eorum
27 et ingemuerunt principes et seniores virgines et iuvenes infirmati sunt et speciositas mulierum inmutata est
28 omnis maritus sumpsit lamentum quae sedebant in toro maritali lugebant
29 et commota est terra super habitantes in ea et universa domus Iacob induit confusionem
30 et post duos annos dierum misit rex principem tributorum in civitates Iuda et venit Hierusalem cum turba magna
31 et locutus est ad eos verba pacifica in dolo et crediderunt ei
32 et inruit super civitatem repente et percussit eam plaga et perdidit populum multum ex Israhel
33 et accepit spolia civitatis et succendit eam igni et destruxit domos eius et muros eius in circuitu
34 et captivas duxerunt mulieres et natos et pecora possederunt
35 et aedificaverunt civitatem David muro magno et firmo et turribus firmis et facta est illis in arcem
36 et posuerunt illic gentem peccatorum viros iniquos et convaluerunt in ea et posuerunt arma et escas et congregaverunt spolia Hierusalem
37 et reposuerunt illic et facti sunt in laqueum magnum
38 et factum est hoc ad insidias sanctificationi et in diabolum malum in Israhel
39 et effuderunt sanguinem innocentem per circuitum sanctificationis et contaminaverunt sanctificationem
40 et fugerunt habitatores Hierusalem propter eos et facta est habitatio exterorum et facta est extera semini suo et nati eius reliquerunt eam
41 sanctificatio eius desolata est sicut solitudo dies festi eius conversi sunt in luctum sabbata eius in obprobrium honores eius in nihilum
42 secundum gloriam eius multiplicata est ignominia eius et sublimitas eius conversa est in luctum
43 et scripsit rex Antiochus omni regno suo ut esset omnis populus unus et reliquerunt unusquisque legem suam
44 et consenserunt omnes gentes secundum verbum regis Antiochi
45 et multi ex Israhel consenserunt ei et sacrificaverunt idolis et coinquinaverunt sabbatum
46 et misit rex Antiochus libros per manus nuntiorum in Hierusalem et in omnes civitates Iudae ut sequerentur legem gentium terrae
47 et prohiberent holocausta et sacrificia et placationes fieri in templo Dei
48 et prohiberent celebrari sabbatum et dies sollemnes
49 et coinquinari sancta et sanctum populum Israhel
50 et iussit aedificari aras et templa et idola et immolari carnes suillas et pecora communia
51 et relinquere filios suos incircumcisos et coinquinari animas eorum in omnibus inmundis et abominationibus ita ut obliviscerentur legem et inmutarent omnes iustificationes Dei
52 et quicumque non fecisset secundum verbum regis Antiochi moreretur
53 secundum omnia verba haec scripsit omni regno suo et praeposuit principes populo qui haec fieri cogerent
54 et iusserunt civitatibus Iudae sacrificare
55 et congregati sunt multi de populo ad eos qui dereliquerant legem Domini et fecerunt mala super terram
56 et effugaverunt populum Israhel in abditis et in absconditis fugitivorum locis
57 die quintadecima mensis casleu quinto et quadragesimo anno aedificavit rex Antiochus abominandum idolum desolationis super altare Dei et per universas civitates Iudae in circuitu aedificaverunt aras
58 et ante ianuas domorum et in plateis incendebant tura et sacrificabant
59 et libros legis Dei conbuserunt igni scindentes eos
60 et apud quemcumque inveniebantur libri testamenti Domini et quicumque observabant legem Domini secundum edictum regis trucidabant eum
61 in virtute sua faciebant haec populo Israhel qui inveniebantur in omni mense in civitatibus
62 et quinta et vicesima die mensis sacrificabant super aram quae erat contra altare
63 et mulieres quae circumcidebant filios suos trucidabantur secundum iussum regis Antiochi
64 et suspendebant pueros a cervicibus per universas domos eorum et eos qui circumciderunt eos trucidabant
65 et multi de populo Israhel definierunt apud se ut non manducarent inmunda et elegerunt magis mori quam cibis coinquinari inmundis
66 et noluerunt infringere legem Dei sanctam et trucidati sunt
67 et facta est ira magna super populum valde.

1 MACCABEES CHAPTER 2

1 in illis diebus surrexit Matthathias filius Iohannis filii Simeonis sacerdos ex filiis Ioarim ab Hierusalem et consedit in monte Modin
2 et habebat filios quinque Iohannan qui cognominabatur Gaddis
3 et Simeon qui cognominabatur Thasi

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4 et Iudas qui vocabatur Macchabeus
5 et Eleazarus qui cognominabatur Abaron et Ionathas qui cognominabatur Apphus
6 hii viderunt mala quae fiebant in populo Iuda et in Hierusalem
7 et dixit Matthathias vae mihi ut quid natus sum videre contritionem populi mei et contritionem civitatis sanctae et sedere illic cum datur in manibus inimicorum
8 sancta in manu extraneorum facta sunt templum eius sicut homo ignobilis
9 vasa gloriae eius captiva abducta sunt trucidati sunt iuvenes eius in plateis et iuvenes eius ceciderunt gladio inimicorum
10 quae gens non hereditavit regnum eius et non obtinuit spolia eius
11 omnis conpositio eius ablata est quae erat libera facta est ancilla
12 et ecce sancta nostra et pulchritudo nostra et claritas nostra desolata est et coinquinaverunt eam gentes
13 quo ergo nobis adhuc vivere
14 et scidit Matthathias et filii eius vestimenta sua et operuerunt se ciliciis et planxerunt valde
15 et venerunt illuc qui missi erant a rege Antiocho ut cogerent eos qui confugerant in civitate Modin immolare et accendere et a lege Dei discedere
16 et multi de populo Israhel consentientes accesserunt ad eos sed Matthathias et filii eius constanter steterunt
17 et respondentes qui missi erant ab Antiocho dixerunt Matthathiae princeps et clarissimus et magnus es in hac civitate et ornatus filiis et fratribus
18 ergo accede prior et fac iussum regis sicut fecerunt omnes gentes et viri Iuda et qui remanserunt in Hierusalem et eris tu et filii tui inter amicos regis et amplificatus argento et auro et muneribus multis
19 et respondit Matthathias et dixit magna voce et si omnes gentes regi Antiocho oboediunt ut discedat unusquisque a servitute patrum suorum et consentiunt mandatis eius
20 ego et filii mei et fratres mei oboediemus legi patrum nostrorum
21 propitius sit nobis Deus non est nobis utile relinquere legem et iustitias Dei
22 non audibimus verba regis Antiochi nec sacrificabimus transgredientes legis nostrae mandata ut eamus altera via
23 et ut cessavit loqui verba haec accessit quidam Iudaeus in omnium oculis sacrificare idolis super aram in civitate Modin secundum iussum regis
24 et vidit Matthathias et doluit et contremuerunt renes eius et ascendit furor eius secundum iudicium legis et insiliens trucidavit eum super aram
25 sed et virum quem miserat rex Antiochus qui cogebat immolari occidit in ipso tempore et aram destruxit
26 et zelatus est legem sicut fecit Finees Zambri filio Salomi
27 et exclamavit Matthathias voce magna dicens omnis qui zelum habet legis statuens testamentum exeat post me
28 et fugit ipse et filii eius in montes et reliquerunt quaecumque habebant in civitate
29 tunc descenderunt multi quaerentes iudicium et iustitiam in desertum
30 ut sederent ibi ipsi et filii eorum et mulieres eorum et pecora eorum quoniam induraverunt super eos mala
31 et renuntiatum est viris regis et exercitui qui erat in Hierusalem civitate David quoniam discessissent viri quidam qui dissipaverunt mandatum regis in loca occulta in deserto et abissent post illos multi
32 et statim perrexerunt ad eos et constituerunt adversus eos proelium in die sabbatorum
33 et dixerunt ad eos resistitis et nunc adhuc exite et facite secundum verbum regis et vivetis
34 et dixerunt non exibimus neque faciemus verbum regis ut polluamus diem sabbatorum
35 et concitaverunt adversus eos proelium
36 et non responderunt eis nec oppilaverunt loca occulta
37 dicentes moriamur omnes in simplicitate nostra et testes erunt super nos caelum et terra quod iniuste perditis nos
38 et intulerunt eis bellum sabbatis et mortui sunt ipsi et uxores eorum et filii eorum et pecora eorum usque ad mille animas hominum
39 et cognovit Matthathias et amici eius et luctum habuerunt super eos valde
40 et dixit vir proximo suo si omnes fecerimus sicut fratres nostri fecerunt et non pugnaverimus adversus gentes pro animabus nostris et iustificationibus nostris citius disperdent nos a terra
41 et cogitaverunt in illa die dicentes omnis homo quicumque venerit ad nos in bello die sabbatorum pugnemus adversus eum et non moriemur omnes sicut mortui sunt fratres nostri in occultis
42 tunc congregata est ad eos synagoga Asideorum fortis viribus ex Israhel omnis voluntarius in lege
43 et omnes qui fugiebant a malis additi sunt ad eos et facti sunt illis ad firmamentum
44 et collegerunt exercitum et percusserunt peccatores in ira sua et viros iniquos in indignatione sua et ceteri fugerunt ad nationes ut evaderent
45 et circuivit Matthathias et amici eius et destruxerunt aras
46 et circumciderunt pueros incircumcisos quotquot invenerunt in finibus Israhel in fortitudine
47 et persecuti sunt filios superbiae et prosperatum est opus in manu eorum
48 et obtinuerunt legem de manibus gentium et de manibus regum et non dederunt cornu peccatori
49 et adpropinquaverunt dies Matthathiae moriendi et dixit filiis suis nunc confortata est superbia et castigatio et tempus eversionis et ira indignationis
50 nunc ergo o filii aemulatores estote legis et date animas vestras pro testamento patrum
51 et mementote operum patrum quae fecerunt in generationibus suis et accipietis gloriam magnam et nomen aeternum
52 Abraham nonne in temptatione inventus est fidelis et reputatum est ei ad iustitiam

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53 Ioseph in tempore angustiae suae custodivit mandatum et factus est dominus Aegypti

54 Finees pater noster zelando zelum Dei accepit testamentum sacerdotii aeterni

55 Iesus dum implet verbum factus est dux Israhel

56 Chaleb dum testificatur in ecclesia accepit hereditatem

57 David in sua misericordia consecutus est sedem regni in saecula

58 Helias dum zelat zelum legis receptus est in caelum

59 Ananias Azarias Misahel credentes liberati sunt de flamma

60 Danihel in sua simplicitate liberatus est de ore leonum

61 et ita cogitate per generationem et generationem quia omnes qui sperant in eum non infirmantur

62 et a verbis viri peccatoris non timueritis quia gloria eius stercus et vermis est

63 hodie extollitur et cras non invenietur quia conversus est in terram suam et cogitatio eius periet

64 vos ergo filii confortamini et viriliter agite in lege quia in ipsa gloriosi eritis

65 et ecce Simeon frater vester scio quod vir consilii est ipsum audite semper et ipse vobis erit pater

66 et Iudas Macchabeus fortis viribus a iuventute sua sit vobis princeps militiae et ipse aget bellum populi

67 et vos adducetis ad vos omnes factores legis et vindicate vindictam populi vestri

68 et retribuite retributionem gentibus et intendite in praeceptum legis

69 et benedixit eos et adpositus est ad patres suos

70 et defunctus est centesimo et quadragesimo et sexto anno et sepultus est a filiis suis in sepulchris patrum suorum in Modin et planxerunt eum omnis Israhel planctu magno.

1 MACCABEES CHAPTER 3

1 et surrexit Iudas qui vocabatur Macchabeus filius eius pro eo

2 et adiuvabant eum omnes fratres eius et universi qui se coniunxerant patri eius et proeliabantur proelium Israhel cum laetitia

3 et dilatavit gloriam populo suo et induit se loricam sicut gigans et succinxit se arma bellica sua in proeliis et protegebat castra gladio suo

4 similis factus est leoni in operibus suis et sicut catulus leonis rugiens in venatione

5 et persecutus est iniquos perscrutans eos et qui conturbabant populum suum succendit flammis

6 et repulsi sunt inimici prae timore eius et omnes operarii iniquitatis conturbati sunt et directa est salus in manu eius

7 et exacerbabat reges multos et laetificabat Iacob in operibus suis et in saeculum memoria eius in benedictione

8 et perambulavit civitates Iuda et perdidit impios ex eis et avertit iram ab Israhel

9 et nominatus est usque ad novissimum terrae et congregavit pereuntes

10 et congregavit Apollonius gentes et a Samaria virtutem multam et magnam ad bellandum contra Israhel

11 et cognovit Iudas et exiit obviam illi et percussit et occidit illum et ceciderunt vulnerati multi et reliqui fugerunt

12 et accepit spolia eorum et gladium Apollonii abstulit Iudas et erat pugnans in eo omnibus diebus

13 et audivit Seron princeps exercitus Syriae quod congregavit Iudas congregationem et ecclesiam fidelium secum

14 et ait faciam mihi nomen et glorificabor in regno et debellabo Iudam et eos qui cum ipso sunt qui spernebant verbum regis

15 et praeparavit se et ascenderunt cum eo castra impiorum fortes auxiliarii ut facerent vindictam in filios Israhel

16 et adpropinquaverunt usque Bethoron et exivit Iudas obviam illi cum paucis

17 ut viderunt autem exercitum venientem sibi obviam dixerunt Iudae quomodo poterimus pauci pugnare ad multitudinem tantam tam fortem et nos fatigati sumus ieiunio hodie

18 et ait Iudas facile est concludi multos in manus paucorum et non est differentia in conspectu Dei caeli liberare in multis et in paucis

19 quia non in multitudine exercitus victoria belli sed de caelo fortitudo est

20 ipsi veniunt ad nos in multitudine contumaci et superba ut disperdant nos et uxores nostras et filios nostros et ut spolient nos

21 nos vero pugnabimus pro animabus nostris et legibus nostris

22 et ipse Dominus conteret eos ante faciem nostram vos autem ne timueritis eos

23 ut cessavit autem loquens insiluit in eos subito et contritus est Seron et exercitus eius in conspectu ipsius

24 et persequebatur eum in descensu Bethoron usque in campum et ceciderunt ex eis octingenti viri reliqui autem fugerunt in terram Philisthim

25 et cecidit timor Iudae ac fratrum eius et formido super omnes gentes in circuitu eorum

26 et pervenit ad regem nomen eius et de proeliis Iudae narrabant omnes gentes

27 ut audivit autem Antiochus sermones istos iratus est animo et misit et congregavit exercitum universi regni sui castra fortia valde

28 et aperuit aerarium suum et dedit stipendia exercitui in annum et mandavit illis ut essent parati ad omnia

29 et vidit quod defecit pecunia de thesauris et tributa regionis modica propter dissensionem et plagam quam fecit in terra ut tolleret legitima quae erant a primis diebus

30 et timuit ne non haberet et semel et bis in sumptus et donativa quae dederat ante larga manu et abundaverat super reges qui ante eum fuerant

31 consternatus erat animo valde et cogitavit ire in Persidem et accipere tributa regionum et congregare argentum multum

32 et reliquit Lysiam hominem nobilem de genere regali super negotia regia a flumine Eufraten usque ad flumen Aegypti

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33 et ut nutriret Antiochum filium suum donec rediret
34 et tradidit ei medium exercitum et elefantos et mandavit ei de omnibus quae volebat et de inhabitantibus Iudaeam et Hierusalem
35 ut mitteret ad eos exercitum ad conterendam et extirpandam virtutem Israhel et reliquias Hierusalem et auferendam memoriam de loco
36 et ut constitueret habitatores filios alienigenas in omnibus finibus eorum et sorte distribueret terram eorum
37 et rex adsumpsit partem exercitus residui et exivit ab Antiochia civitate regni sui anno centesimo et quadragesimo et septimo et transfretavit Eufraten flumen et perambulabat superiores regiones
38 et elegit Lysias Ptolomeum filium Dorimini et Nicanorem et Gorgiam viros potentes ex amicis regis
39 et misit cum eis quadraginta milia virorum et septem milia equitum ut venirent in terram Iuda et disperderent eam secundum verbum regis
40 et processerunt ut irent cum universa virtute sua et venerunt et adplicuerunt Ammaum in terra campestri
41 et audierunt mercatores regionum nomen eorum et acceperunt argentum et aurum multum valde et pueros et venerunt in castra ut acciperent filios Israhel in servos et additi sunt ad eos exercitus Syriae et terrae alienigenarum
42 et vidit Iudas et fratres eius quia multiplicata sunt mala et exercitus adplicabat ad fines eorum et cognoverunt verba regis quae mandavit populo facere in interitum et consummationem
43 et dixerunt unusquisque ad proximum suum erigamus deiectionem populi nostri et pugnemus pro populo nostro et sanctis nostris
44 et congregatus est conventus ut essent parati in proelium et ut orarent et peterent misericordiam et miserationes
45 et Hierusalem non habitabatur sed erat sicut desertum non erat qui ingrederetur et egrederetur de natis eius et sanctum conculcabatur et filii alienigenarum erant in arce ibi erat habitatio gentium et ablata est voluptas ab Iacob et defecit ibi tibia et cithara
46 et congregati sunt et venerunt in Masefat contra Hierusalem quia locus orationis erat in Masefat ante Israhel
47 et ieiunaverunt illa die et induerunt se ciliciis et cinere in capite suo et destituerunt vestimenta sua
48 et expanderunt librum legis de quibus scrutabantur gentes similitudinem simulacrorum suorum
49 et adtulerunt ornamenta sacerdotalia et primitias et decimas et suscitaverunt nazoreos qui impleverant dies
50 et clamaverunt voce magna in caelum dicentes quid faciemus istis et quo eos ducemus
51 et sancta tua conculcata sunt et contaminata sunt et sacerdotes tui in luctu et humilitate
52 et ecce nationes convenerunt adversum nos ut nos disperdant tu scis quae cogitant in nos
53 quomodo poterimus subsistere ante facies illorum nisi tu adiuves nos
54 et tubis exclamaverunt voce magna
55 et post hoc constituit Iudas duces populi tribunos et centuriones et pentecontarcos et decuriones
56 et dixit his qui aedificabant domos et sponsabant uxores et plantabant vineas et formidolosis ut redirent unusquisque in domum suam secundum legem
57 et moverunt castra et conlocaverunt ad austrum Ammaum
58 et ait Iudas accingimini et estote filii potentes et estote parati in mane ut pugnetis adversus nationes has quae convenerunt disperdere nos et sancta nostra
59 quoniam melius est nos mori in bello quam videre mala gentis nostrae et sanctorum
60 sicut autem fuerit voluntas in caelo sic fiat.

1 MACCABEES CHAPTER 4

1 et adsumpsit Gorgias quinque milia virorum et mille equites electos et moverunt castra nocte
2 ut adplicarent ad castra Iudaeorum et percuterent eos subito et filii qui erant ex arce erant illi duces
3 et audivit Iudas et surrexit ipse et potentes percutere virtutem exercituum regis quae erat in Ammaum
4 adhuc enim dispersus erat exercitus a castris
5 et venit Gorgias in castra Iudae noctu et neminem invenit et quaerebant eos in montibus quoniam dixit fugiunt hii a nobis
6 et cum dies factus esset apparuit Iudas in campo cum tribus milibus virorum tantum quia tegumenta et gladios non habebant
7 et viderunt castra gentium valida et loricatos et equitatus in circuitu eorum et hii docti proelium
8 et ait Iudas viris qui secum erant ne timueritis multitudinem eorum et impetum eorum ne formidetis
9 mementote qualiter salvi facti sunt patres nostri in mari Rubro cum sequeretur eos Pharao cum exercitu
10 et nunc clamemus in caelum et miserebitur nostri et testamenti patrum nostrorum et conteret exercitum istum ante faciem nostram hodie
11 et scient omnes gentes quia est qui redimat et liberet Israhel
12 et levaverunt alienigenae oculos suos et viderunt eos venientes ex adverso 13 et exierunt de castris in proelium et tuba cecinerunt hii qui fuerant cum Iuda 14 et congressi sunt et contritae sunt gentes et fugerunt in campum
15 novissimi autem ceciderunt gladio et persecuti sunt eos usque Gesoron et usque in campos Idumeae et Azoti et Iamniae et ceciderunt ex illis ad tria milia virorum
16 et reversus est Iudas et exercitus eius sequens eum
17 et dixit ad populum non concupiscatis spolia quia bellum contra nos est
18 et Gorgias et exercitus eius in monte prope nos sed state contra inimicos nostros et expugnate eos et post hoc sumetis spolia
19 et adhuc loquente Iuda haec apparuit pars quaedam prospiciens de monte
20 et vidit quod in fugam conversi sunt et succensa sunt castra fumus enim qui videbatur declarabat quod factum est

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21 quibus illi conspectis timuerunt valde aspicientes simul et Iudam et exercitum in campo paratum ad proelium
22 et fugerunt omnes in campo alienigenarum
23 et Iudas reversus est ad spolia castrorum et acceperunt aurum multum et argentum et hyacinthum et purpuram marinam et opes magnas
24 et conversi hymnum canebant et benedicebant in caelum quoniam bonum est quoniam in saeculum misericordia eius
25 et facta est salus magna in Israhel in illa die
26 quicumque autem alienigenarum evaserunt venerunt et nuntiaverunt Lysiae universa quae acciderant
27 quibus auditis ille consternatus est animo deficiebat quod non qualia voluit talia contigerunt in Israhel et qualia mandavit rex
28 et sequenti anno congregavit electorum virorum sexaginta milia et equitum quinque milia ut debellaret eos
29 et venerunt in Iudaeam et castra posuerunt in Bethoron et occurrit illis Iudas cum decem milibus viris
30 et viderunt exercitum fortem et oravit et dixit benedictus es salvator Israhel qui contrivisti impetum potentis in manu servi tui David et tradidisti castra alienigenarum in manus Ionathae filii Saul et armigeri eius
31 conclude exercitum istum in manu populi tui Israhel et confundantur in exercitu suo et equitibus
32 da illis formidinem et tabefac audaciam virtutis eorum et commoveantur contritione sua
33 deice eos gladio diligentium te et conlaudent te omnes qui noverunt nomen tuum in hymnis
34 et commiserunt et ceciderunt de exercitu Lysiae quinque milia virorum
35 videns autem Lysias suorum fugam et Iudaeorum audaciam et quod parati sunt aut vivere aut mori fortiter abiit Antiochiam et elegit milites ut multiplicatus rursus veniret in Iudaeam
36 dixit autem Iudas et fratres eius ecce contriti sunt inimici nostri ascendamus nunc mundare sancta et renovare
37 et congregatus est omnis exercitus et ascenderunt in montem Sion
38 et viderunt sanctificationem desertam et altare profanatum et portas exustas et in atriis virgulta nata sicut in saltu vel montibus et pastoforia diruta
39 sciderunt vestimenta sua et planxerunt planctu magno et inposuerunt cinerem
40 et ceciderunt in faciem super terram et exclamaverunt tubis signorum et clamaverunt in caelum
41 tunc ordinavit Iudas viros ut pugnarent adversus eos qui erant in arce donec emundarent sancta
42 et elegit sacerdotes sine macula voluntatem habentes in lege Dei
43 et mundaverunt sancta et tulerunt lapides contaminationis in locum inmundum
44 et cogitavit de altare holocaustorum quod profanatum erat quid de eo faceret
45 et incidit illi consilium bonum ut destrueret illud ne forte esset illis in obprobrium quia contaminaverunt illud gentes et demoliti sunt illud
46 et reposuerunt lapides in monte domus in loco apto quoadusque veniret propheta et responderet de eis
47 et acceperunt lapides integros secundum legem et aedificaverunt altare novum secundum illud quod fuit prius
48 et aedificaverunt sancta et quae intra domum intrinsecus et aedem et atria sanctificaverunt
49 et fecerunt vasa sancta nova et intulerunt candelabrum et altare incensorum et mensam in templum
50 et incensum posuerunt super altare et accenderunt lucernas quae super candelabrum erant et lucebant in templo
51 et posuerunt super mensam panes et adpenderunt vela et consummaverunt omnia opera quae fecerunt
52 et ante matutinum surrexerunt quinta et vicesima mensis noni hic mensis casleu centesimi quadragesimi octavi anni
53 et obtulerunt sacrificium secundum legem super altare holocaustorum novum quod fecerunt
54 secundum tempus et secundum diem in qua contaminaverunt illud gentes in ipsa renovatum est in canticis et citharis et cinyris et cymbalis
55 et cecidit omnis populus et adoraverunt et benedixerunt in caelum ei qui prosperavit eis
56 et fecerunt dedicationem altaris diebus octo et obtulerunt holocausta cum laetitia et salutaria laudis
57 et ornaverunt faciem templi coronis aureis et scutulis et dedicaverunt portas et pastoforia et inposuerunt eis ianuas
58 et facta est laetitia in populo magna valde et aversum est obprobrium gentium
59 et statuit Iudas et fratres eius et universa ecclesia Israhel ut agatur dies dedicationis altaris in temporibus suis ab anno in annum per dies octo a quinta et vicesima mensis casleu cum laetitia et gaudio
60 et aedificaverunt in tempore illo montem Sion et per circuitum muros altos et turres firmas nequando venirent gentes et conculcarent eam sicut antea fecerunt
61 et conlocavit illic exercitum ut servarent eam et munivit eam ad custodiendam Bethsuram ut haberet populus munitionem contra faciem Idumeae.

1 MACCABEES CHAPTER 5

1 et factum est ut audierunt gentes in circuitu quia aedificatum est altare et sancta sicut prius et iratae sunt valde
2 et cogitabant tollere genus Iacob qui erant inter eos et coeperunt occidere de populo et persequi
3 et debellabat Iudas filios Esau in Idumea et eos qui erant in Acrabattene quia circumsedebant Israhelitas et percussit eos plaga magna
4 et recordatus est malitiam filiorum Bean qui erant populo in laqueum et in scandalum insidiantes in via
5 et conclusi sunt ab eo in turribus et adplicuit ad eos et anathematizavit eos et incendit turres eorum igni cum omnibus qui in eis erant
6 et transiit ad filios Ammon et invenit manum fortem et populum copiosum et Timotheum ducem ipsorum
7 et commisit cum eis proelia multa et contriti sunt in conspectu eorum et percussit eos

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8 et cepit Iazer civitatem et filias eius et reversus est in Iudaeam

9 et congregatae sunt gentes quae sunt in Galaad adversus Israhelitas qui erant in finibus eorum ut tollerent eos et fugerunt in Datheman munitionem

10 et miserunt litteras ad Iudam et fratres eius dicentes congregatae sunt adversum nos gentes per circuitum ut auferant nos

11 et parant venire et occupare munitionem in quam confugimus et Timotheus est dux exercitus eorum

12 nunc ergo veni eripe nos de manibus eorum quia cecidit multitudo de nobis

13 et omnes fratres nostri qui erant in locis Tubi interfecti sunt et captivas abduxerunt uxores eorum et natos et spolia et peremerunt illic ferme mille viros

14 et adhuc epistulae legebantur et ecce alii nuntii venerunt de Galilea conscissis tunicis nuntiantes secundum verba haec

15 dicentes convenisse adversum se a Ptolomaida et Tyro et Sidone et omni Galilea alienigenas ut nos consumant

16 ut audivit autem Iudas et populus sermones istos convenit ecclesia magna cogitare quid facerent fratribus suis qui in tribulatione erant et expugnabantur ab eis

17 dixitque Iudas Simoni fratri suo elige tibi viros et vade et libera fratres tuos in Galilea ego enim et frater meus Ionathas ibimus in Galaditin

18 et reliquit Iosepphum filium Zachariae et Azariam duces populi cum residuo exercitu in Iudaeam ad custodiendum

19 et praecepit illi dicens praeesto populo huic et nolite bellum committere adversus gentes donec revertamur

20 et dati sunt Simoni viri tria milia ut iret in Galileam Iudae autem octo milia in Galaditin

21 et abiit Simon in Galileam et commisit proelia multa cum gentibus et contritae sunt gentes a facie eius et persecutus est eos usque ad portam

22 Ptolomaidis et ceciderunt de gentibus fere tria milia virorum et accepit spolia eorum

23 et sumpsit eos qui erant in Galilea et in Arbatis cum uxoribus et natis et omnibus quae erant illis et adduxit in Iudaeam cum laetitia magna

24 et Iudas Macchabeus et Ionathas et fratres eius transierunt Iordanem et abierunt viam trium dierum per desertum

25 et occurrerunt eis Nabuthei et susceperunt eos pacifice et narraverunt eis omnia quae acciderunt fratribus in Galaditide

26 et quia multi ex eis conprehensi sunt in Basara et Bosor et in Alimis et in Casfor et Macet et Carnain hae omnes civitates munitae et magnae

27 sed et in ceteris civitatibus Galaditidis tenentur conprehensi et in crastinum constituerunt admovere exercitum civitatibus his et conprehendere et tollere eos in una die

28 et convertit Iudas et exercitus eius viam in desertum Bosor repente et occupavit civitatem et occidit omnem masculum in ore gladii et accepit omnia spolia eorum et succendit eam igni

29 et surrexerunt inde nocte et ibant usque ad munitionem

30 et factum est diluculo cum adlevassent oculos suos ecce populus multus cuius non erat numerus portantes scalas et machinas ut conprehenderent munitionem et expugnarent eos

31 et vidit Iudas quia coepit bellum et clamor belli ascendit in caelum sicut tuba et clamor magnus de civitate

32 et exercitui dixit pugnate hodie pro fratribus vestris

33 et venit tribus ordinibus post eos et exclamaverunt tubis et clamaverunt in oratione

34 et cognoverunt castra Timothei quia Macchabeus est et refugerunt a facie eius et percusserunt eos plaga magna et ceciderunt ex eis in illa die fere octo milia virorum

35 et divertit Iudas in Maspha et expugnavit et cepit eam et occidit omnem masculum eius et sumpsit spolia eius et succendit eam igni

36 inde perrexit et cepit Casbon et Maged et Bosor et reliquas civitates Galaditidis

37 post haec autem verba congregavit Timotheus exercitum alium et castra posuit contra Rafon trans torrentem

38 et misit Iudas speculari exercitum et renuntiaverunt ei dicentes quia convenerunt ad eum omnes gentes quae in circuitu nostro sunt exercitus multus nimis

39 et Arabas conduxit in auxilium et castra posuerunt trans torrentem parati venire ad te in proelium et abiit Iudas obviam illis

40 et ait Timotheus principibus exercitus sui cum adpropiaverit Iudas et exercitus eius ad torrentem aquae si transierit ad nos prior non poterimus sustinere eum quia potens poterit adversum nos

41 si vero timuerit transire et posuerit castra extra flumen transfretemus ad eos et poterimus adversus illum

42 ut autem adpropinquavit Iudas ad torrentem aquae statuit scribas populi secus torrentem et mandavit eis dicens neminem hominum reliqueritis sed veniant omnes in proelium

43 et transfretavit ad illos prior et omnis populus post eum et contritae sunt ante faciem eorum omnes gentes et proiecerunt arma sua et fugerunt ad fanum quod est in Carnain

44 et occupavit ipsam civitatem et fanum succendit igni cum omnibus qui erant in ipso et oppressa est Carnain et non potuit sustinere contra faciem Iudae

45 et congregavit Iudas universos Israhelitas qui erant in Galaditiden a minimo usque ad maximum et uxores eorum et natos et exercitum magnum valde ut venirent in terram Iudae

46 et venerunt usque Efron et haec civitas magna in ingressu posita munita valde et non erat declinare ab ea dextra vel sinistra sed per mediam iter erat

47 et incluserunt se qui erant in civitate et obstruxerunt portas lapidibus et misit ad eos Iudas verbis pacificis

48 dicens transeamus per terram vestram ut eamus in terram nostram et nemo vobis nocebit tantum pedibus transibimus et nolebant eis aperire

49 et praecepit Iudas praedicare in castris ut adplicarent unusquisque in quo erat loco

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50 et adplicuerunt viri virtutis et obpugnavit civitatem illam tota die et tota nocte et tradita est civitas in manu eius
51 et peremerunt omnem masculum in ore gladii et eradicavit eam et accepit spolia eius et transiit per totam civitatem super interfectos
52 et transgressi sunt Iordanem in campo magno contra Bethsan
53 et erat Iudas congregans extremos et exhortabatur populum per totam viam donec venerunt in terram Iuda
54 et ascenderunt in montem Sion cum laetitia et gaudio et obtulerunt holocausta quod nemo ex eis cecidisset donec reverterentur in pace
55 et in diebus quibus erat Iudas et Ionathas in terra Galaad et Simeon frater eius in Galilea contra faciem Ptolomaidis
56 audivit Iosepphus Zachariae filius et Azarias princeps virtutis res bene gestas et proelia quae facta sunt
57 et dixit faciamus et ipsi nobis nomen et eamus pugnare adversum gentes quae in circuitu nostro sunt
58 et praecepit his qui erant in exercitu suo et abierunt Iamniam
59 et exivit Gorgias de civitate et viri eius obviam illi in pugnam
60 et fugati sunt Iosepphus et Azarias usque in fines Iudae et ceciderunt illa die de populo Israhel ad duo milia viri et facta est fuga magna in populo
61 quia non audierunt Iudam et fratres eius existimantes se fortiter facturos
62 ipsi autem non erant de semine virorum illorum per quos salus facta est in Israhel
63 et viri Iuda magnificati sunt valde in conspectu omnis Israhel et gentium omnium ubi audiebatur nomen eorum
64 et convenerunt ad eos fausta adclamantes
65 et exivit Iudas et fratres eius et expugnabant filios Esau in terra quae ad austrum est et percussit Chebron et filias eius et muros eius et turres succendit in circuitu
66 et movit castra ut iret in terra alienigenarum et perambulabat Samariam
67 in illa die ceciderunt sacerdotes in bello dum vult fortiter facere dum sine consilio exiit in proelium
68 et declinavit Iudas in Azotum in terra alienigenarum et vidit aras eorum et spolia deorum ipsorum succendit igni et cepit spolia civitatum et regressus est in terram Iuda.

1 MACCABEES CHAPTER 6

1 et rex Antiochus perambulavit superiores regiones et audivit esse civitatem Elymaidem in Perside nobilissimam et copiosam in argento et auro
2 templumque in ea locuples valde et illic velamina aurea et loricae et scuta quae reliquit Alexander Philippi rex Macedo qui regnavit primus in Graecia
3 et venit et quaerebat civitatem capere et praedare eam et non potuit quoniam innotuit sermo his qui erant in civitate
4 et insurrexerunt in proelium et fugit inde et abiit cum tristitia magna et reversus est Babyloniam
5 et venit qui nuntiaret ei in Perside quia fugata sunt castra quae erant in terra Iuda
6 et quia abiit Lysias cum virtute forti in primis et fugatus est a facie Iudaeorum et invaluerunt armis et viribus et spoliis multis quas ceperunt
7 et quia diruerunt abominationem quam aedificaverat super altare quod erat in Hierusalem et sanctificationem sicut prius circumdederunt muris excelsis sed et Bethsuram civitatem suam
8 et factum est ut audivit rex sermones istos expavit et commotus est valde et decidit in lectum et incidit in languorem prae tristitia quia non est factum sicut cogitabat
9 et erat illic dies multos quia renovata est in eo tristitia magna et arbitratus est se mori
10 et vocavit omnes amicos suos et dixit illis recessit somnus ab oculis meis et concidi et corrui corde prae sollicitudine
11 et dixi in corde meo in quantam tribulationem deveni et in quos fluctus tristitiae in qua nunc sum qui iucundus eram et dilectus in potestate mea
12 nunc vero reminiscor malorum quae feci in Hierusalem unde abstuli omnia spolia argentea et aurea quae erant in ea et misi auferri habitantes Iudaeam sine causa
13 cognovi ergo quia propterea invenerunt me mala ista et ecce pereo tristitia magna in terra aliena
14 et vocavit Philippum unum de amicis suis et praeposuit eum super universum regnum suum
15 et dedit ei diadema et stolam suam et anulum ut adduceret Antiochum filium suum et nutriret eum et regnaret
16 et mortuus est illic Antiochus rex anno centesimo quadragesimo et nono
17 et cognovit Lysias quoniam mortuus est rex et constituit regnare Antiochum filium eius quem nutrivit adulescentem et vocavit nomen eius Eupator
18 et hii qui erant in arce concluserant Israhel in circuitu sanctorum et quaerebant eis mala semper ad firmamentum gentium
19 et cogitavit Iudas disperdere eos et convocavit universum populum ut obsiderent eos
20 et coirent simul et obsederunt eos anno centesimo quinquagesimo et fecerunt ballistas et machinas
21 et exierunt quidam ex eis qui obsidebantur et adiunxerunt se illis aliqui ex impiis Israhel
22 et abierunt ad regem et dixerunt quousque non facies iudicium et vindicas fratres nostros
23 nos decrevimus servire patri tuo et ambulare in praeceptis eius et obsequi edictis eius
24 et filii populi nostri propter hoc abalienabantur se a nobis et quicumque inveniebantur ex nobis interficiebantur et hereditates nostrae diripiebantur
25 et non ad nos tantum extenderunt manum sed et in omnes fines nostros
26 et ecce adplicuerunt hodie ad arcem in Hierusalem occupare eam et munitionem in Bethsuram munierunt
27 et nisi praeveneris eos velocius maiora quam haec facient nec poteris obtinere eos

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28 et iratus est rex ut audivit et convocavit omnes amicos suos et principes exercitus sui et eos qui super equites erant
29 sed et de regnis aliis et insulis et maritimis venerunt ad eum exercitus conducticius
30 et erat numerus exercitus centum milia peditum et viginti milia equitum et elefanti triginta duo docti ad proelium
31 et venerunt per Idumeam et adplicuerunt ad Bethsuram et pugnaverunt dies multos et fecerunt machinas et exierunt et succenderunt eas igni et pugnaverunt viriliter
32 et recessit Iudas ab arce et admovit castra ad Bethzacara contra castra regis
33 et surrexit ante lucem et concitavit exercitus impetum contra viam Bethzacara et conparaverunt se exercitus in proelium et tubis cecinerunt
34 et elefantis ostenderunt sanguinem uvae et mori ad acuendos eos in proelium
35 et diviserunt bestias per legiones et adstiterunt singulis elefantis mille viri in loricis concatenatis et galeae aereae in capitibus eorum et quingenti equites ordinati unicuique bestiae electi erant
36 hii ante tempus ubicumque erat bestia erant et quocumque ibat ibant non discedebant ab ea
37 sed et turres ligneas super eos firmae protegentes super singulas bestias et super eas machinae et super singulas viri virtutis triginta duo qui pugnabant desuper et intus magister bestiae
38 et residuum equitatum hinc et inde statuit in duas partes tubis et exercitum commovere et perurguere constipati in legionibus eius
39 et ut refulsit sol in clypeos aureos et aereos resplenduerunt montes ab eis resplenduerunt sicut lampades ignis
40 et distincta est pars exercitus regis per montes excelsos et alii per loca humilia et ibant caute et ordinate
41 et commovebantur omnes inhabitantes a voce multitudinis eorum et incessu turbae et conlisionis armorum erat enim exercitus magnus valde et fortis
42 et adpropiavit Iudas et exercitus eius in proelium et ceciderunt de exercitu regis sescenti viri
43 et vidit Eleazar filius Saura unam de bestiis loricatam loricis regis et erat eminens super ceteras bestias et visum est ei quod in ea esset rex
44 et dedit se ut liberaret populum suum et adquireret sibi nomen aeternum
45 et cucurrit ad eam audaciter in medio legionis interficiens a dextris et a sinistris et cadebant ab eo huc et illuc
46 et ivit sub pedes elefanti et subposuit ei et occidit eum et cecidit in terram super ipsum et mortuus est illic
47 et videntes virtutem regis et impetum exercitus eius deverterunt ab eis
48 castra autem regis ascenderunt contra eos in Hierusalem et adplicuit castra rex ad Iudaeam et montem Sion
49 et fecit pacem cum his qui erant in Bethsuram et exierunt de civitate quia non erant eis ibi alimenta conclusis quia sabbata erant terrae
50 et conprehendit rex Bethsuram et constituit illic custodiam servare eam
51 et convertit castra ad locum sanctificationis dies multos et statuit illic ballistas et machinas et ignis iacula et tormenta ad lapides iactandos et spicula et scorpios ad mittendas sagittas et fundibula
52 fecerunt autem et ipsi machinas adversus machinas eorum et pugnaverunt dies multos
53 escae autem non erant in civitate eo quod septimus annus esset et qui remanserant in Iudaea de gentibus consumpserant reliquias eorum quae repositae fuerant
54 et remanserunt in sanctis viri pauci quoniam obtinuerat eos fames et dispersi sunt unusquisque in locum suum
55 et audivit Lysias quod Philippus quem constituit rex Antiochus cum adhuc viveret et nutriret Antiochum filium suum ut regnaret
56 et reversus esset a Perside et Media et exercitus qui abierat cum ipso et quia quaerit suscipere regni negotia
57 festinavit ire et dicere ad regem et duces exercitus deficimus cotidie et esca nobis modica est et locus quem obsidemus est munitus et incumbit nobis ordinare de regno
58 nunc itaque demus dextras hominibus istis et faciamus cum illis pacem et cum omni gente eorum
59 et constituamus illis ut ambulent in legitimis suis sicut prius propter legitima enim ipsorum quae despeximus irati sunt et fecerunt omnia haec
60 et placuit sermo in conspectu regis et principum et misit ad eos pacem facere et receperunt illam
61 et iuravit illis rex et principes et exierunt de munitione
62 et intravit rex montem Sion et vidit munitionem loci et rupit ius iuramenti quod iuravit et mandavit destruere murum in gyro
63 et discessit festinanter et reversus est Antiochiam et invenit Philippum dominantem civitati et pugnavit adversus eum et occupavit civitatem.

1 MACCABEES CHAPTER 7

1 anno centesimo quinquagesimo et primo exiit Demetrius Seleuci filius ab urbe Roma et ascendit cum paucis viris in civitatem maritimam et regnavit illic
2 et factum est ut ingressus est in domum regni patrum suorum conprehendit exercitus Antiochum et Lysiam ut adduceret eos ad eum
3 et res ei innotuit et ait nolite mihi ostendere faciem eorum
4 et occidit eos exercitus et sedit Demetrius super sedem regni sui
5 et venerunt ad eum viri iniqui et impii ex Israhel et Alchimus dux eorum qui volebat fieri sacerdos
6 et accusaverunt populum apud regem dicentes perdidit Iudas et fratres eius amicos tuos et nos disperdit de terra nostra
7 nunc ergo mitte virum cui credis et eat et videat exterminium omne quod fecit nobis et regionibus regis et puniit omnes amicos eius et adiutores eorum
8 et elegit rex ex amicis suis Bacchidem qui dominabatur trans Flumen magnum in regno et fidelem regi et misit eum

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9 et Alchimum impium constituit in sacerdotio et mandavit ei facere ultionem in filios Israhel

10 et surrexerunt et venerunt cum exercitu magno in terram Iuda et miserunt nuntios et locuti sunt ad Iudam et fratres eius verbis pacificis in dolo

11 et non intenderunt sermonibus eorum viderunt enim quia venerunt cum exercitu magno

12 et convenerunt ad Alchimum et Bacchidem congregatio scribarum requirere quae iusta sunt

13 et primi Asidei qui erant in filiis Israhel et exquirebant ab eis pacem

14 dixerunt enim homo sacerdos de semine Aaron venit non decipiet nos

15 et locutus est cum eis verba pacifica et iuravit illis dicens non inferemus vobis malum neque amicis vestris

16 et crediderunt ei et conprehendit ex eis sexaginta viros et occidit eos in una die secundum verbum quod scriptum est

17 carnes sanctorum tuorum et sanguinem ipsorum effuderunt in circuitu Hierusalem et non erat qui sepeliret

18 et incubuit timor et tremor in omnem populum quia dixerunt non est ei veritas et iudicium transgressi sunt enim constitutum et iusiurandum quod iuraverunt

19 et movit Bacchides castra ab Hierusalem et adplicuit in Bethzetha et misit et conprehendit multos ex eis qui a se refugerant et quosdam de populo mactavit et in puteum magnum proiecit

20 et commisit regionem Alchimo et reliquit cum eo auxilium in adiutorium ipsi et abiit Bacchides ad regem

21 et satis agebat Alchimus pro principatu sacerdotii sui

22 et convenerunt ad eum omnes qui perturbabant populum suum et obtinuerunt terram Iuda et fecerunt plagam magnam in Israhel

23 et vidit Iudas omnia mala quae fecit Alchimus et qui cum eo erant in filios Israhel plus multo quam gentes

24 et exiit in omnes fines Iudae in circuitu et fecit vindictam in viros desertores et cessaverunt ultra exire in regionem

25 vidit autem Alchimus quod praevaluit Iudas et qui cum eo sunt et cognovit quia non potest sustinere eos et regressus est ad regem et accusavit eos multis criminibus

26 et misit rex Nicanorem unum ex principibus suis nobilioribus qui erat inimicitias exercens contra Israhel et mandavit ei evertere populum

27 et venit Nicanor in Hierusalem cum exercitu magno et misit ad Iudam et ad fratres eius cum dolo verbis pacificis

28 dicens non sit pugna inter me et vos veniam cum viris paucis et videam facies vestras cum pace

29 et venit ad Iudam et salutaverunt se invicem pacifice et hostes parati erant rapere Iudam

30 et innotuit sermo Iudae quoniam cum dolo venerat ad eum et conterritus est ab eo et amplius noluit videre faciem eius

31 et cognovit Nicanor quoniam denudatum est consilium eius et exivit obviam Iudae in pugnam iuxta Capharsalama

32 et ceciderunt de Nicanoris fere quinque milia viri et fugerunt in civitatem David

33 et post haec verba ascendit Nicanor in montem Sion et exierunt de sacerdotibus populi salutare eum in pace et demonstrare ei holocaustomata quae offerebantur pro rege

34 et inridens sprevit eos et polluit et locutus est superbe

35 et iuravit cum ira dicens nisi traditus fuerit Iudas et exercitus eius in manus meas continuo cum regressus fuero in pace succendam domum istam et exiit cum ira magna

36 et intraverunt sacerdotes et steterunt ante faciem altaris et templi et flentes dixerunt

37 tu elegisti domum istam Domine ad invocandum nomen tuum in ea ut esset domus orationis et obsecrationis populo tuo

38 fac vindictam in homine isto et exercitu eius et cadant gladio memento blasphemias eorum et ne dederis eis ut permaneant

39 et exiit Nicanor ab Hierusalem et castra adplicuit ad Bethoron et occurrit illi exercitus Syriae

40 et Iudas adplicuit in Adarsa cum tribus milibus viris et oravit Iudas et dixit

41 qui missi erant a rege Sennacherib Domine qui blasphemaverunt te exiit angelus et percussit ex eis centum octoginta quinque milia

42 sic percute exercitum istum in conspectu nostro hodie et sciant ceteri quia male locutus est super sancta tua et iudica illum secundum malitiam illius

43 et commiserunt exercitus proelium tertiadecima die mensis adar et contrita sunt castra Nicanoris et cecidit ipse primus in proelio

44 ut vidit autem exercitus eius quia cecidit Nicanor proiecerunt arma sua et fugerunt

45 et persecuti sunt eos viam diei unius ab Adasor usquequo veniatur Gazera et tubis cecinerunt post eos cum significationibus

46 et exierunt de omnibus castellis Iudae in circuitu et ventilabant eos cornibus et convertebantur iterum ad eos et ceciderunt omnes gladio et non est relictus ex eis nec unus

47 et acceperunt spolia eorum et praedam et caput Nicanoris amputaverunt et dexteram eius quam extenderat superbe et adtulerunt et suspenderunt contra Hierusalem

48 et laetatus est populus valde et egerunt diem illam in laetitia magna

49 et constituit agi omnibus annis diem istam tertiadecima die mensis adar

50 et siluit terra Iuda dies paucos.

1 MACCABEES CHAPTER 8

1 et audivit Iudas nomen Romanorum quia sunt potentes viribus et adquiescunt ad omnia quae postulantur ab eis et quicumque accesserunt ad eos statuerunt cum eis amicitias et quia sunt potentes viribus

2 audierunt proelia eorum et virtutes bonas quas faciunt in Galatia quia obtinuerunt eos et duxerunt sub tributum

3 et quanta fecerunt in regione Hispaniae et quod in potestate redegerunt metalla argenti et auri quae illic sunt et possederunt omnem locum consilio suo et patientia

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4 locos qui longe erant valde ab eis et reges qui supervenerant illis ab extremis terrae contriverunt et percusserunt eos plaga magna ceteri autem dant eis tributum omnibus annis

5 et Philippum et Persen Citiorum regem et ceteros qui adversus eos arma tulerunt contriverunt bello et obtinuerunt eos

6 et Antiochum magnum regem Asiae qui eis pugnam intulerat habens centum viginti elefantos et exercitum magnum valde contritum ab eis

7 et quia ceperunt eum vivum et statuerunt ei ut daret ipse et qui regnaverint post eum tributum magnum et daret obsides et constitutum

8 et regionem Medorum et Lydos et Medos de optimis regionibus eorum et acceptas eas ab illis dederunt Eumeni regi

9 et quia qui erant apud Elladam voluerunt ire et tollere eos et innotuit sermo his

10 et miserunt ad eos ducem unum et pugnaverunt contra illos et ceciderunt ex eis multi et captivas duxerunt uxores eorum et filios et diripuerunt eos et terram eorum possederunt et destruxerunt muros eorum et in servitutem illos redegerunt usque in hunc diem

11 et residua regna et insulas quae aliquando restiterant illis exterminaverunt et in potestatem redegerunt

12 cum amicis autem suis et qui in ipsis requiem habebant conservaverunt amicitiam et obtinuerunt regna quae erant proxima et quae longe quia quicumque audiebant nomen eorum timebant eos

13 quibus vero vellent auxilio esse ut regnarent regnabant et exaltati sunt valde

14 et in omnibus istis nemo portabat diadema nec induebatur purpura ut magnificaretur in ea

15 et quia curiam fecerunt sibi et cotidie consulebant trecentos viginti consilium agentes semper de multitudine ut quae digna sunt gerant

16 et committunt uni homini magistratum suum per singulos annos dominari universae terrae suae et omnes oboediunt uni et non est invidia neque zelus inter eos

17 et elegit Iudas Eupolemum filium Iohannis filii Iacob et Iasonem filium Eleazari et misit eos Romam constituere cum illis amicitiam et societatem

18 et ut auferrent ab eis iugum Graecorum quia viderunt quod in servitutem premerent regnum Israhel

19 et abierunt Romam viam multam valde et introierunt curiam et dixerunt

20 Iudas Macchabeus et fratres eius et populus Iudaeorum miserunt nos ad vos statuere vobiscum societatem et pacem et conscribi nos socios et amicos vestros

21 et placuit sermo in conspectu eorum

22 et hoc rescriptum quod rescripserunt in tabulis aereis et miserunt Hierusalem ut esset apud eos ibi memoriale pacis et societatis

23 bene sit Romanis et genti Iudaeorum in mari et in terra in aeternum gladiusque et hostis procul sit ab eis

24 quod si institerit bellum Romanis prius aut omnibus sociis eorum in omni dominatione eorum

25 auxilium feret gens Iudaeorum prout tempus dictaverit corde pleno

26 et proeliantibus non dabunt neque subministrabunt triticum arma pecuniam naves sicut placuit Romanis et custodient mandata eorum nihil ab eis accipientes

27 similiter autem et si genti Iudaeorum prius acciderit bellum adiuvabunt Romani ex animo prout eis tempus permiserit

28 et adiuvantibus non dabitur triticum arma pecunia naves sicut placuit Romanis et custodiant mandata eorum absque dolo

29 secundum haec verba constituerunt Romani populo Iudaeorum

30 quod si post haec verba hii aut illi addere vel demere ad haec aliquid voluerint facient ex proposito suo et quaecumque addiderint vel dempserint rata erunt

31 sed et de malis quae Demetrius rex fecit in eos scripsimus ei dicentes quare gravasti iugum tuum super amicos nostros et socios Iudaeos

32 si ergo iterum adierint nos adversum te faciemus illis iudicium et pugnabimus tecum mari terraque.

1 MACCABEES CHAPTER 9

1 interea ubi audivit Demetrius quia cecidit Nicanor et exercitus eius in proelio adposuit Bacchidem et Alchimum rursum mittere in Iudaeam et dextrum cornu cum illis

2 et abierunt viam quae ducit in Galgala et castra posuerunt in Mesaloth quae est in Arbellis et occupaverunt eam et peremerunt animas hominum multas

3 et mense primo anni centesimi quinquagesimi et secundi adplicuerunt exercitum ad Hierusalem

4 et surrexerunt et abierunt in Berea viginti milia virorum et duo milia equitum

5 et Iudas castra posuerat in Laisa et tria milia viri cum eo electi

6 et viderunt multitudinem exercitus quia multi sunt et timuerunt valde et multi subtraxerunt se de castris et non remanserunt ex eis nisi octingenti viri

7 et vidit Iudas quod defluxit exercitus suus et bellum perurguebat eum confractus est corde quia non habebat tempus congregandi eos et dissolutus est

8 et dixit his qui residui erant surgamus et eamus ad adversarios nostros si poterimus pugnare adversus eos

9 et avertebant eum dicentes non poterimus sed liberemus animas nostras modo et revertemur ad fratres nostros et pugnabimus adversus eos nos autem pauci sumus

10 et ait Iudas absit istam rem facere ut fugiamus ab eis et si adpropiavit tempus nostrum moriamur in virtute propter fratres nostros et non inferamus crimen gloriae nostrae

11 et movit exercitus de castris et steterunt illis obviam et divisi sunt equites in duas partes et fundibalarii et sagittarii praeibant exercitum et primi certaminis omnes potentes

12 Bacchides autem erat in dextro cornu et proximavit legio ex duabus partibus et clamabant tubis

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13 exclamaverunt autem et hii qui erant ex parte Iudae etiam ipsi et commota est terra a voce exercituum et commissum est proelium a mane usque ad vesperam

14 et vidit Iudas quia firmior est pars exercitus Bacchidis in dextris et convenerunt cum ipso omnes constantes corde

15 et contrita est dextra pars ab eis et persecutus est eos usque ad montem Azoti

16 et qui in sinistro cornu erant viderunt quod contritum est dextrum cornu et secuti sunt post Iudam et qui cum ipso erant a tergo

17 et ingravatum est proelium et ceciderunt vulnerati multi ex his et illis

18 et Iudas cecidit et ceteri fugerunt

19 et Ionathas et Simon tulerunt Iudam fratrem suum in Modin

20 et fleverunt eum omnis populus Israhel planctu magno et lugebant dies multos

21 et dixerunt quomodo cecidit potens qui salvum faciebat Israhel

22 et cetera verba Iudae bellorum et virtutum quas fecit non sunt descripta multa enim erant valde

23 et factum est post obitum Iudae emerserunt iniqui in omnibus finibus Israhel et exorti sunt omnes qui operabantur iniquitatem

24 in diebus illis facta est fames magna valde et tradidit se Bacchidi omnis regio eorum cum ipsis

25 et elegit Bacchides impios viros et constituit eos dominos regionis

26 et exquirebant et perscrutabantur amicos Iudae et adducebant eos ad Bacchidem et vindicabat in illos et inludebat

27 et facta est tribulatio magna in Israhel qualis non fuit ex qua die non est visus propheta in Israhel

28 et congregati sunt omnes amici Iudae et dixerunt Ionathae

29 ex quo frater tuus Iudas defunctus est vir similis ei non est qui exeat contra inimicos Bacchidem et eos qui inimici sunt genti nostrae

30 nunc itaque te elegimus hodie esse nobis principem et ducem ad bellandum bellum nostrum

31 et suscepit Ionathas tempore illo principatum et surrexit loco Iudae fratris sui

32 et cognovit Bacchides et quaerebat eum occidere

33 et cognovit Ionathas et Simon frater eius et omnes qui cum eo erant et fugerunt in desertum Thecuae et consederunt ad aquam lacus Asphar

34 et cognovit Bacchides et die sabbatorum venit ipse et omnis exercitus eius trans Iordanem

35 et misit fratrem suum ducem populi et rogavit Nabatheos amicos suos ut commendaret illis adparatum suum qui erat copiosus

36 et exierunt filii Iambri ex Madabas et conprehenderunt Iohannem et omnia quae habebat et abierunt habentes ea

37 post haec verba renuntiatum est Ionathae et Simoni fratri eius quia filii Iambri faciunt nuptias magnas et ducunt sponsam ex Nadaba filiam unius de magnis principibus Chanaan cum ambitione magna

38 et recordati sunt sanguinis Iohannis fratris sui et ascenderunt et absconderunt se sub tegumento montis

39 et levaverunt oculos suos et viderunt et ecce tumultus et adparatus multus et sponsus processit et amici eius et fratres eius obviam illis cum tympanis et musicis et armis multis

40 et surrexerunt ad eos cum insidiis et occiderunt eos et ceciderunt multi vulnerati et residui fugerunt in montem et acceperunt omnia spolia eorum

41 et conversae sunt nuptiae in luctum et vox musicorum ipsorum in lamentum

42 et vindicaverunt vindicta sanguinem fratris sui et reversi sunt ad ripam Iordanis

43 et audivit Bacchides et venit die sabbatorum usque ad oram Iordanis in virtute multa

44 et dixit ad suos Ionathas surgamus et pugnemus contra inimicos nostros non est enim hodie sicut heri et nudius tertius

45 ecce enim bellum ex adverso aqua vero Iordanis hinc et inde et ripae et paludes et saltus et non est locus devertendi

46 nunc ergo clamate in caelum ut liberemini de manu inimicorum vestrorum et commissum est bellum

47 et extendit Ionatha manum suam percutere Bacchidem et devertit ab eo retro

48 et desiluit Ionathan et transnataverunt ad eos Iordanem

49 et ceciderunt de parte Bacchidis die illa mille viri et reversi sunt Hierusalem

50 et aedificaverunt civitates munitas in Iudaea munitionem quae erat in Hiericho et in Ammaum et in Bethoron et Bethel et Tamnatan et Phara et Thopo muris excelsis et portis et seris

51 et posuit custodiam in eis ut inimicitias exercerent in Israhel

52 et munivit civitatem Bethsuram et Gazara et arcem et posuit in eis auxilia et adparatum escarum

53 et accepit filios principum regionis obsides et posuit eos in arce in Hierusalem in custodia

54 et anno centesimo quinquagesimo tertio mense secundo praecepit Alchimus destrui muros domus sanctae interioris et destrui opera prophetarum et coepit destruere

55 in tempore illo percussus est Alchimus et inpedita sunt opera illius et obclusum est os eius et dissolutus est paralysin nec ultra loqui potuit verbum et mandare de domo sua

56 et mortuus est Alchimus in tempore illo cum tormento magno

57 et vidit Bacchides quoniam mortuus est Alchimus et reversus est ad regem et siluit terra annis duobus

58 et cogitaverunt omnes iniqui dicentes ecce Ionathas et qui cum eo sunt in silentio habitant confidentes nunc ergo adducamus Bacchidem et conprehendet eos omnes in una nocte

59 et abierunt et consilium ei dederunt

60 et surrexit ut veniret cum exercitu multo et misit occulte epistulas sociis suis qui erant in Iudaea ut conprehenderent

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Ionathan et eos qui cum eo erant sed non potuerunt quia innotuit eis consilium eorum

61 et adprehendit de viris regionis qui principes erant malitiae quinquaginta viros et occidit eos

62 et secessit Ionathas et Simon et qui cum eo erant in Bethbessi quae est in deserto et struxit diruta eius et firmaverunt eam

63 et agnovit Bacchides et congregavit universam multitudinem suam et his qui de Iuda erant denuntiavit

64 et venit et castra posuit desuper a Bethbesse et obpugnavit eam dies multos et fecit machinas

65 et reliquit Ionathas Simonem fratrem suum in civitate et exiit in regionem et venit cum numero

66 et percussit Odaren et fratres eius et filios Phaseron in tabernaculo ipsorum et coepit caedere et crescere in virtutibus

67 Simon vero et qui cum ipso erant exierunt de civitate et succenderunt machinas

68 et pugnaverunt contra Bacchidem et contritus est ab eis et adflixerunt eum valde quoniam consilium eius et congressus eius erat inanis

69 et iratus contra viros iniquos qui ei consilium dederant ut veniret in regionem ipsorum multos ex eis occidit ipse autem cogitavit cum reliquis abire in regionem suam

70 et cognovit Ionathas et misit ad eum legatos conponere cum ipso pacem et reddere ei captivitatem

71 et libenter accepit et fecit secundum verba eius et iuravit nihil se ei facturum mali omnibus diebus vitae eius

72 et reddidit ei captivitatem quam prius erat praedatus de terra Iuda et conversus abiit in terram suam et non adposuit amplius venire in fines eius

73 et cessavit gladius ex Israhel et habitavit Ionathas in Machemas et coepit Ionathas ibi iudicare populum et exterminavit impios ex Israhel.

1 MACCABEES CHAPTER 10

1 et anno centesimo sexagesimo ascendit Alexander Antiochi filius qui cognominatus est Nobilis et occupavit Ptolomaidam et receperunt eum et regnavit illic

2 et audivit Demetrius rex et congregavit exercitum valde copiosum et exivit obviam illi in proelium

3 et misit Demetrius ad Ionathan epistulam verbis pacificis ut magnificaret eum

4 dixit enim anticipemus pacem facere cum eo priusquam faciat cum Alexandro adversus nos

5 recordabitur enim omnium quae fecimus in eum et in fratrem eius et in gentem eius

6 et dedit ei potestatem congregandi exercitum et fabricare arma et esse ipsum socium eius et obsides qui erant in arce iussit tradi ei

7 et venit Ionathas in Hierusalem et legit epistulas in auditu omnis populi et eorum qui in arce erant

8 et timuerunt timore magno quoniam audierunt quod dedit ei rex in potestatem congregandi exercitum

9 et traditi sunt Ionathae obsides et reddidit eos parentibus suis

10 et habitavit Ionathas in Hierusalem et coepit aedificare et innovare civitatem

11 et dixit facientibus opera ut struerent muros et montem Sion in circuitu lapidibus quadratis ad munitionem et ita fecerunt

12 et fugerunt alienigenae qui erant in munitionibus quas aedificaverat Bacchides

13 et reliquit unusquisque locum suum et abiit in terram suam

14 tantum in Bethsuram remanserant aliqui ex his qui reliquerant legem et praecepta Dei erat enim haec eis ad refugium

15 et audivit Alexander rex promissa quae promisit Demetrius Ionathae et narraverunt ei proelia et virtutes quas ipse fecit et fratres eius et labores quos laboraverunt

16 et ait numquid inveniemus aliquem virum talem et nunc faciemus eum amicum et socium nostrum

17 et scripsit epistulam et misit ei secundum haec verba dicens

18 rex Alexander fratri Ionathae salutem

19 audivimus de te quod vir potens viribus et aptus es ut sis amicus noster

20 et nunc constituimus te hodie summum sacerdotem gentis tuae et ut amicus regis voceris et misit ei purpuram et coronam auream ut quae nostra sunt sentias et conserves amicitias ad nos

21 et induit se Ionathas stolam sanctam septimo mense anno centesimo sexagesimo in die sollemni scenophegiae et congregavit exercitum et fecit arma copiosa

22 et audivit Demetrius verba ista et contristatus est et ait

23 quid hoc fecimus quod praeoccupavit nos Alexander adprehendere amicitiam Iudaeorum ad munimen sui

24 scribam et ego illi verba deprecatoria et dignitates et dona ut sit mecum in adiutorio

25 et scripsit in haec verba rex Demetrius genti Iudaeorum salutem

26 quoniam servastis ad nos pactum et mansistis in amicitia nostra et non accessistis ad inimicos nostros audivimus et gavisi sumus

27 et nunc perseverate adhuc conservare ad nos fidem et retribuemus vobis bona pro his quae fecistis nobiscum

28 et remittemus vobis praestationes multas et dabimus vobis donationes

29 et nunc absolvo vos et omnes Iudaeos a tributis et pretia salis indulgeo et coronas remitto et tertias seminis

30 et dimidiam partem fructus ligni quod est portionis meae relinquo vobis ex hodierno et deinceps ne accipiatur a terra Iuda et a tribus civitatibus quae additae sunt illi ex Samaria et Galilea ex hodierna die et in totum tempus

31 et Hierusalem sit sancta et libera cum finibus suis et decimae et tributa ipsius sint

32 remitto etiam potestatem arcis quae est in Hierusalem et do eam summo sacerdoti et constituat in ea viros quoscumque ipse elegerit qui custodiant eam

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33 et omnem animam Iudaeorum quae captiva est a terra Iuda in omni regno meo relinquo liberam gratis ut omnes a tributis resolvantur etiam pecorum suorum

34 et omnes dies sollemnes et sabbata et neomeniae et dies decreti et tres dies ante diem sollemnem et tres post diem sollemnem sint omnes inmunitatis et remissionis omnibus Iudaeis qui sunt in regno meo

35 et nemo potestatem agere aliquid habeat et movere negotii adversus aliquem eorum in omni causa

36 et ut adscribantur ex Iudaeis in exercitu regis ad triginta milia virorum et dabuntur illis copiae ut oportet omnibus exercitibus regis et ex ipsis ordinabuntur qui sint in munitionibus regis magni

37 et ex his constituentur supra negotia regni quae aguntur ex fide et principes sint ex eis et ambulent legibus suis sicut praecepit rex in terra Iuda

38 et tres civitates quae additae sunt Iudaeae ex regione Samariae cum Iudaea reputentur ut sint sub uno et non oboediant aliae potestati nisi summi sacerdotis

39 Ptolomaidam et confines eius quas dedi donum sanctis qui sunt in Hierusalem ad necessarios sumptus sanctorum

40 et ego singulis annis dabo quindecim milia siclorum argenti de rationibus regis quae me contingunt

41 et omne quod reliquum fuit quod non reddiderant qui super negotia erant annis prioribus ex hoc dabunt in opera domus

42 et super haec quinque milia siclorum argenti quae accipiebant de sanctorum ratione per singulos annos et haec ad sacerdotes pertineant qui ministerio funguntur

43 et quicumque fugerint in templum quod est in Hierosolymis et in omnibus finibus eius obnoxios regi in omni negotio dimittatis et universa quae sunt eis in regno meo libera habeant

44 et ad aedificanda vel restauranda opera sanctorum sumptus dabuntur de ratione regis

45 et ad extruendos muros Hierusalem et communiendos in circuitu sumptus dabuntur de ratione regis et ad construendos muros in Iudaea

46 ut audivit autem Ionathas et populus sermones istos non crediderunt eis nec receperunt eos quia recordati sunt malitiae magnae quam fecerat in Israhel et tribulaverat eos valde

47 et conplacuit eis in Alexandrum quia ipse fuerat eis princeps sermonum pacis et ipsi auxilium ferebant omnibus diebus

48 et congregavit Alexander rex exercitum magnum et admovit castra ad Demetrium

49 et commiserunt proelium reges et fugit exercitus Alexandri et insecutus est eum Demetrius et incubuit super eos

50 et invaluit proelium nimis donec occidit sol et cecidit Demetrius in illa die

51 et misit Alexander ad Ptolomeum regem Aegypti legatos secundum haec verba dicens

52 quoniam ingressus sum in regnum meum et sedi in sede patrum meorum et obtinui principatum et contrivi Demetrium et possedi regionem nostram

53 et commisi cum eo pugnam et contritus est ipse et castra eius a nobis et sedimus in sede regni eius

54 et nunc statuamus ad invicem amicitiam et da mihi filiam tuam uxorem et ero gener tuus et ipsi dignitatem

55 et respondit Ptolomeus rex dicens felix dies in qua reversus es ad terram patrum tuorum et sedisti in sede regni eorum

56 et nunc faciam tibi quae scripsisti sed occurre Ptolomaidae ut videamus nos invicem et spondeam tibi sicut dixisti

57 et exiit Ptolomeus de Aegypto ipse et Cleopatra filia eius et venit Ptolomaidae anno centesimo sexagesimo secundo

58 et occurrit ei Alexander rex et dedit ei Cleopatram filiam suam et fecit nuptias eius Ptolomaidae sicut reges in magna gloria

59 et scripsit rex Alexander Ionathae ut veniret obviam sibi

60 et abiit cum gloria Ptolomaidem et occurrit ibi duobus regibus et dedit illis argentum multum et aurum et dona et invenit gratiam in conspectu eorum

61 et convenerunt adversus eum viri pestilentes ex Israhel viri iniqui interpellantes adversus eum et non intendit ad eos rex

62 et iussit expoliari Ionathan vestimentis suis et induit eum purpura et ita fecerunt et conlocavit eum rex sedere secum

63 dixitque principibus exite cum eo in medio civitatis et praedicate ut nemo interpellet adversus eum de ullo negotio nec quisquam ei molestus sit de ulla ratione

64 et factum est ut viderunt qui interpellabant gloriam eius quae praedicabatur et opertum eum purpura fugerunt omnes

65 et magnificavit eum rex et scripsit eum inter primos amicos et posuit eum ducem et participem principatus

66 et reversus est Ionathan in Hierusalem cum pace et laetitia

67 in anno centesimo sexagesimo quinto venit Demetrius filius Demetrii a Creta in terram patrum suorum

68 et audivit Alexander rex et contristatus est valde et reversus est Antiochiam

69 et constituit Demetrius Apollonium qui praeerat Coelesyriae et congregavit exercitum magnum et accessit ad Iamniam et misit ad Ionathan summum sacerdotem

70 dicens tu solus resistis nobis ego autem factus sum in derisum et in obprobrium propterea quia tu potestatem exerces in montibus

71 nunc ergo si confidis in virtutibus tuis descende ad nos in campum et conparemus illic invicem quia mecum est virtus bellorum

72 interroga et disce qui sim ego et ceteri qui auxilio sunt mihi qui et dicunt quia non potest stare pes vester ante faciem nostram quia bis in fugam conversi sunt patres tui in terra sua

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73 et nunc quomodo poteris sustinere equitatum exercitum tantum in campo ubi non est lapis neque saxum neque locus fugiendi

74 ut audivit autem Ionathas sermones Apollonii motus est animo et elegit decem milia virorum et exiit ab Hierusalem et concurrit ei Simon frater eius in adiutorium

75 et adplicuerunt castra in Ioppen et exclusit eum a civitate quia custodia Apollonii Ioppe erat et obpugnavit eam

76 et exterriti qui erant intra civitatem aperuerunt ei et obtinuit Ionathas Ioppen

77 et audivit Apollonius et admovit tria milia equitum et exercitum multum

78 et abiit Azotum tamquam iter faciens et statim exiit in campum eo quod haberet multitudinem equitum et confideret in eis et insecutus est eum Ionathas in Azotum et proelium commiserunt

79 et reliquit Apollonius in castris mille equites post eos occulte

80 et cognovit Ionathas quoniam sunt insidiae post se et circuierunt castra eius a mane usque ad vesperam

81 populus autem stabat sicut praecepit Ionathas et laboraverunt equi eorum

82 et eiecit Simon exercitum suum et commisit contra legionem equites enim fatigati erant et contriti sunt ab eo et fugerunt

83 et qui dispersi sunt in campum fugerunt in Azotum et intraverunt in Bethdagon idolum suum ut se liberarent

84 et succendit Ionathas Azotum et civitates quae erant in circuitu eius et accepit spolia eorum et templum Dagon et eos qui fugerunt in illud succendit igni

85 et fuerunt qui ceciderunt gladio cum his qui succensi sunt fere octo milia virorum

86 et movit inde Ionathas castra et adplicuit ea Ascalona et exierunt de civitate obviam illi in magna gloria

87 et reversus est Ionathas in Hierusalem cum suis habentibus spolia multa

88 et factum est ut audivit Alexander rex sermones istos addidit adhuc glorificare Ionathan

89 et misit ei fibulam auream sicuti est consuetudo dari cognatis regum et dedit ei Accaron et omnes fines eius in possessionem.

1 MACCABEES CHAPTER 11

1 et rex Aegypti congregavit exercitum sicut harena quae est circa ora maris et naves multas et quaerebat obtinere regnum Alexandri dolo et addere illud regno suo

2 et exiit in Syriam verbis pacificis et aperiebant ei quia mandaverat Alexander rex exire ei obviam eo quod socer suus esset

3 cum introiret autem civitatem Ptolomeus ponebat custodias militum in singulis civitatibus

4 et ut adpropiavit Azoto ostenderunt ei templum Dagon succensum et Azotum et cetera eius demolita et corpora proiecta et eorum qui caesi erant in bello tumulos quos fecerat secus viam

5 et narraverunt regi quia haec fecit Ionathas ut invidiam facerent ei et tacuit rex

6 et occurrit Ionathas regi in Ioppen cum gloria et invicem se salutaverunt et dormierunt illic

7 et abiit Ionathas cum rege usque ad fluvium qui vocatur Eleutherus et reversus est Hierusalem

8 rex autem Ptolomeus obtinuit dominium civitatum usque Seleuciam maritimam et cogitabat in Alexandrum consilia mala

9 et misit legatos ad Demetrium dicens veni conponamus inter nos pactum et dabo tibi filiam meam quam habet Alexander et regnabis in regno patris tui

10 paenituit enim me quod dederim illi filiam meam quaesivit enim me occidere

11 et vituperavit eum propterea quod concupierat regnum eius

12 et abstulit filiam suam et dedit eam Demetrio et abalienavit se ab Alexandro et manifestae factae sunt inimicitiae eius

13 et intravit Ptolomeus Antiochiam et inposuit duo diademata capiti suo Aegypti et Asiae

14 Ptolomeus autem rex erat in Cilicia illis temporibus quia rebellabant qui erant in locis illius

15 et audivit Alexander et venit ad eum in bello et produxit Ptolomeus rex exercitum et occurrit ei in manu valida et fugavit eum

16 et fugit Alexander in Arabiam ut ibi protegeretur rex autem Ptolomeus exaltatus est

17 et abstulit Gaddihel Arabs caput Alexandri et misit Ptolomeo

18 et rex Ptolomeus mortuus est in die tertia et qui erant in munitionibus perierunt ab his qui erant intra castra

19 et regnavit Demetrius anno centesimo sexagesimo septimo

20 in diebus illis congregavit Ionathas eos qui erant in Iudaea ut expugnarent arcem quae est in Hierusalem et fecerunt contra eam machinas multas

21 et abierunt quidam qui oderant gentem suam viri iniqui ad regem et renuntiaverunt ei quod Ionathas obsideret arcem

22 et ut audivit iratus est et statim venit Ptolomaidam et scripsit Ionathae ne obsideret sed occurreret sibi ad conloquium festinato

23 ut audivit autem Ionathas iussit obsideri et elegit de senioribus Israhel et de sacerdotibus et dedit se periculo

24 et accepit aurum et argentum et vestem et alia xenia multa et abiit ad regem Ptolomaidae et invenit gratiam in conspectu eius

25 et interpellabant adversus eum quidam iniqui ex gente sua

26 et fecit ei rex sicut fecerant ei qui ante ipsum fuerant et exaltavit eum ante conspectu amicorum omnium

27 et statuit ei principatum sacerdotii et quaecumque alia habuit prius pretiosa et fecit eum principem amicorum

28 et postulavit Ionathas a rege ut inmunem faceret Iudaeam toparcias id est et Samariam et promisit ei talenta trecenta

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29 et consensit rex et scripsit Ionathae epistulas de his omnibus hunc modum continentes

30 rex Demetrius Ionathae fratri salutem et genti Iudaeorum

31 exemplum epistulae quam scripsimus Lastheni parenti nostro de vobis misimus ad vos ut sciretis

32 rex Demetrius Lastheni parenti salutem

33 genti Iudaeorum amicis nostris et conservantibus quae iusta sunt apud nos decrevimus benefacere propter benignitatem ipsorum quam erga nos habent

34 statuimus ergo illis omnes fines Iudaeae et tres civitates Lyddam et Ramathae quae additae sunt Iudaeae ex Samaria et omnes confines earum sequestra omnibus sacrificantibus in Hierosolymis pro his quae ab eis rex accipiebat per singulos annos et pro fructibus terrae et pomorum

35 et alia quae ad nos pertinebant decimarum et tributorum ex hoc tempore remittimus eis et areas salinarum et coronas quae nobis deferebantur

36 omnia ipsis concedimus et nihil horum irritum erit ex hoc et in omne tempus

37 nunc ergo curate facere horum exemplum et detur Ionathae et ponatur in monte sancto in loco celebri

38 et vidit Demetrius rex quod siluit terra in conspectu suo et nihil ei resistit dimisit totum exercitum suum unumquemque in locum suum excepto peregrino exercitu quem contraxit ab insulis gentium et inimici erant ei omnis exercitus patrum eius

39 Tryfon autem erat quidam partium Alexandri prius et vidit quoniam omnis exercitus murmurat contra Demetrium et iit ad Emalcuhel Arabum qui nutriebat Antiochum filium Alexandri

40 et adsidebat ei ut traderet eum ipsi ut regnaret loco patris sui et enuntiavit ei quanta fecit Demetrius et inimicitias exercituum eius adversum illum et mansit illic diebus multis

41 et misit Ionathas ad Demetrium regem ut eicerent eos qui in arce erant in Hierusalem et qui in praesidiis erant quia inpugnabant Israhel

42 et misit Demetrius ad Ionathan dicens non haec tantum faciam tibi et genti tuae sed gloria inlustrabo te et gentem tuam cum fuerit oportunum

43 nunc ergo recte feceris si miseris viros in auxilium quia discessit omnis exercitus meus

44 et misit ei Ionathas tria milia virorum fortium Antiochiam et venerunt ad regem et delectatus est rex in adventu eorum

45 et convenerunt qui erant de civitate centum viginti milia virorum et volebant interficere regem

46 et fugit rex in aulam et occupaverunt qui erant de civitate itinera civitatis et coeperunt pugnare

47 et vocavit rex Iudaeos in auxilium et convenerunt omnes simul ad eum et dispersi sunt omnes per civitatem

48 et occiderunt in illa die centum milia hominum et succenderunt civitatem et ceperunt spolia multa in illa die et liberaverunt regem

49 et viderunt qui erant de civitate quod obtinuissent Iudaei civitatem sicut volebant et infirmati sunt mente sua et clamaverunt ad regem cum precibus dicentes

50 da nobis dextras et cessent Iudaei obpugnantes nos et civitatem

51 et proiecerunt arma et fecerunt pacem et glorificati sunt Iudaei in conspectu regis et in conspectu omnium qui erant in regno eius et nominati sunt in regno et regressi sunt in Hierusalem habentes spolia multa

52 et sedit Demetrius rex in sede regni sui et siluit terra in conspectu eius

53 et mentitus est omnia quaecumque dixit et alienavit se ab Ionathan et non retribuit ei secundum beneficia quae sibi tribuerat et vexabat eum valde

54 post haec autem reversus est Tryfon et Antiochus cum eo puer adulescens et regnavit et inposuit diadema

55 et congregati sunt ad eum omnis exercitus quos disperserat Demetrius et pugnaverunt contra eum et fugit et terga vertit

56 et accepit Tryfon bestias et obtinuit Antiochiam

57 et scripsit Antiochus adulescens Ionathae dicens constituo tibi sacerdotium et constituo te super quattuor civitates ut sis de amicis regis

58 et misit illi vasa aurea et ministerium et dedit ei potestatem bibendi in auro et esse in purpura et habere fibulam auream

59 et Simonem fratrem eius constituit ducem a terminis Tyri usque ad fines Aegypti

60 et exiit Ionathas et perambulabat trans flumen civitates et congregatus est ad eum omnis exercitus Syriae in auxilium et venit Ascalona et occurrerunt ei de civitate honorifice

61 et abiit inde Gazam et concluserunt se qui erant Gazae et obsedit eam et succendit quae in circuitu erant civitates et praedatus est eas

62 et rogaverunt Gazenses Ionathan et dedit illis dextram et accepit filios eorum obsides et misit illos in Hierusalem et perambulavit regionem usque Damascum

63 et audivit Ionathas quia praevaricati sunt principes Demetrii in Cades quae est in Galilea cum exercitu multo volentes eum removere a negotio regni

64 et occurrit illis fratrem autem suum Simonem reliquit intra provinciam

65 et adplicuit Simon ad Bethsuram et expugnabat eam diebus multis et conclusit eos

66 et postulaverunt ab eo dextras accipere et dedit illis et eiecit eos inde et cepit civitatem et posuit in ea praesidium

67 et Ionatha et castra eius adplicuerunt ad aquam Gennesar et ante lucem vigilaverunt in campum Asor

68 et ecce castra alienigenarum occurrebant in campo et tendebant ei insidias in montibus ipse autem occurrit ex adverso

69 insidiae vero exsurrexerunt de locis suis et commiserunt proelium

70 et fugerunt qui erant ex parte Ionathae omnes et nemo relictus est ex eis nisi Matthathias filius Absolomi et Iudas filius Chalfi princeps militiae exercitus

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71 et scidit Ionathas vestimenta sua et posuit terram in capite suo et oravit
72 et reversus est ad eos in proelium et convertit illos et pugnaverunt
73 et viderunt qui fugiebant partis illius et reversi sunt ad eum et insequebantur cum eo usque Cades ad castra sua et pervenerunt usque illuc
74 et ceciderunt de alienigenis in die illa tria milia virorum et regressus est Ionatha in Hierusalem.

1 MACCABEES CHAPTER 12

1 et vidit Ionathas quia tempus eum iuvat et elegit viros et misit Romam statuere et renovare cum eis amicitiam
2 et ad Spartas et ad alia loca misit epistulas secundum eandem formam
3 et abierunt Romam et intraverunt in curiam et dixerunt Ionathas summus sacerdos et gens Iudaeorum miserunt nos ut renovetis amicitiam et societatem secundum pristinam
4 et dederunt illis epistulas ad ipsos per loca ut deducerent eos in terram Iuda cum pace
5 et hoc exemplum epistularum quas scripsit Ionathas Spartiatis
6 Ionathas summus sacerdos et seniores gentis et sacerdotes et reliquus populus Iudaeorum Spartiatis fratribus salutem
7 iam pridem missae erant epistulae ad Onian summum sacerdotem a Dario qui regnabat apud vos quoniam estis fratres nostri sicut rescriptum continet quod subiectum est
8 et suscepit Onias virum qui fuerat missus cum honore et accepit epistulas in quibus significabatur de societate et amicitia
9 nos cum nullo horum indigeremus habentes solacio sanctos libros qui sunt in manibus nostris
10 maluimus mittere ad vos renovare fraternitatem et amicitiam ne forte alieni efficiamur a vobis multa enim tempora transierunt ex quo misistis ad nos
11 nos ergo in omni tempore sine intermissione in diebus sollemnibus et ceteris quibus oportet memores sumus vestri in sacrificiis quae offerimus et observationibus sicut fas est et decet meminisse fratrum
12 laetamur itaque de gloria vestra
13 nos autem circumdederunt multae tribulationes et multa proelia et inpugnaverunt nos reges qui sunt in circuitu nostro
14 noluimus ergo vobis molesti esse neque ceteris sociis et amicis nostris in his proeliis
15 habuimus enim de caelo auxilium et liberati sumus nos et humiliati sunt inimici nostri
16 elegimus itaque Numenium Antiochi et Antipatrum Iasonis filium et misimus ad Romanos renovare cum eis amicitiam et societatem pristinam
17 mandavimus itaque eis ut veniant etiam ad vos et salutent vos ut reddant vobis epistulas nostras de innovatione fraternitatis nostrae
18 et nunc bene facietis respondentes nobis ad haec
19 et hoc rescriptum epistularum quod miserat Onias
20 rex Spartiarum Onias Ionathae sacerdoti magno salutem
21 inventum est in scriptura de Spartiatis et Iudaeis quoniam sunt fratres et quia sunt de genere Abraham
22 et nunc ex quo haec cognovimus bene facitis scribentes nobis de pace vestra
23 sed et nos rescripsimus vobis pecora nostra et possessiones nostrae vestrae sunt et vestra nostra mandavimus itaque haec nuntiari vobis
24 et audivit Ionathas quoniam egressi sunt principes Demetrii cum exercitu multo supra quam prius pugnare adversus eum
25 et exiit ab Hierusalem et occurrit eis in Amathite regione non enim dederat eis spatium ut ingrederentur regionem eius
26 et misit speculatores in castra eorum et reversi renuntiaverunt quia constituunt supervenire illis nocte
27 cum occidisset autem sol praecepit Ionathas suis vigilare et esse in armis paratos ad pugnam tota nocte et posuit custodes per circuitum castrorum
28 et audierunt adversarii quia paratus est Ionathas cum suis in bello et timuerunt et formidaverunt corde suo et accenderunt focos in castris suis
29 Ionathas autem et qui cum eo erant non cognoverunt usque mane videbant enim lumina ardentia
30 et secutus est Ionatha et non conprehendit eos transierant enim flumen Eleutherum
31 et divertit Ionathas ad Arabas qui vocantur Zabadei et percussit eos et accepit spolia eorum
32 et iunxit et venit Damascum et perambulavit omnem regionem illam
33 Simon autem exiit et venit usque ad Ascalona et ad proxima praesidia et declinavit in Ioppen et occupavit eam
34 audivit enim quod vellent praesidium tradere partibus Demetrii et posuit ibi custodes ut custodirent eam
35 et reversus est Ionathas et convocavit seniores populi et cogitavit cum eis aedificare praesidia in Iudaea
36 et aedificare muros in Hierusalem et exaltare altitudinem magnam inter medium arcis et civitatis ut separaret eam a civitate ut esset ipsa singulariter et neque emant neque vendant
37 et convenerunt ut aedificarent civitatem et cecidit murus qui erat super torrentem ab ortu solis et reparavit eum qui vocatur Caphetetha
38 et Simon aedificavit Adiada in Sephela et munivit eam et inposuit portas et seras
39 et cum cogitasset Tryfon regnare Asiae et adsumere diadema et extendere manum in Antiochum regem
40 timens ne forte non permitteret eum Ionathas sed pugnaret adversus eum quaerebat conprehendere eum et occidere et exsurgens abiit in Bethasan
41 et exiit Ionathas obviam cum quadraginta milibus virorum electorum in proelium et venit Bethasan
42 et vidit Tryfon quia venit cum exercitu multo ut extenderet in eum manus et timuit
43 et excepit eum cum honore et commendavit eum omnibus amicis suis et dedit ei munera et praecepit exercitibus suis ut oboedirent ei sicut sibi

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44 et dixit Ionathae ut quid vexasti universum populum cum bellum nobis non sit
45 et nunc remitte eos in domos suas elige autem tibi viros paucos qui tecum sint et veni mecum Ptolomaidam et tradam illam tibi et reliqua praesidia et exercitum et universos praepositos negotii et conversus abibo propterea enim veni
46 et credidit ei et fecit sicut dixit et dimisit exercitum et abierunt in terram Iudam
47 retinuit autem secum tria milia virorum ex quibus remisit in Galileam duo milia mille autem cum eo venerunt
48 ut intravit autem Ionathas Ptolomaidam cluserunt portas Ptolomenses et conprehenderunt eum et omnes qui cum eo intraverant gladio interfecerunt
49 et misit Tryfon exercitum et equites in Galileam et in campum magnum ut perderent omnes socios Ionathae
50 at illi cum cognovissent quia conprehensus est et periit et omnes qui cum eo erant hortati sunt semet ipsos et exierunt parati in proelium
51 et videntes hii qui insecuti fuerant quia pro anima res est illis reversi sunt
52 illi autem venerunt omnes cum pace in terram Iuda et planxerunt Ionathan et eos qui cum eo fuerant valde et luxit Israhel luctu magno
53 et quaesierunt omnes gentes quae erant in circuitu eorum perdere eos dixerunt enim
54 non habent principem et adiuvantem nunc ergo expugnemus illos et tollamus de hominibus memoriam eorum.

1 MACCABEES CHAPTER 13

1 et audivit Simon quod congregavit Tryfon exercitum copiosum ut veniret in terram Iuda et adtereret eam
2 videns quia in tremore populus est et timore ascendit Hierusalem et congregavit populum
3 et adhortans dixit vos scitis quanta ego et fratres mei et domus patris mei fecimus pro legibus et pro sanctis proelia et angustias quales vidimus
4 horum gratia perierunt fratres mei omnes propter Israhel et relictus sum ego solus
5 et nunc non mihi contingat parcere animae meae in omni tempore tribulationis non enim melior sum fratribus meis
6 vindicabo itaque gentem meam et sancta natosque vestros et uxores quia congregatae sunt universae gentes conterere nos inimicitiae gratis
7 et accensus est spiritus populi simul ut audivit sermones istos
8 et responderunt voce magna dicentes tu es dux noster loco Iudae et Ionathae fratris tui
9 pugna proelium nostrum et omnia quaecumque dixeris nobis faciemus
10 et congregans omnes viros bellatores adceleravit consummare omnes muros Hierusalem et munivit eam in gyro
11 et misit Ionathan filium Absalomi et cum eo exercitum novum in Ioppen et eiectis his qui erant in ea mansit illic ipse
12 et movit Tryfon a Ptolomaida cum exercitu multo ut veniret in terram Iuda et Ionatha cum eo in custodia
13 Simon autem adplicuit in Addus contra faciem campi
14 et ut cognovit Tryfon quia surrexit Simon in loco Ionathae fratris sui misit ad eum legatos
15 dicens pro argento quod debebat frater tuus Ionathas in ratione regis detinuimus eum
16 et nunc mitte argenti talenta centum et duos filios eius obsides ut non dimissus fugiat a nobis et remittemus eum
17 et cognovit Simon quia cum dolo loquitur secum iussit tamen dari argentum et pueros ne inimicitiam magnam sumeret ad Israhel populum dicentem
18 quia non misit argentum et pueros propterea periit
19 et mentitus est et non dimisit Ionathan
20 et post haec venit Tryfon intra regionem ut contereret eam et gyraverunt per viam quae ducit Ador et Simon et castra eius ambulabant in omnem locum quocumque ibant
21 qui autem in arce erant miserunt ad Tryfonem legatos ut festinaret venire per desertum et mitteret illis alimonias
22 et paravit Tryfon omnem equitatum ut veniret illa nocte erat autem nix valde multa et non venit in Galaditin
23 et cum adpropiasset Baschama occidit Ionathan et filios eius
24 et convertit Tryfon et abiit in terram suam
25 et misit Simon et accepit ossa Ionathae fratris sui et sepelivit ea in Modin civitate patrum eius
26 et planxerunt eum omnis Israhel planctu magno et luxerunt eum dies multos
27 et aedificavit Simon super sepulchrum patris sui et fratrum suorum aedificium altum visu lapide polito retro et ante
28 et statuit septem pyromidas unam contra unam patri et matri et quattuor fratribus
29 et his circumposuit columnas magnas et super columnas arma ad memoriam aeternam et iuxta arma naves sculptas quae viderentur ab omnibus navigantibus mare
30 hoc est sepulchrum quod fecit in Modin usque in hunc diem
31 Tryfon autem cum iter faceret cum Antiocho rege adulescente dolo occidit eum
32 et regnavit loco eius et inposuit sibi diadema Asiae et fecit plagam magnam in terra
33 et aedificavit Simon praesidia Iudaeae muniens ea turribus excelsis et muris magnis et portis et seris et posuit alimenta in munitionibus
34 et elegit Simon viros et misit ad Demetrium regem ut faceret remissionem regioni quia actus omnes Tryfonis per direptionem fuerant gesti
35 et Demetrius rex ad verba ista respondit et scripsit epistulam talem
36 rex Demetrius Simoni summo sacerdoti et amico regum et senioribus et genti Iudaeorum salutem
37 coronam auream et baen quam misistis suscepimus et parati sumus facere vobiscum pacem magnam et scribere praepositis regis remittere vobis quae indulsimus
38 quaecumque enim constituimus vobis constant munitiones quas aedificastis sint vobis

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39 remittimus quoque ignorantias et peccata usque in hodiernum diem et coronam quam debebatis et si quid aliud erat tributarium Hierusalem iam non sit tributarium

40 et si qui in vobis apti sunt conscribi inter nostros conscribantur et sit inter nos pax

41 anno centesimo septuagesimo ablatum est iugum gentium ab Israhel

42 et coepit populus Israhel scribere in tabulis et gestis publicis anno primo sub Simone sacerdote magno duce et principe Iudaeorum

43 in illis diebus Simon adplicuit ad Gazam et circumdedit eam castris et fecit machinas et adplicuit ad civitatem et percussit turrem unam et conprehendit

44 et qui eruperunt erant intra machinam in civitate et factus est motus magnus in civitate

45 et ascenderunt qui erant in civitate cum uxoribus et filiis supra murum scissis tunicis suis et clamaverunt voce magna postulantes a Simone dextras sibi dari

46 et dixerunt non nobis reddas secundum malitias nostras sed secundum misericordias tuas

47 et flexus Simon non debellavit eos eiecit tamen eos de civitate et emundavit aedes in quibus fuerant simulacra et tunc intravit in ea cum hymnis benedicens Dominum

48 et eiecta ex ea omni inmunditia conlocavit in ea viros qui legem facerent et munivit eam et fecit sibi habitationem

49 qui autem erant in arce Hierusalem prohibebantur egredi et ingredi in regionem et emere ac vendere et esurierunt valde et multi ex eis fame perierunt

50 et clamaverunt ad Simonem ut dextras acciperent et dedit illis et eiecit eos inde et mundavit arcem a contaminationibus

51 et intraverunt in ea tertia et vicesima secundi mensis anno centesimo septuagesimo primo cum laude et ramis palmarum et cinyris et cymbalis et nablis et hymnis et canticis quia contritus est inimicus magnus ex Israhel

52 et constituit ut omnibus annis agerentur dies hii cum laetitia

53 et munivit montem templi qui erat secus arcem et habitavit ibi ipse et qui cum eo erant

54 et vidit Simon Iohannem filium suum quod vir esset et posuit eum ducem virtutum universarum et habitavit Gazaris.

1 MACCABEES CHAPTER 14

1 anno centesimo septuagesimo secundo et congregavit rex Demetrius exercitus suos et abiit Mediam ad contrahenda sibi auxilia et expugnare Tryfonem

2 et audivit Arsaces rex Persidis et Mediae quia intravit Demetrius confines suos et misit unum de principibus suis ut conprehenderent eum vivum et adducerent eum ad se

3 et abiit et percussit castra Demetrii et conprehendit eum et duxit eum ad Arsacen et posuit eum in custodiam

4 et siluit terra Iuda omnibus diebus Simonis et quaesivit bona genti suae et placuit illis potestas eius et gloria eius omnibus diebus

5 et cum omni gloria sua accepit Ioppen in portum et fecit introitum in insulis maris

6 et dilatavit fines gentis suae et obtinuit regionem

7 et congregavit captivitatem multam et dominatus est Gazarae et Bethsurae et arci et abstulit inmunditias ex ea et non erat qui resisteret ei

8 et unusquisque colebat terram suam cum pace et terra dabat fructus suos et ligna camporum fructum suum

9 seniores in plateis sedebant omnes et de bonis terrae tractabant et iuvenes induebant se gloriam et stolas belli

10 civitatibus tribuebat alimonias et constituebat eas ut essent vasa munitionis quoadusque nominatum est nomen gloriae eius usque ad extremum terrae

11 fecit pacem super terram et laetatus est Israhel laetitia magna

12 et sedit unusquisque sub vite sua et sub ficulnea nec erat qui eos terreret

13 defecit inpugnans eos super terram reges contriti sunt in diebus illis

14 et confirmavit omnes humiles populi sui et legem exquisivit et abstulit omnem iniquum et malum

15 sancta glorificavit et multiplicavit vasa sanctorum

16 et auditum est Romae quia defunctus est Ionathas et usque in Sparta et contristati sunt valde

17 ut audierunt autem quod Simon frater eius factus esset summus sacerdos loco eius et ipse obtineret regionem et civitates in ea

18 scripserunt ad eum tabulis aereis ut renovaret amicitias et societatem quam fecerunt cum Iuda et Ionatha fratribus eius

19 et lectae sunt in conspectu ecclesiae in Hierusalem et hoc exemplum epistularum quas miserunt Spartiatae

20 Spartianorum princeps et civitatis Simoni sacerdoti magno et senioribus et sacerdotibus et reliquo populo Iudaeorum fratribus salutem

21 legati qui missi sunt ad populum nostrum nuntiaverunt nobis de vestra gloria et honore ac laetitia et gavisi sumus in introitu eorum

22 et scripsimus quae ab ipsis erant dicta in conciliis populi sic Numenius Antiochi et Antipater Iasonis filius legati Iudaeorum venerunt ad nos renovantes nobiscum amicitiam

23 et placuit populo excipere viros gloriose et ponere exemplum sermonum eorum in segregatis populi libris ut sit ad memoriam populo Spartiarum exemplum autem horum scripsimus Simoni magno sacerdoti

24 post haec autem misit Simon Numenium Romam habentem clypeum aureum magnum pondus minarum mille ad statuendam cum eis societatem cum audisset autem populus romanus

25 sermones istos dixerunt quam gratiarum actionem reddemus Simoni et filiis eius

26 restituit enim ipse fratres suos et expugnavit inimicos Israhel et statuerunt ei libertatem et descripserunt in tabulis aereis et posuerunt in titulis in montem Sion

27 octava decima die mensis elul anno centesimo septuagesimo secundo anno tertio sub Simone sacerdote magno in Asaramel

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28 in conventu magno sacerdotum et populi et principum gentis et seniorum regis nota facta sunt haec quoniam frequenter facta sunt proelia in regione nostra

29 Simon autem Matthathiae filius ex filiis Iarib et fratres eius dederunt se periculo et restiterunt adversariis gentis suae ut starent sancta ipsorum et lex et gloria magna glorificaverunt gentem suam

30 et congregavit Ionathas gentem suam et factus est illis sacerdos magnus et adpositus est ad populum suum

31 et voluerunt inimici eorum calcare et adterere regionem ipsorum et extendere manus in sancta eorum

32 tunc restitit Simon et pugnavit pro gente sua et erogavit multas pecunias et armavit viros virtutis gentis suae et dedit eis stipendia

33 et munivit civitates Iudaeae et Bethsuram quae erat in finibus Iudaeae ubi erant arma hostium antea et posuit illic praesidium viros iudaeos

34 et Ioppen munivit quae erat ad mare et Gazaram quae est in finibus Azoti in qua hostes antea habitabant et conlocavit illic Iudaeos et quaecumque apta erant ad correptionem eorum posuit in eis

35 et vidit populus actum Simonis et gloriam quam cogitabat facere genti suae et posuerunt ducem suum et principem sacerdotum eo quod ipse fecerat haec omnia et iustitiam et fidem quam conservavit genti suae et exquisivit omni modo exaltare populum suum

36 et in diebus eius prosperatum est in manibus eius ut tollerentur gentes de regione ipsorum qui in civitate David erant in Hierusalem in arce de qua procedebant et contaminabant omnia quae in circuitu sanctorum sunt et inferebant plagam magnam castitati

37 et conlocavit in ea viros iudaeos tutamentum regionis et civitatis et exaltavit muros Hierusalem

38 et rex Demetrius statuit illi summum sacerdotium

39 secundum haec fecit eum amicum suum et glorificavit eum gloria magna

40 audivit enim quod appellati sunt Iudaei a Romanis amici et socii et fratres et quia susceperunt legatos Simonis gloriose

41 et quia Iudaei et sacerdotes eorum consenserunt esse eum ducem suum et summum sacerdotem in aeternum donec surgat propheta fidelis

42 et ut sit super eos dux et ut cura esset illi pro sanctis et ut constitueret praepositos super opera eorum et super regionem et super arma et super praesidia

43 et cura sit illi de sanctis et ut audiatur ab omnibus et ut scribantur in nomine eius omnes conscriptiones in regione et ut operiatur purpura et auro

44 et ne liceat ulli ex populo et ex sacerdotibus irritum facere aliquid horum et contradicere his quae ab eo dicuntur aut convocare conventum in regione sine ipso et vestiri purpura et uti fibula aurea

45 qui autem fecerit extra haec aut irritum fecerit aliquid horum reus erit

46 et conplacuit omni populo statuere Simonem et facere secundum verba ista

47 et suscepit Simon et placuit ut summo sacerdotio fungeretur et esset dux et princeps gentis Iudaeorum et sacerdotum et praeesset omnibus

48 et scripturam istam dixerunt ponere in tabulis aereis et ponere eas in peribolo sanctorum in loco celebri

49 exemplum autem eorum ponere in aerario ut habeat Simon et filii eius.

1 MACCABEES CHAPTER 15

1 et misit rex Antiochus filius Demetrii epistulas ab insulis maris Simoni sacerdoti et principi gentis Iudaeorum et universae genti

2 et erant continentes hunc modum rex Antiochus Simoni sacerdoti magno et genti Iudaeorum salutem

3 quoniam quidem pestilentes obtinuerunt regnum patrum nostrorum volo autem vindicare regnum et restituere illud sicut erat antea electum feci multitudinem exercitus et feci naves bellicas

4 volo autem procedere per regiones ut ulciscar in eos qui corruperunt regionem nostram et qui desolaverunt civitates multas in regno meo

5 nunc ergo statuo tibi omnes oblationes quas remiserunt tibi ante me reges et quaecumque alia dona remiserunt tibi

6 et permitto tibi facere percussuram proprii nomismatis in regione tua

7 Hierusalem autem sanctam esse et liberam et omnia arma quae fabricata sunt et praesidia quae struxisti quae tenes maneant tibi

8 Et omne debitum regis, et quæ futura sunt regi, ex hoc et in totum tempus remittuntur tibi.

9 cum autem obtinuerimus regnum nostrum glorificabimus te et gentem tuam et templum gloria magna ita ut manifestetur gloria vestra in universa terra

10 anno centesimo septuagesimo quarto exiit Antiochus in terram patrum suorum et convenerunt ad eum omnis exercitus ita ut pauci relicti essent cum Tryfone

11 et insecutus est eum Antiochus rex et venit Doram fugiens per maritimam

12 sciebat enim quod congregata sunt in eum mala et reliquit eum exercitus

13 et adplicuit Antiochus super Doram cum centum viginti milibus virorum belligeratorum et octo milibus equitum

14 et circuivit civitatem et naves a mari accesserunt et vexabant civitatem a terra et mari et neminem sinebant egredi

15 venit autem Numenius et qui cum eo fuerant ab urbe Roma habentes epistulas regibus et regionibus scriptas in quibus continebantur haec

16 Lucius consul Romanorum Ptolomeo regi salutem

17 legati Iudaeorum venerunt ad nos amici nostri renovantes pristinam amicitiam et societatem missi a Simone principe sacerdotum et populo Iudaeorum

18 adtulerunt autem et clypeum aureum minarum mille

19 placuit itaque nobis scribere regibus et regionibus ut non inferant illis mala neque inpugnent eos et civitates

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eorum et regiones eorum et ut non ferant auxilium pugnantibus adversus eos

20 visum est autem nobis accipere ab eis clypeum

21 si qui ergo pestilentes refugerunt de regione ipsorum ad vos tradite eos Simoni principi sacerdotum ut vindicet in eos secundum legem suam

22 haec eadem scripta sunt Demetrio regi et Attalo et Arahae et Arsaci

23 et in omnes regiones et Samsamae et Spartanis et Delo et Mydo et Sicyone et Cariae et Samum et Pamphiliam et Lyciam et Alacarnasum et Rhodum et Faselida et Choo et Siden et Arado et Gortinam et Cnidum et Cyprum et Cyrenen

24 exemplum autem eorum scripserunt Simoni principi sacerdotum

25 Antiochus autem rex adplicuit castra in Dora secundo admovens ei semper manus et machinas faciens et conclusit Tryfonem ne procederet

26 et misit ei Simon duo milia virorum electorum in auxilium et argentum et aurum et vasa copiosa

27 et noluit ea accipere sed inrupit omnia quae pactus est cum eo antea et alienavit se ab eo

28 et misit ad eum Athenovium unum de amicis suis ut tractaret cum ipso dicens vos tenetis Ioppen et Gazaram et arcem quae est in Hierusalem civitates regni mei

29 fines earum desolastis et fecistis plagam magnam super terram et dominati estis per loca multa in regno meo

30 nunc ergo tradite civitates quas occupastis et tributa locorum quibus dominati estis extra fines Iudaeae

31 sin autem date pro illis quingenta talenta argenti et exterminii quod exterminastis et tributorum civitatium alia talenta quingenta sin autem veniemus et expugnabimus vos

32 et venit Athenovius amicus regis in Hierusalem et vidit gloriam Simonis et claritatem in auro et argento et adparatum copiosum et obstipuit et rettulit ei verba regis

33 et respondit Simon et dixit ei neque alienam terram sumpsimus neque aliena detinemus sed hereditatem patrum nostrorum quae ab inimicis nostris iniuste aliquo tempore possessa est

34 nos vero tempus habentes vindicamus hereditatem patrum nostrorum

35 nam de Ioppen et Gazara quae expostulas ipsi faciebant in populo plagam magnam et in regione nostra horum damus talenta centum et non respondit illi verbum

36 reversus autem cum ira ad regem renuntiavit ei verba ista et gloriam Simonis et universa quae vidit et iratus est rex ira magna

37 Tryfon autem fugit navi in Orthosiada

38 et constituit rex Cendebeum ducem maritimum et exercitum equitum et peditum dedit illi

39 et mandavit illi movere castra contra faciem Iudaeae et mandavit ei aedificare Caedronem et obstruere portas civitatis et debellare populum rex autem persequebatur Tryfonem

40 et pervenit Cendebeus Iamniam et coepit inritare plebem et conculcare Iudaeam et captivare populum et interficere et aedificare Caedronem

41 et conlocavit illic equites et exercitum ut egressi perambularent viam Iudaeae sicut constituit ei rex.

1 MACCABEES CHAPTER 16

1 et ascendit Iohannis de Gazaris et nuntiavit Simoni patri suo quae fecit Cendebeus

2 et vocavit Simon duos filios suos seniores Iudam et Iohannem et ait illis ego et fratres mei expugnavimus hostes Israhel ab adulescentia usque in hunc diem et prosperatum est in manibus nostris liberare Israhel aliquotiens

3 nunc autem senui sed estote loco meo et fratris mei et egressi pugnate pro gente nostra auxilium vero de caelo vobiscum sit

4 et elegit de regione viginti milia virorum belligeratorum et equites et profecti sunt ad Cendebeum et dormierunt in Modin

5 et surrexerunt mane et abierunt in campum et ecce exercitus copiosus in obviam illis peditum et equitum et fluvius torrens erat inter medium ipsorum

6 et admovit castra contra faciem eorum ipse et populus eius et vidit populum trepidantem ad transfretandum torrentem et transfretavit primus et viderunt eum viri et transierunt post eum

7 et divisit populum et equites in medio peditum erat autem equitatus adversariorum copiosus nimis

8 et exclamaverunt sacris tubis et in fugam conversus est Cendebeus et castra eius et ceciderunt ex eis multi vulnerati residui autem fugerunt in munitionem

9 tunc vulneratus est Iudas frater Iohannis Iohannes autem insecutus est eos donec venit Caedronam quam aedificavit

10 et fugerunt usque ad turres quae erant in agris Azoti et succendit eas igni et ceciderunt ex illis duo milia virorum et reversus est Iudaeam in pace

11 et Ptolomeus filius Abobi constitutus erat dux in campo Hiericho et habebat argentum et aurum multum

12 erat enim gener summi sacerdotis

13 et exaltatum est cor eius et volebat obtinere regionem et cogitabat dolum adversus Simonem et filios eius ut tolleret eos

14 Simon autem perambulans civitates quae erant in regione et sollicitudinem gerens earum descendit Hiericho ipse et Matthathias filius eius et Iudas anno centesimo septuagesimo septimo mense undecimo hic mensis sabath

15 et suscepit eos filius Abobi in munitiunculam quae vocatur Doch cum dolo quam aedificavit et fecit eis convivium magnum et abscondit illic viros

16 et cum inebriatus esset Simon et filii eius surrexit Ptolomeus cum suis et sumpserunt arma sua et intraverunt in convivium et occiderunt eum et duos filios eius et quosdam pueros eius

17 et fecit deceptionem magnam in Israhel et reddidit mala pro bonis

18 et scripsit haec Ptolomeus et misit regi ut mitteret ei exercitum in auxilium et traderet regionem et civitates eorum et tributa

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19 et misit alios in Gazaram tollere Iohannem et tribunis misit epistulas ut venirent ad se et daret eis argentum et aurum et dona
20 et alios misit occupare Hierusalem et montem templi
21 et praecurrens quidam nuntiavit Iohanni in Gazara quia periit pater eius et fratres eius et quia misit te quoque interfici
22 ut audivit autem vehementer expavit et conprehendit viros qui venerant perdere eum et occidit eos cognovit enim quia quaerebant eum perdere
23 et cetera sermonum Iohannis et bellorum eius et bonarum virtutum quibus fortiter gessit et aedificii murorum quos struxit et rerum gestarum eius
24 ecce haec scripta sunt in libro dierum sacerdotii eius ex quo factus est princeps sacerdotum post patrem suum.
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THE SECOND BOOK OF THE MACCABEES

The Greek Book of the Maccabees
or Second Book of Maccabees or 2 Maccabees
Author: Jason of Cyrene (Greek: Iason ho Kyrenaios)
Estimated Range of Dating: 150-100 B.C.

(The Second Book of Maccabees, also called 2 Maccabees, is a deuterocanonical book originally in Greek which focuses on the Maccabean Revolt against Antiochus IV Epiphanes and concludes with the defeat of the Seleucid (Greek-Persian) Empire general Nicanor in 161 BC by Judas Maccabeus. The author of 2 Maccabees is not identified, but he claims to be abridging a 5-volume work by Jason of Cyrene. Jason of Cyrene (Greek: Iason ho Kyrenaios) was a Greek Jew (from Egyptian Libya) who lived probably between 150 and 80 BC and wrote a history of the times of the Maccabees down to the victory over Nicanor (175-161 BC).

This work is said to have been in five books and formed the basis of the present 2 Maccabees. Jason's longer work is not preserved, and it is uncertain how much of the present text of 2 Maccabees is simply copied from that work. The author wrote in Greek, apparently, as there is no particular evidence of an earlier Hebrew version.

A few sections of the book, such as the Preface, Epilogue, and some reflections on morality are generally assumed to come from the author, not from Jason. Jason's work was apparently written sometime between 150 and 100 BC and most likely ended with the defeat of Nicanor, as does the abridgement available to us.

Unlike 1 Maccabees, the style of 2 Maccabees suggests that it was originally written in the Greek language that was spoken in Alexandria, Egypt, c. 124 BC. It presents a revised version of the historical events recounted in the first seven chapters of 1 Maccabees, adding material from the tradition of the Pharisees, including prayer for the dead and a resurrection on Judgement Day. [* a Jewish party that promoted Jewish laws but also living with Greeks and Romans together in a peaceful relationship. This is the reason why this party survived the Jewish-Roman War 66-73 AD and built the basis of Roman Judaism, the modern Rabbinic Judaism we have today.]*

The beginning of the book includes two letters sent by Jews in Jerusalem to Jews of the Diaspora in Egypt concerning the feast day set up to celebrate the purification of the temple (see Hanukkah) and the feast to celebrate the defeat of Nicanor. If the author of the book inserted these letters, the book would have to have been written after 124 BC the date of the second letter. Some commentators hold that these letters were a later addition, while others consider them the basis for the work. Catholic scholars tend toward a dating in

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the last years of the 2nd century BC, while the consensus among Jewish scholars place it in the second half of the 1st century BC.

Doctrine: 2 Maccabees demonstrates several points of doctrinal interpretation deriving from Pharisaic Judaism, and also found in Catholic and Eastern Orthodox theology. Some of these concepts exist in similar forms also in Hindu, Jain and Buddhist texts from India, with the difference that the Indian teachings have developed into an entire philosophy of an eternal cycle of life, rebirth and death.

The Doctrines in 2 Maccabees include:

• Prayer for the dead and sacrificial offerings, both to free the dead from sin.

• Merits of the martyrs. In particular, the long descriptions of the martyrdoms of Eleazar and of a mother with her seven sons (2 Maccabees 6:18–42) caught the imagination of medieval Christians. Several churches are dedicated to the "Maccabeean martyrs".

• Intercession of the saints (15:11–17) (at least as seen from a Christian viewpoint); the New American Bible comments on verse 14 "Jeremiah's prayer in heaven has been taken in the Roman Catholic tradition as a biblical witness to the intercession of the saints" [* Intercession of the saints is a doctrine held by the Eastern Orthodox, Oriental Orthodox, and Roman Catholic Churches. The practice of praying through saints can be found in Christian writings from the 3rd century onward. The 4th-century Apostles' Creed states belief in the communion of saints, which certain Christian churches interpret as supporting the intercession of saints. As in Christianity, this practice is controversial in Judaism and Islam.].*

• Resurrection of the dead. [Rebirth in Buddhism refers to its teaching that the actions of a person lead to a new existence after death, in an endless cycle called samsara. It is sometimes referred to as reincarnation or metempsychosis, asserts that rebirth does not necessarily take place as another human being, but as an existence in one of the six Gati (divine realms) called Bhavachakra (samsara). This cycle is considered to be dukkha, unsatisfactory and painful. The cycle stops only if liberation is achieved by insight and the extinguishing of desire.].

• Specific mention of creatio ex nihilo (Latin for "creation out of nothing"; 2 Maccabees 28). It refers to the belief that matter is not eternal but had to be created by some divine creative act, frequently defined as God. It is a theistic answer to the question of how the universe comes to exist. It is in contrast to Ex nihilo nihil fit or "nothing comes from nothing", which means that all things were formed from preexisting things; an idea by the Greek philosopher Parmenides (c.540-480 BC) about the nature of all things which is more in line with Hindu, Jain and Buddhist teachings. It is worth mentioning because among Buddhists it is well-known that Gautama Buddha has sent his disciples far beyond the Indian sphere of influence, including to the West, to Egypt and Greece.

Canonicity: Catholics and Eastern Orthodox consider the work to be canonical and part of the Bible which is not surprising as the author was a Greek. Based on (not necessarily reliable) copies, 1 and 2 Maccabees appears in manuscripts of the Septuagint, the Greek translation of the Hebrew Bible, which was completed by the 2nd century BC along with (in some copies) 3 and 4 Maccabees and Psalm 151 which are considered apocryphal by the Roman Catholic church [As for Psalm 151, it turned out to be the wrong decision as Psalms 151-153 were found among the Dead Sea scrolls from Qumran. The 1st and 2nd Maccabees were not among the Dead Sea Scrolls.].

Jews and Protestant Christians reject most of the doctrinal issues present in the work. Some Protestants include 2 Maccabees as part of the Biblical Apocrypha, useful for reading in the church. Article 6 of the "39 Articles" of the Church of England defines it as useful but not the basis of doctrine and not necessary for salvation.)

LIBER SECUNDUS MACHABAEORUM

2 MACCABEES CHAPTER 1

1 fratribus qui sunt per Aegyptum Iudaeis salutem dicunt fratres qui sunt in Hierosolymis Iudaei et qui in regione Iudaeae et pacem bonam

2 benefaciat vobis Deus et meminerit testamenti sui quod est ad Abraham et Isaac et Iacob servorum suorum fidelium

3 et det vobis cor omnibus ut colatis eum et faciatis eius voluntatem corde magno et animo volente

4 adaperiat cor vestrum in lege sua et in praeceptis eius et faciat pacem

5 exaudiat orationes vestras et reconcilietur vobis nec vos deserat in tempore malo

6 et nunc hic sumus orantes pro vobis

7 regnante Demetrio anno centesimo sexagesimo nono nos Iudaei scripsimus vobis in tribulatione et impetu qui supervenit nobis in istis annis ex quo recessit Iason a sancta terra et a regno

8 portam succenderunt et effuderunt sanguinem innocentem et oravimus ad Dominum et exauditi sumus et obtulimus sacrificium et similaginem et accendimus lucernas et proposuimus panes

9 et nunc frequentate dies scenophegiae mensis casleu

10 anno centesimo octogesimo octavo populus qui est Hierosolymis et in Iudaea senatusque et Iudas Aristobolo magistro Ptolomei regis qui est de genere christorum sacerdotum et his qui in Aegypto sunt Iudaeis salutem et sanitatem

11 de magnis periculis a Deo liberati magnifice gratias ipsi utpote qui adversus talem regem dimicavimus

12 ipse enim ebullire fecit de Perside eos qui pugnaverunt contra nos

13 nam cum in Perside esset dux ipse et cum ipso inmensus exercitus cecidit in templo Naneae consilio deceptus sacerdotis Naneae

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14 ut enim cum ea habitaturus venit ad locum Antiochus et amici eius et ut acciperet pecunias multas dotis nomine

15 cumque proposuissent eas sacerdotes Naneae et ipse cum paucis ingressus esset intra ambitum fani clauserunt templum

16 cum intrasset Antiochus apertoque occulto aditu templi mittentes lapides percusserunt ducem et qui cum eo erant et diviserunt membratim et capitibus amputatis foras proiecerunt

17 per omnia benedictus Deus qui tradidit impios

18 facturi igitur quinta et vicesima mensis casleu purificationem templi necessarium duximus significare vobis ut vos quoque agatis diem scenophegiae et diem ignis qui datus est quando Neemias aedificato templo et altari obtulit sacrificia

19 nam cum in Persidem ducerentur patres nostri sacerdotes qui tunc Dei cultores erant acceptum ignem de altario occulte absconderunt in valle ubi erat puteus altus siccus et in eo contutati sunt eum ita ut omnibus ignotus esset locus

20 cum praeterissent autem multi anni et placuit Deo ut mitteretur Neemias a rege Persidis nepotes sacerdotum illorum qui absconderant misit ad requirendum ignem et sicut narraverunt nobis non invenerunt ignem sed aquam crassam

21 et iussit eos haurire et adferre sibi et sacrificia quae inposita erant iussit sacerdos Neemias aspargi aqua ipsa et ligna et quae erant superposita

22 utque hoc factum est et tempus adfuit quo sol refulsit qui prius erat in nubilo accensus est ignis magnus ita ut omnes mirarentur

23 orationem autem faciebant omnes sacerdotes dum consummaretur sacrificium Ionatha inchoante ceteris autem respondentibus

24 et Neemiae erat oratio hunc habens modum Domine Deus omnium creator terribilis et fortis iustus et misericors qui solus es rex bonus

25 solus praestans solus iustus et omnipotens et aeternus qui liberas Israhel de omni malo qui fecisti patres electos et sanctificasti eos

26 accipe sacrificium pro universo populo tuo Israhel et custodi partem tuam et sanctifica

27 congrega dispersionem nostram libera eos qui serviunt gentibus contemptos et abominatos respice ut sciant gentes quod tu es Deus noster

28 adflige opprimentes et contumeliam facientes in superbia

29 constitue populum tuum in loco sancto tuo sicut dixit Moses

30 sacerdotes autem psallebant hymnos usquequo consumptum esset sacrificium

31 cum autem consummatum fuisset sacrificium ex residua aqua Neemias iussit lapides maiores perfundi

32 quod ut factum est flamma ex eis accensa est sed ex lumine quod refulsit ab altari consumpta est

33 ut vero manifestata essent haec renuntiatum est regi Persarum quod in loco in quo ignem absconderant hii qui translati erant sacerdotes aqua apparuit de qua Neemias et qui cum eo erant purificaverunt sacrificia

34 considerans autem rex et rem diligenter examinans fecit ei templum

35 et si quibus donaverat rex multa bona accipiebat ex hoc et tribuebat

36 appellavit autem Neemias hoc Nepthar quod interpretatur purificatio vocatur autem apud plures Nephi.

2 MACCABEES CHAPTER 2

1 invenitur autem in descriptionibus Hieremiae prophetae quod iussit accipere ignem eos qui transmigrabantur ut significatum est et ut mandavit transmigratis

2 et dedit illis legem ne obliviscerentur praecepta Domini et ut non exerrarent mentibus videntes simulacra aurea et argentea et ornamenta eorum

3 et alia huiuscemodi dicens hortabatur ne legem amoverent a corde suo

4 erat autem in ipsa scriptura quomodo tabernaculum et arcam iussit propheta divino responso ad se facto comitari secum usquequo exiit in montem in quo Moses ascendit et vidit Dei hereditatem

5 et veniens ibi Hieremias invenit locum speluncae et tabernaculum et arcam et altare incensi intulit illuc et ostium obstruxit

6 et accesserunt quidam simul qui sequebantur ut notarent sibi locum et non potuerunt invenire

7 ut autem cognovit Hieremias culpans illos dixit quod ignotus erit locus donec congreget Deus congregationem populi et propitius fiat

8 et tunc Dominus ostendet haec et apparebit maiestas Domini et nubes erit sicut et Mosi manifestabatur et sicut cum Salomon petiit ut locus sanctificaretur magno Deo manifestabat haec

9 et ut sapientiam habens obtulit sacrificium dedicationis et consummationis templi

10 sicut et Moses orabat ad Dominum et descendit ignis de caelo et consumpsit holocaustum

11 et dixit Moses eo quod non sit mundatum quod erat pro peccato et consumptum est

12 similiter et Salomon octo diebus celebravit dedicationem

13 inferebantur autem in descriptionibus et commentariis Neemiae haec eadem et ut construens bibliothecam congregavit de regibus libros et prophetarum et David et epistulas regum et de donariis

14 similiter autem et Iudas ea quae didicerat per bellum quod nobis acciderat congregavit omnia et sunt apud nos

15 si ergo desiderastis haec mittite qui perferant vobis

16 acturi itaque purificationem scripsimus vobis bene igitur facietis si egeritis hos dies

17 Deus autem qui liberavit populum suum et reddidit hereditatem omnibus et regnum et sacerdotium et sanctificationem

18 sicut promisit in lege speramus quod cito nostri miserebitur et congregabit de sub caelo in locum sanctum

19 eripuit enim nos de magnis periculis et locum purgavit

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20 de Iuda vero Macchabeo et fratribus eius et de templi magni purificatione et de arae dedicatione
21 sed et de proeliis quae pertinent ad Antiochum Nobilem et filium eius Eupatorem
22 et de inluminationibus quae de caelo factae sunt ad eos qui pro Iudaeis fortiter fecerunt ita ut universam regionem cum pauci essent vindicarent et barbaram multitudinem fugarent
23 et famosissimum in toto orbe templum recuperarent et civitatem liberarent ut leges quae abolendae erant restituerentur Domino cum omni tranquillitate propitio facto illis
24 itemque ab Iasone Cyreneo quinque libris conprehensa temptavimus nos uno volumine breviare
25 considerantes enim multitudinem librorum et difficultatem volentibus adgredi narrationes historiarum propter multitudinem rerum
26 curavimus volentibus quidem legere ut esset animi oblectatio studiosis vero ut facile possint memoriae commendare omnibus autem legentibus utilitas conferatur
27 et nobis quidem ipsis qui opus hoc breviandi causa suscepimus non facilem laborem immo vero negotium plenum vigiliarum et sudoris adsumpsimus
28 sicut hii qui praeparant convivium et quaerunt aliorum voluntati parere propter multorum gratiam libenter laborem sustinemus
29 veritatem quidem de singulis auctori concedentes ipsi autem secundum datam formam brevitati studentes
30 sicut enim novae domus architecto de universa structura curandum est ei vero qui pingere conatur quae apta sunt ad ornatum exquirenda sunt ita aestimandum est et in nobis
31 etenim intellectum colligere et ordinare sermonem et curiosius partes singulas quasque disquaerere historiae congruit auctori
32 brevitatem vero dictionis sectari et exsecutiones rerum vitare brevitati concedendum est
33 hinc igitur narrationem incipiemus de praefatione tantum dixisse sufficiat stultum etenim est ante historiam effluere in ipsa autem historia succingi.

2 MACCABEES CHAPTER 3

1 igitur cum sancta civitas habitaretur in omni pace leges etiam adhuc optime custodirentur propter Oniae pontificis pietatem et animos odio habentes mala
2 fiebat ut ipsi reges et principes locum summo honore dignum ducerent et templum maximis muneribus inlustrarent
3 ita ut Seleucus Asiae rex de reditibus suis praestaret omnes sumptus ad ministerium sacrificiorum pertinentes
4 Simon autem de tribu Beniamin praepositus templi constitutus contendebat obsistente sibi principe sacerdotum iniquum aliquid in civitate moliri
5 sed cum vincere Onian non posset venit ad Apollonium Tharseae filium qui illo tempore erat dux Coelesyriae et Foenicis
6 et nuntiavit ei pecuniis innumerabilibus plenum esse aerarium Hierosolymis et communes copias inmensas esse quae non pertinent ad rationem sacrificiorum esse autem possibile sub potestate regis cadere universa
7 cumque rettulisset Apollonius ad regem de pecuniis quae delatae erant ille accitum Heliodorum qui erat super negotia eius misit cum mandatis ut praedictam pecuniam transportaret
8 statimque Heliodorus iter adgressus specie quidem quasi per Coelesyriam et Foenicen civitates esset peragraturus re autem vera regis propositum perfecturus
9 sed cum venisset Hierosolymam et benigne a summo sacerdote in civitate esset exceptus narravit de dato indicio pecuniarum et cuius rei gratia adesset apparuit interrogabat autem si vere haec ita essent
10 tunc summus sacerdos ostendit deposita esse haec et victualia viduarum ac pupillorum
11 quaedam vero esse Hircani Tobiae viri valde eminentis in his quae detulerat impius Simon universa autem argenti talenta quadringenta esse et auri ducenta
12 decipi vero eos qui credidissent loco et templo quod per universum mundum honoratur pro sui veneratione et sanctitate inpossibile omnino esse
13 at ille pro his quae habebat in mandatis a rege dicebat omni genere regiae deferenda
14 constituta autem die intrabat de his Heliodorus ordinaturus non modica vero per universam civitatem erat trepidatio
15 sacerdotes autem ante altare cum sacerdotalibus stolis iactaverunt se et invocabant de caelo eum qui de depositis legem posuit ut his qui deposuerant ea salva custodiret
16 iam vero qui videret summi sacerdotis vultum mente vulnerabatur facies enim et color inmutatus declarabat internum animi dolorem
17 circumfusa enim erat viro maestitia quaedam et horror corporis per quae manifestus aspicientibus dolor cordis eius efficiebatur
18 alii etiam congregati de domibus confluebant publica supplicatione obsecrantes pro eo quod in contemptum locus esset venturus
19 accinctaeque mulieres ciliciis pectus per plateas confluebant sed et virgines quae conclusae erant procurrebant ad Onian aliae autem ad muros quaedam vero per fenestras aspiciebant
20 universae autem protendentes manus in caelum deprecabantur
21 erat enim misera commixtae multitudinis et magni sacerdotis in agone constituti expectatio
22 et hii quidem invocabant omnipotentem Deum ut credita sibi his qui crediderant cum omni integritate conservarentur
23 Heliodorus autem quod decreverat perficiebat eodem loco ipse cum satellitibus circa aerarium praesens
24 sed spiritus Omnipotentis magnam fecit suae ostensionis evidentiam ita ut omnes qui ausi fuerant parere ei ruentes Dei virtute in dissolutionem et formidinem converterentur

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25 apparuit enim illis quidam equus terribilem habens sessorem optimis operimentis adornatus isque cum impetu Heliodoro priores calces elisit qui autem ei sedebat videbatur arma habere aurea

26 alii etiam apparuerunt duo iuvenes virtute decori optimi gloria speciosique amictu qui circumsteterunt eum et ex utraque parte flagellabant sine intermissione multis plagis verberantes

27 subito autem Heliodorus concidit in terram eumque multa caligine circumfusum rapuerunt atque in sella gestatoria positum eiecerunt

28 et is qui cum multis cursoribus et satellitibus praedictum ingressus est aerarium portabatur nullo sibi auxilium ferente manifesta cognita Dei virtute

29 et ille quidem per divinam virtutem iacebat mutus

30 hii autem Dominum benedicebant quia magnificavit locum suum et templum quod paulo ante timore ac tumultu erat plenum apparente omnipotente Domino gaudio et laetitia impletum est

31 tunc vero ex amicis Heliodori quidam rogabant confestim Onian ut invocaret Altissimum et vitam donaret ei qui in supremo spiritu erat constitutus

32 considerans autem summus sacerdos ne forte rex suspicaretur malitiam aliquam ex Iudaeis circa Heliodorum consummatam obtulit pro salute viri hostiam salutarem

33 cumque summus sacerdos exoraret idem iuvenes eisdem vestibus amicti adstantes Heliodoro dixerunt Oniae sacerdoti gratias age nam propter eum tibi Dominus vitam donavit

34 tu autem ab eo flagellatus nuntia omnibus magnalia Dei et potestatem et his dictis non conparuerunt

35 Heliodorus autem hostia Deo oblata et votis magnis promisit ei qui vivere illi concessit et Oniae gratias agens recepto exercitu repedabat ad regem

36 testabatur autem omnibus ea quae sub oculis suis viderat opera magni Dei

37 cum autem rex interrogasset Heliodorum quis est aptus adhuc semel Hierosolymam mitti ait

38 si quem habes hostem aut regni tui insidiatorem mitte illuc et flagellatum eum recipies si tamen evaserit eo quod in loco vere sit Dei quaedam virtus

39 nam ipse qui habet in caelis habitationem visitator et adiutor est loci illius et venientes ad malefaciendum percutit ac perdit

40 igitur de Heliodoro et aerarii custodia ita se res habet.

2 MACCABEES CHAPTER 4

1 Simon autem praedictus pecuniarum et patriae delator male loquebatur de Onia tamquam ipse Heliodorum instigasset ad haec et ipse fuisset incentor malorum

2 provisoremque civitatis ac defensorem gentis suae et aemulatorem legis Dei audebat insidiatorem regni dicere

3 sed cum inimicitiae in tantum procederent ut etiam per quosdam Simonis necessarios homicidia fierent

4 considerans Onias periculum contentionis et Apollonium insanire utpote ducem Coelesyriae et Foenicis ad augendam malitiam Simonis ad regem se contulit

5 non ut civium accusator sed communem utilitatem apud semet ipsum universae multitudinis considerans

6 videbat enim sine regali providentia inpossibile esse pacem rebus dari nec Simonem posse cessare ab stultitia sua

7 sed post Seleuci vitae excessum cum suscepisset regnum Antiochus qui Nobilis appellabatur ambiebat Iason frater Oniae summum sacerdotium

8 adito rege promittens ei argenti talenta sexaginta et trecenta et ex reditibus aliis talenta octoginta

9 super haec promittebat et alia centum quinquaginta si potestati eius concederetur gymnasium et ephoebian sibi constituere et eos qui in Hierosolymis erant Antiochenos scribere

10 quod cum rex agnovisset et obtinuisset principatum statim ad gentilem ritum contribules suos transferre coepit

11 et amotis his quae humanitatis causa Iudaeis a regibus fuerant constituta per Iohannem patrem Eupolemi qui apud Romanos de amicitia et societate functus est legationem legitimam civium iura destituens prava instituta sancibat

12 etenim ausus est sub ipsa arce gymnasium constituere et optimos quosque ephoeborum in lupanaribus ponere

13 erat autem hoc non initium sed incrementum quoddam et profectus gentilis et alienigenae conversationis propter impii et non sacerdotis Iasonis nefarium et inauditum scelus

14 ita ut sacerdotes iam non circa altaris officia dediti essent sed contempto templo et sacrificiis neglectis festinarent participes fieri palestrae et praebitionis eius iniustae et in exercitiis disci

15 et patrios quidem honores nihil habentes graecas glorias optimas arbitrabantur

16 quarum gratia periculosa eos contentio habebat et eorum instituta aemulabantur ac per omnia his consimiles esse cupiebant quos hostes et peremptores habuerant

17 in leges enim divinas impie agere inpune non cedit sed haec sequens tempus declaravit

18 cum autem quinquennalis agon Tyro celebraretur et rex praesens esset

19 misit Iason facinorosus ab Hierosolymis viros peccatores portantes argenti didragmas trecentas in sacrificiis Herculis quas postulaverunt hii qui adportaverant ne in sacrificiis erogarentur quia non oporteret sed in alios sumptus eas deputari

20 sed haec oblata sunt quidem ab eo qui miserat in sacrificium Herculis propter praesentes autem datae sunt in fabricam navium triremis

21 misso autem in Aegypto Apollonio Mnesthei filio propter primatus Filometoris regis cum cognovisset Antiochus alienum se a negotiis regni effectum propriis utilitatibus consulens profectus inde venit Ioppen et inde Hierosolymam

22 et magnifice ab Iasone et civitate susceptus cum facularum luminibus et laudibus ingressus est et inde Foenicen exercitum convertit

23 et post triennii tempus misit Iason Menelaum supradicti Simonis fratrem portantem pecunias regi et de negotiis necessariis responsa perlaturum

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24 at ille commendatus regi cum magnificasset faciem potestatis eius in semet ipsum retorsit summum sacerdotium superponens Iasonem talenta argenti trecenta

25 acceptisque a rege mandatis venit nihil quidem dignum habens sacerdotio animos vero crudelis tyranni et ferae beluae iram gerens

26 et Iason quidem qui proprium fratrem captivaverat ipse deceptus profugus in ammaniten expulsus est regionem

27 Menelaus autem principatum quidem obtinuit de pecuniis vero regi promissis nihil agebat cum exactionem faceret Sostratus qui arce erat praepositus

28 nam ad hunc exactio vectigalium pertinebat quam ob causam utrique ad regem vocati

29 Menelaus motus est sacerdotio succedente Lysimacho fratre suo Sostratus autem praelatus est Cypris

30 et cum haec agerentur contigit Tarsenses et Mallotas seditionem movere eo quod Antiochidi concubinae regis dono essent dati

31 festinanter itaque rex venit sedare illos relicto suffecto uno ex comitibus suis Andronico

32 ratus autem Menelaus accepisse se tempus oportunum aurea quaedam vasa templo furatus donavit Andronico et alia vendiderat Tyro et per vicinas civitates

33 quod cum certissime cognovisset Onias arguebat eum ipse in loco tuto se continens Antiochiae secus Dafnen

34 unde Menelaus accedens ad Andronicum rogabat ut Onian interficeret qui cum venisset ad Onian et datis dextris cum iureiurando quamvis esset ei suspectus suasisset asylo procedere statim eum peremit non veritus iustitiam

35 ob quam causam non solum Iudaei sed et aliae quoque nationes indignabantur et moleste ferebant de nece tanti viri iniusta

36 sed regressum regem de Ciliciae locis adierunt Iudaei apud Antiochiam simul et Graeci conquerentes de iniqua nece Oniae

37 contristatus itaque ad animam Antiochus et flexus ad misericordiam lacrimas fudit recordatus defuncti sobrietatem et modestiam

38 accensusque animis Andronicum purpura exutum circumduci per totam civitatem iubet et eodem loco quo in Onian impietatem commiserat sacrilegum vita privari Domino illi dignam poenam tribuente

39 multis autem sacrilegiis in templo a Lysimacho commissis Menelai consilio et divulgata fama congregata est multitudo adversus Lysimachum multo iam auro exportato

40 turbis autem insurgentibus et animis ira repletis Lysimachus armatis fere tribus milibus iniquis manibus uti coepit duce quodam Tyranno aetate pariter et dementia provecto

41 sed ut intellexerunt conatum Lysimachi alii lapides alii fustes validos arripere quidam vero cinerem in Lysimachum iacere

42 et multi quidem vulnerati quidam autem et prostrati omnes vero in fugam versi sunt ipsum etiam sacrilegum secus aerarium interfecerunt

43 de his ergo coepit iudicium adversus Menelaum agitari

44 et cum venisset rex Tyrum ad ipsum negotium detulerunt missi viri tres a senioribus

45 et cum superaretur Menelaus promisit Ptolomeo multas pecunias ad suadendum regi

46 itaque Ptolomeus in quodam atrio positum quasi refrigerandi gratia regem adiit et a sententia deduxit

47 et Menelaum quidem universae malitiae reum criminibus absolvit miseros autem qui etiam si apud Scytas causam dixissent innocentes iudicarentur morte damnavit

48 cito ergo iniustam poenam dederunt qui pro civitate et populo et sacris vasis causam prosecuti sunt

49 quam ob rem Tyri quoque indignati erga sepulturam eorum liberalissimi extiterunt

50 Menelaus autem propter eorum qui in potentia erant avaritiam permanebat in potestate crescens in malitia et ad insidias civium.

2 MACCABEES CHAPTER 5

1 eodem tempore Antiochus secundam profectionem paravit in Aegyptum

2 contigit autem per universam Hierosolymorum civitatem videri diebus quadraginta per aera equites discurrentes auratas stolas habentes et hastis quasi cohortes armatas

3 et cursus equorum per ordines digestos et congressiones fieri comminus et scutorum motus et galeatorum multitudinem gladiis destrictis et telorum iactus et aureorum armorum splendorem omnisque generis loricarum

4 quapropter omnes rogabant in bonum monstra converti

5 sed cum falsus rumor exisset tamquam vita excessisset Antiochus adsumptis Iason non minus mille viris repente adgressus est civitatem et civibus ad murum convolantibus ad ultimum adprehensa civitate Menelaus fugit in arcem

6 Iason vero non parcebat in caede civibus suis nec cogitabat prosperitatem adversus cognatos malum esse maximum arbitrans hostium et non civium se tropea capturum

7 et principatum quidem non obtinuit finem vero insidiarum suarum confusione cepit et profugus iterum abiit in Ammaniten

8 ad ultimum in exitum sui conclusus ab Areta Arabum tyrannum fugiens de civitate in civitatem omnibus odiosus ut refuga legum et execrabilis ut patriae et civium hostis in Aegyptum extrusus est

9 et qui multos de patria expulerat peregre periit Lacedemonas profectus quasi pro cognatione ibi refugium habiturus

10 et qui insepultos abiecerat multos ipse et inlamentatus et insepultus abicitur sepultura neque peregrina usus neque patrio sepulchro participans

11 his ita gestis suspicatus est rex societatem deserturos Iudaeos et ob hoc profectus ex Aegypto efferatis animis civitatem quidem armis cepit

12 iussit autem militibus interficere nec parcere occursantibus et per domos ascendentes trucidare

13 fiebant ergo caedes iuvenum ac seniorum mulierum et natorum exterminia virginumque et parvulorum neces

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14 erant autem toto triduo octoginta milia interfecti quadraginta milia vincti

15 sed nec ista sufficiunt ausus est intrare templum universa terra sanctius Menelao ductore qui legum et patriae fuit proditor

16 et scelestis manibus sumens sancta vasa quae ab aliis regibus et civitatibus erant posita ad ornatum loci et gloriam contrectabat indigne et contaminabat

17 ita alienatus mente Antiochus non considerabat quod propter peccata habitantium civitatem modicum Dominus fuerat iratus propter quod et accidit circa locum despectio

18 alioquin nisi contigisset eos multis peccatis esse involutos sicut Heliodorus qui missus est a Seleuco rege ad expoliandum aerarium etiam hic statim adveniens flagellatus et repulsus utique fuisset ab audacia

19 verum non propter locum gentem sed propter gentem locum Dominus elegit

20 ideoque et ipse locus particeps factus est populi malorum postea autem fiet socius et bonorum et qui derelictus in ira Dei omnipotentis iterum in magni Domini reconciliatione cum summa gloria exaltabitur

21 igitur Antiochus mille et octingentis ablatis de templo talentis velociter Antiochiam regressus est existimans se prae superbia terram ad navigandum pelagus vero ad iter agendum deducturum propter mentis elationem

22 reliquit autem et praepositos ad adfligendam gentem Hierosolymis quidem Philippum genere Frigem moribus crudeliorem eo ipso a quo constitutus est

23 in Garizin autem Andronicum et Menelaum qui gravius quam ceteri inminebant civibus

24 cumque adpositus esset contra Iudaeos misit odiosum principem Apollonium cum exercitu viginti et duobus milibus praecipiens ei omnes perfectae aetatis interficere mulieres ac iuvenes vendere

25 qui cum venisset Hierosolymam pacem simulans quievit usque ad sanctum diem sabbati et tunc feriatis Iudaeis arma capere suis praecepit

26 omnesque qui ad spectaculum processerant trucidavit et civitatem cum armatis discurrens ingentem multitudinem peremit

27 Iudas autem Macchabeus qui decimus fuerat secesserat in desertum locum ibique inter feras vitam in montibus cum suis agebat et faeni cibo vescentes demorabantur ne participes essent coinquinationis.

2 MACCABEES CHAPTER 6

1 sed non post multum temporis misit rex senem quendam antiochenum qui conpelleret Iudaeos ut se transferrent a patriis et Dei legibus

2 contaminare etiam quod in Hierosolymis erat templum et cognominare Iovis Olympii et in Garizin prout erant hii qui locum inhabitabant Iovis Hospitalis

3 pessima autem universis et gravis malorum erat incursio

4 nam templum luxuria et comesationibus erat plenum et scortantium cum meretricibus sacratisque aedibus mulieres se ultro ingerebant intro ferentes ea quae non licebat

5 altare etiam plenum erat inlicitis quae legibus prohibebantur

6 neque autem sabbata custodiebantur neque dies sollemnes patrii servabantur nec simpliciter se quisquam Iudaeum esse confitebatur

7 ducebantur autem cum amara necessitate in die natalis regis ad sacrificia et cum Liberi sacra celebrarentur cogebantur hedera coronati Libero circumire

8 decretum autem exiit in proximas gentilium civitates suggerentibus Ptolomeis ut pari modo et ipsi adversus Iudaeos agerent ut sacrificarent

9 eos autem qui nollent transire ad instituta gentilium interficerent erat ergo videre miseriam

10 duae enim mulieres delatae sunt natos suos circumcidisse quas infantibus ad ubera suspensis cum publice per civitatem circumduxissent per muros praecipitaverunt

11 alii vero ad proximas coeuntes speluncas et latenter sabbati diem celebrantes cum indicati essent Philippo flammis succensi sunt eo quod verebantur propter religionem et observantiam manu sibimet auxilium ferre

12 obsecro autem eos qui hunc librum lecturi sunt ne abhorrescant propter adversos casus sed reputent ea quae acciderunt non ad interitum sed ad correptionem generis esse nostri

13 etenim multo tempore non sinere peccatoribus ex sententia agere sed statim ultiones adhibere magni beneficii est indicium

14 non enim sicut in aliis nationibus Dominus patienter expectat ut eas cum iudicii dies venerit in plenitudine peccatorum puniat

15 ita et in nobis statuit ut peccatis nostris in finem devolutis ita demum in nos vindicet

16 propter quod numquam quidem a nobis misericordiam suam amovet corripiens vero in adversis populum suum non derelinquit

17 sed haec nobis ad commonitionem legentium dicta sint paucis iam autem veniendum est ad narrationem

18 igitur Eleazarus de primoribus scribarum vir aetate provectus et vultu decorus aperto ore hians conpellebatur carnem porcinam manducare

19 at ille gloriosam mortem magis quam odibilem vitam amplectens voluntarie praeibat ad supplicium

20 intuens autem quemadmodum oportet accedere patienter sustinens destinavit non admittere inlicita propter vitae amorem

21 hii autem qui adstabant iniqua miseratione commoti propter antiquam viri amicitiam tollentes eum secreto rogabant adferri carnes quibus vesci ei licebat et simularetur manducasse sicut rex imperaverat de sacrificii carnibus

22 ut hoc facto a morte liberaretur et propter veterem amicitiam hanc in eo facerent humanitatem

23 at ille cogitationem cepit aetatis ac senectutis suae eminentiam dignam et ingenuitatem nobilitatis canitiem atque a puero optimae conversationis et secundum sanctae et a Deo conditae legis constituta respondit cito dicens praemitti se velle in infernum

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24 non enim aetatem nostram dignum est inquit fingere ut multi adulescentium arbitrati Eleazarum nonaginta annorum transisse ad vitam alienigenarum

25 et ipsi propter meam simulationem et propter modicum corruptibilis vitae tempus decipiantur et per hoc maculam atque execrationem meae senectuti conquiram

26 nam et si in praesenti tempore suppliciis hominum eripiar sed manus Omnipotentis neque vivens neque defunctus effugiam

27 quam ob rem fortiter vitam excedendo senectute quidem dignus apparebo

28 adulescentibus autem exemplum forte relinquam si prompto animo ac fortiter pro gravissimis et sanctissimis legibus honesta morte perfungar his dictis confestim ad supplicium trahebatur

29 hii autem qui eum ducebant et paulo ante fuerant mitiores in iram versi sunt propter sermones ab eo dictos quos illi per arrogantiam prolatos arbitrabantur

30 sed cum plagis perimeretur ingemuit et dixit Domine qui habes sanctam scientiam manifeste scis tu quia cum a morte possim liberari duros corporis sustineo dolores secundum animam vero propter timorem tuum libenter haec patior

31 et iste quidem hoc modo vita decessit non solum iuvenibus sed et universae genti memoriam mortis suae ad exemplum virtutis et fortitudinis derelinquens.

2 MACCABEES CHAPTER 7

1 contigit autem et septem fratres cum matre adprehensos conpelli a rege contra fas ad carnes porcinas flagris et taureis cruciatos

2 unus autem ex illis qui erat primus sic ait quid quaeris et quid vis discere a nobis parati sumus mori magis quam patrias Dei leges praevaricari

3 iratus itaque rex iussit sartagines et ollas aeneas succendi quibus statim succensis

4 iussit ei qui prior fuerat locutus amputari linguam et cute capitis abstracta summas quoque manus ei et pedes praecidi ceteris eius fratribus et matre inspicientibus

5 et cum iam per omnia inutilis factus esset iussit ignem admoveri et adhuc spirantem torreri in sartaginem in qua cum diu cruciaretur ceteri una cum matre invicem se hortabantur mori fortiter

6 dicentes Dominus Deus aspiciat veritatem et consolabitur in nobis quemadmodum protestationem cantici declaravit Moses et in servis suis consolabitur

7 mortuo itaque primo illo hoc modo sequentem deducebant ad inludendum et cute capitis eius cum capillis detracta interrogabant si manducaret priusquam toto corpore per membra singula puniretur

8 at ille respondens patria voce dixit non faciam propter quod et iste sequenti loco primi tormenta suscepit

9 et in ultimo spiritu constitutus ait tu quidem scelestissime in praesenti vita nos perdis sed rex mundi defunctos nos pro suis legibus in aeternae vitae resurrectione suscitabit

10 post hunc tertius inludebatur et linguam postulatus cito protulit et manus constanter extendit

11 et cum fiducia ait e caelo ista possideo sed propter Dei leges nunc haec ipsa despicio quoniam ab ipso me ea recepturum spero

12 ita ut rex et qui cum ipso erant mirarentur adulescentis animum quod tamquam nihili duceret cruciatus

13 et hoc ita defuncto quartum similiter vexabant torquentes

14 et cum iam esset ad mortem sic ait potius est ab hominibus morti datos spem expectare a Deo iterum ab ipso resuscitandos tibi enim resurrectio ad vitam non erit

15 et cum admovissent quintum vexabant eum at ille respiciens in eum

16 dixit potestatem inter homines habens cum sis corruptibilis facis quod vis noli autem putare genus nostrum a Deo esse derelictum

17 patienter sustine et videbis magna potestas ipsius qualiter te et semen tuum torquebit

18 post hunc ducebant et sextum et is mori incipiens sic ait noli frustra errare nos enim propter nosmet ipsos haec patimur peccantes in Deum nostrum et digna admiratione facta sunt in nobis

19 tu autem ne existimes tibi inpune futurum quod contra Deum pugnare temptaveris

20 supra modum autem mater mirabilis et bonorum memoria digna quae pereuntes septem filios sub unius diei tempore conspiciens bono animo ferebat propter spem quam in Deum habebat

21 singulos illorum hortabatur patria voce fortiter repleta sapientia et femineae cogitationi masculinum animum inserens

22 dixit ad eos nescio qualiter in utero meo apparuistis neque enim ego spiritum et animam donavi vobis et vitam et singulorum membra non ego ipsa conpegi

23 sed enim mundi creator qui formavit hominis nativitatem quique omnium invenit originem et spiritum vobis iterum cum misericordia reddet et vitam sicut nunc vosmet ipsos despicitis propter leges eius

24 Antiochus autem contemni se arbitratus simul et exprobrantis voce despecta cum adhuc adulescentior superesset non solum verbis hortabatur sed et iuramento adfirmabat divitem se et beatum facturum et translatum a patriis legibus amicum habiturum et res necessarias praebiturum

25 sed ad ista cum adulescens nequaquam inclinaretur vocavit rex matrem et suadebat ut adulescenti fieret in salutem

26 cum autem multis eam verbis esset hortatus promisit suasuram se filio suo

27 itaque inclinata ad illum inridens crudelem tyrannum ait patria voce fili mi miserere mei quae te in utero decem menses portavi et lac triennio dedi et alui et in aetatem istam perduxi

28 peto nate aspicias in caelum et terram et ad omnia quae in eis sunt et intellegas quia ex nihilo fecit illa Deus et hominum genus

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29 ita fit ut non timeas carnificem istum sed dignus fratribus tuis effectus suscipe mortem ut in illa miseratione cum fratribus tuis te recipiam

30 cum haec illa adhuc diceret ait adulescens quem sustinetis non oboedio praecepto regis sed praecepto legis quae data est nobis per Mosen

31 tu vero qui inventor omnis malitiae factus es in Hebraeos non effugies manum Dei

32 nos enim pro peccatis nostris haec patimur

33 et si nobis propter increpationem et correptionem Dominus noster modicum iratus est sed iterum reconciliabitur servis suis

34 tu autem o sceleste et omnium hominum flagitiosissime noli frustra extolli vanis spebus in servos eius inflammatus

35 nondum enim omnipotentis Dei et omnia inspicientis iudicium effugisti

36 nam fratres mei modico nunc dolore sustentato sub testamento aeternae vitae effecti sunt tu vero iudicio Dei iustas superbiae poenas solves

37 ego autem sicut fratres mei animam et corpus meum trado pro patriis legibus invocans Deum maturius genti nostrae propitium fieri teque cum tormentis et verberibus confiteri quod ipse est Deus solus

38 in me vero et in fratribus meis desinet Omnipotentis ira quae super omne genus nostrum iuste superducta est

39 tunc rex accensus ira in hunc super omnes crudelius desaeviit indigne ferens derisum se

40 et hic itaque mundus obiit per omnia in Domino confidens

41 novissime autem et mater consummata est

42 igitur de sacrificiis et de nimiis crudelitatibus satis dictum.

2 MACCABEES CHAPTER 8

1 Iudas vero Macchabeus et qui cum illo erant introibant latenter in castella et convocantes cognatos et eos qui permanserant in iudaismo adsumentes eduxerunt ad sex milia viros

2 et invocabant Dominum ut respiceret in populum qui ab omnibus calcabatur misereretur templo quod contaminabatur ab impiis

3 misereretur etiam exterminio civitatis quae esset ilico conplananda et vocem sanguinis ad se clamantis audiret

4 memoraretur quoque iniquissimas mortes innocentium parvulorum et blasphemias nomini suo inlatas et indignaretur super his

5 at Macchabeus congregata multitudine intolerabilis gentibus efficiebatur ira enim Domini in misericordiam conversa est

6 et superveniens castellis et civitatibus inprovisus succendebat eas et oportuna loca occupans non paucas hostium strages dabat

7 maxime autem noctibus ad huiuscemodi excursus ferebatur et fama virtutis eius ubique diffundebatur

8 videns autem Philippus paulatim virum ad profectum venire ac frequentius res ei prospere cedere ad Ptolomeum ducem Coelesyriae et Foenicis scripsit ut auxilium ferret regis negotiis

9 at ille velociter misit Nicanorem Patrocli de primoribus amicum datis ei permixtis gentibus armatis non minus viginti milibus ut universum Iudaeorum genus deleret adiuncto ei Gorgia viro militari

10 constituit autem Nicanor regi ut tributum Romanis quod erat dandum duo milia talentum de captivitate Iudaeorum suppleret

11 statimque ad maritimas misit civitates convocans ad coemptionem iudaeorum mancipiorum promittens se nonaginta mancipia talento distracturum non respiciens ad vindictam quae eum ab Omnipotente esset consecutura

12 Iudas autem ubi conperit indicavit his qui secum erant Iudaeis Nicanoris adventum

13 ex quibus quidam formidantes et non credentes Dei iustitiae in fugam vertebantur

14 alii vero si quid eis supererat vendebant simulque Dominum deprecabantur ut eriperet eos ab impio Nicanore qui eos priusquam in comminus veniret vendiderat

15 si non propter eos propter testamentum quod erat ad patres eorum et propter invocationem sancti et magnifici nominis eius super ipsos

16 convocatis autem Macchabeus septem milibus qui cum ipso erant rogabat ne hostibus reconciliarentur neque metuerent inique venientium adversum se hostium multitudinem sed fortiter contenderent

17 ante oculos habentes contumeliam quae in locum sanctum ab his iniuste esset inlata itemque et ludibria habitae civitatis iniuriam adhuc etiam veterum instituta convulsa

18 nam illi quidem armis confidunt ait simul et audacia nos autem in omnipotente Domino qui potest venientes adversus nos et universum mundum uno nutu delere confidimus

19 admonuit autem eos et de auxiliis Dei quae facta sunt erga parentes et sub Sennacherim centum octoginta quinque milia ut perierunt

20 et de proelio quod eis adversus Galatas fuit in Babylonia ut omnes ubi ad rem ventum est Macedonibus sociis haesitantibus ipsi sex milia soli peremerunt centum viginti milia propter auxilium illis datum e caelo et beneficia pro his plurima consecuti sunt

21 his verbis constantes effecti sunt et pro legibus et patria mori parati

22 constituit itaque fratres suos duces utrique ordini Simonem et Iosepphum et Ionathan subiectis unicuique millenis et quingentenis

23 ad hoc etiam ab Ezra lecto illis sancto libro et dato signo adiutorio Dei in prima acie ipse dux commisit cum Nicanore

24 et facto sibi adiutore Omnipotente interfecerunt super novem milia hominum maiorem autem partem exercitus Nicanoris vulneribus debilem factam fugere conpulerunt

25 pecuniis vero eorum qui ad emptionem ipsorum venerant sublatis ipsos usquequaque persecuti sunt

26 sed reverterunt hora conclusi nam erat ante sabbatum quam ob causam non perseveraverunt insequentes

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27 arma autem ipsorum et spolia congregantes sabbatum agebant benedicentes Dominum qui liberavit eos in isto die misericordiae initium stillans in eos

28 post sabbatum vero debilibus et orfanis et viduis diviserunt spolia et residua ipsi cum suis habuere

29 his ita gestis et communiter ab omnibus facta obsecratione misericordem Dominum postulabant ut in finem servis suis reconciliaretur

30 et ex his qui cum Timotheo et Bacchide erant contra se contendentes super viginti milia interfecerunt et munitiones excelsas obtinuerunt et plures praedas diviserunt aequam portionem debilibus pupillis et viduis sed et senioribus facientes

31 et cum arma eorum collegissent diligenter omnia conposuerunt in locis oportunis residua vero spolia Hierosolymam detulerunt

32 et phylarchen qui cum Timotheo erat interfecerunt virum scelestum qui in multis Iudaeos adflixerat

33 et cum epicinia agerent in Hierosolymis eos qui sacras ianuas incenderant id est Callistenen cum in quodam domicilio refugisset incenderunt digna ei mercede pro impietatibus suis reddita

34 facinorosissimus autem Nicanor qui mille negotiantes ad Iudaeorum venditionem adduxerat

35 humiliatus auxilio Domini ab his quos nullos existimaverat deposita veste gloriae per mediterranea fugiens solus venit Antiochiam summam infelicitatem de interitu sui exercitus consecutus

36 et qui promiserat Romanis se tributum restituere de captivitate Hierosolymorum praedicabat nunc protectorem Deum habere Iudaeos et ob ipsum invulnerabiles esse eo quod sequerentur leges ab ipso constitutas.

2 MACCABEES CHAPTER 9

1 eodem tempore Antiochus inhoneste revertebatur de Perside

2 intraverat enim ea quae dicitur Persipolis et temptavit expoliare templa et civitatem opprimere sed multitudine ad arma concurrente in fugam versi sunt et ita contigit ut Antiochus post fugam turpiter rediret

3 et cum venisset circa Ecbatana recognovit quae erga Nicanorem et Timotheum gesta sunt

4 elatus autem ira arbitrabatur se iniuriam illorum qui se fugaverant posse in Iudaeos retorquere ideoque iussit agitari currum sine intermissione agens iter caelesti eum iudicio perurguente quod ita superbe locutus est venturum se Hierosolymam et congeriem sepulchri Iudaeorum eam facturum

5 sed qui universa conspicit Dominus Israhel percussit eum insanabili et invisibili plaga ut enim finivit hunc ipsum sermonem adprehendit eum dolor dirus viscerum et amara internorum tormenta

6 et quidem satis iuste quippe qui multis et novis cruciatibus aliorum torserat viscera licet ille nullo modo a sua malitia cessaret

7 super haec autem superbia repletus ignem spirans animo in Iudaeos et praecipiens adcelerare negotium contigit illum impetu euntem de curru cadere et gravi corporis conlisione membra vexare

8 isque qui sibi videbatur etiam fluctibus maris imperare supra humanum modum superbia repletus et montium altitudines in statera adpendere nunc humiliatus ad terram in gestatorio portabatur manifestam Dei virtutem in semet ipso contestans

9 ita ut de corpore impii vermes scaturrirent ac viventes in doloribus carnes eius effluerent odore etiam illius et fetore exercitus gravaretur

10 et qui paulo ante sidera caeli contingere se arbitrabatur eum nemo poterat propter intolerantiam fetoris portare

11 hinc igitur coepit ex gravi superbia deductus ad agnitionem sui venire divina admonitus plaga per momenta singula doloribus suis augmenta capientibus

12 et cum nec ipse iam fetorem suum ferre posset ita ait iustum est subditum esse Deo et mortalem non paria Deo sentire

13 orabat autem haec scelestus Dominum a quo non esset misericordiam consecuturus

14 et civitatem ad quam festinans veniebat ut eam ad solum deduceret et sepulchrum congestorum faceret nunc optat liberam reddere

15 et Iudaeos quos nec sepultura quidem se dignos habituros sed avibus ac feris diripiendos traditurum et cum parvulis exterminaturum dixerat aequales nunc Atheniensibus facturum pollicetur

16 templum etiam sanctum quod prius expoliaverat optimis donis ornaturum et sancta vasa multiplicaturum et pertinentes ad sacrificia sumptus de reditibus suis praestaturum

17 super haec et Iudaeum futurum et omnem locum terrae perambulaturum et praedicaturum Dei potestatem

18 sed non cessantibus doloribus supervenerat enim in eum iustum Dei iudicium desperans scripsit ad Iudaeos in modum deprecationis epistulam haec continentem

19 optimis civibus Iudaeis plurimam salutem et bene valere et esse felices rex et princeps Antiochus

20 si bene valetis et filii vestri et ex sententia vobis cuncta sunt maximas agimus gratias

21 et ego in infirmitate constitutus vestri autem benigne memor regressus de Persidis locis et infirmitate gravi adprehensus necessarium duxi pro communi utilitate curam habere

22 non desperans memet ipsum sed spem multam habeo effugiendi infirmitatem

23 respiciens autem quod et pater quibus temporibus in locis superioribus ducebat exercitum ostendit qui post se susciperet principatum

24 ut si quid contrarium accideret aut difficile nuntiaretur scientes hii qui in regionibus erant cui esset rerum summa derelicta non turbarentur

25 ad haec considerans de proximo potentes quosque et vicinos temporibus insidiantes et eventum expectantes

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designavi filium meum Antiochum regem quem saepe recurrens in superiora regna multis vestrum commendabam et scripsi ad eum quae subiecta sunt

26 orate itaque vos et peto memores beneficiorum publice et privatim ut unusquisque conservet fidem ad me et ad filium meum

27 confido enim eum modeste et humane acturum et sequentem propositum meum communem vobis fore

28 igitur homicida et blasphemus pessime percussus et ut ipse alios tractaverat peregre in montibus miserabili obitu vita functus est

29 transferebat autem corpus Philippus conlactaneus eius qui metuens filium Antiochi ad Ptolomeum Filometora in Aegyptum abiit.

2 MACCABEES CHAPTER 10

1 Macchabeus autem et qui cum illo erant Domino se protegente templum quidem et civitatem recepit

2 aras autem quas alienigenae per plateas extruxerant itemque delubra demolitus est

3 et purgato templo aliud altare fecerunt et de ignitis lapidibus igne concepto obtulerunt sacrificia post biennium et incensum et lucernas et panes propositionis posuerunt

4 quibus gestis rogabant Dominum prostrati in terram ne amplius malis talibus inciderent sed et si quando peccassent ut ab ipso mitius corriperentur et non blasphemis ac barbaris hominibus traderentur

5 qua die autem templum ab alienigenis pollutum fuerat contigit eadem die purgationem fieri vicesima et quinta mensis qui fuit casleu

6 et cum laetitia diebus octo egerunt in modum tabernaculorum recordantes quod ante modicum temporis diem sollemnem tabernaculorum in montibus more bestiarum egerant

7 propter quod tyrsos et ramos virides et palmas praeferebant ei qui prosperavit mundari locum suum

8 et decreverunt communi praecepto et decreto universae genti Iudaeorum omnibus annis agere dies istos

9 et Antiochi quidem qui appellatus est Nobilis vitae excessus ita se habuit

10 nunc autem de Eupatore Antiochi filio impii quae gesta sunt narrabimus breviantes mala quae in bellis gesta sunt

11 hic suscepto regno constituit super negotia regni Lysiam quendam Foenicis et Syriae militiae principem

12 nam Ptolomeus qui dicebatur Macer iusti tenax erga Iudaeos esse instituit et praecipue propter iniquitatem quae facta erat in eos et pacifice agere cum eis

13 sed ob hoc accusatus ab amicis apud Eupatorem cum frequenter proditor audiret eo quod Cyprum creditus a Filometore Nobilem translatus etiam ab eo recessisset veneno vitam finivit

14 Gorgias autem cum esset dux locorum adsumptis advenis frequenter Iudaeos debellabat

15 Iudaei vero qui tenebant oportunas munitiones fugatos ab Hierosolymis suscipiebant et bellare temptabant

16 hii vero qui erant cum Macchabeo per orationes Dominum rogantes ut esset sibi adiutor impetum fecerunt in munitiones Idumeorum

17 multaque vi insistentes loca obtinuerunt occurrentes interemerunt et omnes simul non minus a viginti milibus trucidaverunt

18 quidam autem cum confugissent in duas turres valde munitas omnem adparatum ad repugnandum habentes

19 Macchabeus ad eorum expugnationem relicto Simone et Iosephho item Macchabeo eisque qui cum ipsis erant satis multis ipse ad eas quae amplius perurguebant pugnas conversus est

20 hii vero qui cum Simone erant cupiditate ducti a quibusdam qui in turribus erant suasi sunt pecunia et septuaginta milibus didragmis acceptis dimiserunt quosdam effugere

21 cum autem Macchabeo nuntiatum esset quod factum est congregatis principibus populi accusavit quod pecunia fratres vendidissent adversariis eorum dimissis

22 hos igitur proditores factos interfecit et confestim duas turres occupavit

23 armis autem ac manibus omnia prospere agendo in duabus munitionibus plus quam viginti milia peremit

24 Timotheus qui prius a Iudaeis fuerat superatus convocato exercitu peregrinae multitudinis et congregato exercitu asiano advenit quasi armis Iudaeam capturus

25 Macchabeus autem et qui cum ipso erant adpropiante illo deprecabantur Deum caput terra aspergentes lumbosque ciliciis praecincti

26 ad altaris crepidinem provoluti ut sibi propitius inimicis autem eorum esset inimicus et adversaretur sicut lex dicit

27 et ita post orationem sumptis armis longius de civitate procedentes et proximi hostibus effecti resederunt

28 primo autem solis ortu utrique commiserunt isti quidem victoriae et prosperitatis sponsorem cum virtute Dominum habentes illi autem ducem belli animum habebant

29 sed cum vehemens pugna esset apparuerunt adversariis de caelo viri quinque in equis frenis aureis decori ducatum Iudaeis praestantes

30 ex quibus duo Macchabeum medium habentes armis suis circumseptum incolomem conservabant in adversarios autem tela et fulmina iaciebant ex quo et caecitate confusi et repleti perturbatione cadebant

31 interfecti sunt autem viginti milia quingenti et equites sescenti

32 Timotheus autem confugit in Gazara praesidium munitum cui praeerat Caereas

33 Macchabeus autem et qui cum eo erant laetantes obsederunt praesidium diebus quattuor

34 at hii qui in turres erant loci firmitate confisi super modum maledicebant et sermones nefandos iactabant

35 sed cum dies quinta inlucesceret viginti iuvenes ex his qui cum Macchabeo erant accensi animis propter blasphemiam viriliter accesserunt ad murum et feroci animo incedentes ascendebant

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36 sed et alii similiter ascendentes turres portasque succendere adgressi atque ipsos maledicos vivos concremare
37 per continuum autem biduum praesidio vastato Timotheum occultantem se in quodam reppertum loco peremerunt et fratrem illius Caerean et Apollofanem occiderunt
38 quibus gestis in hymnis et confessionibus benedicebant Dominum qui magna fecit cum Israhel et victoriam illi dedit.

2 MACCABEES CHAPTER 11

1 sed parvo post tempore Lysias procurator regis et propinquus ac negotiorum praepositus graviter ferens de his quae acciderant
2 congregatis octoginta milibus et equitatu universo veniebat adversus Iudaeos existimans se civitatem quidem captam gentibus habitaculum facturum
3 templum vero in pecuniae quaestu sicut cetera delubra gentium habiturum et per singulos annos venale sacerdotium
4 nusquam recogitans Dei potestatem sed mente effrenatus in multitudine peditum et in milibus equitum et in octoginta elefantis confidebat
5 ingressus autem Iudaeam et adpropians Bethsurae quod erat in angusto loco ab Hierosolyma intervallo quinque stadiorum illud praesidium expugnabat
6 ut autem Macchabeus et qui cum eo erant cognoverunt expugnari praesidia cum fletu et lacrimis rogabant Dominum et omnis turba simul ut bonum angelum mitteret ad salutem Israhel
7 et ipse primus Macchabeus sumptis armis ceteros adhortatus est simul secum periculum subire et ferre auxilium fratribus suis
8 cumque pariter prompto animo procederent Hierosolymis apparuit praecedens eos eques in veste candida armis aureis hastam vibrans
9 tum simul omnes benedixerunt misericordem Dominum et convaluerunt animis non solum homines sed et bestias ferocissimas et muros ferreos parati penetrare
10 ibant igitur prompti de caelo habentes adiutorem et miserantem eos Dominum
11 leonum autem impetu inruentes hostibus prostraverunt ex eis undecim milia peditum et equites mille sescentos
12 universos autem in fugam verterunt plures vero ex eis vulnerati nudi evaserunt sed et ipse Lysias turpiter fugiens evasit
13 et quia non insensatus erat secum ipse reputans factam erga se diminutionem et intellegens invictos esse Hebraeos Dei auxilio nitentes misit ad eos
14 promisitque consensurum se omnibus quae iusta sunt et regem conpulsurum amicum fieri
15 annuit autem Macchabeus precibus Lysiae in omnibus utilitati consulens et quaecumque Macchabeus scripsit Lysiae de Iudaeis ea rex concessit
16 nam erant scriptae Iudaeis epistulae a Lysia quidem hunc modum continentes Lysias populo Iudaeorum salutem
17 Iohannes et Abessalom qui missi sunt a vobis tradentes scripta postulabant ut ea quae per illos significabantur implerem
18 quaecumque igitur regi potuerunt perferri exposui et quae res permittebat concessit
19 si igitur in negotiis fidem conservaveritis etiam deinceps honorum vobis causa esse temptabo
20 de ceteris autem per singula verbo mandavi et istis et his qui a me missi sunt conloqui vobiscum
21 bene valete anno centesimo quadragesimo octavo dioscori die mensis vicesima et quarta
22 regis autem epistula ista continebat rex Antiochus Lysiae fratri salutem
23 patre nostro inter deos translato nos volentes eos qui sunt in regno nostro sine tumultu agere et rebus suis adhibere diligentiam
24 audivimus Iudaeos non consensisse patri ut transferrentur ad ritum Graecorum sed tenere velle suum institutum ac propterea postulare concedi sibi legitima sua
25 volentes igitur hanc quoque gentem quietam esse statuentes iudicavimus templum restitui illis ut agerent secundum maiorum suorum consuetudinem
26 bene igitur feceris si miseris ad eos et dextram dederis ut cognita nostra voluntate bono animo sint et utilitatibus propriis deserviant
27 ad Iudaeos autem regis epistula talis erat rex Antiochus senatui Iudaeorum et ceteris Iudaeis salutem
28 si valetis sic estis ut volumus sed et ipsi bene valemus
29 adiit nos Menelaus dicens velle vos descendere ad vestros qui sunt apud nos
30 his igitur qui commeant usque ad diem tricesimum mensis xandici damus dextras securitatis
31 ut Iudaei utantur cibis et legibus suis sicut et prius et nemo eorum ullo modo molestiam patiatur de his quae per ignorantiam gesta sunt
32 misi autem et Menelaum qui vos adloquatur
33 valete anno centesimo quadragesimo octavo xandici mensis quintadecima
34 miserunt autem etiam Romani epistulam ita se habentem Quintus Memmius et Titus Manilius legati Romanorum populo Iudaeorum salutem
35 de his quae Lysias cognatus regis concessit vobis et nos concessimus
36 de quibus autem iudicavit referendum confestim aliquem mittite diligentius inter vos conferentes ut decernamus sicut congruit vobis nos enim Antiochiam accedimus
37 ideoque festinate scribere ut nos quoque sciamus cuius estis voluntatis
38 bene valete anno centesimo quadragesimo octavo quintadecima die mensis xandici.

2 MACCABEES CHAPTER 12

1 his factis pactionibus Lysias pergebat ad regem Iudaei autem agriculturae operam dabant

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2 sed hii qui resederant Timotheus et Apollonius gehennae filius sed et Hieronimus et Demofon super hos et Nicanor cypriarches non sinebant eos in silentio agere et quiete

3 Ioppitae vero tale quoddam flagitium perpetrarunt rogaverunt Iudaeos cum quibus habitabant ascendere scaphas quas paraverant cum uxoribus et filiis quasi nullis inimicitiis inter eos subiacentibus

4 secundum communem itaque decretum civitatis et ipsis adquiescentibus pacisque causa nihil suspectum habentibus cum in altum processissent submerserunt non minus ducentos

5 quam crudelitatem Iudas in suae gentis homines factam ut cognovit praecepit viris qui erant cum ipso et invocato iusto iudice Deo

6 venit adversus interfectores fratrum et portum quidem noctu succendit scaphas exusit eos autem qui ab igne refugerant gladio peremit

7 et cum haec ita egisset discessit quasi iterum reversurus et universos Ioppitas eradicaturus

8 sed cum cognovisset et eos qui erant Iamniae velle pari modo facere habitantibus secum Iudaeis

9 Iamnitis quoque nocte supervenit et portum cum navibus succendit ita ut lumen ignis pareret Hierosolymis ab stadiis ducentis quadraginta

10 inde cum abissent novem stadiis et iter facerent ad Timotheum commiserunt cum eo Arabes quinque milia viri et equites quingenti

11 cumque pugna valida fieret et auxilio Dei prospere cessisset residui victi Arabes petebant a Iuda dextras sibi dari promittentes pascua daturos et in ceteris profuturos

12 Iudas autem arbitratus vere in multis eos utiles promisit pacem dextrisque acceptis discessere ad tabernacula sua

13 adgressus est autem et civitatem quandam firmam pontibus murisque circumseptam quae a turbis habitabatur gentium promiscuarum cui nomen Caspin

14 hii vero qui intus erant confidentes in stabilitate murorum et adparatu alimoniarum remissius agebant maledictis lacessentes Iudam ac blasphemantes et loquentes quae fas non est

15 Macchabeus autem invocato magno mundi principe qui sine arietibus et machinis temporibus Iesu praecipitavit Hiericho inruit ferociter muris

16 et capta civitate per Domini voluntatem inenarrabiles caedes fecit ita ut adiacens stagnum stadiorum duo latitudinis sanguine infectum fluere videretur

17 inde discesserunt stadia septingenta quinquaginta et venerunt in Characa ad eos qui dicuntur Tubianei Iudaeos

18 et Timotheum quidem in illis locis conprehenderunt nulloque negotio perfecto regressus est relicto in quodam loco firmissimo praesidio

19 Dositheus autem et Sosipater qui erant duces cum Macchabeo peremerunt a Timotheo relictos in praesidio decem milia viros

20 at Macchabeus ordinatis circum se sex milibus et constitutis per cohortes adversus Timotheum processit habentem secum centum viginti milia peditum equitumque duo milia quingentos

21 cognito autem Iudae adventu Timotheus praemisit mulieres et filios et reliquum adparatum in praesidium quod Carnion dicitur erat enim inexpugnabile et accessu difficile propter locorum angustias

22 cumque cohors Iudae prima apparuisset timor hostibus incussus est ex praesentia Dei qui universa conspicit et in fugam versi sunt alius alio ita ut magis a suis deicerentur et gladiorum suorum ictibus debilitarentur

23 Iudas autem vehementer instabat puniens profanos et prostravit ex eis triginta milia virorum

24 ipse vero Timotheus incidit in partes Dosithei et Sosipatri et multis precibus postulabat ut vivus dimitteretur eo quod multorum ex Iudaeis parentes haberet ac fratres quos morte eius decipi eveniret

25 et cum fidem dedisset restituturum se eos secundum constitutum inlaesum eum dimiserunt propter fratrum salutem

26 Iudas autem egressus est a Carnio interfectis viginti quinque milibus

27 post horum fugam et necem movit exercitum ad Efron civitatem munitam in qua multitudo diversarum gentium habitabat et robusti iuvenes pro muris consistentes fortiter repugnabant in hac autem machinae multae et telorum erat adparatus

28 sed cum Omnipotentem invocassent qui potestate vires hostium confregit ceperunt civitatem et ex eis qui intus erant viginti quinque milia prostraverunt

29 inde ad civitatem Scytarum abierunt quae ab Hierosolymis sescentis stadiis aberat

30 contestantibus autem his qui apud Scytopolitas erant Iudaeis quod benigne ab eis haberentur etiam temporibus infelicitatis quod modeste secum egerint

31 gratias agentes eis exhortati etiam de cetero erga genus suum benignos esse venerunt Hierosolymam die sollemni septimanarum instante

32 et post pentecosten abierunt contra Gorgiam praepositum Idumeae 33 exivit autem cum peditibus tribus milibus et equitibus quadringentis 34 quibus congressis contigit paucos ruere Iudaeorum

35 Dositheus vero quidam de Bachenoris eques vir fortis Gorgiam tenebat et cum vellet illum capere vivum eques quidam de Thracibus inruit in eum umerumque eius amputavit atque ita Gorgias effugit in Marisa

36 at illis qui cum Esdrin erant diutius pugnantibus et fatigatis invocavit Dominum Iudas adiutorem et ducem belli fieri

37 incipiens voce patria et cum hymnis clamorem extollens fugam Gorgiae militibus incussit

38 Iudas autem collecto exercitu venit in civitatem Odollam et cum septima dies superveniret secundum consuetudinem purificati in eodem loco sabbatum egerunt

39 et sequenti die venit cum suis Iudas ut corpora prostratorum tolleret et cum parentibus poneret in sepulchris paternis

40 invenerunt autem sub tunicis interfectorum de donariis idolorum quae apud Iamnian fuerunt a quibus lex prohibet

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Iudaeos omnibus ergo manifestum factum est ob hanc causam eos corruisse

41 omnes itaque benedixerunt iustum iudicium Domini qui occulta fecerit manifesta

42 atque ita ad preces conversi rogaverunt ut id quod factum erat delictum obliteraretur at vero fortissimus Iudas hortabatur populum conservare se sine peccato sub oculis videntes quae facta sint pro peccato eorum qui prostrati sunt

43 et facta conlatione duodecim milia dragmas argenti misit Hierosolymam offerri pro peccato sacrificium bene et religiose de resurrectione cogitans

44 nisi enim eos qui ceciderant resurrecturos speraret superfluum videretur et vanum orare pro mortuis

45 et quia considerabat quod hii qui cum pietate dormitionem acceperant optimam haberent repositam gratiam

46 sancta ergo et salubris cogitatio pro defunctis exorare ut a peccato solverentur.

2 MACCABEES CHAPTER 13

1 anno centesimo quadragesimo nono cognovit Iudas Antiochum Eupatoris venire cum multitudine adversus Iudaeam

2 et cum eo Lysiam procuratorem et praepositum negotiorum secum habentem peditum centum decem milia et equitum quinque milia et elefantos viginti duo currus cum falcibus trecentos

3 commiscuit autem se illis et Menelaus et cum multa fallacia deprecabatur Antiochum non pro patriae salute sed sperans se constitui in principatum

4 sed Rex regum suscitavit animos Antiochi in peccatorem et suggerente Lysia hunc esse causam omnium malorum iussit ut eis est consuetudo conprehensum in eodem loco necari

5 erat autem in eodem loco turris quinquaginta cubitorum aggestum undique habens cineris haec prospectum habebat in praeceps

6 inde in cinerem deici iussit sacrilegum omnibus eum propellentibus ad interitum

7 et tali lege praevaricatorem legis contigit mori nec terrae dari Menelaum

8 et quidem satis iuste nam quia multa erga aram Dei delicta commisit cuius ignis et cinis erat sanctus ipse in cineris morte damnatus est

9 sed rex mente effrenatus veniebat nequiorem se Iudaeis ostensurus

10 quibus Iudas cognitis praecepit populo ut die ac nocte Dominum invocarent quo sicut semper et nunc adiuvaret eos

11 quippe qui lege et patria sanctoque templo privari vererentur ac populum qui nuper paululum respirasset ne sineret blasphemis rursum nationibus subdi

12 omnibus itaque id simul facientibus et petentibus a Domino misericordiam cum fletu et ieiuniis per triduum continuum prostratis hortatus est eos Iudas ut se praepararent

13 ipse vero cum senioribus cogitavit priusquam rex admoveret exercitum ad Iudaeam et obtineret civitatem exire et Domini iudicio committere exitum rei

14 dans itaque potestatem omnium Deo mundi creatori et hortatus suos ut fortiter dimicarent et usque ad mortem pro legibus templo civitate patria et civibus starent circa Modin exercitum constituit

15 et dato signo suis Dei victoria iuvenibus fortissimis electis nocte adgressus aulam regiam in castris interfecit viros quattuor milia et maximum elefantorum cum his qui superpositi erant

16 summoque metu ac perturbatione hostium replentes rebus prospere gestis abierunt

17 hoc autem factum est die inlucescente adiuvante eum Domini protectione

18 sed rex accepto gustu audaciae Iudaeorum arte difficultates locorum temptabat

19 et Bethsurae quod erat Iudaeorum praesidium munitum castra admovebat sed fugabatur inpingebat minuebatur

20 his autem qui intus erant Iudas necessaria mittebat

21 enuntiavit autem mysteria hostibus Rhodocus quidam de iudaico exercitu qui requisitus conprehensus conclusus est

22 iterum rex sermonem habuit ad eos qui erant in Bethsuris dextram dedit accepit abiit

23 commisit cum Iuda superatus est ut autem cognovit rebellasse Philippum Antiochiae qui relictus erat super negotia mente consternatus Iudaeos deprecans subditusque eis iurat de omnibus quibus iustum visum est et reconciliatus obtulit sacrificium honorificavit templum et munera posuit

24 Macchabeum amplexus est et fecit eum ab Ptolomaide usque Gerrenos ducem et principem

25 ut autem venit Ptolomaidam graviter ferebant Ptolomenses amicitiae conventionem indignantes ne forte foedus inrumperent

26 tunc ascendit Lysias tribunal et exposuit rationem et populum sedavit regressusque est Antiochiam et hoc modo regi profectio et reditus processit.

2 MACCABEES CHAPTER 14

1 sed post triennii tempus cognovit Iudas et qui cum eo erant Demetrium Seleuci cum multitudine valida et navibus per portum Tripoli ascendisse ad loca oportuna

2 et tenuisse regiones adversus Antiochum et eius ducem Lysiam

3 Alchimus autem quidam qui summus sacerdos fuerat sed voluntarie coinquinatus est temporibus commixtionis considerans nullo modo sibi esse salutem neque accessum ad altare

4 venit ad regem Demetrium centesimo quinquagesimo anno offerens ei auream coronam et palmam super haec et tallos qui templi esse videbantur et ipsa quidem die siluit

5 tempus autem oportunum dementiae suae nanctus convocatus a Demetrio ad consilium et interrogatus quibus rebus et consiliis Iudaei niterentur

6 respondit ipsi qui dicuntur Asidei Iudaeorum quibus praeest Iudas Macchabeus bella nutriunt et seditiones movent nec patiuntur regnum esse quietum

7 nam et ego defraudatus parentum gloria dico autem summo sacerdotio huc veni

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8 primo quidem utilitatibus regis fidem servans secundo autem etiam civibus consulens nam illorum pravitate universum genus nostrum non minime vexatur

9 sed his singulis oro rex cognitis et regioni et generi secundum pervulgatam omnibus humanitatem tuam prospice

10 nam quamdiu superest Iudas inpossibile est pacem esse negotiis

11 talibus autem ab hoc dictis et ceteri amici hostiliter habentes adversus Iudam inflammaverunt Demetrium

12 qui statim Nicanorem praepositum elefantorum ducem misit Iudaeam

13 datis mandatis ipsum quidem Iudam caperet eos vero qui cum illo erant dispergeret et constitueret Alchimum maximi templi summum sacerdotem

14 tunc gentes quae de Iudaea fugerant Iudam segregatim se Nicanori miscebant miserias et clades Iudaeorum prosperitates rerum suarum existimantes

15 audito itaque Iudaei Nicanoris adventu et conventu nationum conspersi terra rogabant eum qui populum suum constituit eum in aeternum custodiret quique suam portionem signis evidentibus protegit

16 imperante autem duce statim inde moverunt et convenerunt ad castellum Dessau

17 Simon vero frater Iudae commiserat cum Nicanore sed conterritus est repentino adventu adversariorum

18 Nicanor tamen audiens virtutem comitum Iudae et animi magnitudinem quam pro patriae certaminibus habebant sanguine iudicium facere metuebat

19 quam ob rem misit Possidonium et Theodotum et Matthathiam ut darent dextras atque acciperent

20 et cum diu de his consilium ageretur et ipse dux ad multitudinem rettulisset omnium una fuit sententia amicitiis annuere

21 itaque diem constituerunt qua secreto inter se agerent et a singulis sellae prolatae sunt et positae

22 praecepit autem Iudas armatos esse locis oportunis ne forte ab hostibus repente mali aliquid oriretur et congruum conloquium fecerunt

23 morabatur autem Nicanor Hierosolymis et nihil inique agebat gregesque turbarum quae congregatae fuerant dimisit

24 habebat autem semper Iudam carum ex animo erat vero inclinatus

25 rogavit eum ducere uxorem filiosque procreare nuptias fecit quiete egit communiterque vivebant

26 Alchimus autem videns caritatem illorum ad invicem et conventiones venit ad Demetrium et dicebat Nicanorem rebus alienis adsentare Iudamque regni insidiatorem successorem sibi destinasse

27 itaque rex exasperatus et pessimis huius criminationibus inritatus scripsit Nicanori dicens graviter quidem se ferre de amicitiae conventione iubere tamen Macchabeum citius vinctum mittere Antiochiam

28 quibus cognitis Nicanor consternabatur et graviter ferebat si ea quae convenerant irrita faceret nihil laesus a viro

29 sed quia regi resistere non poterat oportunitatem observabat qua praeceptum perficeret

30 at Macchabeus videns austerius secum agere Nicanorem et consuetum occursum ferocius exhibentem intellegens non ex bono esse austeritatem istam paucis suorum congregatis occultavit se a Nicanore

31 quod ut ille cognovit fortiter se a viro praeventum venit ad maximum et sanctissimum templum et sacerdotibus solitas hostias offerentibus iussit sibi tradi virum

32 quibus cum iuramento dicentibus nescire se ubi esset qui quaerebatur extendens manum ad templum

33 iuravit nisi mihi vinctum Iudam tradideritis istud Dei fanum in planitiem deducam et altare effodiam et templum hoc Libero patri consecrabo

34 et his dictis abiit sacerdotes autem protendentes manus in caelum invocabant eum qui semper propugnator esset gentis ipsorum haec dicentes

35 tu Domine qui universitatis nullius indiges voluisti templum habitationis tuae fieri in nobis

36 et nunc sancte sanctorum omnium Domine conserva in aeternum inpollutam domum istam quae nuper mundata est

37 Razias autem quidam de senioribus ab Hierosolymis delatus est Nicanori vir amator civitatis et bene audiens qui pro adfectu pater Iudaeorum appellabatur

38 hic multis temporibus continentiae propositum tenuit in iudaismo corpusque et animam tradere contentus pro perseverantia

39 volens autem Nicanor manifestare odium quod habebat in Iudaeos misit milites quingentos ut eum conprehenderent

40 putabat enim si illum decepisset se cladem maximam Iudaeis inlaturum

41 turbis autem inruere domum eius et ianuam disrumpere atque ignem admovere cupientibus cum iam conprehenderetur gladio se petit

42 eligens nobiliter mori potius quam subditus fieri peccatoribus et contra natales suos indignis iniuriis agi

43 sed cum per festinationem non certo ictu plagam dedisset et turbae intra ostia inrumperent recurrens audenter ad murum praecipitavit semet ipsum viriliter in turbas

44 quibus velociter locum dantibus casui eius venit per mediam cervicem

45 et cum adhuc spiraret accensis animis surrexit cum et sanguis eius magno fluxu deflueret saucius cursu turbam pertransiit

46 et stans super petram quandam praeruptam et iam exsanguis effectus conplexus intestina sua utrisque manibus proiecit super turbas invocans Dominatorem vitae ac spiritus ut haec illi iterum redderet atque ita vita defunctus est.

2 MACCABEES CHAPTER 15

1 Nicanor autem ut conperit Iudam esse in locis Samariae cogitavit die sabbati cum omni impetu committere

2 Iudaeis vero qui illum per necessitatem sequebantur dicentibus ne ita ferociter et barbare feceris sed honorem tribue diei sanctificationis et honora eum qui universa conspicit

3 at ille infelix interrogavit si est potens in saeculo qui imperavit agi diem sabbatorum

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4 et respondentibus illis est Dominus vivus ipse in caelo potens qui iussit agi septimam diem

5 at ille ait et ego potens sum super terram qui impero sumi arma et negotia regis impleri tamen non obtinuit ut consilium perficeret

6 et Nicanor quidem cum summa superbia erectus cogitaverat commune tropeum statuere de Iuda

7 Macchabeus autem confidebat semper cum omni spe auxilium sibi a Domino adfuturum

8 et hortabatur suos ne formidarent ad adventum nationum sed in mente haberent adiutoria sibi facta de caelo et nunc sperarent ab Omnipotente adfuturam sibi victoriam

9 et adlocutus illos de lege et prophetis admonens etiam certaminum quae fecerant prius promptiores eos constituit

10 et ita animis eorum erectis simul ostendens gentium fallaciam et iuramentorum praevaricationem

11 singulos autem illorum armavit non clypei et hastae munitione sed sermonibus optimis et hortationibus exposito digno fide somnio per quod universos laetificavit

12 erat autem huiusmodi visus Onian qui fuerat summus sacerdos virum bonum et benignum verecundum visu modestum moribus et eloquio decorum et qui a puero in virtutibus exercitatus sit manus protendentem orare pro omni populo Iudaeorum

13 post haec apparuisse et alium virum aetate et gloria mirabilem et magni decoris habitudine circa illum

14 respondentem vero Onian dixisse hic est fratrum amator et populi Israhel hic est qui multum orat pro populo et universa sancta civitate Hieremias propheta Dei

15 extendisse autem Hieremiam dexteram et dedisse Iudae gladium aureum dicentem

16 accipe sanctum gladium munus a Deo quo deicies adversarios populi mei Israhel

17 exhortati itaque Iudae sermonibus bonis valde de quibus extolli possit impetus et animi iuvenum confortari statuerunt dimicare et confligere fortiter ut virtus de negotiis iudicaret eo quod civitas et sancta et templum periclitaretur

18 erat enim pro uxoribus et filiis itemque pro fratribus et cognatis minor sollicitudo maximus vero et primus pro sanctitate timor erat templi

19 sed et eos qui in civitate erant non minima sollicitudo habebat pro his qui congressi erant

20 et cum iam omnes sperarent iudicium futurum hostisque adesset atque exercitus esset ordinatus bestiae equitesque oportuno in loco conpositi

21 considerans Macchabeus adventum multitudinis et adparatum varium armorum ac ferocitatem bestiarum extendens manum in caelum prodigia facientem Dominum invocavit qui non secundum armorum potentiam sed prout ipsi placet dat dignis victoriam

22 dixit autem invocans hoc modo tu Domine misisti angelum tuum sub Ezechia rege Iudae et interfecisti de castris Sennacherim centum octoginta quinque milia

23 et nunc Dominator caelorum mitte angelum tuum bonum ante nos in timore et tremore magnitudinis brachii tui

24 ut metuant qui cum blasphemia veniunt adversus sanctum populum tuum et hic quidem ita peroravit

25 Nicanor autem et qui cum ipso erant cum tubis et canticis admovebant

26 Iudas vero et qui cum eo erant invocato Deo per orationes congressi sunt

27 manu quidem pugnantes sed cordibus Dominum orantes prostraverunt non minus triginta milia praesentia Dei magnifice delectati

28 cumque cessassent et cum gaudio redirent cognoverunt Nicanorem ruisse cum armis suis

29 facto itaque clamore et perturbatione suscitata patria voce omnipotentem Dominum benedicebant

30 praecepit autem Iudas qui per omnia corpore et animo emori pro civibus paratus erat caput Nicanoris et manum cum umero abscisam Hierosolymam perferri

31 quo cum convenisset convocatis contribulibus et sacerdotibus ad altare arcersiit et eos qui in arce erant

32 et ostenso capite Nicanoris et manu nefaria quam extendens contra domum sanctam omnipotentis Dei magnifice gloriatus est

33 linguam etiam impii Nicanoris praecisam iussit particulatim avibus dari manum autem dementis contra templum suspendi

34 omnes igitur caeli Dominum benedixerunt dicentes benedictus qui locum suum incontaminatum conservavit

35 suspendit autem Nicanoris caput in summa arce evidens ut esset et manifestum sit auxilii Dei

36 itaque omnes communi consilio decreverunt nullo modo diem istum absque celebritate praeterire

37 habere autem celebritatem tertiadecima die mensis adar quod dicitur voce syriaca pridie Mardochei die

38 igitur his erga Nicanorem gestis et ex illis temporibus ab Hebraeis civitate possessa ego quoque in his finem faciam sermonis

39 et siquidem bene et ut historiae conpetit et ipse velim si autem minus digne concedendum est mihi

40 sicut enim vinum semper bibere aut semper aquam contrarium est alternis autem uti delectabile ita legentibus si semper exactus sit sermo non erit gratus hic ergo erit consummatus.

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NOVVM TESTAMENTVM

THE NEW TESTAMENT
OF THE LATIN VULGATE

EDITED BY
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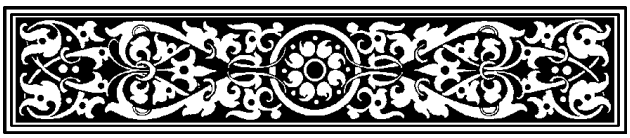
2026



THE NEW TESTAMENT

Christianity began with the vision (or idea) of Jesus that Paul had on his way to Damascus. Paul envisioned a new kind of faith in with benevolence, peace and righteousness ruled suppreme, and not the aggressive Zealotry of his days.

The New Testament is the second, later, and, with about 20%, smaller half of the Christian Bible, and the portion that is canonical (authoritative) only to Christianity. The New Testament consists of 27 books, which are the residue, or precipitate, out of many 1st–2nd-century-AD writings that Christian groups considered sacred. In these various writings the early church transmitted its traditions: its experience, understanding, and image of Paul's Jesus as the Christ (Greek for 'saviour' or 'messiah') and the self-understanding of the Roman Church. The canon contained four Gospels (Matthew, Mark, Luke, and John), Acts, 21 letters, and Revelation of John. These were not necessarily the oldest writings, not all equally revelatory, and not all directed to the church at large.

Christians see in the New Testament the fulfillment of the promise of the Old Testament. It relates and interprets the new covenant, represented in the life and death of Jesus, between God and the followers of the Christ. Writing a biography of Jesus or a history of the 1st-century Church almost impossible; and perhaps even not desirable. The books of the New Testament were composed partly in order to satisfy historical curiosity about the events they recount but also to lead Christians to the faith and its righteous ethics by narrating what Jesus said and did. None of the authors, with the exception of Matthew, lived in the Holy Land at Jesus' times; and of the authors, only James and Jude (brothers of Jesus) and Simon Peter knew Jesus personally.

The New Testament contains a variety of texts. Among its 27 books are selected recollections of the life and acts and sayings of Jesus in the four Gospels; a historical narrative of the first years of the Christian Church in Acts of the Apostles; Epistles or letters of advice, instruction, admonition, and exhortation to local groups of Christians—14 attributed to Paul, one (Hebrews) probably in error, and seven by three other authors; and an apocalyptic description of the intervention of God in history, the Book of Revelation.

The books are not arranged chronologically in the New Testament. The Epistles of Paul, for example, which address the immediate problems of local churches shortly after Christ's death, are considered to be the earliest texts. The books are instead arranged in a more narrative order, the Gospels telling the life of Jesus and his teachings; the Acts detailing the work of Christ's followers in propagating the Christian faith; the Epistles teaching the meaning and implications of the new Pauline (Roman) faith; and Revelation prophesying future events and the culmination of the divine purpose.

The Old Testament in its Greek translation, the Septuagint, was the Bible of the earliest Christians. The New Covenant, or Testament, was viewed as the fulfillment of the Old Testament promises of salvation that were continued for the new Israel, the church, through the Holy Spirit, which had come through Christ, upon the whole people of God.

In the first centuries after Christ, Christians seem to have believed that the Spirit had ceased after the writing of the Book of Malachi (the last book of the Old Testament) and that no longer could any further Holy Writ be produced, although Jews produced the Deuterocanon (Apocrypha) after Malachi. The descent of the Spirit on the community of the Messiah (i.e., the Christ) was thus perceived by Christians as a sign of the beginning of the age to come, and the Roman Church understood itself as having access to that inspiration through the Spirit.

Because of a belief that something almost magical occurs—with an element of secrecy—when a transmitted oral tradition is put into writing, there was, in both the Old and New Testaments, an expression of reluctance about committing sacred material to writing. When such sacred writings are studied to find the revealed word of God, a settled delimiting of the writings—i.e., a canon—must be selected. In the last decade of the 1st century, the Synod of Jamnia (Jabneh), in Palestine, fixed the canon of the Bible for Judaism, which, following a long period of flux and fluidity and controversy about certain of its books, Christians came to call the Old Testament. A possible factor in the timing of this Jewish canon was a situation of crisis: the fall of Jerusalem and reaction to the fact that the Septuagint was used by Christians and to their advantage, as in the translation of the Hebrew word alma ("young woman") in chapter 7, verse 14, of Isaiah—"Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel"—into the Greek term parthenos ("virgin").

As far as the New Testament is concerned, there could be no Bible without a church that created it; yet conversely, having been nurtured by the content of the writings themselves, the church selected the canon. The church understood itself as having access to inspiration through the guidance of the Spirit. Until c. 150 AD, Christian authors could produce writings either anonymously or using the name of some acknowledged important biblical or apostolic figure. The practice was not believed to be either a trick or fraud. Apart from letters in which the person of the writer was clearly attested—as in those of Paul, which have distinctive historical, theological, and stylistic traits peculiar to Paul—the other writings placed their emphases on the message or revelation conveyed, and the author was considered to be only an instrument or witness to the Holy Spirit or the Lord. When the message was committed to writing, the instrument was considered irrelevant, because the true author was believed to be the Spirit.

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THE FOUR CANONICAL GOSPELS

(The four canonical gospels, like the rest of the New Testament, were written in Greek, MARK probably c. 70–80 AD, MATTHEW 70-85, and LUKE around 80–100 AD, and JOHN 90–110 AD. Despite the traditional ascriptions, all four are anonymous, and no-one was written by eyewitnesses.)

INTRODUCTION

(The New Testament is about a character that is known as 'Jesus Christ', 'Jesus of Nazareth', or, according to most original Greek texts 'Jesus the Nazorean' (meaning: "Keeper of Moses' Law"). The character of Jesus is based on a collection of texts which are called The New Testament. The New Testament is the centre piece of sacred Christian scripture.

The history, or better historicity, of Christianity and Jesus in shrouded in obscurity. There are not many records that exist outside the Christian communities. This brings some people to the supposition that Jesus never existed. All evidence indicate that Christianity, as we know it, is a Roman invention. With the discovery of the Dead Sea Scrolls in 1947 and the codices of the Nag Hammadi Library in 1945, there are indications that Jesus existed. However, Jesus, his biography, his teachings, his history, was propably very different from that what we know as official Church doctrine.

It is very important what records of ancient historians say, but it is equally important what they fail to say! Christian officials claim that Jesus lived between around 4 BC and 33 AD. The fact that Philo of Alexandria, one of the most diligent writers on matters of Judaism and the Holy land, did not record anything about either Jesus or a movement that could be identified as Christian leaves us with at least four possibilities: (1st) Jesus did not exist; (2nd) Jesus was not regarded as important in any way; (3rd) Jesus was active after the time of Philo (who died between 40 and 50 AD); and (4th) The Roman 'Propaganda Minister' deliberately destroyed all records that refered to Jesus, which was a common practice of Roman authorities at that time.

Although we have no archaeological or historical evidence, the scriptures of the New Testament as well as "The Jewish War", published by Titus Flavius Josephus in about 75 AD, could suggest that we might set the activities of Jesus around 1 or 2 decades later than previously believed.

When we examine the actual history of Jesus and Christianity, many of the answers provided by the Church and Christian scholars do not hold up to rigorous scrutiny. They actually leave us with more questions than we had before. Here are the most important ones:

- *Who was Jesus?*
- *Was he a historical character?*
- *Who wrote the Gospels?*
- *Why are the gospels written in Greek?*
- *Why did the gospels have a pro-Roman perspective?*
- *Why have the Romans approved of Christianity in the first place?*
- *Why was Christianity head-quartered in Rome?*
- *What did Jesus do in the 20 years between his adolescence and his ministry?*
- *Why did Judas Iscariot hand Jesus over?*
- *Who was "Judas Iscariot"?*
- *What does this name really mean?*
- *Did Jesus die from crucifixion?*
- *Why could Mary of Magdala take care of his dead body?*
- *Why has the Pauline Church written Jesus' family out of history?*
- *Who was John the Baptist?*
- *Why was not Peter but James the first leader of the Christian Movement?*
- *Why are the first Christian saints from the Flavian family?*
- *Who was the first historical Pope of Rome?*
- *Who really was Titus Flavius Josephus?*
- *Why are so many names in the Gospels dualistic?*
- *Why does Jesus look like the god Mithras?*
- *Why are Maria & Christ so similar to Maia & Krishna?*
- *Why do the teachings of Jesus have a Buddhist touch?*
- *Who persecuted whom?*

We shall present a comparison of Church doctrine with facts that have been found during the last decades. We will show you a little glossary with short explanatory entries.

Although we know that the gospels are just literature and not history, the person who first created 'the sayings and teachings of Jesus' must have had the qualities of a great philospher. No matter whether Jesus ever existed or not, our findings show that either the imagined idea of Jesus or the real Jesus could have been an admirable character.

"Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye." -- The Gospel of Didymus Judas Thomas, 26).

THE STRUCTURE OF THE NEW TESTAMENT

The literature used in the canon of the New Testament can be divided into five distinct groups, plus a sixth group of texts outside of it:

***1st: the Pauline literature**, of which 7 letters are considered genuine and are the oldest texts (50-60 AD) of the New Testament. They were supposedly written by the Roman citizen Shaul ha Tarsi, Saul of Tarsos, better known as "Paul the Apostle," although he did not know the real Jesus in person nor was he an official disciple or apostle of the*

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community that evolved around Jesus and his original teachings;

***2nd: the Gospel of Matthew and the Gospel of Mark** (67-75 AD) are the oldest gospels. Matthew is the only gospel written by an author from the Holy Land for his geographic ethnic and other descriptions are exact. The Jewish viewpoints in the text suggest that the author was a Pharisee and there is a high likelyhood that the name Matthew (in Aramaic Matityahu) points to Yosef bar Matityahu as author, better known as Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, and chief propagandist of the Flavian Court. There are too many parallels between the Gospel of Matthew and Josephus' "Jewish War" to be ignored; Mark was written by a Roman citizen who never lived in the Holy Land. His Roman name was Marcus.*

***3rd: the Gospel of Luke and the Book of Acts** making up a two-volume work (100-130 AD) which scholars call "Luke–Acts" (together they account for almost 28% of the New Testament canon, the largest contribution attributed to a single author);*

***4th: the Johannine literature** (80-100 AD) is attributed to John the Apostle but probably not written by him. These are the Gospel of John and Johns letters. Some scholars still include the Book of Revelation of John although it was not written by the same author;*

***5th: All other works** that had entered the canon mainly due to the wish to give the canon an aura of legitimacy. This goal could only be achieved by taking texts (with almost empty platitudes) that could be attributed to Jesus' true disciples, such as Peter, James (an older brother of Jesus), Jude (a younger brother of Jesus). The Pauline Church always was very particular in not mentioning the true identity of those contributors and to downplay their significance in the first Jesus Movements. Those original disciples and family members of Jesus who remained Jews for the rest of their lives, became an embarrassment for Paul's fantasy products and therefore stood in his way. No surpise here that Paul mentioned them in a patronising manner.*

***6th: All non-canonical works** that are related to Jesus or any kind of faith that could be called "Christian", such as the New Testament Apocrypha, Pseudepigrapha, Nag Hammadi texts, Gnostic texts, Mandaean texts from Persia, and to some extent even Manichaean texts from Persia, as well as some Dead Sea Scrolls from Qumran.*

The New Testament canon as we know it today has not always been like it. The first attempt to arrange a Bible canon was made by Marcion of Sinope (Greek: Markion Sinopis), a wealthy Greek ship magnate from the City of Sinope (in today's Turkey) has been selected in order to support the visions of Saul of Tarsos, better known as "Paul the Apostle. Paul was the creator of that what we could call the "Roman Christianity", the form of Christianity that has survived and is nowadays perceived as the "mainstream Christianity".

Life and work of the real and historical Jesus is not well reflected in these texts quite simply because the original Christian Movement around Jesus, his brothers James, Simon, Judas (Jude) Joses (Joseph), his companion Maria of Magdala, and his original disciples, have been wiped out during the fateful events in the First Roman Jewish War (66-73 AD).

Their view and teachings seem to be in parts more truthfully reflected by the non-canonical works known as the "Dead Sea Scrolls" from Qumran, and in works written by Ebionites, Nazarenes, Nazoreans, and the Gnostics. This is the reasons why we present all available texts of these movements here as well.

Pauline Literature

The Pauline epistles are the 14 New Testament books which most Christians think were written by the Apostle Paul. Some of them are the earliest Christian documents. They show many of the beliefs and controversies of Christianity. Many Christians think these letters are very important for theology and ethics. In the order they appear in the New Testament, the Pauline epistles are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

In all of these epistles except the Epistle to the Hebrews, the author does claim to be Paul. However, the contested letters may have been written using Paul's name, as it was common to attribute at that point in history. Seven letters (with consensus dates) considered genuine by most scholars: 1 Thessalonians (c. 50 AD), Galatians (c. 53), 1 Corinthians (c. 53–54), Philippians (c. 55), Philemon (c. 55), 2 Corinthians (c. 55–56), Romans (c. 57).

The letters on which scholars are about evenly divided: Colossians (c. 62), 2 Thessalonians (c. 49–51).

The letters thought to be pseudepigraphic by almost all scholars (traditional dating given): Ephesians (c. 62), 1 Timothy (c. 62–64),

2 Timothy (c. 62–64), Titus (c. 62–64), Hebrews.

Lost Pauline epistles that have not been mentioned in the other Pauline letters: A first epistle to Corinth (1 Corinthians 5:9), A third epistle to Corinth, also called the Severe Letter (2 Corinthians 2:4; 8–9), An earlier epistle to the Ephesians (Ephesians 3:3–4), The Epistle to the Laodiceans, (Colossians 4:16)

Luke–Acts

Acts and the Gospel of Luke make up a two-part work, Luke–Acts, by the same anonymous author, usually dated to around 80–90 AD. The first part, the Gospel of Luke, tells how God fulfilled his plan for the world's salvation through the life, death, and resurrection of Jesus of Nazareth, the promised Messiah. Acts continues the story of Christianity in the 1st century, beginning with Jesus's ascension to Heaven. The early chapters, set in Jerusalem, describe the Day of Pentecost (the coming of the Holy Spirit) and the growth of the church in Jerusalem. Initially, the Jews are receptive to the Christian message, but later they turn against the followers of Jesus. Rejected by the Jews, the message is taken

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to the Gentiles under the guidance of the Apostle Peter. The later chapters tell of Paul's conversion, his mission in Asia Minor and the Aegean, and finally his imprisonment in Rome, where, as the book ends, he awaits trial.

Luke–Acts is an attempt to answer a theological problem, namely how the Messiah of the Jews came to have an overwhelmingly non-Jewish church; the answer it provides is that the message of Christ was sent to the Gentiles because the Jews rejected it. Luke–Acts can also be seen as a defense of (or "apology" for) the Jesus movement addressed to the Jews: the bulk of the speeches and sermons in Acts are addressed to Jewish audiences, with the Romans serving as external arbiters on disputes concerning Jewish customs and law. On the one hand, Luke portrays the followers of Jesus as a sect of the Jews, and therefore entitled to legal protection as a recognised religion; on the other, Luke seems unclear as to the future God intends for Jews and Christians, celebrating the Jewishness of Jesus and his immediate followers while also stressing how the Jews had rejected God's promised Messiah.

The Gospel of Luke and Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume. According to Church tradition dating from the 2nd century, he was the "Luke" named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasizes the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

While no proposed date for the composition of Acts is universally accepted, the most common scholarly position is to date Luke–Acts to 80–90 AD, on the grounds that it uses Mark as a source, looks back on the destruction of Jerusalem, and does not show any awareness of the letters of Paul (which began circulating late in the first century). The earliest possible date for the composition of Acts is set by the events with which it ends, Paul's imprisonment in Rome c. 63 AD, but such an early dating is a minority position. The last possible date would be set by its first definite citation by another author, but there is no unanimity on this; some scholars find echoes of Acts in a work from c. 95 AD called I Clement, while others see no indisputable citation until the middle of the 2nd century. A minority of scholars, necessarily in the latter camp, conclude that Acts dates to the 2nd century, believing that it shows awareness of the letters of Paul, the works of Titus Flavius Josephus, or the writings of Marcion of Sinope.

Johannine Literature

Johannine literature refers to the collection of New Testament works that are traditionally attributed to John the Apostle or to Johannine Christian community. Johannine literature is traditionally considered to include the following works:

- *The Gospel of John*
- *The Johannine epistles:*
  - *1 The First Epistle of John*
  - *2 The Second Epistle of John*
  - *3 The Third Epistle of John*
- *The Book of Revelation*

Of these five books, the only one that explicitly identifies its author as a "John" is the Book of Revelation. Modern scholarship generally rejects the idea that this work is written by the same author as the other four documents. The gospel identifies its author as the Beloved Disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist. Scholars have debated the authorship of Johannine literature (the Gospel of John, Epistles of John, and the Book of Revelation) since at least the third century, but especially since the Enlightenment. The authorship by John the Apostle is rejected by many modern scholars.

The Gospels

The most important writings are originally not the gospels but the epistles of Saul of Tarsos (Paul the Apostle). The gospels appeared long after Saul's texts. However, the gospels got a significant function as Christian writers and teachers often present the Good News set within the context of the storyline of the whole Bible. This discipline, of understanding the Christian message in terms of biblical salvation history, is known as biblical theology. This attempts to posit a connexion between Old Testament and the Christian teachings of the good news about the life, death and resurrection of Jesus.

In Christian tradition, the authors attributed with the creation of the four gospels in the New Testament bear the following titles: Gospel according to Matthew; Gospel according to Mark; Gospel according to Luke and Gospel according to John. The phrase "according to" already suggest that these gospels were not directly written by the hands of the Four Evangelists Matthew, Mark, Luke, and John, but were "re-narrations" writtem down by other persons.

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The 3 gospels of Matthew, Mark, and Luke are known as the "Synoptic Gospels" (syn optic = similar look), because they include many of the same stories, often in the same sequence. The early Roman Church build up the myth that the authors were two of the Twelve Apostles of Jesus, John and Matthew, as well as two "apostolic men," Mark and Luke:

• Matthew – a former tax collector who was called by Jesus to be one of the Twelve Apostles,

• Mark – a follower of Peter and so an "apostolic man,"

• Luke – a doctor who wrote what is now the book of Luke to Theophilus. Also known to have written the book of Acts (or Acts of the Apostles) and to have been a close friend of Paul of Tarsos,

• John – a disciple of Jesus and the youngest of his Twelve Apostles.

They are called evangelists, a word meaning "people who proclaim good news," because their books aim to tell the "good news" ("gospel" = "good spel") of Jesus. Evangelist comes from the Greek word "Evangelion" refering to "good news" or "gospel" in Christianity.

Pauline Christianity Versus The Original Christianity Represented By James The Just, The Brother Of Jesus

When we browse through the texts of the New Testament, there is not much historical evidence to get on with. The core of the New Testament, if we want to get down to the real background, is not represented by the four gospels but undoubtedly by the "Pauline Letters" written by a Greek- and Aramaic-speaking Roman citizen known as Saul of Tarsos. Christians know this man better as "Paul the Apostle". On his way to Damascus, he claimed that he had a "vision of Jesus". In modern terms, we would say that 'he had an idea' how to employ his invented Jesus-character in order to create a new faith, and he wrote about this vision in such a lively and sophisticated manner that Shakespeare could not have performed this task any better. In Luke's Book of Acts 9:3-9 we read: ". . . 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink."

As there are no Roman records about these events and the involved persons. We totally have to rely on sources which are available. The most important sources are (1st) the records of Titus Flavius Josephus, (2nd) the non-canonical texts by writers who did not follow Roman mainstream Christianity, and (3rd) the Dead Sea Scrolls from Qumran which are the only historical text that have not been changed or tampered with by any editorial commitee. The Qumran texts speak of religious matters as Jesus probably would have seen them.

Towards the end of Appendix C, there are transcripts of three video documentaries that discuss the times and events around the historical Jesus. Transcripts of this briefness can bring the matter to the point much more concentrated than any book can do. They contain significant points that most scholars are not aware of:

1.) **The Real Jesus**, reconstruction of the events after Jesus' death, Channel 4, 1999;

2.) **Caesar's Messiah**: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012;

3.) **The James Ossuary Interview**, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004.

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THE GOSPEL ACCORDING TO MATTHEW

The Gospel of Matityahu or Evangelion kata Matthaion or
The Gospel of Matthew, or just Matthew
Author: perhaps Yosef bar Mattityahu
Estimated Range of Dating: 75-80 A.D.

(The Gospel of Matthew, or more precisely The Gospel according to Matthew, is a narrative originally written in Greek. It is one of the four gospels of the New Testament that tells the story of Jesus' life and teachings. The Gospel of Matthew is called one of the three synoptic gospels because it has some of the same stories and language as the Gospels of Mark and Luke. Matthew is the most famous and the most quoted gospel in existence. There are good reasons for it. It is the only gospel that was written by someone who had been familiar with all geographical locations in person. It is the most coherent gospel and its writing style is one of the very best. The author must have been very well educated and identifies himself, by his swift and fluent style, as a member of the Roman Empire's Greek-speaking upper class.

Like the Gospels of Mark and Luke, The Gospel of Matthew was composed in the time of the Flavian dynasty. Scholars of the old time attributed the gospel to the Apostle Matthew which is a pretty unlikely and unfounded claim. That the gospels were written for a Jewish audience in Judaea or Galilee is unlikely as well. As the gospels, and the entire New Testament in fact, were written in Greek suggests that they were rather written for an audience that could understand Greek. And this was, besides native Greeks, the entire upper class of the Roman Empire.

We have to remember that the Roman Empire was a multi-ethnic and international state. Jews were a part of it and about 5% to 10% of the population in the entire Roman Empire was Jewish. The Jews spread over the whole Mediterranian already hundreds of years earlier, together with their Phoenician cousins. The resendment that Jews felt in the Holy Land for the successors of the conqueror Alexander the Great culminated in a row of armed conflicts out of which the Maccabeans, the Hashmonian Dynasty, rose victorious in about 160 BC. The constant and unwanted influence of Greeks, and later the Romans, triggered the rise of the Messianic Movement, a bunch of jihadist assault and terror troops. They were waiting for a messiah who could lead them to military victory over the occupants of the Holy Land. This was probably the scenery in which Jesus turned up and claimed to be a messiah of peace. He might have been the lonely voice for peace, propagating "turning the other cheek" in defiance and "give the Caesar what is Caesar's" meaning the tax. And by doing so, he became an enemy of the Messianic Movement who felt that Jesus stood in their way and they immediately plotted against him and got rid of him. Jesus' story became a legend and another man, who knew that war against the Roman superpower was futile, entered the scene of events. This man was a descent of the Hashmonian Dynasty, travelled to the imperial court in Rome as envoy in about 55 AD. and was forced by the rebellious Jewish Messianic Movement, who held his family captive, to become general of the "Jewish Army of the North" when the Jewish War (66-73 AD) broke out between Jews and Romans in 66 AD. The name of that man was Yosef ben Matityahu, in Greek Joseph bar Matthias. In 67 AD, he was taken captive by the Roman General Flavius Vespasianus. The two men met and Vespasianus was pleased about the manners and vast knowledge of that well-educated, Greek-speaking Jew. Soon after, Matityahu was set free from his captivty and he stayed in the generals entourage as scout and interpreter. Matityahu heard rumours of an ongoing revolt against Emperor Nero. The Roman Army was looking for a worthy successor Nero's and Matityahu also heard Vespasianus name in those debates. So he could "predict" that Vespasianus might be emperor one day, and he told him. When Vespasianus became emperor in 69, he adopted Yosef ben Matityahu as his third son. This was an incredible rise to power and the young man began to call himself Titus Flavius Josephus as he was now member of the emperors family. Just to remind, he now was almost in the same legal position as Octavianus who became son of Julius Caesar and then Emperor Caesar Augustus. Before the Senate in Rome he declared that Caesar should become a god "in the name of the father (Caesar), the son (Octavianus) and the holy spirits of the Pantheon". This was the official phrase to enter godhood in the Roman Imperial Cult, the Roman state religion.

Before the Jewish War 66-73, Saul of Tarsus, the Apostle Paul, was spreading the story of Jesus in Roman cities. On his journey to Rome in 62 AD, Yosef bar Mattityahu could have met Saul of Tarsus and so he might have listened to Saul's story of Jesus. And he wrote it down. At the beginning of the war, an mysterious scholar was captured by General Titus Flavius Vespasianus. His name was Yosef bar Mattityahu, translated into Greek "Joseph bar Matthia." Surprisingly, he became a new member of the Flavian Dynasty; his new name: Titus Flavius Josephus. There is a possibility that he could have authored the Gospel of Matthew after the war. His name Mattityahu is the original form of the name Matthew.)

SANCTUM IESU CHRISTI
EVANGELIUM SECUNDUM MATTHAEUM
GOSPEL ACCORDING TO MATTHEW CHAPTER 1

1 liber generationis Iesu Christi filii David filii Abraham

2 Abraham genuit Isaac Isaac autem genuit Iacob Iacob autem genuit Iudam et fratres eius

3 Iudas autem genuit Phares et Zara de Thamar Phares autem genuit Esrom Esrom autem genuit Aram

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4 Aram autem genuit Aminadab Aminadab autem genuit Naasson Naasson autem genuit Salmon

5 Salmon autem genuit Booz de Rachab Booz autem genuit Obed ex Ruth Obed autem genuit Iesse Iesse autem genuit David regem

6 David autem rex genuit Salomonem ex ea quae fuit Uriae

7 Salomon autem genuit Roboam Roboam autem genuit Abiam Abia autem genuit Asa

8 Asa autem genuit Iosaphat Iosaphat autem genuit Ioram Ioram autem genuit Oziam

9 Ozias autem genuit Ioatham Ioatham autem genuit Achaz Achaz autem genuit Ezechiam

10 Ezechias autem genuit Manassen Manasses autem genuit Amon Amon autem genuit Iosiam

11 Iosias autem genuit Iechoniam et fratres eius in transmigratione Babylonis

12 et post transmigrationem Babylonis Iechonias genuit Salathihel Salathihel autem genuit Zorobabel

13 Zorobabel autem genuit Abiud Abiud autem genuit Eliachim Eliachim autem genuit Azor

14 Azor autem genuit Saddoc Saddoc autem genuit Achim Achim autem genuit Eliud

15 Eliud autem genuit Eleazar Eleazar autem genuit Matthan Matthan autem genuit Iacob

16 Iacob autem genuit Ioseph virum Mariae de qua natus est Iesus qui vocatur Christus

17 omnes ergo generationes ab Abraham usque ad David generationes quattuordecim et a David usque ad transmigrationem Babylonis generationes quattuordecim et a transmigratione Babylonis usque ad Christum generationes quattuordecim

18 Christi autem generatio sic erat cum esset desponsata mater eius Maria Ioseph antequam convenirent inventa est in utero habens de Spiritu Sancto

19 Ioseph autem vir eius cum esset iustus et nollet eam traducere voluit occulte dimittere eam

20 haec autem eo cogitante ecce angelus Domini in somnis apparuit ei dicens Ioseph fili David noli timere accipere Mariam coniugem tuam quod enim in ea natum est de Spiritu Sancto est

21 pariet autem filium et vocabis nomen eius Iesum ipse enim salvum faciet populum suum a peccatis eorum

22 hoc autem totum factum est ut adimpleretur id quod dictum est a Domino per prophetam dicentem

23 ecce virgo in utero habebit et pariet filium et vocabunt nomen eius Emmanuhel quod est interpretatum Nobiscum Deus

24 exsurgens autem Ioseph a somno fecit sicut praecepit ei angelus Domini et accepit coniugem suam

25 et non cognoscebat eam donec peperit filium suum primogenitum et vocavit nomen eius Iesum.

GOSPEL ACCORDING TO MATTHEW CHAPTER 2

(Magoi, magi, verse 1: A Magos is a Greek word of Persian origin and it means Teacher, Master or Rabbi. It refers to the fact that Judaism and the Hebrew Bible go back to Persian-Zoroastrian contributions that have shaped the Middle East for hundreds of years. Verse 23: Nazoraios: Nazarene or Nazorean is Hebrew for "guardian of the Law of Moses," the Ten Commandments.)

1 cum ergo natus esset Iesus in Bethleem Iudaeae in diebus Herodis regis ecce magi ab oriente venerunt Hierosolymam

2 dicentes ubi est qui natus est rex Iudaeorum vidimus enim stellam eius in oriente et venimus adorare eum

3 audiens autem Herodes rex turbatus est et omnis Hierosolyma cum illo

4 et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis ubi Christus nasceretur

5 at illi dixerunt ei in Bethleem Iudaeae sic enim scriptum est per prophetam

6 et tu Bethleem terra Iuda nequaquam minima es in principibus Iuda ex te enim exiet dux qui reget populum meum Israhel

7 tunc Herodes clam vocatis magis diligenter didicit ab eis tempus stellae quae apparuit eis

8 et mittens illos in Bethleem dixit ite et interrogate diligenter de puero et cum inveneritis renuntiate mihi ut et ego veniens adorem eum

9 qui cum audissent regem abierunt et ecce stella quam viderant in oriente antecedebat eos usque dum veniens staret supra ubi erat puer

10 videntes autem stellam gavisi sunt gaudio magno valde

11 et intrantes domum invenerunt puerum cum Maria matre eius et procidentes adoraverunt eum et apertis thesauris suis obtulerunt ei munera aurum tus et murram

12 et responso accepto in somnis ne redirent ad Herodem per aliam viam reversi sunt in regionem suam

13 qui cum recessissent ecce angelus Domini apparuit in somnis Ioseph dicens surge et accipe puerum et matrem eius et fuge in Aegyptum et esto ibi usque dum dicam tibi futurum est enim ut Herodes quaerat puerum ad perdendum eum

14 qui consurgens accepit puerum et matrem eius nocte et recessit in Aegyptum

15 et erat ibi usque ad obitum Herodis ut adimpleretur quod dictum est a Domino per prophetam dicentem ex Aegypto vocavi filium meum

16 tunc Herodes videns quoniam inlusus esset a magis iratus est valde et mittens occidit omnes pueros qui erant in Bethleem et in omnibus finibus eius a bimatu et infra secundum tempus quod exquisierat a magis

17 tunc adimpletum est quod dictum est per Hieremiam prophetam dicentem

18 vox in Rama audita est ploratus et ululatus multus Rachel plorans filios suos et noluit consolari quia non sunt

19 defuncto autem Herode ecce apparuit angelus Domini in somnis Ioseph in Aegypto

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20 dicens surge et accipe puerum et matrem eius et vade in terram Israhel defuncti sunt enim qui quaerebant animam pueri
21 qui surgens accepit puerum et matrem eius et venit in terram Israhel
22 audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo timuit illo ire et admonitus in somnis secessit in partes Galilaeae
23 et veniens habitavit in civitate quae vocatur Nazareth ut adimpleretur quod dictum est per prophetas quoniam Nazareus vocabitur.

GOSPEL ACCORDING TO MATTHEW CHAPTER 3

(Baptism and John the Baptist or Baptiser [Ioannes o Baptistis]: Baptism is a Jewish initiation and purification ritual called a mikvah. As in most biographies, the characters surrounding the main character are also relatives, friends, or schoolmates of the main character. John the Baptist was probably Jesus' uncle or cousin. See the family tree, Appendix B: Maps & Charts.)

1 in diebus autem illis venit Iohannes Baptista praedicans in deserto Iudaeae
2 et dicens paenitentiam agite adpropinquavit enim regnum caelorum
3 hic est enim qui dictus est per Esaiam prophetam dicentem vox clamantis in deserto parate viam Domini rectas facite semitas eius
4 ipse autem Iohannes habebat vestimentum de pilis camelorum et zonam pelliciam circa lumbos suos esca autem eius erat lucustae et mel silvestre
5 tunc exiebat ad eum Hierosolyma et omnis Iudaea et omnis regio circa Iordanen
6 et baptizabantur in Iordane ab eo confitentes peccata sua
7 videns autem multos Pharisaeorum et Sadducaeorum venientes ad baptismum suum dixit eis progenies viperarum quis demonstravit vobis fugere a futura ira
8 facite ergo fructum dignum paenitentiae
9 et ne velitis dicere intra vos patrem habemus Abraham dico enim vobis quoniam potest Deus de lapidibus istis suscitare filios Abrahae
10 iam enim securis ad radicem arborum posita est omnis ergo arbor quae non facit fructum bonum exciditur et in ignem mittitur
11 ego quidem vos baptizo in aqua in paenitentiam qui autem post me venturus est fortior me est cuius non sum dignus calciamenta portare ipse vos baptizabit in Spiritu Sancto et igni
12 cuius ventilabrum in manu sua et permundabit aream suam et congregabit triticum suum in horreum paleas autem conburet igni inextinguibili
13 tunc venit Iesus a Galilaea in Iordanen ad Iohannem ut baptizaretur ab eo
14 Iohannes autem prohibebat eum dicens ego a te debeo baptizari et tu venis ad me
15 respondens autem Iesus dixit ei sine modo sic enim decet nos implere omnem iustitiam tunc dimisit eum
16 baptizatus autem confestim ascendit de aqua et ecce aperti sunt ei caeli et vidit Spiritum Dei descendentem sicut columbam venientem super se
17 et ecce vox de caelis dicens hic est Filius meus dilectus in quo mihi conplacui.

GOSPEL ACCORDING TO MATTHEW CHAPTER 4

1 tunc Iesus ductus est in desertum ab Spiritu ut temptaretur a diabolo
2 et cum ieiunasset quadraginta diebus et quadraginta noctibus postea esuriit
3 et accedens temptator dixit ei si Filius Dei es dic ut lapides isti panes fiant
4 qui respondens dixit scriptum est non in pane solo vivet homo sed in omni verbo quod procedit de ore Dei
5 tunc adsumit eum diabolus in sanctam civitatem et statuit eum supra pinnaculum templi
6 et dixit ei si Filius Dei es mitte te deorsum scriptum est enim quia angelis suis mandabit de te et in manibus tollent te ne forte offendas ad lapidem pedem tuum
7 ait illi Iesus rursum scriptum est non temptabis Dominum Deum tuum
8 iterum adsumit eum diabolus in montem excelsum valde et ostendit ei omnia regna mundi et gloriam eorum
9 et dixit illi haec tibi omnia dabo si cadens adoraveris me
10 tunc dicit ei Iesus vade Satanas scriptum est Dominum Deum tuum adorabis et illi soli servies
11 tunc reliquit eum diabolus et ecce angeli accesserunt et ministrabant ei
12 cum autem audisset quod Iohannes traditus esset secessit in Galilaeam
13 et relicta civitate Nazareth venit et habitavit in Capharnaum maritimam in finibus Zabulon et Nepthalim
14 ut adimpleretur quod dictum est per Esaiam prophetam
15 terra Zabulon et terra Nepthalim via maris trans Iordanen Galilaeae gentium
16 populus qui sedebat in tenebris lucem vidit magnam et sedentibus in regione et umbra mortis lux orta est eis
17 exinde coepit Iesus praedicare et dicere paenitentiam agite adpropinquavit enim regnum caelorum
18 ambulans autem iuxta mare Galilaeae vidit duos fratres Simonem qui vocatur Petrus et Andream fratrem eius mittentes rete in mare erant enim piscatores
19 et ait illis venite post me et faciam vos fieri piscatores hominum
20 at illi continuo relictis retibus secuti sunt eum
21 et procedens inde vidit alios duos fratres Iacobum Zebedaei et Iohannem fratrem eius in navi cum Zebedaeo patre eorum reficientes retia sua et vocavit eos
22 illi autem statim relictis retibus et patre secuti sunt eum
23 et circumibat Iesus totam Galilaeam docens in synagogis eorum et praedicans evangelium regni et sanans omnem languorem et omnem infirmitatem in populo
24 et abiit opinio eius in totam Syriam et obtulerunt ei omnes male habentes variis languoribus et tormentis

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conprehensos et qui daemonia habebant et lunaticos et paralyticos et curavit eos

25 et secutae sunt eum turbae multae de Galilaea et Decapoli et Hierosolymis et Iudaea et de trans Iordanen.

GOSPEL ACCORDING TO MATTHEW CHAPTER 5

(The Chapters 5 to 7 quote the whole Sermon on the Mount in which Jesus appeared as a new Moses. Verse 17: (The fulfillment of the law of the Torah [the 5 Books of Moses]; Jesus clearly confirms now the validity of the [second half of the] Ten Commandments, also known as the "Golden Rule": Exodus 20:2–17 and Deuteronomy 5:6–21.)

1 videns autem turbas ascendit in montem et cum sedisset accesserunt ad eum discipuli eius

2 et aperiens os suum docebat eos dicens

3 beati pauperes spiritu quoniam ipsorum est regnum caelorum

4 beati mites quoniam ipsi possidebunt terram

5 beati qui lugent quoniam ipsi consolabuntur

6 beati qui esuriunt et sitiunt iustitiam quoniam ipsi saturabuntur

7 beati misericordes quia ipsi misericordiam consequentur

8 beati mundo corde quoniam ipsi Deum videbunt

9 beati pacifici quoniam filii Dei vocabuntur

10 beati qui persecutionem patiuntur propter iustitiam quoniam ipsorum est regnum caelorum

11 beati estis cum maledixerint vobis et persecuti vos fuerint et dixerint omne malum adversum vos mentientes propter me

12 gaudete et exultate quoniam merces vestra copiosa est in caelis sic enim persecuti sunt prophetas qui fuerunt ante vos

13 vos estis sal terrae quod si sal evanuerit in quo sallietur ad nihilum valet ultra nisi ut mittatur foras et conculcetur ab hominibus

14 vos estis lux mundi non potest civitas abscondi supra montem posita

15 neque accendunt lucernam et ponunt eam sub modio sed super candelabrum ut luceat omnibus qui in domo sunt

16 sic luceat lux vestra coram hominibus ut videant vestra bona opera et glorificent Patrem vestrum qui in caelis est

17 nolite putare quoniam veni solvere legem aut prophetas non veni solvere sed adimplere

18 amen quippe dico vobis donec transeat caelum et terra iota unum aut unus apex non praeteribit a lege donec omnia fiant

19 qui ergo solverit unum de mandatis istis minimis et docuerit sic homines minimus vocabitur in regno caelorum qui autem fecerit et docuerit hic magnus vocabitur in regno caelorum

20 dico enim vobis quia nisi abundaverit iustitia vestra plus quam scribarum et Pharisaeorum non intrabitis in regnum caelorum

21 audistis quia dictum est antiquis non occides qui autem occiderit reus erit iudicio

22 ego autem dico vobis quia omnis qui irascitur fratri suo reus erit iudicio qui autem dixerit fratri suo racha reus erit concilio qui autem dixerit fatue reus erit gehennae ignis

23 si ergo offeres munus tuum ad altare et ibi recordatus fueris quia frater tuus habet aliquid adversum te

24 relinque ibi munus tuum ante altare et vade prius reconciliare fratri tuo et tunc veniens offers munus tuum

25 esto consentiens adversario tuo cito dum es in via cum eo ne forte tradat te adversarius iudici et iudex tradat te ministro et in carcerem mittaris

26 amen dico tibi non exies inde donec reddas novissimum quadrantem

27 audistis quia dictum est antiquis non moechaberis

28 ego autem dico vobis quoniam omnis qui viderit mulierem ad concupiscendum eam iam moechatus est eam in corde suo

29 quod si oculus tuus dexter scandalizat te erue eum et proice abs te expedit enim tibi ut pereat unum membrorum tuorum quam totum corpus tuum mittatur in gehennam

30 et si dextera manus tua scandalizat te abscide eam et proice abs te expedit tibi ut pereat unum membrorum tuorum quam totum corpus tuum eat in gehennam

31 dictum est autem quicumque dimiserit uxorem suam det illi libellum repudii

32 ego autem dico vobis quia omnis qui dimiserit uxorem suam excepta fornicationis causa facit eam moechari et qui dimissam duxerit adulterat

33 iterum audistis quia dictum est antiquis non peierabis reddes autem Domino iuramenta tua

34 ego autem dico vobis non iurare omnino neque per caelum quia thronus Dei est

35 neque per terram quia scabillum est pedum eius neque per Hierosolymam quia civitas est magni Regis

36 neque per caput tuum iuraveris quia non potes unum capillum album facere aut nigrum

37 sit autem sermo vester est est non non quod autem his abundantius est a malo est

38 audistis quia dictum est oculum pro oculo et dentem pro dente

39 ego autem dico vobis non resistere malo sed si quis te percusserit in dextera maxilla tua praebe illi et alteram

40 et ei qui vult tecum iudicio contendere et tunicam tuam tollere remitte ei et pallium

41 et quicumque te angariaverit mille passus vade cum illo alia duo

42 qui petit a te da ei et volenti mutuari a te ne avertaris

43 audistis quia dictum est diliges proximum tuum et odio habebis inimicum tuum

44 ego autem dico vobis diligite inimicos vestros benefacite his qui oderunt vos et orate pro persequentibus et calumniantibus vos

45 ut sitis filii Patris vestri qui in caelis est qui solem suum oriri facit super bonos et malos et pluit super iustos et iniustos

46 si enim diligatis eos qui vos diligunt quam mercedem habebitis nonne et publicani hoc faciunt

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47 et si salutaveritis fratres vestros tantum quid amplius facitis nonne et ethnici hoc faciunt
48 estote ergo vos perfecti sicut et Pater vester caelestis perfectus est.

GOSPEL ACCORDING TO MATTHEW CHAPTER 6

1 adtendite ne iustitiam vestram faciatis coram hominibus ut videamini ab eis alioquin mercedem non habebitis apud Patrem vestrum qui in caelis est
2 cum ergo facies elemosynam noli tuba canere ante te sicut hypocritae faciunt in synagogis et in vicis ut honorificentur ab hominibus amen dico vobis receperunt mercedem suam
3 te autem faciente elemosynam nesciat sinistra tua quid faciat dextera tua
4 ut sit elemosyna tua in abscondito et Pater tuus qui videt in abscondito reddet tibi
5 et cum oratis non eritis sicut hypocritae qui amant in synagogis et in angulis platearum stantes orare ut videantur ab hominibus amen dico vobis receperunt mercedem suam
6 tu autem cum orabis intra in cubiculum tuum et cluso ostio tuo ora Patrem tuum in abscondito et Pater tuus qui videt in abscondito reddet tibi
7 orantes autem nolite multum loqui sicut ethnici putant enim quia in multiloquio suo exaudiantur
8 nolite ergo adsimilari eis scit enim Pater vester quibus opus sit vobis antequam petatis eum
9 sic ergo vos orabitis Pater noster qui in caelis es sanctificetur nomen tuum
10 veniat regnum tuum fiat voluntas tua sicut in caelo et in terra
11 panem nostrum supersubstantialem da nobis hodie
12 et dimitte nobis debita nostra sicut et nos dimisimus debitoribus nostris
13 et ne inducas nos in temptationem sed libera nos a malo
14 si enim dimiseritis hominibus peccata eorum dimittet et vobis Pater vester caelestis delicta vestra
15 si autem non dimiseritis hominibus nec Pater vester dimittet peccata vestra
16 cum autem ieiunatis nolite fieri sicut hypocritae tristes demoliuntur enim facies suas ut pareant hominibus ieiunantes amen dico vobis quia receperunt mercedem suam
17 tu autem cum ieiunas ungue caput tuum et faciem tuam lava
18 ne videaris hominibus ieiunans sed Patri tuo qui est in abscondito et Pater tuus qui videt in abscondito reddet tibi
19 nolite thesaurizare vobis thesauros in terra ubi erugo et tinea demolitur ubi fures effodiunt et furantur
20 thesaurizate autem vobis thesauros in caelo ubi neque erugo neque tinea demolitur et ubi fures non effodiunt nec furantur
21 ubi enim est thesaurus tuus ibi est et cor tuum
22 lucerna corporis est oculus si fuerit oculus tuus simplex totum corpus tuum lucidum erit
23 si autem oculus tuus nequam fuerit totum corpus tuum tenebrosum erit si ergo lumen quod in te est tenebrae sunt tenebrae quantae erunt
24 nemo potest duobus dominis servire aut enim unum odio habebit et alterum diliget aut unum sustinebit et alterum contemnet non potestis Deo servire et mamonae
25 ideo dico vobis ne solliciti sitis animae vestrae quid manducetis neque corpori vestro quid induamini nonne anima plus est quam esca et corpus plus est quam vestimentum
26 respicite volatilia caeli quoniam non serunt neque metunt neque congregant in horrea et Pater vester caelestis pascit illa nonne vos magis pluris estis illis
27 quis autem vestrum cogitans potest adicere ad staturam suam cubitum unum
28 et de vestimento quid solliciti estis considerate lilia agri quomodo crescunt non laborant nec nent
29 dico autem vobis quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis
30 si autem faenum agri quod hodie est et cras in clibanum mittitur Deus sic vestit quanto magis vos minimae fidei
31 nolite ergo solliciti esse dicentes quid manducabimus aut quid bibemus aut quo operiemur
32 haec enim omnia gentes inquirunt scit enim Pater vester quia his omnibus indigetis
33 quaerite autem primum regnum et iustitiam eius et omnia haec adicientur vobis
34 nolite ergo esse solliciti in crastinum crastinus enim dies sollicitus erit sibi ipse sufficit diei malitia sua.

GOSPEL ACCORDING TO MATTHEW CHAPTER 7

1 nolite iudicare ut non iudicemini
2 in quo enim iudicio iudicaveritis iudicabimini et in qua mensura mensi fueritis metietur vobis
3 quid autem vides festucam in oculo fratris tui et trabem in oculo tuo non vides
4 aut quomodo dicis fratri tuo sine eiciam festucam de oculo tuo et ecce trabis est in oculo tuo
5 hypocrita eice primum trabem de oculo tuo et tunc videbis eicere festucam de oculo fratris tui
6 nolite dare sanctum canibus neque mittatis margaritas vestras ante porcos ne forte conculcent eas pedibus suis et conversi disrumpant vos
7 petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis
8 omnis enim qui petit accipit et qui quaerit invenit et pulsanti aperietur
9 aut quis est ex vobis homo quem si petierit filius suus panem numquid lapidem porriget ei
10 aut si piscem petet numquid serpentem porriget ei
11 si ergo vos cum sitis mali nostis bona dare filiis vestris quanto magis Pater vester qui in caelis est dabit bona petentibus se
12 omnia ergo quaecumque vultis ut faciant vobis homines et vos facite eis haec est enim lex et prophetae
13 intrate per angustam portam quia lata porta et spatiosa via quae ducit ad perditionem et multi sunt qui intrant per eam

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14 quam angusta porta et arta via quae ducit ad vitam et pauci sunt qui inveniunt eam
15 adtendite a falsis prophetis qui veniunt ad vos in vestimentis ovium intrinsecus autem sunt lupi rapaces
16 a fructibus eorum cognoscetis eos numquid colligunt de spinis uvas aut de tribulis ficus
17 sic omnis arbor bona fructus bonos facit mala autem arbor fructus malos facit
18 non potest arbor bona fructus malos facere neque arbor mala fructus bonos facere
19 omnis arbor quae non facit fructum bonum exciditur et in ignem mittitur
20 igitur ex fructibus eorum cognoscetis eos
21 non omnis qui dicit mihi Domine Domine intrabit in regnum caelorum sed qui facit voluntatem Patris mei qui in caelis est ipse intrabit in regnum caelorum
22 multi dicent mihi in illa die Domine Domine nonne in nomine tuo prophetavimus et in tuo nomine daemonia eiecimus et in tuo nomine virtutes multas fecimus
23 et tunc confitebor illis quia numquam novi vos discedite a me qui operamini iniquitatem
24 omnis ergo qui audit verba mea haec et facit ea adsimilabitur viro sapienti qui aedificavit domum suam supra petram
25 et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam et non cecidit fundata enim erat super petram
26 et omnis qui audit verba mea haec et non facit ea similis erit viro stulto qui aedificavit domum suam supra harenam
27 et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam et cecidit et fuit ruina eius magna
28 et factum est cum consummasset Iesus verba haec admirabantur turbae super doctrinam eius
29 erat enim docens eos sicut potestatem habens non sicut scribae eorum et Pharisaei.

GOSPEL ACCORDING TO MATTHEW CHAPTER 8

1 cum autem descendisset de monte secutae sunt eum turbae multae
2 et ecce leprosus veniens adorabat eum dicens Domine si vis potes me mundare
3 et extendens manum tetigit eum Iesus dicens volo mundare et confestim mundata est lepra eius
4 et ait illi Iesus vide nemini dixeris sed vade ostende te sacerdoti et offer munus quod praecepit Moses in testimonium illis
5 cum autem introisset Capharnaum accessit ad eum centurio rogans eum
6 et dicens Domine puer meus iacet in domo paralyticus et male torquetur
7 et ait illi Iesus ego veniam et curabo eum
8 et respondens centurio ait Domine non sum dignus ut intres sub tectum meum sed tantum dic verbo et sanabitur puer meus
9 nam et ego homo sum sub potestate habens sub me milites et dico huic vade et vadit et alio veni et venit et servo meo fac hoc et facit
10 audiens autem Iesus miratus est et sequentibus se dixit amen dico vobis non inveni tantam fidem in Israhel
11 dico autem vobis quod multi ab oriente et occidente venient et recumbent cum Abraham et Isaac et Iacob in regno caelorum
12 filii autem regni eicientur in tenebras exteriores ibi erit fletus et stridor dentium
13 et dixit Iesus centurioni vade et sicut credidisti fiat tibi et sanatus est puer in hora illa
14 et cum venisset Iesus in domum Petri vidit socrum eius iacentem et febricitantem
15 et tetigit manum eius et dimisit eam febris et surrexit et ministrabat eis
16 vespere autem facto obtulerunt ei multos daemonia habentes et eiciebat spiritus verbo et omnes male habentes curavit
17 ut adimpleretur quod dictum est per Esaiam prophetam dicentem ipse infirmitates nostras accepit et aegrotationes portavit
18 videns autem Iesus turbas multas circum se iussit ire trans fretum
19 et accedens unus scriba ait illi magister sequar te quocumque ieris
20 et dicit ei Iesus vulpes foveas habent et volucres caeli tabernacula Filius autem hominis non habet ubi caput reclinet
21 alius autem de discipulis eius ait illi Domine permitte me primum ire et sepelire patrem meum
22 Iesus autem ait illi sequere me et dimitte mortuos sepelire mortuos suos
23 et ascendente eo in navicula secuti sunt eum discipuli eius
24 et ecce motus magnus factus est in mari ita ut navicula operiretur fluctibus ipse vero dormiebat
25 et accesserunt et suscitaverunt eum dicentes Domine salva nos perimus
26 et dicit eis quid timidi estis modicae fidei tunc surgens imperavit ventis et mari et facta est tranquillitas magna
27 porro homines mirati sunt dicentes qualis est hic quia et venti et mare oboediunt ei
28 et cum venisset trans fretum in regionem Gerasenorum occurrerunt ei duo habentes daemonia de monumentis exeuntes saevi nimis ita ut nemo posset transire per viam illam
29 et ecce clamaverunt dicentes quid nobis et tibi Fili Dei venisti huc ante tempus torquere nos
30 erat autem non longe ab illis grex porcorum multorum pascens
31 daemones autem rogabant eum dicentes si eicis nos mitte nos in gregem porcorum
32 et ait illis ite at illi exeuntes abierunt in porcos et ecce impetu abiit totus grex per praeceps in mare et mortui sunt in aquis

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33 pastores autem fugerunt et venientes in civitatem nuntiaverunt omnia et de his qui daemonia habuerant
34 et ecce tota civitas exiit obviam Iesu et viso eo rogabant ut transiret a finibus eorum.

GOSPEL ACCORDING TO MATTHEW CHAPTER 9

1 et ascendens in naviculam transfretavit et venit in civitatem suam
2 et ecce offerebant ei paralyticum iacentem in lecto et videns Iesus fidem illorum dixit paralytico confide fili remittuntur tibi peccata tua
3 et ecce quidam de scribis dixerunt intra se hic blasphemat
4 et cum vidisset Iesus cogitationes eorum dixit ut quid cogitatis mala in cordibus vestris
5 quid est facilius dicere dimittuntur tibi peccata aut dicere surge et ambula
6 ut sciatis autem quoniam Filius hominis habet potestatem in terra dimittendi peccata tunc ait paralytico surge tolle lectum tuum et vade in domum tuam
7 et surrexit et abiit in domum suam
8 videntes autem turbae timuerunt et glorificaverunt Deum qui dedit potestatem talem hominibus
9 et cum transiret inde Iesus vidit hominem sedentem in teloneo Mattheum nomine et ait illi sequere me et surgens secutus est eum
10 et factum est discumbente eo in domo ecce multi publicani et peccatores venientes discumbebant cum Iesu et discipulis eius
11 et videntes Pharisaei dicebant discipulis eius quare cum publicanis et peccatoribus manducat magister vester
12 at Iesus audiens ait non est opus valentibus medico sed male habentibus
13 euntes autem discite quid est misericordiam volo et non sacrificium non enim veni vocare iustos sed peccatores
14 tunc accesserunt ad eum discipuli Iohannis dicentes quare nos et Pharisaei ieiunamus frequenter discipuli autem tui non ieiunant
15 et ait illis Iesus numquid possunt filii sponsi lugere quamdiu cum illis est sponsus venient autem dies cum auferetur ab eis sponsus et tunc ieiunabunt
16 nemo autem inmittit commissuram panni rudis in vestimentum vetus tollit enim plenitudinem eius a vestimento et peior scissura fit
17 neque mittunt vinum novum in utres veteres alioquin rumpuntur utres et vinum effunditur et utres pereunt sed vinum novum in utres novos mittunt et ambo conservantur
18 haec illo loquente ad eos ecce princeps unus accessit et adorabat eum dicens filia mea modo defuncta est sed veni inpone manum super eam et vivet
19 et surgens Iesus sequebatur eum et discipuli eius
20 et ecce mulier quae sanguinis fluxum patiebatur duodecim annis accessit retro et tetigit fimbriam vestimenti eius
21 dicebat enim intra se si tetigero tantum vestimentum eius salva ero
22 at Iesus conversus et videns eam dixit confide filia fides tua te salvam fecit et salva facta est mulier ex illa hora
23 et cum venisset Iesus in domum principis et vidisset tibicines et turbam tumultuantem
24 dicebat recedite non est enim mortua puella sed dormit et deridebant eum 25 et cum eiecta esset turba intravit et tenuit manum eius et surrexit puella 26 et exiit fama haec in universam terram illam
27 et transeunte inde Iesu secuti sunt eum duo caeci clamantes et dicentes miserere nostri Fili David
28 cum autem venisset domum accesserunt ad eum caeci et dicit eis Iesus creditis quia possum hoc facere vobis dicunt ei utique Domine
29 tunc tetigit oculos eorum dicens secundum fidem vestram fiat vobis
30 et aperti sunt oculi illorum et comminatus est illis Iesus dicens videte ne quis sciat
31 illi autem exeuntes diffamaverunt eum in tota terra illa
32 egressis autem illis ecce obtulerunt ei hominem mutum daemonium habentem
33 et eiecto daemone locutus est mutus et miratae sunt turbae dicentes numquam paruit sic in Israhel
34 Pharisaei autem dicebant in principe daemoniorum eicit daemones
35 et circumibat Iesus civitates omnes et castella docens in synagogis eorum et praedicans evangelium regni et curans omnem languorem et omnem infirmitatem
36 videns autem turbas misertus est eis quia erant vexati et iacentes sicut oves non habentes pastorem
37 tunc dicit discipulis suis messis quidem multa operarii autem pauci
38 rogate ergo dominum messis ut eiciat operarios in messem suam.

GOSPEL ACCORDING TO MATTHEW CHAPTER 10

1 et convocatis duodecim discipulis suis dedit illis potestatem spirituum inmundorum ut eicerent eos et curarent omnem languorem et omnem infirmitatem
2 duodecim autem apostolorum nomina sunt haec primus Simon qui dicitur Petrus et Andreas frater eius
3 Iacobus Zebedaei et Iohannes frater eius Philippus et Bartholomeus Thomas et Mattheus publicanus et Iacobus Alphei et Thaddeus
4 Simon Cananeus et Iudas Scariotes qui et tradidit eum
5 hos duodecim misit Iesus praecipiens eis et dicens in viam gentium ne abieritis et in civitates Samaritanorum ne intraveritis
6 sed potius ite ad oves quae perierunt domus Israhel
7 euntes autem praedicate dicentes quia adpropinquavit regnum caelorum
8 infirmos curate mortuos suscitate leprosos mundate daemones eicite gratis accepistis gratis date
9 nolite possidere aurum neque argentum neque pecuniam in zonis vestris
10 non peram in via neque duas tunicas neque calciamenta neque virgam dignus enim est operarius cibo suo

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11 in quamcumque civitatem aut castellum intraveritis interrogate quis in ea dignus sit et ibi manete donec exeatis
12 intrantes autem in domum salutate eam
13 et siquidem fuerit domus digna veniat pax vestra super eam si autem non fuerit digna pax vestra ad vos revertatur
14 et quicumque non receperit vos neque audierit sermones vestros exeuntes foras de domo vel de civitate excutite pulverem de pedibus vestris
15 amen dico vobis tolerabilius erit terrae Sodomorum et Gomorraeorum in die iudicii quam illi civitati
16 ecce ego mitto vos sicut oves in medio luporum estote ergo prudentes sicut serpentes et simplices sicut columbae
17 cavete autem ab hominibus tradent enim vos in conciliis et in synagogis suis flagellabunt vos
18 et ad praesides et ad reges ducemini propter me in testimonium illis et gentibus
19 cum autem tradent vos nolite cogitare quomodo aut quid loquamini dabitur enim vobis in illa hora quid loquamini
20 non enim vos estis qui loquimini sed Spiritus Patris vestri qui loquitur in vobis
21 tradet autem frater fratrem in mortem et pater filium et insurgent filii in parentes et morte eos adficient
22 et eritis odio omnibus propter nomen meum qui autem perseveraverit in finem hic salvus erit
23 cum autem persequentur vos in civitate ista fugite in aliam amen enim dico vobis non consummabitis civitates Israhel donec veniat Filius hominis
24 non est discipulus super magistrum nec servus super dominum suum
25 sufficit discipulo ut sit sicut magister eius et servus sicut dominus eius si patrem familias Beelzebub vocaverunt quanto magis domesticos eius
26 ne ergo timueritis eos nihil enim opertum quod non revelabitur et occultum quod non scietur
27 quod dico vobis in tenebris dicite in lumine et quod in aure auditis praedicate super tecta
28 et nolite timere eos qui occidunt corpus animam autem non possunt occidere sed potius eum timete qui potest et animam et corpus perdere in gehennam
29 nonne duo passeres asse veneunt et unus ex illis non cadet super terram sine Patre vestro
30 vestri autem et capilli capitis omnes numerati sunt
31 nolite ergo timere multis passeribus meliores estis vos
32 omnis ergo qui confitebitur me coram hominibus confitebor et ego eum coram Patre meo qui est in caelis
33 qui autem negaverit me coram hominibus negabo et ego eum coram Patre meo qui est in caelis
34 nolite arbitrari quia venerim mittere pacem in terram non veni pacem mittere sed gladium
35 veni enim separare hominem adversus patrem suum et filiam adversus matrem suam et nurum adversus socrum suam
36 et inimici hominis domestici eius
37 qui amat patrem aut matrem plus quam me non est me dignus et qui amat filium aut filiam super me non est me dignus
38 et qui non accipit crucem suam et sequitur me non est me dignus
39 qui invenit animam suam perdet illam et qui perdiderit animam suam propter me inveniet eam
40 qui recipit vos me recipit et qui me recipit recipit eum qui me misit
41 qui recipit prophetam in nomine prophetae mercedem prophetae accipiet et qui recipit iustum in nomine iusti mercedem iusti accipiet
42 et quicumque potum dederit uni ex minimis istis calicem aquae frigidae tantum in nomine discipuli amen dico vobis non perdet mercedem suam.

GOSPEL ACCORDING TO MATTHEW CHAPTER 11

(The name of Jesus' hometown is deliberately not mentioned; it was, in all likelihood, on the outskirts of Sepphoris where Nazareth and Bethlehem are found today, only 5-7 km from the city centre. Sepphoris was the great capital of Galilee and was located at the western end of the trade routes from India and China. It was a flourishing Roman city [with all the trappings] from which Jesus' family received their building contracts and through which Buddhist scholars traveled to Alexandria [Egypt]. Philo, a prominent contemporary of Jesus, reported on the Buddhist monasteries of Alexandria and the teachings, which almost entirely agree with those of Jesus. See: The Gospel according to Didymus Judas Thomas, here in the Appendix D. The Grand Bible: Philo of Alexandria - On the Contemplative Life, p. 2411; The Dhammapada [Laws of the Buddha], p. 7040; The Lotus Sutra [Teachings of the Buddha], pp. 7045 and 7381.)

1 et factum est cum consummasset Iesus praecipiens duodecim discipulis suis transiit inde ut doceret et praedicaret in civitatibus eorum
2 Iohannes autem cum audisset in vinculis opera Christi mittens duos de discipulis suis
3 ait illi tu es qui venturus es an alium expectamus
4 et respondens Iesus ait illis euntes renuntiate Iohanni quae auditis et videtis
5 caeci vident claudi ambulant leprosi mundantur surdi audiunt mortui resurgunt pauperes evangelizantur
6 et beatus est qui non fuerit scandalizatus in me
7 illis autem abeuntibus coepit Iesus dicere ad turbas de Iohanne quid existis in desertum videre harundinem vento agitatam
8 sed quid existis videre hominem mollibus vestitum ecce qui mollibus vestiuntur in domibus regum sunt
9 sed quid existis videre prophetam etiam dico vobis et plus quam prophetam
10 hic enim est de quo scriptum est ecce ego mitto angelum meum ante faciem tuam qui praeparabit viam tuam ante te
11 amen dico vobis non surrexit inter natos mulierum maior Iohanne Baptista qui autem minor est in regno caelorum maior est illo
12 a diebus autem Iohannis Baptistae usque nunc regnum caelorum vim patitur et violenti rapiunt illud

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13 omnes enim prophetae et lex usque ad Iohannem prophetaverunt
14 et si vultis recipere ipse est Helias qui venturus est
15 qui habet aures audiendi audiat
16 cui autem similem aestimabo generationem istam similis est pueris sedentibus in foro qui clamantes coaequalibus
17 dicunt cecinimus vobis et non saltastis lamentavimus et non planxistis
18 venit enim Iohannes neque manducans neque bibens et dicunt daemonium habet
19 venit Filius hominis manducans et bibens et dicunt ecce homo vorax et potator vini publicanorum et peccatorum amicus et iustificata est sapientia a filiis suis
20 tunc coepit exprobrare civitatibus in quibus factae sunt plurimae virtutes eius quia non egissent paenitentiam
21 vae tibi Corazain vae tibi Bethsaida quia si in Tyro et Sidone factae essent virtutes quae factae sunt in vobis olim in cilicio et cinere paenitentiam egissent
22 verumtamen dico vobis Tyro et Sidoni remissius erit in die iudicii quam vobis
23 et tu Capharnaum numquid usque in caelum exaltaberis usque in infernum descendes quia si in Sodomis factae fuissent virtutes quae factae sunt in te forte mansissent usque in hunc diem
24 verumtamen dico vobis quia terrae Sodomorum remissius erit in die iudicii quam tibi
25 in illo tempore respondens Iesus dixit confiteor tibi Pater Domine caeli et terrae quia abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis
26 ita Pater quoniam sic fuit placitum ante te
27 omnia mihi tradita sunt a Patre meo et nemo novit Filium nisi Pater neque Patrem quis novit nisi Filius et cui voluerit Filius revelare
28 venite ad me omnes qui laboratis et onerati estis et ego reficiam vos
29 tollite iugum meum super vos et discite a me quia mitis sum et humilis corde et invenietis requiem animabus vestris
30 iugum enim meum suave est et onus meum leve est.

GOSPEL ACCORDING TO MATTHEW CHAPTER 12

(Jesus Defies the Commandment "Keep the Sabbath Day." This passage looks like a Roman propaganda text against Jewish traditions because one day of no work in a week meant a tax loss of circa 14% for the Roman state. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Incidentally, Sunday, the Christian equivalent of the Jewish Sabbath, has been a holy day free of work for ages and has been hailed as a great social achievement.)

1 in illo tempore abiit Iesus sabbato per sata discipuli autem eius esurientes coeperunt vellere spicas et manducare
2 Pharisaei autem videntes dixerunt ei ecce discipuli tui faciunt quod non licet eis facere sabbatis
3 at ille dixit eis non legistis quid fecerit David quando esuriit et qui cum eo erant
4 quomodo intravit in domum Dei et panes propositionis comedit quos non licebat ei edere neque his qui cum eo erant nisi solis sacerdotibus
5 aut non legistis in lege quia sabbatis sacerdotes in templo sabbatum violant et sine crimine sunt
6 dico autem vobis quia templo maior est hic
7 si autem sciretis quid est misericordiam volo et non sacrificium numquam condemnassetis innocentes
8 dominus est enim Filius hominis etiam sabbati
9 et cum inde transisset venit in synagogam eorum
10 et ecce homo manum habens aridam et interrogabant eum dicentes si licet sabbatis curare ut accusarent eum
11 ipse autem dixit illis quis erit ex vobis homo qui habeat ovem unam et si ceciderit haec sabbatis in foveam nonne tenebit et levabit eam
12 quanto magis melior est homo ove itaque licet sabbatis benefacere
13 tunc ait homini extende manum tuam et extendit et restituta est sanitati sicut altera 14 exeuntes autem Pharisaei consilium faciebant adversus eum quomodo eum perderent 15 Iesus autem sciens recessit inde et secuti sunt eum multi et curavit eos omnes
16 et praecepit eis ne manifestum eum facerent
17 ut adimpleretur quod dictum est per Esaiam prophetam dicentem
18 ecce puer meus quem elegi dilectus meus in quo bene placuit animae meae ponam spiritum meum super eum et iudicium gentibus nuntiabit
19 non contendet neque clamabit neque audiet aliquis in plateis vocem eius
20 harundinem quassatam non confringet et linum fumigans non extinguet donec eiciat ad victoriam iudicium
21 et in nomine eius gentes sperabunt
22 tunc oblatus est ei daemonium habens caecus et mutus et curavit eum ita ut loqueretur et videret
23 et stupebant omnes turbae et dicebant numquid hic est Filius David
24 Pharisaei autem audientes dixerunt hic non eicit daemones nisi in Beelzebub principe daemoniorum
25 Iesus autem sciens cogitationes eorum dixit eis omne regnum divisum contra se desolatur et omnis civitas vel domus divisa contra se non stabit
26 et si Satanas Satanan eicit adversus se divisus est quomodo ergo stabit regnum eius
27 et si ego in Beelzebub eicio daemones filii vestri in quo eiciunt ideo ipsi iudices erunt vestri
28 si autem ego in Spiritu Dei eicio daemones igitur pervenit in vos regnum Dei
29 aut quomodo potest quisquam intrare in domum fortis et vasa eius diripere nisi prius alligaverit fortem et tunc domum illius diripiat
30 qui non est mecum contra me est et qui non congregat mecum spargit
31 ideo dico vobis omne peccatum et blasphemia remittetur hominibus Spiritus autem blasphemia non remittetur

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32 et quicumque dixerit verbum contra Filium hominis remittetur ei qui autem dixerit contra Spiritum Sanctum non remittetur ei neque in hoc saeculo neque in futuro

33 aut facite arborem bonam et fructum eius bonum aut facite arborem malam et fructum eius malum siquidem ex fructu arbor agnoscitur

34 progenies viperarum quomodo potestis bona loqui cum sitis mali ex abundantia enim cordis os loquitur

35 bonus homo de bono thesauro profert bona et malus homo de malo thesauro profert mala

36 dico autem vobis quoniam omne verbum otiosum quod locuti fuerint homines reddent rationem de eo in die iudicii

37 ex verbis enim tuis iustificaberis et ex verbis tuis condemnaberis

38 tunc responderunt ei quidam de scribis et Pharisaeis dicentes magister volumus a te signum videre

39 qui respondens ait illis generatio mala et adultera signum quaerit et signum non dabitur ei nisi signum Ionae prophetae

40 sicut enim fuit Ionas in ventre ceti tribus diebus et tribus noctibus sic erit Filius hominis in corde terrae tribus diebus et tribus noctibus

41 viri ninevitae surgent in iudicio cum generatione ista et condemnabunt eam quia paenitentiam egerunt in praedicatione Ionae et ecce plus quam Iona hic

42 regina austri surget in iudicio cum generatione ista et condemnabit eam quia venit a finibus terrae audire sapientiam Salomonis et ecce plus quam Salomon hic

43 cum autem inmundus spiritus exierit ab homine ambulat per loca arida quaerens requiem et non invenit

44 tunc dicit revertar in domum meam unde exivi et veniens invenit vacantem scopis mundatam et ornatam

45 tunc vadit et adsumit septem alios spiritus secum nequiores se et intrantes habitant ibi et fiunt novissima hominis illius peiora prioribus sic erit et generationi huic pessimae

46 adhuc eo loquente ad turbas ecce mater eius et fratres stabant foris quaerentes loqui ei

47 dixit autem ei quidam ecce mater tua et fratres tui foris stant quaerentes te 48 at ipse respondens dicenti sibi ait quae est mater mea et qui sunt fratres mei 49 et extendens manum in discipulos suos dixit ecce mater mea et fratres mei

50 quicumque enim fecerit voluntatem Patris mei qui in caelis est ipse meus et frater et soror et mater est.

GOSPEL ACCORDING TO MATTHEW CHAPTER 13

(Verse 55 mentions Jesus' entire family by name: "Is not this the son of the carpenter? Is not his mother called Mary, and his brothers, James [Iakobos], and Joseph [Joses], and Simon, and Judas (Iudah, Yehuda; Didymus Judas Thomas)? And his sisters, are they not all with us?" By the way: the Greek term tektonos means "builder, stone mason," not carpenter or furniture maker.)

1 in illo die exiens Iesus de domo sedebat secus mare

2 et congregatae sunt ad eum turbae multae ita ut in naviculam ascendens sederet et omnis turba stabat in litore

3 et locutus est eis multa in parabolis dicens ecce exiit qui seminat seminare

4 et dum seminat quaedam ceciderunt secus viam et venerunt volucres et comederunt ea

5 alia autem ceciderunt in petrosa ubi non habebat terram multam et continuo exorta sunt quia non habebant altitudinem terrae

6 sole autem orto aestuaverunt et quia non habebant radicem aruerunt

7 alia autem ceciderunt in spinas et creverunt spinae et suffocaverunt ea

8 alia vero ceciderunt in terram bonam et dabant fructum aliud centesimum aliud sexagesimum aliud tricesimum

9 qui habet aures audiendi audiat

10 et accedentes discipuli dixerunt ei quare in parabolis loqueris eis

11 qui respondens ait illis quia vobis datum est nosse mysteria regni caelorum illis autem non est datum

12 qui enim habet dabitur ei et abundabit qui autem non habet et quod habet auferetur ab eo

13 ideo in parabolis loquor eis quia videntes non vident et audientes non audiunt neque intellegunt

14 et adimpletur eis prophetia Esaiae dicens auditu audietis et non intellegetis et videntes videbitis et non videbitis

15 incrassatum est enim cor populi huius et auribus graviter audierunt et oculos suos cluserunt nequando oculis videant et auribus audiant et corde intellegant et convertantur et sanem eos

16 vestri autem beati oculi quia vident et aures vestrae quia audiunt

17 amen quippe dico vobis quia multi prophetae et iusti cupierunt videre quae videtis et non viderunt et audire quae auditis et non audierunt

18 vos ergo audite parabolam seminantis

19 omnis qui audit verbum regni et non intellegit venit malus et rapit quod seminatum est in corde eius hic est qui secus viam seminatus est

20 qui autem supra petrosa seminatus est hic est qui verbum audit et continuo cum gaudio accipit illud

21 non habet autem in se radicem sed est temporalis facta autem tribulatione et persecutione propter verbum continuo scandalizatur

22 qui autem est seminatus in spinis hic est qui verbum audit et sollicitudo saeculi istius et fallacia divitiarum suffocat verbum et sine fructu efficitur

23 qui vero in terra bona seminatus est hic est qui audit verbum et intellegit et fructum adfert et facit aliud quidem centum aliud autem sexaginta porro aliud triginta

24 aliam parabolam proposuit illis dicens simile factum est regnum caelorum homini qui seminavit bonum semen in agro suo

25 cum autem dormirent homines venit inimicus eius et superseminavit zizania in medio tritici et abiit

26 cum autem crevisset herba et fructum fecisset tunc apparuerunt et zizania

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27 accedentes autem servi patris familias dixerunt ei domine nonne bonum semen seminasti in agro tuo unde ergo habet zizania

28 et ait illis inimicus homo hoc fecit servi autem dixerunt ei vis imus et colligimus ea

29 et ait non ne forte colligentes zizania eradicetis simul cum eis et triticum

30 sinite utraque crescere usque ad messem et in tempore messis dicam messoribus colligite primum zizania et alligate ea fasciculos ad conburendum triticum autem congregate in horreum meum

31 aliam parabolam proposuit eis dicens simile est regnum caelorum grano sinapis quod accipiens homo seminavit in agro suo

32 quod minimum quidem est omnibus seminibus cum autem creverit maius est omnibus holeribus et fit arbor ita ut volucres caeli veniant et habitent in ramis eius

33 aliam parabolam locutus est eis simile est regnum caelorum fermento quod acceptum mulier abscondit in farinae satis tribus donec fermentatum est totum

34 haec omnia locutus est Iesus in parabolis ad turbas et sine parabolis non loquebatur eis

35 ut impleretur quod dictum erat per prophetam dicentem aperiam in parabolis os meum eructabo abscondita a constitutione mundi

36 tunc dimissis turbis venit in domum et accesserunt ad eum discipuli eius dicentes dissere nobis parabolam zizaniorum agri

37 qui respondens ait qui seminat bonum semen est Filius hominis

38 ager autem est mundus bonum vero semen hii sunt filii regni zizania autem filii sunt nequam

39 inimicus autem qui seminavit ea est diabolus messis vero consummatio saeculi est messores autem angeli sunt

40 sicut ergo colliguntur zizania et igni conburuntur sic erit in consummatione saeculi

41 mittet Filius hominis angelos suos et colligent de regno eius omnia scandala et eos qui faciunt iniquitatem

42 et mittent eos in caminum ignis ibi erit fletus et stridor dentium

43 tunc iusti fulgebunt sicut sol in regno Patris eorum qui habet aures audiat

44 simile est regnum caelorum thesauro abscondito in agro quem qui invenit homo abscondit et prae gaudio illius vadit et vendit universa quae habet et emit agrum illum

45 iterum simile est regnum caelorum homini negotiatori quaerenti bonas margaritas

46 inventa autem una pretiosa margarita abiit et vendidit omnia quae habuit et emit eam

47 iterum simile est regnum caelorum sagenae missae in mare et ex omni genere congreganti

48 quam cum impleta esset educentes et secus litus sedentes elegerunt bonos in vasa malos autem foras miserunt

49 sic erit in consummatione saeculi exibunt angeli et separabunt malos de medio iustorum

50 et mittent eos in caminum ignis ibi erit fletus et stridor dentium

51 intellexistis haec omnia dicunt ei etiam

52 ait illis ideo omnis scriba doctus in regno caelorum similis est homini patri familias qui profert de thesauro suo nova et vetera

53 et factum est cum consummasset Iesus parabolas istas transiit inde

54 et veniens in patriam suam docebat eos in synagogis eorum ita ut mirarentur et dicerent unde huic sapientia haec et virtutes

55 nonne hic est fabri filius nonne mater eius dicitur Maria et fratres eius Iacobus et Ioseph et Simon et Iudas

56 et sorores eius nonne omnes apud nos sunt unde ergo huic omnia ista

57 et scandalizabantur in eo Iesus autem dixit eis non est propheta sine honore nisi in patria sua et in domo sua

58 et non fecit ibi virtutes multas propter incredulitatem illorum.

GOSPEL ACCORDING TO MATTHEW CHAPTER 14

(The name Herod appears repeatedly in the New Testament. This is not the name of a single person, but the name of an entire dynasty; about a dozen individuals of this name are known. The Herodians were hated by the Jews because they were Arabs and also because they were used by the Romans as tax collectors and rulers. The Alexanders in Egypt, the Herodians in the Middle East, and the Julio-Claudian dynasty in Rome were very intermingled; this was also true of the Flavians when they took power in Rome. Herod Berenice was the lover or wife of General Flavius Titus before he became emperor.)

1 in illo tempore audiit Herodes tetrarcha famam Iesu

2 et ait pueris suis hic est Iohannes Baptista ipse surrexit a mortuis et ideo virtutes inoperantur in eo

3 Herodes enim tenuit Iohannem et alligavit eum et posuit in carcere propter Herodiadem uxorem fratris sui

4 dicebat enim illi Iohannes non licet tibi habere eam

5 et volens illum occidere timuit populum quia sicut prophetam eum habebant

6 die autem natalis Herodis saltavit filia Herodiadis in medio et placuit Herodi

7 unde cum iuramento pollicitus est ei dare quodcumque postulasset ab eo

8 at illa praemonita a matre sua da mihi inquit hic in disco caput Iohannis Baptistae

9 et contristatus est rex propter iuramentum autem et eos qui pariter recumbebant iussit dari

10 misitque et decollavit Iohannem in carcere

11 et adlatum est caput eius in disco et datum est puellae et tulit matri suae

12 et accedentes discipuli eius tulerunt corpus et sepelierunt illud et venientes nuntiaverunt Iesu

13 quod cum audisset Iesus secessit inde in navicula in locum desertum seorsum et cum audissent turbae secutae sunt eum pedestres de civitatibus

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14 et exiens vidit turbam multam et misertus est eius et curavit languidos eorum

15 vespere autem facto accesserunt ad eum discipuli eius dicentes desertus est locus et hora iam praeteriit dimitte turbas ut euntes in castella emant sibi escas

16 Iesus autem dixit eis non habent necesse ire date illis vos manducare

17 responderunt ei non habemus hic nisi quinque panes et duos pisces

18 qui ait eis adferte illos mihi huc

19 et cum iussisset turbam discumbere supra faenum acceptis quinque panibus et duobus piscibus aspiciens in caelum benedixit et fregit et dedit discipulis panes discipuli autem turbis

20 et manducaverunt omnes et saturati sunt et tulerunt reliquias duodecim cofinos fragmentorum plenos

21 manducantium autem fuit numerus quinque milia virorum exceptis mulieribus et parvulis

22 et statim iussit discipulos ascendere in navicula et praecedere eum trans fretum donec dimitteret turbas

23 et dimissa turba ascendit in montem solus orare vespere autem facto solus erat ibi

24 navicula autem in medio mari iactabatur fluctibus erat enim contrarius ventus

25 quarta autem vigilia noctis venit ad eos ambulans supra mare

26 et videntes eum supra mare ambulantem turbati sunt dicentes quia fantasma est et prae timore clamaverunt

27 statimque Iesus locutus est eis dicens habete fiduciam ego sum nolite timere

28 respondens autem Petrus dixit Domine si tu es iube me venire ad te super aquas

29 at ipse ait veni et descendens Petrus de navicula ambulabat super aquam ut veniret ad Iesum

30 videns vero ventum validum timuit et cum coepisset mergi clamavit dicens Domine salvum me fac

31 et continuo Iesus extendens manum adprehendit eum et ait illi modicae fidei quare dubitasti

32 et cum ascendissent in naviculam cessavit ventus

33 qui autem in navicula erant venerunt et adoraverunt eum dicentes vere Filius Dei es

34 et cum transfretassent venerunt in terram Gennesar

35 et cum cognovissent eum viri loci illius miserunt in universam regionem illam et obtulerunt ei omnes male habentes

36 et rogabant eum ut vel fimbriam vestimenti eius tangerent et quicumque tetigerunt salvi facti sunt.

GOSPEL ACCORDING TO MATTHEW CHAPTER 15

(Verse 15: The Canaanite [Phoenician] woman. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 430 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture [measures, Weights, currency (the shekel), calendar, etc.] of these people have remained the same for centuries.)

1 tunc accesserunt ad eum ab Hierosolymis scribae et Pharisaei dicentes

2 quare discipuli tui transgrediuntur traditionem seniorum non enim lavant manus suas cum panem manducant

3 ipse autem respondens ait illis quare et vos transgredimini mandatum Dei propter traditionem vestram

4 nam Deus dixit honora patrem et matrem et qui maledixerit patri vel matri morte moriatur

5 vos autem dicitis quicumque dixerit patri vel matri munus quodcumque est ex me tibi proderit

6 et non honorificabit patrem suum aut matrem et irritum fecistis mandatum Dei propter traditionem vestram

7 hypocritae bene prophetavit de vobis Esaias dicens

8 populus hic labiis me honorat cor autem eorum longe est a me

9 sine causa autem colunt me docentes doctrinas mandata hominum

10 et convocatis ad se turbis dixit eis audite et intellegite

11 non quod intrat in os coinquinat hominem sed quod procedit ex ore hoc coinquinat hominem

12 tunc accedentes discipuli eius dixerunt ei scis quia Pharisaei audito verbo scandalizati sunt

13 at ille respondens ait omnis plantatio quam non plantavit Pater meus caelestis eradicabitur

14 sinite illos caeci sunt duces caecorum caecus autem si caeco ducatum praestet ambo in foveam cadunt

15 respondens autem Petrus dixit ei edissere nobis parabolam istam

16 at ille dixit adhuc et vos sine intellectu estis

17 non intellegitis quia omne quod in os intrat in ventrem vadit et in secessum emittitur

18 quae autem procedunt de ore de corde exeunt et ea coinquinant hominem

19 de corde enim exeunt cogitationes malae homicidia adulteria fornicationes furta falsa testimonia blasphemiae

20 haec sunt quae coinquinant hominem non lotis autem manibus manducare non coinquinat hominem

21 et egressus inde Iesus secessit in partes Tyri et Sidonis

22 et ecce mulier chananea a finibus illis egressa clamavit dicens ei miserere mei Domine Fili David filia mea male a daemonio vexatur

23 qui non respondit ei verbum et accedentes discipuli eius rogabant eum dicentes dimitte eam quia clamat post nos

24 ipse autem respondens ait non sum missus nisi ad oves quae perierunt domus Israhel

25 at illa venit et adoravit eum dicens Domine adiuva me

26 qui respondens ait non est bonum sumere panem filiorum et mittere canibus

27 at illa dixit etiam Domine nam et catelli edunt de micis quae cadunt de mensa dominorum suorum

28 tunc respondens Iesus ait illi o mulier magna est fides tua fiat tibi sicut vis et sanata est filia illius ex illa hora

29 et cum transisset inde Iesus venit secus mare Galilaeae et ascendens in montem sedebat ibi

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30 et accesserunt ad eum turbae multae habentes secum mutos clodos caecos debiles et alios multos et proiecerunt eos ad pedes eius et curavit eos

31 ita ut turbae mirarentur videntes mutos loquentes clodos ambulantes caecos videntes et magnificabant Deum Israhel

32 Iesus autem convocatis discipulis suis dixit misereor turbae quia triduo iam perseverant mecum et non habent quod manducent et dimittere eos ieiunos nolo ne deficiant in via

33 et dicunt ei discipuli unde ergo nobis in deserto panes tantos ut saturemus turbam tantam

34 et ait illis Iesus quot panes habetis at illi dixerunt septem et paucos pisciculos

35 et praecepit turbae ut discumberet super terram

36 et accipiens septem panes et pisces et gratias agens fregit et dedit discipulis suis et discipuli dederunt populo

37 et comederunt omnes et saturati sunt et quod superfuit de fragmentis tulerunt septem sportas plenas

38 erant autem qui manducaverant quattuor milia hominum extra parvulos et mulieres

39 et dimissa turba ascendit in naviculam et venit in fines Magedan.

GOSPEL ACCORDING TO MATTHEW CHAPTER 16

(Verses 6-7: Warning about the Pharisees and Sadducees. In the following passage, Jesus explains the teachings of the Essenes without mentioning them by name. They were the third party mentioned by Titus Flavius Josephus in his books, alongside the Pharisees and Sadducees. The Essenes had a kind of monastery at Qumran where modesty and an ascetic lifestyle prevailed, just like in a Buddhist monastery.)

1 et accesserunt ad eum Pharisaei et Sadducaei temptantes et rogaverunt eum ut signum de caelo ostenderet eis

2 at ille respondens ait eis facto vespere dicitis serenum erit rubicundum est enim caelum

3 et mane hodie tempestas rutilat enim triste caelum

4 faciem ergo caeli diiudicare nostis signa autem temporum non potestis generatio mala et adultera signum quaerit et signum non dabitur ei nisi signum Ionae et relictis illis abiit

5 et cum venissent discipuli eius trans fretum obliti sunt panes accipere

6 qui dixit illis intuemini et cavete a fermento Pharisaeorum et Sadducaeorum

7 at illi cogitabant inter se dicentes quia panes non accepimus

8 sciens autem Iesus dixit quid cogitatis inter vos modicae fidei quia panes non habetis

9 nondum intellegitis neque recordamini quinque panum quinque milium hominum et quot cofinos sumpsistis

10 neque septem panum quattuor milium hominum et quot sportas sumpsistis

11 quare non intellegitis quia non de pane dixi vobis cavete a fermento Pharisaeorum et Sadducaeorum

12 tunc intellexerunt quia non dixerit cavendum a fermento panum sed a doctrina Pharisaeorum et Sadducaeorum

13 venit autem Iesus in partes Caesareae Philippi et interrogabat discipulos suos dicens quem dicunt homines esse Filium hominis

14 at illi dixerunt alii Iohannem Baptistam alii autem Heliam alii vero Hieremiam aut unum ex prophetis

15 dicit illis vos autem quem me esse dicitis

16 respondens Simon Petrus dixit tu es Christus Filius Dei vivi

17 respondens autem Iesus dixit ei beatus es Simon Bar Iona quia caro et sanguis non revelavit tibi sed Pater meus qui in caelis est

18 et ego dico tibi quia tu es Petrus et super hanc petram aedificabo ecclesiam meam et portae inferi non praevalebunt adversum eam

19 et tibi dabo claves regni caelorum et quodcumque ligaveris super terram erit ligatum in caelis et quodcumque solveris super terram erit solutum in caelis

20 tunc praecepit discipulis suis ut nemini dicerent quia ipse esset Iesus Christus

21 exinde coepit Iesus ostendere discipulis suis quia oporteret eum ire Hierosolymam et multa pati a senioribus et scribis et principibus sacerdotum et occidi et tertia die resurgere

22 et adsumens eum Petrus coepit increpare illum dicens absit a te Domine non erit tibi hoc

23 qui conversus dixit Petro vade post me Satana scandalum es mihi quia non sapis ea quae Dei sunt sed ea quae hominum

24 tunc Iesus dixit discipulis suis si quis vult post me venire abneget semet ipsum et tollat crucem suam et sequatur me

25 qui enim voluerit animam suam salvam facere perdet eam qui autem perdiderit animam suam propter me inveniet eam

26 quid enim prodest homini si mundum universum lucretur animae vero suae detrimentum patiatur aut quam dabit homo commutationem pro anima sua

27 Filius enim hominis venturus est in gloria Patris sui cum angelis suis et tunc reddet unicuique secundum opus eius

28 amen dico vobis sunt quidam de hic stantibus qui non gustabunt mortem donec videant Filium hominis venientem in regno suo.

GOSPEL ACCORDING TO MATTHEW CHAPTER 17

1 et post dies sex adsumpsit Iesus Petrum et Iacobum et Iohannem fratrem eius et ducit illos in montem excelsum seorsum

2 et transfiguratus est ante eos et resplenduit facies eius sicut sol vestimenta autem eius facta sunt alba sicut nix

3 et ecce apparuit illis Moses et Helias cum eo loquentes

4 respondens autem Petrus dixit ad Iesum Domine bonum est nos hic esse si vis faciamus hic tria tabernacula tibi unum et Mosi unum et Heliae unum

5 adhuc eo loquente ecce nubes lucida obumbravit eos et ecce vox de nube dicens hic est Filius meus dilectus in quo mihi bene conplacuit ipsum audite

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6 et audientes discipuli ceciderunt in faciem suam et timuerunt valde 7 et accessit Iesus et tetigit eos dixitque eis surgite et nolite timere 8 levantes autem oculos suos neminem viderunt nisi solum Iesum

9 et descendentibus illis de monte praecepit Iesus dicens nemini dixeritis visionem donec Filius hominis a mortuis resurgat

10 et interrogaverunt eum discipuli dicentes quid ergo scribae dicunt quod Heliam oporteat primum venire

11 at ille respondens ait eis Helias quidem venturus est et restituet omnia

12 dico autem vobis quia Helias iam venit et non cognoverunt eum sed fecerunt in eo quaecumque voluerunt sic et Filius hominis passurus est ab eis

13 tunc intellexerunt discipuli quia de Iohanne Baptista dixisset eis

14 et cum venisset ad turbam accessit ad eum homo genibus provolutus ante eum dicens Domine miserere filii mei quia lunaticus est et male patitur nam saepe cadit in ignem et crebro in aquam

15 et obtuli eum discipulis tuis et non potuerunt curare eum

16 respondens Iesus ait o generatio incredula et perversa quousque ero vobiscum usquequo patiar vos adferte huc illum ad me

17 et increpavit ei Iesus et exiit ab eo daemonium et curatus est puer ex illa hora

18 tunc accesserunt discipuli ad Iesum secreto et dixerunt quare nos non potuimus eicere illum

19 dicit illis propter incredulitatem vestram amen quippe dico vobis si habueritis fidem sicut granum sinapis dicetis monti huic transi hinc et transibit et nihil inpossibile erit vobis

20 hoc autem genus non eicitur nisi per orationem et ieiunium

21 conversantibus autem eis in Galilaea dixit illis Iesus Filius hominis tradendus est in manus hominum

22 et occident eum et tertio die resurget et contristati sunt vehementer

23 et cum venissent Capharnaum accesserunt qui didragma accipiebant ad Petrum et dixerunt magister vester non solvit didragma

24 ait etiam et cum intrasset domum praevenit eum Iesus dicens quid tibi videtur Simon reges terrae a quibus accipiunt tributum vel censum a filiis suis an ab alienis

25 et ille dixit ab alienis dixit illi Iesus ergo liberi sunt filii

26 ut autem non scandalizemus eos vade ad mare et mitte hamum et eum piscem qui primus ascenderit tolle et aperto ore eius invenies staterem illum sumens da eis pro me et te.

GOSPEL ACCORDING TO MATTHEW CHAPTER 18

1 in illa hora accesserunt discipuli ad Iesum dicentes quis putas maior est in regno caelorum

2 et advocans Iesus parvulum statuit eum in medio eorum

3 et dixit amen dico vobis nisi conversi fueritis et efficiamini sicut parvuli non intrabitis in regnum caelorum

4 quicumque ergo humiliaverit se sicut parvulus iste hic est maior in regno caelorum

5 et qui susceperit unum parvulum talem in nomine meo me suscipit

6 qui autem scandalizaverit unum de pusillis istis qui in me credunt expedit ei ut suspendatur mola asinaria in collo eius et demergatur in profundum maris

7 vae mundo ab scandalis necesse est enim ut veniant scandala verumtamen vae homini per quem scandalum venit

8 si autem manus tua vel pes tuus scandalizat te abscide eum et proice abs te bonum tibi est ad vitam ingredi debilem vel clodum quam duas manus vel duos pedes habentem mitti in ignem aeternum

9 et si oculus tuus scandalizat te erue eum et proice abs te bonum tibi est unoculum in vitam intrare quam duos oculos habentem mitti in gehennam ignis

10 videte ne contemnatis unum ex his pusillis dico enim vobis quia angeli eorum in caelis semper vident faciem Patris mei qui in caelis est

11 venit enim Filius hominis salvare quod perierat

12 quid vobis videtur si fuerint alicui centum oves et erraverit una ex eis nonne relinquet nonaginta novem in montibus et vadit quaerere eam quae erravit

13 et si contigerit ut inveniat eam amen dico vobis quia gaudebit super eam magis quam super nonaginta novem quae non erraverunt

14 sic non est voluntas ante Patrem vestrum qui in caelis est ut pereat unus de pusillis istis

15 si autem peccaverit in te frater tuus vade et corripe eum inter te et ipsum solum si te audierit lucratus es fratrem tuum

16 si autem non te audierit adhibe tecum adhuc unum vel duos ut in ore duorum testium vel trium stet omne verbum

17 quod si non audierit eos dic ecclesiae si autem et ecclesiam non audierit sit tibi sicut ethnicus et publicanus

18 amen dico vobis quaecumque alligaveritis super terram erunt ligata et in caelo et quaecumque solveritis super terram erunt soluta et in caelo

19 iterum dico vobis quia si duo ex vobis consenserint super terram de omni re quacumque petierint fiet illis a Patre meo qui in caelis est

20 ubi enim sunt duo vel tres congregati in nomine meo ibi sum in medio eorum

21 tunc accedens Petrus ad eum dixit Domine quotiens peccabit in me frater meus et dimittam ei usque septies

22 dicit illi Iesus non dico tibi usque septies sed usque septuagies septies

23 ideo adsimilatum est regnum caelorum homini regi qui voluit rationem ponere cum servis suis

24 et cum coepisset rationem ponere oblatus est ei unus qui debebat decem milia talenta

25 cum autem non haberet unde redderet iussit eum dominus venundari et uxorem eius et filios et omnia quae habebat et reddi

26 procidens autem servus ille orabat eum dicens patientiam habe in me et omnia reddam tibi

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27 misertus autem dominus servi illius dimisit eum et debitum dimisit ei

28 egressus autem servus ille invenit unum de conservis suis qui debebat ei centum denarios et tenens suffocabat eum dicens redde quod debes

29 et procidens conservus eius rogabat eum dicens patientiam habe in me et omnia reddam tibi

30 ille autem noluit sed abiit et misit eum in carcerem donec redderet debitum

31 videntes autem conservi eius quae fiebant contristati sunt valde et venerunt et narraverunt domino suo omnia quae facta erant

32 tunc vocavit illum dominus suus et ait illi serve nequam omne debitum dimisi tibi quoniam rogasti me

33 non ergo oportuit et te misereri conservi tui sicut et ego tui misertus sum

34 et iratus dominus eius tradidit eum tortoribus quoadusque redderet universum debitum

35 sic et Pater meus caelestis faciet vobis si non remiseritis unusquisque fratri suo de cordibus vestris.

GOSPEL ACCORDING TO MATTHEW CHAPTER 19

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2–17; Deuteronomy 5:6–21. The Ten Commandments consist of two distinct parts: The first part deals with God, family [the ancestors], and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Daoism known as Pancha Sila [the "Five Precepts"]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC; 2000 years before the Hebrew Bible was composed in the Persian Empire! See: Appendix D: The Instructions of Shuruppak. Verse 29: By obeying the second half of the Ten Commandments, [the Ethical Precepts], you will participate in the cycle of life and thus live forever!)

1 et factum est cum consummasset Iesus sermones istos migravit a Galilaea et venit in fines Iudaeae trans Iordanen

2 et secutae sunt eum turbae multae et curavit eos ibi

3 et accesserunt ad eum Pharisaei temptantes eum et dicentes si licet homini dimittere uxorem suam quacumque ex causa

4 qui respondens ait eis non legistis quia qui fecit ab initio masculum et feminam fecit eos

5 et dixit propter hoc dimittet homo patrem et matrem et adherebit uxori suae et erunt duo in carne una

6 itaque iam non sunt duo sed una caro quod ergo Deus coniunxit homo non separet

7 dicunt illi quid ergo Moses mandavit dari libellum repudii et dimittere

8 ait illis quoniam Moses ad duritiam cordis vestri permisit vobis dimittere uxores vestras ab initio autem non sic fuit

9 dico autem vobis quia quicumque dimiserit uxorem suam nisi ob fornicationem et aliam duxerit moechatur et qui dimissam duxerit moechatur

10 dicunt ei discipuli eius si ita est causa homini cum uxore non expedit nubere

11 qui dixit non omnes capiunt verbum istud sed quibus datum est

12 sunt enim eunuchi qui de matris utero sic nati sunt et sunt eunuchi qui facti sunt ab hominibus et sunt eunuchi qui se ipsos castraverunt propter regnum caelorum qui potest capere capiat

13 tunc oblati sunt ei parvuli ut manus eis inponeret et oraret discipuli autem increpabant eis

14 Iesus vero ait eis sinite parvulos et nolite eos prohibere ad me venire talium est enim regnum caelorum

15 et cum inposuisset eis manus abiit inde

16 et ecce unus accedens ait illi magister bone quid boni faciam ut habeam vitam aeternam

17 qui dixit ei quid me interrogas de bono unus est bonus Deus si autem vis ad vitam ingredi serva mandata

18 dicit illi quae Iesus autem dixit non homicidium facies non adulterabis non facies furtum non falsum testimonium dices

19 honora patrem et matrem et diliges proximum tuum sicut te ipsum

20 dicit illi adulescens omnia haec custodivi quid adhuc mihi deest

21 ait illi Iesus si vis perfectus esse vade vende quae habes et da pauperibus et habebis thesaurum in caelo et veni sequere me

22 cum audisset autem adulescens verbum abiit tristis erat enim habens multas possessiones

23 Iesus autem dixit discipulis suis amen dico vobis quia dives difficile intrabit in regnum caelorum

24 et iterum dico vobis facilius est camelum per foramen acus transire quam divitem intrare in regnum caelorum

25 auditis autem his discipuli mirabantur valde dicentes quis ergo poterit salvus esse

26 aspiciens autem Iesus dixit illis apud homines hoc inpossibile est apud Deum autem omnia possibilia sunt

27 tunc respondens Petrus dixit ei ecce nos reliquimus omnia et secuti sumus te quid ergo erit nobis

28 Iesus autem dixit illis amen dico vobis quod vos qui secuti estis me in regeneratione cum sederit Filius hominis in sede maiestatis suae sedebitis et vos super sedes duodecim iudicantes duodecim tribus Israhel

29 et omnis qui reliquit domum vel fratres aut sorores aut patrem aut matrem aut uxorem aut filios aut agros propter nomen meum centuplum accipiet et vitam aeternam possidebit

30 multi autem erunt primi novissimi et novissimi primi.

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GOSPEL ACCORDING TO MATTHEW CHAPTER 20

1 simile est enim regnum caelorum homini patri familias qui exiit primo mane conducere operarios in vineam suam

2 conventione autem facta cum operariis ex denario diurno misit eos in vineam suam

3 et egressus circa horam tertiam vidit alios stantes in foro otiosos

4 et illis dixit ite et vos in vineam et quod iustum fuerit dabo vobis

5 illi autem abierunt iterum autem exiit circa sextam et nonam horam et fecit similiter

6 circa undecimam vero exiit et invenit alios stantes et dicit illis quid hic statis tota die otiosi

7 dicunt ei quia nemo nos conduxit dicit illis ite et vos in vineam

8 cum sero autem factum esset dicit dominus vineae procuratori suo voca operarios et redde illis mercedem incipiens a novissimis usque ad primos

9 cum venissent ergo qui circa undecimam horam venerant acceperunt singulos denarios

10 venientes autem et primi arbitrati sunt quod plus essent accepturi acceperunt autem et ipsi singulos denarios

11 et accipientes murmurabant adversus patrem familias

12 dicentes hii novissimi una hora fecerunt et pares illos nobis fecisti qui portavimus pondus diei et aestus

13 at ille respondens uni eorum dixit amice non facio tibi iniuriam nonne ex denario convenisti mecum

14 tolle quod tuum est et vade volo autem et huic novissimo dare sicut et tibi

15 aut non licet mihi quod volo facere an oculus tuus nequam est quia ego bonus sum 16 sic erunt novissimi primi et primi novissimi multi sunt enim vocati pauci autem electi 17 et ascendens Iesus Hierosolymam adsumpsit duodecim discipulos secreto et ait illis

18 ecce ascendimus Hierosolymam et Filius hominis tradetur principibus sacerdotum et scribis et condemnabunt eum morte

19 et tradent eum gentibus ad deludendum et flagellandum et crucifigendum et tertia die resurget

20 tunc accessit ad eum mater filiorum Zebedaei cum filiis suis adorans et petens aliquid ab eo

21 qui dixit ei quid vis ait illi dic ut sedeant hii duo filii mei unus ad dexteram tuam et unus ad sinistram in regno tuo

22 respondens autem Iesus dixit nescitis quid petatis potestis bibere calicem quem ego bibiturus sum dicunt ei possumus

23 ait illis calicem quidem meum bibetis sedere autem ad dexteram meam et sinistram non est meum dare vobis sed quibus paratum est a Patre meo

24 et audientes decem indignati sunt de duobus fratribus

25 Iesus autem vocavit eos ad se et ait scitis quia principes gentium dominantur eorum et qui maiores sunt potestatem exercent in eos

26 non ita erit inter vos sed quicumque voluerit inter vos maior fieri sit vester minister

27 et qui voluerit inter vos primus esse erit vester servus

28 sicut Filius hominis non venit ministrari sed ministrare et dare animam suam redemptionem pro multis

29 et egredientibus eis ab Hiericho secuta est eum turba multa

30 et ecce duo caeci sedentes secus viam audierunt quia Iesus transiret et clamaverunt dicentes Domine miserere nostri Fili David

31 turba autem increpabat eos ut tacerent at illi magis clamabant dicentes Domine miserere nostri Fili David

32 et stetit Iesus et vocavit eos et ait quid vultis ut faciam vobis

33 dicunt illi Domine ut aperiantur oculi nostri

34 misertus autem eorum Iesus tetigit oculos eorum et confestim viderunt et secuti sunt eum.

GOSPEL ACCORDING TO MATTHEW CHAPTER 21

1 et cum adpropinquassent Hierosolymis et venissent Bethfage ad montem Oliveti tunc Iesus misit duos discipulos

2 dicens eis ite in castellum quod contra vos est et statim invenietis asinam alligatam et pullum cum ea solvite et adducite mihi

3 et si quis vobis aliquid dixerit dicite quia Dominus his opus habet et confestim dimittet eos

4 hoc autem factum est ut impleretur quod dictum est per prophetam dicentem

5 dicite filiae Sion ecce rex tuus venit tibi mansuetus et sedens super asinam et pullum filium subiugalis

6 euntes autem discipuli fecerunt sicut praecepit illis Iesus

7 et adduxerunt asinam et pullum et inposuerunt super eis vestimenta sua et eum desuper sedere fecerunt

8 plurima autem turba straverunt vestimenta sua in via alii autem caedebant ramos de arboribus et sternebant in via

9 turbae autem quae praecedebant et quae sequebantur clamabant dicentes osanna Filio David benedictus qui venturus est in nomine Domini osanna in altissimis

10 et cum intrasset Hierosolymam commota est universa civitas dicens quis est hic

11 populi autem dicebant hic est Iesus propheta a Nazareth Galilaeae

12 et intravit Iesus in templum Dei et eiciebat omnes vendentes et ementes in templo et mensas nummulariorum et cathedras vendentium columbas evertit

13 et dicit eis scriptum est domus mea domus orationis vocabitur vos autem fecistis eam speluncam latronum

14 et accesserunt ad eum caeci et claudi in templo et sanavit eos

15 videntes autem principes sacerdotum et scribae mirabilia quae fecit et pueros clamantes in templo et dicentes osanna Filio David indignati sunt

16 et dixerunt ei audis quid isti dicant Iesus autem dicit eis utique numquam legistis quia ex ore infantium et lactantium perfecisti laudem

17 et relictis illis abiit foras extra civitatem in Bethaniam ibique mansit

18 mane autem revertens in civitatem esuriit

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19 et videns fici arborem unam secus viam venit ad eam et nihil invenit in ea nisi folia tantum et ait illi numquam ex te fructus nascatur in sempiternum et arefacta est continuo ficulnea

20 et videntes discipuli mirati sunt dicentes quomodo continuo aruit

21 respondens autem Iesus ait eis amen dico vobis si habueritis fidem et non haesitaveritis non solum de ficulnea facietis sed et si monti huic dixeritis tolle et iacta te in mare fiet

22 et omnia quaecumque petieritis in oratione credentes accipietis

23 et cum venisset in templum accesserunt ad eum docentem principes sacerdotum et seniores populi dicentes in qua potestate haec facis et quis tibi dedit hanc potestatem

24 respondens Iesus dixit illis interrogabo vos et ego unum sermonem quem si dixeritis mihi et ego vobis dicam in qua potestate haec facio

25 baptismum Iohannis unde erat e caelo an ex hominibus at illi cogitabant inter se dicentes si dixerimus e caelo dicet nobis quare ergo non credidistis illi

26 si autem dixerimus ex hominibus timemus turbam omnes enim habent Iohannem sicut prophetam

27 et respondentes Iesu dixerunt nescimus ait illis et ipse nec ego dico vobis in qua potestate haec facio

28 quid autem vobis videtur homo habebat duos filios et accedens ad primum dixit fili vade hodie operare in vinea mea

29 ille autem respondens ait nolo postea autem paenitentia motus abiit

30 accedens autem ad alterum dixit similiter at ille respondens ait eo domine et non ivit

31 quis ex duobus fecit voluntatem patris dicunt novissimus dicit illis Iesus amen dico vobis quia publicani et meretrices praecedunt vos in regno Dei

32 venit enim ad vos Iohannes in via iustitiae et non credidistis ei publicani autem et meretrices crediderunt ei vos autem videntes nec paenitentiam habuistis postea ut crederetis ei

33 aliam parabolam audite homo erat pater familias qui plantavit vineam et sepem circumdedit ei et fodit in ea torcular et aedificavit turrem et locavit eam agricolis et peregre profectus est

34 cum autem tempus fructuum adpropinquasset misit servos suos ad agricolas ut acciperent fructus eius

35 et agricolae adprehensis servis eius alium ceciderunt alium occiderunt alium vero lapidaverunt

36 iterum misit alios servos plures prioribus et fecerunt illis similiter

37 novissime autem misit ad eos filium suum dicens verebuntur filium meum

38 agricolae autem videntes filium dixerunt intra se hic est heres venite occidamus eum et habebimus hereditatem eius

39 et adprehensum eum eiecerunt extra vineam et occiderunt

40 cum ergo venerit dominus vineae quid faciet agricolis illis

41 aiunt illi malos male perdet et vineam locabit aliis agricolis qui reddant ei fructum temporibus suis

42 dicit illis Iesus numquam legistis in scripturis lapidem quem reprobaverunt aedificantes hic factus est in caput anguli a Domino factum est istud et est mirabile in oculis nostris

43 ideo dico vobis quia auferetur a vobis regnum Dei et dabitur genti facienti fructus eius

44 et qui ceciderit super lapidem istum confringetur super quem vero ceciderit conteret eum

45 et cum audissent principes sacerdotum et Pharisaei parabolas eius cognoverunt quod de ipsis diceret

46 et quaerentes eum tenere timuerunt turbas quoniam sicut prophetam eum habebant.

GOSPEL ACCORDING TO MATTHEW CHAPTER 22

1 et respondens Iesus dixit iterum in parabolis eis dicens

2 simile factum est regnum caelorum homini regi qui fecit nuptias filio suo

3 et misit servos suos vocare invitatos ad nuptias et nolebant venire

4 iterum misit alios servos dicens dicite invitatis ecce prandium meum paravi tauri mei et altilia occisa et omnia parata venite ad nuptias

5 illi autem neglexerunt et abierunt alius in villam suam alius vero ad negotiationem suam

6 reliqui vero tenuerunt servos eius et contumelia adfectos occiderunt

7 rex autem cum audisset iratus est et missis exercitibus suis perdidit homicidas illos et civitatem illorum succendit

8 tunc ait servis suis nuptiae quidem paratae sunt sed qui invitati erant non fuerunt digni

9 ite ergo ad exitus viarum et quoscumque inveneritis vocate ad nuptias

10 et egressi servi eius in vias congregaverunt omnes quos invenerunt malos et bonos et impletae sunt nuptiae discumbentium

11 intravit autem rex ut videret discumbentes et vidit ibi hominem non vestitum veste nuptiali

12 et ait illi amice quomodo huc intrasti non habens vestem nuptialem at ille obmutuit

13 tunc dixit rex ministris ligatis pedibus eius et manibus mittite eum in tenebras exteriores ibi erit fletus et stridor dentium

14 multi autem sunt vocati pauci vero electi

15 tunc abeuntes Pharisaei consilium inierunt ut caperent eum in sermone

16 et mittunt ei discipulos suos cum Herodianis dicentes magister scimus quia verax es et viam Dei in veritate doces et non est tibi cura de aliquo non enim respicis personam hominum

17 dic ergo nobis quid tibi videatur licet censum dare Caesari an non

18 cognita autem Iesus nequitia eorum ait quid me temptatis hypocritae

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19 ostendite mihi nomisma census at illi obtulerunt ei denarium
20 et ait illis Iesus cuius est imago haec et suprascriptio
21 dicunt ei Caesaris tunc ait illis reddite ergo quae sunt Caesaris Caesari et quae sunt Dei Deo
22 et audientes mirati sunt et relicto eo abierunt
23 in illo die accesserunt ad eum Sadducaei qui dicunt non esse resurrectionem et interrogaverunt eum
24 dicentes magister Moses dixit si quis mortuus fuerit non habens filium ut ducat frater eius uxorem illius et suscitet semen fratri suo
25 erant autem apud nos septem fratres et primus uxore ducta defunctus est et non habens semen reliquit uxorem suam fratri suo
26 similiter secundus et tertius usque ad septimum
27 novissime autem omnium et mulier defuncta est
28 in resurrectione ergo cuius erit de septem uxor omnes enim habuerunt eam
29 respondens autem Iesus ait illis erratis nescientes scripturas neque virtutem Dei
30 in resurrectione enim neque nubent neque nubentur sed sunt sicut angeli Dei in caelo
31 de resurrectione autem mortuorum non legistis quod dictum est a Deo dicente vobis
32 ego sum Deus Abraham et Deus Isaac et Deus Iacob non est Deus mortuorum sed viventium
33 et audientes turbae mirabantur in doctrina eius
34 Pharisaei autem audientes quod silentium inposuisset Sadducaeis convenerunt in unum
35 et interrogavit eum unus ex eis legis doctor temptans eum
36 magister quod est mandatum magnum in lege
37 ait illi Iesus diliges Dominum Deum tuum ex toto corde tuo et in tota anima tua et in tota mente tua
38 hoc est maximum et primum mandatum
39 secundum autem simile est huic diliges proximum tuum sicut te ipsum
40 in his duobus mandatis universa lex pendet et prophetae
41 congregatis autem Pharisaeis interrogavit eos Iesus
42 dicens quid vobis videtur de Christo cuius filius est dicunt ei David
43 ait illis quomodo ergo David in spiritu vocat eum Dominum dicens
44 dixit Dominus Domino meo sede a dextris meis donec ponam inimicos tuos scabillum pedum tuorum
45 si ergo David vocat eum Dominum quomodo filius eius est
46 et nemo poterat respondere ei verbum neque ausus fuit quisquam ex illa die eum amplius interrogare.

GOSPEL ACCORDING TO MATTHEW CHAPTER 23

1 tunc Iesus locutus est ad turbas et discipulos suos
2 dicens super cathedram Mosi sederunt scribae et Pharisaei
3 omnia ergo quaecumque dixerint vobis servate et facite secundum opera vero eorum nolite facere dicunt enim et non faciunt
4 alligant autem onera gravia et inportabilia et inponunt in umeros hominum digito autem suo nolunt ea movere
5 omnia vero opera sua faciunt ut videantur ab hominibus dilatant enim phylacteria sua et magnificant fimbrias
6 amant autem primos recubitus in cenis et primas cathedras in synagogis
7 et salutationes in foro et vocari ab hominibus rabbi
8 vos autem nolite vocari rabbi unus enim est magister vester omnes autem vos fratres estis
9 et patrem nolite vocare vobis super terram unus enim est Pater vester qui in caelis est
10 nec vocemini magistri quia magister vester unus est Christus
11 qui maior est vestrum erit minister vester
12 qui autem se exaltaverit humiliabitur et qui se humiliaverit exaltabitur
13 vae autem vobis scribae et Pharisaei hypocritae quia clauditis regnum caelorum ante homines vos enim non intratis nec introeuntes sinitis intrare
14 Vae vobis scribæ et pharisaei hypocritæ, quia comeditis domos viduarum, orationes longas orantes! propter hoc amplius accipietis judicium.
15 vae vobis scribae et Pharisaei hypocritae quia circuitis mare et aridam ut faciatis unum proselytum et cum fuerit factus facitis eum filium gehennae duplo quam vos
16 vae vobis duces caeci qui dicitis quicumque iuraverit per templum nihil est qui autem iuraverit in aurum templi debet
17 stulti et caeci quid enim maius est aurum an templum quod sanctificat aurum
18 et quicumque iuraverit in altari nihil est quicumque autem iuraverit in dono quod est super illud debet
19 caeci quid enim maius est donum an altare quod sanctificat donum 20 qui ergo iurat in altare iurat in eo et in omnibus quae super illud sunt 21 et qui iuraverit in templo iurat in illo et in eo qui inhabitat in ipso
22 et qui iurat in caelo iurat in throno Dei et in eo qui sedet super eum
23 vae vobis scribae et Pharisaei hypocritae quia decimatis mentam et anethum et cyminum et reliquistis quae graviora sunt legis iudicium et misericordiam et fidem haec oportuit facere et illa non omittere
24 duces caeci excolantes culicem camelum autem gluttientes
25 vae vobis scribae et Pharisaei hypocritae quia mundatis quod de foris est calicis et parapsidis intus autem pleni sunt rapina et inmunditia
26 Pharisaee caece munda prius quod intus est calicis et parapsidis ut fiat et id quod de foris est mundum
27 vae vobis scribae et Pharisaei hypocritae quia similes estis sepulchris dealbatis quae a foris parent hominibus speciosa intus vero plena sunt ossibus mortuorum et omni spurcitia
28 sic et vos a foris quidem paretis hominibus iusti intus autem pleni estis hypocrisi et iniquitate
29 vae vobis scribae et Pharisaei hypocritae quia aedificatis sepulchra prophetarum et ornatis monumenta iustorum

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30 et dicitis si fuissemus in diebus patrum nostrorum non essemus socii eorum in sanguine prophetarum
31 itaque testimonio estis vobismet ipsis quia filii estis eorum qui prophetas occiderunt
32 et vos implete mensuram patrum vestrorum
33 serpentes genimina viperarum quomodo fugietis a iudicio gehennae
34 ideo ecce ego mitto ad vos prophetas et sapientes et scribas ex illis occidetis et crucifigetis et ex eis flagellabitis in synagogis vestris et persequemini de civitate in civitatem
35 ut veniat super vos omnis sanguis iustus qui effusus est super terram a sanguine Abel iusti usque ad sanguinem Zachariae filii Barachiae quem occidistis inter templum et altare
36 amen dico vobis venient haec omnia super generationem istam
37 Hierusalem Hierusalem quae occidis prophetas et lapidas eos qui ad te missi sunt quotiens volui congregare filios tuos quemadmodum gallina congregat pullos suos sub alas et noluisti
38 ecce relinquitur vobis domus vestra deserta
39 dico enim vobis non me videbitis amodo donec dicatis benedictus qui venit in nomine Domini.

GOSPEL ACCORDING TO MATTHEW CHAPTER 24

(The End of the Jewish World in the Holy Land. The text was written shortly after the destruction of the Temple in 70 AD and the author therefore knew that the end of his Jewish world happened in the past, it was composed as prophecy; a popular Old Testament text and teaching style addressed to readers in the future to warn of unrestrained zelotry.

In Verse 2, this "prophecy" was fulfilled literally in 70 AD, when the soldiers of the Roman general Flavius Titus [son of the emperor] demolished Jerusalem.)

1 et egressus Iesus de templo ibat et accesserunt discipuli eius ut ostenderent ei aedificationes templi
2 ipse autem respondens dixit eis videtis haec omnia amen dico vobis non relinquetur hic lapis super lapidem qui non destruatur
3 sedente autem eo super montem Oliveti accesserunt ad eum discipuli secreto dicentes dic nobis quando haec erunt et quod signum adventus tui et consummationis saeculi
4 et respondens Iesus dixit eis videte ne quis vos seducat
5 multi enim venient in nomine meo dicentes ego sum Christus et multos seducent
6 audituri autem estis proelia et opiniones proeliorum videte ne turbemini oportet enim haec fieri sed nondum est finis
7 consurget enim gens in gentem et regnum in regnum et erunt pestilentiae et fames et terraemotus per loca
8 haec autem omnia initia sunt dolorum
9 tunc tradent vos in tribulationem et occident vos et eritis odio omnibus gentibus propter nomen meum
10 et tunc scandalizabuntur multi et invicem tradent et odio habebunt invicem
11 et multi pseudoprophetae surgent et seducent multos
12 et quoniam abundabit iniquitas refrigescet caritas multorum
13 qui autem permanserit usque in finem hic salvus erit
14 et praedicabitur hoc evangelium regni in universo orbe in testimonium omnibus gentibus et tunc veniet consummatio
15 cum ergo videritis abominationem desolationis quae dicta est a Danihelo propheta stantem in loco sancto qui legit intellegat
16 tunc qui in Iudaea sunt fugiant ad montes
17 et qui in tecto non descendat tollere aliquid de domo sua
18 et qui in agro non revertatur tollere tunicam suam 19 vae autem praegnatibus et nutrientibus in illis diebus 20 orate autem ut non fiat fuga vestra hieme vel sabbato
21 erit enim tunc tribulatio magna qualis non fuit ab initio mundi usque modo neque fiet
22 et nisi breviati fuissent dies illi non fieret salva omnis caro sed propter electos breviabuntur dies illi
23 tunc si quis vobis dixerit ecce hic Christus aut illic nolite credere
24 surgent enim pseudochristi et pseudoprophetae et dabunt signa magna et prodigia ita ut in errorem inducantur si fieri potest etiam electi
25 ecce praedixi vobis
26 si ergo dixerint vobis ecce in deserto est nolite exire ecce in penetrabilibus nolite credere
27 sicut enim fulgur exit ab oriente et paret usque in occidente ita erit et adventus Filii hominis
28 ubicumque fuerit corpus illuc congregabuntur aquilae
29 statim autem post tribulationem dierum illorum sol obscurabitur et luna non dabit lumen suum et stellae cadent de caelo et virtutes caelorum commovebuntur
30 et tunc parebit signum Filii hominis in caelo et tunc plangent omnes tribus terrae et videbunt Filium hominis venientem in nubibus caeli cum virtute multa et maiestate
31 et mittet angelos suos cum tuba et voce magna et congregabunt electos eius a quattuor ventis a summis caelorum usque ad terminos eorum
32 ab arbore autem fici discite parabolam cum iam ramus eius tener fuerit et folia nata scitis quia prope est aestas
33 ita et vos cum videritis haec omnia scitote quia prope est in ianuis
34 amen dico vobis quia non praeteribit haec generatio donec omnia haec fiant
35 caelum et terra transibunt verba vero mea non praeteribunt
36 de die autem illa et hora nemo scit neque angeli caelorum nisi Pater solus
37 sicut autem in diebus Noe ita erit et adventus Filii hominis
38 sicut enim erant in diebus ante diluvium comedentes et bibentes nubentes et nuptum tradentes usque ad eum diem quo introivit in arcam Noe
39 et non cognoverunt donec venit diluvium et tulit omnes ita erit et adventus Filii hominis

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40 tunc duo erunt in agro unus adsumetur et unus relinquetur
41 duae molentes in mola una adsumetur et una relinquetur
42 vigilate ergo quia nescitis qua hora Dominus vester venturus sit
43 illud autem scitote quoniam si sciret pater familias qua hora fur venturus esset vigilaret utique et non sineret perfodiri domum suam
44 ideoque et vos estote parati quia qua nescitis hora Filius hominis venturus est
45 quis putas est fidelis servus et prudens quem constituit dominus suus supra familiam suam ut det illis cibum in tempore
46 beatus ille servus quem cum venerit dominus eius invenerit sic facientem
47 amen dico vobis quoniam super omnia bona sua constituet eum
48 si autem dixerit malus servus ille in corde suo moram facit dominus meus venire
49 et coeperit percutere conservos suos manducet autem et bibat cum ebriis
50 veniet dominus servi illius in die qua non sperat et hora qua ignorat
51 et dividet eum partemque eius ponet cum hypocritis illic erit fletus et stridor dentium.

GOSPEL ACCORDING TO MATTHEW CHAPTER 25

1 tunc simile erit regnum caelorum decem virginibus quae accipientes lampadas suas exierunt obviam sponso et sponsae
2 quinque autem ex eis erant fatuae et quinque prudentes
3 sed quinque fatuae acceptis lampadibus non sumpserunt oleum secum
4 prudentes vero acceperunt oleum in vasis suis cum lampadibus
5 moram autem faciente sponso dormitaverunt omnes et dormierunt
6 media autem nocte clamor factus est ecce sponsus venit exite obviam ei
7 tunc surrexerunt omnes virgines illae et ornaverunt lampades suas
8 fatuae autem sapientibus dixerunt date nobis de oleo vestro quia lampades nostrae extinguntur
9 responderunt prudentes dicentes ne forte non sufficiat nobis et vobis ite potius ad vendentes et emite vobis
10 dum autem irent emere venit sponsus et quae paratae erant intraverunt cum eo ad nuptias et clausa est ianua
11 novissime veniunt et reliquae virgines dicentes domine domine aperi nobis
12 at ille respondens ait amen dico vobis nescio vos
13 vigilate itaque quia nescitis diem neque horam
14 sicut enim homo proficiscens vocavit servos suos et tradidit illis bona sua
15 et uni dedit quinque talenta alii autem duo alii vero unum unicuique secundum propriam virtutem et profectus est statim
16 abiit autem qui quinque talenta acceperat et operatus est in eis et lucratus est alia quinque
17 similiter qui duo acceperat lucratus est alia duo
18 qui autem unum acceperat abiens fodit in terra et abscondit pecuniam domini sui
19 post multum vero temporis venit dominus servorum illorum et posuit rationem cum eis
20 et accedens qui quinque talenta acceperat obtulit alia quinque talenta dicens domine quinque talenta mihi tradidisti ecce alia quinque superlucratus sum
21 ait illi dominus eius euge bone serve et fidelis quia super pauca fuisti fidelis super multa te constituam intra in gaudium domini tui
22 accessit autem et qui duo talenta acceperat et ait domine duo talenta tradidisti mihi ecce alia duo lucratus sum
23 ait illi dominus eius euge serve bone et fidelis quia super pauca fuisti fidelis supra multa te constituam intra in gaudium domini tui
24 accedens autem et qui unum talentum acceperat ait domine scio quia homo durus es metis ubi non seminasti et congregas ubi non sparsisti
25 et timens abii et abscondi talentum tuum in terra ecce habes quod tuum est
26 respondens autem dominus eius dixit ei serve male et piger sciebas quia meto ubi non semino et congrego ubi non sparsi
27 oportuit ergo te mittere pecuniam meam nummulariis et veniens ego recepissem utique quod meum est cum usura
28 tollite itaque ab eo talentum et date ei qui habet decem talenta
29 omni enim habenti dabitur et abundabit ei autem qui non habet et quod videtur habere auferetur ab eo
30 et inutilem servum eicite in tenebras exteriores illic erit fletus et stridor dentium
31 cum autem venerit Filius hominis in maiestate sua et omnes angeli cum eo tunc sedebit super sedem maiestatis suae
32 et congregabuntur ante eum omnes gentes et separabit eos ab invicem sicut pastor segregat oves ab hedis
33 et statuet oves quidem a dextris suis hedos autem a sinistris
34 tunc dicet rex his qui a dextris eius erunt venite benedicti Patris mei possidete paratum vobis regnum a constitutione mundi
35 esurivi enim et dedistis mihi manducare sitivi et dedistis mihi bibere hospes eram et collexistis me
36 nudus et operuistis me infirmus et visitastis me in carcere eram et venistis ad me
37 tunc respondebunt ei iusti dicentes Domine quando te vidimus esurientem et pavimus sitientem et dedimus tibi potum
38 quando autem te vidimus hospitem et colleximus te aut nudum et cooperuimus
39 aut quando te vidimus infirmum aut in carcere et venimus ad te
40 et respondens rex dicet illis amen dico vobis quamdiu fecistis uni de his fratribus meis minimis mihi fecistis

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41 tunc dicet et his qui a sinistris erunt discedite a me maledicti in ignem aeternum qui paratus est diabolo et angelis eius
42 esurivi enim et non dedistis mihi manducare sitivi et non dedistis mihi potum
43 hospes eram et non collexistis me nudus et non operuistis me infirmus et in carcere et non visitastis me
44 tunc respondebunt et ipsi dicentes Domine quando te vidimus esurientem aut sitientem aut hospitem aut nudum aut infirmum vel in carcere et non ministravimus tibi
45 tunc respondebit illis dicens amen dico vobis quamdiu non fecistis uni de minoribus his nec mihi fecistis
46 et ibunt hii in supplicium aeternum iusti autem in vitam aeternam.

GOSPEL ACCORDING TO MATTHEW CHAPTER 26

(The Plot committed by the High Priests, the Elders, and Judas Iscarioth. The name Judas Iscarioth is both Hebrew and Latin in the original. Yehuda means Jew; Iscariot is a retranslation from the Latin Sicarius into the Aramaic "Iscariot," which means dagger-wielding or knife-wielding man. The Sicarii were a terrorist group of the Zealots, who also included Sadducees [Zadokites = the Righteous]. As in modern Islam, their task was to infiltrate society and spread terror among the Romans and their friends. The "Stabbling Jew" was chosen by the Greco-Roman authors of the New Testament to create the worst possible image of the Jews among the Roman public. This negative image led directly to anti-Semitism and the murder of millions of Jews; mostly committed by Christians and Muslims.

The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mitra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

1 et factum est cum consummasset Iesus sermones hos omnes dixit discipulis suis
2 scitis quia post biduum pascha fiet et Filius hominis tradetur ut crucifigatur
3 tunc congregati sunt principes sacerdotum et seniores populi in atrium principis sacerdotum qui dicebatur Caiaphas
4 et consilium fecerunt ut Iesum dolo tenerent et occiderent
5 dicebant autem non in die festo ne forte tumultus fieret in populo
6 cum autem esset Iesus in Bethania in domo Simonis leprosi
7 accessit ad eum mulier habens alabastrum unguenti pretiosi et effudit super caput ipsius recumbentis
8 videntes autem discipuli indignati sunt dicentes ut quid perditio haec
9 potuit enim istud venundari multo et dari pauperibus
10 sciens autem Iesus ait illis quid molesti estis mulieri opus bonum operata est in me
11 nam semper pauperes habetis vobiscum me autem non semper habetis
12 mittens enim haec unguentum hoc in corpus meum ad sepeliendum me fecit
13 amen dico vobis ubicumque praedicatum fuerit hoc evangelium in toto mundo dicetur et quod haec fecit in memoriam eius
14 tunc abiit unus de duodecim qui dicitur Iudas Scarioth ad principes sacerdotum
15 et ait illis quid vultis mihi dare et ego vobis eum tradam at illi constituerunt ei triginta argenteos
16 et exinde quaerebat oportunitatem ut eum traderet
17 prima autem azymorum accesserunt discipuli ad Iesum dicentes ubi vis paremus tibi comedere pascha
18 at Iesus dixit ite in civitatem ad quendam et dicite ei magister dicit tempus meum prope est apud te facio pascha cum discipulis meis
19 et fecerunt discipuli sicut constituit illis Iesus et paraverunt pascha
20 vespere autem facto discumbebat cum duodecim discipulis
21 et edentibus illis dixit amen dico vobis quia unus vestrum me traditurus est
22 et contristati valde coeperunt singuli dicere numquid ego sum Domine
23 at ipse respondens ait qui intinguit mecum manum in parapside hic me tradet
24 Filius quidem hominis vadit sicut scriptum est de illo vae autem homini illi per quem Filius hominis traditur bonum erat ei si natus non fuisset homo ille
25 respondens autem Iudas qui tradidit eum dixit numquid ego sum rabbi ait illi tu dixisti
26 cenantibus autem eis accepit Iesus panem et benedixit ac fregit deditque discipulis suis et ait accipite et comedite hoc est corpus meum
27 et accipiens calicem gratias egit et dedit illis dicens bibite ex hoc omnes
28 hic est enim sanguis meus novi testamenti qui pro multis effunditur in remissionem peccatorum
29 dico autem vobis non bibam amodo de hoc genimine vitis usque in diem illum cum illud bibam vobiscum novum in regno Patris mei
30 et hymno dicto exierunt in montem Oliveti
31 tunc dicit illis Iesus omnes vos scandalum patiemini in me in ista nocte scriptum est enim percutiam pastorem et dispergentur oves gregis
32 postquam autem resurrexero praecedam vos in Galilaeam
33 respondens autem Petrus ait illi et si omnes scandalizati fuerint in te ego numquam scandalizabor
34 ait illi Iesus amen dico tibi quia in hac nocte antequam gallus cantet ter me negabis
35 ait illi Petrus etiam si oportuerit me mori tecum non te negabo similiter et omnes discipuli dixerunt
36 tunc venit Iesus cum illis in villam quae dicitur Gethsemani et dixit discipulis suis sedete hic donec vadam illuc et orem

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37 et adsumpto Petro et duobus filiis Zebedaei coepit contristari et maestus esse

38 tunc ait illis tristis est anima mea usque ad mortem sustinete hic et vigilate mecum

39 et progressus pusillum procidit in faciem suam orans et dicens mi Pater si possibile est transeat a me calix iste verumtamen non sicut ego volo sed sicut tu

40 et venit ad discipulos et invenit eos dormientes et dicit Petro sic non potuistis una hora vigilare mecum

41 vigilate et orate ut non intretis in temptationem spiritus quidem promptus est caro autem infirma

42 iterum secundo abiit et oravit dicens Pater mi si non potest hic calix transire nisi bibam illum fiat voluntas tua

43 et venit iterum et invenit eos dormientes erant enim oculi eorum gravati

44 et relictis illis iterum abiit et oravit tertio eundem sermonem dicens

45 tunc venit ad discipulos suos et dicit illis dormite iam et requiescite ecce adpropinquavit hora et Filius hominis traditur in manus peccatorum

46 surgite eamus ecce adpropinquavit qui me tradit

47 adhuc ipso loquente ecce Iudas unus de duodecim venit et cum eo turba multa cum gladiis et fustibus a principibus sacerdotum et senioribus populi

48 qui autem tradidit eum dedit illis signum dicens quemcumque osculatus fuero ipse est tenete eum

49 et confestim accedens ad Iesum dixit have rabbi et osculatus est eum

50 dixitque illi Iesus amice ad quod venisti tunc accesserunt et manus iniecerunt in Iesum et tenuerunt eum

51 et ecce unus ex his qui erant cum Iesu extendens manum exemit gladium suum et percutiens servum principis sacerdotum amputavit auriculam eius

52 tunc ait illi Iesus converte gladium tuum in locum suum omnes enim qui acceperint gladium gladio peribunt

53 an putas quia non possum rogare Patrem meum et exhibebit mihi modo plus quam duodecim legiones angelorum

54 quomodo ergo implebuntur scripturae quia sic oportet fieri

55 in illa hora dixit Iesus turbis tamquam ad latronem existis cum gladiis et fustibus conprehendere me cotidie apud vos sedebam docens in templo et non me tenuistis

56 hoc autem totum factum est ut implerentur scripturae prophetarum tunc discipuli omnes relicto eo fugerunt

57 at illi tenentes Iesum duxerunt ad Caiaphan principem sacerdotum ubi scribae et seniores convenerant

58 Petrus autem sequebatur eum a longe usque in atrium principis sacerdotum et ingressus intro sedebat cum ministris ut videret finem

59 principes autem sacerdotum et omne concilium quaerebant falsum testimonium contra Iesum ut eum morti traderent

60 et non invenerunt cum multi falsi testes accessissent novissime autem venerunt duo falsi testes

61 et dixerunt hic dixit possum destruere templum Dei et post triduum aedificare illud

62 et surgens princeps sacerdotum ait illi nihil respondes ad ea quae isti adversum te testificantur

63 Iesus autem tacebat et princeps sacerdotum ait illi adiuro te per Deum vivum ut dicas nobis si tu es Christus Filius Dei

64 dicit illi Iesus tu dixisti verumtamen dico vobis amodo videbitis Filium hominis sedentem a dextris virtutis et venientem in nubibus caeli

65 tunc princeps sacerdotum scidit vestimenta sua dicens blasphemavit quid adhuc egemus testibus ecce nunc audistis blasphemiam

66 quid vobis videtur at illi respondentes dixerunt reus est mortis

67 tunc expuerunt in faciem eius et colaphis eum ceciderunt alii autem palmas in faciem ei dederunt

68 dicentes prophetiza nobis Christe quis est qui te percussit

69 Petrus vero sedebat foris in atrio et accessit ad eum una ancilla dicens et tu cum Iesu Galilaeo eras

70 at ille negavit coram omnibus dicens nescio quid dicis

71 exeunte autem illo ianuam vidit eum alia et ait his qui erant ibi et hic erat cum Iesu Nazareno

72 et iterum negavit cum iuramento quia non novi hominem

73 et post pusillum accesserunt qui stabant et dixerunt Petro vere et tu ex illis es nam et loquella tua manifestum te facit

74 tunc coepit detestari et iurare quia non novisset hominem et continuo gallus cantavit

75 et recordatus est Petrus verbi Iesu quod dixerat priusquam gallus cantet ter me negabis et egressus foras ploravit amare.

GOSPEL ACCORDING TO MATTHEW CHAPTER 27

(Verses 35-38: On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots or knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross, as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing. Verse 38: This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.

Ioseph ab Arimathia, verse 57: There is no place called Arimathia; this name is the hidden author's signature of Ioseph [b]ar Mathia [Hebrew for Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathia, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

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1 mane autem facto consilium inierunt omnes principes sacerdotum et seniores populi adversus Iesum ut eum morti traderent

2 et vinctum adduxerunt eum et tradiderunt Pontio Pilato praesidi

3 tunc videns Iudas qui eum tradidit quod damnatus esset paenitentia ductus rettulit triginta argenteos principibus sacerdotum et senioribus

4 dicens peccavi tradens sanguinem iustum at illi dixerunt quid ad nos tu videris

5 et proiectis argenteis in templo recessit et abiens laqueo se suspendit

6 principes autem sacerdotum acceptis argenteis dixerunt non licet mittere eos in corbanan quia pretium sanguinis est

7 consilio autem inito emerunt ex illis agrum figuli in sepulturam peregrinorum

8 propter hoc vocatus est ager ille Acheldemach ager sanguinis usque in hodiernum diem

9 tunc impletum est quod dictum est per Hieremiam prophetam dicentem et acceperunt triginta argenteos pretium adpretiati quem adpretiaverunt a filiis Israhel

10 et dederunt eos in agrum figuli sicut constituit mihi Dominus

11 Iesus autem stetit ante praesidem et interrogavit eum praeses dicens tu es rex Iudaeorum dicit ei Iesus tu dicis

12 et cum accusaretur a principibus sacerdotum et senioribus nihil respondit

13 tunc dicit illi Pilatus non audis quanta adversum te dicant testimonia

14 et non respondit ei ad ullum verbum ita ut miraretur praeses vehementer

15 per diem autem sollemnem consueverat praeses dimittere populo unum vinctum quem voluissent

16 habebat autem tunc vinctum insignem qui dicebatur Barabbas

17 congregatis ergo illis dixit Pilatus quem vultis dimittam vobis Barabban an Iesum qui dicitur Christus

18 sciebat enim quod per invidiam tradidissent eum

19 sedente autem illo pro tribunali misit ad illum uxor eius dicens nihil tibi et iusto illi multa enim passa sum hodie per visum propter eum

20 princeps autem sacerdotum et seniores persuaserunt populis ut peterent Barabban Iesum vero perderent

21 respondens autem praeses ait illis quem vultis vobis de duobus dimitti at illi dixerunt Barabban

22 dicit illis Pilatus quid igitur faciam de Iesu qui dicitur Christus

23 dicunt omnes crucifigatur ait illis praeses quid enim mali fecit at illi magis clamabant dicentes crucifigatur

24 videns autem Pilatus quia nihil proficeret sed magis tumultus fieret accepta aqua lavit manus coram populo dicens innocens ego sum a sanguine iusti huius vos videritis

25 et respondens universus populus dixit sanguis eius super nos et super filios nostros

26 tunc dimisit illis Barabban Iesum autem flagellatum tradidit eis ut crucifigeretur

27 tunc milites praesidis suscipientes Iesum in praetorio congregaverunt ad eum universam cohortem

28 et exuentes eum clamydem coccineam circumdederunt ei

29 et plectentes coronam de spinis posuerunt super caput eius et harundinem in dextera eius et genu flexo ante eum inludebant dicentes have rex Iudaeorum

30 et expuentes in eum acceperunt harundinem et percutiebant caput eius

31 et postquam inluserunt ei exuerunt eum clamydem et induerunt eum vestimentis eius et duxerunt eum ut crucifigerent

32 exeuntes autem invenerunt hominem cyreneum nomine Simonem hunc angariaverunt ut tolleret crucem eius

33 et venerunt in locum qui dicitur Golgotha quod est Calvariae locus

34 et dederunt ei vinum bibere cum felle mixtum et cum gustasset noluit bibere

35 postquam autem crucifixerunt eum diviserunt vestimenta eius sortem mittentes

36 et sedentes servabant eum

37 et inposuerunt super caput eius causam ipsius scriptam hic est Iesus rex Iudaeorum

38 tunc crucifixi sunt cum eo duo latrones unus a dextris et unus a sinistris

39 praetereuntes autem blasphemabant eum moventes capita sua

40 et dicentes qui destruit templum et in triduo illud reaedificat salva temet ipsum si Filius Dei es descende de cruce

41 similiter et principes sacerdotum inludentes cum scribis et senioribus dicentes

42 alios salvos fecit se ipsum non potest salvum facere si rex Israhel est descendat nunc de cruce et credemus ei

43 confidet in Deo liberet nunc eum si vult dixit enim quia Dei Filius sum

44 id ipsum autem et latrones qui fixi erant cum eo inproperabant ei

45 a sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam

46 et circa horam nonam clamavit Iesus voce magna dicens Heli Heli lema sabacthani hoc est Deus meus Deus meus ut quid dereliquisti me

47 quidam autem illic stantes et audientes dicebant Heliam vocat iste

48 et continuo currens unus ex eis acceptam spongiam implevit aceto et inposuit harundini et dabat ei bibere

49 ceteri vero dicebant sine videamus an veniat Helias liberans eum

50 Iesus autem iterum clamans voce magna emisit spiritum

51 et ecce velum templi scissum est in duas partes a summo usque deorsum et terra mota est et petrae scissae sunt

52 et monumenta aperta sunt et multa corpora sanctorum qui dormierant surrexerunt

53 et exeuntes de monumentis post resurrectionem eius venerunt in sanctam civitatem et apparuerunt multis

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54 centurio autem et qui cum eo erant custodientes Iesum viso terraemotu et his quae fiebant timuerunt valde dicentes vere Dei Filius erat iste

55 erant autem ibi mulieres multae a longe quae secutae erant Iesum a Galilaea ministrantes ei

56 inter quas erat Maria Magdalene et Maria Iacobi et Ioseph mater et mater filiorum Zebedaei

57 cum sero autem factum esset venit quidam homo dives ab Arimathia nomine Ioseph qui et ipse discipulus erat Iesu

58 hic accessit ad Pilatum et petiit corpus Iesu tunc Pilatus iussit reddi corpus

59 et accepto corpore Ioseph involvit illud sindone munda

60 et posuit illud in monumento suo novo quod exciderat in petra et advolvit saxum magnum ad ostium monumenti et abiit

61 erat autem ibi Maria Magdalene et altera Maria sedentes contra sepulchrum

62 altera autem die quae est post parasceven convenerunt principes sacerdotum et Pharisaei ad Pilatum

63 dicentes domine recordati sumus quia seductor ille dixit adhuc vivens post tres dies resurgam

64 iube ergo custodiri sepulchrum usque in diem tertium ne forte veniant discipuli eius et furentur eum et dicant plebi surrexit a mortuis et erit novissimus error peior priore

65 ait illis Pilatus habetis custodiam ite custodite sicut scitis

66 illi autem abeuntes munierunt sepulchrum signantes lapidem cum custodibus.

GOSPEL ACCORDING TO MATTHEW CHAPTER 28

1 vespere autem sabbati quae lucescit in primam sabbati venit Maria Magdalene et altera Maria videre sepulchrum

2 et ecce terraemotus factus est magnus angelus enim Domini descendit de caelo et accedens revolvit lapidem et sedebat super eum

3 erat autem aspectus eius sicut fulgur et vestimentum eius sicut nix

4 prae timore autem eius exterriti sunt custodes et facti sunt velut mortui

5 respondens autem angelus dixit mulieribus nolite timere vos scio enim quod Iesum qui crucifixus est quaeritis

6 non est hic surrexit enim sicut dixit venite videte locum ubi positus erat Dominus

7 et cito euntes dicite discipulis eius quia surrexit et ecce praecedit vos in Galilaeam ibi eum videbitis ecce praedixi vobis

8 et exierunt cito de monumento cum timore et magno gaudio currentes nuntiare discipulis eius

9 et ecce Iesus occurrit illis dicens havete illae autem accesserunt et tenuerunt pedes eius et adoraverunt eum

10 tunc ait illis Iesus nolite timere ite nuntiate fratribus meis ut eant in Galilaeam ibi me videbunt

11 quae cum abissent ecce quidam de custodibus venerunt in civitatem et nuntiaverunt principibus sacerdotum omnia quae facta fuerant

12 et congregati cum senioribus consilio accepto pecuniam copiosam dederunt militibus

13 dicentes dicite quia discipuli eius nocte venerunt et furati sunt eum nobis dormientibus

14 et si hoc auditum fuerit a praeside nos suadebimus ei et securos vos faciemus

15 at illi accepta pecunia fecerunt sicut erant docti et divulgatum est verbum istud apud Iudaeos usque in hodiernum diem

16 undecim autem discipuli abierunt in Galilaeam in montem ubi constituerat illis Iesus

17 et videntes eum adoraverunt quidam autem dubitaverunt

18 et accedens Iesus locutus est eis dicens data est mihi omnis potestas in caelo et in terra

19 euntes ergo docete omnes gentes baptizantes eos in nomine Patris et Filii et Spiritus Sancti

20 docentes eos servare omnia quaecumque mandavi vobis et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.

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THE GOSPEL ACCORDING TO MARK

or Gospel of Mark (Iohannes Marcus), or just Mark
Estimated Range of Dating: 75-80 A.D.

(The second, and probably second-oldest, Gospel is attributed to a writer called John Mark (Latin: Iohannes Marcus). His name occurs in several books of the New Testament, and seem to refer in all cases to the same person, though this has been questioned. In the Acts of the Apostles (12:12) we read of "John, whose surname was Mark," and gather that Peter was a familiar visitor at the house of his mother Mary, which was a centre of Christian life in Jerusalem. That he was, as his surname would suggest, a Greek speaking Roman citizen, follows from the fact that he was also cousin of Barnabas, a Roman citizen of Cyprus.
There is considerable doubt that the author of the Gospel of Mark can be identical with the disciple. He lacks first-hand knowledge of the geography of the Holy Land. Example: Anyone approaching Jerusalem from Jericho would come first to Bethany and then Bethphage, not the reverse. This is one of several passages showing that Mark knew little about Judaea or Israel. Indeed, Mark knew so little about the area that he described Jesus going from Tyrian territory "by way of Sidon to the Sea of Galilee through the territory of the Ten Towns" (refering to Decapolis which was a region east of the Dead Sea; Mark 31); this is similar to saying that one goes from London to Paris via Edinburgh and Rome. The logical conclusion only can be that (1st) the author has nothing to do with the disciple and (2nd) the Gospel of Mark is not likely to be the oldest gospel. The only gospel that was written by someone from the Holy Land was the Gospel of Matthew. And that is also, together with Luke, the gospel with the highest accuracy.

The 2-source and 4-source hypotheses
The two-source hypothesis is an attempt to explain the synoptic problem, the pattern of similarities and differences between the three Gospels of Matthew, Mark, and Luke. It proposes that the Gospel of Matthew and the Gospel of Luke were based on the Gospel of Mark and a hypothetical sayings collection from the Christian oral tradition called Q (German: Quelle = source). B. H. Streeter published this hypothesis in 1924. By adding two other sources, referred to as M (Matthean material) and L (Lukan material), it became the four-source hypothesis.
It is a failed hypothesis for three simple reasons. It (1st) does not take into account the many distinctions among the gospels, and worse, it (2nd) declares Mark (which is the most inconsistant and faulty gospel) as the origin of all the others. And (3rd) it does not even attempt to compare Mark (or any other canonical gospel for that matter) with any non-canonical gospel. If there is a gospel to be declared "the origin", then surely, the Gospel of Matthew has to be taken into consideration first because it matches with the contents of the books of Titus Flavius Josephus almost entirely.

The "problem of the long ending"
The Gospel of Mark generally ends with chapter 16, and it goes from verse 1 to verse 20. However, scholars point out that the earliest extant complete manuscripts of Mark, Codex Vaticanus (325-350 AD) and Codex Sinaiticus (330-360 AD), the only two surviving examples of Flavius Constantinus' first Bible edition, contain only the verses 16:1–8. In other words: Mark ended here abruptly. Codex Vaticanus has a blank column after the 8th verse placing into it "kata Markon", which is Greek for "according to Mark" (Almost every manuscript in Antiquity had its title at the end.).
It is obvious that the previous manuscript ended here either because the author did not finish the text or because the last part went lost. Later, second editions, such as Codex Alexandrinus (c. 400 AD), Codex Bezae (c, 400 AD), Codex Ephraemi Rescriptus (c. 450 AD) have been tampered with by adding verses with the numbers 9–20 without any explanations. Whether these additional verses were found later in another earlier document or they were a new created interpolation, is unknown. It seems that the Church officials did not like the gospel have an "incomplete" end.)

SANCTUM IESU CHRISTI
EVANGELIUM SECUNDUM MARCUM
GOSPEL ACCORDING TO MARK CHAPTER 1

1 initium evangelii Iesu Christi Filii Dei

2 sicut scriptum est in Esaia propheta ecce mitto angelum meum ante faciem tuam qui praeparabit viam tuam

3 vox clamantis in deserto parate viam Domini rectas facite semitas eius

4 fuit Iohannes in deserto baptizans et praedicans baptismum paenitentiae in remissionem peccatorum

5 et egrediebatur ad illum omnis Iudaeae regio et Hierosolymitae universi et baptizabantur ab illo in Iordane flumine confitentes peccata sua

6 et erat Iohannes vestitus pilis cameli et zona pellicia circa lumbos eius et lucustas et mel silvestre edebat

7 et praedicabat dicens venit fortior me post me cuius non sum dignus procumbens solvere corrigiam calciamentorum eius

8 ego baptizavi vos aqua ille vero baptizabit vos Spiritu Sancto

9 et factum est in diebus illis venit Iesus a Nazareth Galilaeae et baptizatus est in Iordane ab Iohanne

10 et statim ascendens de aqua vidit apertos caelos et Spiritum tamquam columbam descendentem et manentem in ipso

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11 et vox facta est de caelis tu es Filius meus dilectus in te conplacui

12 et statim Spiritus expellit eum in desertum

13 et erat in deserto quadraginta diebus et quadraginta noctibus et temptabatur a Satana eratque cum bestiis et angeli ministrabant illi

14 postquam autem traditus est Iohannes venit Iesus in Galilaeam praedicans evangelium regni Dei

15 et dicens quoniam impletum est tempus et adpropinquavit regnum Dei paenitemini et credite evangelio

16 et praeteriens secus mare Galilaeae vidit Simonem et Andream fratrem eius mittentes retia in mare erant enim piscatores

17 et dixit eis Iesus venite post me et faciam vos fieri piscatores hominum

18 et protinus relictis retibus secuti sunt eum

19 et progressus inde pusillum vidit Iacobum Zebedaei et Iohannem fratrem eius et ipsos in navi conponentes retia

20 et statim vocavit illos et relicto patre suo Zebedaeo in navi cum mercennariis secuti sunt eum

21 et ingrediuntur Capharnaum et statim sabbatis ingressus synagogam docebat eos

22 et stupebant super doctrina eius erat enim docens eos quasi potestatem habens et non sicut scribae

23 et erat in synagoga eorum homo in spiritu inmundo et exclamavit

24 dicens quid nobis et tibi Iesu Nazarene venisti perdere nos scio qui sis Sanctus Dei

25 et comminatus est ei Iesus dicens obmutesce et exi de homine

26 et discerpens eum spiritus inmundus et exclamans voce magna exivit ab eo

27 et mirati sunt omnes ita ut conquirerent inter se dicentes quidnam est hoc quae doctrina haec nova quia in potestate et spiritibus inmundis imperat et oboediunt ei

28 et processit rumor eius statim in omnem regionem Galilaeae

29 et protinus egredientes de synagoga venerunt in domum Simonis et Andreae cum Iacobo et Iohanne

30 decumbebat autem socrus Simonis febricitans et statim dicunt ei de illa

31 et accedens elevavit eam adprehensa manu eius et continuo dimisit eam febris et ministrabat eis

32 vespere autem facto cum occidisset sol adferebant ad eum omnes male habentes et daemonia habentes

33 et erat omnis civitas congregata ad ianuam

34 et curavit multos qui vexabantur variis languoribus et daemonia multa eiciebat et non sinebat loqui ea quoniam sciebant eum

35 et diluculo valde surgens egressus abiit in desertum locum ibique orabat

36 et persecutus est eum Simon et qui cum illo erant

37 et cum invenissent eum dixerunt ei quia omnes quaerunt te

38 et ait illis eamus in proximos vicos et civitates ut et ibi praedicem ad hoc enim veni

39 et erat praedicans in synagogis eorum et omni Galilaea et daemonia eiciens

40 et venit ad eum leprosus deprecans eum et genu flexo dixit si vis potes me mundare

41 Iesus autem misertus eius extendit manum suam et tangens eum ait illi volo mundare

42 et cum dixisset statim discessit ab eo lepra et mundatus est

43 et comminatus ei statim eiecit illum

44 et dicit ei vide nemini dixeris sed vade ostende te principi sacerdotum et offer pro emundatione tua quae praecepit Moses in testimonium illis

45 at ille egressus coepit praedicare et diffamare sermonem ita ut iam non posset manifeste in civitatem introire sed foris in desertis locis esse et conveniebant ad eum undique.

GOSPEL ACCORDING TO MARK CHAPTER 2

1 et iterum intravit Capharnaum post dies

2 et auditum est quod in domo esset et convenerunt multi ita ut non caperet neque ad ianuam et loquebatur eis verbum

3 et venerunt ferentes ad eum paralyticum qui a quattuor portabatur

4 et cum non possent offerre eum illi prae turba nudaverunt tectum ubi erat et patefacientes submiserunt grabattum in quo paralyticus iacebat

5 cum vidisset autem Iesus fidem illorum ait paralytico fili dimittuntur tibi peccata

6 erant autem illic quidam de scribis sedentes et cogitantes in cordibus suis

7 quid hic sic loquitur blasphemat quis potest dimittere peccata nisi solus Deus

8 quo statim cognito Iesus spiritu suo quia sic cogitarent intra se dicit illis quid ista cogitatis in cordibus vestris

9 quid est facilius dicere paralytico dimittuntur tibi peccata an dicere surge et tolle grabattum tuum et ambula

10 ut autem sciatis quia potestatem habet Filius hominis in terra dimittendi peccata ait paralytico

11 tibi dico surge tolle grabattum tuum et vade in domum tuam

12 et statim ille surrexit et sublato grabatto abiit coram omnibus ita ut admirarentur omnes et honorificarent Deum dicentes quia numquam sic vidimus

13 et egressus est rursus ad mare omnisque turba veniebat ad eum et docebat eos

14 et cum praeteriret vidit Levin Alphei sedentem ad teloneum et ait illi sequere me et surgens secutus est eum

15 et factum est cum accumberet in domo illius multi publicani et peccatores simul discumbebant cum Iesu et discipulis eius erant enim multi qui et sequebantur eum

16 et scribae et Pharisaei videntes quia manducaret cum peccatoribus et publicanis dicebant discipulis eius quare cum publicanis et peccatoribus manducat et bibit magister vester

17 hoc audito Iesus ait illis non necesse habent sani medicum sed qui male habent non enim veni vocare iustos sed peccatores

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18 et erant discipuli Iohannis et Pharisaei ieiunantes et veniunt et dicunt illi cur discipuli Iohannis et Pharisaeorum ieiunant tui autem discipuli non ieiunant
19 et ait illis Iesus numquid possunt filii nuptiarum quamdiu sponsus cum illis est ieiunare quanto tempore habent secum sponsum non possunt ieiunare
20 venient autem dies cum auferetur ab eis sponsus et tunc ieiunabunt in illa die
21 nemo adsumentum panni rudis adsuit vestimento veteri alioquin aufert supplementum novum a veteri et maior scissura fit
22 et nemo mittit vinum novellum in utres veteres alioquin disrumpet vinum utres et vinum effunditur et utres peribunt sed vinum novum in utres novos mitti debet
23 et factum est iterum cum sabbatis ambularet per sata et discipuli eius coeperunt praegredi et vellere spicas
24 Pharisaei autem dicebant ei ecce quid faciunt sabbatis quod non licet
25 et ait illis numquam legistis quid fecerit David quando necessitatem habuit et esuriit ipse et qui cum eo erant
26 quomodo introiit in domum Dei sub Abiathar principe sacerdotum et panes propositionis manducavit quos non licet manducare nisi sacerdotibus et dedit eis qui cum eo erant
27 et dicebat eis sabbatum propter hominem factum est et non homo propter sabbatum
28 itaque dominus est Filius hominis etiam sabbati.

GOSPEL ACCORDING TO MARK CHAPTER 3
1 et introivit iterum synagogam et erat ibi homo habens manum aridam
2 et observabant eum si sabbatis curaret ut accusarent illum
3 et ait homini habenti manum aridam surge in medium
4 et dicit eis licet sabbatis bene facere an male animam salvam facere an perdere at illi tacebant
5 et circumspiciens eos cum ira contristatus super caecitatem cordis eorum dicit homini extende manum tuam et extendit et restituta est manus illi
6 exeuntes autem statim Pharisaei cum Herodianis consilium faciebant adversus eum quomodo eum perderent
7 et Iesus cum discipulis suis secessit ad mare et multa turba a Galilaea et Iudaea secuta est eum
8 et ab Hierosolymis et ab Idumea et trans Iordanen et qui circa Tyrum et Sidonem multitudo magna audientes quae faciebat venerunt ad eum
9 et dixit discipulis suis ut navicula sibi deserviret propter turbam ne conprimerent eum
10 multos enim sanabat ita ut inruerent in eum ut illum tangerent quotquot habebant plagas
11 et spiritus inmundi cum illum videbant procidebant ei et clamabant dicentes
12 tu es Filius Dei et vehementer comminabatur eis ne manifestarent illum
13 et ascendens in montem vocavit ad se quos voluit ipse et venerunt ad eum
14 et fecit ut essent duodecim cum illo et ut mitteret eos praedicare
15 et dedit illis potestatem curandi infirmitates et eiciendi daemonia
16 et inposuit Simoni nomen Petrus
17 et Iacobum Zebedaei et Iohannem fratrem Iacobi et inposuit eis nomina Boanerges quod est Filii tonitrui
18 et Andream et Philippum et Bartholomeum et Mattheum et Thomam et Iacobum Alphei et Thaddeum et Simonem Cananeum
19 et Iudam Scarioth qui et tradidit illum
20 et veniunt ad domum et convenit iterum turba ita ut non possent neque panem manducare
21 et cum audissent sui exierunt tenere eum dicebant enim quoniam in furorem versus est
22 et scribae qui ab Hierosolymis descenderant dicebant quoniam Beelzebub habet et quia in principe daemonum eicit daemonia
23 et convocatis eis in parabolis dicebat illis quomodo potest Satanas Satanan eicere
24 et si regnum in se dividatur non potest stare regnum illud
25 et si domus super semet ipsam dispertiatur non poterit domus illa stare
26 et si Satanas consurrexit in semet ipsum dispertitus est et non potest stare sed finem habet
27 nemo potest vasa fortis ingressus in domum diripere nisi prius fortem alliget et tunc domum eius diripiet
28 amen dico vobis quoniam omnia dimittentur filiis hominum peccata et blasphemiae quibus blasphemaverint
29 qui autem blasphemaverit in Spiritum Sanctum non habet remissionem in aeternum sed reus erit aeterni delicti
30 quoniam dicebant spiritum inmundum habet
31 et veniunt mater eius et fratres et foris stantes miserunt ad eum vocantes eum
32 et sedebat circa eum turba et dicunt ei ecce mater tua et fratres tui foris quaerunt te
33 et respondens eis ait quae est mater mea et fratres mei
34 et circumspiciens eos qui in circuitu eius sedebant ait ecce mater mea et fratres mei
35 qui enim fecerit voluntatem Dei hic frater meus et soror mea et mater est.

GOSPEL ACCORDING TO MARK CHAPTER 4
1 et iterum coepit docere ad mare et congregata est ad eum turba multa ita ut in navem ascendens sederet in mari et omnis turba circa mare super terram erat
2 et docebat eos in parabolis multa et dicebat illis in doctrina sua
3 audite ecce exiit seminans ad seminandum
4 et dum seminat aliud cecidit circa viam et venerunt volucres et comederunt illud
5 aliud vero cecidit super petrosa ubi non habuit terram multam et statim exortum est quoniam non habebat altitudinem terrae
6 et quando exortus est sol exaestuavit et eo quod non haberet radicem exaruit

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7 et aliud cecidit in spinas et ascenderunt spinae et offocaverunt illud et fructum non dedit

8 et aliud cecidit in terram bonam et dabat fructum ascendentem et crescentem et adferebat unum triginta et unum sexaginta et unum centum

9 et dicebat qui habet aures audiendi audiat

10 et cum esset singularis interrogaverunt eum hii qui cum eo erant cum duodecim parabolas

11 et dicebat eis vobis datum est mysterium regni Dei illis autem qui foris sunt in parabolis omnia fiunt

12 ut videntes videant et non videant et audientes audiant et non intellegant nequando convertantur et dimittantur eis peccata

13 et ait illis nescitis parabolam hanc et quomodo omnes parabolas cognoscetis

14 qui seminat verbum seminat

15 hii autem sunt qui circa viam ubi seminatur verbum et cum audierint confestim venit Satanas et aufert verbum quod seminatum est in corda eorum

16 et hii sunt similiter qui super petrosa seminantur qui cum audierint verbum statim cum gaudio accipiunt illud

17 et non habent radicem in se sed temporales sunt deinde orta tribulatione et persecutione propter verbum confestim scandalizantur

18 et alii sunt qui in spinis seminantur hii sunt qui verbum audiunt

19 et aerumnae saeculi et deceptio divitiarum et circa reliqua concupiscentiae introeuntes suffocant verbum et sine fructu efficitur

20 et hii sunt qui super terram bonam seminati sunt qui audiunt verbum et suscipiunt et fructificant unum triginta et unum sexaginta et unum centum

21 et dicebat illis numquid venit lucerna ut sub modio ponatur aut sub lecto nonne ut super candelabrum ponatur

22 non enim est aliquid absconditum quod non manifestetur nec factum est occultum sed ut in palam veniat

23 si quis habet aures audiendi audiat

24 et dicebat illis videte quid audiatis in qua mensura mensi fueritis remetietur vobis et adicietur vobis

25 qui enim habet dabitur illi et qui non habet etiam quod habet auferetur ab illo

26 et dicebat sic est regnum Dei quemadmodum si homo iaciat sementem in terram

27 et dormiat et exsurgat nocte ac die et semen germinet et increscat dum nescit ille

28 ultro enim terra fructificat primum herbam deinde spicam deinde plenum frumentum in spica

29 et cum se produxerit fructus statim mittit falcem quoniam adest messis

30 et dicebat cui adsimilabimus regnum Dei aut cui parabolae conparabimus illud

31 sicut granum sinapis quod cum seminatum fuerit in terra minus est omnibus seminibus quae sunt in terra

32 et cum seminatum fuerit ascendit et fit maius omnibus holeribus et facit ramos magnos ita ut possint sub umbra eius aves caeli habitare

33 et talibus multis parabolis loquebatur eis verbum prout poterant audire

34 sine parabola autem non loquebatur eis seorsum autem discipulis suis disserebat omnia

35 et ait illis illa die cum sero esset factum transeamus contra

36 et dimittentes turbam adsumunt eum ita ut erat in navi et aliae naves erant cum illo

37 et facta est procella magna venti et fluctus mittebat in navem ita ut impleretur navis

38 et erat ipse in puppi supra cervical dormiens et excitant eum et dicunt ei magister non ad te pertinet quia perimus

39 et exsurgens comminatus est vento et dixit mari tace obmutesce et cessavit ventus et facta est tranquillitas magna

40 et ait illis quid timidi estis necdum habetis fidem et timuerunt magno timore et dicebant ad alterutrum quis putas est iste quia et ventus et mare oboediunt ei.

GOSPEL ACCORDING TO MARK CHAPTER 5

1 et venerunt trans fretum maris in regionem Gerasenorum

2 et exeunti ei de navi statim occurrit ei de monumentis homo in spiritu inmundo

3 qui domicilium habebat in monumentis et neque catenis iam quisquam eum poterat ligare

4 quoniam saepe conpedibus et catenis vinctus disrupisset catenas et conpedes comminuisset et nemo poterat eum domare

5 et semper nocte ac die in monumentis et in montibus erat clamans et concidens se lapidibus

6 videns autem Iesum a longe cucurrit et adoravit eum

7 et clamans voce magna dicit quid mihi et tibi Iesu Fili Dei summi adiuro te per Deum ne me torqueas

8 dicebat enim illi exi spiritus inmunde ab homine

9 et interrogabat eum quod tibi nomen est et dicit ei Legio nomen mihi est quia multi sumus

10 et deprecabatur eum multum ne se expelleret extra regionem

11 erat autem ibi circa montem grex porcorum magnus pascens

12 et deprecabantur eum spiritus dicentes mitte nos in porcos ut in eos introeamus

13 et concessit eis statim Iesus et exeuntes spiritus inmundi introierunt in porcos et magno impetu grex praecipitatus est in mare ad duo milia et suffocati sunt in mare

14 qui autem pascebant eos fugerunt et nuntiaverunt in civitatem et in agros et egressi sunt videre quid esset facti

15 et veniunt ad Iesum et vident illum qui a daemonio vexabatur sedentem vestitum et sanae mentis et timuerunt

16 et narraverunt illis qui viderant qualiter factum esset ei qui daemonium habuerat et de porcis

17 et rogare eum coeperunt ut discederet de finibus eorum

18 cumque ascenderet navem coepit illum deprecari qui daemonio vexatus fuerat ut esset cum illo

19 et non admisit eum sed ait illi vade in domum tuam ad tuos et adnuntia illis quanta tibi Dominus fecerit et misertus sit tui

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20 et abiit et coepit praedicare in Decapoli quanta sibi fecisset Iesus et omnes mirabantur

21 et cum transcendisset Iesus in navi rursus trans fretum convenit turba multa ad illum et erat circa mare

22 et venit quidam de archisynagogis nomine Iairus et videns eum procidit ad pedes eius

23 et deprecabatur eum multum dicens quoniam filia mea in extremis est veni inpone manus super eam ut salva sit et vivat

24 et abiit cum illo et sequebatur eum turba multa et conprimebant illum

25 et mulier quae erat in profluvio sanguinis annis duodecim

26 et fuerat multa perpessa a conpluribus medicis et erogaverat omnia sua nec quicquam profecerat sed magis deterius habebat

27 cum audisset de Iesu venit in turba retro et tetigit vestimentum eius

28 dicebat enim quia si vel vestimentum eius tetigero salva ero

29 et confestim siccatus est fons sanguinis eius et sensit corpore quod sanata esset a plaga

30 et statim Iesus cognoscens in semet ipso virtutem quae exierat de eo conversus ad turbam aiebat quis tetigit vestimenta mea

31 et dicebant ei discipuli sui vides turbam conprimentem te et dicis quis me tetigit

32 et circumspiciebat videre eam quae hoc fecerat

33 mulier autem timens et tremens sciens quod factum esset in se venit et procidit ante eum et dixit ei omnem veritatem

34 ille autem dixit ei filia fides tua te salvam fecit vade in pace et esto sana a plaga tua

35 adhuc eo loquente veniunt ab archisynagogo dicentes quia filia tua mortua est quid ultra vexas magistrum

36 Iesus autem verbo quod dicebatur audito ait archisynagogo noli timere tantummodo crede

37 et non admisit quemquam sequi se nisi Petrum et Iacobum et Iohannem fratrem Iacobi 38 et veniunt in domum archisynagogi et videt tumultum et flentes et heiulantes multum

39 et ingressus ait eis quid turbamini et ploratis puella non est mortua sed dormit

40 et inridebant eum ipse vero eiectis omnibus adsumit patrem et matrem puellae et qui secum erant et ingreditur ubi erat puella iacens

41 et tenens manum puellae ait illi talitha cumi quod est interpretatum puella tibi dico surge

42 et confestim surrexit puella et ambulabat erat autem annorum duodecim et obstipuerunt stupore maximo

43 et praecepit illis vehementer ut nemo id sciret et dixit dari illi manducare.

GOSPEL ACCORDING TO MARK CHAPTER 6

(Verse 3 mentions Jesus' entire family by name: "Is not this the carpenter, the son of Mary, and brother of James [Iakobos] and Joses [Yosef] and Judah [Yehuda; Didymus Judas Thomas] and Simon? And are not his sisters here with us?" By the way: Greek term tekton means "builder, stone mason," not carpenter or furniture maker.)

1 et egressus inde abiit in patriam suam et sequebantur illum discipuli sui

2 et facto sabbato coepit in synagoga docere et multi audientes admirabantur in doctrina eius dicentes unde huic haec omnia et quae est sapientia quae data est illi et virtutes tales quae per manus eius efficiuntur

3 nonne iste est faber filius Mariae frater Iacobi et Ioseph et Iudae et Simonis nonne et sorores eius hic nobiscum sunt et scandalizabantur in illo

4 et dicebat eis Iesus quia non est propheta sine honore nisi in patria sua et in cognatione sua et in domo sua

5 et non poterat ibi virtutem ullam facere nisi paucos infirmos inpositis manibus curavit

6 et mirabatur propter incredulitatem eorum

7 et circumibat castella in circuitu docens et convocavit duodecim et coepit eos mittere binos et dabat illis potestatem spirituum inmundorum

8 et praecepit eis ne quid tollerent in via nisi virgam tantum non peram non panem neque in zona aes

9 sed calciatos sandaliis et ne induerentur duabus tunicis

10 et dicebat eis quocumque introieritis in domum illic manete donec exeatis inde

11 et quicumque non receperint vos nec audierint vos exeuntes inde excutite pulverem de pedibus vestris in testimonium illis

12 et exeuntes praedicabant ut paenitentiam agerent

13 et daemonia multa eiciebant et unguebant oleo multos aegrotos et sanabant

14 et audivit Herodes rex manifestum enim factum est nomen eius et dicebat quia Iohannes Baptista resurrexit a mortuis et propterea inoperantur virtutes in illo

15 alii autem dicebant quia Helias est alii vero dicebant propheta est quasi unus ex prophetis

16 quo audito Herodes ait quem ego decollavi Iohannem hic a mortuis resurrexit

17 ipse enim Herodes misit ac tenuit Iohannem et vinxit eum in carcere propter Herodiadem uxorem Philippi fratris sui quia duxerat eam

18 dicebat enim Iohannes Herodi non licet tibi habere uxorem fratris tui

19 Herodias autem insidiabatur illi et volebat occidere eum nec poterat

20 Herodes enim metuebat Iohannem sciens eum virum iustum et sanctum et custodiebat eum et audito eo multa faciebat et libenter eum audiebat

21 et cum dies oportunus accidisset Herodes natalis sui cenam fecit principibus et tribunis et primis Galilaeae

22 cumque introisset filia ipsius Herodiadis et saltasset et placuisset Herodi simulque recumbentibus rex ait puellae pete a me quod vis et dabo tibi

23 et iuravit illi quia quicquid petieris dabo tibi licet dimidium regni mei

24 quae cum exisset dixit matri suae quid petam et illa dixit caput Iohannis Baptistae

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25 cumque introisset statim cum festinatione ad regem petivit dicens volo ut protinus des mihi in disco caput Iohannis Baptistae

26 et contristatus rex propter iusiurandum et propter simul recumbentes noluit eam contristare

27 sed misso speculatore praecepit adferri caput eius in disco et decollavit eum in carcere

28 et adtulit caput eius in disco et dedit illud puellae et puella dedit matri suae

29 quo audito discipuli eius venerunt et tulerunt corpus eius et posuerunt illud in monumento

30 et convenientes apostoli ad Iesum renuntiaverunt illi omnia quae egerant et docuerant

31 et ait illis venite seorsum in desertum locum et requiescite pusillum erant enim qui veniebant et rediebant multi et nec manducandi spatium habebant

32 et ascendentes in navi abierunt in desertum locum seorsum

33 et viderunt eos abeuntes et cognoverunt multi et pedestre et de omnibus civitatibus concurrerunt illuc et praevenerunt eos

34 et exiens vidit multam turbam Iesus et misertus est super eos quia erant sicut oves non habentes pastorem et coepit docere illos multa

35 et cum iam hora multa fieret accesserunt discipuli eius dicentes desertus est locus hic et iam hora praeterivit

36 dimitte illos ut euntes in proximas villas et vicos emant sibi cibos quos manducent

37 et respondens ait illis date illis manducare et dixerunt ei euntes emamus denariis ducentis panes et dabimus eis manducare

38 et dicit eis quot panes habetis ite et videte et cum cognovissent dicunt quinque et duos pisces

39 et praecepit illis ut accumbere facerent omnes secundum contubernia super viride faenum

40 et discubuerunt in partes per centenos et per quinquagenos

41 et acceptis quinque panibus et duobus piscibus intuens in caelum benedixit et fregit panes et dedit discipulis suis ut ponerent ante eos et duos pisces divisit omnibus

42 et manducaverunt omnes et saturati sunt

43 et sustulerunt reliquias fragmentorum duodecim cofinos plenos et de piscibus

44 erant autem qui manducaverunt quinque milia virorum

45 et statim coegit discipulos suos ascendere navem ut praecederent eum trans fretum ad Bethsaidam dum ipse dimitteret populum

46 et cum dimisisset eos abiit in montem orare

47 et cum sero esset erat navis in medio mari et ipse solus in terra

48 et videns eos laborantes in remigando erat enim ventus contrarius eis et circa quartam vigiliam noctis venit ad eos ambulans super mare et volebat praeterire eos

49 at illi ut viderunt eum ambulantem super mare putaverunt fantasma esse et exclamaverunt

50 omnes enim eum viderunt et conturbati sunt et statim locutus est cum eis et dixit illis confidite ego sum nolite timere

51 et ascendit ad illos in navem et cessavit ventus et plus magis intra se stupebant

52 non enim intellexerant de panibus erat enim cor illorum obcaecatum

53 et cum transfretassent pervenerunt in terram Gennesareth et adplicuerunt

54 cumque egressi essent de navi continuo cognoverunt eum

55 et percurrentes universam regionem illam coeperunt in grabattis eos qui se male habebant circumferre ubi audiebant eum esse

56 et quocumque introibat in vicos vel in villas aut civitates in plateis ponebant infirmos et deprecabantur eum ut vel fimbriam vestimenti eius tangerent et quotquot tangebant eum salvi fiebant.

GOSPEL ACCORDING TO MARK CHAPTER 7

(Verse 26 refers to a Greek-speaking Syro-Phoenician, that is a Canaanite woman. The original inhabitants of Canaan were expelled from the south of Canaan by Hebrews after the time of Moses [who were also Canaanites but lived in Egypt for 430 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture of these people [measures, Weights, currency (the shekel), calendar, etc.] have remained the same for centuries.)

1 et conveniunt ad eum Pharisaei et quidam de scribis venientes ab Hierosolymis

2 et cum vidissent quosdam ex discipulis eius communibus manibus id est non lotis manducare panes vituperaverunt

3 Pharisaei enim et omnes Iudaei nisi crebro lavent manus non manducant tenentes traditionem seniorum

4 et a foro nisi baptizentur non comedunt et alia multa sunt quae tradita sunt illis servare baptismata calicum et urceorum et aeramentorum et lectorum

5 et interrogant eum Pharisaei et scribae quare discipuli tui non ambulant iuxta traditionem seniorum sed communibus manibus manducant panem

6 at ille respondens dixit eis bene prophetavit Esaias de vobis hypocritis sicut scriptum est populus hic labiis me honorat cor autem eorum longe est a me

7 in vanum autem me colunt docentes doctrinas praecepta hominum

8 relinquentes enim mandatum Dei tenetis traditionem hominum baptismata urceorum et calicum et alia similia his facitis multa

9 et dicebat illis bene irritum facitis praeceptum Dei ut traditionem vestram servetis

10 Moses enim dixit honora patrem tuum et matrem tuam et qui maledixerit patri aut matri morte moriatur

11 vos autem dicitis si dixerit homo patri aut matri corban quod est donum quodcumque ex me tibi profuerit

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12 et ultra non dimittitis eum quicquam facere patri suo aut matri
13 rescindentes verbum Dei per traditionem vestram quam tradidistis et similia huiusmodi multa facitis
14 et advocans iterum turbam dicebat illis audite me omnes et intellegite
15 nihil est extra hominem introiens in eum quod possit eum coinquinare sed quae de homine procedunt illa sunt quae communicant hominem
16 si quis habet aures audiendi audiat
17 et cum introisset in domum a turba interrogabant eum discipuli eius parabolam
18 et ait illis sic et vos inprudentes estis non intellegitis quia omne extrinsecus introiens in hominem non potest eum communicare
19 quia non introit in cor eius sed in ventrem et in secessum exit purgans omnes escas
20 dicebat autem quoniam quae de homine exeunt illa communicant hominem
21 ab intus enim de corde hominum cogitationes malae procedunt adulteria fornicationes homicidia
22 furta avaritiae nequitiae dolus inpudicitia oculus malus blasphemia superbia stultitia
23 omnia haec mala ab intus procedunt et communicant hominem
24 et inde surgens abiit in fines Tyri et Sidonis et ingressus domum neminem voluit scire et non potuit latere
25 mulier enim statim ut audivit de eo cuius habebat filia spiritum inmundum intravit et procidit ad pedes eius
26 erat autem mulier gentilis Syrophoenissa genere et rogabat eum ut daemonium eiceret de filia eius
27 qui dixit illi sine prius saturari filios non est enim bonum sumere panem filiorum et mittere canibus
28 at illa respondit et dicit ei utique Domine nam et catelli sub mensa comedunt de micis puerorum
29 et ait illi propter hunc sermonem vade exiit daemonium de filia tua
30 et cum abisset domum suam invenit puellam iacentem supra lectum et daemonium exisse
31 et iterum exiens de finibus Tyri venit per Sidonem ad mare Galilaeae inter medios fines Decapoleos
32 et adducunt ei surdum et mutum et deprecantur eum ut inponat illi manum
33 et adprehendens eum de turba seorsum misit digitos suos in auriculas et expuens tetigit linguam eius
34 et suspiciens in caelum ingemuit et ait illi eppheta quod est adaperire
35 et statim apertae sunt aures eius et solutum est vinculum linguae eius et loquebatur recte
36 et praecepit illis ne cui dicerent quanto autem eis praecipiebat tanto magis plus praedicabant
37 et eo amplius admirabantur dicentes bene omnia fecit et surdos facit audire et mutos loqui.

GOSPEL ACCORDING TO MARK CHAPTER 8

1 in illis diebus iterum cum turba multa esset nec haberent quod manducarent convocatis discipulis ait illis
2 misereor super turba quia ecce iam triduo sustinent me nec habent quod manducent
3 et si dimisero eos ieiunos in domum suam deficient in via quidam enim ex eis de longe venerunt
4 et responderunt ei discipuli sui unde istos poterit quis hic saturare panibus in solitudine
5 et interrogavit eos quot panes habetis qui dixerunt septem
6 et praecepit turbae discumbere supra terram et accipiens septem panes gratias agens fregit et dabat discipulis suis ut adponerent et adposuerunt turbae
7 et habebant pisciculos paucos et ipsos benedixit et iussit adponi
8 et manducaverunt et saturati sunt et sustulerunt quod superaverat de fragmentis septem sportas
9 erant autem qui manducaverunt quasi quattuor milia et dimisit eos
10 et statim ascendens navem cum discipulis suis venit in partes Dalmanutha
11 et exierunt Pharisaei et coeperunt conquirere cum eo quaerentes ab illo signum de caelo temptantes eum
12 et ingemescens spiritu ait quid generatio ista quaerit signum amen dico vobis si dabitur generationi isti signum
13 et dimittens eos ascendens iterum abiit trans fretum
14 et obliti sunt sumere panes et nisi unum panem non habebant secum in navi
15 et praecipiebat eis dicens videte cavete a fermento Pharisaeorum et fermento Herodis
16 et cogitabant ad alterutrum dicentes quia panes non habemus
17 quo cognito Iesus ait illis quid cogitatis quia panes non habetis nondum cognoscitis nec intellegitis adhuc caecatum habetis cor vestrum
18 oculos habentes non videtis et aures habentes non auditis nec recordamini
19 quando quinque panes fregi in quinque milia et quot cofinos fragmentorum plenos sustulistis dicunt ei duodecim
20 quando et septem panes in quattuor milia quot sportas fragmentorum tulistis et dicunt ei septem
21 et dicebat eis quomodo nondum intellegitis
22 et veniunt Bethsaida et adducunt ei caecum et rogabant eum ut illum tangeret
23 et adprehendens manum caeci eduxit eum extra vicum et expuens in oculos eius inpositis manibus suis interrogavit eum si aliquid videret
24 et aspiciens ait video homines velut arbores ambulantes
25 deinde iterum inposuit manus super oculos eius et coepit videre et restitutus est ita ut videret clare omnia
26 et misit illum in domum suam dicens vade in domum tuam et si in vicum introieris nemini dixeris
27 et egressus est Iesus et discipuli eius in castella Caesareae Philippi et in via interrogabat discipulos suos dicens eis quem me dicunt esse homines

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28 qui responderunt illi dicentes Iohannem Baptistam alii Heliam alii vero quasi unum de prophetis
29 tunc dicit illis vos vero quem me dicitis esse respondens Petrus ait ei tu es Christus
30 et comminatus est eis ne cui dicerent de illo
31 et coepit docere illos quoniam oportet Filium hominis multa pati et reprobari a senioribus et a summis sacerdotibus et scribis et occidi et post tres dies resurgere
32 et palam verbum loquebatur et adprehendens eum Petrus coepit increpare eum
33 qui conversus et videns discipulos suos comminatus est Petro dicens vade retro me Satana quoniam non sapis quae Dei sunt sed quae sunt hominum
34 et convocata turba cum discipulis suis dixit eis si quis vult post me sequi deneget se ipsum et tollat crucem suam et sequatur me
35 qui enim voluerit animam suam salvam facere perdet eam qui autem perdiderit animam suam propter me et evangelium salvam eam faciet
36 quid enim proderit homini si lucretur mundum totum et detrimentum faciat animae suae
37 aut quid dabit homo commutationem pro anima sua
38 qui enim me confusus fuerit et mea verba in generatione ista adultera et peccatrice et Filius hominis confundetur eum cum venerit in gloria Patris sui cum angelis sanctis
39 et dicebat illis amen dico vobis quia sunt quidam de hic stantibus qui non gustabunt mortem donec videant regnum Dei veniens in virtute.

GOSPEL ACCORDING TO MARK CHAPTER 9
1 et post dies sex adsumit Iesus Petrum et Iacobum et Iohannem et ducit illos in montem excelsum seorsum solos et transfiguratus est coram ipsis
2 et vestimenta eius facta sunt splendentia candida nimis velut nix qualia fullo super terram non potest candida facere
3 et apparuit illis Helias cum Mose et erant loquentes cum Iesu
4 et respondens Petrus ait Iesu rabbi bonum est hic nos esse et faciamus tria tabernacula tibi unum et Mosi unum et Heliae unum
5 non enim sciebat quid diceret erant enim timore exterriti
6 et facta est nubes obumbrans eos et venit vox de nube dicens hic est Filius meus carissimus audite illum
7 et statim circumspicientes neminem amplius viderunt nisi Iesum tantum secum
8 et descendentibus illis de monte praecepit illis ne cui quae vidissent narrarent nisi cum Filius hominis a mortuis resurrexerit
9 et verbum continuerunt apud se conquirentes quid esset cum a mortuis resurrexerit
10 et interrogabant eum dicentes quid ergo dicunt Pharisaei et scribae quia Heliam oporteat venire primum
11 qui respondens ait illis Helias cum venerit primo restituet omnia et quomodo scriptum est in Filium hominis ut multa patiatur et contemnatur
12 sed dico vobis quia et Helias venit et fecerunt illi quaecumque voluerunt sicut scriptum est de eo
13 et veniens ad discipulos suos vidit turbam magnam circa eos et scribas conquirentes cum illis
14 et confestim omnis populus videns eum stupefactus est et adcurrentes salutabant eum
15 et interrogavit eos quid inter vos conquiritis
16 et respondens unus de turba dixit magister adtuli filium meum ad te habentem spiritum mutum
17 qui ubicumque eum adprehenderit adlidit eum et spumat et stridet dentibus et arescit et dixi discipulis tuis ut eicerent illum et non potuerunt
18 qui respondens eis dicit o generatio incredula quamdiu apud vos ero quamdiu vos patiar adferte illum ad me
19 et adtulerunt eum et cum vidisset illum statim spiritus conturbavit eum et elisus in terram volutabatur spumans
20 et interrogavit patrem eius quantum temporis est ex quo hoc ei accidit at ille ait ab infantia
21 et frequenter eum et in ignem et in aquas misit ut eum perderet sed si quid potes adiuva nos misertus nostri
22 Iesus autem ait illi si potes credere omnia possibilia credenti
23 et continuo exclamans pater pueri cum lacrimis aiebat credo adiuva incredulitatem meam
24 et cum videret Iesus concurrentem turbam comminatus est spiritui inmundo dicens illi surde et mute spiritus ego tibi praecipio exi ab eo et amplius ne introeas in eum
25 et clamans et multum discerpens eum exiit ab eo et factus est sicut mortuus ita ut multi dicerent quia mortuus est
26 Iesus autem tenens manum eius elevavit illum et surrexit
27 et cum introisset in domum discipuli eius secreto interrogabant eum quare nos non potuimus eicere eum
28 et dixit illis hoc genus in nullo potest exire nisi in oratione et ieiunio
29 et inde profecti praetergrediebantur Galilaeam nec volebat quemquam scire
30 docebat autem discipulos suos et dicebat illis quoniam Filius hominis tradetur in manus hominum et occident eum et occisus tertia die resurget
31 at illi ignorabant verbum et timebant eum interrogare
32 et venerunt Capharnaum qui cum domi esset interrogabat eos quid in via tractabatis
33 at illi tacebant siquidem inter se in via disputaverant quis esset illorum maior
34 et residens vocavit duodecim et ait illis si quis vult primus esse erit omnium novissimus et omnium minister
35 et accipiens puerum statuit eum in medio eorum quem cum conplexus esset ait illis
36 quisquis unum ex huiusmodi pueris receperit in nomine meo me recipit et quicumque me susceperit non me suscipit sed eum qui me misit
37 respondit illi Iohannes dicens magister vidimus quendam in nomine tuo eicientem daemonia qui non sequitur nos et prohibuimus eum
38 Iesus autem ait nolite prohibere eum nemo est enim qui faciat virtutem in nomine meo et possit cito male loqui de me

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39 qui enim non est adversum vos pro vobis est
40 quisquis enim potum dederit vobis calicem aquae in nomine meo quia Christi estis amen dico vobis non perdet mercedem suam
41 et quisquis scandalizaverit unum ex his pusillis credentibus in me bonum est ei magis si circumdaretur mola asinaria collo eius et in mare mitteretur
42 et si scandalizaverit te manus tua abscide illam bonum est tibi debilem introire in vitam quam duas manus habentem ire in gehennam in ignem inextinguibilem
43 ubi vermis eorum non moritur et ignis non extinguitur
44 et si pes tuus te scandalizat amputa illum bonum est tibi claudum introire in vitam aeternam quam duos pedes habentem mitti in gehennam ignis inextinguibilis
45 ubi vermis eorum non moritur et ignis non extinguitur
46 quod si oculus tuus scandalizat te eice eum bonum est tibi luscum introire in regnum Dei quam duos oculos habentem mitti in gehennam ignis
47 ubi vermis eorum non moritur et ignis non extinguitur
48 omnis enim igne sallietur et omnis victima sallietur
49 bonum est sal quod si sal insulsum fuerit in quo illud condietis habete in vobis sal et pacem habete inter vos.

GOSPEL ACCORDING TO MARK CHAPTER 10

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2–17; Deuteronomy 5:6–21. The Ten Commandments consist of two distinct parts: The first part deals with God, family [the ancestors], and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Taoism known as Pancha Sila [the "Five Precepts" in]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC - 2000 years before the Hebrew Bible was composed in the Persian Empire. See: Appendix D: The Instructions of Shuruppak.)

1 et inde exsurgens venit in fines Iudaeae ultra Iordanen et conveniunt iterum turbae ad eum et sicut consueverat iterum docebat illos
2 et accedentes Pharisaei interrogabant eum si licet viro uxorem dimittere temptantes eum
3 at ille respondens dixit eis quid vobis praecepit Moses
4 qui dixerunt Moses permisit libellum repudii scribere et dimittere
5 quibus respondens Iesus ait ad duritiam cordis vestri scripsit vobis praeceptum istud
6 ab initio autem creaturae masculum et feminam fecit eos Deus
7 propter hoc relinquet homo patrem suum et matrem et adherebit ad uxorem suam
8 et erunt duo in carne una itaque iam non sunt duo sed una caro
9 quod ergo Deus iunxit homo non separet
10 et in domo iterum discipuli eius de eodem interrogaverunt eum
11 et dicit illis quicumque dimiserit uxorem suam et aliam duxerit adulterium committit super eam
12 et si uxor dimiserit virum suum et alii nupserit moechatur
13 et offerebant illi parvulos ut tangeret illos discipuli autem comminabantur offerentibus
14 quos cum videret Iesus indigne tulit et ait illis sinite parvulos venire ad me et ne prohibueritis eos talium est enim regnum Dei
15 amen dico vobis quisque non receperit regnum Dei velut parvulus non intrabit in illud
16 et conplexans eos et inponens manus super illos benedicebat eos
17 et cum egressus esset in viam procurrens quidam genu flexo ante eum rogabat eum magister bone quid faciam ut vitam aeternam percipiam
18 Iesus autem dixit ei quid me dicis bonum nemo bonus nisi unus Deus
19 praecepta nosti ne adulteres ne occidas ne fureris ne falsum testimonium dixeris ne fraudem feceris honora patrem tuum et matrem
20 et ille respondens ait illi magister omnia haec conservavi a iuventute mea
21 Iesus autem intuitus eum dilexit eum et dixit illi unum tibi deest vade quaecumque habes vende et da pauperibus et habebis thesaurum in caelo et veni sequere me
22 qui contristatus in verbo abiit maerens erat enim habens possessiones multas
23 et circumspiciens Iesus ait discipulis suis quam difficile qui pecunias habent in regnum Dei introibunt
24 discipuli autem obstupescebant in verbis eius at Iesus rursus respondens ait illis filioli quam difficile est confidentes in pecuniis regnum Dei introire
25 facilius est camelum per foramen acus transire quam divitem intrare in regnum Dei
26 qui magis admirabantur dicentes ad semet ipsos et quis potest salvus fieri
27 et intuens illos Iesus ait apud homines inpossibile est sed non apud Deum omnia enim possibilia sunt apud Deum
28 coepit Petrus ei dicere ecce nos dimisimus omnia et secuti sumus te
29 respondens Iesus ait amen dico vobis nemo est qui reliquerit domum aut fratres aut sorores aut matrem aut patrem aut filios aut agros propter me et propter evangelium
30 qui non accipiat centies tantum nunc in tempore hoc domos et fratres et sorores et matres et filios et agros cum persecutionibus et in saeculo futuro vitam aeternam
31 multi autem erunt primi novissimi et novissimi primi
32 erant autem in via ascendentes in Hierosolyma et praecedebat illos Iesus et stupebant et sequentes timebant et

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adsumens iterum duodecim coepit illis dicere quae essent ei ventura

33 quia ecce ascendimus in Hierosolyma et Filius hominis tradetur principibus sacerdotum et scribis et senioribus et damnabunt eum morti et tradent eum gentibus

34 et inludent ei et conspuent eum et flagellabunt eum et interficient eum et tertia die resurget

35 et accedunt ad illum Iacobus et Iohannes filii Zebedaei dicentes magister volumus ut quodcumque petierimus facias nobis

36 at ille dixit eis quid vultis ut faciam vobis

37 et dixerunt da nobis ut unus ad dexteram tuam et alius ad sinistram tuam sedeamus in gloria tua

38 Iesus autem ait eis nescitis quid petatis potestis bibere calicem quem ego bibo aut baptismum quo ego baptizor baptizari

39 at illi dixerunt ei possumus Iesus autem ait eis calicem quidem quem ego bibo bibetis et baptismum quo ego baptizor baptizabimini

40 sedere autem ad dexteram meam vel ad sinistram non est meum dare sed quibus paratum est

41 et audientes decem coeperunt indignari de Iacobo et Iohanne

42 Iesus autem vocans eos ait illis scitis quia hii qui videntur principari gentibus dominantur eis et principes eorum potestatem habent ipsorum

43 non ita est autem in vobis sed quicumque voluerit fieri maior erit vester minister

44 et quicumque voluerit in vobis primus esse erit omnium servus

45 nam et Filius hominis non venit ut ministraretur ei sed ut ministraret et daret animam suam redemptionem pro multis

46 et veniunt Hierichum et proficiscente eo de Hiericho et discipulis eius et plurima multitudine filius Timei Bartimeus caecus sedebat iuxta viam mendicans

47 qui cum audisset quia Iesus Nazarenus est coepit clamare et dicere Fili David Iesu miserere mei

48 et comminabantur illi multi ut taceret at ille multo magis clamabat Fili David miserere mei

49 et stans Iesus praecepit illum vocari et vocant caecum dicentes ei animaequior esto surge vocat te

50 qui proiecto vestimento suo exiliens venit ad eum

51 et respondens illi Iesus dixit quid vis tibi faciam caecus autem dixit ei rabboni ut videam

52 Iesus autem ait illi vade fides tua te salvum fecit et confestim vidit et sequebatur eum in via.

GOSPEL ACCORDING TO MARK CHAPTER 11

1 et cum adpropinquarent Hierosolymae et Bethaniae ad montem Olivarum mittit duos ex discipulis suis

2 et ait illis ite in castellum quod est contra vos et statim introeuntes illuc invenietis pullum ligatum super quem nemo adhuc hominum sedit solvite illum et adducite

3 et si quis vobis dixerit quid facitis dicite quia Domino necessarius est et continuo illum dimittet huc

4 et abeuntes invenerunt pullum ligatum ante ianuam foris in bivio et solvunt eum

5 et quidam de illic stantibus dicebant illis quid facitis solventes pullum

6 qui dixerunt eis sicut praeceperat illis Iesus et dimiserunt eis

7 et duxerunt pullum ad Iesum et inponunt illi vestimenta sua et sedit super eo

8 multi autem vestimenta sua straverunt in via alii autem frondes caedebant de arboribus et sternebant in via

9 et qui praeibant et qui sequebantur clamabant dicentes osanna benedictus qui venit in nomine Domini

10 benedictum quod venit regnum patris nostri David osanna in excelsis

11 et introivit Hierosolyma in templum et circumspectis omnibus cum iam vespera esset hora exivit in Bethania cum duodecim

12 et alia die cum exirent a Bethania esuriit

13 cumque vidisset a longe ficum habentem folia venit si quid forte inveniret in ea et cum venisset ad eam nihil invenit praeter folia non enim erat tempus ficorum

14 et respondens dixit ei iam non amplius in aeternum quisquam fructum ex te manducet et audiebant discipuli eius

15 et veniunt Hierosolymam et cum introisset templum coepit eicere vendentes et ementes in templo et mensas nummulariorum et cathedras vendentium columbas evertit

16 et non sinebat ut quisquam vas transferret per templum

17 et docebat dicens eis non scriptum est quia domus mea domus orationis vocabitur omnibus gentibus vos autem fecistis eam speluncam latronum

18 quo audito principes sacerdotum et scribae quaerebant quomodo eum perderent timebant enim eum quoniam universa turba admirabatur super doctrina eius

19 et cum vespera facta esset egrediebatur de civitate

20 et cum mane transirent viderunt ficum aridam factam a radicibus

21 et recordatus Petrus dicit ei rabbi ecce ficus cui maledixisti aruit

22 et respondens Iesus ait illis habete fidem Dei

23 amen dico vobis quicumque dixerit huic monti tollere et mittere in mare et non haesitaverit in corde suo sed crediderit quia quodcumque dixerit fiat fiet ei

24 propterea dico vobis omnia quaecumque orantes petitis credite quia accipietis et veniet vobis

25 et cum stabitis ad orandum dimittite si quid habetis adversus aliquem ut et Pater vester qui in caelis est dimittat vobis peccata vestra

26 quod si vos non dimiseritis nec Pater vester qui in caelis est dimittet vobis peccata vestra

27 et veniunt rursus Hierosolymam et cum ambularet in templo accedunt ad eum summi sacerdotes et scribae et seniores

28 et dicunt illi in qua potestate haec facis et quis tibi dedit hanc potestatem ut ista facias

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29 Iesus autem respondens ait illis interrogabo vos et ego unum verbum et respondete mihi et dicam vobis in qua potestate haec faciam

30 baptismum Iohannis de caelo erat an ex hominibus respondete mihi

31 at illi cogitabant secum dicentes si dixerimus de caelo dicet quare ergo non credidistis ei

32 sed dicemus ex hominibus timebant populum omnes enim habebant Iohannem quia vere propheta esset

33 et respondentes dicunt Iesu nescimus respondens Iesus ait illis neque ego dico vobis in qua potestate haec faciam.

GOSPEL ACCORDING TO MARK CHAPTER 12

1 et coepit illis in parabolis loqui vineam pastinavit homo et circumdedit sepem et fodit lacum et aedificavit turrem et locavit eam agricolis et peregre profectus est

2 et misit ad agricolas in tempore servum ut ab agricolis acciperet de fructu vineae

3 qui adprehensum eum ceciderunt et dimiserunt vacuum

4 et iterum misit ad illos alium servum et illum capite vulneraverunt et contumeliis adfecerunt

5 et rursum alium misit et illum occiderunt et plures alios quosdam caedentes alios vero occidentes

6 adhuc ergo unum habens filium carissimum et illum misit ad eos novissimum dicens quia reverebuntur filium meum

7 coloni autem dixerunt ad invicem hic est heres venite occidamus eum et nostra erit hereditas

8 et adprehendentes eum occiderunt et eiecerunt extra vineam

9 quid ergo faciet dominus vineae veniet et perdet colonos et dabit vineam aliis

10 nec scripturam hanc legistis lapidem quem reprobaverunt aedificantes hic factus est in caput anguli

11 a Domino factum est istud et est mirabile in oculis nostris

12 et quaerebant eum tenere et timuerunt turbam cognoverunt enim quoniam ad eos parabolam hanc dixerit et relicto eo abierunt

13 et mittunt ad eum quosdam ex Pharisaeis et Herodianis ut eum caperent in verbo

14 qui venientes dicunt ei magister scimus quoniam verax es et non curas quemquam nec enim vides in faciem hominis sed in veritate viam Dei doces licet dari tributum Caesari an non dabimus

15 qui sciens versutiam eorum ait illis quid me temptatis adferte mihi denarium ut videam

16 at illi adtulerunt et ait illis cuius est imago haec et inscriptio dicunt illi Caesaris

17 respondens autem Iesus dixit illis reddite igitur quae sunt Caesaris Caesari et quae sunt Dei Deo et mirabantur super eo

18 et venerunt ad eum Sadducaei qui dicunt resurrectionem non esse et interrogabant eum dicentes

19 magister Moses nobis scripsit ut si cuius frater mortuus fuerit et dimiserit uxorem et filios non reliquerit accipiat frater eius uxorem ipsius et resuscitet semen fratri suo

20 septem ergo fratres erant et primus accepit uxorem et mortuus est non relicto semine

21 et secundus accepit eam et mortuus est et nec iste reliquit semen et tertius similiter

22 et acceperunt eam similiter septem et non reliquerunt semen novissima omnium defuncta est et mulier

23 in resurrectione ergo cum resurrexerint cuius de his erit uxor septem enim habuerunt eam uxorem

24 et respondens Iesus ait illis non ideo erratis non scientes scripturas neque virtutem Dei

25 cum enim a mortuis resurrexerint neque nubent neque nubentur sed sunt sicut angeli in caelis

26 de mortuis autem quod resurgant non legistis in libro Mosi super rubum quomodo dixerit illi Deus inquiens ego sum Deus Abraham et Deus Isaac et Deus Iacob

27 non est Deus mortuorum sed vivorum vos ergo multum erratis

28 et accessit unus de scribis qui audierat illos conquirentes et videns quoniam bene illis responderit interrogavit eum quod esset primum omnium mandatum

29 Iesus autem respondit ei quia primum omnium mandatum est audi Israhel Dominus Deus noster Deus unus est

30 et diliges Dominum Deum tuum ex toto corde tuo et ex tota anima tua et ex tota mente tua et ex tota virtute tua hoc est primum mandatum

31 secundum autem simile illi diliges proximum tuum tamquam te ipsum maius horum aliud mandatum non est

32 et ait illi scriba bene magister in veritate dixisti quia unus est et non est alius praeter eum

33 et ut diligatur ex toto corde et ex toto intellectu et ex tota anima et ex tota fortitudine et diligere proximum tamquam se ipsum maius est omnibus holocaustomatibus et sacrificiis

34 Iesus autem videns quod sapienter respondisset dixit illi non es longe a regno Dei et nemo iam audebat eum interrogare

35 et respondens Iesus dicebat docens in templo quomodo dicunt scribae Christum Filium esse David

36 ipse enim David dicit in Spiritu Sancto dixit Dominus Domino meo sede a dextris meis donec ponam inimicos tuos scabillum pedum tuorum

37 ipse ergo David dicit eum Dominum et unde est filius eius et multa turba eum libenter audivit

38 et dicebat eis in doctrina sua cavete a scribis qui volunt in stolis ambulare et salutari in foro

39 et in primis cathedris sedere in synagogis et primos discubitus in cenis

40 qui devorant domos viduarum sub obtentu prolixae orationis hii accipient prolixius iudicium

41 et sedens Iesus contra gazofilacium aspiciebat quomodo turba iactaret aes in gazofilacium et multi divites iactabant multa

42 cum venisset autem una vidua pauper misit duo minuta quod est quadrans

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43 et convocans discipulos suos ait illis amen dico vobis quoniam vidua haec pauper plus omnibus misit qui miserunt in gazofilacium
44 omnes enim ex eo quod abundabat illis miserunt haec vero de penuria sua omnia quae habuit misit totum victum suum.

GOSPEL ACCORDING TO MARK CHAPTER 13

1 et cum egrederetur de templo ait illi unus ex discipulis suis magister aspice quales lapides et quales structurae
2 et respondens Iesus ait illi vides has omnes magnas aedificationes non relinquetur lapis super lapidem qui non destruatur
3 et cum sederet in montem Olivarum contra templum interrogabant eum separatim Petrus et Iacobus et Iohannes et Andreas
4 dic nobis quando ista fient et quod signum erit quando haec omnia incipient consummari
5 et respondens Iesus coepit dicere illis videte ne quis vos seducat
6 multi enim venient in nomine meo dicentes quia ego sum et multos seducent
7 cum audieritis autem bella et opiniones bellorum ne timueritis oportet enim fieri sed nondum finis
8 exsurget autem gens super gentem et regnum super regnum et erunt terraemotus per loca et fames initium dolorum haec
9 videte autem vosmet ipsos tradent enim vos conciliis et in synagogis vapulabitis et ante praesides et reges stabitis propter me in testimonium illis
10 et in omnes gentes primum oportet praedicari evangelium
11 et cum duxerint vos tradentes nolite praecogitare quid loquamini sed quod datum vobis fuerit in illa hora id loquimini non enim estis vos loquentes sed Spiritus Sanctus
12 tradet autem frater fratrem in mortem et pater filium et consurgent filii in parentes et morte adficient eos
13 et eritis odio omnibus propter nomen meum qui autem sustinuerit in finem hic salvus erit
14 cum autem videritis abominationem desolationis stantem ubi non debet qui legit intellegat tunc qui in Iudaea sunt fugiant in montes
15 et qui super tectum ne descendat in domum nec introeat ut tollat quid de domo sua
16 et qui in agro erit non revertatur retro tollere vestimentum suum
17 vae autem praegnatibus et nutrientibus in illis diebus
18 orate vero ut hieme non fiant
19 erunt enim dies illi tribulationes tales quales non fuerunt ab initio creaturae quam condidit Deus usque nunc neque fient
20 et nisi breviasset Dominus dies non fuisset salva omnis caro sed propter electos quos elegit breviavit dies
21 et tunc si quis vobis dixerit ecce hic est Christus ecce illic ne credideritis
22 exsurgent enim pseudochristi et pseudoprophetae et dabunt signa et portenta ad seducendos si potest fieri etiam electos
23 vos ergo videte ecce praedixi vobis omnia
24 sed in illis diebus post tribulationem illam sol contenebrabitur et luna non dabit splendorem suum
25 et erunt stellae caeli decidentes et virtutes quae sunt in caelis movebuntur
26 et tunc videbunt Filium hominis venientem in nubibus cum virtute multa et gloria
27 et tunc mittet angelos suos et congregabit electos suos a quattuor ventis a summo terrae usque ad summum caeli
28 a ficu autem discite parabolam cum iam ramus eius tener fuerit et nata fuerint folia cognoscitis quia in proximo sit aestas
29 sic et vos cum videritis haec fieri scitote quod in proximo sit in ostiis
30 amen dico vobis quoniam non transiet generatio haec donec omnia ista fiant
31 caelum et terra transibunt verba autem mea non transibunt
32 de die autem illo vel hora nemo scit neque angeli in caelo neque Filius nisi Pater
33 videte vigilate et orate nescitis enim quando tempus sit
34 sicut homo qui peregre profectus reliquit domum suam et dedit servis suis potestatem cuiusque operis et ianitori praecipiat ut vigilet
35 vigilate ergo nescitis enim quando dominus domus veniat sero an media nocte an galli cantu an mane
36 ne cum venerit repente inveniat vos dormientes
37 quod autem vobis dico omnibus dico vigilate.

GOSPEL ACCORDING TO MARK CHAPTER 14

(Verse 24: The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

1 erat autem pascha et azyma post biduum et quaerebant summi sacerdotes et scribae quomodo eum dolo tenerent et occiderent
2 dicebant enim non in die festo ne forte tumultus fieret populi
3 et cum esset Bethaniae in domo Simonis leprosi et recumberet venit mulier habens alabastrum unguenti nardi spicati pretiosi et fracto alabastro effudit super caput eius
4 erant autem quidam indigne ferentes intra semet ipsos et dicentes ut quid perditio ista unguenti facta est
5 poterat enim unguentum istud veniri plus quam trecentis denariis et dari pauperibus et fremebant in eam
6 Iesus autem dixit sinite eam quid illi molesti estis bonum opus operata est in me
7 semper enim pauperes habetis vobiscum et cum volueritis potestis illis benefacere me autem non semper habetis
8 quod habuit haec fecit praevenit unguere corpus meum in sepulturam

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9 amen dico vobis ubicumque praedicatum fuerit evangelium istud in universum mundum et quod fecit haec narrabitur in memoriam eius

10 et Iudas Scariotis unus de duodecim abiit ad summos sacerdotes ut proderet eum illis

11 qui audientes gavisi sunt et promiserunt ei pecuniam se daturos et quaerebat quomodo illum oportune traderet

12 et primo die azymorum quando pascha immolabant dicunt ei discipuli quo vis eamus et paremus tibi ut manduces pascha

13 et mittit duos ex discipulis suis et dicit eis ite in civitatem et occurret vobis homo laguenam aquae baiulans sequimini eum

14 et quocumque introierit dicite domino domus quia magister dicit ubi est refectio mea ubi pascha cum discipulis meis manducem

15 et ipse vobis demonstrabit cenaculum grande stratum et illic parate nobis

16 et abierunt discipuli eius et venerunt in civitatem et invenerunt sicut dixerat illis et praeparaverunt pascha

17 vespere autem facto venit cum duodecim

18 et discumbentibus eis et manducantibus ait Iesus amen dico vobis quia unus ex vobis me tradet qui manducat mecum

19 at illi coeperunt contristari et dicere ei singillatim numquid ego

20 qui ait illis unus ex duodecim qui intinguit mecum in catino

21 et Filius quidem hominis vadit sicut scriptum est de eo vae autem homini illi per quem Filius hominis traditur bonum ei si non esset natus homo ille

22 et manducantibus illis accepit Iesus panem et benedicens fregit et dedit eis et ait sumite hoc est corpus meum

23 et accepto calice gratias agens dedit eis et biberunt ex illo omnes

24 et ait illis hic est sanguis meus novi testamenti qui pro multis effunditur

25 amen dico vobis quod iam non bibam de genimine vitis usque in diem illum cum illud bibam novum in regno Dei

26 et hymno dicto exierunt in montem Olivarum

27 et ait eis Iesus omnes scandalizabimini in nocte ista quia scriptum est percutiam pastorem et dispergentur oves

28 sed posteaquam resurrexero praecedam vos in Galilaeam

29 Petrus autem ait ei et si omnes scandalizati fuerint sed non ego

30 et ait illi Iesus amen dico tibi quia tu hodie in nocte hac priusquam bis gallus vocem dederit ter me es negaturus

31 at ille amplius loquebatur et si oportuerit me simul conmori tibi non te negabo similiter autem et omnes dicebant

32 et veniunt in praedium cui nomen Gethsemani et ait discipulis suis sedete hic donec orem

33 et adsumit Petrum et Iacobum et Iohannem secum et coepit pavere et taedere

34 et ait illis tristis est anima mea usque ad mortem sustinete hic et vigilate

35 et cum processisset paululum procidit super terram et orabat ut si fieri posset transiret ab eo hora

36 et dixit Abba Pater omnia possibilia tibi sunt transfer calicem hunc a me sed non quod ego volo sed quod tu

37 et venit et invenit eos dormientes et ait Petro Simon dormis non potuisti una hora vigilare

38 vigilate et orate ut non intretis in temptationem spiritus quidem promptus caro vero infirma

39 et iterum abiens oravit eundem sermonem dicens

40 et reversus denuo invenit eos dormientes erant enim oculi illorum ingravati et ignorabant quid responderent ei

41 et venit tertio et ait illis dormite iam et requiescite sufficit venit hora ecce traditur Filius hominis in manus peccatorum

42 surgite eamus ecce qui me tradit prope est

43 et adhuc eo loquente venit Iudas Scarioth unus ex duodecim et cum illo turba cum gladiis et lignis a summis sacerdotibus et a scribis et a senioribus

44 dederat autem traditor eius signum eis dicens quem-cumque osculatus fuero ipse est tenete eum et ducite

45 et cum venisset statim accedens ad eum ait rabbi et osculatus est eum

46 at illi manus iniecerunt in eum et tenuerunt eum

47 unus autem quidam de circumstantibus educens gladium percussit servum summi sacerdotis et amputavit illi auriculam

48 et respondens Iesus ait illis tamquam ad latronem existis cum gladiis et lignis conprehendere me

49 cotidie eram apud vos in templo docens et non me tenuistis sed ut adimpleantur scripturae

50 tunc discipuli eius relinquentes eum omnes fugerunt

51 adulescens autem quidam sequebatur illum amictus sindone super nudo et tenuerunt eum

52 at ille reiecta sindone nudus profugit ab eis

53 et adduxerunt Iesum ad summum sacerdotem et conveniunt omnes sacerdotes et scribae et seniores

54 Petrus autem a longe secutus est eum usque intro in atrium summi sacerdotis et sedebat cum ministris et calefaciebat se ad ignem

55 summi vero sacerdotes et omne concilium quaerebant adversum Iesum testimonium ut eum morti traderent nec inveniebant

56 multi enim testimonium falsum dicebant adversus eum et convenientia testimonia non erant

57 et quidam surgentes falsum testimonium ferebant adversus eum dicentes

58 quoniam nos audivimus eum dicentem ego dissolvam templum hoc manufactum et per triduum aliud non manufactum aedificabo

59 et non erat conveniens testimonium illorum

60 et exsurgens summus sacerdos in medium interrogavit Iesum dicens non respondes quicquam ad ea quae tibi obiciuntur ab his

61 ille autem tacebat et nihil respondit rursum summus sacerdos interrogabat eum et dicit ei tu es Christus Filius Benedicti

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62 Iesus autem dixit illi ego sum et videbitis Filium hominis a dextris sedentem Virtutis et venientem cum nubibus caeli

63 summus autem sacerdos scindens vestimenta sua ait quid adhuc desideramus testes

64 audistis blasphemiam quid vobis videtur qui omnes condemnaverunt eum esse reum mortis

65 et coeperunt quidam conspuere eum et velare faciem eius et colaphis eum caedere et dicere ei prophetiza et ministri alapis eum caedebant

66 et cum esset Petrus in atrio deorsum venit una ex ancillis summi sacerdotis

67 et cum vidisset Petrum calefacientem se aspiciens illum ait et tu cum Iesu Nazareno eras

68 at ille negavit dicens neque scio neque novi quid dicas et exiit foras ante atrium et gallus cantavit

69 rursus autem cum vidisset illum ancilla coepit dicere circumstantibus quia hic ex illis est

70 at ille iterum negavit et post pusillum rursus qui adstabant dicebant Petro vere ex illis es nam et Galilaeus es

71 ille autem coepit anathematizare et iurare quia nescio hominem istum quem dicitis

72 et statim iterum gallus cantavit et recordatus est Petrus verbi quod dixerat ei Iesus priusquam gallus cantet bis ter me negabis et coepit flere.

GOSPEL ACCORDING TO MARK CHAPTER 15

(Verses 24-27: On the crucifixion of Jesus, see Matthew, introduction Chapter 27. Verse 27: This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.). Ioseph ab Arimathia, verse 43: There is no place called Arimathia; this name is the hidden author's signature of Ioseph [b]ar Mathia [Hebrew for: Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathias, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

1 et confestim mane consilium facientes summi sacerdotes cum senioribus et scribis et universo concilio vincientes Iesum duxerunt et tradiderunt Pilato

2 et interrogavit eum Pilatus tu es rex Iudaeorum at ille respondens ait illi tu dicis

3 et accusabant eum summi sacerdotes in multis

4 Pilatus autem rursum interrogavit eum dicens non respondes quicquam vide in quantis te accusant

5 Iesus autem amplius nihil respondit ita ut miraretur Pilatus

6 per diem autem festum dimittere solebat illis unum ex vinctis quemcumque petissent

7 erat autem qui dicebatur Barabbas qui cum seditiosis erat vinctus qui in seditione fecerant homicidium

8 et cum ascendisset turba coepit rogare sicut semper faciebat illis

9 Pilatus autem respondit eis et dixit vultis dimittam vobis regem Iudaeorum

10 sciebat enim quod per invidiam tradidissent eum summi sacerdotes

11 pontifices autem concitaverunt turbam ut magis Barabban dimitteret eis

12 Pilatus autem iterum respondens ait illis quid ergo vultis faciam regi Iudaeorum

13 at illi iterum clamaverunt crucifige eum

14 Pilatus vero dicebat eis quid enim mali fecit at illi magis clamabant crucifige eum

15 Pilatus autem volens populo satisfacere dimisit illis Barabban et tradidit Iesum flagellis caesum ut crucifigeretur

16 milites autem duxerunt eum intro in atrium praetorii et convocant totam cohortem

17 et induunt eum purpuram et inponunt ei plectentes spineam coronam

18 et coeperunt salutare eum have rex Iudaeorum

19 et percutiebant caput eius harundine et conspuebant eum et ponentes genua adorabant eum

20 et postquam inluserunt ei exuerunt illum purpuram et induerunt eum vestimentis suis et educunt illum ut crucifigerent eum

21 et angariaverunt praetereuntem quempiam Simonem Cyreneum venientem de villa patrem Alexandri et Rufi ut tolleret crucem eius

22 et perducunt illum in Golgotha locum quod est interpretatum Calvariae locus

23 et dabant ei bibere murratum vinum et non accepit

24 et crucifigentes eum diviserunt vestimenta eius mittentes sortem super eis quis quid tolleret

25 erat autem hora tertia et crucifixerunt eum

26 et erat titulus causae eius inscriptus rex Iudaeorum

27 et cum eo crucifigunt duos latrones unum a dextris et alium a sinistris eius

28 et adimpleta est scriptura quae dicit et cum iniquis reputatus est

29 et praetereuntes blasphemabant eum moventes capita sua et dicentes va qui destruit templum et in tribus diebus aedificat

30 salvum fac temet ipsum descendens de cruce

31 similiter et summi sacerdotes ludentes ad alterutrum cum scribis dicebant alios salvos fecit se ipsum non potest salvum facere

32 Christus rex Israhel descendat nunc de cruce ut videamus et credamus et qui cum eo crucifixi erant conviciabantur ei

33 et facta hora sexta tenebrae factae sunt per totam terram usque in horam nonam

34 et hora nona exclamavit Iesus voce magna dicens Heloi Heloi lama sabacthani quod est interpretatum Deus meus Deus meus ut quid dereliquisti me

35 et quidam de circumstantibus audientes dicebant ecce Heliam vocat

36 currens autem unus et implens spongiam aceto circumponensque calamo potum dabat ei dicens sinite videamus si veniat Helias ad deponendum eum

37 Iesus autem emissa voce magna exspiravit

38 et velum templi scissum est in duo a sursum usque deorsum

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39 videns autem centurio qui ex adverso stabat quia sic clamans exspirasset ait vere homo hic Filius Dei erat
40 erant autem et mulieres de longe aspicientes inter quas et Maria Magdalene et Maria Iacobi minoris et Ioseph mater et Salome
41 et cum esset in Galilaea sequebantur eum et ministrabant ei et aliae multae quae simul cum eo ascenderant Hierosolyma
42 et cum iam sero esset factum quia erat parasceve quod est ante sabbatum
43 venit Ioseph ab Arimathia nobilis decurio qui et ipse erat expectans regnum Dei et audacter introiit ad Pilatum et petiit corpus Iesu
44 Pilatus autem mirabatur si iam obisset et accersito centurione interrogavit eum si iam mortuus esset
45 et cum cognovisset a centurione donavit corpus Ioseph
46 Ioseph autem mercatus sindonem et deponens eum involvit sindone et posuit eum in monumento quod erat excisum de petra et advolvit lapidem ad ostium monumenti
47 Maria autem Magdalene et Maria Ioseph aspiciebant ubi poneretur.

GOSPEL ACCORDING TO MARK CHAPTER 16

1 et cum transisset sabbatum Maria Magdalene et Maria Iacobi et Salome emerunt aromata ut venientes unguerent eum
2 et valde mane una sabbatorum veniunt ad monumentum orto iam sole
3 et dicebant ad invicem quis revolvet nobis lapidem ab ostio monumenti
4 et respicientes vident revolutum lapidem erat quippe magnus valde
5 et introeuntes in monumento viderunt iuvenem sedentem in dextris coopertum stola candida et obstipuerunt
6 qui dicit illis nolite expavescere Iesum quaeritis Nazarenum crucifixum surrexit non est hic ecce locus ubi posuerunt eum
7 sed ite et dicite discipulis eius et Petro quia praecedit vos in Galilaeam ibi eum videbitis sicut dixit vobis
8 at illae exeuntes fugerunt de monumento invaserat enim eas tremor et pavor et nemini quicquam dixerunt timebant enim

THE LONGER RECENSION OF MARK

(Note: According to Constantin von Tischendorf, the discoverer of the Codex Sinaiticus that contains the oldest complete New Testament [see Constantine Bible, Lord Henfield Edition 2025], the remaining twelve verses were not written by Mark. The Codex Sinaiticus and Vaticanus (also known as the two surviving issues of the Constantine Bible, commissioned by Emperor Flavius Constantinus and Eusebius of Caesarea and executed by Athanasius of Alexandria) have them not. See, Tischendorf, Tregelles, and Alford. The original Gospel of Mark endet with Verse 8 whilst modern versions of Mark generally contain the longer ending. The origin of these two forms is unknown.)

9 surgens autem mane prima sabbati apparuit primo Mariae Magdalenae de qua eiecerat septem daemonia
10 illa vadens nuntiavit his qui cum eo fuerant lugentibus et flentibus
11 et illi audientes quia viveret et visus esset ab ea non crediderunt
12 post haec autem duobus ex eis ambulantibus ostensus est in alia effigie euntibus in villam
13 et illi euntes nuntiaverunt ceteris nec illis crediderunt
14 novissime recumbentibus illis undecim apparuit et exprobravit incredulitatem illorum et duritiam cordis quia his qui viderant eum resurrexisse non crediderant
15 et dixit eis euntes in mundum universum praedicate evangelium omni creaturae
16 qui crediderit et baptizatus fuerit salvus erit qui vero non crediderit condemnabitur
17 signa autem eos qui crediderint haec sequentur in nomine meo daemonia eicient linguis loquentur novis
18 serpentes tollent et si mortiferum quid biberint non eos nocebit super aegrotos manus inponent et bene habebunt
19 et Dominus quidem postquam locutus est eis adsumptus est in caelum et sedit a dextris Dei
20 illi autem profecti praedicaverunt ubique Domino cooperante et sermonem confirmante sequentibus signis.
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THE GOSPEL ACCORDING TO LUKE

or The Gospel of Luke, or just Luke
Author: perhaps Lucius Mestrius Plutarchus
Estimated Range of Dating: c. 80-110 A.D.

(The Gospel of Luke contains almost everything which can be found in Flavius Josephus' writings. Some are puzzled on whether Luke used Flavius Josephus' writings, of which The Jewish War was published at around 75 AD and the Antiquities in about 93 AD, which would demand a date after 93 AD. Marcion used the Gospel of Luke as basis for his Gospel of the Lord, which sets an upper time limit of around 130 AD. A date for Luke-Acts in the 90s of the first century or first decade of the second would account for all the evidence, including the alleged use of Flavius Josephus and the apparent authorship by a sometime companion of Paul. If Luke did not use Flavius Josephus' texts, a date in the 80s is permissible.

The Gospel of Luke and the Book of Acts account for 27.5% of the New Testament, the largest contribution attributed to a single author who is unknown. The many linguistic and theological agreements and cross-references between the Gospel of Luke and The Acts of the Apostles are biographical works. There are indications that both works may well derive from the same author. If we want to find out the originator of this gospel (and the Acts), it might be helpful to analyse the name of the attributed author.

The name Luke is the English form of the Greek name Lucas which has in Latin the form Lucius. Lucius is a cognate of the name Lucas which derives from the Latin noun Lux for "light" (genitive: lucis), meaning "light" or "bright" as adjective and lucere for "to shine" as verb. So Lucius means "the enlightened one". As we know, the Gospel of Luke was written between 80 and 130 AD, there are not too many Greek-speaking candidates who would fit as bearer of such a distinguished name at this time:

1.) Lucius the martyr of Caesarea (Kayseri) in Cappadocia, Central Anatolia (died c. 100 AD)

2.) There is also a Lucius mentioned in Romans 16:21. There is no way of knowing for sure whether this is the same person, but Origen (Origenes Adamantios, a 2nd century theologian, better known as Origen of Alexandria) identifies the Lucius in Romans (by Saul of Tarsos) with the evangelist Luke (Comm. Rom. 10.39)

3.) Lucius of Cyrene (Greek: Loukios o Kurenaios) was, according to the Acts of the Apostles, one of the founders of the Christian Church in Antioch, then part of Roman Syria. He is mentioned by name as a member of the church there, following the account King Herod's Death: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up (educated) with Herod the tetrarch, and Saul (of Tarsos)." (Acts 13:1) The account in Acts 13 states that the group of prophets and teachers prayed and fasted, and were inspired to commission Barnabas and Saul to undertake missionary journeys further afield. Lucius is indicated as a founder of the Antioch church (Acts 11:19,20). He is considered to have been the first bishop of Cyrene (Libya).

4.) There are speculations whether Plutarch could have been the author. Plutarch of Chaeronea (c. 46–120) was a Greek historian, biographer, essayist, and Platonist philosopher. At some time, Plutarch received Roman citizenship. As shown by his new name, Lucius Mestrius Plutarchus, his sponsor for citizenship was Lucius Mestrius Florus, a Roman consul whom Plutarch also used as a historical source for his "Life of Otho". His "Parallel Lives", 46 biographies in which he compared Roman citizens with earlier celebraties, clearly demonstrate that he could have written the Gospel of Luke. After all, it is in its largest parts a biographical narrative, and it is also, considering its writing style, the most sophisticated gospel in existence, a bright masterpiece indeed. Lucius Mestrius Plutarchus would fit into the role of a Christian author than no other. His work Moralia and the fact that he was the priest of Delphi are clear indications.)

SANCTUM IESU CHRISTI
EVANGELIUM SECUNDUM LUCAM
GOSPEL ACCORDING TO LUKE CHAPTER 1

(Verse 3: The Gospel of Luke is composed as a report or letter to Theophilus [Godlove, Lover of God; See Acts 1], exactly like its second part known as The Acts of the Apostles. Both texts were written by the very same author. Verse 31: Iesous is the Greek form of the original Hebrew name Yehoshua, Yeshua, Yeshu. It means "Yahweh is salvation" or "Yahweh's Saviour, God's Messiah." Another Greek form of this name is Soteros, a form of the better known Kristos, or Christus in Latin wich also means "Saviour, Messiah.")

1 quoniam quidem multi conati sunt ordinare narrationem quae in nobis conpletae sunt rerum

2 sicut tradiderunt nobis qui ab initio ipsi viderunt et ministri fuerunt sermonis

3 visum est et mihi adsecuto a principio omnibus diligenter ex ordine tibi scribere optime Theophile

4 ut cognoscas eorum verborum de quibus eruditus es veritatem

5 fuit in diebus Herodis regis Iudaeae sacerdos quidam nomine Zaccharias de vice Abia et uxor illi de filiabus Aaron et nomen eius Elisabeth

6 erant autem iusti ambo ante Deum incedentes in omnibus mandatis et iustificationibus Domini sine querella

7 et non erat illis filius eo quod esset Elisabeth sterilis et ambo processissent in diebus suis

8 factum est autem cum sacerdotio fungeretur in ordine vicis suae ante Deum

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9 secundum consuetudinem sacerdotii sorte exiit ut incensum poneret ingressus in templum Domini
10 et omnis multitudo erat populi orans foris hora incensi
11 apparuit autem illi angelus Domini stans a dextris altaris incensi
12 et Zacharias turbatus est videns et timor inruit super eum
13 ait autem ad illum angelus ne timeas Zacharia quoniam exaudita est deprecatio tua et uxor tua Elisabeth pariet tibi filium et vocabis nomen eius Iohannem
14 et erit gaudium tibi et exultatio et multi in nativitate eius gaudebunt
15 erit enim magnus coram Domino et vinum et sicera non bibet et Spiritu Sancto replebitur adhuc ex utero matris suae
16 et multos filiorum Israhel convertet ad Dominum Deum ipsorum
17 et ipse praecedet ante illum in spiritu et virtute Heliae ut convertat corda patrum in filios et incredibiles ad prudentiam iustorum parare Domino plebem perfectam
18 et dixit Zacharias ad angelum unde hoc sciam ego enim sum senex et uxor mea processit in diebus suis
19 et respondens angelus dixit ei ego sum Gabrihel qui adsto ante Deum et missus sum loqui ad te et haec tibi evangelizare
20 et ecce eris tacens et non poteris loqui usque in diem quo haec fiant pro eo quod non credidisti verbis meis quae implebuntur in tempore suo
21 et erat plebs expectans Zachariam et mirabantur quod tardaret ipse in templo
22 egressus autem non poterat loqui ad illos et cognoverunt quod visionem vidisset in templo et ipse erat innuens illis et permansit mutus
23 et factum est ut impleti sunt dies officii eius abiit in domum suam
24 post hos autem dies concepit Elisabeth uxor eius et occultabat se mensibus quinque dicens
25 quia sic mihi fecit Dominus in diebus quibus respexit auferre obprobrium meum inter homines
26 in mense autem sexto missus est angelus Gabrihel a Deo in civitatem Galilaeae cui nomen Nazareth
27 ad virginem desponsatam viro cui nomen erat Ioseph de domo David et nomen virginis Maria
28 et ingressus angelus ad eam dixit have gratia plena Dominus tecum benedicta tu in mulieribus
29 quae cum vidisset turbata est in sermone eius et cogitabat qualis esset ista salutatio
30 et ait angelus ei ne timeas Maria invenisti enim gratiam apud Deum
31 ecce concipies in utero et paries filium et vocabis nomen eius Iesum
32 hic erit magnus et Filius Altissimi vocabitur et dabit illi Dominus Deus sedem David patris eius
33 et regnabit in domo Iacob in aeternum et regni eius non erit finis
34 dixit autem Maria ad angelum quomodo fiet istud quoniam virum non cognosco
35 et respondens angelus dixit ei Spiritus Sanctus superveniet in te et virtus Altissimi obumbrabit tibi ideoque et quod nascetur sanctum vocabitur Filius Dei
36 et ecce Elisabeth cognata tua et ipsa concepit filium in senecta sua et hic mensis est sextus illi quae vocatur sterilis
37 quia non erit inpossibile apud Deum omne verbum
38 dixit autem Maria ecce ancilla Domini fiat mihi secundum verbum tuum et discessit ab illa angelus
39 exsurgens autem Maria in diebus illis abiit in montana cum festinatione in civitatem Iuda
40 et intravit in domum Zachariae et salutavit Elisabeth
41 et factum est ut audivit salutationem Mariae Elisabeth exultavit infans in utero eius et repleta est Spiritu Sancto Elisabeth
42 et exclamavit voce magna et dixit benedicta tu inter mulieres et benedictus fructus ventris tui
43 et unde hoc mihi ut veniat mater Domini mei ad me
44 ecce enim ut facta est vox salutationis tuae in auribus meis exultavit in gaudio infans in utero meo
45 et beata quae credidit quoniam perficientur ea quae dicta sunt ei a Domino
46 et ait Maria magnificat anima mea Dominum
47 et exultavit spiritus meus in Deo salutari meo
48 quia respexit humilitatem ancillae suae ecce enim ex hoc beatam me dicent omnes generationes
49 quia fecit mihi magna qui potens est et sanctum nomen eius
50 et misericordia eius in progenies et progenies timentibus eum
51 fecit potentiam in brachio suo dispersit superbos mente cordis sui
52 deposuit potentes de sede et exaltavit humiles
53 esurientes implevit bonis et divites dimisit inanes
54 suscepit Israhel puerum suum memorari misericordiae
55 sicut locutus est ad patres nostros Abraham et semini eius in saecula
56 mansit autem Maria cum illa quasi mensibus tribus et reversa est in domum suam
57 Elisabeth autem impletum est tempus pariendi et peperit filium
58 et audierunt vicini et cognati eius quia magnificavit Dominus misericordiam suam cum illa et congratulabantur ei
59 et factum est in die octavo venerunt circumcidere puerum et vocabant eum nomine patris eius Zachariam
60 et respondens mater eius dixit nequaquam sed vocabitur Iohannes
61 et dixerunt ad illam quia nemo est in cognatione tua qui vocetur hoc nomine
62 innuebant autem patri eius quem vellet vocari eum
63 et postulans pugillarem scripsit dicens Iohannes est nomen eius et mirati sunt universi
64 apertum est autem ilico os eius et lingua eius et loquebatur benedicens Deum
65 et factus est timor super omnes vicinos eorum et super omnia montana Iudaeae divulgabantur omnia verba haec

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66 et posuerunt omnes qui audierant in corde suo dicentes quid putas puer iste erit etenim manus Domini erat cum illo

67 et Zaccharias pater eius impletus est Spiritu Sancto et prophetavit dicens

68 benedictus Deus Israhel quia visitavit et fecit redemptionem plebi suae

69 et erexit cornu salutis nobis in domo David pueri sui

70 sicut locutus est per os sanctorum qui a saeculo sunt prophetarum eius

71 salutem ex inimicis nostris et de manu omnium qui oderunt nos

72 ad faciendam misericordiam cum patribus nostris et memorari testamenti sui sancti

73 iusiurandum quod iuravit ad Abraham patrem nostrum

74 daturum se nobis ut sine timore de manu inimicorum nostrorum liberati serviamus illi

75 in sanctitate et iustitia coram ipso omnibus diebus nostris

76 et tu puer propheta Altissimi vocaberis praeibis enim ante faciem Domini parare vias eius

77 ad dandam scientiam salutis plebi eius in remissionem peccatorum eorum

78 per viscera misericordiae Dei nostri in quibus visitavit nos oriens ex alto

79 inluminare his qui in tenebris et in umbra mortis sedent ad dirigendos pedes nostros in viam pacis

80 puer autem crescebat et confortabatur spiritu et erat in deserto usque in diem ostensionis suae ad Israhel.

GOSPEL ACCORDING TO LUKE CHAPTER 2

(That Luke has been written by a historian who could access Roman archives becomes obvious when it comes to data. The official data is stored in stone inscriptions or in state archives and therefore they set strict data frames that cannot be falsified. In verses 1-2 Luke states that Jesus was born during the reign of Augustus [r. 31 BC - 14 AD], to be precise at the time of the census organised by Publius Sulpicius Quirinius in order to tax the people properly; a census was legally required soon after the Holy Land had officially become a Roman province in 6 AD.)

1 factum est autem in diebus illis exiit edictum a Caesare Augusto ut describeretur universus orbis

2 haec descriptio prima facta est praeside Syriae Cyrino

3 et ibant omnes ut profiterentur singuli in suam civitatem

4 ascendit autem et Ioseph a Galilaea de civitate Nazareth in Iudaeam civitatem David quae vocatur Bethleem eo quod esset de domo et familia David

5 ut profiteretur cum Maria desponsata sibi uxore praegnate

6 factum est autem cum essent ibi impleti sunt dies ut pareret

7 et peperit filium suum primogenitum et pannis eum involvit et reclinavit eum in praesepio quia non erat eis locus in diversorio

8 et pastores erant in regione eadem vigilantes et custodientes vigilias noctis supra gregem suum

9 et ecce angelus Domini stetit iuxta illos et claritas Dei circumfulsit illos et timuerunt timore magno

10 et dixit illis angelus nolite timere ecce enim evangelizo vobis gaudium magnum quod erit omni populo

11 quia natus est vobis hodie salvator qui est Christus Dominus in civitate David

12 et hoc vobis signum invenietis infantem pannis involutum et positum in praesepio

13 et subito facta est cum angelo multitudo militiae caelestis laudantium Deum et dicentium

14 gloria in altissimis Deo et in terra pax in hominibus bonae voluntatis

15 et factum est ut discesserunt ab eis angeli in caelum pastores loquebantur ad invicem transeamus usque Bethleem et videamus hoc verbum quod factum est quod fecit Dominus et ostendit nobis

16 et venerunt festinantes et invenerunt Mariam et Ioseph et infantem positum in praesepio

17 videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc

18 et omnes qui audierunt mirati sunt et de his quae dicta erant a pastoribus ad ipsos

19 Maria autem conservabat omnia verba haec conferens in corde suo

20 et reversi sunt pastores glorificantes et laudantes Deum in omnibus quae audierant et viderant sicut dictum est ad illos

21 et postquam consummati sunt dies octo ut circumcideretur vocatum est nomen eius Iesus quod vocatum est ab angelo priusquam in utero conciperetur

22 et postquam impleti sunt dies purgationis eius secundum legem Mosi tulerunt illum in Hierusalem ut sisterent eum Domino

23 sicut scriptum est in lege Domini quia omne masculinum adaperiens vulvam sanctum Domino vocabitur

24 et ut darent hostiam secundum quod dictum est in lege Domini par turturum aut duos pullos columbarum

25 et ecce homo erat in Hierusalem cui nomen Symeon et homo iste iustus et timoratus expectans consolationem Israhel et Spiritus Sanctus erat in eo

26 et responsum acceperat ab Spiritu Sancto non visurum se mortem nisi prius videret Christum Domini

27 et venit in Spiritu in templum et cum inducerent puerum Iesum parentes eius ut facerent secundum consuetudinem legis pro eo

28 et ipse accepit eum in ulnas suas et benedixit Deum et dixit

29 nunc dimittis servum tuum Domine secundum verbum tuum in pace

30 quia viderunt oculi mei salutare tuum

31 quod parasti ante faciem omnium populorum

32 lumen ad revelationem gentium et gloriam plebis tuae Israhel

33 et erat pater eius et mater mirantes super his quae dicebantur de illo

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34 et benedixit illis Symeon et dixit ad Mariam matrem eius ecce positus est hic in ruinam et resurrectionem multorum in Israhel et in signum cui contradicetur

35 et tuam ipsius animam pertransiet gladius ut revelentur ex multis cordibus cogitationes

36 et erat Anna prophetissa filia Phanuhel de tribu Aser haec processerat in diebus multis et vixerat cum viro suo annis septem a virginitate sua

37 et haec vidua usque ad annos octoginta quattuor quae non discedebat de templo ieiuniis et obsecrationibus serviens nocte ac die

38 et haec ipsa hora superveniens confitebatur Domino et loquebatur de illo omnibus qui expectabant redemptionem Hierusalem

39 et ut perfecerunt omnia secundum legem Domini reversi sunt in Galilaeam in civitatem suam Nazareth

40 puer autem crescebat et confortabatur plenus sapientia et gratia Dei erat in illo

41 et ibant parentes eius per omnes annos in Hierusalem in die sollemni paschae

42 et cum factus esset annorum duodecim ascendentibus illis in Hierosolymam secundum consuetudinem diei festi

43 consummatisque diebus cum redirent remansit puer Iesus in Hierusalem et non cognoverunt parentes eius

44 existimantes autem illum esse in comitatu venerunt iter diei et requirebant eum inter cognatos et notos

45 et non invenientes regressi sunt in Hierusalem requirentes eum

46 et factum est post triduum invenerunt illum in templo sedentem in medio doctorum audientem illos et interrogantem

47 stupebant autem omnes qui eum audiebant super prudentia et responsis eius

48 et videntes admirati sunt et dixit mater eius ad illum fili quid fecisti nobis sic ecce pater tuus et ego dolentes quaerebamus te

49 et ait ad illos quid est quod me quaerebatis nesciebatis quia in his quae Patris mei sunt oportet me esse

50 et ipsi non intellexerunt verbum quod locutus est ad illos

51 et descendit cum eis et venit Nazareth et erat subditus illis et mater eius conservabat omnia verba haec in corde suo

52 et Iesus proficiebat sapientia aetate et gratia apud Deum et homines.

GOSPEL ACCORDING TO LUKE CHAPTER 3

(Verses 1-3: In about 29 AD John the Baptist attained public notice as a prophet. He was active in the region of the lower Jordan Valley, from "Aenon near Salim" (near modern Nablus) to a point east of Jericho. His dress of an austere camel's hair garment was the traditional garb of the prophets, and his diet of locusts and wild honey represented either strict adherence to Jewish purity laws or the ascetic conduct of a Nazirite (a Jew especially vowed to God's service). His mission was addressed to all ranks and stations of Jewish society. His message was that God's wrathful judgement on the world was imminent and that, to prepare for this judgment, the people should repent their sins, be baptised, and produce appropriate fruits of repentance. James the Just and his brother Jesus became ardent followers.

Verse 23: Jesus himself was, when he began his ministry, about thirty years old)

Verse 1-2: Emperor Tiberius' [14–37 AD] fifteenth year of the reign [29 AD], Pontius Pilate being governor of Judea [26–36 AD deposed], Herod Antipas reigned as tetrarch of Galilee [4 BC - 37 AD deposed to Gallia], Philip his brother tetrarch [4 BC - 34/36 AD uncertain data], ruled east of the Jordan [Iturea, Trachonitis], and Lysanias the Younger tetrarch ruled Abilene [Mt. Hermon, NW of Damascus; only data: Luke 3:1], the high priest Annas [no data] and of Joseph Caiaphas [18–36 AD deposed].

Verse 23: Jesus himself was, when he began his ministry, about thirty years old. The Holy Land was under the strict watch of the Romans as it had been a hotbed of terrorism launched by Zelots and their Jihadi troops known as Sicarii. It is likely that Jesus had only a few gatherings within the constant curfews before he was caught. The "darkness over the whole land" was probably a synonymical phrase for the uprising that directly followed his crucifixion in 36 AD. Both, Pilate as well as Caiaphas, were deposed.)

1 anno autem quintodecimo imperii Tiberii Caesaris procurante Pontio Pilato Iudaeam tetrarcha autem Galilaeae Herode Philippo autem fratre eius tetrarcha Itureae et Trachonitidis regionis et Lysania Abilinae tetrarcha

2 sub principibus sacerdotum Anna et Caiapha factum est verbum Dei super Iohannem Zachariae filium in deserto

3 et venit in omnem regionem Iordanis praedicans baptismum paenitentiae in remissionem peccatorum

4 sicut scriptum est in libro sermonum Esaiae prophetae vox clamantis in deserto parate viam Domini rectas facite semitas eius

5 omnis vallis implebitur et omnis mons et collis humiliabitur et erunt prava in directa et aspera in vias planas

6 et videbit omnis caro salutare Dei

7 dicebat ergo ad turbas quae exiebant ut baptizarentur ab ipso genimina viperarum quis ostendit vobis fugere a ventura ira

8 facite ergo fructus dignos paenitentiae et ne coeperitis dicere patrem habemus Abraham dico enim vobis quia potest Deus de lapidibus istis suscitare filios Abrahae

9 iam enim securis ad radicem arborum posita est omnis ergo arbor non faciens fructum exciditur et in ignem mittitur

10 et interrogabant eum turbae dicentes quid ergo faciemus

11 respondens autem dicebat illis qui habet duas tunicas det non habenti et qui habet escas similiter faciat

12 venerunt autem et publicani ut baptizarentur et dixerunt ad illum magister quid faciemus

13 at ille dixit ad eos nihil amplius quam quod constitutum est vobis faciatis

14 interrogabant autem eum et milites dicentes quid faciemus et nos et ait illis neminem concutiatis neque calumniam faciatis et contenti estote stipendiis vestris

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15 existimante autem populo et cogitantibus omnibus in cordibus suis de Iohanne ne forte ipse esset Christus

16 respondit Iohannes dicens omnibus ego quidem aqua baptizo vos venit autem fortior me cuius non sum dignus solvere corrigiam calciamentorum eius ipse vos baptizabit in Spiritu Sancto et igni

17 cuius ventilabrum in manu eius et purgabit aream suam et congregabit triticum in horreum suum paleas autem conburet igni inextinguibili

18 multa quidem et alia exhortans evangelizabat populum

19 Herodes autem tetrarcha cum corriperetur ab illo de Herodiade uxore fratris sui et de omnibus malis quae fecit Herodes

20 adiecit et hoc supra omnia et inclusit Iohannem in carcere

21 factum est autem cum baptizaretur omnis populus et Iesu baptizato et orante apertum est caelum

22 et descendit Spiritus Sanctus corporali specie sicut columba in ipsum et vox de caelo facta est tu es Filius meus dilectus in te conplacuit mihi

23 et ipse Iesus erat incipiens quasi annorum triginta ut putabatur filius Ioseph qui fuit Heli

24 qui fuit Matthat qui fuit Levi qui fuit Melchi qui fuit Iannae qui fuit Ioseph

25 qui fuit Matthathiae qui fuit Amos qui fuit Naum qui fuit Esli qui fuit Naggae

26 qui fuit Maath qui fuit Matthathiae qui fuit Semei qui fuit Iosech qui fuit Ioda

27 qui fuit Iohanna qui fuit Resa qui fuit Zorobabel qui fuit Salathihel qui fuit Neri

28 qui fuit Melchi qui fuit Addi qui fuit Cosam qui fuit Helmadam qui fuit Her

29 qui fuit Iesu qui fuit Eliezer qui fuit Iorim qui fuit Matthat qui fuit Levi

30 qui fuit Symeon qui fuit Iuda qui fuit Ioseph qui fuit Iona qui fuit Eliachim

31 qui fuit Melea qui fuit Menna qui fuit Matthata qui fuit Nathan qui fuit David

32 qui fuit Iesse qui fuit Obed qui fuit Booz qui fuit Salmon qui fuit Naasson

33 qui fuit Aminadab qui fuit Aram qui fuit Esrom qui fuit Phares qui fuit Iudae

34 qui fuit Iacob qui fuit Isaac qui fuit Abraham qui fuit Thare qui fuit Nachor

35 qui fuit Seruch qui fuit Ragau qui fuit Phalec qui fuit Eber qui fuit Sale

36 qui fuit Cainan qui fuit Arfaxat qui fuit Sem qui fuit Noe qui fuit Lamech

37 qui fuit Mathusalae qui fuit Enoch qui fuit Iared qui fuit Malelehel qui fuit Cainan

38 qui fuit Enos qui fuit Seth qui fuit Adam qui fuit Dei.

GOSPEL ACCORDING TO LUKE CHAPTER 4

1 Iesus autem plenus Spiritu Sancto regressus est ab Iordane et agebatur in Spiritu in desertum

2 diebus quadraginta et temptabatur a diabolo et nihil manducavit in diebus illis et consummatis illis esuriit

3 dixit autem illi diabolus si Filius Dei es dic lapidi huic ut panis fiat

4 et respondit ad illum Iesus scriptum est quia non in pane solo vivet homo sed in omni verbo Dei

5 et duxit illum diabolus et ostendit illi omnia regna orbis terrae in momento temporis

6 et ait ei tibi dabo potestatem hanc universam et gloriam illorum quia mihi tradita sunt et cui volo do illa

7 tu ergo si adoraveris coram me erunt tua omnia

8 et respondens Iesus dixit illi scriptum est Dominum Deum tuum adorabis et illi soli servies

9 et duxit illum in Hierusalem et statuit eum supra pinnam templi et dixit illi si Filius Dei es mitte te hinc deorsum

10 scriptum est enim quod angelis suis mandabit de te ut conservent te

11 et quia in manibus tollent te ne forte offendas ad lapidem pedem tuum

12 et respondens Iesus ait illi dictum est non temptabis Dominum Deum tuum

13 et consummata omni temptatione diabolus recessit ab illo usque ad tempus

14 et regressus est Iesus in virtute Spiritus in Galilaeam et fama exiit per universam regionem de illo

15 et ipse docebat in synagogis eorum et magnificabatur ab omnibus

16 et venit Nazareth ubi erat nutritus et intravit secundum consuetudinem suam die sabbati in synagogam et surrexit legere

17 et traditus est illi liber prophetae Esaiae et ut revolvit librum invenit locum ubi scriptum erat

18 Spiritus Domini super me propter quod unxit me evangelizare pauperibus misit me

19 praedicare captivis remissionem et caecis visum dimittere confractos in remissionem praedicare annum Domini acceptum et diem retributionis

20 et cum plicuisset librum reddidit ministro et sedit et omnium in synagoga oculi erant intendentes in eum

21 coepit autem dicere ad illos quia hodie impleta est haec scriptura in auribus vestris

22 et omnes testimonium illi dabant et mirabantur in verbis gratiae quae procedebant de ore ipsius et dicebant nonne hic filius est Ioseph

23 et ait illis utique dicetis mihi hanc similitudinem medice cura te ipsum quanta audivimus facta in Capharnaum fac et hic in patria tua

24 ait autem amen dico vobis quia nemo propheta acceptus est in patria sua

25 in veritate dico vobis multae viduae erant in diebus Heliae in Israhel quando clusum est caelum annis tribus et mensibus sex cum facta est fames magna in omni terra

26 et ad nullam illarum missus est Helias nisi in Sareptha Sidoniae ad mulierem viduam

27 et multi leprosi erant in Israhel sub Heliseo propheta et nemo eorum mundatus est nisi Neman Syrus

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28 et repleti sunt omnes in synagoga ira haec audientes
29 et surrexerunt et eiecerunt illum extra civitatem et duxerunt illum usque ad supercilium montis supra quem civitas illorum erat aedificata ut praecipitarent eum
30 ipse autem transiens per medium illorum ibat
31 et descendit in Capharnaum civitatem Galilaeae ibique docebat illos sabbatis
32 et stupebant in doctrina eius quia in potestate erat sermo ipsius
33 et in synagoga erat homo habens daemonium inmundum et exclamavit voce magna
34 dicens sine quid nobis et tibi Iesu Nazarene venisti perdere nos scio te qui sis Sanctus Dei
35 et increpavit illi Iesus dicens obmutesce et exi ab illo et cum proiecisset illum daemonium in medium exiit ab illo nihilque illum nocuit
36 et factus est pavor in omnibus et conloquebantur ad invicem dicentes quod est hoc verbum quia in potestate et virtute imperat inmundis spiritibus et exeunt
37 et divulgabatur fama de illo in omnem locum regionis
38 surgens autem de synagoga introivit in domum Simonis socrus autem Simonis tenebatur magnis febribus et rogaverunt illum pro ea
39 et stans super illam imperavit febri et dimisit illam et continuo surgens ministrabat illis
40 cum sol autem occidisset omnes qui habebant infirmos variis languoribus ducebant illos ad eum at ille singulis manus inponens curabat eos
41 exiebant autem etiam daemonia a multis clamantia et dicentia quia tu es Filius Dei et increpans non sinebat ea loqui quia sciebant ipsum esse Christum
42 facta autem die egressus ibat in desertum locum et turbae requirebant eum et venerunt usque ad ipsum et detinebant illum ne discederet ab eis
43 quibus ille ait quia et aliis civitatibus oportet me evangelizare regnum Dei quia ideo missus sum
44 et erat praedicans in synagogis Galilaeae.

GOSPEL ACCORDING TO LUKE CHAPTER 5

1 factum est autem cum turbae inruerent in eum ut audirent verbum Dei et ipse stabat secus stagnum Gennesareth
2 et vidit duas naves stantes secus stagnum piscatores autem descenderant et lavabant retia
3 ascendens autem in unam navem quae erat Simonis rogavit eum a terra reducere pusillum et sedens docebat de navicula turbas
4 ut cessavit autem loqui dixit ad Simonem duc in altum et laxate retia vestra in capturam
5 et respondens Simon dixit illi praeceptor per totam noctem laborantes nihil cepimus in verbo autem tuo laxabo rete
6 et cum hoc fecissent concluserunt piscium multitudinem copiosam rumpebatur autem rete eorum
7 et annuerunt sociis qui erant in alia navi ut venirent et adiuvarent eos et venerunt et impleverunt ambas naviculas ita ut mergerentur
8 quod cum videret Simon Petrus procidit ad genua Iesu dicens exi a me quia homo peccator sum Domine
9 stupor enim circumdederat eum et omnes qui cum illo erant in captura piscium quam ceperant
10 similiter autem Iacobum et Iohannem filios Zebedaei qui erant socii Simonis et ait ad Simonem Iesus noli timere ex hoc iam homines eris capiens
11 et subductis ad terram navibus relictis omnibus secuti sunt illum
12 et factum est cum esset in una civitatum et ecce vir plenus lepra et videns Iesum et procidens in faciem rogavit eum dicens Domine si vis potes me mundare
13 et extendens manum tetigit illum dicens volo mundare et confestim lepra discessit ab illo
14 et ipse praecepit illi ut nemini diceret sed vade ostende te sacerdoti et offer pro emundatione tua sicut praecepit Moses in testimonium illis
15 perambulabat autem magis sermo de illo et conveniebant turbae multae ut audirent et curarentur ab infirmitatibus suis
16 ipse autem secedebat in deserto et orabat
17 et factum est in una dierum et ipse sedebat docens et erant Pharisaei sedentes et legis doctores qui venerant ex omni castello Galilaeae et Iudaeae et Hierusalem et virtus erat Domini ad sanandum eos
18 et ecce viri portantes in lecto hominem qui erat paralyticus et quaerebant eum inferre et ponere ante eum
19 et non invenientes qua parte illum inferrent prae turba ascenderunt supra tectum per tegulas submiserunt illum cum lecto in medium ante Iesum
20 quorum fidem ut vidit dixit homo remittuntur tibi peccata tua
21 et coeperunt cogitare scribae et Pharisaei dicentes quis est hic qui loquitur blasphemias quis potest dimittere peccata nisi solus Deus
22 ut cognovit autem Iesus cogitationes eorum respondens dixit ad illos quid cogitatis in cordibus vestris
23 quid est facilius dicere dimittuntur tibi peccata an dicere surge et ambula
24 ut autem sciatis quia Filius hominis potestatem habet in terra dimittere peccata ait paralytico tibi dico surge tolle lectum tuum et vade in domum tuam
25 et confestim surgens coram illis tulit in quo iacebat et abiit in domum suam magnificans Deum
26 et stupor adprehendit omnes et magnificabant Deum et repleti sunt timore dicentes quia vidimus mirabilia hodie
27 et post haec exiit et vidit publicanum nomine Levi sedentem ad teloneum et ait illi sequere me
28 et relictis omnibus surgens secutus est eum
29 et fecit ei convivium magnum Levi in domo sua et erat turba multa publicanorum et aliorum qui cum illis erant discumbentes
30 et murmurabant Pharisaei et scribae eorum dicentes ad discipulos eius quare cum publicanis et peccatoribus manducatis et bibitis

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31 et respondens Iesus dixit ad illos non egent qui sani sunt medico sed qui male habent
32 non veni vocare iustos sed peccatores in paenitentiam
33 at illi dixerunt ad eum quare discipuli Iohannis ieiunant frequenter et obsecrationes faciunt similiter et Pharisaeorum tui autem edunt et bibunt
34 quibus ipse ait numquid potestis filios sponsi dum cum illis est sponsus facere ieiunare
35 venient autem dies et cum ablatus fuerit ab illis sponsus tunc ieiunabunt in illis diebus
36 dicebat autem et similitudinem ad illos quia nemo commissuram a vestimento novo inmittit in vestimentum vetus alioquin et novum rumpit et veteri non convenit commissura a novo
37 et nemo mittit vinum novum in utres veteres alioquin rumpet vinum novum utres et ipsum effundetur et utres peribunt
38 sed vinum novum in utres novos mittendum est et utraque conservantur
39 et nemo bibens vetus statim vult novum dicit enim vetus melius est.

GOSPEL ACCORDING TO LUKE CHAPTER 6

(The Sermon on the Mount is much shorter in Luke [6:17-40] than in Matthew. Luke skips what was of interest only to Jewish readers. Being Greek, he knew that the Jews had always been allied with Persia, the archenemy of the Greeks.

Verse 19: Jesus uses his healing activities to defy the commandment "Keep the Sabbath Day holy." This passage looks like a Roman propaganda text against Jewish traditions because the Romans would lose one day of tax per week [ca. 14%]. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Nowadays, the free Sunday, the Christian equivalent of the Jewish Sabbath, is viewed as a great achievement.

Verses 27-28: The passage "Love your enemies" calls for allowing oneself to be slaughtered and must therefore be viewed critically. It was addressed to the Jews here and meant politically, for they had been waging war against the invading Greeks and Romans for generations. The Jewish War [66-73], with over 1.1 million deaths, was still fresh in the memory of the authors of the Gospels when they were written after the war. "Love your neighbour as yourself" comes from the Old Testament [Leviticus 19:18; Hindus, Jains, Buddhists, and Daoists also know this commandment.], but it does not call for self-sacrifice in the event of defense!

Unfortunately, the commandment was often misunderstood and caused over 100 million deaths among Christians, Jews, Hindus, Jains, and Buddhists unwilling to defend themselves during the invasion of the Mongols and Muslims. The following examples clearly illustrate that the idea of being forgiving, tolerant, and loving are intended to be in use in private life only. It does not say that you must allow invaders to conquer and murder you!)

1 factum est autem in sabbato secundoprimo cum transiret per sata vellebant discipuli eius spicas et manducabant confricantes manibus
2 quidam autem Pharisaeorum dicebant illis quid facitis quod non licet in sabbatis
3 et respondens Iesus ad eos dixit nec hoc legistis quod fecit David cum esurisset ipse et qui cum eo erant
4 quomodo intravit in domum Dei et panes propositionis sumpsit et manducavit et dedit his qui cum ipso erant quos non licet manducare nisi tantum sacerdotibus
5 et dicebat illis quia dominus est Filius hominis etiam sabbati
6 factum est autem et in alio sabbato ut intraret in synagogam et doceret et erat ibi homo et manus eius dextra erat arida
7 observabant autem scribae et Pharisaei si in sabbato curaret ut invenirent accusare illum
8 ipse vero sciebat cogitationes eorum et ait homini qui habebat manum aridam surge et sta in medium et surgens stetit
9 ait autem ad illos Iesus interrogo vos si licet sabbato bene facere an male animam salvam facere an perdere
10 et circumspectis omnibus dixit homini extende manum tuam et extendit et restituta est manus eius
11 ipsi autem repleti sunt insipientia et conloquebantur ad invicem quidnam facerent Iesu
12 factum est autem in illis diebus exiit in montem orare et erat pernoctans in oratione Dei
13 et cum dies factus esset vocavit discipulos suos et elegit duodecim ex ipsis quos et apostolos nominavit
14 Simonem quem cognominavit Petrum et Andream fratrem eius Iacobum et Iohannem Philippum et Bartholomeum
15 Mattheum et Thomam Iacobum Alphei et Simonem qui vocatur Zelotes
16 Iudam Iacobi et Iudam Scarioth qui fuit proditor
17 et descendens cum illis stetit in loco campestri et turba discipulorum eius et multitudo copiosa plebis ab omni Iudaea et Hierusalem et maritimae Tyri et Sidonis
18 qui venerunt ut audirent eum et sanarentur a languoribus suis et qui vexabantur ab spiritibus inmundis curabantur
19 et omnis turba quaerebant eum tangere quia virtus de illo exiebat et sanabat omnes
20 et ipse elevatis oculis in discipulos suos dicebat beati pauperes quia vestrum est regnum Dei
21 beati qui nunc esuritis quia saturabimini beati qui nunc fletis quia ridebitis
22 beati eritis cum vos oderint homines et cum separaverint vos et exprobraverint et eiecerint nomen vestrum tamquam malum propter Filium hominis
23 gaudete in illa die et exultate ecce enim merces vestra multa in caelo secundum haec enim faciebant prophetis patres eorum
24 verumtamen vae vobis divitibus quia habetis consolationem vestram

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25 vae vobis qui saturati estis quia esurietis vae vobis qui ridetis nunc quia lugebitis et flebitis

26 vae cum bene vobis dixerint omnes homines secundum haec faciebant prophetis patres eorum

27 sed vobis dico qui auditis diligite inimicos vestros benefacite his qui vos oderunt

28 benedicite maledicentibus vobis orate pro calumniantibus vos

29 ei qui te percutit in maxillam praebe et alteram et ab eo qui aufert tibi vestimentum etiam tunicam noli prohibere

30 omni autem petenti te tribue et qui aufert quae tua sunt ne repetas

31 et prout vultis ut faciant vobis homines et vos facite illis similiter

32 et si diligitis eos qui vos diligunt quae vobis est gratia nam et peccatores diligentes se diligunt

33 et si benefeceritis his qui vobis benefaciunt quae vobis est gratia siquidem et peccatores hoc faciunt

34 et si mutuum dederitis his a quibus speratis recipere quae gratia est vobis nam et peccatores peccatoribus fenerantur ut recipiant aequalia

35 verumtamen diligite inimicos vestros et benefacite et mutuum date nihil desperantes et erit merces vestra multa et eritis filii Altissimi quia ipse benignus est super ingratos et malos

36 estote ergo misericordes sicut et Pater vester misericors est

37 nolite iudicare et non iudicabimini nolite condemnare et non condemnabimini dimittite et dimittemini

38 date et dabitur vobis mensuram bonam confersam et coagitatam et supereffluentem dabunt in sinum vestrum eadem quippe mensura qua mensi fueritis remetietur vobis

39 dicebat autem illis et similitudinem numquid potest caecus caecum ducere nonne ambo in foveam cadent

40 non est discipulus super magistrum perfectus autem omnis erit sicut magister eius

41 quid autem vides festucam in oculo fratris tui trabem autem quae in oculo tuo est non consideras

42 et quomodo potes dicere fratri tuo frater sine eiciam festucam de oculo tuo ipse in oculo tuo trabem non videns hypocrita eice primum trabem de oculo tuo et tunc perspicies ut educas festucam de oculo fratris tui

43 non est enim arbor bona quae facit fructus malos neque arbor mala faciens fructum bonum

44 unaquaeque enim arbor de fructu suo cognoscitur neque enim de spinis colligunt ficus neque de rubo vindemiant uvam

45 bonus homo de bono thesauro cordis sui profert bonum et malus homo de malo profert malum ex abundantia enim cordis os loquitur

46 quid autem vocatis me Domine Domine et non facitis quae dico

47 omnis qui venit ad me et audit sermones meos et facit eos ostendam vobis cui similis est

48 similis est homini aedificanti domum qui fodit in altum et posuit fundamenta supra petram inundatione autem facta inlisum est flumen domui illi et non potuit eam movere fundata enim erat supra petram

49 qui autem audivit et non fecit similis est homini aedificanti domum suam supra terram sine fundamento in quam inlisus est fluvius et continuo concidit et facta est ruina domus illius magna.

GOSPEL ACCORDING TO LUKE CHAPTER 7

1 cum autem implesset omnia verba sua in aures plebis intravit Capharnaum

2 centurionis autem cuiusdam servus male habens erat moriturus qui illi erat pretiosus

3 et cum audisset de Iesu misit ad eum seniores Iudaeorum rogans eum ut veniret et salvaret servum eius

4 at illi cum venissent ad Iesum rogabant eum sollicite dicentes ei quia dignus est ut hoc illi praestes

5 diligit enim gentem nostram et synagogam ipse aedificavit nobis

6 Iesus autem ibat cum illis et cum iam non longe esset a domo misit ad eum centurio amicos dicens Domine noli vexari non enim dignus sum ut sub tectum meum intres

7 propter quod et me ipsum non sum dignum arbitratus ut venirem ad te sed dic verbo et sanabitur puer meus

8 nam et ego homo sum sub potestate constitutus habens sub me milites et dico huic vade et vadit et alio veni et venit et servo meo fac hoc et facit

9 quo audito Iesus miratus est et conversus sequentibus se turbis dixit amen dico vobis nec in Israhel tantam fidem inveni

10 et reversi qui missi fuerant domum invenerunt servum qui languerat sanum

11 et factum est deinceps ibat in civitatem quae vocatur Naim et ibant cum illo discipuli eius et turba copiosa

12 cum autem adpropinquaret portae civitatis et ecce defunctus efferebatur filius unicus matri suae et haec vidua erat et turba civitatis multa cum illa

13 quam cum vidisset Dominus misericordia motus super ea dixit illi noli flere

14 et accessit et tetigit loculum hii autem qui portabant steterunt et ait adulescens tibi dico surge

15 et resedit qui erat mortuus et coepit loqui et dedit illum matri suae

16 accepit autem omnes timor et magnificabant Deum dicentes quia propheta magnus surrexit in nobis et quia Deus visitavit plebem suam

17 et exiit hic sermo in universam Iudaeam de eo et omnem circa regionem

18 et nuntiaverunt Iohanni discipuli eius de omnibus his

19 et convocavit duos de discipulis suis Iohannes et misit ad Dominum dicens tu es qui venturus es an alium expectamus

20 cum autem venissent ad eum viri dixerunt Iohannes Baptista misit nos ad te dicens tu es qui venturus es an alium expectamus

21 in ipsa autem hora curavit multos a languoribus et plagis et spiritibus malis et caecis multis donavit visum

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22 et respondens dixit illis euntes nuntiate Iohanni quae vidistis et audistis quia caeci vident claudi ambulant leprosi mundantur surdi audiunt mortui resurgunt pauperes evangelizantur

23 et beatus est quicumque non fuerit scandalizatus in me

24 et cum discessissent nuntii Iohannis coepit dicere de Iohanne ad turbas quid existis in desertum videre harundinem vento moveri

25 sed quid existis videre hominem mollibus vestimentis indutum ecce qui in veste pretiosa sunt et deliciis in domibus regum sunt

26 sed quid existis videre prophetam utique dico vobis et plus quam prophetam

27 hic est de quo scriptum est ecce mitto angelum meum ante faciem tuam qui praeparabit viam tuam ante te

28 dico enim vobis maior inter natos mulierum propheta Iohanne Baptista nemo est qui autem minor est in regno Dei maior est illo

29 et omnis populus audiens et publicani iustificaverunt Deum baptizati baptismo Iohannis

30 Pharisaei autem et legis periti consilium Dei spreverunt in semet ipsos non baptizati ab eo

31 cui ergo similes dicam homines generationis huius et cui similes sunt

32 similes sunt pueris sedentibus in foro et loquentibus ad invicem et dicentibus cantavimus vobis tibiis et non saltastis lamentavimus et non plorastis

33 venit enim Iohannes Baptista neque manducans panem neque bibens vinum et dicitis daemonium habet

34 venit Filius hominis manducans et bibens et dicitis ecce homo devorator et bibens vinum amicus publicanorum et peccatorum

35 et iustificata est sapientia ab omnibus filiis suis

36 rogabat autem illum quidam de Pharisaeis ut manducaret cum illo et ingressus domum Pharisaei discubuit

37 et ecce mulier quae erat in civitate peccatrix ut cognovit quod accubuit in domo Pharisaei adtulit alabastrum unguenti

38 et stans retro secus pedes eius lacrimis coepit rigare pedes eius et capillis capitis sui tergebat et osculabatur pedes eius et unguento unguebat

39 videns autem Pharisaeus qui vocaverat eum ait intra se dicens hic si esset propheta sciret utique quae et qualis mulier quae tangit eum quia peccatrix est

40 et respondens Iesus dixit ad illum Simon habeo tibi aliquid dicere at ille ait magister dic

41 duo debitores erant cuidam feneratori unus debebat denarios quingentos alius quinquaginta

42 non habentibus illis unde redderent donavit utrisque quis ergo eum plus diliget

43 respondens Simon dixit aestimo quia is cui plus donavit at ille dixit ei recte iudicasti

44 et conversus ad mulierem dixit Simoni vides hanc mulierem intravi in domum tuam aquam pedibus meis non dedisti haec autem lacrimis rigavit pedes meos et capillis suis tersit

45 osculum mihi non dedisti haec autem ex quo intravit non cessavit osculari pedes meos

46 oleo caput meum non unxisti haec autem unguento unxit pedes meos

47 propter quod dico tibi remittentur ei peccata multa quoniam dilexit multum cui autem minus dimittitur minus diligit

48 dixit autem ad illam remittuntur tibi peccata

49 et coeperunt qui simul accumbebant dicere intra se quis est hic qui etiam peccata dimittit

50 dixit autem ad mulierem fides tua te salvam fecit vade in pace.

GOSPEL ACCORDING TO LUKE CHAPTER 8

1 et factum est deinceps et ipse iter faciebat per civitatem et castellum praedicans et evangelizans regnum Dei et duodecim cum illo

2 et mulieres aliquae quae erant curatae ab spiritibus malignis et infirmitatibus Maria quae vocatur Magdalene de qua daemonia septem exierant

3 et Iohanna uxor Chuza procuratoris Herodis et Susanna et aliae multae quae ministrabant eis de facultatibus suis

4 cum autem turba plurima conveniret et de civitatibus properarent ad eum dixit per similitudinem

5 exiit qui seminat seminare semen suum et dum seminat aliud cecidit secus viam et conculcatum est et volucres caeli comederunt illud

6 et aliud cecidit supra petram et natum aruit quia non habebat humorem

7 et aliud cecidit inter spinas et simul exortae spinae suffocaverunt illud

8 et aliud cecidit in terram bonam et ortum fecit fructum centuplum haec dicens clamabat qui habet aures audiendi audiat

9 interrogabant autem eum discipuli eius quae esset haec parabola

10 quibus ipse dixit vobis datum est nosse mysterium regni Dei ceteris autem in parabolis ut videntes non videant et audientes non intellegant

11 est autem haec parabola semen est verbum Dei

12 qui autem secus viam sunt qui audiunt deinde venit diabolus et tollit verbum de corde eorum ne credentes salvi fiant

13 nam qui supra petram qui cum audierint cum gaudio suscipiunt verbum et hii radices non habent qui ad tempus credunt et in tempore temptationis recedunt

14 quod autem in spinis cecidit hii sunt qui audierunt et a sollicitudinibus et divitiis et voluptatibus vitae euntes suffocantur et non referunt fructum

15 quod autem in bonam terram hii sunt qui in corde bono et optimo audientes verbum retinent et fructum adferunt in patientia

16 nemo autem lucernam accendens operit eam vaso aut subtus lectum ponit sed supra candelabrum ponit ut intrantes videant lumen

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17 non enim est occultum quod non manifestetur nec absconditum quod non cognoscatur et in palam veniat
18 videte ergo quomodo auditis qui enim habet dabitur illi et quicumque non habet etiam quod putat se habere auferetur ab illo
19 venerunt autem ad illum mater et fratres eius et non poterant adire ad eum prae turba
20 et nuntiatum est illi mater tua et fratres tui stant foris volentes te videre
21 qui respondens dixit ad eos mater mea et fratres mei hii sunt qui verbum Dei audiunt et faciunt
22 factum est autem in una dierum et ipse ascendit in naviculam et discipuli eius et ait ad illos transfretemus trans stagnum et ascenderunt
23 navigantibus autem illis obdormiit et descendit procella venti in stagnum et conplebantur et periclitabantur
24 accedentes autem suscitaverunt eum dicentes praeceptor perimus at ille surgens increpavit ventum et tempestatem aquae et cessavit et facta est tranquillitas
25 dixit autem illis ubi est fides vestra qui timentes mirati sunt dicentes ad invicem quis putas hic est quia et ventis imperat et mari et oboediunt ei
26 enavigaverunt autem ad regionem Gerasenorum quae est contra Galilaeam
27 et cum egressus esset ad terram occurrit illi vir quidam qui habebat daemonium iam temporibus multis et vestimento non induebatur neque in domo manebat sed in monumentis
28 is ut vidit Iesum procidit ante illum et exclamans voce magna dixit quid mihi et tibi est Iesu Fili Dei altissimi obsecro te ne me torqueas
29 praecipiebat enim spiritui inmundo ut exiret ab homine multis enim temporibus arripiebat illum et vinciebatur catenis et conpedibus custoditus et ruptis vinculis agebatur a daemonio in deserta
30 interrogavit autem illum Iesus dicens quod tibi nomen est at ille dixit Legio quia intraverunt daemonia multa in eum
31 et rogabant illum ne imperaret illis ut in abyssum irent
32 erat autem ibi grex porcorum multorum pascentium in monte et rogabant eum ut permitteret eos in illos ingredi et permisit illos
33 exierunt ergo daemonia ab homine et intraverunt in porcos et impetu abiit grex per praeceps in stagnum et suffocatus est
34 quod ut viderunt factum qui pascebant fugerunt et nuntiaverunt in civitatem et in villas
35 exierunt autem videre quod factum est et venerunt ad Iesum et invenerunt hominem sedentem a quo daemonia exierant vestitum ac sana mente ad pedes eius et timuerunt
36 nuntiaverunt autem illis et qui viderant quomodo sanus factus esset a Legione
37 et rogaverunt illum omnis multitudo regionis Gerasenorum ut discederet ab ipsis quia timore magno tenebantur ipse autem ascendens navem reversus est
38 et rogabat illum vir a quo daemonia exierant ut cum eo esset dimisit autem eum Iesus dicens
39 redi domum tuam et narra quanta tibi fecit Deus et abiit per universam civitatem praedicans quanta illi fecisset Iesus
40 factum est autem cum redisset Iesus excepit illum turba erant enim omnes expectantes eum
41 et ecce venit vir cui nomen Iairus et ipse princeps synagogae erat et cecidit ad pedes Iesu rogans eum ut intraret in domum eius
42 quia filia unica erat illi fere annorum duodecim et haec moriebatur et contigit dum iret a turbis conprimebatur
43 et mulier quaedam erat in fluxu sanguinis ab annis duodecim quae in medicos erogaverat omnem substantiam suam nec ab ullo potuit curari
44 accessit retro et tetigit fimbriam vestimenti eius et confestim stetit fluxus sanguinis eius
45 et ait Iesus quis est qui me tetigit negantibus autem omnibus dixit Petrus et qui cum illo erant praeceptor turbae te conprimunt et adfligunt et dicis quis me tetigit
46 et dixit Iesus tetigit me aliquis nam ego novi virtutem de me exisse
47 videns autem mulier quia non latuit tremens venit et procidit ante pedes illius et ob quam causam tetigerit eum indicavit coram omni populo et quemadmodum confestim sanata sit
48 at ipse dixit illi filia fides tua te salvam fecit vade in pace
49 adhuc illo loquente venit a principe synagogae dicens ei quia mortua est filia tua noli vexare illum
50 Iesus autem audito hoc verbo respondit patri puellae noli timere crede tantum et salva erit
51 et cum venisset domum non permisit intrare secum quemquam nisi Petrum et Iohannem et Iacobum et patrem et matrem puellae
52 flebant autem omnes et plangebant illam at ille dixit nolite flere non est mortua sed dormit
53 et deridebant eum scientes quia mortua esset
54 ipse autem tenens manum eius clamavit dicens puella surge
55 et reversus est spiritus eius et surrexit continuo et iussit illi dari manducare
56 et stupuerunt parentes eius quibus praecepit ne alicui dicerent quod factum erat.

GOSPEL ACCORDING TO LUKE CHAPTER 9

1 convocatis autem duodecim apostolis dedit illis virtutem et potestatem super omnia daemonia et ut languores curarent
2 et misit illos praedicare regnum Dei et sanare infirmos
3 et ait ad illos nihil tuleritis in via neque virgam neque peram neque panem neque pecuniam neque duas tunicas habeatis
4 et in quamcumque domum intraveritis ibi manete et inde ne exeatis
5 et quicumque non receperint vos exeuntes de civitate illa etiam pulverem pedum vestrorum excutite in testimonium supra illos
6 egressi autem circumibant per castella evangelizantes et curantes ubique

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7 audivit autem Herodes tetrarcha omnia quae fiebant ab eo et haesitabat eo quod diceretur

8 a quibusdam quia Iohannes surrexit a mortuis a quibusdam vero quia Helias apparuit ab aliis autem quia propheta unus de antiquis surrexit

9 et ait Herodes Iohannem ego decollavi quis autem est iste de quo audio ego talia et quaerebat videre eum

10 et reversi apostoli narraverunt illi quaecumque fecerunt et adsumptis illis secessit seorsum in locum desertum qui est Bethsaida

11 quod cum cognovissent turbae secutae sunt illum et excepit illos et loquebatur illis de regno Dei et eos qui cura indigebant sanabat

12 dies autem coeperat declinare et accedentes duodecim dixerunt illi dimitte turbas ut euntes in castella villasque quae circa sunt devertant et inveniant escas quia hic in loco deserto sumus

13 ait autem ad illos vos date illis manducare at illi dixerunt non sunt nobis plus quam quinque panes et duo pisces nisi forte nos eamus et emamus in omnem hanc turbam escas

14 erant autem fere viri quinque milia ait autem ad discipulos suos facite illos discumbere per convivia quinquagenos

15 et ita fecerunt et discumbere fecerunt omnes

16 acceptis autem quinque panibus et duobus piscibus respexit in caelum et benedixit illis et fregit et distribuit discipulis suis ut ponerent ante turbas

17 et manducaverunt omnes et saturati sunt et sublatum est quod superfuit illis fragmentorum cofini duodecim

18 et factum est cum solus esset orans erant cum illo et discipuli et interrogavit illos dicens quem me dicunt esse turbae

19 at illi responderunt et dixerunt Iohannem Baptistam alii autem Heliam alii quia propheta unus de prioribus surrexit

20 dixit autem illis vos autem quem me esse dicitis respondens Simon Petrus dixit Christum Dei

21 at ille increpans illos praecepit ne cui dicerent hoc

22 dicens quia oportet Filium hominis multa pati et reprobari a senioribus et principibus sacerdotum et scribis et occidi et tertia die resurgere

23 dicebat autem ad omnes si quis vult post me venire abneget se ipsum et tollat crucem suam cotidie et sequatur me

24 qui enim voluerit animam suam salvam facere perdet illam nam qui perdiderit animam suam propter me salvam faciet illam

25 quid enim proficit homo si lucretur universum mundum se autem ipsum perdat et detrimentum sui faciat

26 nam qui me erubuerit et meos sermones hunc Filius hominis erubescet cum venerit in maiestate sua et Patris et sanctorum angelorum

27 dico autem vobis vere sunt aliqui hic stantes qui non gustabunt mortem donec videant regnum Dei

28 factum est autem post haec verba fere dies octo et adsumpsit Petrum et Iohannem et Iacobum et ascendit in montem ut oraret

29 et factum est dum oraret species vultus eius altera et vestitus eius albus refulgens

30 et ecce duo viri loquebantur cum illo erant autem Moses et Helias

31 visi in maiestate et dicebant excessum eius quem conpleturus erat in Hierusalem

32 Petrus vero et qui cum illo gravati erant somno et evigilantes viderunt maiestatem eius et duos viros qui stabant cum illo

33 et factum est cum discederent ab illo ait Petrus ad Iesum praeceptor bonum est nos hic esse et faciamus tria tabernacula unum tibi et unum Mosi et unum Heliae nesciens quid diceret

34 haec autem illo loquente facta est nubes et obumbravit eos et timuerunt intrantibus illis in nubem

35 et vox facta est de nube dicens hic est Filius meus electus ipsum audite

36 et dum fieret vox inventus est Iesus solus et ipsi tacuerunt et nemini dixerunt in illis diebus quicquam ex his quae viderant

37 factum est autem in sequenti die descendentibus illis de monte occurrit illi turba multa

38 et ecce vir de turba exclamavit dicens magister obsecro te respice in filium meum quia unicus est mihi

39 et ecce spiritus adprehendit illum et subito clamat et elidit et dissipat eum cum spuma et vix discedit dilanians eum

40 et rogavi discipulos tuos ut eicerent illum et non potuerunt

41 respondens autem Iesus dixit o generatio infidelis et perversa usquequo ero apud vos et patiar vos adduc huc filium tuum

42 et cum accederet elisit illum daemonium et dissipavit

43 et increpavit Iesus spiritum inmundum et sanavit puerum et reddidit illum patri eius

44 stupebant autem omnes in magnitudine Dei omnibusque mirantibus in omnibus quae faciebat dixit ad discipulos suos ponite vos in cordibus vestris sermones istos Filius enim hominis futurum est ut tradatur in manus hominum

45 at illi ignorabant verbum istud et erat velatum ante eos ut non sentirent illud et timebant interrogare eum de hoc verbo

46 intravit autem cogitatio in eos quis eorum maior esset

47 at Iesus videns cogitationes cordis illorum adprehendens puerum statuit eum secus se

48 et ait illis quicumque susceperit puerum istum in nomine meo me recipit et quicumque me recipit recipit eum qui me misit nam qui minor est inter omnes vos hic maior est

49 respondens autem Iohannes dixit praeceptor vidimus quendam in nomine tuo eicientem daemonia et prohibuimus eum quia non sequitur nobiscum

50 et ait ad illum Iesus nolite prohibere qui enim non est adversum vos pro vobis est

51 factum est autem dum conplerentur dies adsumptionis eius et ipse faciem suam firmavit ut iret Hierusalem

52 et misit nuntios ante conspectum suum et euntes intraverunt in civitatem Samaritanorum ut pararent illi

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53 et non receperunt eum quia facies eius erat euntis Hierusalem

54 cum vidissent autem discipuli eius Iacobus et Iohannes dixerunt Domine vis dicimus ut ignis descendat de caelo et consumat illos

55 et conversus increpavit illos

56 et abierunt in aliud castellum

57 factum est autem ambulantibus illis in via dixit quidam ad illum sequar te quocumque ieris

58 et ait illi Iesus vulpes foveas habent et volucres caeli nidos Filius autem hominis non habet ubi caput reclinet

59 ait autem ad alterum sequere me ille autem dixit Domine permitte mihi primum ire sepelire patrem meum

60 dixitque ei Iesus sine ut mortui sepeliant mortuos suos tu autem vade adnuntia regnum Dei

61 et ait alter sequar te Domine sed primum permitte mihi renuntiare his qui domi sunt

62 ait ad illum Iesus nemo mittens manum suam in aratrum et aspiciens retro aptus est regno Dei.

GOSPEL ACCORDING TO LUKE CHAPTER 10

(The Sending Out of the Seventy Disciples. Interesting: About 500 years earlier, the Buddha also had around 70 disciples [Source: Etadaggavagga, Chapter 7, Book 1, Vag 14]; and Kongzi, better known as Confucius [Source: Sima Qian's Shiji (The Grand Historian), and: Analects of Confucius.].)

1 post haec autem designavit Dominus et alios septuaginta duos et misit illos binos ante faciem suam in omnem civitatem et locum quo erat ipse venturus

2 et dicebat illis messis quidem multa operarii autem pauci rogate ergo Dominum messis ut mittat operarios in messem

3 ite ecce ego mitto vos sicut agnos inter lupos

4 nolite portare sacculum neque peram neque calciamenta et neminem per viam salutaveritis

5 in quamcumque domum intraveritis primum dicite pax huic domui

6 et si ibi fuerit filius pacis requiescet super illam pax vestra sin autem ad vos revertetur

7 in eadem autem domo manete edentes et bibentes quae apud illos sunt dignus enim est operarius mercede sua nolite transire de domo in domum

8 et in quamcumque civitatem intraveritis et susceperint vos manducate quae adponuntur vobis

9 et curate infirmos qui in illa sunt et dicite illis adpropinquavit in vos regnum Dei

10 in quamcumque civitatem intraveritis et non receperint vos exeuntes in plateas eius dicite

11 etiam pulverem qui adhesit nobis de civitate vestra extergimus in vos tamen hoc scitote quia adpropinquavit regnum Dei

12 dico vobis quia Sodomis in die illa remissius erit quam illi civitati

13 vae tibi Corazain vae tibi Bethsaida quia si in Tyro et Sidone factae fuissent virtutes quae in vobis factae sunt olim in cilicio et cinere sedentes paeniterent

14 verumtamen Tyro et Sidoni remissius erit in iudicio quam vobis

15 et tu Capharnaum usque in caelum exaltata usque ad infernum demergeris

16 qui vos audit me audit et qui vos spernit me spernit qui autem me spernit spernit eum qui me misit

17 reversi sunt autem septuaginta duo cum gaudio dicentes Domine etiam daemonia subiciuntur nobis in nomine tuo

18 et ait illis videbam Satanan sicut fulgur de caelo cadentem

19 ecce dedi vobis potestatem calcandi supra serpentes et scorpiones et supra omnem virtutem inimici et nihil vobis nocebit

20 verumtamen in hoc nolite gaudere quia spiritus vobis subiciuntur gaudete autem quod nomina vestra scripta sunt in caelis

21 in ipsa hora exultavit Spiritu Sancto et dixit confiteor tibi Pater Domine caeli et terrae quod abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis etiam Pater quia sic placuit ante te

22 omnia mihi tradita sunt a Patre meo et nemo scit qui sit Filius nisi Pater et qui sit Pater nisi Filius et cui voluerit Filius revelare

23 et conversus ad discipulos suos dixit beati oculi qui vident quae videtis

24 dico enim vobis quod multi prophetae et reges voluerunt videre quae vos videtis et non viderunt et audire quae auditis et non audierunt

25 et ecce quidam legis peritus surrexit temptans illum et dicens magister quid faciendo vitam aeternam possidebo

26 at ille dixit ad eum in lege quid scriptum est quomodo legis

27 ille respondens dixit diliges Dominum Deum tuum ex toto corde tuo et ex tota anima tua et ex omnibus viribus tuis et ex omni mente tua et proximum tuum sicut te ipsum

28 dixitque illi recte respondisti hoc fac et vives

29 ille autem volens iustificare se ipsum dixit ad Iesum et quis est meus proximus

30 suscipiens autem Iesus dixit homo quidam descendebat ab Hierusalem in Hiericho et incidit in latrones qui etiam despoliaverunt eum et plagis inpositis abierunt semivivo relicto

31 accidit autem ut sacerdos quidam descenderet eadem via et viso illo praeterivit

32 similiter et Levita cum esset secus locum et videret eum pertransiit

33 Samaritanus autem quidam iter faciens venit secus eum et videns eum misericordia motus est

34 et adpropians alligavit vulnera eius infundens oleum et vinum et inponens illum in iumentum suum duxit in stabulum et curam eius egit

35 et altera die protulit duos denarios et dedit stabulario et ait curam illius habe et quodcumque supererogaveris ego cum rediero reddam tibi

36 quis horum trium videtur tibi proximus fuisse illi qui incidit in latrones

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37 at ille dixit qui fecit misericordiam in illum et ait illi Iesus vade et tu fac similiter

38 factum est autem dum irent et ipse intravit in quoddam castellum et mulier quaedam Martha nomine excepit illum in domum suam

39 et huic erat soror nomine Maria quae etiam sedens secus pedes Domini audiebat verbum illius

40 Martha autem satagebat circa frequens ministerium quae stetit et ait Domine non est tibi curae quod soror mea reliquit me solam ministrare dic ergo illi ut me adiuvet

41 et respondens dixit illi Dominus Martha Martha sollicita es et turbaris erga plurima

42 porro unum est necessarium Maria optimam partem elegit quae non auferetur ab ea.

GOSPEL ACCORDING TO LUKE CHAPTER 11

1 et factum est cum esset in loco quodam orans ut cessavit dixit unus ex discipulis eius ad eum Domine doce nos orare sicut et Iohannes docuit discipulos suos

2 et ait illis cum oratis dicite Pater sanctificetur nomen tuum adveniat regnum tuum

3 panem nostrum cotidianum da nobis cotidie

4 et dimitte nobis peccata nostra siquidem et ipsi dimittimus omni debenti nobis et ne nos inducas in temptationem

5 et ait ad illos quis vestrum habebit amicum et ibit ad illum media nocte et dicit illi amice commoda mihi tres panes

6 quoniam amicus meus venit de via ad me et non habeo quod ponam ante illum

7 et ille de intus respondens dicat noli mihi molestus esse iam ostium clausum est et pueri mei mecum sunt in cubili non possum surgere et dare tibi

8 dico vobis et si non dabit illi surgens eo quod amicus eius sit propter inprobitatem tamen eius surget et dabit illi quotquot habet necessarios

9 et ego vobis dico petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis

10 omnis enim qui petit accipit et qui quaerit invenit et pulsanti aperietur

11 quis autem ex vobis patrem petet panem numquid lapidem dabit illi aut piscem numquid pro pisce serpentem dabit illi

12 aut si petierit ovum numquid porriget illi scorpionem

13 si ergo vos cum sitis mali nostis bona data dare filiis vestris quanto magis Pater vester de caelo dabit spiritum bonum petentibus se

14 et erat eiciens daemonium et illud erat mutum et cum eiecisset daemonium locutus est mutus et admiratae sunt turbae

15 quidam autem ex eis dixerunt in Beelzebub principe daemoniorum eicit daemonia

16 et alii temptantes signum de caelo quaerebant ab eo

17 ipse autem ut vidit cogitationes eorum dixit eis omne regnum in se ipsum divisum desolatur et domus supra domum cadet

18 si autem et Satanas in se ipsum divisus est quomodo stabit regnum ipsius quia dicitis in Beelzebub eicere me daemonia

19 si autem ego in Beelzebub eicio daemonia filii vestri in quo eiciunt ideo ipsi iudices vestri erunt

20 porro si in digito Dei eicio daemonia profecto praevenit in vos regnum Dei

21 cum fortis armatus custodit atrium suum in pace sunt ea quae possidet

22 si autem fortior illo superveniens vicerit eum universa arma eius aufert in quibus confidebat et spolia eius distribuit

23 qui non est mecum adversum me est et qui non colligit mecum dispergit

24 cum inmundus spiritus exierit de homine perambulat per loca inaquosa quaerens requiem et non inveniens dicit revertar in domum meam unde exivi

25 et cum venerit invenit scopis mundatam

26 et tunc vadit et adsumit septem alios spiritus nequiores se et ingressi habitant ibi et sunt novissima hominis illius peiora prioribus

27 factum est autem cum haec diceret extollens vocem quaedam mulier de turba dixit illi beatus venter qui te portavit et ubera quae suxisti

28 at ille dixit quippini beati qui audiunt verbum Dei et custodiunt

29 turbis autem concurrentibus coepit dicere generatio haec generatio nequam est signum quaerit et signum non dabitur illi nisi signum Ionae

30 nam sicut Ionas fuit signum Ninevitis ita erit et Filius hominis generationi isti

31 regina austri surget in iudicio cum viris generationis huius et condemnabit illos quia venit a finibus terrae audire sapientiam Salomonis et ecce plus Salomone hic

32 viri ninevitae surgent in iudicio cum generatione hac et condemnabunt illam quia paenitentiam egerunt ad praedicationem Ionae et ecce plus Iona hic

33 nemo lucernam accendit et in abscondito ponit neque sub modio sed supra candelabrum ut qui ingrediuntur lumen videant

34 lucerna corporis tui est oculus tuus si oculus tuus fuerit simplex totum corpus tuum lucidum erit si autem nequam fuerit etiam corpus tuum tenebrosum erit

35 vide ergo ne lumen quod in te est tenebrae sint

36 si ergo corpus tuum totum lucidum fuerit non habens aliquam partem tenebrarum erit lucidum totum et sicut lucerna fulgoris inluminabit te

37 et cum loqueretur rogavit illum quidam Pharisaeus ut pranderet apud se et ingressus recubuit

38 Pharisaeus autem coepit intra se reputans dicere quare non baptizatus esset ante prandium

39 et ait Dominus ad illum nunc vos Pharisaei quod de foris est calicis et catini mundatis quod autem intus est vestrum plenum est rapina et iniquitate

40 stulti nonne qui fecit quod de foris est etiam id quod de intus est fecit

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41 verumtamen quod superest date elemosynam et ecce omnia munda sunt vobis
42 sed vae vobis Pharisaeis quia decimatis mentam et rutam et omne holus et praeteritis iudicium et caritatem Dei haec autem oportuit facere et illa non omittere
43 vae vobis Pharisaeis quia diligitis primas cathedras in synagogis et salutationes in foro
44 vae vobis quia estis ut monumenta quae non parent et homines ambulantes supra nesciunt
45 respondens autem quidam ex legis peritis ait illi magister haec dicens etiam nobis contumeliam facis
46 at ille ait et vobis legis peritis vae quia oneratis homines oneribus quae portari non possunt et ipsi uno digito vestro non tangitis sarcinas
47 vae vobis quia aedificatis monumenta prophetarum patres autem vestri occiderunt illos
48 profecto testificamini quod consentitis operibus patrum vestrorum quoniam quidem ipsi eos occiderunt vos autem aedificatis eorum sepulchra
49 propterea et sapientia Dei dixit mittam ad illos prophetas et apostolos et ex illis occident et persequentur
50 ut inquiratur sanguis omnium prophetarum qui effusus est a constitutione mundi a generatione ista
51 a sanguine Abel usque ad sanguinem Zachariae qui periit inter altare et aedem ita dico vobis requiretur ab hac generatione
52 vae vobis legis peritis quia tulistis clavem scientiae ipsi non introistis et eos qui introibant prohibuistis
53 cum haec ad illos diceret coeperunt Pharisaei et legis periti graviter insistere et os eius opprimere de multis
54 insidiantes et quaerentes capere aliquid ex ore eius ut accusarent eum.

GOSPEL ACCORDING TO LUKE CHAPTER 12

1 multis autem turbis circumstantibus ita ut se invicem conculcarent coepit dicere ad discipulos suos adtendite a fermento Pharisaeorum quae est hypocrisis
2 nihil autem opertum est quod non reveletur neque absconditum quod non sciatur
3 quoniam quae in tenebris dixistis in lumine dicentur et quod in aurem locuti estis in cubiculis praedicabitur in tectis
4 dico autem vobis amicis meis ne terreamini ab his qui occidunt corpus et post haec non habent amplius quod faciant
5 ostendam autem vobis quem timeatis timete eum qui postquam occiderit habet potestatem mittere in gehennam ita dico vobis hunc timete
6 nonne quinque passeres veneunt dipundio et unus ex illis non est in oblivione coram Deo
7 sed et capilli capitis vestri omnes numerati sunt nolite ergo timere multis passeribus pluris estis
8 dico autem vobis omnis quicumque confessus fuerit in me coram hominibus et Filius hominis confitebitur in illo coram angelis Dei
9 qui autem negaverit me coram hominibus denegabitur coram angelis Dei
10 et omnis qui dicit verbum in Filium hominis remittetur illi ei autem qui in Spiritum Sanctum blasphemaverit non remittetur
11 cum autem inducent vos in synagogas et ad magistratus et potestates nolite solliciti esse qualiter aut quid respondeatis aut quid dicatis
12 Spiritus enim Sanctus docebit vos in ipsa hora quae oporteat dicere
13 ait autem quidam ei de turba magister dic fratri meo ut dividat mecum hereditatem
14 at ille dixit ei homo quis me constituit iudicem aut divisorem super vos
15 dixitque ad illos videte et cavete ab omni avaritia quia non in abundantia cuiusquam vita eius est ex his quae possidet
16 dixit autem similitudinem ad illos dicens hominis cuiusdam divitis uberes fructus ager adtulit
17 et cogitabat intra se dicens quid faciam quod non habeo quo congregem fructus meos
18 et dixit hoc faciam destruam horrea mea et maiora faciam et illuc congregabo omnia quae nata sunt mihi et bona mea
19 et dicam animae meae anima habes multa bona posita in annos plurimos requiesce comede bibe epulare
20 dixit autem illi Deus stulte hac nocte animam tuam repetunt a te quae autem parasti cuius erunt
21 sic est qui sibi thesaurizat et non est in Deum dives
22 dixitque ad discipulos suos ideo dico vobis nolite solliciti esse animae quid manducetis neque corpori quid vestiamini
23 anima plus est quam esca et corpus quam vestimentum
24 considerate corvos quia non seminant neque metunt quibus non est cellarium neque horreum et Deus pascit illos quanto magis vos pluris estis illis
25 quis autem vestrum cogitando potest adicere ad staturam suam cubitum unum
26 si ergo neque quod minimum est potestis quid de ceteris solliciti estis
27 considerate lilia quomodo crescunt non laborant non nent dico autem vobis nec Salomon in omni gloria sua vestiebatur sicut unum ex istis
28 si autem faenum quod hodie in agro est et cras in clibanum mittitur Deus sic vestit quanto magis vos pusillae fidei
29 et vos nolite quaerere quid manducetis aut quid bibatis et nolite in sublime tolli
30 haec enim omnia gentes mundi quaerunt Pater autem vester scit quoniam his indigetis
31 verumtamen quaerite regnum Dei et haec omnia adicientur vobis
32 nolite timere pusillus grex quia conplacuit Patri vestro dare vobis regnum
33 vendite quae possidetis et date elemosynam facite vobis sacculos qui non veterescunt thesaurum non deficientem in caelis quo fur non adpropiat neque tinea corrumpit
34 ubi enim thesaurus vester est ibi et cor vestrum erit

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35 sint lumbi vestri praecincti et lucernae ardentes
36 et vos similes hominibus expectantibus dominum suum quando revertatur a nuptiis ut cum venerit et pulsaverit confestim aperiant ei
37 beati servi illi quos cum venerit dominus invenerit vigilantes amen dico vobis quod praecinget se et faciet illos discumbere et transiens ministrabit illis
38 et si venerit in secunda vigilia et si in tertia vigilia venerit et ita invenerit beati sunt servi illi
39 hoc autem scitote quia si sciret pater familias qua hora fur veniret vigilaret utique et non sineret perfodiri domum suam
40 et vos estote parati quia qua hora non putatis Filius hominis venit
41 ait autem ei Petrus Domine ad nos dicis hanc parabolam an et ad omnes
42 dixit autem Dominus quis putas est fidelis dispensator et prudens quem constituet dominus super familiam suam ut det illis in tempore tritici mensuram
43 beatus ille servus quem cum venerit dominus invenerit ita facientem
44 vere dico vobis quia supra omnia quae possidet constituet illum
45 quod si dixerit servus ille in corde suo moram facit dominus meus venire et coeperit percutere pueros et ancillas et edere et bibere et inebriari
46 veniet dominus servi illius in die qua non sperat et hora qua nescit et dividet eum partemque eius cum infidelibus ponet
47 ille autem servus qui cognovit voluntatem domini sui et non praeparavit et non fecit secundum voluntatem eius vapulabit multas
48 qui autem non cognovit et fecit digna plagis vapulabit paucis omni autem cui multum datum est multum quaeretur ab eo et cui commendaverunt multum plus petent ab eo
49 ignem veni mittere in terram et quid volo si accendatur
50 baptisma autem habeo baptizari et quomodo coartor usque dum perficiatur
51 putatis quia pacem veni dare in terram non dico vobis sed separationem
52 erunt enim ex hoc quinque in domo una divisi tres in duo et duo in tres
53 dividentur pater in filium et filius in patrem suum mater in filiam et filia in matrem socrus in nurum suam et nurus in socrum suam
54 dicebat autem et ad turbas cum videritis nubem orientem ab occasu statim dicitis nimbus venit et ita fit
55 et cum austrum flantem dicitis quia aestus erit et fit
56 hypocritae faciem terrae et caeli nostis probare hoc autem tempus quomodo non probatis
57 quid autem et a vobis ipsis non iudicatis quod iustum est
58 cum autem vadis cum adversario tuo ad principem in via da operam liberari ab illo ne forte trahat te apud iudicem et iudex tradat te exactori et exactor mittat te in carcerem
59 dico tibi non exies inde donec etiam novissimum minutum reddas.

GOSPEL ACCORDING TO LUKE CHAPTER 13

(Early Christians had different names as a group: Galileans, Ebionites [the poor], Nazirites [the ascetics], Nazarenes or Nazoraeans [the observants or keeper of the law], etc.)

1 aderant autem quidam ipso in tempore nuntiantes illi de Galilaeis quorum sanguinem Pilatus miscuit cum sacrificiis eorum
2 et respondens dixit illis putatis quod hii Galilaei prae omnibus Galilaeis peccatores fuerunt quia talia passi sunt
3 non dico vobis sed nisi paenitentiam habueritis omnes similiter peribitis
4 sicut illi decem et octo supra quos cecidit turris in Siloam et occidit eos putatis quia et ipsi debitores fuerunt praeter omnes homines habitantes in Hierusalem
5 non dico vobis sed si non paenitentiam egeritis omnes similiter peribitis
6 dicebat autem hanc similitudinem arborem fici habebat quidam plantatam in vinea sua et venit quaerens fructum in illa et non invenit
7 dixit autem ad cultorem vineae ecce anni tres sunt ex quo venio quaerens fructum in ficulnea hac et non invenio succide ergo illam ut quid etiam terram occupat
8 at ille respondens dixit illi domine dimitte illam et hoc anno usque dum fodiam circa illam et mittam stercora
9 et si quidem fecerit fructum sin autem in futurum succides eam
10 erat autem docens in synagoga eorum sabbatis
11 et ecce mulier quae habebat spiritum infirmitatis annis decem et octo et erat inclinata nec omnino poterat sursum respicere
12 quam cum videret Iesus vocavit ad se et ait illi mulier dimissa es ab infirmitate tua
13 et inposuit illi manus et confestim erecta est et glorificabat Deum
14 respondens autem archisynagogus indignans quia sabbato curasset Iesus dicebat turbae sex dies sunt in quibus oportet operari in his ergo venite et curamini et non in die sabbati
15 respondit autem ad illum Dominus et dixit hypocritae unusquisque vestrum sabbato non solvit bovem suum aut asinum a praesepio et ducit adaquare
16 hanc autem filiam Abrahae quam alligavit Satanas ecce decem et octo annis non oportuit solvi a vinculo isto die sabbati
17 et cum haec diceret erubescebant omnes adversarii eius et omnis populus gaudebat in universis quae gloriose fiebant ab eo
18 dicebat ergo cui simile est regnum Dei et cui simile esse existimabo illud
19 simile est grano sinapis quod acceptum homo misit in hortum suum et crevit et factum est in arborem magnam et volucres caeli requieverunt in ramis eius
20 et iterum dixit cui simile aestimabo regnum Dei
21 simile est fermento quod acceptum mulier abscondit in farinae sata tria donec fermentaretur totum

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22 et ibat per civitates et castella docens et iter faciens in Hierusalem
23 ait autem illi quidam Domine si pauci sunt qui salvantur ipse autem dixit ad illos
24 contendite intrare per angustam portam quia multi dico vobis quaerunt intrare et non poterunt
25 cum autem intraverit pater familias et cluserit ostium et incipietis foris stare et pulsare ostium dicentes Domine aperi nobis et respondens dicet vobis nescio vos unde sitis
26 tunc incipietis dicere manducavimus coram te et bibimus et in plateis nostris docuisti
27 et dicet vobis nescio vos unde sitis discedite a me omnes operarii iniquitatis
28 ibi erit fletus et stridor dentium cum videritis Abraham et Isaac et Iacob et omnes prophetas in regno Dei vos autem expelli foras
29 et venient ab oriente et occidente et aquilone et austro et accumbent in regno Dei
30 et ecce sunt novissimi qui erunt primi et sunt primi qui erunt novissimi
31 in ipsa die accesserunt quidam Pharisaeorum dicentes illi exi et vade hinc quia Herodes vult te occidere
32 et ait illis ite dicite vulpi illi ecce eicio daemonia et sanitates perficio hodie et cras et tertia consummor
33 verumtamen oportet me hodie et cras et sequenti ambulare quia non capit prophetam perire extra Hierusalem
34 Hierusalem Hierusalem quae occidis prophetas et lapidas eos qui mittuntur ad te quotiens volui congregare filios tuos quemadmodum avis nidum suum sub pinnis et noluisti
35 ecce relinquitur vobis domus vestra dico autem vobis quia non videbitis me donec veniat cum dicetis benedictus qui venit in nomine Domini.

GOSPEL ACCORDING TO LUKE CHAPTER 14

1 et factum est cum intraret in domum cuiusdam principis Pharisaeorum sabbato manducare panem et ipsi observabant eum
2 et ecce homo quidam hydropicus erat ante illum
3 et respondens Iesus dixit ad legis peritos et Pharisaeos dicens si licet sabbato curare
4 at illi tacuerunt ipse vero adprehensum sanavit eum ac dimisit
5 et respondens ad illos dixit cuius vestrum asinus aut bos in puteum cadet et non continuo extrahet illum die sabbati
6 et non poterant ad haec respondere illi
7 dicebat autem et ad invitatos parabolam intendens quomodo primos accubitus eligerent dicens ad illos
8 cum invitatus fueris ad nuptias non discumbas in primo loco ne forte honoratior te sit invitatus ab eo
9 et veniens is qui te et illum vocavit dicat tibi da huic locum et tunc incipias cum rubore novissimum locum tenere
10 sed cum vocatus fueris vade recumbe in novissimo loco ut cum venerit qui te invitavit dicat tibi amice ascende superius tunc erit tibi gloria coram simul discumbentibus
11 quia omnis qui se exaltat humiliabitur et qui se humiliat exaltabitur
12 dicebat autem et ei qui se invitaverat cum facis prandium aut cenam noli vocare amicos tuos neque fratres tuos neque cognatos neque vicinos divites ne forte et ipsi te reinvitent et fiat tibi retributio
13 sed cum facis convivium voca pauperes debiles claudos caecos
14 et beatus eris quia non habent retribuere tibi retribuetur enim tibi in resurrectione iustorum
15 haec cum audisset quidam de simul discumbentibus dixit illi beatus qui manducabit panem in regno Dei
16 at ipse dixit ei homo quidam fecit cenam magnam et vocavit multos
17 et misit servum suum hora cenae dicere invitatis ut venirent quia iam parata sunt omnia
18 et coeperunt simul omnes excusare primus dixit ei villam emi et necesse habeo exire et videre illam rogo te habe me excusatum
19 et alter dixit iuga boum emi quinque et eo probare illa rogo te habe me excusatum
20 et alius dixit uxorem duxi et ideo non possum venire
21 et reversus servus nuntiavit haec domino suo tunc iratus pater familias dixit servo suo exi cito in plateas et vicos civitatis et pauperes ac debiles et caecos et claudos introduc huc
22 et ait servus domine factum est ut imperasti et adhuc locus est
23 et ait dominus servo exi in vias et sepes et conpelle intrare ut impleatur domus mea
24 dico autem vobis quod nemo virorum illorum qui vocati sunt gustabit cenam meam
25 ibant autem turbae multae cum eo et conversus dixit ad illos
26 si quis venit ad me et non odit patrem suum et matrem et uxorem et filios et fratres et sorores adhuc autem et animam suam non potest esse meus discipulus
27 et qui non baiulat crucem suam et venit post me non potest esse meus discipulus
28 quis enim ex vobis volens turrem aedificare non prius sedens conputat sumptus qui necessarii sunt si habet ad perficiendum
29 ne posteaquam posuerit fundamentum et non potuerit perficere omnes qui vident incipiant inludere ei
30 dicentes quia hic homo coepit aedificare et non potuit consummare
31 aut qui rex iturus committere bellum adversus alium regem non sedens prius cogitat si possit cum decem milibus occurrere ei qui cum viginti milibus venit ad se
32 alioquin adhuc illo longe agente legationem mittens rogat ea quae pacis sunt
33 sic ergo omnis ex vobis qui non renuntiat omnibus quae possidet non potest meus esse discipulus
34 bonum est sal si autem sal quoque evanuerit in quo condietur
35 neque in terram neque in sterquilinium utile est sed foras mittetur qui habet aures audiendi audiat.

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GOSPEL ACCORDING TO LUKE CHAPTER 15

1 erant autem adpropinquantes ei publicani et peccatores ut audirent illum

2 et murmurabant Pharisaei et scribae dicentes quia hic peccatores recipit et manducat cum illis

3 et ait ad illos parabolam istam dicens

4 quis ex vobis homo qui habet centum oves et si perdiderit unam ex illis nonne dimittit nonaginta novem in deserto et vadit ad illam quae perierat donec inveniat illam

5 et cum invenerit eam inponit in umeros suos gaudens

6 et veniens domum convocat amicos et vicinos dicens illis congratulamini mihi quia inveni ovem meam quae perierat

7 dico vobis quod ita gaudium erit in caelo super uno peccatore paenitentiam habente quam super nonaginta novem iustis qui non indigent paenitentia

8 aut quae mulier habens dragmas decem si perdiderit dragmam unam nonne accendit lucernam et everrit domum et quaerit diligenter donec inveniat

9 et cum invenerit convocat amicas et vicinas dicens congratulamini mihi quia inveni dragmam quam perdideram

10 ita dico vobis gaudium erit coram angelis Dei super uno peccatore paenitentiam agente

11 ait autem homo quidam habuit duos filios

12 et dixit adulescentior ex illis patri pater da mihi portionem substantiae quae me contingit et divisit illis substantiam

13 et non post multos dies congregatis omnibus adulescentior filius peregre profectus est in regionem longinquam et ibi dissipavit substantiam suam vivendo luxuriose

14 et postquam omnia consummasset facta est fames valida in regione illa et ipse coepit egere

15 et abiit et adhesit uni civium regionis illius et misit illum in villam suam ut pasceret porcos

16 et cupiebat implere ventrem suum de siliquis quas porci manducabant et nemo illi dabat

17 in se autem reversus dixit quanti mercennarii patris mei abundant panibus ego autem hic fame pereo

18 surgam et ibo ad patrem meum et dicam illi pater peccavi in caelum et coram te

19 et iam non sum dignus vocari filius tuus fac me sicut unum de mercennariis tuis

20 et surgens venit ad patrem suum cum autem adhuc longe esset vidit illum pater ipsius et misericordia motus est et adcurrens cecidit supra collum eius et osculatus est illum

21 dixitque ei filius pater peccavi in caelum et coram te iam non sum dignus vocari filius tuus

22 dixit autem pater ad servos suos cito proferte stolam primam et induite illum et date anulum in manum eius et calciamenta in pedes

23 et adducite vitulum saginatum et occidite et manducemus et epulemur

24 quia hic filius meus mortuus erat et revixit perierat et inventus est et coeperunt epulari

25 erat autem filius eius senior in agro et cum veniret et adpropinquaret domui audivit symphoniam et chorum

26 et vocavit unum de servis et interrogavit quae haec essent

27 isque dixit illi frater tuus venit et occidit pater tuus vitulum saginatum quia salvum illum recepit

28 indignatus est autem et nolebat introire pater ergo illius egressus coepit rogare illum

29 at ille respondens dixit patri suo ecce tot annis servio tibi et numquam mandatum tuum praeterii et numquam dedisti mihi hedum ut cum amicis meis epularer

30 sed postquam filius tuus hic qui devoravit substantiam suam cum meretricibus venit occidisti illi vitulum saginatum

31 at ipse dixit illi fili tu semper mecum es et omnia mea tua sunt

32 epulari autem et gaudere oportebat quia frater tuus hic mortuus erat et revixit perierat et inventus est.

GOSPEL ACCORDING TO LUKE CHAPTER 16

(Verse 14: Pharisaic Jews were viewed as hypocrites and traitors by Jews of the Holy Land, in particular by radicals like Saducees, Zealots, Sicarii ["Knife Terrorists]." The Pharisees in other parts of the Roman Empire, where they had already lived for many centuries, had to ally themselves with the Greeks and Romans because they had to follow their laws. In fact, Pharisees were very religious. The Greek Septuagint Bible was made for them, since they largely forgot the Hebrew or Aramaic languages of their forefathers but still wanted to read about the laws of God.)

1 dicebat autem et ad discipulos suos homo quidam erat dives qui habebat vilicum et hic diffamatus est apud illum quasi dissipasset bona ipsius

2 et vocavit illum et ait illi quid hoc audio de te redde rationem vilicationis tuae iam enim non poteris vilicare

3 ait autem vilicus intra se quid faciam quia dominus meus aufert a me vilicationem fodere non valeo mendicare erubesco

4 scio quid faciam ut cum amotus fuero a vilicatione recipiant me in domos suas

5 convocatis itaque singulis debitoribus domini sui dicebat primo quantum debes domino meo

6 at ille dixit centum cados olei dixitque illi accipe cautionem tuam et sede cito scribe quinquaginta

7 deinde alio dixit tu vero quantum debes qui ait centum choros tritici ait illi accipe litteras tuas et scribe octoginta

8 et laudavit dominus vilicum iniquitatis quia prudenter fecisset quia filii huius saeculi prudentiores filiis lucis in generatione sua sunt

9 et ego vobis dico facite vobis amicos de mamona iniquitatis ut cum defeceritis recipiant vos in aeterna tabernacula

10 qui fidelis est in minimo et in maiori fidelis est et qui in modico iniquus est et in maiori iniquus est

11 si ergo in iniquo mamona fideles non fuistis quod verum est quis credet vobis

12 et si in alieno fideles non fuistis quod vestrum est quis dabit vobis

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13 nemo servus potest duobus dominis servire aut enim unum odiet et alterum diliget aut uni adherebit et alterum contemnet non potestis Deo servire et mamonae

14 audiebant autem omnia haec Pharisaei qui erant avari et deridebant illum

15 et ait illis vos estis qui iustificatis vos coram hominibus Deus autem novit corda vestra quia quod hominibus altum est abominatio est ante Deum

16 lex et prophetae usque ad Iohannem ex eo regnum Dei evangelizatur et omnis in illud vim facit

17 facilius est autem caelum et terram praeterire quam de lege unum apicem cadere

18 omnis qui dimittit uxorem suam et ducit alteram moechatur et qui dimissam a viro ducit moechatur

19 homo quidam erat dives et induebatur purpura et bysso et epulabatur cotidie splendide

20 et erat quidam mendicus nomine Lazarus qui iacebat ad ianuam eius ulceribus plenus

21 cupiens saturari de micis quae cadebant de mensa divitis sed et canes veniebant et lingebant ulcera eius

22 factum est autem ut moreretur mendicus et portaretur ab angelis in sinum Abrahae mortuus est autem et dives et sepultus est in inferno

23 elevans oculos suos cum esset in tormentis videbat Abraham a longe et Lazarum in sinu eius

24 et ipse clamans dixit pater Abraham miserere mei et mitte Lazarum ut intinguat extremum digiti sui in aqua ut refrigeret linguam meam quia crucior in hac flamma

25 et dixit illi Abraham fili recordare quia recepisti bona in vita tua et Lazarus similiter mala nunc autem hic consolatur tu vero cruciaris

26 et in his omnibus inter nos et vos chasma magnum firmatum est ut hii qui volunt hinc transire ad vos non possint neque inde huc transmeare

27 et ait rogo ergo te pater ut mittas eum in domum patris mei

28 habeo enim quinque fratres ut testetur illis ne et ipsi veniant in locum hunc tormentorum

29 et ait illi Abraham habent Mosen et prophetas audiant illos

30 at ille dixit non pater Abraham sed si quis ex mortuis ierit ad eos paenitentiam agent

31 ait autem illi si Mosen et prophetas non audiunt neque si quis ex mortuis resurrexerit credent.

GOSPEL ACCORDING TO LUKE CHAPTER 17

1 et ad discipulos suos ait inpossibile est ut non veniant scandala vae autem illi per quem veniunt

2 utilius est illi si lapis molaris inponatur circa collum eius et proiciatur in mare quam ut scandalizet unum de pusillis istis

3 adtendite vobis si peccaverit frater tuus increpa illum et si paenitentiam egerit dimitte illi

4 et si septies in die peccaverit in te et septies in die conversus fuerit ad te dicens paenitet me dimitte illi

5 et dixerunt apostoli Domino adauge nobis fidem

6 dixit autem Dominus si haberetis fidem sicut granum sinapis diceretis huic arbori moro eradicare et transplantare in mare et oboediret vobis

7 quis autem vestrum habens servum arantem aut pascentem qui regresso de agro dicet illi statim transi recumbe

8 et non dicet ei para quod cenem et praecinge te et ministra mihi donec manducem et bibam et post haec tu manducabis et bibes

9 numquid gratiam habet servo illi quia fecit quae sibi imperaverat non puto

10 sic et vos cum feceritis omnia quae praecepta sunt vobis dicite servi inutiles sumus quod debuimus facere fecimus

11 et factum est dum iret in Hierusalem transiebat per mediam Samariam et Galilaeam

12 et cum ingrederetur quoddam castellum occurrerunt ei decem viri leprosi qui steterunt a longe

13 et levaverunt vocem dicentes Iesu praeceptor miserere nostri

14 quos ut vidit dixit ite ostendite vos sacerdotibus et factum est dum irent mundati sunt

15 unus autem ex illis ut vidit quia mundatus est regressus est cum magna voce magnificans Deum

16 et cecidit in faciem ante pedes eius gratias agens et hic erat Samaritanus

17 respondens autem Iesus dixit nonne decem mundati sunt et novem ubi sunt

18 non est inventus qui rediret et daret gloriam Deo nisi hic alienigena

19 et ait illi surge vade quia fides tua te salvum fecit

20 interrogatus autem a Pharisaeis quando venit regnum Dei respondit eis et dixit non venit regnum Dei cum observatione

21 neque dicent ecce hic aut ecce illic ecce enim regnum Dei intra vos est

22 et ait ad discipulos venient dies quando desideretis videre unum diem Filii hominis et non videbitis

23 et dicent vobis ecce hic ecce illic nolite ire neque sectemini

24 nam sicut fulgur coruscans de sub caelo in ea quae sub caelo sunt fulget ita erit Filius hominis in die sua

25 primum autem oportet illum multa pati et reprobari a generatione hac

26 et sicut factum est in diebus Noe ita erit et in diebus Filii hominis

27 edebant et bibebant uxores ducebant et dabantur ad nuptias usque in diem qua intravit Noe in arcam et venit diluvium et perdidit omnes

28 similiter sicut factum est in diebus Loth edebant et bibebant emebant et vendebant plantabant aedificabant

29 qua die autem exiit Loth a Sodomis pluit ignem et sulphur de caelo et omnes perdidit

30 secundum haec erit qua die Filius hominis revelabitur

31 in illa hora qui fuerit in tecto et vasa eius in domo ne descendat tollere illa et qui in agro similiter non redeat retro

32 memores estote uxoris Loth

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33 quicumque quaesierit animam suam salvare perdet illam et qui perdiderit illam vivificabit eam
34 dico vobis illa nocte erunt duo in lecto uno unus adsumetur et alter relinquetur
35 duae erunt molentes in unum una adsumetur et altera relinquetur duo in agro unus adsumetur et alter relinquetur
36 respondentes dicunt illi ubi Domine
37 qui dixit eis ubicumque fuerit corpus illuc congregabuntur aquilae.

GOSPEL ACCORDING TO LUKE CHAPTER 18

1 dicebat autem et parabolam ad illos quoniam oportet semper orare et non deficere
2 dicens iudex quidam erat in quadam civitate qui Deum non timebat et hominem non verebatur
3 vidua autem quaedam erat in civitate illa et veniebat ad eum dicens vindica me de adversario meo
4 et nolebat per multum tempus post haec autem dixit intra se et si Deum non timeo nec hominem revereor
5 tamen quia molesta est mihi haec vidua vindicabo illam ne in novissimo veniens suggillet me
6 ait autem Dominus audite quid iudex iniquitatis dicit
7 Deus autem non faciet vindictam electorum suorum clamantium ad se die ac nocte et patientiam habebit in illis
8 dico vobis quia cito faciet vindictam illorum verumtamen Filius hominis veniens putas inveniet fidem in terra
9 dixit autem et ad quosdam qui in se confidebant tamquam iusti et aspernabantur ceteros parabolam istam
10 duo homines ascenderunt in templum ut orarent unus Pharisaeus et alter publicanus
11 Pharisaeus stans haec apud se orabat Deus gratias ago tibi quia non sum sicut ceteri hominum raptores iniusti adulteri vel ut etiam hic publicanus
12 ieiuno bis in sabbato decimas do omnium quae possideo
13 et publicanus a longe stans nolebat nec oculos ad caelum levare sed percutiebat pectus suum dicens Deus propitius esto mihi peccatori
14 dico vobis descendit hic iustificatus in domum suam ab illo quia omnis qui se exaltat humiliabitur et qui se humiliat exaltabitur
15 adferebant autem ad illum et infantes ut eos tangeret quod cum viderent discipuli increpabant illos
16 Iesus autem convocans illos dixit sinite pueros venire ad me et nolite eos vetare talium est enim regnum Dei
17 amen dico vobis quicumque non acceperit regnum Dei sicut puer non intrabit in illud
18 et interrogavit eum quidam princeps dicens magister bone quid faciens vitam aeternam possidebo
19 dixit autem ei Iesus quid me dicis bonum nemo bonus nisi solus Deus
20 mandata nosti non occides non moechaberis non furtum facies non falsum testimonium dices honora patrem tuum et matrem
21 qui ait haec omnia custodivi a iuventute mea
22 quo audito Iesus ait ei adhuc unum tibi deest omnia quaecumque habes vende et da pauperibus et habebis thesaurum in caelo et veni sequere me
23 his ille auditis contristatus est quia dives erat valde
24 videns autem illum Iesus tristem factum dixit quam difficile qui pecunias habent in regnum Dei intrabunt
25 facilius est enim camelum per foramen acus transire quam divitem intrare in regnum Dei
26 et dixerunt qui audiebant et quis potest salvus fieri
27 ait illis quae inpossibilia sunt apud homines possibilia sunt apud Deum
28 ait autem Petrus ecce nos dimisimus omnia et secuti sumus te
29 qui dixit eis amen dico vobis nemo est qui reliquit domum aut parentes aut fratres aut uxorem aut filios propter regnum Dei
30 et non recipiat multo plura in hoc tempore et in saeculo venturo vitam aeternam
31 adsumpsit autem Iesus duodecim et ait illis ecce ascendimus Hierosolyma et consummabuntur omnia quae scripta sunt per prophetas de Filio hominis
32 tradetur enim gentibus et inludetur et flagellabitur et conspuetur
33 et postquam flagellaverint occident eum et die tertia resurget
34 et ipsi nihil horum intellexerunt et erat verbum istud absconditum ab eis et non intellegebant quae dicebantur
35 factum est autem cum adpropinquaret Hiericho caecus quidam sedebat secus viam mendicans
36 et cum audiret turbam praetereuntem interrogabat quid hoc esset
37 dixerunt autem ei quod Iesus Nazarenus transiret
38 et clamavit dicens Iesu Fili David miserere mei
39 et qui praeibant increpabant eum ut taceret ipse vero multo magis clamabat Fili David miserere mei
40 stans autem Iesus iussit illum adduci ad se et cum adpropinquasset interrogavit illum
41 dicens quid tibi vis faciam at ille dixit Domine ut videam
42 et Iesus dixit illi respice fides tua te salvum fecit
43 et confestim vidit et sequebatur illum magnificans Deum et omnis plebs ut vidit dedit laudem Deo.

GOSPEL ACCORDING TO LUKE CHAPTER 19

1 et ingressus perambulabat Hiericho
2 et ecce vir nomine Zaccheus et hic erat princeps publicanorum et ipse dives
3 et quaerebat videre Iesum quis esset et non poterat prae turba quia statura pusillus erat
4 et praecurrens ascendit in arborem sycomorum ut videret illum quia inde erat transiturus
5 et cum venisset ad locum suspiciens Iesus vidit illum et dixit ad eum Zacchee festinans descende quia hodie in domo tua oportet me manere
6 et festinans descendit et excepit illum gaudens
7 et cum viderent omnes murmurabant dicentes quod ad hominem peccatorem devertisset

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8 stans autem Zaccheus dixit ad Dominum ecce dimidium bonorum meorum Domine do pauperibus et si quid aliquem defraudavi reddo quadruplum
9 ait Iesus ad eum quia hodie salus domui huic facta est eo quod et ipse filius sit Abrahae
10 venit enim Filius hominis quaerere et salvum facere quod perierat
11 haec illis audientibus adiciens dixit parabolam eo quod esset prope Hierusalem et quia existimarent quod confestim regnum Dei manifestaretur
12 dixit ergo homo quidam nobilis abiit in regionem longinquam accipere sibi regnum et reverti
13 vocatis autem decem servis suis dedit illis decem mnas et ait ad illos negotiamini dum venio
14 cives autem eius oderant illum et miserunt legationem post illum dicentes nolumus hunc regnare super nos
15 et factum est ut rediret accepto regno et iussit vocari servos quibus dedit pecuniam ut sciret quantum quisque negotiatus esset
16 venit autem primus dicens domine mna tua decem mnas adquisivit
17 et ait illi euge bone serve quia in modico fidelis fuisti eris potestatem habens supra decem civitates
18 et alter venit dicens domine mna tua fecit quinque mnas
19 et huic ait et tu esto supra quinque civitates
20 et alter venit dicens domine ecce mna tua quam habui repositam in sudario
21 timui enim te quia homo austeris es tollis quod non posuisti et metis quod non seminasti
22 dicit ei de ore tuo te iudico serve nequam sciebas quod ego austeris homo sum tollens quod non posui et metens quod non seminavi
23 et quare non dedisti pecuniam meam ad mensam et ego veniens cum usuris utique exegissem illud
24 et adstantibus dixit auferte ab illo mnam et date illi qui decem mnas habet
25 et dixerunt ei domine habet decem mnas
26 dico autem vobis quia omni habenti dabitur ab eo autem qui non habet et quod habet auferetur ab eo
27 verumtamen inimicos meos illos qui noluerunt me regnare super se adducite huc et interficite ante me
28 et his dictis praecedebat ascendens in Hierosolyma
29 et factum est cum adpropinquasset ad Bethfage et Bethania ad montem qui vocatur Oliveti misit duos discipulos suos
30 dicens ite in castellum quod contra est in quod introeuntes invenietis pullum asinae alligatum cui nemo umquam hominum sedit solvite illum et adducite
31 et si quis vos interrogaverit quare solvitis sic dicetis ei quia Dominus operam eius desiderat
32 abierunt autem qui missi erant et invenerunt sicut dixit illis stantem pullum
33 solventibus autem illis pullum dixerunt domini eius ad illos quid solvitis pullum
34 at illi dixerunt quia Dominus eum necessarium habet
35 et duxerunt illum ad Iesum et iactantes vestimenta sua supra pullum inposuerunt Iesum
36 eunte autem illo substernebant vestimenta sua in via
37 et cum adpropinquaret iam ad descensum montis Oliveti coeperunt omnes turbae discentium gaudentes laudare Deum voce magna super omnibus quas viderant virtutibus
38 dicentes benedictus qui venit rex in nomine Domini pax in caelo et gloria in excelsis
39 et quidam Pharisaeorum de turbis dixerunt ad illum magister increpa discipulos tuos
40 quibus ipse ait dico vobis quia si hii tacuerint lapides clamabunt
41 et ut adpropinquavit videns civitatem flevit super illam dicens
42 quia si cognovisses et tu et quidem in hac die tua quae ad pacem tibi nunc autem abscondita sunt ab oculis tuis
43 quia venient dies in te et circumdabunt te inimici tui vallo et circumdabunt te et coangustabunt te undique
44 ad terram prosternent te et filios qui in te sunt et non relinquent in te lapidem super lapidem eo quod non cognoveris tempus visitationis tuae
45 et ingressus in templum coepit eicere vendentes in illo et ementes
46 dicens illis scriptum est quia domus mea domus orationis est vos autem fecistis illam speluncam latronum
47 et erat docens cotidie in templo principes autem sacerdotum et scribae et principes plebis quaerebant illum perdere
48 et non inveniebant quid facerent illi omnis enim populus suspensus erat audiens illum.

GOSPEL ACCORDING TO LUKE CHAPTER 20

1 et factum est in una dierum docente illo populum in templo et evangelizante convenerunt principes sacerdotum et scribae cum senioribus
2 et aiunt dicentes ad illum dic nobis in qua potestate haec facis aut quis est qui dedit tibi hanc potestatem
3 respondens autem dixit ad illos interrogabo vos et ego verbum respondete mihi
4 baptismum Iohannis de caelo erat an ex hominibus
5 at illi cogitabant inter se dicentes quia si dixerimus de caelo dicet quare ergo non credidistis illi
6 si autem dixerimus ex hominibus plebs universa lapidabit nos certi sunt enim Iohannem prophetam esse
7 et responderunt se nescire unde esset
8 et Iesus ait illis neque ego dico vobis in qua potestate haec facio
9 coepit autem dicere ad plebem parabolam hanc homo plantavit vineam et locavit eam colonis et ipse peregre fuit multis temporibus
10 et in tempore misit ad cultores servum ut de fructu vineae darent illi qui caesum dimiserunt eum inanem
11 et addidit alterum servum mittere illi autem hunc quoque caedentes et adficientes contumelia dimiserunt inanem
12 et addidit tertium mittere qui et illum vulnerantes eiecerunt

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13 dixit autem dominus vineae quid faciam mittam filium meum dilectum forsitan cum hunc viderint verebuntur
14 quem cum vidissent coloni cogitaverunt inter se dicentes hic est heres occidamus illum ut nostra fiat hereditas
15 et eiectum illum extra vineam occiderunt quid ergo faciet illis dominus vineae
16 veniet et perdet colonos istos et dabit vineam aliis quo audito dixerunt illi absit
17 ille autem aspiciens eos ait quid est ergo hoc quod scriptum est lapidem quem reprobaverunt aedificantes hic factus est in caput anguli
18 omnis qui ceciderit supra illum lapidem conquassabitur supra quem autem ceciderit comminuet illum
19 et quaerebant principes sacerdotum et scribae mittere in illum manus illa hora et timuerunt populum cognoverunt enim quod ad ipsos dixerit similitudinem istam
20 et observantes miserunt insidiatores qui se iustos simularent ut caperent eum in sermone et traderent illum principatui et potestati praesidis
21 et interrogaverunt illum dicentes magister scimus quia recte dicis et doces et non accipis personam sed in veritate viam Dei doces
22 licet nobis dare tributum Caesari an non
23 considerans autem dolum illorum dixit ad eos quid me temptatis
24 ostendite mihi denarium cuius habet imaginem et inscriptionem respondentes dixerunt Caesaris
25 et ait illis reddite ergo quae Caesaris sunt Caesari et quae Dei sunt Deo
26 et non potuerunt verbum eius reprehendere coram plebe et mirati in responso eius tacuerunt
27 accesserunt autem quidam Sadducaeorum qui negant esse resurrectionem et interrogaverunt eum
28 dicentes magister Moses scripsit nobis si frater alicuius mortuus fuerit habens uxorem et hic sine filiis fuerit ut accipiat eam frater eius uxorem et suscitet semen fratri suo
29 septem ergo fratres erant et primus accepit uxorem et mortuus est sine filiis
30 et sequens accepit illam et ipse mortuus est sine filio
31 et tertius accepit illam similiter et omnes septem et non reliquerunt semen et mortui sunt
32 novissima omnium mortua est et mulier
33 in resurrectione ergo cuius eorum erit uxor siquidem septem habuerunt eam uxorem
34 et ait illis Iesus filii saeculi huius nubunt et traduntur ad nuptias
35 illi autem qui digni habebuntur saeculo illo et resurrectione ex mortuis neque nubunt neque ducunt uxores
36 neque enim ultra mori poterunt aequales enim angelis sunt et filii sunt Dei cum sint filii resurrectionis
37 quia vero resurgant mortui et Moses ostendit secus rubum sicut dicit Dominum Deum Abraham et Deum Isaac et Deum Iacob
38 Deus autem non est mortuorum sed vivorum omnes enim vivunt ei
39 respondentes autem quidam scribarum dixerunt magister bene dixisti
40 et amplius non audebant eum quicquam interrogare
41 dixit autem ad illos quomodo dicunt Christum Filium David esse
42 et ipse David dicit in libro Psalmorum dixit Dominus Domino meo sede a dextris meis
43 donec ponam inimicos tuos scabillum pedum tuorum
44 David ergo Dominum illum vocat et quomodo filius eius est
45 audiente autem omni populo dixit discipulis suis
46 adtendite a scribis qui volunt ambulare in stolis et amant salutationes in foro et primas cathedras in synagogis et primos discubitus in conviviis
47 qui devorant domos viduarum simulantes longam orationem hii accipient damnationem maiorem.

GOSPEL ACCORDING TO LUKE CHAPTER 21

1 respiciens autem vidit eos qui mittebant munera sua in gazofilacium divites
2 vidit autem et quandam viduam pauperculam mittentem aera minuta duo
3 et dixit vere dico vobis quia vidua haec pauper plus quam omnes misit
4 nam omnes hii ex abundanti sibi miserunt in munera Dei haec autem ex eo quod deest illi omnem victum suum quem habuit misit
5 et quibusdam dicentibus de templo quod lapidibus bonis et donis ornatum esset dixit
6 haec quae videtis venient dies in quibus non relinquetur lapis super lapidem qui non destruatur
7 interrogaverunt autem illum dicentes praeceptor quando haec erunt et quod signum cum fieri incipient
8 qui dixit videte ne seducamini multi enim venient in nomine meo dicentes quia ego sum et tempus adpropinquavit nolite ergo ire post illos
9 cum autem audieritis proelia et seditiones nolite terreri oportet primum haec fieri sed non statim finis
10 tunc dicebat illis surget gens contra gentem et regnum adversus regnum
11 terraemotus magni erunt per loca et pestilentiae et fames terroresque de caelo et signa magna erunt
12 sed ante haec omnia inicient vobis manus suas et persequentur tradentes in synagogas et custodias trahentes ad reges et praesides propter nomen meum
13 continget autem vobis in testimonium
14 ponite ergo in cordibus vestris non praemeditari quemadmodum respondeatis
15 ego enim dabo vobis os et sapientiam cui non poterunt resistere et contradicere omnes adversarii vestri
16 trademini autem a parentibus et fratribus et cognatis et amicis et morte adficient ex vobis
17 et eritis odio omnibus propter nomen meum
18 et capillus de capite vestro non peribit
19 in patientia vestra possidebitis animas vestras

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20 cum autem videritis circumdari ab exercitu Hierusalem tunc scitote quia adpropinquavit desolatio eius
21 tunc qui in Iudaea sunt fugiant in montes et qui in medio eius discedant et qui in regionibus non intrent in eam
22 quia dies ultionis hii sunt ut impleantur omnia quae scripta sunt
23 vae autem praegnatibus et nutrientibus in illis diebus erit enim pressura magna supra terram et ira populo huic
24 et cadent in ore gladii et captivi ducentur in omnes gentes et Hierusalem calcabitur a gentibus donec impleantur tempora nationum
25 et erunt signa in sole et luna et stellis et in terris pressura gentium prae confusione sonitus maris et fluctuum
26 arescentibus hominibus prae timore et expectatione quae supervenient universo orbi nam virtutes caelorum movebuntur
27 et tunc videbunt Filium hominis venientem in nube cum potestate magna et maiestate
28 his autem fieri incipientibus respicite et levate capita vestra quoniam adpropinquat redemptio vestra
29 et dixit illis similitudinem videte ficulneam et omnes arbores
30 cum producunt iam ex se fructum scitis quoniam prope est aestas
31 ita et vos cum videritis haec fieri scitote quoniam prope est regnum Dei
32 amen dico vobis quia non praeteribit generatio haec donec omnia fiant
33 caelum et terra transibunt verba autem mea non transient
34 adtendite autem vobis ne forte graventur corda vestra in crapula et ebrietate et curis huius vitae et superveniat in vos repentina dies illa
35 tamquam laqueus enim superveniet in omnes qui sedent super faciem omnis terrae
36 vigilate itaque omni tempore orantes ut digni habeamini fugere ista omnia quae futura sunt et stare ante Filium hominis
37 erat autem diebus docens in templo noctibus vero exiens morabatur in monte qui vocatur Oliveti
38 et omnis populus manicabat ad eum in templo audire eum.

GOSPEL ACCORDING TO LUKE CHAPTER 22

(Verse 20: The Institution of the Lord's Supper, the Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mitra of India and Persia. See Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

1 adpropinquabat autem dies festus azymorum qui dicitur pascha
2 et quaerebant principes sacerdotum et scribae quomodo eum interficerent timebant vero plebem
3 intravit autem Satanas in Iudam qui cognominatur Scarioth unum de duodecim
4 et abiit et locutus est cum principibus sacerdotum et magistratibus quemadmodum illum traderet eis
5 et gavisi sunt et pacti sunt pecuniam illi dare
6 et spopondit et quaerebat oportunitatem ut traderet illum sine turbis
7 venit autem dies azymorum in qua necesse erat occidi pascha
8 et misit Petrum et Iohannem dicens euntes parate nobis pascha ut manducemus
9 at illi dixerunt ubi vis paremus
10 et dixit ad eos ecce introeuntibus vobis in civitatem occurret vobis homo amphoram aquae portans sequimini eum in domum in qua intrat
11 et dicetis patri familias domus dicit tibi magister ubi est diversorium ubi pascha cum discipulis meis manducem
12 et ipse vobis ostendet cenaculum magnum stratum et ibi parate
13 euntes autem invenerunt sicut dixit illis et paraverunt pascha
14 et cum facta esset hora discubuit et duodecim apostoli cum eo
15 et ait illis desiderio desideravi hoc pascha manducare vobiscum antequam patiar
16 dico enim vobis quia ex hoc non manducabo illud donec impleatur in regno Dei
17 et accepto calice gratias egit et dixit accipite et dividite inter vos
18 dico enim vobis quod non bibam de generatione vitis donec regnum Dei veniat
19 et accepto pane gratias egit et fregit et dedit eis dicens hoc est corpus meum quod pro vobis datur hoc facite in meam commemorationem
20 similiter et calicem postquam cenavit dicens hic est calix novum testamentum in sanguine meo quod pro vobis funditur
21 verumtamen ecce manus tradentis me mecum est in mensa
22 et quidem Filius hominis secundum quod definitum est vadit verumtamen vae illi homini per quem traditur
23 et ipsi coeperunt quaerere inter se quis esset ex eis qui hoc facturus esset
24 facta est autem et contentio inter eos quis eorum videretur esse maior
25 dixit autem eis reges gentium dominantur eorum et qui potestatem habent super eos benefici vocantur
26 vos autem non sic sed qui maior est in vobis fiat sicut iunior et qui praecessor est sicut ministrator
27 nam quis maior est qui recumbit an qui ministrat nonne qui recumbit ego autem in medio vestrum sum sicut qui ministrat
28 vos autem estis qui permansistis mecum in temptationibus meis
29 et ego dispono vobis sicut disposuit mihi Pater meus regnum
30 ut edatis et bibatis super mensam meam in regno et sedeatis super thronos iudicantes duodecim tribus Israhel

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31 ait autem Dominus Simon Simon ecce Satanas expetivit vos ut cribraret sicut triticum
32 ego autem rogavi pro te ut non deficiat fides tua et tu aliquando conversus confirma fratres tuos
33 qui dixit ei Domine tecum paratus sum et in carcerem et in mortem ire
34 et ille dixit dico tibi Petre non cantabit hodie gallus donec ter abneges nosse me
35 et dixit eis quando misi vos sine sacculo et pera et calciamentis numquid aliquid defuit vobis at illi dixerunt nihil
36 dixit ergo eis sed nunc qui habet sacculum tollat similiter et peram et qui non habet vendat tunicam suam et emat gladium
37 dico enim vobis quoniam adhuc hoc quod scriptum est oportet impleri in me et quod cum iniustis deputatus est etenim ea quae sunt de me finem habent
38 at illi dixerunt Domine ecce gladii duo hic at ille dixit eis satis est
39 et egressus ibat secundum consuetudinem in montem Olivarum secuti sunt autem illum et discipuli
40 et cum pervenisset ad locum dixit illis orate ne intretis in temptationem
41 et ipse avulsus est ab eis quantum iactus est lapidis et positis genibus orabat
42 dicens Pater si vis transfer calicem istum a me verumtamen non mea voluntas sed tua fiat
43 apparuit autem illi angelus de caelo confortans eum et factus in agonia prolixius orabat
44 et factus est sudor eius sicut guttae sanguinis decurrentis in terram
45 et cum surrexisset ab oratione et venisset ad discipulos suos invenit eos dormientes prae tristitia
46 et ait illis quid dormitis surgite orate ne intretis in temptationem
47 adhuc eo loquente ecce turba et qui vocabatur Iudas unus de duodecim antecedebat eos et adpropinquavit Iesu ut oscularetur eum
48 Iesus autem dixit ei Iuda osculo Filium hominis tradis
49 videntes autem hii qui circa ipsum erant quod futurum erat dixerunt ei Domine si percutimus in gladio
50 et percussit unus ex illis servum principis sacerdotum et amputavit auriculam eius dextram
51 respondens autem Iesus ait sinite usque huc et cum tetigisset auriculam eius sanavit eum
52 dixit autem Iesus ad eos qui venerant ad se principes sacerdotum et magistratus templi et seniores quasi ad latronem existis cum gladiis et fustibus
53 cum cotidie vobiscum fuerim in templo non extendistis manus in me sed haec est hora vestra et potestas tenebrarum
54 conprehendentes autem eum duxerunt ad domum principis sacerdotum Petrus vero sequebatur a longe
55 accenso autem igni in medio atrio et circumsedentibus illis erat Petrus in medio eorum
56 quem cum vidisset ancilla quaedam sedentem ad lumen et eum fuisset intuita dixit et hic cum illo erat
57 at ille negavit eum dicens mulier non novi illum
58 et post pusillum alius videns eum dixit et tu de illis es Petrus vero ait o homo non sum
59 et intervallo facto quasi horae unius alius quidam adfirmabat dicens vere et hic cum illo erat nam et Galilaeus est
60 et ait Petrus homo nescio quod dicis et continuo adhuc illo loquente cantavit gallus
61 et conversus Dominus respexit Petrum et recordatus est Petrus verbi Domini sicut dixit quia priusquam gallus cantet ter me negabis
62 et egressus foras Petrus flevit amare
63 et viri qui tenebant illum inludebant ei caedentes
64 et velaverunt eum et percutiebant faciem eius et interrogabant eum dicentes prophetiza quis est qui te percussit
65 et alia multa blasphemantes dicebant in eum
66 et ut factus est dies convenerunt seniores plebis et principes sacerdotum et scribae et duxerunt illum in concilium suum dicentes si tu es Christus dic nobis
67 et ait illis si vobis dixero non creditis mihi
68 si autem et interrogavero non respondebitis mihi neque dimittetis
69 ex hoc autem erit Filius hominis sedens a dextris virtutis Dei
70 dixerunt autem omnes tu ergo es Filius Dei qui ait vos dicitis quia ego sum
71 at illi dixerunt quid adhuc desideramus testimonium ipsi enim audivimus de ore eius.

GOSPEL ACCORDING TO LUKE CHAPTER 23

(Verse 18: On the crucifixion of Jesus, see Matthew, introduction Chapter 27. Verse This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.). Ioseph ab Arimathia, verse 51: There is no place called Arimathia; this name is the hidden author's signature of Ioseph [b]ar Mathia [Hebrew for: Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathias, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

1 et surgens omnis multitudo eorum duxerunt illum ad Pilatum
2 coeperunt autem accusare illum dicentes hunc invenimus subvertentem gentem nostram et prohibentem tributa dari Caesari et dicentem se Christum regem esse
3 Pilatus autem interrogavit eum dicens tu es rex Iudaeorum at ille respondens ait tu dicis
4 ait autem Pilatus ad principes sacerdotum et turbas nihil invenio causae in hoc homine
5 at illi invalescebant dicentes commovet populum docens per universam Iudaeam et incipiens a Galilaea usque huc
6 Pilatus autem audiens Galilaeam interrogavit si homo Galilaeus esset
7 et ut cognovit quod de Herodis potestate esset remisit eum ad Herodem qui et ipse Hierosolymis erat illis diebus

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8 Herodes autem viso Iesu gavisus est valde erat enim cupiens ex multo tempore videre eum eo quod audiret multa de illo et sperabat signum aliquod videre ab eo fieri
9 interrogabat autem illum multis sermonibus at ipse nihil illi respondebat
10 stabant etiam principes sacerdotum et scribae constanter accusantes eum
11 sprevit autem illum Herodes cum exercitu suo et inlusit indutum veste alba et remisit ad Pilatum
12 et facti sunt amici Herodes et Pilatus in ipsa die nam antea inimici erant ad invicem
13 Pilatus autem convocatis principibus sacerdotum et magistratibus et plebe
14 dixit ad illos obtulistis mihi hunc hominem quasi avertentem populum et ecce ego coram vobis interrogans nullam causam inveni in homine isto ex his in quibus eum accusatis
15 sed neque Herodes nam remisi vos ad illum et ecce nihil dignum morte actum est ei
16 emendatum ergo illum dimittam
17 necesse autem habebat dimittere eis per diem festum unum
18 exclamavit autem simul universa turba dicens tolle hunc et dimitte nobis Barabban
19 qui erat propter seditionem quandam factam in civitate et homicidium missus in carcerem
20 iterum autem Pilatus locutus est ad illos volens dimittere Iesum
21 at illi succlamabant dicentes crucifige crucifige illum
22 ille autem tertio dixit ad illos quid enim mali fecit iste nullam causam mortis invenio in eo corripiam ergo illum et dimittam
23 at illi instabant vocibus magnis postulantes ut crucifigeretur et invalescebant voces eorum
24 et Pilatus adiudicavit fieri petitionem eorum
25 dimisit autem illis eum qui propter homicidium et seditionem missus fuerat in carcerem quem petebant Iesum vero tradidit voluntati eorum
26 et cum ducerent eum adprehenderunt Simonem quendam Cyrenensem venientem de villa et inposuerunt illi crucem portare post Iesum
27 sequebatur autem illum multa turba populi et mulierum quae plangebant et lamentabant eum
28 conversus autem ad illas Iesus dixit filiae Hierusalem nolite flere super me sed super vos ipsas flete et super filios vestros
29 quoniam ecce venient dies in quibus dicent beatae steriles et ventres qui non genuerunt et ubera quae non lactaverunt
30 tunc incipient dicere montibus cadite super nos et collibus operite nos
31 quia si in viridi ligno haec faciunt in arido quid fiet
32 ducebantur autem et alii duo nequam cum eo ut interficerentur
33 et postquam venerunt in locum qui vocatur Calvariae ibi crucifixerunt eum et latrones unum a dextris et alterum a sinistris
34 Iesus autem dicebat Pater dimitte illis non enim sciunt quid faciunt dividentes vero vestimenta eius miserunt sortes
35 et stabat populus expectans et deridebant illum principes cum eis dicentes alios salvos fecit se salvum faciat si hic est Christus Dei electus
36 inludebant autem ei et milites accedentes et acetum offerentes illi
37 dicentes si tu es rex Iudaeorum salvum te fac
38 erat autem et superscriptio inscripta super illum litteris graecis et latinis et hebraicis hic est rex Iudaeorum
39 unus autem de his qui pendebant latronibus blasphemabat eum dicens si tu es Christus salvum fac temet ipsum et nos
40 respondens autem alter increpabat illum dicens neque tu times Deum quod in eadem damnatione es
41 et nos quidem iuste nam digna factis recipimus hic vero nihil mali gessit
42 et dicebat ad Iesum Domine memento mei cum veneris in regnum tuum
43 et dixit illi Iesus amen dico tibi hodie mecum eris in paradiso
44 erat autem fere hora sexta et tenebrae factae sunt in universa terra usque in nonam horam
45 et obscuratus est sol et velum templi scissum est medium
46 et clamans voce magna Iesus ait Pater in manus tuas commendo spiritum meum et haec dicens exspiravit
47 videns autem centurio quod factum fuerat glorificavit Deum dicens vere hic homo iustus erat
48 et omnis turba eorum qui simul aderant ad spectaculum istud et videbant quae fiebant percutientes pectora sua revertebantur
49 stabant autem omnes noti eius a longe et mulieres quae secutae erant eum a Galilaea haec videntes
50 et ecce vir nomine Ioseph qui erat decurio vir bonus et iustus
51 hic non consenserat consilio et actibus eorum ab Arimathia civitate Iudaeae qui expectabat et ipse regnum Dei
52 hic accessit ad Pilatum et petiit corpus Iesu
53 et depositum involvit sindone et posuit eum in monumento exciso in quo nondum quisquam positus fuerat
54 et dies erat parasceves et sabbatum inlucescebat
55 subsecutae autem mulieres quae cum ipso venerant de Galilaea viderunt monumentum et quemadmodum positum erat corpus eius
56 et revertentes paraverunt aromata et unguenta et sabbato quidem siluerunt secundum mandatum.

GOSPEL ACCORDING TO LUKE CHAPTER 24

1 una autem sabbati valde diluculo venerunt ad monumentum portantes quae paraverant aromata
2 et invenerunt lapidem revolutum a monumento
3 et ingressae non invenerunt corpus Domini Iesu
4 et factum est dum mente consternatae essent de isto ecce duo viri steterunt secus illas in veste fulgenti
5 cum timerent autem et declinarent vultum in terram dixerunt ad illas quid quaeritis viventem cum mortuis

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6 non est hic sed surrexit recordamini qualiter locutus est vobis cum adhuc in Galilaea esset

7 dicens quia oportet Filium hominis tradi in manus hominum peccatorum et crucifigi et die tertia resurgere

8 et recordatae sunt verborum eius

9 et regressae a monumento nuntiaverunt haec omnia illis undecim et ceteris omnibus

10 erat autem Maria Magdalene et Iohanna et Maria Iacobi et ceterae quae cum eis erant quae dicebant ad apostolos haec

11 et visa sunt ante illos sicut deliramentum verba ista et non credebant illis

12 Petrus autem surgens cucurrit ad monumentum et procumbens videt linteamina sola posita et abiit secum mirans quod factum fuerat

13 et ecce duo ex illis ibant ipsa die in castellum quod erat in spatio stadiorum sexaginta ab Hierusalem nomine Emmaus

14 et ipsi loquebantur ad invicem de his omnibus quae acciderant

15 et factum est dum fabularentur et secum quaererent et ipse Iesus adpropinquans ibat cum illis

16 oculi autem illorum tenebantur ne eum agnoscerent

17 et ait ad illos qui sunt hii sermones quos confertis ad invicem ambulantes et estis tristes

18 et respondens unus cui nomen Cleopas dixit ei tu solus peregrinus es in Hierusalem et non cognovisti quae facta sunt in illa his diebus

19 quibus ille dixit quae et dixerunt de Iesu Nazareno qui fuit vir propheta potens in opere et sermone coram Deo et omni populo

20 et quomodo eum tradiderunt summi sacerdotum et principes nostri in damnationem mortis et crucifixerunt eum

21 nos autem sperabamus quia ipse esset redempturus Israhel et nunc super haec omnia tertia dies hodie quod haec facta sunt

22 sed et mulieres quaedam ex nostris terruerunt nos quae ante lucem fuerunt ad monumentum

23 et non invento corpore eius venerunt dicentes se etiam visionem angelorum vidisse qui dicunt eum vivere

24 et abierunt quidam ex nostris ad monumentum et ita invenerunt sicut mulieres dixerunt ipsum vero non viderunt

25 et ipse dixit ad eos o stulti et tardi corde ad credendum in omnibus quae locuti sunt prophetae

26 nonne haec oportuit pati Christum et ita intrare in gloriam suam

27 et incipiens a Mose et omnibus prophetis interpretabatur illis in omnibus scripturis quae de ipso erant

28 et adpropinquaverunt castello quo ibant et ipse se finxit longius ire

29 et coegerunt illum dicentes mane nobiscum quoniam advesperascit et inclinata est iam dies et intravit cum illis

30 et factum est dum recumberet cum illis accepit panem et benedixit ac fregit et porrigebat illis

31 et aperti sunt oculi eorum et cognoverunt eum et ipse evanuit ex oculis eorum

32 et dixerunt ad invicem nonne cor nostrum ardens erat in nobis dum loqueretur in via et aperiret nobis scripturas

33 et surgentes eadem hora regressi sunt in Hierusalem et invenerunt congregatos undecim et eos qui cum ipsis erant

34 dicentes quod surrexit Dominus vere et apparuit Simoni

35 et ipsi narrabant quae gesta erant in via et quomodo cognoverunt eum in fractione panis

36 dum haec autem loquuntur Iesus stetit in medio eorum et dicit eis pax vobis ego sum nolite timere

37 conturbati vero et conterriti existimabant se spiritum videre

38 et dixit eis quid turbati estis et cogitationes ascendunt in corda vestra

39 videte manus meas et pedes quia ipse ego sum palpate et videte quia spiritus carnem et ossa non habet sicut me videtis habere

40 et cum hoc dixisset ostendit eis manus et pedes

41 adhuc autem illis non credentibus et mirantibus prae gaudio dixit habetis hic aliquid quod manducetur

42 at illi obtulerunt ei partem piscis assi et favum mellis

43 et cum manducasset coram eis sumens reliquias dedit eis

44 et dixit ad eos haec sunt verba quae locutus sum ad vos cum adhuc essem vobiscum quoniam necesse est impleri omnia quae scripta sunt in lege Mosi et prophetis et psalmis de me

45 tunc aperuit illis sensum ut intellegerent scripturas

46 et dixit eis quoniam sic scriptum est et sic oportebat Christum pati et resurgere a mortuis die tertia

47 et praedicari in nomine eius paenitentiam et remissionem peccatorum in omnes gentes incipientibus ab Hierosolyma

48 vos autem estis testes horum

49 et ego mitto promissum Patris mei in vos vos autem sedete in civitate quoadusque induamini virtutem ex alto

50 eduxit autem eos foras in Bethaniam et elevatis manibus suis benedixit eis

51 et factum est dum benediceret illis recessit ab eis et ferebatur in caelum

52 et ipsi adorantes regressi sunt in Hierusalem cum gaudio magno

53 et erant semper in templo laudantes et benedicentes Deum amen.

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THE GOSPEL ACCORDING TO JOHN

or The Gospel of John, or just John
Estimated Range of Dating: 90-120 A.D.

(The Gospel of John is the fourth and the latest of the canonical gospels. Like the three other gospels it is anonymous, although it identifies an unnamed "disciple whom Jesus loved" as the source of its traditions. However, John is very different from the older Synoptic Gospels as it gives only a schematic account of the ministry of Jesus. It is more closely related in style and content to the three Johannine epistles. Some scholars treat these four books, along with the Book of Revelation, as a single group of Johannine literature, although it is not written by the same author.

The authorship of this group of literature has been debated by scholars since at least the 2nd century AD. The main question is which writer wrote which of the writings. Church tradition attributes all the books to John the Apostle which is highly unlikely. Most scholars conclude that the apostle John wrote none of these works. There may have been a single author for the gospel and the three epistles. They agree that all three letters are written by the same author, although there is debate on who that author is.

Although some scholars conclude the author of the epistles was different from that of the gospel, all four works probably originated from the same community that lived in the Greek City of Ephesus in around 90-110 AD. In the case of Revelation, scholars agree that it was written by a separate author, most likely by John of Patmos in c. 95.

The phrase "the disciple whom Jesus loved" or, in John 20:2, "the disciple beloved of Jesus" is used six times in the Gospel of John, but in no other New Testament accounts of Jesus. John 21:24 states that the Gospel of John is based on the written testimony of this disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist but this is rejected by most scholars.

The Gospel of John and the three Johannine epistles exhibit strong resemblances in theology and style. The letters were written later than the gospel because the gospel reflects the break between the Johannine Christians and the Jewish synagogue while in the letters the Johannine community itself is disintegrating (1 John 2:19).

The Gospel of John is significantly different from the synoptic gospels, with major variations in material, theological emphasis, chronology, and literary style. John lacks scenes from the Synoptics such as Jesus' baptism, the calling of the Twelve, exorcisms, parables, and the Transfiguration. Conversely, it includes scenes not found in the Synoptics, including Jesus turning water into wine at the wedding at Cana, the resurrection of Lazarus, Jesus washing the feet of his disciples, and multiple visits to Jerusalem. For John, Nazareth, Jesus' town of origin is irrelevant, for he saw it probably as synonymous with Sepphoris the large capital of Galilee. Whilst Jesus in the first three gospels is portayed as human leader, teacher and healer, for John, Jesus comes from beyond this world, from God the Father; a teaching of the Roman Church that became popular in the early 2nd century AD.

John never lists all of the Twelve Disciples and names at least one disciple, Nathanael, whose name is not found in the Synoptics. Nathanael or Nathaniel (Hebrew for "God has given") of Cana in Galilee was a follower or disciple of Jesus, mentioned only in the Gospel of John in Chapters 1 and 21. Nathanael has often been identified with Bartholomew the Apostle, mentioned in the synoptic gospels and Acts 1:13. He reappears (as "Nathanael of Cana") at the end of John's Gospel, as one of the disciples to whom Jesus appeared at the Sea of Galilee after the Resurrection.

There are also some discrepancies between John and the Synoptics, some amounting to contradictions. The teachings of Jesus found in the synoptic gospels are very different from those recorded in John, and since the 19th century scholars have almost unanimously accepted that these Johannine discourses are less likely than the synoptic parables to be historical, and were likely written for theological purposes. Scholars usually agree that John is not entirely without historical value: certain sayings in John are as old or older than their synoptic counterparts, his representation of the topography around Jerusalem is often superior to that of the synoptics, his testimony that Jesus was executed before, rather than on, Passover, might well be more accurate, and his presentation of Jesus in the garden and the prior meeting held by the Jewish authorities are possibly more historically plausible than their synoptic parallels.)

SANCTUM IESU CHRISTI
EVANGELIUM SECUNDUM IOANNEM
GOSPEL ACCORDING TO JOHN CHAPTER 1
[PROLOGUE]

(Originally, light and darkness had a religious, but also a political significance. Especially since the time of Alexander's conquests, the Sadducees [the Zadokites, "the righteous", Zealots, and Siccarii] also called themselves "sons of light" and referred to their unbelieving enemies as "sons of darkness" [See Appendix D: The Dead Sea Scrolls]. The Zealot freedom movement was known as "the Star" and its respective leader as the Messiah; hence, Bible scholars call it the "Messianic Movement".

Verse 28: Baptism is a Jewish initiation and purification ritual called a mikvah. John the Baptist or Baptiser: As in most biographies (and this is what the gospels chiefly are), the characters surrounding the main character are its relatives, friends, or schoolmates. John the Baptist was

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probably Jesus' uncle or cousin. See the family tree, Appendix: Maps & Charts. Verse 39: They said to him: Rabbi, which is Hebrew for Teacher.)

1 in principio erat Verbum et Verbum erat apud Deum et Deus erat Verbum

2 hoc erat in principio apud Deum

3 omnia per ipsum facta sunt et sine ipso factum est nihil quod factum est

4 in ipso vita erat et vita erat lux hominum

5 et lux in tenebris lucet et tenebrae eam non conprehenderunt

6 fuit homo missus a Deo cui nomen erat Iohannes

7 hic venit in testimonium ut testimonium perhiberet de lumine ut omnes crederent per illum

8 non erat ille lux sed ut testimonium perhiberet de lumine

9 erat lux vera quae inluminat omnem hominem venientem in mundum

10 in mundo erat et mundus per ipsum factus est et mundus eum non cognovit

11 in propria venit et sui eum non receperunt

12 quotquot autem receperunt eum dedit eis potestatem filios Dei fieri his qui credunt in nomine eius

13 qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri sed ex Deo nati sunt

14 et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius gloriam quasi unigeniti a Patre plenum gratiae et veritatis

15 Iohannes testimonium perhibet de ipso et clamat dicens hic erat quem dixi vobis qui post me venturus est ante me factus est quia prior me erat

16 et de plenitudine eius nos omnes accepimus et gratiam pro gratia

17 quia lex per Mosen data est gratia et veritas per Iesum Christum facta est

18 Deum nemo vidit umquam unigenitus Filius qui est in sinu Patris ipse enarravit

19 et hoc est testimonium Iohannis quando miserunt Iudaei ab Hierosolymis sacerdotes et Levitas ad eum ut interrogarent eum tu quis es

20 et confessus est et non negavit et confessus est quia non sum ego Christus

21 et interrogaverunt eum quid ergo Helias es tu et dicit non sum propheta es tu et respondit non

22 dixerunt ergo ei quis es ut responsum demus his qui miserunt nos quid dicis de te ipso

23 ait ego vox clamantis in deserto dirigite viam Domini sicut dixit Esaias propheta

24 et qui missi fuerant erant ex Pharisaeis

25 et interrogaverunt eum et dixerunt ei quid ergo baptizas si tu non es Christus neque Helias neque propheta

26 respondit eis Iohannes dicens ego baptizo in aqua medius autem vestrum stetit quem vos non scitis

27 ipse est qui post me venturus est qui ante me factus est cuius ego non sum dignus ut solvam eius corrigiam calciamenti

28 haec in Bethania facta sunt trans Iordanen ubi erat Iohannes baptizans

29 altera die videt Iohannes Iesum venientem ad se et ait ecce agnus Dei qui tollit peccatum mundi

30 hic est de quo dixi post me venit vir qui ante me factus est quia prior me erat

31 et ego nesciebam eum sed ut manifestaretur Israhel propterea veni ego in aqua baptizans

32 et testimonium perhibuit Iohannes dicens quia vidi Spiritum descendentem quasi columbam de caelo et mansit super eum

33 et ego nesciebam eum sed qui misit me baptizare in aqua ille mihi dixit super quem videris Spiritum descendentem et manentem super eum hic est qui baptizat in Spiritu Sancto

34 et ego vidi et testimonium perhibui quia hic est Filius Dei

35 altera die iterum stabat Iohannes et ex discipulis eius duo

36 et respiciens Iesum ambulantem dicit ecce agnus Dei

37 et audierunt eum duo discipuli loquentem et secuti sunt Iesum

38 conversus autem Iesus et videns eos sequentes dicit eis quid quaeritis qui dixerunt ei rabbi quod dicitur interpretatum magister ubi habitas

39 dicit eis venite et videte venerunt et viderunt ubi maneret et apud eum manserunt die illo hora autem erat quasi decima

40 erat autem Andreas frater Simonis Petri unus ex duobus qui audierant ab Iohanne et secuti fuerant eum

41 invenit hic primum fratrem suum Simonem et dicit ei invenimus Messiam quod est interpretatum Christus

42 et adduxit eum ad Iesum intuitus autem eum Iesus dixit tu es Simon filius Iohanna tu vocaberis Cephas quod interpretatur Petrus

43 in crastinum voluit exire in Galilaeam et invenit Philippum et dicit ei Iesus sequere me

44 erat autem Philippus a Bethsaida civitate Andreae et Petri

45 invenit Philippus Nathanahel et dicit ei quem scripsit Moses in lege et prophetae invenimus Iesum filium Ioseph a Nazareth

46 et dixit ei Nathanahel a Nazareth potest aliquid boni esse dicit ei Philippus veni et vide

47 vidit Iesus Nathanahel venientem ad se et dicit de eo ecce vere Israhelita in quo dolus non est

48 dicit ei Nathanahel unde me nosti respondit Iesus et dixit ei priusquam te Philippus vocaret cum esses sub ficu vidi te

49 respondit ei Nathanahel et ait rabbi tu es Filius Dei tu es rex Israhel

50 respondit Iesus et dixit ei quia dixi tibi vidi te sub ficu credis maius his videbis

51 et dicit ei amen amen dico vobis videbitis caelum apertum et angelos Dei ascendentes et descendentes supra Filium hominis.

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GOSPEL ACCORDING TO JOHN CHAPTER 2

1 et die tertio nuptiae factae sunt in Cana Galilaeae et erat mater Iesu ibi

2 vocatus est autem ibi et Iesus et discipuli eius ad nuptias

3 et deficiente vino dicit mater Iesu ad eum vinum non habent

4 et dicit ei Iesus quid mihi et tibi est mulier nondum venit hora mea

5 dicit mater eius ministris quodcumque dixerit vobis facite

6 erant autem ibi lapideae hydriae sex positae secundum purificationem Iudaeorum capientes singulae metretas binas vel ternas

7 dicit eis Iesus implete hydrias aqua et impleverunt eas usque ad summum

8 et dicit eis Iesus haurite nunc et ferte architriclino et tulerunt

9 ut autem gustavit architriclinus aquam vinum factam et non sciebat unde esset ministri autem sciebant qui hauerierant aquam vocat sponsum architriclinus

10 et dicit ei omnis homo primum bonum vinum ponit et cum inebriati fuerint tunc id quod deterius est tu servasti bonum vinum usque adhuc

11 hoc fecit initium signorum Iesus in Cana Galilaeae et manifestavit gloriam suam et crediderunt in eum discipuli eius

12 post hoc descendit Capharnaum ipse et mater eius et fratres eius et discipuli eius et ibi manserunt non multis diebus

13 et prope erat pascha Iudaeorum et ascendit Hierosolyma Iesus

14 et invenit in templo vendentes boves et oves et columbas et nummularios sedentes

15 et cum fecisset quasi flagellum de funiculis omnes eiecit de templo oves quoque et boves et nummulariorum effudit aes et mensas subvertit

16 et his qui columbas vendebant dixit auferte ista hinc nolite facere domum Patris mei domum negotiationis

17 recordati vero sunt discipuli eius quia scriptum est zelus domus tuae comedit me

18 responderunt ergo Iudaei et dixerunt ei quod signum ostendis nobis quia haec facis

19 respondit Iesus et dixit eis solvite templum hoc et in tribus diebus excitabo illud

20 dixerunt ergo Iudaei quadraginta et sex annis aedificatum est templum hoc et tu tribus diebus excitabis illud

21 ille autem dicebat de templo corporis sui

22 cum ergo resurrexisset a mortuis recordati sunt discipuli eius quia hoc dicebat et crediderunt scripturae et sermoni quem dixit Iesus

23 cum autem esset Hierosolymis in pascha in die festo multi crediderunt in nomine eius videntes signa eius quae faciebat

24 ipse autem Iesus non credebat semet ipsum eis eo quod ipse nosset omnes

25 et quia opus ei non erat ut quis testimonium perhiberet de homine ipse enim sciebat quid esset in homine.

GOSPEL ACCORDING TO JOHN CHAPTER 3

(The Gospel of John, continually presents Jesus as the Son of God. In the Holy Land, the real Jesus would never have compared himself to God because such a deed would be a violation of the first three of the Ten Commandments and for this heresy he would have been stoned to death. This text has been written in the 2nd century for the Greek-speaking elite of the Roman Empire.)

1 erat autem homo ex Pharisaeis Nicodemus nomine princeps Iudaeorum

2 hic venit ad eum nocte et dixit ei rabbi scimus quia a Deo venisti magister nemo enim potest haec signa facere quae tu facis nisi fuerit Deus cum eo

3 respondit Iesus et dixit ei amen amen dico tibi nisi quis natus fuerit denuo non potest videre regnum Dei

4 dicit ad eum Nicodemus quomodo potest homo nasci cum senex sit numquid potest in ventrem matris suae iterato introire et nasci

5 respondit Iesus amen amen dico tibi nisi quis renatus fuerit ex aqua et Spiritu non potest introire in regnum Dei

6 quod natum est ex carne caro est et quod natum est ex Spiritu spiritus est

7 non mireris quia dixi tibi oportet vos nasci denuo

8 Spiritus ubi vult spirat et vocem eius audis sed non scis unde veniat et quo vadat sic est omnis qui natus est ex Spiritu

9 respondit Nicodemus et dixit ei quomodo possunt haec fieri

10 respondit Iesus et dixit ei tu es magister Israhel et haec ignoras

11 amen amen dico tibi quia quod scimus loquimur et quod vidimus testamur et testimonium nostrum non accipitis

12 si terrena dixi vobis et non creditis quomodo si dixero vobis caelestia credetis

13 et nemo ascendit in caelum nisi qui descendit de caelo Filius hominis qui est in caelo

14 et sicut Moses exaltavit serpentem in deserto ita exaltari oportet Filium hominis

15 ut omnis qui credit in ipso non pereat sed habeat vitam aeternam

16 sic enim dilexit Deus mundum ut Filium suum unigenitum daret ut omnis qui credit in eum non pereat sed habeat vitam aeternam

17 non enim misit Deus Filium suum in mundum ut iudicet mundum sed ut salvetur mundus per ipsum

18 qui credit in eum non iudicatur qui autem non credit iam iudicatus est quia non credidit in nomine unigeniti Filii Dei

19 hoc est autem iudicium quia lux venit in mundum et dilexerunt homines magis tenebras quam lucem erant enim eorum mala opera

20 omnis enim qui mala agit odit lucem et non venit ad lucem ut non arguantur opera eius

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21 qui autem facit veritatem venit ad lucem ut manifestentur eius opera quia in Deo sunt facta
22 post haec venit Iesus et discipuli eius in iudaeam terram et illic demorabatur cum eis et baptizabat
23 erat autem et Iohannes baptizans in Aenon iuxta Salim quia aquae multae erant illic et adveniebant et baptizabantur
24 nondum enim missus fuerat in carcerem Iohannes
25 facta est ergo quaestio ex discipulis Iohannis cum Iudaeis de purificatione
26 et venerunt ad Iohannem et dixerunt ei rabbi qui erat tecum trans Iordanen cui tu testimonium perhibuisti ecce hic baptizat et omnes veniunt ad eum
27 respondit Iohannes et dixit non potest homo accipere quicquam nisi fuerit ei datum de caelo
28 ipsi vos mihi testimonium perhibetis quod dixerim ego non sum Christus sed quia missus sum ante illum
29 qui habet sponsam sponsus est amicus autem sponsi qui stat et audit eum gaudio gaudet propter vocem sponsi hoc ergo gaudium meum impletum est
30 illum oportet crescere me autem minui
31 qui desursum venit supra omnes est qui est de terra de terra est et de terra loquitur qui de caelo venit supra omnes est
32 et quod vidit et audivit hoc testatur et testimonium eius nemo accipit
33 qui accipit eius testimonium signavit quia Deus verax est
34 quem enim misit Deus verba Dei loquitur non enim ad mensuram dat Deus Spiritum
35 Pater diligit Filium et omnia dedit in manu eius
36 qui credit in Filium habet vitam aeternam qui autem incredulus est Filio non videbit vitam sed ira Dei manet super eum.

GOSPEL ACCORDING TO JOHN CHAPTER 4

(Samaria is a strip of land between Galilee in the north and Judaea in the south. Samaritans are a community of Hebrews whose ancestors have not been deported to Assyria or Babylonia. They call themselves Bene Ysrael [sons, children of Israel]. They follow only the laws of the Torah [the Five Books of Moses]. They reject all other books of the Bible, since they have been written in foreign lands [Babylonia and Persia], and they despise the returning Jews as conquerors and upstarts.).

1 ut ergo cognovit Iesus quia audierunt Pharisaei quia Iesus plures discipulos facit et baptizat quam Iohannes
2 quamquam Iesus non baptizaret sed discipuli eius
3 reliquit Iudaeam et abiit iterum in Galilaeam
4 oportebat autem eum transire per Samariam
5 venit ergo in civitatem Samariae quae dicitur Sychar iuxta praedium quod dedit Iacob Ioseph filio suo
6 erat autem ibi fons Iacob Iesus ergo fatigatus ex itinere sedebat sic super fontem hora erat quasi sexta
7 venit mulier de Samaria haurire aquam dicit ei Iesus da mihi bibere
8 discipuli enim eius abierant in civitatem ut cibos emerent
9 dicit ergo ei mulier illa samaritana quomodo tu Iudaeus cum sis bibere a me poscis quae sum mulier samaritana non enim coutuntur Iudaei Samaritanis
10 respondit Iesus et dixit ei si scires donum Dei et quis est qui dicit tibi da mihi bibere tu forsitan petisses ab eo et dedisset tibi aquam vivam
11 dicit ei mulier Domine neque in quo haurias habes et puteus altus est unde ergo habes aquam vivam
12 numquid tu maior es patre nostro Iacob qui dedit nobis puteum et ipse ex eo bibit et filii eius et pecora eius
13 respondit Iesus et dixit ei omnis qui bibit ex aqua hac sitiet iterum qui autem biberit ex aqua quam ego dabo ei non sitiet in aeternum
14 sed aqua quam dabo ei fiet in eo fons aquae salientis in vitam aeternam
15 dicit ad eum mulier Domine da mihi hanc aquam ut non sitiam neque veniam huc haurire
16 dicit ei Iesus vade voca virum tuum et veni huc
17 respondit mulier et dixit non habeo virum dicit ei Iesus bene dixisti quia non habeo virum
18 quinque enim viros habuisti et nunc quem habes non est tuus vir hoc vere dixisti
19 dicit ei mulier Domine video quia propheta es tu
20 patres nostri in monte hoc adoraverunt et vos dicitis quia Hierosolymis est locus ubi adorare oportet
21 dicit ei Iesus mulier crede mihi quia veniet hora quando neque in monte hoc neque in Hierosolymis adorabitis Patrem
22 vos adoratis quod nescitis nos adoramus quod scimus quia salus ex Iudaeis est
23 sed venit hora et nunc est quando veri adoratores adorabunt Patrem in spiritu et veritate nam et Pater tales quaerit qui adorent eum
24 spiritus est Deus et eos qui adorant eum in spiritu et veritate oportet adorare
25 dicit ei mulier scio quia Messias venit qui dicitur Christus cum ergo venerit ille nobis adnuntiabit omnia
26 dicit ei Iesus ego sum qui loquor tecum
27 et continuo venerunt discipuli eius et mirabantur quia cum muliere loquebatur nemo tamen dixit quid quaeris aut quid loqueris cum ea
28 reliquit ergo hydriam suam mulier et abiit in civitatem et dicit illis hominibus
29 venite videte hominem qui dixit mihi omnia quaecumque feci numquid ipse est Christus
30 exierunt de civitate et veniebant ad eum
31 interea rogabant eum discipuli dicentes rabbi manduca
32 ille autem dixit eis ego cibum habeo manducare quem vos nescitis
33 dicebant ergo discipuli ad invicem numquid aliquis adtulit ei manducare
34 dicit eis Iesus meus cibus est ut faciam voluntatem eius qui misit me ut perficiam opus eius
35 nonne vos dicitis quod adhuc quattuor menses sunt et messis venit ecce dico vobis levate oculos vestros et videte regiones quia albae sunt iam ad messem

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36 et qui metit mercedem accipit et congregat fructum in vitam aeternam ut et qui seminat simul gaudeat et qui metit
37 in hoc enim est verbum verum quia alius est qui seminat et alius est qui metit
38 ego misi vos metere quod vos non laborastis alii laboraverunt et vos in laborem eorum introistis
39 ex civitate autem illa multi crediderunt in eum Samaritanorum propter verbum mulieris testimonium perhibentis quia dixit mihi omnia quaecumque feci
40 cum venissent ergo ad illum Samaritani rogaverunt eum ut ibi maneret et mansit ibi duos dies
41 et multo plures crediderunt propter sermonem eius
42 et mulieri dicebant quia iam non propter tuam loquellam credimus ipsi enim audivimus et scimus quia hic est vere salvator mundi
43 post duos autem dies exiit inde et abiit in Galilaeam
44 ipse enim Iesus testimonium perhibuit quia propheta in sua patria honorem non habet
45 cum ergo venisset in Galilaeam exceperunt eum Galilaei cum omnia vidissent quae fecerat Hierosolymis in die festo et ipsi enim venerant in diem festum
46 venit ergo iterum in Cana Galilaeae ubi fecit aquam vinum et erat quidam regulus cuius filius infirmabatur Capharnaum
47 hic cum audisset quia Iesus adveniret a Iudaea in Galilaeam abiit ad eum et rogabat eum ut descenderet et sanaret filium eius incipiebat enim mori
48 dixit ergo Iesus ad eum nisi signa et prodigia videritis non creditis
49 dicit ad eum regulus Domine descende priusquam moriatur filius meus
50 dicit ei Iesus vade filius tuus vivit credidit homo sermoni quem dixit ei Iesus et ibat
51 iam autem eo descendente servi occurrerunt ei et nuntiaverunt dicentes quia filius eius viveret
52 interrogabat ergo horam ab eis in qua melius habuerit et dixerunt ei quia heri hora septima reliquit eum febris
53 cognovit ergo pater quia illa hora erat in qua dixit ei Iesus filius tuus vivit et credidit ipse et domus eius tota
54 hoc iterum secundum signum fecit Iesus cum venisset a Iudaea in Galilaeam.

GOSPEL ACCORDING TO JOHN CHAPTER 5

1 post haec erat dies festus Iudaeorum et ascendit Iesus Hierosolymis
2 est autem Hierosolymis super Probatica piscina quae cognominatur hebraice Bethsaida quinque porticus habens
3 in his iacebat multitudo magna languentium caecorum claudorum aridorum expectantium aquae motum
4 Angelus autem Domini descendebat secundum tempus in piscinam, et movebatur aqua. Et qui prior descendisset in piscinam post motionem aquae, sanus fiebat a quacumque detinebatur infirmitate.
5 erat autem quidam homo ibi triginta et octo annos habens in infirmitate sua
6 hunc cum vidisset Iesus iacentem et cognovisset quia multum iam tempus habet dicit ei vis sanus fieri
7 respondit ei languidus Domine hominem non habeo ut cum turbata fuerit aqua mittat me in piscinam dum venio enim ego alius ante me descendit
8 dicit ei Iesus surge tolle grabattum tuum et ambula
9 et statim sanus factus est homo et sustulit grabattum suum et ambulabat erat autem sabbatum in illo die
10 dicebant Iudaei illi qui sanatus fuerat sabbatum est non licet tibi tollere grabattum tuum
11 respondit eis qui me fecit sanum ille mihi dixit tolle grabattum tuum et ambula
12 interrogaverunt ergo eum quis est ille homo qui dixit tibi tolle grabattum tuum et ambula
13 is autem qui sanus fuerat effectus nesciebat quis esset Iesus enim declinavit turba constituta in loco
14 postea invenit eum Iesus in templo et dixit illi ecce sanus factus es iam noli peccare ne deterius tibi aliquid contingat
15 abiit ille homo et nuntiavit Iudaeis quia Iesus esset qui fecit eum sanum
16 propterea persequebantur Iudaei Iesum quia haec faciebat in sabbato
17 Iesus autem respondit eis Pater meus usque modo operatur et ego operor
18 propterea ergo magis quaerebant eum Iudaei interficere quia non solum solvebat sabbatum sed et Patrem suum dicebat Deum aequalem se faciens Deo respondit itaque Iesus et dixit eis
19 amen amen dico vobis non potest Filius a se facere quicquam nisi quod viderit Patrem facientem quaecumque enim ille fecerit haec et Filius similiter facit
20 Pater enim diligit Filium et omnia demonstrat ei quae ipse facit et maiora his demonstrabit ei opera ut vos miremini
21 sicut enim Pater suscitat mortuos et vivificat sic et Filius quos vult vivificat
22 neque enim Pater iudicat quemquam sed iudicium omne dedit Filio
23 ut omnes honorificent Filium sicut honorificant Patrem qui non honorificat Filium non honorificat Patrem qui misit illum
24 amen amen dico vobis quia qui verbum meum audit et credit ei qui misit me habet vitam aeternam et in iudicium non venit sed transit a morte in vitam
25 amen amen dico vobis quia venit hora et nunc est quando mortui audient vocem Filii Dei et qui audierint vivent
26 sicut enim Pater habet vitam in semet ipso sic dedit et Filio vitam habere in semet ipso
27 et potestatem dedit ei et iudicium facere quia Filius hominis est
28 nolite mirari hoc quia venit hora in qua omnes qui in monumentis sunt audient vocem eius
29 et procedent qui bona fecerunt in resurrectionem vitae qui vero mala egerunt in resurrectionem iudicii

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30 non possum ego a me ipso facere quicquam sicut audio iudico et iudicium meum iustum est quia non quaero voluntatem meam sed voluntatem eius qui misit me
31 si ego testimonium perhibeo de me testimonium meum non est verum
32 alius est qui testimonium perhibet de me et scio quia verum est testimonium quod perhibet de me
33 vos misistis ad Iohannem et testimonium perhibuit veritati
34 ego autem non ab homine testimonium accipio sed haec dico ut vos salvi sitis
35 ille erat lucerna ardens et lucens vos autem voluistis exultare ad horam in luce eius
36 ego autem habeo testimonium maius Iohanne opera enim quae dedit mihi Pater ut perficiam ea ipsa opera quae ego facio testimonium perhibent de me quia Pater me misit
37 et qui misit me Pater ipse testimonium perhibuit de me neque vocem eius umquam audistis neque speciem eius vidistis
38 et verbum eius non habetis in vobis manens quia quem misit ille huic vos non creditis
39 scrutamini scripturas quia vos putatis in ipsis vitam aeternam habere et illae sunt quae testimonium perhibent de me
40 et non vultis venire ad me ut vitam habeatis
41 claritatem ab hominibus non accipio
42 sed cognovi vos quia dilectionem Dei non habetis in vobis
43 ego veni in nomine Patris mei et non accipitis me si alius venerit in nomine suo illum accipietis
44 quomodo potestis vos credere qui gloriam ab invicem accipitis et gloriam quae a solo est Deo non quaeritis
45 nolite putare quia ego accusaturus sim vos apud Patrem est qui accuset vos Moses in quo vos speratis
46 si enim crederetis Mosi crederetis forsitan et mihi de me enim ille scripsit
47 si autem illius litteris non creditis quomodo meis verbis credetis.

GOSPEL ACCORDING TO JOHN CHAPTER 6

1 post haec abiit Iesus trans mare Galilaeae quod est Tiberiadis
2 et sequebatur eum multitudo magna quia videbant signa quae faciebat super his qui infirmabantur
3 subiit ergo in montem Iesus et ibi sedebat cum discipulis suis
4 erat autem proximum pascha dies festus Iudaeorum
5 cum sublevasset ergo oculos Iesus et vidisset quia multitudo maxima venit ad eum dicit ad Philippum unde ememus panes ut manducent hii
6 hoc autem dicebat temptans eum ipse enim sciebat quid esset facturus
7 respondit ei Philippus ducentorum denariorum panes non sufficiunt eis ut unusquisque modicum quid accipiat
8 dicit ei unus ex discipulis eius Andreas frater Simonis Petri
9 est puer unus hic qui habet quinque panes hordiacios et duos pisces sed haec quid sunt inter tantos
10 dixit ergo Iesus facite homines discumbere erat autem faenum multum in loco discubuerunt ergo viri numero quasi quinque milia
11 accepit ergo panes Iesus et cum gratias egisset distribuit discumbentibus similiter et ex piscibus quantum volebant
12 ut autem impleti sunt dixit discipulis suis colligite quae superaverunt fragmenta ne pereant
13 collegerunt ergo et impleverunt duodecim cofinos fragmentorum ex quinque panibus hordiaciis quae superfuerunt his qui manducaverunt
14 illi ergo homines cum vidissent quod fecerat signum dicebant quia hic est vere propheta qui venturus est in mundum
15 Iesus ergo cum cognovisset quia venturi essent ut raperent eum et facerent eum regem fugit iterum in montem ipse solus
16 ut autem sero factum est descenderunt discipuli eius ad mare
17 et cum ascendissent navem venerunt trans mare in Capharnaum et tenebrae iam factae erant et non venerat ad eos Iesus
18 mare autem vento magno flante exsurgebat
19 cum remigassent ergo quasi stadia viginti quinque aut triginta vident Iesum ambulantem super mare et proximum navi fieri et timuerunt
20 ille autem dicit eis ego sum nolite timere
21 voluerunt ergo accipere eum in navi et statim fuit navis ad terram quam ibant
22 altera die turba quae stabat trans mare vidit quia navicula alia non erat ibi nisi una et quia non introisset cum discipulis suis Iesus in navem sed soli discipuli eius abissent
23 aliae vero supervenerunt naves a Tiberiade iuxta locum ubi manducaverant panem gratias agente Domino
24 cum ergo vidisset turba quia Iesus non esset ibi neque discipuli eius ascenderunt naviculas et venerunt Capharnaum quaerentes Iesum
25 et cum invenissent eum trans mare dixerunt ei rabbi quando huc venisti
26 respondit eis Iesus et dixit amen amen dico vobis quaeritis me non quia vidistis signa sed quia manducastis ex panibus et saturati estis
27 operamini non cibum qui perit sed qui permanet in vitam aeternam quem Filius hominis vobis dabit hunc enim Pater signavit Deus
28 dixerunt ergo ad eum quid faciemus ut operemur opera Dei
29 respondit Iesus et dixit eis hoc est opus Dei ut credatis in eum quem misit ille
30 dixerunt ergo ei quod ergo tu facis signum ut videamus et credamus tibi quid operaris
31 patres nostri manna manducaverunt in deserto sicut scriptum est panem de caelo dedit eis manducare

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32 dixit ergo eis Iesus amen amen dico vobis non Moses dedit vobis panem de caelo sed Pater meus dat vobis panem de caelo verum
33 panis enim Dei est qui descendit de caelo et dat vitam mundo
34 dixerunt ergo ad eum Domine semper da nobis panem hunc
35 dixit autem eis Iesus ego sum panis vitae qui veniet ad me non esuriet et qui credit in me non sitiet umquam
36 sed dixi vobis quia et vidistis me et non creditis
37 omne quod dat mihi Pater ad me veniet et eum qui venit ad me non eiciam foras
38 quia descendi de caelo non ut faciam voluntatem meam sed voluntatem eius qui misit me
39 haec est autem voluntas eius qui misit me Patris ut omne quod dedit mihi non perdam ex eo sed resuscitem illum novissimo die
40 haec est enim voluntas Patris mei qui misit me ut omnis qui videt Filium et credit in eum habeat vitam aeternam et resuscitabo ego eum in novissimo die
41 murmurabant ergo Iudaei de illo quia dixisset ego sum panis qui de caelo descendi
42 et dicebant nonne hic est Iesus filius Ioseph cuius nos novimus patrem et matrem quomodo ergo dicit hic quia de caelo descendi
43 respondit ergo Iesus et dixit eis nolite murmurare in invicem
44 nemo potest venire ad me nisi Pater qui misit me traxerit eum et ego resuscitabo eum novissimo die
45 est scriptum in prophetis et erunt omnes docibiles Dei omnis qui audivit a Patre et didicit venit ad me
46 non quia Patrem vidit quisquam nisi is qui est a Deo hic vidit Patrem
47 amen amen dico vobis qui credit in me habet vitam aeternam
48 ego sum panis vitae
49 patres vestri manducaverunt in deserto manna et mortui sunt
50 hic est panis de caelo descendens ut si quis ex ipso manducaverit non moriatur
51 ego sum panis vivus qui de caelo descendi
52 si quis manducaverit ex hoc pane vivet in aeternum et panis quem ego dabo caro mea est pro mundi vita
53 litigabant ergo Iudaei ad invicem dicentes quomodo potest hic nobis carnem suam dare ad manducandum
54 dixit ergo eis Iesus amen amen dico vobis nisi manducaveritis carnem Filii hominis et biberitis eius sanguinem non habetis vitam in vobis
55 qui manducat meam carnem et bibit meum sanguinem habet vitam aeternam et ego resuscitabo eum in novissimo die
56 caro enim mea vere est cibus et sanguis meus vere est potus
57 qui manducat meam carnem et bibit meum sanguinem in me manet et ego in illo
58 sicut misit me vivens Pater et ego vivo propter Patrem et qui manducat me et ipse vivet propter me
59 hic est panis qui de caelo descendit non sicut manducaverunt patres vestri manna et mortui sunt qui manducat hunc panem vivet in aeternum
60 haec dixit in synagoga docens in Capharnaum
61 multi ergo audientes ex discipulis eius dixerunt durus est hic sermo quis potest eum audire
62 sciens autem Iesus apud semet ipsum quia murmurarent de hoc discipuli eius dixit eis hoc vos scandalizat
63 si ergo videritis Filium hominis ascendentem ubi erat prius
64 spiritus est qui vivificat caro non prodest quicquam verba quae ego locutus sum vobis spiritus et vita sunt
65 sed sunt quidam ex vobis qui non credunt sciebat enim ab initio Iesus qui essent credentes et quis traditurus esset eum
66 et dicebat propterea dixi vobis quia nemo potest venire ad me nisi fuerit ei datum a Patre meo
67 ex hoc multi discipulorum eius abierunt retro et iam non cum illo ambulabant
68 dixit ergo Iesus ad duodecim numquid et vos vultis abire
69 respondit ergo ei Simon Petrus Domine ad quem ibimus verba vitae aeternae habes
70 et nos credidimus et cognovimus quia tu es Christus Filius Dei
71 respondit eis Iesus nonne ego vos duodecim elegi et ex vobis unus diabolus est
72 dicebat autem Iudam Simonis Scariotis hic enim erat traditurus eum cum esset unus ex duodecim.

GOSPEL ACCORDING TO JOHN CHAPTER 7

1 post haec ambulabat Iesus in Galilaeam non enim volebat in Iudaeam ambulare quia quaerebant eum Iudaei interficere
2 erat autem in proximo dies festus Iudaeorum scenopegia
3 dixerunt autem ad eum fratres eius transi hinc et vade in Iudaeam ut et discipuli tui videant opera tua quae facis
4 nemo quippe in occulto quid facit et quaerit ipse in palam esse si haec facis manifesta te ipsum mundo
5 neque enim fratres eius credebant in eum
6 dicit ergo eis Iesus tempus meum nondum advenit tempus autem vestrum semper est paratum
7 non potest mundus odisse vos me autem odit quia ego testimonium perhibeo de illo quia opera eius mala sunt
8 vos ascendite ad diem festum hunc ego non ascendo ad diem festum istum quia meum tempus nondum impletum est
9 haec cum dixisset ipse mansit in Galilaea
10 ut autem ascenderunt fratres eius tunc et ipse ascendit ad diem festum non manifeste sed quasi in occulto
11 Iudaei ergo quaerebant eum in die festo et dicebant ubi est ille
12 et murmur multus de eo erat in turba; quidam enim dicebant quia bonus est alii autem dicebant non sed seducit turbas
13 nemo tamen palam loquebatur de illo propter metum Iudaeorum

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14 iam autem die festo mediante ascendit Iesus in templum et docebat
15 et mirabantur Iudaei dicentes quomodo hic litteras scit cum non didicerit
16 respondit eis Iesus et dixit mea doctrina non est mea sed eius qui misit me
17 si quis voluerit voluntatem eius facere cognoscet de doctrina utrum ex Deo sit an ego a me ipso loquar
18 qui a semet ipso loquitur gloriam propriam quaerit qui autem quaerit gloriam eius qui misit illum hic verax est et iniustitia in illo non est
19 nonne Moses dedit vobis legem et nemo ex vobis facit legem
20 quid me quaeritis interficere respondit turba et dixit daemonium habes quis te quaerit interficere
21 respondit Iesus et dixit eis unum opus feci et omnes miramini
22 propterea Moses dedit vobis circumcisionem non quia ex Mose est sed ex patribus et in sabbato circumciditis hominem
23 si circumcisionem accipit homo in sabbato ut non solvatur lex Mosi mihi indignamini quia totum hominem sanum feci in sabbato
24 nolite iudicare secundum faciem sed iustum iudicium iudicate
25 dicebant ergo quidam ex Hierosolymis nonne hic est quem quaerunt interficere
26 et ecce palam loquitur et nihil ei dicunt numquid vere cognoverunt principes quia hic est Christus
27 sed hunc scimus unde sit Christus autem cum venerit nemo scit unde sit
28 clamabat ergo docens in templo Iesus et dicens et me scitis et unde sim scitis et a me ipso non veni sed est verus qui misit me quem vos non scitis
29 ego scio eum quia ab ipso sum et ipse me misit
30 quaerebant ergo eum adprehendere et nemo misit in illum manus quia nondum venerat hora eius
31 de turba autem multi crediderunt in eum et dicebant Christus cum venerit numquid plura signa faciet quam quae hic facit
32 audierunt Pharisaei turbam murmurantem de illo haec et miserunt principes et Pharisaei ministros ut adprehenderent eum
33 dixit ergo Iesus adhuc modicum tempus vobiscum sum et vado ad eum qui misit me
34 quaeretis me et non invenietis et ubi sum ego vos non potestis venire
35 dixerunt ergo Iudaei ad se ipsos quo hic iturus est quia non inveniemus eum numquid in dispersionem gentium iturus est et docturus gentes
36 quis est hic sermo quem dixit quaeretis me et non invenietis et ubi sum ego non potestis venire
37 in novissimo autem die magno festivitatis stabat Iesus et clamabat dicens si quis sitit veniat ad me et bibat
38 qui credit in me sicut dixit scriptura flumina de ventre eius fluent aquae vivae
39 hoc autem dixit de Spiritu quem accepturi erant credentes in eum non enim erat Spiritus quia Iesus nondum fuerat glorificatus
40 ex illa ergo turba cum audissent hos sermones eius dicebant hic est vere propheta
41 alii dicebant hic est Christus quidam autem dicebant numquid a Galilaea Christus venit
42 nonne scriptura dicit quia ex semine David et Bethleem castello ubi erat David venit Christus
43 dissensio itaque facta est in turba propter eum
44 quidam autem ex ipsis volebant adprehendere eum sed nemo misit super illum manus
45 venerunt ergo ministri ad pontifices et Pharisaeos et dixerunt eis illi quare non adduxistis eum
46 responderunt ministri numquam sic locutus est homo sicut hic homo
47 responderunt ergo eis Pharisaei numquid et vos seducti estis
48 numquid aliquis ex principibus credidit in eum aut ex Pharisaeis
49 sed turba haec quae non novit legem maledicti sunt
50 dicit Nicodemus ad eos ille qui venit ad eum nocte qui unus erat ex ipsis
51 numquid lex nostra iudicat hominem nisi audierit ab ipso prius et cognoverit quid faciat
52 responderunt et dixerunt ei numquid et tu Galilaeus es scrutare et vide quia propheta a Galilaea non surgit
53 et reversi sunt unusquisque in domum suam.

GOSPEL ACCORDING TO JOHN CHAPTER 8

1 Iesus autem perrexit in montem Oliveti
2 et diluculo iterum venit in templum et omnis populus venit ad eum et sedens docebat eos
3 adducunt autem scribae et Pharisaei mulierem in adulterio deprehensam et statuerunt eam in medio
4 et dixerunt ei magister haec mulier modo deprehensa est in adulterio
5 in lege autem Moses mandavit nobis huiusmodi lapidare tu ergo quid dicis
6 haec autem dicebant temptantes eum ut possent accusare eum Iesus autem inclinans se deorsum digito scribebat in terra
7 cum autem perseverarent interrogantes eum erexit se et dixit eis qui sine peccato est vestrum primus in illam lapidem mittat
8 et iterum se inclinans scribebat in terra
9 audientes autem unus post unum exiebant incipientes a senioribus et remansit solus et mulier in medio stans
10 erigens autem se Iesus dixit ei mulier ubi sunt nemo te condemnavit
11 quae dixit nemo Domine dixit autem Iesus nec ego te condemnabo vade et amplius iam noli peccare
12 iterum ergo locutus est eis Iesus dicens ego sum lux mundi qui sequitur me non ambulabit in tenebris sed habebit lucem vitae

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13 dixerunt ergo ei Pharisaei tu de te ipso testimonium perhibes testimonium tuum non est verum

14 respondit Iesus et dixit eis et si ego testimonium perhibeo de me ipso verum est testimonium meum quia scio unde veni et quo vado vos autem nescitis unde venio aut quo vado

15 vos secundum carnem iudicatis ego non iudico quemquam

16 et si iudico ego iudicium meum verum est quia solus non sum sed ego et qui me misit Pater

17 et in lege vestra scriptum est quia duorum hominum testimonium verum est

18 ego sum qui testimonium perhibeo de me ipso et testimonium perhibet de me qui misit me Pater

19 dicebant ergo ei ubi est Pater tuus respondit Iesus neque me scitis neque Patrem meum si me sciretis forsitan et Patrem meum sciretis

20 haec verba locutus est in gazofilacio docens in templo et nemo adprehendit eum quia necdum venerat hora eius

21 dixit ergo iterum eis Iesus ego vado et quaeretis me et in peccato vestro moriemini quo ego vado vos non potestis venire

22 dicebant ergo Iudaei numquid interficiet semet ipsum quia dicit quo ego vado vos non potestis venire

23 et dicebat eis vos de deorsum estis ego de supernis sum vos de mundo hoc estis ego non sum de hoc mundo

24 dixi ergo vobis quia moriemini in peccatis vestris si enim non credideritis quia ego sum moriemini in peccato vestro

25 dicebant ergo ei tu quis es dixit eis Iesus principium quia et loquor vobis

26 multa habeo de vobis loqui et iudicare sed qui misit me verax est et ego quae audivi ab eo haec loquor in mundo

27 et non cognoverunt quia Patrem eis dicebat

28 dixit ergo eis Iesus cum exaltaveritis Filium hominis tunc cognoscetis quia ego sum et a me ipso facio nihil sed sicut docuit me Pater haec loquor

29 et qui me misit mecum est non reliquit me solum quia ego quae placita sunt ei facio semper

30 haec illo loquente multi crediderunt in eum

31 dicebat ergo Iesus ad eos qui crediderunt ei Iudaeos si vos manseritis in sermone meo vere discipuli mei eritis

32 et cognoscetis veritatem et veritas liberabit vos

33 responderunt ei semen Abrahae sumus et nemini servivimus umquam quomodo tu dicis liberi eritis

34 respondit eis Iesus amen amen dico vobis quia omnis qui facit peccatum servus est peccati

35 servus autem non manet in domo in aeternum filius manet in aeternum

36 si ergo Filius vos liberaverit vere liberi eritis

37 scio quia filii Abrahae estis sed quaeritis me interficere quia sermo meus non capit in vobis

38 ego quod vidi apud Patrem loquor et vos quae vidistis apud patrem vestrum facitis

39 responderunt et dixerunt ei pater noster Abraham est dicit eis Iesus si filii Abrahae estis opera Abrahae facite

40 nunc autem quaeritis me interficere hominem qui veritatem vobis locutus sum quam audivi a Deo hoc Abraham non fecit

41 vos facitis opera patris vestri dixerunt itaque ei nos ex fornicatione non sumus nati unum patrem habemus Deum

42 dixit ergo eis Iesus si Deus pater vester esset diligeretis utique me ego enim ex Deo processi et veni neque enim a me ipso veni sed ille me misit

43 quare loquellam meam non cognoscitis quia non potestis audire sermonem meum

44 vos ex patre diabolo estis et desideria patris vestri vultis facere ille homicida erat ab initio et in veritate non stetit quia non est veritas in eo cum loquitur mendacium ex propriis loquitur quia mendax est et pater eius

45 ego autem quia veritatem dico non creditis mihi

46 quis ex vobis arguit me de peccato si veritatem dico quare vos non creditis mihi

47 qui est ex Deo verba Dei audit propterea vos non auditis quia ex Deo non estis

48 responderunt igitur Iudaei et dixerunt ei nonne bene dicimus nos quia Samaritanus es tu et daemonium habes

49 respondit Iesus ego daemonium non habeo sed honorifico Patrem meum et vos inhonoratis me

50 ego autem non quaero gloriam meam est qui quaerit et iudicat

51 amen amen dico vobis si quis sermonem meum servaverit mortem non videbit in aeternum

52 dixerunt ergo Iudaei nunc cognovimus quia daemonium habes Abraham mortuus est et prophetae et tu dicis si quis sermonem meum servaverit non gustabit mortem in aeternum

53 numquid tu maior es patre nostro Abraham qui mortuus est et prophetae mortui sunt quem te ipsum facis

54 respondit Iesus si ego glorifico me ipsum gloria mea nihil est est Pater meus qui glorificat me quem vos dicitis quia Deus noster est

55 et non cognovistis eum ego autem novi eum et si dixero quia non scio eum ero similis vobis mendax sed scio eum et sermonem eius servo

56 Abraham pater vester exultavit ut videret diem meum et vidit et gavisus est

57 dixerunt ergo Iudaei ad eum quinquaginta annos nondum habes et Abraham vidisti

58 dixit eis Iesus amen amen dico vobis antequam Abraham fieret ego sum

59 tulerunt ergo lapides ut iacerent in eum Iesus autem abscondit se et exivit de templo.

GOSPEL ACCORDING TO JOHN CHAPTER 9

1 et praeteriens vidit hominem caecum a nativitate

2 et interrogaverunt eum discipuli sui rabbi quis peccavit hic aut parentes eius ut caecus nasceretur

3 respondit Iesus neque hic peccavit neque parentes eius sed ut manifestetur opera Dei in illo

4 me oportet operari opera eius qui misit me donec dies est venit nox quando nemo potest operari

5 quamdiu in mundo sum lux sum mundi

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6 haec cum dixisset expuit in terram et fecit lutum ex sputo et linuit lutum super oculos eius
7 et dixit ei vade lava in natatoria Siloae quod interpretatur Missus abiit ergo et lavit et venit videns
8 itaque vicini et qui videbant eum prius quia mendicus erat dicebant nonne hic est qui sedebat et mendicabat alii dicebant quia hic est
9 alii autem nequaquam sed similis est eius ille dicebat quia ego sum
10 dicebant ergo ei quomodo aperti sunt oculi tibi
11 respondit ille homo qui dicitur Iesus lutum fecit et unxit oculos meos et dixit mihi vade ad natatoriam Siloae et lava et abii et lavi et vidi
12 dixerunt ei ubi est ille ait nescio
13 adducunt eum ad Pharisaeos qui caecus fuerat
14 erat autem sabbatum quando lutum fecit Iesus et aperuit oculos eius
15 iterum ergo interrogabant eum Pharisaei quomodo vidisset ille autem dixit eis lutum posuit mihi super oculos et lavi et video
16 dicebant ergo ex Pharisaeis quidam non est hic homo a Deo quia sabbatum non custodit alii dicebant quomodo potest homo peccator haec signa facere et scisma erat in eis
17 dicunt ergo caeco iterum tu quid dicis de eo qui aperuit oculos tuos ille autem dixit quia propheta est
18 non crediderunt ergo Iudaei de illo quia caecus fuisset et vidisset donec vocaverunt parentes eius qui viderat
19 et interrogaverunt eos dicentes hic est filius vester quem vos dicitis quia caecus natus est quomodo ergo nunc videt
20 responderunt eis parentes eius et dixerunt scimus quia hic est filius noster et quia caecus natus est
21 quomodo autem nunc videat nescimus aut quis eius aperuit oculos nos nescimus ipsum interrogate aetatem habet ipse de se loquatur
22 haec dixerunt parentes eius quia timebant Iudaeos iam enim conspiraverant Iudaei ut si quis eum confiteretur Christum extra synagogam fieret
23 propterea parentes eius dixerunt quia aetatem habet ipsum interrogate
24 vocaverunt ergo rursum hominem qui fuerat caecus et dixerunt ei da gloriam Deo nos scimus quia hic homo peccator est
25 dixit ergo ille si peccator est nescio unum scio quia caecus cum essem modo video
26 dixerunt ergo illi quid fecit tibi quomodo aperuit tibi oculos
27 respondit eis dixi vobis iam et audistis quid iterum vultis audire numquid et vos vultis discipuli eius fieri
28 maledixerunt ei et dixerunt tu discipulus illius es nos autem Mosi discipuli sumus
29 nos scimus quia Mosi locutus est Deus hunc autem nescimus unde sit
30 respondit ille homo et dixit eis in hoc enim mirabile est quia vos nescitis unde sit et aperuit meos oculos
31 scimus autem quia peccatores Deus non audit sed si quis Dei cultor est et voluntatem eius facit hunc exaudit
32 a saeculo non est auditum quia aperuit quis oculos caeci nati
33 nisi esset hic a Deo non poterat facere quicquam
34 responderunt et dixerunt ei in peccatis natus es totus et tu doces nos et eiecerunt eum foras
35 audivit Iesus quia eiecerunt eum foras et cum invenisset eum dixit ei tu credis in Filium Dei
36 respondit ille et dixit quis est Domine ut credam in eum
37 et dixit ei Iesus et vidisti eum et qui loquitur tecum ipse est
38 at ille ait credo Domine et procidens adoravit eum
39 dixit ei Iesus in iudicium ego in hunc mundum veni ut qui non vident videant et qui vident caeci fiant
40 et audierunt ex Pharisaeis qui cum ipso erant et dixerunt ei numquid et nos caeci sumus
41 dixit eis Iesus si caeci essetis non haberetis peccatum nunc vero dicitis quia videmus peccatum vestrum manet.

GOSPEL ACCORDING TO JOHN CHAPTER 10

1 amen amen dico vobis qui non intrat per ostium in ovile ovium sed ascendit aliunde ille fur est et latro
2 qui autem intrat per ostium pastor est ovium
3 huic ostiarius aperit et oves vocem eius audiunt et proprias oves vocat nominatim et educit eas
4 et cum proprias oves emiserit ante eas vadit et oves illum sequuntur quia sciunt vocem eius
5 alienum autem non sequuntur sed fugient ab eo quia non noverunt vocem alienorum
6 hoc proverbium dixit eis Iesus illi autem non cognoverunt quid loqueretur eis 7 dixit ergo eis iterum Iesus amen amen dico vobis quia ego sum ostium ovium 8 omnes quotquot venerunt fures sunt et latrones sed non audierunt eos oves
9 ego sum ostium per me si quis introierit salvabitur et ingredietur et egredietur et pascua inveniet
10 fur non venit nisi ut furetur et mactet et perdat ego veni ut vitam habeant et abundantius habeant
11 ego sum pastor bonus bonus pastor animam suam dat pro ovibus
12 mercennarius et qui non est pastor cuius non sunt oves propriae videt lupum venientem et dimittit oves et fugit et lupus rapit et dispergit oves
13 mercennarius autem fugit quia mercennarius est et non pertinet ad eum de ovibus
14 ego sum pastor bonus et cognosco meas et cognoscunt me meae
15 sicut novit me Pater et ego agnosco Patrem et animam meam pono pro ovibus
16 et alias oves habeo quae non sunt ex hoc ovili et illas oportet me adducere et vocem meam audient et fiet unum ovile unus pastor
17 propterea me Pater diligit quia ego pono animam meam ut iterum sumam eam
18 nemo tollit eam a me sed ego pono eam a me ipso potestatem habeo ponendi eam et potestatem habeo iterum sumendi eam hoc mandatum accepi a Patre meo

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19 dissensio iterum facta est inter Iudaeos propter sermones hos
20 dicebant autem multi ex ipsis daemonium habet et insanit quid eum auditis
21 alii dicebant haec verba non sunt daemonium habentis numquid daemonium potest caecorum oculos aperire
22 facta sunt autem encenia in Hierosolymis et hiemps erat
23 et ambulabat Iesus in templo in porticu Salomonis
24 circumdederunt ergo eum Iudaei et dicebant ei quousque animam nostram tollis si tu es Christus dic nobis palam
25 respondit eis Iesus loquor vobis et non creditis opera quae ego facio in nomine Patris mei haec testimonium perhibent de me
26 sed vos non creditis quia non estis ex ovibus meis
27 oves meae vocem meam audiunt et ego cognosco eas et sequuntur me
28 et ego vitam aeternam do eis et non peribunt in aeternum et non rapiet eas quisquam de manu mea
29 Pater meus quod dedit mihi maius omnibus est et nemo potest rapere de manu Patris mei
30 ego et Pater unum sumus
31 sustulerunt lapides Iudaei ut lapidarent eum
32 respondit eis Iesus multa opera bona ostendi vobis ex Patre meo propter quod eorum opus me lapidatis
33 responderunt ei Iudaei de bono opere non lapidamus te sed de blasphemia et quia tu homo cum sis facis te ipsum Deum
34 respondit eis Iesus nonne scriptum est in lege vestra quia ego dixi dii estis
35 si illos dixit deos ad quos sermo Dei factus est et non potest solvi scriptura
36 quem Pater sanctificavit et misit in mundum vos dicitis quia blasphemas quia dixi Filius Dei sum
37 si non facio opera Patris mei nolite credere mihi
38 si autem facio et si mihi non vultis credere operibus credite ut cognoscatis et credatis quia in me est Pater et ego in Patre
39 quaerebant ergo eum prendere et exivit de manibus eorum
40 et abiit iterum trans Iordanen in eum locum ubi erat Iohannes baptizans primum et mansit illic
41 et multi venerunt ad eum et dicebant quia Iohannes quidem signum fecit nullum
42 omnia autem quaecumque dixit Iohannes de hoc vera erant et multi crediderunt in eum.

GOSPEL ACCORDING TO JOHN CHAPTER 11

(Verse 16: Thomas, in Aramaic Tuoma, as well as the Greek name Didymos, which means "twin" and refers to Jesus' brother Judas. See Appendix D: The Gospel according to Didymus Judas Thomas. According to the Malabar Christians, Thomas founded Christianity in Kerala, in the southwest of India.)

1 erat autem quidam languens Lazarus a Bethania de castello Mariae et Marthae sororis eius
2 Maria autem erat quae unxit Dominum unguento et extersit pedes eius capillis suis cuius frater Lazarus infirmabatur
3 miserunt ergo sorores ad eum dicentes Domine ecce quem amas infirmatur
4 audiens autem Iesus dixit eis infirmitas haec non est ad mortem sed pro gloria Dei ut glorificetur Filius Dei per eam
5 diligebat autem Iesus Martham et sororem eius Mariam et Lazarum
6 ut ergo audivit quia infirmabatur tunc quidem mansit in eodem loco duobus diebus
7 deinde post haec dicit discipulis suis eamus in Iudaeam iterum
8 dicunt ei discipuli rabbi nunc quaerebant te Iudaei lapidare et iterum vadis illuc
9 respondit Iesus nonne duodecim horae sunt diei si quis ambulaverit in die non offendit quia lucem huius mundi videt
10 si autem ambulaverit nocte offendit quia lux non est in eo
11 haec ait et post hoc dicit eis Lazarus amicus noster dormit sed vado ut a somno exsuscitem eum
12 dixerunt ergo discipuli eius Domine si dormit salvus erit
13 dixerat autem Iesus de morte eius illi autem putaverunt quia de dormitione somni diceret
14 tunc ergo dixit eis Iesus manifeste Lazarus mortuus est
15 et gaudeo propter vos ut credatis quoniam non eram ibi sed eamus ad eum
16 dixit ergo Thomas qui dicitur Didymus ad condiscipulos eamus et nos ut moriamur cum eo
17 venit itaque Iesus et invenit eum quattuor dies iam in monumento habentem
18 erat autem Bethania iuxta Hierosolyma quasi stadiis quindecim
19 multi autem ex Iudaeis venerant ad Martham et Mariam ut consolarentur eas de fratre suo
20 Martha ergo ut audivit quia Iesus venit occurrit illi Maria autem domi sedebat
21 dixit ergo Martha ad Iesum Domine si fuisses hic frater meus non fuisset mortuus
22 sed et nunc scio quia quaecumque poposceris a Deo dabit tibi Deus
23 dicit illi Iesus resurget frater tuus
24 dicit ei Martha scio quia resurget in resurrectione in novissima die
25 dixit ei Iesus ego sum resurrectio et vita qui credit in me et si mortuus fuerit vivet
26 et omnis qui vivit et credit in me non morietur in aeternum credis hoc
27 ait illi utique Domine ego credidi quia tu es Christus Filius Dei qui in mundum venisti
28 et cum haec dixisset abiit et vocavit Mariam sororem suam silentio dicens magister adest et vocat te
29 illa ut audivit surgit cito et venit ad eum
30 nondum enim venerat Iesus in castellum sed erat adhuc in illo loco ubi occurrerat ei Martha

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31 Iudaei igitur qui erant cum ea in domo et consolabantur eam cum vidissent Mariam quia cito surrexit et exiit secuti sunt eam dicentes quia vadit ad monumentum ut ploret ibi

32 Maria ergo cum venisset ubi erat Iesus videns eum cecidit ad pedes eius et dixit ei Domine si fuisses hic non esset mortuus frater meus

33 Iesus ergo ut vidit eam plorantem et Iudaeos qui venerant cum ea plorantes fremuit spiritu et turbavit se ipsum

34 et dixit ubi posuistis eum dicunt ei Domine veni et vide

35 et lacrimatus est Iesus

36 dixerunt ergo Iudaei ecce quomodo amabat eum

37 quidam autem dixerunt ex ipsis non poterat hic qui aperuit oculos caeci facere ut et hic non moreretur

38 Iesus ergo rursum fremens in semet ipso venit ad monumentum erat autem spelunca et lapis superpositus erat ei

39 ait Iesus tollite lapidem dicit ei Martha soror eius qui mortuus fuerat Domine iam fetet quadriduanus enim est

40 dicit ei Iesus nonne dixi tibi quoniam si credideris videbis gloriam Dei

41 tulerunt ergo lapidem Iesus autem elevatis sursum oculis dixit Pater gratias ago tibi quoniam audisti me

42 ego autem sciebam quia semper me audis sed propter populum qui circumstat dixi ut credant quia tu me misisti

43 haec cum dixisset voce magna clamavit Lazare veni foras

44 et statim prodiit qui fuerat mortuus ligatus pedes et manus institis et facies illius sudario erat ligata dicit Iesus eis solvite eum et sinite abire

45 multi ergo ex Iudaeis qui venerant ad Mariam et viderant quae fecit crediderunt in eum

46 quidam autem ex ipsis abierunt ad Pharisaeos et dixerunt eis quae fecit Iesus

47 collegerunt ergo pontifices et Pharisaei concilium et dicebant quid facimus quia hic homo multa signa facit

48 si dimittimus eum sic omnes credent in eum et venient Romani et tollent nostrum et locum et gentem

49 unus autem ex ipsis Caiaphas cum esset pontifex anni illius dixit eis vos nescitis quicquam

50 nec cogitatis quia expedit nobis ut unus moriatur homo pro populo et non tota gens pereat

51 hoc autem a semet ipso non dixit sed cum esset pontifex anni illius prophetavit quia Iesus moriturus erat pro gente

52 et non tantum pro gente sed et ut filios Dei qui erant dispersi congregaret in unum

53 ab illo ergo die cogitaverunt ut interficerent eum

54 Iesus ergo iam non in palam ambulabat apud Iudaeos sed abiit in regionem iuxta desertum in civitatem quae dicitur Efrem et ibi morabatur cum discipulis

55 proximum autem erat pascha Iudaeorum et ascenderunt multi Hierosolyma de regione ante pascha ut sanctificarent se ipsos

56 quaerebant ergo Iesum et conloquebantur ad invicem in templo stantes quid putatis quia non veniat ad diem festum

57 dederant autem pontifices et Pharisaei mandatum ut si quis cognoverit ubi sit indicet ut adprehendant eum.

GOSPEL ACCORDING TO JOHN CHAPTER 12

1 Iesus ergo ante sex dies paschae venit Bethaniam ubi fuerat Lazarus mortuus quem suscitavit Iesus

2 fecerunt autem ei cenam ibi et Martha ministrabat Lazarus vero unus erat ex discumbentibus cum eo

3 Maria ergo accepit libram unguenti nardi pistici pretiosi unxit pedes Iesu et extersit capillis suis pedes eius et domus impleta est ex odore unguenti

4 dicit ergo unus ex discipulis eius Iudas Scariotis qui erat eum traditurus

5 quare hoc unguentum non veniit trecentis denariis et datum est egenis

6 dixit autem hoc non quia de egenis pertinebat ad eum sed quia fur erat et loculos habens ea quae mittebantur portabat

7 dixit ergo Iesus sine illam ut in die sepulturae meae servet illud

8 pauperes enim semper habetis vobiscum me autem non semper habetis

9 cognovit ergo turba multa ex Iudaeis quia illic est et venerunt non propter Iesum tantum sed ut Lazarum viderent quem suscitavit a mortuis

10 cogitaverunt autem principes sacerdotum ut et Lazarum interficerent

11 quia multi propter illum abibant ex Iudaeis et credebant in Iesum

12 in crastinum autem turba multa quae venerat ad diem festum cum audissent quia venit Iesus Hierosolyma

13 acceperunt ramos palmarum et processerunt obviam ei et clamabant osanna benedictus qui venit in nomine Domini rex Israhel

14 et invenit Iesus asellum et sedit super eum sicut scriptum est

15 noli timere filia Sion ecce rex tuus venit sedens super pullum asinae

16 haec non cognoverunt discipuli eius primum sed quando glorificatus est Iesus tunc recordati sunt quia haec erant scripta de eo et haec fecerunt ei

17 testimonium ergo perhibebat turba quae erat cum eo quando Lazarum vocavit de monumento et suscitavit eum a mortuis

18 propterea et obviam venit ei turba quia audierunt eum fecisse hoc signum

19 Pharisaei ergo dixerunt ad semet ipsos videtis quia nihil proficimus ecce mundus totus post eum abiit

20 erant autem gentiles quidam ex his qui ascenderant ut adorarent in die festo

21 hii ergo accesserunt ad Philippum qui erat a Bethsaida Galilaeae et rogabant eum dicentes domine volumus Iesum videre

22 venit Philippus et dicit Andreae Andreas rursum et Philippus dixerunt Iesu

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23 Iesus autem respondit eis dicens venit hora ut clarificetur Filius hominis
24 amen amen dico vobis nisi granum frumenti cadens in terram mortuum fuerit
25 ipsum solum manet si autem mortuum fuerit multum fructum adfert qui amat animam suam perdet eam et qui odit animam suam in hoc mundo in vitam aeternam custodit eam
26 si quis mihi ministrat me sequatur et ubi sum ego illic et minister meus erit si quis mihi ministraverit honorificabit eum Pater meus
27 nunc anima mea turbata est et quid dicam Pater salvifica me ex hora hac sed propterea veni in horam hanc
28 Pater clarifica tuum nomen venit ergo vox de caelo et clarificavi et iterum clarificabo
29 turba ergo quae stabat et audierat dicebant tonitruum factum esse alii dicebant angelus ei locutus est
30 respondit Iesus et dixit non propter me vox haec venit sed propter vos
31 nunc iudicium est mundi nunc princeps huius mundi eicietur foras
32 et ego si exaltatus fuero a terra omnia traham ad me ipsum
33 hoc autem dicebat significans qua morte esset moriturus
34 respondit ei turba nos audivimus ex lege quia Christus manet in aeternum et quomodo tu dicis oportet exaltari Filium hominis quis est iste Filius hominis
35 dixit ergo eis Iesus adhuc modicum lumen in vobis est ambulate dum lucem habetis ut non tenebrae vos conprehendant et qui ambulat in tenebris nescit quo vadat
36 dum lucem habetis credite in lucem ut filii lucis sitis haec locutus est Iesus et abiit et abscondit se ab eis
37 cum autem tanta signa fecisset coram eis non credebant in eum
38 ut sermo Esaiae prophetae impleretur quem dixit Domine quis credidit auditui nostro et brachium Domini cui revelatum est
39 propterea non poterant credere quia iterum dixit Esaias
40 excaecavit oculos eorum et induravit eorum cor ut non videant oculis et intellegant corde et convertantur et sanem eos
41 haec dixit Esaias quando vidit gloriam eius et locutus est de eo
42 verumtamen et ex principibus multi crediderunt in eum sed propter Pharisaeos non confitebantur ut de synagoga non eicerentur
43 dilexerunt enim gloriam hominum magis quam gloriam Dei
44 Iesus autem clamavit et dixit qui credit in me non credit in me sed in eum qui misit me
45 et qui videt me videt eum qui misit me
46 ego lux in mundum veni ut omnis qui credit in me in tenebris non maneat
47 et si quis audierit verba mea et non custodierit ego non iudico eum non enim veni ut iudicem mundum sed ut salvificem mundum
48 qui spernit me et non accipit verba mea habet qui iudicet eum sermo quem locutus sum ille iudicabit eum in novissimo die
49 quia ego ex me ipso non sum locutus sed qui misit me Pater ipse mihi mandatum dedit quid dicam et quid loquar
50 et scio quia mandatum eius vita aeterna est quae ergo ego loquor sicut dixit mihi Pater sic loquor.

GOSPEL ACCORDING TO JOHN CHAPTER 13
[BOOK OF GLORY]
1 ante diem autem festum paschae sciens Iesus quia venit eius hora ut transeat ex hoc mundo ad Patrem cum dilexisset suos qui erant in mundo in finem dilexit eos
2 et cena facta cum diabolus iam misisset in corde ut traderet eum Iudas Simonis Scariotis
3 sciens quia omnia dedit ei Pater in manus et quia a Deo exivit et ad Deum vadit
4 surgit a cena et ponit vestimenta sua et cum accepisset linteum praecinxit se
5 deinde mittit aquam in pelvem et coepit lavare pedes discipulorum et extergere linteo quo erat praecinctus
6 venit ergo ad Simonem Petrum et dicit ei Petrus Domine tu mihi lavas pedes
7 respondit Iesus et dicit ei quod ego facio tu nescis modo scies autem postea
8 dicit ei Petrus non lavabis mihi pedes in aeternum respondit Iesus ei si non lavero te non habes partem mecum
9 dicit ei Simon Petrus Domine non tantum pedes meos sed et manus et caput
10 dicit ei Iesus qui lotus est non indiget ut lavet sed est mundus totus et vos mundi estis sed non omnes
11 sciebat enim quisnam esset qui traderet eum propterea dixit non estis mundi omnes
12 postquam ergo lavit pedes eorum et accepit vestimenta sua cum recubuisset iterum dixit eis scitis quid fecerim vobis
13 vos vocatis me magister et Domine et bene dicitis sum etenim
14 si ergo ego lavi vestros pedes Dominus et magister et vos debetis alter alterius lavare pedes
15 exemplum enim dedi vobis ut quemadmodum ego feci vobis ita et vos faciatis
16 amen amen dico vobis non est servus maior domino suo neque apostolus maior eo qui misit illum
17 si haec scitis beati eritis si feceritis ea
18 non de omnibus vobis dico ego scio quos elegerim sed ut impleatur scriptura qui manducat mecum panem levavit contra me calcaneum suum
19 amodo dico vobis priusquam fiat ut credatis cum factum fuerit quia ego sum
20 amen amen dico vobis qui accipit si quem misero me accipit qui autem me accipit accipit eum qui me misit
21 cum haec dixisset Iesus turbatus est spiritu et protestatus est et dixit amen amen dico vobis quia unus ex vobis tradet me
22 aspiciebant ergo ad invicem discipuli haesitantes de quo diceret

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23 erat ergo recumbens unus ex discipulis eius in sinu Iesu quem diligebat Iesus
24 innuit ergo huic Simon Petrus et dicit ei quis est de quo dicit
25 itaque cum recubuisset ille supra pectus Iesu dicit ei Domine quis est
26 respondit Iesus ille est cui ego intinctum panem porrexero et cum intinxisset panem dedit Iudae Simonis Scariotis
27 et post buccellam tunc introivit in illum Satanas dicit ei Iesus quod facis fac citius
28 hoc autem nemo scivit discumbentium ad quid dixerit ei
29 quidam enim putabant quia loculos habebat Iudas quia dicit ei Iesus eme ea quae opus sunt nobis ad diem festum aut egenis ut aliquid daret
30 cum ergo accepisset ille buccellam exivit continuo erat autem nox
31 cum ergo exisset dicit Iesus nunc clarificatus est Filius hominis et Deus clarificatus est in eo
32 si Deus clarificatus est in eo et Deus clarificabit eum in semet ipso et continuo clarificabit eum
33 filioli adhuc modicum vobiscum sum quaeretis me et sicut dixi Iudaeis quo ego vado vos non potestis venire et vobis dico modo
34 mandatum novum do vobis ut diligatis invicem sicut dilexi vos ut et vos diligatis invicem
35 in hoc cognoscent omnes quia mei discipuli estis si dilectionem habueritis ad invicem
36 dicit ei Simon Petrus Domine quo vadis respondit Iesus quo ego vado non potes me modo sequi sequeris autem postea
37 dicit ei Petrus quare non possum sequi te modo animam meam pro te ponam
38 respondit Iesus animam tuam pro me ponis amen amen dico tibi non cantabit gallus donec me ter neges.

GOSPEL ACCORDING TO JOHN CHAPTER 14

1 non turbetur cor vestrum creditis in Deum et in me credite
2 in domo Patris mei mansiones multae sunt si quo minus dixissem vobis quia vado parare vobis locum
3 et si abiero et praeparavero vobis locum iterum venio et accipiam vos ad me ipsum ut ubi sum ego et vos sitis
4 et quo ego vado scitis et viam scitis
5 dicit ei Thomas Domine nescimus quo vadis et quomodo possumus viam scire
6 dicit ei Iesus ego sum via et veritas et vita nemo venit ad Patrem nisi per me
7 si cognovissetis me et Patrem meum utique cognovissetis et amodo cognoscitis eum et vidistis eum
8 dicit ei Philippus Domine ostende nobis Patrem et sufficit nobis
9 dicit ei Iesus tanto tempore vobiscum sum et non cognovistis me Philippe qui vidit me vidit et Patrem quomodo tu dicis ostende nobis Patrem
10 non credis quia ego in Patre et Pater in me est verba quae ego loquor vobis a me ipso non loquor Pater autem in me manens ipse facit opera
11 non creditis quia ego in Patre et Pater in me est
12 alioquin propter opera ipsa credite amen amen dico vobis qui credit in me opera quae ego facio et ipse faciet et maiora horum faciet quia ego ad Patrem vado
13 et quodcumque petieritis in nomine meo hoc faciam ut glorificetur Pater in Filio
14 si quid petieritis me in nomine meo hoc faciam
15 si diligitis me mandata mea servate
16 et ego rogabo Patrem et alium paracletum dabit vobis ut maneat vobiscum in aeternum
17 Spiritum veritatis quem mundus non potest accipere quia non videt eum nec scit eum vos autem cognoscitis eum quia apud vos manebit et in vobis erit
18 non relinquam vos orfanos veniam ad vos
19 adhuc modicum et mundus me iam non videt vos autem videtis me quia ego vivo et vos vivetis
20 in illo die vos cognoscetis quia ego sum in Patre meo et vos in me et ego in vobis
21 qui habet mandata mea et servat ea ille est qui diligit me qui autem diligit me diligetur a Patre meo et ego diligam eum et manifestabo ei me ipsum
22 dicit ei Iudas non ille Scariotis Domine quid factum est quia nobis manifestaturus es te ipsum et non mundo
23 respondit Iesus et dixit ei si quis diligit me sermonem meum servabit et Pater meus diliget eum et ad eum veniemus et mansiones apud eum faciemus
24 qui non diligit me sermones meos non servat et sermonem quem audistis non est meus sed eius qui misit me Patris
25 haec locutus sum vobis apud vos manens
26 paracletus autem Spiritus Sanctus quem mittet Pater in nomine meo ille vos docebit omnia et suggeret vobis omnia quaecumque dixero vobis
27 pacem relinquo vobis pacem meam do vobis non quomodo mundus dat ego do vobis non turbetur cor vestrum neque formidet
28 audistis quia ego dixi vobis vado et venio ad vos si diligeretis me gauderetis utique quia vado ad Patrem quia Pater maior me est
29 et nunc dixi vobis priusquam fiat ut cum factum fuerit credatis
30 iam non multa loquar vobiscum venit enim princeps mundi huius et in me non habet quicquam
31 sed ut cognoscat mundus quia diligo Patrem et sicut mandatum dedit mihi Pater sic facio surgite eamus hinc.

GOSPEL ACCORDING TO JOHN CHAPTER 15

1 ego sum vitis vera et Pater meus agricola est
2 omnem palmitem in me non ferentem fructum tollet eum et omnem qui fert fructum purgabit eum ut fructum plus adferat
3 iam vos mundi estis propter sermonem quem locutus sum vobis

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4 manete in me et ego in vobis sicut palmes non potest ferre fructum a semet ipso nisi manserit in vite sic nec vos nisi in me manseritis

5 ego sum vitis vos palmites qui manet in me et ego in eo hic fert fructum multum quia sine me nihil potestis facere

6 si quis in me non manserit mittetur foras sicut palmes et aruit et colligent eos et in ignem mittunt et ardent

7 si manseritis in me et verba mea in vobis manserint quodcumque volueritis petetis et fiet vobis

8 in hoc clarificatus est Pater meus ut fructum plurimum adferatis et efficiamini mei discipuli

9 sicut dilexit me Pater et ego dilexi vos manete in dilectione mea

10 si praecepta mea servaveritis manebitis in dilectione mea sicut et ego Patris mei praecepta servavi et maneo in eius dilectione

11 haec locutus sum vobis ut gaudium meum in vobis sit et gaudium vestrum impleatur

12 hoc est praeceptum meum ut diligatis invicem sicut dilexi vos

13 maiorem hac dilectionem nemo habet ut animam suam quis ponat pro amicis suis

14 vos amici mei estis si feceritis quae ego praecipio vobis

15 iam non dico vos servos quia servus nescit quid facit dominus eius vos autem dixi amicos quia omnia quaecumque audivi a Patre meo nota feci vobis

16 non vos me elegistis sed ego elegi vos et posui vos ut eatis et fructum adferatis et fructus vester maneat ut quodcumque petieritis Patrem in nomine meo det vobis

17 haec mando vobis ut diligatis invicem

18 si mundus vos odit scitote quia me priorem vobis odio habuit

19 si de mundo fuissetis mundus quod suum erat diligeret quia vero de mundo non estis sed ego elegi vos de mundo propterea odit vos mundus

20 mementote sermonis mei quem ego dixi vobis non est servus maior domino suo si me persecuti sunt et vos persequentur si sermonem meum servaverunt et vestrum servabunt

21 sed haec omnia facient vobis propter nomen meum quia nesciunt eum qui misit me

22 si non venissem et locutus fuissem eis peccatum non haberent nunc autem excusationem non habent de peccato suo

23 qui me odit et Patrem meum odit

24 si opera non fecissem in eis quae nemo alius fecit peccatum non haberent nunc autem et viderunt et oderunt et me et Patrem meum

25 sed ut impleatur sermo qui in lege eorum scriptus est quia odio me habuerunt gratis

26 cum autem venerit paracletus quem ego mittam vobis a Patre Spiritum veritatis qui a Patre procedit ille testimonium perhibebit de me

27 et vos testimonium perhibetis quia ab initio mecum estis.

GOSPEL ACCORDING TO JOHN CHAPTER 16

1 haec locutus sum vobis ut non scandalizemini

2 absque synagogis facient vos sed venit hora ut omnis qui interficit vos arbitretur obsequium se praestare Deo

3 et haec facient quia non noverunt Patrem neque me

4 sed haec locutus sum vobis ut cum venerit hora eorum reminiscamini quia ego dixi vobis

5 haec autem vobis ab initio non dixi quia vobiscum eram at nunc vado ad eum qui me misit et nemo ex vobis interrogat me quo vadis

6 sed quia haec locutus sum vobis tristitia implevit cor vestrum

7 sed ego veritatem dico vobis expedit vobis ut ego vadam si enim non abiero paracletus non veniet ad vos si autem abiero mittam eum ad vos

8 et cum venerit ille arguet mundum de peccato et de iustitia et de iudicio

9 de peccato quidem quia non credunt in me

10 de iustitia vero quia ad Patrem vado et iam non videbitis me

11 de iudicio autem quia princeps mundi huius iudicatus est

12 adhuc multa habeo vobis dicere sed non potestis portare modo

13 cum autem venerit ille Spiritus veritatis docebit vos in omnem veritatem non enim loquetur a semet ipso sed quaecumque audiet loquetur et quae ventura sunt adnuntiabit vobis

14 ille me clarificabit quia de meo accipiet et adnuntiabit vobis

15 omnia quaecumque habet Pater mea sunt propterea dixi quia de meo accipit et adnuntiabit vobis

16 modicum et iam non videbitis me et iterum modicum et videbitis me quia vado ad Patrem

17 dixerunt ergo ex discipulis eius ad invicem quid est hoc quod dicit nobis modicum et non videbitis me et iterum modicum et videbitis me et quia vado ad Patrem

18 dicebant ergo quid est hoc quod dicit modicum nescimus quid loquitur

19 cognovit autem Iesus quia volebant eum interrogare et dixit eis de hoc quaeritis inter vos quia dixi modicum et non videbitis me et iterum modicum et videbitis me

20 amen amen dico vobis quia plorabitis et flebitis vos mundus autem gaudebit vos autem contristabimini sed tristitia vestra vertetur in gaudium

21 mulier cum parit tristitiam habet quia venit hora eius cum autem pepererit puerum iam non meminit pressurae propter gaudium quia natus est homo in mundum

22 et vos igitur nunc quidem tristitiam habetis iterum autem videbo vos et gaudebit cor vestrum et gaudium vestrum nemo tollit a vobis

23 et in illo die me non rogabitis quicquam amen amen dico vobis si quid petieritis Patrem in nomine meo dabit vobis

24 usque modo non petistis quicquam in nomine meo petite et accipietis ut gaudium vestrum sit plenum

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25 haec in proverbiis locutus sum vobis venit hora cum iam non in proverbiis loquar vobis sed palam de Patre adnuntiabo vobis
26 illo die in nomine meo petetis et non dico vobis quia ego rogabo Patrem de vobis
27 ipse enim Pater amat vos quia vos me amastis et credidistis quia ego a Deo exivi
28 exivi a Patre et veni in mundum iterum relinquo mundum et vado ad Patrem
29 dicunt ei discipuli eius ecce nunc palam loqueris et proverbium nullum dicis
30 nunc scimus quia scis omnia et non opus est tibi ut quis te interroget in hoc credimus quia a Deo existi
31 respondit eis Iesus modo creditis
32 ecce venit hora et iam venit ut dispergamini unusquisque in propria et me solum relinquatis et non sum solus quia Pater mecum est
33 haec locutus sum vobis ut in me pacem habeatis in mundo pressuram habetis sed confidite ego vici mundum.

GOSPEL ACCORDING TO JOHN CHAPTER 17

(This entire chapter [1-26] is a prayer which is called the High Priestly Prayer because, according to the author, Jesus, completing his sacrifice on the cross, asks the Father [God] for the fruits of this sacrifice for himself [1-5], for his disciples [6-19], and for all believers [20-26].)

1 haec locutus est Iesus et sublevatis oculis in caelum dixit Pater venit hora clarifica Filium tuum ut Filius tuus clarificet te
2 sicut dedisti ei potestatem omnis carnis ut omne quod dedisti ei det eis vitam aeternam
3 haec est autem vita aeterna ut cognoscant te solum verum Deum et quem misisti Iesum Christum
4 ego te clarificavi super terram opus consummavi quod dedisti mihi ut faciam
5 et nunc clarifica me tu Pater apud temet ipsum claritatem quam habui priusquam mundus esset apud te
6 manifestavi nomen tuum hominibus quos dedisti mihi de mundo tui erant et mihi eos dedisti et sermonem tuum servaverunt
7 nunc cognoverunt quia omnia quae dedisti mihi abs te sunt
8 quia verba quae dedisti mihi dedi eis et ipsi acceperunt et cognoverunt vere quia a te exivi et crediderunt quia tu me misisti
9 ego pro eis rogo non pro mundo rogo sed pro his quos dedisti mihi quia tui sunt
10 et mea omnia tua sunt et tua mea sunt et clarificatus sum in eis
11 et iam non sum in mundo et hii in mundo sunt et ego ad te venio Pater sancte serva eos in nomine tuo quos dedisti mihi ut sint unum sicut et nos
12 cum essem cum eis ego servabam eos in nomine tuo quos dedisti mihi custodivi et nemo ex his perivit nisi filius perditionis ut scriptura impleatur
13 nunc autem ad te venio et haec loquor in mundo ut habeant gaudium meum impletum in semet ipsis
14 ego dedi eis sermonem tuum et mundus odio eos habuit quia non sunt de mundo sicut et ego non sum de mundo
15 non rogo ut tollas eos de mundo sed ut serves eos ex malo
16 de mundo non sunt sicut et ego non sum de mundo
17 sanctifica eos in veritate sermo tuus veritas est
18 sicut me misisti in mundum et ego misi eos in mundum
19 et pro eis ego sanctifico me ipsum ut sint et ipsi sanctificati in veritate
20 non pro his autem rogo tantum sed et pro eis qui credituri sunt per verbum eorum in me
21 ut omnes unum sint sicut tu Pater in me et ego in te ut et ipsi in nobis unum sint ut mundus credat quia tu me misisti
22 et ego claritatem quam dedisti mihi dedi eis ut sint unum sicut nos unum sumus
23 ego in eis et tu in me ut sint consummati in unum et cognoscat mundus quia tu me misisti et dilexisti eos sicut me dilexisti
24 Pater quos dedisti mihi volo ut ubi ego sum et illi sint mecum ut videant claritatem meam quam dedisti mihi quia dilexisti me ante constitutionem mundi
25 Pater iuste et mundus te non cognovit ego autem te cognovi et hii cognoverunt quia tu me misisti
26 et notum feci eis nomen tuum et notum faciam ut dilectio qua dilexisti me in ipsis sit et ego in ipsis.

GOSPEL ACCORDING TO JOHN CHAPTER 18

1 haec cum dixisset Iesus egressus est cum discipulis suis trans torrentem Cedron ubi erat hortus in quem introivit ipse et discipuli eius
2 sciebat autem et Iudas qui tradebat eum ipsum locum quia frequenter Iesus convenerat illuc cum discipulis suis
3 Iudas ergo cum accepisset cohortem et a pontificibus et Pharisaeis ministros venit illuc cum lanternis et facibus et armis
4 Iesus itaque sciens omnia quae ventura erant super eum processit et dicit eis quem quaeritis
5 responderunt ei Iesum Nazarenum dicit eis Iesus ego sum stabat autem et Iudas qui tradebat eum cum ipsis
6 ut ergo dixit eis ego sum abierunt retrorsum et ceciderunt in terram
7 iterum ergo eos interrogavit quem quaeritis illi autem dixerunt Iesum Nazarenum
8 respondit Iesus dixi vobis quia ego sum si ergo me quaeritis sinite hos abire
9 ut impleretur sermo quem dixit quia quos dedisti mihi non perdidi ex ipsis quemquam
10 Simon ergo Petrus habens gladium eduxit eum et percussit pontificis servum et abscidit eius auriculam dextram erat autem nomen servo Malchus
11 dixit ergo Iesus Petro mitte gladium in vaginam calicem quem dedit mihi Pater non bibam illum
12 cohors ergo et tribunus et ministri Iudaeorum conprehenderunt Iesum et ligaverunt eum

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13 et adduxerunt eum ad Annam primum erat enim socer Caiaphae qui erat pontifex anni illius

14 erat autem Caiaphas qui consilium dederat Iudaeis quia expedit unum hominem mori pro populo

15 sequebatur autem Iesum Simon Petrus et alius discipulus discipulus autem ille erat notus pontifici et introivit cum Iesu in atrium pontificis

16 Petrus autem stabat ad ostium foris exivit ergo discipulus alius qui erat notus pontifici et dixit ostiariae et introduxit Petrum

17 dicit ergo Petro ancilla ostiaria numquid et tu ex discipulis es hominis istius dicit ille non sum

18 stabant autem servi et ministri ad prunas quia frigus erat et calefiebant erat autem cum eis et Petrus stans et calefaciens se

19 pontifex ergo interrogavit Iesum de discipulis suis et de doctrina eius

20 respondit ei Iesus ego palam locutus sum mundo ego semper docui in synagoga et in templo quo omnes Iudaei conveniunt et in occulto locutus sum nihil

21 quid me interrogas interroga eos qui audierunt quid locutus sum ipsis ecce hii sciunt quae dixerim ego

22 haec autem cum dixisset unus adsistens ministrorum dedit alapam Iesu dicens sic respondes pontifici

23 respondit ei Iesus si male locutus sum testimonium perhibe de malo si autem bene quid me caedis

24 et misit eum Annas ligatum ad Caiaphan pontificem

25 erat autem Simon Petrus stans et calefaciens se dixerunt ergo ei numquid et tu ex discipulis eius es negavit ille et dixit non sum

26 dicit unus ex servis pontificis cognatus eius cuius abscidit Petrus auriculam nonne ego te vidi in horto cum illo

27 iterum ergo negavit Petrus et statim gallus cantavit

28 adducunt ergo Iesum a Caiapha in praetorium erat autem mane et ipsi non introierunt in praetorium ut non contaminarentur sed manducarent pascha

29 exivit ergo Pilatus ad eos foras et dixit quam accusationem adfertis adversus hominem hunc

30 responderunt et dixerunt ei si non esset hic malefactor non tibi tradidissemus eum

31 dixit ergo eis Pilatus accipite eum vos et secundum legem vestram iudicate eum dixerunt ergo ei Iudaei nobis non licet interficere quemquam

32 ut sermo Iesu impleretur quem dixit significans qua esset morte moriturus

33 introivit ergo iterum in praetorium Pilatus et vocavit Iesum et dixit ei tu es rex Iudaeorum

34 et respondit Iesus a temet ipso hoc dicis an alii tibi dixerunt de me

35 respondit Pilatus numquid ego Iudaeus sum gens tua et pontifices tradiderunt te mihi quid fecisti

36 respondit Iesus regnum meum non est de mundo hoc si ex hoc mundo esset regnum meum ministri mei decertarent ut non traderer Iudaeis nunc autem meum regnum non est hinc

37 dixit itaque ei Pilatus ergo rex es tu respondit Iesus tu dicis quia rex sum ego ego in hoc natus sum et ad hoc veni in mundum ut testimonium perhibeam veritati omnis qui est ex veritate audit meam vocem

38 dicit ei Pilatus quid est veritas et cum hoc dixisset iterum exivit ad Iudaeos et dicit eis ego nullam invenio in eo causam

39 est autem consuetudo vobis ut unum dimittam vobis in pascha vultis ergo dimittam vobis regem Iudaeorum

40 clamaverunt rursum omnes dicentes non hunc sed Barabban erat autem Barabbas latro.

GOSPEL ACCORDING TO JOHN CHAPTER 19

(Verses 18: On the crucifixion of Jesus, see Matthew, introduction Chapter 27.

Verse 18: This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.). Verse 38: Ioseph ab Arimathia. There is no place called Arimathia; this name is the hidden author's signature of Joseph [b]ar Mathaias [Hebrew for: the Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathias, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.

The claim to be a king automatically resulted in the death penalty in the Roman Empire; the convicted person had, according to Roman law, committed political treason and sedition, and there is a historical reason for it. At the end of the kingdom [753-509 BC], the Romans killed their tyrannical kings; established the republic and made the proclamation of a king punishable by death. If Jesus merely had claimed to be a prophet (master teacher) or the Son of God, the Romans would have done nothing to him. Joseph bar Mattityahu claimed to be a prophet and predicted that Titus Flavius Vespasianus would become emperor. When this happened, the Flavians made Joseph their mouthpiece and family member: today he is known as Titus Flavius Josephus.)

1 tunc ergo adprehendit Pilatus Iesum et flagellavit

2 et milites plectentes coronam de spinis inposuerunt capiti eius et veste purpurea circumdederunt eum

3 et veniebant ad eum et dicebant have rex Iudaeorum et dabant ei alapas

4 exiit iterum Pilatus foras et dicit eis ecce adduco vobis eum foras

5 ut cognoscatis quia in eo nullam causam invenio et purpureum vestimentum et dicit eis ecce homo

6 cum ergo vidissent eum pontifices et ministri clamabant dicentes crucifige crucifige dicit eis Pilatus accipite eum vos et crucifigite ego enim non invenio in eo causam

7 responderunt ei Iudaei nos legem habemus et secundum legem debet mori quia Filium Dei se fecit

8 cum ergo audisset Pilatus hunc sermonem magis timuit

9 et ingressus est praetorium iterum et dicit ad Iesum unde es tu Iesus autem responsum non dedit ei

10 dicit ergo ei Pilatus mihi non loqueris nescis quia potestatem habeo crucifigere te et potestatem habeo dimittere te

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11 respondit Iesus non haberes potestatem adversum me ullam nisi tibi esset datum desuper propterea qui tradidit me tibi maius peccatum habet

12 exinde quaerebat Pilatus dimittere eum Iudaei autem clamabant dicentes si hunc dimittis non es amicus Caesaris omnis qui se regem facit contradicit Caesari

13 Pilatus ergo cum audisset hos sermones adduxit foras Iesum et sedit pro tribunali in locum qui dicitur Lithostrotus hebraice autem Gabbatha

14 erat autem parasceve paschae hora quasi sexta et dicit Iudaeis ecce rex vester

15 illi autem clamabant tolle tolle crucifige eum dixit eis Pilatus regem vestrum crucifigam responderunt pontifices non habemus regem nisi Caesarem

16 tunc ergo tradidit eis illum ut crucifigeretur susceperunt autem Iesum et eduxerunt

17 et baiulans sibi crucem exivit in eum qui dicitur Calvariae locum hebraice Golgotha

18 ubi eum crucifixerunt et cum eo alios duos hinc et hinc medium autem Iesum

19 scripsit autem et titulum Pilatus et posuit super crucem erat autem scriptum Iesus Nazarenus rex Iudaeorum

20 hunc ergo titulum multi legerunt Iudaeorum quia prope civitatem erat locus ubi crucifixus est Iesus et erat scriptum hebraice graece et latine

21 dicebant ergo Pilato pontifices Iudaeorum noli scribere rex Iudaeorum sed quia ipse dixit rex sum Iudaeorum

22 respondit Pilatus quod scripsi scripsi

23 milites ergo cum crucifixissent eum acceperunt vestimenta eius et fecerunt quattuor partes unicuique militi partem et tunicam erat autem tunica inconsutilis desuper contexta per totum

24 dixerunt ergo ad invicem non scindamus eam sed sortiamur de illa cuius sit ut scriptura impleatur dicens partiti sunt vestimenta mea sibi et in vestem meam miserunt sortem et milites quidem haec fecerunt

25 stabant autem iuxta crucem Iesu mater eius et soror matris eius Maria Cleopae et Maria Magdalene

26 cum vidisset ergo Iesus matrem et discipulum stantem quem diligebat dicit matri suae mulier ecce filius tuus

27 deinde dicit discipulo ecce mater tua et ex illa hora accepit eam discipulus in sua

28 postea sciens Iesus quia iam omnia consummata sunt ut consummaretur scriptura dicit sitio

29 vas ergo positum erat aceto plenum illi autem spongiam plenam aceto hysopo circumponentes obtulerunt ori eius

30 cum ergo accepisset Iesus acetum dixit consummatum est et inclinato capite tradidit spiritum

31 Iudaei ergo quoniam parasceve erat ut non remanerent in cruce corpora sabbato erat enim magnus dies ille sabbati rogaverunt Pilatum ut frangerentur eorum crura et tollerentur

32 venerunt ergo milites et primi quidem fregerunt crura et alterius qui crucifixus est cum eo

33 ad Iesum autem cum venissent ut viderunt eum iam mortuum non fregerunt eius crura

34 sed unus militum lancea latus eius aperuit et continuo exivit sanguis et aqua

35 et qui vidit testimonium perhibuit et verum est eius testimonium et ille scit quia vera dicit ut et vos credatis

36 facta sunt enim haec ut scriptura impleatur os non comminuetis ex eo

37 et iterum alia scriptura dicit videbunt in quem transfixerunt

38 post haec autem rogavit Pilatum Ioseph ab Arimathia eo quod esset discipulus Iesu occultus autem propter metum Iudaeorum ut tolleret corpus Iesu et permisit Pilatus venit ergo et tulit corpus Iesu

39 venit autem et Nicodemus qui venerat ad Iesum nocte primum ferens mixturam murrae et aloes quasi libras centum

40 acceperunt ergo corpus Iesu et ligaverunt eum linteis cum aromatibus sicut mos Iudaeis est sepelire

41 erat autem in loco ubi crucifixus est hortus et in horto monumentum novum in quo nondum quisquam positus erat

42 ibi ergo propter parasceven Iudaeorum quia iuxta erat monumentum posuerunt Iesum.

GOSPEL ACCORDING TO JOHN CHAPTER 20

1 una autem sabbati Maria Magdalene venit mane cum adhuc tenebrae essent ad monumentum et videt lapidem sublatum a monumento

2 cucurrit ergo et venit ad Simonem Petrum et ad alium discipulum quem amabat Iesus et dicit eis tulerunt Dominum de monumento et nescimus ubi posuerunt eum

3 exiit ergo Petrus et ille alius discipulus et venerunt ad monumentum

4 currebant autem duo simul et ille alius discipulus praecucurrit citius Petro et venit primus ad monumentum

5 et cum se inclinasset videt posita linteamina non tamen introivit

6 venit ergo Simon Petrus sequens eum et introivit in monumentum et videt linteamina posita

7 et sudarium quod fuerat super caput eius non cum linteaminibus positum sed separatim involutum in unum locum

8 tunc ergo introivit et ille discipulus qui venerat primus ad monumentum et vidit et credidit

9 nondum enim sciebant scripturam quia oportet eum a mortuis resurgere

10 abierunt ergo iterum ad semet ipsos discipuli

11 Maria autem stabat ad monumentum foris plorans dum ergo fleret inclinavit se et prospexit in monumentum

12 et vidit duos angelos in albis sedentes unum ad caput et unum ad pedes ubi positum fuerat corpus Iesu

13 dicunt ei illi mulier quid ploras dicit eis quia tulerunt Dominum meum et nescio ubi posuerunt eum

14 haec cum dixisset conversa est retrorsum et videt Iesum stantem et non sciebat quia Iesus est

15 dicit ei Iesus mulier quid ploras quem quaeris illa existimans quia hortulanus esset dicit ei domine si tu sustulisti eum dicito mihi ubi posuisti eum et ego eum tollam

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16 dicit ei Iesus Maria conversa illa dicit ei rabboni quod dicitur magister

17 dicit ei Iesus noli me tangere nondum enim ascendi ad Patrem meum vade autem ad fratres meos et dic eis ascendo ad Patrem meum et Patrem vestrum et Deum meum et Deum vestrum

18 venit Maria Magdalene adnuntians discipulis quia vidi Dominum et haec dixit mihi

19 cum esset ergo sero die illo una sabbatorum et fores essent clausae ubi erant discipuli propter metum Iudaeorum venit Iesus et stetit in medio et dicit eis pax vobis

20 et hoc cum dixisset ostendit eis manus et latus gavisi sunt ergo discipuli viso Domino

21 dixit ergo eis iterum pax vobis sicut misit me Pater et ego mitto vos

22 hoc cum dixisset insuflavit et dicit eis accipite Spiritum Sanctum

23 quorum remiseritis peccata remittuntur eis quorum retinueritis detenta sunt

24 Thomas autem unus ex duodecim qui dicitur Didymus non erat cum eis quando venit Iesus

25 dixerunt ergo ei alii discipuli vidimus Dominum ille autem dixit eis nisi videro in manibus eius figuram clavorum et mittam digitum meum in locum clavorum et mittam manum meam in latus eius non credam

26 et post dies octo iterum erant discipuli eius intus et Thomas cum eis venit Iesus ianuis clausis et stetit in medio et dixit pax vobis

27 deinde dicit Thomae infer digitum tuum huc et vide manus meas et adfer manum tuam et mitte in latus meum et noli esse incredulus sed fidelis

28 respondit Thomas et dixit ei Dominus meus et Deus meus

29 dicit ei Iesus quia vidisti me credidisti beati qui non viderunt et crediderunt

30 multa quidem et alia signa fecit Iesus in conspectu discipulorum suorum quae non sunt scripta in libro hoc

31 haec autem scripta sunt ut credatis quia Iesus est Christus Filius Dei et ut credentes vitam habeatis in nomine eius.

GOSPEL ACCORDING TO JOHN CHAPTER 21

[EPILOGUE]

(Jesus asks Simon Peter about leadership [15-18]. The following passage is often interpreted as if Jesus, the Good Shepherd, has been appointing Peter as his vicar and solemnly conferring upon him the office of supreme shepherd over his church. This is not the case, however, because, first, Peter is too fickle in character, and second, Jesus' brother James the Just [the Righteous] has taken over as leader of the first Jesus movement. Jesus answered the second and the third question with the word "sheep" instead of "lamb," since one cannot teach and tend an adult animal as much as one feeds [teaches] a lamb. James was already well-known as a teacher in his own right; he is mentioned several times in the Dead Sea Scrolls as a "teacher of righteousness" and is respected by the early church as Bishop of Jerusalem. He remained in office until his assassination in 62 AD. This is the very same period of time when Paul the Apostle [who was a fierce enemy of James] and Ioseph bar Mattityahu [after the First Jewish War better known as Titus Flavius Josephus] left the Holy Land for Rome. If one or both have anything to do with James assassination is unsolved yet.)

1 postea manifestavit se iterum Iesus ad mare Tiberiadis manifestavit autem sic

2 erant simul Simon Petrus et Thomas qui dicitur Didymus et Nathanahel qui erat a Cana Galilaeae et filii Zebedaei et alii ex discipulis eius duo

3 dicit eis Simon Petrus vado piscari dicunt ei venimus et nos tecum et exierunt et ascenderunt in navem et illa nocte nihil prendiderunt

4 mane autem iam facto stetit Iesus in litore non tamen cognoverunt discipuli quia Iesus est

5 dicit ergo eis Iesus pueri numquid pulmentarium habetis responderunt ei non

6 dixit eis mittite in dexteram navigii rete et invenietis miserunt ergo et iam non valebant illud trahere a multitudine piscium

7 dicit ergo discipulus ille quem diligebat Iesus Petro Dominus est Simon Petrus cum audisset quia Dominus est tunicam succinxit se erat enim nudus et misit se in mare

8 alii autem discipuli navigio venerunt non enim longe erant a terra sed quasi a cubitis ducentis trahentes rete piscium

9 ut ergo descenderunt in terram viderunt prunas positas et piscem superpositum et panem

10 dicit eis Iesus adferte de piscibus quos prendidistis nunc

11 ascendit Simon Petrus et traxit rete in terram plenum magnis piscibus centum quinquaginta tribus et cum tanti essent non est scissum rete

12 dicit eis Iesus venite prandete et nemo audebat discentium interrogare eum tu quis es scientes quia Dominus esset

13 et venit Iesus et accepit panem et dat eis et piscem similiter

14 hoc iam tertio manifestatus est Iesus discipulis cum surrexisset a mortuis

15 cum ergo prandissent dicit Simoni Petro Iesus Simon Iohannis diligis me plus his dicit ei etiam Domine tu scis quia amo te dicit ei pasce agnos meos

16 dicit ei iterum Simon Iohannis diligis me ait illi etiam Domine tu scis quia amo te dicit ei pasce agnos meos

17 dicit ei tertio Simon Iohannis amas me contristatus est Petrus quia dixit ei tertio amas me et dicit ei Domine tu omnia scis tu scis quia amo te dicit ei pasce oves meas

18 amen amen dico tibi cum esses iunior cingebas te et ambulabas ubi volebas cum autem senueris extendes manus tuas et alius te cinget et ducet quo non vis

19 hoc autem dixit significans qua morte clarificaturus esset Deum et hoc cum dixisset dicit ei sequere me

20 conversus Petrus vidit illum discipulum quem diligebat Iesus sequentem qui et recubuit in cena super pectus eius et dixit Domine quis est qui tradit te

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21 hunc ergo cum vidisset Petrus dicit Iesu Domine hic autem quid
22 dicit ei Iesus si sic eum volo manere donec veniam quid ad te tu me sequere
23 exivit ergo sermo iste in fratres quia discipulus ille non moritur et non dixit ei Iesus non moritur sed si sic eum volo manere donec venio quid ad te
24 hic est discipulus qui testimonium perhibet de his et scripsit haec et scimus quia verum est testimonium eius
25 sunt autem et alia multa quae fecit Iesus quae si scribantur per singula nec ipsum arbitror mundum capere eos qui scribendi sunt libros amen.

THE ACTS OF THE APOSTLES

or The Book of Acts or The Acts
or the Story of the Two first Christianities
Author: perhaps *Lucius Mestrius Plutarchus*
Estimated Range of Dating: c. 80-130 A.D.

(Although the author is unknown, scholars speculate if Lucius Mestrius Plutarchus could have been the full name of Luke which then could indicate a presumable authorship of Plutarch the Greek philosopher, biographer and essayist who also held Roman citizenship.

The title "Acts of the Apostles" was first used by Irenaeus (Greek: Eirenaios; c. 130–202 AD, who was a Greek bishop of bishop of Lugdunum, now Lyon, his best-known work is 'Against Heresies', an attack on Gnosticism, in particular that of Valentinus) in the late 2nd century. It is not known whether this was an existing title or one invented by Irenaeus; it does seem clear that it was not given by the author, as the Greek word praxeis (deeds, acts) only appears once in the text (Acts 19:18) and there it does not refer to the apostles but refers to deeds confessed by followers to the apostles.

The Gospel of Luke and the Book of Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume.

According to Church tradition dating from the 2nd century, he was the "Luke" [Lucas] named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasises the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

The Book of Acts contains a hidden letter [15:13-31] by James the Just, the brother of Jesus. It seems to be a letter on righteousness by James to the king in Antioch in northern

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Syria [which probably refers to Edessa which also was called 'Antioch'] given needed instructions on how to keep Moses' Law. This letter is laying out some details.

Verse 29 says "That ye abstain from meats offered to idols, and from blood, and from things strangled [carion], and from fornication: from which if ye keep yourselves, ye shall do well." In Cave 4 of Qumran, Scientist found among some fragments a letter that had almost the same contents. Translation, Part 2 talks about "Concerning sacrifices by Gentiles, they sacrifice to the idol."That seduces them [therefore it is illicit]; . . . As for the fornication taking place among the people, they are a holy people, as it is written, 'Israel is Holy' [therefore it is forbidden]."

It seem to have been written by the "Teacher of Righteousnes", a character that frequently appears in the texts of the Dead Sea Scrolls from Qumran and who seems to be none other but James the brother of Jesus. By comparing the Book of Acts [particularly chapter 15] with the "Clementine Recognitions", written by Titus Flavius Clemens, we can get a very good insight of the vicious fight that James' early Christians had with the so-called 'Gentile Pauline Christians' of the Roman citizen Saul of Tarsos, better known as 'Paul the Apostle'.

In this most excellent detective-like deduction called "James the Brother of Jesus" the biblical scholar Robert Eisenman describes in finest details what this fight has been all about and why it is important to know about it.)

ACTUS APOSTOLORUM

ACTS OF THE APOSTLES CHAPTER 1

(Verse 1: The Acts of the Apostle is composed as a report or letter to Theophilus [Godlove, Lover of God; See Acts 1:1], exactly like its first part known as The Gospel of Luke. Both texts were written by the very same author. The Acts is actually a pair describing the lives of Peter [up to chapter 15] and Paul [from chapter 16] who has massive conflicts with James the Just, the elder brother of Jesus and a holy man in his own right. This pair of biographies immediately reminds one of the biography pairs called Parallel Lives and composed by Lucius [speak: lukius] Mestrius Plutarchus.

According to New Testament scholar Martin Hengel and Plutarch scholar Judith Moss, Plutarch's biography pairs come closest to the gospels in in terms of artistry of the structure as well as of style than works of any other writer of the time. Plutarch lived in Rome during the entire Flavian dynasty from 69 to 96 and there is a high likelihood that he wrote works commissioned by the Flavians; Luke-Acts was probably the prototype for all stories of the Parallel Lives serials. His other works, collectively known as Moralia, show that his own ethics match almost entirely with Christian moral values.

As in some Gospels, so too in the Acts of the Apostles, Peter is presented as the head of the entire Church of Christ. In reality, James, the brother of Jesus, was the bishop of Jerusalem for over 25 years and thus the de facto head of the early [Judeo-Christian] Church. He was murdered by the clergy of the Temple in 62 AD, and the next bishop was Simon [Symeon or Simeon], a younger brother of Jesus; he was murdered in the 10th year [c. 107] of the reign of Emperor Trajan. [Source: Hegesippus [Book III, chapter 32] and Eusebius, in his Chronicle.] The Gospels and the Acts of the Apostles were written long after the Jewish War [66-73], and at that time, the new Pauline [Roman] Church was striving to erase all family members of the real Jesus, and his disciples and apostles, from the overall narrative in writing, or to give them a bad image through words like sorcerer, magician, false prophet, Jew, Judas, Zealot, Sicarius [Iscariot, "knife-wielder, knife terrorist"], etc.)

1 primum quidem sermonem feci de omnibus o Theophile quae coepit Iesus facere et docere

2 usque in diem qua praecipiens apostolis per Spiritum Sanctum quos elegit adsumptus est

3 quibus et praebuit se ipsum vivum post passionem suam in multis argumentis per dies quadraginta apparens eis et loquens de regno Dei

4 et convescens praecepit eis ab Hierosolymis ne discederent sed expectarent promissionem Patris quam audistis per os meum

5 quia Iohannes quidem baptizavit aqua vos autem baptizabimini Spiritu Sancto non post multos hos dies

6 igitur qui convenerant interrogabant eum dicentes Domine si in tempore hoc restitues regnum Israhel

7 dixit autem eis non est vestrum nosse tempora vel momenta quae Pater posuit in sua potestate

8 sed accipietis virtutem supervenientis Spiritus Sancti in vos et eritis mihi testes in Hierusalem et in omni Iudaea et Samaria et usque ad ultimum terrae

9 et cum haec dixisset videntibus illis elevatus est et nubes suscepit eum ab oculis eorum

10 cumque intuerentur in caelum eunte illo ecce duo viri adstiterunt iuxta illos in vestibus albis

11 qui et dixerunt viri galilaei quid statis aspicientes in caelum hic Iesus qui adsumptus est a vobis in caelum sic veniet quemadmodum vidistis eum euntem in caelum

12 tunc reversi sunt Hierosolymam a monte qui vocatur Oliveti qui est iuxta Hierusalem sabbati habens iter

13 et cum introissent in cenaculum ascenderunt ubi manebant Petrus et Iohannes Iacobus et Andreas Philippus et Thomas Bartholomeus et Mattheus Iacobus Alphei et Simon Zelotes et Iudas Iacobi

14 hii omnes erant perseverantes unianimiter in oratione cum mulieribus et Maria matre Iesu et fratribus eius

15 et in diebus illis exsurgens Petrus in medio fratrum dixit erat autem turba nominum simul fere centum viginti

16 viri fratres oportet impleri scripturam quam praedixit Spiritus Sanctus per os David de Iuda qui fuit dux eorum qui conprehenderunt Iesum

17 quia connumeratus erat in nobis et sortitus est sortem ministerii huius

18 et hic quidem possedit agrum de mercede iniquitatis et suspensus crepuit medius et diffusa sunt omnia viscera eius

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19 et notum factum est omnibus habitantibus Hierusalem ita ut appellaretur ager ille lingua eorum Acheldemach hoc est ager Sanguinis

20 scriptum est enim in libro Psalmorum fiat commoratio eius deserta et non sit qui inhabitet in ea et episcopatum eius accipiat alius

21 oportet ergo ex his viris qui nobiscum congregati sunt in omni tempore quo intravit et exivit inter nos Dominus Iesus

22 incipiens a baptismate Iohannis usque in diem qua adsumptus est a nobis testem resurrectionis eius nobiscum fieri unum ex istis

23 et statuerunt duos Ioseph qui vocabatur Barsabban qui cognominatus est Iustus et Matthiam

24 et orantes dixerunt tu Domine qui corda nosti omnium ostende quem elegeris ex his duobus unum

25 accipere locum ministerii huius et apostolatus de quo praevaricatus est Iudas ut abiret in locum suum

26 et dederunt sortes eis et cecidit sors super Matthiam et adnumeratus est cum undecim apostolis.

ACTS OF THE APOSTLES CHAPTER 2

(Verses 8-11 demonstrate the large geographical range of knowledge that sophisticated cosmopolitans like Paul had in Antiquity. He was also well aware what power language and religion had over people.)

1 et cum conplerentur dies pentecostes erant omnes pariter in eodem loco

2 et factus est repente de caelo sonus tamquam advenientis spiritus vehementis et replevit totam domum ubi erant sedentes

3 et apparuerunt illis dispertitae linguae tamquam ignis seditque supra singulos eorum

4 et repleti sunt omnes Spiritu Sancto et coeperunt loqui aliis linguis prout Spiritus Sanctus dabat eloqui illis

5 erant autem in Hierusalem habitantes Iudaei viri religiosi ex omni natione quae sub caelo sunt

6 facta autem hac voce convenit multitudo et mente confusa est quoniam audiebat unusquisque lingua sua illos loquentes

7 stupebant autem omnes et mirabantur dicentes nonne omnes ecce isti qui loquuntur Galilaei sunt

8 et quomodo nos audivimus unusquisque lingua nostra in qua nati sumus

9 Parthi et Medi et Elamitae et qui habitant Mesopotamiam et Iudaeam et Cappadociam Pontum et Asiam

10 Frygiam et Pamphiliam Aegyptum et partes Lybiae quae est circa Cyrenen et advenae romani

11 Iudaei quoque et proselyti Cretes et Arabes audivimus loquentes eos nostris linguis magnalia Dei

12 stupebant autem omnes et mirabantur ad invicem dicentes quidnam hoc vult esse

13 alii autem inridentes dicebant quia musto pleni sunt isti

14 stans autem Petrus cum undecim levavit vocem suam et locutus est eis viri iudaei et qui habitatis Hierusalem universi hoc vobis notum sit et auribus percipite verba mea

15 non enim sicut vos aestimatis hii ebrii sunt cum sit hora diei tertia

16 sed hoc est quod dictum est per prophetam Iohel

17 et erit in novissimis diebus dicit Dominus effundam de Spiritu meo super omnem carnem et prophetabunt filii vestri et filiae vestrae et iuvenes vestri visiones videbunt et seniores vestri somnia somniabunt

18 et quidem super servos meos et super ancillas meas in diebus illis effundam de Spiritu meo et prophetabunt

19 et dabo prodigia in caelo sursum et signa in terra deorsum sanguinem et ignem et vaporem fumi

20 sol convertetur in tenebras et luna in sanguinem antequam veniat dies Domini magnus et manifestus

21 et erit omnis quicumque invocaverit nomen Domini salvus erit

22 viri israhelitae audite verba haec Iesum Nazarenum virum adprobatum a Deo in vobis virtutibus et prodigiis et signis quae fecit per illum Deus in medio vestri sicut vos scitis

23 hunc definito consilio et praescientia Dei traditum per manus iniquorum adfigentes interemistis

24 quem Deus suscitavit solutis doloribus inferni iuxta quod inpossibile erat teneri illum ab eo

25 David enim dicit in eum providebam Dominum coram me semper quoniam a dextris meis est ne commovear

26 propter hoc laetatum est cor meum et exultavit lingua mea insuper et caro mea requiescet in spe

27 quoniam non derelinques animam meam in inferno neque dabis Sanctum tuum videre corruptionem

28 notas fecisti mihi vias vitae replebis me iucunditate cum facie tua

29 viri fratres liceat audenter dicere ad vos de patriarcha David quoniam et defunctus est et sepultus est et sepulchrum eius est apud nos usque in hodiernum diem

30 propheta igitur cum esset et sciret quia iureiurando iurasset illi Deus de fructu lumbi eius sedere super sedem eius

31 providens locutus est de resurrectione Christi quia neque derelictus est in inferno neque caro eius vidit corruptionem

32 hunc Iesum resuscitavit Deus cui omnes nos testes sumus

33 dextera igitur Dei exaltatus et promissione Spiritus Sancti accepta a Patre effudit hunc quem vos videtis et audistis

34 non enim David ascendit in caelos dicit autem ipse dixit Dominus Domino meo sede a dextris meis

35 donec ponam inimicos tuos scabillum pedum tuorum

36 certissime ergo sciat omnis domus Israhel quia et Dominum eum et Christum Deus fecit hunc Iesum quem vos crucifixistis

37 his auditis conpuncti sunt corde et dixerunt ad Petrum et ad reliquos apostolos quid faciemus viri fratres

38 Petrus vero ad illos paenitentiam inquit agite et baptizetur unusquisque vestrum in nomine Iesu Christi in remissionem peccatorum vestrorum et accipietis donum Sancti Spiritus

39 vobis enim est repromissio et filiis vestris et omnibus qui longe sunt quoscumque advocaverit Dominus Deus noster

40 aliis etiam verbis pluribus testificatus est et exhortabatur eos dicens salvamini a generatione ista prava

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41 qui ergo receperunt sermonem eius baptizati sunt et adpositae sunt in illa die animae circiter tria milia
42 erant autem perseverantes in doctrina apostolorum et communicatione fractionis panis et orationibus
43 fiebat autem omni animae timor multa quoque prodigia et signa per apostolos fiebant in Hierusalem et metus erat magnus in universis
44 omnes etiam qui credebant erant pariter et habebant omnia communia
45 possessiones et substantias vendebant et dividebant illa omnibus prout cuique opus erat
46 cotidie quoque perdurantes unianimiter in templo et frangentes circa domos panem sumebant cibum cum exultatione et simplicitate cordis
47 conlaudantes Deum et habentes gratiam ad omnem plebem Dominus autem augebat qui salvi fierent cotidie in id ipsum.

ACTS OF THE APOSTLES CHAPTER 3
1 Petrus autem et Iohannes ascendebant in templum ad horam orationis nonam
2 et quidam vir qui erat claudus ex utero matris suae baiulabatur quem ponebant cotidie ad portam templi quae dicitur Speciosa ut peteret elemosynam ab introeuntibus in templum
3 is cum vidisset Petrum et Iohannem incipientes introire in templum rogabat ut elemosynam acciperet
4 intuens autem in eum Petrus cum Iohanne dixit respice in nos
5 at ille intendebat in eos sperans se aliquid accepturum ab eis
6 Petrus autem dixit argentum et aurum non est mihi quod autem habeo hoc tibi do in nomine Iesu Christi Nazareni surge et ambula
7 et adprehensa ei manu dextera adlevavit eum et protinus consolidatae sunt bases eius et plantae
8 et exiliens stetit et ambulabat et intravit cum illis in templum ambulans et exiliens et laudans Dominum
9 et vidit omnis populus eum ambulantem et laudantem Deum
10 cognoscebant autem illum quoniam ipse erat qui ad elemosynam sedebat ad Speciosam portam templi et impleti sunt stupore et extasi in eo quod contigerat illi
11 cum teneret autem Petrum et Iohannem concurrit omnis populus ad eos ad porticum qui appellatur Salomonis stupentes
12 videns autem Petrus respondit ad populum viri israhelitae quid miramini in hoc aut nos quid intuemini quasi nostra virtute aut pietate fecerimus hunc ambulare
13 Deus Abraham et Deus Isaac et Deus Iacob Deus patrum nostrorum glorificavit Filium suum Iesum quem vos quidem tradidistis et negastis ante faciem Pilati iudicante illo dimitti
14 vos autem sanctum et iustum negastis et petistis virum homicidam donari vobis
15 auctorem vero vitae interfecistis quem Deus suscitavit a mortuis cuius nos testes sumus
16 et in fide nominis eius hunc quem videtis et nostis confirmavit nomen eius et fides quae per eum est dedit integram sanitatem istam in conspectu omnium vestrum
17 et nunc fratres scio quia per ignorantiam fecistis sicut et principes vestri
18 Deus autem quae praenuntiavit per os omnium prophetarum pati Christum suum implevit sic
19 paenitemini igitur et convertimini ut deleantur vestra peccata
20 ut cum venerint tempora refrigerii a conspectu Domini et miserit eum qui praedicatus est vobis Iesum Christum
21 quem oportet caelum quidem suscipere usque in tempora restitutionis omnium quae locutus est Deus per os sanctorum suorum a saeculo prophetarum
22 Moses quidem dixit quia prophetam vobis suscitabit Dominus Deus vester de fratribus vestris tamquam me ipsum audietis iuxta omnia quaecumque locutus fuerit vobis
23 erit autem omnis anima quae non audierit prophetam illum exterminabitur de plebe
24 et omnes prophetae a Samuhel et deinceps qui locuti sunt et adnuntiaverunt dies istos
25 vos estis filii prophetarum et testamenti quod disposuit Deus ad patres vestros dicens ad Abraham et in semine tuo benedicentur omnes familiae terrae
26 vobis primum Deus suscitans Filium suum misit eum benedicentem vobis ut convertat se unusquisque a nequitia sua.

ACTS OF THE APOSTLES CHAPTER 4
1 loquentibus autem illis ad populum supervenerunt sacerdotes et magistratus templi et Sadducaei
2 dolentes quod docerent populum et adnuntiarent in Iesu resurrectionem ex mortuis
3 et iniecerunt in eis manus et posuerunt eos in custodiam in crastinum erat enim iam vespera
4 multi autem eorum qui audierant verbum crediderunt et factus est numerus virorum quinque milia
5 factum est autem in crastinum ut congregarentur principes eorum et seniores et scribae in Hierusalem
6 et Annas princeps sacerdotum et Caiphas et Iohannes et Alexander et quotquot erant de genere sacerdotali
7 et statuentes eos in medio interrogabant in qua virtute aut in quo nomine fecistis hoc vos
8 tunc Petrus repletus Spiritu Sancto dixit ad eos principes populi et seniores
9 si nos hodie diiudicamur in benefacto hominis infirmi in quo iste salvus factus est
10 notum sit omnibus vobis et omni plebi Israhel quia in nomine Iesu Christi Nazareni quem vos crucifixistis quem Deus suscitavit a mortuis in hoc iste adstat coram vobis sanus
11 hic est lapis qui reprobatus est a vobis aedificantibus qui factus est in caput anguli
12 et non est in alio aliquo salus nec enim nomen aliud est sub caelo datum hominibus in quo oportet nos salvos fieri

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13 videntes autem Petri constantiam et Iohannis conperto quod homines essent sine litteris et idiotae admirabantur et cognoscebant eos quoniam cum Iesu fuerant

14 hominem quoque videntes stantem cum eis qui curatus fuerat nihil poterant contradicere

15 iusserunt autem eos foras extra concilium secedere et conferebant ad invicem

16 dicentes quid faciemus hominibus istis quoniam quidem notum signum factum est per eos omnibus habitantibus in Hierusalem manifestum et non possumus negare

17 sed ne amplius divulgetur in populum comminemur eis ne ultra loquantur in nomine hoc ulli hominum

18 et vocantes eos denuntiaverunt ne omnino loquerentur neque docerent in nomine Iesu

19 Petrus vero et Iohannes respondentes dixerunt ad eos si iustum est in conspectu Dei vos potius audire quam Deum iudicate

20 non enim possumus quae vidimus et audivimus non loqui

21 at illi comminantes dimiserunt eos non invenientes quomodo punirent eos propter populum quia omnes clarificabant Deum in eo quod acciderat

22 annorum enim erat amplius quadraginta homo in quo factum erat signum istud sanitatis

23 dimissi autem venerunt ad suos et adnuntiaverunt eis quanta ad eos principes sacerdotum et seniores dixissent

24 qui cum audissent unianimiter levaverunt vocem ad Deum et dixerunt Domine tu qui fecisti caelum et terram et mare et omnia quae in eis sunt

25 qui Spiritu Sancto per os patris nostri David pueri tui dixisti quare fremuerunt gentes et populi meditati sunt inania

26 adstiterunt reges terrae et principes convenerunt in unum adversus Dominum et adversus Christum eius

27 convenerunt enim vere in civitate ista adversus sanctum puerum tuum Iesum quem unxisti Herodes et Pontius Pilatus cum gentibus et populis Israhel

28 facere quae manus tua et consilium decreverunt fieri

29 et nunc Domine respice in minas eorum et da servis tuis cum omni fiducia loqui verbum tuum

30 in eo cum manum tuam extendas sanitates et signa et prodigia fieri per nomen sancti Filii tui Iesu

31 et cum orassent motus est locus in quo erant congregati et repleti sunt omnes Spiritu Sancto et loquebantur verbum Dei cum fiducia

32 multitudinis autem credentium erat cor et anima una nec quisquam eorum quae possidebant aliquid suum esse dicebat sed erant illis omnia communia

33 et virtute magna reddebant apostoli testimonium resurrectionis Iesu Christi Domini et gratia magna erat in omnibus illis

34 neque enim quisquam egens erat inter illos quotquot enim possessores agrorum aut domorum erant vendentes adferebant pretia eorum quae vendebant

35 et ponebant ante pedes apostolorum dividebantur autem singulis prout cuique opus erat

36 Ioseph autem qui cognominatus est Barnabas ab apostolis quod est interpretatum Filius consolationis Levites Cyprius genere

37 cum haberet agrum vendidit illum et adtulit pretium et posuit ante pedes apostolorum.

ACTS OF THE APOSTLES CHAPTER 5

(The author of the Acts was acutely aware that there were lots of messianic movements [such as Saducee, Zealot, Sicarii, and others] popping up at the time. The Romans however quelled all opposition immediately, and with brute force. See verses 36-38.)

1 vir autem quidam nomine Ananias cum Saffira uxore sua vendidit agrum

2 et fraudavit de pretio agri conscia uxore sua et adferens partem quandam ad pedes apostolorum posuit

3 dixit autem Petrus Anania cur temptavit Satanas cor tuum mentiri te Spiritui Sancto et fraudare de pretio agri

4 nonne manens tibi manebat et venundatum in tua erat potestate quare posuisti in corde tuo hanc rem non es mentitus hominibus sed Deo

5 audiens autem Ananias haec verba cecidit et exspiravit et factus est timor magnus in omnes qui audierant

6 surgentes autem iuvenes amoverunt eum et efferentes sepelierunt

7 factum est autem quasi horarum trium spatium et uxor ipsius nesciens quod factum fuerat introiit

8 respondit autem ei Petrus dic mihi si tanti agrum vendidistis at illa dixit etiam tanti

9 Petrus autem ad eam quid utique convenit vobis temptare Spiritum Domini ecce pedes eorum qui sepelierunt virum tuum ad ostium et efferent te

10 confestim cecidit ante pedes eius et exspiravit intrantes autem iuvenes invenerunt illam mortuam et extulerunt et sepelierunt ad virum suum

11 et factus est timor magnus in universa ecclesia et in omnes qui audierunt haec

12 per manus autem apostolorum fiebant signa et prodigia multa in plebe et erant unianimiter omnes in porticu Salomonis

13 ceterorum autem nemo audebat coniungere se illis sed magnificabat eos populus

14 magis autem augebatur credentium in Domino multitudo virorum ac mulierum

15 ita ut in plateas eicerent infirmos et ponerent in lectulis et grabattis ut veniente Petro saltim umbra illius obumbraret quemquam eorum

16 concurrebat autem et multitudo vicinarum civitatum Hierusalem adferentes aegros et vexatos ab spiritibus inmundis qui curabantur omnes

17 exsurgens autem princeps sacerdotum et omnes qui cum illo erant quae est heresis Sadducaeorum repleti sunt zelo

18 et iniecerunt manus in apostolos et posuerunt illos in custodia publica

19 angelus autem Domini per noctem aperiens ianuas carceris et educens eos dixit

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20 ite et stantes loquimini in templo plebi omnia verba vitae huius
21 qui cum audissent intraverunt diluculo in templum et docebant adveniens autem princeps sacerdotum et qui cum eo erant convocaverunt concilium et omnes seniores filiorum Israhel et miserunt in carcerem ut adducerentur
22 cum venissent autem ministri et aperto carcere non invenissent illos reversi nuntiaverunt
23 dicentes carcerem quidem invenimus clausum cum omni diligentia et custodes stantes ad ianuas aperientes autem neminem intus invenimus
24 ut audierunt autem hos sermones magistratus templi et principes sacerdotum ambigebant de illis quidnam fieret
25 adveniens autem quidam nuntiavit eis quia ecce viri quos posuistis in carcere sunt in templo stantes et docentes populum
26 tunc abiit magistratus cum ministris et adduxit illos sine vi timebant enim populum ne lapidarentur
27 et cum adduxissent illos statuerunt in concilio et interrogavit eos princeps sacerdotum
28 dicens praecipiendo praecepimus vobis ne doceretis in nomine isto et ecce replestis Hierusalem doctrina vestra et vultis inducere super nos sanguinem hominis istius
29 respondens autem Petrus et apostoli dixerunt oboedire oportet Deo magis quam hominibus
30 Deus patrum nostrorum suscitavit Iesum quem vos interemistis suspendentes in ligno
31 hunc Deus principem et salvatorem exaltavit dextera sua ad dandam paenitentiam Israhel et remissionem peccatorum
32 et nos sumus testes horum verborum et Spiritus Sanctus quem dedit Deus omnibus oboedientibus sibi
33 haec cum audissent dissecabantur et cogitabant interficere illos
34 surgens autem quidam in concilio Pharisaeus nomine Gamalihel legis doctor honorabilis universae plebi iussit foras ad breve homines fieri
35 dixitque ad illos viri israhelitae adtendite vobis super hominibus istis quid acturi sitis
36 ante hos enim dies extitit Theodas dicens esse se aliquem cui consensit virorum numerus circiter quadringentorum qui occisus est et omnes quicumque credebant ei dissipati sunt et redactus est ad nihilum
37 post hunc extitit Iudas Galilaeus in diebus professionis et avertit populum post se et ipse periit et omnes quotquot consenserunt ei dispersi sunt
38 et nunc itaque dico vobis discedite ab hominibus istis et sinite illos quoniam si est ex hominibus consilium hoc aut opus dissolvetur
39 si vero ex Deo est non poteritis dissolvere eos ne forte et Deo repugnare inveniamini consenserunt autem illi
40 et convocantes apostolos caesis denuntiaverunt ne loquerentur in nomine Iesu et dimiserunt eos
41 et illi quidem ibant gaudentes a conspectu concilii quoniam digni habiti sunt pro nomine Iesu contumeliam pati
42 omni autem die in templo et circa domos non cessabant docentes et evangelizantes Christum Iesum.

ACTS OF THE APOSTLES CHAPTER 6
1 in diebus autem illis crescente numero discipulorum factus est murmur Graecorum adversus Hebraeos eo quod dispicerentur in ministerio cotidiano viduae eorum
2 convocantes autem duodecim multitudinem discipulorum dixerunt non est aequum nos derelinquere verbum Dei et ministrare mensis
3 considerate ergo fratres viros ex vobis boni testimonii septem plenos Spiritu et sapientia quos constituamus super hoc opus
4 nos vero orationi et ministerio verbi instantes erimus
5 et placuit sermo coram omni multitudine et elegerunt Stephanum virum plenum fide et Spiritu Sancto et Philippum et Prochorum et Nicanorem et Timonem et Parmenam et Nicolaum advenam Antiochenum
6 hos statuerunt ante conspectum apostolorum et orantes inposuerunt eis manus
7 et verbum Dei crescebat et multiplicabatur numerus discipulorum in Hierusalem valde multa etiam turba sacerdotum oboediebat fidei
8 Stephanus autem plenus gratia et fortitudine faciebat prodigia et signa magna in populo
9 surrexerunt autem quidam de synagoga quae appellatur Libertinorum et Cyrenensium et Alexandrinorum et eorum qui erant a Cilicia et Asia disputantes cum Stephano
10 et non poterant resistere sapientiae et Spiritui quo loquebatur
11 tunc submiserunt viros qui dicerent se audisse eum dicentem verba blasphemiae in Mosen et Deum
12 commoverunt itaque plebem et seniores et scribas et concurrentes rapuerunt eum et adduxerunt in concilium
13 et statuerunt testes falsos dicentes homo iste non cessat loqui verba adversus locum sanctum et legem
14 audivimus enim eum dicentem quoniam Iesus Nazarenus hic destruet locum istum et mutabit traditiones quas tradidit nobis Moses
15 et intuentes eum omnes qui sedebant in concilio viderunt faciem eius tamquam faciem angeli.

ACTS OF THE APOSTLES CHAPTER 7
(Stephen's Testimony before the Sanhedrin, the Jewish Court of Law. Throughout the entire paragraph [1-53], Stephen recounts the history of Israel from the time of the patriarchs to the present day.)
1 dixit autem princeps sacerdotum si haec ita se habent
2 qui ait viri fratres et patres audite Deus gloriae apparuit patri nostro Abraham cum esset in Mesopotamiam priusquam moraretur in Charram
3 et dixit ad illum exi de terra tua et de cognatione tua et veni in terram quam tibi monstravero
4 tunc exiit de terra Chaldeorum et habitavit in Charram et inde postquam mortuus est pater eius transtulit illum in terram istam in qua nunc vos habitatis

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5 et non dedit illi hereditatem in ea nec passum pedis et repromisit dare illi eam in possessionem et semini eius post ipsum cum non haberet filium

6 locutus est autem Deus quia erit semen eius accola in terra aliena et servituti eos subicient et male tractabunt eos annis quadringentis

7 et gentem cui servierint iudicabo ego dixit Deus et post haec exibunt et deservient mihi in loco isto

8 et dedit illi testamentum circumcisionis et sic genuit Isaac et circumcidit eum die octava et Isaac Iacob et Iacob duodecim patriarchas

9 et patriarchae aemulantes Ioseph vendiderunt in Aegyptum et erat Deus cum eo

10 et eripuit eum ex omnibus tribulationibus eius et dedit ei gratiam et sapientiam in conspectu Pharaonis regis Aegypti et constituit eum praepositum super Aegyptum et super omnem domum suam

11 venit autem fames in universam Aegyptum et Chanaan et tribulatio magna et non inveniebant cibos patres nostri

12 cum audisset autem Iacob esse frumentum in Aegypto misit patres nostros primum

13 et in secundo cognitus est Ioseph a fratribus suis et manifestatum est Pharaoni genus eius

14 mittens autem Ioseph accersivit Iacob patrem suum et omnem cognationem in animabus septuaginta quinque

15 et descendit Iacob in Aegyptum et defunctus est ipse et patres nostri

16 et translati sunt in Sychem et positi sunt in sepulchro quod emit Abraham pretio argenti a filiis Emmor filii Sychem

17 cum adpropinquaret autem tempus repromissionis quam confessus erat Deus Abrahae crevit populus et multiplicatus est in Aegypto

18 quoadusque surrexit rex alius in Aegypto qui non sciebat Ioseph

19 hic circumveniens genus nostrum adflixit patres ut exponerent infantes suos ne vivificarentur

20 eodem tempore natus est Moses et fuit gratus Deo qui nutritus est tribus mensibus in domo patris sui

21 exposito autem illo sustulit eum filia Pharaonis et enutrivit eum sibi in filium

22 et eruditus est Moses omni sapientia Aegyptiorum et erat potens in verbis et in operibus suis

23 cum autem impleretur ei quadraginta annorum tempus ascendit in cor eius ut visitaret fratres suos filios Israhel

24 et cum vidisset quendam iniuriam patientem vindicavit illum et fecit ultionem ei qui iniuriam sustinebat percusso Aegyptio

25 existimabat autem intellegere fratres quoniam Deus per manum ipsius daret salutem illis at illi non intellexerunt

26 sequenti vero die apparuit illis litigantibus et reconciliabat eos in pacem dicens viri fratres estis ut quid nocetis alterutrum

27 qui autem iniuriam faciebat proximo reppulit eum dicens quis te constituit principem et iudicem super nos

28 numquid interficere me tu vis quemadmodum interfecisti heri Aegyptium

29 fugit autem Moses in verbo isto et factus est advena in terra Madiam ubi generavit filios duos

30 et expletis annis quadraginta apparuit illi in deserto montis Sina angelus in igne flammae rubi

31 Moses autem videns admiratus est visum et accedente illo ut consideraret facta est vox Domini

32 ego Deus patrum tuorum Deus Abraham et Deus Isaac et Deus Iacob tremefactus autem Moses non audebat considerare

33 dixit autem illi Dominus solve calciamentum pedum tuorum locus enim in quo stas terra sancta est

34 videns vidi adflictionem populi mei qui est in Aegypto et gemitum eorum audivi et descendi liberare eos et nunc veni et mittam te in Aegyptum

35 hunc Mosen quem negaverunt dicentes quis te constituit principem et iudicem hunc Deus principem et redemptorem misit cum manu angeli qui apparuit illi in rubo

36 hic eduxit illos faciens prodigia et signa in terra Aegypti et in Rubro mari et in deserto annis quadraginta

37 hic est Moses qui dixit filiis Israhel prophetam vobis suscitabit Deus de fratribus vestris tamquam me

38 hic est qui fuit in ecclesia in solitudine cum angelo qui loquebatur ei in monte Sina et cum patribus nostris qui accepit verba vitae dare nobis

39 cui noluerunt oboedire patres nostri sed reppulerunt et aversi sunt cordibus suis in Aegyptum

40 dicentes ad Aaron fac nobis deos qui praecedant nos Moses enim hic qui eduxit nos de terra Aegypti nescimus quid factum sit ei

41 et vitulum fecerunt in illis diebus et obtulerunt hostiam simulacro et laetabantur in operibus manuum suarum

42 convertit autem Deus et tradidit eos servire militiae caeli sicut scriptum est in libro Prophetarum numquid victimas aut hostias obtulistis mihi annis quadraginta in deserto domus Israhel

43 et suscepistis tabernaculum Moloch et sidus dei vestri Rempham figuras quas fecistis adorare eas et transferam vos trans Babylonem

44 tabernaculum testimonii fuit patribus nostris in deserto sicut disposuit loquens ad Mosen ut faceret illud secundum formam quam viderat

45 quod et induxerunt suscipientes patres nostri cum Iesu in possessionem gentium quas expulit Deus a facie patrum nostrorum usque in diebus David

46 qui invenit gratiam ante Deum et petiit ut inveniret tabernaculum Deo Iacob

47 Salomon autem aedificavit illi domum

48 sed non Excelsus in manufactis habitat sicut propheta dicit

49 caelum mihi sedis est terra autem scabillum pedum meorum quam domum aedificabitis mihi dicit Dominus aut quis locus requietionis meae est

50 nonne manus mea fecit haec omnia

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51 dura cervice et incircumcisi cordibus et auribus vos semper Spiritui Sancto resistitis sicut patres vestri et vos

52 quem prophetarum non sunt persecuti patres vestri et occiderunt eos qui praenuntiabant de adventu Iusti cuius vos nunc proditores et homicidae fuistis

53 qui accepistis legem in dispositionem angelorum et non custodistis

54 audientes autem haec dissecabantur cordibus suis et stridebant dentibus in eum

55 cum autem esset plenus Spiritu Sancto intendens in caelum vidit gloriam Dei et Iesum stantem a dextris Dei et ait ecce video caelos apertos et Filium hominis a dextris stantem Dei

56 exclamantes autem voce magna continuerunt aures suas et impetum fecerunt unianimiter in eum

57 et eicientes eum extra civitatem lapidabant et testes deposuerunt vestimenta sua secus pedes adulescentis qui vocabatur Saulus

58 et lapidabant Stephanum invocantem et dicentem Domine Iesu suscipe spiritum meum

59 positis autem genibus clamavit voce magna Domine ne statuas illis hoc peccatum et cum hoc dixisset obdormivit Saulus autem erat consentiens neci eius.

ACTS OF THE APOSTLES CHAPTER 8

1 facta est autem in illa die persecutio magna in ecclesia quae erat Hierosolymis et omnes dispersi sunt per regiones Iudaeae et Samariae praeter apostolos

2 curaverunt autem Stephanum viri timorati et fecerunt planctum magnum super illum

3 Saulus vero devastabat ecclesiam per domos intrans et trahens viros ac mulieres tradebat in custodiam

4 igitur qui dispersi erant pertransiebant evangelizantes verbum

5 Philippus autem descendens in civitatem Samariae praedicabat illis Christum

6 intendebant autem turbae his quae a Philippo dicebantur unianimiter audientes et videntes signa quae faciebat

7 multi enim eorum qui habebant spiritus inmundos clamantes voce magna exiebant multi autem paralytici et claudi curati sunt

8 factum est ergo magnum gaudium in illa civitate

9 vir autem quidam nomine Simon qui ante fuerat in civitate magus seducens gentem Samariae dicens esse se aliquem magnum

10 cui auscultabant omnes a minimo usque ad maximum dicentes hic est virtus Dei quae vocatur Magna

11 adtendebant autem eum propter quod multo tempore magicis suis dementasset eos

12 cum vero credidissent Philippo evangelizanti de regno Dei et nomine Iesu Christi baptizabantur viri ac mulieres

13 tunc Simon et ipse credidit et cum baptizatus esset adherebat Philippo videns etiam signa et virtutes maximas fieri stupens admirabatur

14 cum autem audissent apostoli qui erant Hierosolymis quia recepit Samaria verbum Dei miserunt ad illos Petrum et Iohannem

15 qui cum venissent oraverunt pro ipsis ut acciperent Spiritum Sanctum

16 nondum enim in quemquam illorum venerat sed baptizati tantum erant in nomine Domini Iesu

17 tunc inponebant manus super illos et accipiebant Spiritum Sanctum

18 cum vidisset autem Simon quia per inpositionem manus apostolorum daretur Spiritus Sanctus obtulit eis pecuniam

19 dicens date et mihi hanc potestatem ut cuicumque inposuero manus accipiat Spiritum Sanctum Petrus autem dixit ad eum

20 pecunia tua tecum sit in perditionem quoniam donum Dei existimasti pecunia possideri

21 non est tibi pars neque sors in sermone isto cor enim tuum non est rectum coram Deo

22 paenitentiam itaque age ab hac nequitia tua et roga Deum si forte remittatur tibi haec cogitatio cordis tui

23 in felle enim amaritudinis et obligatione iniquitatis video te esse

24 respondens autem Simon dixit precamini vos pro me ad Dominum ut nihil veniat super me horum quae dixistis

25 et illi quidem testificati et locuti verbum Domini rediebant Hierosolymam et multis regionibus Samaritanorum evangelizabant

26 angelus autem Domini locutus est ad Philippum dicens surge et vade contra meridianum ad viam quae descendit ab Hierusalem in Gazam haec est deserta

27 et surgens abiit et ecce vir aethiops eunuchus potens Candacis reginae Aethiopum qui erat super omnes gazas eius venerat adorare in Hierusalem

28 et revertebatur sedens super currum suum legensque prophetam Esaiam

29 dixit autem Spiritus Philippo accede et adiunge te ad currum istum

30 adcurrens autem Philippus audivit illum legentem Esaiam prophetam et dixit putasne intellegis quae legis

31 qui ait et quomodo possum si non aliquis ostenderit mihi rogavitque Philippum ut ascenderet et sederet secum

32 locus autem scripturae quam legebat erat hic tamquam ovis ad occisionem ductus est et sicut agnus coram tondente se sine voce sic non aperuit os suum

33 in humilitate iudicium eius sublatum est generationem illius quis enarrabit quoniam tollitur de terra vita eius

34 respondens autem eunuchus Philippo dixit obsecro te de quo propheta dicit hoc de se an de alio aliquo

35 aperiens autem Philippus os suum et incipiens ab scriptura ista evangelizavit illi Iesum

36 et dum irent per viam venerunt ad quandam aquam et ait eunuchus ecce aqua quid prohibet me baptizari

37 Dixit autem Philippus: Si credis ex toto corde, licet. Et respondens ait: Credo Filium Dei esse Jesum Christum.

38 et iussit stare currum et descenderunt uterque in aquam Philippus et eunuchus et baptizavit eum

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39 cum autem ascendissent de aqua Spiritus Domini rapuit Philippum et amplius non vidit eum eunuchus ibat enim per viam suam gaudens

40 Philippus autem inventus est in Azoto et pertransiens evangelizabat civitatibus cunctis donec veniret Caesaream.

ACTS OF THE APOSTLES CHAPTER 9

(On his way to Damascus, Paul (Saul of Tarsus) had a "vision," often claimed to be The Conversion of Saul, in reality, he describes that he had the idea not to persecute the believers of Jesus anymore but to lead them from inside and from the front as the "Apostle to the Gentiles." Background was the growing tensions between Romans and the Zealots [Sadducees]. The Zealots had been sending out their Sicarii-terrorists to kill Romans and their allies; and Romans were threatening with retaliation and total war. It seems that Paul was seeking a peaceful solution by promoting the Jesus movement. For his future task, he was well equipped because his training with the Jewish scholar Gamaliel proved invaluable. He had already been a good speaker, but from Gamaliel he learned how and where to apply religious rhetoric; and he was able to be excellent in Aramaic but also in Greek. He could twist anyone's words, was not squeamish, and knew the laws inside out. See the letters of Paul.)

1 Saulus autem adhuc inspirans minarum et caedis in discipulos Domini accessit ad principem sacerdotum

2 et petiit ab eo epistulas in Damascum ad synagogas ut si quos invenisset huius viae viros ac mulieres vinctos perduceret in Hierusalem

3 et cum iter faceret contigit ut adpropinquaret Damasco et subito circumfulsit eum lux de caelo

4 et cadens in terram audivit vocem dicentem sibi Saule Saule quid me persequeris

5 qui dixit quis es Domine et ille ego sum Iesus quem tu persequeris: durum est tibi contra stimulum calcitrare.

6 Et tremens ac stupens dixit: Domine, quid me vis facere?

7 Et Dominus ad eum: Surge, et ingredere civitatem et dicetur tibi quid te oporteat facere viri autem illi qui comitabantur cum eo stabant stupefacti audientes quidem vocem neminem autem videntes

8 surrexit autem Saulus de terra apertisque oculis nihil videbat ad manus autem illum trahentes introduxerunt Damascum

9 et erat tribus diebus non videns et non manducavit neque bibit

10 erat autem quidam discipulus Damasci nomine Ananias et dixit ad illum in visu Dominus Anania at ille ait ecce ego Domine

11 et Dominus ad illum surgens vade in vicum qui vocatur Rectus et quaere in domo Iudae Saulum nomine Tarsensem ecce enim orat

12 et vidit virum Ananiam nomine introeuntem et inponentem sibi manus ut visum recipiat

13 respondit autem Ananias Domine audivi a multis de viro hoc quanta mala sanctis tuis fecerit in Hierusalem

14 et hic habet potestatem a principibus sacerdotum alligandi omnes qui invocant nomen tuum

15 dixit autem ad eum Dominus vade quoniam vas electionis est mihi iste ut portet nomen meum coram gentibus et regibus et filiis Israhel

16 ego enim ostendam illi quanta oporteat eum pro nomine meo pati

17 et abiit Ananias et introivit in domum et inponens ei manus dixit Saule frater Dominus misit me Iesus qui apparuit tibi in via qua veniebas ut videas et implearis Spiritu Sancto

18 et confestim ceciderunt ab oculis eius tamquam squamae et visum recepit et surgens baptizatus est

19 et cum accepisset cibum confortatus est fuit autem cum discipulis qui erant Damasci per dies aliquot

20 et continuo in synagogis praedicabat Iesum quoniam hic est Filius Dei

21 stupebant autem omnes qui audiebant et dicebant nonne hic est qui expugnabat in Hierusalem eos qui invocabant nomen istud et huc ad hoc venit ut vinctos illos duceret ad principes sacerdotum

22 Saulus autem magis convalescebat et confundebat Iudaeos qui habitabant Damasci adfirmans quoniam hic est Christus

23 cum implerentur autem dies multi consilium fecerunt Iudaei ut eum interficerent

24 notae autem factae sunt Saulo insidiae eorum custodiebant autem et portas die ac nocte ut eum interficerent

25 accipientes autem discipuli eius nocte per murum dimiserunt eum submittentes in sporta

26 cum autem venisset in Hierusalem temptabat iungere se discipulis et omnes timebant eum non credentes quia esset discipulus

27 Barnabas autem adprehensum illum duxit ad apostolos et narravit illis quomodo in via vidisset Dominum et quia locutus est ei et quomodo in Damasco fiducialiter egerit in nomine Iesu

28 et erat cum illis intrans et exiens in Hierusalem et fiducialiter agens in nomine Domini

29 loquebatur quoque et disputabat cum Graecis illi autem quaerebant occidere eum

30 quod cum cognovissent fratres deduxerunt eum Caesaream et dimiserunt Tarsum

31 ecclesia quidem per totam Iudaeam et Galilaeam et Samariam habebat pacem et aedificabatur ambulans in timore Domini et consolatione Sancti Spiritus replebatur

32 factum est autem Petrum dum pertransiret universos devenire et ad sanctos qui habitabant Lyddae

33 invenit autem ibi hominem quendam nomine Aeneam ab annis octo iacentem in grabatto qui erat paralyticus

34 et ait illi Petrus Aeneas sanat te Iesus Christus surge et sterne tibi et continuo surrexit

35 et viderunt illum omnes qui habitabant Lyddae et Saronae qui conversi sunt ad Dominum

36 in Ioppe autem fuit quaedam discipula nomine Tabitas quae interpretata dicitur Dorcas haec erat plena operibus bonis et elemosynis quas faciebat

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37 factum est autem in diebus illis ut infirmata moreretur quam cum lavissent posuerunt eam in cenaculo
38 cum autem prope esset Lydda ab Ioppe discipuli audientes quia Petrus esset in ea miserunt duos viros ad eum rogantes ne pigriteris venire usque ad nos
39 exsurgens autem Petrus venit cum illis et cum advenisset duxerunt illum in cenaculum et circumsteterunt illum omnes viduae flentes et ostendentes tunicas et vestes quas faciebat illis Dorcas
40 eiectis autem omnibus foras Petrus ponens genua oravit et conversus ad corpus dixit Tabita surge at illa aperuit oculos suos et viso Petro resedit
41 dans autem illi manum erexit eam et cum vocasset sanctos et viduas adsignavit eam vivam
42 notum autem factum est per universam Ioppen et crediderunt multi in Domino
43 factum est autem ut dies multos moraretur in Ioppe apud quendam Simonem coriarium.

ACTS OF THE APOSTLES CHAPTER 10
1 vir autem quidam erat in Caesarea nomine Cornelius centurio cohortis quae dicitur Italica
2 religiosus et timens Deum cum omni domo sua faciens elemosynas multas plebi et deprecans Deum semper
3 vidit in visu manifeste quasi hora nona diei angelum Dei introeuntem ad se et dicentem sibi Corneli
4 at ille intuens eum timore correptus dixit quid est domine dixit autem illi orationes tuae et elemosynae tuae ascenderunt in memoriam in conspectu Dei
5 et nunc mitte viros in Ioppen et accersi Simonem quendam qui cognominatur Petrus
6 hic hospitatur apud Simonem quendam coriarium cuius est domus iuxta mare
7 et cum discessisset angelus qui loquebatur illi vocavit duos domesticos suos et militem metuentem Dominum ex his qui illi parebant
8 quibus cum narrasset omnia misit illos in Ioppen
9 postera autem die iter illis facientibus et adpropinquantibus civitati ascendit Petrus in superiora ut oraret circa horam sextam
10 et cum esuriret voluit gustare parantibus autem eis cecidit super eum mentis excessus
11 et videt caelum apertum et descendens vas quoddam velut linteum magnum quattuor initiis submitti de caelo in terram
12 in quo erant omnia quadrupedia et serpentia terrae et volatilia caeli
13 et facta est vox ad eum surge Petre et occide et manduca
14 ait autem Petrus absit Domine quia numquam manducavi omne commune et inmundum
15 et vox iterum secundo ad eum quae Deus purificavit ne tu commune dixeris
16 hoc autem factum est per ter et statim receptum est vas in caelum
17 et dum intra se haesitaret Petrus quidnam esset visio quam vidisset ecce viri qui missi erant a Cornelio inquirentes domum Simonis adstiterunt ad ianuam
18 et cum vocassent interrogabant si Simon qui cognominatur Petrus illic haberet hospitium
19 Petro autem cogitante de visione dixit Spiritus ei ecce viri tres quaerunt te
20 surge itaque et descende et vade cum eis nihil dubitans quia ego misi illos
21 descendens autem Petrus ad viros dixit ecce ego sum quem quaeritis quae causa est propter quam venistis
22 qui dixerunt Cornelius centurio vir iustus et timens Deum et testimonium habens ab universa gente Iudaeorum responsum accepit ab angelo sancto accersire te in domum suam et audire verba abs te
23 introducens igitur eos recepit hospitio sequenti autem die surgens profectus est cum eis et quidam ex fratribus ab Ioppe comitati sunt eum
24 altera autem die introivit Caesaream Cornelius vero expectabat illos convocatis cognatis suis et necessariis amicis
25 et factum est cum introisset Petrus obvius ei Cornelius et procidens ad pedes adoravit
26 Petrus vero levavit eum dicens surge et ego ipse homo sum
27 et loquens cum illo intravit et invenit multos qui convenerant
28 dixitque ad illos vos scitis quomodo abominatum sit viro iudaeo coniungi aut accedere ad alienigenam et mihi ostendit Deus neminem communem aut inmundum dicere hominem
29 propter quod sine dubitatione veni accersitus interrogo ergo quam ob causam accersistis me
30 et Cornelius ait a nudius quartana die usque in hanc horam orans eram hora nona in domo mea et ecce vir stetit ante me in veste candida et ait
31 Corneli exaudita est oratio tua et elemosynae tuae commemoratae sunt in conspectu Dei
32 mitte ergo in Ioppen et accersi Simonem qui cognominatur Petrus hic hospitatur in domo Simonis coriarii iuxta mare
33 confestim igitur misi ad te et tu bene fecisti veniendo nunc ergo omnes nos in conspectu tuo adsumus audire omnia quaecumque tibi praecepta sunt a Domino
34 aperiens autem Petrus os dixit in veritate conperi quoniam non est personarum acceptor Deus
35 sed in omni gente qui timet eum et operatur iustitiam acceptus est illi
36 verbum misit filiis Israhel adnuntians pacem per Iesum Christum hic est omnium Dominus
37 vos scitis quod factum est verbum per universam Iudaeam incipiens enim a Galilaea post baptismum quod praedicavit Iohannes
38 Iesum a Nazareth quomodo unxit eum Deus Spiritu Sancto et virtute qui pertransivit benefaciendo et sanando omnes oppressos a diabolo quoniam Deus erat cum illo

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39 et nos testes sumus omnium quae fecit in regione Iudaeorum et Hierusalem quem et occiderunt suspendentes in ligno
40 hunc Deus suscitavit tertia die et dedit eum manifestum fieri
41 non omni populo sed testibus praeordinatis a Deo nobis qui manducavimus et bibimus cum illo postquam resurrexit a mortuis
42 et praecepit nobis praedicare populo et testificari quia ipse est qui constitutus est a Deo iudex vivorum et mortuorum
43 huic omnes prophetae testimonium perhibent remissionem peccatorum accipere per nomen eius omnes qui credunt in eum
44 adhuc loquente Petro verba haec cecidit Spiritus Sanctus super omnes qui audiebant verbum
45 et obstipuerunt ex circumcisione fideles qui venerant cum Petro quia et in nationes gratia Spiritus Sancti effusa est
46 audiebant enim illos loquentes linguis et magnificantes Deum
47 tunc respondit Petrus numquid aquam quis prohibere potest ut non baptizentur hii qui Spiritum Sanctum acceperunt sicut et nos
48 et iussit eos in nomine Iesu Christi baptizari tunc rogaverunt eum ut maneret aliquot diebus.

ACTS OF THE APOSTLES CHAPTER 11

(The Gentile Church was Paul's Church of Rome. Note: At the time of Jesus and the apostles, a Gentile was someone who was not a Jew. Over the centuries, this became someone who was not a Christian. There were several cities called Antioch. The Antioch here refers to modern Edessa in northern Syria, an early centre of the Jesus movement.)

1 audierunt autem apostoli et fratres qui erant in Iudaea quoniam et gentes receperunt verbum Dei
2 cum ascendisset autem Petrus in Hierosolymam disceptabant adversus illum qui erant ex circumcisione
3 dicentes quare introisti ad viros praeputium habentes et manducasti cum illis
4 incipiens autem Petrus exponebat illis ordinem dicens
5 ego eram in civitate Ioppe orans et vidi in excessu mentis visionem descendens vas quoddam velut linteum magnum quattuor initiis submitti de caelo et venit usque ad me
6 in quod intuens considerabam et vidi quadrupedia terrae et bestias et reptilia et volatilia caeli
7 audivi autem et vocem dicentem mihi surgens Petre occide et manduca
8 dixi autem nequaquam Domine quia commune aut inmundum numquam introivit in os meum
9 respondit autem vox secundo de caelo quae Deus mundavit tu ne commune dixeris
10 hoc autem factum est per ter et recepta sunt rursum omnia in caelum
11 et ecce confestim tres viri adstiterunt in domo in qua eram missi a Caesarea ad me
12 dixit autem Spiritus mihi ut irem cum illis nihil haesitans venerunt autem mecum et sex fratres isti et ingressi sumus in domum viri
13 narravit autem nobis quomodo vidisset angelum in domo sua stantem et dicentem sibi mitte in Ioppen et accersi Simonem qui cognominatur Petrus
14 qui loquetur tibi verba in quibus salvus eris tu et universa domus tua
15 cum autem coepissem loqui decidit Spiritus Sanctus super eos sicut et in nos in initio
16 recordatus sum autem verbi Domini sicut dicebat Iohannes quidem baptizavit aqua vos autem baptizabimini Spiritu Sancto
17 si ergo eandem gratiam dedit illis Deus sicut et nobis qui credidimus in Dominum Iesum Christum ego quis eram qui possem prohibere Deum
18 his auditis tacuerunt et glorificaverunt Deum dicentes ergo et gentibus Deus paenitentiam ad vitam dedit
19 et illi quidem qui dispersi fuerant a tribulatione quae facta fuerat sub Stephano perambulaverunt usque Foenicen et Cyprum et Antiochiam nemini loquentes verbum nisi solis Iudaeis
20 erant autem quidam ex eis viri cyprii et cyrenei qui cum introissent Antiochiam loquebantur et ad Graecos adnuntiantes Dominum Iesum
21 et erat manus Domini cum eis multusque numerus credentium conversus est ad Dominum
22 pervenit autem sermo ad aures ecclesiae quae erat Hierosolymis super istis et miserunt Barnaban usque Antiochiam
23 qui cum pervenisset et vidisset gratiam Dei gavisus est et hortabatur omnes proposito cordis permanere in Domino
24 quia erat vir bonus et plenus Spiritu Sancto et fide et adposita est turba multa Domino
25 profectus est autem Tarsum ut quaereret Saulum quem cum invenisset perduxit Antiochiam
26 et annum totum conversati sunt in ecclesia et docuerunt turbam multam ita ut cognominarentur primum Antiochiae discipuli Christiani
27 in his autem diebus supervenerunt ab Hierosolymis prophetae Antiochiam
28 et surgens unus ex eis nomine Agabus significabat per Spiritum famem magnam futuram in universo orbe terrarum quae facta est sub Claudio
29 discipuli autem prout quis habebat proposuerunt singuli eorum in ministerium mittere habitantibus in Iudaea fratribus
30 quod et fecerunt mittentes ad seniores per manus Barnabae et Sauli.

ACTS OF THE APOSTLES CHAPTER 12

(The Herod now mentioned was [Marcus Julius] Agrippa I [41-44 AD], a friend of Emperor Claudius. As son of Herod Aristobulus and Herod Berenice, he was also nephew of Herod Antipas, and grandson of Herod the Great. The name Herod is a typical example of how one name is used for

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several different persons while one person can likewise be represented by several different names in the Bible, eg. Peter for Cephas for Kepa, etc.)

1 eodem autem tempore misit Herodes rex manus ut adfligeret quosdam de ecclesia

2 occidit autem Iacobum fratrem Iohannis gladio

3 videns autem quia placeret Iudaeis adposuit adprehendere et Petrum erant autem dies azymorum

4 quem cum adprehendisset misit in carcerem tradens quattuor quaternionibus militum custodire eum volens post pascha producere eum populo

5 et Petrus quidem servabatur in carcere oratio autem fiebat sine intermissione ab ecclesia ad Deum pro eo

6 cum autem producturus eum esset Herodes in ipsa nocte erat Petrus dormiens inter duos milites vinctus catenis duabus et custodes ante ostium custodiebant carcerem

7 et ecce angelus Domini adstitit et lumen refulsit in habitaculo percussoque latere Petri suscitavit eum dicens surge velociter et ceciderunt catenae de manibus eius

8 dixit autem angelus ad eum praecingere et calcia te gallicas tuas et fecit sic et dixit illi circumda tibi vestimentum tuum et sequere me

9 et exiens sequebatur et nesciebat quia verum est quod fiebat per angelum aestimabat autem se visum videre

10 transeuntes autem primam et secundam custodiam venerunt ad portam ferream quae ducit ad civitatem quae ultro aperta est eis et exeuntes processerunt vicum unum et continuo discessit angelus ab eo

11 et Petrus ad se reversus dixit nunc scio vere quia misit Dominus angelum suum et eripuit me de manu Herodis et de omni expectatione plebis Iudaeorum

12 consideransque venit ad domum Mariae matris Iohannis qui cognominatus est Marcus ubi erant multi congregati et orantes

13 pulsante autem eo ostium ianuae processit puella ad audiendum nomine Rhode

14 et ut cognovit vocem Petri prae gaudio non aperuit ianuam sed intro currens nuntiavit stare Petrum ante ianuam

15 at illi dixerunt ad eam insanis illa autem adfirmabat sic se habere illi autem dicebant angelus eius est

16 Petrus autem perseverabat pulsans cum autem aperuissent viderunt eum et obstipuerunt

17 annuens autem eis manu ut tacerent enarravit quomodo Dominus eduxisset eum de carcere dixitque nuntiate Iacobo et fratribus haec et egressus abiit in alium locum

18 facta autem die erat non parva turbatio inter milites quidnam de Petro factum esset

19 Herodes autem cum requisisset eum et non invenisset inquisitione facta de custodibus iussit eos duci descendensque a Iudaea in Caesaream ibi commoratus est

20 erat autem iratus Tyriis et Sidoniis at illi unianimes venerunt ad eum et persuaso Blasto qui erat super cubiculum regis postulabant pacem eo quod alerentur regiones eorum ab illo

21 statuto autem die Herodes vestitus veste regia sedit pro tribunali et contionabatur ad eos

22 populus autem adclamabat dei voces et non hominis

23 confestim autem percussit eum angelus Domini eo quod non dedisset honorem Deo et consumptus a vermibus exspiravit

24 verbum autem Domini crescebat et multiplicabatur

25 Barnabas autem et Saulus reversi sunt ab Hierosolymis expleto ministerio adsumpto Iohanne qui cognominatus est Marcus.

ACTS OF THE APOSTLES CHAPTER 13

(Verses 6-11: Elymas o Magos. Saul persecutes Elymas, the Son of Jesus, in Cyprus [6-11]: "And they traveled throughout the whole island, near the town of Paphos, and there they found a magician, a Jew and a false prophet, and his name was Barjesus (son of Jesus). He found the local governor Sergius Paulus (from whom he borrowed his new name), and a man of understanding. He called Barnabas and Saul and wanted to hear God's word from him. Most High Elymas, the magician, for that is his name in English (the meaning of the Semitic word elim, like that of the Persian word magos, is scholar, wise man), whom we met and wanted to deceive the local governor." Elymas bar Jesus did not need to deceive. As usual, almost anybody of Jesus' family or his disciples are described negatively by the New Testament; because they contradict Paul's church doctrine of a divine Jesus already by their sheer existence.)

1 erant autem in ecclesia quae erat Antiochiae prophetae et doctores in quibus Barnabas et Symeon qui vocabatur Niger et Lucius Cyrenensis et Manaen qui erat Herodis tetrarchae conlactaneus et Saulus

2 ministrantibus autem illis Domino et ieiunantibus dixit Spiritus Sanctus separate mihi Barnaban et Saulum in opus quod adsumpsi eos

3 tunc ieiunantes et orantes inponentesque eis manus dimiserunt illos

4 et ipsi quidem missi ab Spiritu Sancto abierunt Seleuciam et inde navigaverunt Cyprum

5 et cum venissent Salamina praedicabant verbum Dei in synagogis Iudaeorum habebant autem et Iohannem in ministerio

6 et cum perambulassent universam insulam usque Paphum invenerunt quendam virum magum pseudoprophetam Iudaeum cui nomen erat Bariesu

7 qui erat cum proconsule Sergio Paulo viro prudente hic accitis Barnaba et Saulo desiderabat audire verbum Dei

8 resistebat autem illis Elymas magus sic enim interpretatur nomen eius quaerens avertere proconsulem a fide

9 Saulus autem qui et Paulus repletus Spiritu Sancto intuens in eum

10 dixit o plene omni dolo et omni fallacia fili diaboli inimice omnis iustitiae non desinis subvertere vias Domini rectas

11 et nunc ecce manus Domini super te et eris caecus non videns solem usque ad tempus et confestim cecidit in eum caligo et tenebrae et circumiens quaerebat qui ei manum daret

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12 tunc proconsul cum vidisset factum credidit admirans super doctrinam Domini

13 et cum a Papho navigassent Paulus et qui cum eo venerunt Pergen Pamphiliae Iohannes autem discedens ab eis reversus est Hierosolymam

14 illi vero pertranseuntes Pergen venerunt Antiochiam Pisidiae et ingressi synagogam die sabbatorum sederunt

15 post lectionem autem legis et prophetarum miserunt principes synagogae ad eos dicentes viri fratres si quis est in vobis sermo exhortationis ad plebem dicite

16 surgens autem Paulus et manu silentium indicens ait viri israhelitae et qui timetis Deum audite

17 Deus plebis Israhel elegit patres nostros et plebem exaltavit cum essent incolae in terra Aegypti et in brachio excelso eduxit eos ex ea

18 et per quadraginta annorum tempus mores eorum sustinuit in deserto

19 et destruens gentes septem in terra Chanaan sorte distribuit eis terram eorum

20 quasi post quadringentos et quinquaginta annos et post haec dedit iudices usque ad Samuhel prophetam

21 et exinde postulaverunt regem et dedit illis Deus Saul filium Cis virum de tribu Beniamin annis quadraginta

22 et amoto illo suscitavit illis David regem cui et testimonium perhibens dixit inveni David filium Iesse virum secundum cor meum qui faciet omnes voluntates meas

23 huius Deus ex semine secundum promissionem eduxit Israhel salvatorem Iesum

24 praedicante Iohanne ante faciem adventus eius baptismum paenitentiae omni populo Israhel

25 cum impleret autem Iohannes cursum suum dicebat quem me arbitramini esse non sum ego sed ecce venit post me cuius non sum dignus calciamenta pedum solvere

26 viri fratres filii generis Abraham et qui in vobis timent Deum vobis verbum salutis huius missum est

27 qui enim habitabant Hierusalem et principes eius hunc ignorantes et voces prophetarum quae per omne sabbatum leguntur iudicantes impleverunt

28 et nullam causam mortis invenientes in eum petierunt a Pilato ut interficerent eum

29 cumque consummassent omnia quae de eo scripta erant deponentes eum de ligno posuerunt in monumento

30 Deus vero suscitavit eum a mortuis qui visus est per dies multos his

31 qui simul ascenderant cum eo de Galilaea in Hierusalem qui usque nunc sunt testes eius ad plebem

32 et nos vobis adnuntiamus ea quae ad patres nostros repromissio facta est

33 quoniam hanc Deus adimplevit filiis nostris resuscitans Iesum sicut et in psalmo secundo scriptum est Filius meus es tu ego hodie genui te

34 quod autem suscitaverit eum a mortuis amplius iam non reversurum in corruptionem ita dixit quia dabo vobis sancta David fidelia

35 ideoque et alias dicit non dabis Sanctum tuum videre corruptionem

36 David enim sua generatione cum administrasset voluntati Dei dormivit et adpositus est ad patres suos et vidit corruptionem

37 quem vero Deus suscitavit non vidit corruptionem

38 notum igitur sit vobis viri fratres quia per hunc vobis remissio peccatorum adnuntiatur ab omnibus quibus non potuistis in lege Mosi iustificari

39 in hoc omnis qui credit iustificatur

40 videte ergo ne superveniat quod dictum est in prophetis

41 videte contemptores et admiramini et disperdimini quia opus operor ego in diebus vestris opus quod non credetis si quis enarraverit vobis

42 exeuntibus autem illis rogabant ut sequenti sabbato loquerentur sibi verba haec

43 cumque dimissa esset synagoga secuti sunt multi Iudaeorum et colentium advenarum Paulum et Barnaban qui loquentes suadebant eis ut permanerent in gratia Dei

44 sequenti vero sabbato paene universa civitas convenit audire verbum Domini

45 videntes autem turbas Iudaei repleti sunt zelo et contradicebant his quae a Paulo dicebantur blasphemantes

46 tunc constanter Paulus et Barnabas dixerunt vobis oportebat primum loqui verbum Dei sed quoniam repellitis illud et indignos vos iudicastis aeternae vitae ecce convertimur ad gentes

47 sic enim praecepit nobis Dominus posui te in lumen gentibus ut sis in salutem usque ad extremum terrae

48 audientes autem gentes gavisae sunt et glorificabant verbum Domini et crediderunt quotquot erant praeordinati ad vitam aeternam

49 disseminabatur autem verbum Domini per universam regionem

50 Iudaei autem concitaverunt religiosas mulieres et honestas et primos civitatis et excitaverunt persecutionem in Paulum et Barnaban et eiecerunt eos de finibus suis

51 at illi excusso pulvere pedum in eos venerunt Iconium

52 discipuli quoque replebantur gaudio et Spiritu Sancto.

ACTS OF THE APOSTLES CHAPTER 14

1 factum est autem Iconii ut simul introirent synagogam Iudaeorum et loquerentur ita ut crederet Iudaeorum et Graecorum copiosa multitudo

2 qui vero increduli fuerunt Iudaei suscitaverunt et ad iracundiam concitaverunt animas gentium adversus fratres

3 multo igitur tempore demorati sunt fiducialiter agentes in Domino testimonium perhibente verbo gratiae suae dante signa et prodigia fieri per manus eorum

4 divisa est autem multitudo civitatis et quidam quidem erant cum Iudaeis quidam vero cum apostolis

5 cum autem factus esset impetus gentilium et Iudaeorum cum principibus suis ut contumeliis adficerent et lapidarent eos

6 intellegentes confugerunt ad civitates Lycaoniae Lystram et Derben et universam in circuitu regionem et ibi evangelizantes erant

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7 et quidam vir in Lystris infirmus pedibus sedebat claudus ex utero matris suae qui numquam ambulaverat

8 hic audivit Paulum loquentem qui intuitus eum et videns quia haberet fidem ut salvus fieret

9 dixit magna voce surge super pedes tuos rectus et exilivit et ambulabat

10 turbae autem cum vidissent quod fecerat Paulus levaverunt vocem suam lycaonice dicentes dii similes facti hominibus descenderunt ad nos

11 et vocabant Barnaban Iovem Paulum vero Mercurium quoniam ipse erat dux verbi

12 sacerdos quoque Iovis qui erat ante civitatem tauros et coronas ante ianuas adferens cum populis volebat sacrificare

13 quod ubi audierunt apostoli Barnabas et Paulus conscissis tunicis suis exilierunt in turbas clamantes

14 et dicentes viri quid haec facitis et nos mortales sumus similes vobis homines adnuntiantes vobis ab his vanis converti ad Deum vivum qui fecit caelum et terram et mare et omnia quae in eis sunt

15 qui in praeteritis generationibus dimisit omnes gentes ingredi in vias suas

16 et quidem non sine testimonio semet ipsum reliquit benefaciens de caelo dans pluvias et tempora fructifera implens cibo et laetitia corda vestra

17 et haec dicentes vix sedaverunt turbas ne sibi immolarent

18 supervenerunt autem quidam ab Antiochia et Iconio Iudaei et persuasis turbis lapidantesque Paulum traxerunt extra civitatem aestimantes eum mortuum esse

19 circumdantibus autem eum discipulis surgens intravit civitatem et postera die profectus est cum Barnaba in Derben

20 cumque evangelizassent civitati illi et docuissent multos reversi sunt Lystram et Iconium et Antiochiam

21 confirmantes animas discipulorum exhortantes ut permanerent in fide et quoniam per multas tribulationes oportet nos intrare in regnum Dei

22 et cum constituissent illis per singulas ecclesias presbyteros et orassent cum ieiunationibus commendaverunt eos Domino in quem crediderunt

23 transeuntesque Pisidiam venerunt Pamphiliam

24 et loquentes in Pergen verbum Domini descenderunt in Attaliam

25 et inde navigaverunt Antiochiam unde erant traditi gratiae Dei in opus quod conpleverunt

26 cum autem venissent et congregassent ecclesiam rettulerunt quanta fecisset Deus cum illis quia aperuisset gentibus ostium fidei

27 morati sunt autem tempus non modicum cum discipulis.

ACTS OF THE APOSTLES CHAPTER 15

(Verses 8-21: James [Iakobos] summons the Council of Jerusalem. The Jerusalem Conference was convened by Jesus' brother James in 49 or 50 AD to discuss the laws of Moses. James paid particular attention to circumcision and kosher food; Paul wanted to get rid of them: circumcision had already been forbidden to non-Jewish Romans by the dictator Lucius Cornelius Sulla [82–79 BC] [Lex Cornelia], and food restrictions were extremely unpopular among Romans. But Paul wanted to popularise his non-Jewish Christianity. Thus, conflict with James was inevitable, which is clearly evident in Paul's letters and in a more detailed fashion described in the so-called [pseudo-] Clementine Literature written by Titus Flavius Clemens, see the Grand Bible, pp. 1911.)

1 et quidam descendentes de Iudaea docebant fratres quia nisi circumcidamini secundum morem Mosi non potestis salvi fieri

2 facta ergo seditione non minima Paulo et Barnabae adversum illos statuerunt ut ascenderent Paulus et Barnabas et quidam alii ex illis ad apostolos et presbyteros in Hierusalem super hac quaestione

3 illi igitur deducti ab ecclesia pertransiebant Foenicen et Samariam narrantes conversionem gentium et faciebant gaudium magnum omnibus fratribus

4 cum autem venissent Hierosolymam suscepti sunt ab ecclesia et ab apostolis et senioribus adnuntiantes quanta Deus fecisset cum illis

5 surrexerunt autem quidam de heresi Pharisaeorum qui crediderant dicentes quia oportet circumcidi eos praecipere quoque servare legem Mosi

6 conveneruntque apostoli et seniores videre de verbo hoc

7 cum autem magna conquisitio fieret surgens Petrus dixit ad eos viri fratres vos scitis quoniam ab antiquis diebus in nobis elegit Deus per os meum audire gentes verbum evangelii et credere

8 et qui novit corda Deus testimonium perhibuit dans illis Spiritum Sanctum sicut et nobis

9 et nihil discrevit inter nos et illos fide purificans corda eorum

10 nunc ergo quid temptatis Deum inponere iugum super cervicem discipulorum quod neque patres nostri neque nos portare potuimus

11 sed per gratiam Domini Iesu credimus salvari quemadmodum et illi

12 tacuit autem omnis multitudo et audiebant Barnaban et Paulum narrantes quanta fecisset Deus signa et prodigia in gentibus per eos

13 et postquam tacuerunt respondit Iacobus dicens viri fratres audite me

14 Simeon narravit quemadmodum primum Deus visitavit sumere ex gentibus populum nomini suo

15 et huic concordant verba prophetarum sicut scriptum est

16 post haec revertar et aedificabo tabernaculum David quod decidit et diruta eius reaedificabo et erigam illud

17 ut requirant ceteri hominum Dominum et omnes gentes super quas invocatum est nomen meum dicit Dominus faciens haec

18 notum a saeculo est Domino opus suum

19 propter quod ego iudico non inquietari eos qui ex gentibus convertuntur ad Deum

20 sed scribere ad eos ut abstineant se a contaminationibus simulacrorum et fornicatione et suffocatis et sanguine

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21 Moses enim a temporibus antiquis habet in singulis civitatibus qui eum praedicent in synagogis ubi per omne sabbatum legitur

22 tunc placuit apostolis et senioribus cum omni ecclesia eligere viros ex eis et mittere Antiochiam cum Paulo et Barnaba Iudam qui cognominatur Barsabban et Silam viros primos in fratribus

23 scribentes per manus eorum apostoli et seniores fratres his qui sunt Antiochiae et Syriae et Ciliciae fratribus ex gentibus salutem

24 quoniam audivimus quia quidam ex nobis exeuntes turbaverunt vos verbis evertentes animas vestras quibus non mandavimus

25 placuit nobis collectis in unum eligere viros et mittere ad vos cum carissimis nostris Barnaba et Paulo

26 hominibus qui tradiderunt animas suas pro nomine Domini nostri Iesu Christi

27 misimus ergo Iudam et Silam qui et ipsi vobis verbis referent eadem

28 visum est enim Spiritui Sancto et nobis nihil ultra inponere vobis oneris quam haec necessario

29 ut abstineatis vos ab immolatis simulacrorum et sanguine suffocato et fornicatione a quibus custodientes vos bene agetis valete

30 illi igitur dimissi descenderunt Antiochiam et congregata multitudine tradiderunt epistulam

31 quam cum legissent gavisi sunt super consolatione

32 Iudas autem et Silas et ipsi cum essent prophetae verbo plurimo consolati sunt fratres et confirmaverunt

33 facto autem ibi tempore dimissi sunt cum pace a fratribus ad eos qui miserant illos

34 Visum est autem Silæ ibi remanere: Judas autem solus abiit Hierusalem.

35 Paulus autem et Barnabas demorabantur Antiochiae docentes et evangelizantes cum aliis pluribus verbum Domini

36 post aliquot autem dies dixit ad Barnaban Paulus revertentes visitemus fratres per universas civitates in quibus praedicavimus verbum Domini quomodo se habeant

37 Barnabas autem volebat secum adsumere et Iohannem qui cognominatur Marcus

38 Paulus autem rogabat eum qui discessisset ab eis a Pamphilia et non isset cum eis in opus non debere recipi eum

39 facta est autem dissensio ita ut discederent ab invicem et Barnabas adsumpto Marco navigaret Cyprum

40 Paulus vero electo Sila profectus est traditus gratiae Domini a fratribus

41 perambulabat autem Syriam et Ciliciam confirmans ecclesias.

ACTS OF THE APOSTLES CHAPTER 16

1 pervenit autem in Derben et Lystram et ecce discipulus quidam erat ibi nomine Timotheus filius mulieris iudaeae fidelis patre gentili

2 huic testimonium reddebant qui in Lystris erant et Iconii fratres

3 hunc voluit Paulus secum proficisci et adsumens circumcidit eum propter Iudaeos qui erant in illis locis sciebant enim omnes quod pater eius gentilis esset

4 cum autem pertransirent civitates tradebant eis custodire dogmata quae erant decreta ab apostolis et senioribus qui essent Hierosolymis

5 et ecclesiae quidem confirmabantur fide et abundabant numero cotidie

6 transeuntes autem Frygiam et Galatiae regionem vetati sunt a Sancto Spiritu loqui verbum in Asia

7 cum venissent autem in Mysiam temptabant ire Bithyniam et non permisit eos Spiritus Iesu

8 cum autem pertransissent Mysiam descenderunt Troadem

9 et visio per noctem Paulo ostensa est vir macedo quidam erat stans et deprecans eum et dicens transiens in Macedoniam adiuva nos

10 ut autem visum vidit statim quaesivimus proficisci in Macedoniam certi facti quia vocasset nos Deus evangelizare eis

11 navigantes autem a Troade recto cursu venimus Samothraciam et sequenti die Neapolim

12 et inde Philippis quae est prima partis Macedoniae civitas colonia eramus autem in hac urbe diebus aliquot conferentes

13 die autem sabbatorum egressi sumus foras portam iuxta flumen ubi videbatur oratio esse et sedentes loquebamur mulieribus quae convenerant

14 et quaedam mulier nomine Lydia purpuraria civitatis Thyatirenorum colens Deum audivit cuius Dominus aperuit cor intendere his quae dicebantur a Paulo

15 cum autem baptizata esset et domus eius deprecata est dicens si iudicastis me fidelem Domino esse introite in domum meam et manete et coegit nos

16 factum est autem euntibus nobis ad orationem puellam quandam habentem spiritum pythonem obviare nobis quae quaestum magnum praestabat dominis suis divinando

17 haec subsecuta Paulum et nos clamabat dicens isti homines servi Dei excelsi sunt qui adnuntiant vobis viam salutis

18 hoc autem faciebat multis diebus dolens autem Paulus et conversus spiritui dixit praecipio tibi in nomine Iesu Christi exire ab ea et exiit eadem hora

19 videntes autem domini eius quia exivit spes quaestus eorum adprehendentes Paulum et Silam perduxerunt in forum ad principes

20 et offerentes eos magistratibus dixerunt hii homines conturbant civitatem nostram cum sint Iudaei

21 et adnuntiant morem quem non licet nobis suscipere neque facere cum simus Romani

22 et concurrit plebs adversus eos et magistratus scissis tunicis eorum iusserunt virgis caedi

23 et cum multas plagas eis inposuissent miserunt eos in carcerem praecipientes custodi ut diligenter custodiret eos

24 qui cum tale praeceptum accepisset misit eos in interiorem carcerem et pedes eorum strinxit in ligno

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25 media autem nocte Paulus et Silas adorantes laudabant Deum et audiebant eos qui in custodia erant
26 subito vero terraemotus factus est magnus ita ut moverentur fundamenta carceris et aperta sunt statim ostia omnia et universorum vincula soluta sunt
27 expergefactus autem custos carceris et videns apertas ianuas carceris evaginato gladio volebat se interficere aestimans fugisse vinctos
28 clamavit autem Paulus magna voce dicens nihil feceris tibi mali universi enim hic sumus
29 petitoque lumine introgressus est et tremefactus procidit Paulo et Silae 30 et producens eos foras ait domini quid me oportet facere ut salvus fiam 31 at illi dixerunt crede in Domino Iesu et salvus eris tu et domus tua
32 et locuti sunt ei verbum Domini cum omnibus qui erant in domo eius
33 et tollens eos in illa hora noctis lavit plagas eorum et baptizatus est ipse et omnes eius continuo
34 cumque perduxisset eos in domum suam adposuit eis mensam et laetatus est cum omni domo sua credens Deo
35 et cum dies factus esset miserunt magistratus lictores dicentes dimitte homines illos
36 nuntiavit autem custos carceris verba haec Paulo quia miserunt magistratus ut dimittamini nunc igitur exeuntes ite in pace
37 Paulus autem dixit eis caesos nos publice indemnatos homines romanos miserunt in carcerem et nunc occulte nos eiciunt non ita sed veniant
38 et ipsi nos eiciant nuntiaverunt autem magistratibus lictores verba haec timueruntque audito quod Romani essent
39 et venientes deprecati sunt eos et educentes rogabant ut egrederentur urbem
40 exeuntes autem de carcere introierunt ad Lydiam et visis fratribus consolati sunt eos et profecti sunt.

ACTS OF THE APOSTLES CHAPTER 17

1 cum autem perambulassent Amphipolim et Apolloniam venerunt Thessalonicam ubi erat synagoga Iudaeorum
2 secundum consuetudinem autem Paulus introivit ad eos et per sabbata tria disserebat eis de scripturis
3 adaperiens et insinuans quia Christum oportuit pati et resurgere a mortuis et quia hic est Christus Iesus quem ego adnuntio vobis
4 et quidam ex eis crediderunt et adiuncti sunt Paulo et Silae et de colentibus gentilibusque multitudo magna et mulieres nobiles non paucae
5 zelantes autem Iudaei adsumentesque de vulgo viros quosdam malos et turba facta concitaverunt civitatem et adsistentes domui Iasonis quaerebant eos producere in populum
6 et cum non invenissent eos trahebant Iasonem et quosdam fratres ad principes civitatis clamantes quoniam hii qui orbem concitant et huc venerunt
7 quos suscepit Iason et hii omnes contra decreta Caesaris faciunt regem alium dicentes esse Iesum
8 concitaverunt autem plebem et principes civitatis audientes haec
9 et accepto satis ab Iasone et a ceteris dimiserunt eos
10 fratres vero confestim per noctem dimiserunt Paulum et Silam in Beroeam qui cum advenissent in synagogam Iudaeorum introierunt
11 hii autem erant nobiliores eorum qui sunt Thessalonicae qui susceperunt verbum cum omni aviditate cotidie scrutantes scripturas si haec ita se haberent
12 et multi quidem crediderunt ex eis et gentilium mulierum honestarum et viri non pauci
13 cum autem cognovissent in Thessalonica Iudaei quia et Beroeae praedicatum est a Paulo verbum Dei venerunt et illuc commoventes et turbantes multitudinem
14 statimque tunc Paulum dimiserunt fratres ut iret usque ad mare Silas autem et Timotheus remanserunt ibi
15 qui autem deducebant Paulum perduxerunt usque Athenas et accepto mandato ab eo ad Silam et Timotheum ut quam celeriter venirent ad illum profecti sunt
16 Paulus autem cum Athenis eos expectaret incitabatur spiritus eius in ipso videns idolatriae deditam civitatem
17 disputabat igitur in synagoga cum Iudaeis et colentibus et in foro per omnes dies ad eos qui aderant
18 quidam autem epicurei et stoici philosophi disserebant cum eo et quidam dicebant quid vult seminiverbius hic dicere alii vero novorum daemoniorum videtur adnuntiator esse quia Iesum et resurrectionem adnuntiabat eis
19 et adprehensum eum ad Ariopagum duxerunt dicentes possumus scire quae est haec nova quae a te dicitur doctrina
20 nova enim quaedam infers auribus nostris volumus ergo scire quidnam velint haec esse
21 Athenienses autem omnes et advenae hospites ad nihil aliud vacabant nisi aut dicere aut audire aliquid novi
22 stans autem Paulus in medio Ariopagi ait viri athenienses per omnia quasi superstitiosiores vos video
23 praeteriens enim et videns simulacra vestra inveni et aram in qua scriptum erat ignoto deo quod ergo ignorantes colitis hoc ego adnuntio vobis
24 Deus qui fecit mundum et omnia quae in eo sunt hic caeli et terrae cum sit Dominus non in manufactis templis inhabitat
25 nec manibus humanis colitur indigens aliquo cum ipse det omnibus vitam et inspirationem et omnia
26 fecitque ex uno omne genus hominum inhabitare super universam faciem terrae definiens statuta tempora et terminos habitationis eorum
27 quaerere Deum si forte adtractent eum aut inveniant quamvis non longe sit ab unoquoque nostrum
28 in ipso enim vivimus et movemur et sumus sicut et quidam vestrum poetarum dixerunt ipsius enim et genus sumus
29 genus ergo cum simus Dei non debemus aestimare auro aut argento aut lapidi sculpturae artis et cogitationis hominis divinum esse simile

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30 et tempora quidem huius ignorantiae despiciens Deus nunc adnuntiat hominibus ut omnes ubique paenitentiam agant

31 eo quod statuit diem in qua iudicaturus est orbem in aequitate in viro in quo statuit fidem praebens omnibus suscitans eum a mortuis

32 cum audissent autem resurrectionem mortuorum quidam quidem inridebant quidam vero dixerunt audiemus te de hoc iterum

33 sic Paulus exivit de medio eorum

34 quidam vero viri adherentes ei crediderunt in quibus et Dionisius Ariopagita et mulier nomine Damaris et alii cum eis.

ACTS OF THE APOSTLES CHAPTER 18

(Paul's teachings are not always welcome among Greeks and Jews in and around Greece; his conversion attempts are often perceived as divisive and insulting.)

1 post haec egressus ab Athenis venit Corinthum

2 et inveniens quendam Iudaeum nomine Aquilam Ponticum genere qui nuper venerat ab Italia et Priscillam uxorem eius eo quod praecepisset Claudius discedere omnes Iudaeos a Roma accessit ad eos

3 et quia eiusdem erat artis manebat apud eos et operabatur erat autem scenofactoriae artis

4 Et disputabat in synagoga per omne sabbatum, interponens nomen Domini Jesu: suadebatque Judæis et Graecis.

5 cum venissent autem de Macedonia Silas et Timotheus instabat verbo Paulus testificans Iudaeis esse Christum Iesum

6 contradicentibus autem eis et blasphemantibus excutiens vestimenta dixit ad eos sanguis vester super caput vestrum mundus ego ex hoc ad gentes vadam

7 et migrans inde intravit in domum cuiusdam nomine Titi Iusti colentis Deum cuius domus erat coniuncta synagogae

8 Crispus autem archisynagogus credidit Domino cum omni domo sua et multi Corinthiorum audientes credebant et baptizabantur

9 dixit autem Dominus nocte per visionem Paulo noli timere sed loquere et ne taceas

10 propter quod ego sum tecum et nemo adponetur tibi ut noceat te quoniam populus est mihi multus in hac civitate

11 sedit autem annum et sex menses docens apud eos verbum Dei

12 Gallione autem proconsule Achaiae insurrexerunt uno animo Iudaei in Paulum et adduxerunt eum ad tribunal

13 dicentes quia contra legem hic persuadet hominibus colere Deum

14 incipiente autem Paulo aperire os dixit Gallio ad Iudaeos si quidem esset iniquum aliquid aut facinus pessimum o viri iudaei recte vos sustinerem

15 si vero quaestiones sunt de verbo et nominibus et legis vestrae vos ipsi videritis iudex ego horum nolo esse

16 et minavit eos a tribunali

17 adprehendentes autem omnes Sosthenen principem synagogae percutiebant ante tribunal et nihil eorum Gallioni curae erat

18 Paulus vero cum adhuc sustinuisset dies multos fratribus valefaciens navigavit Syriam et cum eo Priscilla et Aquila qui sibi totonderat in Cencris caput habebat enim votum

19 devenitque Ephesum et illos ibi reliquit ipse vero ingressus synagogam disputavit cum Iudaeis

20 rogantibus autem eis ut ampliori tempore maneret non consensit

21 sed valefaciens et dicens iterum revertar ad vos Deo volente profectus est ab Epheso

22 et descendens Caesaream ascendit et salutavit ecclesiam et descendit Antiochiam

23 et facto ibi aliquanto tempore profectus est perambulans ex ordine galaticam regionem et Frygiam confirmans omnes discipulos

24 Iudaeus autem quidam Apollo nomine Alexandrinus natione vir eloquens devenit Ephesum potens in scripturis

25 hic erat edoctus viam Domini et fervens spiritu loquebatur et docebat diligenter ea quae sunt Iesu sciens tantum baptisma Iohannis

26 hic ergo coepit fiducialiter agere in synagoga quem cum audissent Priscilla et Aquila adsumpserunt eum et diligentius exposuerunt ei viam Dei

27 cum autem vellet ire Achaiam exhortati fratres scripserunt discipulis ut susciperent eum qui cum venisset contulit multum his qui crediderant

28 vehementer enim Iudaeos revincebat publice ostendens per scripturas esse Christum Iesum.

ACTS OF THE APOSTLES CHAPTER 19

(Everywhere in the empire, Paul encounters fierce Jewish resistance [26-41] because of his teaching that depicts Jesus as [Son of] God which is strictly forbidden by the first three of the Ten Commandments. And back in Jerusalem is James the Just incandescent with rage because Paul does not only approaches Gentiles but tries to convert Roman Jews as well, which is against the agreement he has made with James.)

1 factum est autem cum Apollo esset Corinthi ut Paulus peragratis superioribus partibus veniret Ephesum et inveniret quosdam discipulos

2 dixitque ad eos si Spiritum Sanctum accepistis credentes at illi ad eum sed neque si Spiritus Sanctus est audivimus

3 ille vero ait in quo ergo baptizati estis qui dixerunt in Iohannis baptismate

4 dixit autem Paulus Iohannes baptizavit baptisma paenitentiae populum dicens in eum qui venturus esset post ipsum ut crederent hoc est in Iesum

5 his auditis baptizati sunt in nomine Domini Iesu

6 et cum inposuisset illis manum Paulus venit Spiritus Sanctus super eos et loquebantur linguis et prophetabant

7 erant autem omnes viri fere duodecim

8 introgressus autem synagogam cum fiducia loquebatur per tres menses disputans et suadens de regno Dei

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9 cum autem quidam indurarentur et non crederent maledicentes viam coram multitudine discedens ab eis segregavit discipulos cotidie disputans in scola Tyranni

10 hoc autem factum est per biennium ita ut omnes qui habitabant in Asia audirent verbum Domini Iudaei atque gentiles

11 virtutesque non quaslibet Deus faciebat per manus Pauli

12 ita ut etiam super languidos deferrentur a corpore eius sudaria vel semicintia et recedebant ab eis languores et spiritus nequam egrediebantur

13 temptaverunt autem quidam et de circumeuntibus iudaeis exorcistis invocare super eos qui habebant spiritus malos nomen Domini Iesu dicentes adiuro vos per Iesum quem Paulus praedicat

14 erant autem quidam Scevae Iudaei principis sacerdotum septem filii qui hoc faciebant

15 respondens autem spiritus nequam dixit eis Iesum novi et Paulum scio vos autem qui estis

16 et insiliens homo in eos in quo erat daemonium pessimum et dominatus amborum invaluit contra eos ita ut nudi et vulnerati effugerent de domo illa

17 hoc autem notum factum est omnibus Iudaeis atque gentilibus qui habitabant Ephesi et cecidit timor super omnes illos et magnificabatur nomen Domini Iesu

18 multique credentium veniebant confitentes et adnuntiantes actus suos

19 multi autem ex his qui fuerant curiosa sectati contulerunt libros et conbuserunt coram omnibus et conputatis pretiis illorum invenerunt pecuniam denariorum quinquaginta milium

20 ita fortiter verbum Dei crescebat et confirmabatur

21 his autem expletis posuit Paulus in Spiritu transita Macedonia et Achaia ire Hierosolymam dicens quoniam postquam fuero ibi oportet me et Romam videre

22 mittens autem in Macedoniam duos ex ministrantibus sibi Timotheum et Erastum ipse remansit ad tempus in Asia

23 facta est autem in illo tempore turbatio non minima de via

24 Demetrius enim quidam nomine argentarius faciens aedes argenteas Dianae praestabat artificibus non modicum quaestum

25 quos convocans et eos qui eiusmodi erant opifices dixit viri scitis quia de hoc artificio adquisitio est nobis

26 et videtis et auditis quia non solum Ephesi sed paene totius Asiae Paulus hic suadens avertit multam turbam dicens quoniam non sunt dii qui manibus fiunt

27 non solum autem haec periclitabitur nobis pars in redargutionem venire sed et magnae deae Dianae templum in nihilum reputabitur sed et destrui incipiet maiestas eius quam tota Asia et orbis colit

28 his auditis repleti sunt ira et exclamaverunt dicentes magna Diana Ephesiorum

29 et impleta est civitas confusione et impetum fecerunt uno animo in theatrum rapto Gaio et Aristarcho Macedonibus comitibus Pauli

30 Paulo autem volente intrare in populum non permiserunt discipuli

31 quidam autem et de Asiae principibus qui erant amici eius miserunt ad eum rogantes ne se daret in theatrum

32 alii autem aliud clamabant erat enim ecclesia confusa et plures nesciebant qua ex causa convenissent

33 de turba autem detraxerunt Alexandrum propellentibus eum Iudaeis Alexander ergo manu silentio postulato volebat rationem reddere populo

34 quem ut cognoverunt Iudaeum esse vox facta est una omnium quasi per horas duas clamantium magna Diana Ephesiorum

35 et cum sedasset scriba turbas dixit viri ephesii quis enim est hominum qui nesciat Ephesiorum civitatem cultricem esse magnae Dianae Iovisque prolis

36 cum ergo his contradici non possit oportet vos sedatos esse et nihil temere agere

37 adduxistis enim homines istos neque sacrilegos neque blasphemantes deam vestram

38 quod si Demetrius et qui cum eo sunt artifices habent adversus aliquem causam conventus forenses aguntur et pro consulibus sunt accusent invicem

39 si quid autem alterius rei quaeritis in legitima ecclesia poterit absolvi

40 nam et periclitamur argui seditionis hodiernae cum nullus obnoxius sit de quo non possimus reddere rationem concursus istius et cum haec dixisset dimisit ecclesiam.

ACTS OF THE APOSTLES CHAPTER 20

1 postquam autem cessavit tumultus vocatis Paulus discipulis et exhortatus eos valedixit et profectus est ut iret in Macedoniam

2 cum autem perambulasset partes illas et exhortatus eos fuisset multo sermone venit ad Graeciam

3 ubi cum fecisset menses tres factae sunt illi insidiae a Iudaeis navigaturo in Syriam habuitque consilium ut reverteretur per Macedoniam

4 comitatus est autem eum Sopater Pyrri Beroensis Thessalonicensium vero Aristarchus et Secundus et Gaius Derbeus et Timotheus Asiani vero Tychicus et Trophimus

5 hii cum praecessissent sustinebant nos Troade

6 nos vero navigavimus post dies azymorum a Philippis et venimus ad eos Troadem in diebus quinque ubi demorati sumus diebus septem

7 in una autem sabbati cum convenissemus ad frangendum panem Paulus disputabat eis profecturus in crastinum protraxitque sermonem usque in mediam noctem

8 erant autem lampades copiosae in cenaculo ubi eramus congregati

9 sedens autem quidam adulescens nomine Eutychus super fenestram cum mergeretur somno gravi disputante diu Paulo eductus somno cecidit de tertio cenaculo deorsum et sublatus est mortuus

10 ad quem cum descendisset Paulus incubuit super eum et conplexus dixit nolite turbari anima enim ipsius in eo est

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11 ascendens autem frangensque panem et gustans satisque adlocutus usque in lucem sic profectus est
12 adduxerunt autem puerum viventem et consolati sunt non minime
13 nos autem ascendentes navem enavigavimus in Asson inde suscepturi Paulum sic enim disposuerat ipse per terram iter facturus
14 cum autem convenisset nos in Asson adsumpto eo venimus Mytilenen
15 et inde navigantes sequenti die venimus contra Chium et alia adplicuimus Samum et sequenti venimus Miletum
16 proposuerat enim Paulus transnavigare Ephesum ne qua mora illi fieret in Asia festinabat enim si possibile sibi esset ut diem pentecosten faceret Hierosolymis
17 a Mileto autem mittens Ephesum vocavit maiores natu ecclesiae
18 qui cum venissent ad eum et simul essent dixit eis vos scitis a prima die qua ingressus sum in Asiam qualiter vobiscum per omne tempus fuerim
19 serviens Domino cum omni humilitate et lacrimis et temptationibus quae mihi acciderunt ex insidiis Iudaeorum
20 quomodo nihil subtraxerim utilium quo minus adnuntiarem vobis et docerem vos publice et per domos
21 testificans Iudaeis atque gentilibus in Deum paenitentiam et fidem in Dominum nostrum Iesum Christum
22 et nunc ecce alligatus ego Spiritu vado in Hierusalem quae in ea eventura sint mihi ignorans
23 nisi quod Spiritus Sanctus per omnes civitates protestatur mihi dicens quoniam vincula et tribulationes me manent
24 sed nihil horum vereor nec facio animam pretiosiorem quam me dummodo consummem cursum meum et ministerium quod accepi a Domino Iesu testificari evangelium gratiae Dei
25 et nunc ecce ego scio quia amplius non videbitis faciem meam vos omnes per quos transivi praedicans regnum Dei
26 quapropter contestor vos hodierna die quia mundus sum a sanguine omnium
27 non enim subterfugi quo minus adnuntiarem omne consilium Dei vobis
28 adtendite vobis et universo gregi in quo vos Spiritus Sanctus posuit episcopos regere ecclesiam Dei quam adquisivit sanguine suo
29 ego scio quoniam intrabunt post discessionem meam lupi graves in vos non parcentes gregi
30 et ex vobis ipsis exsurgent viri loquentes perversa ut abducant discipulos post se
31 propter quod vigilate memoria retinentes quoniam per triennium nocte et die non cessavi cum lacrimis monens unumquemque vestrum
32 et nunc commendo vos Deo et verbo gratiae ipsius qui potens est aedificare et dare hereditatem in sanctificatis omnibus
33 argentum aut aurum aut vestem nullius concupivi
34 ipsi scitis quoniam ad ea quae mihi opus erant et his qui mecum sunt ministraverunt manus istae
35 omnia ostendi vobis quoniam sic laborantes oportet suscipere infirmos ac meminisse verbi Domini Iesu quoniam ipse dixit beatius est magis dare quam accipere
36 et cum haec dixisset positis genibus suis cum omnibus illis oravit
37 magnus autem fletus factus est omnium et procumbentes super collum Pauli osculabantur eum
38 dolentes maxime in verbo quo dixerat quoniam amplius faciem eius non essent visuri et deducebant eum ad navem.

ACTS OF THE APOSTLES CHAPTER 21

(The Roman capital of Judaea was Caesarea Maritima on the coast near Jaffa, not Jerusalem. The horse racing track, called the Hippodrome, the aqueduct, and the great theater can still be seen today. Sepphoris was the Roman capital of Galilee, it can be found 3 miles northwest of Nazareth and 5 miles northeast of Bethlehem in Galilee; and it also has impressive ruins and a Roman theater.)

1 cum autem factum esset ut navigaremus abstracti ab eis recto cursu venimus Cho et sequenti die Rhodum et inde Patara
2 et cum invenissemus navem transfretantem in Foenicen ascendentes navigavimus
3 cum paruissemus autem Cypro et relinquentes eam ad sinistram navigabamus in Syriam et venimus Tyrum ibi enim navis erat expositura onus
4 inventis autem discipulis mansimus ibi diebus septem qui Paulo dicebant per Spiritum ne ascenderet Hierosolymam
5 et explicitis diebus profecti ibamus deducentibus nos omnibus cum uxoribus et filiis usque foras civitatem et positis genibus in litore oravimus
6 et cum valefecissemus invicem ascendimus in navem illi autem redierunt in sua
7 nos vero navigatione explicita a Tyro descendimus Ptolomaida et salutatis fratribus mansimus die una apud illos
8 alia autem die profecti venimus Caesaream et intrantes in domum Philippi evangelistae qui erat de septem mansimus apud eum
9 huic autem erant filiae quattuor virgines prophetantes
10 et cum moraremur per dies aliquot supervenit quidam a Iudaea propheta nomine Agabus
11 is cum venisset ad nos tulit zonam Pauli et alligans sibi pedes et manus dixit haec dicit Spiritus Sanctus virum cuius est zona haec sic alligabunt in Hierusalem Iudaei et tradent in manus gentium
12 quod cum audissemus rogabamus nos et qui loci illius erant ne ascenderet Hierosolymam
13 tunc respondit Paulus et dixit quid facitis flentes et adfligentes cor meum ego enim non solum alligari sed et mori in Hierusalem paratus sum propter nomen Domini Iesu
14 et cum ei suadere non possemus quievimus dicentes Domini voluntas fiat
15 post dies autem istos praeparati ascendebamus Hierusalem

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16 venerunt autem et ex discipulis a Caesarea nobiscum adducentes apud quem hospitaremur Mnasonem quendam Cyprium antiquum discipulum

17 et cum venissemus Hierosolymam libenter exceperunt nos fratres

18 sequenti autem die introibat Paulus nobiscum ad Iacobum omnesque collecti sunt seniores

19 quos cum salutasset narrabat per singula quae fecisset Deus in gentibus per ministerium ipsius

20 at illi cum audissent magnificabant Deum dixeruntque ei vides frater quot milia sint in Iudaeis qui crediderunt et omnes aemulatores sunt legis

21 audierunt autem de te quia discessionem doceas a Mose eorum qui per gentes sunt Iudaeorum dicens non debere circumcidere eos filios suos neque secundum consuetudinem ingredi

22 quid ergo est utique oportet convenire multitudinem audient enim te supervenisse

23 hoc ergo fac quod tibi dicimus sunt nobis viri quattuor votum habentes super se

24 his adsumptis sanctifica te cum illis et inpende in illis ut radant capita et scient omnes quia quae de te audierunt falsa sunt sed ambulas et ipse custodiens legem

25 de his autem qui crediderunt ex gentibus nos scripsimus iudicantes ut abstineant se ab idolis immolato et sanguine et suffocato et fornicatione

26 tunc Paulus adsumptis viris postera die purificatus cum illis intravit in templum adnuntians expletionem dierum purificationis donec offerretur pro unoquoque eorum oblatio

27 dum autem septem dies consummarentur hii qui de Asia erant Iudaei cum vidissent eum in templo concitaverunt omnem populum et iniecerunt ei manus clamantes

28 viri israhelitae adiuvate hic est homo qui adversus populum et legem et locum hunc omnes ubique docens insuper et gentiles induxit in templum et violavit sanctum locum istum

29 viderant enim Trophimum Ephesium in civitate cum ipso quem aestimaverunt quoniam in templum induxisset Paulus

30 commotaque est civitas tota et facta est concursio populi et adprehendentes Paulum trahebant eum extra templum et statim clausae sunt ianuae

31 quaerentibus autem eum occidere nuntiatum est tribuno cohortis quia tota confunditur Hierusalem

32 qui statim adsumptis militibus et centurionibus decucurrit ad illos qui cum vidissent tribunum et milites cessaverunt percutere Paulum

33 tunc accedens tribunus adprehendit eum et iussit alligari catenis duabus et interrogabat quis esset et quid fecisset

34 alii autem aliud clamabant in turba et cum non posset certum cognoscere prae tumultu iussit duci eum in castra

35 et cum venisset ad gradus contigit ut portaretur a militibus propter vim populi

36 sequebatur enim multitudo populi clamans tolle eum

37 et cum coepisset induci in castra Paulus dicit tribuno si licet mihi loqui aliquid ad te qui dixit graece nosti

38 nonne tu es Aegyptius qui ante hos dies tumultum concitasti et eduxisti in desertum quattuor milia virorum sicariorum

39 et dixit ad eum Paulus ego homo sum quidem iudaeus a Tarso Ciliciae non ignotae civitatis municeps rogo autem te permitte mihi loqui ad populum

40 et cum ille permisisset Paulus stans in gradibus annuit manu ad plebem et magno silentio facto adlocutus est hebraea lingua dicens.

ACTS OF THE APOSTLES CHAPTER 22

1 viri fratres et patres audite quam ad vos nunc reddo rationem

2 cum audissent autem quia hebraea lingua loquitur ad illos magis praestiterunt silentium

3 et dixit ego sum vir iudaeus natus Tarso Ciliciae nutritus autem in ista civitate secus pedes Gamalihel eruditus iuxta veritatem paternae legis aemulator legis sicut et vos omnes estis hodie

4 qui hanc viam persecutus sum usque ad mortem alligans et tradens in custodias viros ac mulieres

5 sicut princeps sacerdotum testimonium mihi reddit et omnes maiores natu a quibus et epistulas accipiens ad fratres Damascum pergebam ut adducerem inde vinctos in Hierusalem uti punirentur

6 factum est autem eunte me et adpropinquante Damasco media die subito de caelo circumfulsit me lux copiosa

7 et decidens in terram audivi vocem dicentem mihi Saule Saule quid me persequeris

8 ego autem respondi quis es Domine dixitque ad me ego sum Iesus Nazarenus quem tu persequeris

9 et qui mecum erant lumen quidem viderunt vocem autem non audierunt eius qui loquebatur mecum

10 et dixi quid faciam Domine Dominus autem dixit ad me surgens vade Damascum et ibi tibi dicetur de omnibus quae te oporteat facere

11 et cum non viderem prae claritate luminis illius ad manum deductus a comitibus veni Damascum

12 Ananias autem quidam vir secundum legem testimonium habens ab omnibus habitantibus Iudaeis

13 veniens ad me et adstans dixit mihi Saule frater respice et ego eadem hora respexi in eum

14 at ille dixit Deus patrum nostrorum praeordinavit te ut cognosceres voluntatem eius et videres Iustum et audires vocem ex ore eius

15 quia eris testis illius ad omnes homines eorum quae vidisti et audisti

16 et nunc quid moraris exsurge baptizare et ablue peccata tua invocato nomine ipsius

17 factum est autem revertenti mihi in Hierusalem et oranti in templo fieri me in stupore mentis

18 et videre illum dicentem mihi festina et exi velociter ex Hierusalem quoniam non recipient testimonium tuum de me

19 et ego dixi Domine ipsi sciunt quia ego eram concludens in carcerem et caedens per synagogas eos qui credebant in te

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20 et cum funderetur sanguis Stephani testis tui ego adstabam et consentiebam et custodiebam vestimenta interficientium illum
21 et dixit ad me vade quoniam ego in nationes longe mittam te
22 audiebant autem eum usque ad hoc verbum et levaverunt vocem suam dicentes tolle de terra eiusmodi non enim fas est eum vivere
23 vociferantibus autem eis et proicientibus vestimenta sua et pulverem iactantibus in aerem
24 iussit tribunus induci eum in castra et flagellis caedi et torqueri eum ut sciret propter quam causam sic adclamarent ei
25 et cum adstrinxissent eum loris dixit adstanti sibi centurioni Paulus si hominem romanum et indemnatum licet vobis flagellare
26 quo audito centurio accessit ad tribunum et nuntiavit dicens quid acturus es hic enim homo civis romanus est
27 accedens autem tribunus dixit illi dic mihi tu Romanus es at ille dixit etiam
28 et respondit tribunus ego multa summa civitatem hanc consecutus sum et Paulus ait ego autem et natus sum
29 protinus ergo discesserunt ab illo qui eum torturi erant tribunus quoque timuit postquam rescivit quia civis romanus esset et quia alligasset eum
30 postera autem die volens scire diligentius qua ex causa accusaretur a Iudaeis solvit eum et iussit sacerdotes convenire et omne concilium et producens Paulum statuit inter illos.

ACTS OF THE APOSTLES CHAPTER 23

1 intendens autem concilium Paulus ait viri fratres ego omni conscientia bona conversatus sum ante Deum usque in hodiernum diem
2 princeps autem sacerdotum Ananias praecepit adstantibus sibi percutere os eius
3 tunc Paulus ad eum dixit percutiet te Deus paries dealbate et tu sedens iudicas me secundum legem et contra legem iubes me percuti
4 et qui adstabant dixerunt summum sacerdotem Dei maledicis
5 dixit autem Paulus nesciebam fratres quia princeps est sacerdotum scriptum est enim principem populi tui non maledices
6 sciens autem Paulus quia una pars esset Sadducaeorum et altera Pharisaeorum exclamavit in concilio viri fratres ego Pharisaeus sum filius Pharisaeorum de spe et resurrectione mortuorum ego iudicor
7 et cum haec dixisset facta est dissensio inter Pharisaeos et Sadducaeos et soluta est multitudo
8 Sadducaei enim dicunt non esse resurrectionem neque angelum neque spiritum Pharisaei autem utrumque confitentur
9 factus est autem clamor magnus et surgentes quidam Pharisaeorum pugnabant dicentes nihil mali invenimus in homine isto quod si spiritus locutus est ei aut angelus
10 et cum magna dissensio facta esset timens tribunus ne discerperetur Paulus ab ipsis iussit milites descendere et rapere eum de medio eorum ac deducere eum in castra
11 sequenti autem nocte adsistens ei Dominus ait constans esto sicut enim testificatus es de me Hierusalem sic te oportet et Romae testificari
12 facta autem die collegerunt se quidam ex Iudaeis et devoverunt se dicentes neque manducaturos neque bibituros donec occiderent Paulum
13 erant autem plus quam quadraginta qui hanc coniurationem fecerant
14 qui accesserunt ad principes sacerdotum et seniores et dixerunt devotione devovimus nos nihil gustaturos donec occidamus Paulum
15 nunc ergo vos notum facite tribuno cum concilio ut producat illum ad vos tamquam aliquid certius cognituri de eo nos vero priusquam adpropiet parati sumus interficere illum
16 quod cum audisset filius sororis Pauli insidias venit et intravit in castra nuntiavitque Paulo
17 vocans autem Paulus ad se unum ex centurionibus ait adulescentem hunc perduc ad tribunum habet enim aliquid indicare illi
18 et ille quidem adsumens eum duxit ad tribunum et ait vinctus Paulus vocans rogavit me hunc adulescentem perducere ad te habentem aliquid loqui tibi
19 adprehendens autem tribunus manum illius secessit cum eo seorsum et interrogavit illum quid est quod habes indicare mihi
20 ille autem dixit Iudaeis convenit rogare te ut crastina die Paulum producas in concilium quasi aliquid certius inquisituri sint de illo
21 tu vero ne credideris illis insidiantur enim ei ex eis viri amplius quadraginta qui se devoverunt non manducare neque bibere donec interficiant eum et nunc parati sunt expectantes promissum tuum
22 tribunus igitur dimisit adulescentem praecipiens ne cui loqueretur quoniam haec nota sibi fecisset
23 et vocatis duobus centurionibus dixit illis parate milites ducentos ut eant usque Caesaream et equites septuaginta et lancearios ducentos a tertia hora noctis
24 et iumenta praeparate ut inponentes Paulum salvum perducerent ad Felicem praesidem
25 (Timuit enim ne forte raperent eum Judaei, et occiderent, et ipse postea calumniam sustineret, tamquam accepturus pecuniam.)
26 scribens epistulam continentem haec Claudius Lysias optimo praesidi Felici salutem
27 virum hunc conprehensum a Iudaeis et incipientem interfici ab eis superveniens cum exercitu eripui cognito quia Romanus est
28 volensque scire causam quam obiciebant illi deduxi eum in concilium eorum
29 quem inveni accusari de quaestionibus legis ipsorum nihil vero dignum morte aut vinculis habentem crimen

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30 et cum mihi perlatum esset de insidiis quas paraverunt ei misi ad te denuntians et accusatoribus ut dicant apud te
31 milites ergo secundum praeceptum sibi adsumentes Paulum duxerunt per noctem in Antipatridem
32 et postera die dimissis equitibus ut irent cum eo reversi sunt ad castra
33 qui cum venissent Caesaream et tradidissent epistulam praesidi statuerunt ante illum et Paulum
34 cum legisset autem et interrogasset de qua provincia esset et cognoscens quia de Cilicia
35 audiam te inquit cum et accusatores tui venerint iussitque in praetorio Herodis custodiri eum.

ACTS OF THE APOSTLES CHAPTER 24

1 post quinque autem dies descendit princeps sacerdotum Ananias cum senioribus quibusdam et Tertullo quodam oratore qui adierunt praesidem adversus Paulum
2 et citato Paulo coepit accusare Tertullus dicens cum in multa pace agamus per te et multa corrigantur per tuam providentiam
3 semper et ubique suscipimus optime Felix cum omni gratiarum actione
4 ne diutius autem te protraham oro breviter audias nos pro tua clementia
5 invenimus hunc hominem pestiferum et concitantem seditiones omnibus Iudaeis in universo orbe et auctorem seditionis sectae Nazarenorum
6 qui etiam templum violare conatus est quem et adprehendimus
voluimus secundum legem nostram judicare.
7 Superveniens autem tribunus Lysias, cum vi magna eripuit eum de manibus nostris,
8 iubens accusatores eius ad te venire: a quo poteris ipse iudicans de omnibus istis cognoscere de quibus nos accusamus eum
9 adiecerunt autem et Iudaei dicentes haec ita se habere
10 respondit autem Paulus annuente sibi praeside dicere ex multis annis esse te iudicem genti huic sciens bono animo pro me satisfaciam
11 potes enim cognoscere quia non plus sunt dies mihi quam duodecim ex quo ascendi adorare in Hierusalem
12 et neque in templo invenerunt me cum aliquo disputantem aut concursum facientem turbae neque in synagogis neque in civitate
13 neque probare possunt tibi de quibus nunc accusant me
14 confiteor autem hoc tibi quod secundum sectam quam dicunt heresim sic deservio patrio Deo meo credens omnibus quae in lege et prophetis scripta sunt
15 spem habens in Deum quam et hii ipsi expectant resurrectionem futuram iustorum et iniquorum
16 in hoc et ipse studeo sine offendiculo conscientiam habere ad Deum et ad homines semper
17 post annos autem plures elemosynas facturus in gentem meam veni et oblationes et vota
18 in quibus invenerunt me purificatum in templo non cum turba neque cum tumultu
19 quidam autem ex Asia Iudaei quos oportebat apud te praesto esse et accusare si quid haberent adversum me
20 aut hii ipsi dicant si quid invenerunt in me iniquitatis cum stem in concilio
21 nisi de una hac solummodo voce qua clamavi inter eos stans quoniam de resurrectione mortuorum ego iudicor hodie a vobis
22 distulit autem illos Felix certissime sciens de via dicens cum tribunus Lysias descenderit audiam vos
23 iussitque centurioni custodiri eum et habere requiem nec quemquam prohibere de suis ministrare ei
24 post aliquot autem dies veniens Felix cum Drusilla uxore sua quae erat Iudaea vocavit Paulum et audivit ab eo fidem quae est in Iesum Christum
25 disputante autem illo de iustitia et castitate et de iudicio futuro timefactus Felix respondit quod nunc adtinet vade tempore autem oportuno accersiam te
26 simul et sperans quia pecunia daretur a Paulo propter quod et frequenter accersiens eum loquebatur cum eo
27 biennio autem expleto accepit successorem Felix Porcium Festum volens autem gratiam praestare Iudaeis Felix reliquit Paulum vinctum.

ACTS OF THE APOSTLES CHAPTER 25

1 Festus ergo cum venisset in provinciam post triduum ascendit Hierosolymam a Caesarea
2 adieruntque eum principes sacerdotum et primi Iudaeorum adversus Paulum et rogabant eum
3 postulantes gratiam adversum eum ut iuberet perduci eum Hierusalem insidias tendentes ut eum interficerent in via
4 Festus autem respondit servari Paulum in Caesarea se autem maturius profecturum
5 qui ergo in vobis ait potentes sunt descendentes simul si quod est in viro crimen accusent eum
6 demoratus autem inter eos dies non amplius quam octo aut decem descendit Caesaream et altera die sedit pro tribunali et iussit Paulum adduci
7 qui cum perductus esset circumsteterunt eum qui ab Hierosolyma descenderant Iudaei multas et graves causas obicientes quas non poterant probare
8 Paulo autem rationem reddente quoniam neque in legem Iudaeorum neque in templum neque in Caesarem quicquam peccavi
9 Festus autem volens Iudaeis gratiam praestare respondens Paulo dixit vis Hierosolymam ascendere et ibi de his iudicari apud me
10 dixit autem Paulus ad tribunal Caesaris sto ubi me oportet iudicari Iudaeis non nocui sicut tu melius nosti
11 si enim nocui aut dignum morte aliquid feci non recuso mori si vero nihil est eorum quae hii accusant me nemo potest me illis donare Caesarem appello
12 tunc Festus cum consilio locutus respondit Caesarem appellasti ad Caesarem ibis
13 et cum dies aliquot transacti essent Agrippa rex et Bernice descenderunt Caesaream ad salutandum Festum

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14 et cum dies plures ibi demorarentur Festus regi indicavit de Paulo dicens vir quidam est derelictus a Felice vinctus

15 de quo cum essem Hierosolymis adierunt me principes sacerdotum et seniores Iudaeorum postulantes adversus illum damnationem

16 ad quos respondi quia non est consuetudo Romanis donare aliquem hominem priusquam is qui accusatur praesentes habeat accusatores locumque defendendi accipiat ad abluenda crimina

17 cum ergo huc convenissent sine ulla dilatione sequenti die sedens pro tribunali iussi adduci virum

18 de quo cum stetissent accusatores nullam causam deferebant de quibus ego suspicabar malum

19 quaestiones vero quasdam de sua superstitione habebant adversus eum et de quodam Iesu defuncto quem adfirmabat Paulus vivere

20 haesitans autem ego de huiusmodi quaestione dicebam si vellet ire Hierosolymam et ibi iudicari de istis

21 Paulo autem appellante ut servaretur ad Augusti cognitionem iussi servari eum donec mittam eum ad Caesarem

22 Agrippa autem ad Festum volebam et ipse hominem audire cras inquit audies eum

23 altera autem die cum venisset Agrippa et Bernice cum multa ambitione et introissent in auditorium cum tribunis et viris principalibus civitatis et iubente Festo adductus est Paulus

24 et dixit Festus Agrippa rex et omnes qui simul adestis nobiscum viri videtis hunc de quo omnis multitudo Iudaeorum interpellavit me Hierosolymis petens et hic clamantes non oportere eum vivere amplius

25 ego vero conperi nihil dignum eum morte admisisse ipso autem hoc appellante Augustum iudicavi mittere

26 de quo quid certum scribam domino non habeo propter quod produxi eum ad vos et maxime ad te rex Agrippa ut interrogatione facta habeam quid scribam

27 sine ratione enim mihi videtur mittere vinctum et causas eius non significare.

ACTS OF THE APOSTLES CHAPTER 26

1 Agrippa vero ad Paulum ait permittitur tibi loqui pro temet ipso tunc Paulus extenta manu coepit rationem reddere

2 de omnibus quibus accusor a Iudaeis rex Agrippa aestimo me beatum apud te cum sim defensurus me hodie

3 maxime te sciente omnia quae apud Iudaeos sunt consuetudines et quaestiones propter quod obsecro patienter me audias

4 et quidem vitam meam a iuventute quae ab initio fuit in gente mea in Hierosolymis noverunt omnes Iudaei

5 praescientes me ab initio si velint testimonium perhibere quoniam secundum certissimam sectam nostrae religionis vixi Pharisaeus

6 et nunc in spe quae ad patres nostros repromissionis facta est a Deo sto iudicio subiectus

7 in quam duodecim tribus nostrae nocte ac die deservientes sperant devenire de qua spe accusor a Iudaeis rex

8 quid incredibile iudicatur apud vos si Deus mortuos suscitat

9 et ego quidem existimaveram me adversus nomen Iesu Nazareni debere multa contraria agere

10 quod et feci Hierosolymis et multos sanctorum ego in carceribus inclusi a principibus sacerdotum potestate accepta et cum occiderentur detuli sententiam

11 et per omnes synagogas frequenter puniens eos conpellebam blasphemare et amplius insaniens in eos persequebar usque in exteras civitates

12 in quibus dum irem Damascum cum potestate et permissu principum sacerdotum

13 die media in via vidi rex de caelo supra splendorem solis circumfulsisse me lumen et eos qui mecum simul erant

14 omnesque nos cum decidissemus in terram audivi vocem loquentem mihi hebraica lingua Saule Saule quid me persequeris durum est tibi contra stimulum calcitrare

15 ego autem dixi quis es Domine Dominus autem dixit ego sum Iesus quem tu persequeris

16 sed exsurge et sta super pedes tuos ad hoc enim apparui tibi ut constituam te ministrum et testem eorum quae vidisti et eorum quibus apparebo tibi

17 eripiens te de populo et gentibus in quas nunc ego mitto te

18 aperire oculos eorum ut convertantur a tenebris ad lucem et de potestate Satanae ad Deum ut accipiant remissionem peccatorum et sortem inter sanctos per fidem quae est in me

19 unde rex Agrippa non fui incredulus caelestis visionis

20 sed his qui sunt Damasci primum et Hierosolymis et in omnem regionem Iudaeae et gentibus adnuntiabam ut paenitentiam agerent et converterentur ad Deum digna paenitentiae opera facientes

21 hac ex causa me Iudaei cum essem in templo conprehensum temptabant interficere

22 auxilio autem adiutus Dei usque in hodiernum diem sto testificans minori atque maiori nihil extra dicens quam ea quae prophetae sunt locuti futura esse et Moses

23 si passibilis Christus si primus ex resurrectione mortuorum lumen adnuntiaturus est populo et gentibus

24 haec loquente eo et rationem reddente Festus magna voce dixit insanis Paule multae te litterae ad insaniam convertunt

25 at Paulus non insanio inquit optime Feste sed veritatis et sobrietatis verba eloquor

26 scit enim de his rex ad quem et constanter loquor latere enim eum nihil horum arbitror neque enim in angulo quicquam horum gestum est

27 credis rex Agrippa prophetis scio quia credis

28 Agrippa autem ad Paulum in modico suades me Christianum fieri

29 et Paulus opto apud Deum et in modico et in magno non tantum te sed et omnes hos qui audiunt hodie fieri tales qualis et ego sum exceptis vinculis his

30 et exsurrexit rex et praeses et Bernice et qui adsidebant eis

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31 et cum secessissent loquebantur ad invicem dicentes quia nihil morte aut vinculorum dignum quid facit homo iste

32 Agrippa autem Festo dixit dimitti poterat homo hic si non appellasset Caesarem.

ACTS OF THE APOSTLES CHAPTER 27

(Approximately between the years 62 and 66 AD: Paul's journey to Rome. Also on the journey was another Pharisee in the service of Rome: Titus Flavius Josephus, at that time still known as Joseph bar Mattityahu [Mathaias], and in the beginning of his biography, chapter 3, he gave the following reason: "Around the time when Felix was governor of Judaea, he had some priests who were friends of his [Paul and others] arrested for a trivial reason and sent them to Rome to answer to Nero." Josephus describes in his autobiography the same sea journey and the shipwreck that we can read about in this chapter.

Josephus stayed with them for about two years until he could solve Paul's problem with the help of Nero's wife, Poppea, whom he described as religious [Jewish]. During the time of the two-years journey, Josephus listened to Paul explaining and preaching his new religion. Paul's vision made sense to him when he saw copies of Paul's letters to the newly founded communities promoting a peacful Jesus-movement. After the Jewish War [66-73] and as a new family member of Emperor Vespasian, Josephus advocated for a reform of Judaism and early Christianity. See: "The Life of Titus Flavius Josephus," chapter 3; in Appendix D.)

1 ut autem iudicatum est eum navigare in Italiam et tradi Paulum cum reliquis custodiis centurioni nomine Iulio cohortis Augustae

2 ascendentes autem navem hadrumetinam incipientem navigare circa Asiae loca sustulimus perseverante nobiscum Aristarcho Macedone Thessalonicense

3 sequenti autem die devenimus Sidonem humane autem tractans Iulius Paulum permisit ad amicos ire et curam sui agere

4 et inde cum sustulissemus subnavigavimus Cypro propterea quod essent venti contrarii

5 et pelagus Ciliciae et Pamphiliae navigantes venimus Lystram quae est Lyciae

6 et ibi inveniens centurio navem alexandrinam navigantem in Italiam transposuit nos in eam

7 et cum multis diebus tarde navigaremus et vix devenissemus contra Cnidum prohibente nos vento adnavigavimus Cretae secundum Salmonem

8 et vix iuxta navigantes venimus in locum quendam qui vocatur Boni portus cui iuxta erat civitas Thalassa

9 multo autem tempore peracto et cum iam non esset tuta navigatio eo quod et ieiunium iam praeterisset consolabatur Paulus

10 dicens eis viri video quoniam cum iniuria et multo damno non solum oneris et navis sed etiam animarum nostrarum incipit esse navigatio

11 centurio autem gubernatori et nauclerio magis credebat quam his quae a Paulo dicebantur

12 et cum aptus portus non esset ad hiemandum plurimi statuerunt consilium navigare inde si quo modo possent devenientes Phoenice hiemare portum Cretae respicientem ad africum et ad chorum

13 adspirante autem austro aestimantes propositum se tenere cum sustulissent de Asson legebant Cretam

14 non post multum autem misit se contra ipsam ventus typhonicus qui vocatur euroaquilo

15 cumque arrepta esset navis et non posset conari in ventum data nave flatibus ferebamur

16 insulam autem quandam decurrentes quae vocatur Caudam potuimus vix obtinere scapham

17 qua sublata adiutoriis utebantur accingentes navem timentes ne in Syrtim inciderent submisso vase sic ferebantur

18 valide autem nobis tempestate iactatis sequenti die iactum fecerunt

19 et tertia die suis manibus armamenta navis proiecerunt

20 neque sole autem neque sideribus apparentibus per plures dies et tempestate non exigua inminente iam ablata erat spes omnis salutis nostrae

21 et cum multa ieiunatio fuisset tunc stans Paulus in medio eorum dixit oportebat quidem o viri audito me non tollere a Creta lucrique facere iniuriam hanc et iacturam

22 et nunc suadeo vobis bono animo esse amissio enim nullius animae erit ex vobis praeterquam navis

23 adstitit enim mihi hac nocte angelus Dei cuius sum ego et cui deservio

24 dicens ne timeas Paule Caesari te oportet adsistere et ecce donavit tibi Deus omnes qui navigant tecum

25 propter quod bono animo estote viri credo enim Deo quia sic erit quemadmodum dictum est mihi

26 in insulam autem quandam oportet nos devenire

27 sed posteaquam quartadecima nox supervenit navigantibus nobis in Hadria circa mediam noctem suspicabantur nautae apparere sibi aliquam regionem

28 qui submittentes invenerunt passus viginti et pusillum inde separati invenerunt passus quindecim

29 timentes autem ne in aspera loca incideremus de puppi mittentes anchoras quattuor optabant diem fieri

30 nautis vero quaerentibus fugere de navi cum misissent scapham in mare sub obtentu quasi a prora inciperent anchoras extendere

31 dixit Paulus centurioni et militibus nisi hii in navi manserint vos salvi fieri non potestis

32 tunc absciderunt milites funes scaphae et passi sunt eam excidere

33 et cum lux inciperet fieri rogabat Paulus omnes sumere cibum dicens quartadecima hodie die expectantes ieiuni permanetis nihil accipientes

34 propter quod rogo vos accipere cibum pro salute vestra quia nullius vestrum capillus de capite peribit

35 et cum haec dixisset sumens panem gratias egit Deo in conspectu omnium et cum fregisset coepit manducare

36 animaequiores autem facti omnes et ipsi adsumpserunt cibum 37 eramus vero universae animae in navi ducentae

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septuaginta sex 38 et satiati cibo adleviabant navem iactantes triticum in mare

39 cum autem dies factus esset terram non agnoscebant sinum vero quendam considerabant habentem litus in quem cogitabant si possent eicere navem

40 et cum anchoras abstulissent committebant se mari simul laxantes iuncturas gubernaculorum et levato artemone secundum flatum aurae tendebant ad litus

41 et cum incidissemus in locum bithalassum inpegerunt navem et prora quidem fixa manebat inmobilis puppis vero solvebatur a vi maris

42 militum autem consilium fuit ut custodias occiderent ne quis cum enatasset effugeret

43 centurio autem volens servare Paulum prohibuit fieri iussitque eos qui possent natare mittere se primos et evadere et ad terram exire

44 et ceteros alios in tabulis ferebant quosdam super ea quae de navi essent et sic factum est ut omnes animae evaderent ad terram.

ACTS OF THE APOSTLES CHAPTER 28

1 et cum evasissemus tunc cognovimus quia Militene insula vocatur barbari vero praestabant non modicam humanitatem nobis

2 accensa enim pyra reficiebant nos omnes propter imbrem qui inminebat et frigus

3 cum congregasset autem Paulus sarmentorum aliquantam multitudinem et inposuisset super ignem vipera a calore cum processisset invasit manum eius

4 ut vero viderunt barbari pendentem bestiam de manu eius ad invicem dicebant utique homicida est homo hic qui cum evaserit de mari Ultio non sinit vivere

5 et ille quidem excutiens bestiam in ignem nihil mali passus est

6 at illi existimabant eum in tumorem convertendum et subito casurum et mori diu autem illis sperantibus et videntibus nihil mali in eo fieri convertentes se dicebant eum esse deum

7 in locis autem illis erant praedia principis insulae nomine Publii qui nos suscipiens triduo benigne exhibuit

8 contigit autem patrem Publii febribus et dysenteria vexatum iacere ad quem Paulus intravit et cum orasset et inposuisset ei manus salvavit eum

9 quo facto et omnes qui in insula habebant infirmitates accedebant et curabantur

10 qui etiam multis honoribus nos honoraverunt et navigantibus inposuerunt quae necessaria erant

11 post menses autem tres navigavimus in nave alexandrina quae in insula hiemaverat cui erat insigne Castorum

12 et cum venissemus Syracusam mansimus ibi triduo

13 inde circumlegentes devenimus Regium et post unum diem flante austro secunda die venimus Puteolos

14 ubi inventis fratribus rogati sumus manere apud eos dies septem et sic venimus Romam

15 et inde cum audissent fratres occurrerunt nobis usque ad Appii Forum et Tribus Tabernis quos cum vidisset Paulus gratias agens Deo accepit fiduciam

16 cum venissemus autem Romam permissum est Paulo manere sibimet cum custodiente se milite

17 post tertium autem diem convocavit primos Iudaeorum cumque convenissent dicebat eis ego viri fratres nihil adversus plebem faciens aut morem paternum vinctus ab Hierosolymis traditus sum in manus Romanorum

18 qui cum interrogationem de me habuissent voluerunt me dimittere eo quod nulla causa esset mortis in me

19 contradicentibus autem Iudaeis coactus sum appellare Caesarem non quasi gentem meam habens aliquid accusare

20 propter hanc igitur causam rogavi vos videre et adloqui propter spem enim Israhel catena hac circumdatus sum

21 at illi dixerunt ad eum nos neque litteras accepimus de te a Iudaea neque adveniens aliquis fratrum nuntiavit aut locutus est quid de te malum

22 rogamus autem a te audire quae sentis nam de secta hac notum est nobis quia ubique ei contradicitur

23 cum constituissent autem illi diem venerunt ad eum in hospitium plures quibus exponebat testificans regnum Dei suadensque eos de Iesu ex lege Mosi et prophetis a mane usque ad vesperam

24 et quidam credebant his quae dicebantur quidam vero non credebant

25 cumque invicem non essent consentientes discedebant dicente Paulo unum verbum quia bene Spiritus Sanctus locutus est per Esaiam prophetam ad patres nostros

26 dicens vade ad populum istum et dic aure audietis et non intellegetis et videntes videbitis et non perspicietis

27 incrassatum est enim cor populi huius et auribus graviter audierunt et oculos suos conpresserunt ne forte videant oculis et auribus audiant et corde intellegant et convertantur et sanem illos

28 notum ergo sit vobis quoniam gentibus missum est hoc salutare Dei ipsi et audient

29 Et cum hæc dixisset, exierunt ab eo Judaei, multam habentes inter se quæstionem.

30 mansit autem biennio toto in suo conducto et suscipiebat omnes qui ingrediebantur ad eum

31 praedicans regnum Dei et docens quae sunt de Domino Iesu Christo cum omni fiducia sine prohibitione.

(We do not know what became of Paul. He may have perished in the war. In 66 AD, the Sadducees began the First Jewish War, which ended in 73 AD with their total annihilation; their holy sites were razed, their books burned, and thousands of survivors executed on the cross. 1.1 million people died in this war. Titus Flavius Josephus became a member and chief propagandist of the Flavian dynasty, which launched the first attempt to establish Rabbinic [Pharisaic-Roman] Judaism and [Pauline] Christianity as religions of peace. During his tenure (circa 70-96) and with his help as chief propagandist of the Flavian dynasty, the first three Gospels (Matthew, Mark, Luke) and the Seven Authentic Epistles of Paul were disseminated; nothing could

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be published without the approval of Emperor Titus Flavius Vespasian; today, Rome would be described as a fascist dictatorship. The teachings of the Pharisees, Stoics, and Platonists formed the foundation of contemporary Judaism and Christianity.

In 1946, the Dead Sea Scrolls were discovered. Like a time capsule, the xenophobic texts [see Appendix D] of the Zealot Sadducees were preserved. Several Zealots had survived the wars and fled to the Arabian Desert, where generations later, radical Zealotry began anew: with Islam!)

THE EPISTLES OF PAUL

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

or Paul To The Citizens Of Rome, or just Romans
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Sha'ul ha Tarsi, or Saul of Tarsos in English, also known as Paul the Apostle, was born a Jew but he also held Roman citizenship which was not granted automatically by birth, it was rather granted upon merit. This means that Paul was in Roman service of some kind and he had obtained the permission to persecute the Jewish Christians around James the Just, the brother of Jesus, and Jesus' family and disciples. On his way to Damascus, Paul had "a vision" [idea] of "his Jesus" who had nothing to do with the real Jesus.

Upon this event he became the creator of Pauline Christianity or Roman Christianity which was the forerunner of most of the modern Catholic, Orthodox, and Protestant Christian denominations. For this particular reason, Paul's letters are much more important to read than the gospels. The gospels represent just a colourful literature for their greatest part while Paul's letters reflect history, and above all, they also depict to some extent Paul's mindset and attitude. This includes his anti-Semitism [anti-Jewishness] with which he infected the entire Roman Christian movement, leading directly into the Holocaust committed by Hitler's Nazis in places like Auschwitz and Treblinka.

Romans is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 57 AD. Prior to the time of writing Romans, therefore, Paul had already written Galatians, and 1 and 2 Corinthians, in addition to 1 Thessalonians (believed to be Paul's earliest extant epistle), and perhaps Philippians as well. The Epistles to the Romans has also contributed significantly to the history of Christian doctrine. Almost every influential Christian thinker has dealt with Romans.)

The Epistle to the Romans or Letter to the Romans, often shortened to Romans, is the sixth book in the New Testament. Biblical scholars agree that it was composed by Saul of Tarsos (Paul the Apostle). This letter is the longest and doctrinally most significant of the letters published by Saul of Tarsos, and it was addressed to the Christian Church at Rome. The letter has been intensely studied since early Christian times and was the basis of Martin Luther's teaching on justification by faith alone. Saul's lengthy presentation is more a treatise than a letter and is an almost complete survey

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of his theology. There is no discussion of the Eucharist, the Resurrection, or eschatology. These ideas were added later. The Eucharist was taken from the Mithras Cult as well as a large part of the lithurgy; both groups worshipped in the same buildings, the Christians on the groundfloor, the Mithraists down below in the basements. the crypts.

Paul declares that God's righteousness has always been manifest in his dealings with men. Though the Apostle notes with pride the unique religious heritage of the Jewish people (the Covenant, the Law, the patriarchs, and Christ himself), he declares that righteousness no longer comes through observance of the Mosaic Law, not even for Jews, because God now manifests his righteousness through Christ, whose righteousness is the source of righteousness for all mankind. Paul, however, cautions his readers that righteousness is not a license to sin. The letter also contains several specific exhortations, such as to repay evil with good, to support and love one another, and to be obedient to civil rulers.

The inclusion of Gentiles (non-Jewish Foreigners) into early Christian Movement posed a problem for the Jewish identity of some of the early Christians, since the new converts did not follow all parts of the Jewish Law. Paul's geographic origin, his Greek-Roman cultural background and religious views are important. Paul was a Roman Jew. He also had a traditional Jewish bacckground. Both of these very different views shaped his identity, as it is normal for people who grow up with two cultural backgrounds. Not surprisingly, he tried to create his very own intellectual world. These views and his concern for his people is one part of the dialogue and runs throughout the letter.

Paul objected strongly to the insistence of traditional Jews on keeping all of the 613 Jewish commandments because as a Roman citizen he knew that his fellow-Roman citizen would never follow. Circumcision was a particular point here Romans were horrified about as they regarded it as genital mutilation, a kind of castration. Besides that it also was forbidden by law (the Lex Cornelia, the laws by Cornelius Sulla), most likely due to risk of infection.

While Simon Peter, according to most New Testamental texts, hated women, particularly when they had a position besides the role of being a mother, Saul of Tarsos loved women, their company, and he appreciated it when they took a strong position in Church. In this regard, he followed the example of Jesus and the situation of the early Church in general. It is obvious that he had several women disciples.

Phoebe was a first-century Christian woman mentioned by the Apostle Paul in his Epistle to the Romans, verses 16:1-2. A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Romans. Paul refers to her both as a deacon (Greek: diakonon) and as a helper or patron of many. This is the only place in the New Testament where a woman has a leading position in Church.

Romans chapter 16 names several women active in the Christian movement, including Junia ("prominent among the apostles"), Mary ("who has worked very hard among you"), and Julia. Women were frequently among the major supporters of the new Christian movement. In Romans 16:3–4, Paul sends his greetings to Priscilla and Aquila and proclaims that both of them "risked their necks" to save Paul's life. Chloe was an important member of the church in Corinth [1 Cor. 1:11]. Phoebe was a "deacon" and a "benefactor" of Paul and others [Rom. 16:1–2]. Saul became a partner in ministry with the couple Priscilla and Aquila who are specifically named seven times in the New Testament.)

EPISTOLA BEATI PAULI APOSTOLI AD ROMANOS
PAUL TO THE ROMANS CHAPTER 1

(Since most people in the ancient world lacked any education, Paul's teachings were extremely simple: Believe in God and Jesus, follow the second half of the Ten Commandments, pay your taxes, be kind to your neighbour, help the poor, and do not let yourself be shaken in this faith. Paul describes in his seven authentic letters [Romans, 1 & 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon] how and why the schism between Judaism and Christianity arose. As already mentioned in the Acts of the Apostles, the focus here was on his conflict with James, the brother of Jesus, who was mainly concerned about circumcision (as a symbol of the covenant between God and Moses' nation) and kosher food. In the Roman Empire, the circumcision of non-Jews was strictly forbidden (Lex Cornelia), and any dietary restrictions were extremely unpopular. Thus, outside the Holy Land, Paul became the founder of his own church, with the Jewish Jesus, but with Roman law. All churches today are still Pauline-Roman. The Jewish church of James disappeared; its members were persecuted and eliminated by Paul's Roman church.)

1 Paulus servus Christi Iesu vocatus apostolus segregatus in evangelium Dei

2 quod ante promiserat per prophetas suos in scripturis sanctis

3 de Filio suo qui factus est ex semine David secundum carnem

4 qui praedestinatus est Filius Dei in virtute secundum Spiritum sanctificationis ex resurrectione mortuorum Iesu Christi Domini nostri

5 per quem accepimus gratiam et apostolatum ad oboediendum fidei in omnibus gentibus pro nomine eius

6 in quibus estis et vos vocati Iesu Christi

7 omnibus qui sunt Romae dilectis Dei vocatis sanctis gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

8 primum quidem gratias ago Deo meo per Iesum Christum pro omnibus vobis quia fides vestra adnuntiatur in universo mundo

9 testis enim mihi est Deus cui servio in spiritu meo in evangelio Filii eius quod sine intermissione memoriam vestri facio

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10 semper in orationibus meis obsecrans si quo modo tandem aliquando prosperum iter habeam in voluntate Dei veniendi ad vos

11 desidero enim videre vos ut aliquid inpertiar gratiae vobis spiritalis ad confirmandos vos

12 id est simul consolari in vobis per eam quae invicem est fidem vestram atque meam

13 nolo autem vos ignorare fratres quia saepe proposui venire ad vos et prohibitus sum usque adhuc ut aliquem fructum habeam et in vobis sicut et in ceteris gentibus

14 Graecis ac barbaris sapientibus et insipientibus debitor sum

15 ita quod in me promptum est et vobis qui Romae estis evangelizare

16 non enim erubesco evangelium virtus enim Dei est in salutem omni credenti Iudaeo primum et Graeco

17 iustitia enim Dei in eo revelatur ex fide in fidem sicut scriptum est iustus autem ex fide vivit

18 revelatur enim ira Dei de caelo super omnem impietatem et iniustitiam hominum eorum qui veritatem in iniustitiam detinent

19 quia quod notum est Dei manifestum est in illis Deus enim illis manifestavit

20 invisibilia enim ipsius a creatura mundi per ea quae facta sunt intellecta conspiciuntur sempiterna quoque eius virtus et divinitas ut sint inexcusabiles

21 quia cum cognovissent Deum non sicut Deum glorificaverunt aut gratias egerunt sed evanuerunt in cogitationibus suis et obscuratum est insipiens cor eorum

22 dicentes enim se esse sapientes stulti facti sunt

23 et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis et volucrum et quadrupedum et serpentium

24 propter quod tradidit illos Deus in desideria cordis eorum in inmunditiam ut contumeliis adficiant corpora sua in semet ipsis

25 qui commutaverunt veritatem Dei in mendacio et coluerunt et servierunt creaturae potius quam creatori qui est benedictus in saecula amen

26 propterea tradidit illos Deus in passiones ignominiae nam feminae eorum inmutaverunt naturalem usum in eum usum qui est contra naturam

27 similiter autem et masculi relicto naturali usu feminae exarserunt in desideriis suis in invicem masculi in masculos turpitudinem operantes et mercedem quam oportuit erroris sui in semet ipsis recipientes

28 et sicut non probaverunt Deum habere in notitia tradidit eos Deus in reprobum sensum ut faciant quae non conveniunt

29 repletos omni iniquitate malitia fornicatione avaritia nequitia plenos invidia homicidio contentione dolo malignitate susurrones

30 detractores Deo odibiles contumeliosos superbos elatos inventores malorum parentibus non oboedientes

31 insipientes inconpositos sine affectione absque foedere sine misericordia

32 qui cum iustitiam Dei cognovissent non intellexerunt quoniam qui talia agunt digni sunt morte non solum ea faciunt sed et consentiunt facientibus.

PAUL TO THE ROMANS CHAPTER 2

(The Sinfulness of the (Zealotic) Jews. Although the Jews are well-informed about the Laws (Moses' Commandments) and proud of them [17-20], they cannot claim to be righteous, according to Paul, because they [the Sadducees, Zealots, and Sicarii] spread their hatred in blatant contradiction to The Law [Ten Commandments] and dishonour the name of God through their sinful behaviour [i.e., the murders they commit against others] [21-24].)

1 propter quod inexcusabilis es o homo omnis qui iudicas in quo enim iudicas alterum te ipsum condemnas eadem enim agis qui iudicas

2 scimus enim quoniam iudicium Dei est secundum veritatem in eos qui talia agunt

3 existimas autem hoc o homo qui iudicas eos qui talia agunt et facis ea quia tu effugies iudicium Dei

4 an divitias bonitatis eius et patientiae et longanimitatis contemnis ignorans quoniam benignitas Dei ad paenitentiam te adducit

5 secundum duritiam autem tuam et inpaenitens cor thesaurizas tibi iram in die irae et revelationis iusti iudicii Dei

6 qui reddet unicuique secundum opera eius

7 his quidem qui secundum patientiam boni operis gloriam et honorem et incorruptionem quaerentibus vitam aeternam

8 his autem qui ex contentione et qui non adquiescunt veritati credunt autem iniquitati ira et indignatio

9 tribulatio et angustia in omnem animam hominis operantis malum Iudaei primum et Graeci

10 gloria autem et honor et pax omni operanti bonum Iudaeo primum et Graeco

11 non est enim personarum acceptio apud Deum

12 quicumque enim sine lege peccaverunt sine lege et peribunt et quicumque in lege peccaverunt per legem iudicabuntur

13 non enim auditores legis iusti sunt apud Deum sed factores legis iustificabuntur

14 cum enim gentes quae legem non habent naturaliter quae legis sunt faciunt eiusmodi legem non habentes ipsi sibi sunt lex

15 qui ostendunt opus legis scriptum in cordibus suis testimonium reddente illis conscientia ipsorum et inter se invicem cogitationum accusantium aut etiam defendentium

16 in die cum iudicabit Deus occulta hominum secundum evangelium meum per Iesum Christum

17 si autem tu Iudaeus cognominaris et requiescis in lege et gloriaris in Deo

18 et nosti voluntatem et probas utiliora instructus per legem

19 confidis te ipsum ducem esse caecorum lumen eorum qui in tenebris sunt

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20 eruditorem insipientium magistrum infantium habentem formam scientiae et veritatis in lege
21 qui ergo alium doces te ipsum non doces qui praedicas non furandum furaris 22 qui dicis non moechandum moecharis qui abominaris idola sacrilegium facis 23 qui in lege gloriaris per praevaricationem legis Deum inhonoras
24 nomen enim Dei per vos blasphematur inter gentes sicut scriptum est
25 circumcisio quidem prodest si legem observes si autem praevaricator legis sis circumcisio tua praeputium facta est
26 si igitur praeputium iustitias legis custodiat nonne praeputium illius in circumcisionem reputabitur
27 et iudicabit quod ex natura est praeputium legem consummans te qui per litteram et circumcisionem praevaricator legis es
28 non enim qui in manifesto Iudaeus est neque quae in manifesto in carne circumcisio
29 sed qui in abscondito Iudaeus et circumcisio cordis in spiritu non littera cuius laus non ex hominibus sed ex Deo est.

PAUL TO THE ROMANS CHAPTER 3

(Paul attempts to compare Jews and non-Jews, for he is both, a Jew and a Roman: As bearers of all their divine laws and revelations, Jews should actually possess great advantages over all other peoples [1:2]. Despite their outward advantages, Jews have no advantage over Gentiles in terms of inner righteousness. According to God's pronouncement, all people, Jews and Gentiles alike, are guilty before God for disregarding their own laws. Even the law cannot free anyone from this guilt [of hatred, murder, stealing, rape, and malicious lying propaganda]. On his way to Damascus, Paul had clearly decided that the doctrine of boundless zealous hatred, which would come to fruition in the most cruel way in the Jewish War of 66-73, must be countered by the doctrine of love and forgiveness as Jesus' message of peace; not only as a religious idea but also as a political one.)

1 quid ergo amplius est Iudaeo aut quae utilitas circumcisionis
2 multum per omnem modum primum quidem quia credita sunt illis eloquia Dei
3 quid enim si quidam illorum non crediderunt numquid incredulitas illorum fidem Dei evacuabit absit
4 est autem Deus verax omnis autem homo mendax sicut scriptum est ut iustificeris in sermonibus tuis et vincas cum iudicaris
5 si autem iniquitas nostra iustitiam Dei commendat quid dicemus numquid iniquus Deus qui infert iram secundum hominem dico
6 absit alioquin quomodo iudicabit Deus mundum
7 si enim veritas Dei in meo mendacio abundavit in gloriam ipsius quid adhuc et ego tamquam peccator iudicor
8 et non sicut blasphemamur et sicut aiunt nos quidam dicere faciamus mala ut veniant bona quorum damnatio iusta est
9 quid igitur praecellimus eos nequaquam causati enim sumus Iudaeos et Graecos omnes sub peccato esse
10 sicut scriptum est quia non est iustus quisquam
11 non est intellegens non est requirens Deum
12 omnes declinaverunt simul inutiles facti sunt non est qui faciat bonum non est usque ad unum
13 sepulchrum patens est guttur eorum linguis suis dolose agebant venenum aspidum sub labiis eorum
14 quorum os maledictione et amaritudine plenum est 15 veloces pedes eorum ad effundendum sanguinem 16 contritio et infelicitas in viis eorum
17 et viam pacis non cognoverunt
18 non est timor Dei ante oculos eorum
19 scimus autem quoniam quaecumque lex loquitur his qui in lege sunt loquitur ut omne os obstruatur et subditus fiat omnis mundus Deo
20 quia ex operibus legis non iustificabitur omnis caro coram illo per legem enim cognitio peccati
21 nunc autem sine lege iustitia Dei manifestata est testificata a lege et prophetis
22 iustitia autem Dei per fidem Iesu Christi super omnes qui credunt non enim est distinctio
23 omnes enim peccaverunt et egent gloriam Dei
24 iustificati gratis per gratiam ipsius per redemptionem quae est in Christo Iesu
25 quem proposuit Deus propitiationem per fidem in sanguine ipsius ad ostensionem iustitiae suae propter remissionem praecedentium delictorum
26 in sustentatione Dei ad ostensionem iustitiae eius in hoc tempore ut sit ipse iustus et iustificans eum qui ex fide est Iesu
27 ubi est ergo gloriatio exclusa est per quam legem factorum non sed per legem fidei
28 arbitramur enim iustificari hominem per fidem sine operibus legis
29 an Iudaeorum Deus tantum nonne et gentium immo et gentium
30 quoniam quidem unus Deus qui iustificabit circumcisionem ex fide et praeputium per fidem
31 legem ergo destruimus per fidem absit sed legem statuimus.

PAUL TO THE ROMANS CHAPTER 4

1 quid ergo dicemus invenisse Abraham patrem nostrum secundum carnem
2 si enim Abraham ex operibus iustificatus est habet gloriam sed non apud Deum
3 quid enim scriptura dicit credidit Abraham Deo et reputatum est illi ad iustitiam
4 ei autem qui operatur merces non inputatur secundum gratiam sed secundum debitum
5 ei vero qui non operatur credenti autem in eum qui iustificat impium reputatur fides eius ad iustitiam
6 sicut et David dicit beatitudinem hominis cui Deus accepto fert iustitiam sine operibus
7 beati quorum remissae sunt iniquitates et quorum tecta sunt peccata

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8 beatus vir cui non inputabit Dominus peccatum
9 beatitudo ergo haec in circumcisione an etiam in praeputio dicimus enim quia reputata est Abrahae fides ad iustitiam
10 quomodo ergo reputata est in circumcisione an in praeputio non in circumcisione sed in praeputio
11 et signum accepit circumcisionis signaculum iustitiae fidei quae est in praeputio ut sit pater omnium credentium per praeputium ut reputetur et illis ad iustitiam
12 et sit pater circumcisionis non his tantum qui sunt ex circumcisione sed et his qui sectantur vestigia quae est in praeputio fidei patris nostri Abrahae
13 non enim per legem promissio Abrahae aut semini eius ut heres esset mundi sed per iustitiam fidei
14 si enim qui ex lege heredes sunt exinanita est fides abolita est promissio
15 lex enim iram operatur ubi enim non est lex nec praevaricatio
16 ideo ex fide ut secundum gratiam ut firma sit promissio omni semini non ei qui ex lege est solum sed et ei qui ex fide est Abrahae qui est pater omnium nostrum
17 sicut scriptum est quia patrem multarum gentium posui te ante Deum cui credidit qui vivificat mortuos et vocat quae non sunt tamquam ea quae sunt
18 qui contra spem in spem credidit ut fieret pater multarum gentium secundum quod dictum est sic erit semen tuum
19 et non infirmatus fide consideravit corpus suum emortuum cum fere centum annorum esset et emortuam vulvam Sarrae
20 in repromissione etiam Dei non haesitavit diffidentia sed confortatus est fide dans gloriam Deo
21 plenissime sciens quia quaecumque promisit potens est et facere
22 ideo et reputatum est illi ad iustitiam
23 non est autem scriptum tantum propter ipsum quia reputatum est illi
24 sed et propter nos quibus reputabitur credentibus in eum qui suscitavit Iesum Dominum nostrum a mortuis
25 qui traditus est propter delicta nostra et resurrexit propter iustificationem nostram.

PAUL TO THE ROMANS CHAPTER 5

1 iustificati igitur ex fide pacem habeamus ad Deum per Dominum nostrum Iesum Christum
2 per quem et accessum habemus fide in gratiam istam in qua stamus et gloriamur in spe gloriae filiorum Dei
3 non solum autem sed et gloriamur in tribulationibus scientes quod tribulatio patientiam operatur
4 patientia autem probationem probatio vero spem
5 spes autem non confundit quia caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis
6 ut quid enim Christus cum adhuc infirmi essemus secundum tempus pro impiis mortuus est
7 vix enim pro iusto quis moritur nam pro bono forsitan quis et audeat mori
8 commendat autem suam caritatem Deus in nos quoniam cum adhuc peccatores essemus
9 Christus pro nobis mortuus est multo igitur magis iustificati nunc in sanguine ipsius salvi erimus ab ira per ipsum
10 si enim cum inimici essemus reconciliati sumus Deo per mortem Filii eius multo magis reconciliati salvi erimus in vita ipsius
11 non solum autem sed et gloriamur in Deo per Dominum nostrum Iesum Christum per quem nunc reconciliationem accepimus
12 propterea sicut per unum hominem in hunc mundum peccatum intravit et per peccatum mors et ita in omnes homines mors pertransiit in quo omnes peccaverunt
13 usque ad legem enim peccatum erat in mundo peccatum autem non inputatur cum lex non est
14 sed regnavit mors ab Adam usque ad Mosen etiam in eos qui non peccaverunt in similitudinem praevaricationis Adae qui est forma futuri
15 sed non sicut delictum ita et donum si enim unius delicto multi mortui sunt multo magis gratia Dei et donum in gratiam unius hominis Iesu Christi in plures abundavit
16 et non sicut per unum peccantem ita et donum nam iudicium ex uno in condemnationem gratia autem ex multis delictis in iustificationem
17 si enim in unius delicto mors regnavit per unum multo magis abundantiam gratiae et donationis et iustitiae accipientes in vita regnabunt per unum Iesum Christum
18 igitur sicut per unius delictum in omnes homines in condemnationem sic et per unius iustitiam in omnes homines in iustificationem vitae
19 sicut enim per inoboedientiam unius hominis peccatores constituti sunt multi ita et per unius oboeditionem iusti constituentur multi
20 lex autem subintravit ut abundaret delictum ubi autem abundavit delictum superabundavit gratia
21 ut sicut regnavit peccatum in morte ita et gratia regnet per iustitiam in vitam aeternam per Iesum Christum Dominum nostrum.

PAUL TO THE ROMANS CHAPTER 6

(No Longer Slaves to Sin. The Law of Moses had no power of breaking or diminishing the sin, but zealotry and arrogance before God increased the amount of sin in the world. Paul believed that blind faith in Christ would diminish sin and grant peace; unfortunately, he was mistaken. The world is still characterised by greed, thus creating eternal conflicts.)

1 quid ergo dicemus permanebimus in peccato ut gratia abundet
2 absit qui enim mortui sumus peccato quomodo adhuc vivemus in illo
3 an ignoratis quia quicumque baptizati sumus in Christo Iesu in morte ipsius baptizati sumus

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4 consepulti enim sumus cum illo per baptismum in mortem ut quomodo surrexit Christus a mortuis per gloriam Patris ita et nos in novitate vitae ambulemus

5 si enim conplantati facti sumus similitudini mortis eius simul et resurrectionis erimus

6 hoc scientes quia vetus homo noster simul crucifixus est ut destruatur corpus peccati ut ultra non serviamus peccato

7 qui enim mortuus est iustificatus est a peccato

8 si autem mortui sumus cum Christo credimus quia simul etiam vivemus cum Christo

9 scientes quod Christus surgens ex mortuis iam non moritur mors illi ultra non dominabitur

10 quod enim mortuus est peccato mortuus est semel quod autem vivit vivit Deo

11 ita et vos existimate vos mortuos quidem esse peccato viventes autem Deo in Christo Iesu

12 non ergo regnet peccatum in vestro mortali corpore ut oboediatis concupiscentiis eius

13 sed neque exhibeatis membra vestra arma iniquitatis peccato sed exhibete vos Deo tamquam ex mortuis viventes et membra vestra arma iustitiae Deo

14 peccatum enim vobis non dominabitur non enim sub lege estis sed sub gratia

15 quid ergo peccavimus quoniam non sumus sub lege sed sub gratia absit

16 nescitis quoniam cui exhibetis vos servos ad oboediendum servi estis eius cui oboeditis sive peccati sive oboeditionis ad iustitiam

17 gratias autem Deo quod fuistis servi peccati oboedistis autem ex corde in eam formam doctrinae in qua traditi estis

18 liberati autem a peccato servi facti estis iustitiae

19 humanum dico propter infirmitatem carnis vestrae sicut enim exhibuistis membra vestra servire inmunditiae et iniquitati ad iniquitatem ita nunc exhibete membra vestra servire iustitiae in sanctificationem

20 cum enim servi essetis peccati liberi fuistis iustitiae

21 quem ergo fructum habuistis tunc in quibus nunc erubescitis nam finis illorum mors est

22 nunc vero liberati a peccato servi autem facti Deo habetis fructum vestrum in sanctificationem finem vero vitam aeternam

23 stipendia enim peccati mors gratia autem Dei vita aeterna in Christo Iesu Domino nostro.

PAUL TO THE ROMANS CHAPTER 7

1 an ignoratis fratres scientibus enim legem loquor quia lex in homine dominatur quanto tempore vivit

2 nam quae sub viro est mulier vivente viro alligata est legi si autem mortuus fuerit vir soluta est a lege viri

3 igitur vivente viro vocabitur adultera si fuerit cum alio viro si autem mortuus fuerit vir eius liberata est a lege ut non sit adultera si fuerit cum alio viro

4 itaque fratres mei et vos mortificati estis legi per corpus Christi ut sitis alterius qui ex mortuis resurrexit ut fructificaremus Deo

5 cum enim essemus in carne passiones peccatorum quae per legem erant operabantur in membris nostris ut fructificarent morti

6 nunc autem soluti sumus a lege morientes in quo detinebamur ita ut serviamus in novitate spiritus et non in vetustate litterae

7 quid ergo dicemus lex peccatum est absit sed peccatum non cognovi nisi per legem nam concupiscentiam nesciebam nisi lex diceret non concupisces

8 occasione autem accepta peccatum per mandatum operatum est in me omnem concupiscentiam sine lege enim peccatum mortuum erat

9 ego autem vivebam sine lege aliquando sed cum venisset mandatum peccatum revixit

10 ego autem mortuus sum et inventum est mihi mandatum quod erat ad vitam hoc esse ad mortem

11 nam peccatum occasione accepta per mandatum seduxit me et per illud occidit

12 itaque lex quidem sancta et mandatum sanctum et iustum et bonum

13 quod ergo bonum est mihi factum est mors absit sed peccatum ut appareat peccatum per bonum mihi operatum est mortem ut fiat supra modum peccans peccatum per mandatum

14 scimus enim quod lex spiritalis est ego autem carnalis sum venundatus sub peccato 15 quod enim operor non intellego non enim quod volo hoc ago sed quod odi illud facio 16 si autem quod nolo illud facio consentio legi quoniam bona

17 nunc autem iam non ego operor illud sed quod habitat in me peccatum

18 scio enim quia non habitat in me hoc est in carne mea bonum nam velle adiacet mihi perficere autem bonum non invenio

19 non enim quod volo bonum hoc facio sed quod nolo malum hoc ago

20 si autem quod nolo illud facio non ego operor illud sed quod habitat in me peccatum

21 invenio igitur legem volenti mihi facere bonum quoniam mihi malum adiacet

22 condelector enim legi Dei secundum interiorem hominem

23 video autem aliam legem in membris meis repugnantem legi mentis meae et captivantem me in lege peccati quae est in membris meis

24 infelix ego homo quis me liberabit de corpore mortis huius

25 gratia Dei per Iesum Christum Dominum nostrum igitur ego ipse mente servio legi Dei carne autem legi peccati.

PAUL TO THE ROMANS CHAPTER 8

(Spirit of Sonship. Since believers are freed from sin and condemnation through Jesus' death on the cross, they are obligated to allow themselves to be guided by the Spirit of God and thus prove themselves to be children of God, who follow the commandments of Moses [12-16] not with slavish

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fear, but with childlike love. Then, as children of God, they are also entitled to the divine inheritance, eternal blessedness, or the kingdom of wisdom.)

1 nihil ergo nunc damnationis est his qui sunt in Christo Iesu qui non secundum carnem ambulant

2 lex enim Spiritus vitae in Christo Iesu liberavit me a lege peccati et mortis

3 nam quod inpossibile erat legis in quo infirmabatur per carnem Deus Filium suum mittens in similitudinem carnis peccati et de peccato damnavit peccatum in carne

4 ut iustificatio legis impleretur in nobis qui non secundum carnem ambulamus sed secundum Spiritum

5 qui enim secundum carnem sunt quae carnis sunt sapiunt qui vero secundum Spiritum quae sunt Spiritus sentiunt

6 nam prudentia carnis mors prudentia autem Spiritus vita et pax

7 quoniam sapientia carnis inimicitia est in Deum legi enim Dei non subicitur nec enim potest

8 qui autem in carne sunt Deo placere non possunt

9 vos autem in carne non estis sed in Spiritu si tamen Spiritus Dei habitat in vobis si quis autem Spiritum Christi non habet hic non est eius

10 si autem Christus in vobis est corpus quidem mortuum est propter peccatum spiritus vero vita propter iustificationem

11 quod si Spiritus eius qui suscitavit Iesum a mortuis habitat in vobis qui suscitavit Iesum Christum a mortuis vivificabit et mortalia corpora vestra propter inhabitantem Spiritum eius in vobis

12 ergo fratres debitores sumus non carni ut secundum carnem vivamus

13 si enim secundum carnem vixeritis moriemini si autem Spiritu facta carnis mortificatis vivetis

14 quicumque enim Spiritu Dei aguntur hii filii sunt Dei

15 non enim accepistis spiritum servitutis iterum in timore sed accepistis Spiritum adoptionis filiorum in quo clamamus Abba Pater

16 ipse Spiritus testimonium reddit spiritui nostro quod sumus filii Dei

17 si autem filii et heredes heredes quidem Dei coheredes autem Christi si tamen conpatimur ut et conglorificemur

18 existimo enim quod non sunt condignae passiones huius temporis ad futuram gloriam quae revelabitur in nobis

19 nam expectatio creaturae revelationem filiorum Dei expectat

20 vanitati enim creatura subiecta est non volens sed propter eum qui subiecit in spem

21 quia et ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei

22 scimus enim quod omnis creatura ingemescit et parturit usque adhuc

23 non solum autem illa sed et nos ipsi primitias Spiritus habentes et ipsi intra nos gemimus adoptionem filiorum expectantes redemptionem corporis nostri

24 spe enim salvi facti sumus spes autem quae videtur non est spes nam quod videt quis quid sperat

25 si autem quod non videmus speramus per patientiam expectamus

26 similiter autem et Spiritus adiuvat infirmitatem nostram nam quid oremus sicut oportet nescimus sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus

27 qui autem scrutatur corda scit quid desideret Spiritus quia secundum Deum postulat pro sanctis

28 scimus autem quoniam diligentibus Deum omnia cooperantur in bonum his qui secundum propositum vocati sunt sancti

29 nam quos praescivit et praedestinavit conformes fieri imaginis Filii eius ut sit ipse primogenitus in multis fratribus

30 quos autem praedestinavit hos et vocavit et quos vocavit hos et iustificavit quos autem iustificavit illos et glorificavit

31 quid ergo dicemus ad haec si Deus pro nobis quis contra nos

32 qui etiam Filio suo non pepercit sed pro nobis omnibus tradidit illum quomodo non etiam cum illo omnia nobis donabit

33 quis accusabit adversus electos Dei Deus qui iustificat

34 quis est qui condemnet Christus Iesus qui mortuus est immo qui resurrexit qui et est ad dexteram Dei qui etiam interpellat pro nobis

35 quis nos separabit a caritate Christi tribulatio an angustia an persecutio an fames an nuditas an periculum an gladius

36 sicut scriptum est quia propter te mortificamur tota die aestimati sumus ut oves occisionis

37 sed in his omnibus superamus propter eum qui dilexit nos

38 certus sum enim quia neque mors neque vita neque angeli neque principatus neque instantia neque futura neque fortitudines

39 neque altitudo neque profundum neque creatura alia poterit nos separare a caritate Dei quae est in Christo Iesu Domino nostro.

PAUL TO THE ROMANS CHAPTER 9

(Israel's Position on Justification. Paul repeatedly states that he is not lying, which makes it clear that most Jews saw him as a traitor. Paul's messianic proclamation of salvation, Jesus, is accessible to all believers, regardless of their ancestry. This is evident from the story of the sons of Abraham and Isaac.)

1 veritatem dico in Christo non mentior testimonium mihi perhibente conscientia mea in Spiritu Sancto

2 quoniam tristitia est mihi magna et continuus dolor cordi meo

3 optabam enim ipse ego anathema esse a Christo pro fratribus meis qui sunt cognati mei secundum carnem

4 qui sunt Israhelitae quorum adoptio est filiorum et gloria et testamenta et legislatio et obsequium et promissa

5 quorum patres et ex quibus Christus secundum carnem qui est super omnia Deus benedictus in saecula amen

6 non autem quod exciderit verbum Dei non enim omnes qui ex Israhel hii sunt Israhel

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7 neque quia semen sunt Abrahae omnes filii sed in Isaac vocabitur tibi semen
8 id est non qui filii carnis hii filii Dei sed qui filii sunt promissionis aestimantur in semine
9 promissionis enim verbum hoc est secundum hoc tempus veniam et erit Sarrae filius
10 non solum autem sed et Rebecca ex uno concubitum habens Isaac patre nostro
11 cum enim nondum nati fuissent aut aliquid egissent bonum aut malum ut secundum electionem propositum Dei maneret
12 non ex operibus sed ex vocante dictum est ei quia maior serviet minori
13 sicut scriptum est Iacob dilexi Esau autem odio habui
14 quid ergo dicemus numquid iniquitas apud Deum absit
15 Mosi enim dicit miserebor cuius misereor et misericordiam praestabo cuius miserebor
16 igitur non volentis neque currentis sed miserentis Dei
17 dicit enim scriptura Pharaoni quia in hoc ipsum excitavi te ut ostendam in te virtutem meam et ut adnuntietur nomen meum in universa terra
18 ergo cuius vult miseretur et quem vult indurat
19 dicis itaque mihi quid adhuc queritur voluntati enim eius quis resistit
20 o homo tu quis es qui respondeas Deo numquid dicit figmentum ei qui se finxit quid me fecisti sic
21 an non habet potestatem figulus luti ex eadem massa facere aliud quidem vas in honorem aliud vero in contumeliam
22 quod si volens Deus ostendere iram et notam facere potentiam suam sustinuit in multa patientia vasa irae aptata in interitum
23 ut ostenderet divitias gloriae suae in vasa misericordiae quae praeparavit in gloriam
24 quos et vocavit nos non solum ex Iudaeis sed etiam ex gentibus
25 sicut in Osee dicit vocabo non plebem meam plebem meam et non misericordiam consecutam misericordiam consecutam
26 et erit in loco ubi dictum est eis non plebs mea vos ibi vocabuntur filii Dei vivi
27 Esaias autem clamat pro Israhel si fuerit numerus filiorum Israhel tamquam harena maris reliquiae salvae fient
28 verbum enim consummans et brevians in aequitate quia verbum breviatum faciet Dominus super terram
29 et sicut praedixit Esaias nisi Dominus Sabaoth reliquisset nobis semen sicut Sodoma facti essemus et sicut Gomorra similes fuissemus
30 quid ergo dicemus quod gentes quae non sectabantur iustitiam adprehenderunt iustitiam iustitiam autem quae ex fide est
31 Israhel vero sectans legem iustitiae in legem iustitiae non pervenit
32 quare quia non ex fide sed quasi ex operibus offenderunt in lapidem offensionis
33 sicut scriptum est ecce pono in Sion lapidem offensionis et petram scandali et omnis qui credit in eum non confundetur.

PAUL TO THE ROMANS CHAPTER 10

1 fratres voluntas quidem cordis mei et obsecratio ad Deum fit pro illis in salutem
2 testimonium enim perhibeo illis quod aemulationem Dei habent sed non secundum scientiam
3 ignorantes enim Dei iustitiam et suam quaerentes statuere iustitiae Dei non sunt subiecti
4 finis enim legis Christus ad iustitiam omni credenti
5 Moses enim scripsit quoniam iustitiam quae ex lege est qui fecerit homo vivet in ea
6 quae autem ex fide est iustitia sic dicit ne dixeris in corde tuo quis ascendit in caelum id est Christum deducere
7 aut quis descendit in abyssum hoc est Christum ex mortuis revocare
8 sed quid dicit prope est verbum in ore tuo et in corde tuo hoc est verbum fidei quod praedicamus
9 quia si confitearis in ore tuo Dominum Iesum et in corde tuo credideris quod Deus illum excitavit ex mortuis salvus eris
10 corde enim creditur ad iustitiam ore autem confessio fit in salutem
11 dicit enim scriptura omnis qui credit in illum non confundetur
12 non enim est distinctio Iudaei et Graeci nam idem Dominus omnium dives in omnes qui invocant illum
13 omnis enim quicumque invocaverit nomen Domini salvus erit
14 quomodo ergo invocabunt in quem non crediderunt aut quomodo credent ei quem non audierunt quomodo autem audient sine praedicante
15 quomodo vero praedicabunt nisi mittantur sicut scriptum est quam speciosi pedes evangelizantium pacem evangelizantium bona
16 sed non omnes oboedierunt evangelio Esaias enim dicit Domine quis credidit auditui nostro
17 ergo fides ex auditu auditus autem per verbum Christi
18 sed dico numquid non audierunt et quidem in omnem terram exiit sonus eorum et in fines orbis terrae verba eorum
19 sed dico numquid Israhel non cognovit primus Moses dicit ego ad aemulationem vos adducam in non gentem in gentem insipientem in iram vos mittam
20 Esaias autem audet et dicit inventus sum non quaerentibus me palam apparui his qui me non interrogabant
21 ad Israhel autem dicit tota die expandi manus meas ad populum non credentem et contradicentem.

PAUL TO THE ROMANS CHAPTER 11

1 dico ergo numquid reppulit Deus populum suum absit nam et ego Israhelita sum ex semine Abraham tribu Beniamin
2 non reppulit Deus plebem suam quam praesciit an nescitis in Helia quid dicit scriptura quemadmodum interpellat Deum adversus Israhel

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3 Domine prophetas tuos occiderunt altaria tua suffoderunt et ego relictus sum solus et quaerunt animam meam
4 sed quid dicit illi responsum divinum reliqui mihi septem milia virorum qui non curvaverunt genu Baal
5 sic ergo et in hoc tempore reliquiae secundum electionem gratiae factae sunt
6 si autem gratia non ex operibus alioquin gratia iam non est gratia
7 quid ergo quod quaerebat Israhel hoc non est consecutus electio autem consecuta est ceteri vero excaecati sunt
8 sicut scriptum est dedit illis Deus spiritum conpunctionis oculos ut non videant et aures ut non audiant usque in hodiernum diem
9 et David dicit fiat mensa eorum in laqueum et in captionem et in scandalum et in retributionem illis
10 obscurentur oculi eorum ne videant et dorsum illorum semper incurva
11 dico ergo numquid sic offenderunt ut caderent absit sed illorum delicto salus gentibus ut illos aemulentur
12 quod si delictum illorum divitiae sunt mundi et deminutio eorum divitiae gentium quanto magis plenitudo eorum
13 vobis enim dico gentibus quamdiu quidem ego sum gentium apostolus ministerium meum honorificabo
14 si quo modo ad aemulandum provocem carnem meam et salvos faciam aliquos ex illis
15 si enim amissio eorum reconciliatio est mundi quae adsumptio nisi vita ex mortuis
16 quod si delibatio sancta est et massa et si radix sancta et rami
17 quod si aliqui ex ramis fracti sunt tu autem cum oleaster esses insertus es in illis et socius radicis et pinguidinis olivae factus es
18 noli gloriari adversus ramos quod si gloriaris non tu radicem portas sed radix te
19 dices ergo fracti sunt rami ut ego inserar
20 bene propter incredulitatem fracti sunt tu autem fide stas noli altum sapere sed time
21 si enim Deus naturalibus ramis non pepercit ne forte nec tibi parcat
22 vide ergo bonitatem et severitatem Dei in eos quidem qui ceciderunt severitatem in te autem bonitatem Dei si permanseris in bonitate alioquin et tu excideris
23 sed et illi si non permanserint in incredulitate inserentur potens est enim Deus iterum inserere illos
24 nam si tu ex naturali excisus es oleastro et contra naturam insertus es in bonam olivam quanto magis hii secundum naturam inserentur suae olivae
25 nolo enim vos ignorare fratres mysterium hoc ut non sitis vobis ipsis sapientes quia caecitas ex parte contigit in Israhel donec plenitudo gentium intraret
26 et sic omnis Israhel salvus fieret sicut scriptum est veniet ex Sion qui eripiat avertet impietates ab Iacob
27 et hoc illis a me testamentum cum abstulero peccata eorum
28 secundum evangelium quidem inimici propter vos secundum electionem autem carissimi propter patres
29 sine paenitentia enim sunt dona et vocatio Dei
30 sicut enim aliquando et vos non credidistis Deo nunc autem misericordiam consecuti estis propter illorum incredulitatem
31 ita et isti nunc non crediderunt in vestram misericordiam ut et ipsi misericordiam consequantur
32 conclusit enim Deus omnia in incredulitatem ut omnium misereatur
33 o altitudo divitiarum sapientiae et scientiae Dei quam inconprehensibilia sunt iudicia eius et investigabiles viae eius
34 quis enim cognovit sensum Domini aut quis consiliarius eius fuit
35 aut quis prior dedit illi et retribuetur ei
36 quoniam ex ipso et per ipsum et in ipso omnia ipsi gloria in saecula amen.

PAUL TO THE ROMANS CHAPTER 12

1 obsecro itaque vos fratres per misericordiam Dei ut exhibeatis corpora vestra hostiam viventem sanctam Deo placentem rationabile obsequium vestrum
2 et nolite conformari huic saeculo sed reformamini in novitate sensus vestri ut probetis quae sit voluntas Dei bona et placens et perfecta
3 dico enim per gratiam quae data est mihi omnibus qui sunt inter vos non plus sapere quam oportet sapere sed sapere ad sobrietatem unicuique sicut Deus divisit mensuram fidei
4 sicut enim in uno corpore multa membra habemus omnia autem membra non eundem actum habent
5 ita multi unum corpus sumus in Christo singuli autem alter alterius membra
6 habentes autem donationes secundum gratiam quae data est nobis differentes sive prophetiam secundum rationem fidei
7 sive ministerium in ministrando sive qui docet in doctrina
8 qui exhortatur in exhortando qui tribuit in simplicitate qui praeest in sollicitudine qui miseretur in hilaritate
9 dilectio sine simulatione odientes malum adherentes bono
10 caritatem fraternitatis invicem diligentes honore invicem praevenientes
11 sollicitudine non pigri spiritu ferventes Domino servientes
12 spe gaudentes in tribulatione patientes orationi instantes
13 necessitatibus sanctorum communicantes hospitalitatem sectantes
14 benedicite persequentibus benedicite et nolite maledicere
15 gaudere cum gaudentibus flere cum flentibus
16 id ipsum invicem sentientes non alta sapientes sed humilibus consentientes nolite esse prudentes apud vosmet ipsos
17 nulli malum pro malo reddentes providentes bona non tantum coram Deo sed etiam coram omnibus hominibus
18 si fieri potest quod ex vobis est cum omnibus hominibus pacem habentes

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19 non vosmet ipsos defendentes carissimi sed date locum irae scriptum est enim mihi vindictam ego retribuam dicit Dominus
20 sed si esurierit inimicus tuus ciba illum si sitit potum da illi hoc enim faciens carbones ignis congeres super caput eius
21 noli vinci a malo sed vince in bono malum.

PAUL TO THE ROMANS CHAPTER 13

(Obedience to the Roman Authority. "The Romans are more powerful than your will for independence!" - This is what Paul means here when he demands "obedience to the Roman authorities." The rumblings from Rome were already clearly audible. Paul's concern and fear in this letter are palpable; they are real. The Holy Land was torn and divided. Violence among political groups was commonplace. Civil war was already looming. And terrorist attacks against the Romans and their friends only made the Romans more determined to take revenge for the murders committed by Zealots, Sadducees, and Sicarii. And that is exactly what the Romans did in the Jewish War of 66-73; over a million people died.)

1 omnis anima potestatibus sublimioribus subdita sit non est enim potestas nisi a Deo quae autem sunt a Deo ordinatae sunt
2 itaque qui resistit potestati Dei ordinationi resistit qui autem resistunt ipsi sibi damnationem adquirunt
3 nam principes non sunt timori boni operis sed mali vis autem non timere potestatem bonum fac et habebis laudem ex illa
4 Dei enim minister est tibi in bonum si autem male feceris time non enim sine causa gladium portat Dei enim minister est vindex in iram ei qui malum agit
5 ideo necessitate subditi estote non solum propter iram sed et propter conscientiam
6 ideo enim et tributa praestatis ministri enim Dei sunt in hoc ipsum servientes
7 reddite omnibus debita cui tributum tributum cui vectigal vectigal cui timorem timorem cui honorem honorem
8 nemini quicquam debeatis nisi ut invicem diligatis qui enim diligit proximum legem implevit
9 nam non adulterabis non occides non furaberis non concupisces et si quod est aliud mandatum in hoc verbo instauratur diliges proximum tuum tamquam te ipsum
10 dilectio proximo malum non operatur plenitudo ergo legis est dilectio
11 et hoc scientes tempus quia hora est iam nos de somno surgere nunc enim propior est nostra salus quam cum credidimus
12 nox praecessit dies autem adpropiavit abiciamus ergo opera tenebrarum et induamur arma lucis
13 sicut in die honeste ambulemus non in comesationibus et ebrietatibus non in cubilibus et inpudicitiis non in contentione et aemulatione
14 sed induite Dominum Iesum Christum et carnis curam ne feceritis in desideriis.

PAUL TO THE ROMANS CHAPTER 14

1 infirmum autem in fide adsumite non in disceptationibus cogitationum
2 alius enim credit manducare omnia qui autem infirmus est holus manducat
3 is qui manducat non manducantem non spernat et qui non manducat manducantem non iudicet Deus enim illum adsumpsit
4 tu quis es qui iudices alienum servum suo domino stat aut cadit stabit autem potens est enim Deus statuere illum
5 nam alius iudicat diem plus inter diem alius iudicat omnem diem unusquisque in suo sensu abundet
6 qui sapit diem Domino sapit et qui manducat Domino manducat gratias enim agit Deo et qui non manducat Domino non manducat et gratias agit Deo
7 nemo enim nostrum sibi vivit et nemo sibi moritur
8 sive enim vivimus Domino vivimus sive morimur Domino morimur sive ergo vivimus sive morimur Domini sumus
9 in hoc enim Christus et mortuus est et revixit ut et mortuorum et vivorum dominetur
10 tu autem quid iudicas fratrem tuum aut tu quare spernis fratrem tuum omnes enim stabimus ante tribunal Dei
11 scriptum est enim vivo ego dicit Dominus quoniam mihi flectet omne genu et omnis lingua confitebitur Deo
12 itaque unusquisque nostrum pro se rationem reddet Deo
13 non ergo amplius invicem iudicemus sed hoc iudicate magis ne ponatis offendiculum fratri vel scandalum
14 scio et confido in Domino Iesu quia nihil commune per ipsum nisi ei qui existimat quid commune esse illi commune est
15 si enim propter cibum frater tuus contristatur iam non secundum caritatem ambulas noli cibo tuo illum perdere pro quo Christus mortuus est
16 non ergo blasphemetur bonum nostrum
17 non est regnum Dei esca et potus sed iustitia et pax et gaudium in Spiritu Sancto
18 qui enim in hoc servit Christo placet Deo et probatus est hominibus
19 itaque quae pacis sunt sectemur et quae aedificationis sunt in invicem
20 noli propter escam destruere opus Dei omnia quidem munda sunt sed malum est homini qui per offendiculum manducat
21 bonum est non manducare carnem et non bibere vinum neque in quo frater tuus offendit aut scandalizatur aut infirmatur
22 tu fidem habes penes temet ipsum habe coram Deo beatus qui non iudicat semet ipsum in eo quo probat
23 qui autem discernit si manducaverit damnatus est quia non ex fide omne autem quod non ex fide peccatum est.

PAUL TO THE ROMANS CHAPTER 15

1 debemus autem nos firmiores inbecillitates infirmorum sustinere et non nobis placere
2 unusquisque vestrum proximo suo placeat in bonum ad aedificationem

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3 etenim Christus non sibi placuit sed sicut scriptum est inproperia inproperantium tibi ceciderunt super me
4 quaecumque enim scripta sunt ad nostram doctrinam scripta sunt ut per patientiam et consolationem scripturarum spem habeamus
5 Deus autem patientiae et solacii det vobis id ipsum sapere in alterutrum secundum Iesum Christum
6 ut unianimes uno ore honorificetis Deum et Patrem Domini nostri Iesu Christi
7 propter quod suscipite invicem sicut et Christus suscepit vos in honorem Dei
8 dico enim Christum Iesum ministrum fuisse circumcisionis propter veritatem Dei ad confirmandas promissiones patrum
9 gentes autem super misericordiam honorare Deum sicut scriptum est propter hoc confitebor tibi in gentibus et nomini tuo cantabo
10 et iterum dicit laetamini gentes cum plebe eius
11 et iterum laudate omnes gentes Dominum et magnificate eum omnes populi
12 et rursus Esaias ait erit radix Iesse et qui exsurget regere gentes in eo gentes sperabunt
13 Deus autem spei repleat vos omni gaudio et pace in credendo ut abundetis in spe in virtute Spiritus Sancti
14 certus sum autem fratres mei et ego ipse de vobis quoniam et ipsi pleni estis dilectione repleti omni scientia ita ut possitis alterutrum monere
15 audacius autem scripsi vobis fratres ex parte tamquam in memoriam vos reducens propter gratiam quae data est mihi a Deo
16 ut sim minister Christi Iesu in gentibus sanctificans evangelium Dei ut fiat oblatio gentium accepta sanctificata in Spiritu Sancto
17 habeo igitur gloriam in Christo Iesu ad Deum
18 non enim audeo aliquid loqui eorum quae per me non effecit Christus in oboedientiam gentium verbo et factis
19 in virtute signorum et prodigiorum in virtute Spiritus Sancti ita ut ab Hierusalem per circuitum usque in Illyricum repleverim evangelium Christi
20 sic autem hoc praedicavi evangelium non ubi nominatus est Christus ne super alienum fundamentum aedificarem
21 sed sicut scriptum est quibus non est adnuntiatum de eo videbunt et qui non audierunt intellegent
22 propter quod et inpediebar plurimum venire ad vos
23 nunc vero ulterius locum non habens in his regionibus cupiditatem autem habens veniendi ad vos ex multis iam annis
24 cum in Hispaniam proficisci coepero spero quod praeteriens videam vos et a vobis deducar illuc si vobis primum ex parte fruitus fuero
25 nunc igitur proficiscar in Hierusalem ministrare sanctis
26 probaverunt enim Macedonia et Achaia conlationem aliquam facere in pauperes sanctorum qui sunt in Hierusalem
27 placuit enim eis et debitores sunt eorum nam si spiritalium eorum participes facti sunt gentiles debent et in carnalibus ministrare eis
28 hoc igitur cum consummavero et adsignavero eis fructum hunc proficiscar per vos in Hispaniam
29 scio autem quoniam veniens ad vos in abundantia benedictionis Christi veniam
30 obsecro igitur vos fratres per Dominum nostrum Iesum Christum et per caritatem Spiritus ut adiuvetis me in orationibus pro me ad Deum
31 ut liberer ab infidelibus qui sunt in Iudaea et obsequii mei oblatio accepta fiat in Hierosolyma sanctis
32 ut veniam ad vos in gaudio per voluntatem Dei et refrigerer vobiscum
33 Deus autem pacis sit cum omnibus vobis amen.

PAUL TO THE ROMANS CHAPTER 16

1 commendo autem vobis Phoebem sororem nostram quae est in ministerio ecclesiae quae est Cenchris
2 ut eam suscipiatis in Domino digne sanctis et adsistatis ei in quocumque negotio vestri indiguerit etenim ipsa quoque adstitit multis et mihi ipsi
3 salutate Priscam et Aquilam adiutores meos in Christo Iesu
4 qui pro anima mea suas cervices subposuerunt quibus non solus ego gratias ago sed et cunctae ecclesiae gentium
5 et domesticam eorum ecclesiam salutate Ephaenetum dilectum mihi qui est primitivus Asiae in Christo
6 salutate Mariam quae multum laboravit in vobis
7 salutate Andronicum et Iuniam cognatos et concaptivos meos qui sunt nobiles in apostolis qui et ante me fuerunt in Christo
8 salutate Ampliatum dilectissimum mihi in Domino
9 salutate Urbanum adiutorem nostrum in Christo et Stachyn dilectum meum
10 salutate Apellen probum in Christo
11 salutate eos qui sunt ex Aristoboli salutate Herodionem cognatum meum salutate eos qui sunt ex Narcissi qui sunt in Domino
12 salutate Tryfenam et Tryfosam quae laborant in Domino salutate Persidam carissimam quae multum laboravit in Domino
13 salutate Rufum electum in Domino et matrem eius et meam
14 salutate Asyncritum Flegonta Hermen Patrobam Hermam et qui cum eis sunt fratres
15 salutate Filologum et Iuliam Nereum et sororem eius et Olympiadem et omnes qui cum eis sunt sanctos
16 salutate invicem in osculo sancto salutant vos omnes ecclesiae Christi
17 rogo autem vos fratres ut observetis eos qui dissensiones et offendicula praeter doctrinam quam vos didicistis faciunt et declinate ab illis
18 huiusmodi enim Christo Domino nostro non serviunt sed suo ventri et per dulces sermones et benedictiones seducunt corda innocentium
19 vestra enim oboedientia in omnem locum divulgata est gaudeo igitur in vobis sed volo vos sapientes esse in bono et simplices in malo

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20 Deus autem pacis conteret Satanan sub pedibus vestris velociter gratia Domini nostri Iesu Christi vobiscum
21 salutat vos Timotheus adiutor meus et Lucius et Iason et Sosipater cognati mei
22 saluto vos ego Tertius qui scripsi epistulam in Domino
23 salutat vos Gaius hospes meus et universae ecclesiae salutat vos Erastus arcarius civitatis et Quartus frater
24 Gratia Domini nostri Jesu Christi cum omnibus vobis. Amen.
25 ei autem qui potens est vos confirmare iuxta evangelium meum et praedicationem Iesu Christi secundum revelationem mysterii temporibus aeternis taciti
26 quod nunc patefactum est per scripturas prophetarum secundum praeceptum aeterni Dei ad oboeditionem fidei in cunctis gentibus cognito
27 solo sapienti Deo per Iesum Christum cui honor in saecula saeculorum amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens of Corinth,
or 1 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(First Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to be authentic. The letter is usually dated c. 54/55 AD.

The First Epistle to the Corinthians, usually referred to as First Corinthians or 1 Corinthians is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Sosthenes, and is addressed to the Christian church in Corinth.[1 Cor.1:1–2] Scholars believe that Sosthenes was the amanuensis who wrote down the text of the letter at Paul's direction. It addresses various issues that had arisen in the Christian community at Corinth.

There is a consensus among historians and theologians that Paul is the author of the First Epistle to the Corinthians (c. 53–54 AD). The letter is quoted or mentioned by the earliest of sources, and is included in every ancient canon, including that of Marcion of Sinope. Some scholars point to the epistle's potentially embarrassing references to the existence of sexual immorality in the church as strengthening the case for the authenticity of the letter. [1 Cor 5:1ff] However, 14:34–35 is a passage that is widely believed to have been interpolated into the text by a later scribe as in some manuscripts, it is placed at the end of Chapter 14, instead of at its canonical location.

The epistle may be divided into seven parts:

1. *Salutation (1:1–3)*

Paul addresses the issue regarding challenges to his apostleship and defends the issue by claiming that it was given to him through a revelation from Christ. The salutation (the first section of the letter) reinforces the legitimacy of Paul's apostolic claim.

2. *Thanksgiving (1:4–9)*

A. The thanksgiving part of the letter is typical of Hellenistic letter writing. In a thanksgiving recitation the writer thanks God for health, a safe journey, deliverance from danger, or good fortune.

B. In this letter, the thanksgiving "introduces charismata and gnosis, topics to which Paul will return and that he will discuss at greater length later in the letter".

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3. Division in Corinth (1:10–4:21)
A. Facts of division
B. Causes of division
C. Cure for division
4. Immorality in Corinth (5:1–6:20)
A. Discipline an immoral Brother
B. Resolving personal disputes
C. Sexual purity
5. Difficulties in Corinth (1–14:40)
A. Marriage
B. Christian liberty
C. Worship
6. Doctrine of Resurrection (15:1–58)
7. Closing (16:1–24), intentions and efforts to improve the community.)

EPISTOLA BEATI PAULI APOSTOLI
AD CORINTHIOS PRIMA
1 PAUL TO THE CORINTHIANS CHAPTER 1
(The Lord's Supper [24-29]. The Eucharist at that time was primarily a rite of the Mithras cult; its followers (mostly men) and Christians (mostly their women] often held services in the same building: the men in the crypt [cellar], the women upstairs. See photo documents in Appendix A.)
1 Paulus vocatus apostolus Christi Iesu per voluntatem Dei et Sosthenes frater
2 ecclesiae Dei quae est Corinthi sanctificatis in Christo Iesu vocatis sanctis cum omnibus qui invocant nomen Domini nostri Iesu Christi in omni loco ipsorum et nostro
3 gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo
4 gratias ago Deo meo semper pro vobis in gratia Dei quae data est vobis in Christo Iesu
5 quia in omnibus divites facti estis in illo in omni verbo et in omni scientia
6 sicut testimonium Christi confirmatum est in vobis
7 ita ut nihil vobis desit in ulla gratia expectantibus revelationem Domini nostri Iesu Christi
8 qui et confirmabit vos usque ad finem sine crimine in die adventus Domini nostri Iesu Christi
9 fidelis Deus per quem vocati estis in societatem Filii eius Iesu Christi Domini nostri
10 obsecro autem vos fratres per nomen Domini nostri Iesu Christi ut id ipsum dicatis omnes et non sint in vobis scismata sitis autem perfecti in eodem sensu et in eadem sententia
11 significatum est enim mihi de vobis fratres mei ab his qui sunt Chloes quia contentiones inter vos sunt
12 hoc autem dico quod unusquisque vestrum dicit ego quidem sum Pauli ego autem Apollo ego vero Cephae ego autem Christi
13 divisus est Christus numquid Paulus crucifixus est pro vobis aut in nomine Pauli baptizati estis
14 gratias ago Deo quod neminem vestrum baptizavi nisi Crispum et Gaium
15 ne quis dicat quod in nomine meo baptizati sitis
16 baptizavi autem et Stephanae domum ceterum nescio si quem alium baptizaverim
17 non enim misit me Christus baptizare sed evangelizare non in sapientia verbi ut non evacuetur crux Christi
18 verbum enim crucis pereuntibus quidem stultitia est his autem qui salvi fiunt id est nobis virtus Dei est
19 scriptum est enim perdam sapientiam sapientium et prudentiam prudentium reprobabo
20 ubi sapiens ubi scriba ubi conquisitor huius saeculi nonne stultam fecit Deus sapientiam huius mundi
21 nam quia in Dei sapientia non cognovit mundus per sapientiam Deum placuit Deo per stultitiam praedicationis salvos facere credentes
22 quoniam et Iudaei signa petunt et Graeci sapientiam quaerunt
23 nos autem praedicamus Christum crucifixum Iudaeis quidem scandalum gentibus autem stultitiam
24 ipsis autem vocatis Iudaeis atque Graecis Christum Dei virtutem et Dei sapientiam
25 quia quod stultum est Dei sapientius est hominibus et quod infirmum est Dei fortius est hominibus
26 videte enim vocationem vestram fratres quia non multi sapientes secundum carnem non multi potentes non multi nobiles
27 sed quae stulta sunt mundi elegit Deus ut confundat sapientes et infirma mundi elegit Deus ut confundat fortia
28 et ignobilia mundi et contemptibilia elegit Deus et quae non sunt ut ea quae sunt destrueret
29 ut non glorietur omnis caro in conspectu eius
30 ex ipso autem vos estis in Christo Iesu qui factus est sapientia nobis a Deo et iustitia et sanctificatio et redemptio
31 ut quemadmodum scriptum est qui gloriatur in Domino glorietur.

1 PAUL TO THE CORINTHIANS CHAPTER 2
1 et ego cum venissem ad vos fratres veni non per sublimitatem sermonis aut sapientiae adnuntians vobis testimonium Christi
2 non enim iudicavi scire me aliquid inter vos nisi Iesum Christum et hunc crucifixum
3 et ego in infirmitate et timore et tremore multo fui apud vos
4 et sermo meus et praedicatio mea non in persuasibilibus sapientiae verbis sed in ostensione Spiritus et virtutis
5 ut fides vestra non sit in sapientia hominum sed in virtute Dei
6 sapientiam autem loquimur inter perfectos sapientiam vero non huius saeculi neque principum huius saeculi qui destruuntur
7 sed loquimur Dei sapientiam in mysterio quae abscondita est quam praedestinavit Deus ante saecula in gloriam nostram
8 quam nemo principum huius saeculi cognovit si enim cognovissent numquam Dominum gloriae crucifixissent

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9 sed sicut scriptum est quod oculus non vidit nec auris audivit nec in cor hominis ascendit quae praeparavit Deus his qui diligunt illum
10 nobis autem revelavit Deus per Spiritum suum Spiritus enim omnia scrutatur etiam profunda Dei
11 quis enim scit hominum quae sint hominis nisi spiritus hominis qui in ipso est ita et quae Dei sunt nemo cognovit nisi Spiritus Dei
12 nos autem non spiritum mundi accepimus sed Spiritum qui ex Deo est ut sciamus quae a Deo donata sunt nobis
13 quae et loquimur non in doctis humanae sapientiae verbis sed in doctrina Spiritus spiritalibus spiritalia conparantes
14 animalis autem homo non percipit ea quae sunt Spiritus Dei stultitia est enim illi et non potest intellegere quia spiritaliter examinatur
15 spiritalis autem iudicat omnia et ipse a nemine iudicatur
16 quis enim cognovit sensum Domini qui instruat eum nos autem sensum Christi habemus.

1 PAUL TO THE CORINTHIANS CHAPTER 3

1 et ego fratres non potui vobis loqui quasi spiritalibus sed quasi carnalibus tamquam parvulis in Christo
2 lac vobis potum dedi non escam nondum enim poteratis sed ne nunc quidem potestis adhuc enim estis carnales
3 cum enim sit inter vos zelus et contentio nonne carnales estis et secundum hominem ambulatis
4 cum enim quis dicit ego quidem sum Pauli alius autem ego Apollo nonne homines estis quid igitur est Apollo quid vero Paulus
5 ministri eius cui credidistis et unicuique sicut Dominus dedit
6 ego plantavi Apollo rigavit sed Deus incrementum dedit
7 itaque neque qui plantat est aliquid neque qui rigat sed qui incrementum dat Deus
8 qui plantat autem et qui rigat unum sunt unusquisque autem propriam mercedem accipiet secundum suum laborem
9 Dei enim sumus adiutores Dei agricultura estis Dei aedificatio estis
10 secundum gratiam Dei quae data est mihi ut sapiens architectus fundamentum posui alius autem superaedificat unusquisque autem videat quomodo superaedificet
11 fundamentum enim aliud nemo potest ponere praeter id quod positum est qui est Christus Iesus
12 si quis autem superaedificat supra fundamentum hoc aurum argentum lapides pretiosos ligna faenum stipulam
13 uniuscuiusque opus manifestum erit dies enim declarabit quia in igne revelabitur et uniuscuiusque opus quale sit ignis probabit
14 si cuius opus manserit quod superaedificavit mercedem accipiet
15 si cuius opus arserit detrimentum patietur ipse autem salvus erit sic tamen quasi per ignem
16 nescitis quia templum Dei estis et Spiritus Dei habitat in vobis
17 si quis autem templum Dei violaverit disperdet illum Deus templum enim Dei sanctum est quod estis vos
18 nemo se seducat si quis videtur inter vos sapiens esse in hoc saeculo stultus fiat ut sit sapiens
19 sapientia enim huius mundi stultitia est apud Deum scriptum est enim conprehendam sapientes in astutia eorum
20 et iterum Dominus novit cogitationes sapientium quoniam vanae sunt
21 itaque nemo glorietur in hominibus omnia enim vestra sunt
22 sive Paulus sive Apollo sive Cephas sive mundus sive vita sive mors sive praesentia sive futura omnia enim vestra sunt
23 vos autem Christi Christus autem Dei.

1 PAUL TO THE CORINTHIANS CHAPTER 4

1 sic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei
2 hic iam quaeritur inter dispensatores ut fidelis quis inveniatur
3 mihi autem pro minimo est ut a vobis iudicer aut ab humano die sed neque me ipsum iudico
4 nihil enim mihi conscius sum sed non in hoc iustificatus sum qui autem iudicat me Dominus est
5 itaque nolite ante tempus iudicare quoadusque veniat Dominus qui et inluminabit abscondita tenebrarum et manifestabit consilia cordium et tunc laus erit unicuique a Deo
6 haec autem fratres transfiguravi in me et Apollo propter vos ut in nobis discatis ne supra quam scriptum est unus adversus alterum infletur pro alio
7 quis enim te discernit quid autem habes quod non accepisti si autem accepisti quid gloriaris quasi non acceperis
8 iam saturati estis iam divites facti estis sine nobis regnastis et utinam regnaretis ut et nos vobiscum regnaremus
9 puto enim Deus nos apostolos novissimos ostendit tamquam morti destinatos quia spectaculum facti sumus mundo et angelis et hominibus
10 nos stulti propter Christum vos autem prudentes in Christo nos infirmi vos autem fortes vos nobiles nos autem ignobiles
11 usque in hanc horam et esurimus et sitimus et nudi sumus et colaphis caedimur et instabiles sumus
12 et laboramus operantes manibus nostris maledicimur et benedicimus persecutionem patimur et sustinemus
13 blasphemamur et obsecramus tamquam purgamenta huius mundi facti sumus omnium peripsima usque adhuc
14 non ut confundam vos haec scribo sed ut filios meos carissimos moneo
15 nam si decem milia pedagogorum habeatis in Christo sed non multos patres nam in Christo Iesu per evangelium ego vos genui
16 rogo ergo vos imitatores mei estote
17 ideo misi ad vos Timotheum qui est filius meus carissimus et fidelis in Domino qui vos commonefaciat vias meas quae sunt in Christo sicut ubique in omni ecclesia doceo

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18 tamquam non venturus sim ad vos sic inflati sunt quidam
19 veniam autem cito ad vos si Dominus voluerit et cognoscam non sermonem eorum qui inflati sunt sed virtutem
20 non enim in sermone est regnum Dei sed in virtute
21 quid vultis in virga veniam ad vos an in caritate et spiritu mansuetudinis.

1 PAUL TO THE CORINTHIANS CHAPTER 5
1 omnino auditur inter vos fornicatio et talis fornicatio qualis nec inter gentes ita ut uxorem patris aliquis habeat
2 et vos inflati estis et non magis luctum habuistis ut tollatur de medio vestrum qui hoc opus fecit
3 ego quidem absens corpore praesens autem spiritu iam iudicavi ut praesens eum qui sic operatus est
4 in nomine Domini nostri Iesu Christi congregatis vobis et meo spiritu cum virtute Domini Iesu
5 tradere huiusmodi Satanae in interitum carnis ut spiritus salvus sit in die Domini Iesu
6 non bona gloriatio vestra nescitis quia modicum fermentum totam massam corrumpit
7 expurgate vetus fermentum ut sitis nova consparsio sicut estis azymi etenim pascha nostrum immolatus est Christus
8 itaque epulemur non in fermento veteri neque in fermento malitiae et nequitiae sed in azymis sinceritatis et veritatis
9 scripsi vobis in epistula ne commisceamini fornicariis
10 non utique fornicariis huius mundi aut avaris aut rapacibus aut idolis servientibus alioquin debueratis de hoc mundo exisse
11 nunc autem scripsi vobis non commisceri si is qui frater nominatur est fornicator aut avarus aut idolis serviens aut maledicus aut ebriosus aut rapax cum eiusmodi nec cibum sumere
12 quid enim mihi de his qui foris sunt iudicare nonne de his qui intus sunt vos iudicatis
13 nam eos qui foris sunt Deus iudicabit auferte malum ex vobis ipsis.

1 PAUL TO THE CORINTHIANS CHAPTER 6
1 audet aliquis vestrum habens negotium adversus alterum iudicari apud iniquos et non apud sanctos
2 an nescitis quoniam sancti de mundo iudicabunt et si in vobis iudicabitur mundus indigni estis qui de minimis iudicetis
3 nescitis quoniam angelos iudicabimus quanto magis saecularia
4 saecularia igitur iudicia si habueritis contemptibiles qui sunt in ecclesia illos constituite ad iudicandum
5 ad verecundiam vestram dico sic non est inter vos sapiens quisquam qui possit iudicare inter fratrem suum
6 sed frater cum fratre iudicio contendit et hoc apud infideles
7 iam quidem omnino delictum est in vobis quod iudicia habetis inter vos quare non magis iniuriam accipitis quare non magis fraudem patimini
8 sed vos iniuriam facitis et fraudatis et hoc fratribus
9 an nescitis quia iniqui regnum Dei non possidebunt nolite errare neque fornicarii neque idolis servientes neque adulteri
10 neque molles neque masculorum concubitores neque fures neque avari neque ebriosi neque maledici neque rapaces regnum Dei possidebunt
11 et haec quidam fuistis sed abluti estis sed sanctificati estis sed iustificati estis in nomine Domini nostri Iesu Christi et in Spiritu Dei nostri
12 omnia mihi licent sed non omnia expediunt omnia mihi licent sed ego sub nullius redigar potestate
13 esca ventri et venter escis Deus autem et hunc et haec destruet corpus autem non fornicationi sed Domino et Dominus corpori
14 Deus vero et Dominum suscitavit et nos suscitabit per virtutem suam
15 nescitis quoniam corpora vestra membra Christi sunt tollens ergo membra Christi faciam membra meretricis absit
16 an nescitis quoniam qui adheret meretrici unum corpus efficitur erunt enim inquit duo in carne una
17 qui autem adheret Domino unus spiritus est
18 fugite fornicationem omne peccatum quodcumque fecerit homo extra corpus est qui autem fornicatur in corpus suum peccat
19 an nescitis quoniam membra vestra templum est Spiritus Sancti qui in vobis est quem habetis a Deo et non estis vestri
20 empti enim estis pretio magno glorificate et portate Deum in corpore vestro.

1 PAUL TO THE CORINTHIANS CHAPTER 7
1 de quibus autem scripsistis bonum est homini mulierem non tangere
2 propter fornicationes autem unusquisque suam uxorem habeat et unaquaeque suum virum habeat
3 uxori vir debitum reddat similiter autem et uxor viro
4 mulier sui corporis potestatem non habet sed vir similiter autem et vir sui corporis potestatem non habet sed mulier
5 nolite fraudare invicem nisi forte ex consensu ad tempus ut vacetis orationi et iterum revertimini in id ipsum ne temptet vos Satanas propter incontinentiam vestram
6 hoc autem dico secundum indulgentiam non secundum imperium
7 volo autem omnes homines esse sicut me ipsum sed unusquisque proprium habet donum ex Deo alius quidem sic alius vero sic
8 dico autem non nuptis et viduis bonum est illis si sic maneant sicut et ego
9 quod si non se continent nubant melius est enim nubere quam uri
10 his autem qui matrimonio iuncti sunt praecipio non ego sed Dominus uxorem a viro non discedere
11 quod si discesserit manere innuptam aut viro suo reconciliari et vir uxorem ne dimittat
12 nam ceteris ego dico non Dominus si quis frater uxorem habet infidelem et haec consentit habitare cum illo non dimittat illam

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13 et si qua mulier habet virum infidelem et hic consentit habitare cum illa non dimittat virum
14 sanctificatus est enim vir infidelis in muliere fideli et sanctificata est mulier infidelis per virum fidelem alioquin filii vestri inmundi essent nunc autem sancti sunt
15 quod si infidelis discedit discedat non est enim servituti subiectus frater aut soror in eiusmodi in pace autem vocavit nos Deus
16 unde enim scis mulier si virum salvum facies aut unde scis vir si mulierem salvam facies
17 nisi unicuique sicut divisit Dominus unumquemque sicut vocavit Deus ita ambulet et sic in omnibus ecclesiis doceo
18 circumcisus aliquis vocatus est non adducat praeputium in praeputio aliquis vocatus est non circumcidatur
19 circumcisio nihil est et praeputium nihil est sed observatio mandatorum Dei
20 unusquisque in qua vocatione vocatus est in ea permaneat
21 servus vocatus es non sit tibi curae sed et si potes liber fieri magis utere
22 qui enim in Domino vocatus est servus libertus est Domini similiter qui liber vocatus est servus est Christi
23 pretio empti estis nolite fieri servi hominum
24 unusquisque in quo vocatus est fratres in hoc maneat apud Deum
25 de virginibus autem praeceptum Domini non habeo consilium autem do tamquam misericordiam consecutus a Domino ut sim fidelis
26 existimo ergo hoc bonum esse propter instantem necessitatem quoniam bonum est homini sic esse
27 alligatus es uxori noli quaerere solutionem solutus es ab uxore noli quaerere uxorem
28 si autem acceperis uxorem non peccasti et si nupserit virgo non peccavit tribulationem tamen carnis habebunt huiusmodi ego autem vobis parco
29 hoc itaque dico fratres tempus breve est reliquum est ut qui habent uxores tamquam non habentes sint
30 et qui flent tamquam non flentes et qui gaudent tamquam non gaudentes et qui emunt tamquam non possidentes
31 et qui utuntur hoc mundo tamquam non utantur praeterit enim figura huius mundi
32 volo autem vos sine sollicitudine esse qui sine uxore est sollicitus est quae Domini sunt quomodo placeat Deo
33 qui autem cum uxore est sollicitus est quae sunt mundi quomodo placeat uxori et divisus est
34 et mulier innupta et virgo cogitat quae Domini sunt ut sit sancta et corpore et spiritu quae autem nupta est cogitat quae sunt mundi quomodo placeat viro
35 porro hoc ad utilitatem vestram dico non ut laqueum vobis iniciam sed ad id quod honestum est et quod facultatem praebeat sine inpedimento Dominum observandi
36 si quis autem turpem se videri existimat super virgine sua quod sit superadulta et ita oportet fieri quod vult faciat non peccat nubat
37 nam qui statuit in corde suo firmus non habens necessitatem potestatem autem habet suae voluntatis et hoc iudicavit in corde suo servare virginem suam bene facit
38 igitur et qui matrimonio iungit virginem suam bene facit et qui non iungit melius facit
39 mulier alligata est quanto tempore vir eius vivit quod si dormierit vir eius liberata est cui vult nubat tantum in Domino
40 beatior autem erit si sic permanserit secundum meum consilium puto autem quod et ego Spiritum Dei habeo.

1 PAUL TO THE CORINTHIANS CHAPTER 8

1 de his autem quae idolis sacrificantur scimus quia omnes scientiam habemus scientia inflat caritas vero aedificat
2 si quis se existimat scire aliquid nondum cognovit quemadmodum oporteat eum scire
3 si quis autem diligit Deum hic cognitus est ab eo
4 de escis autem quae idolis immolantur scimus quia nihil est idolum in mundo et quod nullus Deus nisi unus
5 nam et si sunt qui dicantur dii sive in caelo sive in terra siquidem sunt dii multi et domini multi
6 nobis tamen unus Deus Pater ex quo omnia et nos in illum et unus Dominus Iesus Christus per quem omnia et nos per ipsum
7 sed non in omnibus est scientia quidam autem conscientia usque nunc idoli quasi idolothytum manducant et conscientia ipsorum cum sit infirma polluitur
8 esca autem nos non commendat Deo neque si non manducaverimus deficiemus neque si manducaverimus abundabimus
9 videte autem ne forte haec licentia vestra offendiculum fiat infirmibus
10 si enim quis viderit eum qui habet scientiam in idolio recumbentem nonne conscientia eius cum sit infirma aedificabitur ad manducandum idolothyta
11 et peribit infirmus in tua scientia frater propter quem Christus mortuus est
12 sic autem peccantes in fratres et percutientes conscientiam eorum infirmam in Christo peccatis
13 quapropter si esca scandalizat fratrem meum non manducabo carnem in aeternum ne fratrem meum scandalizem.

1 PAUL TO THE CORINTHIANS CHAPTER 9

1 non sum liber non sum apostolus nonne Iesum Dominum nostrum vidi non opus meum vos estis in Domino
2 si aliis non sum apostolus sed tamen vobis sum nam signaculum apostolatus mei vos estis in Domino
3 mea defensio apud eos qui me interrogant haec est
4 numquid non habemus potestatem manducandi et bibendi
5 numquid non habemus potestatem sororem mulierem circumducendi sicut et ceteri apostoli et fratres Domini et Cephas
6 aut solus ego et Barnabas non habemus potestatem hoc operandi

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7 quis militat suis stipendiis umquam quis plantat vineam et fructum eius non edit quis pascit gregem et de lacte gregis non manducat

8 numquid secundum hominem haec dico an et lex haec non dicit

9 scriptum est enim in lege Mosi non alligabis os bovi trituranti numquid de bubus cura est Deo

10 an propter nos utique dicit nam propter nos scripta sunt quoniam debet in spe qui arat arare et qui triturat in spe fructus percipiendi

11 si nos vobis spiritalia seminavimus magnum est si nos carnalia vestra metamus

12 si alii potestatis vestrae participes sunt non potius nos sed non usi sumus hac potestate sed omnia sustinemus ne quod offendiculum demus evangelio Christi

13 nescitis quoniam qui in sacrario operantur quae de sacrario sunt edunt qui altario deserviunt cum altario participantur

14 ita et Dominus ordinavit his qui evangelium adnuntiant de evangelio vivere

15 ego autem nullo horum usus sum non scripsi autem haec ut ita fiant in me bonum est enim mihi magis mori quam ut gloriam meam quis evacuet

16 nam si evangelizavero non est mihi gloria necessitas enim mihi incumbit vae enim mihi est si non evangelizavero

17 si enim volens hoc ago mercedem habeo si autem invitus dispensatio mihi credita est

18 quae est ergo merces mea ut evangelium praedicans sine sumptu ponam evangelium ut non abutar potestate mea in evangelio

19 nam cum liber essem ex omnibus omnium me servum feci ut plures lucri facerem

20 et factus sum Iudaeis tamquam Iudaeus ut Iudaeos lucrarer

21 his qui sub lege sunt quasi sub lege essem cum ipse non essem sub lege ut eos qui sub lege erant lucri facerem his qui sine lege erant tamquam sine lege essem cum sine lege Dei non essem sed in lege essem Christi ut lucri facerem eos qui sine lege erant

22 factus sum infirmis infirmus ut infirmos lucri facerem omnibus omnia factus sum ut omnes facerem salvos

23 omnia autem facio propter evangelium ut particeps eius efficiar

24 nescitis quod hii qui in stadio currunt omnes quidem currunt sed unus accipit bravium sic currite ut conprehendatis

25 omnis autem qui in agone contendit ab omnibus se abstinet et illi quidem ut corruptibilem coronam accipiant nos autem incorruptam

26 ego igitur sic curro non quasi in incertum sic pugno non quasi aerem verberans

27 sed castigo corpus meum et in servitutem redigo ne forte cum aliis praedicaverim ipse reprobus efficiar.

1 PAUL TO THE CORINTHIANS CHAPTER 10

1 nolo enim vos ignorare fratres quoniam patres nostri omnes sub nube fuerunt et omnes mare transierunt

2 et omnes in Mose baptizati sunt in nube et in mari

3 et omnes eandem escam spiritalem manducaverunt

4 et omnes eundem potum spiritalem biberunt bibebant autem de spiritali consequenti eos petra petra autem erat Christus

5 sed non in pluribus eorum beneplacitum est Deo nam prostrati sunt in deserto

6 haec autem in figura facta sunt nostri ut non simus concupiscentes malorum sicut et illi concupierunt

7 neque idolorum cultores efficiamini sicut quidam ex ipsis quemadmodum scriptum est sedit populus manducare et bibere et surrexerunt ludere

8 neque fornicemur sicut quidam ex ipsis fornicati sunt et ceciderunt una die viginti tria milia

9 neque temptemus Christum sicut quidam eorum temptaverunt et a serpentibus perierunt

10 neque murmuraveritis sicut quidam eorum murmuraverunt et perierunt ab exterminatore

11 haec autem omnia in figura contingebant illis scripta sunt autem ad correptionem nostram in quos fines saeculorum devenerunt

12 itaque qui se existimat stare videat ne cadat

13 temptatio vos non adprehendat nisi humana fidelis autem Deus qui non patietur vos temptari super id quod potestis sed faciet cum temptatione etiam proventum ut possitis sustinere

14 propter quod carissimi mihi fugite ab idolorum cultura

15 ut prudentibus loquor vos iudicate quod dico

16 calicem benedictionis cui benedicimus nonne communicatio sanguinis Christi est et panis quem frangimus nonne participatio corporis Domini est

17 quoniam unus panis unum corpus multi sumus omnes quidem de uno pane participamur

18 videte Israhel secundum carnem nonne qui edunt hostias participes sunt altaris

19 quid ergo dico quod idolis immolatum sit aliquid aut quod idolum sit aliquid

20 sed quae immolant gentes daemoniis immolant et non Deo nolo autem vos socios fieri daemoniorum non potestis calicem Domini bibere et calicem daemoniorum

21 non potestis mensae Domini participes esse et mensae daemoniorum

22 an aemulamur Dominum numquid fortiores illo sumus omnia licent sed non omnia expediunt

23 omnia licent sed non omnia aedificant

24 nemo quod suum est quaerat sed quod alterius

25 omne quod in macello venit manducate nihil interrogantes propter conscientiam

26 Domini est terra et plenitudo eius

27 si quis vocat vos infidelium et vultis ire omne quod vobis adponitur manducate nihil interrogantes propter conscientiam

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28 si quis autem dixerit hoc immolaticium est idolis nolite manducare propter illum qui indicavit et propter conscientiam
29 conscientiam autem dico non tuam sed alterius ut quid enim libertas mea iudicatur ab alia conscientia
30 si ego cum gratia participo quid blasphemor pro eo quod gratias ago
31 sive ergo manducatis sive bibitis vel aliud quid facitis omnia in gloriam Dei facite
32 sine offensione estote Iudaeis et gentilibus et ecclesiae Dei
33 sicut et ego per omnia omnibus placeo non quaerens quod mihi utile est sed quod multis ut salvi fiant.

1 PAUL TO THE CORINTHIANS CHAPTER 11

1 imitatores mei estote sicut et ego Christi
2 laudo autem vos fratres quod omnia mei memores estis et sicut tradidi vobis praecepta mea tenetis
3 volo autem vos scire quod omnis viri caput Christus est caput autem mulieris vir caput vero Christi Deus
4 omnis vir orans aut prophetans velato capite deturpat caput suum
5 omnis autem mulier orans aut prophetans non velato capite deturpat caput suum unum est enim atque si decalvetur
6 nam si non velatur mulier et tondeatur si vero turpe est mulieri tonderi aut decalvari velet caput suum
7 vir quidem non debet velare caput quoniam imago et gloria est Dei mulier autem gloria viri est
8 non enim vir ex muliere est sed mulier ex viro
9 etenim non est creatus vir propter mulierem sed mulier propter virum
10 ideo debet mulier potestatem habere supra caput propter angelos
11 verumtamen neque vir sine muliere neque mulier sine viro in Domino
12 nam sicut mulier de viro ita et vir per mulierem omnia autem ex Deo
13 vos ipsi iudicate decet mulierem non velatam orare Deum
14 nec ipsa natura docet vos quod vir quidem si comam nutriat ignominia est illi
15 mulier vero si comam nutriat gloria est illi quoniam capilli pro velamine ei dati sunt
16 si quis autem videtur contentiosus esse nos talem consuetudinem non habemus neque ecclesiae Dei
17 hoc autem praecipio non laudans quod non in melius sed in deterius convenitis
18 primum quidem convenientibus vobis in ecclesia audio scissuras esse et ex parte credo
19 nam oportet et hereses esse ut et qui probati sunt manifesti fiant in vobis
20 convenientibus ergo vobis in unum iam non est dominicam cenam manducare
21 unusquisque enim suam cenam praesumit ad manducandum et alius quidem esurit alius autem ebrius est
22 numquid domos non habetis ad manducandum et bibendum aut ecclesiam Dei contemnitis et confunditis eos qui non habent quid dicam vobis laudo vos in hoc non laudo
23 ego enim accepi a Domino quod et tradidi vobis quoniam Dominus Iesus in qua nocte tradebatur accepit panem
24 et gratias agens fregit et dixit hoc est corpus meum pro vobis hoc facite in meam commemorationem
25 similiter et calicem postquam cenavit dicens hic calix novum testamentum est in meo sanguine hoc facite quotienscumque bibetis in meam commemorationem
26 quotienscumque enim manducabitis panem hunc et calicem bibetis mortem Domini adnuntiatis donec veniat
27 itaque quicumque manducaverit panem vel biberit calicem Domini indigne reus erit corporis et sanguinis Domini
28 probet autem se ipsum homo et sic de pane illo edat et de calice bibat
29 qui enim manducat et bibit indigne iudicium sibi manducat et bibit non diiudicans corpus
30 ideo inter vos multi infirmes et inbecilles et dormiunt multi
31 quod si nosmet ipsos diiudicaremus non utique iudicaremur
32 dum iudicamur autem a Domino corripimur ut non cum hoc mundo damnemur
33 itaque fratres mei cum convenitis ad manducandum invicem expectate
34 si quis esurit domi manducet ut non in iudicium conveniatis cetera autem cum venero disponam.

1 PAUL TO THE CORINTHIANS CHAPTER 12

1 de spiritalibus autem nolo vos ignorare fratres
2 scitis quoniam cum gentes essetis ad simulacra muta prout ducebamini euntes
3 ideo notum vobis facio quod nemo in Spiritu Dei loquens dicit anathema Iesu et nemo potest dicere Dominus Iesus nisi in Spiritu Sancto
4 divisiones vero gratiarum sunt idem autem Spiritus
5 et divisiones ministrationum sunt idem autem Dominus
6 et divisiones operationum sunt idem vero Deus qui operatur omnia in omnibus
7 unicuique autem datur manifestatio Spiritus ad utilitatem
8 alii quidem per Spiritum datur sermo sapientiae alii autem sermo scientiae secundum eundem Spiritum
9 alteri fides in eodem Spiritu alii gratia sanitatum in uno Spiritu
10 alii operatio virtutum alii prophetatio alii discretio spirituum alii genera linguarum alii interpretatio sermonum
11 haec autem omnia operatur unus atque idem Spiritus dividens singulis prout vult
12 sicut enim corpus unum est et membra habet multa omnia autem membra corporis cum sint multa unum corpus sunt ita et Christus

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13 etenim in uno Spiritu omnes nos in unum corpus baptizati sumus sive Iudaei sive gentiles sive servi sive liberi et omnes unum Spiritum potati sumus
14 nam et corpus non est unum membrum sed multa
15 si dixerit pes quoniam non sum manus non sum de corpore non ideo non est de corpore
16 et si dixerit auris quia non sum oculus non sum de corpore non ideo non est de corpore
17 si totum corpus oculus ubi auditus si totum auditus ubi odoratus
18 nunc autem posuit Deus membra unumquodque eorum in corpore sicut voluit
19 quod si essent omnia unum membrum ubi corpus
20 nunc autem multa quidem membra unum autem corpus
21 non potest dicere oculus manui opera tua non indigeo aut iterum caput pedibus non estis mihi necessarii
22 sed multo magis quae videntur membra corporis infirmiora esse necessariora sunt
23 et quae putamus ignobiliora membra esse corporis his honorem abundantiorem circumdamus et quae inhonesta sunt nostra abundantiorem honestatem habent
24 honesta autem nostra nullius egent sed Deus temperavit corpus ei cui deerat abundantiorem tribuendo honorem
25 ut non sit scisma in corpore sed id ipsum pro invicem sollicita sint membra
26 et si quid patitur unum membrum conpatiuntur omnia membra sive gloriatur unum membrum congaudent omnia membra
27 vos autem estis corpus Christi et membra de membro
28 et quosdam quidem posuit Deus in ecclesia primum apostolos secundo prophetas tertio doctores deinde virtutes exin gratias curationum opitulationes gubernationes genera linguarum
29 numquid omnes apostoli numquid omnes prophetae numquid omnes doctores
30 numquid omnes virtutes numquid omnes gratiam habent curationum numquid omnes linguis loquuntur numquid omnes interpretantur
31 aemulamini autem charismata maiora et adhuc excellentiorem viam vobis demonstro.

1 PAUL TO THE CORINTHIANS CHAPTER 13

1 si linguis hominum loquar et angelorum caritatem autem non habeam factus sum velut aes sonans aut cymbalum tinniens
2 et si habuero prophetiam et noverim mysteria omnia et omnem scientiam et habuero omnem fidem ita ut montes transferam caritatem autem non habuero nihil sum
3 et si distribuero in cibos pauperum omnes facultates meas et si tradidero corpus meum ut ardeam caritatem autem non habuero nihil mihi prodest
4 caritas patiens est benigna est caritas non aemulatur non agit perperam non inflatur
5 non est ambitiosa non quaerit quae sua sunt non inritatur non cogitat malum
6 non gaudet super iniquitatem congaudet autem veritati
7 omnia suffert omnia credit omnia sperat omnia sustinet
8 caritas numquam excidit sive prophetiae evacuabuntur sive linguae cessabunt sive scientia destruetur
9 ex parte enim cognoscimus et ex parte prophetamus
10 cum autem venerit quod perfectum est evacuabitur quod ex parte est
11 cum essem parvulus loquebar ut parvulus sapiebam ut parvulus cogitabam ut parvulus quando factus sum vir evacuavi quae erant parvuli
12 videmus nunc per speculum in enigmate tunc autem facie ad faciem nunc cognosco ex parte tunc autem cognoscam sicut et cognitus sum
13 nunc autem manet fides spes caritas tria haec maior autem his est caritas.

1 PAUL TO THE CORINTHIANS CHAPTER 14

1 sectamini caritatem aemulamini spiritalia magis autem ut prophetetis
2 qui enim loquitur lingua non hominibus loquitur sed Deo nemo enim audit Spiritu autem loquitur mysteria
3 nam qui prophetat hominibus loquitur aedificationem et exhortationem et consolationes
4 qui loquitur lingua semet ipsum aedificat qui autem prophetat ecclesiam aedificat
5 volo autem omnes vos loqui linguis magis autem prophetare nam maior est qui prophetat quam qui loquitur linguis nisi si forte ut interpretetur ut ecclesia aedificationem accipiat
6 nunc autem fratres si venero ad vos linguis loquens quid vobis prodero nisi si vobis loquar aut in revelatione aut scientia aut prophetia aut in doctrina
7 tamen quae sine anima sunt vocem dantia sive tibia sive cithara nisi distinctionem sonituum dederint quomodo scietur quod canitur aut quod citharizatur
8 etenim si incertam vocem det tuba quis parabit se ad bellum
9 ita et vos per linguam nisi manifestum sermonem dederitis quomodo scietur id quod dicitur eritis enim in aera loquentes
10 tam multa ut puta genera linguarum sunt in mundo et nihil sine voce est
11 si ergo nesciero virtutem vocis ero ei cui loquor barbarus et qui loquitur mihi barbarus
12 sic et vos quoniam aemulatores estis spirituum ad aedificationem ecclesiae quaerite ut abundetis
13 et ideo qui loquitur lingua oret ut interpretetur
14 nam si orem lingua spiritus meus orat mens autem mea sine fructu est
15 quid ergo est orabo spiritu orabo et mente psallam spiritu psallam et mente
16 ceterum si benedixeris spiritu qui supplet locum idiotae quomodo dicet amen super tuam benedictionem quoniam quid dicas nescit
17 nam tu quidem bene gratias agis sed alter non aedificatur
18 gratias ago Deo quod omnium vestrum lingua loquor

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19 sed in ecclesia volo quinque verba sensu meo loqui ut et alios instruam quam decem milia verborum in lingua
20 fratres nolite pueri effici sensibus sed malitia parvuli estote sensibus autem perfecti estote
21 in lege scriptum est quoniam in aliis linguis et labiis aliis loquar populo huic et nec sic exaudient me dicit Dominus
22 itaque linguae in signum sunt non fidelibus sed infidelibus prophetia autem non infidelibus sed fidelibus
23 si ergo conveniat universa ecclesia in unum et omnes linguis loquantur intrent autem idiotae aut infideles nonne dicent quod insanitis
24 si autem omnes prophetent intret autem quis infidelis vel idiota convincitur ab omnibus diiudicatur ab omnibus
25 occulta cordis eius manifesta fiunt et ita cadens in faciem adorabit Deum pronuntians quod vere Deus in vobis est
26 quid ergo est fratres cum convenitis unusquisque vestrum psalmum habet doctrinam habet apocalypsin habet linguam habet interpretationem habet omnia ad aedificationem fiant
27 sive lingua quis loquitur secundum duos aut ut multum tres et per partes et unus interpretetur
28 si autem non fuerit interpres taceat in ecclesia sibi autem loquatur et Deo
29 prophetae duo aut tres dicant et ceteri diiudicent
30 quod si alii revelatum fuerit sedenti prior taceat
31 potestis enim omnes per singulos prophetare ut omnes discant et omnes exhortentur
32 et spiritus prophetarum prophetis subiecti sunt
33 non enim est dissensionis Deus sed pacis sicut in omnibus ecclesiis sanctorum
34 mulieres in ecclesiis taceant non enim permittitur eis loqui sed subditas esse sicut et lex dicit
35 si quid autem volunt discere domi viros suos interrogent turpe est enim mulieri loqui in ecclesia
36 an a vobis verbum Dei processit aut in vos solos pervenit
37 si quis videtur propheta esse aut spiritalis cognoscat quae scribo vobis quia Domini sunt mandata
38 si quis autem ignorat ignorabitur
39 itaque fratres aemulamini prophetare et loqui linguis nolite prohibere
40 omnia autem honeste et secundum ordinem fiant.

1 PAUL TO THE CORINTHIANS CHAPTER 15

(The Resurrection and Victory over Death [44-56]. In a time of extremely high mortality rates due to brutality, murder, war, disease, and ignorance of medicine, the doctrines of salvation, or resurrection [rebirth, as it is called in India], were naturally a very attractive belief concept. Paul integrated the idea of resurrection, together with obedience to the second half of the Ten Commandments, deliberately into his new religion and called it Evangelion, The Gospel, "the good news.")

1 notum autem vobis facio fratres evangelium quod praedicavi vobis quod et accepistis in quo et statis
2 per quod et salvamini qua ratione praedicaverim vobis si tenetis nisi si frustra credidistis
3 tradidi enim vobis in primis quod et accepi quoniam Christus mortuus est pro peccatis nostris secundum scripturas
4 et quia sepultus est et quia resurrexit tertia die secundum scripturas
5 et quia visus est Cephae et post haec undecim
6 deinde visus est plus quam quingentis fratribus simul ex quibus multi manent usque adhuc quidam autem dormierunt
7 deinde visus est Iacobo deinde apostolis omnibus
8 novissime autem omnium tamquam abortivo visus est et mihi
9 ego enim sum minimus apostolorum qui non sum dignus vocari apostolus quoniam persecutus sum ecclesiam Dei
10 gratia autem Dei sum id quod sum et gratia eius in me vacua non fuit sed abundantius illis omnibus laboravi non ego autem sed gratia Dei mecum
11 sive enim ego sive illi sic praedicamus et sic credidistis
12 si autem Christus praedicatur quod resurrexit a mortuis quomodo quidam dicunt in vobis quoniam resurrectio mortuorum non est
13 si autem resurrectio mortuorum non est neque Christus resurrexit
14 si autem Christus non resurrexit inanis est ergo praedicatio nostra inanis est et fides vestra
15 invenimur autem et falsi testes Dei quoniam testimonium diximus adversus Deum quod suscitaverit Christum quem non suscitavit si mortui non resurgunt
16 nam si mortui non resurgunt neque Christus resurrexit
17 quod si Christus non resurrexit vana est fides vestra adhuc enim estis in peccatis vestris
18 ergo et qui dormierunt in Christo perierunt
19 si in hac vita tantum in Christo sperantes sumus miserabiliores sumus omnibus hominibus
20 nunc autem Christus resurrexit a mortuis primitiae dormientium
21 quoniam enim per hominem mors et per hominem resurrectio mortuorum
22 et sicut in Adam omnes moriuntur ita et in Christo omnes vivificabuntur
23 unusquisque autem in suo ordine primitiae Christus deinde hii qui sunt Christi in adventu eius
24 deinde finis cum tradiderit regnum Deo et Patri cum evacuaverit omnem principatum et potestatem et virtutem
25 oportet autem illum regnare donec ponat omnes inimicos sub pedibus eius
26 novissima autem inimica destruetur mors omnia enim subiecit sub pedibus eius cum autem dicat
27 omnia subiecta sunt sine dubio praeter eum qui subiecit ei omnia
28 cum autem subiecta fuerint illi omnia tunc ipse Filius subiectus erit illi qui sibi subiecit omnia ut sit Deus omnia in omnibus
29 alioquin quid facient qui baptizantur pro mortuis si omnino mortui non resurgunt ut quid et baptizantur pro illis
30 ut quid et nos periclitamur omni hora

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31 cotidie morior per vestram gloriam fratres quam habeo in Christo Iesu Domino nostro
32 si secundum hominem ad bestias pugnavi Ephesi quid mihi prodest si mortui non resurgunt manducemus et bibamus cras enim moriemur
33 nolite seduci corrumpunt mores bonos conloquia mala
34 evigilate iuste et nolite peccare ignorantiam enim Dei quidam habent ad reverentiam vobis loquor
35 sed dicet aliquis quomodo resurgunt mortui quali autem corpore veniunt
36 insipiens tu quod seminas non vivificatur nisi prius moriatur
37 et quod seminas non corpus quod futurum est seminas sed nudum granum ut puta tritici aut alicuius ceterorum
38 Deus autem dat illi corpus sicut voluit et unicuique seminum proprium corpus
39 non omnis caro eadem caro sed alia hominum alia pecorum alia caro volucrum alia autem piscium
40 et corpora caelestia et corpora terrestria sed alia quidem caelestium gloria alia autem terrestrium
41 alia claritas solis alia claritas lunae et alia claritas stellarum stella enim ab stella differt in claritate
42 sic et resurrectio mortuorum seminatur in corruptione surgit in incorruptione
43 seminatur in ignobilitate surgit in gloria seminatur in infirmitate surgit in virtute
44 seminatur corpus animale surgit corpus spiritale si est corpus animale est et spiritale sic et scriptum est
45 factus est primus homo Adam in animam viventem novissimus Adam in spiritum vivificantem
46 sed non prius quod spiritale est sed quod animale est deinde quod spiritale
47 primus homo de terra terrenus secundus homo de caelo caelestis
48 qualis terrenus tales et terreni et qualis caelestis tales et caelestes
49 igitur sicut portavimus imaginem terreni portemus et imaginem caelestis
50 hoc autem dico fratres quoniam caro et sanguis regnum Dei possidere non possunt neque corruptio incorruptelam possidebit
51 ecce mysterium vobis dico omnes quidem resurgemus sed non omnes inmutabimur
52 in momento in ictu oculi in novissima tuba canet enim et mortui resurgent incorrupti et nos inmutabimur
53 oportet enim corruptibile hoc induere incorruptelam et mortale hoc induere inmortalitatem
54 cum autem mortale hoc induerit inmortalitatem tunc fiet sermo qui scriptus est absorta est mors in victoria
55 ubi est mors victoria tua ubi est mors stimulus tuus
56 stimulus autem mortis peccatum est virtus vero peccati lex
57 Deo autem gratias qui dedit nobis victoriam per Dominum nostrum Iesum Christum
58 itaque fratres mei dilecti stabiles estote et inmobiles abundantes in opere Domini semper scientes quod labor vester non est inanis in Domino.

1 PAUL TO THE CORINTHIANS CHAPTER 16

1 de collectis autem quae fiunt in sanctos sicut ordinavi ecclesiis Galatiae ita et vos facite
2 per unam sabbati unusquisque vestrum apud se ponat recondens quod ei beneplacuerit ut non cum venero tunc collectae fiant
3 cum autem praesens fuero quos probaveritis per epistulas hos mittam perferre gratiam vestram in Hierusalem
4 quod si dignum fuerit ut et ego eam mecum ibunt
5 veniam autem ad vos cum Macedoniam pertransiero nam Macedoniam pertransibo
6 apud vos autem forsitan manebo vel etiam hiemabo ut vos me deducatis quocumque iero
7 nolo enim vos modo in transitu videre spero enim me aliquantum temporis manere apud vos si Dominus permiserit
8 permanebo autem Ephesi usque ad pentecosten
9 ostium enim mihi apertum est magnum et evidens et adversarii multi
10 si autem venerit Timotheus videte ut sine timore sit apud vos opus enim Domini operatur sicut et ego
11 ne quis ergo illum spernat deducite autem illum in pace ut veniat ad me expecto enim illum cum fratribus
12 de Apollo autem fratre multum rogavi eum ut veniret ad vos cum fratribus et utique non fuit voluntas ut nunc veniret veniet autem cum ei vacuum fuerit
13 vigilate state in fide viriliter agite et confortamini
14 omnia vestra in caritate fiant
15 obsecro autem vos fratres nostis domum Stephanae et Fortunati quoniam sunt primitiae Achaiae et in ministerium sanctorum ordinaverunt se ipsos
16 ut et vos subditi sitis eiusmodi et omni cooperanti et laboranti
17 gaudeo autem in praesentia Stephanae et Fortunati et Achaici quoniam id quod vobis deerat ipsi suppleverunt
18 refecerunt enim et meum spiritum et vestrum cognoscite ergo qui eiusmodi sunt
19 salutant vos ecclesiae Asiae salutant vos in Domino multum Aquila et Prisca cum domestica sua ecclesia
20 salutant vos fratres omnes salutate invicem in osculo sancto
21 salutatio mea manu Pauli
22 si quis non amat Dominum Iesum Christum sit anathema maranatha
23 gratia Domini Iesu vobiscum
24 caritas mea cum omnibus vobis in Christo Iesu amen.
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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens Of Corinth,
or 2 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Second Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to contain several authentic letters.)

The Second Epistle to the Corinthians, commonly referred to as Second Corinthians or in writing 2 Corinthians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to the Roman citizen Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the church in Corinth and Christians in the surrounding province of Achaea, in modern-day Greece. [2 Cor.1:1]

While there is little doubt among scholars that Paul is the author, there is discussion over whether the Epistle was originally one letter or composed from two or more of Paul's letters.

Although the New Testament contains only two letters to the Corinthian church, the evidence from the letters themselves is that he wrote at least four and the church replied at least once:

1. 1 Corinthians 5:9 ("I wrote unto you in an epistle not to company with fornicators", KJV) refers to an early letter, sometimes called the "warning letter" or the "previous letter."

2. 1 Corinthians

3. The Severe Letter: Paul refers to an earlier "letter of tears" in 2 Corinthians 2:3–4 and 8. 1 Corinthians does not match that description, so this "letter of tears" may have been written between 1 Corinthians and 2 Corinthians.

4. 2 Corinthians

The book is usually divided as follows:

• 1:1–11 – Greeting

• 1:12 – 16 – Paul defends his actions and apostleship, affirming his affection for the Corinthians.

• 8:1 – 9:15 – Instructions for the collection for the poor in the Jerusalem church.

• 10:1 – 13:10 – A polemic defense of his apostleship

• 13:11–13 – Closing greetings.)

EPISTOLA BEATI PAULI APOSTOLI
AD CORINTHIOS SECUNDA
2 PAUL TO THE CORINTHIANS CHAPTER 1

1 Paulus apostolus Iesu Christi per voluntatem Dei et Timotheus frater ecclesiae Dei quae est Corinthi cum sanctis omnibus qui sunt in universa Achaia

2 gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

3 benedictus Deus et Pater Domini nostri Iesu Christi Pater misericordiarum et Deus totius consolationis

4 qui consolatur nos in omni tribulatione nostra ut possimus et ipsi consolari eos qui in omni pressura sunt per exhortationem qua exhortamur et ipsi a Deo

5 quoniam sicut abundant passiones Christi in nobis ita et per Christum abundat consolatio nostra

6 sive autem tribulamur pro vestra exhortatione et salute sive exhortamur pro vestra exhortatione quae operatur in tolerantia earundem passionum quas et nos patimur

7 et spes nostra firma pro vobis scientes quoniam sicut socii passionum estis sic eritis et consolationis

8 non enim volumus ignorare vos fratres de tribulatione nostra quae facta est in Asia quoniam supra modum gravati sumus supra virtutem ita ut taederet nos etiam vivere

9 sed ipsi in nobis ipsis responsum mortis habuimus ut non simus fidentes in nobis sed in Deo qui suscitat mortuos

10 qui de tantis periculis eripuit nos et eruet in quem speramus quoniam et adhuc eripiet

11 adiuvantibus et vobis in oratione pro nobis ut ex multis personis eius quae in nobis est donationis per multos gratiae agantur pro nobis

12 nam gloria nostra haec est testimonium conscientiae nostrae quod in simplicitate et sinceritate Dei et non in sapientia carnali sed in gratia Dei conversati sumus in mundo abundantius autem ad vos

13 non enim alia scribimus vobis quam quae legistis et cognoscitis spero autem quod usque in finem cognoscetis

14 sicut et cognovistis nos ex parte quia gloria vestra sumus sicut et vos nostra in die Domini nostri Iesu Christi

15 et hac confidentia volui prius venire ad vos ut secundam gratiam haberetis

16 et per vos transire in Macedoniam et iterum a Macedonia venire ad vos et a vobis deduci in Iudaeam

17 cum hoc ergo voluissem numquid levitate usus sum aut quae cogito secundum carnem cogito ut sit apud me est et non

18 fidelis autem Deus quia sermo noster qui fit apud vos non est in illo est et non

19 Dei enim Filius Iesus Christus qui in vobis per nos praedicatus est per me et Silvanum et Timotheum non fuit est et non sed est in illo fuit

20 quotquot enim promissiones Dei sunt in illo est ideo et per ipsum amen Deo ad gloriam nostram

21 qui autem confirmat nos vobiscum in Christum et qui unxit nos Deus

22 et qui signavit nos et dedit pignus Spiritus in cordibus nostris

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23 ego autem testem Deum invoco in animam meam quod parcens vobis non veni ultra Corinthum
24 non quia dominamur fidei vestrae sed adiutores sumus gaudii vestri nam fide stetistis.

2 PAUL TO THE CORINTHIANS CHAPTER 2

1 statui autem hoc ipse apud me ne iterum in tristitia venirem ad vos
2 si enim ego contristo vos et quis est qui me laetificet nisi qui contristatur ex me
3 et hoc ipsum scripsi ut non cum venero tristitiam super tristitiam habeam de quibus oportuerat me gaudere confidens in omnibus vobis quia meum gaudium omnium vestrum est
4 nam ex multa tribulatione et angustia cordis scripsi vobis per multas lacrimas non ut contristemini sed ut sciatis quam caritatem habeo abundantius in vobis
5 si quis autem contristavit non me contristavit sed ex parte ut non onerem omnes vos
6 sufficit illi qui eiusmodi est obiurgatio haec quae fit a pluribus
7 ita ut e contra magis donetis et consolemini ne forte abundantiori tristitia absorbeatur qui eiusmodi est
8 propter quod obsecro vos ut confirmetis in illum caritatem
9 ideo enim et scripsi ut cognoscam experimentum vestrum an in omnibus oboedientes sitis
10 cui autem aliquid donatis et ego nam et ego quod donavi si quid donavi propter vos in persona Christi
11 ut non circumveniamur a Satana non enim ignoramus cogitationes eius
12 cum venissem autem Troadem propter evangelium Christi et ostium mihi apertum esset in Domino
13 non habui requiem spiritui meo eo quod non invenerim Titum fratrem meum sed valefaciens eis profectus sum in Macedoniam
14 Deo autem gratias qui semper triumphat nos in Christo Iesu et odorem notitiae suae manifestat per nos in omni loco
15 quia Christi bonus odor sumus Deo in his qui salvi fiunt et in his qui pereunt
16 aliis quidem odor mortis in mortem aliis autem odor vitae in vitam et ad haec quis tam idoneus
17 non enim sumus sicut plurimi adulterantes verbum Dei sed ex sinceritate sed sicut ex Deo coram Deo in Christo loquimur.

2 PAUL TO THE CORINTHIANS CHAPTER 3

1 incipimus iterum nosmet ipsos commendare aut numquid egemus sicut quidam commendaticiis epistulis ad vos aut ex vobis
2 epistula nostra vos estis scripta in cordibus nostris quae scitur et legitur ab omnibus hominibus
3 manifestati quoniam epistula estis Christi ministrata a nobis et scripta non atramento sed Spiritu Dei vivi non in tabulis lapideis sed in tabulis cordis carnalibus
4 fiduciam autem talem habemus per Christum ad Deum
5 non quod sufficientes simus cogitare aliquid a nobis quasi ex nobis sed sufficientia nostra ex Deo est
6 qui et idoneos nos fecit ministros novi testamenti non litterae sed Spiritus littera enim occidit Spiritus autem vivificat
7 quod si ministratio mortis litteris deformata in lapidibus fuit in gloria ita ut non possent intendere filii Israhel in faciem Mosi propter gloriam vultus eius quae evacuatur
8 quomodo non magis ministratio Spiritus erit in gloria
9 nam si ministratio damnationis gloria est multo magis abundat ministerium iustitiae in gloria
10 nam nec glorificatum est quod claruit in hac parte propter excellentem gloriam
11 si enim quod evacuatur per gloriam est multo magis quod manet in gloria est
12 habentes igitur talem spem multa fiducia utimur
13 et non sicut Moses ponebat velamen super faciem suam ut non intenderent filii Israhel in faciem eius quod evacuatur
14 sed obtusi sunt sensus eorum usque in hodiernum enim diem id ipsum velamen in lectione veteris testamenti manet non revelatum quoniam in Christo evacuatur
15 sed usque in hodiernum diem cum legitur Moses velamen est positum super cor eorum
16 cum autem conversus fuerit ad Deum aufertur velamen
17 Dominus autem Spiritus est ubi autem Spiritus Domini ibi libertas
18 nos vero omnes revelata facie gloriam Domini speculantes in eandem imaginem transformamur a claritate in claritatem tamquam a Domini Spiritu.

2 PAUL TO THE CORINTHIANS CHAPTER 4

1 ideo habentes hanc ministrationem iuxta quod misericordiam consecuti sumus non deficimus
2 sed abdicamus occulta dedecoris non ambulantes in astutia neque adulterantes verbum Dei sed in manifestatione veritatis commendantes nosmet ipsos ad omnem conscientiam hominum coram Deo
3 quod si etiam opertum est evangelium nostrum in his qui pereunt est opertum
4 in quibus deus huius saeculi excaecavit mentes infidelium ut non fulgeat inluminatio evangelii gloriae Christi qui est imago Dei
5 non enim nosmet ipsos praedicamus sed Iesum Christum Dominum nos autem servos vestros per Iesum
6 quoniam Deus qui dixit de tenebris lucem splendescere qui inluxit in cordibus nostris ad inluminationem scientiae claritatis Dei in facie Christi Iesu
7 habemus autem thesaurum istum in vasis fictilibus ut sublimitas sit virtutis Dei et non ex nobis
8 in omnibus tribulationem patimur sed non angustiamur aporiamur sed non destituimur
9 persecutionem patimur sed non derelinquimur deicimur sed non perimus
10 semper mortificationem Iesu in corpore nostro circumferentes ut et vita Iesu in corporibus nostris manifestetur

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11 semper enim nos qui vivimus in mortem tradimur propter Iesum ut et vita Iesu manifestetur in carne nostra mortali
12 ergo mors in nobis operatur vita autem in vobis
13 habentes autem eundem spiritum fidei sicut scriptum est credidi propter quod locutus sum et nos credimus propter quod et loquimur
14 scientes quoniam qui suscitavit Iesum et nos cum Iesu suscitabit et constituet vobiscum
15 omnia enim propter vos ut gratia abundans per multos gratiarum actione abundet in gloriam Dei
16 propter quod non deficimus sed licet is qui foris est noster homo corrumpitur tamen is qui intus est renovatur de die in diem
17 id enim quod in praesenti est momentaneum et leve tribulationis nostrae supra modum in sublimitatem aeternum gloriae pondus operatur nobis
18 non contemplantibus nobis quae videntur sed quae non videntur quae enim videntur temporalia sunt quae autem non videntur aeterna sunt.

2 PAUL TO THE CORINTHIANS CHAPTER 5

1 scimus enim quoniam si terrestris domus nostra huius habitationis dissolvatur quod aedificationem ex Deo habeamus domum non manufactam aeternam in caelis
2 nam et in hoc ingemescimus habitationem nostram quae de caelo est superindui cupientes
3 si tamen vestiti non nudi inveniamur
4 nam et qui sumus in tabernaculo ingemescimus gravati eo quod nolumus expoliari sed supervestiri ut absorbeatur quod mortale est a vita
5 qui autem efficit nos in hoc ipsum Deus qui dedit nobis pignus Spiritus
6 audentes igitur semper et scientes quoniam dum sumus in corpore peregrinamur a Domino
7 per fidem enim ambulamus et non per speciem
8 audemus autem et bonam voluntatem habemus magis peregrinari a corpore et praesentes esse ad Deum
9 et ideo contendimus sive absentes sive praesentes placere illi
10 omnes enim nos manifestari oportet ante tribunal Christi ut referat unusquisque propria corporis prout gessit sive bonum sive malum
11 scientes ergo timorem Domini hominibus suademus Deo autem manifesti sumus spero autem et in conscientiis vestris manifestos nos esse
12 non iterum nos commendamus vobis sed occasionem damus vobis gloriandi pro nobis ut habeatis ad eos qui in facie gloriantur et non in corde
13 sive enim mente excedimus Deo sive sobrii sumus vobis
14 caritas enim Christi urget nos aestimantes hoc quoniam si unus pro omnibus mortuus est ergo omnes mortui sunt
15 et pro omnibus mortuus est ut et qui vivunt iam non sibi vivant sed ei qui pro ipsis mortuus est et resurrexit
16 itaque nos ex hoc neminem novimus secundum carnem et si cognovimus secundum carnem Christum sed nunc iam non novimus
17 si qua ergo in Christo nova creatura vetera transierunt ecce facta sunt nova
18 omnia autem ex Deo qui reconciliavit nos sibi per Christum et dedit nobis ministerium reconciliationis
19 quoniam quidem Deus erat in Christo mundum reconcilians sibi non reputans illis delicta ipsorum et posuit in nobis verbum reconciliationis
20 pro Christo ergo legationem fungimur tamquam Deo exhortante per nos obsecramus pro Christo reconciliamini Deo
21 eum qui non noverat peccatum pro nobis peccatum fecit ut nos efficeremur iustitia Dei in ipso.

2 PAUL TO THE CORINTHIANS CHAPTER 6

1 adiuvantes autem et exhortamur ne in vacuum gratiam Dei recipiatis
2 ait enim tempore accepto exaudivi te et in die salutis adiuvavi te ecce nunc tempus acceptabile ecce nunc dies salutis
3 nemini dantes ullam offensionem ut non vituperetur ministerium
4 sed in omnibus exhibeamus nosmet ipsos sicut Dei ministros in multa patientia in tribulationibus in necessitatibus in angustiis
5 in plagis in carceribus in seditionibus in laboribus in vigiliis in ieiuniis
6 in castitate in scientia in longanimitate in suavitate in Spiritu Sancto in caritate non ficta
7 in verbo veritatis in virtute Dei per arma iustitiae a dextris et sinistris
8 per gloriam et ignobilitatem per infamiam et bonam famam ut seductores et veraces sicut qui ignoti et cogniti
9 quasi morientes et ecce vivimus ut castigati et non mortificati
10 quasi tristes semper autem gaudentes sicut egentes multos autem locupletantes tamquam nihil habentes et omnia possidentes
11 os nostrum patet ad vos o Corinthii cor nostrum dilatatum est
12 non angustiamini in nobis angustiamini autem in visceribus vestris
13 eandem autem habentes remunerationem tamquam filiis dico dilatamini et vos
14 nolite iugum ducere cum infidelibus quae enim participatio iustitiae cum iniquitate aut quae societas luci ad tenebras
15 quae autem conventio Christi ad Belial aut quae pars fideli cum infidele
16 qui autem consensus templo Dei cum idolis vos enim estis templum Dei vivi sicut dicit Deus quoniam inhabitabo in illis et inambulabo et ero illorum Deus et ipsi erunt mihi populus

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17 propter quod exite de medio eorum et separamini dicit Dominus et inmundum ne tetigeritis

18 et ego recipiam vos et ero vobis in patrem et vos eritis mihi in filios et filias dicit Dominus omnipotens.

2 PAUL TO THE CORINTHIANS CHAPTER 7

1 has igitur habentes promissiones carissimi mundemus nos ab omni inquinamento carnis et spiritus perficientes sanctificationem in timore Dei

2 capite nos neminem laesimus neminem corrupimus neminem circumvenimus

3 non ad condemnationem dico praedixi enim quod in cordibus nostris estis ad conmoriendum et ad convivendum

4 multa mihi fiducia est apud vos multa mihi gloriatio pro vobis repletus sum consolatione superabundo gaudio in omni tribulatione nostra

5 nam et cum venissemus Macedoniam nullam requiem habuit caro nostra sed omnem tribulationem passi foris pugnae intus timores

6 sed qui consolatur humiles consolatus est nos Deus in adventu Titi

7 non solum autem in adventu eius sed etiam in solacio quo consolatus est in vobis referens nobis vestrum desiderium vestrum fletum vestram aemulationem pro me ita ut magis gauderem

8 quoniam et si contristavi vos in epistula non me paenitet et si paeniteret videns quod epistula illa et si ad horam vos contristavit

9 nunc gaudeo non quia contristati estis sed quia contristati estis ad paenitentiam contristati enim estis secundum Deum ut in nullo detrimentum patiamini ex nobis

10 quae enim secundum Deum tristitia est paenitentiam in salutem stabilem operatur saeculi autem tristitia mortem operatur

11 ecce enim hoc ipsum secundum Deum contristari vos quantam in vobis operatur sollicitudinem sed defensionem sed indignationem sed timorem sed desiderium sed aemulationem sed vindictam in omnibus exhibuistis vos incontaminatos esse negotio

12 igitur et si scripsi vobis non propter eum qui fecit iniuriam nec propter eum qui passus est sed ad manifestandam sollicitudinem nostram quam pro vobis habemus ad vos coram Deo

13 ideo consolati sumus in consolatione autem nostra abundantius magis gavisi sumus super gaudium Titi quia refectus est spiritus eius ab omnibus vobis

14 et si quid apud illum de vobis gloriatus sum non sum confusus sed sicut omnia vobis in veritate locuti sumus ita et gloriatio nostra quae fuit ad Titum veritas facta est

15 et viscera eius abundantius in vos sunt reminiscentis omnium vestrum oboedientiam quomodo cum timore et tremore excepistis eum

16 gaudeo quod in omnibus confido in vobis.

2 PAUL TO THE CORINTHIANS CHAPTER 8

(The Collection of Money for the Church in Jerusalem. Jerusalem was the centre of the Jewish-Christian church under the leadership of Jesus' brother James "the Just"). Paul hoped to appease James with the money. When he arrived and entered the temple, an unexpected disaster began to unfold that led to the first split in the Jesus movement [into a Jewish Christianity and a Roman Christianity]: Paul was recognised by angry Jews, and riots broke out. Although Paul was a Jew, he also held Roman citizenship; Roman citizens were forbidden to enter the temple under penalty of death [see Temple Warning Inscription, Anhang A]. Paul was taken into protective custody, interrogated by King Herod Agrippa II and Berenice, and then deported to Rome [also known as Paul's Fourth Journey]. See: The Life of Titus Flavius Josephus, ch. 3, Appendix D; see also: Paul's Travel Maps, Appendix B.)

1 notam autem facimus vobis fratres gratiam Dei quae data est in ecclesiis Macedoniae

2 quod in multo experimento tribulationis abundantia gaudii ipsorum et altissima paupertas eorum abundavit in divitias simplicitatis eorum

3 quia secundum virtutem testimonium illis reddo et supra virtutem voluntarii fuerunt

4 cum multa exhortatione obsecrantes nos gratiam et communicationem ministerii quod fit in sanctos

5 et non sicut speravimus sed semet ipsos dederunt primum Domino deinde nobis per voluntatem Dei

6 ita ut rogaremus Titum ut quemadmodum coepit ita et perficiat in vos etiam gratiam istam

7 sed sicut in omnibus abundatis fide et sermone et scientia et omni sollicitudine et caritate vestra in nos ut et in hac gratia abundetis

8 non quasi imperans dico sed per aliorum sollicitudinem etiam vestrae caritatis ingenitum bonum conprobans

9 scitis enim gratiam Domini nostri Iesu Christi quoniam propter vos egenus factus est cum esset dives ut illius inopia vos divites essetis

10 et consilium in hoc do hoc enim vobis utile est qui non solum facere sed et velle coepistis ab anno priore

11 nunc vero et facto perficite ut quemadmodum promptus est animus voluntatis ita sit et perficiendi ex eo quod habetis

12 si enim voluntas prompta est secundum id quod habet accepta est non secundum quod non habet

13 non enim ut aliis sit remissio vobis autem tribulatio sed ex aequalitate

14 in praesenti tempore vestra abundantia illorum inopiam suppleat ut et illorum abundantia vestrae inopiae sit supplementum ut fiat aequalitas sicut scriptum est

15 qui multum non abundavit et qui modicum non minoravit

16 gratias autem Deo qui dedit eandem sollicitudinem pro vobis in corde Titi

17 quoniam exhortationem quidem suscepit sed cum sollicitior esset sua voluntate profectus est ad vos

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18 misimus etiam cum illo fratrem cuius laus est in evangelio per omnes ecclesias
19 non solum autem sed et ordinatus ab ecclesiis comes peregrinationis nostrae in hac gratia quae ministratur a nobis ad Domini gloriam et destinatam voluntatem nostram
20 devitantes hoc ne quis nos vituperet in hac plenitudine quae ministratur a nobis
21 providemus enim bona non solum coram Deo sed etiam coram hominibus
22 misimus autem cum illis et fratrem nostrum quem probavimus in multis saepe sollicitum esse nunc autem multo sollicitiorem confidentia multa in vos
23 sive pro Tito qui est socius meus et in vos adiutor sive fratres nostri apostoli ecclesiarum gloriae Christi
24 ostensionem ergo quae est caritatis vestrae et nostrae gloriae pro vobis in illos ostendite in faciem ecclesiarum.

2 PAUL TO THE CORINTHIANS CHAPTER 9

1 nam de ministerio quod fit in sanctos ex abundanti est mihi scribere vobis
2 scio enim promptum animum vestrum pro quo de vobis glorior apud Macedonas quoniam Achaia parata est ab anno praeterito et vestra aemulatio provocavit plurimos
3 misi autem fratres ut ne quod gloriamur de vobis evacuetur in hac parte ut quemadmodum dixi parati sitis
4 ne cum venerint mecum Macedones et invenerint vos inparatos erubescamus nos ut non dicamus vos in hac substantia
5 necessarium ergo existimavi rogare fratres ut praeveniant ad vos et praeparent repromissam benedictionem hanc paratam esse sic quasi benedictionem non quasi avaritiam
6 hoc autem qui parce seminat parce et metet et qui seminat in benedictionibus de benedictionibus et metet
7 unusquisque prout destinavit corde suo non ex tristitia aut ex necessitate hilarem enim datorem diligit Deus
8 potens est autem Deus omnem gratiam abundare facere in vobis ut in omnibus semper omnem sufficientiam habentes abundetis in omne opus bonum
9 sicut scriptum est dispersit dedit pauperibus iustitia eius manet in aeternum
10 qui autem administrat semen seminanti et panem ad manducandum praestabit et multiplicabit semen vestrum et augebit incrementa frugum iustitiae vestrae
11 ut in omnibus locupletati abundetis in omnem simplicitatem quae operatur per nos gratiarum actionem Deo
12 quoniam ministerium huius officii non solum supplet ea quae desunt sanctis sed etiam abundat per multas gratiarum actiones in Domino
13 per probationem ministerii huius glorificantes Deum in oboedientia confessionis vestrae in evangelium Christi et simplicitate communicationis in illos et in omnes
14 et ipsorum obsecratione pro vobis desiderantium vos propter eminentem gratiam Dei in vobis
15 gratias Deo super inenarrabili dono eius.

2 PAUL TO THE CORINTHIANS CHAPTER 10

1 ipse autem ego Paulus obsecro vos per mansuetudinem et modestiam Christi qui in facie quidem humilis inter vos absens autem confido in vobis
2 rogo autem ne praesens audeam per eam confidentiam qua existimo audere in quosdam qui arbitrantur nos tamquam secundum carnem ambulemus
3 in carne enim ambulantes non secundum carnem militamus
4 nam arma militiae nostrae non carnalia sed potentia Deo ad destructionem munitionum consilia destruentes
5 et omnem altitudinem extollentem se adversus scientiam Dei et in captivitatem redigentes omnem intellectum in obsequium Christi
6 et in promptu habentes ulcisci omnem inoboedientiam cum impleta fuerit vestra oboedientia
7 quae secundum faciem sunt videte si quis confidit sibi Christi se esse hoc cogitet iterum apud se quia sicut ipse Christi est ita et nos
8 nam et si amplius aliquid gloriatus fuero de potestate nostra quam dedit Dominus in aedificationem et non in destructionem vestram non erubescam
9 ut autem non existimer tamquam terrere vos per epistulas
10 quoniam quidem epistulae inquiunt graves sunt et fortes praesentia autem corporis infirma et sermo contemptibilis
11 hoc cogitet qui eiusmodi est quia quales sumus verbo per epistulas absentes tales et praesentes in facto
12 non enim audemus inserere aut conparare nos quibusdam qui se ipsos commendant sed ipsi in nobis nosmet ipsos metientes et conparantes nosmet ipsos nobis
13 nos autem non in inmensum gloriabimur sed secundum mensuram regulae quam mensus est nobis Deus mensuram pertingendi usque ad vos
14 non enim quasi non pertingentes ad vos superextendimus nos usque ad vos enim pervenimus in evangelio Christi
15 non in inmensum gloriantes in alienis laboribus spem autem habentes crescentis fidei vestrae in vobis magnificari secundum regulam nostram in abundantiam
16 etiam in illa quae ultra vos sunt evangelizare non in aliena regula in his quae praeparata sunt gloriari
17 qui autem gloriatur in Domino glorietur
18 non enim qui se ipsum commendat ille probatus est sed quem Dominus commendat.

2 PAUL TO THE CORINTHIANS CHAPTER 11

1 utinam sustineretis modicum quid insipientiae meae sed et subportate me
2 aemulor enim vos Dei aemulatione despondi enim vos uni viro virginem castam exhibere Christo
3 timeo autem ne sicut serpens Evam seduxit astutia sua ita corrumpantur sensus vestri et excidant a simplicitate quae est in Christo
4 nam si is qui venit alium Christum praedicat quem non praedicavimus aut alium spiritum accipitis quem non accepistis aut aliud evangelium quod non recepistis recte pateremini

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5 existimo enim nihil me minus fecisse magnis apostolis
6 et si inperitus sermone sed non scientia in omnibus autem manifestatus sum vobis
7 aut numquid peccatum feci me ipsum humilians ut vos exaltemini quoniam gratis evangelium Dei evangelizavi vobis
8 alias ecclesias expoliavi accipiens stipendium ad ministerium vestrum
9 et cum essem apud vos et egerem nulli onerosus fui nam quod mihi deerat suppleverunt fratres qui venerunt a Macedonia et in omnibus sine onere me vobis servavi et servabo
10 est veritas Christi in me quoniam haec gloria non infringetur in me in regionibus Achaiae
11 quare quia non diligo vos Deus scit
12 quod autem facio et faciam ut amputem occasionem eorum qui volunt occasionem ut in quo gloriantur inveniantur sicut et nos
13 nam eiusmodi pseudoapostoli operarii subdoli transfigurantes se in apostolos Christi
14 et non mirum ipse enim Satanas transfigurat se in angelum lucis
15 non est ergo magnum si ministri eius transfigurentur velut ministri iustitiae quorum finis erit secundum opera ipsorum
16 iterum dico ne quis me putet insipientem alioquin velut insipientem accipite me ut et ego modicum quid glorier
17 quod loquor non loquor secundum Dominum sed quasi in insipientia in hac substantia gloriae
18 quoniam multi gloriantur secundum carnem et ego gloriabor
19 libenter enim suffertis insipientes cum sitis ipsi sapientes
20 sustinetis enim si quis vos in servitutem redigit si quis devorat si quis accipit si quis extollitur si quis in faciem vos caedit
21 secundum ignobilitatem dico quasi nos infirmi fuerimus in quo quis audet in insipientia dico audeo et ego
22 Hebraei sunt et ego Israhelitae sunt et ego semen Abrahae sunt et ego
23 ministri Christi sunt minus sapiens dico plus ego in laboribus plurimis in carceribus abundantius in plagis supra modum in mortibus frequenter
24 a Iudaeis quinquies quadragenas una minus accepi
25 ter virgis caesus sum semel lapidatus sum ter naufragium feci nocte et die in profundo maris fui
26 in itineribus saepe periculis fluminum periculis latronum periculis ex genere periculis ex gentibus periculis in civitate periculis in solitudine periculis in mari periculis in falsis fratribus
27 in labore et aerumna in vigiliis multis in fame et siti in ieiuniis multis in frigore et nuditate
28 praeter illa quae extrinsecus sunt instantia mea cotidiana sollicitudo omnium ecclesiarum
29 quis infirmatur et non infirmor quis scandalizatur et ego non uror
30 si gloriari oportet quae infirmitatis meae sunt gloriabor
31 Deus et Pater Domini Iesu scit qui est benedictus in saecula quod non mentior
32 Damasci praepositus gentis Aretae regis custodiebat civitatem Damascenorum ut me conprehenderet
33 et per fenestram in sporta dimissus sum per murum et effugi manus eius.

2 PAUL TO THE CORINTHIANS CHAPTER 12

1 si gloriari oportet non expedit quidem veniam autem ad visiones et revelationes Domini
2 scio hominem in Christo ante annos quattuordecim sive in corpore nescio sive extra corpus nescio Deus scit raptum eiusmodi usque ad tertium caelum
3 et scio huiusmodi hominem sive in corpore sive extra corpus nescio Deus scit
4 quoniam raptus est in paradisum et audivit arcana verba quae non licet homini loqui
5 pro eiusmodi gloriabor pro me autem nihil gloriabor nisi in infirmitatibus meis
6 nam et si voluero gloriari non ero insipiens veritatem enim dicam parco autem ne quis in me existimet supra id quod videt me aut audit ex me
7 et ne magnitudo revelationum extollat me datus est mihi stimulus carnis meae angelus Satanae ut me colaphizet
8 propter quod ter Dominum rogavi ut discederet a me
9 et dixit mihi sufficit tibi gratia mea nam virtus in infirmitate perficitur libenter igitur gloriabor in infirmitatibus meis ut inhabitet in me virtus Christi
10 propter quod placeo mihi in infirmitatibus in contumeliis in necessitatibus in persecutionibus in angustiis pro Christo cum enim infirmor tunc potens sum
11 factus sum insipiens vos me coegistis ego enim debui a vobis commendari nihil enim minus fui ab his qui sunt supra modum apostoli tametsi nihil sum
12 signa tamen apostoli facta sunt super vos in omni patientia signis et prodigiis et virtutibus
13 quid est enim quod minus habuistis prae ceteris ecclesiis nisi quod ego ipse non gravavi vos donate mihi hanc iniuriam
14 ecce tertio hoc paratus sum venire ad vos et non ero gravis vobis non enim quaero quae vestra sunt sed vos nec enim debent filii parentibus thesaurizare sed parentes filiis
15 ego autem libentissime inpendam et superinpendar ipse pro animabus vestris licet plus vos diligens minus diligar
16 sed esto ego vos non gravavi sed cum essem astutus dolo vos cepi
17 numquid per aliquem eorum quos misi ad vos circumveni vos
18 rogavi Titum et misi cum illo fratrem numquid Titus vos circumvenit nonne eodem spiritu ambulavimus nonne hisdem vestigiis
19 olim putatis quod excusemus nos apud vos coram Deo in Christo loquimur omnia autem carissimi propter vestram aedificationem
20 timeo enim ne forte cum venero non quales volo inveniam vos et ego inveniar a vobis qualem non vultis ne

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forte contentiones aemulationes animositates dissensiones detractiones susurrationes inflationes seditiones sint inter vos
21 ne iterum cum venero humiliet me Deus apud vos et lugeam multos ex his qui ante peccaverunt et non egerunt paenitentiam super inmunditia et fornicatione et inpudicitia quam gesserunt.

2 PAUL TO THE CORINTHIANS CHAPTER 13
1 ecce tertio hoc venio ad vos in ore duorum vel trium testium stabit omne verbum
2 praedixi et praedico ut praesens bis et nunc absens his qui ante peccaverunt et ceteris omnibus quoniam si venero iterum non parcam
3 an experimentum quaeritis eius qui in me loquitur Christi qui in vos non infirmatur sed potens est in vobis
4 nam et si crucifixus est ex infirmitate sed vivit ex virtute Dei nam et nos infirmi sumus in illo sed vivemus cum eo ex virtute Dei in vobis
5 vosmet ipsos temptate si estis in fide ipsi vos probate an non cognoscitis vos ipsos quia Christus Iesus in vobis est nisi forte reprobi estis
6 spero autem quod cognoscetis quia nos non sumus reprobi
7 oramus autem Deum ut nihil mali faciatis non ut nos probati pareamus sed ut vos quod bonum est faciatis nos autem ut reprobi simus
8 non enim possumus aliquid adversus veritatem sed pro veritate
9 gaudemus enim quando nos infirmi sumus vos autem potentes estis hoc et oramus vestram consummationem
10 ideo haec absens scribo ut non praesens durius agam secundum potestatem quam Dominus dedit mihi in aedificationem et non in destructionem
11 de cetero fratres gaudete perfecti estote exhortamini idem sapite pacem habete et Deus dilectionis et pacis erit vobiscum
12 salutate invicem in osculo sancto salutant vos sancti omnes
13 gratia Domini nostri Iesu Christi et caritas Dei et communicatio Sancti Spiritus cum omnibus vobis amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

or Paul To The Citizens Of Galata, or just Galatians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Galatians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 54 AD. There is an old debate as to whether Paul's letter was directed to northern Galatia, where the ethnic Galatians lived, or to southern part of the Galatian province, where cities such as Iconium are located.

The Epistle to the Galatians, often shortened to Galatians, is the ninth book of the New Testament. It is probably written by the Roman citizen Saul of Tarsos (Paul the Apostle) from southern Anatolia to a number of Early Christian communities in Galatia (central Anatolia).

Saul of Tarsos writes about the conflict he caused with James the undisputed leader of the Church and brother of Jesus. The controversy concerns the Gentile (Roman) and the Mosaic (Hebrew) Law as described in the 5 books of Moses. Saul knew that circumcision was against the Lex Cornelia (the Roman laws of Cornelius Sulla) argues that the gentile Galatians do not need to adhere to the tenets of the Mosaic Law, particularly circumcision of males. But Saul tells us only a part of the story, he does not say that James has been furious seeing him as traitor and lier because he converted Jews to his version of Christianity. Saul has dared to turn James's brother Jesus into a caricature and a divine figurehead of Paul's newly created religion, smearing so the honour of Jesus' family by immoral (Roman) filth and violating the first three Commandments: "1. I am the Lord thy God, thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord your God in vain." In other words: In Judaism, it is absolutely probihited to elevate a human being (such as Jesus) to a godlike status. When Paul came to Jerusalem and Jews recognised him, his presence alone caused such a massive uprising that the Roman police force had to take him into protective custody.

We can learn in detail what has happened from the Clementine literature (also called Pseudo [false] -Clementine because the Church leaders did not like the contents of the texts), the Homilies and Recognition by name. These are records made by one Clement (whom the narrative identifies as both Pope Clement I, and Titus Flavius Vespasianus' nephew Titus Flavius Clemens) who tells us about the battles among James the brother of Jesus, Saul of Tarsos and the Apostle Simon Peter. There is also an accout of the circumstances under which Clement came to be Peter's

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travelling companion, and of other details of Clement's family history. The author is sometimes called Pseudo-Clement (as distinct from Clement of Alexandria)

The Epistle to the Galatians has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the Apostle Paul because it is Saul's coming out. The central dispute in the letter concerns the question of how Gentiles and Jewss could convert to Paul's Christianity, which shows that this letter was written at an early stage in church history, when the vast majority of Christians were Jewish or Jewish proselytes, which historians refer to as the Jewish Christians. Another indicator that the letter is early is that there is no hint in the letter of a developed organisation within the Christian community at large. This puts it during the lifetime of Paul himself.)

EPISTOLA BEATI PAULI APOSTOLI AD GALATAS
PAUL TO THE GALATIANS CHAPTER 1

(During the era of the Roman Republic, like the filling of a sandwich, the Celts were squeezed out of the centre of Europe by the Germanic tribes coming from the north and the Romans coming from the south. In the west, they fled to Britain and in the east to Anatolia. The Turkish name Galata [Engish: Galatia; other Celtic names: Celtica, Gallica, Gallia, Gallega, Galicia, Gaul, etc.] still recalls them. Paul had visited Galatia on his second and third missionary journeys [Acts 16:6; 18:23] and established Christian communities there [Galatians 4:13-15]. These consisted primarily of Gentile Christians [Greeks; 4:8; 5:2; 6:13] and Jewish Christians [3:13f; 4:3]. As described in 2 Corinthians, Paul had a major conflict with James, the Bishop of Jerusalem and brother of Jesus, because Paul violated the laws of Moses. The letter must have been written soon after Paul's second missionary journey [4:13]; only then can we explain his surprise at the Galatians' rapid change of heart [1:6]. This suggests that the letter was written during the early part of his three-year stay in Ephesus, around the year 54 AD or a bit earlier.)

1 Paulus apostolus non ab hominibus neque per hominem sed per Iesum Christum et Deum Patrem qui suscitavit eum a mortuis

2 et qui mecum sunt omnes fratres ecclesiis Galatiae

3 gratia vobis et pax a Deo Patre et Domino nostro Iesu Christo

4 qui dedit semet ipsum pro peccatis nostris ut eriperet nos de praesenti saeculo nequam secundum voluntatem Dei et Patris nostri

5 cui est gloria in saecula saeculorum amen

6 miror quod sic tam cito transferimini ab eo qui vos vocavit in gratiam Christi in aliud evangelium

7 quod non est aliud nisi sunt aliqui qui vos conturbant et volunt convertere evangelium Christi

8 sed licet nos aut angelus de caelo evangelizet vobis praeterquam quod evangelizavimus vobis anathema sit

9 sicut praediximus et nunc iterum dico si quis vobis evangelizaverit praeter id quod accepistis anathema sit

10 modo enim hominibus suadeo aut Deo aut quaero hominibus placere si adhuc hominibus placerem Christi servus non essem

11 notum enim vobis facio fratres evangelium quod evangelizatum est a me quia non est secundum hominem

12 neque enim ego ab homine accepi illud neque didici sed per revelationem Iesu Christi

13 audistis enim conversationem meam aliquando in iudaismo quoniam supra modum persequebar ecclesiam Dei et expugnabam illam

14 et proficiebam in iudaismo supra multos coetaneos in genere meo abundantius aemulator existens paternarum mearum traditionum

15 cum autem placuit ei qui me segregavit de utero matris meae et vocavit per gratiam suam

16 ut revelaret Filium suum in me ut evangelizarem illum in gentibus continuo non adquievi carni et sanguini

17 neque veni Hierosolyma ad antecessores meos apostolos sed abii in Arabiam et iterum reversus sum Damascum

18 deinde post annos tres veni Hierosolyma videre Petrum et mansi apud eum diebus quindecim

19 alium autem apostolorum vidi neminem nisi Iacobum fratrem Domini

20 quae autem scribo vobis ecce coram Deo quia non mentior

21 deinde veni in partes Syriae et Ciliciae

22 eram autem ignotus facie ecclesiis Iudaeae quae erant in Christo

23 tantum autem auditum habebant quoniam qui persequebatur nos aliquando nunc evangelizat fidem quam aliquando expugnabat

24 et in me clarificabant Deum.

PAUL TO THE GALATIANS CHAPTER 2

1 deinde post annos quattuordecim iterum ascendi Hierosolyma cum Barnaba adsumpto et Tito

2 ascendi autem secundum revelationem et contuli cum illis evangelium quod praedico in gentibus seorsum autem his qui videbantur ne forte in vacuum currerem aut cucurrissem

3 sed neque Titus qui mecum erat cum esset gentilis conpulsus est circumcidi

4 sed propter subintroductos falsos fratres qui subintroierunt explorare libertatem nostram quam habemus in Christo Iesu ut nos in servitutem redigerent

5 quibus neque ad horam cessimus subiectioni ut veritas evangelii permaneat apud vos

6 ab his autem qui videbantur esse aliquid quales aliquando fuerint nihil mea interest Deus personam hominis non accipit mihi enim qui videbantur nihil contulerunt

7 sed e contra cum vidissent quod creditum est mihi evangelium praeputii sicut Petro circumcisionis

8 qui enim operatus est Petro in apostolatum circumcisionis operatus est et mihi inter gentes

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9 et cum cognovissent gratiam quae data est mihi Iacobus et Cephas et Iohannes qui videbantur columnae esse dextras dederunt mihi et Barnabae societatis ut nos in gentes ipsi autem in circumcisionem

10 tantum ut pauperum memores essemus quod etiam sollicitus fui hoc ipsum facere

11 cum autem venisset Cephas Antiochiam in faciem ei restiti quia reprehensibilis erat

12 prius enim quam venirent quidam ab Iacobo cum gentibus edebat cum autem venissent subtrahebat et segregabat se timens eos qui ex circumcisione erant

13 et simulationi eius consenserunt ceteri Iudaei ita ut et Barnabas duceretur ab eis in illa simulatione

14 sed cum vidissem quod non recte ambularent ad veritatem evangelii dixi Cephae coram omnibus si tu cum Iudaeus sis gentiliter et non iudaice vivis quomodo gentes cogis iudaizare

15 nos natura Iudaei et non ex gentibus peccatores

16 scientes autem quod non iustificatur homo ex operibus legis nisi per fidem Iesu Christi et nos in Christo Iesu credidimus ut iustificemur ex fide Christi et non ex operibus legis propter quod ex operibus legis non iustificabitur omnis caro

17 quod si quaerentes iustificari in Christo inventi sumus et ipsi peccatores numquid Christus peccati minister est absit

18 si enim quae destruxi haec iterum aedifico praevaricatorem me constituo

19 ego enim per legem legi mortuus sum ut Deo vivam Christo confixus sum cruci

20 vivo autem iam non ego vivit vero in me Christus quod autem nunc vivo in carne in fide vivo Filii Dei qui dilexit me et tradidit se ipsum pro me

21 non abicio gratiam Dei si enim per legem iustitia ergo Christus gratis mortuus est.

PAUL TO THE GALATIANS CHAPTER 3

1 o insensati Galatae quis vos fascinavit ante quorum oculos Iesus Christus proscriptus est crucifixus

2 hoc solum volo a vobis discere ex operibus legis Spiritum accepistis an ex auditu fidei

3 sic stulti estis cum Spiritu coeperitis nunc carne consummamini

4 tanta passi estis sine causa si tamen sine causa

5 qui ergo tribuit vobis Spiritum et operatur virtutes in vobis ex operibus legis an ex auditu fidei

6 sicut Abraham credidit Deo et reputatum est ei ad iustitiam

7 cognoscitis ergo quia qui ex fide sunt hii sunt filii Abrahae

8 providens autem scriptura quia ex fide iustificat gentes Deus praenuntiavit Abrahae quia benedicentur in te omnes gentes

9 igitur qui ex fide sunt benedicentur cum fideli Abraham

10 quicumque enim ex operibus legis sunt sub maledicto sunt scriptum est enim maledictus omnis qui non permanserit in omnibus quae scripta sunt in libro legis ut faciat ea

11 quoniam autem in lege nemo iustificatur apud Deum manifestum est quia iustus ex fide vivit

12 lex autem non est ex fide sed qui fecerit ea vivet in illis

13 Christus nos redemit de maledicto legis factus pro nobis maledictum quia scriptum est maledictus omnis qui pendet in ligno

14 ut in gentibus benedictio Abrahae fieret in Christo Iesu ut pollicitationem Spiritus accipiamus per fidem

15 fratres secundum hominem dico tamen hominis confirmatum testamentum nemo spernit aut superordinat

16 Abrahae dictae sunt promissiones et semini eius non dicit et seminibus quasi in multis sed quasi in uno et semini tuo qui est Christus

17 hoc autem dico testamentum confirmatum a Deo quae post quadringentos et triginta annos facta est lex non irritam facit ad evacuandam promissionem

18 nam si ex lege hereditas iam non ex repromissione Abrahae autem per promissionem donavit Deus

19 quid igitur lex propter transgressiones posita est donec veniret semen cui promiserat ordinata per angelos in manu mediatoris

20 mediator autem unius non est Deus autem unus est

21 lex ergo adversus promissa Dei absit si enim data esset lex quae posset vivificare vere ex lege esset iustitia

22 sed conclusit scriptura omnia sub peccato ut promissio ex fide Iesu Christi daretur credentibus

23 prius autem quam veniret fides sub lege custodiebamur conclusi in eam fidem quae revelanda erat

24 itaque lex pedagogus noster fuit in Christo ut ex fide iustificemur

25 at ubi venit fides iam non sumus sub pedagogo

26 omnes enim filii Dei estis per fidem in Christo Iesu

27 quicumque enim in Christo baptizati estis Christum induistis

28 non est Iudaeus neque Graecus non est servus neque liber non est masculus neque femina omnes enim vos unum estis in Christo Iesu

29 si autem vos Christi ergo Abrahae semen estis secundum promissionem heredes.

PAUL TO THE GALATIANS CHAPTER 4

1 dico autem quanto tempore heres parvulus est nihil differt servo cum sit dominus omnium

2 sed sub tutoribus est et actoribus usque ad praefinitum tempus a patre

3 ita et nos cum essemus parvuli sub elementis mundi eramus servientes

4 at ubi venit plenitudo temporis misit Deus Filium suum factum ex muliere factum sub lege

5 ut eos qui sub lege erant redimeret ut adoptionem filiorum reciperemus

6 quoniam autem estis filii misit Deus Spiritum Filii sui in corda nostra clamantem Abba Pater

7 itaque iam non es servus sed filius quod si filius et heres per Deum

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8 sed tunc quidem ignorantes Deum his qui natura non sunt dii serviebatis
9 nunc autem cum cognoveritis Deum immo cogniti sitis a Deo quomodo convertimini iterum ad infirma et egena elementa quibus denuo servire vultis
10 dies observatis et menses et tempora et annos
11 timeo vos ne forte sine causa laboraverim in vobis
12 estote sicut et ego quia et ego sicut vos fratres obsecro vos nihil me laesistis
13 scitis autem quia per infirmitatem carnis evangelizavi vobis iam pridem
14 et temptationem vestram in carne mea non sprevistis neque respuistis sed sicut angelum Dei excepistis me sicut Christum Iesum
15 ubi est ergo beatitudo vestra testimonium enim perhibeo vobis quia si fieri posset oculos vestros eruissetis et dedissetis mihi
16 ergo inimicus vobis factus sum verum dicens vobis
17 aemulantur vos non bene sed excludere vos volunt ut illos aemulemini
18 bonum autem aemulamini in bono semper et non tantum cum praesens sum apud vos
19 filioli mei quos iterum parturio donec formetur Christus in vobis
20 vellem autem esse apud vos modo et mutare vocem meam quoniam confundor in vobis
21 dicite mihi qui sub lege vultis esse legem non legistis
22 scriptum est enim quoniam Abraham duos filios habuit unum de ancilla et unum de libera
23 sed qui de ancilla secundum carnem natus est qui autem de libera per repromissionem
24 quae sunt per allegoriam dicta haec enim sunt duo testamenta unum quidem a monte Sina in servitutem generans quae est Agar
25 Sina enim mons est in Arabia qui coniunctus est ei quae nunc est Hierusalem et servit cum filiis eius
26 illa autem quae sursum est Hierusalem libera est quae est mater nostra
27 scriptum est enim laetare sterilis quae non paris erumpe et exclama quae non parturis quia multi filii desertae magis quam eius quae habet virum
28 nos autem fratres secundum Isaac promissionis filii sumus
29 sed quomodo tunc qui secundum carnem natus fuerat persequebatur eum qui secundum spiritum ita et nunc
30 sed quid dicit scriptura eice ancillam et filium eius non enim heres erit filius ancillae cum filio liberae
31 itaque fratres non sumus ancillae filii sed liberae qua libertate nos Christus liberavit.

PAUL TO THE GALATIANS CHAPTER 5

1 state et nolite iterum iugo servitutis contineri
2 ecce ego Paulus dico vobis quoniam si circumcidamini Christus vobis nihil proderit
3 testificor autem rursum omni homini circumcidenti se quoniam debitor est universae legis faciendae
4 evacuati estis a Christo qui in lege iustificamini a gratia excidistis
5 nos enim spiritu ex fide spem iustitiae expectamus
6 nam in Christo Iesu neque circumcisio aliquid valet neque praeputium sed fides quae per caritatem operatur
7 currebatis bene quis vos inpedivit veritati non oboedire
8 persuasio non est ex eo qui vocat vos
9 modicum fermentum totam massam corrumpit
10 ego confido in vobis in Domino quod nihil aliud sapietis qui autem conturbat vos portabit iudicium quicumque est ille
11 ego autem fratres si circumcisionem adhuc praedico quid adhuc persecutionem patior ergo evacuatum est scandalum crucis
12 utinam et abscidantur qui vos conturbant
13 vos enim in libertatem vocati estis fratres tantum ne libertatem in occasionem detis carnis sed per caritatem servite invicem
14 omnis enim lex in uno sermone impletur diliges proximum tuum sicut te ipsum
15 quod si invicem mordetis et comeditis videte ne ab invicem consumamini
16 dico autem spiritu ambulate et desiderium carnis non perficietis
17 caro enim concupiscit adversus spiritum spiritus autem adversus carnem haec enim invicem adversantur ut non quaecumque vultis illa faciatis
18 quod si spiritu ducimini non estis sub lege
19 manifesta autem sunt opera carnis quae sunt fornicatio inmunditia luxuria
20 idolorum servitus veneficia inimicitiae contentiones aemulationes irae rixae dissensiones sectae
21 invidiae homicidia ebrietates comesationes et his similia quae praedico vobis sicut praedixi quoniam qui talia agunt regnum Dei non consequentur
22 fructus autem Spiritus est caritas gaudium pax longanimitas bonitas benignitas
23 fides modestia continentia adversus huiusmodi non est lex
24 qui autem sunt Christi carnem crucifixerunt cum vitiis et concupiscentiis
25 si vivimus spiritu spiritu et ambulemus
26 non efficiamur inanis gloriae cupidi invicem provocantes invicem invidentes.

PAUL TO THE GALATIANS CHAPTER 6

1 fratres et si praeoccupatus fuerit homo in aliquo delicto vos qui spiritales estis huiusmodi instruite in spiritu lenitatis considerans te ipsum ne et tu tempteris
2 alter alterius onera portate et sic adimplebitis legem Christi
3 nam si quis existimat se aliquid esse cum sit nihil ipse se seducit
4 opus autem suum probet unusquisque et sic in semet ipso tantum gloriam habebit et non in altero
5 unusquisque enim onus suum portabit

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6 communicet autem is qui catecizatur verbum ei qui se catecizat in omnibus bonis
7 nolite errare Deus non inridetur
8 quae enim seminaverit homo haec et metet quoniam qui seminat in carne sua de carne et metet corruptionem qui autem seminat in spiritu de spiritu metet vitam aeternam
9 bonum autem facientes non deficiamus tempore enim suo metemus non deficientes
10 ergo dum tempus habemus operemur bonum ad omnes maxime autem ad domesticos fidei
11 videte qualibus litteris scripsi vobis mea manu
12 quicumque volunt placere in carne hii cogunt vos circumcidi tantum ut crucis Christi persecutionem non patiantur
13 neque enim qui circumciduntur legem custodiunt sed volunt vos circumcidi ut in carne vestra glorientur
14 mihi autem absit gloriari nisi in cruce Domini nostri Iesu Christi per quem mihi mundus crucifixus est et ego mundo
15 in Christo enim Iesu neque circumcisio aliquid valet neque praeputium sed nova creatura
16 et quicumque hanc regulam secuti fuerint pax super illos et misericordia et super Israhel Dei
17 de cetero nemo mihi molestus sit ego enim stigmata Iesu in corpore meo porto
18 gratia Domini nostri Iesu Christi cum spiritu vestro fratres amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

or Paul to the citizens of Ephesus, or just Ephesians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 80-100 A.D.

(The Epistle to the Ephesians, also called the Letter to the Ephesians and often shortened to Ephesians, is the tenth book of the New Testament. Its authorship has traditionally been attributed to Paul the Apostle but starting in 1792, this has been challenged as Deutero-Pauline, that is, written in Paul's name by a later author strongly influenced by Paul's thought, probably "by a loyal disciple to sum up Paul's teaching and to apply it to a new situation fifteen to twenty-five years after the Apostle's death".

According to tradition, the Apostle Paul wrote the letter while he was in prison in Rome (around 62 AD). This would be about the same time as the Epistle to the Colossians (which in many points it resembles) and the Epistle to Philemon. However, many critical scholars have questioned the authorship of the letter and suggest that it may have been written between 80 and 100 AD.

The first verse in the letter identifies Paul as its author. While early lists of New Testament books, including Marcion's canon and the Muratorian fragment, attribute the letter to Paul, more recently there have been challenges to Pauline authorship on the basis of the letter's characteristically non-Pauline syntax, terminology, and eschatology.

The Pauline authorship of Ephesians is doubtful. In style it differs even more than the Epistle to the Colossians from the earlier Epistles attributed to Paul: 1. Many terms in Ephesians are not found in genuine Paulines but are found in the later NT writings; 2. Almost all of Ephesians evinces verbal contacts with Colossians, indicating that the author of Ephesians wrote in imitation of Colossians; 3. The use of grammar is quite different: The plural is employed where Paul always avoids it in his 4 Main Epistles.

Ephesians contains:

• 1:1,2. The greeting, from Paul to the church of Ephesus.

• 1:3–2:10. A general account of the blessings that the gospel reveals. This includes the source of these blessings, the means by which they are attained, the reason why they are given, and their final result. The whole of the section 1:3–23 consists in the original Greek of just two lengthy and complex sentences (1:3–14, 15–23). It ends with a fervent prayer for the further spiritual enrichment of the Ephesians.

• 2:11–3:21. A description of the change in the spiritual position of Gentiles as a result of the work of Christ. It ends

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with an account of how Paul was selected and qualified to be an apostle to the Gentiles, in the hope that this will keep them from being dispirited and lead him to pray for them.

• 4:1–16. A chapter on unity in the midst of the diversity of gifts among believers.

• 4:17–6:9. Instructions about ordinary life and different relationships.

• 6:10–24. The imagery of spiritual warfare (including the metaphor of the Armour of God), the mission of Tychicus, and valedictory blessings.)

EPISTOLA BEATI PAULI APOSTOLI AD EPHESIOS

PAUL TO THE EPHESIANS CHAPTER 1

(In the early 50s AD, Paul lived in Ephesus for three years and formed a church community. Ephesus was founded by Greeks around 600 BC near Izmir in Asia Minor. The former port city is famous for its library, whose facade still stands, and its beautiful Greek theatre. Under Emperor Augustus, Ephesus became the capital of the Roman province of Asia. Around 57 AD, there was a massive revolt of Greeks and Jews against the teachings of the Apostle Paul; it is described in the Book of Acts, chapter 19.)

1 Paulus apostolus Christi Iesu per voluntatem Dei sanctis omnibus qui sunt Ephesi et fidelibus in Christo Iesu

2 gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

3 benedictus Deus et Pater Domini nostri Iesu Christi qui benedixit nos in omni benedictione spiritali in caelestibus in Christo

4 sicut elegit nos in ipso ante mundi constitutionem ut essemus sancti et inmaculati in conspectu eius in caritate

5 qui praedestinavit nos in adoptionem filiorum per Iesum Christum in ipsum secundum propositum voluntatis suae

6 in laudem gloriae gratiae suae in qua gratificavit nos in dilecto

7 in quo habemus redemptionem per sanguinem eius remissionem peccatorum secundum divitias gratiae eius

8 quae superabundavit in nobis in omni sapientia et prudentia

9 ut notum faceret nobis sacramentum voluntatis suae secundum bonum placitum eius quod proposuit in eo

10 in dispensationem plenitudinis temporum instaurare omnia in Christo quae in caelis et quae in terra sunt in ipso

11 in quo etiam sorte vocati sumus praedestinati secundum propositum eius qui omnia operatur secundum consilium voluntatis suae

12 ut simus in laudem gloriae eius qui ante speravimus in Christo

13 in quo et vos cum audissetis verbum veritatis evangelium salutis vestrae in quo et credentes signati estis Spiritu promissionis Sancto

14 qui est pignus hereditatis nostrae in redemptionem adquisitionis in laudem gloriae ipsius

15 propterea et ego audiens fidem vestram quae est in Domino Iesu et dilectionem in omnes sanctos

16 non cesso gratias agens pro vobis memoriam vestri faciens in orationibus meis

17 ut Deus Domini nostri Iesu Christi Pater gloriae det vobis spiritum sapientiae et revelationis in agnitione eius

18 inluminatos oculos cordis vestri ut sciatis quae sit spes vocationis eius quae divitiae gloriae hereditatis eius in sanctis

19 et quae sit supereminens magnitudo virtutis eius in nos qui credidimus secundum operationem potentiae virtutis eius

20 quam operatus est in Christo suscitans illum a mortuis et constituens ad dexteram suam in caelestibus

21 supra omnem principatum et potestatem et virtutem et dominationem et omne nomen quod nominatur non solum in hoc saeculo sed et in futuro

22 et omnia subiecit sub pedibus eius et ipsum dedit caput supra omnia ecclesiae

23 quae est corpus ipsius plenitudo eius qui omnia in omnibus adimpletur.

PAUL TO THE EPHESIANS CHAPTER 2

1 et vos cum essetis mortui delictis et peccatis vestris

2 in quibus aliquando ambulastis secundum saeculum mundi huius secundum principem potestatis aeris huius spiritus qui nunc operatur in filios diffidentiae

3 in quibus et nos omnes aliquando conversati sumus in desideriis carnis nostrae facientes voluntates carnis et cogitationum et eramus natura filii irae sicut et ceteri

4 Deus autem qui dives est in misericordia propter nimiam caritatem suam qua dilexit nos

5 et cum essemus mortui peccatis convivificavit nos Christo gratia estis salvati

6 et conresuscitavit et consedere fecit in caelestibus in Christo Iesu

7 ut ostenderet in saeculis supervenientibus abundantes divitias gratiae suae in bonitate super nos in Christo Iesu

8 gratia enim estis salvati per fidem et hoc non ex vobis Dei enim donum est

9 non ex operibus ut ne quis glorietur

10 ipsius enim sumus factura creati in Christo Iesu in operibus bonis quae praeparavit Deus ut in illis ambulemus

11 propter quod memores estote quod aliquando vos gentes in carne qui dicimini praeputium ab ea quae dicitur circumcisio in carne manufacta

12 quia eratis illo in tempore sine Christo alienati a conversatione Israhel et hospites testamentorum promissionis spem non habentes et sine Deo in mundo

13 nunc autem in Christo Iesu vos qui aliquando eratis longe facti estis prope in sanguine Christi

14 ipse est enim pax nostra qui fecit utraque unum et medium parietem maceriae solvens inimicitiam in carne sua

15 legem mandatorum decretis evacuans ut duos condat in semet ipsum in unum novum hominem faciens pacem

16 et reconciliet ambos in uno corpore Deo per crucem interficiens inimicitiam in semet ipso

17 et veniens evangelizavit pacem vobis qui longe fuistis et pacem his qui prope

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18 quoniam per ipsum habemus accessum ambo in uno Spiritu ad Patrem
19 ergo iam non estis hospites et advenae sed estis cives sanctorum et domestici Dei
20 superaedificati super fundamentum apostolorum et prophetarum ipso summo angulari lapide Christo Iesu
21 in quo omnis aedificatio constructa crescit in templum sanctum in Domino
22 in quo et vos coaedificamini in habitaculum Dei in Spiritu.

PAUL TO THE EPHESIANS CHAPTER 3
1 huius rei gratia ego Paulus vinctus Christi Iesu pro vobis gentibus
2 si tamen audistis dispensationem gratiae Dei quae data est mihi in vobis
3 quoniam secundum revelationem notum mihi factum est sacramentum sicut supra scripsi in brevi
4 prout potestis legentes intellegere prudentiam meam in mysterio Christi
5 quod aliis generationibus non est agnitum filiis hominum sicuti nunc revelatum est sanctis apostolis eius et prophetis in Spiritu
6 esse gentes coheredes et concorporales et conparticipes promissionis in Christo Iesu per evangelium
7 cuius factus sum minister secundum donum gratiae Dei quae data est mihi secundum operationem virtutis eius
8 mihi omnium sanctorum minimo data est gratia haec in gentibus evangelizare ininvestigabiles divitias Christi
9 et inluminare omnes quae sit dispensatio sacramenti absconditi a saeculis in Deo qui omnia creavit
10 ut innotescat principibus et potestatibus in caelestibus per ecclesiam multiformis sapientia Dei
11 secundum praefinitionem saeculorum quam fecit in Christo Iesu Domino nostro
12 in quo habemus fiduciam et accessum in confidentia per fidem eius
13 propter quod peto ne deficiatis in tribulationibus meis pro vobis quae est gloria vestra
14 huius rei gratia flecto genua mea ad Patrem Domini nostri Iesu Christi
15 ex quo omnis paternitas in caelis et in terra nominatur
16 ut det vobis secundum divitias gloriae suae virtute corroborari per Spiritum eius in interiore homine
17 habitare Christum per fidem in cordibus vestris in caritate radicati et fundati
18 ut possitis conprehendere cum omnibus sanctis quae sit latitudo et longitudo et sublimitas et profundum
19 scire etiam supereminentem scientiae caritatem Christi ut impleamini in omnem plenitudinem Dei
20 ei autem qui potens est omnia facere superabundanter quam petimus aut intellegimus secundum virtutem quae operatur in nobis
21 ipsi gloria in ecclesia et in Christo Iesu in omnes generationes saeculi saeculorum amen.

PAUL TO THE EPHESIANS CHAPTER 4
1 obsecro itaque vos ego vinctus in Domino ut digne ambuletis vocatione qua vocati estis 2 cum omni humilitate et mansuetudine cum patientia subportantes invicem in caritate 3 solliciti servare unitatem spiritus in vinculo pacis
4 unum corpus et unus spiritus sicut vocati estis in una spe vocationis vestrae
5 unus Dominus una fides unum baptisma
6 unus Deus et Pater omnium qui super omnes et per omnia et in omnibus nobis
7 unicuique autem nostrum data est gratia secundum mensuram donationis Christi
8 propter quod dicit ascendens in altum captivam duxit captivitatem dedit dona hominibus
9 quod autem ascendit quid est nisi quia et descendit primum in inferiores partes terrae
10 qui descendit ipse est et qui ascendit super omnes caelos ut impleret omnia
11 et ipse dedit quosdam quidem apostolos quosdam autem prophetas alios vero evangelistas alios autem pastores et doctores
12 ad consummationem sanctorum in opus ministerii in aedificationem corporis Christi
13 donec occurramus omnes in unitatem fidei et agnitionis Filii Dei in virum perfectum in mensuram aetatis plenitudinis Christi
14 ut iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae in nequitia hominum in astutia ad circumventionem erroris
15 veritatem autem facientes in caritate crescamus in illo per omnia qui est caput Christus
16 ex quo totum corpus conpactum et conexum per omnem iuncturam subministrationis secundum operationem in mensuram uniuscuiusque membri augmentum corporis facit in aedificationem sui in caritate
17 hoc igitur dico et testificor in Domino ut iam non ambuletis sicut gentes ambulant in vanitate sensus sui
18 tenebris obscuratum habentes intellectum alienati a vita Dei per ignorantiam quae est in illis propter caecitatem cordis ipsorum
19 qui desperantes semet ipsos tradiderunt inpudicitiae in operationem inmunditiae omnis in avaritia
20 vos autem non ita didicistis Christum
21 si tamen illum audistis et in ipso edocti estis sicut est veritas in Iesu
22 deponere vos secundum pristinam conversationem veterem hominem qui corrumpitur secundum desideria erroris
23 renovamini autem spiritu mentis vestrae
24 et induite novum hominem qui secundum Deum creatus est in iustitia et sanctitate veritatis
25 propter quod deponentes mendacium loquimini veritatem unusquisque cum proximo suo quoniam sumus invicem membra
26 irascimini et nolite peccare sol non occidat super iracundiam vestram

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27 nolite locum dare diabolo
28 qui furabatur iam non furetur magis autem laboret operando manibus quod bonum est ut habeat unde tribuat necessitatem patienti
29 omnis sermo malus ex ore vestro non procedat sed si quis bonus ad aedificationem oportunitatis ut det gratiam audientibus
30 et nolite contristare Spiritum Sanctum Dei in quo signati estis in die redemptionis
31 omnis amaritudo et ira et indignatio et clamor et blasphemia tollatur a vobis cum omni malitia
32 estote autem invicem benigni misericordes donantes invicem sicut et Deus in Christo donavit nobis.

PAUL TO THE EPHESIANS CHAPTER 5

(Be the Children of Light and avoid all evil [8-13]. "Children of Light" [Sadokites, Zadiks, "the righteous or just"] was once the name the Sadducees, Zealots, and Sicarii [knife-wielding terrorists] used for themselves and recorded it in the Dead Sea Scrolls. They were the perpetrators of the Jewish War against Rome from 66 to 73, which was also a civil war, and ended with about a million deaths. They called all non-Jews "Children of Darkness." In this letter, the name Children of Light is deliberately used to depict the new Roman Christians of the Apostle Paul positively and to show that those terrorists are now the Children of Darkness. See: The Dead Sea Scrolls, Appendix D; a complete translation can be found in The Grand Bible.)

1 estote ergo imitatores Dei sicut filii carissimi
2 et ambulate in dilectione sicut et Christus dilexit nos et tradidit se ipsum pro nobis oblationem et hostiam Deo in odorem suavitatis
3 fornicatio autem et omnis inmunditia aut avaritia nec nominetur in vobis sicut decet sanctos
4 aut turpitudo aut stultiloquium aut scurrilitas quae ad rem non pertinent sed magis gratiarum actio
5 hoc enim scitote intellegentes quod omnis fornicator aut inmundus aut avarus quod est idolorum servitus non habet hereditatem in regno Christi et Dei
6 nemo vos seducat inanibus verbis propter haec enim venit ira Dei in filios diffidentiae
7 nolite ergo effici participes eorum
8 eratis enim aliquando tenebrae nunc autem lux in Domino ut filii lucis ambulate
9 fructus enim lucis est in omni bonitate et iustitia et veritate
10 probantes quid sit beneplacitum Deo
11 et nolite communicare operibus infructuosis tenebrarum magis autem et redarguite
12 quae enim in occulto fiunt ab ipsis turpe est et dicere
13 omnia autem quae arguuntur a lumine manifestantur omne enim quod manifestatur lumen est
14 propter quod dicit surge qui dormis et exsurge a mortuis et inluminabit tibi Christus 15 videte itaque fratres quomodo caute ambuletis non quasi insipientes sed ut sapientes 16 redimentes tempus quoniam dies mali sunt
17 propterea nolite fieri inprudentes sed intellegentes quae sit voluntas Domini
18 et nolite inebriari vino in quo est luxuria sed implemini Spiritu
19 loquentes vobismet ipsis in psalmis et hymnis et canticis spiritalibus cantantes et psallentes in cordibus vestris Domino
20 gratias agentes semper pro omnibus in nomine Domini nostri Iesu Christi Deo et Patri
21 subiecti invicem in timore Christi
22 mulieres viris suis subditae sint sicut Domino
23 quoniam vir caput est mulieris sicut Christus caput est ecclesiae ipse salvator corporis
24 sed ut ecclesia subiecta est Christo ita et mulieres viris suis in omnibus
25 viri diligite uxores sicut et Christus dilexit ecclesiam et se ipsum tradidit pro ea
26 ut illam sanctificaret mundans lavacro aquae in verbo
27 ut exhiberet ipse sibi gloriosam ecclesiam non habentem maculam aut rugam aut aliquid eiusmodi sed ut sit sancta et inmaculata
28 ita et viri debent diligere uxores suas ut corpora sua qui suam uxorem diligit se ipsum diligit
29 nemo enim umquam carnem suam odio habuit sed nutrit et fovet eam sicut et Christus ecclesiam
30 quia membra sumus corporis eius de carne eius et de ossibus eius
31 propter hoc relinquet homo patrem et matrem suam et adherebit uxori suae et erunt duo in carne una
32 sacramentum hoc magnum est ego autem dico in Christo et in ecclesia
33 verumtamen et vos singuli unusquisque suam uxorem sicut se ipsum diligat uxor autem ut timeat virum.

PAUL TO THE EPHESIANS CHAPTER 6

1 filii oboedite parentibus vestris in Domino hoc enim est iustum
2 honora patrem tuum et matrem quod est mandatum primum in promissione
3 ut bene sit tibi et sis longevus super terram
4 et patres nolite ad iracundiam provocare filios vestros sed educate illos in disciplina et correptione Domini
5 servi oboedite dominis carnalibus cum timore et tremore in simplicitate cordis vestri sicut Christo
6 non ad oculum servientes quasi hominibus placentes sed ut servi Christi facientes voluntatem Dei ex animo
7 cum bona voluntate servientes sicut Domino et non hominibus
8 scientes quoniam unusquisque quodcumque fecerit bonum hoc percipiet a Domino sive servus sive liber
9 et domini eadem facite illis remittentes minas scientes quia et illorum et vester Dominus est in caelis et personarum acceptio non est apud eum
10 de cetero fratres confortamini in Domino et in potentia virtutis eius

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11 induite vos arma Dei ut possitis stare adversus insidias diaboli
12 quia non est nobis conluctatio adversus carnem et sanguinem sed adversus principes et potestates adversus mundi rectores tenebrarum harum contra spiritalia nequitiae in caelestibus
13 propterea accipite armaturam Dei ut possitis resistere in die malo et omnibus perfectis stare
14 state ergo succincti lumbos vestros in veritate et induti loricam iustitiae
15 et calciati pedes in praeparatione evangelii pacis
16 in omnibus sumentes scutum fidei in quo possitis omnia tela nequissimi ignea extinguere
17 et galeam salutis adsumite et gladium Spiritus quod est verbum Dei
18 per omnem orationem et obsecrationem orantes omni tempore in Spiritu et in ipso vigilantes in omni instantia et obsecratione pro omnibus sanctis
19 et pro me ut detur mihi sermo in apertione oris mei cum fiducia notum facere mysterium evangelii
20 pro quo legatione fungor in catena ita ut in ipso audeam prout oportet me loqui
21 ut autem et vos sciatis quae circa me sunt quid agam omnia nota vobis faciet Tychicus carissimus frater et fidelis minister in Domino
22 quem misi ad vos in hoc ipsum ut cognoscatis quae circa nos sunt et consoletur corda vestra
23 pax fratribus et caritas cum fide a Deo Patre et Domino Iesu Christo
24 gratia cum omnibus qui diligunt Dominum nostrum Iesum Christum in incorruptione.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

or Paul to the citizens of Philippi, or just Philippians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle to the Philippians, commonly referred to as Philippians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the Christian church in Philippi. While there is a general consensus that Philippians consists of authentically Pauline material, the majority of scholars believe that the epistle is a composite of multiple letter fragments from Paul to the church in Philippi.

Philippians is generally accepted to be authentic Pauline correspondence. The letter is actually composed of three letter fragments, accidentally saved as it appears and crudely joined together at some later time by those who collected the letters of Paul in the name of the Pauline school (Phil. 4:10-20; 1:1-3:1; 3:2-4:9). The first two seem to have been written from Ephesus around the time of Paul's imprisonment there (ca. 54-55 AD), or five to eight years after Paul first established the congregation in Philippi. It is possible that this third letter fragment was not originally addressed to Philippi at all but inserted between the other two letter fragments because of the personal tone.

Outline

1. Preface (1:1–11)[10]
A. Salutation (1:1–2)
B. Thanksgiving for the Philippians' Participation in the Gospel (1:3–8)
C. Prayer for the Philippians' Discerning Love to Increase until the Day of Christ (1:9–11)
2. Paul's Present Circumstances (1:12–26)
A. Paul's Imprisonment (1:12–13)
B. The Brothers' Response (1:14–17)
C. Paul's Attitude (1:18–26)
3. Practical Instructions in Sanctification (1:27–2:30)
A. Living Boldly as Citizens of Heaven (1:27–1:30)
B. Living Humbly as Servants of Christ (2:1–11)
1. The Motivation to Live Humbly (2:1–4)
2. The Model of Living Humbly (2:5–11)
C. Living Obediently as Children of God (2:12–18)
1. The Energising of God (2:12–13)
2. The Effect on the Saints (2:14–18)
D. Examples of Humble Servants (2:19–30)
1. The Example of Timothy (2:19–24)
2. The Example of Epaphroditus (2:25–30)
4. Polemical Doctrinal Issues (3:1–4:1)

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A. The Judaizers Basis: The Flesh (3:1–6)
B. Paul's Goal: The Resurrection (3:7–11)
C. Perfection and Humility (3:12–16)
D. Paul as an Example of Conduct and Watchfulness (3:17–4:1)
5. Postlude (4:2–23)
A. Exhortations (4:2–9): 1. Being United (4:2–3), 2. Rejoicing without Anxiety (4:4–7), 3. Thinking and Acting Purely (4:8–9)
B. A Note of Thanks (4:10–20): 1. Paul's Contentment (4:10–13), 2. The Philippians' Gift (4:14–18), 3. God's Provision (4:19–20)
C. Final Greetings (4:21–23)

Philippians was not written as one unified letter, but is rather a compilation of fragments from three separate letters from Paul to the church in Philippi.
Philippians contains the following letter fragments:
Letter A consists of Philippians 4:10-20. It is a short thank-you note from Paul to the Philippian church, regarding gifts they had sent him.[Phil 4:17]
Letter B consists of Philippians 1:1-3:1, and may also include 4:4-9 and 4:21-23.
Letter C consists of Philippians 3:2-4:1, and may also include 4:2-3. It is a testament to Paul's rejection of all worldly things for the sake of the gospel of Jesus.)

EPISTOLA BEATI PAULI APOSTOLI
AD PHILIPPENSES
PAUL TO THE PHILIPPIANS CHAPTER 1
(Philippi, named after Philip, the father of Alexander the Great, was one of the most important cities in Macedonia. Paul founded the first European Christian community here on his second missionary journey [Acts 16:11-40]. After leaving the city, Philippi remained his favourite community.)
1 Paulus et Timotheus servi Iesu Christi omnibus sanctis in Christo Iesu qui sunt Philippis cum episcopis et diaconis
2 gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo
3 gratias ago Deo meo in omni memoria vestri
4 semper in cunctis orationibus meis pro omnibus vobis cum gaudio deprecationem faciens
5 super communicatione vestra in evangelio a prima die usque nunc
6 confidens hoc ipsum quia qui coepit in vobis opus bonum perficiet usque in diem Christi Iesu
7 sicut est mihi iustum hoc sentire pro omnibus vobis eo quod habeam in corde vos et in vinculis meis et in defensione et confirmatione evangelii socios gaudii mei omnes vos esse
8 testis enim mihi est Deus quomodo cupiam omnes vos in visceribus Christi Iesu
9 et hoc oro ut caritas vestra magis ac magis abundet in scientia et omni sensu
10 ut probetis potiora ut sitis sinceres et sine offensa in diem Christi
11 repleti fructu iustitiae per Christum Iesum in gloriam et laudem Dei
12 scire autem vos volo fratres quia quae circa me sunt magis ad profectum venerunt evangelii
13 ita ut vincula mea manifesta fierent in Christo in omni praetorio et in ceteris omnibus
14 et plures e fratribus in Domino confidentes vinculis meis abundantius audere sine timore verbum Dei loqui
15 quidam quidem et propter invidiam et contentionem quidam autem et propter bonam voluntatem Christum praedicant
16 quidam ex caritate scientes quoniam in defensionem evangelii positus sum
17 quidam autem ex contentione Christum adnuntiant non sincere existimantes pressuram se suscitare vinculis meis
18 quid enim dum omni modo sive per occasionem sive per veritatem Christus adnuntiatur et in hoc gaudeo sed et gaudebo
19 scio enim quia hoc mihi proveniet in salutem per vestram orationem et subministrationem Spiritus Iesu Christi
20 secundum expectationem et spem meam quia in nullo confundar sed in omni fiducia sicut semper et nunc magnificabitur Christus in corpore meo sive per vitam sive per mortem
21 mihi enim vivere Christus est et mori lucrum
22 quod si vivere in carne hic mihi fructus operis est et quid eligam ignoro
23 coartor autem e duobus desiderium habens dissolvi et cum Christo esse multo magis melius
24 permanere autem in carne magis necessarium est propter vos
25 et hoc confidens scio quia manebo et permanebo omnibus vobis ad profectum vestrum et gaudium fidei
26 ut gratulatio vestra abundet in Christo Iesu in me per meum adventum iterum ad vos
27 tantum digne evangelio Christi conversamini ut sive cum venero et videro vos sive absens audiam de vobis quia stetistis uno spiritu unianimes conlaborantes fide evangelii
28 et in nullo terreamini ab adversariis quae est illis causa perditionis vobis autem salutis et hoc a Deo
29 quia vobis donatum est pro Christo non solum ut in eum credatis sed ut etiam pro illo patiamini
30 eundem certamen habentes qualem et vidistis in me et nunc audistis de me.

PAUL TO THE PHILIPPIANS CHAPTER 2
1 si qua ergo consolatio in Christo si quod solacium caritatis si qua societas spiritus si quid viscera et miserationes
2 implete gaudium meum ut idem sapiatis eandem caritatem habentes unianimes id ipsum sentientes
3 nihil per contentionem neque per inanem gloriam sed in humilitate superiores sibi invicem arbitrantes
4 non quae sua sunt singuli considerantes sed et ea quae aliorum
5 hoc enim sentite in vobis quod et in Christo Iesu

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6 qui cum in forma Dei esset non rapinam arbitratus est esse se aequalem Deo
7 sed semet ipsum exinanivit formam servi accipiens in similitudinem hominum factus et habitu inventus ut homo
8 humiliavit semet ipsum factus oboediens usque ad mortem mortem autem crucis
9 propter quod et Deus illum exaltavit et donavit illi nomen super omne nomen 10 ut in nomine Iesu omne genu flectat caelestium et terrestrium et infernorum 11 et omnis lingua confiteatur quia Dominus Iesus Christus in gloria est Dei Patris
12 itaque carissimi mei sicut semper oboedistis non ut in praesentia mei tantum sed multo magis nunc in absentia mea cum metu et tremore vestram salutem operamini
13 Deus est enim qui operatur in vobis et velle et perficere pro bona voluntate
14 omnia autem facite sine murmurationibus et haesitationibus
15 ut sitis sine querella et simplices filii Dei sine reprehensione in medio nationis pravae et perversae inter quos lucetis sicut luminaria in mundo
16 verbum vitae continentes ad gloriam meam in die Christi quia non in vacuum cucurri neque in vacuum laboravi
17 sed et si immolor supra sacrificium et obsequium fidei vestrae gaudeo et congratulor omnibus vobis
18 id ipsum autem et vos gaudete et congratulamini mihi
19 spero autem in Domino Iesu Timotheum cito me mittere ad vos ut et ego bono animo sim cognitis quae circa vos sunt
20 neminem enim habeo tam unianimem qui sincera affectione pro vobis sollicitus sit
21 omnes enim sua quaerunt non quae sunt Christi Iesu
22 experimentum autem eius cognoscite quoniam sicut patri filius mecum servivit in evangelium
23 hunc igitur spero me mittere mox ut videro quae circa me sunt
24 confido autem in Domino quoniam et ipse veniam ad vos cito
25 necessarium autem existimavi Epafroditum fratrem et cooperatorem et commilitonem meum vestrum autem apostolum et ministrum necessitatis meae mittere ad vos
26 quoniam quidem omnes vos desiderabat et maestus erat propterea quod audieratis illum infirmatum
27 nam et infirmatus est usque ad mortem sed Deus misertus est eius non solum autem eius verum etiam et mei ne tristitiam super tristitiam haberem
28 festinantius ergo misi illum ut viso eo iterum gaudeatis et ego sine tristitia sim
29 excipite itaque illum cum omni gaudio in Domino et eiusmodi cum honore habetote
30 quoniam propter opus Christi usque ad mortem accessit tradens animam suam ut impleret id quod ex vobis deerat erga meum obsequium.

PAUL TO THE PHILIPPIANS CHAPTER 3

1 de cetero fratres mei gaudete in Domino eadem vobis scribere mihi quidem non pigrum vobis autem necessarium
2 videte canes videte malos operarios videte concisionem
3 nos enim sumus circumcisio qui spiritu Deo servimus et gloriamur in Christo Iesu et non in carne fiduciam habentes
4 quamquam ego habeam confidentiam et in carne si quis alius videtur confidere in carne ego magis
5 circumcisus octava die ex genere Israhel de tribu Beniamin Hebraeus ex Hebraeis secundum legem Pharisaeus
6 secundum aemulationem persequens ecclesiam Dei secundum iustitiam quae in lege est conversatus sine querella
7 sed quae mihi fuerunt lucra haec arbitratus sum propter Christum detrimenta
8 verumtamen existimo omnia detrimentum esse propter eminentem scientiam Iesu Christi Domini mei propter quem omnia detrimentum feci et arbitror ut stercora ut Christum lucri faciam
9 et inveniar in illo non habens meam iustitiam quae ex lege est sed illam quae ex fide est Christi quae ex Deo est iustitia in fide
10 ad agnoscendum illum et virtutem resurrectionis eius et societatem passionum illius configuratus morti eius
11 si quo modo occurram ad resurrectionem quae est ex mortuis
12 non quod iam acceperim aut iam perfectus sim sequor autem si conprehendam in quo et conprehensus sum a Christo Iesu
13 fratres ego me non arbitror conprehendisse unum autem quae quidem retro sunt obliviscens ad ea vero quae sunt in priora extendens me
14 ad destinatum persequor ad bravium supernae vocationis Dei in Christo Iesu
15 quicumque ergo perfecti hoc sentiamus et si quid aliter sapitis et hoc vobis Deus revelabit
16 verumtamen ad quod pervenimus ut idem sapiamus et in eadem permaneamus regula
17 imitatores mei estote fratres et observate eos qui ita ambulant sicut habetis formam nos
18 multi enim ambulant quos saepe dicebam vobis nunc autem et flens dico inimicos crucis Christi
19 quorum finis interitus quorum deus venter et gloria in confusione ipsorum qui terrena sapiunt
20 nostra autem conversatio in caelis est unde etiam salvatorem expectamus Dominum Iesum Christum
21 qui reformabit corpus humilitatis nostrae configuratum corpori claritatis suae secundum operationem qua possit etiam subicere sibi omnia.

PAUL TO THE PHILIPPIANS CHAPTER 4

1 itaque fratres mei carissimi et desiderantissimi gaudium meum et corona mea sic state in Domino carissimi
2 Euhodiam rogo et Syntychen deprecor id ipsum sapere in Domino
3 etiam rogo et te germane conpar adiuva illas quae mecum laboraverunt in evangelio cum Clemente et ceteris adiutoribus meis quorum nomina sunt in libro vitae
4 gaudete in Domino semper iterum dico gaudete

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5 modestia vestra nota sit omnibus hominibus Dominus prope
6 nihil solliciti sitis sed in omni oratione et obsecratione cum gratiarum actione petitiones vestrae innotescant apud Deum
7 et pax Dei quae exsuperat omnem sensum custodiat corda vestra et intellegentias vestras in Christo Iesu
8 de cetero fratres quaecumque sunt vera quaecumque pudica quaecumque iusta quaecumque sancta quaecumque amabilia quaecumque bonae famae si qua virtus si qua laus haec cogitate
9 quae et didicistis et accepistis et audistis et vidistis in me haec agite et Deus pacis erit vobiscum
10 gavisus sum autem in Domino vehementer quoniam tandem aliquando refloruistis pro me sentire sicut et sentiebatis occupati autem eratis
11 non quasi propter penuriam dico ego enim didici in quibus sum sufficiens esse
12 scio et humiliari scio et abundare ubique et in omnibus institutus sum et satiari et esurire et abundare et penuriam pati
13 omnia possum in eo qui me confortat
14 verumtamen bene fecistis communicantes tribulationi meae
15 scitis autem et vos Philippenses quod in principio evangelii quando profectus sum a Macedonia nulla mihi ecclesia communicavit in ratione dati et accepti nisi vos soli
16 quia et Thessalonicam et semel et bis in usum mihi misistis
17 non quia quaero datum sed requiro fructum abundantem in rationem vestram
18 habeo autem omnia et abundo repletus sum acceptis ab Epafrodito quae misistis odorem suavitatis hostiam acceptam placentem Deo
19 Deus autem meus impleat omne desiderium vestrum secundum divitias suas in gloria in Christo Iesu
20 Deo autem et Patri nostro gloria in saecula saeculorum amen
21 salutate omnem sanctum in Christo Iesu salutant vos qui mecum sunt fratres
22 salutant vos omnes sancti maxime autem qui de Caesaris domo sunt
23 gratia Domini Iesu Christi cum spiritu vestro amen.
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THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

or Paul to the citizens of Colossea,
or just Colossians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 50-80 A.D.

(Several scholars dispute the authenticity of Colossians. Created 50-80 AD. Probably about 60 percent of critical scholarship holds that Paul did not write the letter but one of his disciples. Of these arguments, the strongest ones are those that maintain that Colossians shows a more developed theology in its christology, ecclesiology, and eschatology.)

The Epistle of Paul to the Colossians, (or simply Colossians), is the twelfth book of the New Testament. It was written, according to the text, by Saul of Tarsos (Paul the Apostle) and Timothy to the Church in Colossae, a small Phrygian city near Laodicea and approximately 100 miles (160 km) from Ephesus in Asia Minor.

Scholars have increasingly questioned Paul's authorship and attributed the letter to an early follower instead. The authenticity of the letter, however, has been defended with equal strength. If Paul was the author, he probably used an amanuensis, or secretary, in writing the letter (Col 4:18), possibly Timothy.

The letter's authors claim to be Paul and Timothy, but authorship began to be authoritatively questioned during the 19th century.

However, as with several epistles attributed to Paul, critical scholarship disputes this claim. One ground is that the epistle's language doesn't seem to match Paul's, with 48 words appearing in Colossians that are found nowhere else in his writings and 33 of which occur nowhere else in the New Testament. A second ground is that the epistle features a strong use of liturgical-hymnic style which appears nowhere else in Paul's work to the same extent. A third is that the epistle's themes related to Christ, eschatology and the church seem to have no parallel in Paul's undisputed works.

Members of the congregation at Colossae may have been incorporating pagan elements into their practice, including worship of elemental spirits. The Epistle to the Colossians declares Christ's supremacy over the entire created universe and exhorts Christians to lead godly lives. The letter consists of two parts: first a doctrinal section, then a second regarding conduct. Those who believe that the impetus of the letter was a growing heresy in the church see both sections of the letter as opposing false teachers who have been spreading error in the congregation. Others see both sections of the letter as primarily encouragement and edification for a developing church.

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Outline

1. Introduction (1:1–14)
A. Greetings (1:1–2)
B. Thanksgiving (1:3–8)
C. Prayer (1:9–14)
2. The Supremacy of Christ (1:15–23)
3. Paul's Labor for the Church (1:24–2:7)
A. A Ministry for the Sake of the Church (1:24–2:7)
B. A Concern for the Spiritual Welfare of His Readers (2:1–7)
4. Freedom from Human Regulations through Life with Christ (2:8–23)
A. Warning to Guard against the False Teachers (2:8–15)
B. Pleas to Reject the False Teachers (2:16–19)
C. An Analysis of the Heresy (2:20–23)
5. Rules for Holy Living (3:1–4:6)
A. The Old Self and the New Self (3:1–17)
B. Rules for Christian Households (3:18–4:1)
C. Further Instructions (4:2–6)
6. Final Greetings (4:7–18).)

EPISTOLA BEATI PAULI APOSTOLI
AD COLOSSENSES
PAUL TO THE COLOSSIANS CHAPTER 1

(Colossae, or Kolossai, a city in the Asia Minor province of Greater Phrygia, 220 km east of Ephesus, had been converted to Christianity by Paul's disciple Epaphras at the time Paul was staying in Ephesus. The apostle himself had never been there (Col. 2:1); however, he showed keen interest in his disciple's foundation.)

1 Paulus apostolus Christi Iesu per voluntatem Dei et Timotheus frater
2 his qui sunt Colossis sanctis et fidelibus fratribus in Christo Iesu gratia vobis et pax a Deo Patre nostro
3 gratias agimus Deo et Patri Domini nostri Iesu Christi semper pro vobis orantes
4 audientes fidem vestram in Christo Iesu et dilectionem quam habetis in sanctos omnes
5 propter spem quae reposita est vobis in caelis quam audistis in verbo veritatis evangelii
6 quod pervenit ad vos sicut et in universo mundo est et fructificat et crescit sicut in vobis ex ea die qua audistis et cognovistis gratiam Dei in veritate
7 sicut didicistis ab Epaphra carissimo conservo nostro qui est fidelis pro vobis minister Christi Iesu
8 qui etiam manifestavit nobis dilectionem vestram in Spiritu
9 ideo et nos ex qua die audivimus non cessamus pro vobis orantes et postulantes ut impleamini agnitione voluntatis eius in omni sapientia et intellectu spiritali
10 ut ambuletis digne Deo per omnia placentes in omni opere bono fructificantes et crescentes in scientia Dei
11 in omni virtute confortati secundum potentiam claritatis eius in omni patientia et longanimitate cum gaudio
12 gratias agentes Patri qui dignos nos fecit in partem sortis sanctorum in lumine
13 qui eripuit nos de potestate tenebrarum et transtulit in regnum Filii dilectionis suae
14 in quo habemus redemptionem remissionem peccatorum
15 qui est imago Dei invisibilis primogenitus omnis creaturae
16 quia in ipso condita sunt universa in caelis et in terra visibilia et invisibilia sive throni sive dominationes sive principatus sive potestates omnia per ipsum et in ipso creata sunt
17 et ipse est ante omnes et omnia in ipso constant
18 et ipse est caput corporis ecclesiae qui est principium primogenitus ex mortuis ut sit in omnibus ipse primatum tenens
19 quia in ipso conplacuit omnem plenitudinem habitare
20 et per eum reconciliare omnia in ipsum pacificans per sanguinem crucis eius sive quae in terris sive quae in caelis sunt
21 et vos cum essetis aliquando alienati et inimici sensu in operibus malis
22 nunc autem reconciliavit in corpore carnis eius per mortem exhibere vos sanctos et inmaculatos et inreprehensibiles coram ipso
23 si tamen permanetis in fide fundati et stabiles et inmobiles ab spe evangelii quod audistis quod praedicatum est in universa creatura quae sub caelo est cuius factus sum ego Paulus minister
24 qui nunc gaudeo in passionibus pro vobis et adimpleo ea quae desunt passionum Christi in carne mea pro corpore eius quod est ecclesia
25 cuius factus sum ego minister secundum dispensationem Dei quae data est mihi in vos ut impleam verbum Dei
26 mysterium quod absconditum fuit a saeculis et generationibus nunc autem manifestatum est sanctis eius
27 quibus voluit Deus notas facere divitias gloriae sacramenti huius in gentibus quod est Christus in vobis spes gloriae
28 quem nos adnuntiamus corripientes omnem hominem et docentes omnem hominem in omni sapientia ut exhibeamus omnem hominem perfectum in Christo Iesu
29 in quo et laboro certando secundum operationem eius quam operatur in me in virtute.

PAUL TO THE COLOSSIANS CHAPTER 2

1 volo enim vos scire qualem sollicitudinem habeam pro vobis et pro his qui sunt Laodiciae et quicumque non viderunt faciem meam in carne
2 ut consolentur corda ipsorum instructi in caritate et in omnes divitias plenitudinis intellectus in agnitionem mysterii Dei Patris Christi Iesu
3 in quo sunt omnes thesauri sapientiae et scientiae absconditi
4 hoc autem dico ut nemo vos decipiat in subtilitate sermonum

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5 nam et si corpore absens sum sed spiritu vobiscum sum gaudens et videns ordinem vestrum et firmamentum eius quae in Christo est fidei vestrae
6 sicut ergo accepistis Christum Iesum Dominum in ipso ambulate
7 radicati et superaedificati in ipso et confirmati fide sicut et didicistis abundantes in gratiarum actione
8 videte ne quis vos decipiat per philosophiam et inanem fallaciam secundum traditionem hominum secundum elementa mundi et non secundum Christum
9 quia in ipso inhabitat omnis plenitudo divinitatis corporaliter
10 et estis in illo repleti qui est caput omnis principatus et potestatis
11 in quo et circumcisi estis circumcisione non manufacta in expoliatione corporis carnis in circumcisione Christi
12 consepulti ei in baptismo in quo et resurrexistis per fidem operationis Dei qui suscitavit illum a mortuis
13 et vos cum mortui essetis in delictis et praeputio carnis vestrae convivificavit cum illo donans vobis omnia delicta
14 delens quod adversum nos erat chirografum decretis quod erat contrarium nobis et ipsum tulit de medio adfigens illud cruci
15 expolians principatus et potestates traduxit palam triumphans illos in semet ipso
16 nemo ergo vos iudicet in cibo aut in potu aut in parte diei festi aut neomeniae aut sabbatorum
17 quae sunt umbra futurorum corpus autem Christi
18 nemo vos seducat volens in humilitate et religione angelorum quae non vidit ambulans frustra inflatus sensu carnis suae
19 et non tenens caput ex quo totum corpus per nexus et coniunctiones subministratum et constructum crescit in augmentum Dei
20 si mortui estis cum Christo ab elementis mundi quid adhuc tamquam viventes in mundo decernitis
21 ne tetigeris neque gustaveris neque contrectaveris
22 quae sunt omnia in interitu ipso usu secundum praecepta et doctrinas hominum
23 quae sunt rationem quidem habentia sapientiae in superstitione et humilitate et ad non parcendum corpori non in honore aliquo ad saturitatem carnis.

PAUL TO THE COLOSSIANS CHAPTER 3

1 igitur si conresurrexistis Christo quae sursum sunt quaerite ubi Christus est in dextera Dei sedens
2 quae sursum sunt sapite non quae supra terram
3 mortui enim estis et vita vestra abscondita est cum Christo in Deo
4 cum Christus apparuerit vita vestra tunc et vos apparebitis cum ipso in gloria
5 mortificate ergo membra vestra quae sunt super terram fornicationem inmunditiam libidinem concupiscentiam malam et avaritiam quae est simulacrorum servitus
6 propter quae venit ira Dei super filios incredulitatis
7 in quibus et vos ambulastis aliquando cum viveretis in illis
8 nunc autem deponite et vos omnia iram indignationem malitiam blasphemiam turpem sermonem de ore vestro
9 nolite mentiri invicem expoliantes vos veterem hominem cum actibus eius
10 et induentes novum eum qui renovatur in agnitionem secundum imaginem eius qui creavit eum
11 ubi non est gentilis et Iudaeus circumcisio et praeputium barbarus et Scytha servus et liber sed omnia et in omnibus Christus
12 induite vos ergo sicut electi Dei sancti et dilecti viscera misericordiae benignitatem humilitatem modestiam patientiam
13 subportantes invicem et donantes vobis ipsis si quis adversus aliquem habet querellam sicut et Dominus donavit vobis ita et vos
14 super omnia autem haec caritatem quod est vinculum perfectionis
15 et pax Christi exultet in cordibus vestris in qua et vocati estis in uno corpore et grati estote
16 verbum Christi habitet in vobis abundanter in omni sapientia docentes et commonentes vosmet ipsos psalmis hymnis canticis spiritalibus in gratia cantantes in cordibus vestris Deo
17 omne quodcumque facitis in verbo aut in opere omnia in nomine Domini Iesu gratias agentes Deo et Patri per ipsum
18 mulieres subditae estote viris sicut oportet in Domino
19 viri diligite uxores et nolite amari esse ad illas
20 filii oboedite parentibus per omnia hoc enim placitum est in Domino
21 patres nolite ad indignationem provocare filios vestros ut non pusillo animo fiant
22 servi oboedite per omnia dominis carnalibus non ad oculum servientes quasi hominibus placentes sed in simplicitate cordis timentes Dominum
23 quodcumque facitis ex animo operamini sicut Domino et non hominibus
24 scientes quod a Domino accipietis retributionem hereditatis Domino Christo servite
25 qui enim iniuriam facit recipiet id quod inique gessit et non est personarum acceptio.

PAUL TO THE COLOSSIANS CHAPTER 4

1 domini quod iustum est et aequum servis praestate scientes quoniam et vos Dominum habetis in caelo
2 orationi instate vigilantes in ea in gratiarum actione
3 orantes simul et pro nobis ut Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi propter quod etiam vinctus sum
4 ut manifestem illud ita ut oportet me loqui
5 in sapientia ambulate ad eos qui foris sunt tempus redimentes
6 sermo vester semper in gratia sale sit conditus ut sciatis quomodo oporteat vos unicuique respondere

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7 quae circa me sunt omnia vobis nota faciet Tychicus carissimus frater et fidelis minister et conservus in Domino
8 quem misi ad vos ad hoc ipsum ut cognoscat quae circa vos sunt et consoletur corda vestra
9 cum Onesimo carissimo et fideli fratre qui est ex vobis omnia quae hic aguntur nota facient vobis
10 salutat vos Aristarchus concaptivus meus et Marcus consobrinus Barnabae de quo accepistis mandata si venerit ad vos excipite illum
11 et Iesus qui dicitur Iustus qui sunt ex circumcisione hii soli sunt adiutores in regno Dei qui mihi fuerunt solacio
12 salutat vos Epaphras qui ex vobis est servus Christi Iesu semper sollicitus pro vobis in orationibus ut stetis perfecti et pleni in omni voluntate Dei
13 testimonium enim illi perhibeo quod habet multum laborem pro vobis et pro his qui sunt Laodiciae et qui Hierapoli
14 salutat vos Lucas medicus carissimus et Demas
15 salutate fratres qui sunt Laodiciae et Nympham et quae in domo eius est ecclesiam
16 et cum lecta fuerit apud vos epistula facite ut et in Laodicensium ecclesia legatur et eam quae Laodicensium est vos legatis
17 et dicite Archippo vide ministerium quod accepisti in Domino ut illud impleas
18 salutatio mea manu Pauli memores estote vinculorum meorum gratia vobiscum amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 1 Thessalonians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The epistle to the Thessalonians is certainly one of the most ancient Christian documents in existence. It is typically dated c. 50/51 AD. It is universally assented to be an authentic letter of Paul. Thessalonika was the capital of the province of Macedonia and a large seaport. The letter is thought to have been written by Paul from Corinth a few months after founding a congregation there.)

The First Epistle to the Thessalonians, commonly referred to as First Thessalonians or 1 Thessalonians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the "Apostle"), and is addressed to the church in Thessalonica, in modern-day Greece. It is likely the first of Paul's letters, probably written by the end of 52 AD (however, some scholars believe the Epistle to Galatians may have been written at an earlier date: 48 AD).

For the most part, the letter is personal in nature, with only the final two chapters spent addressing issues of doctrine, almost as an aside. Paul's main purpose in writing is to encourage and reassure the Christians there. Paul urges them to go on working quietly while waiting in hope for the return of Christ. Unlike all subsequent Pauline epistles, 1 Thessalonians does not focus on justification by faith or questions of Jewish–Gentile relations, themes that are covered in all other letters. Many scholars see this as an indication that this letter was written before the Epistle to the Galatians, where Paul's positions on these matters were formed and elucidated.

The majority of New Testament scholars hold 1 Thessalonians to be authentic. 1 Thessalonians matches other accepted Pauline letters, both in style and in content, and its authorship is also affirmed by 2 Thessalonians.

1 Thessalonians 2:13–16 have often been regarded as a post-Pauline interpolation. The following arguments have been based on the content:

It is perceived to be theologically incompatible with Paul's other epistles: elsewhere Paul attributed Jesus's death to the "rulers of this age" (1 Cor 2:8) rather than to the Jews, and elsewhere Paul writes that the Jews have not been abandoned by God, for "all Israel will be saved" (Rom 11:26); According to 1 Thes 1:10, the wrath of God is still to come; it is not something that has already shown itself.

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There were no extensive historical persecutions of Christians by Jews in Palestine prior to the first Jewish war.

The use of the concept of imitation in 1 Thes. 2.14 is singular.

The aorist eftasen ("has overtaken") refers to the destruction of Jerusalem.

The syntax of 1 Thes. 2:13–16 deviates significantly from that of the surrounding context.

It is also sometimes suggested that 1 Thes. 5:1–11 is a post-Pauline insertion that has many features of Lukan language and theology that serves as an apologetic correction to Paul's imminent expectation of the Second Coming in 1 Thes. 4:13–18.)

EPISTOLA BEATI PAULI APOSTOLI
AD THESSALONICENSES PRIMA
1 PAUL TO THE TESSALONIANS CHAPTER 1

1 Paulus et Silvanus et Timotheus ecclesiae Thessalonicensium in Deo Patre et Domino Iesu Christo gratia vobis et pax

2 gratias agimus Deo semper pro omnibus vobis memoriam facientes in orationibus nostris sine intermissione

3 memores operis fidei vestrae et laboris et caritatis et sustinentiae spei Domini nostri Iesu Christi ante Deum et Patrem nostrum

4 scientes fratres dilecti a Deo electionem vestram

5 quia evangelium nostrum non fuit ad vos in sermone tantum sed et in virtute et in Spiritu Sancto et in plenitudine multa sicut scitis quales fuerimus vobis propter vos

6 et vos imitatores nostri facti estis et Domini excipientes verbum in tribulatione multa cum gaudio Spiritus Sancti

7 ita ut facti sitis forma omnibus credentibus in Macedonia et in Achaia

8 a vobis enim diffamatus est sermo Domini non solum in Macedonia et in Achaia sed in omni loco fides vestra quae est ad Deum profecta est ita ut non sit nobis necesse quicquam loqui

9 ipsi enim de nobis adnuntiant qualem introitum habuerimus ad vos et quomodo conversi estis ad Deum a simulacris servire Deo vivo et vero

10 et expectare Filium eius de caelis quem suscitavit ex mortuis Iesum qui eripuit nos ab ira ventura.

1 PAUL TO THE TESSALONIANS CHAPTER 2

1 nam ipsi scitis fratres introitum nostrum ad vos quia non inanis fuit

2 sed ante passi et contumeliis affecti sicut scitis in Philippis fiduciam habuimus in Deo nostro loqui ad vos evangelium Dei in multa sollicitudine

3 exhortatio enim nostra non de errore neque de inmunditia neque in dolo

4 sed sicut probati sumus a Deo ut crederetur nobis evangelium ita loquimur non quasi hominibus placentes sed Deo qui probat corda nostra

5 neque enim aliquando fuimus in sermone adulationis sicut scitis neque in occasione avaritiae Deus testis est

6 nec quaerentes ab hominibus gloriam neque a vobis neque ab aliis

7 cum possimus oneri esse ut Christi apostoli sed facti sumus lenes in medio vestrum tamquam si nutrix foveat filios suos

8 ita desiderantes vos cupide volebamus tradere vobis non solum evangelium Dei sed etiam animas nostras quoniam carissimi nobis facti estis

9 memores enim estis fratres laborem nostrum et fatigationem nocte et die operantes ne quem vestrum gravaremus praedicavimus in vobis evangelium Dei

10 vos testes estis et Deus quam sancte et iuste et sine querella vobis qui credidistis fuimus

11 sicut scitis qualiter unumquemque vestrum tamquam pater filios suos

12 deprecantes vos et consolantes testificati sumus ut ambularetis digne Deo qui vocavit vos in suum regnum et gloriam

13 ideo et nos gratias agimus Deo sine intermissione quoniam cum accepissetis a nobis verbum auditus Dei accepistis non ut verbum hominum sed sicut est vere verbum Dei qui operatur in vobis qui credidistis

14 vos enim imitatores facti estis fratres ecclesiarum Dei quae sunt in Iudaea in Christo Iesu quia eadem passi estis et vos a contribulibus vestris sicut et ipsi a Iudaeis

15 qui et Dominum occiderunt Iesum et prophetas et nos persecuti sunt et Deo non placent et omnibus hominibus adversantur

16 prohibentes nos gentibus loqui ut salvae fiant ut impleant peccata sua semper praevenit autem ira Dei super illos usque in finem

17 nos autem fratres desolati a vobis ad tempus horae aspectu non corde abundantius festinavimus faciem vestram videre cum multo desiderio

18 quoniam voluimus venire ad vos ego quidem Paulus et semel et iterum et inpedivit nos Satanas

19 quae est enim nostra spes aut gaudium aut corona gloriae nonne vos ante Dominum nostrum Iesum estis in adventu eius

20 vos enim estis gloria nostra et gaudium.

1 PAUL TO THE TESSALONIANS CHAPTER 3

1 propter quod non sustinentes amplius placuit nobis remanere Athenis solis

2 et misimus Timotheum fratrem nostrum et ministrum Dei in evangelio Christi ad confirmandos vos et exhortandos pro fide vestra

3 ut nemo moveatur in tribulationibus istis ipsi enim scitis quod in hoc positi sumus

4 nam et cum apud vos essemus praedicebamus vobis passuros nos tribulationes sicut et factum est et scitis

5 propterea et ego amplius non sustinens misi ad cognoscendam fidem vestram ne forte temptaverit vos is qui temptat et inanis fiat labor noster

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6 nunc autem veniente Timotheo ad nos a vobis et adnuntiante nobis fidem et caritatem vestram et quia memoriam nostri habetis bonam semper desiderantes nos videre sicut nos quoque vos
7 ideo consolati sumus fratres in vobis in omni necessitate et tribulatione nostra per vestram fidem
8 quoniam nunc vivimus si vos statis in Domino
9 quam enim gratiarum actionem possumus Deo retribuere pro vobis in omni gaudio quo gaudemus propter vos ante Deum nostrum
10 nocte et die abundantius orantes ut videamus faciem vestram et conpleamus ea quae desunt fidei vestrae
11 ipse autem Deus et Pater noster et Dominus Iesus dirigat viam nostram ad vos
12 vos autem Dominus multiplicet et abundare faciat caritatem in invicem et in omnes quemadmodum et nos in vobis
13 ad confirmanda corda vestra sine querella in sanctitate ante Deum et Patrem nostrum in adventu Domini nostri Iesu cum omnibus sanctis eius amen.

1 PAUL TO THE TESSALONIANS CHAPTER 4

1 de cetero ergo fratres rogamus vos et obsecramus in Domino Iesu ut quemadmodum accepistis a nobis quomodo vos oporteat ambulare et placere Deo sicut et ambulatis ut abundetis magis
2 scitis enim quae praecepta dederimus vobis per Dominum Iesum
3 haec est enim voluntas Dei sanctificatio vestra
4 ut abstineatis vos a fornicatione ut sciat unusquisque vestrum suum vas possidere in sanctificatione et honore
5 non in passione desiderii sicut et gentes quae ignorant Deum
6 ut ne quis supergrediatur neque circumveniat in negotio fratrem suum quoniam vindex est Dominus de his omnibus sicut et praediximus vobis et testificati sumus
7 non enim vocavit nos Deus in inmunditia sed in sanctificatione
8 itaque qui spernit non hominem spernit sed Deum qui etiam dedit Spiritum suum Sanctum in vobis
9 de caritate autem fraternitatis non necesse habemus scribere vobis ipsi enim vos a Deo didicistis ut diligatis invicem
10 etenim facitis illud in omnes fratres in universa Macedonia rogamus autem vos fratres ut abundetis magis
11 et operam detis ut quieti sitis et ut vestrum negotium agatis et operemini manibus vestris sicut praecepimus vobis
12 et ut honeste ambuletis ad eos qui foris sunt et nullius aliquid desideretis
13 nolumus autem vos ignorare fratres de dormientibus ut non contristemini sicut et ceteri qui spem non habent
14 si enim credimus quod Iesus mortuus est et resurrexit ita et Deus eos qui dormierunt per Iesum adducet cum eo
15 hoc enim vobis dicimus in verbo Domini quia nos qui vivimus qui residui sumus in adventum Domini non praeveniemus eos qui dormierunt
16 quoniam ipse Dominus in iussu et in voce archangeli et in tuba Dei descendet de caelo et mortui qui in Christo sunt resurgent primi
17 deinde nos qui vivimus qui relinquimur simul rapiemur cum illis in nubibus obviam Domino in aera et sic semper cum Domino erimus
18 itaque consolamini invicem in verbis istis.

1 PAUL TO THE TESSALONIANS CHAPTER 5

1 de temporibus autem et momentis fratres non indigetis ut scribamus vobis
2 ipsi enim diligenter scitis quia dies Domini sicut fur in nocte ita veniet
3 cum enim dixerint pax et securitas tunc repentinus eis superveniet interitus sicut dolor in utero habenti et non effugient
4 vos autem fratres non estis in tenebris ut vos dies ille tamquam fur conprehendat
5 omnes enim vos filii lucis estis et filii diei non sumus noctis neque tenebrarum
6 igitur non dormiamus sicut ceteri sed vigilemus et sobrii simus
7 qui enim dormiunt nocte dormiunt et qui ebrii sunt nocte ebrii sunt
8 nos autem qui diei sumus sobrii simus induti loricam fidei et caritatis et galeam spem salutis
9 quoniam non posuit nos Deus in iram sed in adquisitionem salutis per Dominum nostrum Iesum Christum
10 qui mortuus est pro nobis ut sive vigilemus sive dormiamus simul cum illo vivamus
11 propter quod consolamini invicem et aedificate alterutrum sicut et facitis
12 rogamus autem vos fratres ut noveritis eos qui laborant inter vos et praesunt vobis in Domino et monent vos
13 ut habeatis illos abundantius in caritate propter opus illorum pacem habete cum eis
14 rogamus autem vos fratres corripite inquietos consolamini pusillianimes suscipite infirmos patientes estote ad omnes
15 videte ne quis malum pro malo alicui reddat sed semper quod bonum est sectamini et in invicem et in omnes
16 semper gaudete
17 sine intermissione orate
18 in omnibus gratias agite haec enim voluntas Dei est in Christo Iesu in omnibus vobis
19 Spiritum nolite extinguere
20 prophetias nolite spernere
21 omnia autem probate quod bonum est tenete
22 ab omni specie mala abstinete vos
23 ipse autem Deus pacis sanctificet vos per omnia et integer spiritus vester et anima et corpus sine querella in adventu Domini nostri Iesu Christi servetur

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24 fidelis est qui vocavit vos qui etiam faciet
25 fratres orate pro nobis
26 salutate fratres omnes in osculo sancto
27 adiuro vos per Dominum ut legatur epistula omnibus sanctis fratribus
28 gratia Domini nostri Iesu Christi vobiscum amen.
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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 2 Thessalonians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: c. 49–51 / 80–115 A.D.

(The Second Epistle to the Thessalonians, commonly referred to as Second Thessalonians or 2 Thessalonians is a book from the New Testament of the Christian Bible. It is traditionally attributed to Paul the Apostle, with Timothy as a co-author. Modern biblical scholarship is divided on whether the epistle was written by Paul; many scholars reject its authenticity based on what they see as differences in style and theology between this and the First Epistle to the Thessalonians.

Scholars who support its authenticity view it as having been written around 51–52 AD, shortly after the First Epistle. Those who see it as a later composition assign a date of around 80–115 AD.

The authenticity of this epistle is still in widespread dispute. If we only possessed Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians is put alongside First Thessalonians then doubts appear. There is a great dissimilarity between the two; this is not only one of words, small phrases and concepts but extends to the total structure of the two letters which is in addition different from what is taken to be the standard Pauline form. At the same time the second letter is alleged to be less intimate and personal in tone than the first, and in some of its teaching, particularly in relation to eschatology, to conflict with the first.

The first part of the letter praises this church for keeping their faith even though others were against them. The letter has a whole chapter mainly about the Second Coming of Christ. Someone had told the Thessalonians that Christ had already returned. Paul says this is not true. (chapter 2, verses 1 to 12), He tells the Thessalonians that a great tribulation (time of trouble) must occur before Christ's return. Since this has not yet happened, Christ cannot have returned yet. He then gives thanks that his readers were chosen by God for salvation and saved by His grace through faith, and so would not be deceived by false teachings. (Chapter 2, verses 13 and14)

The letter then tells the Thessalonian church to stand firm in their faith, and to "keep away from every brother who leads an unruly(evil) life and not according to the tradition which you received from us... do not associate (stay) with him, so that he will be put to shame. Yet do not regard him

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as an enemy, but admonish him as a brother" (Chapter 3, verses 6,7, 14 and 15).)

EPISTOLA BEATI PAULI APOSTOLI
AD THESSALONICENSES SECUNDA
2 PAUL TO THE TESSALONIANS CHAPTER 1

1 Paulus et Silvanus et Timotheus ecclesiae Thessalonicensium in Deo Patre nostro et Domino Iesu Christo

2 gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

3 gratias agere debemus Deo semper pro vobis fratres ita ut dignum est quoniam supercrescit fides vestra et abundat caritas uniuscuiusque omnium vestrum in invicem

4 ita ut et nos ipsi in vobis gloriemur in ecclesiis Dei pro patientia vestra et fide in omnibus persecutionibus vestris et tribulationibus quas sustinetis

5 in exemplum iusti iudicii Dei ut digni habeamini regno Dei pro quo et patimini

6 si tamen iustum est apud Deum retribuere tribulationem his qui vos tribulant

7 et vobis qui tribulamini requiem nobiscum in revelatione Domini Iesu de caelo cum angelis virtutis eius

8 in flamma ignis dantis vindictam his qui non noverunt Deum et qui non oboediunt evangelio Domini nostri Iesu

9 qui poenas dabunt in interitu aeternas a facie Domini et a gloria virtutis eius

10 cum venerit glorificari in sanctis suis et admirabilis fieri in omnibus qui crediderunt quia creditum est testimonium nostrum super vos in die illo

11 in quo etiam oramus semper pro vobis ut dignetur vos vocatione sua Deus et impleat omnem voluntatem bonitatis et opus fidei in virtute

12 ut clarificetur nomen Domini nostri Iesu Christi in vobis et vos in illo secundum gratiam Dei nostri et Domini Iesu Christi.

2 PAUL TO THE TESSALONIANS CHAPTER 2

1 rogamus autem vos fratres per adventum Domini nostri Iesu Christi et nostrae congregationis in ipsum

2 ut non cito moveamini a sensu neque terreamini neque per spiritum neque per sermonem neque per epistulam tamquam per nos quasi instet dies Domini

3 ne quis vos seducat ullo modo quoniam nisi venerit discessio primum et revelatus fuerit homo peccati filius perditionis

4 qui adversatur et extollitur supra omne quod dicitur Deus aut quod colitur ita ut in templo Dei sedeat ostendens se quia sit Deus

5 non retinetis quod cum adhuc essem apud vos haec dicebam vobis

6 et nunc quid detineat scitis ut reveletur in suo tempore

7 nam mysterium iam operatur iniquitatis tantum ut qui tenet nunc donec de medio fiat

8 et tunc revelabitur ille iniquus quem Dominus Iesus interficiet spiritu oris sui et destruet inlustratione adventus sui

9 eum cuius est adventus secundum operationem Satanae in omni virtute et signis et prodigiis mendacibus

10 et in omni seductione iniquitatis his qui pereunt eo quod caritatem veritatis non receperunt ut salvi fierent

11 ideo mittit illis Deus operationem erroris ut credant mendacio

12 ut iudicentur omnes qui non crediderunt veritati sed consenserunt iniquitati

13 nos autem debemus gratias agere Deo semper pro vobis fratres dilecti a Deo quod elegerit nos Deus primitias in salutem in sanctificatione Spiritus et fide veritatis

14 ad quod et vocavit vos per evangelium nostrum in adquisitionem gloriae Domini nostri Iesu Christi

15 itaque fratres state et tenete traditiones quas didicistis sive per sermonem sive per epistulam nostram

16 ipse autem Dominus noster Iesus Christus et Deus et Pater noster qui dilexit nos et dedit consolationem aeternam et spem bonam in gratia

17 exhortetur corda vestra et confirmet in omni opere et sermone bono.

2 PAUL TO THE TESSALONIANS CHAPTER 3

1 de cetero fratres orate pro nobis ut sermo Domini currat et clarificetur sicut et apud vos

2 et ut liberemur ab inportunis et malis hominibus non enim omnium est fides

3 fidelis autem Dominus est qui confirmabit vos et custodiet a malo

4 confidimus autem de vobis in Domino quoniam quae praecipimus et facitis et facietis

5 Dominus autem dirigat corda vestra in caritate Dei et patientia Christi

6 denuntiamus autem vobis fratres in nomine Domini nostri Iesu Christi ut subtrahatis vos ab omni fratre ambulante inordinate et non secundum traditionem quam acceperunt a nobis

7 ipsi enim scitis quemadmodum oporteat imitari nos quoniam non inquieti fuimus inter vos

8 neque gratis panem manducavimus ab aliquo sed in labore et fatigatione nocte et die operantes ne quem vestrum gravaremus

9 non quasi non habuerimus potestatem sed ut nosmet ipsos formam daremus vobis ad imitandum nos

10 nam et cum essemus apud vos hoc denuntiabamus vobis quoniam si quis non vult operari nec manducet

11 audimus enim inter vos quosdam ambulare inquiete nihil operantes sed curiose agentes

12 his autem qui eiusmodi sunt denuntiamus et obsecramus in Domino Iesu Christo ut cum silentio operantes suum panem manducent

13 vos autem fratres nolite deficere benefacientes

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14 quod si quis non oboedit verbo nostro per epistulam hunc notate et non commisceamini cum illo ut confundatur
15 et nolite quasi inimicum existimare sed corripite ut fratrem
16 ipse autem Dominus pacis det vobis pacem sempiternam in omni loco Dominus cum omnibus vobis
17 salutatio mea manu Pauli quod est signum in omni epistula ita scribo
18 gratia Domini nostri Iesu Christi cum omnibus vobis amen.
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THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or First Timothy, or just 1 Timothy
or: The First Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The First Epistle of Paul to Timothy is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Apostle Paul, consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

The letter is perhaps from the late 1st century or first half of the 2nd century AD. The earliest text of 1 Timothy has been found on the Oxyrhynchus Papyrus 5259. It comes from a leaf of a codex which is dated to the 3rd century

This historical relationship between Paul and Timothy is one of mentorship. Timothy is first mentioned in Acts 16:1. His mother Eunice, and his grandmother, Lois, are mentioned in 2 Timothy 1:5. All that we know of his father is that he was a Greek, not a Jew (Acts 16:1).)

The First Epistle of Paul to Timothy, usually referred to simply as First Timothy and often written 1 Timothy, is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Saul of Tarsos (Apostle Paul), consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

These counsels include instructions on the organisation of the Church and the responsibilities resting on certain groups of leaders therein as well as exhortations to faithfulness in maintaining the truth amid surrounding errors. In fact what we here before us is a blueprint for an early Book of Law.

Modern scholars generally place its composition some time in the late 1st century or first half of the 2nd century AD, with a wide margin of uncertainty. The text seems to be contending against nascent Gnosticism (1 Timothy 1:4, 1 Timothy 4:3), which would suggest a later date due to Gnosticism developing primarily in the latter 1st century. The term Gnosis ("knowledge") itself occurs in 1 Timothy 6:20. If the parallels between 1 Timothy and Polycarp's epistle are understood as a literary dependence by the latter on the former, as is generally accepted, this would constitute a terminus ante quem of 130–155 AD. However, Irenaeus (writing c. 180 AD) is the earliest author to clearly and unequivocally describe the Pastorals. The earliest known writing of 1 Timothy has been found on Oxyrhynchus

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Papyrus 5259, designated P133, in 2017. It comes from a leaf of a codex which is dated to the 3rd century.

The author of this epistle writes to Timothy concerning the organisation of the church and Timothy's own leadership within the body. Major themes include the use of The Law (1 Timothy 1:7–11), warnings against false doctrine such as Encratism, instructions for prayer (1 Timothy 2:1–8), roles of women in the church, qualifications for leaders of the church (1 Timothy 3:1–13), and the treatment of widows, elders, masters, youth, and church members in general (1 Timothy 5:1–5:20).

Outline

1. Salutation (1:1–2)
2. Negative Instructions: Stop the False Teachers (1:3–20)
A. Warning against False Teachers (1:3–11)
1. The Charge to Timothy Stated (1:3)
2. Their Wrong Use of the Law (1:4–7)
3. The Right Use of the Law (1:8–11)
B. Paul's Experience of Grace (1:12–17)
C. The Charge to Timothy Repeated (1:18–20)
3. Positive Instructions: Repair the Church (2:1–6:10)
A. Restoring the Conduct of the Church (2:1–3:16)
1. Instructions on Public Worship (2:1–15)
a. Concerning Prayer (2:1–7)
b. Concerning the Role of Men and Women (2:8–15)
1. Men: Pray in a Holy Manner (2:8)
2. Women: Quiet Conduct (2:9–15)
2. Instructions on Church Leadership (3:1–13)
a. Qualifications of Overseers (Elders) (3:1–7)
b. Qualifications of Deacons (3:8–13)
3. Summary (3:14–16)
a. Conduct of the Church (3:14–15)
b. Hymn to Christ (3:16)
B. Guarding the Truth in the Church (4:1–16)
1. In the Face of Apostasy (4:1–5)
2. Timothy's Personal Responsibilities (4:6–16)
3. Spiritual Exercises (4:7–9)
C. Dealing with Groups in the Church (5:1–6:10)
1. Men and Women, Young and Old (5:1–2)
2. Widows (5:3–16)
a. Older Widows (5:3–10)
b. Younger Widows (5:11–16)
3. Elders (5:17–25)
a. The Reward of Elders (5:17–18)
b. The Reputation of Elders (5:19–20)
1. The Reputation of Elders Protected (5:19)
2. The Sins of Elders Publicly Rebuked (5:20)
c. The Recognition of Prospective Elders (5:21–25)
4. Slaves (6:1–2)
5. False Teachers (6:3–10)
4. Personal Instructions: Pursue Godliness (6:11–21)
A. Fight the Good Fight (6:11–16)
B. A Final Word to the Wealthy (6:17–19)
C. Guard What has been Entrusted (6:20–21).)

EPISTOLA BEATI PAULI APOSTOLI
AD TIMOTHEUM PRIMA

1 PAUL TO TIMOTHY CHAPTER 1

(The two letters to Timothy and the one to Titus describe the tasks and duties of "good shepherds" and are therefore collectively called Pastoral Epistles. According to the decision of a so-called Bible Commission in 1913, the Apostle Paul is to be considered the author of the Pastoral Epistles, and their composition should be sought during Paul's Roman imprisonment. This letter was composed several decades after Paul's death. This shows how useless commissions are, because they fail to understand that with their foolish decisions they are destroying the true historical context and suggesting that nothing was written after Paul. In reality, there was never a gap. The Christian communities flourished and wrote new texts in the name of the ancient apostles and evangelists. Thus, we have the three Pastoral Epistles, the Gospel of John, the texts of Oxyrhynchus, Nag Hammadi, those of Marcion of Sinope, and others. See: The Grand Bible. Christians should prefer reality to empty doctrine if they want a future. Is it not better to know about the continuity of the first Christian communities and their creations?)

1 Paulus apostolus Christi Iesu secundum imperium Dei salvatoris nostri et Christi Iesu spei nostrae

2 Timotheo dilecto filio in fide gratia misericordia pax a Deo Patre et Christo Iesu Domino nostro

3 sicut rogavi te ut remaneres Ephesi cum irem in Macedoniam ut denuntiares quibusdam ne aliter docerent

4 neque intenderent fabulis et genealogiis interminatis quae quaestiones praestant magis quam aedificationem Dei quae est in fide

5 finis autem praecepti est caritas de corde puro et conscientia bona et fide non ficta

6 a quibus quidam aberrantes conversi sunt in vaniloquium

7 volentes esse legis doctores non intellegentes neque quae loquuntur neque de quibus adfirmant

8 scimus autem quia bona est lex si quis ea legitime utatur

9 sciens hoc quia iusto lex non est posita sed iniustis et non subditis impiis et peccatoribus sceleratis et contaminatis patricidis et matricidis homicidis

10 fornicariis masculorum concubitoribus plagiariis mendacibus periuris et si quid aliud sanae doctrinae adversatur

11 quae est secundum evangelium gloriae beati Dei quod creditum est mihi

12 gratias ago ei qui me confortavit Christo Iesu Domino nostro quia fidelem me existimavit ponens in ministerio

13 qui prius fui blasphemus et persecutor et contumeliosus sed misericordiam consecutus sum quia ignorans feci in incredulitate

14 superabundavit autem gratia Domini nostri cum fide et dilectione quae est in Christo Iesu

15 fidelis sermo et omni acceptione dignus quia Christus Iesus venit in mundum peccatores salvos facere quorum primus ego sum

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16 sed ideo misericordiam consecutus sum ut in me primo ostenderet Christus Iesus omnem patientiam ad deformationem eorum qui crediturus sunt illi in vitam aeternam

17 regi autem saeculorum inmortali invisibili soli Deo honor et gloria in saecula saeculorum amen

18 hoc praeceptum commendo tibi fili Timothee secundum praecedentes in te prophetias ut milites in illis bonam militiam

19 habens fidem et bonam conscientiam quam quidam repellentes circa fidem naufragaverunt

20 ex quibus est Hymeneus et Alexander quos tradidi Satanae ut discant non blasphemare.

1 PAUL TO TIMOTHY CHAPTER 2

1 obsecro igitur primo omnium fieri obsecrationes orationes postulationes gratiarum actiones pro omnibus hominibus

2 pro regibus et omnibus qui in sublimitate sunt ut quietam et tranquillam vitam agamus in omni pietate et castitate

3 hoc enim bonum est et acceptum coram salutari nostro Deo

4 qui omnes homines vult salvos fieri et ad agnitionem veritatis venire

5 unus enim Deus unus et mediator Dei et hominum homo Christus Iesus

6 qui dedit redemptionem semet ipsum pro omnibus testimonium temporibus suis

7 in quo positus sum ego praedicator et apostolus veritatem dico non mentior doctor gentium in fide et veritate

8 volo ergo viros orare in omni loco levantes puras manus sine ira et disceptatione

9 similiter et mulieres in habitu ornato cum verecundia et sobrietate ornantes se non in tortis crinibus aut auro aut margaritis vel veste pretiosa

10 sed quod decet mulieres promittentes pietatem per opera bona

11 mulier in silentio discat cum omni subiectione

12 docere autem mulieri non permitto neque dominari in virum sed esse in silentio

13 Adam enim primus formatus est deinde Eva

14 et Adam non est seductus mulier autem seducta in praevaricatione fuit

15 salvabitur autem per filiorum generationem si permanserint in fide et dilectione et sanctificatione cum sobrietate.

1 PAUL TO TIMOTHY CHAPTER 3

1 fidelis sermo si quis episcopatum desiderat bonum opus desiderat

2 oportet ergo episcopum inreprehensibilem esse unius uxoris virum sobrium prudentem ornatum hospitalem doctorem

3 non vinolentum non percussorem sed modestum non litigiosum non cupidum

4 suae domui bene praepositum filios habentem subditos cum omni castitate

5 si quis autem domui suae praeesse nescit quomodo ecclesiae Dei diligentiam habebit

6 non neophytum ne in superbia elatus in iudicium incidat diaboli

7 oportet autem illum et testimonium habere bonum ab his qui foris sunt ut non in obprobrium incidat et laqueum diaboli

8 diaconos similiter pudicos non bilingues non multo vino deditos non turpe lucrum sectantes

9 habentes mysterium fidei in conscientia pura

10 et hii autem probentur primum et sic ministrent nullum crimen habentes

11 mulieres similiter pudicas non detrahentes sobrias fideles in omnibus

12 diacones sint unius uxoris viri qui filiis suis bene praesunt et suis domibus

13 qui enim bene ministraverint gradum sibi bonum adquirent et multam fiduciam in fide quae est in Christo Iesu

14 haec tibi scribo sperans venire ad te cito

15 si autem tardavero ut scias quomodo oporteat te in domo Dei conversari quae est ecclesia Dei vivi columna et firmamentum veritatis

16 et manifeste magnum est pietatis sacramentum quod manifestatum est in carne iustificatum est in spiritu apparuit angelis praedicatum est gentibus creditum est in mundo adsumptum est in gloria.

1 PAUL TO TIMOTHY CHAPTER 4

1 Spiritus autem manifeste dicit quia in novissimis temporibus discedent quidam a fide adtendentes spiritibus erroris et doctrinis daemoniorum

2 in hypocrisi loquentium mendacium et cauteriatam habentium suam conscientiam

3 prohibentium nubere abstinere a cibis quos Deus creavit ad percipiendum cum gratiarum actione fidelibus et his qui cognoverunt veritatem

4 quia omnis creatura Dei bona et nihil reiciendum quod cum gratiarum actione percipitur

5 sanctificatur enim per verbum Dei et orationem

6 haec proponens fratribus bonus eris minister Christi Iesu enutritus verbis fidei et bonae doctrinae quam adsecutus es

7 ineptas autem et aniles fabulas devita exerce te ipsum ad pietatem

8 nam corporalis exercitatio ad modicum utilis est pietas autem ad omnia utilis est promissionem habens vitae quae nunc est et futurae

9 fidelis sermo et omni acceptione dignus

10 in hoc enim laboramus et maledicimur quia speravimus in Deum vivum qui est salvator omnium hominum maxime fidelium

11 praecipe haec et doce

12 nemo adulescentiam tuam contemnat sed exemplum esto fidelium in verbo in conversatione in caritate in fide in castitate

13 dum venio adtende lectioni exhortationi doctrinae

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14 noli neglegere gratiam quae in te est quae data est tibi per prophetiam cum inpositione manuum presbyterii
15 haec meditare in his esto ut profectus tuus manifestus sit omnibus
16 adtende tibi et doctrinae insta in illis hoc enim faciens et te ipsum salvum facies et qui te audiunt.

1 PAUL TO TIMOTHY CHAPTER 5

1 seniorem ne increpaveris sed obsecra ut patrem iuvenes ut fratres
2 anus ut matres iuvenculas ut sorores in omni castitate
3 viduas honora quae vere viduae sunt
4 si qua autem vidua filios aut nepotes habet discant primum domum suam regere et mutuam vicem reddere parentibus hoc enim acceptum est coram Deo
5 quae autem vere vidua est et desolata speravit in Deum et instat obsecrationibus et orationibus nocte ac die
6 nam quae in deliciis est vivens mortua est
7 et hoc praecipe ut inreprehensibiles sint
8 si quis autem suorum et maxime domesticorum curam non habet fidem negavit et est infideli deterior
9 vidua eligatur non minus sexaginta annorum quae fuerit unius viri uxor
10 in operibus bonis testimonium habens si filios educavit si hospitio recepit si sanctorum pedes lavit si tribulationem patientibus subministravit si omne opus bonum subsecuta est
11 adulescentiores autem viduas devita cum enim luxuriatae fuerint in Christo nubere volunt
12 habentes damnationem quia primam fidem irritam fecerunt
13 simul autem et otiosae discunt circumire domos non solum otiosae sed et verbosae et curiosae loquentes quae non oportet
14 volo ergo iuveniores nubere filios procreare matres familias esse nullam occasionem dare adversario maledicti gratia
15 iam enim quaedam conversae sunt retro Satanan
16 si qua fidelis habet viduas subministret illis et non gravetur ecclesia ut his quae vere viduae sunt sufficiat
17 qui bene praesunt presbyteri duplici honore digni habeantur maxime qui laborant in verbo et doctrina
18 dicit enim scriptura non infrenabis os bovi trituranti et dignus operarius mercede sua
19 adversus presbyterum accusationem noli recipere nisi sub duobus et tribus testibus 20 peccantes coram omnibus argue ut et ceteri timorem habeant
21 testor coram Deo et Christo Iesu et electis angelis ut haec custodias sine praeiudicio nihil faciens in aliam partem declinando
22 manus cito nemini inposueris neque communicaveris peccatis alienis te ipsum castum custodi
23 noli adhuc aquam bibere sed vino modico utere propter stomachum tuum et frequentes tuas infirmitates
24 quorundam hominum peccata manifesta sunt praecedentia ad iudicium quosdam autem et subsequuntur
25 similiter et facta bona manifesta sunt et quae aliter se habent abscondi non possunt.

1 PAUL TO TIMOTHY CHAPTER 6

1 quicumque sunt sub iugo servi dominos suos omni honore dignos arbitrentur ne nomen Domini et doctrina blasphemetur
2 qui autem fideles habent dominos non contemnant quia fratres sunt sed magis serviant quia fideles sunt et dilecti qui beneficii participes sunt haec doce et exhortare
3 si quis aliter docet et non adquiescit sanis sermonibus Domini nostri Iesu Christi et ei quae secundum pietatem est doctrinae
4 superbus nihil sciens sed languens circa quaestiones et pugnas verborum ex quibus oriuntur invidiae contentiones blasphemiae suspiciones malae
5 conflictationes hominum mente corruptorum et qui veritate privati sunt existimantium quaestum esse pietatem
6 est autem quaestus magnus pietas cum sufficientia
7 nihil enim intulimus in mundum haut dubium quia nec auferre quid possumus
8 habentes autem alimenta et quibus tegamur his contenti sumus
9 nam qui volunt divites fieri incidunt in temptationem et laqueum et desideria multa inutilia et nociva quae mergunt homines in interitum et perditionem
10 radix enim omnium malorum est cupiditas quam quidam appetentes erraverunt a fide et inseruerunt se doloribus multis
11 tu autem o homo Dei haec fuge sectare vero iustitiam pietatem fidem caritatem patientiam mansuetudinem
12 certa bonum certamen fidei adprehende vitam aeternam in qua vocatus es et confessus bonam confessionem coram multis testibus
13 praecipio tibi coram Deo qui vivificat omnia et Christo Iesu qui testimonium reddidit sub Pontio Pilato bonam confessionem
14 ut serves mandatum sine macula inreprehensibile usque in adventum Domini nostri Iesu Christi
15 quem suis temporibus ostendet beatus et solus potens rex regum et Dominus dominantium
16 qui solus habet inmortalitatem lucem habitans inaccessibilem quem vidit nullus hominum sed nec videre potest cui honor et imperium sempiternum amen
17 divitibus huius saeculi praecipe non sublime sapere neque sperare in incerto divitiarum sed in Deo qui praestat nobis omnia abunde ad fruendum
18 bene agere divites fieri in operibus bonis facile tribuere communicare
19 thesaurizare sibi fundamentum bonum in futurum ut adprehendant veram vitam
20 o Timothee depositum custodi devitans profanas vocum novitates et oppositiones falsi nominis scientiae
21 quam quidam promittentes circa fidem exciderunt gratia tecum.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or Second Timothy, or 2 Timothy
or: The Second Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(In the New Testament, the Second Epistle of Paul to Timothy, usually referred to simply as Second Timothy and often written 2 Timothy or II Timothy, is one of the three pastoral epistles traditionally attributed to Paul the Apostle. The three epistles are called "pastoral" because they relate to the conduct of church leaders, thought of as pastors (literally shepherds). It is traditionally considered to be the last epistle he wrote before his death. It is addressed to Timothy, a fellow missionary.

The Epistle advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness.

Although the Pastorals are written under Paul's name, they are different from his other epistles, and since the early 19th century, scholars have increasingly seen them as the work of an unknown student of Paul's doctrine. They are believed to have been written between 90 and 140. They do not address Paul's common themes, such as the believers' unity with Christ, and they reflect a church hierarchy that is more organized and defined than the church was in Paul's time. Some scholars refer to the assumedly pseudonymous author as "the Pastor". Some recent scholarship has concluded that Paul probably used an amanuensis, or secretary, in writing his letters which was a common practice in the first century.

In the letter, Paul tells Timothy not to have a "spirit of fear" and not to "be ashamed to talk openly about our Lord (Jesus)" (Chapter 1, verses 7 and 8). He also tells Timothy to come to visit him before winter, and to bring Mark with him (cf. Philippians Chapter 2, verse 22). He thought that "the time of his death was at hand" (Chapter 4 ,verse 6), and he tells his "son Timothy" to work hard and be strong in the face of false teachings, and to be faithful in all the duties of his office of pastor (Chapter 4, verses 1 to 5), knowing that he would someday stand before the Judge of the living and the dead (God).

Paul thinks he will soon be killed and talks about that. In Chapter 4, verses 6 to 8 he writes "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course(race), I have kept the faith: in the future there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.")

EPISTOLA BEATI PAULI APOSTOLI
AD TIMOTHEUM SECUNDA
2 PAUL TO TIMOTHY CHAPTER 1

1 Paulus apostolus Christi Iesu per voluntatem Dei secundum promissionem vitae quae est in Christo Iesu

2 Timotheo carissimo filio gratia misericordia pax a Deo Patre et Christo Iesu Domino nostro

3 gratias ago Deo cui servio a progenitoribus in conscientia pura quam sine intermissione habeam tui memoriam in orationibus meis nocte ac die

4 desiderans te videre memor lacrimarum tuarum ut gaudio implear

5 recordationem accipiens eius fidei quae est in te non ficta quae et habitavit primum in avia tua Loide et matre tua Eunice certus sum autem quod et in te

6 propter quam causam admoneo te ut resuscites gratiam Dei quae est in te per inpositionem manuum mearum

7 non enim dedit nobis Deus spiritum timoris sed virtutis et dilectionis et sobrietatis

8 noli itaque erubescere testimonium Domini nostri neque me vinctum eius sed conlabora evangelio secundum virtutem Dei

9 qui nos liberavit et vocavit vocatione sancta non secundum opera nostra sed secundum propositum suum et gratiam quae data est nobis in Christo Iesu ante tempora saecularia

10 manifestata est autem nunc per inluminationem salvatoris nostri Iesu Christi qui destruxit quidem mortem inluminavit autem vitam et incorruptionem per evangelium

11 in quo positus sum ego praedicator et apostolus et magister gentium

12 ob quam causam etiam haec patior sed non confundor scio enim cui credidi et certus sum quia potens est depositum meum servare in illum diem

13 formam habe sanorum verborum quae a me audisti in fide et dilectione in Christo Iesu

14 bonum depositum custodi per Spiritum Sanctum qui habitat in nobis

15 scis hoc quod aversi sunt a me omnes qui in Asia sunt ex quibus est Phygelus et Hermogenes

16 det misericordiam Dominus Onesifori domui quia saepe me refrigeravit et catenam meam non erubuit

17 sed cum Romam venisset sollicite me quaesivit et invenit

18 det illi Dominus invenire misericordiam a Domino in illa die et quanta Ephesi ministravit melius tu nosti.

2 PAUL TO TIMOTHY CHAPTER 2

1 tu ergo fili mi confortare in gratia quae est in Christo Iesu

2 et quae audisti a me per multos testes haec commenda fidelibus hominibus qui idonei erunt et alios docere

3 labora sicut bonus miles Christi Iesu

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4 nemo militans inplicat se negotiis saecularibus ut ei placeat cui se probavit
5 nam et qui certat in agone non coronatur nisi legitime certaverit
6 laborantem agricolam oportet primum de fructibus accipere
7 intellege quae dico dabit enim tibi Dominus in omnibus intellectum
8 memor esto Iesum Christum resurrexisse a mortuis ex semine David secundum evangelium meum
9 in quo laboro usque ad vincula quasi male operans sed verbum Dei non est alligatum
10 ideo omnia sustineo propter electos ut et ipsi salutem consequantur quae est in Christo Iesu cum gloria caelesti
11 fidelis sermo nam si conmortui sumus et convivemus
12 si sustinemus et conregnabimus si negabimus et ille negabit nos
13 si non credimus ille fidelis manet negare se ipsum non potest
14 haec commone testificans coram Domino noli verbis contendere in nihil utile ad subversionem audientium
15 sollicite cura te ipsum probabilem exhibere Deo operarium inconfusibilem recte tractantem verbum veritatis
16 profana autem inaniloquia devita multum enim proficient ad impietatem
17 et sermo eorum ut cancer serpit ex quibus est Hymeneus et Philetus
18 qui a veritate exciderunt dicentes resurrectionem iam factam et subvertunt quorundam fidem
19 sed firmum fundamentum Dei stetit habens signaculum hoc cognovit Dominus qui sunt eius et discedat ab iniquitate omnis qui nominat nomen Domini
20 in magna autem domo non solum sunt vasa aurea et argentea sed et lignea et fictilia et quaedam quidem in honorem quaedam autem in contumeliam
21 si quis ergo emundaverit se ab istis erit vas in honorem sanctificatum et utile Domino ad omne opus bonum paratum
22 iuvenilia autem desideria fuge sectare vero iustitiam fidem caritatem pacem cum his qui invocant Dominum de corde puro
23 stultas autem et sine disciplina quaestiones devita sciens quia generant lites
24 servum autem Domini non oportet litigare sed mansuetum esse ad omnes docibilem patientem
25 cum modestia corripientem eos qui resistunt nequando det illis Deus paenitentiam ad cognoscendam veritatem
26 et resipiscant a diaboli laqueis a quo capti tenentur ad ipsius voluntatem.

2 PAUL TO TIMOTHY CHAPTER 3

1 hoc autem scito quod in novissimis diebus instabunt tempora periculosa
2 et erunt homines se ipsos amantes cupidi elati superbi blasphemi parentibus inoboedientes ingrati scelesti
3 sine affectione sine pace criminatores incontinentes inmites sine benignitate
4 proditores protervi tumidi voluptatium amatores magis quam Dei
5 habentes speciem quidem pietatis virtutem autem eius abnegantes et hos devita
6 ex his enim sunt qui penetrant domos et captivas ducunt mulierculas oneratas peccatis quae ducuntur variis desideriis
7 semper discentes et numquam ad scientiam veritatis pervenientes
8 quemadmodum autem Iannes et Mambres restiterunt Mosi ita et hii resistunt veritati homines corrupti mente reprobi circa fidem
9 sed ultra non proficient insipientia enim eorum manifesta erit omnibus sicut et illorum fuit
10 tu autem adsecutus es meam doctrinam institutionem propositum fidem longanimitatem dilectionem patientiam
11 persecutiones passiones qualia mihi facta sunt Antiochiae Iconii Lystris quales persecutiones sustinui et ex omnibus me eripuit Dominus
12 et omnes qui volunt pie vivere in Christo Iesu persecutionem patientur
13 mali autem homines et seductores proficient in peius errantes et in errorem mittentes
14 tu vero permane in his quae didicisti et credita sunt tibi sciens a quo didiceris
15 et quia ab infantia sacras litteras nosti quae te possint instruere ad salutem per fidem quae est in Christo Iesu
16 omnis scriptura divinitus inspirata et utilis ad docendum ad arguendum ad corrigendum ad erudiendum in iustitia
17 ut perfectus sit homo Dei ad omne opus bonum instructus.

2 PAUL TO TIMOTHY CHAPTER 4

1 testificor coram Deo et Christo Iesu qui iudicaturus est vivos ac mortuos et adventum ipsius et regnum eius
2 praedica verbum insta oportune inportune argue obsecra increpa in omni patientia et doctrina
3 erit enim tempus cum sanam doctrinam non sustinebunt sed ad sua desideria coacervabunt sibi magistros prurientes auribus
4 et a veritate quidem auditum avertent ad fabulas autem convertentur
5 tu vero vigila in omnibus labora opus fac evangelistae ministerium tuum imple
6 ego enim iam delibor et tempus meae resolutionis instat
7 bonum certamen certavi cursum consummavi fidem servavi
8 in reliquo reposita est mihi iustitiae corona quam reddet mihi Dominus in illa die iustus iudex non solum autem mihi sed et his qui diligunt adventum eius
9 festina venire ad me cito
10 Demas enim me dereliquit diligens hoc saeculum et abiit Thessalonicam Crescens in Galliam Titus in Dalmatiam
11 Lucas est mecum solus Marcum adsume et adduc tecum est enim mihi utilis in ministerium
12 Tychicum autem misi Ephesum

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13 paenulam quam reliqui Troade apud Carpum veniens adfers et libros maxime autem membranas
14 Alexander aerarius multa mala mihi ostendit reddat ei Dominus secundum opera eius
15 quem et tu devita valde enim restitit verbis nostris
16 in prima mea defensione nemo mihi adfuit sed omnes me dereliquerunt non illis reputetur
17 Dominus autem mihi adstitit et confortavit me ut per me praedicatio impleatur et audiant omnes gentes et liberatus sum de ore leonis
18 liberabit me Dominus ab omni opere malo et salvum faciet in regnum suum caeleste cui gloria in saecula saeculorum amen
19 saluta Priscam et Aquilam et Onesifori domum
20 Erastus remansit Corinthi Trophimum autem reliqui infirmum Mileti
21 festina ante hiemem venire salutat te Eubulus et Pudens et Linus et Claudia et fratres omnes
22 Dominus Iesus cum spiritu tuo gratia nobiscum amen..

THE EPISTLE OF PAUL THE APOSTLE TO TITUS

or The Letter to Titus or Paul's Letter to Titus
or The Third Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three Pastoral Epistles (along with 1 Timothy and 2 Timothy) in the New Testament. Traditionally the letter is attributed to the apostle Paul but it is considered pseudepigraphic (of unknown authorship) by most scholars. It is addressed to the missionary Titus and describes the requirements and duties of elders and bishops. Titus is usually one of the three Pastoral epistles attributed to Paul. Titus shares many similarities with 1 Timothy, such as similar phrases and expressions and similar subject matter.

Titus was an early Christian missionary and church leader, a companion and disciple of the Apostle Paul, mentioned in several of the Pauline epistles. Titus is believed to be a Greek Gentile (non-Jew), probably from Antioch, who is said to have studied Greek philosophy and poetry in his early years. He was converted to Christianity by Paul whereupon he served as Paul's secretary and interpreter. Titus was specially entrusted with collecting funds for poor Christians of Judaea and then acted as a commissioner of Paul at Corinth, where he replaced Timothy. In the year 49, Titus accompanied Paul to the council held at Jerusalem, on the subject of the Mosaic rites. Although Paul had consented to the circumcision of Timothy, in order to render his ministry acceptable among the Jews, he would not allow the same in regard to Titus, so as not to seem in agreement with those who would require it for Gentile converts. It seems that early Christian missionaries tried to catch converts by example. Titus went to the Island of Crete and there he appointed presbyters (elders) in every city Paul summoned Titus from Crete to join him at Nicopolis in Epirus. Later, Titus traveled to Dalmatia. He returned to Crete and remained there into his old age. Later tradition made him bishop of Crete. The New Testament does not record his death.)

The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three pastoral epistles (along with 1 Timothy and 2 Timothy) in the New Testament, historically attributed to Paul the Apostle. It is addressed to Saint Titus and describes the requirements and duties of elders and bishops.

Not mentioned in the Acts of the Apostles, Saint Titus was noted in Galatians (cf. Gal. 2:1, 3) where Paul wrote of journeying to Jerusalem with Barnabas, accompanied by Titus. He was then dispatched to Corinth, Greece, where he successfully reconciled the Christian community there with

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Paul, its founder. Titus was later left on the island of Crete to help organize the Church, and later met back with the Apostle Paul in Nicopolis. He soon went to Dalmatia (now Croatia). According to Eusebius of Caesarea in the Ecclesiastical History, he served as the first bishop of Crete. He was buried in Cortyna (Gortyna), Crete; his head was later removed to Venice during the invasion of Crete by the Saracens in 832 and was enshrined in St Mark's Basilica, Venice, Italy.

Titus (Greek: Titos; died: 96 or 107 AD) was an early Christian missionary and church leader, a companion and disciple of Saul of Tarsos (Paul the Apostle), mentioned in several of the Pauline epistles including the Epistle to Titus. All we know about early Christian persons and events are parts of "Church tradition", and this source is highly unreliable.

According to that tradition, Titus is believed to be a Gentile converted to Christianity by Paul and, according to tradition, he was consecrated as Bishop of the Island of Crete. There are no Roman records on Titus the Bishop or on Titus Favius Clemens the Pope Clement I (who was a companion of the Apostle Simon Peter at a time) and almost no records on Titus Flavius Clemens the consul either. All three persons have their date of death in common. Titus Flavius Clemens the consul died in 95 or 96, Titus Favius Clemens the Pope Clement I died some time between 95 and 99, and Titus the Bishop of Crete died either in 95 or in 107. That Titus the companion of Saul of Tarsos is described as "Greek" is at least doubtful as "Titus" is a Roman name closely related to the Flavian family. However, all Flavians (like all members of the Roman upper class) spoke fluent Greek due to their education at Greek schools.)

EPISTOLA BEATI PAULI APOSTOLI AD TITUM

PAUL TO TITUS CHAPTER 1

(Titus, son of pagan parents, accompanied Paul and Barnabas on their journey to the Council of Jerusalem [c. 50 AD; Gal. 2:1-3]. After being appointed by Paul as the chief shepherd of Crete [Titus 1:5], Paul sent him to Dalmatia [Yugoslavia; 2 Tim. 4:10] and returned to Crete after his death. A journey by Paul to Crete [Titus 1:5] can only be imagined as part of his return journey from Rome, where he was "imprisoned" for two more years [Acts 18:23-28, 31]. Here, the accounts of Paul in Acts break off. According to tradition, he was acquitted after two years, then undertook a journey to Spain (Rom. 15:24-28) and another journey to the East, then returned to Rome, and at the beginning of the Jewish War [66-73], perhaps in Crete, suffered death as a Roman citizen by the sword.)

1 Paulus servus Dei apostolus autem Iesu Christi secundum fidem electorum Dei et agnitionem veritatis quae secundum pietatem est

2 in spem vitae aeternae quam promisit qui non mentitur Deus ante tempora saecularia

3 manifestavit autem temporibus suis verbum suum in praedicatione quae credita est mihi secundum praeceptum salvatoris nostri Dei

4 Tito dilecto filio secundum communem fidem gratia et pax a Deo Patre et Christo Iesu salvatore nostro

5 huius rei gratia reliqui te Cretae ut ea quae desunt corrigas et constituas per civitates presbyteros sicut ego tibi disposui

6 si quis sine crimine est unius uxoris vir filios habens fideles non in accusatione luxuriae aut non subditos

7 oportet enim episcopum sine crimine esse sicut Dei dispensatorem non superbum non iracundum non vinolentum non percussorem non turpilucri cupidum

8 sed hospitalem benignum sobrium iustum sanctum continentem

9 amplectentem eum qui secundum doctrinam est fidelem sermonem ut potens sit et exhortari in doctrina sana et eos qui contradicunt arguere

10 sunt enim multi et inoboedientes vaniloqui et seductores maxime qui de circumcisione sunt

11 quos oportet redargui qui universas domos subvertunt docentes quae non oportet turpis lucri gratia

12 dixit quidam ex illis proprius ipsorum propheta Cretenses semper mendaces malae bestiae ventres pigri

13 testimonium hoc verum est quam ob causam increpa illos dure ut sani sint in fide

14 non intendentes iudaicis fabulis et mandatis hominum aversantium se a veritate

15 omnia munda mundis coinquinatis autem et infidelibus nihil mundum sed inquinatae sunt eorum et mens et conscientia

16 confitentur se nosse Deum factis autem negant cum sunt abominati et incredibiles et ad omne opus bonum reprobi.

PAUL TO TITUS CHAPTER 2

1 tu autem loquere quae decet sanam doctrinam

2 senes ut sobrii sint pudici prudentes sani fide dilectione patientia

3 anus similiter in habitu sancto non criminatrices non vino multo servientes bene docentes

4 ut prudentiam doceant adulescentulas ut viros suos ament filios diligant

5 prudentes castas domus curam habentes benignas subditas suis viris ut non blasphemetur verbum Dei

6 iuvenes similiter hortare ut sobrii sint

7 in omnibus te ipsum praebe exemplum bonorum operum in doctrina integritatem gravitatem

8 verbum sanum inreprehensibilem ut is qui ex adverso est vereatur nihil habens malum dicere de nobis

9 servos dominis suis subditos esse in omnibus placentes non contradicentes

10 non fraudantes, sed in omnibus fidem bonam ostendentes ut doctrinam salutaris nostri Dei ornent in omnibus

11 apparuit enim gratia Dei salutaris omnibus hominibus

12 erudiens nos ut abnegantes impietatem et saecularia desideria sobrie et iuste et pie vivamus in hoc saeculo

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13 expectantes beatam spem et adventum gloriae magni Dei et salvatoris nostri Iesu Christi
14 qui dedit semet ipsum pro nobis ut nos redimeret ab omni iniquitate et mundaret sibi populum acceptabilem sectatorem bonorum operum
15 haec loquere et exhortare et argue cum omni imperio nemo te contemnat.

PAUL TO TITUS CHAPTER 3
1 admone illos principibus et potestatibus subditos esse dicto oboedire ad omne opus bonum paratos esse
2 neminem blasphemare non litigiosos esse modestos omnem ostendentes mansuetudinem ad omnes homines
3 eramus enim et nos aliquando insipientes increduli errantes servientes desideriis et voluptatibus variis in malitia et invidia agentes odibiles odientes invicem
4 cum autem benignitas et humanitas apparuit salvatoris nostri Dei
5 non ex operibus iustitiae quae fecimus nos sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti
6 quem effudit in nos abunde per Iesum Christum salvatorem nostrum
7 ut iustificati gratia ipsius heredes simus secundum spem vitae aeternae
8 fidelis sermo est et de his volo te confirmare ut curent bonis operibus praeesse qui credunt Deo haec sunt bona et utilia hominibus
9 stultas autem quaestiones et genealogias et contentiones et pugnas legis devita sunt enim inutiles et vanae
10 hereticum hominem post unam et secundam correptionem devita
11 sciens quia subversus est qui eiusmodi est et delinquit proprio iudicio condemnatus
12 cum misero ad te Arteman aut Tychicum festina ad me venire Nicopolim ibi enim statui hiemare
13 Zenan legis peritum et Apollo sollicite praemitte ut nihil illis desit
14 discant autem et nostri bonis operibus praeesse ad usus necessarios ut non sint infructuosi
15 salutant te qui mecum sunt omnes saluta qui nos amant in fide gratia Dei cum omnibus vobis amen.

THE EPISTLE OF PAUL THE APOSTLE AND TIMOTHY TO PHILEMON

or Paul to Philemon, or just Philemon
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle of Paul to Philemon, known simply as Philemon, is one of the books of the Christian New Testament. It is a prison letter, co-authored by Saul of Tarsos (Paul the Apostle) with Timothy, to Philemon, a leader in the Colossian church. It deals with the themes of forgiveness and reconciliation. Paul does not identify himself as an apostle with authority, but as "a prisoner of Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother."(Philemon 1:1; 1:7; 1:20) Onesimus, a slave that had departed from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved."(Philemon 1:9–17) Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colosse. This letter is now generally regarded as one of the undisputed works of Paul. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text.

Paul wrote this letter on behalf of Onesimus, who may have been a runaway slave who had wronged his owner Philemon. We do not know what Onesimus had done, but perhaps he ran away after stealing money. Paul says in verse 18 that if Onesimus owes anything, Philemon should charge it to Paul's account. It is thought that Philemon lived in Colossae; in the letter to the Colossians, Onesimus (the slave who fled from Philemon) and Archippus (whom Paul greets in the letter to Philemon) are said to be members of the church there. Paul says that Onesimus has been very helpful to him while he was in prison in Rome. He would like for Philemon to free him and send him back to Rome. Paul says that Philemon should receive him not as a slave but as a brother. Paul did not seem to think that Onesimus should be punished, even though Roman law allowed the owner of a runaway slave to punish or even kill them.

Philemon is generally accepted to be an authentic letter of Paul. Creation: 50-60 AD. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text. The grounds for acceptance are simple; the letter is a short, mundane one, and presents no difficulties for Pauline authorship in style or thought.) Paul does not identify himself as an apostle with authority, but as "a prisoner for Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother." The letter is addressed to Philemon, Apphia and Archippus, and the church in Philemon's house. It is generally assumed

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that he lived in Colossae; in the letter to the Colossians, Onesimus, the slave who fled from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved." and Archippus (whom Paul greets in the letter to Philemon) are described as members of the church there. Philemon may have converted to Christianity through Paul's ministry, possibly in Ephesus. Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colossae. Apphia in the salutation is probably Philemon's wife. Some have speculated that Archippus, described by Paul as a "fellow soldier", is the son of Philemon and Apphia.)

EPISTOLA BEATI PAULI APOSTOLI
AD PHILEMONEM
PAUL TO PHILEMON CHAPTER 1

(This is the shortest and most personal letter [written c. 60 AD] of Paul's authentic texts. The apostle Paul acts on behalf of a runaway slave whose master, Philemon, was once converted to Christianity by Paul. Now, by God's providence, the apostle had met the slave Onesimus in Rome and converted him to Christianity as well. With this accompanying letter, he sent him back to his master.)

1 Paulus vinctus Iesu Christi et Timotheus frater Philemoni dilecto et adiutori nostro

2 et Appiae sorori et Archippo commilitoni nostro et ecclesiae quae in domo tua est

3 gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

4 gratias ago Deo meo semper memoriam tui faciens in orationibus meis

5 audiens caritatem tuam et fidem quam habes in Domino Iesu et in omnes sanctos

6 ut communicatio fidei tuae evidens fiat in agnitione omnis boni in nobis in Christo Iesu

7 gaudium enim magnum habui et consolationem in caritate tua quia viscera sanctorum requieverunt per te frater

8 propter quod multam fiduciam habentes in Christo Iesu imperandi tibi quod ad rem pertinet

9 propter caritatem magis obsecro cum sis talis ut Paulus senex nunc autem et vinctus Iesu Christi

10 obsecro te de meo filio quem genui in vinculis Onesimo

11 qui tibi aliquando inutilis fuit nunc autem et tibi et mihi utilis

12 quem remisi tu autem illum id est mea viscera suscipe

13 quem ego volueram mecum detinere ut pro te mihi ministraret in vinculis evangelii

14 sine consilio autem tuo nihil volui facere uti ne velut ex necessitate bonum tuum esset sed voluntarium

15 forsitan enim ideo discessit ad horam a te ut aeternum illum recipere

16 iam non ut servum sed plus servo carissimum fratrem maxime mihi quanto autem magis tibi et in carne et in Domino

17 si ergo habes me socium suscipe illum sicut me

18 si autem aliquid nocuit tibi aut debet hoc mihi inputa

19 ego Paulus scripsi mea manu ego reddam ut non dicam tibi quod et te ipsum mihi debes

20 ita frater ego te fruar in Domino refice viscera mea in Domino

21 confidens oboedientia tua scripsi tibi sciens quoniam et super id quod dico facies

22 simul autem et para mihi hospitium nam spero per orationes vestras donari me vobis

23 salutat te Epaphras concaptivus meus in Christo Iesu

24 Marcus Aristarchus Demas Lucas adiutores mei

25 gratia Domini nostri Iesu Christi cum spiritu vestro amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

or just To the Hebrews, or just Hebrews
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 70-100 A.D.

(The Epistle to the Hebrews, or Letter to the Hebrews, or in the Greek manuscripts, simply To the Hebrews is one of the books of the New Testament. The text does not mention the name of its author, but was traditionally attributed to Saul of Tarsos (Paul the Apostle). However, doubt on Pauline authorship in the Roman Church is reported by Eusebius. Modern biblical scholarship considers its authorship unknown, perhaps written in deliberate imitation of the style of Paul. Although the writer's style reflects some characteristics of Paul's writing, there are some differences.

To whom was Hebrews originally addressed? The writer is obviously a Greek, and it might be quite possible that he wrote to Jewish Christians who lived in Jerusalem.. Since Clement of Rome (who probably was Titus Flavius Clemens, the consul and nephew of Flavius Vespasianus) knows and quotes the text within what could only have been a few years of its writing, that community may well have been in Rome. This view is supported by the greetings from 'those who have come from Italy' in Heb 13:24."

The theme of the epistle is the doctrine of the person of Christ and his role as mediator between God and humanity. Its purpose was to exhort Christians to persevere in the face of persecution. At this time, certain believers were considering turning back to Judaism. Scholars have suggested that the Epistle to the Hebrews is part of an internal New Testament debate between the extreme Judaisers (who argued that non-Jews must convert to Judaism before they can receive the Holy Spirit of Jesus' new covenant) versus the extreme antinomians (who argued that Jews must reject God's commandments and that Jewish law was no longer in effect). James and Paul represent the moderates of each faction, respectively, and Peter served as moderator.).

The Greek text is written in a very fine and advanced style which was noted by Clement of Alexandria (another Titus Flavius Clemens), and Eusebius of Caesarea (Flavius Constantinus' right-hand man in the Church) wrote that every competent judge must recognise a great difference between this epistle and those of Paul (Eusebius, 6; 25).

The Greek text is more polished and eloquent than any other book of the New Testament, and "the very carefully composed and studied Greek of Hebrews is not Paul's spontaneous, volatile contextual Greek". The book has earned the reputation of being a masterpiece. Its sophisticated style reminds us of the Gospel of Luke and could therefore point to Lucius Mestrius Plutarchus the historian and Chief priest of Delphi.

The epistle opens with an exaltation of Jesus as "the radiance of God's glory, the express image of his being, and upholding all things by his powerful word".[1:1–3] The epistle presents Jesus with the titles "pioneer" or "forerunner", "Son" and "Son of God", "priest" and "high priest".)

EPISTOLA BEATI PAULI APOSTOLI AD HEBRAEOS
PAUL TO THE HEBREWS CHAPTER 1

(The Epistle to the Hebrews, like the first Epistle of the Apostle John, lacks the usual introductory formula that names the writer and addressee. However, in the oldest manuscripts and translations, it bears the heading: "To the Hebrews." These are understood to refer to the Jewish Christians in Jerusalem. James the Just [the Righteous], brother of Jesus and the head of the Jewish Christians in the Holy Land, was murdered in 62 AD, probably perpetrated by the Temple clergy. This occurred at a time when the wildest Jewish fanaticism [triggered by the radical fundamentalist Sadducees, Zealots, and their jihadi troops, the Sicarii or "Knife-Stabbers"] led to open war against Rome and its allies, the Pharisees, and thus ultimately to the total destruction of Jerusalem. The text was written after the Jewish War. One can still sense today how its author triumphed over the extinct Judaism of the Zealots, the temple sanctuary, and its hated priesthood.)

1 multifariam et multis modis olim Deus loquens patribus in prophetis

2 novissime diebus istis locutus est nobis in Filio quem constituit heredem universorum per quem fecit et saecula

3 qui cum sit splendor gloriae et figura substantiae eius portansque omnia verbo virtutis suae purgationem peccatorum faciens sedit ad dexteram Maiestatis in excelsis

4 tanto melior angelis effectus quanto differentius prae illis nomen hereditavit

5 cui enim dixit aliquando angelorum Filius meus es tu ego hodie genui te et rursum ego ero illi in Patrem et ipse erit mihi in Filium

6 et cum iterum introducit primogenitum in orbem terrae dicit et adorent eum omnes angeli Dei

7 et ad angelos quidem dicit qui facit angelos suos spiritus et ministros suos flammam ignis

8 ad Filium autem thronus tuus Deus in saeculum saeculi et virga aequitatis virga regni tui

9 dilexisti iustitiam et odisti iniquitatem propterea unxit te Deus Deus tuus oleo exultationis prae participibus tuis

10 et tu in principio Domine terram fundasti et opera manuum tuarum sunt caeli

11 ipsi peribunt tu autem permanebis et omnes ut vestimentum veterescent

12 et velut amictum involves eos et mutabuntur tu autem idem es et anni tui non deficient

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13 ad quem autem angelorum dixit aliquando sede a dextris meis quoadusque ponam inimicos tuos scabillum pedum tuorum

14 nonne omnes sunt administratorii spiritus in ministerium missi propter eos qui hereditatem capient salutis.

PAUL TO THE HEBREWS CHAPTER 2

1 propterea abundantius oportet observare nos ea quae audivimus ne forte pereffluamus

2 si enim qui per angelos dictus est sermo factus est firmus et omnis praevaricatio et inoboedientia accepit iustam mercedis retributionem

3 quomodo nos effugiemus si tantam neglexerimus salutem quae cum initium accepisset enarrari per Dominum ab eis qui audierunt in nos confirmata est

4 contestante Deo signis et portentis et variis virtutibus et Spiritus Sancti distributionibus secundum suam voluntatem

5 non enim angelis subiecit orbem terrae futurum de quo loquimur

6 testatus est autem in quodam loco quis dicens quid est homo quod memor es eius aut filius hominis quoniam visitas eum

7 minuisti eum paulo minus ab angelis gloria et honore coronasti eum et constituisti eum super opera manuum tuarum

8 omnia subiecisti sub pedibus eius in eo enim quod ei omnia subiecit nihil dimisit non subiectum ei nunc autem necdum videmus omnia subiecta ei

9 eum autem qui modico quam angeli minoratus est videmus Iesum propter passionem mortis gloria et honore coronatum ut gratia Dei pro omnibus gustaret mortem

10 decebat enim eum propter quem omnia et per quem omnia qui multos filios in gloriam adduxerat auctorem salutis eorum per passiones consummare

11 qui enim sanctificat et qui sanctificantur ex uno omnes propter quam causam non confunditur fratres eos vocare dicens

12 nuntiabo nomen tuum fratribus meis in medio ecclesiae laudabo te

13 et iterum ego ero fidens in eum et iterum ecce ego et pueri mei quos mihi dedit Deus

14 quia ergo pueri communicaverunt sanguini et carni et ipse similiter participavit hisdem ut per mortem destrueret eum qui habebat mortis imperium id est diabolum

15 et liberaret eos qui timore mortis per totam vitam obnoxii erant servituti

16 nusquam enim angelos adprehendit sed semen Abrahae adprehendit

17 unde debuit per omnia fratribus similare ut misericors fieret et fidelis pontifex ad Deum ut repropitiaret delicta populi

18 in eo enim in quo passus est ipse temptatus potens est eis qui temptantur auxiliari.

PAUL TO THE HEBREWS CHAPTER 3

1 unde fratres sancti vocationis caelestis participes considerate apostolum et pontificem confessionis nostrae Iesum

2 qui fidelis est ei qui fecit illum sicut et Moses in omni domo illius

3 amplioris enim gloriae iste prae Mose dignus habitus est quanto ampliorem honorem habet domus qui fabricavit illam

4 omnis namque domus fabricatur ab aliquo qui autem omnia creavit Deus

5 et Moses quidem fidelis erat in tota domo eius tamquam famulus in testimonium eorum quae dicenda erant

6 Christus vero tamquam filius in domo sua quae domus sumus nos si fiduciam et gloriam spei usque ad finem firmam retineamus

7 quapropter sicut dicit Spiritus Sanctus hodie si vocem eius audieritis

8 nolite obdurare corda vestra sicut in exacerbatione secundum diem temptationis in deserto

9 ubi temptaverunt me patres vestri probaverunt et viderunt opera mea

10 quadraginta annos propter quod infensus fui generationi huic et dixi semper errant corde ipsi autem non cognoverunt vias meas

11 sicut iuravi in ira mea si introibunt in requiem meam

12 videte fratres ne forte sit in aliquo vestrum cor malum incredulitatis discedendi a Deo vivo

13 sed adhortamini vosmet ipsos per singulos dies donec hodie cognominatur ut non obduretur quis ex vobis fallacia peccati

14 participes enim Christi effecti sumus si tamen initium substantiae usque ad finem firmum retineamus

15 dum dicitur hodie si vocem eius audieritis nolite obdurare corda vestra quemadmodum in illa exacerbatione

16 quidam enim audientes exacerbaverunt sed non universi qui profecti sunt ab Aegypto per Mosen

17 quibus autem infensus est quadraginta annos nonne illis qui peccaverunt quorum cadavera prostrata sunt in deserto

18 quibus autem iuravit non introire in requiem ipsius nisi illis qui increduli fuerunt

19 et videmus quia non potuerunt introire propter incredulitatem.

PAUL TO THE HEBREWS CHAPTER 4

1 timeamus ergo ne forte relicta pollicitatione introeundi in requiem eius existimetur aliqui ex vobis deesse

2 etenim et nobis nuntiatum est quemadmodum et illis sed non profuit illis sermo auditus non admixtis fidei ex his quae audierunt

3 ingrediemur enim in requiem qui credidimus quemadmodum dixit sicut iuravi in ira mea si introibunt in requiem meam et quidem operibus ab institutione mundi factis

4 dixit enim quodam loco de die septima sic et requievit Deus die septima ab omnibus operibus suis

5 et in isto rursum si introibunt in requiem meam

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6 quoniam ergo superest quosdam introire in illam et hii quibus prioribus adnuntiatum est non introierunt propter incredulitatem
7 iterum terminat diem quendam hodie in David dicendo post tantum temporis sicut supra dictum est hodie si vocem eius audieritis nolite obdurare corda vestra
8 nam si eis Iesus requiem praestitisset numquam de alio loqueretur posthac die
9 itaque relinquitur sabbatismus populo Dei
10 qui enim ingressus est in requiem eius etiam ipse requievit ab operibus suis sicut a suis Deus
11 festinemus ergo ingredi in illam requiem ut ne in id ipsum quis incidat incredulitatis exemplum
12 vivus est enim Dei sermo et efficax et penetrabilior omni gladio ancipiti et pertingens usque ad divisionem animae ac spiritus conpagum quoque et medullarum et discretor cogitationum et intentionum cordis
13 et non est ulla creatura invisibilis in conspectu eius omnia autem nuda et aperta sunt oculis eius ad quem nobis sermo
14 habentes ergo pontificem magnum qui penetraverit caelos Iesum Filium Dei teneamus confessionem
15 non enim habemus pontificem qui non possit conpati infirmitatibus nostris temptatum autem per omnia pro similitudine absque peccato
16 adeamus ergo cum fiducia ad thronum gratiae ut misericordiam consequamur et gratiam inveniamus in auxilio oportuno.

PAUL TO THE HEBREWS CHAPTER 5
1 omnis namque pontifex ex hominibus adsumptus pro hominibus constituitur in his quae sunt ad Deum ut offerat dona et sacrificia pro peccatis
2 qui condolere possit his qui ignorant et errant quoniam et ipse circumdatus est infirmitate
3 et propter eam debet quemadmodum et pro populo ita etiam pro semet ipso offerre pro peccatis
4 nec quisquam sumit sibi honorem sed qui vocatur a Deo tamquam Aaron
5 sic et Christus non semet ipsum clarificavit ut pontifex fieret sed qui locutus est ad eum Filius meus es tu ego hodie genui te
6 quemadmodum et in alio dicit tu es sacerdos in aeternum secundum ordinem Melchisedech
7 qui in diebus carnis suae preces supplicationesque ad eum qui possit salvum illum a morte facere cum clamore valido et lacrimis offerens et exauditus pro sua reverentia
8 et quidem cum esset Filius didicit ex his quae passus est oboedientiam
9 et consummatus factus est omnibus obtemperantibus sibi causa salutis aeternae
10 appellatus a Deo pontifex iuxta ordinem Melchisedech
11 de quo grandis nobis sermo et ininterpretabilis ad dicendum quoniam inbecilles facti estis ad audiendum
12 etenim cum deberetis magistri esse propter tempus rursum indigetis ut vos doceamini quae sint elementa exordii sermonum Dei et facti estis quibus lacte opus sit non solido cibo
13 omnis enim qui lactis est particeps expers est sermonis iustitiae parvulus enim est
14 perfectorum autem est solidus cibus eorum qui pro consuetudine exercitatos habent sensus ad discretionem boni ac mali.

PAUL TO THE HEBREWS CHAPTER 6
1 quapropter intermittentes inchoationis Christi sermonem ad perfectionem feramur non rursum iacientes fundamentum paenitentiae ab operibus mortuis et fidei ad Deum
2 baptismatum doctrinae inpositionis quoque manuum ac resurrectionis mortuorum et iudicii aeterni
3 et hoc faciemus siquidem permiserit Deus
4 inpossibile est enim eos qui semel sunt inluminati gustaverunt etiam donum caeleste et participes sunt facti Spiritus Sancti
5 gustaverunt nihilominus bonum Dei verbum virtutesque saeculi venturi
6 et prolapsi sunt renovari rursus ad paenitentiam rursum crucifigentes sibimet ipsis Filium Dei et ostentui habentes
7 terra enim saepe venientem super se bibens imbrem et generans herbam oportunam illis a quibus colitur accipit benedictionem a Deo
8 proferens autem spinas ac tribulos reproba est et maledicto proxima cuius consummatio in conbustionem
9 confidimus autem de vobis dilectissimi meliora et viciniora saluti tametsi ita loquimur
10 non enim iniustus Deus ut obliviscatur operis vestri et dilectionis quam ostendistis in nomine ipsius qui ministrastis sanctis et ministratis
11 cupimus autem unumquemque vestrum eandem ostentare sollicitudinem ad expletionem spei usque in finem
12 ut non segnes efficiamini verum imitatores eorum qui fide et patientia hereditabunt promissiones
13 Abrahae namque promittens Deus quoniam neminem habuit per quem iuraret maiorem iuravit per semet ipsum
14 dicens nisi benedicens benedicam te et multiplicans multiplicabo te
15 et sic longanimiter ferens adeptus est repromissionem
16 homines enim per maiorem sui iurant et omnis controversiae eorum finis ad confirmationem est iuramentum
17 in quo abundantius volens Deus ostendere pollicitationis heredibus inmobilitatem consilii sui interposuit iusiurandum
18 ut per duas res inmobiles quibus inpossibile est mentiri Deum fortissimum solacium habeamus qui confugimus ad tenendam propositam spem
19 quam sicut anchoram habemus animae tutam ac firmam et incedentem usque in interiora velaminis
20 ubi praecursor pro nobis introiit Iesus secundum ordinem Melchisedech pontifex factus in aeternum.

PAUL TO THE HEBREWS CHAPTER 7
1 hic enim Melchisedech rex Salem sacerdos Dei summi qui obviavit Abrahae regresso a caede regum et benedixit ei

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2 cui decimas omnium divisit Abraham primum quidem qui interpretatur rex iustitiae deinde autem et rex Salem quod est rex pacis

3 sine patre sine matre sine genealogia neque initium dierum neque finem vitae habens adsimilatus autem Filio Dei manet sacerdos in perpetuum

4 intuemini autem quantus sit hic cui et decimam dedit de praecipuis Abraham patriarcha

5 et quidem de filiis Levi sacerdotium accipientes mandatum habent decimas sumere a populo secundum legem id est a fratribus suis quamquam et ipsi exierunt de lumbis Abrahae

6 cuius autem generatio non adnumeratur in eis decimas sumpsit Abraham et hunc qui habebat repromissiones benedixit

7 sine ulla autem contradictione quod minus est a meliore benedicitur

8 et hic quidem decimas morientes homines accipiunt ibi autem contestatus quia vivit

9 et ut ita dictum sit per Abraham et Levi qui decimas accipit decimatus est

10 adhuc enim in lumbis patris erat quando obviavit ei Melchisedech

11 si ergo consummatio per sacerdotium leviticum erat populus enim sub ipso legem accepit quid adhuc necessarium secundum ordinem Melchisedech alium surgere sacerdotem et non secundum ordinem Aaron dici

12 translato enim sacerdotio necesse est ut et legis translatio fiat

13 in quo enim haec dicuntur de alia tribu est de qua nullus altario praesto fuit

14 manifestum enim quod ex Iuda ortus sit Dominus noster in qua tribu nihil de sacerdotibus Moses locutus est

15 et amplius adhuc manifestum est si secundum similitudinem Melchisedech exsurgit alius sacerdos

16 qui non secundum legem mandati carnalis factus est sed secundum virtutem vitae insolubilis

17 contestatur enim quoniam tu es sacerdos in aeternum secundum ordinem Melchisedech

18 reprobatio quidem fit praecedentis mandati propter infirmitatem eius et inutilitatem

19 nihil enim ad perfectum adduxit lex introductio vero melioris spei per quam proximamus ad Deum

20 et quantum est non sine iureiurando alii quidem sine iureiurando sacerdotes facti sunt

21 hic autem cum iureiurando per eum qui dixit ad illum iuravit Dominus et non paenitebit tu es sacerdos in aeternum

22 in tantum melioris testamenti sponsor factus est Iesus

23 et alii quidem plures facti sunt sacerdotes idcirco quod morte prohiberentur permanere

24 hic autem eo quod maneat in aeternum sempiternum habet sacerdotium

25 unde et salvare in perpetuo potest accedentes per semet ipsum ad Deum semper vivens ad interpellandum pro eis

26 talis enim decebat ut nobis esset pontifex sanctus innocens inpollutus segregatus a peccatoribus et excelsior caelis factus

27 qui non habet cotidie necessitatem quemadmodum sacerdotes prius pro suis delictis hostias offerre deinde pro populi hoc enim fecit semel se offerendo

28 lex enim homines constituit sacerdotes infirmitatem habentes sermo autem iurisiurandi qui post legem est Filium in aeternum perfectum.

PAUL TO THE HEBREWS CHAPTER 8

1 capitulum autem super ea quae dicuntur talem habemus pontificem qui consedit in dextera sedis Magnitudinis in caelis

2 sanctorum minister et tabernaculi veri quod fixit Dominus et non homo

3 omnis enim pontifex ad offerenda munera et hostias constituitur unde necesse est et hunc habere aliquid quod offerat

4 si ergo esset super terram nec esset sacerdos cum essent qui offerrent secundum legem munera

5 qui exemplari et umbrae deserviunt caelestium sicut responsum est Mosi cum consummaret tabernaculum vide inquit omnia facito secundum exemplar quod tibi ostensum est in monte

6 nunc autem melius sortitus est ministerium quanto et melioris testamenti mediator est quod in melioribus repromissionibus sanctum est

7 nam si illud prius culpa vacasset non utique secundi locus inquireretur

8 vituperans enim eos dicit ecce dies veniunt dicit Dominus et consummabo super domum Israhel et super domum Iuda testamentum novum

9 non secundum testamentum quod feci patribus eorum in die qua adprehendi manum illorum ut educerem illos de terra Aegypti quoniam ipsi non permanserunt in testamento meo et ego neglexi eos dicit Dominus

10 quia hoc testamentum quod disponam domui Israhel post dies illos dicit Dominus dando leges meas in mentem eorum et in corde eorum superscribam eas et ero eis in Deum et ipsi erunt mihi in populum

11 et non docebit unusquisque proximum suum et unusquisque fratrem suum dicens cognosce Dominum quoniam omnes scient me a minore usque ad maiorem eorum

12 quia propitius ero iniquitatibus eorum et peccatorum illorum iam non memorabor

13 dicendo autem novum veteravit prius quod autem antiquatur et senescit prope interitum est.

PAUL TO THE HEBREWS CHAPTER 9

1 habuit quidem et prius iustificationes culturae et sanctum saeculare

2 tabernaculum enim factum est primum in quo inerant candelabra et mensa et propositio panum quae dicitur sancta

3 post velamentum autem secundum tabernaculum quod dicitur sancta sanctorum

4 aureum habens turibulum et arcam testamenti circumtectam ex omni parte auro in qua urna aurea habens manna et virga Aaron quae fronduerat et tabulae testamenti

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5 superque eam cherubin gloriae obumbrantia propitiatorium de quibus non est modo dicendum per singula

6 his vero ita conpositis in priori quidem tabernaculo semper introibant sacerdotes sacrificiorum officia consummantes

7 in secundo autem semel in anno solus pontifex non sine sanguine quem offert pro sua et populi ignorantia

8 hoc significante Spiritu Sancto nondum propalatam esse sanctorum viam adhuc priore tabernaculo habente statum

9 quae parabola est temporis instantis iuxta quam munera et hostiae offeruntur quae non possunt iuxta conscientiam perfectum facere servientem

10 solummodo in cibis et in potibus et variis baptismis et iustitiis carnis usque ad tempus correctionis inpositis

11 Christus autem adsistens pontifex futurorum bonorum per amplius et perfectius tabernaculum non manufactum id est non huius creationis

12 neque per sanguinem hircorum et vitulorum sed per proprium sanguinem introivit semel in sancta aeterna redemptione inventa

13 si enim sanguis hircorum et taurorum et cinis vitulae aspersus inquinatos sanctificat ad emundationem carnis

14 quanto magis sanguis Christi qui per Spiritum Sanctum semet ipsum obtulit inmaculatum Deo emundabit conscientiam vestram ab operibus mortuis ad serviendum Deo viventi

15 et ideo novi testamenti mediator est ut morte intercedente in redemptionem earum praevaricationum quae erant sub priore testamento repromissionem accipiant qui vocati sunt aeternae hereditatis

16 ubi enim testamentum mors necesse est intercedat testatoris

17 testamentum enim in mortuis confirmatum est alioquin nondum valet dum vivit qui testatus est

18 unde ne primum quidem sine sanguine dedicatum est

19 lecto enim omni mandato legis a Mose universo populo accipiens sanguinem vitulorum et hircorum cum aqua et lana coccinea et hysopo ipsum quoque librum et omnem populum aspersit

20 dicens hic sanguis testamenti quod mandavit ad vos Deus

21 etiam tabernaculum et omnia vasa ministerii sanguine similiter aspersit

22 et omnia paene in sanguine mundantur secundum legem et sine sanguinis fusione non fit remissio

23 necesse est ergo exemplaria quidem caelestium his mundari ipsa autem caelestia melioribus hostiis quam istis

24 non enim in manufactis sanctis Iesus introiit exemplaria verorum sed in ipsum caelum ut appareat nunc vultui Dei pro nobis

25 neque ut saepe offerat semet ipsum quemadmodum pontifex intrat in sancta per singulos annos in sanguine alieno

26 alioquin oportebat eum frequenter pati ab origine mundi nunc autem semel in consummatione saeculorum ad destitutionem peccati per hostiam suam apparuit

27 et quemadmodum statutum est hominibus semel mori post hoc autem iudicium

28 sic et Christus semel oblatus ad multorum exhaurienda peccata secundo sine peccato apparebit expectantibus se in salutem.

PAUL TO THE HEBREWS CHAPTER 10

1 umbram enim habens lex bonorum futurorum non ipsam imaginem rerum per singulos annos hisdem ipsis hostiis quas offerunt indesinenter numquam potest accedentes perfectos facere

2 alioquin non cessassent offerri ideo quod nullam haberent ultra conscientiam peccati cultores semel mundati

3 sed in ipsis commemoratio peccatorum per singulos annos fit

4 inpossibile enim est sanguine taurorum et hircorum auferri peccata

5 ideo ingrediens mundum dicit hostiam et oblationem noluisti corpus autem aptasti mihi

6 holocaustomata et pro peccato non tibi placuit

7 tunc dixi ecce venio in capitulo libri scriptum est de me ut faciam Deus voluntatem tuam

8 superius dicens quia hostias et oblationes et holocaustomata et pro peccato noluisti nec placita sunt tibi quae secundum legem offeruntur

9 tunc dixit ecce venio ut faciam Deus voluntatem tuam aufert primum ut sequens statuat

10 in qua voluntate sanctificati sumus per oblationem corporis Christi Iesu in semel

11 et omnis quidem sacerdos praesto est cotidie ministrans et easdem saepe offerens hostias quae numquam possunt auferre peccata

12 hic autem unam pro peccatis offerens hostiam in sempiternum sedit in dextera Dei

13 de cetero expectans donec ponantur inimici eius scabillum pedum eius

14 una enim oblatione consummavit in sempiternum sanctificatos

15 contestatur autem nos et Spiritus Sanctus postquam enim dixit

16 hoc autem testamentum quod testabor ad illos post dies illos dicit Dominus dando leges meas in cordibus eorum et in mente eorum superscribam eas

17 et peccatorum et iniquitatium eorum iam non recordabor amplius

18 ubi autem horum remissio iam non oblatio pro peccato

19 habentes itaque fratres fiduciam in introitu sanctorum in sanguine Christi

20 quam initiavit nobis viam novam et viventem per velamen id est carnem suam

21 et sacerdotem magnum super domum Dei

22 accedamus cum vero corde in plenitudine fidei aspersi corda a conscientia mala et abluti corpus aqua munda

23 teneamus spei nostrae confessionem indeclinabilem fidelis enim est qui repromisit

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24 et consideremus invicem in provocationem caritatis et bonorum operum

25 non deserentes collectionem nostram sicut est consuetudinis quibusdam sed consolantes et tanto magis quanto videritis adpropinquantem diem

26 voluntarie enim peccantibus nobis post acceptam notitiam veritatis iam non relinquitur pro peccatis hostia

27 terribilis autem quaedam expectatio iudicii et ignis aemulatio quae consumptura est adversarios

28 irritam quis faciens legem Mosi sine ulla miseratione duobus vel tribus testibus moritur

29 quanto magis putatis deteriora mereri supplicia qui Filium Dei conculcaverit et sanguinem testamenti pollutum duxerit in quo sanctificatus est et Spiritui gratiae contumeliam fecerit

30 scimus enim qui dixit mihi vindictam ego reddam et iterum quia iudicabit Dominus populum suum

31 horrendum est incidere in manus Dei viventis

32 rememoramini autem pristinos dies in quibus inluminati magnum certamen sustinuistis passionum

33 et in altero quidem obprobriis et tribulationibus spectaculum facti in altero autem socii taliter conversantium effecti

34 nam et vinctis conpassi estis et rapinam bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substantiam

35 nolite itaque amittere confidentiam vestram quae magnam habet remunerationem

36 patientia enim vobis necessaria est ut voluntatem Dei facientes reportetis promissionem

37 adhuc enim modicum quantulum qui venturus est veniet et non tardabit

38 iustus autem meus ex fide vivit quod si subtraxerit se non placebit animae meae

39 nos autem non sumus subtractionis in perditionem sed fidei in adquisitionem animae.

PAUL TO THE HEBREWS CHAPTER 11

1 est autem fides sperandorum substantia rerum argumentum non parentum

2 in hac enim testimonium consecuti sunt senes

3 fide intellegimus aptata esse saecula verbo Dei ut ex invisibilibus visibilia fierent

4 fide plurimam hostiam Abel quam Cain obtulit Deo per quam testimonium consecutus est esse iustus testimonium perhibente muneribus eius Deo et per illam defunctus adhuc loquitur

5 fide Enoch translatus est ne videret mortem et non inveniebatur quia transtulit illum Deus ante translationem enim testimonium habebat placuisse Deo

6 sine fide autem inpossibile placere credere enim oportet accedentem ad Deum quia est et inquirentibus se remunerator fit

7 fide Noe responso accepto de his quae adhuc non videbantur metuens aptavit arcam in salutem domus suae per quam damnavit mundum et iustitiae quae per fidem est heres est institutus

8 fide qui vocatur Abraham oboedivit in locum exire quem accepturus erat in hereditatem et exiit nesciens quo iret

9 fide moratus est in terra repromissionis tamquam in aliena in casulis habitando cum Isaac et Iacob coheredibus repromissionis eiusdem

10 expectabat enim fundamenta habentem civitatem cuius artifex et conditor Deus

11 fide et ipsa Sarra sterilis virtutem in conceptionem seminis accepit etiam praeter tempus aetatis quoniam fidelem credidit esse qui promiserat

12 propter quod et ab uno orti sunt et haec emortuo tamquam sidera caeli in multitudinem et sicut harena quae est ad oram maris innumerabilis

13 iuxta fidem defuncti sunt omnes isti non acceptis repromissionibus sed a longe eas aspicientes et salutantes et confitentes quia peregrini et hospites sunt supra terram

14 qui enim haec dicunt significant se patriam inquirere

15 et si quidem illius meminissent de qua exierunt habebant utique tempus revertendi

16 nunc autem meliorem appetunt id est caelestem ideo non confunditur Deus vocari Deus eorum paravit enim illis civitatem

17 fide obtulit Abraham Isaac cum temptaretur et unigenitum offerebat qui susceperat repromissiones

18 ad quem dictum est quia in Isaac vocabitur tibi semen

19 arbitrans quia et a mortuis suscitare potens est Deus unde eum et in parabola accepit

20 fide et de futuris benedixit Isaac Iacob et Esau

21 fide Iacob moriens singulis filiorum Ioseph benedixit et adoravit fastigium virgae eius

22 fide Ioseph moriens de profectione filiorum Israhel memoratus est et de ossibus suis mandavit

23 fide Moses natus occultatus est mensibus tribus a parentibus suis eo quod vidissent elegantem infantem et non timuerunt regis edictum

24 fide Moses grandis factus negavit se esse filium filiae Pharaonis

25 magis eligens adfligi cum populo Dei quam temporalis peccati habere iucunditatem

26 maiores divitias aestimans thesauro Aegyptiorum inproperium Christi aspiciebat enim in remunerationem

27 fide reliquit Aegyptum non veritus animositatem regis invisibilem enim tamquam videns sustinuit

28 fide celebravit pascha et sanguinis effusionem ne qui vastabat primitiva tangeret eos

29 fide transierunt mare Rubrum tamquam per aridam terram quod experti Aegyptii devorati sunt

30 fide muri Hiericho ruerunt circuiti dierum septem

31 fide Raab meretrix non periit cum incredulis excipiens exploratores cum pace

32 et quid adhuc dicam deficiet enim me tempus enarrantem de Gedeon Barac Samson Iepthae David et Samuhel et prophetis

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33 qui per fidem devicerunt regna operati sunt iustitiam adepti sunt repromissiones obturaverunt ora leonum
34 extinxerunt impetum ignis effugerunt aciem gladii convaluerunt de infirmitate fortes facti sunt in bello castra verterunt exterorum
35 acceperunt mulieres de resurrectione mortuos suos alii autem distenti sunt non suscipientes redemptionem ut meliorem invenirent resurrectionem
36 alii vero ludibria et verbera experti insuper et vincula et carceres
37 lapidati sunt secti sunt temptati sunt in occisione gladii mortui sunt circumierunt in melotis in pellibus caprinis egentes angustiati adflicti
38 quibus dignus non erat mundus in solitudinibus errantes et montibus et speluncis et in cavernis terrae
39 et hii omnes testimonio fidei probati non acceperunt repromissionem
40 Deo pro nobis melius aliquid providente ut ne sine nobis consummarentur.

PAUL TO THE HEBREWS CHAPTER 12

1 ideoque et nos tantam habentes inpositam nubem testium deponentes omne pondus et circumstans nos peccatum per patientiam curramus propositum nobis certamen
2 aspicientes in auctorem fidei et consummatorem Iesum qui pro proposito sibi gaudio sustinuit crucem confusione contempta atque in dextera sedis Dei sedit
3 recogitate enim eum qui talem sustinuit a peccatoribus adversum semet ipsos contradictionem ut ne fatigemini animis vestris deficientes
4 nondum usque ad sanguinem restitistis adversus peccatum repugnantes
5 et obliti estis consolationis quae vobis tamquam filiis loquitur dicens fili mi noli neglegere disciplinam Domini neque fatigeris dum ab eo argueris
6 quem enim diligit Dominus castigat flagellat autem omnem filium quem recipit
7 in disciplina perseverate tamquam filiis vobis offert Deus quis enim filius quem non corripit pater
8 quod si extra disciplinam estis cuius participes facti sunt omnes ergo adulteri et non filii estis
9 deinde patres quidem carnis nostrae habuimus eruditores et reverebamur non multo magis obtemperabimus Patri spirituum et vivemus
10 et illi quidem in tempore paucorum dierum secundum voluntatem suam erudiebant nos hic autem ad id quod utile est in recipiendo sanctificationem eius
11 omnis autem disciplina in praesenti quidem videtur non esse gaudii sed maeroris postea autem fructum pacatissimum exercitatis per eam reddit iustitiae
12 propter quod remissas manus et soluta genua erigite
13 et gressus rectos facite pedibus vestris ut non claudicans erret magis autem sanetur
14 pacem sequimini cum omnibus et sanctimoniam sine qua nemo videbit Dominum
15 contemplantes ne quis desit gratiae Dei ne qua radix amaritudinis sursum germinans inpediat et per illam inquinentur multi
16 ne quis fornicator aut profanus ut Esau qui propter unam escam vendidit primitiva sua
17 scitote enim quoniam et postea cupiens hereditare benedictionem reprobatus est non enim invenit paenitentiae locum quamquam cum lacrimis inquisisset eam
18 non enim accessistis ad tractabilem et accensibilem ignem et turbinem et caliginem et procellam
19 et tubae sonum et vocem verborum quam qui audierunt excusaverunt se ne eis fieret verbum
20 non enim portabant quod dicebatur et si bestia tetigerit montem lapidabitur
21 et ita terribile erat quod videbatur Moses dixit exterritus sum et tremebundus
22 sed accessistis ad Sion montem et civitatem Dei viventis Hierusalem caelestem et multorum milium angelorum frequentiae
23 et ecclesiam primitivorum qui conscripti sunt in caelis et iudicem omnium Deum et spiritus iustorum perfectorum
24 et testamenti novi mediatorem Iesum et sanguinis sparsionem melius loquentem quam Abel
25 videte ne recusetis loquentem si enim illi non effugerunt recusantes eum qui super terram loquebatur multo magis nos qui de caelis loquentem nobis avertimur
26 cuius vox movit terram tunc modo autem repromittit dicens adhuc semel ego movebo non solum terram sed et caelum
27 quod autem adhuc semel dicit declarat mobilium translationem tamquam factorum ut maneant ea quae sunt inmobilia
28 itaque regnum inmobile suscipientes habemus gratiam per quam serviamus placentes Deo cum metu et reverentia
29 etenim Deus noster ignis consumens est.

PAUL TO THE HEBREWS CHAPTER 13

1 caritas fraternitatis maneat
2 hospitalitatem nolite oblivisci per hanc enim latuerunt quidam angelis hospitio receptis
3 mementote vinctorum tamquam simul vincti et laborantium tamquam et ipsi in corpore morantes
4 honorabile conubium in omnibus et torus inmaculatus fornicatores enim et adulteros iudicabit Deus
5 sint mores sine avaritia contenti praesentibus ipse enim dixit non te deseram neque derelinquam
6 ita ut confidenter dicamus Dominus mihi adiutor non timebo quid faciat mihi homo
7 mementote praepositorum vestrorum qui vobis locuti sunt verbum Dei quorum intuentes exitum conversationis imitamini fidem
8 Iesus Christus heri et hodie ipse et in saecula
9 doctrinis variis et peregrinis nolite abduci optimum enim est gratia stabiliri cor non escis quae non profuerunt ambulantibus in eis

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10 habemus altare de quo edere non habent potestatem qui tabernaculo deserviunt
11 quorum enim animalium infertur sanguis pro peccato in sancta per pontificem horum corpora cremantur extra castra
12 propter quod et Iesus ut sanctificaret per suum sanguinem populum extra portam passus est
13 exeamus igitur ad eum extra castra inproperium eius portantes
14 non enim habemus hic manentem civitatem sed futuram inquirimus
15 per ipsum ergo offeramus hostiam laudis semper Deo id est fructum labiorum confitentium nomini eius
16 beneficientiae autem et communionis nolite oblivisci talibus enim hostiis promeretur Deus
17 oboedite praepositis vestris et subiacete eis ipsi enim pervigilant quasi rationem pro animabus vestris reddituri ut cum gaudio hoc faciant et non gementes hoc enim non expedit vobis
18 orate pro nobis confidimus enim quia bonam conscientiam habemus in omnibus bene volentes conversari
19 amplius autem deprecor vos hoc facere ut quo celerius restituar vobis
20 Deus autem pacis qui eduxit de mortuis pastorem magnum ovium in sanguine testamenti aeterni Dominum nostrum Iesum
21 aptet vos in omni bono ut faciatis voluntatem eius faciens in vobis quod placeat coram se per Iesum Christum cui gloria in saecula saeculorum amen
22 rogo autem vos fratres sufferatis verbum solacii etenim perpaucis scripsi vobis
23 cognoscite fratrem nostrum Timotheum dimissum cum quo si celerius venerit videbo vos
24 salutate omnes praepositos vestros et omnes sanctos salutant vos de Italia
25 gratia cum omnibus vobis amen.
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GENERAL EPISTLES

or Catholic Epistles or Universal Epistles

THE EPISTLE OF JAMES

The Letter of James, the Book of James, or simply James.
Author: James the Just, the brother of Jesus, 1st Bishop of the Christian Movement, Bishop of Jerusalem.
Estimated Range of Dating: 70-100 A.D.

(The Epistle of James, the Letter of James, or simply James, is a General epistle and one of the 21 epistles (didactic letters) in the New Testament. It is attributed to James the brother of Jesus and the main opponent of Paul the Apostle. [The name 'James' is an English name corruption of "Jacob", Greek: Iakobos, Latin: Iacobus, Hebrew Aramaic: Yakov.]. There are many other characters in the gospels called James. Scholars assume that these Jameses were created to lead the readers' attention away from the brother of Jesus as he remained a Jew all his life. Thus the Church gave him the degrading name James the Less. However, it was him who was the first Bishop of Jerusalem, and therefore the first Pope from the 30s to the late 60s of the 1st century AD.

The gospel writers could not just drop James as he was at that time a well-known leader in his own right; they just mentioned other Jameses as often as possibe, such as James, son of Alphaeus; James the Great; and James the Less. History experts call this propaganda style "writing out of history". The entire family of the real Jesus was written out of history because he was very different from the "heavenly Jesus", the god figure, created by Saul of Tarsus. The description of the real Jesus, his family, his disciples would have been an embarrassment to those who wanted to establish the "Christ the God".

The author identifies himself as "James, a servant [or slave] of God and of the Lord Jesus Christ" who is writing to "the twelve tribes scattered abroad". The epistle is traditionally attributed to James the brother of Jesus (James the Just), and the audience is generally considered to be Jewish Christians, who were dispersed outside Israel. James was the undisputed leader of this very first genuine Jesus movement which was at that time a purely Jewish movement whose members [including Jesus!] perceived themselves as part of the Jewish community. They followed the laws of Moses and had nothing to do with the movement that was later founded by the Roman citizen Saul of Tarsos [Paul the Apostle] and was to become the non-Jewish Christianity we know today; they were not following Moses law but Roman law because most of them were Roman citizens outside of Judaea or Galilee.

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As first bishop of Jerusalem, James keeps in touch with Jews in the Holy Land but also with those who live abroad. About 5-10% of the entire population of the Roman Empire are estimated to be Jewish.

Framing his letter within an overall theme of patient perseverance during trials and temptations, James writes in order to encourage his readers to live consistently with what they have learned in Christ. He wants his readers to mature in their faith in Christ by living what they say they believe. He condemns various sins, including pride, hypocrisy, favouritism, and slander. He encourages and implores believers to humbly live by godly, rather than worldly wisdom and to pray in all situations.

For the most part, until the late 20th century, the epistle of James was relegated to benign disregard – though it was shunned by many early theologians and scholars due to its advocacy of Torah observance and good works. Famously, Luther at one time considered the epistle to be among the disputed books, and sidelined it to an appendix, although, elsewhere he called it the authoritative word of God.

The epistle aims to reach a wide Jewish audience. During the last decades, the epistle of James has attracted increasing scholarly interest due to a surge in the quest for the historical James, his role within the Jesus movement, his beliefs, and his relationships and views. This James revival is also associated with an increasing level of awareness of the Jewish grounding of both the epistle and the early Jesus movement.

There is little consensus as to the genre, structure, dating, and authorship of the book of James. There is the possibility that the letter was written by James before the Pauline epistles, and that the letter comprises material originally from James but edited by a later copyist.

The writer refers to himself only as "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1:1). According to the gospels, Jesus had two apostles named James: James, the son of Zebedee and James, the son of Alphaeus, but it is unlikely that either of these wrote the letter. According to the Book of Acts, James, the brother of John, was killed by Herod Agrippa I (Acts 12:1–2). James, the son of Alphaeus is a more viable candidate for authorship, although he is not prominent in the scriptural record, and relatively little is known about him. Hippolytus, writing in the early third century, asserted in his work On the 12 Apostles: "And James the son of Alphaeus, when preaching in Jerusalem was stoned to death by the Jews, and was buried there beside the temple." The similarity of his alleged martyrdom to the stoning of James the Just has led some scholars, such as Robert Eisenman and James Tabor, to assume that these "two Jameses" were one and the same. This identification of James of Alphaeus with James the Just (as well as James the Less) has long been asserted. From the middle of the 3rd century, patristic authors cited the epistle as written by James, the brother of Jesus and a leader of the Jerusalem church.

We know more about James than we know about Jesus. As they were brothers, James is the key to understanding what the real Jesus was like. James was very important figure in his own right: Paul the Apostle described him as "the brother of the Lord" in Galatians 1:19 and as one of the three "pillars of the Church" in 2:9. "There is no doubt that James became a much more important person in the early Christian movement than a casual reader of the New Testament is likely to imagine."

The James believers are acquainted with, emerges out of Galatians 1–2; 1 Corinthians 15–17 and Acts 12,15,21. We also have accounts about James in the works of Titus Flavius Josephus, Eusebius, Origen, the Gospel of Didimus Judas Thomas, the Apocalypses of James, the Gospel of the Hebrews and the Pseudo-Clementine literature [of Titus Flavius Clemens] - most of whom cast him as righteous [just] and as the undisputed leader of the Jewish community. His influence is central and palpable in Jerusalem and in Antioch [meaning Edessa]. Although we are dependent on sources dominated and edited by the Pauline Roman Church the role and influence of James can be felt still today.)

EPISTOLA CATHOLICA BEATI IACOBI APOSTOLI
EPISTLE OF JAMES CHAPTER 1

(The letters of the New Testament, which were not written by Paul but by other apostles, were called "Catholic letters" early on. This name stems from their intended purpose for a very general readership. The Catholic letters are circular letters, doctrinal texts, and treatises. In the Septuagint, they come before the Letters of Paul because they reflect an earlier time of the Christian movement. Most passages in James are reminiscent of one of the best books in the Bible: The Wisdom of Jesus ben Sirach. This tiny book is the jewel of the New Testament as it is full of heavenly Wisdom.)

1 Iacobus Dei et Domini nostri Iesu Christi servus duodecim tribubus quae sunt in dispersione salutem

2 omne gaudium existimate fratres mei cum in temptationibus variis incideritis

3 scientes quod probatio fidei vestrae patientiam operatur

4 patientia autem opus perfectum habeat ut sitis perfecti et integri in nullo deficientes

5 si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inproperat et dabitur ei

6 postulet autem in fide nihil haesitans qui enim haesitat similis est fluctui maris qui a vento movetur et circumfertur

7 non ergo aestimet homo ille quod accipiat aliquid a Domino

8 vir duplex animo inconstans in omnibus viis suis

9 glorietur autem frater humilis in exaltatione sua

10 dives autem in humilitate sua quoniam sicut flos faeni transibit

11 exortus est enim sol cum ardore et arefecit faenum et flos eius decidit et decor vultus eius deperiit ita et dives in itineribus suis marcescet

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12 beatus vir qui suffert temptationem quia cum probatus fuerit accipiet coronam vitae quam repromisit Deus diligentibus se

13 nemo cum temptatur dicat quoniam a Deo temptor Deus enim intemptator malorum est ipse autem neminem temptat

14 unusquisque vero temptatur a concupiscentia sua abstractus et inlectus

15 dein concupiscentia cum conceperit parit peccatum peccatum vero cum consummatum fuerit generat mortem

16 nolite itaque errare fratres mei dilectissimi

17 omne datum optimum et omne donum perfectum desursum est descendens a Patre luminum apud quem non est transmutatio nec vicissitudinis obumbratio

18 voluntarie genuit nos verbo veritatis ut simus initium aliquod creaturae eius

19 scitis fratres mei dilecti sit autem omnis homo velox ad audiendum tardus autem ad loquendum et tardus ad iram

20 ira enim viri iustitiam Dei non operatur

21 propter quod abicientes omnem inmunditiam et abundantiam malitiae in mansuetudine suscipite insitum verbum quod potest salvare animas vestras

22 estote autem factores verbi et non auditores tantum fallentes vosmet ipsos

23 quia si quis auditor est verbi et non factor hic conparabitur viro consideranti vultum nativitatis suae in speculo

24 consideravit enim se et abiit et statim oblitus est qualis fuerit

25 qui autem perspexerit in lege perfecta libertatis et permanserit non auditor obliviosus factus sed factor operis hic beatus in facto suo erit

26 si quis autem putat se religiosum esse non refrenans linguam suam sed seducens cor suum huius vana est religio

27 religio munda et inmaculata apud Deum et Patrem haec est visitare pupillos et viduas in tribulatione eorum inmaculatum se custodire ab hoc saeculo.

EPISTLE OF JAMES CHAPTER 2

1 fratres mei nolite in personarum acceptione habere fidem Domini nostri Iesu Christi gloriae

2 etenim si introierit in conventu vestro vir aureum anulum habens in veste candida introierit autem et pauper in sordido habitu

3 et intendatis in eum qui indutus est veste praeclara et dixeritis tu sede hic bene pauperi autem dicatis tu sta illic aut sede sub scabillo pedum meorum

4 nonne iudicatis apud vosmet ipsos et facti estis iudices cogitationum iniquarum

5 audite fratres mei dilectissimi nonne Deus elegit pauperes in hoc mundo divites in fide et heredes regni quod repromisit Deus diligentibus se

6 vos autem exhonorastis pauperem nonne divites per potentiam opprimunt vos et ipsi trahunt vos ad iudicia

7 nonne ipsi blasphemant bonum nomen quod invocatum est super vos

8 si tamen legem perficitis regalem secundum scripturas diliges proximum tuum sicut te ipsum bene facitis

9 si autem personas accipitis peccatum operamini redarguti a lege quasi transgressores

10 quicumque autem totam legem servaverit offendat autem in uno factus est omnium reus

11 qui enim dixit non moechaberis dixit et non occides quod si non moechaberis occides autem factus es transgressor legis

12 sic loquimini et sic facite sicut per legem libertatis incipientes iudicari

13 iudicium enim sine misericordia illi qui non fecit misericordiam superexultat autem misericordia iudicio

14 quid proderit fratres mei si fidem quis dicat se habere opera autem non habeat numquid poterit fides salvare eum

15 si autem frater aut soror nudi sunt et indigent victu cotidiano

16 dicat autem aliquis de vobis illis ite in pace calefacimini et saturamini non dederitis autem eis quae necessaria sunt corporis quid proderit

17 sic et fides si non habeat opera mortua est in semet ipsam

18 sed dicet quis tu fidem habes et ego opera habeo ostende mihi fidem tuam sine operibus et ego ostendam tibi ex operibus fidem meam

19 tu credis quoniam unus est Deus bene facis et daemones credunt et contremescunt

20 vis autem scire o homo inanis quoniam fides sine operibus otiosa est

21 Abraham pater noster nonne ex operibus iustificatus est offerens Isaac filium suum super altare

22 vides quoniam fides cooperabatur operibus illius et ex operibus fides consummata est

23 et suppleta est scriptura dicens credidit Abraham Deo et reputatum est illi ad iustitiam et amicus Dei appellatus est

24 videtis quoniam ex operibus iustificatur homo et non ex fide tantum

25 similiter autem et Raab meretrix nonne ex operibus iustificata est suscipiens nuntios et alia via eiciens

26 sicut enim corpus sine spiritu emortuum est ita et fides sine operibus mortua est.

EPISTLE OF JAMES CHAPTER 3

1 nolite plures magistri fieri fratres mei scientes quoniam maius iudicium sumitis

2 in multis enim offendimus omnes si quis in verbo non offendit hic perfectus est vir potens etiam freno circumducere totum corpus

3 si autem equorum frenos in ora mittimus ad consentiendum nobis et omne corpus illorum circumferimus

4 ecce et naves cum magnae sint et a ventis validis minentur circumferuntur a modico gubernaculo ubi impetus dirigentis voluerit

5 ita et lingua modicum quidem membrum est et magna exultat ecce quantus ignis quam magnam silvam incendit

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6 et lingua ignis est universitas iniquitatis lingua constituitur in membris nostris quae maculat totum corpus et inflammat rotam nativitatis nostrae inflammata a gehenna
7 omnis enim natura bestiarum et volucrum et serpentium etiam ceterorum domantur et domita sunt a natura humana
8 linguam autem nullus hominum domare potest inquietum malum plena veneno mortifero
9 in ipsa benedicimus Dominum et Patrem et in ipsa maledicimus homines qui ad similitudinem Dei facti sunt
10 ex ipso ore procedit benedictio et maledictio non oportet fratres mei haec ita fieri
11 numquid fons de eodem foramine emanat dulcem et amaram aquam
12 numquid potest fratres mei ficus olivas facere aut vitis ficus sic neque salsa dulcem potest facere aquam
13 quis sapiens et disciplinatus inter vos ostendat ex bona conversatione operationem suam in mansuetudine sapientiae
14 quod si zelum amarum habetis et contentiones in cordibus vestris nolite gloriari et mendaces esse adversus veritatem
15 non est ista sapientia desursum descendens sed terrena animalis diabolica
16 ubi enim zelus et contentio ibi inconstantia et omne opus pravum
17 quae autem desursum est sapientia primum quidem pudica est deinde pacifica modesta suadibilis plena misericordia et fructibus bonis non iudicans sine simulatione
18 fructus autem iustitiae in pace seminatur facientibus pacem.

EPISTLE OF JAMES CHAPTER 4

1 unde bella et lites in vobis nonne hinc ex concupiscentiis vestris quae militant in membris vestris
2 concupiscitis et non habetis occiditis et zelatis et non potestis adipisci litigatis et belligeratis non habetis propter quod non postulatis
3 petitis et non accipitis eo quod male petatis ut in concupiscentiis vestris insumatis
4 adulteri nescitis quia amicitia huius mundi inimica est Dei quicumque ergo voluerit amicus esse saeculi huius inimicus Dei constituitur
5 aut putatis quia inaniter scriptura dicat ad invidiam concupiscit Spiritus qui inhabitat in nobis
6 maiorem autem dat gratiam propter quod dicit Deus superbis resistit humilibus autem dat gratiam
7 subditi igitur estote Deo resistite autem diabolo et fugiet a vobis
8 adpropiate Domino et adpropinquabit vobis emundate manus peccatores et purificate corda duplices animo
9 miseri estote et lugete et plorate risus vester in luctum convertatur et gaudium in maerorem
10 humiliamini in conspectu Domini et exaltabit vos
11 nolite detrahere de alterutrum fratres qui detrahit fratri aut qui iudicat fratrem suum detrahit legi et iudicat legem si autem iudicas legem non es factor legis sed iudex
12 unus est legislator et iudex qui potest perdere et liberare tu autem quis es qui iudicas proximum
13 ecce nunc qui dicitis hodie aut crastino ibimus in illam civitatem et faciemus quidem ibi annum et mercabimur et lucrum faciemus
14 qui ignoratis quid erit in crastinum quae enim est vita vestra vapor est ad modicum parens deinceps exterminatur
15 pro eo ut dicatis si Dominus voluerit et vixerimus faciemus hoc aut illud 16 nunc autem exultatis in superbiis vestris omnis exultatio talis maligna est 17 scienti igitur bonum facere et non facienti peccatum est illi.

EPISTLE OF JAMES CHAPTER 5

1 age nunc divites plorate ululantes in miseriis quae advenient vobis
2 divitiae vestrae putrefactae sunt et vestimenta vestra a tineis comesta sunt
3 aurum et argentum vestrum eruginavit et erugo eorum in testimonium vobis erit et manducabit carnes vestras sicut ignis thesaurizastis in novissimis diebus
4 ecce merces operariorum qui messuerunt regiones vestras qui fraudatus est a vobis clamat et clamor ipsorum in aures Domini Sabaoth introiit
5 epulati estis super terram et in luxuriis enutristis corda vestra in die occisionis
6 addixistis occidistis iustum non resistit vobis
7 patientes igitur estote fratres usque ad adventum Domini ecce agricola expectat pretiosum fructum terrae patienter ferens donec accipiat temporivum et serotinum
8 patientes estote et vos confirmate corda vestra quoniam adventus Domini adpropinquavit
9 nolite ingemescere fratres in alterutrum ut non iudicemini ecce iudex ante ianuam adsistit
10 exemplum accipite fratres laboris et patientiae prophetas qui locuti sunt in nomine Domini
11 ecce beatificamus qui sustinuerunt sufferentiam Iob audistis et finem Domini vidistis quoniam misericors est Dominus et miserator
12 ante omnia autem fratres mei nolite iurare neque per caelum neque per terram neque aliud quodcumque iuramentum sit autem vestrum est est non non uti non sub iudicio decidatis
13 tristatur aliquis vestrum oret aequo animo est psallat
14 infirmatur quis in vobis inducat presbyteros ecclesiae et orent super eum unguentes eum oleo in nomine Domini
15 et oratio fidei salvabit infirmum et adlevabit eum Dominus et si in peccatis sit dimittentur ei
16 confitemini ergo alterutrum peccata vestra et orate pro invicem ut salvemini multum enim valet deprecatio iusti adsidua
17 Helias homo erat similis nobis passibilis et oratione oravit ut non plueret super terram et non pluit annos tres et menses sex

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18 et rursum oravit et caelum dedit pluviam et terra dedit fructum suum

19 fratres mei si quis ex vobis erraverit a veritate et converterit quis eum

20 scire debet quoniam qui converti fecerit peccatorem ab errore viae suae salvabit animam eius a morte et operit multitudinem peccatorum.

.

THE FIRST EPISTLE OF PETER

The First Letter of Peter, or First Peter, or 1 Peter.
Estimated Range of Dating: 80-110 A.D.

(The author presents himself as Peter the Apostle, however, many scholars conclude that this letter is pseudonymous and the author is unlikely to have been the apostle Peter. The cultured Greek language of the epistle makes it perhaps the most literary composition in the New Testament. The apostle Simon Peter probably knew some Greek, because the entire region had been under a strong Greek influence since the times of Alexander the Great, but 1 Peter does not look like the product of an unlettered Galilean fisherman [Acts 4:13].)

EPISTOLA BEATI PETRI APOSTOLI PRIMA
1 EPISTLE OF PETER CHAPTER 1

(The apostle Peter, known by his civil name Simon or Symeon [Acts 15:14; 2 Peter 1:1], was the son of a certain John and came from Bethsaida on the Sea of Galilee [John 1:42-44]. Through his brother Andrew, he became acquainted with Jesus, who called him Kepa. This is an Aramaic name [Greek transcription: Cephas], and means "stone, rock" in Greek; this also applies to Caiaphas or Caiaphas, the high priest, who probably belonged to the same clan. Although Peter is highly praised by all Christians, it is doubtful whether he ever truly held a leadership position because of his indecisive, inactive, and his misogynistic character. Since he spoke neither Latin nor Greek, the language of the entire Roman upper class, it is also unclear whether he ever visited Rome or achieved anything there. Simon Peter, as well as all of Jesus' disciples, apostles, and family members, remained Jews ["circumcised"] for the rest of their lives. After the Council of Jerusalem [around 50 AD], James, the brother of Jesus, remained unequivocally the first pan-Christian leader, as "Bishop of Jerusalem," while Paul, outside the Holy Land, acted as he pleased. The Jewish War of the Zealots against the Romans from 66 to 73 resulted in the death of almost all the protagonists of the New Testament. Titus Flavius Clemens, the great-grandson and great-nephew of Emperor Titus Flavius Vespasianus, became the first Roman pope under the name Clement I of Rome.)

1 Petrus apostolus Iesu Christi electis advenis dispersionis Ponti Galatiae Cappadociae Asiae et Bithyniae

2 secundum praescientiam Dei Patris in sanctificatione Spiritus in oboedientiam et aspersionem sanguinis Iesu Christi gratia vobis et pax multiplicetur

3 benedictus Deus et Pater Domini nostri Iesu Christi qui secundum magnam misericordiam suam regeneravit nos in spem vivam per resurrectionem Iesu Christi ex mortuis

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4 in hereditatem incorruptibilem et incontaminatam et inmarcescibilem conservatam in caelis in vobis
5 qui in virtute Dei custodimini per fidem in salutem paratam revelari in tempore novissimo
6 in quo exultatis modicum nunc si oportet contristati in variis temptationibus
7 ut probatum vestrae fidei multo pretiosius sit auro quod perit per ignem probato inveniatur in laudem et gloriam et honorem in revelatione Iesu Christi
8 quem cum non videritis diligitis in quem nunc quoque non videntes credentes autem exultatis laetitia inenarrabili et glorificata
9 reportantes finem fidei vestrae salutem animarum
10 de qua salute exquisierunt atque scrutati sunt prophetae qui de futura in vobis gratia prophetaverunt
11 scrutantes in quod vel quale tempus significaret in eis Spiritus Christi praenuntians eas quae in Christo sunt passiones et posteriores glorias
12 quibus revelatum est quia non sibi ipsis vobis autem ministrabant ea quae nunc nuntiata sunt vobis per eos qui evangelizaverunt vos Spiritu Sancto misso de caelo in quae desiderant angeli prospicere
13 propter quod succincti lumbos mentis vestrae sobrii perfecte sperate in eam quae offertur vobis gratiam in revelatione Iesu Christi
14 quasi filii oboedientiae non configurati prioribus ignorantiae vestrae desideriis
15 sed secundum eum qui vocavit vos sanctum et ipsi sancti in omni conversatione sitis
16 quoniam scriptum est sancti eritis quia ego sanctus sum
17 et si Patrem invocatis eum qui sine acceptione personarum iudicat secundum uniuscuiusque opus in timore incolatus vestri tempore conversamini
18 scientes quod non corruptibilibus argento vel auro redempti estis de vana vestra conversatione paternae traditionis
19 sed pretioso sanguine quasi agni incontaminati et inmaculati Christi
20 praecogniti quidem ante constitutionem mundi manifestati autem novissimis temporibus propter vos
21 qui per ipsum fideles estis in Deo qui suscitavit eum a mortuis et dedit ei gloriam ut fides vestra et spes esset in Deo
22 animas vestras castificantes in oboedientia caritatis in fraternitatis amore simplici ex corde invicem diligite adtentius
23 renati non ex semine corruptibili sed incorruptibili per verbum Dei vivi et permanentis
24 quia omnis caro ut faenum et omnis gloria eius tamquam flos faeni exaruit faenum et flos decidit
25 verbum autem Domini manet in aeternum hoc est autem verbum quod evangelizatum est in vos.

1 EPISTLE OF PETER CHAPTER 2

1 deponentes igitur omnem malitiam et omnem dolum et simulationes et invidias et omnes detractiones
2 sicut modo geniti infantes rationale sine dolo lac concupiscite ut in eo crescatis in salutem
3 si gustastis quoniam dulcis Dominus
4 ad quem accedentes lapidem vivum ab hominibus quidem reprobatum a Deo autem electum honorificatum
5 et ipsi tamquam lapides vivi superaedificamini domus spiritalis sacerdotium sanctum offerre spiritales hostias acceptabiles Deo per Iesum Christum
6 propter quod continet in scriptura ecce pono in Sion lapidem summum angularem electum pretiosum et qui crediderit in eo non confundetur
7 vobis igitur honor credentibus non credentibus autem lapis quem reprobaverunt aedificantes hic factus est in caput anguli
8 et lapis offensionis et petra scandali qui offendunt verbo nec credunt in quod et positi sunt
9 vos autem genus electum regale sacerdotium gens sancta populus adquisitionis ut virtutes adnuntietis eius qui de tenebris vos vocavit in admirabile lumen suum
10 qui aliquando non populus nunc autem populus Dei qui non consecuti misericordiam nunc autem misericordiam consecuti
11 carissimi obsecro tamquam advenas et peregrinos abstinere vos a carnalibus desideriis quae militant adversus animam
12 conversationem vestram inter gentes habentes bonam ut in eo quod detractant de vobis tamquam de malefactoribus ex bonis operibus considerantes glorificent Deum in die visitationis
13 subiecti estote omni humanae creaturae propter Dominum sive regi quasi praecellenti
14 sive ducibus tamquam ab eo missis ad vindictam malefactorum laudem vero bonorum
15 quia sic est voluntas Dei ut benefacientes obmutescere faciatis inprudentium hominum ignorantiam
16 quasi liberi et non quasi velamen habentes malitiae libertatem sed sicut servi Dei
17 omnes honorate fraternitatem diligite Deum timete regem honorificate
18 servi subditi in omni timore dominis non tantum bonis et modestis sed etiam discolis
19 haec est enim gratia si propter conscientiam Dei sustinet quis tristitias patiens iniuste
20 quae enim gloria est si peccantes et colaphizati suffertis sed si benefacientes et patientes sustinetis haec est gratia apud Deum
21 in hoc enim vocati estis quia et Christus passus est pro vobis vobis relinquens exemplum ut sequamini vestigia eius
22 qui peccatum non fecit nec inventus est dolus in ore ipsius
23 qui cum malediceretur non maledicebat cum pateretur non comminabatur tradebat autem iudicanti se iniuste
24 qui peccata nostra ipse pertulit in corpore suo super lignum ut peccatis mortui iustitiae viveremus cuius livore sanati estis

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25 eratis enim sicut oves errantes sed conversi estis nunc ad pastorem et episcopum animarum vestrarum.

1 EPISTLE OF PETER CHAPTER 3

1 similiter mulieres subditae suis viris ut et si qui non credunt verbo per mulierum conversationem sine verbo lucri fiant

2 considerantes in timore castam conversationem vestram

3 quarum sit non extrinsecus capillaturae aut circumdatio auri aut indumenti vestimentorum cultus

4 sed qui absconditus cordis est homo in incorruptibilitate quieti et modesti spiritus quod est in conspectu Dei locuples

5 sic enim aliquando et sanctae mulieres sperantes in Deo ornabant se subiectae propriis viris

6 sicut Sarra oboediebat Abrahae dominum eum vocans cuius estis filiae benefacientes et non timentes ullam perturbationem

7 viri similiter cohabitantes secundum scientiam quasi infirmiori vaso muliebri inpertientes honorem tamquam et coheredibus gratiae vitae uti ne inpediantur orationes vestrae

8 in fine autem omnes unianimes conpatientes fraternitatis amatores misericordes humiles

9 non reddentes malum pro malo vel maledictum pro maledicto sed e contrario benedicentes quia in hoc vocati estis ut benedictionem hereditate possideatis

10 qui enim vult vitam diligere et videre dies bonos coerceat linguam suam a malo et labia eius ne loquantur dolum

11 declinet autem a malo et faciat bonum inquirat pacem et persequatur eam

12 quia oculi Domini super iustos et aures eius in preces eorum vultus autem Domini super facientes mala

13 et quis est qui vobis noceat si boni aemulatores fueritis

14 sed et si quid patimini propter iustitiam beati timorem autem eorum ne timueritis et non conturbemini

15 Dominum autem Christum sanctificate in cordibus vestris parati semper ad satisfactionem omni poscenti vos rationem de ea quae in vobis est spe

16 sed cum modestia et timore conscientiam habentes bonam ut in eo quod detrahunt vobis confundantur qui calumniantur vestram bonam in Christo conversationem

17 melius est enim benefacientes si velit voluntas Dei pati quam malefacientes

18 quia et Christus semel pro peccatis mortuus est iustus pro iniustis ut nos offerret Deo mortificatus carne vivificatus autem spiritu

19 in quo et his qui in carcere erant spiritibus veniens praedicavit

20 qui increduli fuerant aliquando quando expectabat Dei patientia in diebus Noe cum fabricaretur arca in qua pauci id est octo animae salvae factae sunt per aquam

21 quod et vos nunc similis formae salvos facit baptisma non carnis depositio sordium sed conscientiae bonae interrogatio in Deum per resurrectionem Iesu Christi

22 qui est in dextera Dei profectus in caelum subiectis sibi angelis et potestatibus et virtutibus.

1 EPISTLE OF PETER CHAPTER 4

1 Christo igitur passo in carne et vos eadem cogitatione armamini quia qui passus est carne desiit a peccatis

2 ut iam non hominum desideriis sed voluntate Dei quod reliquum est in carne vivat temporis

3 sufficit enim praeteritum tempus ad voluntatem gentium consummandam qui ambulaverunt in luxuriis desideriis vinolentiis comesationibus potationibus et inlicitis idolorum cultibus

4 in quo peregrinantur non concurrentibus vobis in eandem luxuriae confusionem blasphemantes

5 qui reddent rationem ei qui paratus est iudicare vivos et mortuos

6 propter hoc enim et mortuis evangelizatum est ut iudicentur quidem secundum homines in carne vivant autem secundum Deum spiritu

7 omnium autem finis adpropinquavit estote itaque prudentes et vigilate in orationibus

8 ante omnia mutuam in vosmet ipsos caritatem continuam habentes quia caritas operit multitudinem peccatorum

9 hospitales invicem sine murmuratione

10 unusquisque sicut accepit gratiam in alterutrum illam administrantes sicut boni dispensatores multiformis gratiae Dei

11 si quis loquitur quasi sermones Dei si quis ministrat tamquam ex virtute quam administrat Deus ut in omnibus honorificetur Deus per Iesum Christum cui est gloria et imperium in saecula saeculorum amen

12 carissimi nolite peregrinari in fervore qui ad temptationem vobis fit quasi novi aliquid vobis contingat

13 sed communicantes Christi passionibus gaudete ut et in revelatione gloriae eius gaudeatis exultantes

14 si exprobramini in nomine Christi beati quoniam gloriae Dei Spiritus in vobis requiescit

15 nemo enim vestrum patiatur quasi homicida aut fur aut maledicus aut alienorum appetitor

16 si autem ut Christianus non erubescat glorificet autem Deum in isto nomine

17 quoniam tempus ut incipiat iudicium de domo Dei si autem primum a nobis qui finis eorum qui non credunt Dei evangelio

18 et si iustus vix salvatur impius et peccator ubi parebit

19 itaque et hii qui patiuntur secundum voluntatem Dei fideli creatori commendant animas suas in benefactis.

1 EPISTLE OF PETER CHAPTER 5

1 seniores ergo qui in vobis sunt obsecro consenior et testis Christi passionum qui et eius quae in futuro revelanda est gloriae communicator

2 pascite qui est in vobis gregem Dei providentes non coacto sed spontanee secundum Deum neque turpis lucri gratia sed voluntarie

3 neque ut dominantes in cleris sed formae facti gregi et ex animo

4 et cum apparuerit princeps pastorum percipietis inmarcescibilem gloriae coronam

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5 similiter adulescentes subditi estote senioribus omnes autem invicem humilitatem insinuate quia Deus superbis resistit humilibus autem dat gratiam

6 humiliamini igitur sub potenti manu Dei ut vos exaltet in tempore visitationis

7 omnem sollicitudinem vestram proicientes in eum quoniam ipsi cura est de vobis

8 sobrii estote vigilate quia adversarius vester diabolus tamquam leo rugiens circuit quaerens quem devoret

9 cui resistite fortes fide scientes eadem passionum ei quae in mundo est vestrae fraternitati fieri

10 Deus autem omnis gratiae qui vocavit nos in aeternam suam gloriam in Christo Iesu modicum passos ipse perficiet confirmabit solidabit

11 ipsi imperium in saecula saeculorum amen

12 per Silvanum vobis fidelem fratrem ut arbitror breviter scripsi obsecrans et contestans hanc esse veram gratiam Dei in qua state

13 salutat vos quae est in Babylone cumelecta et Marcus filius meus

14 salutate invicem in osculo sancto gratia vobis omnibus qui estis in Christo.

THE SECOND EPISTLE OF PETER

The Second Letter of Peter,
also Second Peter, or just 2 Peter
Estimated Range of Dating: 100-160 A.D.

(According to the Epistle itself, it was composed by the Apostle Peter, an eyewitness to Jesus' ministry. Most scholars have concluded Peter is not the author, considering the epistle pseudepigraphical. Reasons for this include its linguistic differences from 1 Peter, its apparent use of Jude, possible allusions to 2nd-century gnosticism, and encouragement in the waiting of a delayed re-appearance of Jesus. The questions of authorship and date are closely related. For Petrine authorship to be authentic, it must have been written prior to Peter's death in c. 65–67 AD. The letter refers to the Pauline epistles and so must post-date at least some of them, regardless of authorship, thus a date before 60 is improbable. Further, it goes as far to name the Pauline epistles as "scripture"—the only time a New Testament work refers to another New Testament work in this way—implying that it postdates them by some time. Scholars consider the epistle to be written between c. 100–150 AD., after the death of Peter, and that is why it is pseudepigraphical.)

EPISTOLA BEATI PETRI APOSTOLI SECUNDA

2 EPISTLE OF PETER CHAPTER 1

(This letter is intended for a Gentile Christian readership [Greeks and Romans] (1:1; 2:1; 20f.). The occasion for this was the emergence of false teachers who abused Christian freedom as a pretext for a life of depravity and described the apostles' teachings about the Second Coming of Christ as lies and deception [2 Peter 3:3f.]. Thus, the apostle warns believers against the activities of the false teachers and points to the seriousness of Christ's Second Coming.)

1 Simon Petrus servus et apostolus Iesu Christi his qui coaequalem nobis sortiti sunt fidem in iustitia Dei nostri et salvatoris Iesu Christi

2 gratia vobis et pax adimpleatur in cognitione Domini nostri

3 quomodo omnia nobis divinae virtutis suae quae ad vitam et pietatem donata est per cognitionem eius qui vocavit nos propria gloria et virtute

4 per quae maxima et pretiosa nobis promissa donavit ut per haec efficiamini divinae consortes naturae fugientes eius quae in mundo est concupiscentiae corruptionem

5 vos autem curam omnem subinferentes ministrate in fide vestra virtutem in virtute autem scientiam

6 in scientia autem abstinentiam in abstinentia autem patientiam in patientia autem pietatem

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7 in pietate autem amorem fraternitatis in amore autem fraternitatis caritatem
8 haec enim vobis cum adsint et superent non vacuos nec sine fructu vos constituent in Domini nostri Iesu Christi cognitione
9 cui enim non praesto sunt haec caecus est et manu temptans oblivionem accipiens purgationis veterum suorum delictorum
10 quapropter fratres magis satagite ut per bona opera certam vestram vocationem et electionem faciatis haec enim facientes non peccabitis aliquando
11 sic enim abundanter ministrabitur vobis introitus in aeternum regnum Domini nostri et salvatoris Iesu Christi
12 propter quod incipiam vos semper commonere de his et quidem scientes et confirmatos in praesenti veritate
13 iustum autem arbitror quamdiu sum in hoc tabernaculo suscitare vos in commonitione
14 certus quod velox est depositio tabernaculi mei secundum quod et Dominus noster Iesus Christus significavit mihi
15 dabo autem operam et frequenter habere vos post obitum meum ut horum memoriam faciatis
16 non enim doctas fabulas secuti notam fecimus vobis Domini nostri Iesu Christi virtutem et praesentiam sed speculatores facti illius magnitudinis
17 accipiens enim a Deo Patre honorem et gloriam voce delapsa ad eum huiuscemodi a magnifica gloria hic est Filius meus dilectus in quo mihi conplacui
18 et hanc vocem nos audivimus de caelo adlatam cum essemus cum ipso in monte sancto
19 et habemus firmiorem propheticum sermonem cui bene facitis adtendentes quasi lucernae lucenti in caliginoso loco donec dies inlucescat et lucifer oriatur in cordibus vestris
20 hoc primum intellegentes quod omnis prophetia scripturae propria interpretatione non fit
21 non enim voluntate humana adlata est aliquando prophetia sed Spiritu Sancto inspirati locuti sunt sancti Dei homines.

2 EPISTLE OF PETER CHAPTER 2

1 fuerunt vero et pseudoprophetae in populo sicut et in vobis erunt magistri mendaces qui introducent sectas perditionis et eum qui emit eos Dominum negant superducentes sibi celerem perditionem
2 et multi sequentur eorum luxurias per quos via veritatis blasphemabitur
3 et in avaritia fictis verbis de vobis negotiabuntur quibus iudicium iam olim non cessat et perditio eorum non dormitat
4 si enim Deus angelis peccantibus non pepercit sed rudentibus inferni detractos in tartarum tradidit in iudicium cruciatos reservari
5 et originali mundo non pepercit sed octavum Noe iustitiae praeconem custodivit diluvium mundo impiorum inducens
6 et civitates Sodomorum et Gomorraeorum in cinerem redigens eversione damnavit exemplum eorum qui impie acturi sunt ponens
7 et iustum Loth oppressum a nefandorum iniuria conversatione eruit
8 aspectu enim et auditu iustus erat habitans apud eos qui diem de die animam iustam iniquis operibus cruciabant
9 novit Dominus pios de temptatione eripere iniquos vero in diem iudicii cruciandos reservare
10 magis autem eos qui post carnem in concupiscentia inmunditiae ambulant dominationemque contemnunt audaces sibi placentes sectas non metuunt blasphemantes
11 ubi angeli fortitudine et virtute cum sint maiores non portant adversum se execrabile iudicium
12 hii vero velut inrationabilia pecora naturaliter in captionem et in perniciem in his quae ignorant blasphemantes in corruptione sua et peribunt
13 percipientes mercedem iniustitiae voluptatem existimantes diei delicias coinquinationes et maculae deliciis affluentes in conviviis suis luxuriantes vobiscum
14 oculos habentes plenos adulterio et incessabiles delicti pellicentes animas instabiles cor exercitatum avaritiae habentes maledictionis filii
15 derelinquentes rectam viam erraverunt secuti viam Balaam ex Bosor qui mercedem iniquitatis amavit
16 correptionem vero habuit suae vesaniae subiugale mutum in hominis voce loquens prohibuit prophetae insipientiam
17 hii sunt fontes sine aqua et nebulae turbinibus exagitatae quibus caligo tenebrarum reservatur
18 superba enim vanitatis loquentes pellicent in desideriis carnis luxuriae eos qui paululum effugiunt qui in errore conversantur
19 libertatem illis promittentes cum ipsi servi sint corruptionis a quo enim quis superatus est huius et servus est
20 si enim refugientes coinquinationes mundi in cognitione Domini nostri et salvatoris Iesu Christi his rursus inpliciti superantur facta sunt eis posteriora deteriora prioribus
21 melius enim erat illis non cognoscere viam iustitiae quam post agnitionem retrorsum converti ab eo quod illis traditum est sancto mandato
22 contigit enim eis illud veri proverbii canis reversus ad suum vomitum et sus lota in volutabro luti.

2 EPISTLE OF PETER CHAPTER 3

1 hanc ecce vobis carissimi secundam scribo epistulam in quibus excito vestram in commonitione sinceram mentem
2 ut memores sitis eorum quae praedixi verborum a sanctis prophetis et apostolorum vestrorum praeceptorum Domini et salvatoris
3 hoc primum scientes quod venient in novissimis diebus in deceptione inlusores iuxta proprias concupiscentias ambulantes
4 dicentes ubi est promissio aut adventus eius ex quo enim patres dormierunt omnia sic perseverant ab initio creaturae
5 latet enim eos hoc volentes quod caeli erant prius et terra de aqua et per aquam consistens Dei verbo
6 per quae ille tunc mundus aqua inundatus periit

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7 caeli autem qui nunc sunt et terra eodem verbo repositi sunt igni servati in diem iudicii et perditionis impiorum hominum
8 unum vero hoc non lateat vos carissimi quia unus dies apud Dominum sicut mille anni et mille anni sicut dies unus
9 non tardat Dominus promissi sed patienter agit propter vos nolens aliquos perire sed omnes ad paenitentiam reverti
10 adveniet autem dies Domini ut fur in qua caeli magno impetu transient elementa vero calore solventur
11 cum haec igitur omnia dissolvenda sint quales oportet esse vos in sanctis conversationibus et pietatibus
12 expectantes et properantes in adventum Dei diei per quam caeli ardentes solventur et elementa ignis ardore tabescent
13 novos vero caelos et novam terram et promissa ipsius expectamus in quibus iustitia habitat
14 propter quod carissimi haec expectantes satis agite inmaculati et inviolati ei inveniri in pace
15 et Domini nostri longanimitatem salutem arbitramini sicut et carissimus frater noster Paulus secundum datam sibi sapientiam scripsit vobis
16 sicut et in omnibus epistulis loquens in eis de his in quibus sunt quaedam difficilia intellectu quae indocti et instabiles depravant sicut et ceteras scripturas ad suam ipsorum perditionem
17 vos igitur fratres praescientes custodite ne insipientium errore transducti excidatis a propria firmitate
18 crescite vero in gratia et in cognitione Domini nostri et salvatoris Iesu Christi ipsi gloria et nunc et in die aeternitatis amen.

THE FIRST EPISTLE OF JOHN

The First Letter of John, or First John, or just 1 John,
Estimated Range of Dating: 90-120 A.D.

(This epistle was probably written in Ephesus and is attributed to either John the Evangelist (John, son of Zebedee) or to John the Presbyter. The relationship of 1 John to the fourth gospel has been the subject of much scholarly debate. They have a certain similarity in style, tone, and thought that seems to indicate they and the gospel seem to have been written by the very same author. But a closer examination reveals a poverty of style in the first letter compared to the gospel - the author quite frequently repeats a few favourite constructions, and his vocabulary is more limited than that of the gospel - and some real differences in thought. Some indications suggest that the gospel has been redacted from an original text with no future parousia hope or concern for the sacraments, and that such a hope and concern were introduced into the gospel by the author of the first letter. If this is the case (and it is all very tentative), the main text of the gospel is by one author and the first letter by another.
There are at least two grammatical arguments for the view that the epistle and the gospel were written by different authors. The first is that the epistle often uses a demonstrative pronoun at the beginning of a sentence, then a particle or conjunction, followed by an explanation or definition of the demonstrative at the end of the sentence, a stylistic technique which is not used in the gospel. The second is that the author of the epistle uses the conditional sentence in a variety of rhetorical figures which are unknown to the gospel.)

EPISTOLA BEATI IOANNIS APOSTOLI PRIMA
1 EPISTLE OF JOHN CHAPTER 1

(The author of the following two letters calls himself only "the presbyter," the elder. This letter is addressed to "the chosen lady and her children." However, this does not refer to a Christian widow, but rather to a Christian community in Asia Minor. The apostle wishes to exhort them to adhere to the teachings of Jesus Christ and to ward off any contact with false teachers.)

1 quod fuit ab initio quod audivimus quod vidimus oculis nostris quod perspeximus et manus nostrae temptaverunt de verbo vitae
2 et vita manifestata est et vidimus et testamur et adnuntiamus vobis vitam aeternam quae erat apud Patrem et apparuit nobis

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3 quod vidimus et audivimus adnuntiamus et vobis ut et vos societatem habeatis nobiscum et societas nostra sit cum Patre et cum Filio eius Iesu Christo
4 et haec scribimus vobis ut gaudium nostrum sit plenum
5 et haec est adnuntiatio quam audivimus ab eo et adnuntiamus vobis quoniam Deus lux est et tenebrae in eo non sunt ullae
6 si dixerimus quoniam societatem habemus cum eo et in tenebris ambulamus mentimur et non facimus veritatem
7 si autem in luce ambulemus sicut et ipse est in luce societatem habemus ad invicem et sanguis Iesu Filii eius mundat nos ab omni peccato
8 si dixerimus quoniam peccatum non habemus ipsi nos seducimus et veritas in nobis non est
9 si confiteamur peccata nostra fidelis est et iustus ut remittat nobis peccata et emundet nos ab omni iniquitate
10 si dixerimus quoniam non peccavimus mendacem facimus eum et verbum eius non est in nobis.

1 EPISTLE OF JOHN CHAPTER 2
1 filioli mei haec scribo vobis ut non peccetis sed et si quis peccaverit advocatum habemus apud Patrem Iesum Christum iustum
2 et ipse est propitiatio pro peccatis nostris non pro nostris autem tantum sed etiam pro totius mundi
3 et in hoc scimus quoniam cognovimus eum si mandata eius observemus
4 qui dicit se nosse eum et mandata eius non custodit mendax est in hoc veritas non est
5 qui autem servat verbum eius vere in hoc caritas Dei perfecta est in hoc scimus quoniam in ipso sumus
6 qui dicit se in ipso manere debet sicut ille ambulavit et ipse ambulare
7 carissimi non mandatum novum scribo vobis sed mandatum vetus quod habuistis ab initio mandatum vetus est verbum quod audistis
8 iterum mandatum novum scribo vobis quod est verum et in ipso et in vobis quoniam tenebrae transeunt et lumen verum iam lucet
9 qui dicit se in luce esse et fratrem suum odit in tenebris est usque adhuc
10 qui diligit fratrem suum in lumine manet et scandalum in eo non est
11 qui autem odit fratrem suum in tenebris est et in tenebris ambulat et nescit quo eat quoniam tenebrae obcaecaverunt oculos eius
12 scribo vobis filioli quoniam remittuntur vobis peccata propter nomen eius
13 scribo vobis patres quoniam cognovistis eum qui ab initio est scribo vobis adulescentes quoniam vicistis malignum
14 scripsi vobis infantes quoniam cognovistis Patrem scripsi vobis patres quia cognovistis eum qui ab initio scripsi vobis adulescentes quia fortes estis et verbum Dei in vobis manet et vicistis malignum
15 nolite diligere mundum neque ea quae in mundo sunt si quis diligit mundum non est caritas Patris in eo
16 quoniam omne quod est in mundo concupiscentia carnis et concupiscentia oculorum est et superbia vitae quae non est ex Patre sed ex mundo est
17 et mundus transit et concupiscentia eius qui autem facit voluntatem Dei manet in aeternum
18 filioli novissima hora est et sicut audistis quia antichristus venit nunc antichristi multi facti sunt unde scimus quoniam novissima hora est
19 ex nobis prodierunt sed non erant ex nobis nam si fuissent ex nobis permansissent utique nobiscum sed ut manifesti sint quoniam non sunt omnes ex nobis
20 sed vos unctionem habetis a Sancto et nostis omnia
21 non scripsi vobis quasi ignorantibus veritatem sed quasi scientibus eam et quoniam omne mendacium ex veritate non est
22 quis est mendax nisi is qui negat quoniam Iesus non est Christus hic est antichristus qui negat Patrem et Filium
23 omnis qui negat Filium nec Patrem habet qui confitetur Filium et Patrem habet
24 vos quod audistis ab initio in vobis permaneat si in vobis permanserit quod ab initio audistis et vos in Filio et Patre manebitis
25 et haec est repromissio quam ipse pollicitus est nobis vitam aeternam
26 haec scripsi vobis de eis qui seducunt vos
27 et vos unctionem quam accepistis ab eo manet in vobis et non necesse habetis ut aliquis doceat vos sed sicut unctio eius docet vos de omnibus et verum est et non est mendacium et sicut docuit vos manete in eo
28 et nunc filioli manete in eo ut cum apparuerit habeamus fiduciam et non confundamur ab eo in adventu eius
29 si scitis quoniam iustus est scitote quoniam et omnis qui facit iustitiam ex ipso natus est.

1 EPISTLE OF JOHN CHAPTER 3
1 videte qualem caritatem dedit nobis Pater ut filii Dei nominemur et sumus propter hoc mundus non novit nos quia non novit eum
2 carissimi nunc filii Dei sumus et nondum apparuit quid erimus scimus quoniam cum apparuerit similes ei erimus quoniam videbimus eum sicuti est
3 et omnis qui habet spem hanc in eo sanctificat se sicut et ille sanctus est
4 omnis qui facit peccatum et iniquitatem facit et peccatum est iniquitas
5 et scitis quoniam ille apparuit ut peccata tolleret et peccatum in eo non est
6 omnis qui in eo manet non peccat omnis qui peccat non vidit eum nec cognovit eum
7 filioli nemo vos seducat qui facit iustitiam iustus est sicut et ille iustus est
8 qui facit peccatum ex diabolo est quoniam ab initio diabolus peccat in hoc apparuit Filius Dei ut dissolvat opera diaboli

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9 omnis qui natus est ex Deo peccatum non facit quoniam semen ipsius in eo manet et non potest peccare quoniam ex Deo natus est

10 in hoc manifesti sunt filii Dei et filii diaboli omnis qui non est iustus non est de Deo et qui non diligit fratrem suum

11 quoniam haec est adnuntiatio quam audistis ab initio ut diligamus alterutrum

12 non sicut Cain ex maligno erat et occidit fratrem suum et propter quid occidit eum quoniam opera eius maligna erant fratris autem eius iusta

13 nolite mirari fratres si odit vos mundus

14 nos scimus quoniam translati sumus de morte in vitam quoniam diligimus fratres qui non diligit manet in morte

15 omnis qui odit fratrem suum homicida est et scitis quoniam omnis homicida non habet vitam aeternam in se manentem

16 in hoc cognovimus caritatem quoniam ille pro nobis animam suam posuit et nos debemus pro fratribus animas ponere

17 qui habuerit substantiam mundi et viderit fratrem suum necesse habere et clauserit viscera sua ab eo quomodo caritas Dei manet in eo

18 filioli non diligamus verbo nec lingua sed opere et veritate

19 in hoc cognoscimus quoniam ex veritate sumus et in conspectu eius suadeamus corda nostra

20 quoniam si reprehenderit nos cor maior est Deus corde nostro et novit omnia

21 carissimi si cor non reprehenderit nos fiduciam habemus ad Deum

22 et quodcumque petierimus accipiemus ab eo quoniam mandata eius custodimus et ea quae sunt placita coram eo facimus

23 et hoc est mandatum eius ut credamus in nomine Filii eius Iesu Christi et diligamus alterutrum sicut dedit mandatum nobis

24 et qui servat mandata eius in illo manet et ipse in eo et in hoc scimus quoniam manet in nobis de Spiritu quem nobis dedit.

1 EPISTLE OF JOHN CHAPTER 4

1 carissimi nolite omni spiritui credere sed probate spiritus si ex Deo sint quoniam multi pseudoprophetae exierunt in mundum

2 in hoc cognoscitur Spiritus Dei omnis spiritus qui confitetur Iesum Christum in carne venisse ex Deo est

3 et omnis spiritus qui solvit Iesum ex Deo non est et hoc est antichristi quod audistis quoniam venit et nunc iam in mundo est

4 vos ex Deo estis filioli et vicistis eos quoniam maior est qui in vobis est quam qui in mundo

5 ipsi de mundo sunt ideo de mundo loquuntur et mundus eos audit

6 nos ex Deo sumus qui novit Deum audit nos qui non est ex Deo non audit nos in hoc cognoscimus Spiritum veritatis et spiritum erroris

7 carissimi diligamus invicem quoniam caritas ex Deo est et omnis qui diligit ex Deo natus est et cognoscit Deum

8 qui non diligit non novit Deum quoniam Deus caritas est

9 in hoc apparuit caritas Dei in nobis quoniam Filium suum unigenitum misit Deus in mundum ut vivamus per eum

10 in hoc est caritas non quasi nos dilexerimus Deum sed quoniam ipse dilexit nos et misit Filium suum propitiationem pro peccatis nostris

11 carissimi si sic Deus dilexit nos et nos debemus alterutrum diligere

12 Deum nemo vidit umquam si diligamus invicem Deus in nobis manet et caritas eius in nobis perfecta est

13 in hoc intellegimus quoniam in eo manemus et ipse in nobis quoniam de Spiritu suo dedit nobis

14 et nos vidimus et testificamur quoniam Pater misit Filium salvatorem mundi

15 quisque confessus fuerit quoniam Iesus est Filius Dei Deus in eo manet et ipse in Deo

16 et nos cognovimus et credidimus caritati quam habet Deus in nobis Deus caritas est et qui manet in caritate in Deo manet et Deus in eo

17 in hoc perfecta est caritas nobiscum ut fiduciam habeamus in die iudicii quia sicut ille est et nos sumus in hoc mundo

18 timor non est in caritate sed perfecta caritas foras mittit timorem quoniam timor poenam habet qui autem timet non est perfectus in caritate

19 nos ergo diligamus quoniam Deus prior dilexit nos

20 si quis dixerit quoniam diligo Deum et fratrem suum oderit mendax est qui enim non diligit fratrem suum quem vidit Deum quem non vidit quomodo potest diligere

21 et hoc mandatum habemus ab eo ut qui diligit Deum diligat et fratrem suum.

1 EPISTLE OF JOHN CHAPTER 5

1 omnis qui credit quoniam Iesus est Christus ex Deo natus est et omnis qui diligit eum qui genuit diligit eum qui natus est ex eo

2 in hoc cognoscimus quoniam diligimus natos Dei cum Deum diligamus et mandata eius faciamus

3 haec est enim caritas Dei ut mandata eius custodiamus et mandata eius gravia non sunt

4 quoniam omne quod natum est ex Deo vincit mundum et haec est victoria quae vincit mundum fides nostra

5 quis est qui vincit mundum nisi qui credit quoniam Iesus est Filius Dei

6 hic est qui venit per aquam et sanguinem Iesus Christus non in aqua solum sed in aqua et sanguine et Spiritus est qui testificatur quoniam Christus est veritas

7 quia tres sunt qui testimonium dant

8 Spiritus et aqua et sanguis et tres unum sunt

9 si testimonium hominum accipimus testimonium Dei maius est quoniam hoc est testimonium Dei quod maius est quia testificatus est de Filio suo

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10 qui credit in Filio Dei habet testimonium Dei in se qui non credit Filio mendacem facit eum quoniam non credidit in testimonio quod testificatus est Deus de Filio suo
11 et hoc est testimonium quoniam vitam aeternam dedit nobis Deus et haec vita in Filio eius est
12 qui habet Filium habet vitam qui non habet Filium Dei vitam non habet
13 haec scripsi vobis ut sciatis quoniam vitam habetis aeternam qui creditis in nomine Filii Dei
14 et haec est fiducia quam habemus ad eum quia quodcumque petierimus secundum voluntatem eius audit nos
15 et scimus quoniam audit nos quicquid petierimus scimus quoniam habemus petitiones quas postulavimus ab eo
16 qui scit fratrem suum peccare peccatum non ad mortem petet et dabit ei vitam peccantibus non ad mortem est peccatum ad mortem non pro illo dico ut roget
17 omnis iniquitas peccatum est et est peccatum non ad mortem
18 scimus quoniam omnis qui natus est ex Deo non peccat sed generatio Dei conservat eum et malignus non tangit eum
19 scimus quoniam ex Deo sumus et mundus totus in maligno positus est
20 et scimus quoniam Filius Dei venit et dedit nobis sensum ut cognoscamus verum Deum et simus in vero Filio eius hic est verus Deus et vita aeterna
21 filioli custodite vos a simulacris..

THE SECOND EPISTLE OF JOHN

The Second Letter of John, or Second John or just 2 John
Estimated Range of Dating: 90-120 A.D.

(The Second Epistle of John, often is attributed either to John the Evangelist (John, son of Zebedee) or to John the Presbyter. No other New Testament letter has so completely the form of a Greek private letter as II and III John. Both are real letters. II and III John were written by the same author. They use the same language, they agree in their length and in their form of address, introduction, and conclusion. The text is addressed to "the elect lady and her children" (some interpretations translate this phrase as "elder lady and her children"), and closes with the words, "The children of thy elect sister greet thee." The person addressed is commended for her piety, and is warned against false teachers.
The "lady" has traditionally been seen as a metaphor for the church, the church being the body of believers as a whole and as local congregations. The "children" would be members of that local congregation. The term "the elect" was a fairly common term for those who believe in the gospel and follow Christ.
There is also the possibility that the letter refers to Mary, mother of Jesus; Jesus had entrusted his "beloved disciple" with Mary's life when Jesus was on the cross (John 19:26–27). The children would thus refer to the brothers of Jesus: James, Joses, Simon and Jude (Judas), and the sister to Mary's sister mentioned in John 19:25.)

EPISTOLA BEATI IOANNIS APOSTOLI SECUNDA
2 EPISTLE OF JOHN CHAPTER 1
1 senior Electae dominae et natis eius quos ego diligo in veritate et non ego solus sed et omnes qui cognoverunt veritatem
2 propter veritatem quae permanet in nobis et nobiscum erit in aeternum
3 sit nobiscum gratia misericordia pax a Deo Patre et a Christo Iesu Filio Patris in veritate et caritate
4 gavisus sum valde quoniam inveni de filiis tuis ambulantes in veritate sicut mandatum accepimus a Patre
5 et nunc rogo te domina non tamquam mandatum novum scribens tibi sed quod habuimus ab initio ut diligamus alterutrum
6 et haec est caritas ut ambulemus secundum mandata eius hoc mandatum est ut quemadmodum audistis ab initio in eo ambuletis
7 quoniam multi seductores exierunt in mundum qui non confitentur Iesum Christum venientem in carne hic est seductor et antichristus

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8 videte vosmet ipsos ne perdatis quae operati estis sed ut mercedem plenam accipiatis
9 omnis qui praecedit et non manet in doctrina Christi Deum non habet qui permanet in doctrina hic et Filium et Patrem habet
10 si quis venit ad vos et hanc doctrinam non adfert nolite recipere eum in domum nec have ei dixeritis
11 qui enim dicit illi have communicat operibus illius malignis
12 plura habens vobis scribere nolui per cartam et atramentum spero enim me futurum apud vos et os ad os loqui ut gaudium vestrum plenum sit
13 salutant te filii sororis tuae Electae.

THE THIRD EPISTLE OF JOHN

The Third Letter of John, or Third John, or just 3 John
Estimated Range of Dating: 90-120 A.D.

(The Third Epistle of John is a private letter composed to a man named Gaius (probably a Christian traveling companion of Paul, along with Aristarchus (Acts 19:29) or a man from Corinth.), recommending to him a group of Christians led by Demetrius, which had come to preach the gospel in the area where Gaius lived. The purpose of the letter is to encourage and strengthen Gaius, and to warn him against Diotrephes, who refuses to cooperate with the author of the letter.)

EPISTOLA BEATI IOANNIS APOSTOLI TERTIA
3 EPISTLE OF JOHN CHAPTER 1

(This letter is addressed to a highly deserving Gaius, of whom nothing else is known. The apostle turns to this confidant because the domineering Bishop Diotrephes had not disclosed his earlier letter to the congregation. He encourages him to continue his loving practice of hospitality, especially toward missionaries passing through.)

1 senior Gaio carissimo quem ego diligo in veritate
2 carissime de omnibus orationem facio prospere te ingredi et valere sicut prospere agit anima tua
3 gavisus sum valde venientibus fratribus et testimonium perhibentibus veritati tuae sicut tu in veritate ambulas
4 maiorem horum non habeo gratiam quam ut audiam filios meos in veritate ambulantes
5 carissime fideliter facis quicquid operaris in fratres et hoc in peregrinos
6 qui testimonium reddiderunt caritati tuae in conspectu ecclesiae quos bene facies deducens digne Deo
7 pro nomine enim profecti sunt nihil accipientes a gentibus
8 nos ergo debemus suscipere huiusmodi ut cooperatores simus veritatis
9 scripsissem forsitan ecclesiae sed is qui amat primatum gerere in eis Diotrepes non recipit nos
10 propter hoc si venero commoneam eius opera quae facit verbis malignis garriens in nos et quasi non ei ista sufficiant nec ipse suscipit fratres et eos qui cupiunt prohibet et de ecclesia eicit
11 carissime noli imitari malum sed quod bonum est qui benefacit ex Deo est qui malefacit non vidit Deum
12 Demetrio testimonium redditur ab omnibus et ab ipsa veritate et nos autem testimonium perhibemus et nosti quoniam testimonium nostrum verum est

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13 multa habui scribere tibi sed nolui per atramentum et calamum scribere tibi
14 spero autem protinus te videre et os ad os loquemur
15 pax tibi salutant te amici saluta amicos per nomen.
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THE EPISTLE OF JUDE

The Epistle of Jude, or just Jude
Author: Judas the brother of Jesus
(Didymos Judas Thomas, Judas the "Twin")
Estimated Range of Dating: 90-120 A.D.

(The epistle begins with: "Jude, a servant of Jesus Christ and brother of James". "James" is generally taken to mean James the Just, a prominent leader in the early church. Not a lot is known of Jude, which would explain the apparent need to identify him by reference to his better-known brother. As the brother of James the Just, it has traditionally meant Jude was also the brother of Jesus, since James is described as being the brother of Jesus. For instance Clement of Alexandria (Titus Flavius Clemens, c. 150–215 AD) wrote in his work "Comments on the Epistle of Jude" that Jude, the Epistle of Jude's author, was a son of Joseph and a brother of Jesus.

The Epistle of Jude (or "Judas") is traditionally attributed to Jude, the brother of Jesus and James the Just. The letter of Jude was one of the disputed books of the Canon. The links between the Epistle and 2 Peter, its use of the Apocryphal Books, and its brevity raised concern. It is one of the shortest books in the Bible: only 25 verses long. Scholars are quite certain that the letter was written when Jude was long dead. Therefore their verdict is: Author unknown.

Jude, also known as Judas Thaddaeus (Greek: Thaddaios, Addaios; Aramaic: Addai) was one of the Twelve Apostles of Jesus according to the New Testament. He is generally identified with Thaddeus, and is also variously called Jude of James, Jude Thaddaeus, Judas Thaddaeus or Lebbaeus. He is sometimes identified with Jude, the brother of Jesus, but is clearly distinguished from Judas Iscariot, the apostle who betrayed Jesus prior to his crucifixion. Catholic writer Michal Hunt suggests that Judas Thaddaeus became known as Jude after early translators of the New Testament from Greek into English sought to distinguish him from Judas Iscariot and subsequently abbreviated his forename. Most versions of the New Testament in languages other than English and French refer to Judas and Jude by the same name.

Robert Eisenman has pointed out contemporary talmudic references to Zealots as kanna'im "but not really as a group — rather as avenging priests in the Temple". Eisenman's broader conclusions, that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Gentiles, are more controversial.

Pauline Christians tried to write Jesus' family out of history as they were in the way to Pauls ambition to deify Jesus. According to tradition, Saint Jude suffered martyrdom about 65 AD in Beirut, in the Roman province of Syria,

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together with the apostle Simon the Zealot, with whom he is usually connected.

Simon the Zealot (Acts 1:13, Luke 6:15) or Simon the Cananite or Simon the Cananaean (Matthew 10:4, Mark 3:18) was one of the most obscure among the apostles of Jesus. This Simon could have been such an overwriting to disguise Simon the younger brother of Jesus. When we talk about the joint death of Jude and Simon we can find it logical that the two brothers were killed to keep their mouths shut.The discovery of a complete copy of the Gospel of Thomas in Nag Hammadi, Egypt, reveals the identity of "Jude." as that gospel begins "These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down." The Greek word didymos means "twin" and the Aramaic word tuoma [thomas] means "twin" as well. Whose twin brother does the name Thomas refer to if not Jesus' brother Judas? See: The Gospel of Thomas, p.1581.)

EPISTOLA CATHOLICA BEATI IUDAE APOSTOLI

1 EPISTLE OF JUDAS CHAPTER 1

(In his letter, Jude [Didymus Judas Thomas] assumes that his readers have a great knowledge of the Old Testament and Jewish tradition. Therefore, it can be assumed that he addressed the letter to predominantly Jewish-Christian congregations, most likely within the sphere of influence of the apostle James the Just. He displays the same adherence to the law as Jesus and James. Heretics abused Christian freedom from Old Testament law and indulged in the greatest licentiousness and debauchery.)

1 Iudas Iesu Christi servus frater autem Iacobi his qui in Deo Patre dilectis et Iesu Christo conservatis vocatis

2 misericordia vobis et pax et caritas adimpleatur

3 carissimi omnem sollicitudinem faciens scribendi vobis de communi vestra salute necesse habui scribere vobis deprecans supercertari semel traditae sanctis fidei

4 subintroierunt enim quidam homines qui olim praescripti sunt in hoc iudicium impii Dei nostri gratiam transferentes in luxuriam et solum Dominatorem et Dominum nostrum Iesum Christum negantes

5 commonere autem vos volo scientes semel omnia quoniam Iesus populum de terra Aegypti salvans secundo eos qui non crediderunt perdidit

6 angelos vero qui non servaverunt suum principatum sed dereliquerunt suum domicilium in iudicium magni diei vinculis aeternis sub caligine reservavit

7 sicut Sodoma et Gomorra et finitimae civitates simili modo exfornicatae et abeuntes post carnem alteram factae sunt exemplum ignis aeterni poenam sustinentes

8 similiter et hii carnem quidem maculant dominationem autem spernunt maiestates autem blasphemant

9 cum Michahel archangelus cum diabolo disputans altercaretur de Mosi corpore non est ausus iudicium inferre blasphemiae sed dixit imperet tibi Dominus

10 hii autem quaecumque quidem ignorant blasphemant quaecumque autem naturaliter tamquam muta animalia norunt in his corrumpuntur

11 vae illis quia via Cain abierunt et errore Balaam mercede effusi sunt et contradictione Core perierunt

12 hii sunt in epulis suis maculae convivantes sine timore semet ipsos pascentes nubes sine aqua quae a ventis circumferuntur arbores autumnales infructuosae bis mortuae eradicatae

13 fluctus feri maris despumantes suas confusiones sidera errantia quibus procella tenebrarum in aeternum servata est

14 prophetavit autem et his septimus ab Adam Enoc dicens ecce venit Dominus in sanctis milibus suis

15 facere iudicium contra omnes et arguere omnes impios de omnibus operibus impietatis eorum quibus impie egerunt et de omnibus duris quae locuti sunt contra eum peccatores impii

16 hii sunt murmuratores querellosi secundum desideria sua ambulantes et os illorum loquitur superba mirantes personas quaestus causa

17 vos autem carissimi memores estote verborum quae praedicta sunt ab apostolis Domini nostri Iesu Christi

18 quia dicebant vobis quoniam in novissimo tempore venient inlusores secundum sua desideria ambulantes impietatum

19 hii sunt qui segregant animales Spiritum non habentes

20 vos autem carissimi superaedificantes vosmet ipsos sanctissimae vestrae fidei in Spiritu Sancto orantes

21 ipsos vos in dilectione Dei servate

22 et hos quidem arguite iudicatos

23 illos vero salvate de igne rapientes aliis autem miseremini in timore odientes et eam quae carnalis est maculatam tunicam

24 ei autem qui potest vos conservare sine peccato et constituere ante conspectum gloriae suae inmaculatos in exultatione

25 soli Deo salvatori nostro per Iesum Christum Dominum nostrum gloria magnificentia imperium et potestas ante omne saeculum et nunc et in omnia saecula amen.

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THE APOCALYPSE OF JOHN

or The Book Of Revelation, or Revelation to John
or Revelation of Jesus Christ, or just Revelation
Estimated Range of Dating: 90-95 A.D.

(The Book of Revelation (also called the Apocalypse of John, Revelation to John or Revelation from Jesus Christ) is the final book of the New Testament, and consequently is also the final book of the Christian Bible. Its title is derived from the first word of the Koine Greek text: apokalypsis, meaning "unveiling" or "revelation." The Book of Revelation is the only apocalyptic book in the New Testament canon. Thus, it occupies a central place in Christian eschatology.

The author names himself as "John" in the text, but his precise identity remains a point of academic debate. Second-century Christian writers such as Justin Martyr, Irenaeus, Melito (the bishop of Sardis), Clement of Alexandria, and the author of the Muratorian fragment identify John the Apostle as the "John" of Revelation. Modern scholarship generally takes a different view, with many considering that nothing can be known about the author except that he was a Christian prophet. Some modern scholars characterise Revelation's author as a putative figure whom they call "John of Patmos". The bulk of traditional sources date the book to the reign of the Roman emperor Titus Flavius Domitianus (81–96 AD), which evidence tends to confirm.

The book spans three literary genres: the epistolary, the apocalyptic, and the prophetic. It begins with John, on the island of Patmos in the Aegean Sea, addressing a letter to the "Seven Churches of Asia". He then describes a series of prophetic visions, including figures such as the Seven-Headed Dragon, the Serpent, and the Beast, which culminate in the Second Coming of Jesus.

The obscure and extravagant imagery has led to a wide variety of Christian interpretations. Historicist interpretations see Revelation as containing a broad view of history, whilst preterist interpretations treat Revelation as mostly referring to the events of the Apostolic Age (1st century AD), or, at the latest, the fall of the Roman Empire. Futurists, meanwhile, believe that Revelation describes future events, with the seven churches growing into the body/believers throughout the age, and a reemergence or continuous rule of a Greek-Roman system with modern capabilities described by John in ways familiar to him, and idealist or symbolic interpretations consider that Revelation does not refer to actual people or events, but is an allegory of the spiritual path and the ongoing struggle between good and evil.

The name Revelation comes from the first word of the book in Koine Greek: apokalypsis, which means "unveiling" or "revelation". The author names himself as "John", but modern scholars consider it unlikely that the author of Revelation also wrote the Gospel of John. He was a Jewish Christian prophet, probably belonging to a group of such prophets, and was accepted by the congregations to whom he addresses his letter. The beast with seven heads and the number 666 seem to allude directly to the emperor Nero (reigned 54–68 AD), but this does not require that Revelation was written in the 60s, as there was a widespread belief in later decades that Nero would return.)

APOCALYPSIS BEATI IONANNIS APOSTOLI
REVELATION CHAPTER 1

(Content and Purpose of the Book of Revelation: Revelation [Greek: Apocalypse, full title: The Revelation of Jesus Christ through John] was initially intended for the churches in Asia Minor to encourage them to maintain their faith and remain steadfast in the face of tribulation and danger. No other book of the Bible has been subject to as many diverse interpretations as Revelation. This book appears to be a collection of individual passages written by a group of authors and then assembled. It is as if the authors were commissioned to imagine the most gruesome scenarios and let them flow from their pens onto parchment, demonstrating to believers what could happen if they abandoned Paul's new religion and its doctrine; depicted in a kind of Hieronymus Bosch painting with monstrous, apocalyptic scenes of chaos and nightmare in written form.)

1 apocalypsis Iesu Christi quam dedit illi Deus palam facere servis suis quae oportet fieri cito et significavit mittens per angelum suum servo suo Iohanni

2 qui testimonium perhibuit verbo Dei et testimonium Iesu Christi quaecumque vidit

3 beatus qui legit et qui audiunt verba prophetiae et servant ea quae in ea scripta sunt tempus enim prope est

4 Iohannes septem ecclesiis quae sunt in Asia gratia vobis et pax ab eo qui est et qui erat et qui venturus est et a septem spiritibus qui in conspectu throni eius sunt

5 et ab Iesu Christo qui est testis fidelis primogenitus mortuorum et princeps regum terrae qui dilexit nos et lavit nos a peccatis nostris in sanguine suo

6 et fecit nostrum regnum sacerdotes Deo et Patri suo ipsi gloria et imperium in saecula saeculorum amen

7 ecce venit cum nubibus et videbit eum omnis oculus et qui eum pupugerunt et plangent se super eum omnes tribus terrae etiam amen

8 ego sum Alpha et Omega principium et finis dicit Dominus Deus qui est et qui erat et qui venturus est Omnipotens

9 ego Iohannes frater vester et particeps in tribulatione et regno et patientia in Iesu fui in insula quae appellatur Patmos propter verbum Dei et testimonium Iesu

10 fui in spiritu in dominica die et audivi post me vocem magnam tamquam tubae

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11 dicentis quod vides scribe in libro et mitte septem ecclesiis Ephesum et Zmyrnam et Pergamum et Thyatiram et Sardis et Philadelphiam et Laodiciam

12 et conversus sum ut viderem vocem quae loquebatur mecum et conversus vidi septem candelabra aurea

13 et in medio septem candelabrorum similem Filio hominis vestitum podere et praecinctum ad mamillas zonam auream

14 caput autem eius et capilli erant candidi tamquam lana alba tamquam nix et oculi eius velut flamma ignis

15 et pedes eius similes orichalco sicut in camino ardenti et vox illius tamquam vox aquarum multarum

16 et habebat in dextera sua stellas septem et de ore eius gladius utraque parte acutus exiebat et facies eius sicut sol lucet in virtute sua

17 et cum vidissem eum cecidi ad pedes eius tamquam mortuus et posuit dexteram suam super me dicens noli timere ego sum primus et novissimus

18 et vivus et fui mortuus et ecce sum vivens in saecula saeculorum et habeo claves mortis et inferni

19 scribe ergo quae vidisti et quae sunt et quae oportet fieri post haec

20 sacramentum septem stellarum quas vidisti in dextera mea et septem candelabra aurea septem stellae angeli sunt septem ecclesiarum et candelabra septem septem ecclesiae sunt.

REVELATION CHAPTER 2

1 angelo Ephesi ecclesiae scribe haec dicit qui tenet septem stellas in dextera sua qui ambulat in medio septem candelabrorum aureorum

2 scio opera tua et laborem et patientiam tuam et quia non potes sustinere malos et temptasti eos qui se dicunt apostolos et non sunt et invenisti eos mendaces

3 et patientiam habes et sustinuisti propter nomen meum et non defecisti

4 sed habeo adversus te quod caritatem tuam primam reliquisti

5 memor esto itaque unde excideris et age paenitentiam et prima opera fac sin autem venio tibi et movebo candelabrum tuum de loco suo nisi paenitentiam egeris

6 sed hoc habes quia odisti facta Nicolaitarum quae et ego odi

7 qui habet aurem audiat quid Spiritus dicat ecclesiis vincenti dabo ei edere de ligno vitae quod est in paradiso Dei mei

8 et angelo Zmyrnae ecclesiae scribe haec dicit primus et novissimus qui fuit mortuus et vivit

9 scio tribulationem tuam et paupertatem tuam sed dives es et blasphemaris ab his qui se dicunt Iudaeos esse et non sunt sed sunt synagoga Satanae

10 nihil horum timeas quae passurus es ecce missurus est diabolus ex vobis in carcerem ut temptemini et habebitis tribulationem diebus decem esto fidelis usque ad mortem et dabo tibi coronam vitae

11 qui habet aurem audiat quid Spiritus dicat ecclesiis qui vicerit non laedetur a morte secunda

12 et angelo Pergami ecclesiae scribe haec dicit qui habet rompheam utraque parte acutam

13 scio ubi habitas ubi sedes est Satanae et tenes nomen meum et non negasti fidem meam et in diebus Antipas testis meus fidelis qui occisus est apud vos ubi Satanas habitat

14 sed habeo adversus te pauca quia habes illic tenentes doctrinam Balaam qui docebat Balac mittere scandalum coram filiis Israhel edere et fornicari

15 ita habes et tu tenentes doctrinam Nicolaitarum

16 similiter paenitentiam age si quo minus venio tibi cito et pugnabo cum illis in gladio oris mei

17 qui habet aurem audiat quid Spiritus dicat ecclesiis vincenti dabo ei manna absconditum et dabo illi calculum candidum et in calculo nomen novum scriptum quod nemo scit nisi qui accipit

18 et angelo Thyatirae ecclesiae scribe haec dicit Filius Dei qui habet oculos ut flammam ignis et pedes eius similes orichalco

19 novi opera tua et caritatem et fidem et ministerium et patientiam tuam et opera tua novissima plura prioribus

20 sed habeo adversus te quia permittis mulierem Hiezabel quae se dicit propheten docere et seducere servos meos fornicari et manducare de idolothytis

21 et dedi illi tempus ut paenitentiam ageret et non vult paeniteri a fornicatione sua

22 ecce mitto eam in lectum et qui moechantur cum ea in tribulationem maximam nisi paenitentiam egerint ab operibus eius

23 et filios eius interficiam in morte et scient omnes ecclesiae quia ego sum scrutans renes et corda et dabo unicuique vestrum secundum opera vestra

24 vobis autem dico ceteris qui Thyatirae estis quicumque non habent doctrinam hanc qui non cognoverunt altitudines Satanae quemadmodum dicunt non mittam super vos aliud pondus

25 tamen id quod habetis tenete donec veniam

26 et qui vicerit et qui custodierit usque in finem opera mea dabo illi potestatem super gentes

27 et reget illas in virga ferrea tamquam vas figuli confringentur 28 sicut et ego accepi a Patre meo et dabo illi stellam matutinam 29 qui habet aurem audiat quid Spiritus dicat ecclesiis.

REVELATION CHAPTER 3

1 et angelo ecclesiae Sardis scribe haec dicit qui habet septem spiritus Dei et septem stellas scio opera tua quia nomen habes quod vivas et mortuus es

2 esto vigilans et confirma cetera quae moritura erant non enim invenio opera tua plena coram Deo meo

3 in mente ergo habe qualiter acceperis et audieris et serva et paenitentiam age si ergo non vigilaveris veniam tamquam fur et nescies qua hora veniam ad te

4 sed habes pauca nomina in Sardis qui non inquinaverunt vestimenta sua et ambulabunt mecum in albis quia digni sunt

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5 qui vicerit sic vestietur vestimentis albis et non delebo nomen eius de libro vitae et confitebor nomen eius coram Patre meo et coram angelis eius

6 qui habet aurem audiat quid Spiritus dicat ecclesiis

7 et angelo Philadelphiae ecclesiae scribe haec dicit sanctus et verus qui habet clavem David qui aperit et nemo cludit et cludit et nemo aperit

8 scio opera tua ecce dedi coram te ostium apertum quod nemo potest cludere quia modicam habes virtutem et servasti verbum meum et non negasti nomen meum

9 ecce dabo de synagoga Satanae qui dicunt se Iudaeos esse et non sunt sed mentiuntur ecce faciam illos ut veniant et adorent ante pedes tuos et scient quia ego dilexi te

10 quoniam servasti verbum patientiae meae et ego te servabo ab hora temptationis quae ventura est in orbem universum temptare habitantes in terra

11 venio cito tene quod habes ut nemo accipiat coronam tuam

12 qui vicerit faciam illum columnam in templo Dei mei et foras non egredietur amplius et scribam super eum nomen Dei mei et nomen civitatis Dei mei novae Hierusalem quae descendit de caelo a Deo meo et nomen meum novum

13 qui habet aurem audiat quid Spiritus dicat ecclesiis

14 et angelo Laodiciae ecclesiae scribe haec dicit Amen testis fidelis et verus qui est principium creaturae Dei

15 scio opera tua quia neque frigidus es neque calidus utinam frigidus esses aut calidus

16 sed quia tepidus es et nec frigidus nec calidus incipiam te evomere ex ore meo

17 quia dicis quod dives sum et locupletatus et nullius egeo et nescis quia tu es miser et miserabilis et pauper et caecus et nudus

18 suadeo tibi emere a me aurum ignitum probatum ut locuples fias et vestimentis albis induaris et non appareat confusio nuditatis tuae et collyrio inungue oculos tuos ut videas

19 ego quos amo arguo et castigo aemulare ergo et paenitentiam age

20 ecce sto ad ostium et pulso si quis audierit vocem meam et aperuerit ianuam introibo ad illum et cenabo cum illo et ipse mecum

21 qui vicerit dabo ei sedere mecum in throno meo sicut et ego vici et sedi cum Patre meo in throno eius

22 qui habet aurem audiat quid Spiritus dicat ecclesiis.

REVELATION CHAPTER 4

1 post haec vidi et ecce ostium apertum in caelo et vox prima quam audivi tamquam tubae loquentis mecum dicens ascende huc et ostendam tibi quae oportet fieri post haec

2 statim fui in spiritu et ecce sedis posita erat in caelo et supra sedem sedens

3 et qui sedebat similis erat aspectui lapidis iaspidis et sardini et iris erat in circuitu sedis similis visioni zmaragdinae

4 et in circuitu sedis sedilia viginti quattuor et super thronos viginti quattuor seniores sedentes circumamictos vestimentis albis et in capitibus eorum coronas aureas

5 et de throno procedunt fulgura et voces et tonitrua et septem lampades ardentes ante thronum quae sunt septem spiritus Dei

6 et in conspectu sedis tamquam mare vitreum simile cristallo et in medio sedis et in circuitu sedis quattuor animalia plena oculis ante et retro

7 et animal primum simile leoni et secundum animal simile vitulo et tertium animal habens faciem quasi hominis et quartum animal simile aquilae volanti

8 et quattuor animalia singula eorum habebant alas senas et in circuitu et intus plena sunt oculis et requiem non habent die et nocte dicentia sanctus sanctus sanctus Dominus Deus omnipotens qui erat et qui est et qui venturus est

9 et cum darent illa animalia gloriam et honorem et benedictionem sedenti super thronum viventi in saecula saeculorum

10 procident viginti quattuor seniores ante sedentem in throno et adorabunt viventem in saecula saeculorum et mittent coronas suas ante thronum dicentes

11 dignus es Domine et Deus noster accipere gloriam et honorem et virtutem quia tu creasti omnia et propter voluntatem tuam erant et creata sunt.

REVELATION CHAPTER 5

1 et vidi in dextera sedentis super thronum librum scriptum intus et foris signatum sigillis septem

2 et vidi angelum fortem praedicantem voce magna quis est dignus aperire librum et solvere signacula eius

3 et nemo poterat in caelo neque in terra neque subtus terram aperire librum neque respicere illum

4 et ego flebam multum quoniam nemo dignus inventus est aperire librum nec videre eum

5 et unus de senioribus dicit mihi ne fleveris ecce vicit leo de tribu Iuda radix David aperire librum et septem signacula eius

6 et vidi et ecce in medio throni et quattuor animalium et in medio seniorum agnum stantem tamquam occisum habentem cornua septem et oculos septem qui sunt spiritus Dei missi in omnem terram

7 et venit et accepit de dextera sedentis de throno

8 et cum aperuisset librum quattuor animalia et viginti quattuor seniores ceciderunt coram agno habentes singuli citharas et fialas aureas plenas odoramentorum quae sunt orationes sanctorum

9 et cantant novum canticum dicentes dignus es accipere librum et aperire signacula eius quoniam occisus es et redemisti nos Deo in sanguine tuo ex omni tribu et lingua et populo et natione

10 et fecisti eos Deo nostro regnum et sacerdotes et regnabunt super terram

11 et vidi et audivi vocem angelorum multorum in circuitu throni et animalium et seniorum et erat numerus eorum milia milium

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12 dicentium voce magna dignus est agnus qui occisus est accipere virtutem et divinitatem et sapientiam et fortitudinem et honorem et gloriam et benedictionem
13 et omnem creaturam quae in caelo est et super terram et sub terram et quae sunt in mari et quae in ea omnes audivi dicentes sedenti in throno et agno benedictio et honor et gloria et potestas in saecula saeculorum
14 et quattuor animalia dicebant amen et seniores ceciderunt et adoraverunt.

REVELATION CHAPTER 6

1 et vidi quod aperuisset agnus unum de septem signaculis et audivi unum de quattuor animalibus dicentem tamquam vocem tonitrui veni
2 et vidi et ecce equus albus et qui sedebat super illum habebat arcum et data est ei corona et exivit vincens ut vinceret
3 et cum aperuisset sigillum secundum audivi secundum animal dicens veni
4 et exivit alius equus rufus et qui sedebat super illum datum est ei ut sumeret pacem de terra et ut invicem se interficiant et datus est illi gladius magnus
5 et cum aperuisset sigillum tertium audivi tertium animal dicens veni et vidi et ecce equus niger et qui sedebat super eum habebat stateram in manu sua
6 et audivi tamquam vocem in medio quattuor animalium dicentem bilibris tritici denario et tres bilibres hordei denario et vinum et oleum ne laeseris
7 et cum aperuisset sigillum quartum audivi vocem quarti animalis dicentis veni et vidi
8 et ecce equus pallidus et qui sedebat desuper nomen illi Mors et inferus sequebatur eum et data est illi potestas super quattuor partes terrae interficere gladio fame et morte et bestiis terrae
9 et cum aperuisset quintum sigillum vidi subtus altare animas interfectorum propter verbum Dei et propter testimonium quod habebant
10 et clamabant voce magna dicentes usquequo Domine sanctus et verus non iudicas et vindicas sanguinem nostrum de his qui habitant in terra
11 et datae sunt illis singulae stolae albae et dictum est illis ut requiescerent tempus adhuc modicum donec impleantur conservi eorum et fratres eorum qui interficiendi sunt sicut et illi
12 et vidi cum aperuisset sigillum sextum et terraemotus factus est magnus et sol factus est niger tamquam saccus cilicinus et luna tota facta est sicut sanguis
13 et stellae caeli ceciderunt super terram sicut ficus mittit grossos suos cum vento magno movetur
14 et caelum recessit sicut liber involutus et omnis mons et insulae de locis suis motae sunt
15 et reges terrae et principes et tribuni et divites et fortes et omnis servus et liber absconderunt se in speluncis et petris montium
16 et dicunt montibus et petris cadite super nos et abscondite nos a facie sedentis super thronum et ab ira agni
17 quoniam venit dies magnus irae ipsorum et quis poterit stare.

REVELATION CHAPTER 7

1 post haec vidi quattuor angelos stantes super quattuor angulos terrae tenentes quattuor ventos terrae ne flaret ventus super terram neque super mare neque in ullam arborem
2 et vidi alterum angelum ascendentem ab ortu solis habentem signum Dei vivi et clamavit voce magna quattuor angelis quibus datum est nocere terrae et mari
3 dicens nolite nocere terrae neque mari neque arboribus quoadusque signemus servos Dei nostri in frontibus eorum
4 et audivi numerum signatorum centum quadraginta quattuor milia signati ex omni tribu filiorum Israhel
5 ex tribu Iuda duodecim milia signati ex tribu Ruben duodecim milia ex tribu Gad duodecim milia
6 ex tribu Aser duodecim milia ex tribu Nepthalim duodecim milia ex tribu Manasse duodecim milia
7 ex tribu Symeon duodecim milia ex tribu Levi duodecim milia ex tribu Issachar duodecim milia
8 ex tribu Zabulon duodecim milia ex tribu Ioseph duodecim milia ex tribu Beniamin duodecim milia signati
9 post haec vidi turbam magnam quam dinumerare nemo poterat ex omnibus gentibus et tribubus et populis et linguis stantes ante thronum et in conspectu agni amicti stolas albas et palmae in manibus eorum
10 et clamabant voce magna dicentes salus Deo nostro qui sedet super thronum et agno
11 et omnes angeli stabant in circuitu throni et seniorum et quattuor animalium et ceciderunt in conspectu throni in facies suas et adoraverunt Deum
12 dicentes amen benedictio et claritas et sapientia et gratiarum actio et honor et virtus et fortitudo Deo nostro in saecula saeculorum amen
13 et respondit unus de senioribus dicens mihi hii qui amicti sunt stolis albis qui sunt et unde venerunt
14 et dixi illi domine mi tu scis et dixit mihi hii sunt qui veniunt de tribulatione magna et laverunt stolas suas et dealbaverunt eas in sanguine agni
15 ideo sunt ante thronum Dei et serviunt ei die ac nocte in templo eius et qui sedet in throno habitabit super illos
16 non esurient neque sitient amplius neque cadet super illos sol neque ullus aestus
17 quoniam agnus qui in medio throni est reget illos et deducet eos ad vitae fontes aquarum et absterget Deus omnem lacrimam ex oculis eorum.

REVELATION CHAPTER 8

1 et cum aperuisset sigillum septimum factum est silentium in caelo quasi media hora
2 et vidi septem angelos stantes in conspectu Dei et datae sunt illis septem tubae
3 et alius angelus venit et stetit ante altare habens turibulum aureum et data sunt illi incensa multa ut daret

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orationibus sanctorum omnium super altare aureum quod est ante thronum

4 et ascendit fumus incensorum de orationibus sanctorum de manu angeli coram Deo

5 et accepit angelus turibulum et implevit illud de igne altaris et misit in terram et facta sunt tonitrua et voces et fulgora et terraemotus

6 et septem angeli qui habebant septem tubas paraverunt se ut tuba canerent

7 et primus tuba cecinit et facta est grando et ignis mixta in sanguine et missum est in terram et tertia pars terrae conbusta est et tertia pars arborum conbusta est et omne faenum viride conbustum est

8 et secundus angelus tuba cecinit et tamquam mons magnus igne ardens missus est in mare et facta est tertia pars maris sanguis

9 et mortua est tertia pars creaturae quae habent animas et tertia pars navium interiit

10 et tertius angelus tuba cecinit et cecidit de caelo stella magna ardens tamquam facula et cecidit in tertiam partem fluminum et in fontes aquarum

11 et nomen stellae dicitur Absinthius et facta est tertia pars aquarum in absinthium et multi hominum mortui sunt de aquis quia amarae factae sunt

12 et quartus angelus tuba cecinit et percussa est tertia pars solis et tertia pars lunae et tertia pars stellarum ut obscuraretur tertia pars eorum et diei non luceret pars tertia et nox similiter

13 et vidi et audivi vocem unius aquilae volantis per medium caelum dicentis voce magna vae vae vae habitantibus in terra de ceteris vocibus tubae trium angelorum qui erant tuba canituri.

REVELATION CHAPTER 9

1 et quintus angelus tuba cecinit et vidi stellam de caelo cecidisse in terram et data est illi clavis putei abyssi

2 et aperuit puteum abyssi et ascendit fumus putei sicut fumus fornacis magnae et obscuratus est sol et aer de fumo putei

3 et de fumo exierunt lucustae in terram et data est illis potestas sicut habent potestatem scorpiones terrae

4 et praeceptum est illis ne laederent faenum terrae neque omne viride neque omnem arborem nisi tantum homines qui non habent signum Dei in frontibus

5 et datum est illis ne occiderent eos sed ut cruciarentur mensibus quinque et cruciatus eorum ut cruciatus scorpii cum percutit hominem

6 et in diebus illis quaerent homines mortem et non invenient eam et desiderabunt mori et fugiet mors ab ipsis

7 et similitudines lucustarum similes equis paratis in proelium et super capita earum tamquam coronae similes auro et facies earum sicut facies hominum

8 et habebant capillos sicut capillos mulierum et dentes earum sicut leonum erant

9 et habebant loricas sicut loricas ferreas et vox alarum earum sicut vox curruum equorum multorum currentium in bellum

10 et habebant caudas similes scorpionum et aculei in caudis earum potestas earum nocere hominibus mensibus quinque

11 et habebant super se regem angelum abyssi cui nomen hebraice Abaddon graece autem Apollyon et latine habet nomen Exterminans

12 vae unum abiit ecce veniunt adhuc duo vae post haec

13 et sextus angelus tuba cecinit et audivi vocem unum ex cornibus altaris aurei quod est ante oculos Dei

14 dicentem sexto angelo qui habebat tubam solve quattuor angelos qui alligati sunt in flumine magno Eufrate

15 et soluti sunt quattuor angeli qui parati erant in horam et diem et mensem et annum ut occiderent tertiam partem hominum

16 et numerus equestris exercitus vicies milies dena milia audivi numerum eorum

17 et ita vidi equos in visione et qui sedebant super eos habentes loricas igneas et hyacinthinas et sulphureas et capita equorum erant tamquam capita leonum et de ore ipsorum procedit ignis et fumus et sulphur

18 ab his tribus plagis occisa est tertia pars hominum de igne et fumo et sulphure qui procedebat ex ore ipsorum

19 potestas enim equorum in ore eorum est et in caudis eorum nam caudae illorum similes serpentibus habentes capita et in his nocent

20 et ceteri homines qui non sunt occisi in his plagis neque paenitentiam egerunt de operibus manuum suarum ut non adorarent daemonia et simulacra aurea et argentea et aerea et lapidea et lignea quae neque videre possunt neque audire neque ambulare

21 et non egerunt paenitentiam ab homicidiis suis neque a veneficiis suis neque a fornicatione sua neque a furtis suis.

REVELATION CHAPTER 10

1 et vidi alium angelum fortem descendentem de caelo amictum nube et iris in capite eius et facies eius erat ut sol et pedes eius tamquam columna ignis

2 et habebat in manu sua libellum apertum et posuit pedem suum dextrum supra mare sinistrum autem super terram

3 et clamavit voce magna quemadmodum cum leo rugit et cum clamasset locuta sunt septem tonitrua voces suas

4 et cum locuta fuissent septem tonitrua scripturus eram et audivi vocem de caelo dicentem signa quae locuta sunt septem tonitrua et noli ea scribere

5 et angelum quem vidi stantem supra mare et supra terram levavit manum suam ad caelum

6 et iuravit per viventem in saecula saeculorum qui creavit caelum et ea quae in illo sunt et terram et ea quae in ea sunt et mare et quae in eo sunt quia tempus amplius non erit

7 sed in diebus vocis septimi angeli cum coeperit tuba canere et consummabitur mysterium Dei sicut evangelizavit per servos suos prophetas

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8 et vox quam audivi de caelo iterum loquentem mecum et dicentem vade accipe librum apertum de manu angeli stantis supra mare et supra terram

9 et abii ad angelum dicens ei ut daret mihi librum et dicit mihi accipe et devora illum et faciet amaricare ventrem tuum sed in ore tuo erit dulce tamquam mel

10 et accepi librum de manu angeli et devoravi eum et erat in ore meo tamquam mel dulce et cum devorassem eum amaricatus est venter meus

11 et dicunt mihi oportet te iterum prophetare populis et gentibus et linguis et regibus multis.

REVELATION CHAPTER 11

1 et datus est mihi calamus similis virgae dicens surge et metire templum Dei et altare et adorantes in eo

2 atrium autem quod est foris templum eice foras et ne metieris eum quoniam datum est gentibus et civitatem sanctam calcabunt mensibus quadraginta duobus

3 et dabo duobus testibus meis et prophetabunt diebus mille ducentis sexaginta amicti saccos

4 hii sunt duo olivae et duo candelabra in conspectu Domini terrae stantes

5 et si quis eos voluerit nocere ignis exiet de ore illorum et devorabit inimicos eorum et si quis voluerit eos laedere sic oportet eum occidi

6 hii habent potestatem cludendi caelum ne pluat diebus prophetiae ipsorum et potestatem habent super aquas convertendi eas in sanguinem et percutere terram omni plaga quotienscumque voluerint

7 et cum finierint testimonium suum bestia quae ascendit de abysso faciet adversus illos bellum et vincet eos et occidet illos

8 et corpora eorum in plateis civitatis magnae quae vocatur spiritaliter Sodoma et Aegyptus ubi et Dominus eorum crucifixus est

9 et videbunt de populis et tribubus et linguis et gentibus corpora eorum per tres dies et dimidium et corpora eorum non sinunt poni in monumentis

10 et inhabitantes terram gaudebunt super illis et iucundabuntur et munera mittent invicem quoniam hii duo prophetae cruciaverunt eos qui inhabitant super terram

11 et post dies tres et dimidium spiritus vitae a Deo intravit in eos et steterunt super pedes suos et timor magnus cecidit super eos qui viderunt eos

12 et audierunt vocem magnam de caelo dicentem illis ascendite huc et ascenderunt in caelum in nube et viderunt illos inimici eorum

13 et in illa hora factus est terraemotus magnus et decima pars civitatis cecidit et occisi sunt in terraemotu nomina hominum septem milia et reliqui in timore sunt missi et dederunt gloriam Deo caeli

14 vae secundum abiit ecce vae tertium veniet cito

15 et septimus angelus tuba cecinit et factae sunt voces magnae in caelo dicentes factum est regnum huius mundi Domini nostri et Christi eius et regnabit in saecula saeculorum

16 et viginti quattuor seniores qui in conspectu Dei sedent in sedibus suis ceciderunt in facies suas et adoraverunt Deum

17 dicentes gratias agimus tibi Domine Deus omnipotens qui es et qui eras quia accepisti virtutem tuam magnam et regnasti

18 et iratae sunt gentes et advenit ira tua et tempus mortuorum iudicari et reddere mercedem servis tuis prophetis et sanctis et timentibus nomen tuum pusillis et magnis et exterminandi eos qui corruperunt terram

19 et apertum est templum Dei in caelo et visa est arca testamenti eius in templo eius et facta sunt fulgora et voces et terraemotus et grando magna.

REVELATION CHAPTER 12

1 et signum magnum paruit in caelo mulier amicta sole et luna sub pedibus eius et in capite eius corona stellarum duodecim

2 et in utero habens et clamat parturiens et cruciatur ut pariat

3 et visum est aliud signum in caelo et ecce draco magnus rufus habens capita septem et cornua decem et in capitibus suis septem diademata

4 et cauda eius trahebat tertiam partem stellarum caeli et misit eas in terram et draco stetit ante mulierem quae erat paritura ut cum peperisset filium eius devoraret

5 et peperit filium masculum qui recturus erit omnes gentes in virga ferrea et raptus est filius eius ad Deum et ad thronum eius

6 et mulier fugit in solitudinem ubi habet locum paratum a Deo ut ibi pascant illam diebus mille ducentis sexaginta

7 et factum est proelium in caelo Michahel et angeli eius proeliabantur cum dracone et draco pugnabat et angeli eius

8 et non valuerunt neque locus inventus est eorum amplius in caelo

9 et proiectus est draco ille magnus serpens antiquus qui vocatur Diabolus et Satanas qui seducit universum orbem proiectus est in terram et angeli eius cum illo missi sunt

10 et audivi vocem magnam in caelo dicentem nunc facta est salus et virtus et regnum Dei nostri et potestas Christi eius quia proiectus est accusator fratrum nostrorum qui accusabat illos ante conspectum Dei nostri die ac nocte

11 et ipsi vicerunt illum propter sanguinem agni et propter verbum testimonii sui et non dilexerunt animam suam usque ad mortem

12 propterea laetamini caeli et qui habitatis in eis vae terrae et mari quia descendit diabolus ad vos habens iram magnam sciens quod modicum tempus habet

13 et postquam vidit draco quod proiectus est in terram persecutus est mulierem quae peperit masculum

14 et datae sunt mulieri duae alae aquilae magnae ut volaret in desertum in locum suum ubi alitur per tempus et tempora et dimidium temporis a facie serpentis

15 et misit serpens ex ore suo post mulierem aquam tamquam flumen ut eam faceret trahi a flumine

16 et adiuvit terra mulierem et aperuit terra os suum et absorbuit flumen quod misit draco de ore suo

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17 et iratus est draco in mulierem et abiit facere proelium cum reliquis de semine eius qui custodiunt mandata Dei et habent testimonium Iesu

18 et stetit super harenam maris.

REVELATION CHAPTER 13

1 et vidi de mare bestiam ascendentem habentem capita septem et cornua decem et super cornua eius decem diademata et super capita eius nomina blasphemiae

2 et bestiam quam vidi similis erat pardo et pedes eius sicut ursi et os eius sicut os leonis et dedit illi draco virtutem suam et potestatem magnam

3 et unum de capitibus suis quasi occisum in mortem et plaga mortis eius curata est et admirata est universa terra post bestiam

4 et adoraverunt draconem quia dedit potestatem bestiae et adoraverunt bestiam dicentes quis similis bestiae et quis poterit pugnare cum ea

5 et datum est ei os loquens magna et blasphemiae et data est illi potestas facere menses quadraginta duo

6 et aperuit os suum in blasphemias ad Deum blasphemare nomen eius et tabernaculum eius et eos qui in caelo habitant

7 et datum est illi bellum facere cum sanctis et vincere illos et data est ei potestas in omnem tribum et populum et linguam et gentem

8 et adorabunt eum omnes qui inhabitant terram quorum non sunt scripta nomina in libro vitae agni qui occisus est ab origine mundi

9 si quis habet aurem audiat

10 qui in captivitatem in captivitatem vadit qui in gladio occiderit oportet eum gladio occidi hic est patientia et fides sanctorum

11 et vidi aliam bestiam ascendentem de terra et habebat cornua duo similia agni et loquebatur sicut draco

12 et potestatem prioris bestiae omnem faciebat in conspectu eius et facit terram et inhabitantes in eam adorare bestiam primam cuius curata est plaga mortis

13 et fecit signa magna ut etiam ignem faceret de caelo descendere in terram in conspectu hominum

14 et seducit habitantes terram propter signa quae data sunt illi facere in conspectu bestiae dicens habitantibus in terra ut faciant imaginem bestiae quae habet plagam gladii et vixit

15 et datum est illi ut daret spiritum imagini bestiae ut et loquatur imago bestiae et faciat quicumque non adoraverint imaginem bestiae occidantur

16 et faciet omnes pusillos et magnos et divites et pauperes et liberos et servos habere caracter in dextera manu aut in frontibus suis

17 et ne quis possit emere aut vendere nisi qui habet caracter nomen bestiae aut numerum nominis eius

18 hic sapientia est qui habet intellectum conputet numerum bestiae numerus enim hominis est et numerus eius est sescenti sexaginta sex.

REVELATION CHAPTER 14

1 et vidi et ecce agnus stabat supra montem Sion et cum illo centum quadraginta quattuor milia habentes nomen eius et nomen Patris eius scriptum in frontibus suis

2 et audivi vocem de caelo tamquam vocem aquarum multarum et tamquam vocem tonitrui magni et vocem quam audivi sicut citharoedorum citharizantium in citharis suis

3 et cantabant quasi canticum novum ante sedem et ante quattuor animalia et seniores et nemo poterat discere canticum nisi illa centum quadraginta quattuor milia qui empti sunt de terra

4 hii sunt qui cum mulieribus non sunt coinquinati virgines enim sunt hii qui sequuntur agnum quocumque abierit hii empti sunt ex hominibus primitiae Deo et agno

5 et in ore ipsorum non est inventum mendacium sine macula sunt

6 et vidi alterum angelum volantem per medium caelum habentem evangelium aeternum ut evangelizaret sedentibus super terram et super omnem gentem et tribum et linguam et populum

7 dicens magna voce timete Deum et date illi honorem quia venit hora iudicii eius et adorate eum qui fecit caelum et terram et mare et fontes aquarum

8 et alius angelus secutus est dicens cecidit cecidit Babylon illa magna quae a vino irae fornicationis suae potionavit omnes gentes

9 et alius angelus tertius secutus est illos dicens voce magna si quis adoraverit bestiam et imaginem eius et acceperit caracterem in fronte sua aut in manu sua

10 et hic bibet de vino irae Dei qui mixtus est mero in calice irae ipsius et cruciabitur igne et sulphure in conspectu angelorum sanctorum et ante conspectum agni

11 et fumus tormentorum eorum in saecula saeculorum ascendit nec habent requiem die ac nocte qui adoraverunt bestiam et imaginem eius et si quis acceperit caracterem nominis eius

12 hic patientia sanctorum est qui custodiunt mandata Dei et fidem Iesu

13 et audivi vocem de caelo dicentem scribe beati mortui qui in Domino moriuntur amodo iam dicit Spiritus ut requiescant a laboribus suis opera enim illorum sequuntur illos

14 et vidi et ecce nubem candidam et supra nubem sedentem similem Filio hominis habentem in capite suo coronam auream et in manu sua falcem acutam

15 et alter angelus exivit de templo clamans voce magna ad sedentem super nubem mitte falcem tuam et mete quia venit hora ut metatur quoniam aruit messis terrae

16 et misit qui sedebat supra nubem falcem suam in terram et messa est terra

17 et alius angelus exivit de templo quod est in caelo habens et ipse falcem acutam

18 et alius angelus de altari qui habet potestatem supra ignem et clamavit voce magna qui habebat falcem acutam dicens mitte falcem tuam acutam et vindemia botros vineae terrae quoniam maturae sunt uvae eius

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19 et misit angelus falcem suam in terram et vindemiavit vineam terrae et misit in lacum irae Dei magnum
20 et calcatus est lacus extra civitatem et exivit sanguis de lacu usque ad frenos equorum per stadia mille sescenta.

REVELATION CHAPTER 15
1 et vidi aliud signum in caelo magnum et mirabile angelos septem habentes plagas septem novissimas quoniam in illis consummata est ira Dei
2 et vidi tamquam mare vitreum mixtum igne et eos qui vicerunt bestiam et imaginem illius et numerum nominis eius stantes supra mare vitreum habentes citharas Dei
3 et cantant canticum Mosi servi Dei et canticum agni dicentes magna et mirabilia opera tua Domine Deus omnipotens iustae et verae viae tuae rex saeculorum
4 quis non timebit Domine et magnificabit nomen tuum quia solus pius quoniam omnes gentes venient et adorabunt in conspectu tuo quoniam iudicia tua manifestata sunt
5 et post haec vidi et ecce apertum est templum tabernaculi testimonii in caelo
6 et exierunt septem angeli habentes septem plagas de templo vestiti lapide mundo candido et praecincti circa pectora zonis aureis
7 et unus ex quattuor animalibus dedit septem angelis septem fialas aureas plenas iracundiae Dei viventis in saecula saeculorum
8 et impletum est templum fumo a maiestate Dei et de virtute eius et nemo poterat introire in templum donec consummarentur septem plagae septem angelorum.

REVELATION CHAPTER 16
1 et audivi vocem magnam de templo dicentem septem angelis ite et effundite septem fialas irae Dei in terram
2 et abiit primus et effudit fialam suam in terram et factum est vulnus saevum ac pessimum in homines qui habent caracterem bestiae et eos qui adoraverunt imaginem eius
3 et secundus effudit fialam suam in mare et factus est sanguis tamquam mortui et omnis anima vivens mortua est in mari
4 et tertius effudit fialam suam super flumina et super fontes aquarum et factus est sanguis
5 et audivi angelum aquarum dicentem iustus es qui es et qui eras sanctus quia haec iudicasti
6 quia sanguinem sanctorum et prophetarum fuderunt et sanguinem eis dedisti bibere digni sunt
7 et audivi altare dicens etiam Domine Deus omnipotens vera et iusta iudicia tua
8 et quartus effudit fialam suam in solem et datum est illi aestu adficere homines et igni
9 et aestuaverunt homines aestu magno et blasphemaverunt nomen Dei habentis potestatem super has plagas neque egerunt paenitentiam ut darent illi gloriam
10 et quintus effudit fialam suam super sedem bestiae et factum est regnum eius tenebrosum et conmanducaverunt linguas suas prae dolore
11 et blasphemaverunt Deum caeli prae doloribus et vulneribus suis et non egerunt paenitentiam ex operibus suis
12 et sextus effudit fialam suam in flumen illud magnum Eufraten et siccavit aquam eius ut praepararetur via regibus ab ortu solis
13 et vidi de ore draconis et de ore bestiae et de ore pseudoprophetae spiritus tres inmundos in modum ranarum
14 sunt enim spiritus daemoniorum facientes signa et procedunt ad reges totius terrae congregare illos in proelium ad diem magnum Dei omnipotentis
15 ecce venio sicut fur beatus qui vigilat et custodit vestimenta sua ne nudus ambulet et videant turpitudinem eius
16 et congregavit illos in locum qui vocatur hebraice Hermagedon
17 et septimus effudit fialam suam in aerem et exivit vox magna de templo a throno dicens factum est
18 et facta sunt fulgora et voces et tonitrua et terraemotus factus est magnus qualis numquam fuit ex quo homines fuerunt super terram talis terraemotus sic magnus
19 et facta est civitas magna in tres partes et civitates gentium ceciderunt et Babylon magna venit in memoriam ante Deum dare ei calicem vini indignationis irae eius
20 et omnis insula fugit et montes non sunt inventi
21 et grando magna sicut talentum descendit de caelo in homines et blasphemaverunt homines Deum propter plagam grandinis quoniam magna facta est vehementer.

REVELATION CHAPTER 17
1 et venit unus de septem angelis qui habebant septem fialas et locutus est mecum dicens veni ostendam tibi damnationem meretricis magnae quae sedet super aquas multas
2 cum qua fornicati sunt reges terrae et inebriati sunt qui inhabitant terram de vino prostitutionis eius
3 et abstulit me in desertum in spiritu et vidi mulierem sedentem super bestiam coccineam plenam nominibus blasphemiae habentem capita septem et cornua decem
4 et mulier erat circumdata purpura et coccino et inaurata auro et lapide pretioso et margaritis habens poculum aureum in manu sua plenum abominationum et inmunditia fornicationis eius
5 et in fronte eius nomen scriptum mysterium Babylon magna mater fornicationum et abominationum terrae
6 et vidi mulierem ebriam de sanguine sanctorum et de sanguine martyrum Iesu et miratus sum cum vidissem illam admiratione magna
7 et dixit mihi angelus quare miraris ego tibi dicam sacramentum mulieris et bestiae quae portat eam quae habet capita septem et decem cornua
8 bestiam quam vidisti fuit et non est et ascensura est de abysso et in interitum ibit et mirabuntur inhabitantes terram quorum non sunt scripta nomina in libro vitae a constitutione mundi videntes bestiam quia erat et non est
9 et hic est sensus qui habet sapientiam septem capita septem montes sunt super quos mulier sedet et reges septem sunt

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10 quinque ceciderunt unus est alius nondum venit et cum venerit oportet illum breve tempus manere
11 et bestia quae erat et non est et ipsa octava est et de septem est et in interitum vadit
12 et decem cornua quae vidisti decem reges sunt qui regnum nondum acceperunt sed potestatem tamquam reges una hora accipiunt post bestiam
13 hii unum consilium habent et virtutem et potestatem suam bestiae tradunt
14 hii cum agno pugnabunt et agnus vincet illos quoniam Dominus dominorum est et rex regum et qui cum illo sunt vocati et electi et fideles
15 et dixit mihi aquas quas vidisti ubi meretrix sedet populi sunt et gentes et linguae
16 et decem cornua quae vidisti et bestiam hii odient fornicariam et desolatam facient illam et nudam et carnes eius manducabunt et ipsam igni concremabunt
17 Deus enim dedit in corda eorum ut faciant quod illi placitum est ut dent regnum suum bestiae donec consummentur verba Dei
18 et mulier quam vidisti est civitas magna quae habet regnum super reges terrae.

REVELATION CHAPTER 18

1 et post haec vidi alium angelum descendentem de caelo habentem potestatem magnam et terra inluminata est a gloria eius
2 et exclamavit in forti voce dicens cecidit cecidit Babylon magna et facta est habitatio daemoniorum et custodia omnis spiritus inmundi et custodia omnis volucris inmundae
3 quia de ira fornicationis eius biberunt omnes gentes et reges terrae cum illa fornicati sunt et mercatores terrae de virtute deliciarum eius divites facti sunt
4 et audivi aliam vocem de caelo dicentem exite de illa populus meus ut ne participes sitis delictorum eius et de plagis eius non accipiatis
5 quoniam pervenerunt peccata eius usque ad caelum et recordatus est Deus iniquitatum eius
6 reddite illi sicut ipsa reddidit et duplicate duplicia secundum opera eius in poculo quo miscuit miscite illi duplum
7 quantum glorificavit se et in deliciis fuit tantum date illi tormentum et luctum quia in corde suo dicit sedeo regina et vidua non sum et luctum non videbo
8 ideo in una die venient plagae eius mors et luctus et fames et igni conburetur quia fortis est Deus qui iudicavit illam
9 et flebunt et plangent se super illam reges terrae qui cum illa fornicati sunt et in deliciis vixerunt cum viderint fumum incendii eius
10 longe stantes propter timorem tormentorum eius dicentes vae vae civitas illa magna Babylon civitas illa fortis quoniam una hora venit iudicium tuum
11 et negotiatores terrae flebunt et lugebunt super illam quoniam merces eorum nemo emet amplius
12 mercem auri et argenti et lapidis pretiosi et margaritis et byssi et purpurae et serici et cocci et omne lignum thyinum et omnia vasa eboris et omnia vasa de lapide pretioso et aeramento et ferro et marmore
13 et cinnamomum et amomum et odoramentorum et unguenti et turis et vini et olei et similae et tritici et iumentorum et ovium et equorum et raedarum et mancipiorum et animarum hominum
14 et poma tua desiderii animae discessit a te et omnia pinguia et clara perierunt a te et amplius illa iam non invenient
15 mercatores horum qui divites facti sunt ab ea longe stabunt propter timorem tormentorum eius flentes ac lugentes
16 et dicentes vae vae civitas illa magna quae amicta erat byssino et purpura et cocco et deaurata est auro et lapide pretioso et margaritis
17 quoniam una hora destitutae sunt tantae divitiae et omnis gubernator et omnis qui in locum navigat et nautae et qui maria operantur longe steterunt
18 et clamaverunt videntes locum incendii eius dicentes quae similis civitati huic magnae
19 et miserunt pulverem super capita sua et clamaverunt flentes et lugentes dicentes vae vae civitas magna in qua divites facti sunt omnes qui habent naves in mari de pretiis eius quoniam una hora desolata est
20 exulta super eam caelum et sancti et apostoli et prophetae quoniam iudicavit Deus iudicium vestrum de illa
21 et sustulit unus angelus fortis lapidem quasi molarem magnum et misit in mare dicens hoc impetu mittetur Babylon magna illa civitas et ultra iam non invenietur
22 et vox citharoedorum et musicorum et tibia canentium et tuba non audietur in te amplius et omnis artifex omnis artis non invenietur in te amplius et vox molae non audietur in te amplius
23 et lux lucernae non lucebit tibi amplius et vox sponsi et sponsae non audietur adhuc in te quia mercatores tui erant principes terrae quia in veneficiis tuis erraverunt omnes gentes
24 et in ea sanguis prophetarum et sanctorum inventus est et omnium qui interfecti sunt in terra.

REVELATION CHAPTER 19

1 post haec audivi quasi vocem magnam turbarum multarum in caelo dicentium alleluia salus et gloria et virtus Deo nostro est
2 quia vera et iusta iudicia sunt eius quia iudicavit de meretrice magna quae corrupit terram in prostitutione sua et vindicavit sanguinem servorum suorum de manibus eius
3 et iterum dixerunt alleluia et fumus eius ascendit in saecula saeculorum
4 et ceciderunt seniores viginti quattuor et quattuor animalia et adoraverunt Deum sedentem super thronum dicentes amen alleluia
5 et vox de throno exivit dicens laudem dicite Deo nostro omnes servi eius et qui timetis eum pusilli et magni
6 et audivi quasi vocem turbae magnae et sicut vocem aquarum multarum et sicut vocem tonitruum magnorum

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dicentium alleluia quoniam regnavit Dominus Deus noster omnipotens

7 gaudeamus et exultemus et demus gloriam ei quia venerunt nuptiae agni et uxor eius praeparavit se

8 et datum est illi ut cooperiat se byssinum splendens candidum byssinum enim iustificationes sunt sanctorum

9 et dicit mihi scribe beati qui ad cenam nuptiarum agni vocati sunt et dicit mihi haec verba vera Dei sunt

10 et cecidi ante pedes eius ut adorarem eum et dicit mihi vide ne feceris conservus tuus sum et fratrum tuorum habentium testimonium Iesu Deum adora testimonium enim Iesu est spiritus prophetiae

11 et vidi caelum apertum et ecce equus albus et qui sedebat super eum vocabatur Fidelis et Verax vocatur et iustitia iudicat et pugnat

12 oculi autem eius sicut flamma ignis et in capite eius diademata multa habens nomen scriptum quod nemo novit nisi ipse

13 et vestitus erat vestem aspersam sanguine et vocatur nomen eius Verbum Dei

14 et exercitus qui sunt in caelo sequebantur eum in equis albis vestiti byssinum album mundum

15 et de ore ipsius procedit gladius acutus ut in ipso percutiat gentes et ipse reget eos in virga ferrea et ipse calcat torcular vini furoris irae Dei omnipotentis

16 et habet in vestimento et in femore suo scriptum rex regum et Dominus dominantium

17 et vidi unum angelum stantem in sole et clamavit voce magna dicens omnibus avibus quae volabant per medium caeli venite congregamini ad cenam magnam Dei

18 ut manducetis carnes regum et carnes tribunorum et carnes fortium et carnes equorum et sedentium in ipsis et carnes omnium liberorum ac servorum et pusillorum ac magnorum

19 et vidi bestiam et reges terrae et exercitus eorum congregatos ad faciendum proelium cum illo qui sedebat in equo et cum exercitu eius

20 et adprehensa est bestia et cum illo pseudopropheta qui fecit signa coram ipso quibus seduxit eos qui acceperunt caracterem bestiae qui et adorant imaginem eius vivi missi sunt hii duo in stagnum ignis ardentis sulphure

21 et ceteri occisi sunt in gladio sedentis super equum qui procedit de ore ipsius et omnes aves saturatae sunt carnibus eorum.

REVELATION CHAPTER 20

1 et vidi angelum descendentem de caelo habentem clavem abyssi et catenam magnam in manu sua

2 et adprehendit draconem serpentem antiquum qui est diabolus et Satanas et ligavit eum per annos mille

3 et misit eum in abyssum et clusit et signavit super illum ut non seducat amplius gentes donec consummentur mille anni post haec oportet illum solvi modico tempore

4 et vidi sedes et sederunt super eas et iudicium datum est illis et animas decollatorum propter testimonium Iesu et propter verbum Dei et qui non adoraverunt bestiam neque imaginem eius nec acceperunt caracterem in frontibus aut in manibus suis et vixerunt et regnaverunt cum Christo mille annis

5 ceteri mortuorum non vixerunt donec consummentur mille anni haec est resurrectio prima

6 beatus et sanctus qui habet partem in resurrectione prima in his secunda mors non habet potestatem sed erunt sacerdotes Dei et Christi et regnabunt cum illo mille annis

7 et cum consummati fuerint mille anni solvetur Satanas de carcere suo et exibit et seducet gentes quae sunt super quattuor angulos terrae Gog et Magog et congregabit eos in proelium quorum numerus est sicut harena maris

8 et ascenderunt super latitudinem terrae et circumierunt castra sanctorum et civitatem dilectam

9 et descendit ignis a Deo de caelo et devoravit eos et diabolus qui seducebat eos missus est in stagnum ignis et sulphuris ubi et bestia

10 et pseudoprophetes et cruciabuntur die ac nocte in saecula saeculorum

11 et vidi thronum magnum candidum et sedentem super eum a cuius aspectu fugit terra et caelum et locus non est inventus ab eis

12 et vidi mortuos magnos et pusillos stantes in conspectu throni et libri aperti sunt et alius liber apertus est qui est vitae et iudicati sunt mortui ex his quae scripta erant in libris secundum opera ipsorum

13 et dedit mare mortuos qui in eo erant et mors et inferus dederunt mortuos qui in ipsis erant et iudicatum est de singulis secundum opera ipsorum

14 et inferus et mors missi sunt in stagnum ignis haec mors secunda est stagnum ignis

15 et qui non est inventus in libro vitae scriptus missus est in stagnum ignis.

REVELATION CHAPTER 21

1 et vidi caelum novum et terram novam primum enim caelum et prima terra abiit et mare iam non est

2 et civitatem sanctam Hierusalem novam vidi descendentem de caelo a Deo paratam sicut sponsam ornatam viro suo

3 et audivi vocem magnam de throno dicentem ecce tabernaculum Dei cum hominibus et habitabit cum eis et ipsi populus eius erunt et ipse Deus cum eis erit eorum Deus

4 et absterget Deus omnem lacrimam ab oculis eorum et mors ultra non erit neque luctus neque clamor neque dolor erit ultra quae prima abierunt

5 et dixit qui sedebat in throno ecce nova facio omnia et dicit scribe quia haec verba fidelissima sunt et vera

6 et dixit mihi factum est ego sum Alpha et Omega initium et finis ego sitienti dabo de fonte aquae vivae gratis

7 qui vicerit possidebit haec et ero illi Deus et ille erit mihi filius

8 timidis autem et incredulis et execratis et homicidis et fornicatoribus et veneficis et idolatris et omnibus mendacibus pars illorum erit in stagno ardenti igne et sulphure quod est mors secunda

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9 et venit unus de septem angelis habentibus fialas plenas septem plagis novissimis et locutus est mecum dicens veni ostendam tibi sponsam uxorem agni

10 et sustulit me in spiritu in montem magnum et altum et ostendit mihi civitatem sanctam Hierusalem descendentem de caelo a Deo

11 habentem claritatem Dei lumen eius simile lapidi pretioso tamquam lapidi iaspidis sicut cristallum

12 et habebat murum magnum et altum habens portas duodecim et in portis angelos duodecim et nomina inscripta quae sunt nomina duodecim tribuum filiorum Israhel

13 ab oriente portae tres et ab aquilone portae tres et ab austro portae tres et ab occasu portae tres

14 et murus civitatis habens fundamenta duodecim et in ipsis duodecim nomina duodecim apostolorum agni

15 et qui loquebatur mecum habebat mensuram harundinem auream ut metiretur civitatem et portas eius et murum

16 et civitas in quadro posita est et longitudo eius tanta est quanta et latitudo et mensus est civitatem de harundine per stadia duodecim milia longitudo et latitudo et altitudo eius aequalia sunt

17 et mensus est murus eius centum quadraginta quattuor cubitorum mensura hominis quae est angeli

18 et erat structura muri eius ex lapide iaspide ipsa vero civitas auro mundo simile vitro mundo

19 fundamenta muri civitatis omni lapide pretioso ornata fundamentum primum iaspis secundus sapphyrus tertius carcedonius quartus zmaragdus

20 quintus sardonix sextus sardinus septimus chrysolitus octavus berillus nonus topazius decimus chrysoprassus undecimus hyacinthus duodecimus amethistus

21 et duodecim portae duodecim margaritae sunt per singulas et singulae portae erant ex singulis margaritis et platea civitatis aurum mundum tamquam vitrum perlucidum

22 et templum non vidi in ea Dominus enim Deus omnipotens templum illius est et agnus

23 et civitas non eget sole neque luna ut luceant in ea nam claritas Dei inluminavit eam et lucerna eius est agnus

24 et ambulabunt gentes per lumen eius et reges terrae adferent gloriam suam et honorem in illam

25 et portae eius non cludentur per diem nox enim non erit illic

26 et adferent gloriam et honorem gentium in illam

27 nec intrabit in ea aliquid coinquinatum et faciens abominationem et mendacium nisi qui scripti sunt in libro vitae agni.

REVELATION CHAPTER 22

1 et ostendit mihi fluvium aquae vitae splendidum tamquam cristallum procedentem de sede Dei et agni

2 in medio plateae eius et ex utraque parte fluminis lignum vitae adferens fructus duodecim per menses singula reddentia fructum suum et folia ligni ad sanitatem gentium

3 et omne maledictum non erit amplius et sedes Dei et agni in illa erunt et servi eius servient illi

4 et videbunt faciem eius et nomen eius in frontibus eorum

5 et nox ultra non erit et non egebunt lumine lucernae neque lumine solis quoniam Dominus Deus inluminat illos et regnabunt in saecula saeculorum

6 et dixit mihi haec verba fidelissima et vera sunt et Dominus Deus spirituum prophetarum misit angelum suum ostendere servis suis quae oportet fieri cito

7 et ecce venio velociter beatus qui custodit verba prophetiae libri huius

8 et ego Iohannes qui audivi et vidi haec et postquam audissem et vidissem cecidi ut adorarem ante pedes angeli qui mihi haec ostendebat

9 et dicit mihi vide ne feceris conservus tuus sum et fratrum tuorum prophetarum et eorum qui servant verba libri huius Deum adora

10 et dicit mihi ne signaveris verba prophetiae libri huius tempus enim prope est

11 qui nocet noceat adhuc et qui in sordibus est sordescat adhuc et iustus iustitiam faciat adhuc et sanctus sanctificetur adhuc

12 ecce venio cito et merces mea mecum est reddere unicuique secundum opera sua

13 ego Alpha et Omega primus et novissimus principium et finis

14 beati qui lavant stolas suas ut sit potestas eorum in ligno vitae et portis intrent in civitatem

15 foris canes et venefici et inpudici et homicidae et idolis servientes et omnis qui amat et facit mendacium

16 ego Iesus misi angelum meum testificari vobis haec in ecclesiis ego sum radix et genus David stella splendida et matutina

17 et Spiritus et sponsa dicunt veni et qui audit dicat veni et qui sitit veniat qui vult accipiat aquam vitae gratis

18 contestor ego omni audienti verba prophetiae libri huius si quis adposuerit ad haec adponet Deus super illum plagas scriptas in libro isto

19 et si quis deminuerit de verbis libri prophetiae huius auferet Deus partem eius de ligno vitae et de civitate sancta et de his quae scripta sunt in libro isto

20 dicit qui testimonium perhibet istorum etiam venio cito amen veni Domine Iesu

21 gratia Domini nostri Iesu Christi cum omnibus.

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THE APPENDICES

A: Photos B: Maps & Charts
C: History D: Supplements

EDITED BY
Lord Henfield

2026

APPENDIX A

THE
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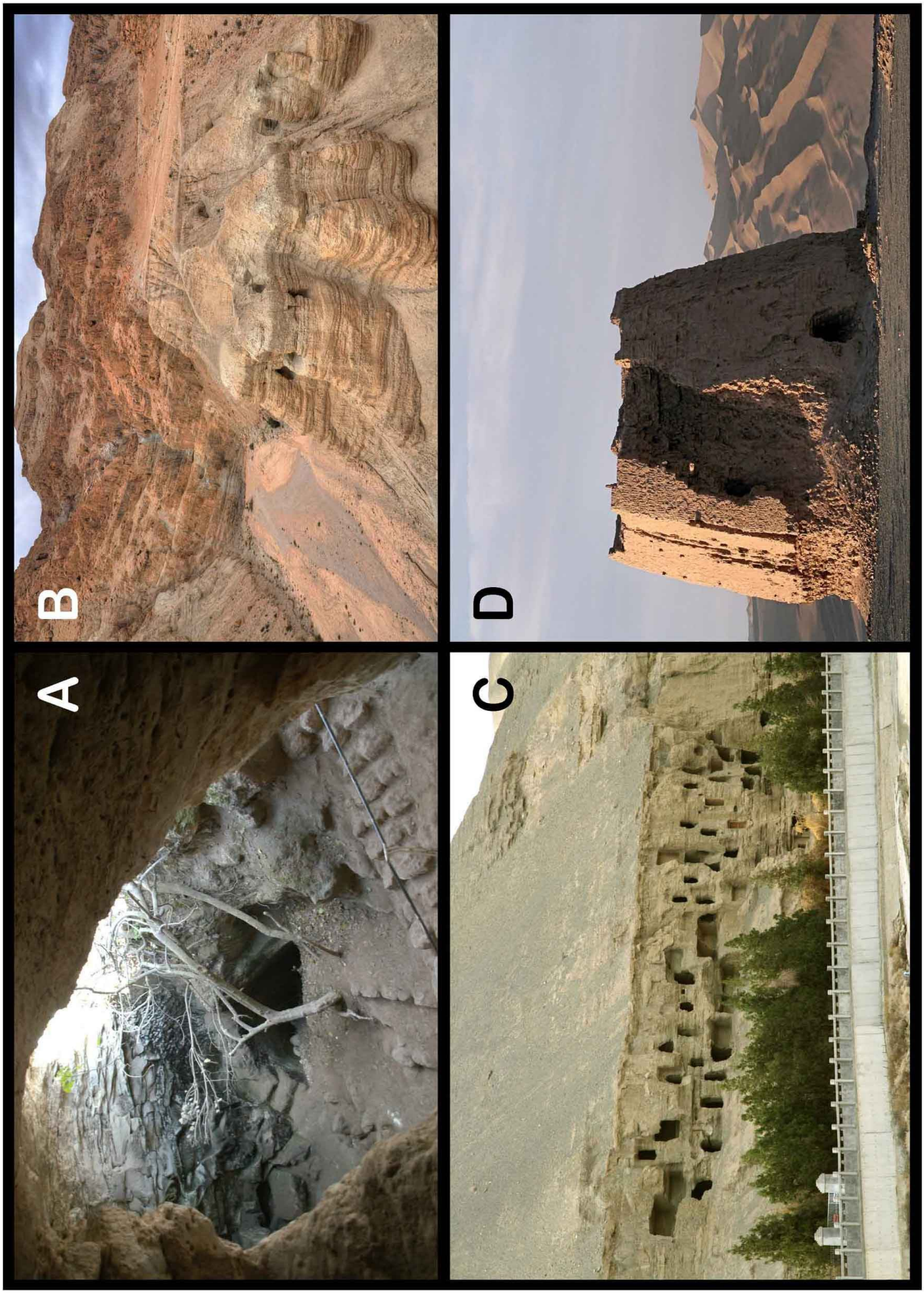

A.) Cave used by Bar Kokhba, near the Dead Sea, Israel. Archaeologists found some of his letters here. B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel. C.) Tonnes of documents were found in the Mogao Caves at Dunhuang, China, and, D.) Sir Aurel Stein found more in such a watchtower.

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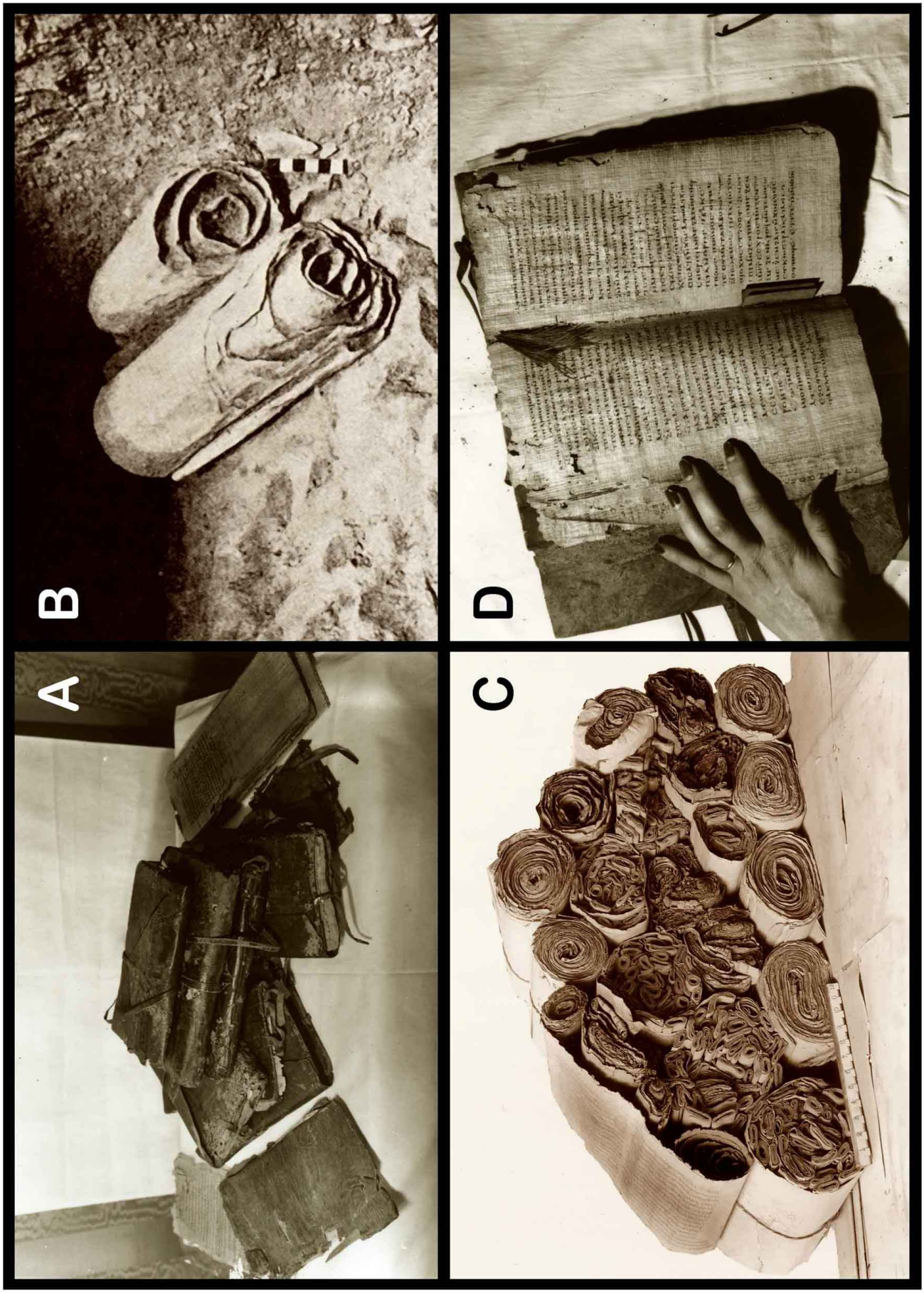

A.) Early Christian codices found in leather folders at Nag Hammadi, Egypt, 1945. B.) Dead Sea Scrolls found at Qumran, Israel, 1947. C.) Indian, Chinese, Hebrew, and Aramaic documents found at Dunhuang, China, 1907. D.) Collection of Christian codices opened.

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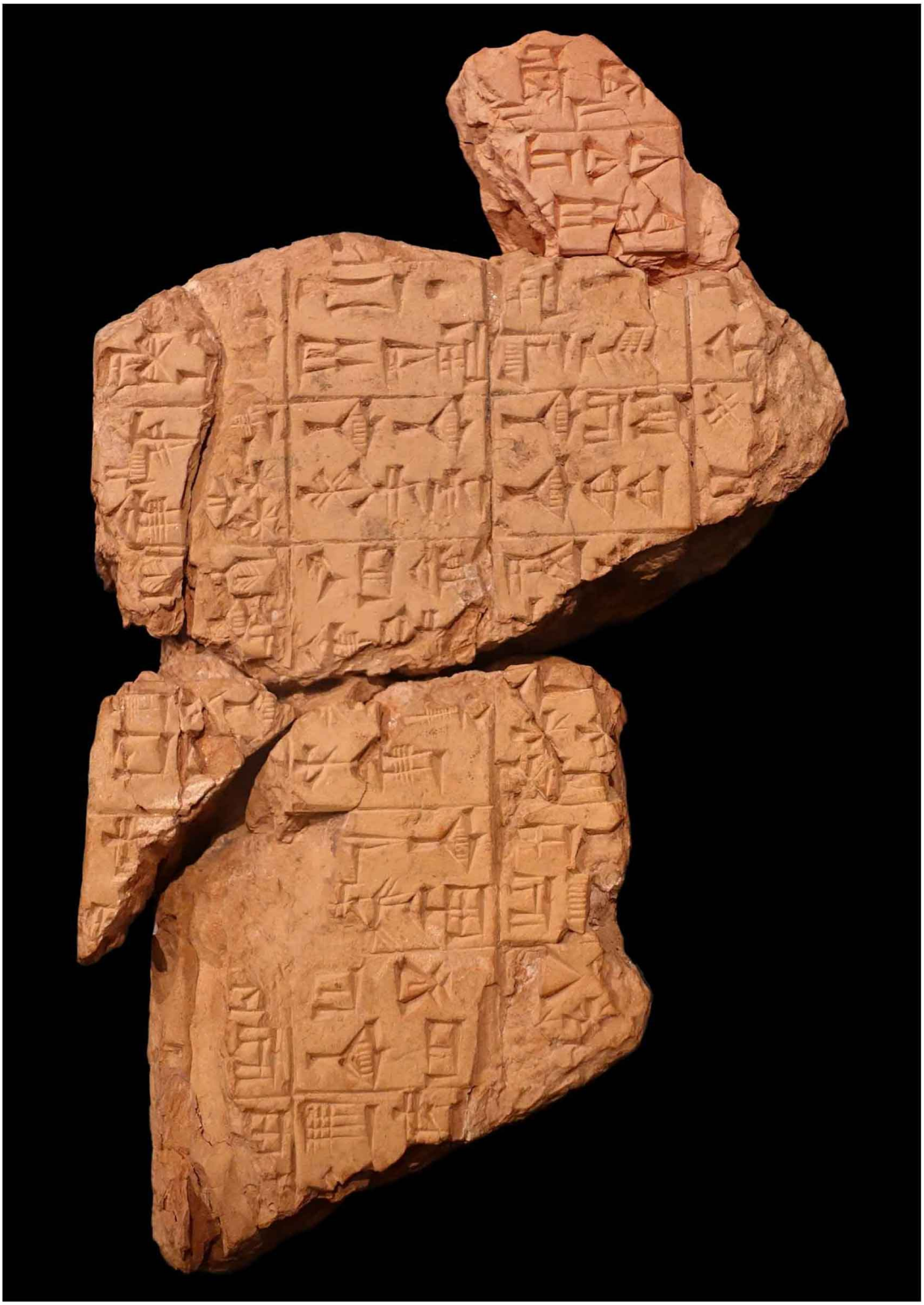

The origin of Moses' Covenant: The tablets with the 100 "Instructions of Shuruppak" (c. 2600—2500 B.C.), found in 1963 at Tell Abu Salabikh, 20 km (12 mi) northwest of Nippur, Iraq. The similarities to the Ten Commandments are striking: Thou shouldst not question the words of thy mother and thy personal god; The instructions of the father should be complied with; Thou shouldst not kill; Thou shouldst not steal anything; Thou shouldst not have sex with thy slave girl; Thou shouldst not abduct a wife; Thou shouldst not break into a house; Thou shouldst not wish for the money chest.

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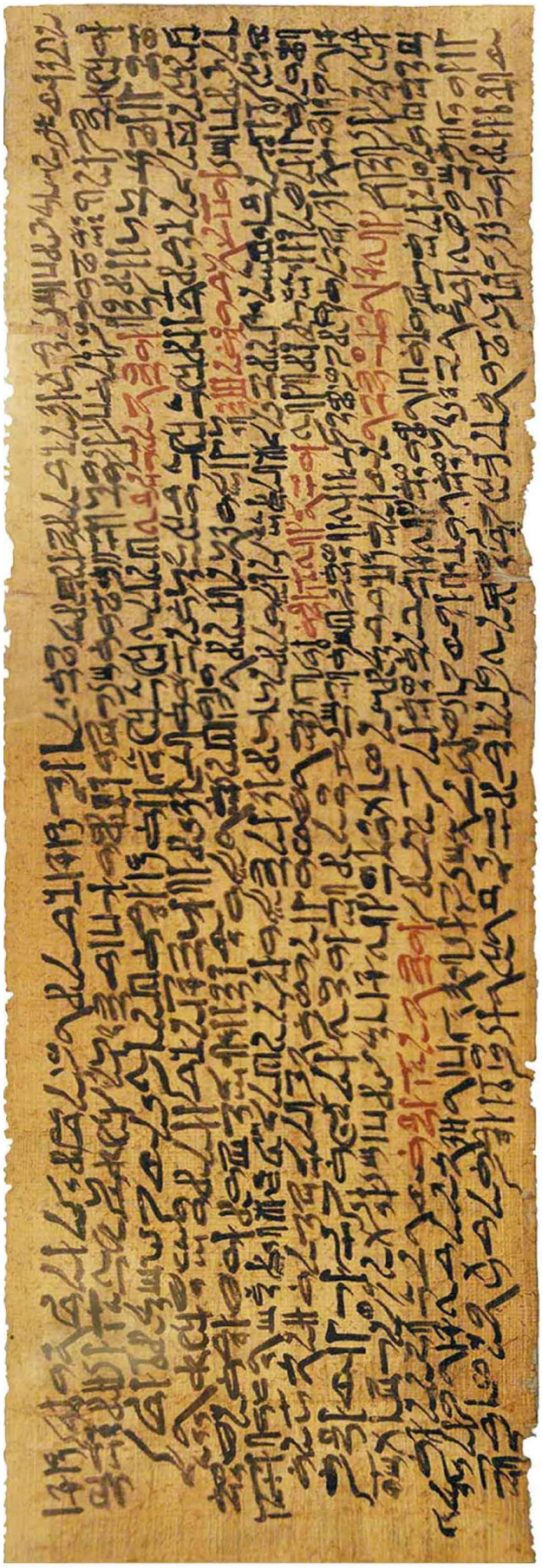

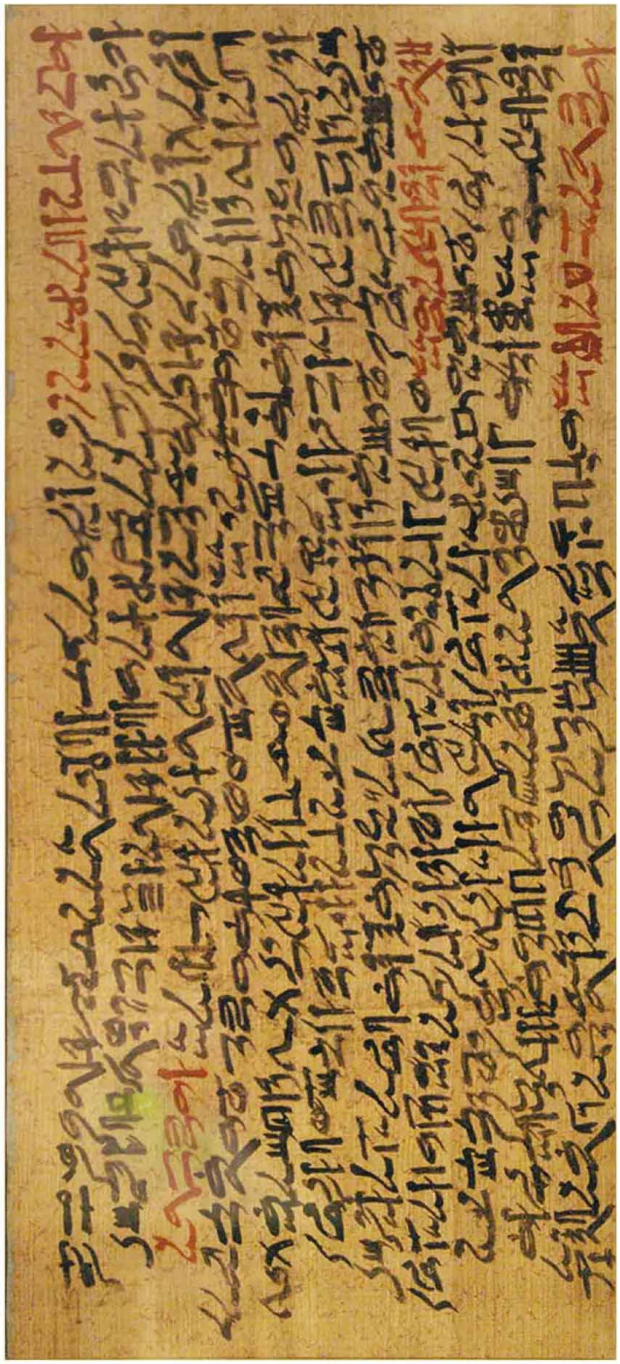

The 'Prisse Papyrus', dating from the 12th Dynasty. Middle Kingdom, Egypt, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque Nationale de France in Paris.
The papyri documents were written in Hieratic script. They contain two texts: 1st, The last two pages of the 'Instructions of Kagemni', precepts written by a vizier who served during the reign of the Pharaoh Sneferu (2613–2589 B.C., 4th Dynasty; who was one of the pyramid builders) and 2nd, the only complete surviving copy of the 'Instructions of Ptah-Hotep'. We show here Ptah-Hotep's precepts on two long papyri. Ptah-Hotep was vizier during the rule of King Djedkare (c. 2375–2350 B.C.; 5th Dynasty).

The "Maxims or Instructions of Ptah-Hotep" were published to teach people how to avoid conflicts. Like the Instructions of Shuruppak, the maxims may have influenced the Laws of Moses and laws of other civilisations and their religions. Bear in mind, Moses came from Egypt, Abraham from Sumer.

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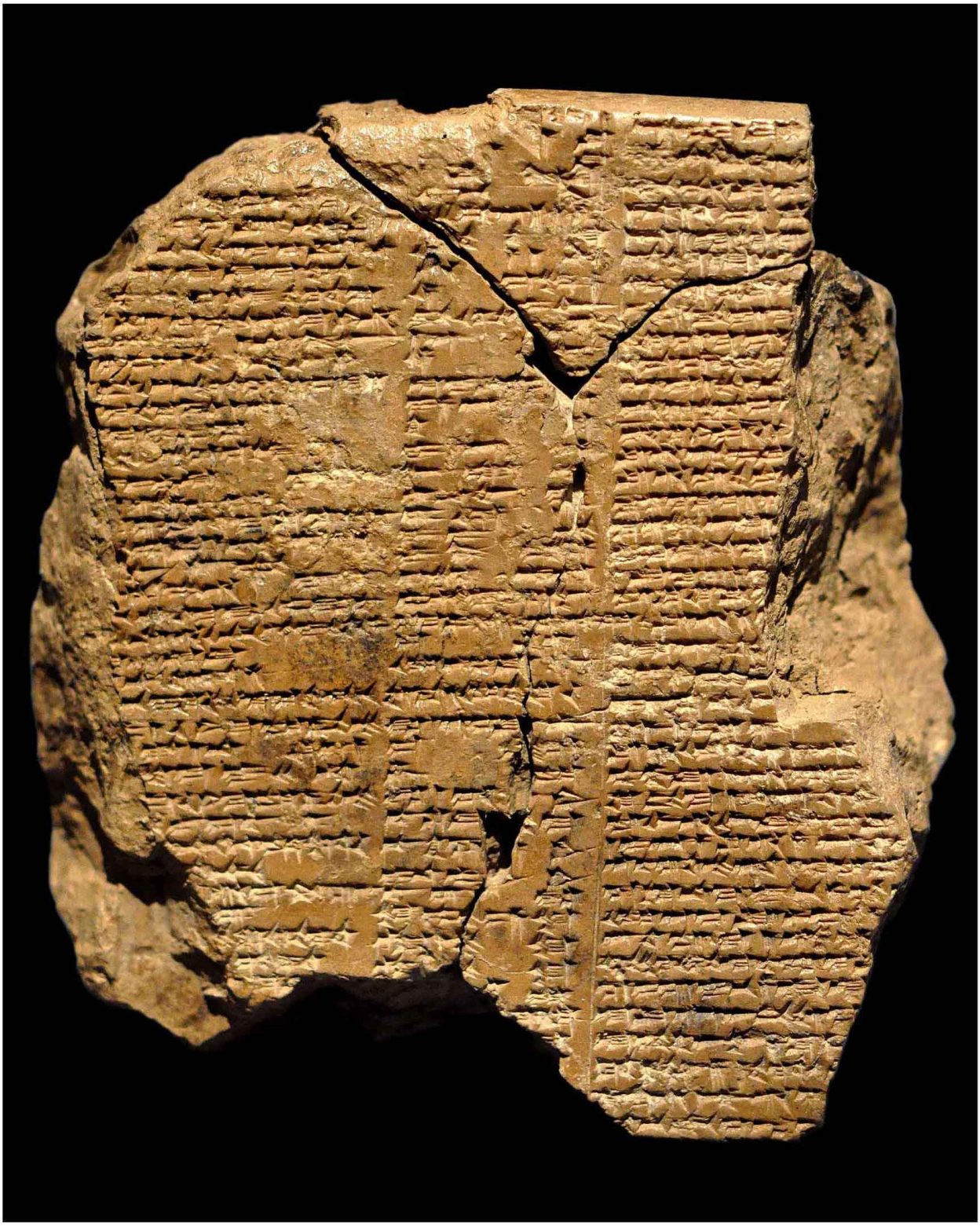

Cuneiform script tablet No. 5 of the "Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq. The Gilgamesh Epic is an ancient Mesopotamian story written in the (Semitic) Akkadian language. It is about King Gilgamesh of the Sumerian city-state of Uruk (Erech) and the story of a Great Flood. Abraham is the most likely source of Noah's flood story as he came from the city of Ur nearby. The Eridu Genesis, the Gilgamesh Epic and the Atra-Hasis Epic were bestsellers. Archaeologists found lots of different versions. The fullest extant text of the Gilgamesh epic is on 12 incomplete tablets found in the mid-19th century at Nineveh, Iraq, in the library of the Assyrian king Ashurbanipal (reigned 668–627 BC). The gaps in the tablet text have been partly filled by various fragments from other copies. Tablet 11 of the Gilgamesh epic introduces Utnapishtim (in other versions called Ziusudra; Greek: Xisuthros), who, like Noah, survived cataclysmic destruction by following divine instruction to build an ark. This interesting text eventually found its way into the Hebrew Bible, among Christians known as the 'Old Testament', chapters 6–9 of the Book of Genesis.

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Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse. The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC),. Today they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen) the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, they have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt, When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Moses.

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: *"And the children of Israel journeyed from Rameses (Pi-Rameses), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."* The text was obviously written long after the exodus. Their starting point was not Rameses because that city was build by Rameses I. The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which was at the very same location. When the author used the name Rameses several hundred years later, Avaris was already forgotten or shamefully replaced.

The name Succoth was chosen not incidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or confinement, such as a canal lock. Today, Sukkot is known as a festival's name—*"the Festival of Ingathering at the year's end"* (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: *"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."* (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us too much.

The expulsion of the Canaanite Hyksos (or "children of Israel" as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC! **>**

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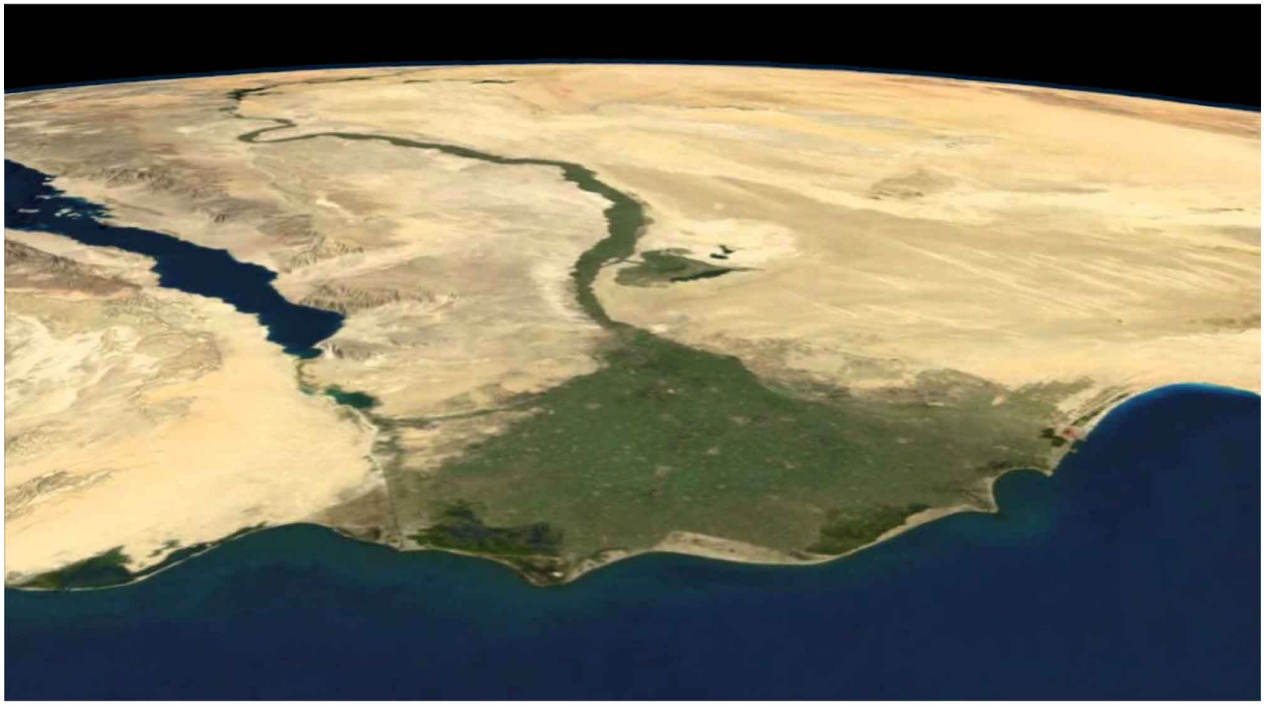

Egypt seen from a spaceship. The photographer was looking south when he took the photograph. We clearly can see the green Nile delta that has the shape of a triangle. From Nubia (modern Sudan) at the horizon (to the left), the River Nile winds itself through the Sahara Desert like a snake and approaches the corner of the triangle; this is the location of Cairo and the Giza Pyramids. Left of the triangle is the Suez Canal visible as a long green string leading from the Mediterranean (in front) to a dark spot, which is called the Bitter Lakes, before the canal resumes its journey to the Gulf of Suez in the Red Sea. Right at the dark spot, we can see another long string coming from the middle of the triangle. This is the Canal of the Pharaos, built in c. 1850 BC. This "ancient Suez Canal" is still green like the modern canal because it still contains water which feeds the plants above. It was once the end of a trade route from India leading right into the Egyptian heartland. **>**

The Blue Nile in northern Ethiopia. The first Hebrews most likely used the water way of the River Nile (the Blue Nile) which brought them from their community in Elephantine directly into this green and fertile land in northern Ethiopia. Aramaic documents have been found in Elephantine and Aswan (southern Egypt). Most of these documents are marriage contracts, private letters, religious and business documents from a Hebrew community that lived there from about 500 to 400 BC. Later, these people disappeared from Elephantine. They might have moved to northern Ehiopia and are now known as Beta Israel (House of Israel or Community of Israel).

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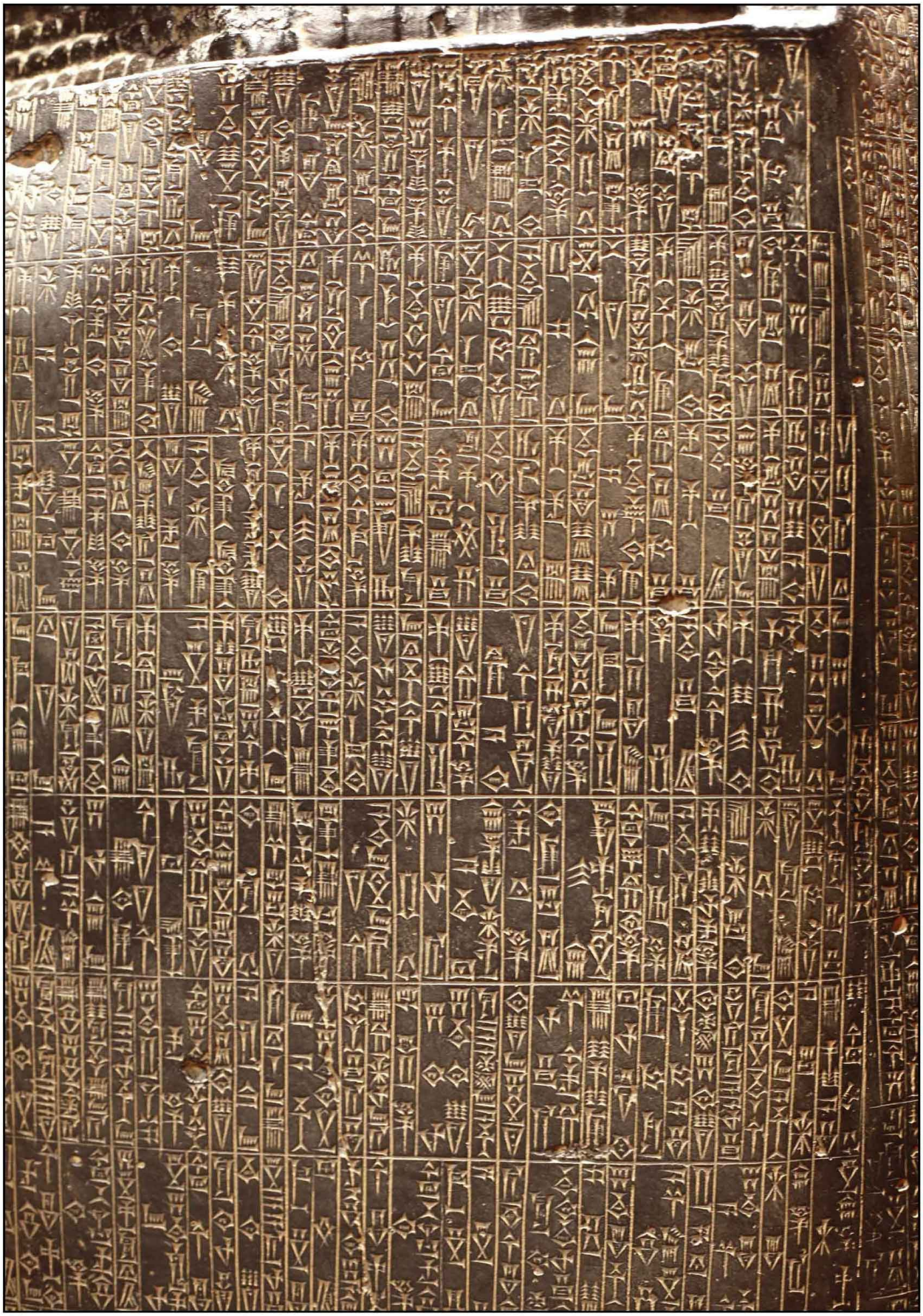

Stele with the 282 laws of the "Code Hammurabi" on it; Musée Champolion, Paris, France. It dates back to the reign of King Hammurabi (c. 1790–1750 B.C.). Law No.196 says: "If a man destroy the eye of another man, they shall destroy his eye". The Hittite laws, the Assyrian laws, the Laws of Moses, the Islamic Laws, better known as Sharia, are based on the Code of Hammurabi.

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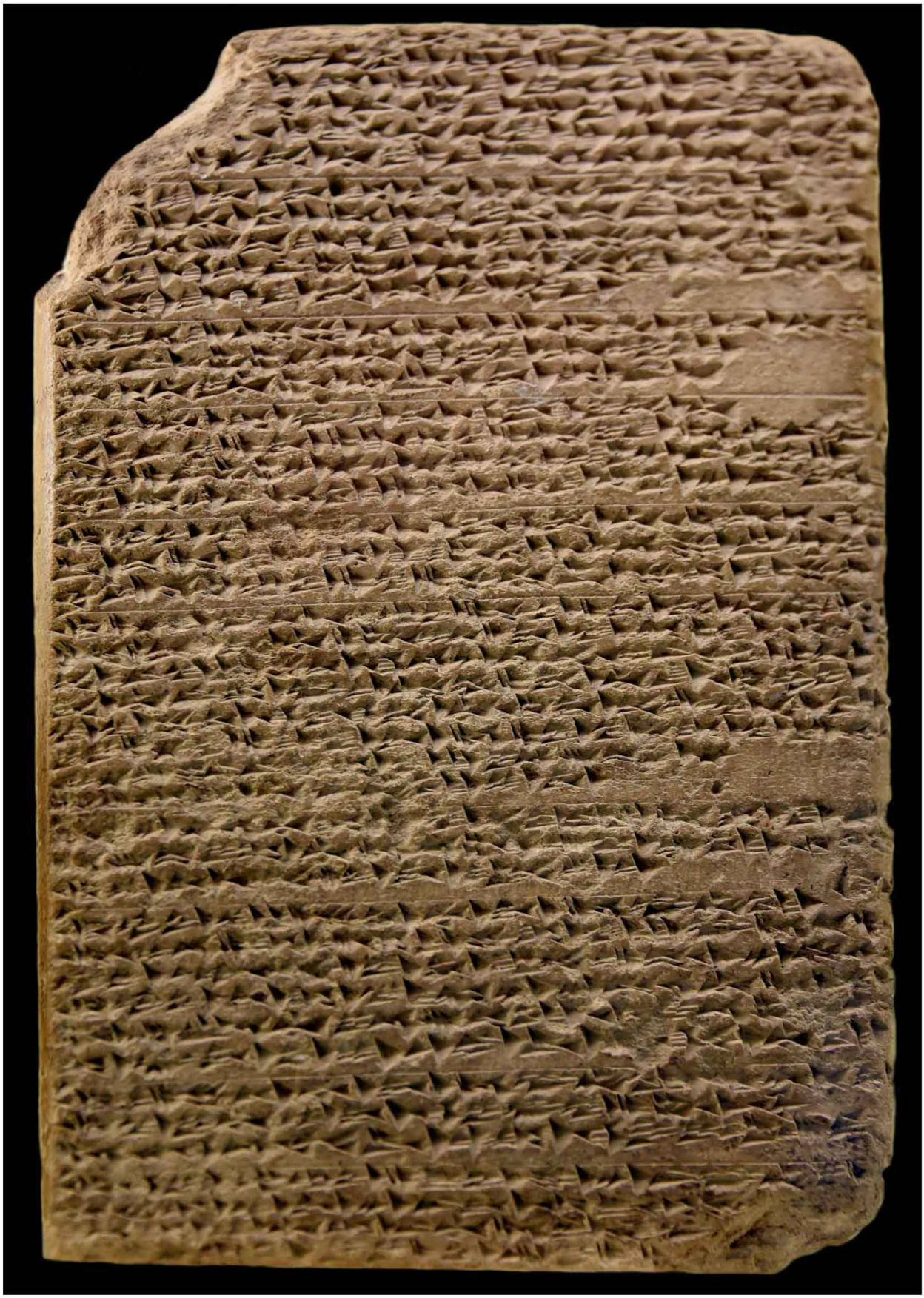

Nations can be identified by their language. Hyksos, Canaanites, Hebrews, Israelites, Phoenicians, and Carthaginians, spoke the same West-Semitic language. All shared the same circle of culture. In 1887, over 380 letters were found in Amarna, Egypt, written in (Semitic) Akkadian, trade language of the entire Middle East. This letter was written by Pharao Akhenaten to Aziru, the Canaanite ruler of Amurru, c. 1350 B.C. Akhenaten established monotheism in Egypt and in his province Canaan.

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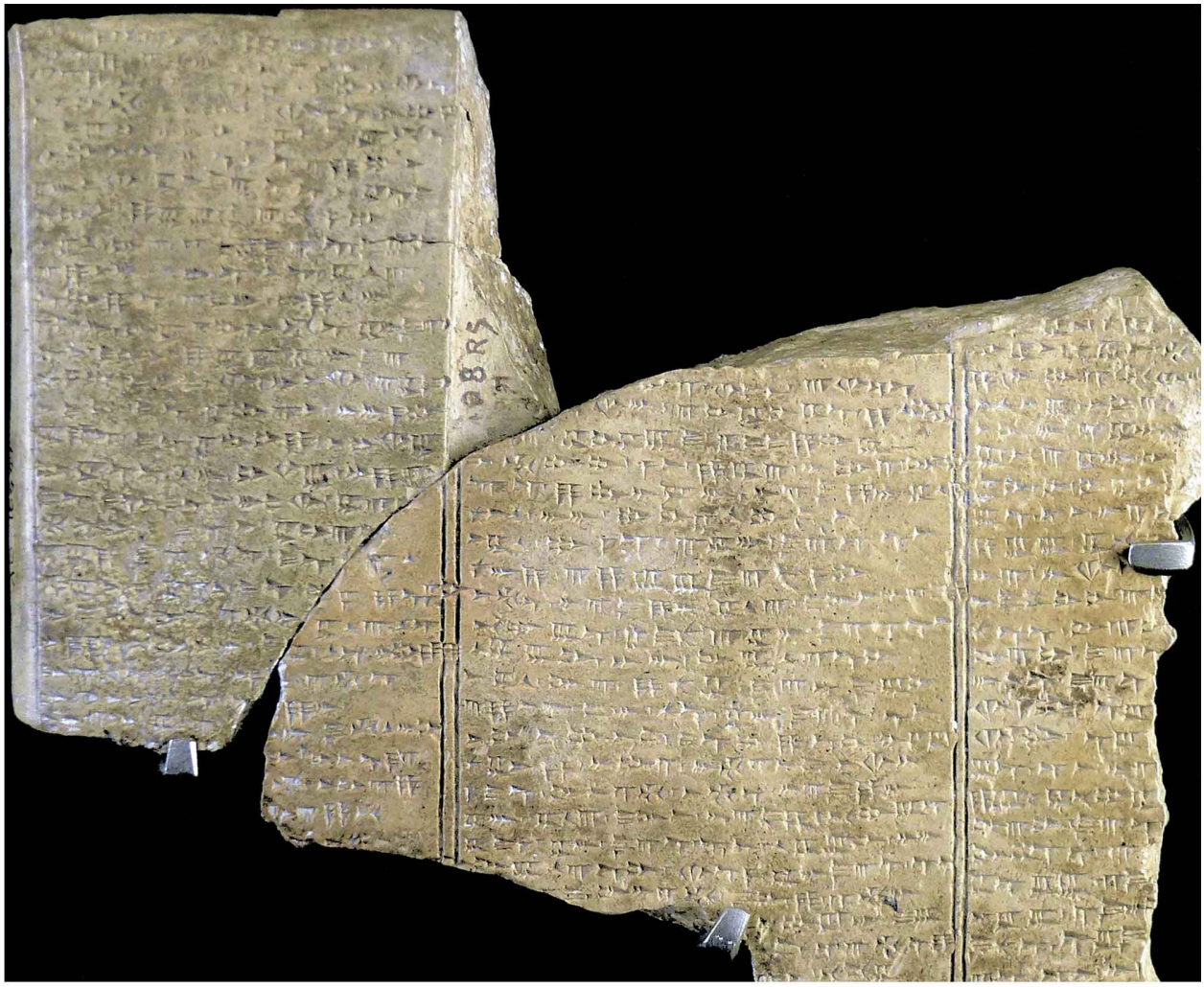
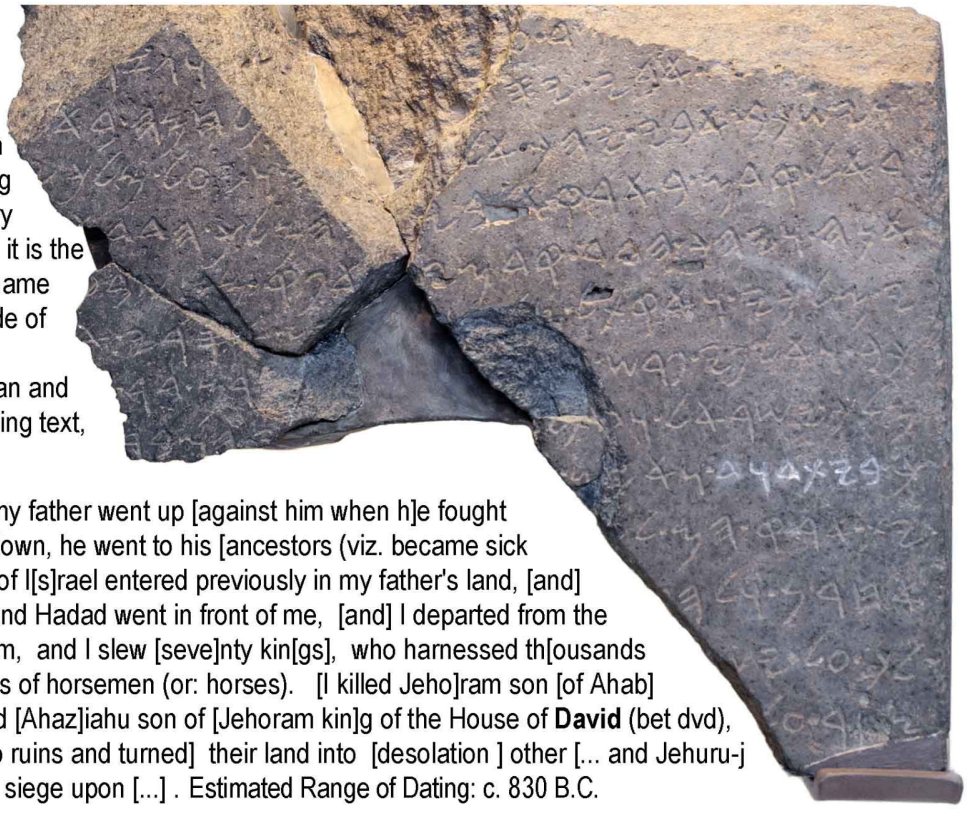


In 1928, a bunch of clay tablets was found in the Canaanite city of Ugarit, Syria. The sensation: The cuneiform text from about 1360 BC, called “The Baal Cycle,” was written in the oldest alphabet that has ever been discovered.

THE TEL DAN STELE
Aramaic Stele Fragment;

This stele was found in 1993 at Tel Dan, northern Israel and shows that King David was not a legendary but a real historic person; it is the earliest reference to the name **David** (highlighted) outside of the Hebrew Bible.
Translation: Avraham Biran and Joseph Naveh [...] = missing text, [xx] reconstructed text.



[...] [...] and cut [...] [...] my father went up [against him when h]e fought at [...] and my father lay down, he went to his [ancestors (viz. became sick and died). And the king of I[s]rael entered previously in my father's land, [and] Hadad made me king, And Hadad went in front of me, [and] I departed from the seven [...]s of my kingdom, and I slew [seve]nty kin[gs], who harnessed th[ousands of cha]riots and thousands of horsemen (or: horses). [I killed Jeho]ram son [of Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the House of **David** (bet dvd), and I set [their towns into ruins and turned] their land into [desolation] other [... and Jehuru-j led over Is[rael and I laid] siege upon [...] . Estimated Range of Dating: c. 830 B.C.

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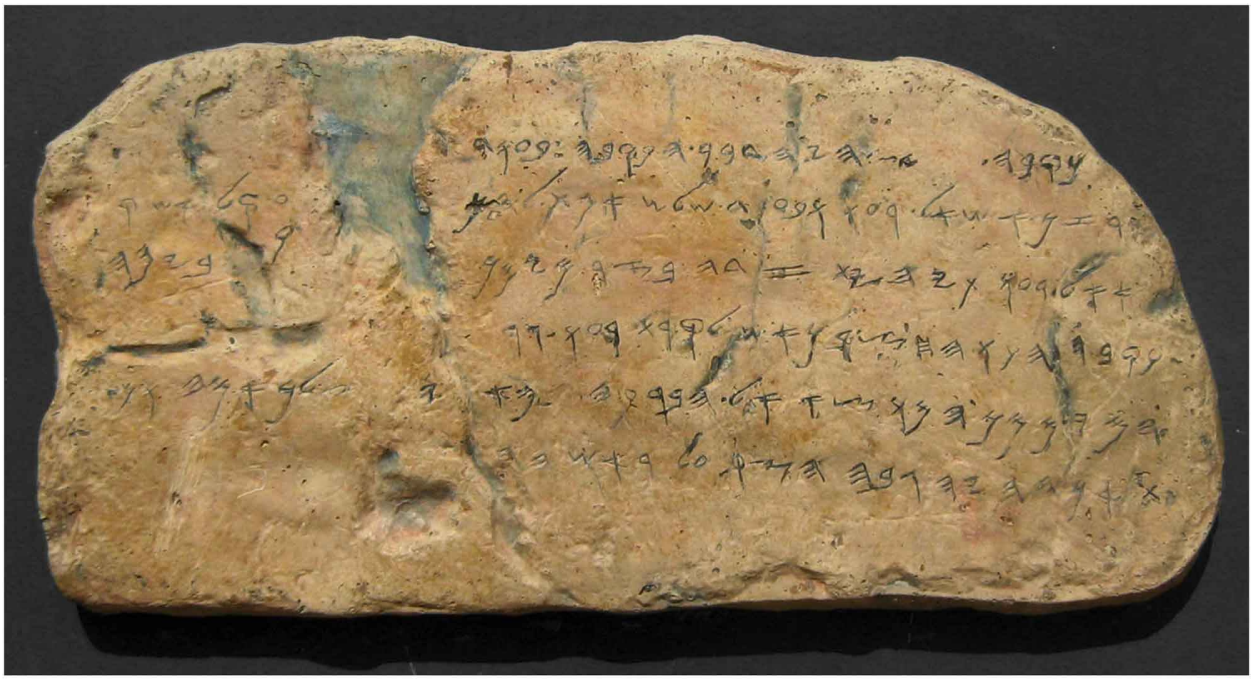
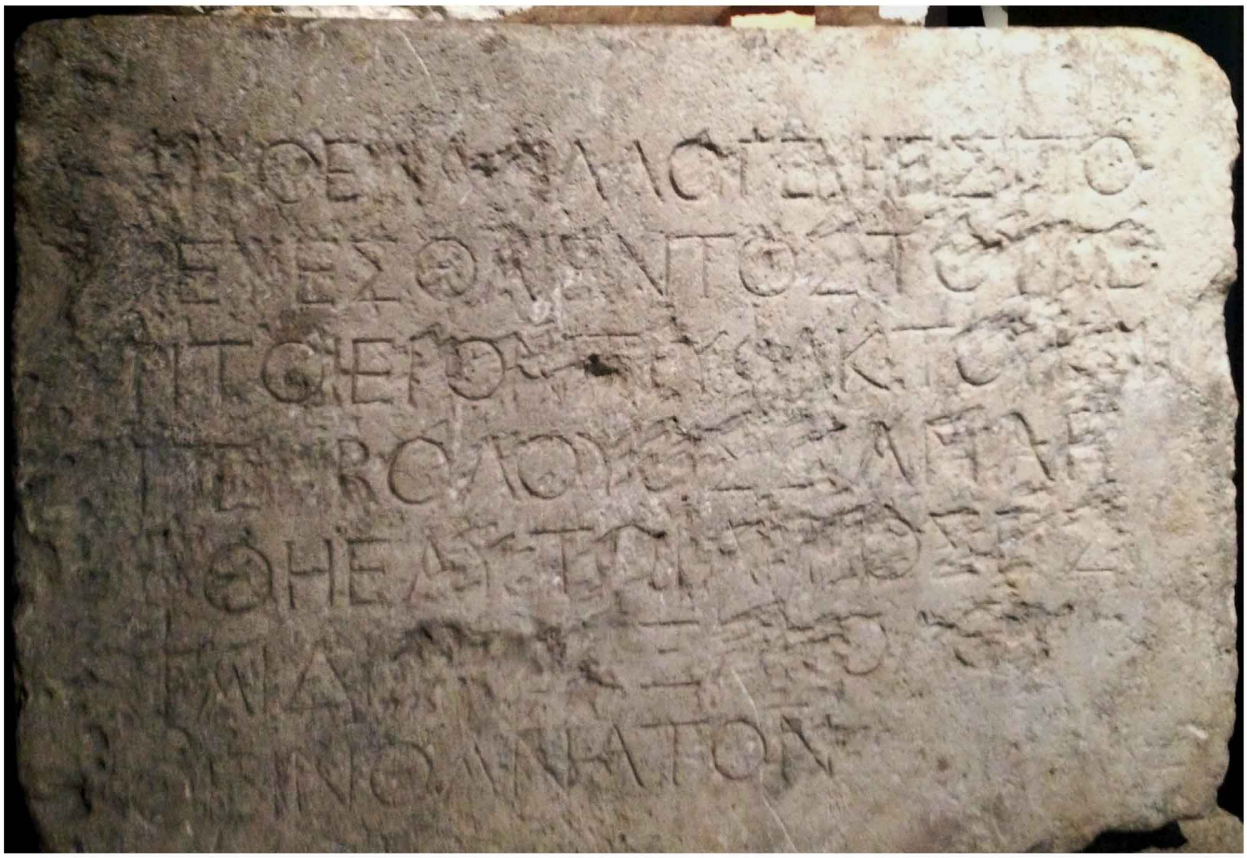


The Siloam (also Silwan or Shiloah) Inscription, known as KAI 189, is a Hebrew (Phoenician Aramaic) inscription found in the Siloam tunnel which brings water from the Gihon Spring to the Pool of Siloam, located in the City of David in East Jerusalem neighborhood of Shiloah or Silwan. The inscription records the construction of the tunnel, which has been dated to the 8th century BC on the basis of the writing style. Siloam Shiloah Silwan inscription, replica, City of David, East-Jerusalem. The passage reads: "... the tunnel ... and this is the story of the tunnel while ... the axes were against each other and while three cubits were left to (cut?) ... the voice of a man ... called to his counterpart, (for) there was ZADA in the rock, on the right ... and on the day of the tunnel (being finished) the stonecutters struck each man towards his counterpart, ax against ax and flowed water from the source to the pool for 1,200 cubits. and (...) cubits was the height over the head of the stonecutters ..."



The Temple Warning inscription (created c. 23 BC - 70 AD), also known as the Temple Balustrade inscription or the Soreg inscription, is an inscription that hung along the balustrade outside the Sanctuary of the Second Temple in Jerusalem. Two of these tablets have been found in 1871. The inscription was a warning to non-Jewish visitors to the temple not to proceed further. Both Greek and Latin inscriptions on the temple's balustrade served as warnings to pagan visitors not to proceed under penalty of death. Jerusalem Temple Warning Inscription translated into English: "No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be himself responsible for his ensuing death." This inscription clearly shows the authority that the Temple priests have had. It clearly also questions the total Roman rule over the Hebrews.

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The "Edict of Restoration" on the Cyrus Cylinder in Akkadian Cuneiform script, size: 22.5 cm (8.9 in) by 10 cm (3.9 in). 6th century B.C., discovered in Babylon in 1879. The text refers to the repatriation of deported peoples held in captivity in Babylon (Book of Ezra) by Cyrus (c. 600–530 B.C. According to Isaiah 45,1, God anointed Cyrus for this task, referring to him as Messiah.

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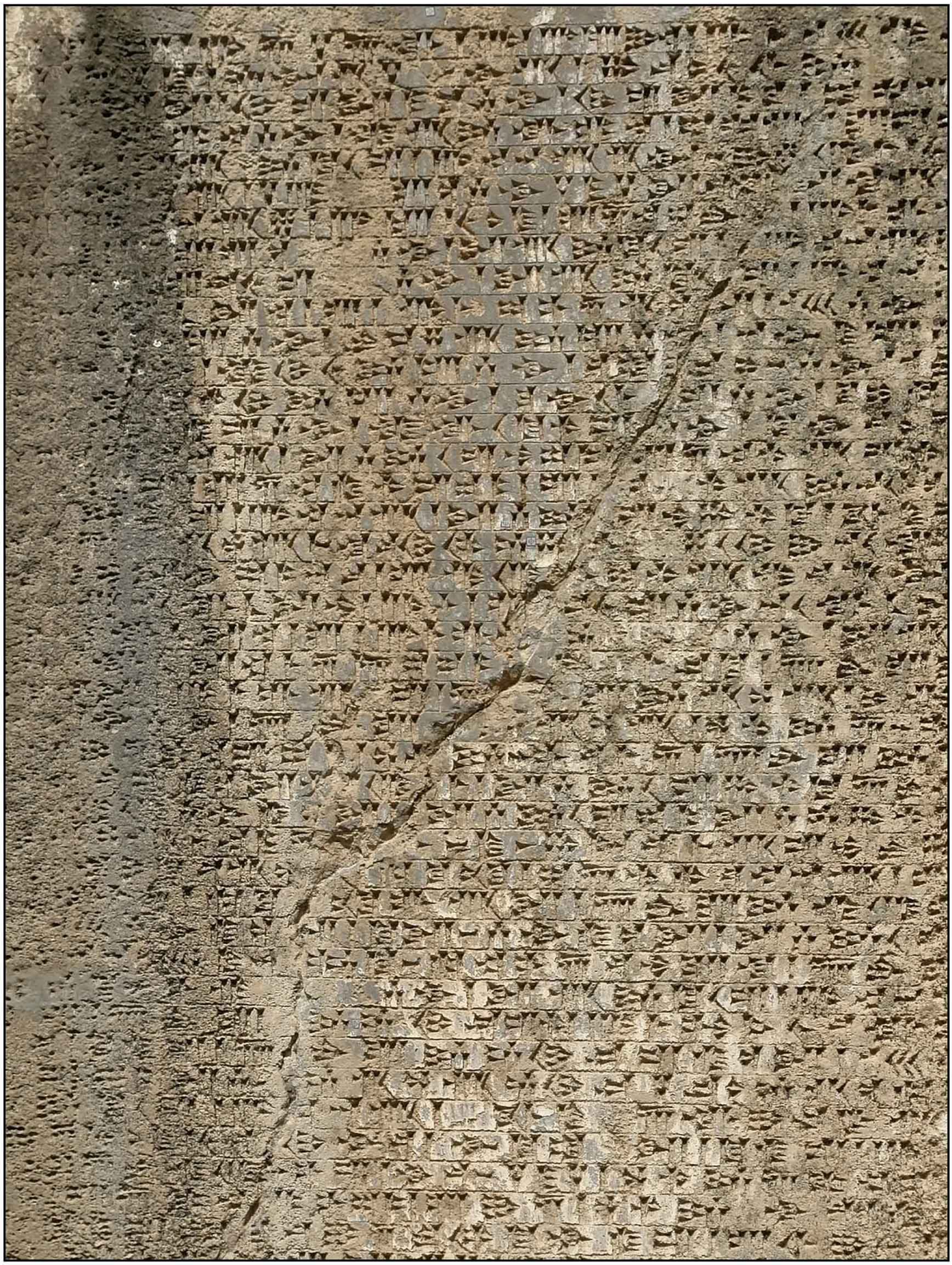

The "Behistun Inscription" is part of a large rock relief on a cliff at Mount Behistun, near Kermanshah, western Iran. Behistun means "The Place of God". The inscription is remarkable for four reasons: Firstly, it tells the story of King Darius' activities; secondly, Darius attributes his success to "Ahura Mazda", the sole God of Zarathustra's monotheistic religion; thirdly, this inscription is the oldest document that reliably bears witness to the existence of Zoroastrianism; and fourthly, it is written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian. Like the Rosetta Stone, this inscription gave linguists the chance to decipher and understand older languages. Darius elevated Zoroastrianism to the state religion of the Persian Empire, and in 519 B.C., Darius authorised the Jews to rebuild the Temple at Jerusalem making them natural allies of the Persians for a long time.

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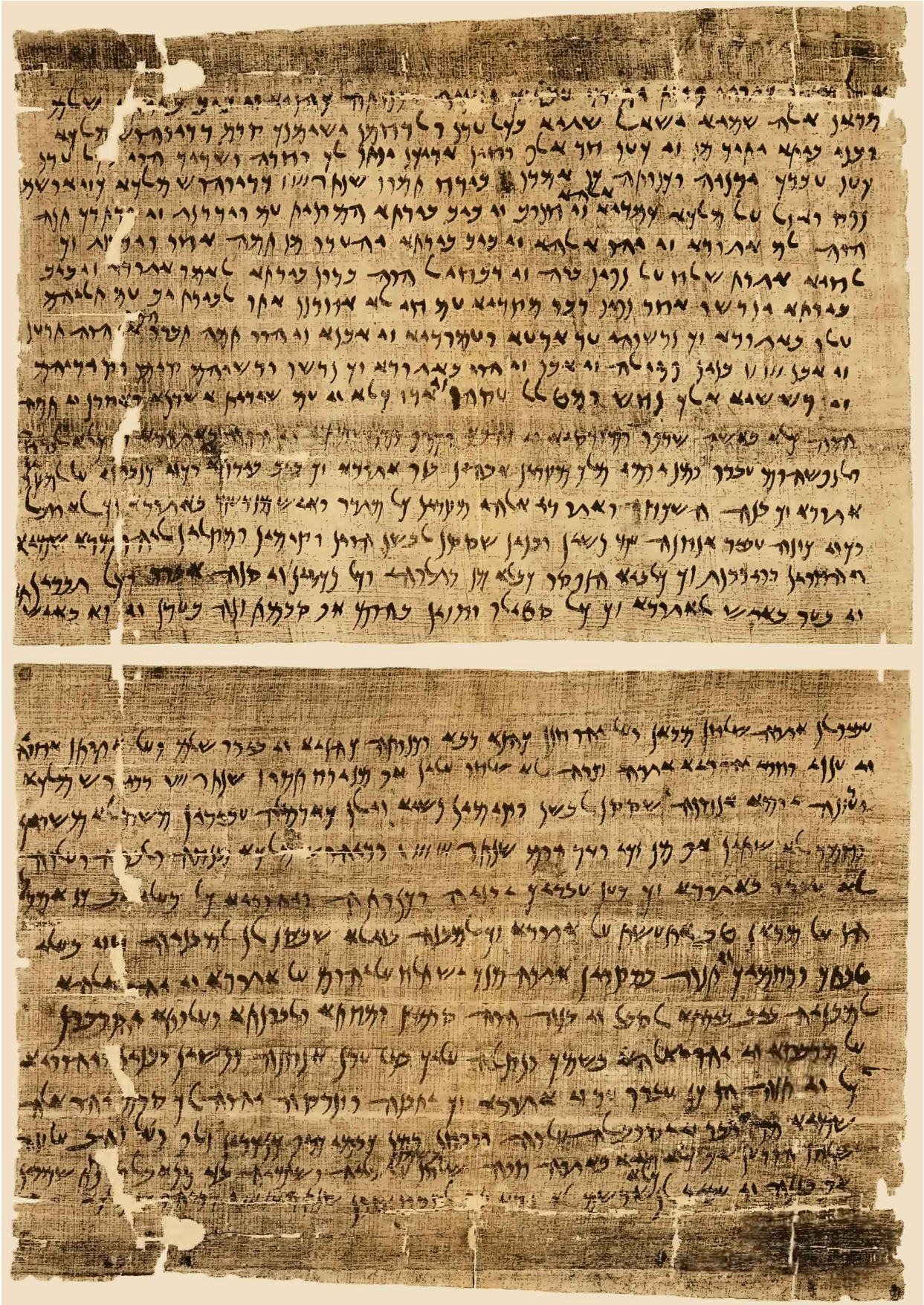

The most important document of the Elephantine Papyri is this petition (averse and reverse) to Bagohi (Bagoas), the Persian governor of Judah from the year 407 BC, which asks for permission to rebuild the Yahweh Temple of Elephantine. The so-called "fragment" it is actually complete and preserved in two copies which differ only in small details of expression. (Eduard Sachau, 1911)

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A papyrus page from the “Story of Ahikar", also called the ”Words of Aqihar”, found in the ancient Jewish settlement in Elephantine, southern Egypt, Aramaic language, Syriac script, 27th dynasty (525-404 B.C.); Elephantine document P 13446 F. The Story of Ahikar was immensely popular in antiquity. Migration is one of the most important doctrines of Islam; it follows old Jewish traditions of Abraham, Noah, and Moses. It were not the Roman conquerors who created the 'Jewish Diaspora'. Already between 1500 BC and 300 BC., the Semitic Phoenicians migrated across the Mediterranean and Aramaic-speaking Assyrians conquered the entire Near East. Their Jewish cousins accompanied them. Elephantine was such an early Diaspora settlement. The name "Mose" (= be born, child, son; Greek-Latin: Moses) bears witness to the long and deep relationship of Jews and Egyptians as it is an Ancient Egyptian name closely connected to the Pharaos' name Ahmose [son of the moon], Kamose [son of wisdom] and Thutmose [son of moonlight]. The word "Ah" (also transliterated as Aah, Iah, Yah, Yah(w), Jah, or Joh, from which the Hebrew word Jahweh [for 'God'] derives) simply means "moon". Mose was born in Egypt and it was the "Daughter of Pharao" who "found" Moses at the bank of the River Nile (Exodus 2) and the name Mose was given to the infant by Pharaoh's daughter.

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In this particular draft letter from 353 BC, Akhvamazda (Ahura Mazda), the Persian Chief Governor of Bactria, reproaches Bagavant, the mayor of Khulmi, who - against the decree of his master - had taken taxes from camel keepers and detained them. He informs Bagavant that he will interrogate him about this matter, and orders him to release the camel keepers and pay them back what he had taken from them. From 1993 to 2002, over 8 dozen Bactrian documents emerged, in the bazaar of Peshawar and other sources. They included economic and legal documents, and Buddhist texts. Some were found in perfect condition, still sealed. Most of these documents were bought by the British-Iranian scholar Nasser David Khalili. The documents were written in Imperial Aramaic, the official language and script of the Persian Aechaemenid Empire. They belonged to the administration of Bactria and Sogdiana, the court of the Governor of Bactria, whose capital city was Bactra (today: Balkh). Similarities between these documents suggest that they are almost all from one archive in Bactra. 30 of the documents are written on leather; the remaining 18 are sticks of wood used to record debts. The documents are dated between 353 BC to 324 BC, from the reigns of Artaxerxes III and Alexander the Great. They are of great significance as they have confirmed that Aramaic (the daily language of Jews, including Jesus) was in use in the Indian sphere of influence, that Aramaic script was in fact the ancestor of all Indian alphabets, that Jews, Greeks and Persians were active in this region, and above all, that the Indian sacred texts such as the Ramayana, the Mahabharata, and the Harivamsha were correct because they reported the activities of those foreigners. The Hindu authors mentioned them in those texts by name like Yadava, Yaudeva (Yudavah, Judaea), Abhira (Abiru, Habiru, Hebrew), Yavana, Yona (Ion[a], Ionian), Pahlava (Pahlavi, Persian) and Kuru (Kurush, Kyros, Cyrus). (Nasser D. Khalili Collection of Aramaic Documents, No. IA6)

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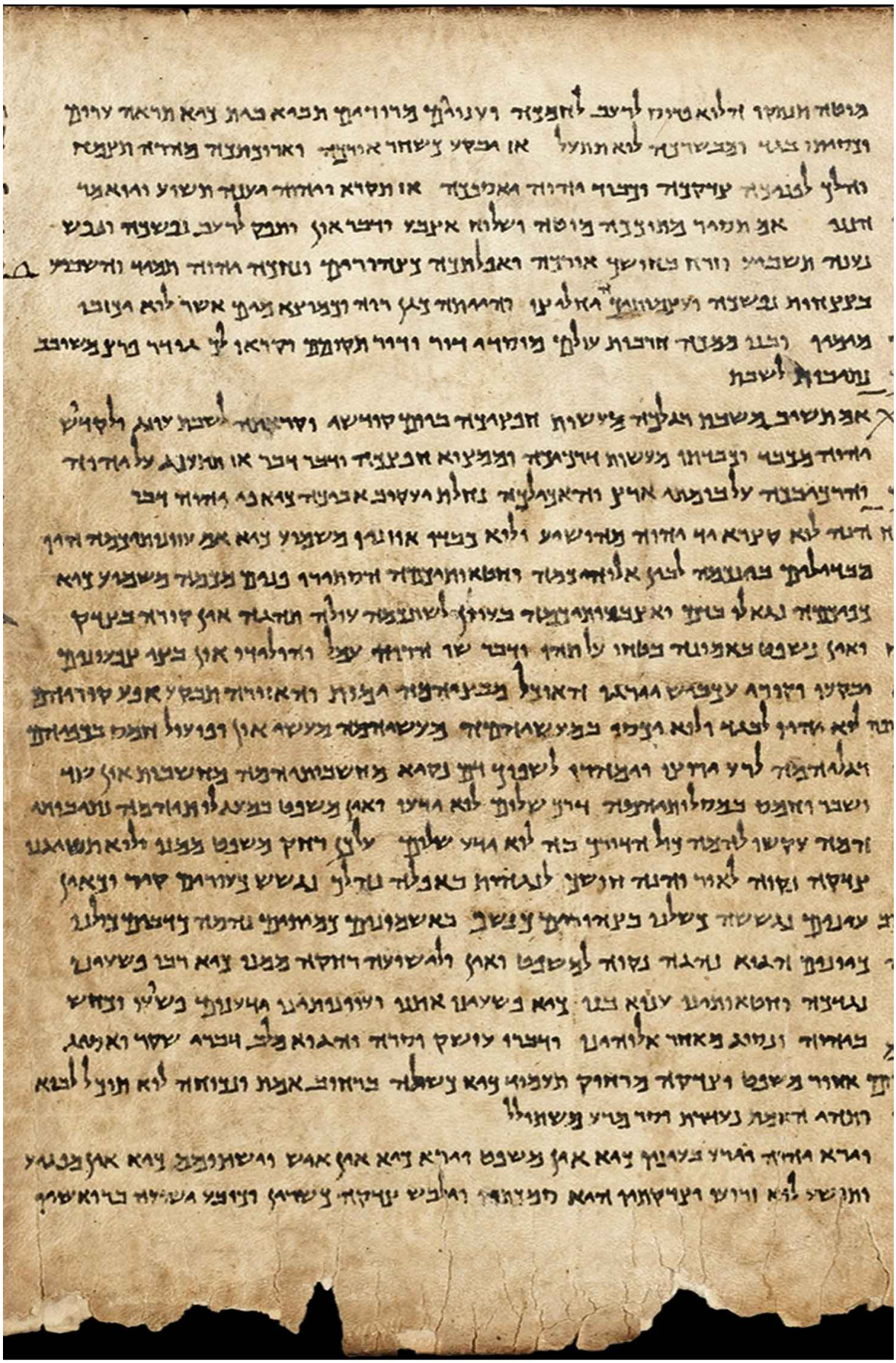

The Great Isaiah Scroll (1Qalsa), Column 48, 3rd century BC. It is one of the famous Dead Sea Scrolls, and it is about a 1,000 years older than any other previously known Old Testament book.

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The "Temple Scroll" (11Q20), found in 1947, is a text written by members of the ancient Jewish Messianic Movement who fought in a thousand years, between 333 B.C. and 630 A.D., a series of wars against Greece, Rome, Persia and Islam.

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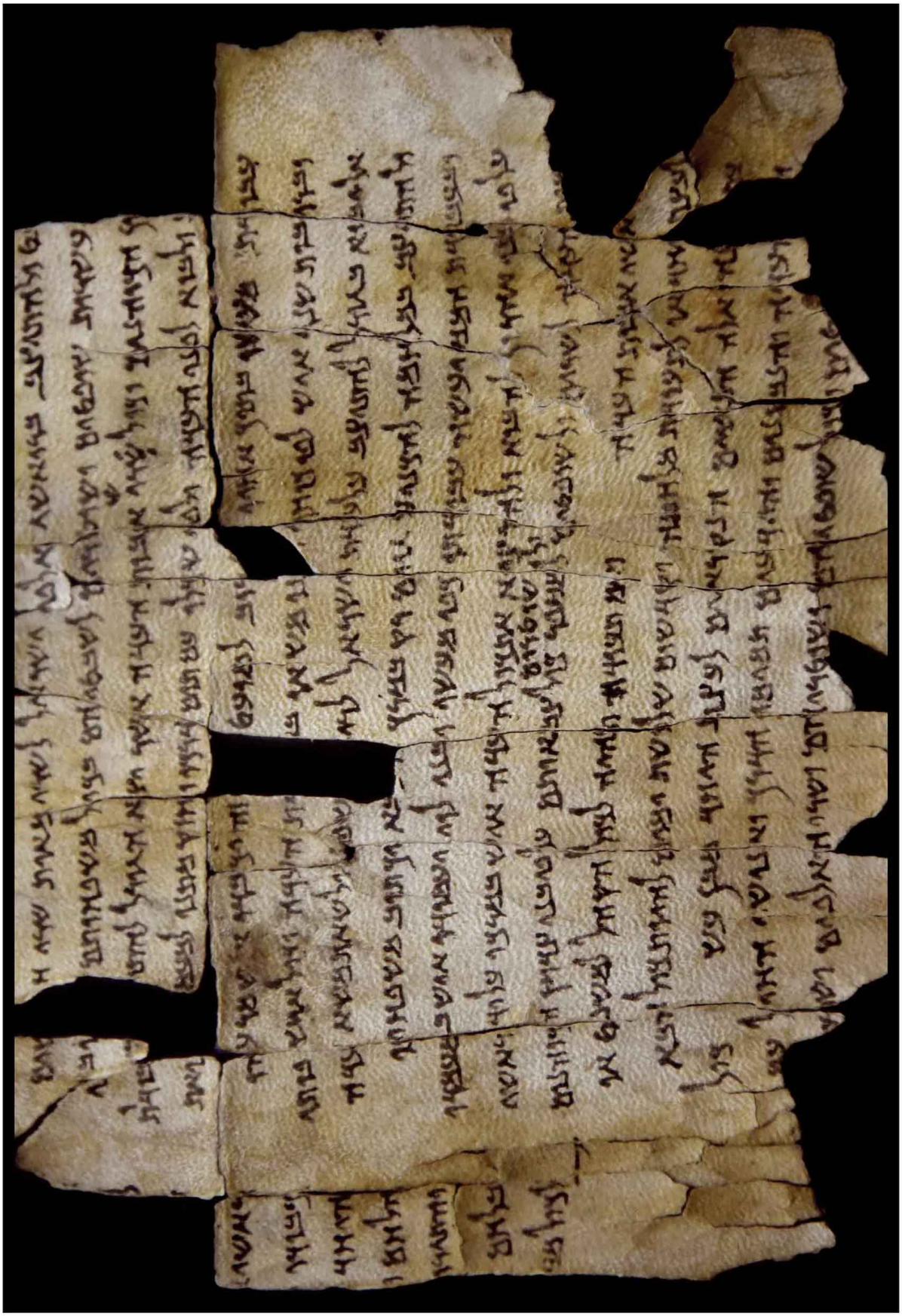

This is "Dead Sea Scroll No.28a" (1Q28a), which was found in Cave 1 at Qumran. The document is called the "Messianic Rule" as it talks about a 'Messiah' who will lead the ancient Jewish 'Messianc Army' to military victory over the non-Jewish powers that have occupied their land. The “Teacher of Righteousness” (which is probably a cover name for James the Just, the Righteous, the brother of the Lord) plays a main role in the Messianic documents from Qumran. Jordan Museum, Amman.

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Part of the 'War Scroll' found at Qumran. It was written in the Maccabean or the Roman Eras.

Letter of Simon bar Kokhba, leader of the third Jewish War. Found in a Dead Sea cave in 1960. The drastic orders given in this letter show clearly that Kokhba ruled his people with an iron fist.

The ancient Jewish 'Messianic Movement' fought rightfully for freedom, but it also fought for suppremacy of their religion. Its uncompromising doctrines towards unbelievers look like a blueprint for the cruel mindset of Islam, often word for word. The "War Scroll" even mandates offensive warfare against neighbouring countries and civilisations.

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Dead Sea Scrolls Jars. The parchment and papyrus scrolls were found rolled up inside special jars with tight-fitting covers which helped to a large degree in their preservation. The lids were often sealed with resin or bitumen. These jars were locally made in the Dead Sea area. The larger jar in the background is about 70 cm high, the foreground one about 30 cm.
Such jars were also used for document preservation in Nag Hammadi, Egypt (where they were drop-shaped and wider) and Gandhara, Bactria (Afghanistan, Pakistan).

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The "Gospel of Didymos Judas Thomas", a papyrus from the Nag Hammadi Library, Egypt, 3rd or 4th century copy and translation of an original from around 50 A.D. According to contents and style, this gospel might well be the oldest gospel in existence. The name of the author is an enigma as "Thomas" means 'twin' and so does the Greek name "Didymos". Jesus had four brothers, and one of then bore the name "Judas". That Judas Thomas bore the soubriquet "twin" twice is significant.

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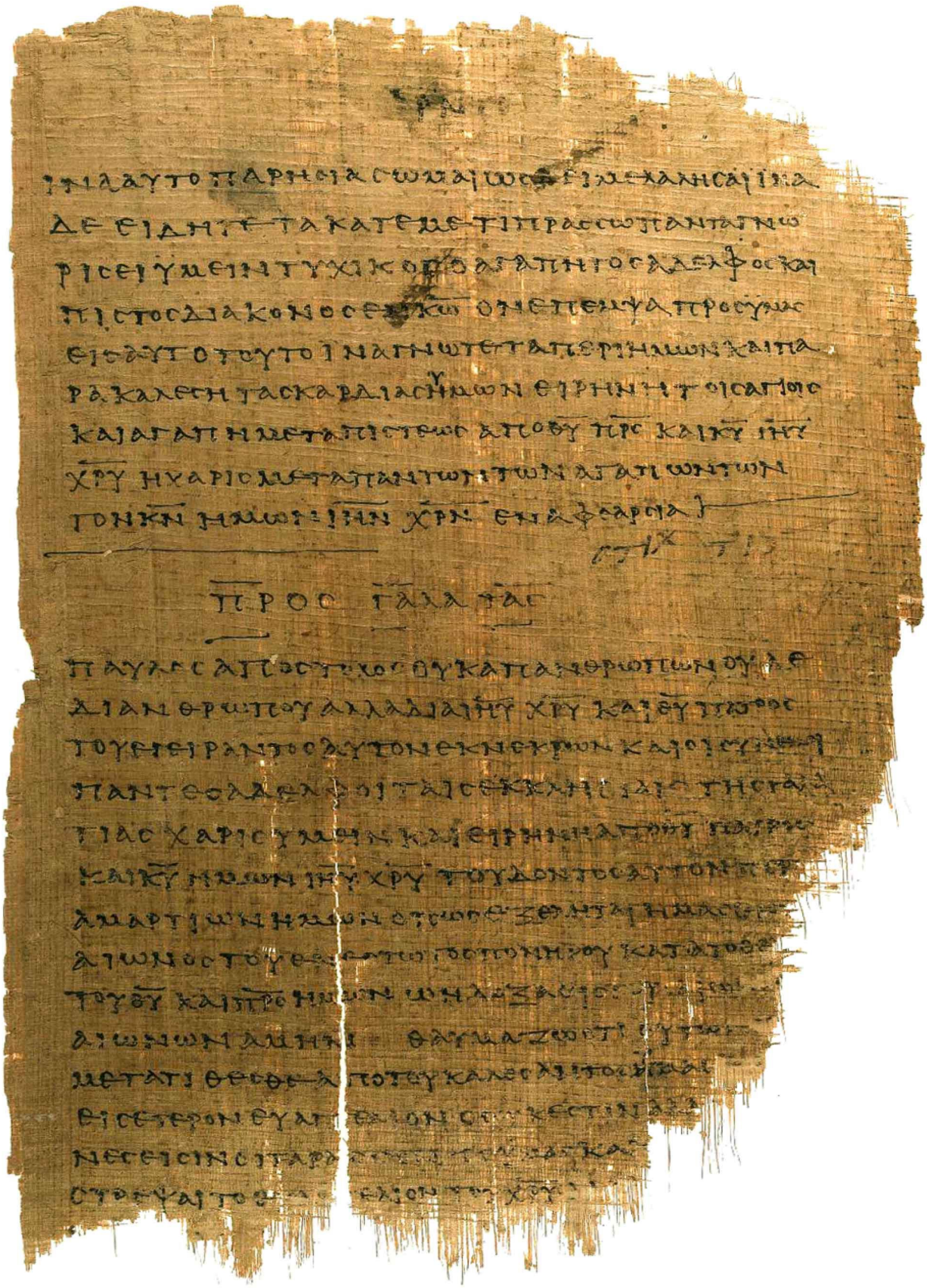

Papyrus in Greek showing the end of Ephesians (verses 6,20–24) and the start of Galatians (verses 1,1–8), c.150-250 AD. Saul of Tarsos (Aramaic Hebrew: Sha'ul ha-Tarsi; Greek: Saulos Tarseus; c. 5-64 or 67 AD), commonly known as Saint Paul or Paul the Apostle (though not one of the 12 Apostles), was a Pharisee (a Jew affiliated to the Greek-Roman civilisation). In Galatians 1:13, Paul admitted that he "persecuted the church of God and tried to destroy it." In order to do that, he had to be a holder of Roman citizenship and to be a Roman official. The vision of "the Lord" on the road to Damascus (Acts 9; Galatians 1:23) is often interpreted as Paul's "conversion" to Christianity; it equally could be interpreted as event in which he had the idea to create a new Christian faith as opposed to the old Jewish-Christian faith represented by James the Just, the brother of Jesus. Hebrews always considered Paul as liar and traitor simply because with the version of Christianity he had created, in which Jesus was depicted as another god (the son of God), he had violated against the first three of the Ten Commandments (Hebrew: Aseret ha'Dibrot; Exodus 20:2–17 and Deuteronomy 5:6–21): 1. Thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord thy God in vain. And so, Christianity as a religion is not viewed in a favourable light by Jews, even today; because they are still breaking The Law.

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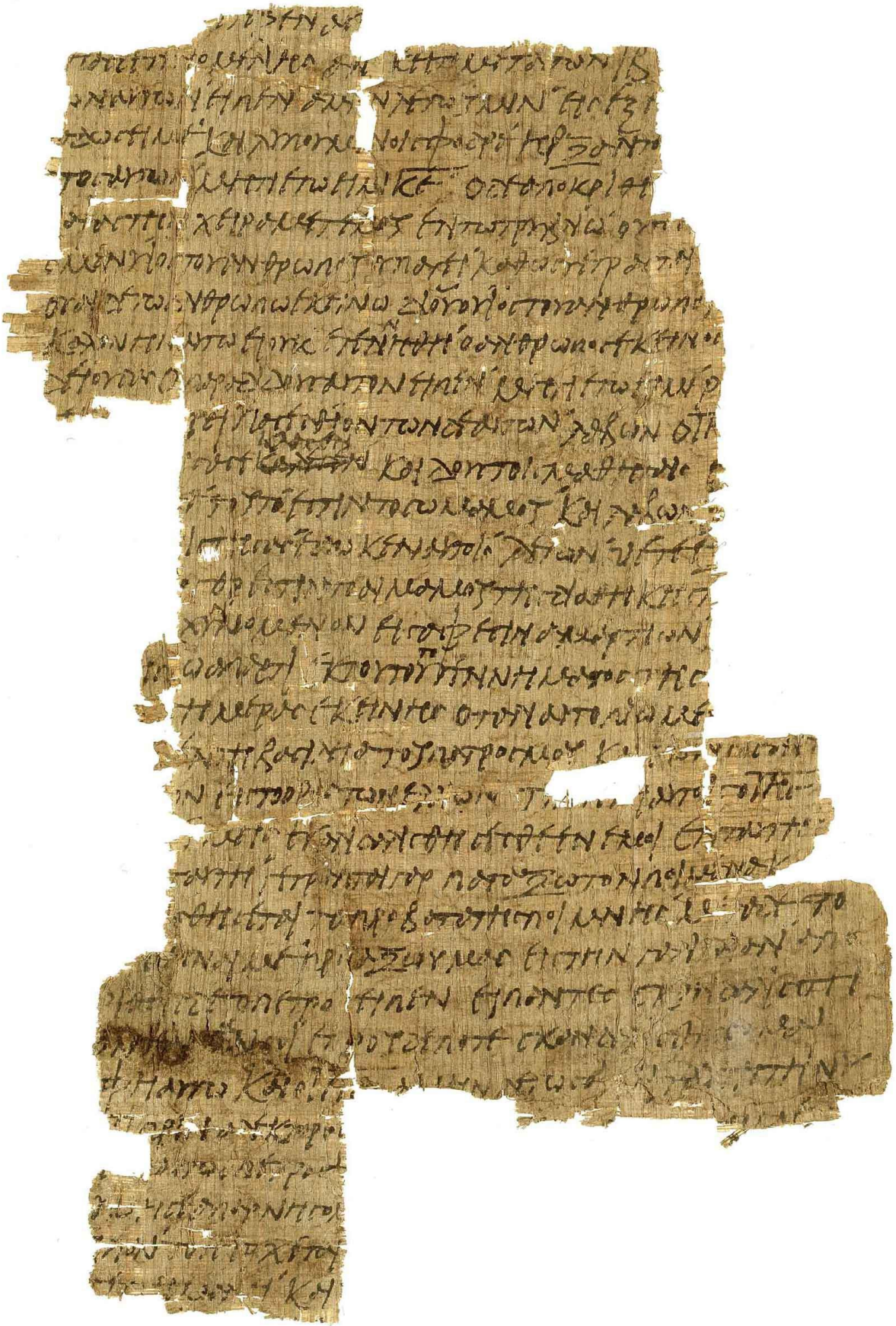

The "Gospel of Matthew", frontside of Papyrus 37, Michigan, Ann Arbor Lib., 3rd century A.D. The English name "Matthew" is a word corruption from French Mathieu, and this comes from the Greek translation Mattathias, in short Matthias. The original Hebrew-Aramaic form is Matityahu, meaning "Gift of Yahweh". The typology of "The Jewish War" by Titus Flavius Josephus (Yosef bar Matityahu) is almost identical with this gospel.

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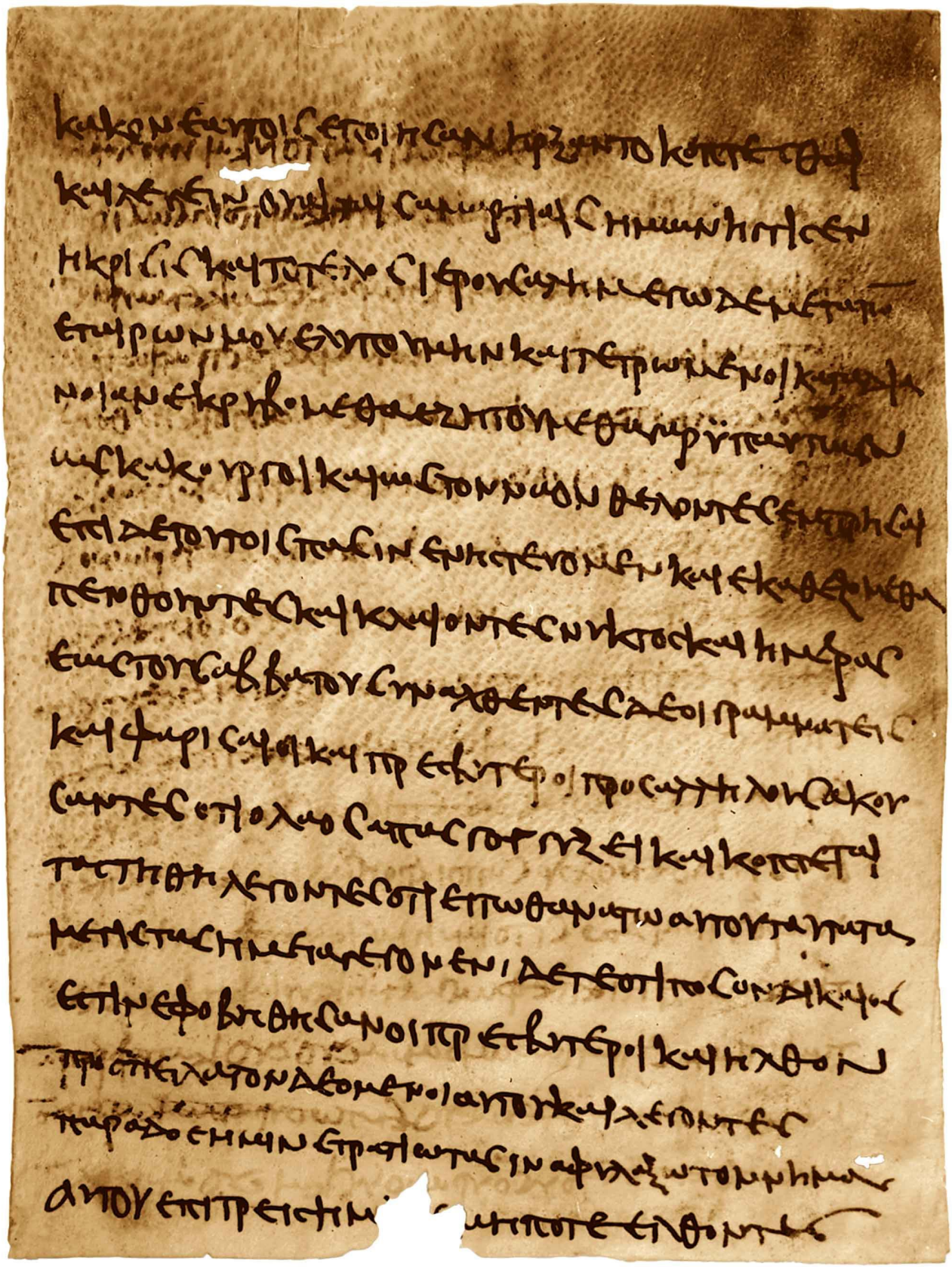

The Gospel of Peter. The Gospel of Peter or Gospel according to Peter, is an ancient narrative text concerning Jesus Christ, only partially known today. The Gospel of Peter explicitly claims to be the work of Saint Peter: *"And I with my companions was grieved; and being wounded in mind we hid ourselves:"* — GoP, 7. *"But I Simon Peter and Andrew my brother took our nets and went to the sea;"* — GoP, 14. However, the Gospel of Peter was condemned as heretical by ca. 200 AD for its alleged docetic elements and particularly because it ascribes responsibility for the crucifixion of Jesus to Herod Antipas and the Temple clergy rather than to Pontius Pilate. Peter or Simon Peter, that is Shimon bar Yonah (Simon the son of Yonah), Simon Bar-Jona (also: Simon Cephas, Kefa or Kepha; Aramaic: Simon, Simeon, "the Listener," Kefa, "stone, rock." The Gospel of Peter, which was assumed lost, was recovered in 1886 by the French archaeologist Urbain Bouriant in the modern Egyptian city of Akhmim (sixty miles north of Nag Hammadi) and published in 1892. The 8th- or 9th-century was the first non-canonical gospel to have been rediscovered, preserved in the dry sand of Egypt. Two other papyrus fragments from Oxyrhynchus (P.Oxy 4009 and P.Oxy. 2949) were uncovered later and published in 1972.

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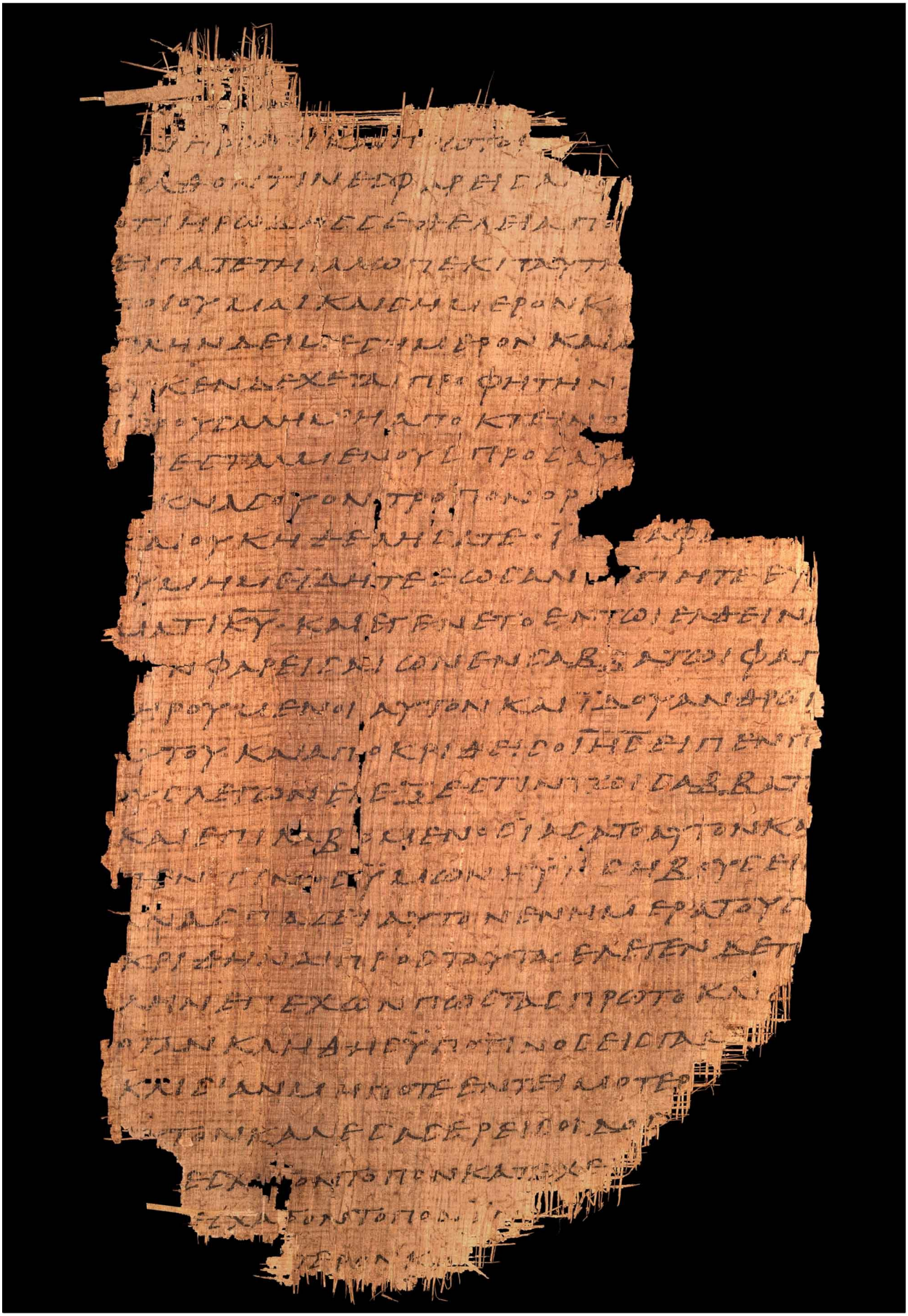

Luke 13:29-35 and 14:10, copy from circa 200–250 AD, Chester Beatty Library BP I, f.15r. Literary range and the sophisticated style point to only one man who could have written the Gospel of Luke as well as the Book of Acts: Lucius Mestrius Plutarchus (c. 46-120 AD), with over 200 works the most able and prolific author of the time.

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"Jesus with his mother Mary and the (three) Wise Men from the East (Matthew 2:1) celebrating a blood sacrifice and Eucharist"—This, or something similar, could have been the title of this relief, but it is not! Indeed, it shows a Eucharist, and a blood sacrifice, and even three men from the East; their Persian hats identify them as such. The Gospel of Matthew is the only one of the four canonical gospels to mention the Magi. The gospel's author probably wanted to say that Christianity was partly of Roman as well as of Persian origin. Mithraism, also known as the Mithraic mysteries, was a Roman religion in which the Persian (Zoroastrian) divine archangel Mithra became the Roman god Mithras. The name Mithra itself originates from the Indian (Hindu) deity Mitra. The real name of this 2nd-3rd century relief is "Mithras banquet" or "Mithras killing a bull." It is on an altarpiece found near Fiano Romano, near Rome in 1926. Numerous archaeological finds have contributed to modern knowledge about Mithraism in the Roman Empire. About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene, and about 400 other monuments. It is estimated that there would have been at least 680 mithraea in the city of Rome and several thousands of them within the entire territory of the Roman Empire. Interpretation of the physical evidence remains problematic and contested. It seems that the Greek-Roman followers of Mithras have had no scripture at all. However, there is one religious document that has survived. The "Mithras Liturgy" recorded in the Greek Magical Papyri (Number PGM IV.475-834; See: The Grand Bible, pp. 7484.) is the only authentic Mithraic text to have survived so far.

Worshippers of Mithras had a complex system of seven grades of initiation and communal ritual meals, Eucharists, to be precise. Initiates called themselves Syndexioi, those "united by the handshake". They met in their mithraea, which survive in large numbers as "crypts" under ancient church buildings. The cult appears to have had its centre in Rome, and was popular throughout the western half of the empire, as far south as Roman Africa and Numidia, as far north as Roman Britain, and to a lesser extent in Roman Syria in the east.

Mithraism is often viewed as a rival of early Christianity, but it is not that simple. For quite a long time, scholars thought that Mithraists faced persecution from Christians and the religion was subsequently suppressed and eliminated in the Roman empire by the end of the 4th century. This is not the entire truth either. When we look at the families of the Roman emperors a bit more closely, we can discover the astonishing fact that the female members were Christians while their husbands were followers of Mithras. This is true for the "Christian persecutor" Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244-311 AD) whose wife Prisca and his daughter Galeria Valeria were Christians, as well as for Helena, (also known as Helena Augusta, or Saint Helena; c. 246-330 AD) who was the wife of Roman emperor Constantius Chlorus and mother of Constantine the Great. How could that work out in their family lives? Paying attention to hictorical details, one gets aware of dozens of Christian movements florishing in the Empire. When we study the amazing book series Ante-Nicene Fathers (1867-1873; 10 Vols), and the Nicene and Post-Nicene Fathers (1885; 14 Vols), published by Philip Schaff, we can read chilling details of those events that lasted for hundreds of years. The Church claims that Christians to be persecuted by the Romans. By studying all that material, it becomes quite clear that not Christianity as a whole was persecuted. It was the official "Roman Christianity" who sided with Roman authorities whilst persecuting dozens of different groups of Gnostics, Manichaeans, Mandaeans, Jews, and others.

In the first 4 centuries AD, Mithraism was popular among the Roman army officers while early Christianity among the common soldiers. This is the reason why worshippers of Mithras and Jesus usually celebrated their church service together, officers downstairs in the underground crypt (called mithraeum; plural: mithraea), soldiers and women upstairs in the room above, now called "church." Helena the mother of Flavius Constantinus (c. 272-337 AD) was a Christian, while Constantinus became an army officer, who naturally worshipped Mithras like his father Constantius Chlorus. This was not a contradiction at the time. He did not convert to Christianity at the time of the Battle of the Milvian Bridge, this is just a legend made up by his friend and right-hand-man Eusebius of Caesarea Maritima (c.260-340 AD). He did much more: Either Constantinus or his father adopted the name Flavius to show that they follow the programme of Flavius Vespasian. In order to gather all armed forces behind him, he fused Mithraism and Christianity together. The facts speak for themselves: the Eucharist is a Mithraist idea, so is the 25th of December the date of the Mithraist Winter Solstice and the birthday of their gods, the look-alike of the long-haired Jesus with a sun halo around his head, even the interiors of the Mithraea, they all are Mithraic but became part of Christian liturgy. The "Imperial Cult," the ministery of religion, with the Pontifex Maximus at its helm, turned into the Roman Catholic Church in the West and the Orthodox Church in the East. With the fusion of Mithraism and Christianity, Contantine led not only the masses celebrate him as a divine figure, like Caesar, Augustus, and Vespasian before him, but he laid the foundation of a unifying faith with which the Roman Empire survived for another 1,000 years. **>**

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Mithraeum of the Baths of Mithras (Mitreo delle Terme del Mitra) in Ostia. Ostia at the mouth of the River Tiber was Rome's seaport and the western end of the Silk Road. It is located 15 mi (25 km) southwest of Rome. Due to lower ocean level and silting the site lies today 2 mi (3 km) from the sea. >

The mithraeum of Fort Brocolitia in Carrawburgh, Northumberland, England. In Roman times, it was the site of a 3 1⁄2-acre (1.5 ha) auxiliary fort on Hadrian's Wall in the Province Britannia. Flavius Constantinus I was stationed nearby for a year.

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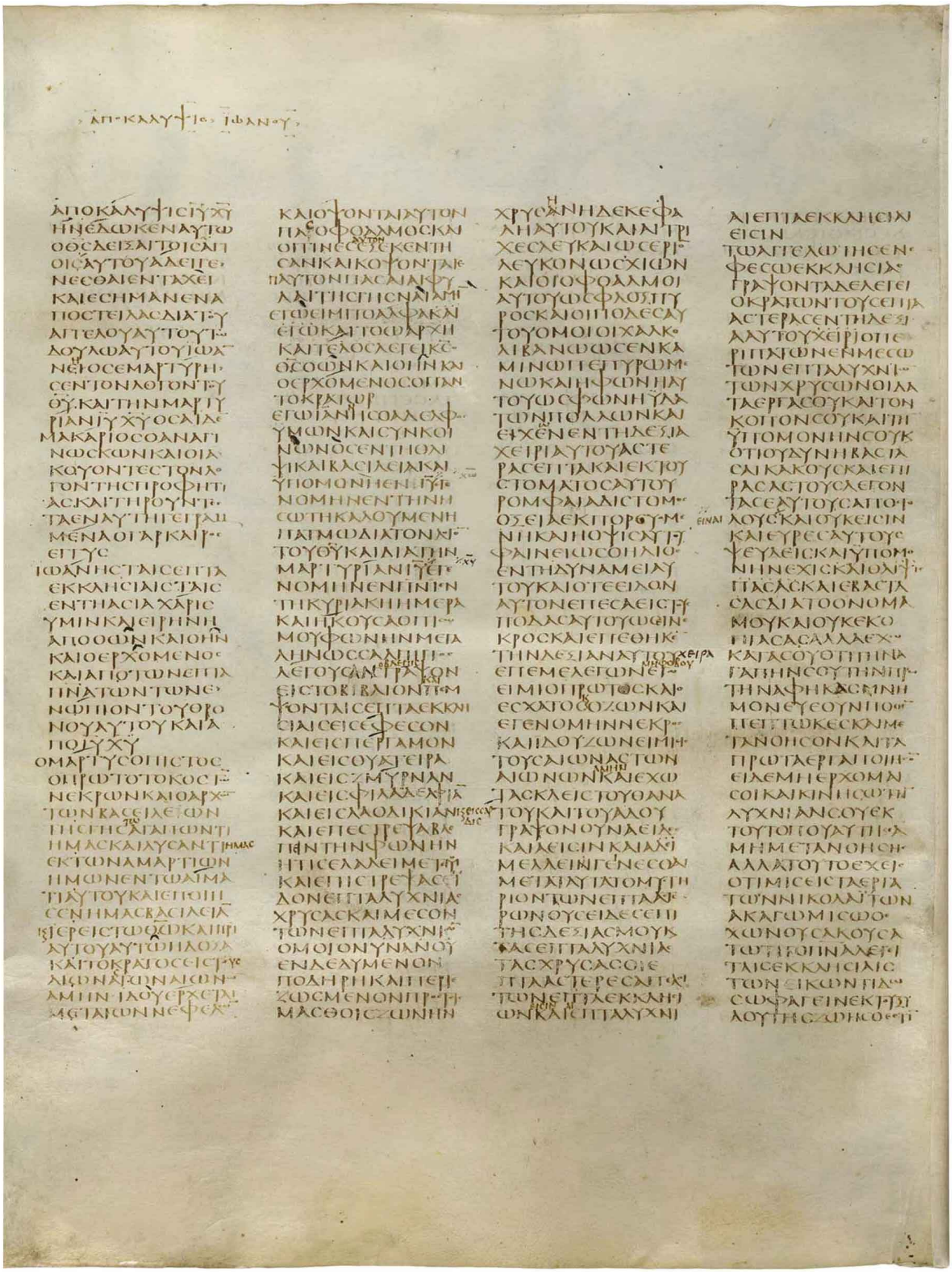

In 1844, Constantin von Tischendorf discovered the world's oldest and most complete Bible, the "Codex Sinaiticus", in the St. Catherine's Monastery at Mount Sinai, Egypt, dating from 325 A.D. Codex Sinaiticus and Codex Vaticanus were among the 50 Bibles commissioned by Emperor Flavius Constantinus: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." – Life of Constantine.

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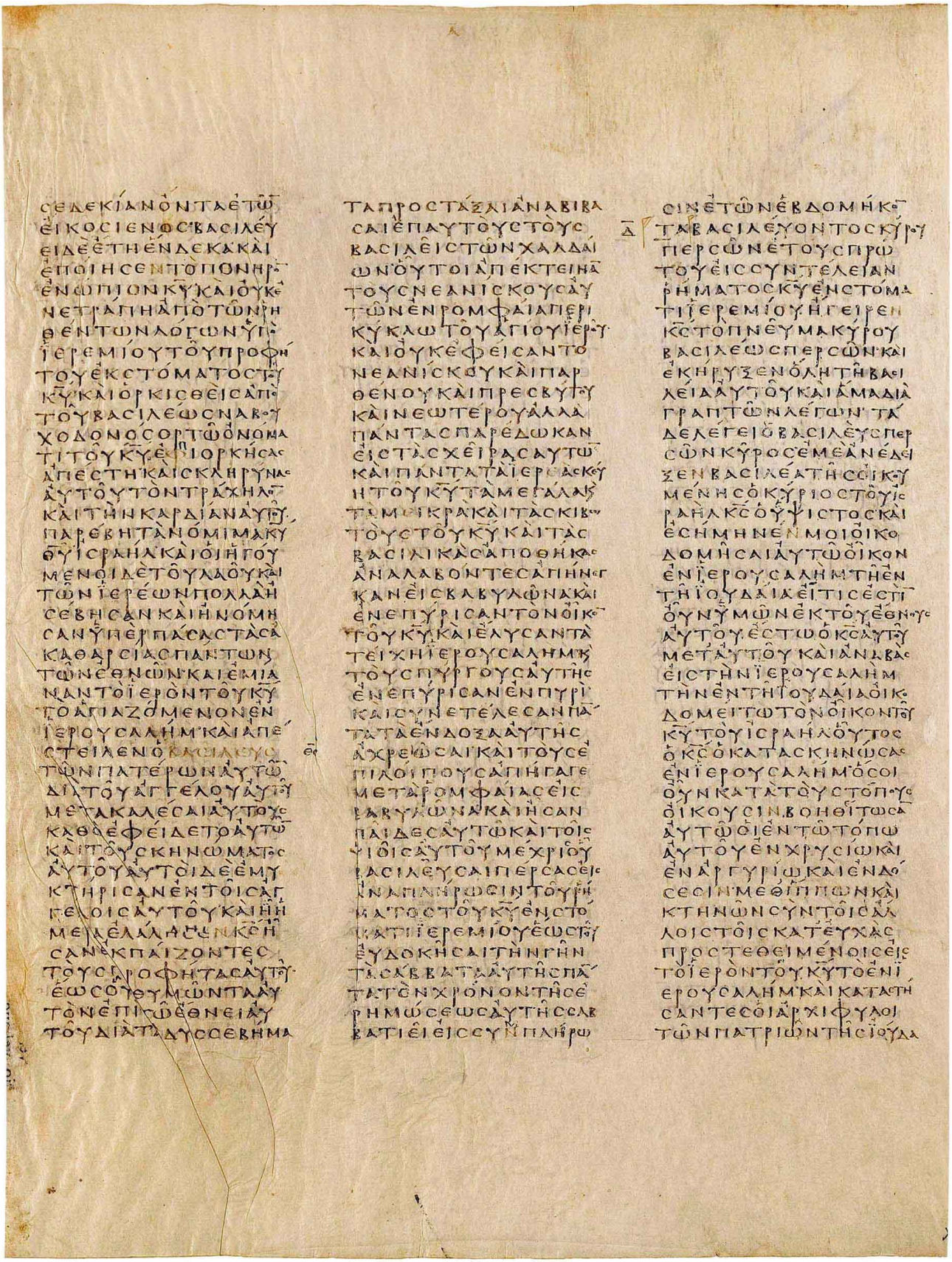

The "Codex Vaticanus", folio 575, showing the cropped section of the 3-column text block, written on vellum in elegant uncial (capital) letters, mid-4th century A.D. Codex Vaticanus is regarded as "the oldest extant copy of the Bible." According to the "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus and prepared by his right-hand man Eusebius of Caesarea in 331 A.D. They were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion.

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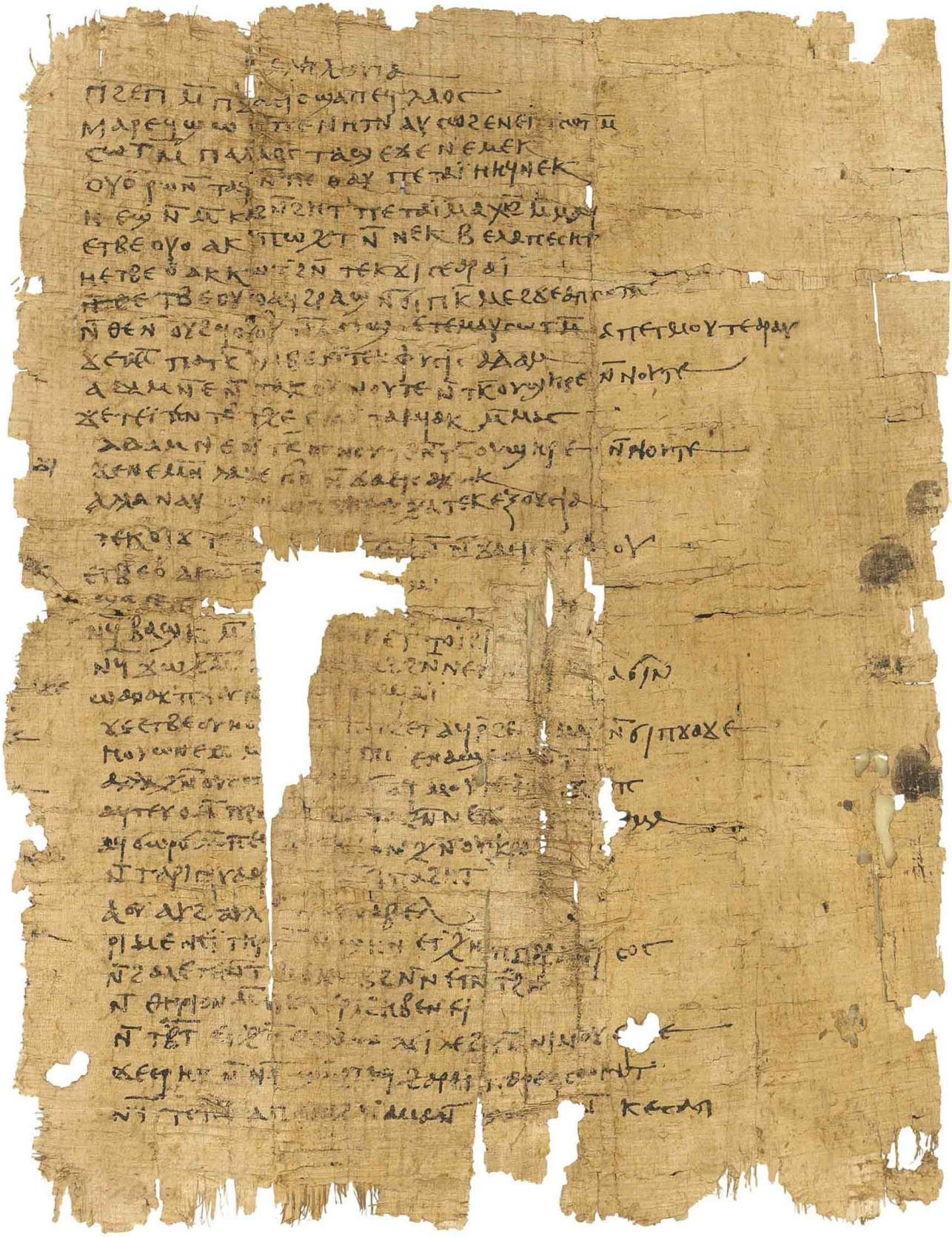

A very early Manichaean Psalm text, the "Ode on the Judgement of God", on a papyrus leaf, 3rd century A.D. 35 lines were written in the Akhmimic dialect of Coptic, in black ink, and were also written in Coptic half-uncials. Manichaeism, the religion of Mani(chaeus), the prophet from the Sassanid-Persian Empire, was the very first global religion as it streched from the northwest of Africa to China. Its prophets were Zarathustra, Buddha, Jesus, and Mani. This combination made the Manichaean teachings very attractive among common people but hated by adversaries of all state religions as they saw their established positions in their societies threatened.

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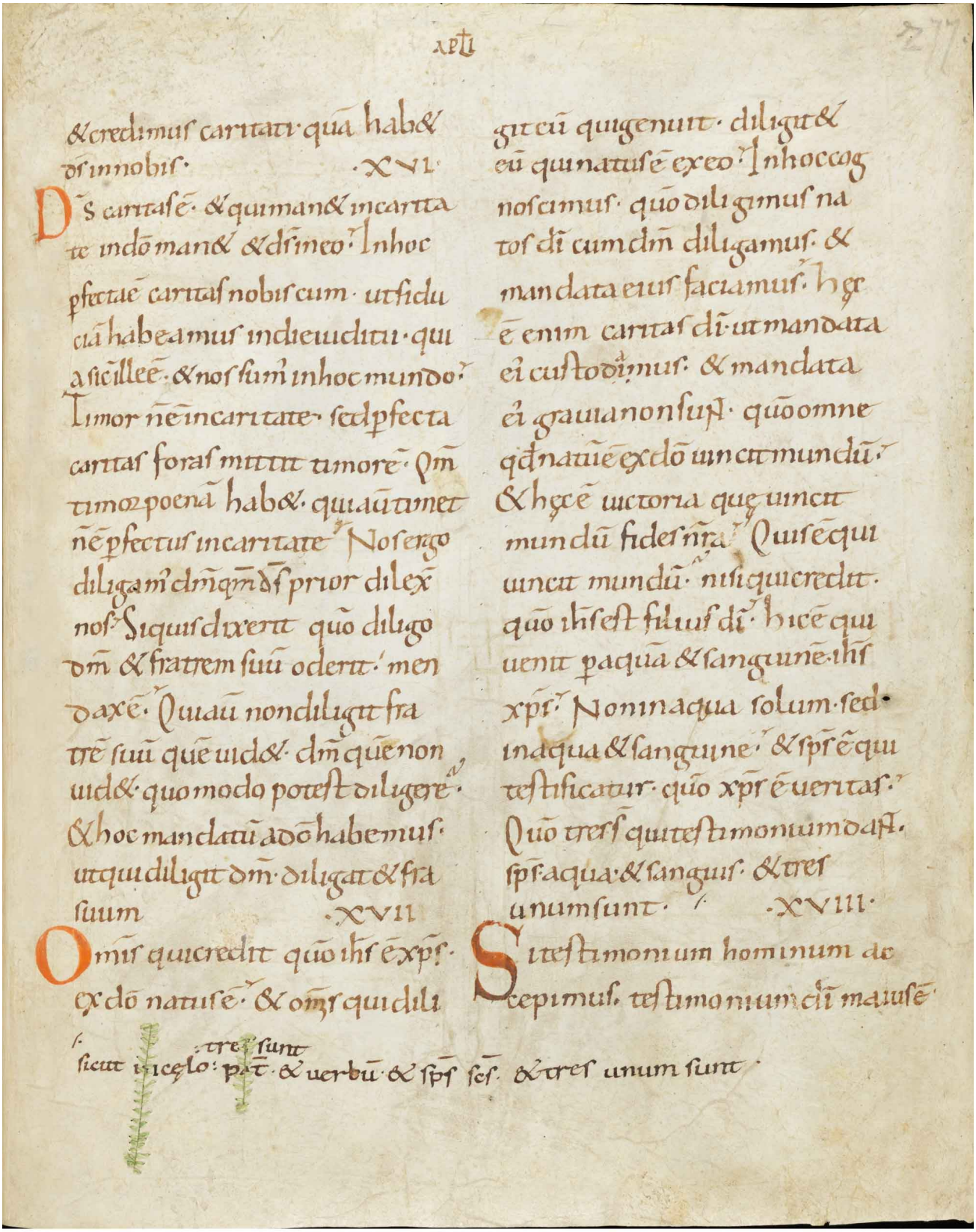

The Vulgate (from Latin editio vulgata: "common version"), was a Latin Bible used by the Roman Catholic Church, primarily translated by St Jerome (Full name: Eusebius Hieronymus, pseudonym Sophronius, c. 347-420 AD). In 382, Pope Damasus commissioned Jerome, the leading biblical scholar of his day, to produce an acceptable Latin version of the Bible from the various translations then being used.
His revised Latin translation of the Gospels appeared about 383. Begininng to translate the Greek Septuagint Bible, he later decided to translate the entire Old Testament from original Hebrew versions, which he completed in c. 405.
This document is known as Codex Sangallensis 63. It was written by hand in the 8th century AD.

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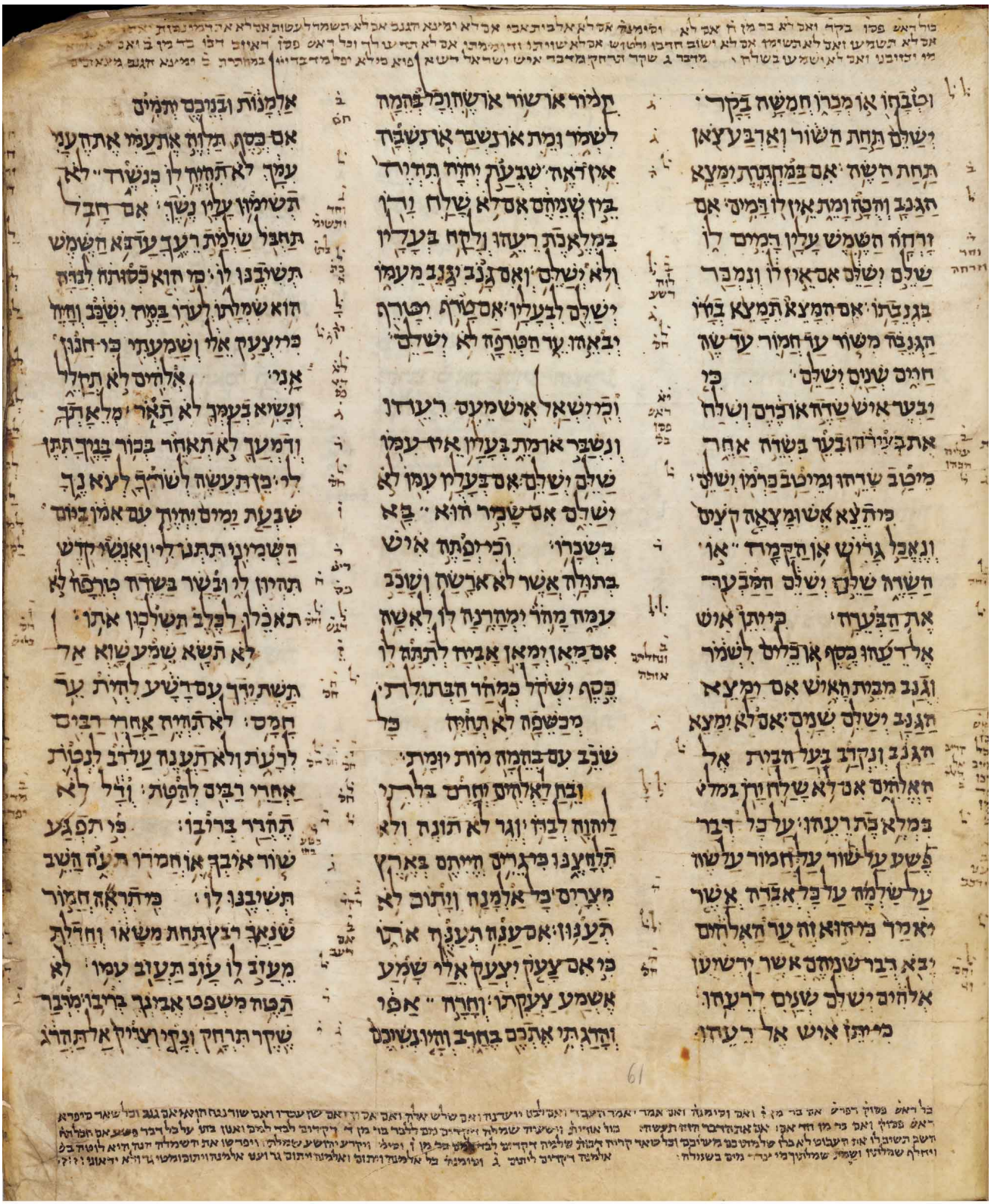

The Damascus Pentateuch or Codex Sassoon 507 is an almost complete Pentateuch from about 800 AD. It was considered to be the oldest extant Hebrew Bible manuscript, until in 1947 the Isaiah Scroll was found in Qumran near the Dead Sea which was about a 1,000 years older. Like other codices of its era, it bears Masora (critical notes of the Masoretic annotations) on the top and bottom of each page, as well as in between the columns. Masoretic texts (from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and the Holy Land, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament that had been lost a long time ago.

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Selihah (Selichah / Selichot; penitential poem or prayer) leaf written in Hebrew Aramaic. 8th or 9th century, found in the Mogao Caves of Dunhuang, Gansu, China in 1908 by sinologist Paul Eugene Pelliot. The Mogao Caves or Dunhuang Caves, also known as the Thousand Buddha Grottoes or Caves of the Thousand Buddhas, form a system of 500 temples 25 km (16 mi) southeast of Dunhuang, an oasis at a religious and cultural crossroads on the Silk Road, in Gansu province, China. The Silk Road went directly through Sepphoris c. 5km / 3 mi north of Nazareth. Dunhuang was established as a garrison outpost and gateway to the West by the Han Dynasty Emperor Wudi to protect against the Xiongnu (Huns) in 111 BC. From the 4th until the 14th century, caves were constructed by Buddhist monks and scholars. In 1900, the "Library Cave", which had been walled-up and camouflaged against Islamic raiders in the 11th century, was discovered. Up to 50,000 manuscripts may have been kept there, one of the greatest treasure troves of ancient documents ever found. While most of them are in Chinese, a large number of documents are in more than fifteen different scripts and languages such as Aramaic, Kharosthi, Brahmi, Persian, Tocharian, Uyghur, Sanskrit, Sogdian, Khotanese, Sanskrit, Tangut, Tibetan and Greek. For Britain and India, Aurel Stein bought 7,000 complete manuscripts and 6,000 fragments including the Diamond Sutra from 868 AD (the oldest printed book) and the Lotus Sutra. Then Paul Pelliot bought 10,000 documents for France including Nestorian (Jingjiao) documents, Chinese language texts connected with the 7th-century mission of Alopen (See: Nestorian Stele).

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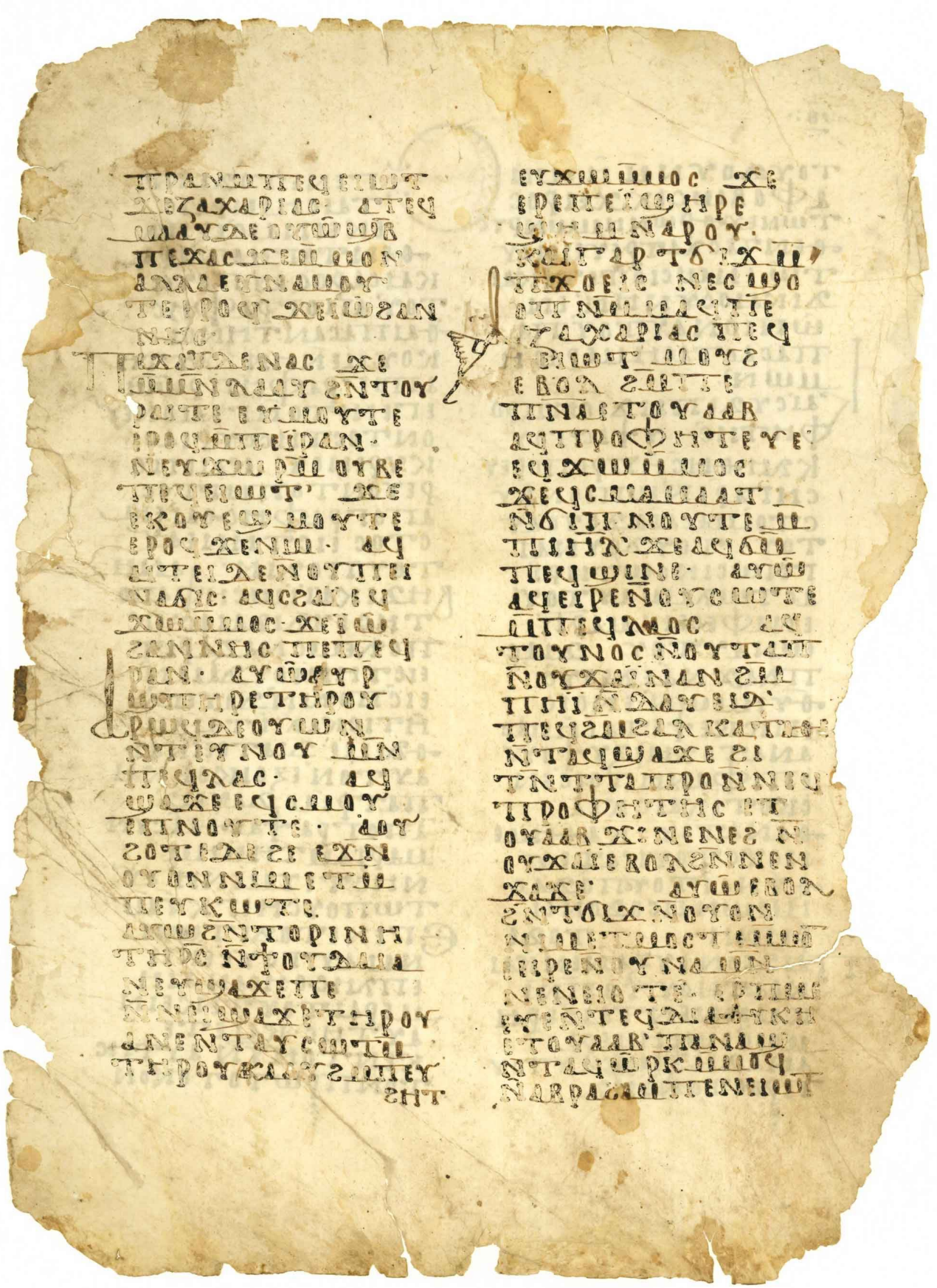

Uncial 0177 (Gregory-Aland), Greek-Coptic manuscript of Luke 1,59-73_c. 950 AD

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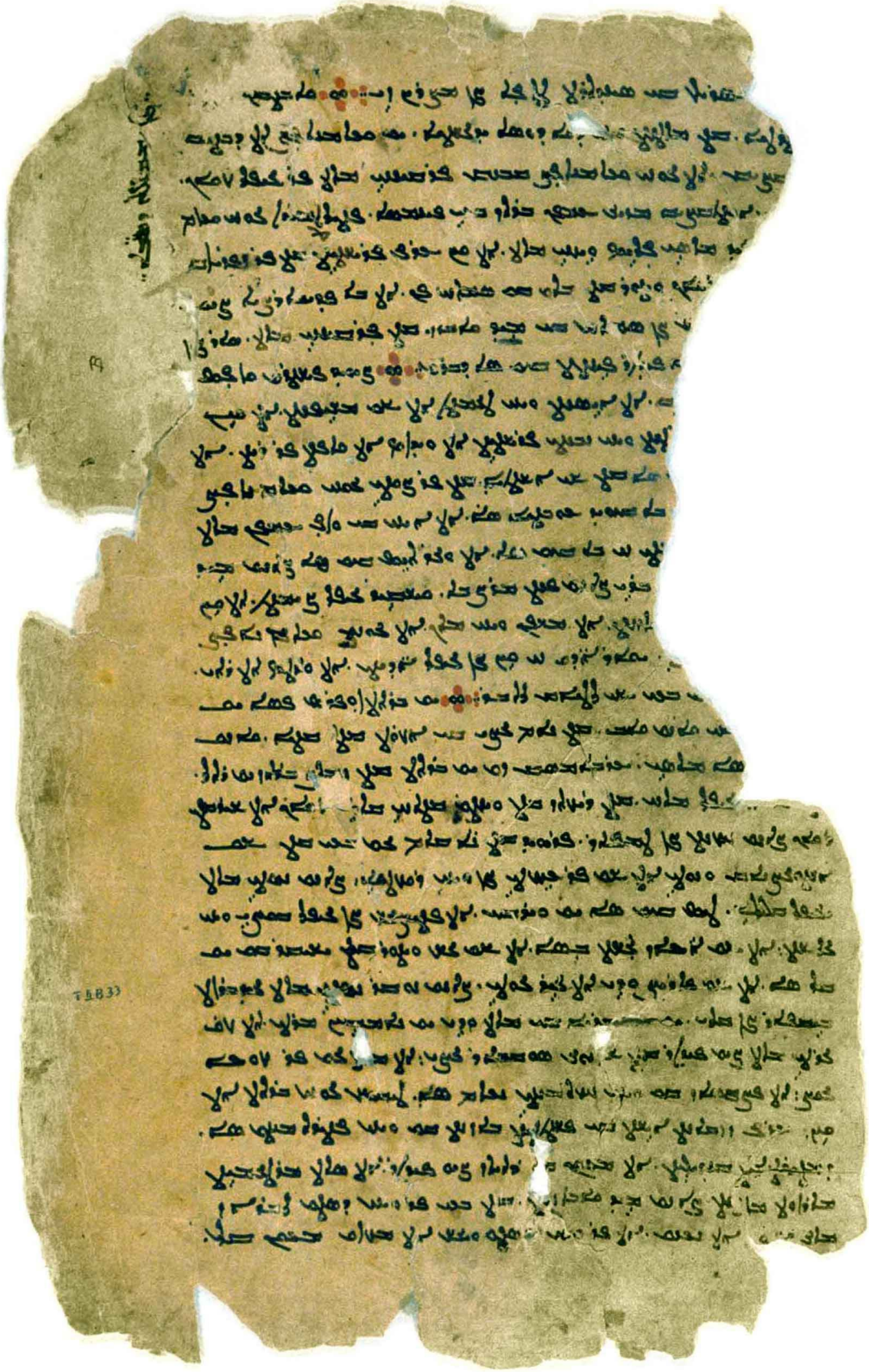

The Christian "Sayings of the Old Men" or "Sayings of the Holy Elders", a text originally written by desert monks from Egypt. Sogdian language, Syriac-Aramaic script, from Bulayiq near Turfan, Xinjiang, China, c. 9th century A.D., document S6-7-Syriac-script-n489V.

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The "Peshitta" is the standard version of the Bible for eastern churches (the Near-East, Central Asia, China) in the Syriac-Aramaic writing. Bible page from the Megillot-Ruth Parchment, 9th century A.D.

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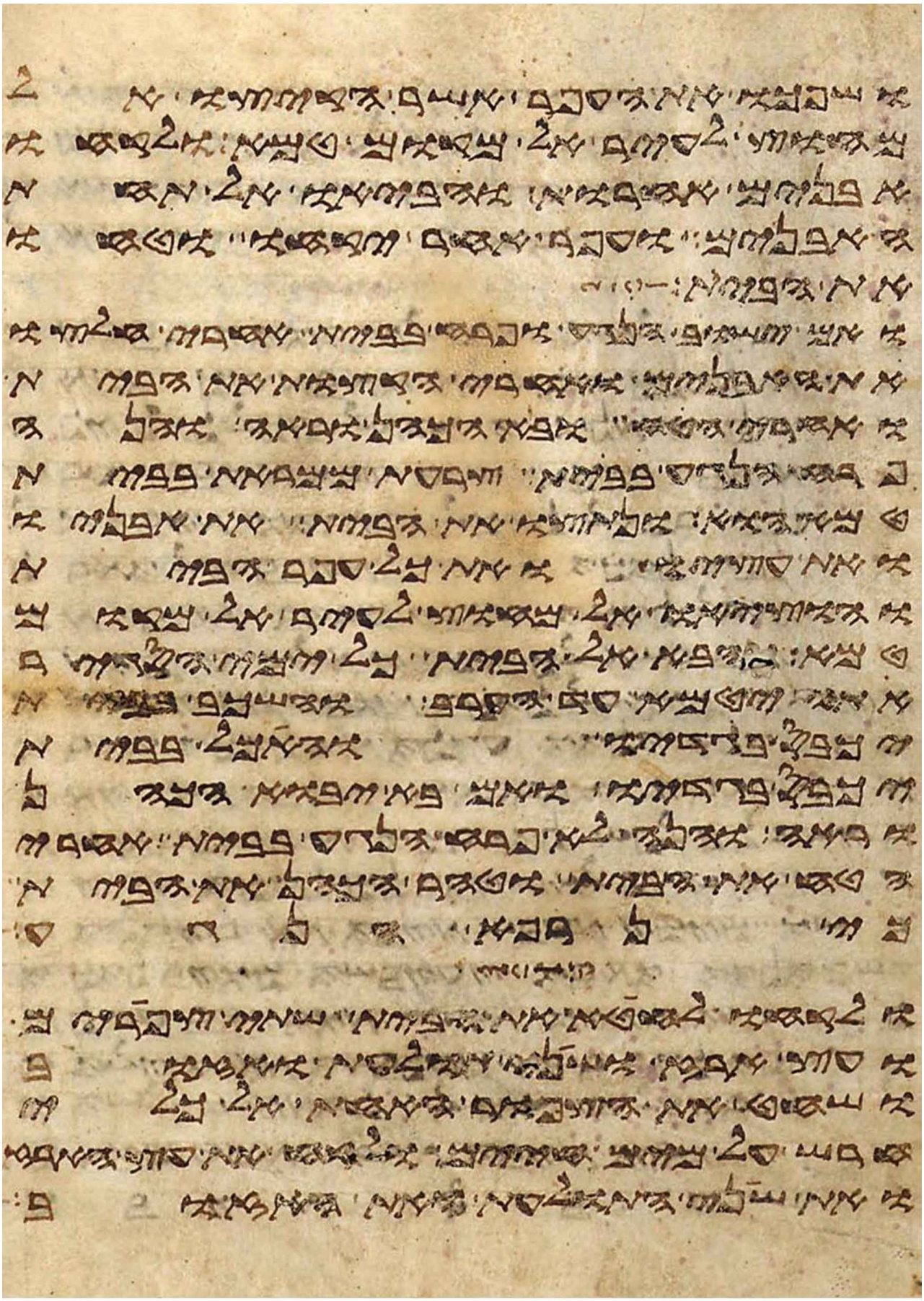

Page from the Samaritan Bible MS 201: Leviticus. Ascalon, Israel, 1189 AD

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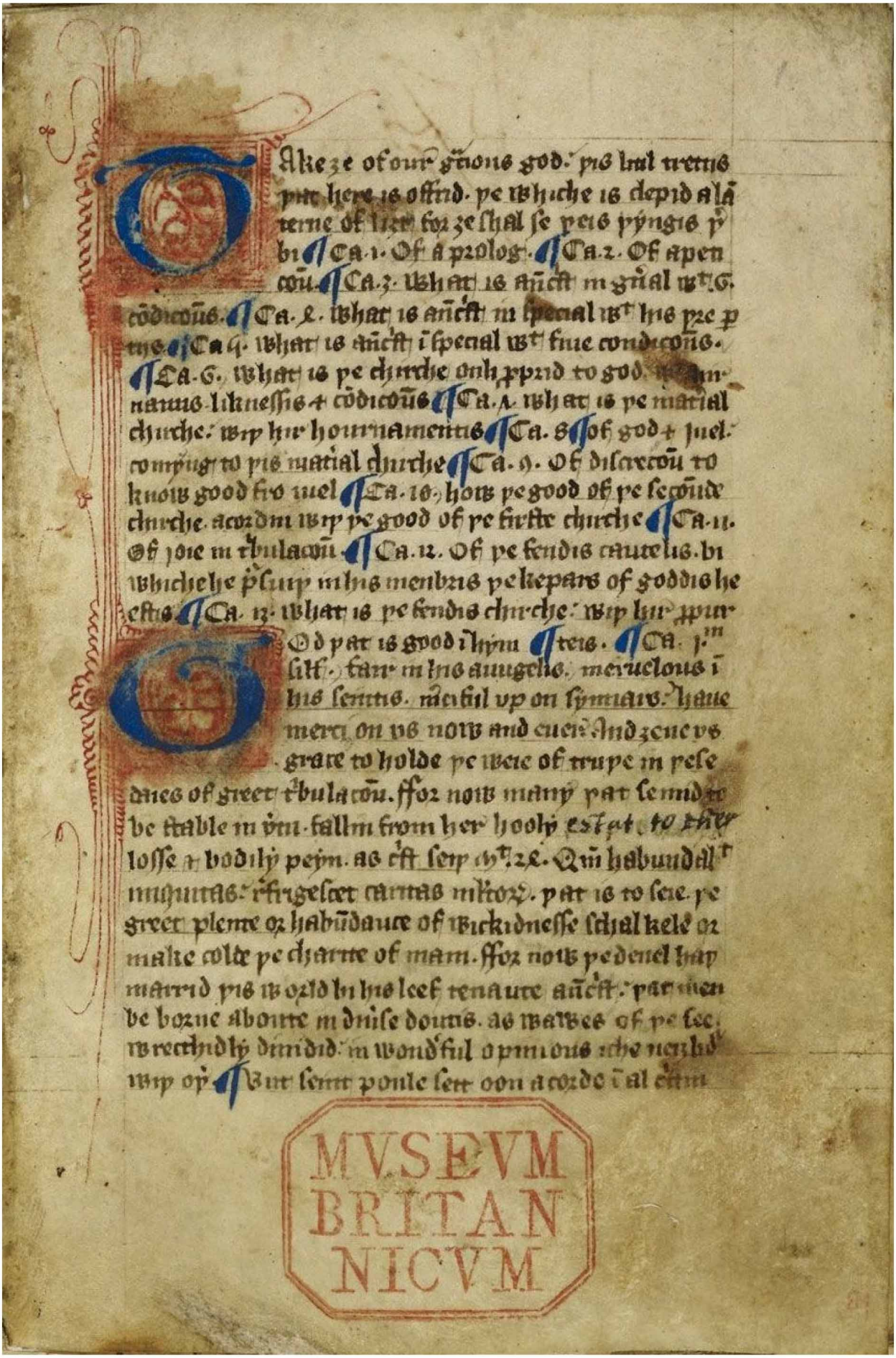

Beautiful document with a Lollard text from the 14th century, British Museum

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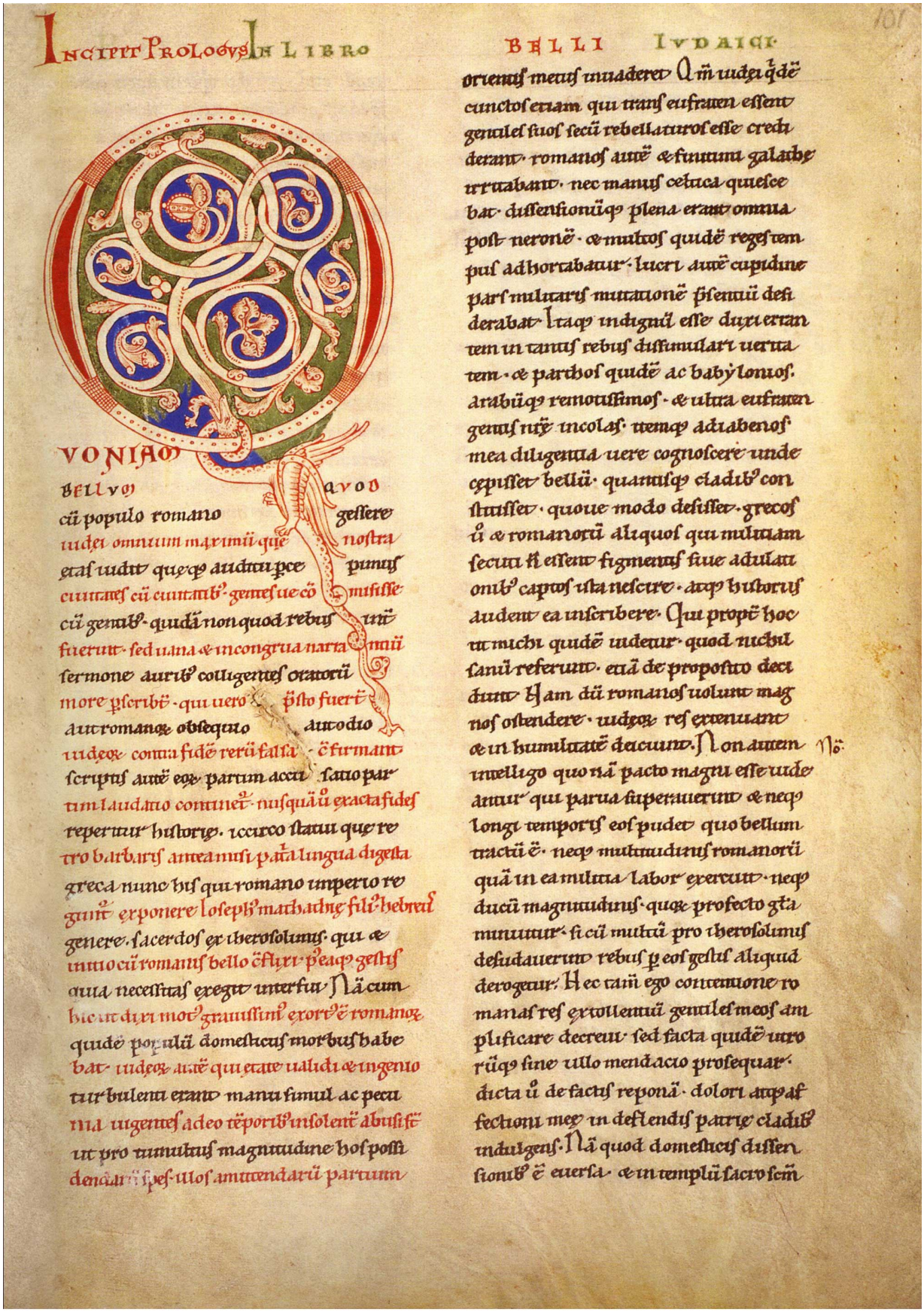

There is one probable author of the Gospel of Matthew, and he left his signature at the end of that Gospel (27:57) to proof it: "... there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple;" Joseph Arimathaea is non other but Joseph (b)ar Mathaea, alias Josef bar Matityahu (Joseph son of Matthew), alias Titus Flavius Josephus. By saying that he was a disciple of (Paul's interpretation of) Jesus, he also said that he was a colleague of Paul. He left also a countersignature (the 3 crucified) likewise at the end of his book 'Life of Josephus' (chap.75) "... I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered." Illustration: Page of Josephus' famous book 'The Jewish War,' published in 75 AD.

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A beautifully decorated page of a Gutenberg Bible, c. 1455. With the epochal invention of his printing press, Johannes Gutenberg pushed mankind into modernity. Consequence: Luther's Reformation, the Age of Discovery, revival of science and education, democratisation and massive industrialisation.

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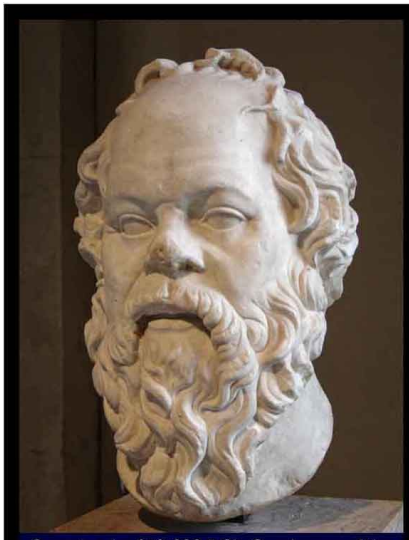
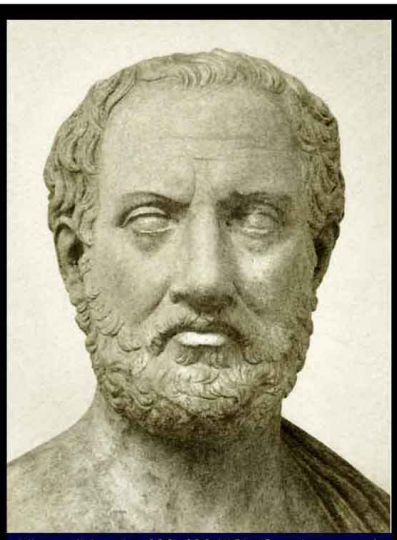
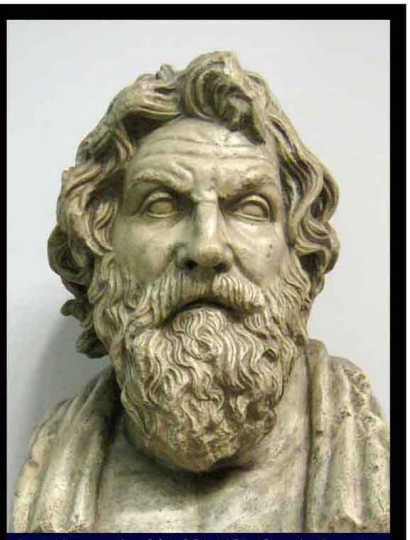
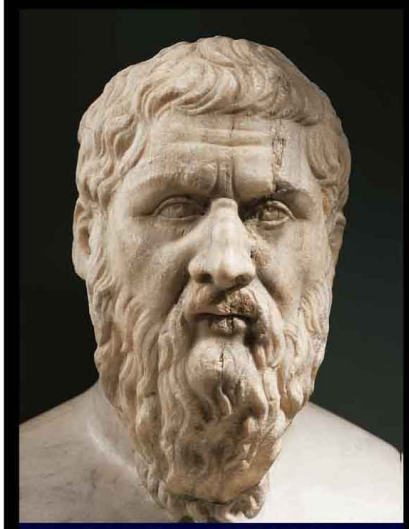
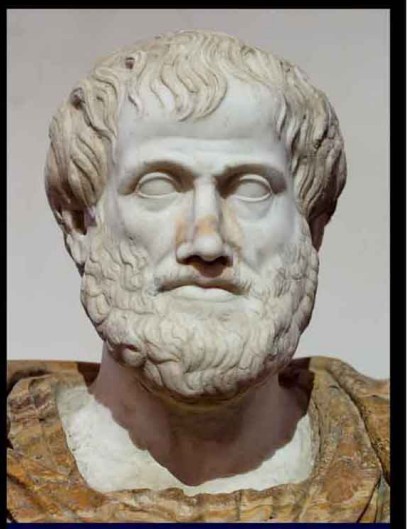

Socrates (c. 470-399 BC), Greek, one of the founders of Western philosophy. Among his students were Plato and Xenophon.


Thucydides (c. 460-400 BC), Greek general and historian. Noted for 'scientific history', 'political realism', 'analysis of human nature'.


Antisthenes (c. 445-365 BC), Greek, founder of Cynic philosophy. Noted for ethics and virtues. Student and disciple of Sokrates.


Plato (Greek: Platon; c. 428-348 BC), noted for his School of Thought, and the Academy, 1st Western university. Student: Aristoteles.

Philip II of Macedon (382-336 BC), united most of Greece, hired Aristotle as teacher for his son Alexander and his generals.


Aristotle (Greek: Aristoteles; 384-322 BC), polymath, he taught almost every subject. Most influential in the West and the East.

Alexander the Great (Greek: Alexandros III, 356-332 BC), conquered most civilisations between Greece / Egypt and India / China.

Seleucos I Nicator (c. 358-281 BC), general of Alexander, he spread Greek culture and language eastwards up to India and China.

Ptolemy I Soter (Greek: Ptolemaios Soter, lit. "Ptolemy the Saviour"; c. 367-282 BC), spread Greek culture and language in Egypt.

Clash of Civilisations began when the 'Law of Man' (critical thought and the Golden Rule) challenged the 'Law of God' (blind subjugation under theocratic rule). These men built up Western Civilisation.

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Poppaea Sabina (30-65 AD), Nero's wife. In 63, Flavius Josephus met her in Rome. He described her as friendly and 'religious'.

Vespasian, Titus Flavius Vespasianus (9-79 AD). Having crushed the Druids before, he was told by Nero to crush the Messianists.

Flavia Domitilla Mayor (c. 20-65 AD), the wife to Vespasian, mother of Flavia Domitilla Minor as well as Titus and Domitian.

Titus, Titus Flavius Vespasianus (39-81 AD), like all upper class people, he spoke Greek. He crushed the Messianic Army in Judaea.

Titus Flavius Josephus (c. 37-100 AD), adopted son of Vespasian. From c. 68 AD, he controlled all writings in the Empire.

Flavia Domitilla Minor (c. 45-66 AD), Vespasian's daughter, wife to Quintus Petillius Cerialis, mother of Flavia Domitilla the Saint.

Domitian, Titus Flavius Domitianus (51-96 AD). He controlled public and private morals. The people loved him, the politicians not.

Flavia Domitilla the Saint (c. 63-100 AD), daughter of Domitilla Minor, wife to Titus Flavius Clemens, Clement I, the '1st Pope'.

Titus Flavius Clemens (c. 45-95? AD), 2nd son of Vespasian's brother Titus Flavius Sabinus, husband to Flavia Domitilla the Saint.

The Flavian family formed Christianity and modern Judaism by controlling and editing their texts. It was their aim to pacify Messianic Jews and Christians, and Titus Flavius Josephus was in charge.

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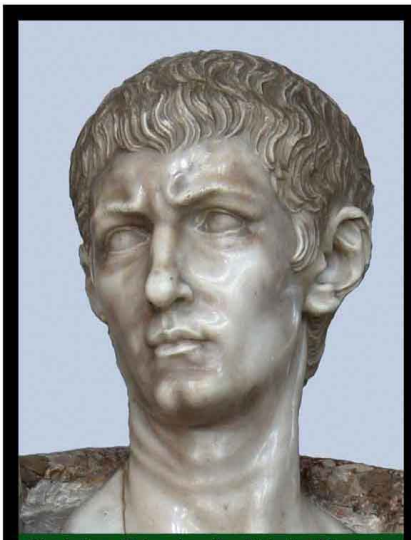
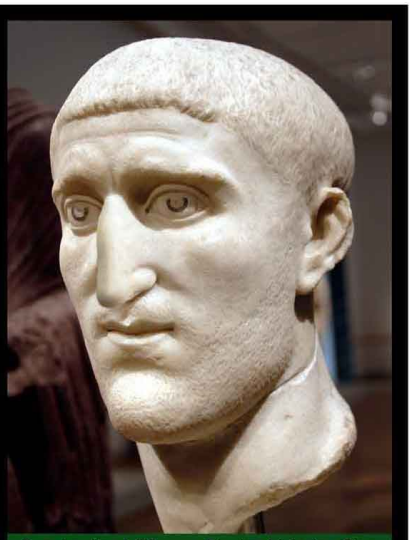
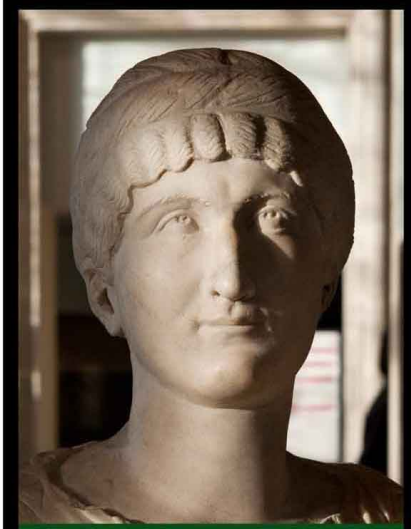


Diocletian, Gaius Aurelius Valerius Diocletianus (244-311 AD), His wife Prisca and his daughter Galeria Valeria were Christians.

Galerius, Gaius Galerius Valerius Maximianus, 250-311 AD); his wife Galeria Valeria convinced him to sign the Edict of Serdica.

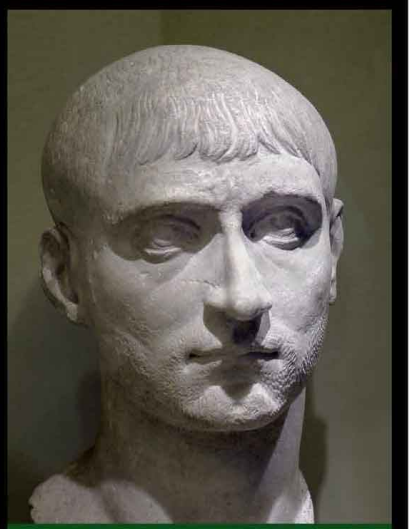


Constantius I (Marcus Flavius Valerius Constantius Herculius) 'Chlorus' (c. 250-306 AD), He was the father of Constantine the Great.

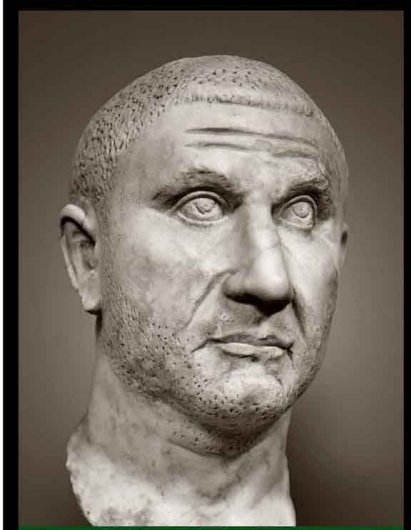


(Saint) Helena (Flavia Iulia Helena; c. 247-330), Greek Christian wife of Constantius Chlorus, mother of Constantine the Great.

Constantine I, the Great, Flavius Valerius Aurelius Constantinus (272-337), His friend Eusebius ran the 1st Council of Nicaea.



(Marcus Aurelius Valerius) Maxentius; 276-312 AD, brother of Constantine's wife Fausta, His army.saw defeat at the Milvian Bridge



(Gaius Valerius Licinianus) Licinius, c. 263-325 AD), was a Christian. His wife: Flavia Julia Constantia, half-sister of Constantine I.

Galeria Valeria (275-315 AD), daughter of Diocletian and his Christian wife Prisca (c. 270-315 AD), became wife to Galerius.

Julian, Flavius Claudius Julianus, 331-363) grandson of Constantine I and philosopher; rejected Christianity for Plato's teachings.

The Constantines called themselves 'Flavian' because in Antiquity, a name was 'programme'. And indeed, most members were Roman Christians long before Constantine, particularly the women.

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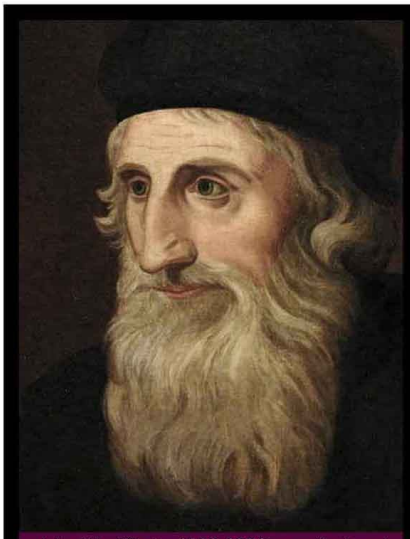

John Wycliffe (c. 1320-1384) was the head translator of the Wycliffe Bible. He knew: the Black Death was devastating for Christianity.

Johannes Gutenberg (c. 1395-1468) offered in 1455 the first printed Bible. It was sensational due to its high quality and low price.

Martin Luther, (1483 -1546) was a German theologian and translator. His printed Bibles in German were an immediate success.

Charles V (1500-1558), His uncompromising attitude towards any Reformation engulfed Europe in a series of war that ended in 1648.

Henry VIII (1491 -1547), created the Royal Navy, started English Reformation, ended the Pope's political power in England.

William Tyndale (1494 -1536) was inspired by Luthers translation and began the English translation of the Bible in Wittenberg.

Philip II of Spain (Spanish: Felipe II; 1527-1598), tried to conquer England but failed. The Roman-Catholics could not come back.

Elizabeth I of England (1533-1603) defeated the Spanish Armada and laid foundations for a Protestant empire: the British Empire.

Jan III Sobieski of Poland (1629-1696), the 'Saviour of Christendom'; he defeated the Islamic Turks on 12th September 1683.

The Black Death of 1346-1353 killed half of Europe's population. Most who could read were dead. Christianity was to live on only if people could read mass-produced Bibles in their own language.

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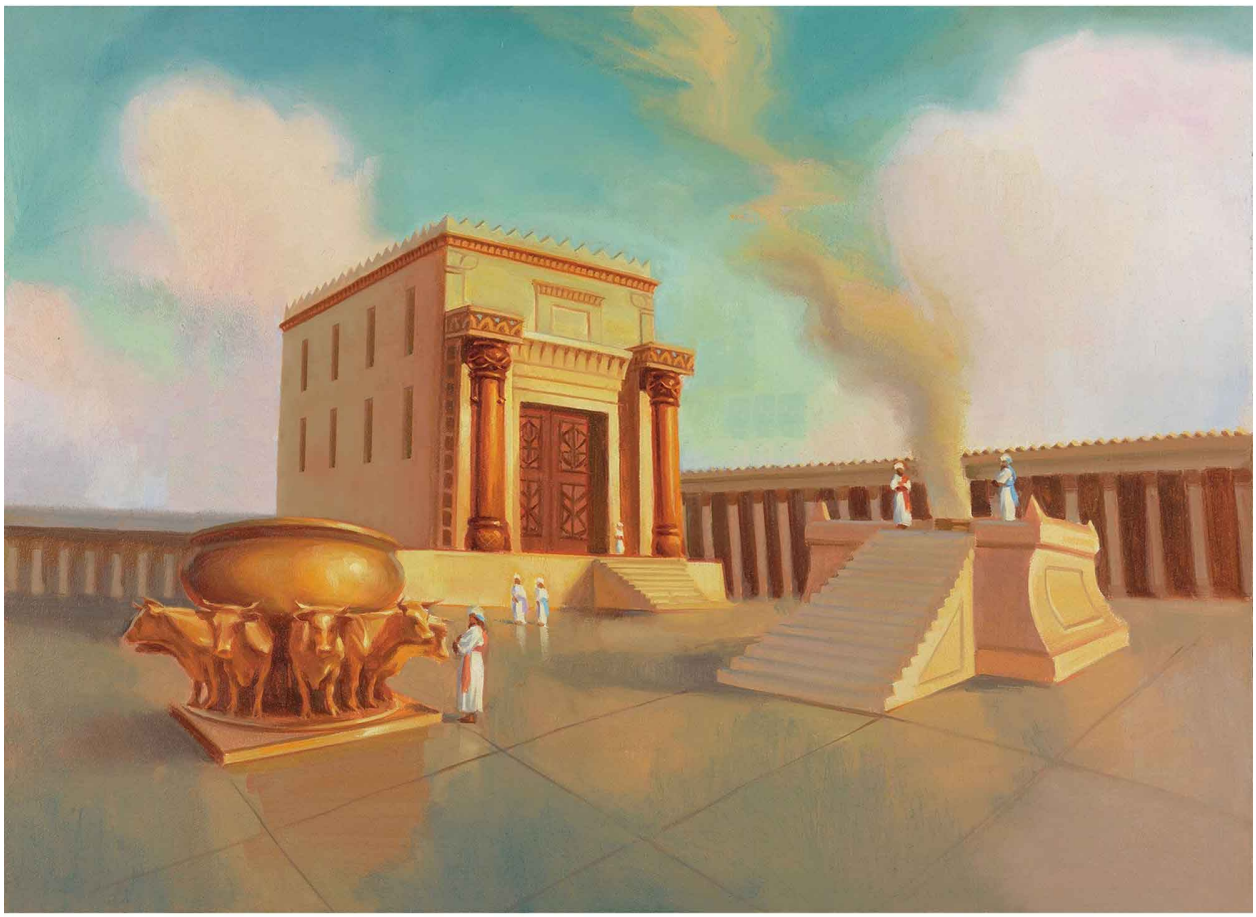
Archaeologists found the ruins of the so-called Kalabsha Temple just besides the big Khnum-Temple It is only 7.30m long, 5.80m wide and circa 4.5m high. Archaeologists restored it. Before its entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. This little temple could well have been the Yahweh Temple of Elephantine.



The description of Solomon's Temple given in the Septuagint (1 Kings, Chapter 6 and II Chronicles) is remarkably detailed, In 1 Kings 6:20 we read: “The length [of the Holy of Holies was] 20 cubits and 20 cubits the width and 20 cubits its height," (ca. 11m x 11m x 11m.). Reconstruction Lord Henfield.

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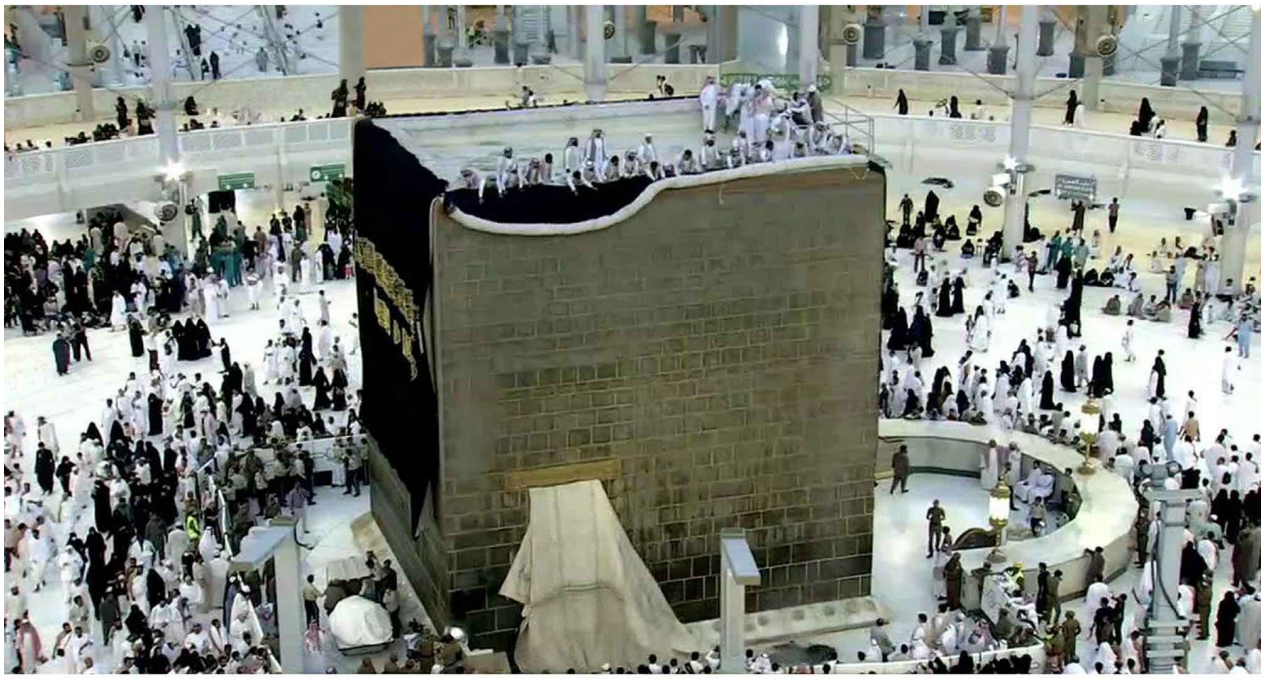
The Ka'ba-ye Zartosht (Persian for "Cube of Zoroaster") is a 5th-century BC Persian cubic temple from the Achaemenid Dynasty. It is located at Naqsh-e Rostam, an ancient necropolis about 13 km (9 mi) northwest of Persepolis in Iran. The word kaba is Hebrew for the Greek kubos (cube). The ashlar structure was a copy of a sister building at Pasargad (called the "Prison of Solomon") which had been built by Kurush II (the Messiah) who freed the Jews from Babylonian captivity in 538 BC. (See: 2 Chron 36:22–23; Ezra 1:1–4; 4:6–24; Cyrus Cylinder). There is a linguistic link between Persian (Iranic) and Sanskrit (Indic) and the Indian "Kuru Kingdom" (c. 1200–500 BC) in the northwest of ancient India. Lucius Mestrius Plutarchus stated that Kurush was named from the Sun (Kuros). In its form “kur” the word means also 'child' and 'son,' therefore has the same meaning as the Egyptian name Mose, and Kurush II was probably aware of it.



The Kaaba, also called Bayt Allah (Arabic: 'House of God'), is a cuboid-shaped temple made of grey stone at the centre of Islam's most important mosque and holiest site, the Masjid al-Haram (gathering place where fight is forbidden) in Mecca, Saudi Arabia. It is 13.10 m high with sides measuring 12.04 m (northwest-southeast) × 11.28 m. In early Islam, Muslims faced to the direction of Jerusalem when praying. When the prophet Mohammed got into conflict with the Jews over law issues, he changed this prayer direction (qibla) to the direction to the location of the Kaaba (See: Koran 2:144; 142, 143, 150). Things like the 24 Jewish prophets in the Koran, laws, temple, pilgrimage, circumambulation, circumcision, dietary laws, xenophobia, ideology, propensity to violence etc. identify Islam as a sect of Jewish Zealots. When the Romans punitively destroyed the Zealots and their holy Temple in the Roman-Jewish War 66-73 AD, survivors fled ito Arabia. The War Scroll, found at Qumran in 1947, shows in its text the same hatred towards non-Zealots as Koran, Sira and Hadith.

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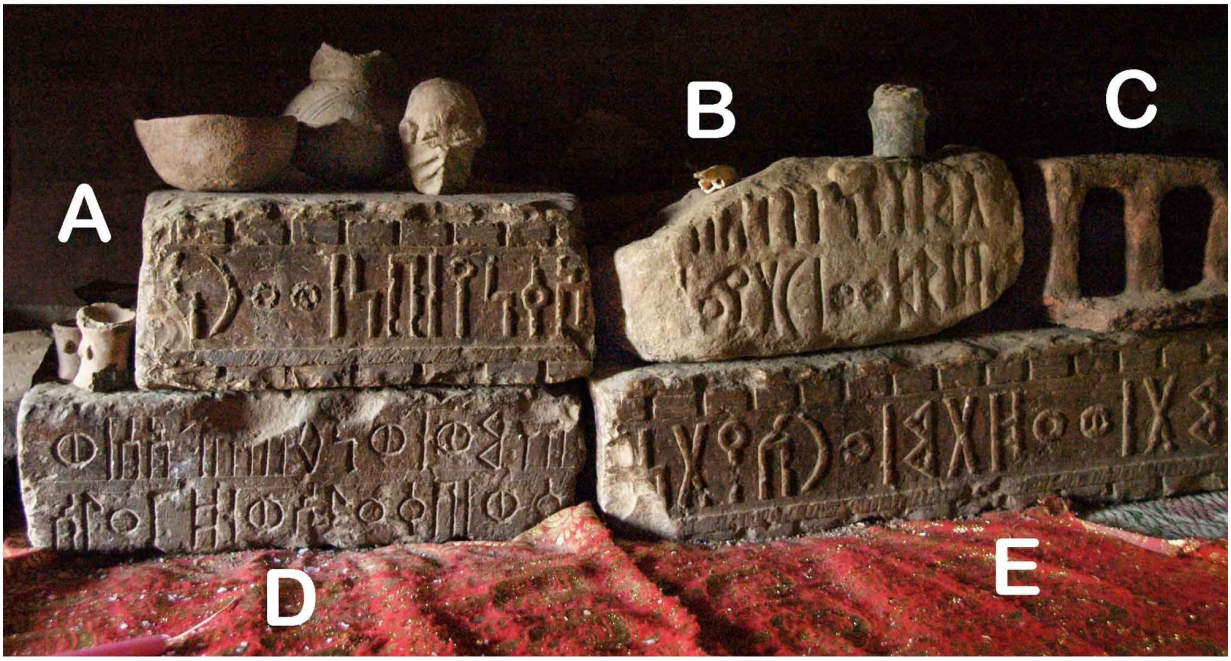
The most important pre-Christian sacred building in East Africa was restored by the DAI (Deutsches Archäologisches Institut, German Archaeological Institute) to ensure the stability of the upper masonry shells. The “Great Temple” of Yeha in Ethiopia from the 7th century BC is the most important preserved pre-Christian sacred building in East Africa. The 14 metre high and cube-like structure stands in the northern highlands of Ethiopia in the village of Yeha. It was severely damaged by fire in 400 BC. For decades it was considered in danger of collapse, but in 2017, its stabilising restoration has been completed. The same archaeological team analysed and restored also the Barran Temple in Marib, Yemen; in 2000, the DAI began its huge renovation project which was completed in 2007. The comparison between the structure of the Great Temple in Yeha and the Marib temple shows such clear similarities so that the archaeologists could reconstruct the appearance of the temple in Yeha. Below: Yeha inscriptions. Fragments A and E were parts of an altar like the one of the Temple of Meqaber Ga’ewa, Wuqro, 70km to the south.



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Interior of the 27-centuries-old temple in Yeha is still impressive: The temple had **two** floors; the wall (2.10m thick) is actually two walls: an outer wall (1m thick) that was holding the top ceiling or roof in c. 13 or 14 m height, and an inner wall (1.1m thick) whose upper (6.30m high) sill carried the coffered ceiling of the Hall of Pillars and therefore the floor of the room above.
The Greek Septuagint from the 3rd century BC describes Solomon's temple in 1 Kings 6:6,8 as follows: **6.)** The lower side [the podium] 5 cubits its width [height] and the middle [hall of pillars] 6 and the third [storey above] 7 its width [height] in cubits; . . . , [In other words: The temple had 3 levels: On the ground (a solid podium; the temple in Yeha has no such podium, but the temple in Marib does) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps a library) was 7 cubits high;] **8.)** . . . and there was a winding ascent [staircase] into the middle and from the middle to the third-storey. [The temple in Yeha had probably two staircases, one in each corner of the back.] Photo below: The entrance seen from inside.

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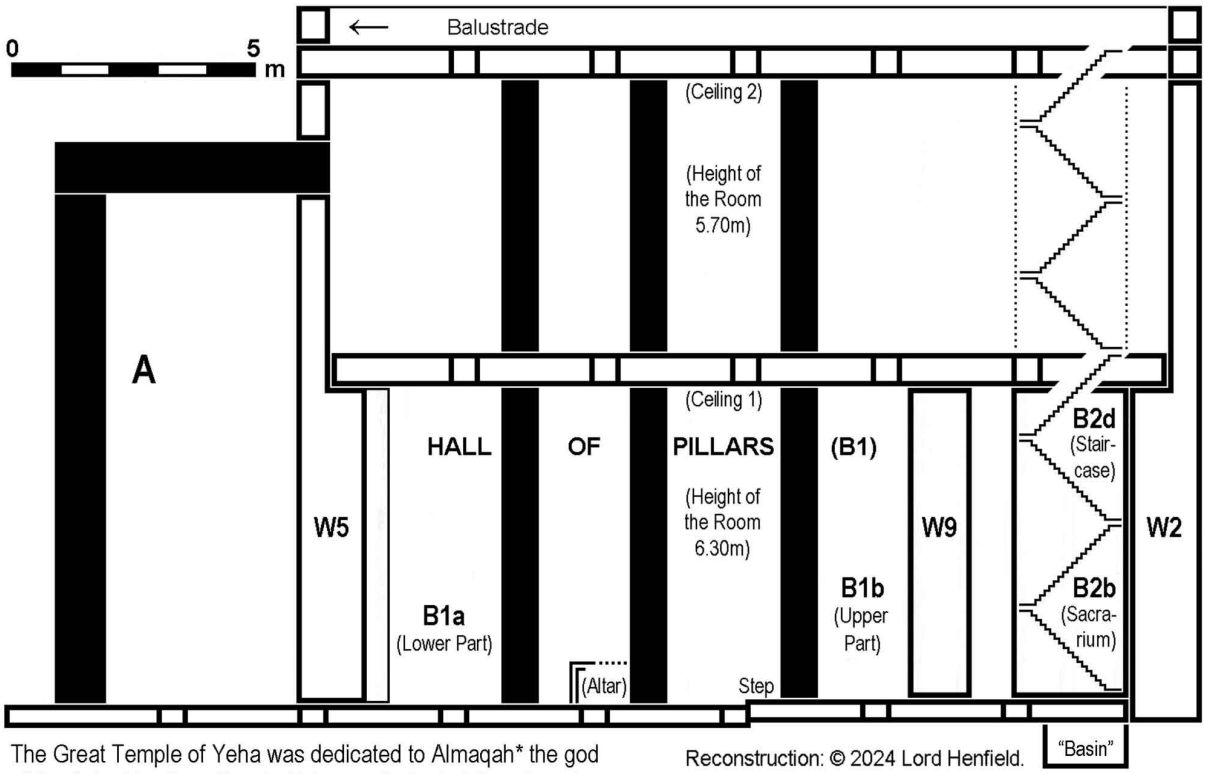

Reconstruction: © 2024 Lord Henfield.

The Great Temple of Yeha was dedicated to Almaqah* the god of the Saba kingdom. [* as in Hebrew, al, el, ah, iah, yahu, etc., denotes the moon but simply means "God."], The almost cubical structure was constructed of well-cut ashlar blocks measuring up to 3 m long and circa 25 cm thick. The ashlar blocks fit together tightly without mortar, which contributed to the structure's preservation. The temple is surrounded by a cemetery and enclosed by a double wall. Foundation fragments of an earlier temple have been identified beneath the Great Temple and likely date to the 8th century BC. In front of the temple was a porch with six pillars on a platform leading to a tall two-wing door and though that entrance into an interior with five aisles created by four rows of three squarish pillars. The two side aisles in the north and south were covered by a ceiling and above it was a second storey. The central aisle was open to the sky. Three wooden-walled or wooden panelled chambers of equal size were located at the eastern end of the temple interior. The middle chamber **B2b** had a small cellar room also called "basin," (see photo down below) although it could not be used as mikvah or baptisterium because it was not watertight; it was 3 m wide, 2 m long and almost 2 m deep. May be it was a hidden room for the Ark of the Covenant. The other two chambers contained two staircases to the floor above and from there to the roof. There was a sacrificial altar in the Hall with a blood canal leading out through the southern wall.

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The Barran Temple, better known as the Throne of the Queen of Sheba (or Saba; in Ethiopia: Queen Makeda), in Arabic: Arsh (or) Arash Bilquis. The Barran (Bar'ān) Temple is located 3 km south of the ancient city of Marib and 1.4 km west of the Awām (Awwam) temple (the Mahram Bilqis). Marib is c. 170 km east of Sanaa, Yemen. The entrance of the temple is directed (like most temples in Yemen and Ethiopia) to the West (west-southwest, to be precise); that could mean that the general prayer direction (Hebrew: mizrah, Arabic: qibla) always pointed to the east, to the sunrise; to the god Almaqah symbolising the Sun as life on Earth itself. The temple has a width of 18.60m and an entire depth of 35.60m. The courtyard is 31.50m x 36.50m and is partly surrounded by a medieval fortresswall built from stones of the temple.

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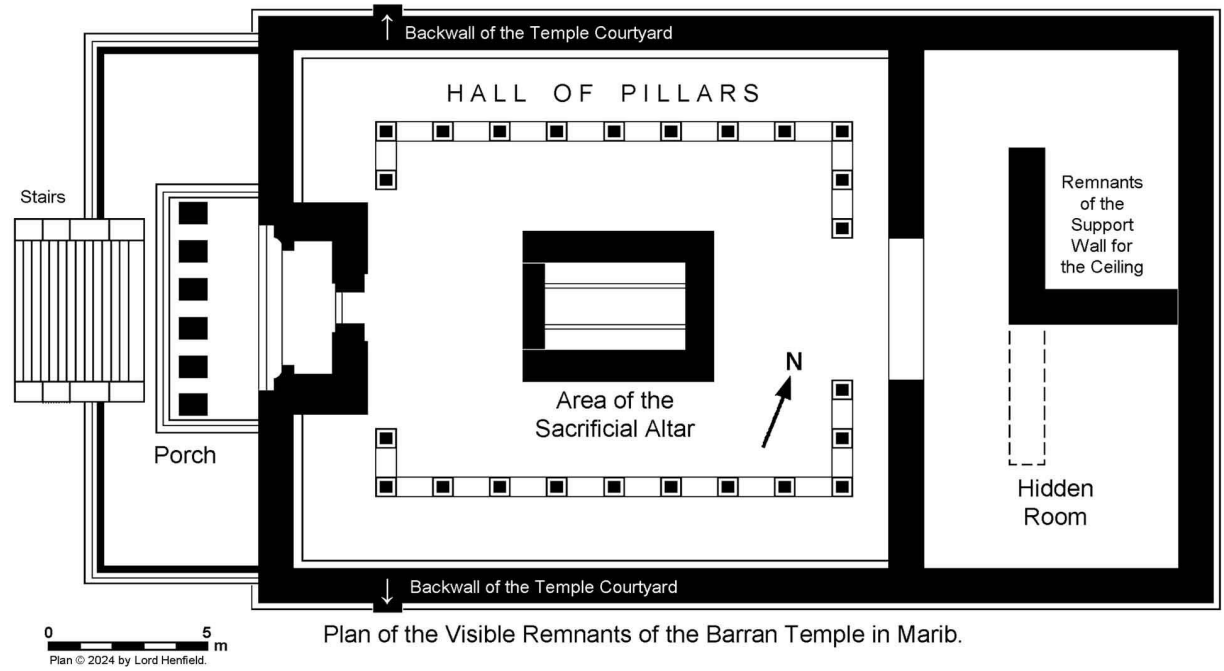
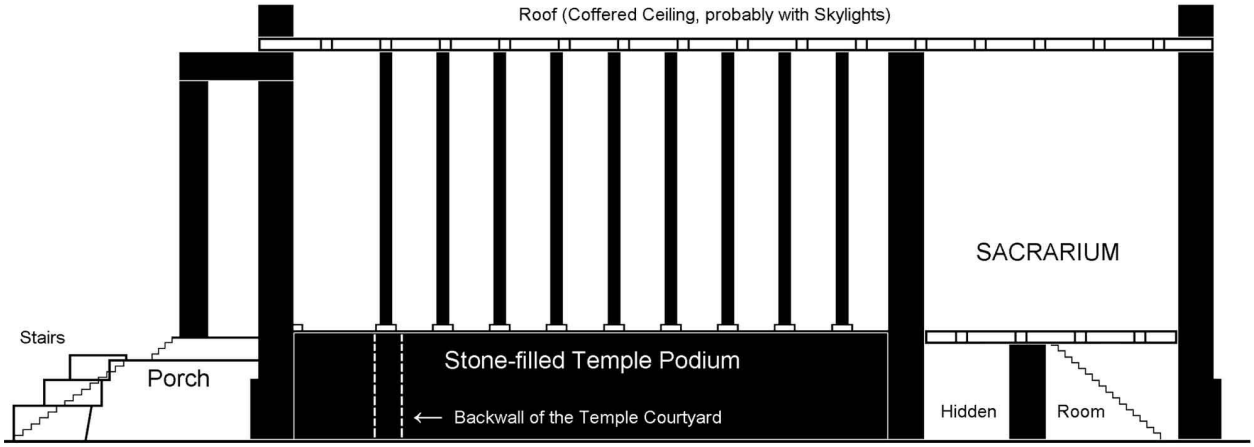


Plan of the Visible Remnants of the Barran Temple in Marib.



Section of the Barran Temple in Marib, Reconstruktion, View from the South.

Reconstruction of the Barran Temple in Marib, its Courtyard, and the Purification Well with the Base of the Pool.

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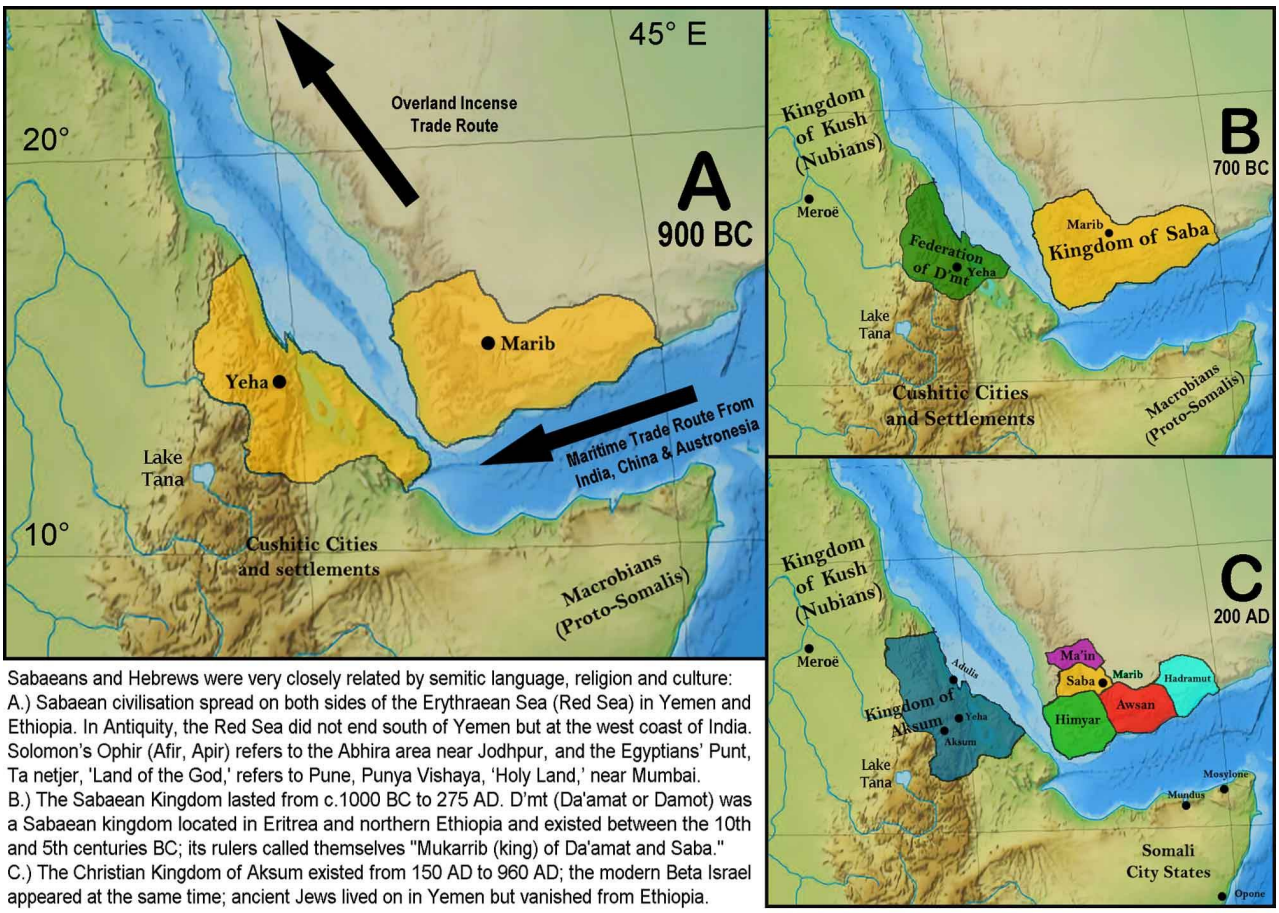
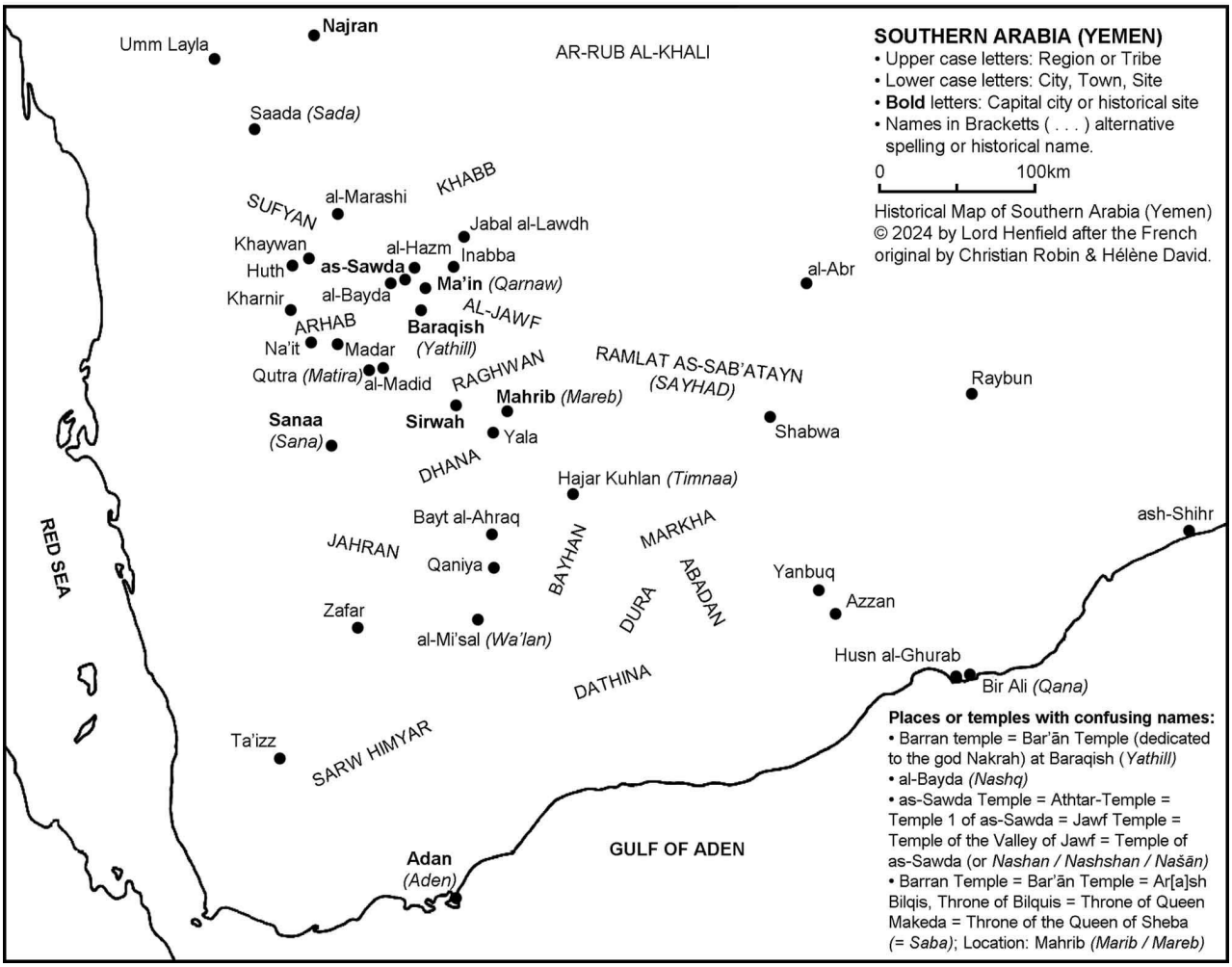


Sabaeans and Hebrews were very closely related by semitic language, religion and culture:
A.) Sabaean civilisation spread on both sides of the Erythraean Sea (Red Sea) in Yemen and Ethiopia. In Antiquity, the Red Sea did not end south of Yemen but at the west coast of India. Solomon's Ophir (Afir, Apir) refers to the Abhira area near Jodhpur, and the Egyptians' Punt, Ta netjer, 'Land of the God,' refers to Pune, Punya Vishaya, 'Holy Land,' near Mumbai.
B.) The Sabaean Kingdom lasted from c.1000 BC to 275 AD. D'mt (Da'amat or Damot) was a Sabaean kingdom located in Eritrea and northern Ethiopia and existed between the 10th and 5th centuries BC; its rulers called themselves "Mukarrib (king) of Da'amat and Saba."
C.) The Christian Kingdom of Aksum existed from 150 AD to 960 AD; the modern Beta Israel appeared at the same time; ancient Jews lived on in Yemen but vanished from Ethiopia.



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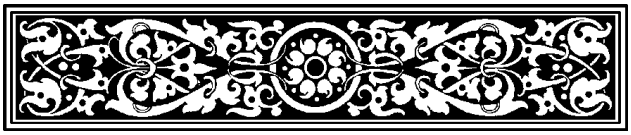
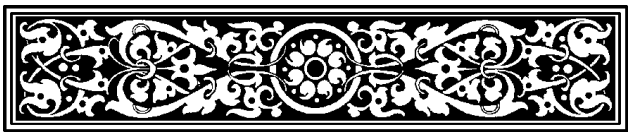
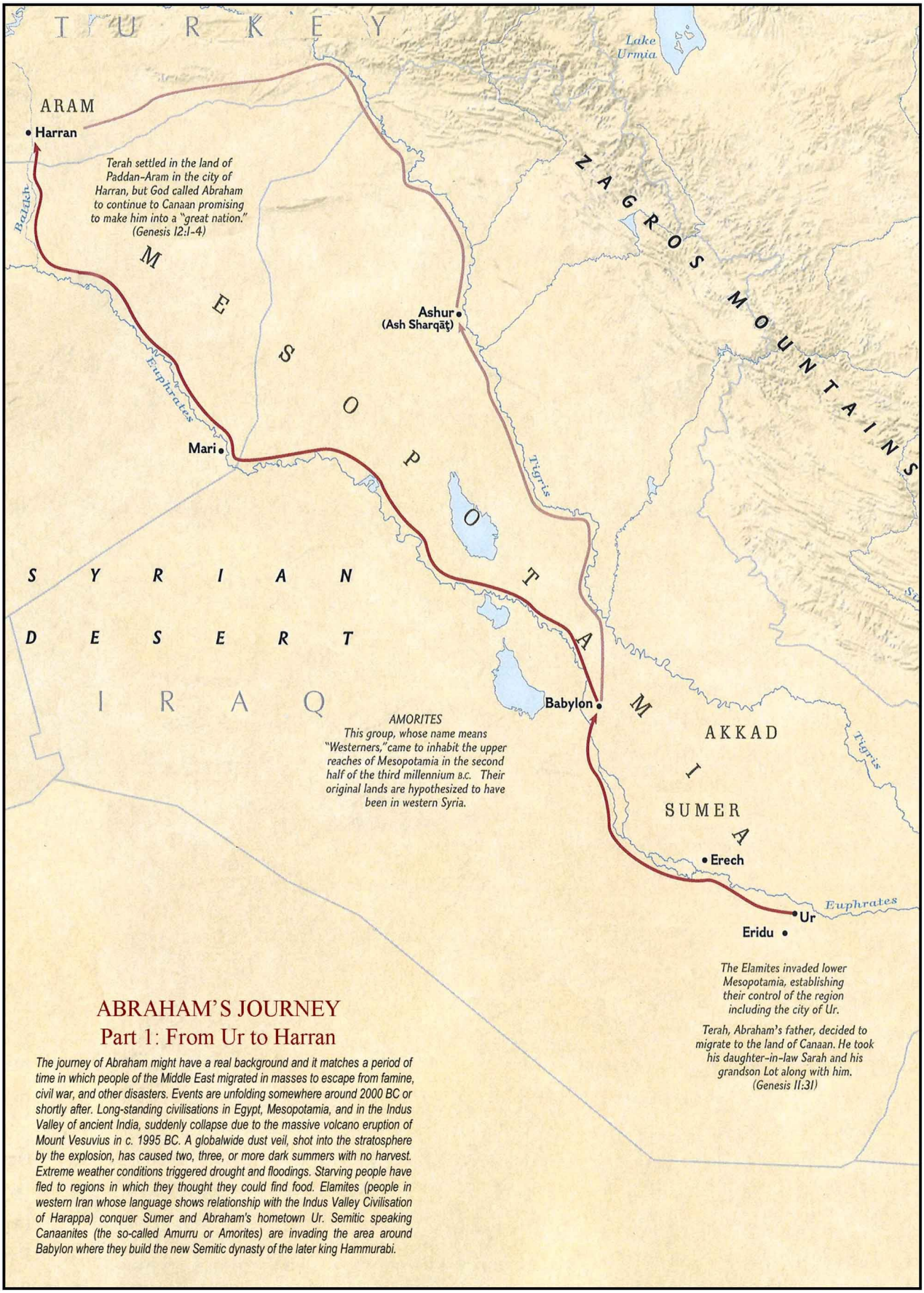


APPENDIX B

THE
MAP & CHART
DOCUMENTATION





The stories of the Bible, or other scriptures for that matter, are often rejected as pure fantasy. The stories of Abraham contain some amount of historicity nevertheless. When Abraham left his Sumerian hometown Ur for Harran, on the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km / 18 mi southeast of Sanlıurfa. The settlement that would become Harran began as a typical Halaf Culture village established circa 6200 BC. The archaeological remains in ancient Harran show clearly why Abraham came here, it was one of the largest commercial, cultural, and religious centres of the region. The Greeks called the city Hellenopolis (meaning "Greek city") in the Early Christian period. (The grey line along the River Tigris represents an alternative route of Abraham and his clan.)

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The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundred of years. Ezekiel (c. 622-570BC) writes (30:13-17): "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros [Upper Egypt, Thebes] desolate, and will set fire in Zoan [Tanis], and will execute judgements in No [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. And I will pour my fury upon Sin [the Desert of Sin or Tsin: between Elim and Mount Sinai], the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily. [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] The young men of Aven [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] and of Pibeseth [Bubastis] shall fall by the sword: and these cities shall go into captivity."
If the Habiru (ancient Hebrews) were no Canaanites, as they claimed, they would have had no need for such a grudge against exactly those places the Canaanites once have been expulsed from, would they?

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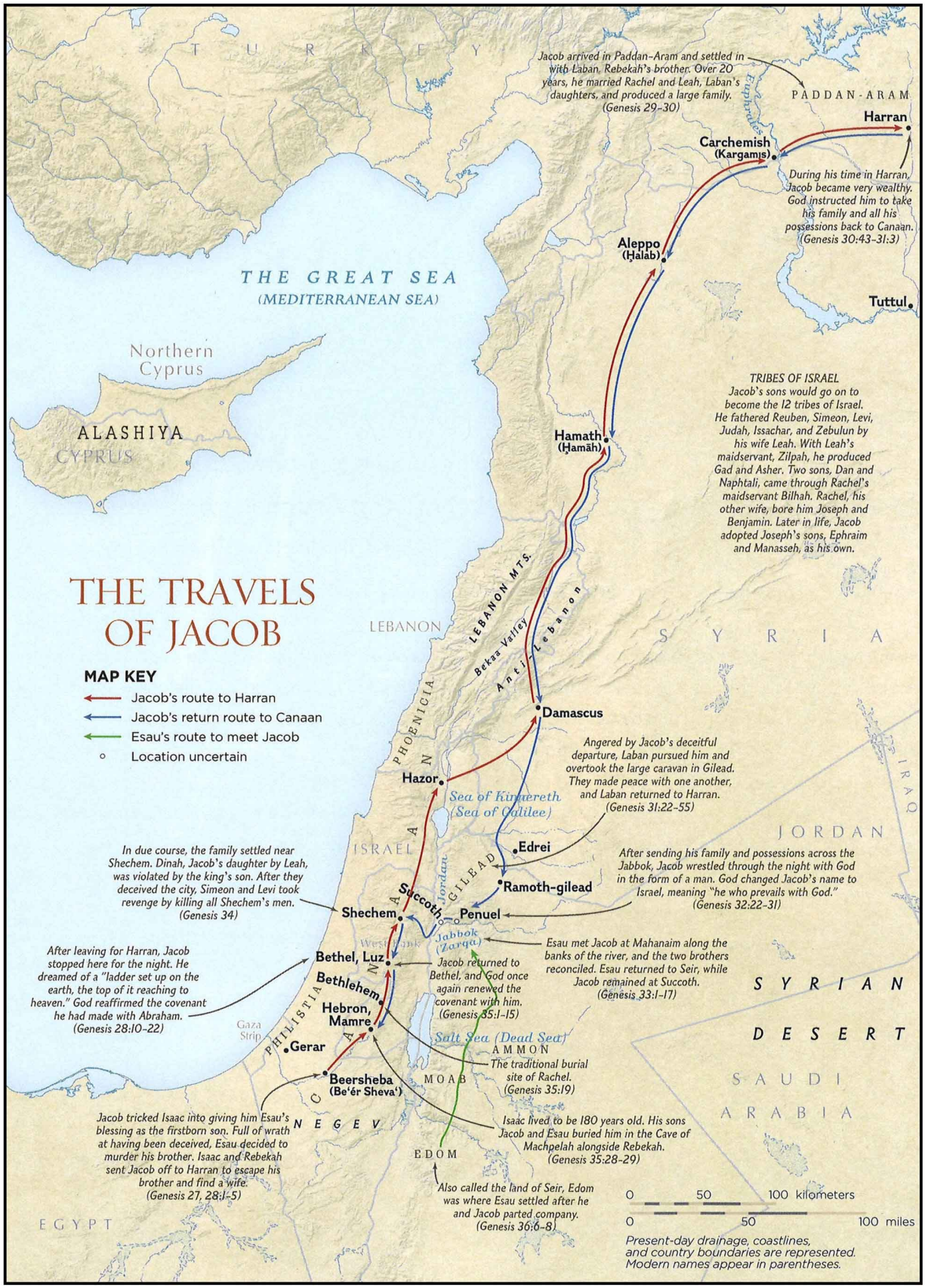

The history of the "Israelites" begins with ***Jacob***: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect". The name ***Israel*** (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

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Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the ***Twelve Tribes of Israel***, and it is also known that he had a daughter, Dinah.

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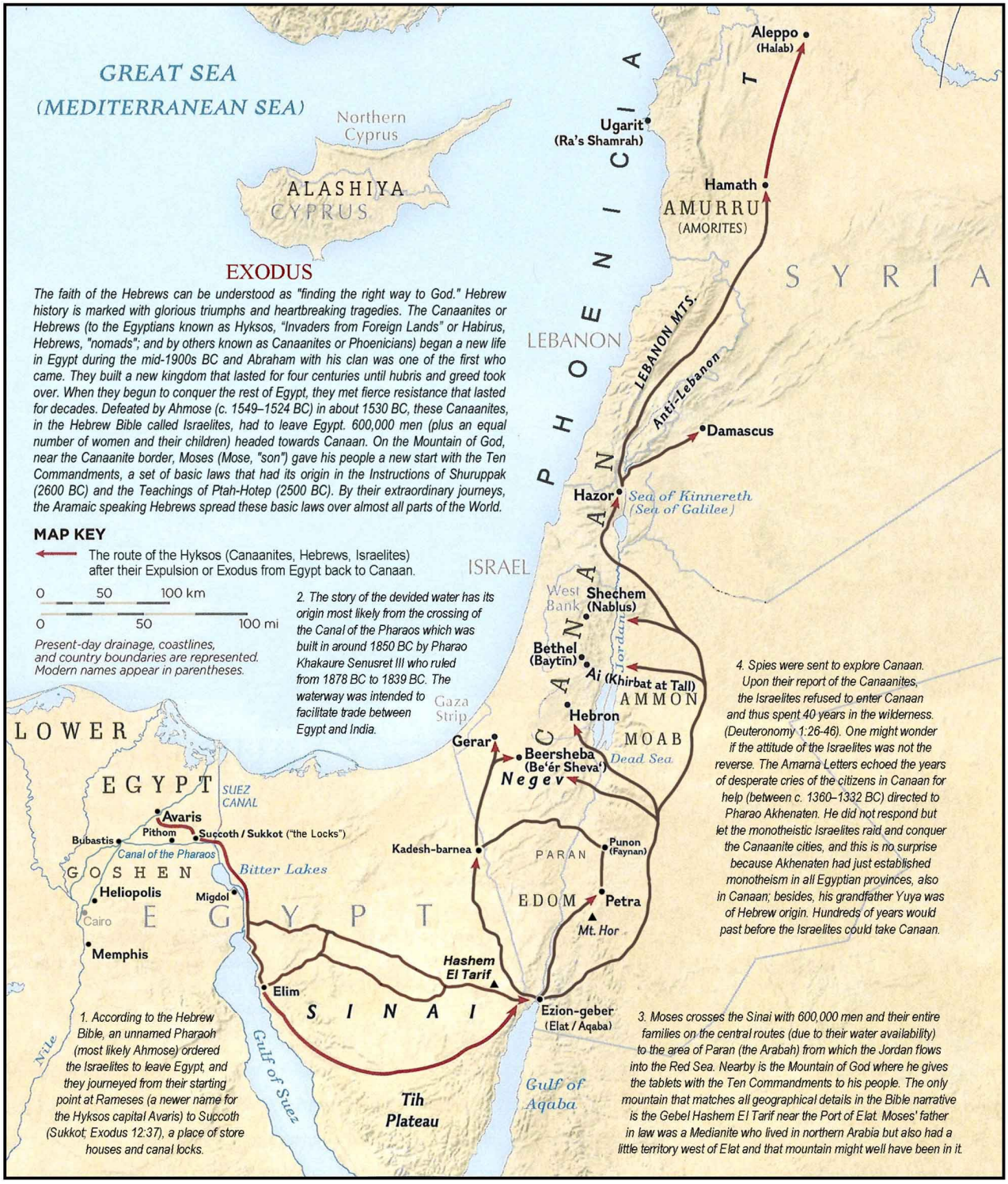

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the ***Biblical Mount Sinai***. Potential candidates had to meet the following criteria: **1.** The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. **2.** It must have a water source to support the people. **3.** It must be accessible and easy to climb (due to the old age of Moses). **4.** It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) **5.** It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: **1.** Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. **2.** Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. **3.** Be within "goat grazing distance" of Midianite territory. ***Moses*** (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.].

Criticisms against the proposal that Hashem El Tarif is Mount Sinai are: **1.** There is no mention in history nor tradition of Hashem El Tarif as Mount Sinai. [A weak argument as Christians and Muslims have deliberately destroyed almost all texts that contradicted their doctrine.]. **2.** There is no widespread Rabbinic-era Jewish tradition about the location of Mount Sinai. [Also weak because "Rabbinic Literature" was edited by the Romans after the 1st Roman-Jewish War, 66-73 AD, and therefore cannot really be called authoritative.]. **3.** The Sinai was controlled by the Egyptian Empire [Also a weak point because the Egyptians controlled all their provinces between the Nile and southern Anatolia anyway, including all of Canaan and Phoenicia.]

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Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was ***Hoshea*** (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from Jesus the Nazorean (in the New Testament).

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Kingdoms of ***Saul***, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small. The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was ***David*** (Hebrew for: "beloved by family"). Samuel describes David is a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. ***Solomon*** (Hebrew: Shlomoh from shalom, "peace"), also called Jedidiah (Hebrew: Yedidyah from "beloved of Jah, Yahweh, God"), was, according to the Hebrew Bible or Old Testament a fabulously wealthy and wise king of the United Kingdom of Israel who succeeded his father, King David from c. 970 to 931 BC. (See: Kebra Nagast and 1 Kings 10; Queen of Sheba / Saba, Queen Makeda). Following the split in c. 930 BC, his patrilineal descendants ruled over Judah alone.

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The next significant Hebrew ruler was ***Hezekiah*** (reign c. 715-686 BC; Hebrew: Hizkiyyahu, Hizqiyyahu, Khizkiyahu, Yehizqiyyahu, or Y'khizkiyahu, meaning "Yahweh strengthens" or "Yahweh is my strength"; Greek: Ezekias). He was a king of Judah who appears in 2 Chronicles 18-32, in 2 Kings 18-20, Proverbs 25:1, and in Jeremiah, Hosea, and Micah. He was compared favourably with David and Solomon. Undoubtedly, Hezekiah was a historical figure as his story is one of the best to cross-reference with the rest of the Mid Eastern world's historical documents. The Hebrew Bible (Kings 19:35) states that the Assyrians attempted to conquer Judah and lost 185,000 soldiers. This might be an exaggeration but Hezekiah was a fierce warrior and documents such as the Siloam inscription, Lachish relief, Sennacherib's Prism of Nineve, bear witness to that. He is the first Hebrew ruler who made monotheism the official doctrine of the state. In an effort to abolish the Canaanite idolatry from his kingdom, he destroyed the high places (or bamot) and the "bronze serpent" (or Nehushtan), recorded as being made by Moses, which had become objects of idolatrous worship.

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With first religious reforms, King Hezekiah began a political process that was finally concluded by King ***Josiah*** (or Yoshiyahu, c. 640–609 BC) and it split Israelites from the rest of all Canaanites. Triggered was this reform probably by the ruthless conquests of Canaan by Assyria and Babylonia (also Semites). Statecraft was deliberately replaced by zeal as religious weapon. Greeks and Romans should experience that weapon some centuries later. The Books of 2 Kings and 2 Chronicles record about the programme and its execution in quite some detail. Josiah began the destruction of (Canaanite) Baalist altars and images throughout Jerusalem and Judah. While restoring the Temple of Jerusalem, the High Priest Hilkiah discovered a scroll described in 2 Kings as "the book of the Law", and in 2 Chronicles as "the book of the Law of the Lord given by Moses". Meant is most likely a collection of manuscripts that included The Instructions of Shuruppak (with c. 100 precepts and laws), the Code of Ur-Nammu (or Shulgi, 32 laws), the Code of Eshnunna (61 laws), the Code of Lipit-Ishtar (37 laws) and The Code of Hammurabi (282 laws), the Code of the Nesilim (Hittite, 200 laws), [Look for these law texts in the Grand Bible, see also: the 5 Precepts, the 10 Commandments, the 613 Mitzvot]. Many of these ancient law texts became directly a part of the Torah. The compilation of the Torah took place at c. 600 BC, may be by decree of Josiah.

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During the occupation of Judah and Israel, Israelites and Judaeans became prisoners of war, particularly the educated ones. All their leaders were taken hostage by Aramaic speaking Assyrians (8th century BC) and later by Akkadian and Aramaic speaking Babylonians (6th century BC), as it was general custom of that time. It ensured that the remaining population stayed leaderless and obeyed tlhe laws of the new rulers. When the Persian king ***Kurush II*** (Cyrus the Great, hailed by Hebrews as "Messiah") conquered Mesopotamia, the Israelite leaders were freed. Many of the Aramaic speaking ex-captives began to work as scribes for the Persians, some of them moved to Bactria and India, some others went to Egypt, Greece and Rome. The conquest of ***Alexander the Great*** triggered a cultural revolution spreading to Rome and India. Some Jews felt happy in the new culture. Their opponents took Josiah's fundamentalism to heart and fought against the Greeks. In 166 BC, ***Judah Maccabee*** led a Jewish army to victory over the Seleucid dynasty, which at first was directed against the many ***Greek Jews***, of whom there were many. The Maccabean (Hasmonean) dynasty ruled until the Roman Army under ***General Gnaeus Pompeius*** crushed them in 63 BC. The Hasmonean dynasty ended in 37 BC when ***Herod the Great*** became king of Israel. The Hebrews did not like him because he was an Edomite (Arab) and he worked for the Romans.

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The Biblical scholars Joseph Atwill and Robert Eisenman have compared the text of the ***Gospel of Matthew*** with the text of ***The Jewish War*** by ***Titus Flavius Josephus*** and made a revolutionary discovery. In his book "Caesar's Messiah," Atwill, outlines a series of events in ***Jesus' ministry***, described in the Gospels, are exact, sequential parallels to the ***battle campaign of General Titus*** (Flavius Vespasianus, son of Emperor Vespasian). The origins of Christianity seem far different than we have been led to believe. Remarkable is also how close Jewish families were connected to Roman families on a private basis. ***Philo of Alexandria***, known as Philo Judaeus, c. 20 BC–50 AD), was a Greek Jewish philosopher who lived in Alexandria, Egypt. His family had social ties to the ***priesthood in Judaea***, the ***Hasmonean dynasty***, the ***Herodian dynasty***, the ***Julio-Claudian dynasty***, and the ***Flavian dynasty*** in Rome. Philo had two brothers, Alexander the Alabarch and Lysimachus. Through Alexander, Philo had two nephews, ***Tiberius Julius Alexander*** (a high-ranking Roman general and governor) and Marcus Julius Alexander. The latter was the first husband of the ***Herodian princess Berenice***, lover or secret wife of the general and later ***Emperor Titus***. She was the daughter of King Herod Agrippa I and a sister of ***King Herod Agrippa II*** who was a friend of ***Emperor Claudius*** as well as of ***Titus Flavius Josephus***, having supplied him with information for his history books. And the Roman historian Titus Flavius Josephus was none other but the Jewish general ***Yosep bar Matityahu***, Joseph the son of Matthew.

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Unknown to the rest of the World, the Hebrews created their own states far away from the Middle East. The most successful of those people were two distinct groups: the Bene Israel (Sons of Israel) of India and the Beta Israel (House of Israel), also known as Ethiopian Jews (Hebrew: Yehudey Etyopyah; Ge'ez: ye-Ityoppya Ayhudi). The Beta Israel are a Jewish community that developed and lived for possibly over 2500 years in the area of the Kingdom of Aksum in the North of Ethiopia. They are also known as Falasha (nomads, which points to an earlier era). Documents of the early Hebrews in Ethiopia are rare, and if there are any, they give us different stories. Many of the Beta Israel's accounts state of their origins that they stem from the very ancient migration of some portion of the Tribe of Dan to Ethiopia, were led by the sons of Moses, perhaps at the time of the Exodus. A Christian account points to of Menelik's return to Ethiopia. Menelik is considered the first Solomonic Emperor of Ethiopia, and is traditionally believed to be the son of King Solomon of ancient Israel, and Makeda, ancient Queen of Sheba (Saba, which was on the eastern coast of the Red Sea). Alternative timelines include the later crises in Judaea, e.g., the split of the northern Kingdom of Israel from the southern Kingdom of Judah after the death of King Solomon. Then there are rumours about prisoners of war of the Assyrians and the Babylonians who migrated to Yemen, India and Ethiopia. According to another account, the forefathers of the Beta Israel are supposed to have arrived in Ethiopia by coming from the North, independently from Menelik and his company: "The Falashas migrated like many of the other sons of Israel to exile in Egypt after the destruction of the First Temple by the Babylonians in 586 BC the time of the Babylonian exile. This group of people was led by the great priest On. They remained in exile in Egypt for a few hundred years until the reign of Cleopatra. When she was engaged in a war against Augustus Caesar, the Jews supported her. When she was defeated, it became dangerous for the small minorities to remain in Egypt so there was another migration (between approximately 39–31 BC). Some of the migrants went to South Arabia and settled in Yemen. Some of them went to the north of Ethiopia.

In 1893, the New York journalist Charles Edwin Wilbour acquired some documents. He stored them in a warehouse where they were found more than 50 years later. The documents turned out to be papyri from the antique City of Elephantine near the border to Sudan. Up to this day, thousands of ancient documents in hieratic and demotic Egyptian, Greek, Latin and Coptic have been found in Aswan and Elephantine, once called Rabau, Jubau or Yaba. Among them are a collection of Hebrew manuscripts from the 5th century BC. And they tell us amazing stories. The largest number of papyri are written in Aramaic, the language of the Hebrews and lingua franca of the Achaemenid Persian Empire. They belong to a community of Hebrew mercenaries stationed at Elephantine under Achaemenid rule, 495–399 BC. The Elephantine papyri pre-date all extant manuscripts of the Hebrew Bible, and thus give scholars a very important glimpse at how Judaism was practised in the fifth century BC. They show clear evidence of the existence in c. 400 BC of a polytheistic sect of Jews, who seem to have had no knowledge of a written Torah or the narratives described therein. In one of the letters (Document "B17, TAD A4.5 Cowley 27", The Elephantine Papyri, Brill 1996, p.135), the Jews of Elephantine asked the High Priest in Jerusalem for permission to rebuild their own 'Jerusalem Temple' in Egypt. Excavation work done in 1967 revealed the remains of the Jewish colony centered around a small temple which is still standing on the island today. Along with Yahweh, other deities seem to have been worshiped by these Jews, including Anat-Yahu, the wife of Yahweh. There are two significant questions: Where did the Beta Israel originally come from? and: Where did the Hebrew mercenaries and their families go to when they left Elephantine? The answer could well be that the Beta Israel came from the north, as some legends suggest, namely from Elephantine. We can even figure out the travel route. They went by boat upstream the Nile, then they travelled up the Blue Nile, into the River Dindar or the River Rahad. Both, the Blue Nile as well as the Black Nile, begin exactly in the mountainous region of the Lake Tana, the original settlement area of the Beta Israel in northen Ethiopia. There are many places with Hebrew names and there is even another 'Jerusalem Temple' still standing in Yeha near Adigrat (New Bethel) about 50 km northeast of Aksum. The cube-like temple is dedicated to Almaqah, the "Bull of God's Land" and is dated to c.900-700 BC. The Beta Israel suffered ruthless persecution by the Communists and were then rescued by Israel's Forces from 1980 to 1992.

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Paul's Journey to southern Anatolia (Acts 13 and 14). Acts 13:4-8 says, "So they [Paul and Yosef bar-Nabas] ... departed unto Seleucia [Celeucia, south of Antioch, Antakya] and from thence they sailed to Cyprus. And when they were at Salamis ... they found a certain sorcerer, a false prophet, a Jew [meaning a member of the Jewish messianic party of Zealots and Sicarii that Paul used to persecute], whose name was Bar-jesus. ... Elymas the sorcerer [magos] (for so his name is translated) opposed them." Elymas is a Semitic term from 'alim' meaning "learned" or "wise," usually translated into the Persian term magos, meaning 'wise' like in "the three magi." Bar-Jesus or "bar Yoshua" in Aramaic means "Son of Jesus." The Book of Acts tells us here a crucial fact: Jesus had a son, so he had a wife. Paul used words like "Jew, sorcerer, false prophet" to lower his opponents.

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Paul's Journey to the Greek-speaking eastern half of **the Roman Empire** (Acts 16-18). Paul and his companion Barnabas left for the journey from Jerusalem after the meeting of the Council of Jerusalem, led by James the Just [the brother of Jesus], where the circumcision question was debated. They stopped in Antioch [meant is here Antiocheia, Edessa, one of the earliest Christian centres] where they had a sharp argument about taking John Mark with them on their voyages, as in the previous trip he had left them and gone home. Unable to resolve the dispute, Paul and Barnabas separated; Barnabas took John Mark to Cyprus with him, while Silas joined Paul and together they left for Tarsus [Paul's birthplace]. The final dispute on Jewish law split Christianity into a Jewish Christianity led by James, and a Roman Christianity led by Paul and his Gentile companions.

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Paul's Journey to the City of Ephesus (Acts 18, 19, 21) brought him to the centre of Greek civilisation. He lived there for 3 years and made lots of short trips. Paul's real name was Saul of Tarsus because he was born in Tarsus, Anatolia. Paul was a Roman Jew, a pious Pharisee and a sophisticated cosmopolitan who spoke Greek, Aramaic and Hebrew. He wanted to establish his own version of Christianity because he saw that the Jews stumbled into a war with the Romans. On his way to Damascus he had a "vision of Jesus," meaning he had an idea. Over time, the Romans grew angrier due to the terrorist acts of the Zealots. Paul's idea was to replace their violent ideologies with his teachings of a peaceful Jesus. In 57 AD, protests erupted in the theatre of Ephesus against Paul's teachings (Acts 19). The bishop of the Jerusalem, James the Just, summoned him for talks.

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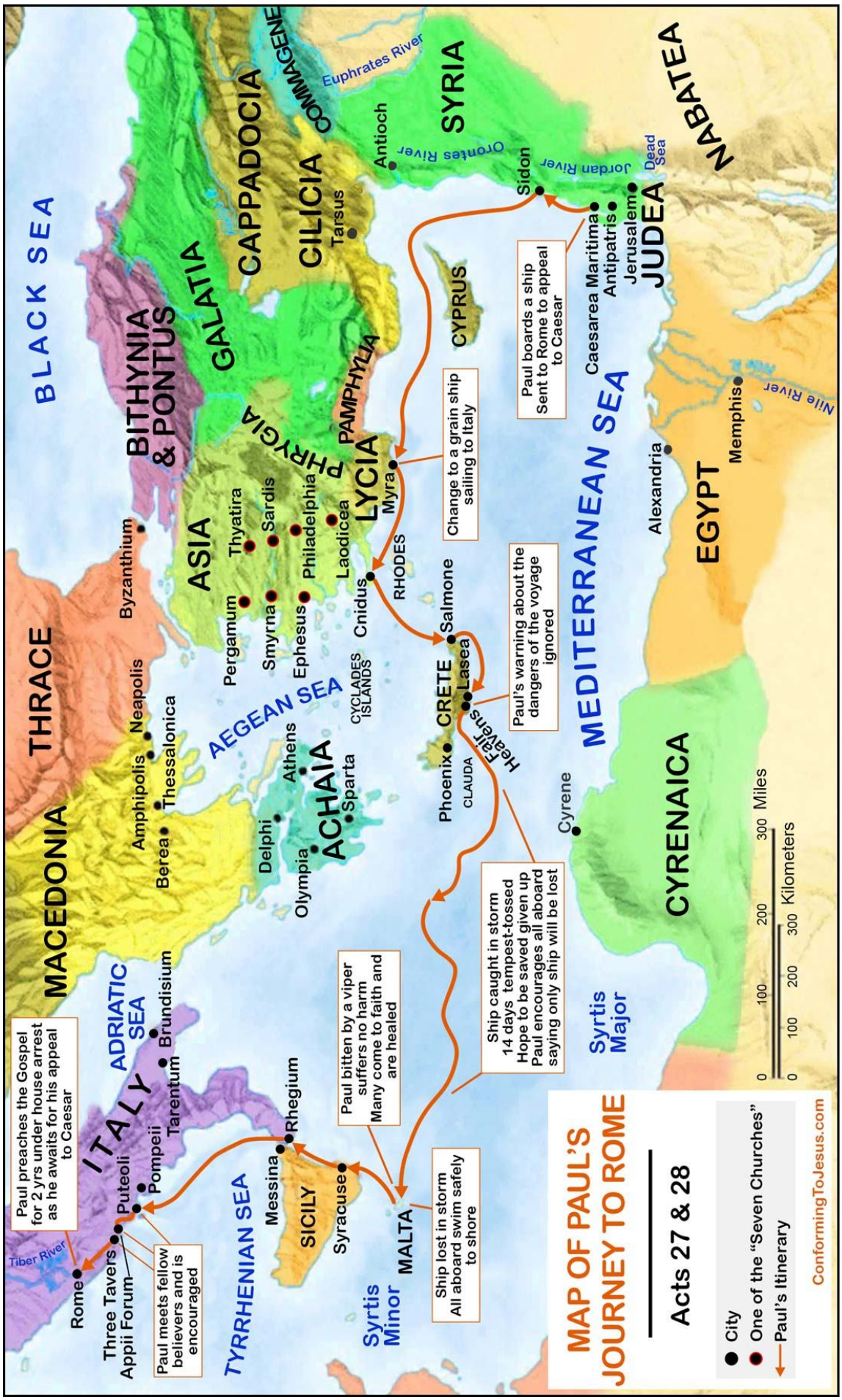

Paul's Journey to Rome (Acts 27 and 28) and to Spain (Romans 15:24, 28). According to Prof Robert Eisenman, translator of the Dead Sea Scolls, to get to the historical Jesus we have to get to him through James the Just, the bother of Jesus, as they grew up together. James was the leading, righteous man of his time. Paul had a major altercation with James about kosher food, circumcision and the fact that Paul converted Jews to his Roman Christianity, contrary to former made agreements. A mob of Jewish Zealots found out and tried to kill him, the Roman governors put him into protective custody. And in 62 AD, they got him out of the Judaea to sent him to Rome on an appeal to Caesar Nero. On his ship to Rome travelled also Yosef bar Matityahu on a diplomatic mission to Nero. He too wrote about the shipwreck and he became the famous historian Titus Flavius Josephus.

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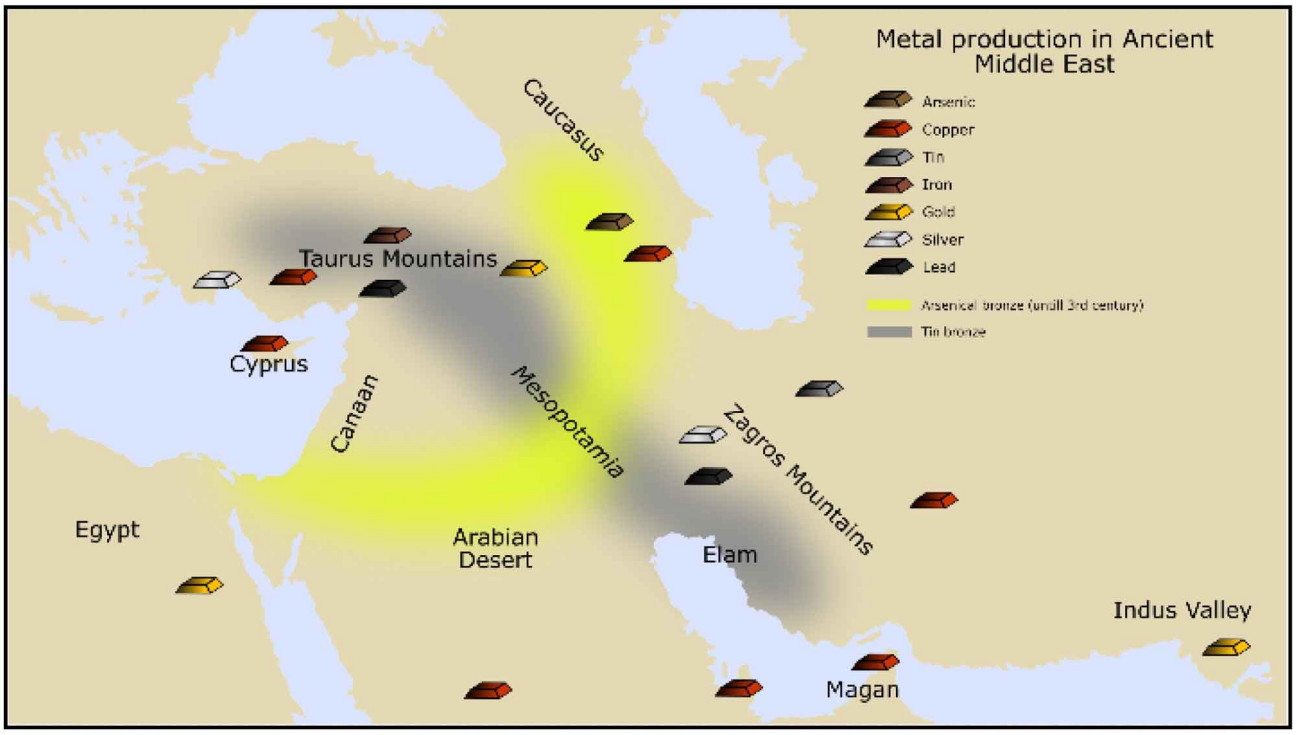

The new material of the time was bronze, a durable alloy made of copper and either tin or arsenic. Mining and Metal production was boosting early trade in the Ancient Middle East and around; 3rd millenium BC.

With Ahmose's reconquest of Lower Egypt, his New Kingdom soon gained power over Canaan, Phoenicia, and Amurru (the Amorites who now ruled over Babylonia). The international language was Akkadian written in cuneiform script; it was closely related to the Semitic languages Canaanite, Phoenician, Aramaic, and Amorite. The Amarna Letters give us a detailed image of political and personal relationships. 16th - 14th centuries BC.

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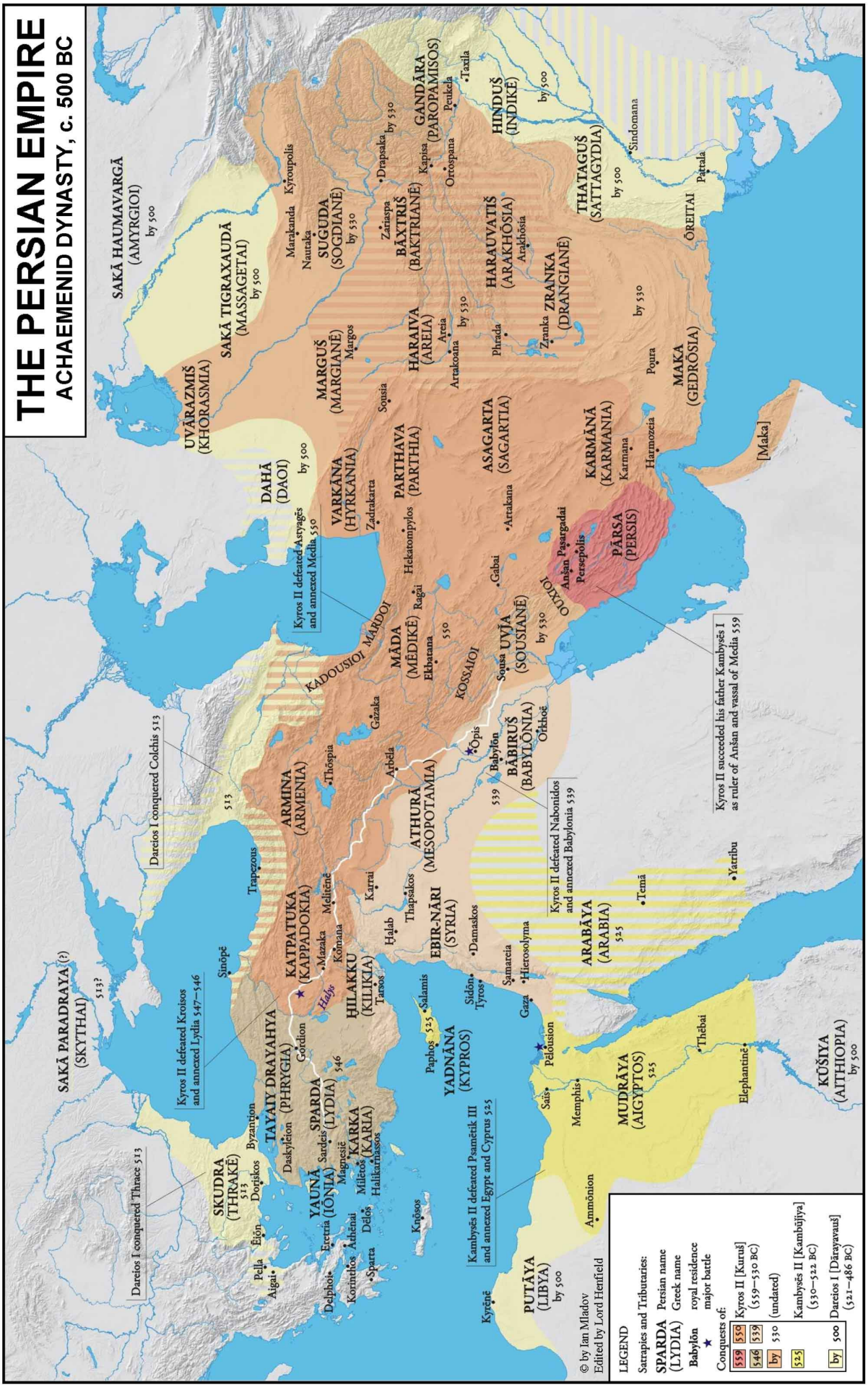

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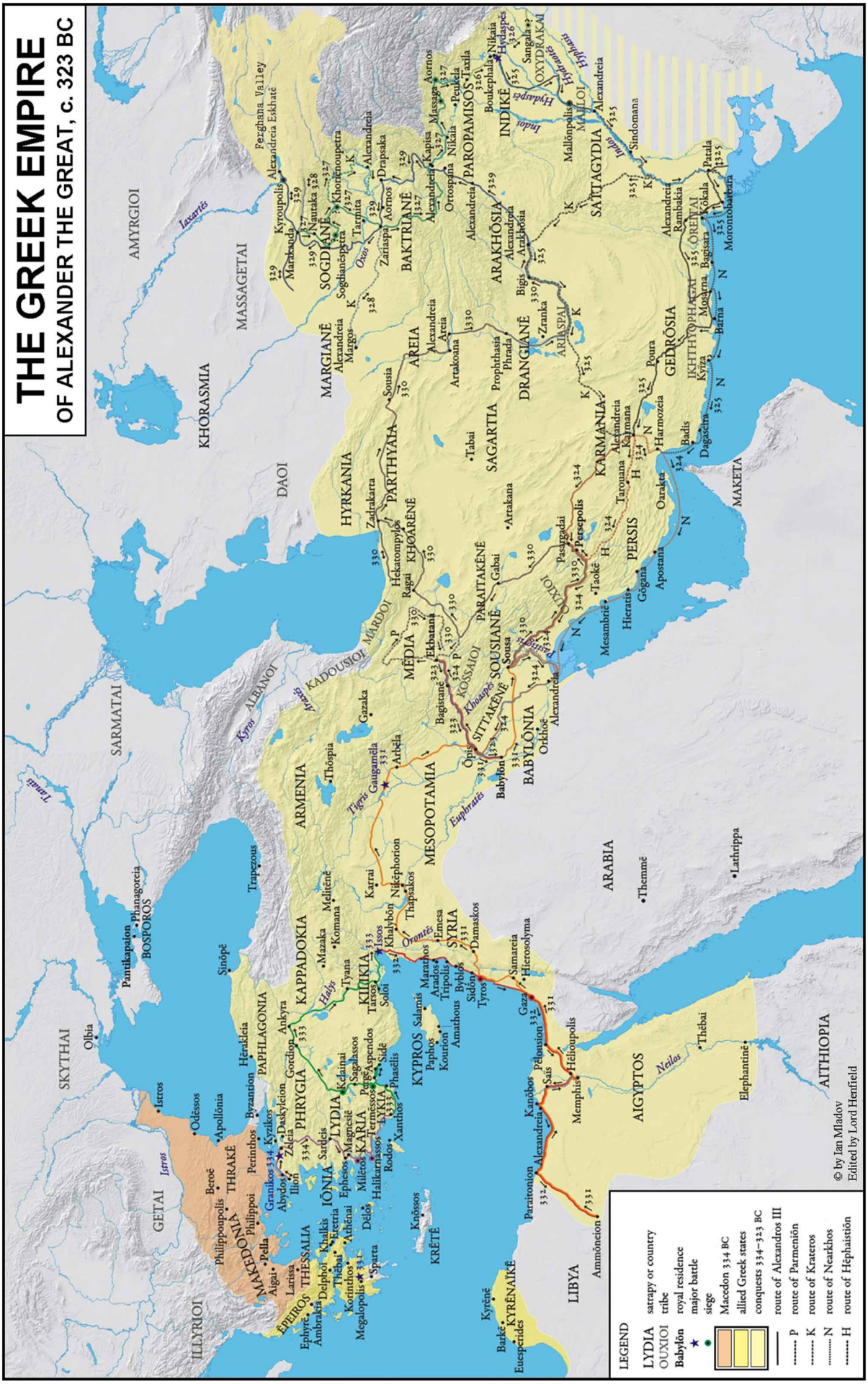

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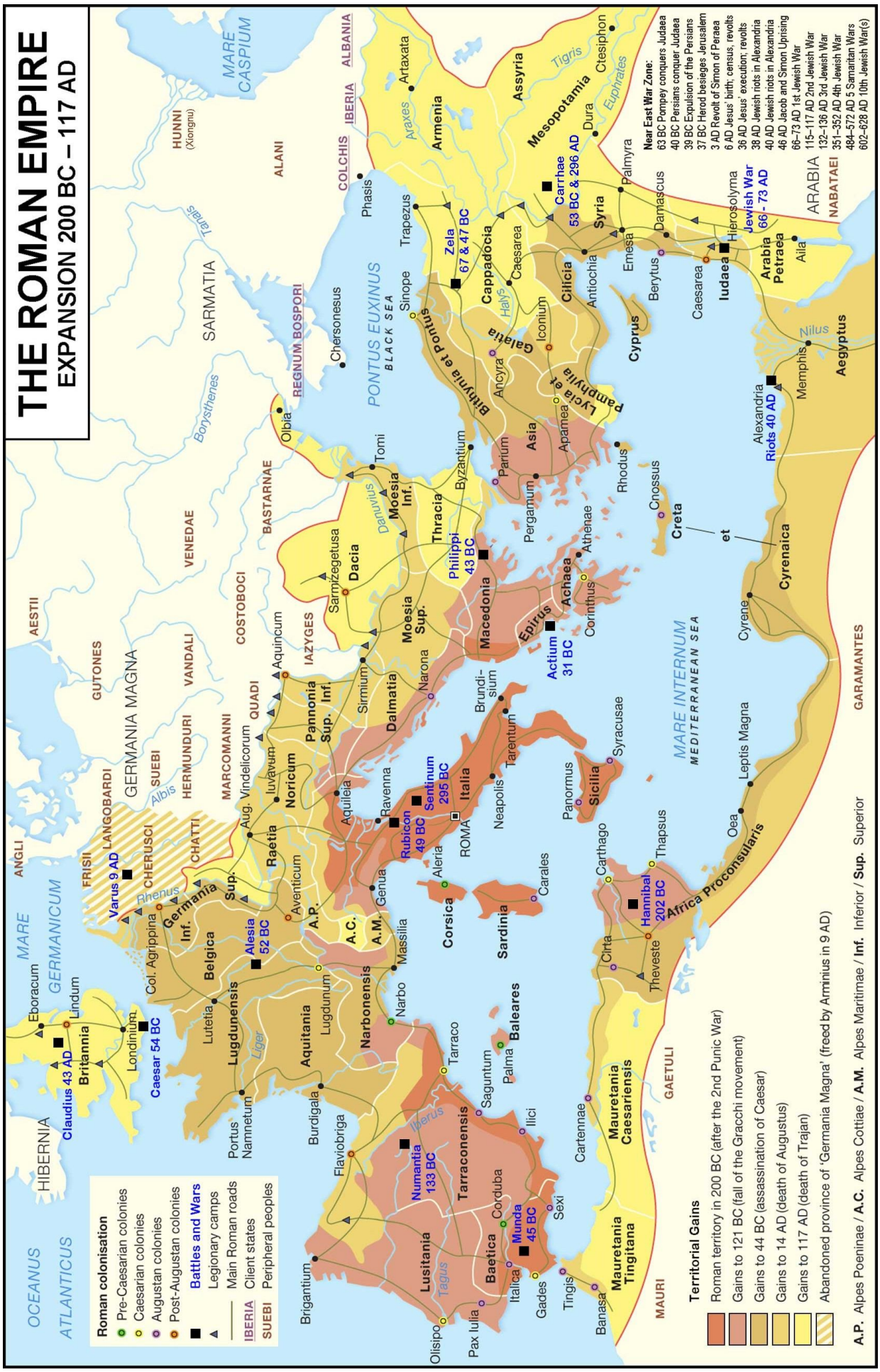

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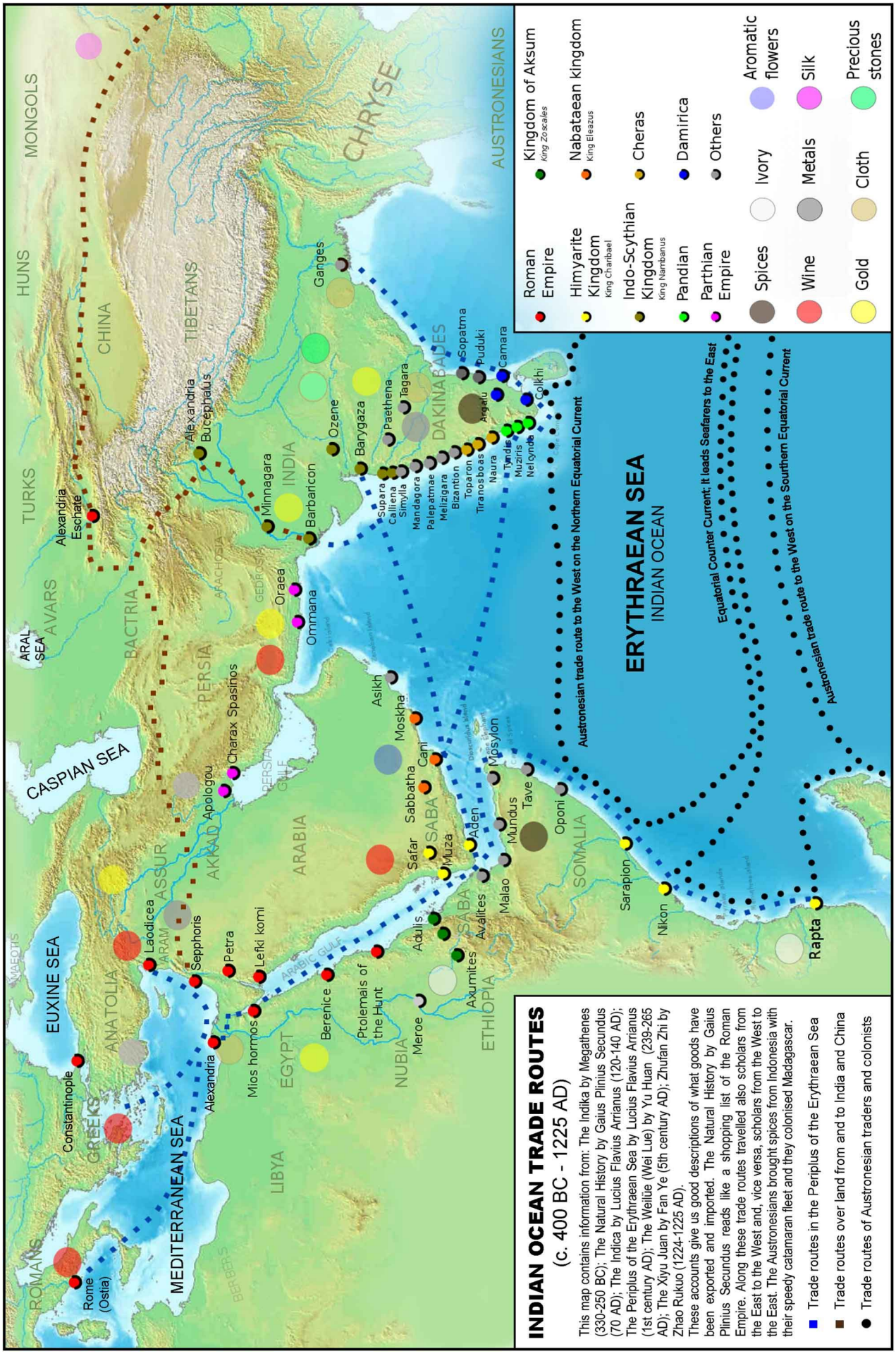

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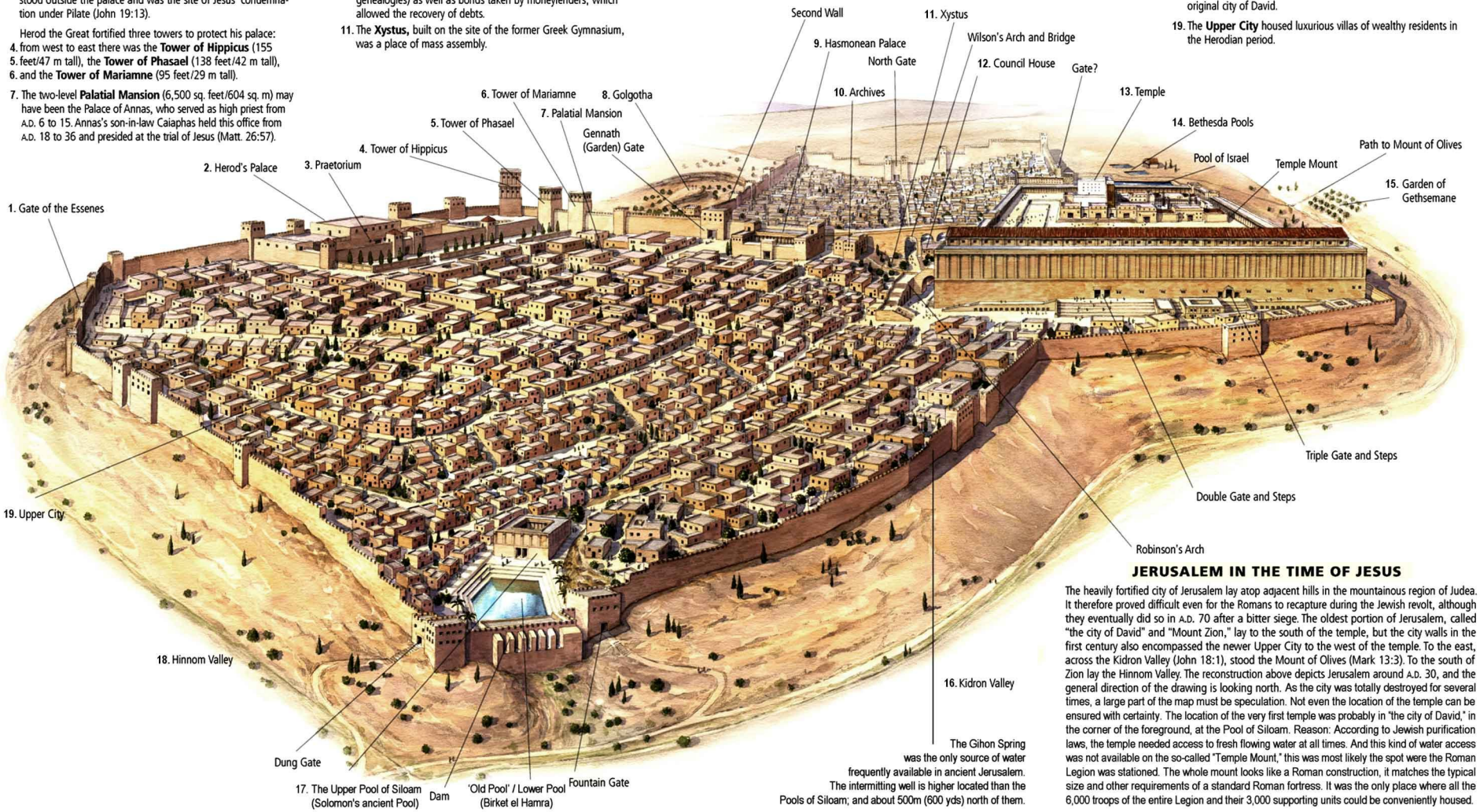
1. The **Gate of the Essenes** allowed the Essenes to access latrines outside the city walls in accordance with their strict laws of hygiene.
2. **Herod's Palace** was the Jerusalem home of Herod the Great from 23 to 4 B.C. Pilate, who normally resided in Caesarea Maritima, resided in this palace during his visits to Jerusalem, including his visit for the Passover preceding Christ's crucifixion.
3. The **Praetorium** was in Herod's Palace (Matt. 27:27; Mark 15:16), which served as Pilate's official headquarters and as a fortress. A raised stone pavement, used for official judgments, stood outside the palace and was the site of Jesus' condemnation under Pilate (John 19:13).

Herod the Great fortified three towers to protect his palace:
4. from west to east there was the **Tower of Hippicus** (155
5. feet/47 m tall), the **Tower of Phasael** (138 feet/42 m tall),
6. and the **Tower of Mariamne** (95 feet/29 m tall).
7. The two-level **Palatial Mansion** (6,500 sq. feet/604 sq. m) may have been the Palace of Annas, who served as high priest from A.D. 6 to 15. Annas's son-in-law Caiaphas held this office from A.D. 18 to 36 and presided at the trial of Jesus (Matt. 26:57).
8. This is often considered the most likely location of **Golgotha,** the place of Jesus' death. It was on a hill overlooking a quarry, outside the Second Wall of the city and near the Gennath (Garden) Gate.
9. Herod the Great lived in the luxurious **Hasmonean Palace** from the mid-30s to 23 B.C. while awaiting the building of his own new palace. Herod Antipas ("Herod the Tetrarch") lived in this palace during his reign, 4 B.C.–A.D. 39. Jesus appeared before him here in either A.D. 30 or 33.
10. The **Archives** building contained the public registers (including genealogies) as well as bonds taken by moneylenders, which allowed the recovery of debts.
11. The **Xystus,** built on the site of the former Greek Gymnasium, was a place of mass assembly.
12. The **Council House** was a public building, perhaps functioning as a municipal office.
13. **The Temple** was reconstructed by Herod the Great, beginning in 20/19 B.C.
14. The **Bethesda Pools** (see John 5:2) were twin pools, each measuring c. 312 by 164–196 feet (95 by 50–60 m), and c. 50 feet (15 m) deep. A small Roman temple dedicated to Aesculapius stood to the east of the pools. The Bethesda pools and the Pool of Israel were rainwater pools only.
15. The **Garden of Gethsemane** was located approximately 300 yards (274 m) from Jerusalem and the Temple Mount. The Mount of Olives was "a Sabbath day's journey away" from Jerusalem (Acts 1:12), approximately 1,100 yards, or 3/5 of a mile.
16. The ravine of the **Kidron Valley** has always served as Jerusalem's eastern boundary.
17. The **Pool of Siloam** (cf. John 9:7), a focal point of Jerusalem, adjoined a large dam and reservoir, and received water from the Gihon Spring. (Over it was a tower or temple from 850 BC.)
18. The **Hinnom Valley** was to the south of the hill that was the original city of David.
19. The **Upper City** housed luxurious villas of wealthy residents in the Herodian period.



The Gihon Spring was the only source of water frequently available in ancient Jerusalem. The intermitting well is higher located than the Pools of Siloam; and about 500m (600 yds) north of them.

JERUSALEM IN THE TIME OF JESUS

The heavily fortified city of Jerusalem lay atop adjacent hills in the mountainous region of Judea. It therefore proved difficult even for the Romans to recapture during the Jewish revolt, although they eventually did so in A.D. 70 after a bitter siege. The oldest portion of Jerusalem, called "the city of David" and "Mount Zion," lay to the south of the temple, but the city walls in the first century also encompassed the newer Upper City to the west of the temple. To the east, across the Kidron Valley (John 18:1), stood the Mount of Olives (Mark 13:3). To the south of Zion lay the Hinnom Valley. The reconstruction above depicts Jerusalem around A.D. 30, and the general direction of the drawing is looking north. As the city was totally destroyed for several times, a large part of the map must be speculation. Not even the location of the temple can be ensured with certainty. The location of the very first temple was probably in "the city of David," in the corner of the foreground, at the Pool of Siloam. Reason: According to Jewish purification laws, the temple needed access to fresh flowing water at all times. And this kind of water access was not available on the so-called "Temple Mount," this was most likely the spot were the Roman Legion was stationed. The whole mount looks like a Roman construction, it matches the typical size and other requirements of a standard Roman fortress. It was the only place where all the 6,000 troops of the entire Legion and their 3,000 supporting units could be conveniently housed.

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COINS - DESCRIPTION

The farther we go back in time, the less information on a particular era is available. Civilisations, nation states, or even vast empires have changed or have been destroyed, and all their records and libraries too. This is the occasion in which archaeology can help.
Coins are a main source of historical facts. They let us see information in historical texts and scripture in another light. As the space on a coin is extremely limited, only those things are depicted that have utter significance: the likeness of the ruler[s], the name of him / her, his / her title[s] and motto, name or abbreviation of the mint place, symbol[s] of their politics [faith, philosophy, achievement etc.], important god[s], and of course their language[s] with which the ruler shows his tradition or pledge to a certain set of ethics.
In **catalogue descriptions**, and other **numismatic literature**, we find the following pieces of information about a coin: "obverse" = foreside, "reverse" = backside. The size of a coin is nowadays given as diameter in millimetres, such as 25mm, or when the shape of the size represents a quadrangle, as in Indian and some Bactrian coins, we express this as 25 x 26mm. The weight is given in metric "grammes" or "grams", such as 4.87g [also written as gs or gms].
"Byzantine" = [**eastern**] **Roman**. A soubriquet (used in many coin catalogues) which was created by Hieronymus Wolf in 1557 out of shame over the fall of the Roman Empire by the hands of Muslims, and it also might have reflected the feud between east and west over the title of Emperor of the Romans. Those people called themselves always "Romans" and their nation state "Roman Empire", and so did the people who dealt with them. Users therefore may be well adviced to always refer to them as "Eastern Romans."
The **material** is defined as AV [or **AU**, meaning 'Aurum'] = Gold, **AR** [Argentium] = Silver, **AE** or Æ indicates bronze [from aer, aeris, the Roman name of this alloy]. Other materials may be mentioned: "Electrum" is a naturally occurring alloy of gold and silver, with trace amounts of copper and other metals. 45–55% of gold in electrum used in ancient Lydian and Carthaginian coins; "Hepatizon" is a copper coin with the addition of a small proportion of gold and silver [perhaps as little as 8% of each] to give it a liver colour surface.
The **language on coins** is Latin / **Roman** or **Greek** within the bouderies of the Roman Empire. Greek was particularly used in the East of the Empire, in North Africa, Arabia, and in the Northwest of India (Bactria). **Aramaic** was used in North Africa, Arabia [until the Arabs developed cursive Arabic out of Aramaic] Persia, Sogdiana, China, and in the Northwest of India (Bactria). Under the leadership of Emperor Ashoka, in India and the neighbouring realms, the Brahmi script appeared on coins or other inscriptions too.

COIN / MINT INSCRIPTIONS Coins in Antiquity were incribed with **capital letters only**, such as:
• **AVG** = Augustus (a title meaning emperor = leader / in Greek: Autokrator)
• **CAE** / CAES = Caesar (a title meaning 'assisting' emperor')
• **CAPTA** = Captured / Conquered
• **COS** / COSVIII = Consul VIII [government chief for the 8th time]
• **DIVI F** = Divi Filius / Filia [Son / daughter of the divine (son / daughter of a god)].
• **F** = Filius / Filia [son / daughter]
• **FL** = Flavius is the family name of the **1st Flavian Dynasty**; Flavia is the form used by females. It was adopted also by the **2nd Flavian Dynasty** of Constantine the Great as a "name of programme" pledging to carry on with the politics of Flavius Vespasian[us]
• **IMP** = Imperator [a title meaning emperor, here: military leader]
• **IVDAEA** / IVDEA = Judaea [Israel, Holy Land, meaning the Roman province comprising the areas of modern Lebanon, Syria, Jordan and northern Arabia]
• **PPP** = Praetor Pater Patriae [leading father of the nation]
• **PONFEX** / PONMAX / PM = Pontifex Maximus [Highest Priest 'Bridgebuilder among all religions', Chief of the Roman Imperial Cult = the Ministery of Religion (an important source of tax)]
• **S C** = Senatus Consulto [by authority of the Senate, the Roman parliament]
• SPQR = Senatus Populus Que Romanus [the Senate and People of Rome], the official name of the Senate [the Roman Parliament] in the city of Rome [later in Constantinople / Nova Roma = new Rome]
• **T** = Titus [sometimes Titi for female] is a cognomen or additional name which often appears together with the name Flavius; either of both names were often adopted by people who were granted official Roman citizenship by the Flavian emperors; example: Titus Flavius Josephus, Titus Lucius Arrianus, etc.
• **XP** = Greek for KR meaning "Kristos" / Christ
• The **monetary system** changed a little when (in 498 AD) Emperor Flavius Anastasius reformed the late Roman Empire coinage into a system with gold solidus and the bronze nummi. The nummus was an extremely small bronze coin of about 8–10mm and 0.56g. The obverse (front) of these coins featured a highly stylised portrait of the emperor while the reverse (back) featured the value of the denomination represented according to a mix of the Greek and the Roman numbering systems: **M** = 40 nummi, **Λ** = 30 nummi, **K** = 20 nummi, **IB** = 12 nummi, **I** = 10 nummi, **S** = 6nummi, **E** = 5 nummi, **XX** = half follis, **X** = Decanummium, **V** = Pentanummium. Silver coins were rarely produced.
• For **Greek inscriptions**, Notice: Instead of the Greek **Σ**, very often the Roman **C** was used to denote an S. Examples:
Greek: ΒΑCΙΛΕΩC ΑΡΙCΤΟΒΟΥΛΟΥ / ΒΑCΙΛΙCCΗC CΑΛΟΜΗC, Transcription: Basileos Aristoboulou / Basilisses Salomes, Meaning:King Aristobulus / Queen Salome
Greek: ΤΙΤΩ ΟΥΕCΠΑCΙΑΝΩ ΑΥΤΟΚΡΑΤΩΡ CΕΒΑCΤΩ, Transcription: Tito Vespasiano Autokrator Sebasto, Meaning: Titus Vespasianus Emperor Venerable

SYMBOLISM ON [any sort of "messianic"] **COINS**
• **THE MESSIANC STAR** The "Star Prophecy" (or Star and Scepter prophecy) is a Messianic reading applied by Jewish Zealots and early Christians to Numbers 24:17: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24:17) The prophecy was often employed during the troubled years that led up to the Jewish Revolt, the destruction of the Temple in Jerusalem (70 AD) and the suicidal last stand of the Sicarii [the jihadist branch of the Zealots] at Masada in 73 AD. The Star Prophecy appears in the Dead Sea scrolls from Qumran. This prophecy was of such importance to all resistance groups in this period, because it triggered their fervour to fight against the Greeks and Romans. Flavius Josephus, told the prophecy to Vespasian, who was campaigning against the Jewish Zealots of the Messianic Movement in Judaea, and according to that, Vespasian was destined to rule the world. After the destruction of the Temple in Jerusalem, an extraordinary thing happened: the messianic star appeared for the first time on an official Roman coin minted by Vespasian, a clear message that he saw himself as the awaited Messiah. The star was not used after the Flavian Dynasty until it appeared again in the 2nd Flavian Dynasty with Constantine the Great's Christian mother. After the 4th century AD, it was replaced by the cross but it reappeared again on the first Islamic coins stating that Islam now was the heir of the Jewish Messianic Movement; the similarity of Islamic texts with the Messianic texts in the Dead Sea Scrolls from Qumran suggest that the adoption of star (and later the crescent) was deliberate. The shape of the original Messianic Star has a dot with 4 to 10 rays around it.
• **THE STAR OF BETHLEHEM** The star has been externalised as an actual star in the sky, the "Star of Bethlehem," in the narration of the Gospel of Matthew. The "Star of Bethlehem" appears only in the nativity story of the Gospel of Matthew where "wise men from the East" (Zoroastrian Magi from Persia) are inspired by the star to travel to Jerusalem. There, they met King Herod of Judaea, and asked him: "Where is the one who has been born king of the Jews? We have come to pay homage to the newborn king of the Jews."
Today, we know that at the time of Jesus' alleged birth date [between 10 BC and 10 AD] there was no such star in the sky or any kind of star constellation that would have sparkled brightly enough to be recognised by anyone. As Matthew was of Jewish origin, he knew what "the Star" really meant at that time: It was a synonym for the Messianic Movement, and its messianic leaders fighting for military victory, as we can read about it in the Dead Sea Scrolls from Qumran [War Scroll, Messianic Scroll etc.].

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• **THE STAR OF DAVID** The Star of David, known in Hebrew as the Shield of David, has the shape of a hexagram and is generally recognised as symbol of modern Jewish identity and was probably a graphic soubriquet refering to the ancient Jewish Messianic Movement found on all sorts of coins. The hexagram might have appeared first on the arch of a 4th century synagogue in Galilee. It first appeared in the 16th century on coins from the Ottoman Empire, Syria, Morocco, Yemen, Nepal and India There, they have nothing to do with Judaism but were used by Islam as a decorative element juslt like pentagrams and octagrams.
• **THE CRESCENT** The crescent shape is used to represent the Moon, and the Moon deity Nanna / Sin from an early time, visible in Akkadian cylinder seals as early as 2300 BC. The Egyptian logograph representing the Moon also had a crescent shape and it probably also refered to Moses who was of royal Egyptian descent. The crescent was well used in the iconography of the ancient Near East and was used transplanted by the Phoenicians in the 8th century BC as far as Carthage in modern Tunisia. The crescent and star also appears on pre-Islamic coins of South Arabia. It frequently appears on coins with the messianic star and the Jewish ram.
In Hinduism, Lord Shiva is often shown wearing a crescent moon on his head symbolising that the lord is the master of time and is himself timeless. In the very same manner it was also used in Zoroastrian Persia.
It is used as the astrological symbol for the Moon, and hence as the alchemical symbol for silver. It was also the emblem of Diana/Artemis, and hence represented virginity. In Roman Catholic Marian veneration, it is associated with the Virgin Mary.
• **OLIVE BRANCH** The olive branch is a symbol of peace or victory allegedly deriving from the customs of ancient Greece, particularly regarding supplication to both the gods and persons in power, and is found in most cultures of the Mediterranean. It became associated with peace in modern Europe and is also used in the Arab world. The symbol first appears in Ancient Egypt as a symbol of peace many centuries before appearing in ancient Greek mythology. The Palmtree, or a palm frond (Hebrew: Lulav), can symbolise the same.
• **ANCHOR** Christians adopted the anchor as a symbol of hope in future existence because the anchor was regarded in ancient times as a symbol of safety. Paul's Epistle to the Hebrews 6:19–20 for the first time connects the idea of hope with the symbol of the anchor. A fragment of inscription discovered in the catacomb of Flavia Domitilla contains the anchor, and dates from the end of the 1st century. In general the anchor can symbolise hope, steadfastness, calm and composure.
• **FISH** The fish as symbol or as acronym ΙΧΘΥΣ or ΙΧΘΥC in words ΙΗΣΟΥΣ ΧΡΙΣΤΩΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΉΡ, Romanised: Iesous Christos Theou Huios Soter, meaning: Jesus Christ, God's Son, Saviour. On Greek and Roman coins, the boat, or even just a prow of a boat, symbolises the Messianic Movement. The fish was usually drawn with two semi-circular lines that met in a way that a fish appeared. Instead of a fish, Greeks and Romans took a dolphin as fish (most people in Antiquity were not aware that a dolphin was no fish but a mammal.).
• **ALPHA AND OMEGA Α Ω** In use since the earliest Christianity of the first and the last letters of the Greek alphabet, alpha (A) and omega (Ω), reflecting Jesus' statement "I am Alpha and Omega, the First and the Last, the Beginning and the End" (Revelation 22:13, also 1:8 and 21:6; by John of Patmos c. 95-105 AD).
• **CROSS** The Cross is today the principal symbol of the Christian religion, recalling the Crucifixion of Jesus Christ and the redeeming benefits of his Passion and death. The cross is thus a sign both of Christ himself and of the faith of Christians. Before that, is was the messianic star. Both, cross and messianic star were occasionally used one beside the other. The cross has been adopted particularly by the governmentally organised Roman Church and the [later from it appearing] numerous denominations of that faith, such as the Roman Catholic Church in the western parts of the Roman Empire, the Orthodox Church of the eastern parts of the Roman Empire and beyond, and also the Protestant Churches. In ceremonial usage, making a sign of the cross (by using ones own hand before the body) may be, according to the context, an act of profession of faith, a prayer, a dedication, or a benediction.
• **THE GOOD SHEPHERD** The image of the Good Shepherd, often with a sheep on his shoulders, is the most common of the symbolic representations of Christ found in the Catacombs of Rome, and it is related to the Parable of the Lost Sheep. Initially it was also understood as a symbol like others used in Early Christian art. By about the 5th century the figure more often took on the appearance of the conventional depiction of Christ, as it had developed by this time, and was given a halo and rich robes.
• **SHEEP** and other animals of the Subfamily called "**Caprinae**": (**ram**, **lamb**), **goat**, ibex, capra (Steinbock), **capricorn**, etc.
Sheep and goats have had a strong presence in those cultures and areas where they form the most common type of livestock. Therefore we find the ram as symbol of strength and independence in coat-of-arms and on coins. In antiquity, the ram, the male sheep is often used as symbol of virility and power in religions in the Mediterranean and neighbouring areas: Çatalhöyük, Greek states, ancient Egypt, and especially in Canaanite, Phoenician and Jewish tradition, and their offspring civilisations of Carthage in North Africa and Spain as well as in the Greek-Aramaic civilisation of Bactria and northwestern India following Alexander's conquests.
• **DOVE** The dove as a Christian symbol is of very frequent occurrence in ancient ecclesiastical art. According to Matthew 3:16, during the Baptism of Jesus the Holy Spirit descended like a dove and came to rest on Jesus. For this reason the dove became a symbol of the Holy Spirit and in general it occurs frequently in connection with early representations of baptism.
• **PEACOCK** Ancient Greeks believed that the flesh of peafowl did not decay after death, and so it became a symbol of immortality. This symbolism was adopted by early Christianity, and thus many early Christian paintings and mosaics show the peacock. The peacock is still used in the Easter season especially in the east. The "eyes" in the peacock's tail feathers symbolise the all-seeing God and – in some interpretations – the Roman state Church. A peacock drinking from a vase is used as a symbol of a Christian believer drinking from the waters of eternal life.
• **PELICAN** In medieval Europe, the pelican was thought to be particularly attentive to her young, to the point of providing her own blood by wounding her own breast when no other food was available. As a result, the pelican became a symbol of the Passion of Jesus and of the Eucharist since about the 12th century. By the way, the Eucharist was originally not a part of Christian lithurgy but was adopted clearly from the older Persian Mithras Cult. Both religions merged mainly because early Christians and Mithraists celebrated their church services in the same building, the Mythraist in the Crypt, the Christians on the ground flour above.

TITLES IN WRITING INSTEAD OF SYMBOLISM
• **SOTER, KHRISTOS, DIVI, THEOS**: Soter derives from the Greek epithet ΣΩΤΉΡ (soter) or ΣΩΤΉΡΩΣ (soteros), meaning a saviour, messiah, deliverer; feminine Σώτειρα (Soteira) or sometimes Σωτηρία (Soteria).
Soter is another name for saviour / messiah which has been taken by Christians: ΧΡΙΣΤΌΣ (Khristos) as a title of Jesus the Nasorean or Jesus of Nazareth, most particularly in the fish acronym. From ΧΡΙΣΤΌΣ (Khristos, "the anointed one"); a semantic loan from Biblical Hebrew mashiach and Aramaic mishicha, in English known as messiah or messias. In the New Testament both, soteros as well as khristos are used as a title for Jesus. The name Jesus itself is a Roman transliteration from the Greek ΙΗΣΟΎΣ ΧΡΙΣΤΌΣ (Iesous Khristos) which comes from the Aramaic forms Yoshua or Jeshua and finally from Hebrew Yehoshua which also means messiah; so the combined titles Jesus Christ literally mean "messiah messiah". The title Soter has been used as:
• a **title of gods**: Poseidon Soter, Zeus Soter, Dionysus Soter, Apollo Soter, Hades Soter, Athena Soteira, Asclepius Soter, and Hecate Soteira.
• the name of a distinct **mythical figure**, Soter (daimon)
• any **heroised or deified leaders** of Hellenistic dynasties, see Hellenistic ruler cult: Antigonus Monophthalmus [awarded the title for liberating Athens from Cassander], Ptolemy I Soter of Egypt [reigned 323-283 BC], Antiochus I Soter of the Seleucid Empire [reigned 281-261 BC], Demetrius I Soter of the Seleucid Empire [reigned 161-150 BC], Diomedes Soter, Dionysios Soter, Polyxenos Epiphanes Soter, Rabbel II Soter, Attalus I, Seleucus III Soter Ceraunus, Ptolemy IX Soter, Diodotus I Soter, Strato I Soter, Strato II Soter, Menander I Soter
• as a **title of liberators** (see also eleutherios, Kyros Soter, the Persian emperor Cyrus I who liberated the Jews from Babylonian captivity and allowed them to rebuild their Temple of Jerusalem.)
• Roman titles such as **IMP** (imperator = emperor), **AUG** (Augustus), **CAE** (Caesar), **FL** (Flavius), **DIVI**, **DIVUS**, **DIVA**, **THEOS** (God) etc. have the very same propagandistic connotation as the Jewish title "Messiah", the Greek title "Soter" and "Christ", or the messianic symbols of **Star** and **Crescent**. This was the case, regardless of which ethics, philosophy or religion the ruler felt attached to.

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COIN SAMPLES No. 1

1

Cyprus: Phoenician-Greek, Korkyra, c. 500-450 BC, AR Silver Tri-Obol, KOR, amphora; Reverse: eight-pointed messianic star. Cyprus was divided between Greeks and Phoenicians.

2

Cyprus, Phoenician, Salamis, King Evagoras II, c.361-351 BC, AE silver Obol, goddess Athena wearing crested helmet; Reverse: large messianic star of 8 rays; it symbolises Jewish messianism.

3

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

4

Phoenicia, Sidon, king Abdashtart (Straton) I. (c.365-352 BC). AR Dishekel 27mm, 25.50g, 12h, reign year 3 = 363-362 BC, Obverse: War galley; Reverse: Persian king in chariot, letters AB above

5

Carthage (Punic = Phoenician), Shekel c.230-220 BC, 7.42g, Zeugitania region, Obverse: head of Tanit; Reverse: horse with Messianic Star [as symbol for military leadership] above

6

Bactria, Menander I Soter (r.165-130 BC), AE Quadruple, 6.91g, 21 x 21mm, Text in Greek and Karoshti (Hebrew-Aramaic script around a ram head): "King Menander the Saviour;" in India known as Milinda, the 1st Greek king who became a Buddhist)

7

Alexander Jannaeus, Hasmonean Dynasty (103-76 BC) AE Prutah 11mm 0.7g; Phoenician text and messianic star; Reverse: Greek legend and anchor in circle

8

Silanus Antioch (31BC) Antioch 18-20mm, c. 7g Obverse: Zeus Reverse: Jewish symbolism: leaping ram looking back at messianic star

9

Quadratus Antioch (55-56AD) 17-19mm, 5.5g; Obverse: Tyche ΑΝΤΙΟΧΕΩΝ Reverse: leaping ram looking at star and crescent ΕΠΙΚΟΥΑΔΡΑΤΟΥ Quadratus

10

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

Fig. 1-10: Phoenicians, Carthaginians and Hebrews, displayed a large variety of identical symbols on their coins: rams, messianic stars, crescents, ritual jars, anchors, boats or prows.

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COIN SAMPLES No. 2

11

Herod the Great, (37-4 BC). bronze prutah, 15.5mm, 1.85g; Obverse: 2 cornucopiae; Reverse: Anchor,

12

Herod II Archelaos (4 BC-6 AD), AE Half Prutah, 15mm, 1.5g, Jerusalem mint. Prow (bow) of galley [as symbol for boat]; Legend within wreath

13

Herod Aristobulus of Calcis & Herod Salome (54-92 AD), daughter of Herodias (c. 15 BC–40 AD) AE 20.5mm, 9.13g, 11h, reign-year 13 (66-67 AD) Greek text: BACIΛEΩC APICTOBOYΛOY ET IΓ_BACIΛIC-CHC CAΛOMHC

14

Herod Aristobulus King of Armenia Minor (54-92 AD). AE 24mm 14.14g 12h. Reign Year 17 (70-71 AD). [BACIΛ]EΩC APICTOBOYΛOY E[T IZ], head with monogram within square incuse / TITΩ/ OYECΠA/CIANΩ AY/TOKPATΩ/P CEBAC/T[Ω] in six lines within wreath.

15

Shekel by Jewish Messianic Movement (in 67 AD), Phoenician text, Obverse: 'Shekel Israel Year 2', Reverse: 'Jerusalem the Holy'

16

Shekel by Jewish Messianic Movement (in 70 AD), Phoenician text, Obverse: 'Shekel Israel Yr 5', Reverse: 'Jerusalem the Holy'

17

Vespasian AU Aureus. minted in Rome (69-70 AD), Obverse: Roman text: IMP CAESAR VESPASIANVS AVG, laureate head, Reverse: IVDAEA under captive Jewess sitting in mourning

18

Vespasian Denarius (71 AD). instruments used for priestly lithurgy: simpulum (ladle), aspergillum [whip to sprinkle holy water], Jewish fluted handwash jug and lituus. PONFEX (Pontifex Maximus)

19

Bronze Sestercius (71 AD), Obverse: Portrait of Vespasian, Reverse: IVDAEA CAPTA, Roman victor & mourning Jewess

20

Titus as Caesar, Aureus by Vespasian, Rome (73 AD), 7,27g, 20mm, Pax leaning on column, holding olive branch (an early Christian symbol)

Fig. 11-14: Coins from the Middle East; Fig. 15-16: Shekels minted by the Jewish Zealots of Judaea. Fig. 17-20: Coins minted by the Flavians, the victors of the First Jewish War 66-73 AD.

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COIN SAMPLES No. 3

21

Vespasian Denarius (77-78 AD), Reverse: COS VIII, Jewish symbolism: eight-pointed messianic star over prow of a boat

22

Vespasian Denarius (77-78 AD), Jewish symbolism: goat-herd milking goat milk into jug

23

Vespasian AR Denarius Rome (77-78 AD) RIC 942. 3.36g, 18mm, 7h COS VIII, Jewish symbolism: prow of a boat with eight pointed star of the defeated Jewish Messianic Movement above.

24

Vespasian AE 26 Apameia, Phrygia (69-79 AD), 11.29g, 26mm, 6h, ΑΥΤΟΚΡΑΤΟΡ ΚΑΙΣΑΡ ΣΕΒΑΣΤΟΣ ΟΥΕΣΠΑΣΙΑΝΟΣ_ΕΠΙ ΠΛΑΝΚΙΟΥ ΟΑΥΡΟΥ ΚΟΙΝΟΝ ΦΡΥΓΙΑΣ ΑΠΑΜΕΙΣ, sheaf of five ears of corn

25

Vespasian. AU Aureus, 74 AD 19mm 7.18 g Rome mint_; Reverse: FORTVNA AVGVST, Fortuna, on altar, holding 'rudder' and cornucopiae. The rudder was another important symbol for boat

26

Flavia Domitilla daughter of Vespasian, here called DIVA DOMITILLA AUGUSTA [Goddess Domitilla Empress], at that time an unprecedented elevation of a woman; mother of Saint Domitilla, one of the very earliest saints of Christianity

27

Flavia Julia Divi Titi, daughter of Titus, AU Aureus, posthumous issue 7.47g hair massed high in front, long plait behind; Reverse: peacock in splendour. The peacock is known as Christian symbol

28

Titus Denarius (80 AD) IMP TITVS CAES VESPASIAN AVG P M; Reverse: Jewish messianic symbolism: dolphin [as fish] coiled around an anchor

29

Domitian as Augustus AR Denarius Rome mint (81 AD); Reverse: Jewish symbols: dolphin [as fish] entwined around anchor

30

Bar Kochba AR Zuz-Denarius (134-135 AD), 2 trumpets, text: 'To the freedom of Jerusalem'; lyre, text: 'Year 2 to the freedom of Israel'

Titus Flavius Clemens of Alexandria was the first one who described the first Christian symbols: anchor, boat (prow), fish, olive branch, star; and they all appear on coins of the Flavian Caesars.

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31

Simon Bar Kokhba silver coin struck from a silver denarius of Flavius Domitianus; Grapes; Jewish ritual handwash jar

32

Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). The Jerusalem Temple with messianic star above as promise to rebuild it. (Rome destroyed it in 70 AD as retaliation upon the Zealots.)

33

Bar Kokhba AR-Zuz, yr 2 133-4AD 3,41g SHM 'listen' in wreath_SH B Phoenician text: LEER YSHRL 'Year 2 of Israel's freedom', palm frond

34

AE sestercius to commemorate Hadrian's victory over Simon Bar Kokhba's War against the Romans; Reverse: IVDAEA

35

Axum coins of Endybis (227–235 AD), Left: ΑΞΩΜΙΤΩ ΒΑCΙΛΕΥC Emperor of Axum, Right ΕΝΔΥΒΙC ΒΑCΙΛΕΥC Emperor Endybis, Notice the messianic symbols crescent and star above the head. Judaism had a strong influence on Axum for a long time

36

Axum king Ezana, also spelled Aezana or Aizan (320s–360 AD) styled himself 'king of Saba and Salhen, Himyar and Dhu-Raydan'; Messianic crescent and star above head. He converted to Christianity and risked a war with the Jews (the Beta Israel), which he lost

37

Axum king Aphilas early (4th century AD), his Predecessor was Endubis and his Successor Wazeba, Greek inscription, messianic crescent and star above his head

38

Axum king Israel [Ethiopian Ge'ez language: Yisrael], (c.590 AD), the Kebra Negest states "Kaleb had two sons, Gabra Masqal and Israel", Christian symbolism: cross above head

39

Sassanid-Gold coin of Ardashir I "the great lion" "the great lion" ("Arde" = great; "shir" = lion), Pahlavi language in Aramaic script [called Middle Persian], Zoroastrian fire column as purity symbol

40

Coin of Sassanid Emperor Ardashir I (r. 224–242) and his son Shapur I (r. 240-270); legend in Aramaic script. From Ardashir, we have The Book of the Deeds, from Shapur several rock inscriptions

Fig. 31-33: Messianic coins from the 3rd Jewish War. Fig. 34: Coin of Hadrian. Fig. 35-40 Coins from Ethiopia and Persia. The Aramaic and Greek languages helped spreading religious ideas.

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COIN SAMPLES No. 5

41

Diocletian AU Pre-Reform Aureus, Cyzicus c.285 AD; Reverse: Sol standing left, raising right hand and holding globe. His wife Prisca and their daughter Galeria Valeria were Christians. So the question here is: Which Christian groups did he persecute?

42

Galeria Valeria AU Aureus, mark SIS, c.309 AD, GAL VALE RIA AVG, Reverse: crescent left. She was a Christian and married Galerius, one of the Roman "Tetrarchs" of the 4th century. Venus holding globe; and the messianic crescent and star appear again on a Roman coin

43

Constantius I Chlorus, as Caesar, AU Aureus 293AD; Reverse: Hercules holding club and fruits, mark SMAS + tiny messianc star [perhas] for Helena, his Christian wife and mother of Constantinus I (Constantine the Great)

44

Flavia Helena AU Solidus, Nicomedia Mark SMN, FL[avia] HELENA AVGVSTA; Reverse: Securitas holding olivebranch. She was a Christian. That her son Constantinus I was "the first Christian" Roman ruler is only half true. Most ruling families were Christians already

45

Gaius Galerius Valerius Maximianus, AR Argenteus, Antioch 294-295AD, he was made Caesar by Diocletian in 294 and married his daughter Galeria Valeria; Roman emperor 305-311. 4 rulers of the Tetrarchy stand in an archway, Left: a messianic star, right: a H

46

Flavius Constantinus I as Greek god, AU solidus, mark N = Nicomedia at 325-326 AD; Rev: 2 wreaths and messianic star, 250 years after Flavius Vespasianus, he adopted the name "Flavius" probably to show that he was to continue Vespasian's Christianisation

47

Flavius Julius Constans (c. 323-350, Roman emperor 337-350 AD) AR Siliqua 20mm 3.59g 337-340AD Siscia FL IVL CONSTANS P F AVG, diadem. 3 vertical palm branches, messianic star above

48

Flavius Claudius Julianus II [younger son of Julius Constantius] as Caesar, AU Solidus, 355-360AD, Antioch Mark SMAN E, 4.40g, 20.8mm; Roma holding spear, sceptre, foot on prow, messianic star on shield. He did not like the partly illogical Christian teachings

49

Flavius Heraclius (610-641 AD) and his son Flavius Heraclius Constantinus II, AU Solidus, 4.49g, minted in Constantinople, VICTORIA AVGU, cross between father and son, cross on 4 steps

50

Constantinus II (son of Flavius Heraclius), AV Solidus. minted in Constantinople struck 641AD+. DN CONSTANTINUS PP AVG, wearing crown, chlamys, holding cross globe

Emperor Constantinus I took the name Flavius to make clear that the first Flavians' attempt to establish Christianity will continue. Most patrician women worshipped Jesus, the men Mithras.

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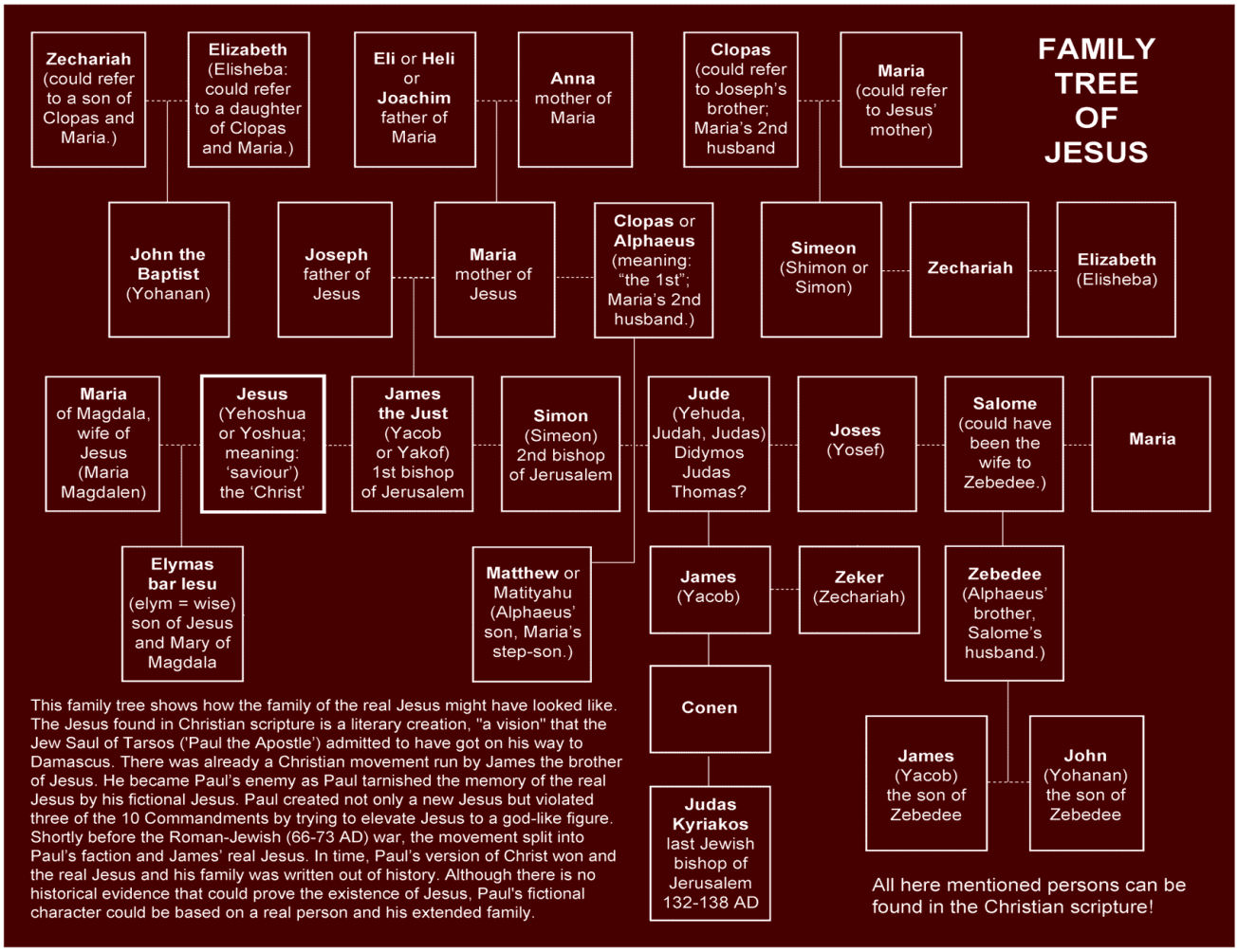

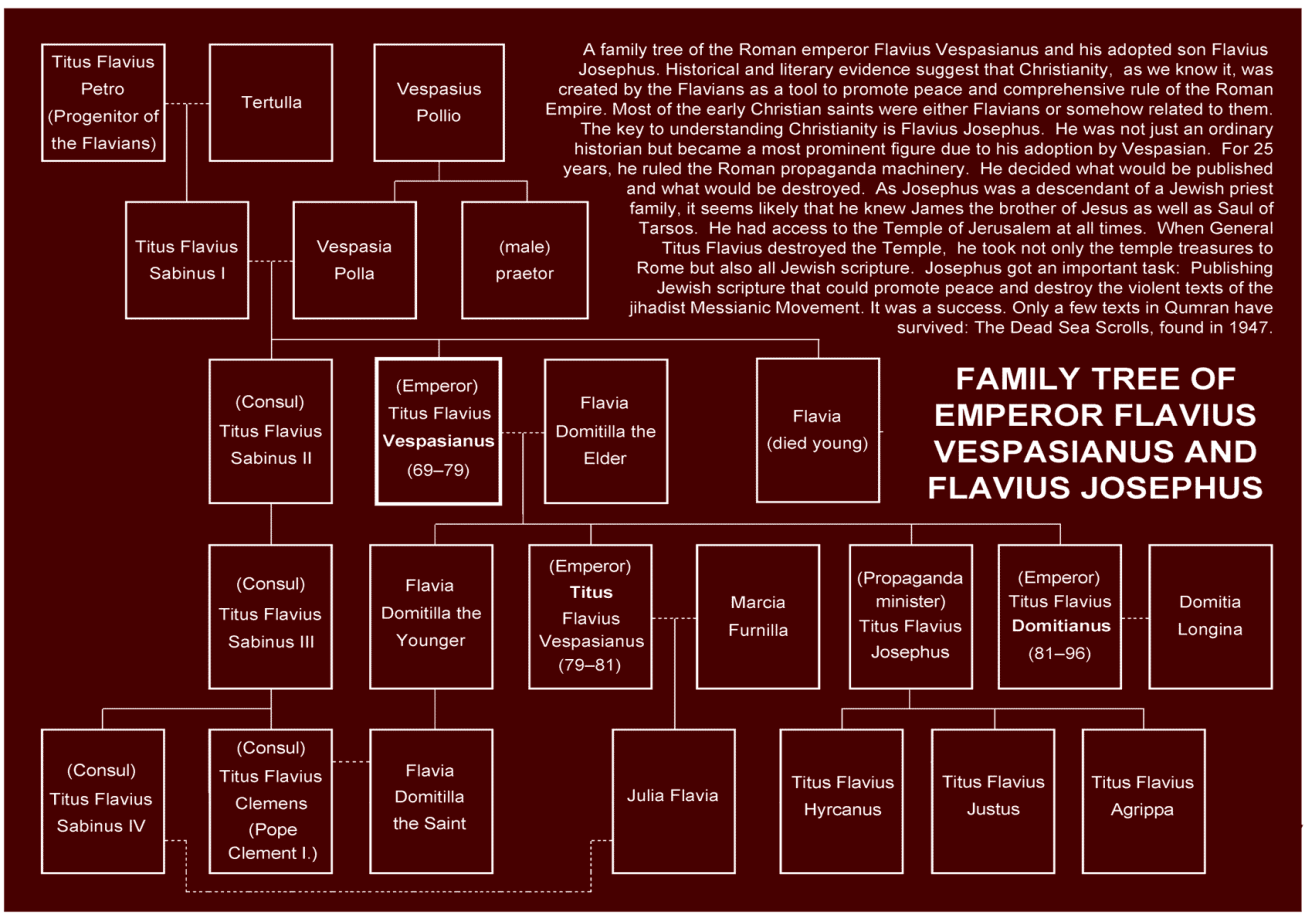

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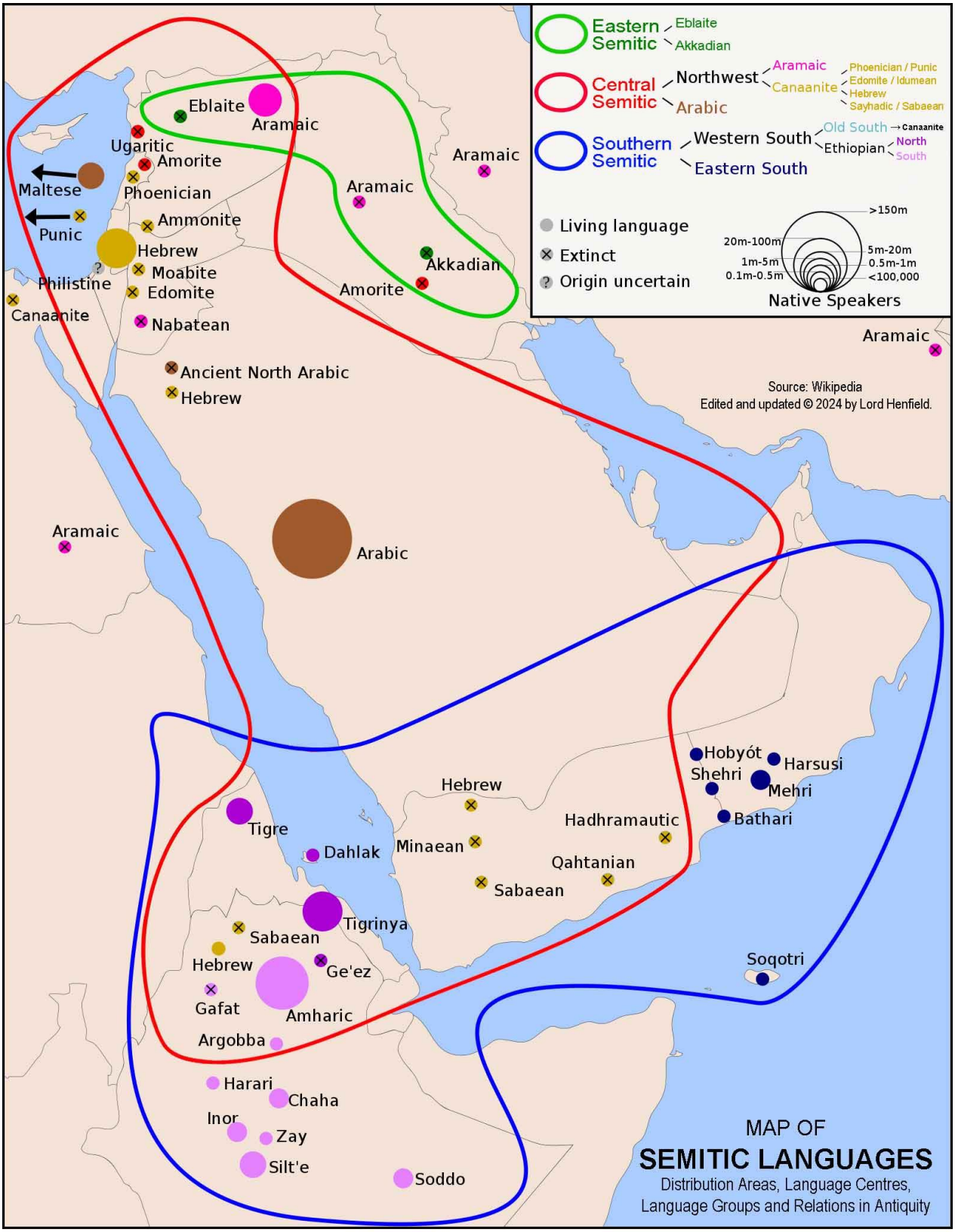

Akkadian (Assyro-Babylonian) was spoken in Mesopotamia from the 3rd to the 1st millennium BC. By about 2000 BC, Akkadian had replaced Sumerian and soon became the lingua franca of the whole Middle-East, **Amorite** (Amurru) was northern Canaanite until it spread to Babylon where it became language of Hammurabi's Amorite Dynasty. **Canaanite** (Old-Hebrew, Old-Phoenician) was the language of the 14th and 15th Hyksos-Dynasty in Lower Egypt; it was the ancestor of Sabaean, Phoenician, Hebrew and Aramaic. **Sabaean** was the language of the biblical Kingdom of Sheba (Saba). Orientalist A.F.L. Beeston found out that the 4 Old South Arabian (Sayhadic) languages Sabaean, Minaeic, Qatabanic, and Hadramautic were not South Semitic but Central Semitic like Hebrew. **Hebrew** was actually Phoenician or Carthaginian spoken by Israelites and Judaeans. **Aramaic** was the language of Jesus and his disciples. It developed in Aram (Syria) of the 11th century BC. 300 years later was it the second language of the Assyrian Empire, replaced Hebrew as common language of the Jews, became official language of the Persian Empire, spread to northwestern India and became in fact the first global language stretching from Northwest Africa to China's capital Chang'an.

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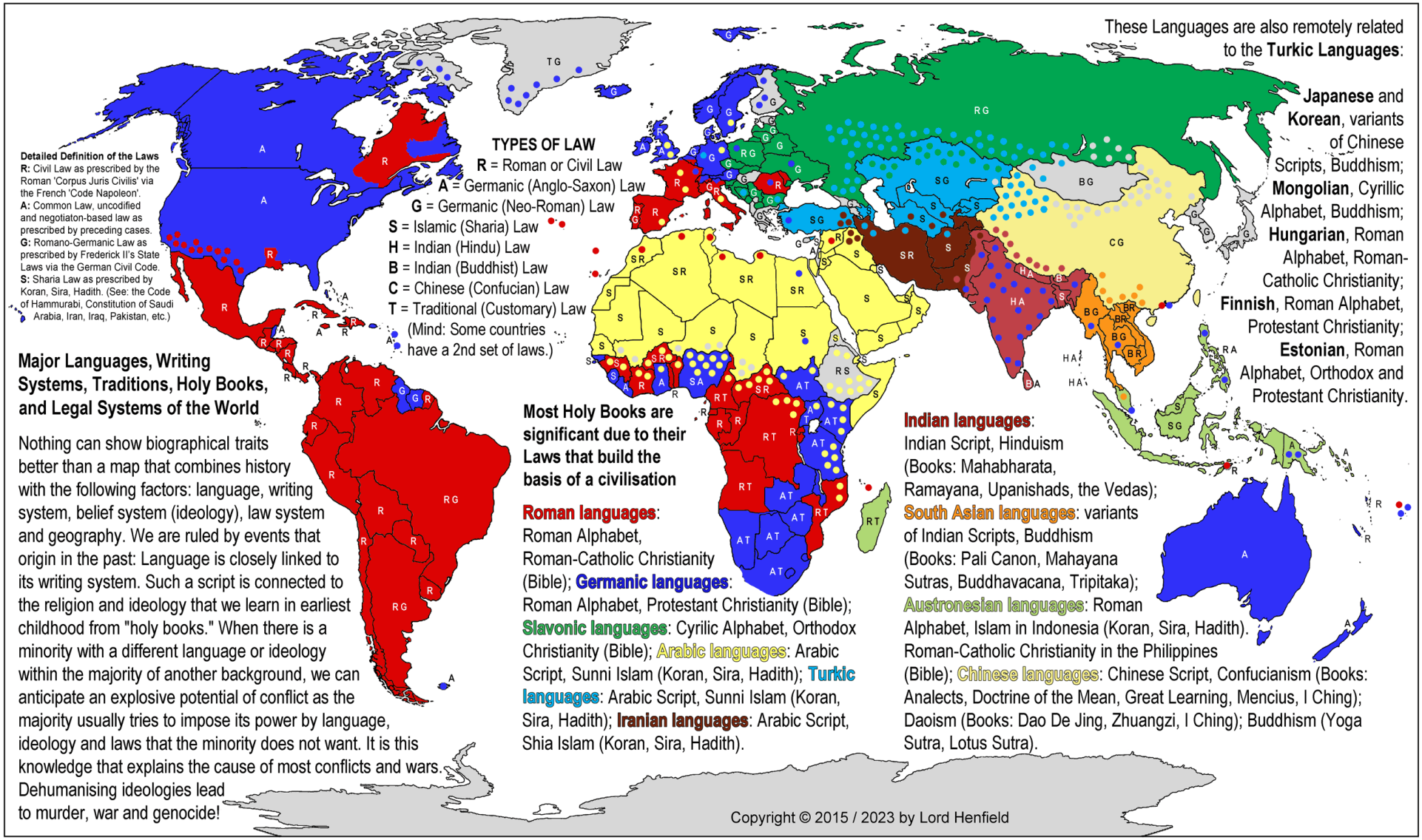
LORD HENFIELD'S GENERAL MAP OF LANGUAGE AND CULTURE FAMILIES

SHOWING THE EXTENT OF MAJOR LANGUAGES, WRITING SYSTEMS, BELIEF SYSTEMS AND LAWS OF THE WORLD



Learning about history does not only show us the past but also a vague outlook into a possible future. Look at this little list and you will get an idea what could lie ahead: **Regions with potential religious conflicts:** Northern Ireland, Scotland, southern France, southern Spain, Bosnia, Macedonia, the Caucasus, Lebanon, Iraq, Usbekistan, Western China, Korea, north-western India, Nigeria, Chad, Mali, Congo, the Philippines. **Regions with potential language and ethnic conflicts:** Belgium, eastern Spain, northern Italy, eastern Turkey, northern Iran, northern Iraq, southern Russia, Ukraine, Kazakhstan, Tajikistan, Kyrgyzstan, Afghanistan, Pakistan, South-east Asia, Burma, Borneo, Nepal, western China, Taiwan, East Timor, north-western India, southern India, Bolivia, Mexico, South Africa, eastern Canada, the south-west of the United States.

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IMPORTANT WRITING SYSTEMS, ABJAD SCRIPTS AND ALPHABETS

Indo-Europeans adopted Phoenician, an Abjad script. Abjad systems have a flaw: They do not show vowels.
By inventing new signs for displaying vowels, Greeks and Romans created the first true Alphabets.

Egyptian hieroglyphs 34th c. BC

- **Hieratic** (Egyptian Hieroglyphs in "cursive" or shorthand writing style) 32nd c. BC
  - Demotic (Egyptian) 7th c. BC
    - Meroitic (Nubian, Sudan) 3rd c. BC
- **Proto-Sinaitic** 19th c. BC
  - Ugaritic (Cuneiform Abjad Script, Assyria, Syria) 15th c. BC
  - Sabaean (Epigraphic South Arabian; Sayhadic) 9th c. BC
    - Ge'ez (Axum = Ethiopia, Eritrea) 5–6th c. BC
  - **Phoenician** (Lebanon, Canaanite, Israelite, Carthage, Mesopotamia) 12th c. BC
    - Paleo-Hebrew (Canaanite, Israelite) 10th c. BC
      - Samaritan 7th c. BC
    - Libyco-Berber (Phoenician-based Abjad Script) 6th c. BC
      - Tifinagh (Tuareg, Northwest Africa, Canary Islands) 5th c. BC
    - Palaeohispanic (semi-syllabic) 7th c. BC
    - **Aramaic** (Assyrian Empire, Middle East, Persia, India, China) 8th c. BC
      - Kharosthi (Bactrian, northwest Indian) 4th c. BC
      - Brahmi (north Indian) 4th c. BC
        - Brahmic family
          - Tibetan 7th c. AD
          - Devanagari (Burmese, Thai etc.) 10th c. AD
      - Hebrew (Square Script, Central Judaea) 3rd c. BC
      - Elymaic / Elamaic (Iran) 3rd c. BC
      - Pahlavi (Iran) 3rd c. BC
        - Avestan (Iran) 4th c. AD
      - Palmyrene (Syria) 2nd c. BC
      - Syriac-Aramaic (Syria, Central Asia, Silk Road, China) 2nd c. BC
        - Nabataean (north Arabian, Petra, Al Madain) 2nd c. BC
          - Arabic 4th c. AD
        - Sogdian (Usbekistan) 2nd c. BC
          - Orkhon (old Turkic-Mongolian) 6th c. AD
            - Old Hungarian (west Mongolian) c. 650 AD
          - Old Uyghur
            - Mongolian 1204 AD
      - Mandaic (Persia) 2nd c. AD
    - **Greek** (Greece, Asia Minor, East Roman Empire) 8th c. BC
      - Etruscan (Italic) 8th c. BC
        - Roman (Italic) 7th c. BC
        - Runic (Germanic) 2nd c. AD
        - Ogham (origin uncertain) 4th c. AD
      - Coptic (Greek-Egyptian Script) 3rd c. AD
      - Gothic (Germanic) 3rd c. AD
      - Armenian 405 AD
      - Caucasian Albanian (origin uncertain) c. 420 AD
      - Georgian (origin uncertain) c. 430 AD
      - Glagolitic 862 AD
      - Cyrillic (Slavonic, Romanian) c. 940 AD
        - Old Permic 1372 AD
- **Hanzi** (Chinese Logographic Script; Oracle bone script from the Shang Dynasty) 13th c. BC
  - Kanji (Japanese Script, used together with the phonetic Hiragana script) 5th c. AD
  - Hangul (Korean Script, alphabetised and phonetic script) 1443 AD
- **Olmec** Logographic Script (Earliest inscriptions found in La Venta, Monument 13, Mexico) 7th c. BC
  - Mesoamerican Logographic Script (Monte Alban, Teotihuacan, Mexico) 4th and 3rd c. BC
  - Maya Logographic Script (Earliest inscriptions, San Bartolo, Guatemala) 3rd c. BC

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LETTER NAMES AND THEIR MEANING

All Semitic characters bear Egyptian names as well as names from Mesopotamia. This is an indication of their origin. The Bible itself confirms its origin by stating that Abraham (which is likely to be a personified name for a tribe) came from Ur of the Chaldees (Hebrew: Ur Kasidim*; Genesis 11:28, 11:31, 15:7) a city in Sumer, and went to Egypt. Moses (together with his Canaanite tribe) came from (Avaris in) Egypt; the name Mose is Egyptian for "son", "child"; Semitic: ben, bar, bin. (* The contemporary name *Kasidim* or *Kashdim* refers to the Aramaic speaking Kashdu people who lived in Sumer from the 9th to the 6th centuries BC. This indicates that the Torah was composed not before that time.)

The letter names appear in scriptures without further explanation because when the texts were written, the meaning of those letter names were still well-known. Some Koran verses, for example, begin with these names. Each name stands for either an important thing of daily use or for a significant thought that could be connected to it.

Phoenician c. 1200 BC	**Yemenite** c. 900 BC	**Greek** c. 900 BC	**Aramaic** c. 900 BC	**Hebrew** c. 400 BC	**Arabic** c. 500 AD	**Meaning** (in brackets figurative)	**IPA** Range
āleph	ālep	alpha	ālap	alef	alif	cattle (wealth)	ʔ ; aː, eː
bēth	bēth	beta	bēth	bet	bā	house (home, safety)	b, β
gīmel	gāmal, ghayn	gamma	gāmal	gimel	jīm, ǧayn	camel** throwing stick* (move, transport)	g, ɣ
dāleth	dālet, dhadhe	delta	dālath	dalet	dād, dāl	door, fish** (food)	d, ð
hē	hē	epsilon	hē	he	hā	window, (joy**, light)	ɦ
wāw	wāw	digamma, upsilon	waw	waw, vav	wāw	hook (rest, calm)	w; oː, uː
zayin	zayn	zeta	zain	zayin	zāyn, zā	weapon; see ****1**	z
hēth, chet	hēt	(h)eta	hēth	chet, het	hā	walled yard **	ʜ χ
tsēth	tsēt	theta	tsēth	tet	thā	wheel***1** (perfection)	tˤ
yōdh	yōd	iota	yodh	yod	yā	arm, hand (strength)	j; iː, eː
kaf, kaph	kāph	kappa	kāp	kaf, ka, kheth	kāf, kā	palm of hand (skill, ability, technique)	k, x
lāmedh	lāmad	lambda	lāmadh	lamed	lām	goad***2** (teach)	l
mēm	mīm	mu	mem	mem	mīm	water (life)	m
nun	nūn	nu	nun	nun	nūn	fish, eel, snake****3** (danger)	n
sāmekh	semkat	xi	semkath	samech	sīn	pillar (sustain, support)	s
ayin	ayn	omicron	ayin, ē	ayin		eye (see, look, view)	ʕ ʁ
pē	pē, fē	pi	pē	pe	fā	mouth; angle, corner**	p, ɸ
tsādē	tsādē, sat	san	tsādhē	tsade	sād	papyrus, fishing hook**	sˤ
qōph	qōp	qoppa	qop	qof	qāf	eye of a needle (create) (impossible thought)	qˤ
rēsh	rēsh	rho	rēsh	resh	rā	head (mind)	r
shīn	shīn	sigma	shin	shin	shīn	tooth, sun** (god, faith)	ʃ
tāw	taw	tau	taw	tav	tā	mark (sign, symbol)	t, θ
	thaw = θ	phi					
	theth = θ	chi					
	teth = θ	psi					
	dhaleth = ð	omega					

(* according to the connotation of Egyptian hieroglyphs.) / (** according to Theodor Nöldeke, Kurzgefasste Syrische Grammatik, 1880, Compendious Syriac Grammar, 1904. The word "Syriac" here means Aramaic, Phoenician, etc.)

1 **zayn = weapon = war; also: manacle, shakles = a word for security, safety, imprisonment.
2 (c**)**het** = courtyard / wall. = The letters ***he*** and ***hēt*** come from three Proto-Sinaitic letters, ***hasir*** "courtyard", ***hillul*** "jubilation" and ***hayt*** "thread". The shape of ***hēt*** comes from ***hasir*** "courtyard", but the name comes from ***hayt*** "thread". The shape of ***he*** comes from ***hillul*** "jubilation" or "joy" but the name itself means "window".
*1 = **wheel** = The glyph was taken to represent a wheel, but it possibly comes from the hieroglyph **n-f-r** = ***nefer*** and would originally have been called ***tab*** = "good". It is the Egyptian hieroglyph for "perfect, complete" (with the extended meanings of "good, pleasant, well, beautiful").
*2 = **goad** = to drive as with a goad; spur, incite, provoke (a goad is a sharp pointed stick for urging on cattle, etc.) The root **l-m-d** mainly means "to teach", from an original meaning "to goad" (H3925 in Strong's Exhaustive Concordance to the Bible, 1979.) The KJV has 86 translations of the word **l-m-d**. The KJV translates ***lamad*** according to Strong's entry H3925 in the following manner: teach (56x), learn (22x), instruct (3x), diligently (1x), expert (1x), skilful (1x), teachers (1x), unaccustomed (with H3808) (1x).
3 = **nun = the letter name ***nūn*** is a word for "fish" (perhaps eel), but the glyph is presumably from the depiction of a snake, which would point to an original name for "snake" and therefore might also represent "danger".

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 1

PHOENICIAN

		UC	EARLY PHOENICIAN												MIDDLE PHOENICIAN					LATE PHOENICIAN / PUNIC							
Name	**IPA Range**	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ālep	', ʔ, a																									
bēt	b, v																									
gīmel	g, ʒ, ɟ, ɣ																									
dālet	d, ð																									
hē	h, e																									
wāw	w, v, y, u																									
zayin	z, ʒ																									
(c)het	h, x, ħ, ḥ																									
tēt	t, ṭ, tˤ, θ																									
yōd, yud	y, j, i, e																									
kaf, kap	k, x																									
lāmed	l, ɬ																									
mēm	m																									
nun	n																									
sāmek(h)	s																									
ayin	', ʕ, ʢ, ʔˤ																									
pē	p, ɸ, f																									
(t)sādē	ts, ʂ, sˤ																									
qōp	q, k, g, ʔ																									
rēsh	r, ɾ, ʁ, ʀ																									
shin	ʃ, ʃ, š, s																									
tāw	t, θ																									
	Vowels:																									
	a, ə																									
	(h)ə																									
	i, ʕ, ə																									
	u, o																									

UC: 1 UGARITIC CUNEIFORM, the oldest known true alphabet from the harbour city of Ugarit, northern Phoenicia, 1500 BC; From 3000 BC, Ugarit was Mesopotamia's link to the Mediterranean Sea.

EARLY PHOENICIAN ABJADS (developed out of the Ugaritic Alphabet combined with symbols from Egyptian hieroglyphs and Demotic): **2** Arrowheads from Lebanon c. 1200 BC; **3** Byblos, Ahiram Inscription c. 1000 BC; **4** Jerusalem, Gezer Calendar c. 1000 BC; **5** Inscription from Judah c. 1000 BC; **6** Cursive Script, Samaria ostraca c. 8th century BC; **7** Hebrew Seals, Judah and Israel c. 8th century BC, **8** Siloam Inscription, Jerusalem Tunnel c. 7th century BC; **9** Punic Inscription Mozia stele, Sicily c. 6th century BC; **10** Punic script, Carthage, Zeugitania c. 6th century BC; **11** Inscription from Abu Simbel (Ipsambul), Egypt; **12** Inscription from Abydos, Egypt. **MIDDLE PHOENICIAN ABJADS: 13** Byblos, Phoenicia, Lebanon; **14** Sidon, Phoenicia, Lebanon; **15** Mesha Inscription, from Moab, southwestern Jordan, c. 4th century BC; **16** CIS I 10-96 from Larnaka, Cyprus; **17** Inscription from Greece; **LATE PHOENICIAN / PUNIC ABJADS: 18** Inscription CIS I 132 Malta; **19** Inscription CIS I 143 from Sardinia; **20** Inscription CIS I 165 from Marseille, France; **21** Inscription Taff 12-14, Carthage, Tunis, Tunisia, northern Africa; **22** Jewish Messianic Coins c. 2nd century BC to 2nd century AD; **23** East Canaanite inscription from Amman, Jordan, c. 4th century BC; **24** Cirta, (Roman: Constantina Cirtensium), northwestern Algeria; **25** Inscriptions from Hadrumetum, a Phoenician colony in Sousse, c. 150km south of Tunis, Tunisia.

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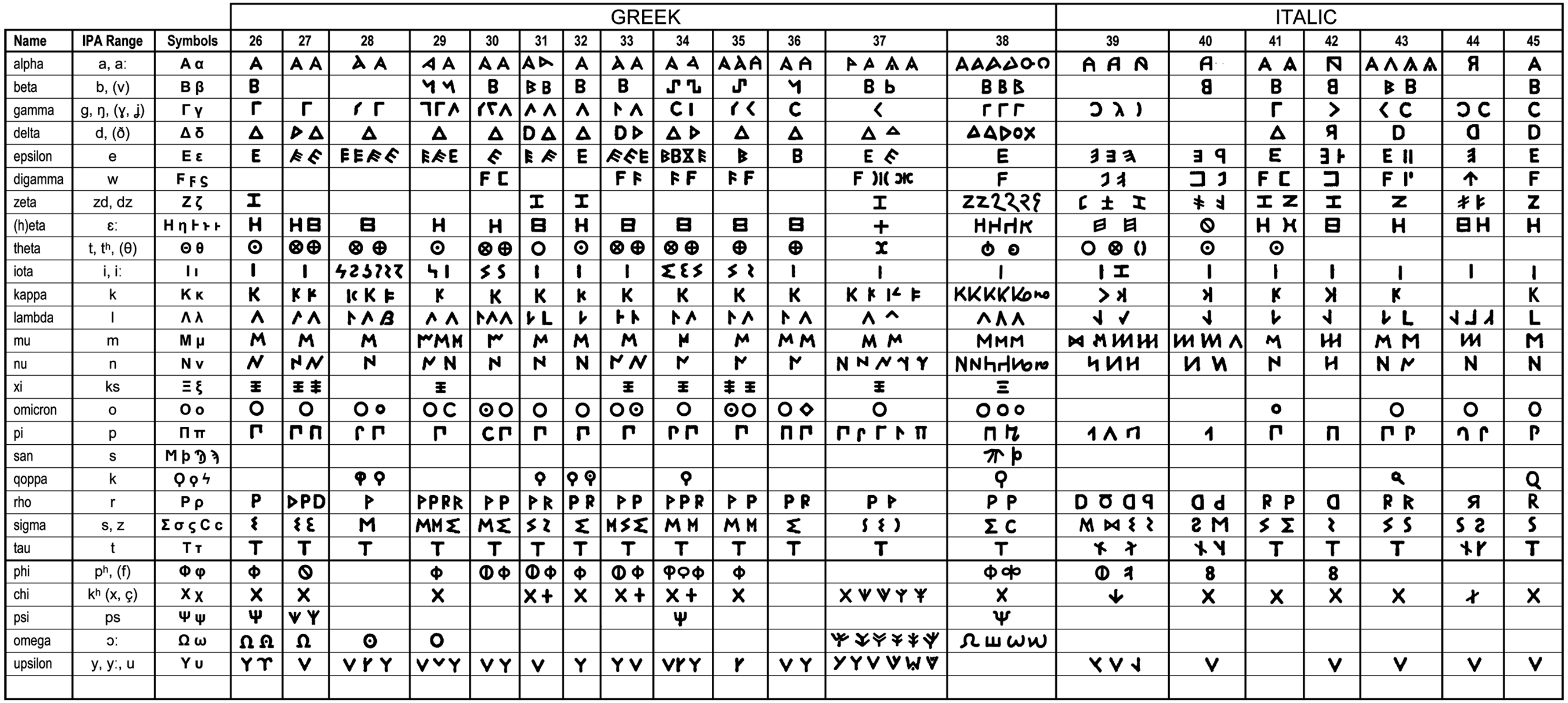
LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 2

GREEK AND ITALIC



The Phoenician Script spread in the Mediterranean over a vast area that was 6,000 km (4,000 mi) long and 2,000 km (1,400 km) wide. The Semitic Phoenician abjads (scripts without vowels) developed into Greek and Italic alphabets with vowels. Reason: The Semitic grammar is based on consonants while the grammar of Indo-European languages such as Greek, Italic, Iranian, and Indic, are based on vowels. The Latin adjective bonus "good" as example shows clearly that Indo-European languages need letters for vowels: bone (m. sg. voc.), boni (m. sg. gen.), bono (m. sg. dat.), bona (f. sg. abl.), bonae (f. sg. dat.).

The **GREEK ALPHABETS: 26** Halikarnassos; **27** Prokonnessos near Milet; **28** Thera; **29** Melos, **30** Crete, **31** Athens, earlier; **32** Athens, later; **33** Argos; **34** Korinthos (Corinth); **35** Korkyra (Korfu); **36** Anaklorion; **37** Lykian in the southwest of Asia Minor; **38** Indus Greek (the first letter example is from the early Bactrian Empire 3rd and 2nd centuries BC, the other examples are from the following Kushan Empire up to the 2nd century AD.); **ITALIC ALPHABETS: 39** Etruscan Alphabet Northwest Italy 8th century BC; **40** Umbrian Alphabet, Northeast of Rome 7th century BC; **41** Messapic Alphabet Southeast Italy 5th century BC; **42** Oscan Alphabet, southeast of Rome, Central Italy, 4rd century BC; **43** Early Roman Alphabet, Central Italy 4th century BC; **44** Faliscan Alphabet Northwest of Rome, 3rd century BC; **45** later Roman Alphabet, Central Italy, 1st century BC. The Greek and Roman Alphabets and their descendants Cyrillic, Coptic, Armenian, Georgian, Pinyin, and others have spread all over the planet.

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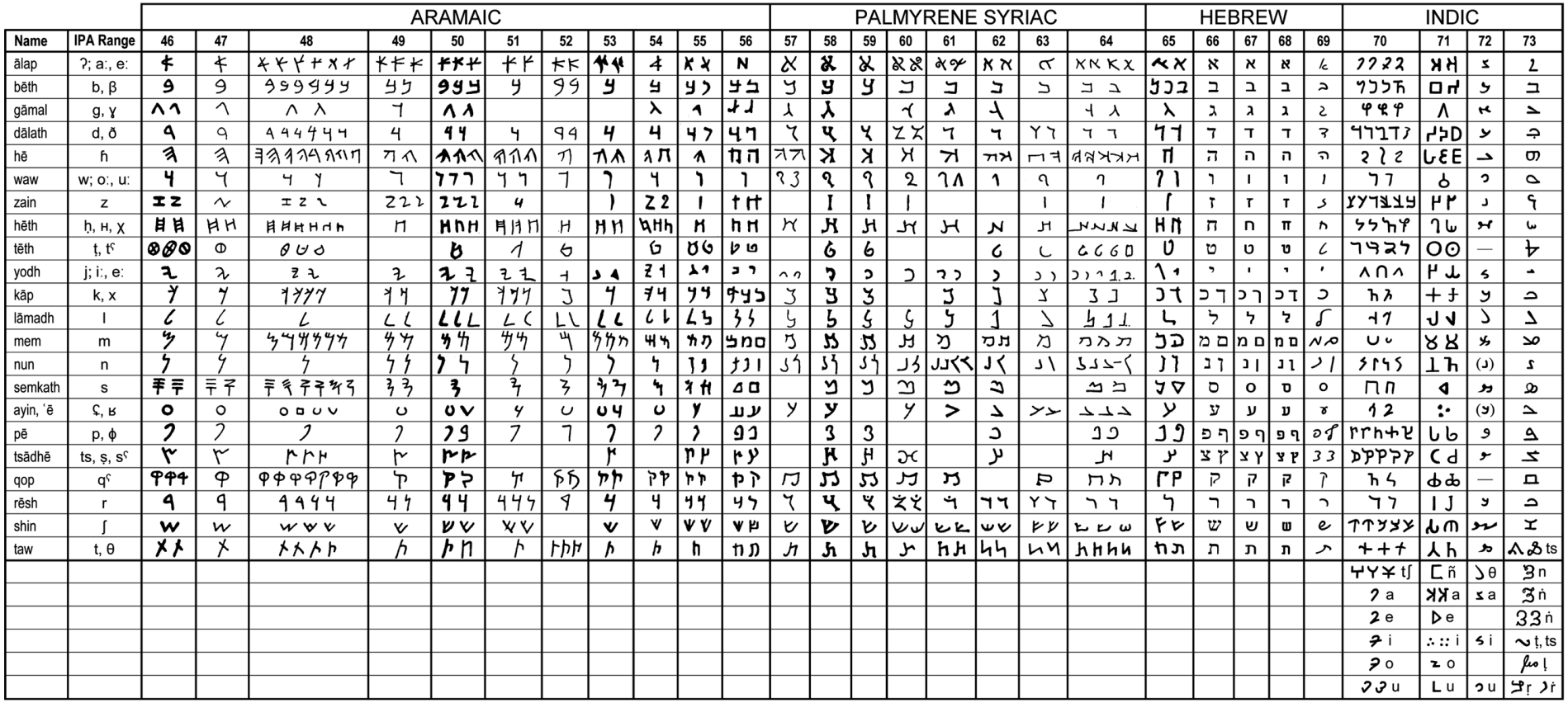
LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 3

ARAMAIC - SYRIAC - INDIC



The Aramaic Scripts developed from Phoenician and were spread by the Aramaic-speaking elite of the Assyrian Empire in the 8th century BC. Jewish merchants brought it to Persia, India, and China.

The **ARAMAIC ABJADS: 46** Inscription from Sam'al (Zincirli Höyük), Turkey; **47** Inscription from Aram, Syria **48** CIS 2 Slab 1-8 from Mesopotamia; **49** Inscription from Asia Minor; **50** Inscription from Arabia; **51** Inscription 122 from Egypt; **52** Inscription 123 from Egypt; **53** Inscription 141 from Egypt; **54** monument Inscriptions; **55** writing style on papyrus; **56** Inscription from Babylon; **PALMYRENE ABJADS** (early forms of Syriac Aramaic, western parts of the Sassanid-Persian Empire, Syria, Iraq)**: 57** Palmyrene Vog 30; **58** Palmyrene Tarif Inscription; **59** Palmyrene Inscription Vog 28f; **60** Palmyrene Inscription Vog 18; **61** Palmyrene Inscription, recorded by T. Nöldeke; **62** Palmyrene Inscription Rom I; **63** Palmyrene Inscription Eu 5 n N 1161; **64** other Inscriptions from Palmyra, selected forms, **HEBREW SQUARE ABJADS** (used in Judaea and Israel.)**: 65** Early Hebrew **66** Hebrew Square Script, standard font; **67** Hebrew Square Script, modern Arial font; **68** Hebrew Square Script, modern Courier font; **69** Hebrew Square Script, modern handwriting; **INDIC ARAMAIC ALPHABETS: 70** Karoshti (an Aramaic abugida) on coins and inscriptions in Bactria; **71** Brahmi (Greek and Aramaic based abugida used by Emperor Ashoka and his successors, c. 250 BC - 550 AD.), **72** Sogdian (in today's Usbekistan and the Silk Road.), **73** Malabar Alphabet (used by Jews and Christians in northwestern and southwestern India, c. 200 BC - 700 AD.).

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 4

SYRIAC - ARABIC - YEMENITE

		NABATAEAN ARAMAIC					SYRIAC ARAMAIC							ARABIC				YEMENITE / ETHIOPIAN						
Name	**IPA Range**	**74**	**75**	**76**	**77**	**78**	**79**	**80**	**81**	**82**	**83**	**84**	**85**	**86**	**87**	**88**	**89**	**90**	**91**	**92**	**93**	**94**	**95**	**96**
ālap	ʔ; aː, eː																							
bēth	b, β																							
gāmal	g, ɣ																							
dālath	d, ð																							
hē	h																							
waw	w; oː, uː																							
zain	z																							
hēth	ḥ, н, χ																							
tēth	ṭ, tˢ																							
yōdh	j; iː, eː																							
kāp	k, x																							
lāmadh	l																							
mem	m																							
nun	n																							
semkath	s																							
ʿē	ʕ, ʁ																							
pē	p, ɸ																							
tsādhē	ts, ṣ, sˤ																							
qop	qˤ																							
rēsh	r																							
shin	ʃ																							
taw	t, θ																							
	θ																							
	θ																							
	ð																							
	ḍ																							
	ḥ																							
	x																							

The Aramaic Scripts were adopted by Arabs (in Nabatea, Edom or Idumaea, Petra), and Iranians. From about 500 AD, the Syriac Aramaic script of the Sassanid Empire served as model for Arabic.

The **NABATAEAN ABJADS: 74** Early Nabataean inscriptions in Petra and Mada'in Saleh; **75** Inscription from the Hawran region; **76** Nabataean Aramaic Inscriptions from Petra; **77** Inscriptions from Hegra, Taff. 30-33; **78** Nabataean inscriptions from the Dinai peninsula; **SYRIAC ARAMAIC ABJADS: 79** Classic Syriac from Palmyra (Semitic name: Tadmur, Tadmor, or Tudmur), south-central Syria, 130 miles (210 km) northeast of Damascus; **80** Syriac handwriting (Jewish, early Christian, Gnostic, Mandaean and Manichaean documents in Persia, India, and China are written in this style); **81** Syriac Parthian style; **82** Syriac Sassanid style; **83** Syriac Psalter style; **84** Syriac Pahlavi book style (K 43); **85** Pahlavi handwriting on papyrus; **ARABIC ABJADS** (developed from Nabataean and Syriac styles)**: 86** Early Arabic; **87** Kufic Arabic (early Koran script from Kufa, 8th century AD.); **88** Arabic Naskh script; **89** modern Arabic handwriting; **YEMENITE / ETHIOPIAN ALPHABETS** (sister scripts of Phoenician. In southern Arabia thrived the Sabataean / Yemenite civilisation. It was related to the cultures of Eritrea, Ethiopia, Egypt, Kush [Sudan], and Somalia.)**: 90** Sabaean / Himyaric, c. 900 BC; **91** Sabaean (South Arabian), in brackets North Arabian forms; **92** Later South Arabian script; **93** Yemenite Ethiopian script; **94** Ethiopian script, Thamudic style c. 600 BC **95** Ethiopic consonatal script; **96** Ge'ez / Amharic script, Ethiopia c. 700 BC.

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COMPARATIVE CHARTS ON THE SPHERE OF INFLUENCE OF BIBLE CANONS

Throughout all their long history, the books in the Bible were never bound in one single volume; not even the Septuagint. Its texts were written on rather bulky material that had no standardised format; these loose papers were usually wrapped in leather folders as shown in the beginning of this picture documentation. As far as we know, the first one who made a serious attempt to display all books of the Bible in One Single Volume was Roman emperor Flavius Constantinus I. In 325 AD, he commissioned 50 bible volumes and his right-hand-man Eusebius of Caesarea gave this order to Athanasius the bishop of Alexandria. Alexandria was the best place as this large city had the material as well as enough highly educated scribes who could reliably copy all the material in a most constant quality. The Codex Sinaiticus and the Codex Vaticanus are the last suviving copies of those 50 Constantine Bibles. They served as model for all future bible productions.

All today's Bibles can be traced back to the two Flavian dynasties; this applies also for the Hebrew original of the Bible. We have to remember that Rome was a fascist empire state in which every publication went through the authorities, the Roman Imperial Cult (the ministery for religion) and its successor the Roman Church which is the direct ancestor of all catholic and orthodox churches, and subsequently all Protestant churches that came out of them. There was no free speech or the right of publishing anything you wanted in the Roman Empire, neither in the West nor in the East.

Jewish and Christian ethics, as displayed in the Christian canon, and consequently all modern atheist, agnostic or progressive ethics, draw their precepts out of the Bible. Most readers are not aware of the fact that, depending on the Bible version, about 75% to 80% of the Bible is of Hebrew-Jewish origin. Jewish jurisprudence (Halakha), which is entirely based on the Bible as authority, always has been the fairest in history; their sophisticated set-up of the Sanhedrin, the Hebrew Court of Law of 3 judges, in capital cases 23 judges and in state-affairs even 71 judges, who had to vote for a verdict unanimously, gave everyone the chance to be heard, long before the English law, the Code Napoleon or the other codified Civil Laws; (Islamic courts are the hashest because the only 1 judge (or maximum 3) has no choice.).

The authors of the Bible were floating in a continuum of influence that had many parents: Ancient Sumerian and Egyptian to begin with, followed by Akkadian, Assyrian, Babylonian, Persian, yes, and also Hindu, Buddhist and Daoist teachings that interacted with one another already in Antiquity. And we possess the original documents to prove it (see The Grand Bible). Precepts such as Thou shalt not murder, Thou shalt not steal anything, Thou shalt not commit sexual havoc, Thou shalt not bear false witness (or spread distorted propaganda) and Thou shalt not wish for the moneychest of others (being greedy, grabby and jealous of the success of others) are universal. Ideologies that try to circumvent these Five Universal Precepts are evil; and those ones who ignore, deny or hide these precepts are evildoers by implication. This includes particularly blind followers of the immoral and violent teachings such as Communism, Socialism, Islam, Fascism and Nazism. All of these teachings say the same thing: *It is always the opponents of these distorted teachings, "The Others" who are gilty! The zealots of those distorted teachings rather portray themselves as victims.* The perpetrators use always the same ploy that attempts to justify and try to make their evil deeds generally accepted by: devaluating the Five Precepts, and by accusing others of gilt, by dehumanising their opponents and by depicting themselves as innocent and virtuous victims. Anyone with the tiniest spark of righteousness in their heart and the smallest amount of common sense in their brains ought to recognise envy and evilness in the jacket of venomous zealotry.

The founder of today's Christianity was the Apostle Paul (Saul of Tarsos), a Roman citizen who took his name from Roman Proconsul, Lucius Sergius Paulus. There is the possibility that Paul and Titus Flavius Josephus knew each other because both wrote reports about a shipwreck they had in about 62 AD when they were travelling to Rome. They stayed there for years. Both of them were Pharisees, meaning Roman citizens whose faith was Roman Judaism. Otherwise, they had nothing to do with the rebellious Zealots back in the Holy Land. Josephus might have listened to Paul's ideas with great interest; he also might have picked them up again and implemented them after the Jewish War (66-73 AD) when he became the chief propagandist of the Flavians. The Flavian dynasty were involved in a first attempt to establish a kind of first Roman Christianity, and Josephus was part of that dynasty; and so was the author of 1 + 2 Clement whose full name was Titus Flavius Clemens and who probably was the first Pope of Rome. Clement of Rome probably wrote the Clementine literature (also referred to as the Clementine Romance or Pseudo-Clementine Writings by the Church) that survives in two recensions known as the Clementine Homilies and the Clementine Recognitions. It is likely that the text is genuine or close to it as it describes the fight of the Jewish faction against the Pauline faction pretty faithfully (like Paul's Galatians), which ended in the schism of both Jesus-movements. He served as consul from January to April in 95 AD. In about 95 or 96 AD, Clement had a clash with his cousin Titus Flavius Domitianus and got killed. This seem to have triggered an uproar in which all members of the Flavian family were murdered in 96 AD, including Domitian and Josephus.

The Historical Background of Samuel, Kings, and Chronicles is of overarching interest as they describe the history of the Hebrews from different viewpoints. Chronicles tells the same history as Kings, but with a focus on the priestly or worship aspects of Hebrew history. Their contents are: (1st) From Tribal Confederation to Monarchy, (2nd) Monarchy's Golden Age, (3rd) From Failed Monarchies to Exile. Each of these books comes in 2 volumes because they are pretty large. In Antiquity, books were written on scrolls, long strips of parchment or similar material. The strips were wound around two sticks. This works well for small books, but large books become cumbersome. For looking up a passage you would have a lot of winding and unwinding to do to get to the part you are interested in reading; so one volume has become two.

The following 4 tables of Bible canons will show us the contents of the most important Bibles in comparison. The contents were decided on by the authorities of the state in which the Bibles were published. The first Hebrew Bible that was published in the West was the Septuagint, a Greek translation of the Hebrew Bible made by Jews from c. 286 BC to c. 250 BC whose ancestors came together with their brothers, the Phoenician traders, to the northern Mediterranean shores several centuries earlier. The translation became necessary because over the centuries, the Greek and Roman Jews did not speak Hebrew anymore but the languages of their hosts.

Each table's headline begins with the spheres of influence e.g., Roman Empire, Western Roman Empire, Western Tradition, Anglican Church, KJV (King James Version 1611). The word "Western Tradition" stands synonymous for "Roman Catholic Church" that ruled before Protestantism for many centuries. The term "Church of the East" refers to the Malabar Church in India founded by the Apostle Thomas, but it refers also to the Nestorian Church in Tang dynasty China. We have also mentioned the most important non-canonical works that were not part of the canons but closely related to them, or were only part of the canon of one or the other denomination but not of the others. Almost all canonical and non-canonical works can be found in the latest edition of The Grand Bible; it includes also works of other religions.

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
	Masoretic			KJV	Vulgate	Septuagint						Tewahedo	
	Torah	**Pentateuch**											
Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
	Nevi'im	**Major Prophets**											
Joshua	Joshua	Joshua	Joshua	Joshua	Joshua, Josue	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges
1 + 2 Samuel	Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel
1 + 2 Kings	Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaias	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremias	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah
Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezechiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel
	Trei Asar	**Twelve Minor Prophets** (The items are not independent books in the Trei Asar but chapters.)											
Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea
Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel
Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah
Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah
Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi
	Ketuvim	**Wisdom Literature**											
Psalms 1-150	Psalms 1-150	Psalms 1–150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150
Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs
Book of Job	Job, Iyov	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job
Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Canticle of Canticles	Aisma Aismaton	Aisma Aismaton	Aisma Aismaton	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon
Ruth	Rut	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth
Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Esther	Ester	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther
Daniel	Daniyel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel
1 Ezra	Ezra	1 Ezra	1 Ezra	1 Ezra	1 Esdras	Esdras B'	1 Esdras	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra
2 Ezra	Nehemiah	2 Ezra	2 Ezra	2 Ezra	2 Esdras	Neemias	Neemias	Neemias	2 Ezra	2 Ezra	2 Ezra	2 Ezra	2 Ezra
1 + 2 Chronicles	Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
		Non-Canonical Books (There are 33 further non-canonical works of the Old Testament in The Grand Bible)											
1 Esdras (3 Ezra)				1 Esdras (Apocrypha)	3 Esdras in Appendix	Esdras A'	2 Esdras	2 Ezra	2 Ezra	2 Ezra in some mss.	1 Esdras in some mss.	Ezra Kali	2 Ezra in some mss.
2 Esdras 3–14 (4 Ezra / Apocalypsis of Esdras)				2 Esdras (Apocrypha)	4 Esdras in Appendix	2 Esdras 3–14 lost Greek ms.	3 Esdras in appendix	3 Ezra as noncanonical	3 Ezra	3 Ezra in some mss.	2 Esdras 3–14 in some mss.	Ezra Sutu'el	3 Ezra in some mss.
2 Esdras 1–2; 15–16 (5 and 6 Ezra or Apocalypsis of Esdras)				in part of 2 Esdras apocryphon	4 Esdras in Appendix	2 Esdras 1–2; 15–16 in Greek ms.							
Tobit				Tobit (Apocrypha)	Tobias Deuterocanon	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit
Judith				Judith (Apocrypha)	Judith Deuterocanon	Judith	Judith	Judith	Judith	Judith	Judith	Judith	Judith
Wisdom of Solomon				Wisdom of Solomon (Apocrypha)	Wisdom of Solomon Deuterocanon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon
Wisdom of Jesus ben Sirach (1–51)				Sirach (1–51) (Apocrypha)	Ecclesiasticus Deuterocanon	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)
1 Baruch				1 Baruch (Apocrypha)	1 Baruch Deuterocanon	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch
Letter of Jeremiah				Letter of Jeremiah (Apocrypha)	Letter of Jeremiah, Baruch Deuterocanon	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah; Säqoqawä Eremyas	Letter of Jeremiah
Psalm 151						Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151
Psalms 152–155										Psalms 152–155, in mss.			Psalms 152–155, in mss.
Psalms of Solomon						Psalms of Solomon, in mss.				Psalms of Solomon, in mss.			Psalms of Solomon, in mss.
Ascension of Isaiah									Ascension of Isaiah, in mss.			Ascension of Isaiah, in mss.	
Ethiopic Lamentations (6; 7:1–11:63)												Ethiopic Lamentations (6; 7:1–11:63)	
Syriac Apocalypse of Baruch (2 Baruch 1–77)										Syriac Apocalypse of Baruch (2 Baruch 1–77)			2 Baruch 1–77, in some mss.
Letter of Baruch (2 Baruch 78–87)										2 Baruch 78–87 in some mss.			2 Baruch 78–87 in some mss.
Greek Apocalypse of Baruch (3 Baruch)													
Comment:	No Apocrypha	No Apocrypha	No Apocrypha	No Apocrypha									

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
4 Baruch												4 Baruch	
Additions to Daniel				Additions to Daniel (Apocrypha)	Additions to Daniel Deuterocanon	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel
Prayer of Manasseh				Prayer of Manasseh (Apocrypha)	Prayer of Manasseh, in Appendix	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes			Prayer of Manasseh	Prayer of Manasseh, in 2 Chronicles	
Additions to Esther				Add. to Esther (Apocrypha)	Add. to Esther Deuterocanon	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther
1 Maccabees				1 Maccabees (Apocrypha)	1 Machabees Deuterocanon	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees
2 Maccabees				2 Maccabees in Apocrypha	2 Machabees Deuterocanon	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees		2 Maccabees
3 Maccabees						3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees			3 Maccabees
4 Maccabees						4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees early tradition	4 Maccabees in some mss.	4 Maccabees in Coptic ms,		4 Maccabees in some mss.
5 Maccabees										5 Maccabees			
Jubilees												Jubilees	
1 Enoch												1 Enoch	
2 Enoch													
3 Enoch													
1 Meqabyan												1 Meqabyan	
2 Meqabyan												2 Meqabyan	
3 Meqabyan												3 Meqabyan	
Joseph and Asenath									in some mss.			early tradition?	
Prayer of Solomon (Sirach 52) KJV													
Testaments of the 12 Patriarchs						in Greek ms.			in some mss.				
Josippon; Zena Ayhud; Pseudo-Josephus												In Broader Canon	
Josephus' Jewish War					addition or supplement	addition or supplement				in some mss.			in some mss.
Comment:	**Deuterocanon** is not part of the Tanakh (the 1st canon) but free available as 2nd canon in other books	Deuterocanon is only available in extra books or mss.	Deuterocanon is only available in extra books or mss.	Deuterocanon, was part of the Bible, in the 2nd section of the **KJV** as Apocrypha, **until 1885**	Deuterocanon always has been part of the **Old Testament**, also in English	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Protestant Tradition			Romance	Eastern Orthodox Tradition			Oriental Orthodox Tradition				
NEW TESTAMENT		**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate							Tewahedo	
		The Four Canonical Gospels (There are 33 non-canonical gospels in The Grand Bible)											
Matthew		Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew
Mark		Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark
Luke		Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke
John		John	John	John	John	John	John	John	John	John	John	John	John
		Acts of the Apostles (There are 42 non-canonical Acts in The Grand Bible)											
Book of Acts		Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts
		Pauline Epistles (* epistles by Paul himself. The Roman citizen Saul of Tarsos (the Apostle Paul) from the South of Asia Minor was founder of today's Christianity.)											
Romans*		Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*
1 Corinthians*		1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*
2 Corinthians*		2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*
Galatians*		Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*
Ephesians*		Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*
Philippians*		Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*
Colossians		Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians
1 Thessalo-nians*		1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*
2 Thessalo-nians		2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians
1 Timothy		1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy
2 Timothy		2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy
Titus		Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus
Philemon		Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon
Hebrews		Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews
		General Epistles (letters; also known as Catholic epistles; There are 39 non-canonical Epistles in The Grand Bible)											
James		James	James	James	James	James	James	James	James	James	James	James	James
1 Peter		1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter
2 Peter		2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter
1 John[		1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John[	1 John	1 John
2 John		2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John
3 John		3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John
Jude		Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude
		Apocalypses (There are 18 non-canonical Apocalypes in The Grand Bible)											
Revelation		Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation
		Church Fathers and Christian Laws. Works that were attached to canonical documents. (Alexandria Cx = Codex Alexandrinus, Jerusalen Cx = Codex Hierosolymitanus)											
1 Clement											Alexandria Cx		
2 Clement											Alexandria Cx		
Shepherd of Hermas						Codex Siniaticus				early tradition	Codex Siniaticus		
Epistle of Barnabas						Codex Siniaticus					Codex Siniaticus		
Didache										Jerusalen Cx			

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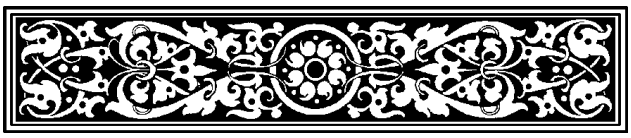
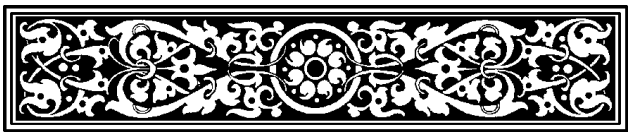


APPENDIX C

EXPLORATION ON HISTORY
BIBLICAL STUDIES
HISTORICAL EVENTS
(Analyses, Archaeology, Debate)



EXPLORATION ON HISTORY
The Quest for the Origin of Holy Books

Some time has past since the publication of my largest pet-project, the Grand Bible, in 2021. The Grand Bible was originally meant as a kind of study recording, just for myself. I wanted to find out what was behind all the scriptures because I could not find answers that satisfied me. The Grand Bible is not a religious work in a closer sense of meaning but an encyclopaedic compilation of texts that have been used not only in a religious context but have implication on philosophy, way of life, culture, literature, ideologies, politics, and jurisprudence. It took many years to search for these texts, analyse, introduce, and compile them with all the necessary details of information. Many of those texts represent the earliest examples of written and authorised law in history. I have been surprised to see so many readers downloading my humble work. To be honest, I have underestimated the readers' interest in holy texts. The Grand Bible has occupied much of my time for more than 8 years. I have never explained why I embarked on this laboursome task in the first place. I think, it is time to share with you now how my quest for the origin of holy books began.

It was a lovely and sunny afternoon in 2014. My wife and I were on the way to the largest bookshop in town. For months, I had tried to find a complete bible in English, not an easy task because I lived in a city in the Far East. The air of the bookshop was filled with the distinctive odour of books. I run up the stairs, heading towards the 5th floor, smelling already my prey. This was the location of the foreign language books—English books and some in French, German, Spanish. I saw books that I could read. Finally! Marching through the aisles, I saw suddenly a black book with golden letters among all the colourful printworks on one of the upper shelves. A Holy Bible, KJV, King James Version. At last, I found what I was searching for.

Back home, at my desk, I discovered however that a large chunk of the Bible, originally positioned after the Tanakh (the Old Testament), was missing. That part of the Bible, containing 14 books, to others known as Hebrew Apocrypha ("hidden writings," so named by the Roman Church), was known to me as the Hebrew Deuterocanon (2nd Hebrew Canon). It contains two Books called Maccabees and they explain the origin of the Hanukah-festival that commemorates the Jewish wars of independence against the mighty Persian Empire that led to victory by Judas Maccabaeus in 165 BC. I was disappointed not to find them in my new bible. I was furious when I found out that the Protestants had removed it furtively from the entire bible canon in about 1885 that once was approved by Emperor Flavius Constantinus in the early 300s AD.

In the library of my old home in Europe, I used a KJV-Bible from the Victorian era, mid-19th century, and that one was complete. I admit that I never have been much interested in religion or holy texts—I certainly have had this attitude in common with many people. Yet, I worked as teacher for linguistics, taught languages as well as history, archaeology, geography and other related subjects. I wanted to show text examples of the Early Modern English language to my students, Chaucer, Shakespeare, and of course the Bible, in order to make them aware that all languages change over time and above all that the Bible reflects real events in the past. It was my fury that drove me to start the Grand Bible project. I embarked on a task that would not want to end. Anyhow, I was rewarded with wonderful discoveries that I really could not have expected.

According to Eusebius' "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus (Constantine the Great) and prepared by his right-hand man Eusebius of Caesarea. The 50 complete volumes were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." We have examples of both versions. The three-column version is known as Codex Vaticanus (The Grand Bible, Image Plate 22, page 37) because it is kept in the Vatican Library. The four-column version was discovered in 1844 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (The Grand Bible, Image Plate 21, page 36).

At first, I just wanted to find a Bible in its completeness that had its origin in that edict of emperor Flavius Constantinus in the early 300s. Therefore, I took the matter much more seriously than ever before. In the beginning, I was searching the internet, looking for the Deuterocanon. There I found this:

- 1 Esdras (3 Ezra) Greek
- 2 Esdras 3–14 (4 Ezra) from Hebrew
- 2 Esdras 1–2 (5 Ezra); 15–16 (6 Ezra) from Latin
- Book of Tobit, Tobias, Tobi
- Book of Judith
- Additions to Esther (The rest of Esther)
- Wisdom of Solomon or Book of Wisdom or Wisdom
- Sirach (Ecclesiasticus 1–51) or Wisdom of Jesus ben Sira
- Prayer of Solomon (Sirach 52)
- 1 Baruch (Extant original: Greek)
- Epistle (Letter) of Jeremiah (Addition to 1 Baruch)
- The Prayer of Azariah and Song of the Three Holy Children
- Susanna and the Elders (Addition to Daniel)
- Bel and the Dragon (Second addition to Daniel)
- Prayer of Manasseh
- 1 Maccabees (Origin: Hebrew)
- 2 Maccabees (Origin: Greek)

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Right from the start, my research was hampered by the fact that quite a lot of books in the Bible bear more than just one title. A title like "The Rest of Esther" can be in another publication "Additions to Esther." On the other hand, "Prayer of Solomon" (Sirach, chapter 52) is not in the original Deuterocanon simply because it was attached to other chapters, and / or it was kept separately. That is just a typical example. Parts of other holy texts may have been unknown before they were rediscovered, or they were rejected and therefore eliminated from the canon.

To my surprise, the books were originally not all written in Hebrew but some of them were in Greek. Now, not only my interest in History was awakened but also my old interest in Linguistics got lit up again. I asked myself, "Why did Jews write some of their own books in another language but Hebrew?" — Soon, I found out that the Jews had translated the entire Old Testament into Greek already at around 300 BC! This work became known under the title Septuagint (Roman for 'Seventy') because, it is said, the translation was done by 70 or 72 translators. I wondered, "Why, on Earth, did the Hebrews embarked such a monumental task?"

I began to check historical as well as archaeological sources and after some months, the clouds in my mind vanished. During the 5th and 4th centuries BC, Greek became the lingua franca of the entire upper class of the nations residing on the northern, the European shore, of the Mediterranean Sea. When the Roman Republic turned into an empire, education in Greek was paramount to everyone who wanted to strive for a better position in society. Cornelius Sulla, Gaius Julius Caesar, Titus Livius, Cleopatra, the Herods, Titus Flavius Josephus, Paul the Apostle, all Roman emperors, governors, generals, traders, navigators, artists and writers used Greek on a daily basis, pretty much like modern people of all countries use English.

My studies in linguistics proved to be vital. Almost overnight, I began to understand the contents of Indian and Chinese texts and what they were talking about. The answer was clear: Already in the 9th and 8th centuries BC, the Hebrews travelled together with their brothers and cousins, the Phoenicians! Both, Hebrews and Phoenicians, spread their culture and ideas, their language Phoenician (also called Old Hebrew) and writing system, their Hebrew calendar and their weights and currencies (the Shekel) throughout the entire Mediterranean and soon also to India, Central Asia, and China. The scope of their relations and connexions was breathtaking.

Hebrew and Phoenician traders brought their alphabet to Greeks and Romans. The latter two used it later in their propaganda against the Semitic Cartaginians, such as the Atlantis Saga which just described the Phoenician city of Carthage and its circular War Harbour. The northern (Indoeuropean) Mediterraneans (Greeks and Romans) became enemies of the southern (Semitic) Mediterraneans (Phoenicians and Hebrews) although they lived together in Greek and Roman cities since the 8th century BC.

Who is really meant when we talk about Semitics? — I shall give you here a foretaste: Abram, Abraham, Aram, Aramaean, Aramaic, Assyria, Syria, Syriac, Canaanite, Abhira, Abhiri, Ahyr, Ahir, Ophir, Ofir, Habiru, Hebrew, Heka Khasut, Hyksos, Akkad, Akkadian, Sea-People, Phoenicia, Carthaginian, Amurru, Amorite, Judea, Judaea, Yehuda, Yaudheya, Yadava, Yoddheya, Yudah, Judas, Jude, Jew, Israel, Israelite, Bene Ysrael, Beta Ysrael, Sheba, Saba, Sabaean, Mose, Ramose, Rameses, Ahmose, Dedimose, Thutmose, Musa, Avaris, Pi-Rameses; Reuben, Simeon (Simon, Shimon), Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph (Yusip), Benjamin . . . . and all derivatives of these words or names represent the same kind of people and their relatives: Jews, Hebrews, Israelites, Semites, depending who speaks about them. Involved here is the same language, same lifestyle, same calendar, same units of weights and currency, similar beliefs and laws, and to some degree even similar habits.

It is pretty much the same as if we today talk about: Latin, Italian, Sardinian, Corsican, Sicilian, Romanian, Moldovan, Catalan, Occitan, Galician, Portuguese, Spanish, Castillian, Aragonese, Mexican, Columbian, Venezolan, Peruvian, Chilenian, Argentine, Paraguay, Uruguay, Brazil, Timor, Guatemala, Nicaragua, Panama, etc. — they are all Romans, they all speak a Roman[ce] language, they are Roman Catholic (except Romanians and Moldovans who are Orthodox), they follow Roman Law, enjoy sunny weather and a Roman-like cuisine.

I became aware that this is all about the centre piece, the foundation, the core of history teaching. Anybody who does not understand that history (including a modern biography) is based on language, will not understand human basics. This is a fact because with his or her national language, each and every single person learns about everything in a very distinctive way: religion, philosophy, behaviour, tradition, habits, biasses, opinions, prejudices, lifestyle, yes, and it goes even so far that we can include sexual behaviour, allegiances, and geography. Human behaviours and habits are millions of years old and cannot be changed overnight by ideological nonsense and socialist dreams that will turn into nightmares, sooner or later.

The works of Jane Goodall, Jared Diamond, Desmond Morris and others clearly show that human feelings are very much the same as those of Chimpanzees, or other Primates for instance. When a homogenous group is invaded by another group of the same species, there will be sharp conflicts that can lead to war. Chimpanzees engage in wars on each other, like humans.

That a rich country like Canada has a nice collection of problems at home, does not come as a surprise to me. There are two main populations that are diametrical opposed to one another. The majority of Canadians spreaks English (Germanic), their society is based on German Protestantism and (Germanic) "Common Law." The minority speaks French (Roman) and their society and laws are based on Roman-Catholicism and the (Roman) "Napoleonic Law

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Code." These in Quebec living "Roman" Canadians would love to return into the arms of their "Roman" mother France, whilst the English-speakers would have no problems in applying membership to the mainly Protestant United States of America. This is one reason why most of them speak English with a strong "American" accent. Bear the following rules in mind: Each language group tries to get suppremacy over the other groups. The very same applies for religions. Luther's Reformation caused horrible wars for 130 years. Resentments are still alive today. Language and religion are tools to gain and keep political power. This has nothing to do with ill-will but much more with the DNA that is in us like it is in chimpanzees, cats or dogs.

Other nations who are paralysed by linguistic and religious conflicts are: Belgium, Ireland, France, Spain, Russia, Ukraine, the Balkans, Iraq, Syria, Iran, China, India, Pakistan, Afghanistan. That the United States have lost its recent wars in Iraq and Afghanistan has its reasons in the American ignorance of language division and religious hatred of Islam towards non-Muslims, regardless whatever benevolent projects the non-Muslims want to catch the Islamic populace with. Political Correctness and naive dreams of bringing socialism and democracy to other nations killed countless people. Almost all African countries have this problem too: Rwanda, Nigeria, Ethiopia, Chad, Mali, etc., the list is very long.

The conflict and subsequent war between Russia and Ukraine has not surprised me either. The Russian demography is (just like the Chinese, German, and others) in terminal decline. This war is probably the last war Russia could launch on anyone. All the 9 conflicts Putin has launched have had the aim to secure the borders of his empire. On top of that, there is the ideology of a certain Nazi known as Aleksandr Dugin who has been Putins ideological teacher for years. His books (like "Foundations Of Geopolitics" or "The Fourth Political Theory," based on the Nazi teachings by Martin Heidegger) struck cord with the majority of the ethnic Russian population. We should remember that ideology is also a significant part of religion. How could it be otherwise explained that the Patriarch Kirill of Moscow, the pope of the Russian Orthodox Church, was—like the entire Russian leadership and Putin himself —member of the KGB. If Putin is gone, he will just be replaced by another ex-KGB member.

In time, I discovered more and more texts that had to do with the Old Testament. Here, I could figure out a pattern. These texts were also written in Greek, Hebrew, but quite some texts were also written in Aramaic (a kind of new Hebrew and new Phoenician). I learned more interesting facts that are never really mentioned by historians. According to linguistic scientists, Aramaic became some sort of "world language" between the 7th century BC and the 7th century AD, stretching from the Phoenician-Carthaginian possessions in the northwest of Africa, along the Silk Road, reaching out to the gates of Chang'an (modern Xi'an) and Luoyang, the two main capital cities of China in Antiquity.

After the liberation from captivity in Assyria and then in Babylon, many Jews did not just return to their Holy Land but stayed in service as Aramaic writers and bureaucrats with their new allies, the Persians. Aramaic was the main trade language of the Assyrian Empire as well of its follower the Iranian empires of the Medes and the Persians. Aramaic was also the main language of the Hebrews and other people in the Middle East. When Alexander the Great arrived in Afghanistan and India, the Hebrews were already there for 300 years. Aramaic rock inscriptions and vellum documents from the Persian Empire bear witness to it. Indian texts, the Mahabharata especially, talk about the Persian allies and that they built two little republics in the northwest of ancient India: one was called Yadava or Yoddheya (Judaea) and the other, the to Yadava related republic was called Abhira or Ahir ("Hebrew-land," in the West also known as "Ophir"). It was geographically located north of the modern Indian state of Gujarat and had therefore access to the sea. Traditionally, the northwest of India was an important trade partner of Mesopotamia and Egypt; one of the reasons why several harbour cities were found in Gujarat.

In Egypt, Pharao Khakaure Senusret III let his engineers build "the Canal of the Pharaos," the first "Suez Canal," in circa 1850 BC. It began in the Nile-delta nearby Bubastis and was creeping east towards the "Bitter Lakes" and from there to the Red Sea. At the spot where the canal was approaching the Bitter Lakes is a place called Succoth. With trade, not only people travelled, but also their ideas and the language used to convey these ideas. This is the reason why I also had a look for all kinds of itinerary documents and inscriptions. I knew some of them already from the time when I studied history and archaeology. The findings have made me truely speechless.

47 Artefacts and Historical Documents (Documents of people who had first-hand knowledge on religions and intercultural relationships in Antiquity), 20 Exploration Accounts (Documents that reveal how much people of ancient civilisations really knew of one another and how ideas spread to other parts of the World) and 15 New Creations and Fabrications (Writings that try to popularise a certain religious viewpoint or make a new religion legitimate.). The Gospel of Jesus's Wife is, as far as we know today, a blunt fake. The scriptures of Sikhs and Bahai'is on the other hand are legitimate and new creations that have found a great many followers. Both of these religions came into being due to the brutality of Islam towards women and non-Muslims. Islam is by no means just a "religion of peace"—Martin Luther already knew that and he wrote about it. (See Grand Bible, pp.4367.)

The Islamic prophet committed 95 wars and battles on "Kafirs" (Kufre = evil Islam-rejectors) and they are revered by Muslims as "acts of jihad" that each true Muslim has to emulate. This copying behaviour produced, since the assault on the twin towers in New York City on 9/11, 2001, and after that, circa 45,000 terror attacks with about 300,000 deaths and many more injured (over 90% of the victims are

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Muslims!)—an equivalent of 3 - 4 Hiroshima size atomic bombs. Very peaceful indeed! (Search for the constantly actualised list of victims at "www.thereligionofpeace.com".)

Islam is based on three books: the Koran (Mohammed's notebook), the Sira (Sirat Rasul Allah, the biograpy of Mohammed), and the Hadith (the deeds and sayings of Mohammed). The Constitutions of Saudi Arabia, the Islamic Republic of Iran, Hamas, the Muslim Brotherhood and others make it very clear: Their law is based on Koran, Sira, Hadith. All three books are books of law! This is the very reason why they are called "holy" in the first place. The Sira and the Hadith explain in detail what the verses in the Koran really mean. Without these two books the act of reading the Koran is useless!

The Koran is actually two Korans in one binding: the first one written in Mecca, the second one written in Medina. One significant fact that explains Islam: Due to Mohammed's rules of abrogation (2:106), the violent verses of the Medina-Koran always supersede the peaceful verses of the older Mecca-Koran. The chapters of both periods are intermingled on purpose from the longest chapters to the shortest. Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. The shortest and most revealing hadith is *"War is deceit."* and the earliest verse that Muslim children learn is *"Do not make disbelievers (non-Muslims) your friends as Allah will not protect you (if you are a Muslim).* A hadith says it better: *"Do not seek friendship from non-Muslims because then you are one of them"* (meaning: then you, the Muslim, are a traitor (to Islam). To put it simple: the allegiance of each and every Muslim is always towards the "Umma," the "Islamic (over)nation," not towards the country he or she just lives in! Islam is a political and legal doctrine (found in the Koran, Sira, Hadith) that no-one can escape —not even the non-Muslims. Islam's main tool is migration, and the womb. The Reliance of the Traveller tells us about it all. God help us. The Western World (and parts of the East) are lost in a pacifist dream! (If people are dreaming, it means they are asleep. It is time they bloody wake up.)

My research led me to all sorts of subjects. I checked graphs that recorded the activity of volcanoes as intensive as I checked climate graphs that showed climate change and all sorts of consequences: extreme weather, floodings, drought, famine, civil war, plague and epidemics. Civilisations, nation states and empires develop rapidly when climate and weather are stable and reliable. The Roman Republic rose in ideal conditions: The weather was warm, the climate stable, no epidemics in sight, record harvests led the population grow uninterrupted, one expedition after another brought more land and people into the growing state. Colder climate in the first half of the 1st millenium caused some distress. A huge volcano eruption at around 535 AD brought the state almost to a halt. Emperor Flavius Justinianus survived the following plague but his dream of restoring the old empire did not.

My investigations turned out to be an enlightening journey that I never had expected in this form. Everybody knows the story of Abraham and also the story of Moses. Not many know how they are connected. Most scriptures are not a bunch of old papers talking about God, belief, or spirituality all the time. They actually are interesting sources of information. Anyone who is able to read "between the lines" can gain some understanding. Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, plague, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse.

The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC). Today, they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen), the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded for them by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, the newcomers have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt.

When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites / Habiru (Hebrew) and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Mose (Egyptian: "son").

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose I) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: "And the children of Israel journeyed from Rameses (Pi-Rameses, Pi-Ramose, City of the son of Ra), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The text was obviously written long after the exodus, heroic actions of the Israelites were mixed into the text.

The starting point of the Hebrews was not Pi-Rameses because that city was build later by Rameses I (Ramose = the son of Ra). The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which

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was at the very same location. When the author used the name Pi-Rameses several hundred years later, the name Avaris was long forgotten or shamefully replaced. Here the story of the Exodus took place. The Bene Israel (the sons / children of Israel) had to leave Avaris and trecked along or nearby the Canal of the Pharaos in east direction. They came to a place called Succoth. When they left that place, they found something they had never seen before. The Bible reports that Mose "stretched his hand over the water (KJV: 'sea')" just as "the Lord" commanded him to do, and "the water went away" and "made the water dry land, and the waters were divided. (Exodus, Chapter 14:21, 22) And the children of Israel went into the midst of the water upon dry ground: and the waters were a wall unto them on their right hand, and on their left." Mose repeated this mechanical wonder: "... the children of Israel walked upon dry land in the midst of the water; and the waters were a wall unto them on their right hand, and on their left." (Exodus, Chapter 14:29). What we read here is the description of working water locks. The locks were located after Succoth and before the Bitter Lakes in order to keep the salty water away from the River Nile; the saltwater would have destroyed the fertile ground of the Nile-delta. The name Succoth was chosen not accidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or any confinement, such as a canal lock.

Today, Sukkot is known as a festival's name—"the Festival of Ingathering at the year's end" (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us much more.

The expulsion of the Canaanite Hyksos (or the sons / children of Israel, as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC!

By searching the internet for non-canonical scriptures, the number of search result began to rise exponentially. Very often, I could not find what I was looking for. Equally often, I found things that were totally unknown to me. Particularly, American Christians seem to believe in a "gap" between period of the Old Testament (the Hebrew Bible) and the times of the New Testament (the Christian scripture). I found this claim unbelievable. From history lessons I attended, I knew that the period between say 400 BC and the 1st century AD was full of important events; the most important one being the Greek-Persian Wars and the final victory of Alexander the Great.

The Dead Sea Scrolls, discovered nearby Qumran, Israel, in 1947, were my most important find. Not only filled they the gap, they actually represent the only bulk of scripture that did not go through any kind of editorial commitee. They are a valuably time capsule. And their contents rang my alarm bells. They show a kind of messianic Judaism that is dead today. The laboursome checking of the Babylonian Talmud confirmed what I was only guessing: Modern Judaism and modern Christianity are not "Hebrew" religions at all. Modern Jews are the descendents of the Pharisees, the branch of Romanised Jews who came between the 8th and 6th centuries BC together with their Phoenician brothers to the northern shores of the Mediterranean to trade with Greeks and Romans. They stayed. Those Jews saw the necessity to translate the Tanakh (the Old Testament) into Greek because their descendants began to forget their original Hebrew language. The translation was completed already at around 300 BC. There is the possibility that the conquests of Alexander somehow triggered this event. Actually, the occupation of the Holy Land brought the Dead Sea Scrolls and their hostile attitude towards feireigners about. This was the time when Jews craved for any messiah who could deliver a military victory onto the invaders.

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The Dead Sea Scrolls cover also the period of Jesus and they talk about the Zaddik, the "Teacher of Righteousness," most likely representing a character almost forgotten among Christians: James the Just or Righteous, Jacob the Zaddik, James the Brother of Jesus. He seem to have been a holy man in his own right. The War Scroll reveals a very xenophobic ideology in which the "Messianists" followed harsh doctrines that later we would meet again in Islam. By learning about it, I realised why the New Testament was not written in Hebrew but in Greek. It was not written by Hebrew people at all, it was composed by Greek-speaking Romans such as Shaul ha-Tarsi, Saul of Tarsos who claimed in his letters that he was a Roman citizen. Christians know him better as "Paul the Apostle," although he was not one of Jesus' original apostles. He confirms in his letters that he actually was a persecuter of Jesus' people. That means, he was a Roman official as no-one was allowed to persecute people in the Roman Empire without having an official permit for doing this. Christianity as we know it today is a Roman religion. All non-Roman Christians, and all non-Roman Jews were merciless executed like Jesus, many of them in the Colosseum. Most came to death in the 1st Roman-Jewish War (66-70 AD); those who survived fled into the Arabian desert and reappeared hundreds of years later as "Muslims." Unbelievable? — Check the facts, Jews and Muslims have lots of things in common. The males of both are circumcised; both wear a kippa if they are men and a veil if they are women; the central building of the Muslim temple in Mecca has the same size and shape as the central building of the Temple of Jerusalem: it is a cube measuring circa 12m in length, 12m in width and 12m in height. Both buildings were decorated with curtains; Jews and Muslims have a similar food law: pork and blood products are forbidden to eat; the Islamic Sharia Law is almost identical to the Jewish Halaka Law with one exception: the Jewish Court of Law has 23 judges for capital offence cases, the Islamic Court of Law has only one (this makes the Islamic law much harsher and the Jewish law much fairer); The Koran has 25 Jewish prophets in it, including John the Baptiser, Jesus, and Mary the mother of Jesus. John was probably, together with James and others, the instigator of dangerous and subversive ideas such as Jewish kingship. John was also a Roman citizen, that is why he was executed with the sword and not hanged on a cross; according to Roman law, it was unlawful to crucify Roman citizens.

The Grand Bible grew bigger and more texts came to it. Next, I stumbled right into another bulk of texts I had no idea about: The Nag Hammadi Library, discovered nearby Nag Hammadi, Egypt, in 1945. The Nag Hammadi texts were found in a big pottery jar and bound into a dozen of leather folders. They talk about New Testament events. Just like the Dead Sea Scrolls, their texts represent a very valuable time capsule, left behind by people who never retrieved the books. The authors belonged to different Christian communities, mostly non-Roman Christians, such as Gnostics, those Christians who were persecuted and executed by Roman Christians.

When I read the Gospel of Thomas, I had the strange feeling that I had read the phrases in that text before. It was talking about "cycles of life," about the "kingdom of heaven" (which stands for the "kingdom of wisdom"). Wisdom has been very important to the writers of some of the books because Gnostics (also known as Gnostic Christians) use that word in the same sense of meaning as Buddhists do. The Greek word gnosis means knowledge. The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The fragments are dated to the first half of the third century. A complete Coptic copy was unearthed in Nag Hammadi. The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.). The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, has some of the same contents as the canonical gospels but, according to its old-fashioned writing style, it is the oldest gospel and probably has been written c. 50 or 60 AD. As I reached the last chapter, I read something that made me almost fall off the chair.

In Chapter 114 we read: Simon Peter [who was known as a woman-hater.] said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: The Gospel of Didymus Judas Thomas, Grand Bible, page 760.]

This story is a little more detailed and better understandable in the Lotus Sutra. Briefly narrated, it goes like this: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, only 5 km

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away or one hour walk from Galilee's Sepphoris, then they had the Silk Road station right in front of their door. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Didymos Judas Thomas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

Who was Thomas? Judas Thomas was very successful as apostle in Persia and India. As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, in Greek "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome. Judas Thomas was most likely one of Jesus' original disciples and also one of his brothers. For the Roman Christians who were followers of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism (and therefore also in Islam), as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus (the Apostle Paul) into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian Church of Jerusalem.

I began to realise that the entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Buddhist teachings become obvious each time we read in Christian texts about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when "Dharma," willful deprivation (Asceticism) is mentioned, or purity law, purification, righteousness, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it is useful to remember that, after the Third Buddhist Council, held under the patronage of Emperor Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public in his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma (righteousness) that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamaya (Ptolemy II Philadel-phos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script, the script of the Perian emperor Kurush, Cyrus), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, today better known as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada*) in the Greek-speaking world and around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, also in Egypt and so most likely no coincidence.

[* The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas.]

The following Stoic text could have been written by a Buddhist as well as by a Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 (Grand Bible, p.3073)

Modern society is based on Critical Thought and on the Golden Rule (Do not harm others as you do not want them to harm you.) Islam does not allow critical thought when it contradicts the basis of Islam: The Koran, the Sira, the

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Hadith. Muslims, by Islamic doctrine and law, apply the Golden Rule only to members of the Umma, the "House of Islam." In Islam there are 2 humanities: the "House of Islam" and the "House of War," all non-Muslims. The name of the latter implies that this is the adversary on whom Islam can make war through the hand of the believers (Muslims).

In Christian and Jewish societies, the Golden Rule is expressed by the second part of the Ten Commandments. That Islam does not really foster the belief in any of these two concepts has drastic consequences. The Organisation of Islamic Cooperation (OIC) with its 57 states (48 Muslim majority countries) build the largest voting block in the UN. They all recognise the Koran, Sira, Hadith as their books of law or at least as guideline. And they act according to the Sharia Law in which slavery, Dawah (Islamic propaganda), Jihad (persecution and war against non-Muslims), death penalty, forced amputation of limbs, supressing of women is not only allowed but mandatory. Everything you see Muslims do or not do is written and dictated by Koran, Sira, Hadith. Everything is prescribed: it literally goes from how you as a Muslim have a meal to how you have sex.

I realised some facts. Scripture, holy texts, lithurgical literature, were not primarily written to serve the spiritual mind of believers, and if they did, it always was for the advantage of the religious group or community in question. From the earliest times, giving money to the temple was an important tool of political power. So, I assumed that at the core of religious texts must be some rules, regulations or laws—just as in the Islamic Trilogy, the Koran, Sira, Hadith. I took a closer look at the most famous book in the world: The Bible. The Christian Bible is divided into two main parts: the Hebrew Bible (the Old Testament) and the Christian Bible (the New Testament).

The most important part of the Hebrew Bible is the Torah (the Pentateuch, the Five Books of Moses). I wondered why the Christians took the holy book of the Jews as their own. So, I checked the contents of the New Testament. I found 4 gospels but none of them contained a law code, they all contained stories about Jesus narrated in a wildly different way. There were a bunch of open letters, most of them attributed to Paul the Apostle (and peppered with antisemitism like the gospels), the Acts (history) of the Apostles, and a weird book called "Revelation." But there was no law book. In about 135 AD, Marcion of Sinope rejected the Old Testament and accepted only the Gospel of Luke, ten letters of Paul, 1 Timothy), 2 Timothy, Titus. He lost his battle against Roman Church because he had no law book. At 325, the Roman emperor Flavius Constantinus accepted the Old Testament as legal guideline for the Roman Church.

THE 613 MITZVOT

According to Jewish tradition, the Torah is the main Jewish Book of Law. It contains almost 650 different laws, formulated most as do's and don'ts of any Jewish person. 613 commandments (Hebrew: taryag mitzvot). The Babylonian Talmud tells us that a Roman editorial commitee had the task to edit the Jewish books and get rid of anything that could be dangerous to the Roman Empire. Emperor Titus Flavius Vespasianus just concluded a four-years war, the 1st Roman-Jewish War of 66-70 AD, against a radical messianic movement who caused by conducting this war of liberation over one million deaths. The pacifying editor in charge was the Jewish general and Commander of the Jewish Messianic Army of the north in Galilee, Joseph bar Matityahu. He was captured by the Roman Army at the begining of that war. Then, due to his ability to converse in Greek, he began an astonishing transformation, he was adopted by Vespasian, and when he came to Rome, he lived next door to Vespasian in the imperial palace and in reach of the library of the destroyed Temple of Jerusalem which was brought to the emperors palace. His task: becoming propaganda minister to the imperial family and transform messianic Jews and Christians into members of peaceful religions that are allied to the Roman Empire . . . by editing all their scripture into peaceful and pro-Roman texts. All anti-Roman texts were burned just as all messianic opponents were executed on the cross. The Ten Commandments survived and the Death Sea Scrolls that tell us what the men around the historical Jesus really thought.

THE TWO PARTS OF THE TEN COMMANDMENTS

The Ten Commandments (Hebrew: Aseret haDebarim, lit. 'The Ten Words'), or the Decalogue (Latin: decalogus, Greek: dekálogos, lit. "ten words"), are a set of biblical principles relating to ethics and worship that play a fundamental legal role in Judaism and Christianity. The text of the Ten Commandments appears twice in the Hebrew Bible: at Exodus 20:2–17 and Deuteronomy 5:6–21. The Ten Commandments survived because they also reflected Roman law. As I grew up among Europeans as well as among Eastern Asians, I knew that the Ten Commandments are composed out of two distinct parts:

1st part (about God)

- I am the Lord thy God: Thou shalt have no other gods before me.
- Thou shalt not make unto thee any graven image.
- Thou shalt not take the name of the Lord thy God in vain.
- Observe the sabbath day, to keep it holy.
- Honour thy father and thy mother .

2nd part (Basic civil and ethical Laws)

- Thou shalt not kill.
- Thou shalt not steal.
- Thou shalt not commit adultery.
- Thou shalt not bear false witness against thy neighbour.
- Thou shalt not covet or desire thy neighbour's things.

The first part is about God, the sabbath for worship and family.

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The second part represents an ethical set of laws that is also well-known in eastern and southern Asia as **Pancha Sila** (the Five Precepts). So it does not come as a surprise to find this part three times in the **New Testament**: The Letter of **Paul to the Romans** 13:9, the Gospel According to **Matthew** 19:18-19 and the Gospel According to **Mark** 10:19

THE SEVEN LAWS OF NOAH

In Judaism, the Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), otherwise referred to as the Noahide Laws or the Noachian Laws (from the Hebrew pronunciation of "Noah"), are a set of universal moral laws which, according to the Talmud, were given by God as a covenant with Noah and with the "sons of Noah"—that is, all of humanity. They usually apply to non-Jews when living with Jews together. The seven Noahide laws as traditionally enumerated in the Babylonian Talmud Sanhedrin 56a-b and Tosefta Avodah Zarah 9:4.

They are the following:

1. Do not worship idols.
2. Do not curse God.
3. Do not commit murder.
4. Do not commit adultery or sexual immorality.
5. Do not steal.
6. Do not eat flesh torn from a living animal.
7. Do establish courts of justice.

The Mishna Sanhedrin (The Guide to Jurisdiction)

The Ten Commandments and the Seven Laws of Noah build the core of Jewish law. Why is this important to know? —To answer it in a simple way: Western civilisation is based on it, and, as you will see in a moment, Eastern civilisation as well! It is also significant to know how these laws have been applied. So let us talk about the legal authority.

According to the Mishnah Sanhedrin (lit. Guide to Jurisdiction or Legal Authority, Grand Bible p. 1048), minor cases like money matters are judged by three (3) judges. Capital cases like murder or slander is judged by twenty-three (23) judges. If found guilty, the delinquent is "put to death by twenty-three," meaning sentenced unanimously by all 23 judges. As it is unlikely that all judges agree, hardly ever anybody was sentenced to death. The Supreme Court of Law, the great Sanhedrin Highest Court, charged with deciding cases and appeals that had national significance. It was comprised of seventy-one (71) scholars who had received the full traditional rabbinical ordination, and its decisions fixed Jewish practice for subsequent generations.

The written (codified) Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the same antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni (Islamic) jurisprudence (Hanbali, Hanafi, Maliki and Shafi`i) as well as Shia (Islamic) schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both, the rules of civil disputes and application of penal law, Sharia distinguishes between men and women (1 woman = 50% of 1 man!), between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more:

Whilst in Jewish law, the court structure makes it almost impossible to apply the death penalty as all these judges almost never agree to such a harsh penalty. In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties.

This explains also in part why the (messianic) Jewish communities in Arabia have fought against Mohammed and his Islam so passionately. In consequence, Mohammed's distortion of the Jewish Law has brought about the mutual hatred between Jews and Muslims. Nothing is to Jews more holy than God and his Law because they are the only legal authority! They fought at least 10 wars against the Romans over this issue between the years 66 to 620 AD. At the end of the 10th Roman-Jewish War, the exhausted Jews had to fight against Mohammed's Islamic troups as well, and lost. What is the legal authority of Islam? -- Answer: The Koran and Mohammed, meaning: Koran, Sira, Hadith.

THE TEN COMMANDMENTS IN ISLAM

The Quran states that tablets were given to Moses, without quoting their contents explicitly. (Koran 145) The closest single passage in similarity to the Ten Commandments occurs in the chapter of the cattle (surat al-an'am). In this passage, many of these biblical commandments are restated, with a heavy emphasis on fulfilling the rights of Allah and the rights of people. Verse 151 begins with a summary of what is prohibited in Islam. One should "not kill the life that Allah has made sacred," with the notable caveat: "except in the course of justice." A hadith depicts Muhammad explaining that the "blood of a Muslim ... cannot be shed except in three cases: in Qisas [retaliation, revenge] for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims." (Bukhari, vol. 9, book 87, no. 6878.) So adultery, apostasy, and revenge are the only justifications for taking a life.

THE TEN COMMANDMENTS IN THE KORAN

151. Say, Come, I will recite to you what your Lord has made a sacred duty for you, that you ascribe nothing as a partner to him and that you do good to parents, and that you do not kill your children because of poverty, we provide for you and for them, and that you do not come close to lewd things, whether open or concealed. And that you do not kill

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the life that Allah has made sacred, except in the course of justice. This he has commanded you, so that you may discern. 152. And do not approach the wealth of the orphan except with what is better, until he reaches maturity. Give full measure and full weight, in justice. We do not burden any soul beyond its ability. And if you give your word, do justice, even though it be a relative, and fulfill the covenant of Allah. This he commands you, so that perhaps you may remember. 153. And this is my straight path, so follow it. Do not follow other ways, so that you will not be parted from his way. He has ordained this for you, so that you may fear Allah. Koran (Mecca, late) 6:151-153

It becomes clear that Mohammed knew the Torah well, however, for the political reasons of achieving total suppremacy over all non-Muslims, he **split up the law-set of the Ten Comandments and hid them among other verses in the Koran in order to eliminate their universal authority.** His followers will so not be aware that they used to be a set of laws that belong together.

1. First commandment: You shall have no other gods before Me (Bible). — Know that there is no God except Allah. Koran (Medina) 419

2. Second commandment: You shall not make idols (Bible). — And do not call upon any other god along with Allah. There is no God except him. Koran (Mecca) 28:88

3. Third commandment: You shall not take the name of the Lord your God in vain (Bible). — Make not Allah's name an excuse to your oaths. Koran (Medina) 2:224

4. Fourth commandment: Remember the Sabbath day and keep it holy (Bible). — When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. Koran (Medina) 62:9

5. Fifth commandment: Honour your father and your mother (Bible). — Do good to your parents, relatives and neighbours. Koran (Medina) 4:36 (Another version: Be kind to your parents if one or both of them attain old age in thy life, say not a word of contempt nor repel them but address them in terms of honour. Koran (Mecca) 123)

6. Sixth commandment: You shall not murder (Bible). — Do not take the life which Allah has forbidden except in justice, and do not commit adultery, and whoever does this will pay the penalty. Koran (Mecca) 25:68

7. Seventh commandment: You shall not commit adultery (Bible). — Do not come near to adultery. Indeed, it is an abomination and an evil way. Koran (Mecca) 132

8. Eighth commandment: You shall not steal (Bible). — Do not waste your property among yourselves on vanity, nor seek by it to gain the hearing of judges so that you may knowingly devour a portion of others' property wrongfully. Koran (Medina) 2:188 (An amendment from the Code Hannurabi: As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Koran (Medina) 5:38-39)

9. Ninth commandment: You shall not bear false witness against your neighbour (Bible). — Do not hide testimony. He who hides it, indeed his heart is sinful. Koran (Medina) 2:283

10. Tenth commandment: You shall not covet (Bible). — Those people are the ones Allah has cursed, . . . are the ones who are jealous of mankind because of what Allah has bestowed upon them out of his bounty. Koran (Medina) 4:52-54

THE KORANIC COMMANDMENT OF ABROGATION

Whatever message We (Allah / Mohammed) abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that God is Possessor of power over all things? (Koran 2:106; Maulana Muhammad Ali, 1917)

[Modern version: We (Allah / Mohammed) do not abrogate or cause to be forgotten anything of our revelation unless we bring something better or like it. Do you not know that Allah is able to do all things? (Koran 2:106, Robert Spencer, 2021).]

Traditionally, the suras of the Koran are classified as Meccan, that is, dating from the first twelve years of Muhammad's career, when he and his few followers lived in Mecca, and Medinan, or dating from the last eleven years of Mohammed's career, after the hijrah, or migration (expulsion), from Mecca. Because of the doctrine of abrogation, Medinan suras are generally considered to take precedence over Meccan suras in the formation of Islamic theology and law. And they cause serious ideological probems for our modern World!

The structure of the Koran text is dualistic. The doctrine of abrogation is the foundation of the widespread Islamic understanding that the violent verses of the Koran take precedence over the more peaceful verses revealed earlier, since they come later in the lifetime of Mohammed. For good reasons, the concept of naskh, abrogation, has for centuries been part of the skeptics' claim that Muhammad was a false prophet whose revelations were conveniently tailored for the advantage of the moment.

I am going to show now two versions of the chronological order of the chapters in the Koran.

The German Orientalist Theodor Nöldeke (1836-1930) arranged his chronological Koran order according to historical context, wording, writing style, and what kind of rhyme was used. The Nöldeke Chronology of the 114 chapters of the Koran are ordered in two main groups or periods: 1st, The Mecca Group (which contains 3 distinctive groups); 2nd, The Medina Group.

THE (peaceful) MECCA KORAN, Group 1 (48 Suras): 96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1; Group 2 (21 Suras): 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18; Group 3 (21 Suras): 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

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THE (violent) **MEDINA KORAN, (24 Suras): 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5.**

I also show you the traditional chapter arrangement by Mohammed's cousin Ibn Abbas:

THE (peaceful) MECCA KORAN: 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83.

THE (violent) **MEDINA KORAN: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110.**

Whatever number system you prefer to use, in terms of the dualistic Koran division they are almost the same, therefore: any nice and peaceful text from Mecca can be abrogated by the hateful and violent verses of the Medina Koran in either system. Instructions for the use of abrogation: When there is a text in the Koran that contradicts another text in the Koran, then the younger text automatically has authority over the older text! This is the reason why the most violent chapters 9 and 5, for example, outweigh any of the other chapters!

THE FIVE PRECEPTS IN BUDDHISM

Since my childhood, when I was living together with Asian Buddhists, I was aware that the second part of the Ten Commandments had been well-known in the Eastern World. What I did not know was the extent and form they had. I did find the following examples within a couple of days.

The Five Precepts (Sanskrit and Pali: Pancha Sila) or five rules of training is the most important system of morality for Buddhist lay people. They constitute the basic code of ethics to be respected by lay followers of Buddhism. The Five Precepts build the foundation of all Buddhist practice, and in that respect, can be compared with the Ten Commandments in Judaism and Christianity or the ethical codes of Confucianism. According to the Dhammika Sutta and other Buddhist texts, the Buddha notes that a householder's obligations prevent a "householder" (married person, layman) from fully pursuing a monk's path. Thus, the Buddha articulates "the layman's duty" (Pali: gahatthavatta), what are essentially the Five Precepts, as follows:

1. Do not kill or hurt living beings or incite others to kill (Abstention from killing living beings; mind kindness and compassion)

2. Do not steal or take what is not given or incite others to do so (Abstention from theft; mind generosity and renunciation)

3. Do not have sex with another's wife; as monk observe celibacy (Abstention from sexual misconduct; mind contentment and respect for faithfulness)

4. Do not lie or incite others to lie (Abstention from speaking lies or falsehoods; mind being honest and dependable)

5. Do not drink alcohol or incite others to drink intoxicants (Abstention from intoxication; preserve mindfulness and responsibility)

Siddhartha Gautama, most commonly referred to as "the Buddha" ("the awakened or enlightened"), was born in Lumbini, today's Nepal. He lived in the northeast of India during the 6th or 5th century BC and founded Buddhism. He died in Kushinagar, attaining pari-nirvana; his ashes were burried in Piprahvah, India, only a few miles apart from Lumbini in Nepal. His tomb was found by William Claxton Peppe in 1889. An inscription on the lid of an urn identified the massive pyramid-like tomb as that of the Buddha.

Originally, Buddhism was not founded as a religion but developed out of psychoanalysis and treatment of a mind-suffering person. The psychoanalysis has been called the "Four Noble Truths" which are traditionally identified as the first teaching given by the Buddha, and considered one of the most important teachings in Buddhism. Basically, they are dealing with a psychlogical analysis on the misery and sufferings that all humans come across in their lifetime. 2500 years before Sigmund Freud, Siddharta Gautama formulated his analysis in four points and called them **The Four Noble Truths**:

1. dukkha is **the suffering itself**; life itself always contains suffering.

2. samudaya is becoming aware of the **origin of the suffering** which lies in unrealistic high desire or attachment on possessions

3. nirodha deals with the teaching how to end of this situation by **renouncement**.

4. magga is path to a **successful treatment by** going through the stages of **the Noble Eightfold Path**.

The Buddha's Psychotherapy deals principally with self-disciplinising which is called the "**Noble Eightfold Path**." The suffering person is taught how to go through the 8-step programme. The teaching deals with the correction of harmful habits and behaviours and learning how to keep discipline in a new lifestyle that is less harmful to ones mind and to others. One could call this process Purification. The programme in short:

1. The Right Speech: **no lying**, no rude speech, no telling one person what another says about him to cause discord or harm their relationship.

2. The Right Conduct or Action: **refraining from killing**, stealing, sexual misconduct

3. The Right Livelihood: Gaining one's livelihood by **benefiting others** also not selling weapons, poisons or intoxicants

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4. The Right Effort by **doing meditation** about oneself

5. The Right Mindfulness: learn how to **never be absent minded** and being conscious of what one is doing at all times

6. The Right Concentration: **focus ones mind on one particular task** and execute it from the beginning to the end

7. The Right View: our actions have consequences, **death is not the end**, and our actions and beliefs have consequences after death.

8. The Right Resolve or Intention: the giving up of home and adopting the **life of compassion** into an environment of non-sensuality, **non-ill-will** (to loving kindness), peaceful renunciation of wordly things (stay away from always wanting some things), **stay away from cruelty**, have (compassion) towards **loving God** and all life.

Later followers have deified the Buddha out of gratitude towards him and at the same time elevated his teachings to that what western people call "religion". Buddha himself perhaps had no intention to establish a new religion as he hardly ever mentioned gods or which gods he would favour. The general attitude of an Indian religious group called the Jains is similar to Buddhists.

THE FIVE JAIN VOWS

Jainism was founded or restored by a man called Mahavira. He was born in the early part of the 6th century BC into a royal Kshatriya Jain family in ancient India. His earliest iconography is from archaeological sites in the North Indian city of Mathura, and is dated from between the 1st century BC and the 2nd century AD.

Historically, Mahavira, who revived and preached Jainism in ancient India, was an older contemporary and distant relative of Gautama Buddha whose Shakya clan was also a branch of the Solar dynasty.

In Indian tradition, the Ikshvaku dynasty was founded by the legendary king Ikshvaku. The dynasty is also known as Sūryavaṃśa ("Solar dynasty" or "Descendants of the Sun"), which means that this dynasty prays to the Sun as their God and their originator, and along with the Lunar dynasty, comprises one of the main lineages of the Kshatriya Varna.

Jain ethical code prescribes two dharmas or rules of conduct. One for those who wish to become ascetic and another for the śrāvaka (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by sravakas (householders) partially and are termed as anuvratas (small vows). Ascetics observe these fives vows more strictly and therefore observe complete abstinence. All these subdivisions (injury, falsehood, stealing, unchastity, and attachment) are himsa as indulgence in these sullies the pure nature of the soul. According to the Jain text in the Purusartha Siddhyupaya, there are five vows:

• Ahimsa (non-injury) is the vow **not to kill** and injure anyone.

• Satya (Truth) is the vow **not to lie**, and to speak the truth.

• Asteya (Non-stealing) is the vow **not to take anything** which is not freely given and without permission.

• Brahmacharya (Chastity) is the vow to remain **sexually faithful** to one's chosen partner.

• Aparigraha (Non-possession) is the vow of **not to covet** or being greedy.

THE FIVE PRECEPTS IN DAOISM

The Five Precepts are also known in China. In Daoism (Dao = 'the way'), the Five Precepts (Chinese: Wǔ Jiè) constitute the basic code of ethics undertaken mainly by laymen. For monks and nuns, there are more advanced and stricter precepts. The Five Precepts are nearly the same as the Five Precepts of Buddhism; however, there are minor differences to fit in with Chinese society. Laozi said: "These five precepts are the fundamentals for keeping one's body in purity, and are the roots of the upholding of the holy teachings. For those virtuous men and virtuous women who enjoy the virtuous teachings, if they can accept and keep these precepts, and never violate any of them till the end of their lifetimes, they are recognised as those with pure faith, they will gain the Way to Dao, will gain the holy principles of enlightenment." According to the Zhengtong Daozang (正統道藏), there are five basic precepts (with definitions by Laozi):

1. No Killing: "All living beings, including all kinds of animals, and those as small as insects, worms, and so forth, are containers of the uncreated energy, thus one should not kill any of them."

2. No Stealing: "One should not take anything that he does not own and is not given to him, whether it belongs to someone or not."

3. No Sexual Misconduct: "If a sexual conduct happens, but it is not with your married spouse, it is a Sexual Misconduct.

4. No False Speech: "If one did not witness what happened himself but telling something to others, or if one lies with knowing it's a lie, this constitutes False Speech."

5. No Taking of Intoxicants: "One should not take any alcoholic drinks, unless he has to take some to cure his illness, to regale the guests with a feast, or to conduct religious ceremonies."

THE FIVE YAMAS AND THE FIVE NIYAMAS (10 Commandments) IN HINDUISM

The teaching that comes closest to the Jewish teachings is Hinduism, and the probable reason for that is history. The Commandments of the Hindus are probably the oldest in India.

The Hebrews appeared in India in the 7th or 6th century BC when the Persian Empire expanded. They worked for their liberators from Babylonian captivity. They became scribes and even Persian government officials for the simple fact that all of them spoke Aramaic, the official language of Persian foreign affairs. At that time, writing was totally onknown in the Indian civilisation. Hindus, Buddhists and others used monasteries as "memorisation factories" for their holy texts; monks had to memorise the texts and teach them

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to other monks. The conquest of Alexander the Great changed everything. Chandragupta Maurya, who witnessed the events, became some years later emperor. He and his right-hand-man Chanakya recognised the value of writing and developed from the Aramaic alphabet an own Indian writing system called Brahmi. For the first time, law texts were written down in India, such as the following ones:

1. Yamas

Yamas are ethical rules in Hinduism and can be thought of as moral imperatives (the "don'ts"). The Yoga Sutras of Patanjali, in Book 2, states how and why each of the above self-restraints helps in an individual's personal growth. For example, in verse II.35, Patanjali states that the virtue of nonviolence and non-injury to others (Ahimsa) leads to the abandonment of enmity, a state that leads the yogi to the perfection of inner and outer amity with everyone, everything. The Five Yamas pretty much look like the second half of the Ten Commandments. They are listed by the Yoga Sutras of Patanjali (and by the Ashtanga Yoga) 2.30 as follows:

1. Ahimsa: **Nonviolence**, (non-harming other living beings)
2. Satya: **Truthfulness**, (non-falsehood)
3. Asteya: **Non-stealing**
4. Brahmacharya: Chastity, (marital fidelity or **sexual restraint)**
5. Aparigraha: N**on-avarice**, non-possessiveness (do not covet)

2. Niyamas

The second component of Patanjali's Yoga path is niyama, which includes virtuous habits and observances (the "dos"). As with the Yamas, Patanjali explains how and why each of the Niyamas helps in personal growth. For example, in verse II.42, Patanjali states that the virtue of contentment and acceptance of others as they are (Santosha) leads to the state where inner sources of joy matter most, and the craving for external sources of pleasure ceases. The Niyamas remind us of Jewish and Stoic teachings. Sadhana Pada Verse 32 lists the 5 niyamas as:

1. Shaucha: **purity**, cleanness of body, mind and speech (very important rules also in Judaism and Persia's Zoroastrianism)
2. Santosha: **contentment**, acceptance of others, acceptance of one's circumstances as they are in order to get past or change them, optimism for self
3. Tapas: **persistence**, perseverance, austerity, asceticism, self-discipline
4. Svadhyaya (Selfstudy, **Meditation**, study of Vedas, introspection of self's thoughts, speech and actions
5. Isvara Pranidhana (**Devotion to the Lord**, the "supreme being" who is called Brahma and known as True Self and Unchanging Reality; God)

THE INSTRUCTIONS OF SHURUPPAK

After that research, I did not find anything for quite a while. I was not sure which versions were the older ones, the versions in the Hebrew Bible or those ones from India. The next document on ethical law, I found three years later . . . and it made me stop breathing for a while.

In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book from 2600 BC was a sensation as it was the very oldest example of the commandments or precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh. Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

• Thou **shouldst not speak arrogantly** to thy mother.
• Thou **shouldst not kill**.
• Thou **shouldst not steal**.
• Thou **shouldst not commit robbery**.
• Thou **shouldst not speak improperly**.
• Thou **shouldst not play with a young married woman**.
• Thou **shouldst not have sex** with thy slave girl.
• Thou **shouldst not wish** for the money chest.
• Thou **shouldst not** pass judgement when thou **drinkst beer**.
• Thou **shouldst not** pick a **quarrel**.

Some of the commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not

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play around with a married young woman: the slander could be serious. (lines 32–34). To me, the Instructions of Shuruppak is one of the most impressive prose texts I have ever come across. I am convinced that these "stone tablets" made of clay, are the blueprint for the Ten Commandments as well as all the many versions of the precepts in Asia. Almost all of the 100 precepts of Shuruppak do still have their value in the upbringing of our young people today. This book has the most beautiful voice from the past I have ever heard because it speaks to us all as loud and clear as 4600 years ago.

FINAL REMARKS

The biblical scholar and translator of the Dead Sea Scrolls, Robert Eisenman, said in an interview something we should think about: "We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. Once it had only been relegated to unthinking people. And [today's] thinking people say, 'oh, I'm not religious.' — We all need to be religious! And this will allow us to get our teeth into a challenging problem."

Never before was Bible research so easy—just google your questions and you will be rewarded! After my years long battle with hundreds of manuscripts and holy texts, I have created a compilation that might be of value to students and scholars. The Grand Bible was growing to an enormous size that I have not expected in the beginning.

When I commenced my search, I still had the illusion, I could print my work or at least present it as printable document. Soon, however, that document grew beyond the 2000-page-limit that I have set. And equally soon, I have lost interest in any printed display as editors from outside my house would have cut down my discoveries, rendering them to some sort of standard junk. Instead of that, I discovered that a larger PDF-document had definitely its advantages over a printed book, even if it was printed in several volumes. PDF-apps usually have a search field in which we can type what we are looking for.

My compiled standard MS-document reached 36,000 pages in Times New Roman and 40,000 in Arial. I had to shrink the size of the fonts onto 7.5 and choosing a Times Roman Narrow font — still larger than a package leaflet for medication. Some smart phones struggle with that document due to its size of almost 250MB, but tablets, laptops and PCs display it nicely. Anyone — who has the money and a good printshop — can print the Grand Bible, in A3 if needed.

It had 7554 pages in the 3rd edition of 2021. The book underwent many changes and improvements. In 2022, I added a 4th edition of the Grand Bible that has now, after 8 years, 8062 pages as I have expanded the Appendices with additional photos, maps and texts. Like some of my other books, the Grand Bible is being updated from time to time. The download is for free.

I hope that I have contributed something that helps to solve the problem of understanding holy books. These texts are not weird stories to serve the spiritual needs of individuals only. As texts of law and advice, they represent in fact the basis of our civilisation.

Lord Henfield, October 2025.

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BIBLICAL STUDIES
Some Known Facts

Biblical studies is the academic application of a set of diverse disciplines to the study of the Bible (the Old Testament and New Testament) by a Biblical scholar. For its theory and methods, the field draws on disciplines ranging from ancient history, historical criticism, philology (linguistics), theology, textual criticism, literary criticism, historical backgrounds, mythology, and comparative religion.

Many secular as well as religious universities and colleges offer courses in biblical studies, usually in departments of religious studies, theology, Judaic studies, history, or comparative literature. Biblical scholars do not necessarily have a faith commitment to the texts they study, but many do.

Several academic associations and societies promote research in the field. The largest is the Society of Biblical Literature (SBL) with around 8,500 members in more than 80 countries. It publishes many books and journals in the biblical studies, including its flagship, the Journal of Biblical Literature. SBL hosts one academic conference in North America and another international conference each year, as well as smaller regional meetings. Others include the European Association of Biblical Studies, the Canadian Society of Biblical Studies, the Evangelical Theological Society, the Institute for Biblical Research, the American Schools of Oriental Research, and the Catholic Biblical Association.

The Original Languages of the Bible

The Hebrew Bible, the textual basis of the Christian Old Testament (although with order rearranged and some books split into two), was originally written in Biblical Hebrew, although a few chapters were written in Biblical Aramaic. Deuterocanonical books removed from the Old Testament in some Protestant Christian Bibles are variously written in Hebrew, Greek or Aramaic. The New Testament was originally written in Koine Greek (common Greek).

The first complete translation of the Hebrew Bible was the Septuagint, also known as Greek Old Testament. Up to that time, this was the largest translation project in history. The knowledge of those old languages is the basic tool of text analysis. Therefore, Hebrew, Greek and sometimes Aramaic continue to be taught in most universities, colleges and seminaries with strong programs in biblical studies.

There are few original Old Testament / Hebrew Bible manuscripts, and while the ancient translations (such as the Septuagint) are available, there comes a problem with comparing the translation to the original Hebrew (because we have it). This may lead to problems of establishing the reliability of translations like the Septuagint. In order to overcome this, researches have come up with methods to use the very few manuscripts we have and continually draw conclusions and compare to original texts using those conclusions to provide more reliability to available texts. In order to indicate if a translation is authentic or not, it is crucial to look for keywords that may seem unique and that are not translated from a root language such as Hebrew or any of the other original languages. This shows that there are many other languages present in the translations that seems as if it was reinvented over and over again. However, it is normal to see such a change, and it shows the difference between the original writings versus the final outcome of the translations.

Biblical criticism

Biblical criticism is the scholarly "study and investigation of biblical writings that seeks to make discerning judgements about these writings". Viewing biblical texts as being ordinary pieces of literature, rather than set apart from other literature, as in the traditional view, biblical criticism asks when and where a particular text originated; how, why, by whom, for whom, and in what circumstances it was produced; what influences were at work in its production; what sources were used in its composition; and what message it was intended to convey. It varies slightly depending on whether the focus is on the Hebrew Bible, the Old Testament, the letters of New Testament or the canonical gospels. It also plays an important role in the quest for a historical Abraham, Moses, Solomon, Jesus, or other biblical protagonists.

It also addresses the physical text, including the meaning of the words and the way in which they are used and its preservation, history and integrity. Biblical criticism draws upon a wide range of scholarly disciplines, including archaeology, anthropology, folklore, comparative religion, oral tradition studies and historical and religious studies.

New Testament and Old Testament rhetorical analysis differ because if the context in which they were written. The New Testament was written during a time that had many new Greek and Roman ideas on literature and rhetoric, which provide an avenue on what is known and gives additional resources on to study New Testament texts in those contexts.

Old Testament texts were not written in the same context, and due to their ancient nature have few additional resources to refer to for common themes in rhetoric and literature. There are many abstract text styles in the Old Testament, including historical accounts, proverbs, poetic texts, praise texts (such as psalms) and prophetic texts. The New Testament is different in that it has primarily two styles present: the gospels, which are mostly historical accounts, and the letters, or epistles.

When it comes to textually analyzing and criticizing the New Testament, there are a couple of eclectic approaches to understanding the text on a deeper level. External criticism in the context of biblical studies involves understanding the

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who, what and when of New Testament texts. It does not analyze within the text itself, which is referred to as internal criticism. External criticism focuses on the source and dates of text and what type of text it is (in the New Testament, that is mostly a gospel account or a letter to a church or person). Internal criticism focuses specifically on the content and nature of the texts. Things like the literary style and the theology of the author may affect how one reads the text. That may require some external criticism knowledge since who the author is will shine light on what they may be saying what they are saying.

Biblical exegesis

Biblical exegesis is the explanation or interpretation of the scriptures traditionally known as The Bible. Much biblical exegesis is founded upon historical-literary dynamics, either using scripture to interpret history and science, or using science and history to interpret scripture.

This is particularly important when applied to the person of Jesus Christ and the Gospels in the New Testament. Many people agree that Jesus was a real historical person, but whether he was truly the Son of God is debatable among many people, and this distinction proves to be important for one's interpretation of texts and whether the Gospels should be read literally or symbolically.

The Book of Revelation is very different from the other books of the Bible, drawing need for additional analysis to determine whether it should be read literally or symbolically. The goals of the author of the book (John) also have implications toward how one reads the book. If one reads Revelation as a literal unfolding of the end times vs reading Revelation as a highly symbolic book, there will be different outcomes in the interpretation of particular sections.

Additionally, one's view of the scriptures as sacred and written by God or as a historical text has implications on one's interpretation of text.

Textual criticism

Textual criticism is a branch of textual scholarship, philology, and literary criticism that is concerned with the identification and removal of transcription errors in texts, both manuscripts and printed books. Ancient scribes made errors or alterations when copying manuscripts by hand. Given a manuscript copy, several or many copies, but not the original document, the textual critic seeks to reconstruct the original text (the urtext, archetype or autograph) as closely as possible. The same processes can be used to attempt to reconstruct intermediate editions, or recensions, of a document's transcription history. The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original.

There are three fundamental approaches to textual criticism: eclecticism, stemmatics, and copy-text editing. Techniques from the biological discipline of cladistics are currently also being used to determine the relationships between manuscripts.

The phrase "lower criticism" is used to describe the contrast between textual criticism and "higher criticism", which is the endeavor to establish the authorship, date, and place of composition of the original text.

Biblical history

Historical research has often dominated modern biblical studies. Biblical scholars usually try to interpret a particular text within its original historical context and use whatever information is available to reconstruct that setting. Historical criticism aims to determine the provenance, authorship, and process by which ancient texts were composed. Famous theories of historical criticism include the documentary hypothesis, which suggests that the Pentateuch was compiled from four different written sources, and different reconstructions of "the historical Jesus", which are based primarily on the differences between the canonical Gospels.

There is much controversy around using the Bible as a historical source. The Old Testament is supposed to serve as a continuous account of the establishment of ancient Israel. While many historians agree that figures like King David and King Solomon are real historical figures, there comes trouble when seeking to affirm or deny events like the creation of the world and the flood of Noah.[9] The use of terms like "myth" vs "history" also creates controversy due to some connotations that each word has. Oftentimes "myth" or "mythical" texts are seen as not true stories, where as "history" or "historical" texts are seen as fact. Mythical stories can also sometimes be seen as stories which serve some sort of religious or moral lesson, but are not necessarily true, however this does not mean that true historical stories do not have religious and moral lessons that accompany them. These views on myth and history are examples of a few difficulties when it comes to analyzing the Old Testament as a historical text.

New Testament historical analysis is also difficult due to the nature of the original texts that we can analyse, specifically their translatability as well as how oral tradition had effects on written tradition during the formation and canonisation of gospel texts and the teachings of Jesus.

Biblical Archaeology

Biblical archaeology is an academic school and a subset of Biblical studies and Levantine (Near East) archaeology. Biblical archaeology studies archaeological sites from the Ancient Near East and especially the Holy Land (also known as Land of Israel and Canaan), from biblical times.

Biblical archaeology emerged in the late 19th century, by British, German and American archaeologists, with the aim of confirming the historicity of the Bible. Between the 1920s, right after World War I, when Palestine came under British rule and the 1960s, biblical archaeology became the dominant American school of Levantine archaeology, led by

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figures such as William F. Albright and G. Ernest Wright. The work was mostly funded by churches and headed by theologians. From the late 1960s, biblical archaeology was influenced by processual archaeology ("New Archaeology") and faced issues that made it push aside the religious aspects of the research. This has led the American schools to shift away from biblical studies and focus on the archaeology of the region and its relation with the biblical text, rather than trying to prove or disprove the biblical account.

The Hebrew Bible is the main source of information about the Holy Land region and mostly covers the Iron Age period. Therefore, archaeology can provide insights where biblical historiography cannot. The comparative study of the biblical text and archaeological discoveries help understand Ancient Near Eastern people and cultures. Although both the Hebrew Bible and the New Testament are taken into account, the majority of the study centres around the former.

The term biblical archaeology is used by Israeli archaeologists for popular media or an English speaking audience, in reference to what is known in Hebrew as "Israeli archaeology", and to avoid using the poisoning term "Palestinian" as it was used already by the Romans as such .

History of Biblical Archaeology

The study of biblical archaeology started at the same time as general archaeology and obviously its development relates to the discovery of highly important ancient artifacts. The development of biblical archaeology has been marked by different periods or stages:

• Before the British Mandate in Palestine: The first archaeological explorations started in the 19th century initially by Europeans. There were many renowned archaeologists working at this time but one of the best known was Edward Robinson who discovered a number of ancient cities. The Palestine Exploration Fund was created in 1865 with Queen Victoria as its patron. Large investigations were carried out around the Temple in Jerusalem in 1867 by Charles Warren and Charles William Wilson, for whom Jerusalem's "Wilson's Arch" is named. The American Palestine Exploration Society was founded in 1870. In the same year a young French archaeologist, Charles Clermont-Ganneau, arrived in the Holy Land in order to study two notable inscriptions: the Mesha Stele in Jordan and inscriptions in the Temple of Jerusalem. Another personality entered the scene in 1890, Sir William Matthew Flinders Petrie, who has become known as the "father of Palestine archaeology". In Tell-el-Hesi, Petrie laid down the basis for methodical exploration by giving a great importance to the analysis of ceramics as archaeological markers. In effect, the recovered objects or fragments serve to fix the chronology with a degree of precision, as pottery was made in different ways and with specific characteristics during each epoch throughout history. In 1889 the Dominican Order opened the French Biblical and Archaeological School of Jerusalem, which would become world-renowned in its field. Such authorities as M-J. Lagrange and L. H. Vincent stand out among the early archaeologists at the school. In 1898, the Deutsche Orient-Gesellschaft (German Oriental Society) was founded in Berlin, a number of its excavations were subsequently funded by Emperor William II of Germany. Many other similar organisations were founded at this time with the objective of furthering this nascent discipline, although the investigations of this epoch had the sole objective of proving the veracity of the biblical stories.

• During the British Mandate in Palestine (1922–1948): The investigation and exploration of the Holy Land increased considerably during this time and was dominated by the genius of William Foxwell Albright, C. S. Fischer, the Jesuits, the Dominicans and many others. This era of great advances and activity closed with a flourish: the discovery of the Dead Sea Scrolls at Qumran in 1947 and its subsequent excavation, which would in large part be directed by the Frenchman Roland de Vaux.

• After the British Mandate: 1948 marked the start of a new social and political era for the Holy Land with the foundation of the State of Israel and the entrance on the scene of the Israeli archaeologists. Initially their excavations were limited to the territory of the state, but after the Six-Day War they extended into the occupied territories of the West Bank. An important figure in the archaeology of this period was Kathleen Kenyon, who directed the excavations of Jericho and the Ophel of Jerusalem. Crystal Bennett led the excavations at Petra and Amman's citadel, Jabal al-Qal'a. The archaeological museums of the Franciscans and the Dominicans in Jerusalem are particularly notable.

• Biblical archaeology today: Twenty-first century biblical archaeology is often conducted by international teams sponsored by universities and government institutions such as the Israel Antiquities Authority. Volunteers are recruited to participate in excavations conducted by a staff of professionals. Practitioners are making increasing efforts to relate the results of one excavation to others nearby in an attempt to create an ever-widening and increasingly detailed overview of the ancient history and culture of each region. Recent rapid advances in technology have facilitated more scientifically precise measurements in dozens of related fields as well as more timely and more broadly disseminated reports.

Summary of important archaeological sites and findings can be found at:

- List of inscriptions in biblical archaeology
- List of burial places of Abrahamic figures
- List of Hebrew Bible manuscripts, List of New Testament papyri and List of New Testament uncials
- List of biblical figures identified in extra-biblical sources

Archaeological and Textual Forgeries

Biblical archaeology has also been the target of several celebrated forgeries, which have been perpetrated for a variety of reasons. One of the most celebrated is that of the James Ossuary, when information came to light in 2002 regarding the discovery of an ossuary, with an inscription

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that translated to "Jacob, son of Joseph and brother of Jesus". In reality the artifact had been discovered twenty years before, after which it had exchanged hands a number of times and the inscription "and brother of Jesus" had been added. This was discovered because it did not correspond to the pattern of the epoch from which it dated.

The object came by way of the antiques dealer Oded Golan, who was accused by the Israel Antiquities Authority (IAA) of forgery, but after a 7 year trial he was acquitted on the grounds of reasonable doubt. Another item that came from the same dealer was the Jehoash Inscription, which describes repairs to the temple in Jerusalem. The authenticity of the inscription has been revealed as smart forgery as well.

Biblical Archaeology and Doctrines

There are some groups that take a more fundamentalist approach and which organise archaeological campaigns with the intention of finding proof that the Bible is factual and that its narratives should be understood as historical events. Archaeological investigations carried out with scientific methods can offer useful data in fixing a chronology that helps to order the biblical stories. In certain cases these investigations can find the place where these narratives took place. In other cases they can confirm the veracity of the stories. However, in other matters they can question events that have been taken as historical fact, providing arguments that show that certain stories are not historical narratives but belong to a different narrative genre.

Archaeology certainly does not prove literal readings of the Bible...It calls them into question, and that is what bothers some people. Most people really think that archaeology is out there to prove the Bible. No archaeologist really thinks so. The truth of the matter today is that archaeology raises more questions about the historicity of the Hebrew Bible and even the New Testament than it provides answers, and that is very disturbing to those people who promote a certain doctrine and no other.

Jews and Muslims feel threatened when they hear that archaeology was not able to find physical evidence of the Bible text that readers examine for the literal truth. Many Christians feel threatened if they hear that most of what was written in the Bible is (in historical terms) untrue and that none of the four New Testament Gospels was written by the author listed at the top of the text.

This is what archaeologists have learned from their excavations: in Egypt were never the Israelites (but their ancestors the Hyksos-Canaanites), the Hebrew were not a little bunch of poor farmers but known to the Egyptians as the Habiru who conquered almost all of Lower Egypt but were defeated by Ahmose from Upper Egypt and then expulsed from Egypt, did not wander in the desert for 40 years (but lived in the neighbourhood of the Holy Land for 400 years), did not conquer the land in a military campaign (but infiltrated into the Canaanite population over centuries) and did not pass it on to the 12 tribes of Israel (because they gradually have left the land for new destinations such as Ethiopia, Yemen, Persia, India, Central Asia, and even China). Perhaps even harder to swallow is that the united monarchy of David and Solomon, which is described by the Bible as a regional power, was hardly more than a small tribal kingdom. And it will come as an unpleasant shock to many that the God of Israel, YHWH (Yahweh), had a female consort and that the early Israelite religion was polytheistic like Hinduism, that monotheism was first introduced by Pharao Amenhotep IV (Greek: Amenophis IV or Echnaton; best known as Akhenaten, reigning between c. 1353 and 1334 BC), that monotheism was gradually adopted by Hezekiah (c. 716–686 BC) as a uniting factor against Assyrian and Babylonian threats and not at Mount Sinai, that Jews were not just an insignificant, little tribe but were, together with Akkadians, Canaanites, Amorites, Sabaeans, Phoenicians, Carthaginians and Aramaeans, part of the very influential Semitic civilisation that reached from West Africa to India and held garrisons in southern Egypt and settlements on the River Indus and beyond.

Archaeology, as it is practiced today, must be able to challenge, as well as confirm, the Bible stories. Some things described there really did happen, but some did not and others happed in such a different way that one is just stunned. The 'larger than life' portraits of the Bible are unrealistic and contradicted by the archaeological evidence but the biblical narratives about Abraham, Moses, Joshua and Solomon probably reflect some historical memories of people, names and places. The study of archaeology has helped illuminate the Bible by casting light on its historical and cultural location. With increasing clarity, the setting of the Bible appears more vividly within the framework of general history and in a sense of geographical, cultural, legal, and philosophical range, much wider than we ever have thought possible.

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KEY EVENTS IN HISTORY

There can be no doubt that comprehensibility of scripture largely depends on the knowledge the reader has beforehand. What we need first is to grasp a wider view on key events in history. They might have nothing to do with events created by humans but often have their origin in natural disasters. If we observe the past carefully, we can figure out 5 major events that led to paradigm shifts with dramatic results.

CATASTROPHES AND PARADIGM SHIFTS

Consciousness is the normal state of our mind. That we are usually the master of our mind and our actions is what most people still believe. Hardly anyone is aware of the fact that consciousness is the smaller part of our lives, like the visible tip of an iceberg. Pretty much like the main bulk of the iceberg, hidden under water, it is the Unconscious Mind that rules 90% of our lives. Mostly we are driven by our desires and aversions, steered by our Unconsciousness. Hardly anyone recognises how small the role of reason and logic really is in most peoples lives. In pretty much the very same way, we believe that we are the master of our environment and that we rule the World. Anyone who believes that could not be farther away from the truth! Each and everyone of us is ruled by the past. Each and everyone is surrounded by events we have no power over at all, like the greatest part of the iceberg is surrounded by water. How many people, do you think, will be uneffected by a giant impact of a 5-mile-meteorite on Earth? How many of us will continue their way of life when a large volcano blasts its pulverised top into the stratosphere?

Since the VEI 8 Explosion of the Toba Volcano in Sumatra, Indonesia in about 73,000 BC, the human race has almost been wiped out, just like other large-sized species. Analyses of mitochondrial human DNA suggest that only 3,000–10,000 individuals may have survived. In about 70,000 BC the population slowly grew to 10,000 - 50,000 individuals. It took the humans another 60,000 years to grow to a more significant number so that it reached in 9,000 BC circa 2-3 million individuals. The following figures show the population growth on the planet Earth (in million), from cradle of civilisations to the first large empires: 5000 BC: 5-6; 3000 BC: 15; 2000 BC: 30; 1000 BC: 50; 500 BC: 100; 100 AD: 200; 600 AD: 700; 1000 AD: 400; from the Rennaissance to now: 1500: 450; 1700: 700; 1750: 800; 1800: 1000; 1850 1300; 1900: 1700; 1940: 2000; 1960: 3000; 1975: 4000; 1988: 5000; 1998: 6000; 2011: 7000; 2020: 8000. The following key events, in which natural disasters are prevalent, will demonstrate to you how much we are still ruled by natural disasters.

One may ask what catastrophes have to do with holy texts. Religious writings, just as scientific writings of the old days, were not topic-orientated as our modern books - even if their title may suggest it. A modern book on, let us say geology, contains only geology-related matters. A book on "nature" written 2000 years ago such as the "Natural History" by Pliny the Elder could contain anything besides nature: comments and remarks on history, economy, animals, plants, medicine, war, famine, ethnology, politics and even financial matters. The texts found in holy books can contain a similar wide range of topics. That is why we will find also reports on natural events or disasters in religious texts or in rock carvings. We can assume that some of those events ended old religions as well as nurtured new religions. Therefore we want to show here examples that had great influence on religion and scripture. There are a handful of records of natural catastrophes that undoubtedly and severely changed the course of history by inalterable paradigm shifts:

A.) The Great Flood, in Gilgamesh, Noah's Flood, The Great Flood of Gun-Yu

B.) The eruption of the Thera Volcano in about 1600 BC

C.) The 4 Volcano Eruptions and Climate Change of 535 (540, 574, 583) AD.

D.) The 5 Volcano Eruptions and Climate Change (The Little Ice Age) of 1257 (1228-1284) AD.

E.) The 3 Volcano Eruptions and Climate Change of 1783 (1708-1812) AD.

A.) THE GREAT FLOOD
(between 2500 and 2100 BC,)

Various themes, plot elements, and characters in the Epic of Gilgamesh have counterparts in the Hebrew Bible—notably, the accounts of the Garden of Eden, the advice from Ecclesiastes, and the Genesis flood narrative. Many civilisations have preserved a story about a great flood. If all these stories have to do with a common cause is unknown. A great flood as described as global flood event in these myths is, at least up to now, inconsistent with the physical findings of geology, archaeology and paleontology. Some scholars argue that such a global flood actually occurred between 2600 BC and 2100 BC. and that its origin might have been either the impact of a Meteorite (with a diameter of at least 7 kilometres which smashed into an ocean) or an explosive volcano eruption that caused tsunamis and other unusual weather events. The only two candidates for such an event could have been the Mount Vesuvius (Italy in c. 2420 BC.) and the Cerro Blanco (Argentina in c. 2300 BC.).

The violent explosion of the Vesuvius seemingly have had a very immediate effect on Egypt. During the reign of Pharao Menkauhor Kaiu (2421–2414 BC), the 5th Dynasty of the period of the Old Kingdom, slipped into a fast decline. During the Sixth Dynasty (2345–2181 BC) the power of the pharaoh weakened in favour of local dynasties that largely became independent from the central authority of the Pharaoh. The final blow was the 22nd century BC drought in the region that resulted in a drastic drop in rainfall and humidity in general. For at least some decades between 2200 and 2150 BC, this prevented the normal flooding of the Nile. Then came the collapse of the Old Kingdom which was followed by decades of famine, strife and epidemics. An important inscription on the tomb of Ankhtify (Ankhtifi) in Hierakonpolis or Nekhen in today's central Sudan, a

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governor during the early First Intermediate Period (c. 2181–2055 BC), describes the pitiful state of the country when famine stalked the land: "I gave bread to the hungry and clothing to the naked; I anointed those who had no cosmetic oil; I gave sandals to the barefooted; I gave a wife to him who had no wife. I took care of the towns of Hefat [i.e. el-Moalla] and Hor-mer in every [situation of crisis, when] the sky was clouded and the earth was parched and when everybody died of hunger on this sandbank of Apophis.The south came with its people and the north with its children; they brought finest oil in exchange for the barley which was given to them. . . . The whole of Upper Egypt died of hunger and each individual had reached such a state of hunger that he ate his own children."

The empire of Akkad fell in around the 22nd century BC, within 180 years of its founding, ushering in a "Dark Age" with no prominent imperial authority until Third Dynasty of Ur. Archaeological and soil-stratigraphic data define the origin, growth, and collapse of Subir, the third millennium rain-fed agriculture civilisation of northern Mesopotamia on the Habur Plains of Syria. At 2200 BC, a marked increase in aridity and wind circulation, subsequent to a volcanic eruption, induced a considerable degradation of land-use conditions. After four centuries of urban life, this abrupt climatic change evidently caused abandonment of Tell Leilan, regional desertion, and the collapse of the Akkadian Empire based in southern Mesopotamia.

1. Great Flood in Mesopotamia: Though the account of Noah in the Hebrew Bible has long been the most studied flood story by scholars, in the 19th century Assyriologist George Smith translated the first Babylonian account of a great flood. Further discoveries produced several versions of the Mesopotamian flood myth, with the account closest to that in Genesis found in a 700 BC Babylonian copy of the Epic of Gilgamesh. The known versions of the Mesopotamian flood myths have as their protagonists Atrahasis (in the 18th century BC Atrahasis Epic), Ziusudra (in the 17th century BC Sumerian Flood Story), and Utnapishtim (in the 7th century BC Gilgamesh flood myth). The Sumerian King List (an ancient text in the Sumerian language, listing kings of Sumer (ancient southern Iraq) from Sumerian and neighbouring dynasties, their supposed reign lengths, and the locations of the kingship) relies on the flood motif to divide its history into preflood (antediluvian) and postflood periods. In ancient Mesopotamia, the Sumerian King List reads: "After kingship came down from heaven ... the kingship was taken to Shuruppak. In Shuruppak, Ubara-Tutu became king; he ruled for 5 sars and 1 ner (18,600 years; the real meaning here is probably 'days' which accounts then for circa 50 years, a feasable span of reign). In 5 cities 8 kings; they ruled for 241,200 years ('days', which is about 660 years. Similarly, we can find such huge age numbers in the Jain "24 Tirthankaras" from India). Then the flood swept over."

2. Great Flood in the Genesis: The Genesis flood narrative is a flood myth found in the Tanakh (chapters 6–9 in the Book of Genesis). The story tells of God's decision to return the Earth to its pre-creation state of watery chaos and then remake it in a reversal of creation. Scholars submit that the Genesis flood narrative matches that in Gilgamesh so closely that few doubt that it derives from a Mesopotamian account. What is particularly noticeable is the way the Genesis flood story follows the Gilgamesh flood tale "point by point and in the same order or sequence". In a 2001 Torah commentary released on behalf of the Conservative Movement of Judaism, rabbinic scholar Robert Wexler stated: "The most likely assumption we can make is that both Genesis and Gilgamesh drew their material from a common tradition about the flood that existed in Mesopotamia. These stories then diverged in the retelling." Ziusudra, Utnapishtim and Noah are the respective heroes of the Sumerian, Akkadian and biblical flood legends of the ancient Near East.

3. The Great Flood in India: Both, in Hindu and Buddhist texts, a ship in involved. The Hindu story goes like this: Manu, or the first man, was not visited by a God, but rather by a fish. In some tellings of this story, the fish is the deity, Lord Vishnu. This fish/God told Manu that the world would be destroyed in a great flood. Manu built a boat and tied it to the horn of the great fish. The fish guided Manu’s boat through the floods and, not surprisingly, to the top of a mountain. When the floodwaters receded, Manu performed a ritual sacrifice and poured butter and sour milk into the sea. After a year, a woman rose from the water and announced herself as “the daughter of Manu.” So it is Manu and his “daughter” that repopulate the earth.

The Buddhists have an elaborate flood story called "Samudda-vanija Jataka": In an Indian village, there lived 1000 families of dishonest carpenters. These carpenters would tell people that they could build anything from houses to chairs and would take the money and never deliver any goods or do any work. Because of this they were, not surprisingly despised in the village and quickly needed to find a new place to live. They built a ship and sailed until they found a beautiful island. The island was populated by a man who had been shipwrecked.

4. The Great Flood of "Gun and Yu" in China: The Chinese flood story is unique as it covers a very realistic background. It is about canals, not a boat. The Great Flood is said to have occurred during the reign of Emperor Yao. After the flooding began, he sought the advice of his advisors, the Four Mountains, who told him to appoint his distant cousin Gun to control the floods. Gun accepted the commission and chose to steal Xi Rang, a self-expanding soil, from the supreme deity. He continuously used this soil to build dams and embankments to battle the oncoming flood, but they would not hold and generally collapsed. Nine years later Emperor Yao resigned in shame and appointed another distant relative recommended by the Four Mountains, Shun. Shun became co-emperor and reorganised the kingdom the better deal with the flood. Despite these efforts, Gun was still unable to hold off the flood waters and four years later the waters were still said to be rising. Gun continued his efforts, claiming that the hard work of the people to build dams,

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dikes and embankments would eventually gain control of the flood waters. Continuous failing led Shun to banish Gun, his son Yu then taking over the efforts. Yu implemented canal and drainage systems and was thus able to accomplish what his father never could.

The Great Flood of Gun and Yu, also known as the Gun Yu myth, was a major flood event in ancient China that might have lasted for at least two generations, which resulted in great population displacements among other disasters, such as storms and famine. People left their homes to live on the high hills and mounts, or nest on the trees. According to mythological and historical sources, it is traditionally dated to the third millennium BC, or about 2300-2200 BC, during the reign of Emperor Yao. This dating might be questionable because archaeological evidence of an outburst flood on the Yellow River, comparable to similar severe events in the world in the past 10,000 years, has been dated to about 1920 BC (a few centuries later than the traditional beginning of the Xia dynasty which came after Emperors Shun and Yao), and is suggested to have been the basis for the myth. A colossal landslide created a natural dam across the river which was breached about a year later. The resulting flood could plausibly have travelled 2,000 km (1,200 mi) down the river and the resulting instability of river canals that might have lasted up to twenty years. About this time, the Neolithic gave way to the Bronze Age in the Yellow River valley. It is suggested that this coincided with the beginning of the Xia, several centuries later than traditionally thought, and that the Erlitou culture is an archaeological manifestation of the Xia dynasty.

B.) THE BRONZE AGE VOLCANO ERUPTIONS (from c. 2000 BC to 1400 BC.)

The Middle Bronze Age was a period of unusually cold climate in the North Atlantic region, lasting from about 1800 BC to about 1500 BC. It was followed by the collapse of major civilisations in the late Bronze Age (1500—900 BC) and historians wondered was the cause might have been. Modern science found the answer to that. During that epoch, a series of volcanic eruptions occurred that were so violent that we only can describe them as massive explosions. This includes explosions of Mount Vesuvius (Avellino eruption, about 1660 BC), Mount Aniakchak (about 1645 BC), and the infamous Thera explosion (Minoan eruption, about 1620 BC) which was so massive that it ripped off an entire island from the face of the Earth. These are the 13 most violent eruptions:

1.) 2040 BC, VEI 6, Long Island (Papua New Guinea), Bismarck Volcanic Arc; 2.) 2030 BC, VEI 6, Deception Island, South Shetland Islands; 3.) 1995 BC, Mount Vesuvius (Avellino eruption), VEI 6, Naples, Campanian volcanic arc, Italy; 4.) 1900 BC, VEI 6, Black Peak, Aleutian Range; 5.) 1890 BC, VEI 6, Mount Hudson, Andes, Southern Volcanic Zone; 6.) 1860 BC, VEI 6, Mount St. Helens, Cascade Volcanic Arc; 7.) 1750 BC, VEI 6, Mount Veniaminof, Aleutian Range; 8.) 1645 BC, VEI 6, Mount Aniakchak, Aleutian Range; 9.) 1610 BC, (Minoan eruption), VEI 7, Youngest Caldera, Santorini South Aegean Volcanic Arc; 10.) 1500 BC, VEI 5, Avachinsky, Kamchatka Peninsula; 11.) 1460 BC, VEI 6, Taupo Volcanic Zone; 12.) 1370 BC, W-K2 tephra (Witori-Kimbe), VEI 6, Pago Bismarck Volcanic Arc; 13.) 1350 BC, tephra layer IIAV3, VEI 5, Avachinsky, Kamchatka Peninsula.

These 13 major volano explosions caused also several dozen smaller volcanoes to erupt, magnifying and maintaining the dust layers in the atmosphere around the Earth for about 600 years. Result: colder climate, massive crop failure, plague, famine, war, piracy and all the rest of it. Piracy committed by so-called "Sea People" is recorded in Egyptian and Greek texts. The pirates were mainly from any island who found themselves deprived of their livelihood. Due to the over-proportional crop failure the islanders had to search for a new "income" by boat. This includes pirates from Greek islands. And like in the Early Middle Ages [at around 540 AD, as well as in the Late Middle Ages at around 1260 AD], people called their era (1100-900 BC) "Dark Ages" which is not a surprise as the volcanoes maintained the high dust level swimming between the troposphere and stratosphere, with less sunshine and crop failure as a result. There were two eruptions we could call outstanding: The Avellino eruption of Mount Vesuvius in c. 1995 BC and the Thera Volcano Eruption in 1627 BC.

The Avellino eruption of Mount Vesuvius (in c. 1995 BC.)

The Avellino eruption of Mount Vesuvius refers to a Vesuvian eruption in c. 1995 BC. It is estimated to have had a VEI of 6 or 7, making it larger and more catastrophic than Vesuvius's more famous and well-documented 79 AD eruption. It is the source of the Avellino pumice (Italian: Pomici di Avellino) deposits extensively found in the comune of Avellino in Campania.

Characteristics of the eruption: "Assessment of volcanological factors" in one scientific study reconstruct a minimum eruption time of 3 hours in which an initial explosion raised a column of 23 km (75,000 ft) and deposited about 0.32 km3 of white pumice ("the white pumice phase"), while a second, more intense explosion raised a column of 31 km (102,000 ft) depositing 1.25 km3 of grey pumice ("the grey pumice phase"). These pumices appearing in Apulian pottery can be used to establish relative chronology of pottery phases.

A 2008 study of the lithofacies (deposits from the eruption) distinguishes three phases. Pyroclastic flows (PDC's) of Phases 1 and 2 were generated by "magmatic fragmentation" and had "small dispersal areas" mainly on the slopes of Vesuvius. Phase 3 was created by "phreatomagmatic fragmentation," in which clastic fragments are driven by superheated steam from ground water mixed with the other gases released from the magma. The authors characterize Phase 3 as "the most voluminous and widespread in the whole of Somma-Vesuvius's eruptive history." Some facies a

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few cm thick were found 25 km (16 mi) from the source. The vent was 2 km (1.2 mi) west of today's center.

The overall results of the Avellino eruption were catastrophic and widespread. The deposit thickness of ash and other eruptive material ranges from 15m close to the vent to 50 cm around Avellino, and creating a subaquaeous debris-flow in the bay of Naples.

Date of the eruption: The date of the Avellino eruption remains to be determined with a precision greater than about 500 years within the framework of the Early/Middle Bronze Age. A range of 2000–1500 BC includes the great majority of estimates. Ample opportunity to obtain Carbon-14 dates from charcoal and soil buried under the deposits has existed and still exists. Sporadic radiocarbon dating continues, with each scientist claiming to have obtained "the latest". Consistency with previous and subsequent work remains elusive. Since a real and very precise calendar date of the eruption must have existed, variation in estimations can only be the result of limitations to the carbon-dating method, which, given a plenitude of reliably emplaced samples, can only produce a date within a window of roughly 500 years in a maximum elapsed time of roughly 4000 years or 1⁄8 (12.5%).

According to Giardino, the problem of establishing a reliable date results from the differences of calibration - organic samples (such as charcoal: 1880–1680BC) versus soil facies (1684–1535 BC). He prefers the earlier as the more reliable date. The Avellino Eruption separates archaeologically the Early Bronze Age in Campania from the Middle Bronze Age

A study published in 1990 by Vogel and others suggested that the Avellino eruption partly caused the climatic disturbances of the 1620s BC, dates verified by tree-ring series and ice-core layers. The authors had just obtained carbon dates of 3360±40 BP, or 1617–1703 calibrated BC. They were suggesting a coincidence of a number of eruptions, such as the Minoan eruption on Santorini. The hypothesis remains unverifiable a generation later, due to the overall imprecision of the dates.

The Nola bronze-age village: The eruption destroyed several Bronze Age settlements. The remarkably well-preserved remains of one were discovered in May 2001 at Croce del Papa near Nola by Italian archaeologists, with huts, pots, livestock and even the footprints of animals and people, as well as skeletons. The residents had hastily abandoned the village, leaving it to be buried under pumice and ash in much the same way Pompeii was later preserved.

The Thera Volcano Eruption (in 1627 BC.)

Unlike most other rapid-onset natural hazards, volcanic eruptions can have global effects. Particularly feared are volcano eruptions of the so-called Plinian type as they usually are massive explosions in which the entire mountain top is smashed to dust and catapulted into the Stratosphere or even into open space. When these explosions have a strength of VEI 6 or 7 (Volcanic Explosivity Index; VEI 8 is the highest level which happened last circa 72,000 years ago), this dust swims in the statosphere like oil on water and it can block the sunlight worldwide for months or even years in the northern as well as in the southern hemispheres. Due to the less intensive sunshine, less water would evaporate from the oceans with less rainfalls and dryer air which results in drought. The Earth will experience a cold period of time with crop failure, famine, war, and epidemics. After that, the air warms up again causing droughts and crop failure again followed by massive floods. The whole sequence of such events can last for several years or even decades. And political consequences can hardly be overestimed. The situation of civilisations and their people can end up with a population decline of 20%, 30% or even over 50% when the volcano eruption was a multiple eruption of several volcanoes within a short period of time as it happened in around 535 AD and again in around 1257 AD. To make clear what kind of eruption we are we here dealing with, it may help to know that a volcano explosion of VEI 6 is equivalent to the energy outlet of several hundred thousand Hiroshima Atomic bombs in a couple of hours. The energy outlet of VEI 7 even equals to the energy of several tens or hundreds of millions of Hiroshima bombs!

The Thera eruption was such a massive incident in which a large Volcano literaly blasted the island of Thera away (the remains of that island today are called Santorini). Thera in Antiquity, was an island in the southern Aegean Sea, about 200 km (120 mi) southeast of Greece's mainland. It was part of the 500 km long chain of volcanoes in that area. The island was the site of one of the largest volcanic eruptions (the also called Minoan eruption or Thera eruption) in recorded history which occurred about 3,600 years ago at the height of the Minoan civilisation. The water-filled caldera (crater) of the Thera volcano has an enormous diameter of approximately 20 km (13 mi). It was formed by the eruption which in reality was a gigantic explosion. It may have been one of the largest volcanic eruptions on Earth in the last few thousand years, with an estimated VEI (Volcanic Explosivity Index) of 7 and a dense-rock equivalent (DRE) of c. 60 cubic kilometres (14 cu mi) according to the last studies published in 2006, confirming the prior values. The eruption has led indirectly to the collapse of the Minoan civilisation on the island of Crete, 110 km (68 mi) to the south, through a gigantic tsunami. The devastating volcanic eruption of Thera has become the most famous single event in the Aegean before the fall of Troy. Radiocarbon dates, including analysis of an olive branch buried beneath a lava flow from the volcano that gave a date between 1627 BC and 1600 BC.

Significant studies of the dense-rock equivalent erupted volumes of the Bronze-Age Minoan eruption in Santorini have provided data to archeologists to better understand the effect of the eruption on development of several civilisations including Ancient Greek and Ancient Egyptian cultures. Through careful analysis of pumice and ash deposits (including deep sea core samples), researchers have been able

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to make dense-rock equivalent volume estimates for each of the major eruptions of Thera. It must be said that the Thera Eruption had consequences that lasted not only for a year but for at least a whole century: Besides the immediate following tsunamis and after-shock earthquakes, a global dust layer covering the entire northern hemisphere caused a cooling down at first, leading to crop failure for two or three decades, famine, war, migration, epidemics or even pandemics. It is very likely that after-eruptions and earthquakes followed, besides unfavourable weather conditions that lasted for years or even decades. After that, the heating up of the atmosphere in a kind of glasshouse effect caused drought and crop failure, more famine, wars and other kinds of havoc again. Weaker civilisations had no chance of survival. Only the strongest civilisations such as Egypt, Mesopotamia or China survived, but they were shaken severely by an incalculable chain of events leading to the development of new kind of civilisations.

The "Tempest Stele" of Pharao Ahmose (c. 1550-1525), that was found in Egypt by French archaeologists in the years 1967 and 1968, tells us an amazing weather account that is most likely a reflexion on this catastrophical event. See: Table of Contents.

C.) THE 4 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 535 AD.

1. In 1984, R. B. Stothers postulated that there was an event in 535 AD that caused the downfall of many civilisations and this event might have been an extreme violent eruption of the Rabaul volcano in what is now New Britain, near Papua New Guinea. In 1999, David Keys suggested that the volcano Krakatoa exploded at the time and caused the changes. This eruption is believed to have been one most violent volcano oubreaks in history. Then, in 2009, Dallas Abbott of Columbia University's Lamont–Doherty Earth Observatory in New York published evidence from Greenland ice cores that spherules (tiny balls formed from minerals) have been found in the ice. Meteor impacts, or volcanic eruptions can form these tiny balls and terrestrial debris ejected into the atmosphere transported these round dust particles to Greenland. In 2010, Robert Dull, John Southon, and colleagues presented evidence suggesting that an eruption of the Ilopango Volcano also could be considered a possible source for the extreme weather events of 535–536 AD. The eruption produced circa 84 cubic kilometres (20 cubic miles) of tephra, thus rating a 6 or 7 on the (VEI) Volcanic Explosivity Index and a magnitude of 6.9, making it one of the biggest volcanic events on Earth in the last 7,000 years. The ash-cloud fallout blanketed an area of at least 10,000 square kilometers waist-deep in pumice and ash", which would have stopped all agricultural endeavor in the area for decades. As it is difficult to determine the source of the volcanic eruption with certainty, scientist came up with a wide range of suggestions as to the identity of the volcano. The Krakatoa seem to be the most likely choice as it was known as "The Fire Mountain" during Java's Sailendra dynasty, with records of seven eruptive events between the 9th and 16th centuries. These have been tentatively dated as having occurred in 850, 950, 1050, 1150, 1320, and 1530 and contributed to the Little Ice Age (lasting from the 16th to the 19th centuries). The Krakatoa is still active today and is considered to be extremely dangerous.

2. Extreme weather events of 535 onwards: As a matter of fact, all above mentioned scholars were right because we are talking here about four consecutive volcano explosions with a VEI between 6 and 7 each. In 535 the Rabaul Volcano exploded, then in 540 the Krakatoa, and 24 years later in 574, when the world was just recovering from those two explosions, the third volcano exploded and laid waste to the vulnerable climate, probably the Ilopango Volcano. In 683 the Rabaul Volcano exploded again (proved by corrected radiocarbon) with a VEI force 6. Extreme weather events followed immediately and they started the most severe climate change of cooling in the Northern Hemisphere in the last 2,000 years. These large volcanic eruptions created an extensive atmospheric dust veil in the Earth's atmosphere causing unseasonable weather, crop failures, and famines worldwide.

The consequences were the "Dark Ages" (in its most literal meaning!) triggered by volcano-related dust layer in the earth's atmosphere: It darkened the sun and triggered a series of climate related changes in the 6th century: the fall of Teotihuacán (a vast city empire in Mexico), the emergence of the Plague of Justinian (that was prevalent in the Eastern Roman Empire from 541 to c. 720 AD.), the decline of the Avars, the migration of Mongolian tribes towards the West, the end of the Sassanid Empire, the expansion of Turkic tribes, the collapse of the Gupta Empire, and above all, the rise of Islam. Islam that spread from north Africa to India and China, from Egyt to the heart of the Roman Empire, and across the entire Mediterranean Sea severing Europe's trading lifelines. No wonder that the people in Europe called their period of time "The Dark Ages". In the past 1,400 years, Islamic wars, slavery, executions, and genocide caused round about 250 million deaths.

3. The Plague of Justinian between 541 and 750 AD: The Plague of Justinian (541–542 AD) with recurrences until 750 was a pandemic that afflicted the Eastern Roman (Byzantine) Empire and especially its capital, Constantinople, as well as the Persian (Sassanid) Empire and port cities around the entire Mediterranean Sea, as merchant ships harboured rats that carried fleas infected with plague. The Plague might have either originated in Africa and travelled north via the ivory routes or in China and then travelled along the Silk Road to the West.

Caused was the plague by the Yersinia pestis bacterium, which first causes the flee's gut to be blocked by a clot. As Plague epidemics are temperature related the gut of the flee gets blocked particularly when the temperature sinks unter 25°C. As no blood can be absorbed, the hungry flee becomes more hungry and therefore more agressive. The starving flee now bites anything and anyone to get blood. The infected rat

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flea skips so to humans and brings the Yersinia pestis bacterium over to humans, with disastrous results. In other words: the decreasing temperture after a volcano eruption could well have triggered the Plague. Some historians believe that the plague of Justinian was one of the deadliest pandemics in history, resulting in the most agonising deaths of an estimated 25–50 million people during two centuries of recurrence, a death toll equivalent to 13–26% of the world's population at the time of the first outbreak. The plague's social and cultural impact has been compared to that of the Black Death that devastated Eurasia in the fourteenth century originating from a massive volcanic eruption in 1257.

D.) THE 5 VOLCANO ERUPTIONS AND CLIMATE CHANGE (The Little Ice Age) OF 1228-1284

As a precursor, (1st) the Zao Volcano, Japan, exploded in 1228 / 1230 (recorded in the historical Japanese chronicle 'Azuma Kagami') with a strength of about 5 to 6 VEI. Then (2nd), as a recent study found out, an especially catastrophic volcanic eruption ocurred in 1259, caused by the twin volcanoes of Mount Samalas and Mount Rinjani, Lombok Island, Indonesia. Three smaller eruptions followed: (3rd) one in 1268, another (4th) one in 1275 (Mount Tarawera, New Zealand), and (5th) the eruption in 1284 (Mount Quilotoa, Ecuador) did not allow the climate to recover.

The eruption in 1259 of the Samalas and Rinjani volcanoes on the Indonesian island of Lombok were massive. Already before the site of the eruption was known, an examination of ice cores around the world had found a large spike in sulfate deposition around 1259, indicating that a large volcanic eruption had occurred somewhere in the world. The event had a VEI (volcanic explosivity index) of 7, making it one of the largest and most catastrophic volcanic eruptions during the current Holocene epoch. It created eruption columns reaching tens of kilometres into the atmosphere and pyroclastic flows that buried much of Lombok and crossed the sea to reach the neighbouring island of Sumbawa. The flows destroyed human habitations, including the city of Pamatan, which was the capital of a kingdom on Lombok. Ash from the eruption fell as far as 340 kilometres (210 mi) away in Java; the volcano deposited more than 10 cubic kilometres (2.4 cu mi) of rocks and ash.

The eruption was witnessed by people who recorded it on the Babad Lombok, a document written on palm leaves. It left behind a large caldera that contains Lake Segara Anak. The aerosols injected into the atmosphere reduced the solar radiation reaching the Earth's surface, cooling the atmosphere for several years and leading to famines and crop failures in Eurasia and elsewhere. The eruption may have helped trigger the Little Ice Age, a centuries-long cold period during the last thousand years.

4. The Black Death: The Black Death, also known as the Pestilence, the Great Plague or the Plague, or less commonly the Black Plague, was one of the most devastating pandemics in human history, resulting in the deaths of an estimated 75 to 200 million people in Eurasia, peaking in its first wave in Europe from 1347 to 1351. The Great Plague, that (and this is a fact most of us are not aware of) began in China at around 1330 and lasted with its recurrences and waves for more than 400 years before it almost vanished in around 1750. Up to then it cost the lives of roughly a third or even the half of the World's population!

The bacterium Yersinia pestis, which results in several forms of plague (septicemic, bubonic and, the most dangerous, pneumonic), has been the cause. The Black Death was a major European outbreak of plague and the second plague pandemic after the first one from 541 to 720 AD. The plague created a number of religious, social and economic upheavals, with profound effects on the course of European history. The Black Death probably originated in Central Asia or East Asia, from where it travelled along the Silk Road, reaching Crimea by 1343. From there, it was most likely carried by fleas living on the black rats that traveled on Genoese merchant ships, spreading throughout the Mediterranean Basin, reaching the rest of Europe via the Italian peninsula. The Black Death is estimated to have killed 30% to 60% of Europe's population. In total, the plague may have reduced the world population from an estimated 475 million to 350–375 million in the 14th century. It took 200 years for Europe’s population to recover to its previous level and some regions like Florence only recovered by the 19th century. The plague recurred as outbreaks (and this is another fact that people usually forget) until the early 20th century!

The 1259 volcano eruptions caused farming problems in China. Marco Polo wrote that Kublai Khan created an alarm system in which commissioners reported any change of weather, harvest, and plague. Huge granaries were built. In the 1330s, many natural disasters and plagues led to widespread famine, starting in 1331, with a deadly plague arriving soon after. Epidemics that may have included the plague killed an estimated 25 million across Asia during the fifteen years before it reached Constantinople in 1347. The disease may have traveled along the Silk Road with Mongol armies and traders and it may also have arrived via ship. By the end of 1346, reports of plague had reached the seaports of Europe. India was depopulated, Tartary, Mesopotamia, Syria, Armenia were covered with dead bodies. Plague was reportedly first introduced to Europe via Genoese traders from the port city of Kaffa in the Crimea in 1347. The plague reached Sicily in October 1347. By autumn 1347, the plague reached Alexandria in Egypt, through the port's trade with Constantinople, and ports on the Black Sea. During 1347, the disease travelled eastward to Gaza, and north along the eastern coast to cities in modern Lebanon, Syria, Israel and Palestine, including Ashkelon, Acre, Jerusalem, Sidon, Damascus, Homs, and Aleppo. Within two years, the plague had spread throughout the entire Muslim empire from Arabia across North Africa. From Italy, the disease spread northwest across Europe, striking France, Spain (which was hit due to the heat – the epidemic raged in the early weeks of

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July), Portugal and England by June 1348, then spread east and north through Germany, Scotland and Scandinavia from 1348 to 1350. Medical knowledge had stagnated during the Middle Ages. The importance of hygiene was recognised only in the nineteenth century; until then streets were commonly filthy, with live animals of all sorts around and human parasites abounding facilitating the spread of transmissible disease. The recurrent waves of plague lasted for almost 500 years!

As in other European cities, the plague was still very present in 17th century London. There were 30,000 deaths due to the plague in 1603, 35,000 in 1625, and 10,000 in 1636, as well as smaller numbers in other years. The disease periodically erupted into massive epidemics such as the the Great Plague, lasting from 1665 to 1666 and it was the last major epidemic of the bubonic plague to occur in England. It is unclear exactly where the disease first struck but the initial contagion may have arrived with Dutch trading ships carrying bales of cotton from Amsterdam, which was ravaged by the disease in 1663–1664, with a mortality given of 50,000. The Great Plague of 1665 killed an estimated 100,000 people—almost a quarter of London's population—in 18 months. Plague cases continued to occur sporadically at a modest rate until the summer of. It is believed that the Great Fire of London in 1666 was the main contributor that put an end to the epidemic. One of the last outbreaks lasted until 1750 in form of themost dangerous epidemic of them all: pneumonic plague.

Between 2011 and 2015, some 3,500 burials from the 'New Churchyard' or 'Bethlam burial ground' were discovered at Liverpool Street. Plague pits have been archaeologically excavated and Yersinia pestis DNA was found in the teeth of individuals, confirming they had died of bubonic plague. Although concentrated in London, the outbreak affected other areas of the country as well. Perhaps the most famous example was the village of Eyam in Derbyshire, England. The plague arrived with a merchant from London who carried bales of cloth for sale in which flees were already waiting for new victims. They first bit and infected the seller. When the plague broke out a few days later, the villagers immediately imposed a quarantine on themselves to stop the further spread of the disease. This prevented the disease from moving into surrounding areas, but around 33% of the village's inhabitants died over a period of fourteen months.

This extraordinary and heroic sacrifice gave American geneticist Stephen J. O'Brien the basis on which he found out (in several years of research and experiments) why some infected persons died but others survived. The researchers extracted DNA from the today's inhabitants of Eyam because church records showed that all of them are descendants of those Eyam villagers who survived. Responsible for the survival of the Eyam persons was a gene that has undergone a mutation in the primary structure of a human genome (or allele) which is called CCR5 Δ32 (CCR5 delta 32). This mutation (alteration, change) was caused by a previous plague which was most likely the Plague of 1353 or even the Justinian Plague that ravaged Europe between 541 and 720 AD. This CCR5 delta 32 genome appears to be most effective in persons who inherited it from both parents as it is responsible for a high survival rate of persons who get infected by HIV, SARS, COVID 19 and may be even Alsheimer and cancer. Bone marrow transplants (from a donor with 2 copies of CCR5-delta 32 mutation gene) containing stem cells from a matched donor was then used to strengthen the immune system. CD8+ T cells, also known as "killer cells", are cytotoxic - this means that they are able to directly kill virus-infected cells as well as cancer cells. After 600 days, the patient was healthy and no levels of HIV in blood and tissues could be detected.

General Death toll: There are no exact figures for the death toll; the rate varied widely by locality. In urban centres, the greater the population before the outbreak, the longer the duration of the period of abnormal mortality. It killed some 75 to 200 million people in Eurasia. About 45–50%, or even 60%, of the European population died during a four-year period. There is a fair amount of geographic variation. In Mediterranean Europe, such as Italy, France and Spain, where plague ran for about four years consecutively, the death toll could have been 75–80% of the population. In Germany, Scandinavia and England, it was probably closer to 25%.

Half of Paris's population of 100,000 people died. In Italy, the population of Florence was reduced from 110,000–120,000 inhabitants in 1338 down to 50,000 in 1351. At least 60% of the population of Hamburg and Bremen perished, and a similar percentage of Londoners may have died from the disease as well. Before 1350, there were about 170,000 settlements in Germany, and this was reduced by nearly 40,000 by 1450. In 1348, the plague spread so rapidly that before any physicians or government authorities had time to reflect upon its origins, about a third of the European population had already perished. In crowded cities, it was not uncommon for as much as 50% of the population to die. The disease bypassed some areas, and the most isolated areas were less vulnerable to contagion. Monks, nuns and priests were especially hard-hit since they cared for victims of the Black Death. The most widely accepted estimate for the Middle East, including Iraq, Iran and Syria, during this time, is for a death rate of about a third. The Black Death killed about 40% of Egypt's population. The black Death triggered the final decline of the Roman Empire so that the Islamic Ottomans could finish it off with ease by in 1453.

6. The Little Ice Age: The Little Ice Age (LIA) was a period of cooling that occurred after the Medieval Warm Period. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. It has been conventionally defined as a period extending from the 16th to the 19th centuries, but some experts prefer for good reasons an alternative timespan from about 1300 to about 1850.

Gifford H. Miller, and a dozen other scientists, link (in Geophysical Research Letters. 39 (2): Science Daily, 30

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January 2012) the Little Ice Age to an "unusual 50-year-long episode with four large sulfur-rich explosive eruptions, each with global sulfate loading >60 Tg" and notes that "large changes in solar irradiance are not required."

Throughout the Little Ice Age, the world experienced heightened volcanic activity. When a volcano erupts, its ash reaches high into the atmosphere and can spread to cover the whole earth. The ash cloud blocks out some of the incoming solar radiation, leading to worldwide cooling that can last up to two years after an eruption. Also emitted by eruptions is sulfur, in the form of sulfur dioxide gas. When it reaches the stratosphere, it turns into sulfuric acid particles, which reflect the sun's rays, further reducing the amount of radiation reaching Earth's surface.

A recent study found that an especially massive tropical volcanic eruption in 1259, possibly of the now-extinct Mount Samalas near Mount Rinjani, both in Lombok, Indonesia, followed by three smaller eruptions in 1268, 1275, and 1284 did not allow the climate to recover. This may have caused the initial cooling, and the 1452–53 eruption of Kuwae in Vanuatu triggered a second pulse of cooling. In the 13th century, pack ice began advancing southwards in the North Atlantic, as did glaciers in Greenland finishing off the last Vikings. Summers can maintained to be cold by sea-ice / ocean feedbacks long after volcanic aerosols were gone. The NASA Earth Observatory notes three particularly cold intervals: one beginning about 1650, another about 1770, and the last in 1850. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. The Little Ice Age, by anthropologist Brian Fagan of the University of California at Santa Barbara, tells of the plight of European peasants during the 1300 to 1850 chill: famines, hypothermia, bread riots and the rise of despotic leaders brutalising an increasingly dispirited peasantry. In the late 17th century, agriculture had dropped off dramatically: "Alpine villagers lived on bread made from ground nutshells mixed with barley and oat flour."

Direct and Indirect Consequences

Other volcanoes that erupted during the era and may have contributed to the cooling include Billy Mitchell (ca. 1580), Huaynaputina (1600), Mount Parker (1641), Long Island (Papua New Guinea) (ca. 1660), and Laki (1783). The 1815 eruption of Tambora, also in Indonesia, blanketed the atmosphere with ash; the following year, 1816, came to be known as the Year Without a Summer, when frost and snow were reported in June and July in both New England and Northern Europe. In other words: such a volcano explosion can have serious ramifications for 600 years !

7. Ramifications - Religious And Ethnic Conflict. As we humans tend to think only in terms of our own personal lifespan of 30 or 40 years creative activity, most of us hardly can see the wider canvas. Each and every event in history has (perhaps a long line of) precurors. When we look back at the volcano explosion of 1259, having all relevant facts before our very eyes, we clearly can see the outcome of this incidence. Here some details:

• John Wycliffe (c. 1328–1384) was an English scholastic philosopher, theologian, biblical translator, reformer, priest, and a seminary professor at the University of Oxford. When the Black Death reached England in the summer of 1348, John Wycliffe was about 20 years old. Within the following years, he experienced the horror of the Black Death. He lost family members, friends, and above all, he lost almost all colleagues with whom he could discuss religious matters in Latin. In fact, there was almost no-one alive who could read the Bible or anything else after 1352. Before the Black Death arrived, only a few percent of the entire population could read and write. Now, the educated populace, the elite, was gone. He knew that this meant total disaster for the country and for Christianity that was supposed to hold the country together. Reform was needed and a translation of the Bible into the language of the people: English! In 1384 he completed a translation directly from the "Vulgate" Latin Bible into Middle English. Additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395. And this English Bible became known as Wycliffe's Bible. Translating the Bible was by the Roman Church considered heresy and carried the death penalty because when everyone could read the Bible on their own, there was no priest needed. The Church could feel her power base shaking as Wycliffe had many followers, the so-called Lollards spoke up against corruption in the church publicly.

• Jan Hus (c. 1372 – 6 July 1415) was a Czech theologian and philosopher who became a church reformer and an inspirer of Hussitism, a key predecessor to Protestantism and a seminal figure in the Bohemian Reformation. Jan Hus was born in Husinec, Bohemia to poor parents. In order to escape poverty, Hus trained for the priesthood. He experienced the ramifications of the Black Death from the years 1346-1353.

Like Wycliffe, he was convinced that the Roman Catholic Church had left the paths of Jesus' teachings. He opposed many aspects of the Catholic Church in Bohemia, such as their views on ecclesiology, simony, the Eucharist, and other theological topics. On 20 December 1409, Alexander V issued a papal bull that empowered the Archbishop to proceed against Wycliffism in Prague. All copies of Wycliffe's writings were to be surrendered and his doctrines repudiated, and free preaching discontinued. After the publication of the bull in 1410, Hus appealed to Alexander V, but in vain. The Wycliffe books and valuable manuscripts were burned, and Hus and his adherents were excommunicated.

Hus spoke out against indulgences, but he could not carry with him the men of the university. Hus asserted that no Pope or bishop had the right to take up the sword in the name of the Church; he should pray for his enemies and bless those that curse him; man obtains forgiveness of sins by true repentance, not money. Three men from the lower classes who openly called the indulgences a fraud were beheaded. Tensions grew. The tumults at Prague had stirred up a sensation; papal legates and Archbishop Albik tried to

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persuade Hus to give up his opposition to the papal bulls, and the king made an unsuccessful attempt to reconcile the two parties.

On October 18, 1412, he appealed to Jesus Christ as the supreme judge. By appealing directly to the highest Christian authority, Christ himself, he bypassed the laws and structures of the medieval Church. Hus, willing to make an end of all dissensions, agreed to go to Constance, under Sigismund's promise of safe conduct. On 5 June 1415, he was tried for the first time, and church officials tried to make him renounce his opposition to the Roman Church. The condemnation of Jan Hus took place on 6 July 1415, in the presence of the assembly of the Council in the Cathedral. Then followed his degradation and he was sentenced to death. Hus was led away to the place of execution where he was burned to death alive.

Responding with horror to the execution of Hus, the people of Bohemia moved even more rapidly away from Papal teachings, provoking Rome to pronounce a crusade against them (1 March 1420): Pope Martin V issued a Papal bull authorising the execution of all supporters of Hus and Wycliffe. King Wenceslaus IV died in August 1419 and his brother, Sigismund of Hungary, was unable to establish a real government in Bohemia due to the Hussite revolt.

Hus was also, unlike the vast majority of preachers at the time, an advocate for women and feminism. He believed women were given rights in the Bible. Hus stated that "Women were made in the image of God and should fear no man." He allowed women to preach and serve in battle, and they later fought in the Hussite wars.

A century after the Hussite Wars began, as many as 90% of inhabitants of the Czech lands were Hussites (although in the Utraquist tradition following a joint Utraquist—Catholic victory in the Hussite Wars). Although Bohemia was the site of one of the most significant pre-reformation movements, there are only few Protestant adherents remaining in modern times; mainly due to historical reasons such as persecution of Protestants by the Catholic Habsburgs, particularly after the Battle of White Mountain in 1620.

Jan Hus was a key contributor to Protestantism, whose teachings had a strong influence on the states of Europe and on Martin Luther. The Hussite Wars resulted in the Basel Compacts which allowed for a reformed church in the Kingdom of Bohemia—almost a century before such developments would take place in the Lutheran Reformation. Following examples may clear up what happened:

• Johannes Gutenberg (c. 1397–1468) a German inventor, blacksmith, and goldsmith created an almost perfect printing system that changed the course of history. In about ten years' time, he developed in secrecy adjustable moulds, a process for mass-producing mechanical movable types of metal, the use of oil-based varnish for printing books, and a massive printing press. Some leaflets and little grammar books were among the first of his publications. In 1455 then, Gutenberg came out with a sensation: a complete Bible, known as the "Gutenberg Bible". About 180 copies were printed, most on paper and some on vellum. In order to understand the impact of his technological revolution, one has to know that before his invention, it took a single scribe about four years to copy an entire Bible by writing it by hand. Gutenberg could make a Bible in a few weeks, and with some helpers in few days! If we transfer the income figures of a highly qualified scribe into the modern age, we could estimate a years' income of £20,000 to £25,000. That is a sum of £80,000 to £100,000 in total for the production of only one Bible! No-one could afford to buy such an expensive book. Gutenberg could produce a Bible for a tiny fraction of this sum. It is this economical fact that made Gutenberg's printing systen trigger the Renaisance. It was Gutenberg whom we owe a new birth of education, a new birth of Western Civilisation as a whole. It was his invention that made extraordinary people such as Magellan, Columbus, Copernicus, Mercator, Kepler, and Martin Luther possible.

• Martin Luther, (1483–1546) was a German professor of theology, composer, priest, monk, and a linguist who spoke half a dozen languages fluently, including Hebrew, Greek, and Latin. In many ways, it was Luther who fulfilled Wycliffe's vision of a Bible that everyone could read. And like Wycliffe and Jan Hus, he had objections as to how the Roman Church was run. In 1517 when Martin Luther published his Ninety-five Theses as reaction against abuses in the sale of indulgences by the Roman Catholic Church. Speaking up against the all-powerful Church in Rome could mean death. Therefore he went into hiding for ten years. His 95 Theses launched the powerful Protestant Movement. And while Protestantism spread over large areas of northern Europe, he began in his hiding place on the Wartburg in central Germany a work that was even more dangerous: The translation of the Bible into the German language of ordinary people: the Old Testament from the original Hebrew and the New Testament from the original Greek languages. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments with Apocrypha, in 1534. When Luther finished his work, he had the edge over Wycliffe because he had Gutenberg's printing system. Thousands of German Bible copies spread all over Europe in an ever accelerating speed. And so did his Protestant Movement. Peasant revolts turned central Europe into a battlefield. Most Germanic-speaking countries, the Netherlands, Scandinavia, and the northern kingdoms in the Holy Roman Empire, went into military conflict against the Roman Church in Rome and her armies from Spain, Italy and France.

• The Roman-Catholic war against the Protestants. Protestantism began in Germany in 1517 when Martin Luther published his Ninety-five Theses as a reaction against abuses in the sale of indulgences by the Roman Catholic Church, which purported to offer the remission of the temporal punishment of sins to their purchasers. Luther spread this paper, reproduced with Gutenberg's printing press in their thousands, throughout the Holy Roman Empire of German Nations and caused some upheaval.

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Charles V, Emperor of the Holy Roman Empire (and since 1516 King of Spain and all her colonies), sided with Pope Leo X and called a diet (assembly) in 1521. The Diet was conducted in the City of Worms from 28 January to 25 May 1521, with the Emperor Charles V presiding. At this very moment, Charles V (and with him the entire Habsburg Dynasty) was the most powerful man on Earth, ruling over the Holy Roman Empire and the Spanish Empire too, (almost all of western Europe, except France and England).

Luther was summoned by Charles to renounce his views. To everybody's surprise Luther reaffirmed his accusations against the Catholic Church because he believed that the Church was acting against the teachings of Jesus. After the Diet of Worms, Emperor and Pope had declared Martin Luther an outlaw and they demanded that all religious innovations not authorised by the Diet be abandoned by 15 April 1531. Failure to comply would result in prosecution by the Imperial Court. The emperor's reluctance to reform anything resulted in unforseeable ramifications.

The conflicts began with the minor Knights' Revolt (1522), followed by the larger German Peasants' War (1524–1525) in the Holy Roman Empire. In response to the stubbornness of Emperor Charles V, Lutheran princes set up Protestant churches in their own realms and in addition met in the town of Schmalkalden in December 1530. Here they banded together to form the Schmalkaldic League, an alliance designed to protect themselves from the Imperial and Catholic action. Its members organised a defence, and each state was to provide 10,000 infantry and 2,000 cavalries for mutual defence. In 1532 the Emperor, pressed by external troubles, stepped back from confrontation, offering the "Peace of Nuremberg", which suspended all action against the Protestant states pending a General Council of the Church. The moratorium kept peace in the German lands for a decade, yet Protestantism became further entrenched, and spread, during its term.

Despite holding the imperial throne, Charles's real authority was limited by the German princes. They gained a strong foothold in the Empire's northern territories. Charles V revitalised the medieval concept of the universal monarchy and spent most of his life defending the integrity of the Holy Roman Empire from the Protestant Reformation, the expansion of the Islamic Ottoman Empire, and a series of wars with France.

Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, Latvia, Estonia, and Iceland. Reformed (or Calvinist) denominations spread in Germany, Hungary, the Netherlands, Scotland, Switzerland and France by reformers such as John Calvin, Huldrych Zwingli, and John Knox. England's political separation from the Roman-Catholic Church, executed by King Henry VIII and under strong influence of his Protestant spouse Anne Boleyn, brought his "Church of England" as Anglicanism into the camp of the Reformation movement.

However, after Charles made peace with King Francis of France, he focused on suppressing Protestant resistance within his empire. Warfare against the Protestants intensified after the Catholic Church began the Counter-Reformation in 1545 against the growth of Protestantism. Luther had repeatedly argued against the legality and morality of a war between the Empire and the Schmalkaldic League. When Luther died in February 1546, the atmosphere between Catholics and Protestants immediately deteriorated. War broke out in Swabia when a united army of several Lutheran Imperial cities occupied the Catholic town of Füssen, a possession of the Augsburg prince-bishops, and made the Imperial forces move toward the fortress of Ingolstadt in the Bavarian duchy. From 1546 to 1547, in what is known as the Schmalkaldic War, Charles and his allies fought the League over the territories of Ernestine Saxony and Albertine Saxony. Although the League's military forces may have been superior, its leaders were incompetent and unable to agree on any definitive battle plans. In 1548 the victorious Charles forced the Schmalkaldic League to agree to the terms set forth in the Augsburg Interim. However, by the 1550s, Protestantism had established itself too firmly within Central Europe to be ended by brute force. Three years later, the Peace of Augsburg granted Lutheranism official status within the Holy Roman Empire and let princes choose the official religion within the domains they controlled according to the principle of 'Cuius regio, eius religio', meaning: the religion of the ruler was to dictate the religion of those ruled. The Peace of Augsburg, also called the Augsburg Settlement, was a treaty between Charles V, Holy Roman Emperor, and the Schmalkaldic League, signed in September 1555 at the imperial city of Augsburg. It officially ended the religious struggle between the two groups and made the legal division of Christianity permanent within the Holy Roman Empire, allowing rulers to choose either Lutheranism or Roman Catholicism as the official confession of their state.

The document itself had critical problems due to the many factions which had split the Protestant Movement in the meantime. While it gave legal basis for the practice of the Lutheran confession, it did neither accept any of the Reformed traditions, such as Calvinism, Hussitism, nor any others. Although the Peace of Augsburg was moderately successful in relieving tension in the empire and increasing tolerance, it left important things undone. Neither the Anabaptists nor the Calvinists were protected under the peace, so many Protestant groups living under the rule of a Lutheran prince still found themselves in danger of the charge of heresy. The Article 17 states: "However, all such as do not belong to the two above named religions shall not be included in the present peace but be totally excluded from it." The intolerance towards Calvinists caused them to take desperate measures that led to the Thirty Years' War.

• **The (first) Thirty Years' War:** By 1617 Germany was bitterly divided. When both, the fierce Catholic Emperor Matthias II, and the then King of Bohemia Ferdinand II (later Holy Roman Emperor) began oppressing the rights of Protestants in Bohemia, the resulting Bohemian Revolt led

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to outbreak of the Thirty Years' War in 1618. Triggered was the Thirty Years' War in 1618 by the rejection of Archduke Ferdinand as Crowned Head, when his representatives were defenestrated (or thrown out of a castle window) in Prague. The Protestant Bohemians ousted the Habsburgs and elected the Protestant Calvinist Frederick V, Elector of the Rhenish Palatinate as the new king of the Kingdom of Bohemia. Frederick's wife was Elizabeth Stuart, the daughter of King James VI of Scotland. Frederick took the offer without the support of the Protestant Union. The southern states, mainly Roman Catholic, were angered by this. Led by Bavaria, these states formed the Catholic League to expel Frederick in support of the Emperor. The Empire soon crushed the perceived Protestant rebellion in the Battle of White Mountain, executing leading Bohemian aristocrats shortly after. Protestant rulers across Europe unanimously condemned the Emperor's action.

After the atrocities committed in Bohemia, Saxony finally gave its support to the Protestant Union and decided to fight back. Troops from Scotland, England and the Netherlands came to help. Troops from all kind of neighbouring countries rushed into the German-speaking part of the Holy Roman Empire to join the war, siding with one party or the other. Peace following the Imperial victory at Stadtlohn (1623) proved short-lived, with conflict resuming at the initiation of Denmark–Norway. Danish involvement, referred to as the Low Saxon War, began when Christian IV of Denmark, a Lutheran who also ruled as Duke of Holstein, a duchy within the Holy Roman Empire, helped the Lutheran rulers of the neighbouring principalities in what is now Lower Saxony by leading an army against the Imperial forces in 1625. To fight King Christian, Emperor Ferdinand II employed the military help of Albrecht von Wallenstein, a Bohemian nobleman who had made himself rich from the confiscated estates of his Protestant countrymen. Wallenstein pledged his army, which numbered perhaps 50,000 soldiers, to Ferdinand II in return for the right to plunder the captured territories. Christian, who knew nothing of Wallenstein's forces when he invaded, was forced to retire to Denmark. Wallenstein's army marched north, occupying Mecklenburg, Pomerania, and Jutland itself, but proved unable to take the Dano-Norwegian capital Copenhagen on the island of Zealand. Both sides were ready to negotiate a status quo. Thus, in the following two years, the Catholic powers subjugated more Protestant land. Colonel Alexander Leslie, a Scottish soldier in Swedish and Scottish service held the port of Stralsund (on the Baltic coast in Pommerania, north Germany) against Wallenstein's troops, preparing it for a full-scale Swedish invasion under King Gustavus Adolphus in 1630. From 1630 to 1634, Swedish-led armies of 150,000 men drove the Catholic forces back, regaining much of the lost Protestant territory. The upper hand had now switched from the Catholic side to the Protestant side, led by Sweden. In 1635, the Imperial and Protestant German sides met for negotiations, producing the Peace of Prague.

France, although mostly Roman Catholic, was a rival of the Holy Roman Empire and Spain which were also Roman Catholic. The French Cardinal Richelieu, chief minister of King Louis XIII of France, considered the Austrian Habsburg Dynasty too powerful, since they held a number of German-speaking territories (Alsace-Lorraine) between France's eastern border and the River Rhine, including portions of the Low Countries. He thought, this were the right moment to increase French territory on costs of the Germans, a decision that would ensure the French undevided hatred of the entire German population for the next 300 years, leading directly into the World Wars.

Richelieu had already begun intervening indirectly in the war with money. The Treaty of Bärwalde, France agreed in 1631 to support the Swedes with 1,000,000 gold livres each year in return for a Swedish promise to maintain an army in Germany against the Habsburgs. After the Swedish defeat at Nördlingen in 1634 and the Peace of Prague in 1635, in which the Protestant German princes sued for peace with the Emperor, Sweden's ability to continue the war alone appeared doubtful, and Richelieu made the decision to enter into direct war against the Habsburgs. The Habsburg triumph at Nördlingen followed by the Treaty of Prague could have been decisive in ending the war, enhancing Habsburg dominance in Europe. The Spanish forces of the Habsburgs were no longer engaged in Germany, and now posed a direct threat to France all along its frontier. France had long been financing the enemies of the Habsburgs, but now they no longer were strong enough to be relied upon. France therefore intervened directly against the Habsburgs by declaring war against Spain on May 21, 1635 - a disastrous mis-calculation.

French military efforts met with disaster, and the Spanish counter-attacked, invading French territory. The Imperial and Spanish troops ravaged the French provinces of Champagne, Burgundy, and Picardy, and even threatened Paris in 1636. Then, the tide began to turn for the French. The Spanish army was repulsed. The French conquered Arras from the Spanish and took all of Flanders. The Swedish army regained the initiative in the German campaign, occupied Saxony in 1642, took Bohemia in 1644. The French army's effort on the Rhine had little result, in contrast to its string of victories in Flanders and Artois. In 1645, the Swedes entered Austria and besieged Vienna, the heartland of the Habsburgs. After five months, the Swedish army, severely worn out, had to withdraw. In 1648, the Swedes and the French defeated the Imperial army. The Swedish captured Prague and took many valuable treasures, including the Codex Gigas, which is still today preserved in Stockholm. The Battle of Prague in 1648 became the last action of the Thirty Years' War. The warring parties were exhausted and central Euope was a giant graveyard.

Over a four-year period, the warring parties (the Holy Roman Empire, France, and Sweden) were actively negotiating at Osnabrück and Münster in Westphalia. The end of the war was not brought about by one treaty, but

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instead by a group of treaties such as the Treaty of Hamburg. On 15 May 1648, the Peace of Münster was signed, ending the Thirty Years' War and establishing a new political order that is now known as 'Westphalian sovereignty'. Over five months later, on 24 October, the additional Treaties of Münster and Osnabrück were signed. The Netherlands and Switzerland were confirmed independent. The peace institutionalised the Catholic, Lutheran, Calvinist religious divide in Germany, with populations either converting, or moving to areas controlled by rulers of their own faith. The Imperial power retreated to Austria and the Habsburg lands. Smaller skirmishes lingered on between France and Spain in Catalonia until 1659. The Portuguese Restoration War ended with the Treaty of Lisbon in 1668, that terminated the 60-year Iberian Union.

• **Result of the War:** The Thirty Years' War was one of the most destructive conflicts in human history. France lost against Austria at 80,000 killed or wounded and against Spain (including the years 1648–1659, after Westphalia) circa 300,000 dead or disabled. Sweden and Finland lost, by one calculation, 110,000 dead from all causes. Another 400,000 Germans, British, and other nationalities died in Swedish service. The Swedish army alone, which was no greater a ravager than the other armies of the Thirty Years' War, destroyed 2,000 castles, 18,000 villages and 1,500 towns during its tenure of 17 years in Germany. During the war, Germany's population was reduced by at least 30% on average. In the territory of Brandenburg, the losses had amounted to 50%, while in some areas an estimated 65% or 70% of the population died. The population of the Czech lands declined by 35%. For decades, armies and armed bands had roamed Germany like packs of wolves, slaughtering the populace like sheep. Huge damage was done to monasteries, churches and other religious institutions. The story of The Adventurous Simplicissimus with its lively descriptions of life during the Thirty Years' War, publishished in 1669, kept the Germans' memory on that terrible war alive.

The war had proved disastrous in particular for the German-speaking parts of the Holy Roman Empire. The Germans lost directly 8,000,000 people. Especially the Protestant northern Germans never forgot France's involvement through which they lost around 50% of their population. Germany was traumatised and henceforth further divided into hundreds of largely impotent semi-independent states. Her neighbours wanted to keep it like that since they had to fear a German wrath of revenge.

As a matter of fact, all major European conflicts can be traced back right to the 'First' Thirty Years' War (1618-1648) which was the greatest religio-political conflict. And it most likely started with the volcano eruption of 1257. The loss of population and territory to the French laid the seeds of hatred between Germans and French lasting for 300 years culminating into the "Second Thirty Years' War", better known as World War I and World War II.

E.) THE 3 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 1783 (1708-1812) AD.

Western Historians widely regard the French Revolution as one of the most important events in human history. The only problem is that almost no-one of those historians have a clue as to what was the trigger of the Revolution. Some historians have their eyes on the Seven Years' War and the American Revolutionary War. The French government was deeply in debt. It attempted to restore its financial status through unpopular, heavily regressive taxation schemes, which was true. Others blame years of bad harvests that have worsened. by deregulation of the grain industry that may have inflamed popular resentment of the privileges enjoyed by the aristocracy and the Catholic clergy of the established church. All of this was also true. But such theories hardly can explain the origin because such circumstances plagued the populace before. A quick look on climate charts and volcanic records would have put a sudden end to the experts' clever speculations.

From 1783 to 1785 accounts from both Japan and America describe terrible droughts, exceptional cold winters, and disastrous floods. In Europe, the exceptionally hot summer of 1783 was followed by long and harsh winters. The resulting crop failures may have triggered one of the most famous insurrections of starving people in history, the French Revolution of 1789-1799. Epidemics became rampant. Only this time it was not the Black Death but "filth epidemics" such as tuberculosis, small pox, cholera and others that cost the lives of circa 25 to 35% of the French population during these years. The French Revolution triggered a series of Revolutionary Wars that gradually assumed a global dimen-sion. When we take a look at charts of volcano eruptions and climate change, we immediately find the guilty cause.

1. The Grímsvötn Volcano and some neighbouring volcanoes along the Laki fissure erupted violently and repeatedly in southeast of Iceland between 1783 and 1785. The system erupted violently (VEI 5 to 6) over an eight-month period between June 1783 and February 1784 from the Laki fissure and the adjoining volcano Grímsvötn, pouring out an estimated 42 billion tons or 14 cubic kilometres (3.4 cu mi) of basalt lava and clouds of poisonous hydrofluoric acid and sulfur dioxide compounds that contaminated the soil, leading to the death of over 50% of Iceland's livestock population, and the destruction of the vast majority of all crops. This led to a famine which then killed approximately 25% of the island's human population. The Laki eruption and its aftermath caused a drop in global temperatures, as 120 million tons of sulfur dioxide was spewed into the Northern Hemisphere. This caused crop failures in Europe and may have caused droughts in North Africa and India. The climate of the Little Ice Age (which the people still lived in for about 400 years by now) worsened. But this was not the end of it.

2. Ice cores from Greenland and Antarctica showed scientists that there was another volcano eruption in

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1808/1809 which was previously unknown. It was the second most explosive SO2-rich volcanic eruption in the last two centuries, eclipsed only by the cataclysmic VEI 7 Tambora eruption in April 1815. The 1808 mystery eruption was a large volcanic eruption (with a strength of VEI-6) conjectured to have taken place in late 1808, possibly in the southwest Pacific.

3. Between the years 1808 and 1813, 6 other large volcanic eruptions (with VEIs at least 4): (1st) The Taal Volcano, Philippines, erupted in March 1808; (2nd) the Volcano Bocas de Fogo (Portuguese for "mouths of fire") near Urzelina Village, Velas municipality, São Jorge Island, Azores, which erupted in May and June 1808; (3rd) there was a major eruption of the Putana Volcano in Chile that occured in about 1810 (exact year unknown); (4th) the Soufrière erupted on Saint Vincent in the Caribbean in 1812; (5th) the Awu erupted in the Sangihe Islands, Indonesia 1812; and (6th) the Suwanosejima erupted in the Ryukyu Islands, Japan in 1813.

4. Then in 1814, the Mayon Volcano, also known as Mount Mayon, a large stratovolcano in the province of Albay in Bicol Region, on the large island of Luzon in the Philippines erupted. Its most destructive recorded eruption occurred on February 1, 1814 (VEI 5).

5. In April 1815, the Mount Tambora on the island of Sumbawa, Indonesia, had a massive eruption after it woke up already in 1812. The eruption had a VEI 7, a colossal event that ejected at least 100 cubic kilometres (24 cu mi) of material. Its volcanic activity lasted for 4 months and paused on 15 July 1815. In August 1819, the Tambora erupted a last time together with some earthquakes. The Tambora eruption was the largest since the eruption of 1258, and it was intensified by the 1814 eruption of the Mayon in the Philippines.

• **Aftermath:** The eruptions of the Mayon and the Tambora are believed to have contributed to the accumulation of atmospheric ash leading to the "Year Without a Summer" in 1816. These eruptions had built up a substantial amount of atmospheric dust. As is common after a massive volcanic eruption, temperatures fell worldwide because less sunlight passed through the stratosphere. According to a 2012 analysis by Berkeley Earth Surface Temperature, the 1815 Tambora eruption caused a temporary drop in the Earth's average land temperature of about 1 °C. Smaller temperature drops were recorded from the 1812–1814 eruptions. The Year Without a Summer was an agricultural disaster. It resulted in major food shortages across the Northern Hemisphere. The climatic aberrations of 1816 had greatest effect on most of Canada and the United States, as well as parts of western Europe. European fatality total of 200,000 deaths. A major typhus epidemic occurred in Ireland between 1816 and 1819. An estimated 100,000 Irish perished during this period. In China, the cold weather killed trees, rice crops, and even water buffalo, especially in the north. Floods destroyed many remaining crops. The monsoon season was disrupted, resulting in overwhelming floods in the Yangtze Valley. In India, the delayed summer monsoon caused late torrential rains that aggravated the spread of cholera from a region near the Ganges in Bengal to as far as Moscow.

• **The Second Thirty Years' War (1914-1945).** The concept of a "Second Thirty Years War" (which are the two World Wars including origin and aftermath) came from the French general and president Charles de Gaulle when he had mentioned it in the speech in Bar-le-Duc (28 July 1946) evoking "the drama of the thirty years war, we just won". De Gaulle was the first who admitted that the First World War and the Second World War were a single conflict, the interwar period just being a truce. In 1948 British Prime Minister Winston Churchill gave the idea a boost when, in the first paragraph of the Preface to The Gathering Storm (1948, Volume 1 of his monumental hexalogy The Second World War)), he says his books will "cover an account of another Thirty Years War".

The 20th century was a century with unequalled and great achievements, no doubt. But at the same time, it brought humanity onto the brink of total destruction and misery on an scale never seen before. The human race experienced one disaster after the next in events such as the Balkan Wars (1912–13), World War I (1914–18), Russian Civil War (1917–23), Ukrainian–Soviet War (1917–21), Polish–Soviet War (1919–21), Great Depression (1929–1939), Spanish Civil War (1936–39) World War II (1937–45) and the Cold War (1946–1990).

According to Rudolph Joseph Rummel (1932–2014), an American professor of political science of Yale University, over 272-400 million (at least!) innocent, non-combatant civilians were murdered by their own governments during the twentieth century. At least 40 million died by execution and systematic Genocide by starving throughout the 20th century. During a period of about 100 years, and we can see the scale of misery best in numbers:

• **The first half of the 20th century**. When the First World War was over, the death toll did not decrease but increased (by settling old scores in civil war manner). The largest death toll was produced between the World Wars: The Armenian Genocide by the Islamic Ottoman Empire 1914-1923: 1.500,000; The Russian Civil War 1917–1922: 7,000,000–12,000,000 (U.S.S.R. death toll by Leninists and Stalinists 1917–198 62,000,000); Greek Genocide by the Islamic Ottoman Empire and Turkish Republic 1918–1922: 750,000; Spanish Flu 1918-1920: 50,000,000 (India: 13,000,000, Europe: 10,000,000); The Turkish War of Independence 1919 –1923: 700,000; Assyrian Genocide by the Islamic Ottoman Empire and Turkish Republic 1915-1923: 600,000; Iranian (Persian) Famine of 1917–1919: 6-7 million; Chinese Famine and drought in northern China 1928–1930: 5-7 million; Ukrainian Genocide by Communist Soviets 1932–33: 7.500,000; Kazakh Genocide by Communist Soviets 1932–33: 1.500,000; Polish Genocide by German Nazis 1939-1945: 2.500,000 (17% of Poland's population); Jewish Genocide (incl. Christians, Russians etc.)

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by Nazis 1942-45: 7.400,000; Iranian Famine 1942–1943: 3,000,000; Chinese Famine in Henan 1942–1943: 2.500,000; Indonesian Genocide in Java by Japanese killings 1944–1945: 2.4 million; Smaller here not mentioned killings and famines between the 2 World Wars may account for another 10,000,000 deaths.

• **The second half of the 20th century.** After the Second World War there basically happened the same thing as after the First World War: Settling old scores and thriving for hegemony and total suppremacy. The so-called Cold War was as brutal as the World Wars and resulted in a death toll of roughly 10,000,000! Here some figures: Communist persecution of Christians in Poland 1945–1948: 1,600,000; Korean War 1950-53: up to 1,000,000; First Vietnam War or First Indochina War 1946-1950: 800,000; Mao Zedong's (Communist) Landreform and the Great (Communist) 'Leap Forward' 1958-1962: 50-70 million; The Cambodian Civil War by Pol Pot's Communists 1967-1975: 2 million (25% of the population). The Angolan Civil War 1975-2002: 500,000; Second Vietnam War or Second Indochina War (United States and South Vietnam against Communist North Vietnam) 1963-1975: 4 million; Genocide of Hindus in Islamic Bangladesh, 1971: 3 million; Genocide of the Hutus in Burundi 1972: 300,000; Genocide of the Kurds in Islamic Turkey, Syria, Iraq, Iran 1977-1991: 400,000; Soviet Occupation of Afghanistan 1979-1983: 1.5 up to 2 million (35% of the population); Genocide in East Timor by state terrorism of Islamic Indonesia 1975-1999: 250,000 (30% of the population); Famine in Ethiopia 1983–1985: 500,000; Civil War (Orthodox-Catholic-Muslim conflict) of Yugoslavia 1991–2001. 140,000; Genocide (ethnic conflict) in Rwanda 1994: 500,000 (70% of Tutsis and 35% of Twa in Rwanda, 20% of Rwanda's population); North Korean (Communist) famine 1994–1998: 2-3 million; Second Congo War 1998–2004: 2.7 million; The Genocide in Darfur (by Arab Muslims) from 2003 up to now: 400,000 Christians.

Conclusion:

• The political branches of Christianity (that have no authorisation by scripture) has cost the lives of between 20,000,000 and 30,000,000 people in the last 1900 years.

• The corrupt branches of enlightenment (nationalism, natioanal-socialism, facsiscm, socialism, communism, marxism, leninism, stalinism, maoism, and all the other ideologies), which was a result of the endless religious wars, has cost the lives of roughly 200,000,000 people.

• Islam, (through its violent ideology in the Medina Koran, the Sira, and the Hadith and therefore) by design and default, has cost the lives of 250,000,000 up to more than 300,000,000 people in constant warfare since 1400 years.

We cannot prevend natural catastrophies. Epidemics and pandemics will come over us with frequent certainty. But we can fight epidemics by certain rules of hygiene, rules of cleanliness, protecting our environment, and by not creating squalour and misery in which we raise our political and religious opponents, out of which we newly create epidemics by our very selves. It is a significant fact that the leadership of all those above mentioned ideologies do not care for the lives of their own population and consequently even least of all the others they want to dominate. We certainly can overcome the pestilence of failed ideologies and there is only one remedy to do it: ruthless and unpartisan EDUCATION with delivering all facts and without using bluring, dishonest tools such as Political Correctness or using bluring names.

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OVERVIEW ON THE WAR BETWEEN SEMITIC AND WESTERN CIVILISATIONS

We are ruled by events that origin in the past. In order to understand historical facts, we need an analytic approach. These events can be very minor—like your school time, your teachers, and your socialising background, for instance. As usual, in history we must begin with the events that occured before any other events. It is a logical sequence that can make us understand what was going on. However, that approach alone does not always help much about the origin of conflicts. Often, we are on the wrong track, particularly when we have to examine written information. Then we need information of a much more fundamental character. And the reason is, that we perceive reality through words. And if we do not have a clear definition of the words, if the words are fuzzy, our perception of reality is fuzzy! In other words: The analysis of error begins with the analysis of language.

Nothing can show biographical traits better than the knowledge of following factors:

1.) **Language** and **writing system**
2.) **Belief-system** and **law system** (religion, ideology)
3.) **Geography**

Each and everyone of us has inhaled a certain set of moral codes, behaviours and values with our mothertongue from earliest childhood. Some conformity is important for the functioning of a society and a low rate of conflicts. So, when we know about the moral codes and values of a religion or ideology, we also know what the nation or the individual likes or dislikes. It is easy to find out about the controversities of each of these teachings: We can hear about them in the news almost every day. This rule of dumb applies for the analysis of entire nations as well as for finding out about the general character of a single individual.

Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology (belief system) within a majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Here again: The (totalitarian) perpetrators and murderers are well-known —we hear of them in the news almost every day. They do their evil deeds because of (1st) their belief-system, (2nd) its inhumane ideologies and (3rd) its sets of behaviours. Bear in mind: Dehumanising ideologies inevitably lead to murder, war and genocide! Usually all 3 come together to cover up each other.

History and Geography go together as we all have neighbours. If we want to understand major events in world history, we must know what the core of any society is. Nations are made by these values, qualities and properties: Language and belief! Believes are reflected in that what we call religion, philosophy or ethics. Those beliefs are based on certain traditional writings. We may call them holy books. They carry all what we believe in, our basic laws, our virtues and moral rules, our philosophies and approach on life in general. And these main contents are delivered in the language of the people in a certain time.

Modern names often blur the real facts. One Example: The modern state languages Portuguese, Spanish, French, Italian, and Romanian are all daughters of the dead language Latin and scientists call them Romance Languages (Latin had been spoken by the Romans, therefore we call it here just Roman.). All of them have about 90% of their vocabulary and grammar in common. Their manner of speech might differ, but for an Italian-speaker it takes only a few weeks to learn Spanish or French! Another example: The languages English, Dutch, German, Danish, Swedish, Norwegian, and Islandic have one ancestor and we call them Germanic Languages and they also have the main vocabulary and grammar in common. It takes a considerably short time to learn the other when you already speak one of them.

By the beginning of the first millenium, people in Europe began to experience migration on an unprecedented scale. Due to climate change and therefore the arrival of the Huns (in Asia known as Xiong'nu), thousands of people and even entire nations were on the move. The German tribes of the Goths, Franks or Saxons stormed through Europe towards territories of the Roman Empire. At the same time, Christianity spread throughout the entire Roman Empire too, and later, to the regions beyond. So, in the first millenium, the Germanic people became Christians as well. The Roman Empire has become too large to be ruled smoothly by only one government. In about 300 AD, the Romans decided to split their government in two, in a West and an East government. That worked well for about 100 years until crucial events tore West and East apart.

Lots of Germans served in the Roman Army, admired the Roman way of life, learned about Roman achievements, took on Roman habits and laws. Whilst the Huns pushed them from the East into the territories of the Western Roman Empire. Romans and Germans together defeated and annihilated the Huns in about 470, and those Germans felt now entitled to take over the weakened Western Roman Empire. Here, they built their own Kingdoms and the Empire in the West ceased to exist, while the Eastern Roman Empire fiercely defended its borders against anyone for another 1,000 years. After the fall of the Western Roman Empire, each Germanic state on its ground, and beyond, gradually lost its power to the Roman-Catholic Church. No king or government was really able to act freely without the consent of the Pope in Rome, the mighty leader of the Roman Church in the West. The Christianity of the East spread its religion, its Greek language and culture from Constantinople over all its territory and with the Slavonic people it went to a land which we later call Russia.

The rise of the Islam in the 6th century was the main reason why the Western European nations lost contact to China that was established between the Chinese Han Dynasty and the

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Roman Empire. In 1453, the declining Eastern Roman Empire was crushed by the Turks and their religion of Islam. Western explorers, such as Ferdinand Magellan, Vasco da Gama and Christopher Columbus, as well as Eastern explorers, such as Admiral Zheng He, tried to establish those old contacts again. They simply wanted to go round the Islamic powers who blocked the Silk Road and charged too high a tax so that business with them and through them became worthless for the western European merchants.

For those readers who are interested in the the condition of a state or country, please find out data about the following 8 points and their sub-categories:

- **Geography** (access obstacles, geology, sources, soil)
- **Agriculture** (water access, climate, exact calendars)
- **Energy** (geological resources, geographical abilities)
- **Transport** (access of rivers, lakes, the sea, roads)
- **Politics** (military, strategy, incentive diplomacy, reserves)
- **Finance** (taxes, customs, tolls, mathematics, science)
- **Industrial Materials** (inventions, chemistry, physics)
- **Manufacturing** (work force, medicine, demography, education)

Focus on the people and persons (rather than on systems or organisations!) in order to find out who was responsible for a certain situation and why.

If we want to really grasp what happened, we need to show a chain of events that lasted for more than 1,000 years. And to show the facts in several different steps is the very best way to get familiar with the events. The following events had certain political consequences inside the Holy Land. Therefore, we show them step by step:

• **Geography:** The (hi)story begins with the Canaanites (southern Phoenicians) and the place they lived in. This place has several distinct names: Judaea, Israel, the Near East, the Middle East, or the Holy Land. Where is this place? Well, to put it short, this place is on the eastern coast of the Mediterranean Sea, exactly in a geographical spot which we could call the junction, intersection, crossroad, or perhaps more precisely, the "nodal point" between Africa, Asia, and Europe. All trade routes had to pass that nodal point. The position of this spot had dramatic implications on the people who lived there, and still has it today.

In ancient times, when most people travelled on foot or on horseback, anyone who came from Egypt (which is on the western side of the nodal point) and wanted to go safely to Mesopotamia (east of the nodal point) or Europe (north of the nodal point), had to cross the Holy Land. Otherwise he had to cross the deadly Nefud Desert or the vast deserts north of Arabia. The typical trade route went through the north of the Sinai peninsula, along the Mediterranean coast, then northwards through today's Israel to Sepphoris in Galilee, then from there in a large bow, following the "Fertile Crescent" through Damascus, and finally entering Mesopotamia from its north-west. And what happened to the travellers when they wanted to cross the nodal point? As it was normal at that time in any part of the world, they had to pay customs or tariffs to the rulers of the nodal point, in other words: tax money. There was no such thing as rights for free travel. And paying customs was one of the main revenues of the nodal point's rulers. Thus, this nodal point, the Holy Land, became highly attractive for any invader. It changed hands for many times. All empires were keen on that land: the Egyptians, Assyrians, Babylonians, Hittites, Phoenicians, Persians, Greeks under Alexander the Great, Romans, Muslim Arabs, French, British.

• **Earliest History:** The existence of the Canaanites (The word Canaanites serves as an ethnic catch-all term covering various indigenous and semitic-speaking populations—both settled and nomadic-pastoral groups—throughout the regions of the Levant or Canaan) can be traced back to the 15th century BC. and their descendants the "People of Israel" as far back as the 13th century BC. Conquerors trampled on the Israelites like a herd of Rhino. The captured Israelite elite was, as it was custom in those days, taken hostage and brought to Memphis in Egypt, Babylon in Mesopotamia, and Rome in Europe. However, the Israelites, who we call Jews today, survived and made the best of their situations. Not all captives returned to the Holy Land as the Old Testament might suggest, but some stayed and others moved on to India. They built huge nets of trade connexions. Archaeologcal finds in Elephantine, in the south of Egypt, confirmed this, when an excavation team in 1967 found letters in one of a the oldest Jewish settlements outside the Holy Land from the 5th century BC. Together with their semitic cousins, the Phoenicians, they spread all over the Mediterranian lands to Carthage, Cartagena, Marseille and Rome in the West, but also to the Persian Empire and the north-west of India in the East. Their language, Aramaic, became even a kind of lingua franca in the East from Persia to India.

• **Phoenicians, Carthaginians and the Jews.** What do the three peoples have to do with one another? Everything! Why? Because they spoke more or less the very same language. And because of that, they also shared lots of similarities in their culture. In terms of archaeology, language, lifestyle, and religion, there was little to set the Phoenicians apart as markedly different from other residents of the Levant, such as their close relatives and neighbours, the Israelites.

• Most people do not know a **Phoenician from an Israelite**, just the same as they cannot distinguish one Christian denomination from another or one Chinese nation from another. The true identity of the Phoenicians as Semitic peoples, however, reveals an often ignored fact. And this distinction can be seen in a quick analysis of language,

• **Phoenician was a Canaanite** language originally spoken in the coastal (Mediterranean) region then called "Canaan". It is a part of the Canaanite subgroup of the Northwest Semitic languages. Other members of the family are Hebrew, Ammonite, Moabite, and Edomite. The entire group is also closely related to Aramaic. The area where Phoenician was spoken includes Greater Syria and, at least as a prestige language, Anatolia, specifically the areas now including

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Lebanon, coastal Syria, coastal northern Israel, parts of Cyprus and some adjacent areas of Turkey. It was also spoken in the area of Phoenician colonisation along the coasts of the southwestern Mediterranean Sea, including those of modern Tunisia, Morocco, Libya and Algeria as well as Malta, the west of Sicily, Sardinia, Corsica, the Balearic Islands and southernmost Spain. Punic, also called Carthaginian or Phoenicio-Punic, is the newer form of the now extinct Phoenician language. It was spoken in the Carthaginian empire in Northwest Africa and several Mediterranean islands by the Punic people throughout Classical antiquity, from the 8th century BC to the 5th century AD. Hebrew is the only living Canaanite language left. A speaker of Punic could have easily understood Hebrew.

• The **Clash of Antique Civilisations.** The Semitic peoples of Antiquity experienced a massive clash of civilisations with the Greek-Roman peoples that culminated in the so-called Punic Wars. This clash was a dramatic event resulting in the death of millions of people. Let us look back.

Phoenicia was an ancient Semitic-speaking Mediterranean civilisation that originated in the coastal areas of Lebanon and northern Israel, and southern Syria reaching as far north as Arwad. Phoenician sailors followed the north African coastline and built colonies in the Western Mediterranean, such as Cádiz in Spain and Carthage, between 1500 BC and 300 BC. They even explored regions in the Atlantic Ocean. "Phoenicia" is an ancient Greek term used to refer to the major export of the region, which was cloth dyed in a special "Tyrian purple" colour from the Murex mollusc, and referred to the major Canaanite port towns Tyre, Sidon, Arwad, Berytus, Byblos, and later: Carthago and Nova Carthago (Carthage and Cartagena). These cities developed and organised in city-states, similar to those of ancient Greece. Although each city-state was a politically independent unit, and we can estimate that all speakers of these Canaanite languages understood themselves as a culture family.

Already before 1200 BC, there was trade between the Canaanites (the early Phoenicians and Isaelites) and Egypt, Cyprus, and Greece. In a shipwreck found off of the coast of Turkey (the Ulu Bulurun wreck), Canaanite storage pottery along with pottery from Cyprus and Greece was found. The Phoenicians were famous for their metalworks, and by the end of the 8th century BC, Greek city-states were buying these metal goods. Along with this lucrative business, the Phoenicians brought their phonetic alphabet to their business partners and so it became one of the most widely used writing systems. Phoenician merchants spread their alphabet across the Mediterranean world, where it evolved and was assimilated by many other cultures, including the Greek, Etruscan and Roman alphabets. Though there is no evidence to support the suggestion, it is probable that during this period that Phoenicians and Isralites spread their religious ideas across the entire Mediterranean.

So for example to "Carthago", which is the Roman name for Qart-Hadast, lit. 'New City', in English better known as Carthage. Phoenicians founded Carthage in 814 BC. Initially a dependency of the Phoenician state of Tyre, Carthage gained independence around 650 BC and established its political hegemony over other Phoenician settlements throughout the western Mediterranean, this lasting until the end of the 3rd century BC. At the height of the city's prominence, it served as a major hub of trade, with trading stations extending throughout the region. This new Phoenician state developed into that what we know as "Carthaginian Empire". The empire was growing over much of the coast of Northwest Africa as well as encompassing substantial parts of coastal Iberia and the islands of the western Mediterranean Sea such as Sardinia, Corsica and Sicily. It was these invasions that brought a steadily growing source of conflict with the Greeks in Sicily and with the Roman Republic. These tensions exploded to a series of armed conflicts known as the Sicilian Wars (c. 600–265 BC) and the Punic Wars (264–146 BC) respectively. In 146 BC, after the third and final Punic War, Roman forces destroyed Carthage. Nearly all Phoenician city-states and former Carthaginian dependencies subsequently fell into Roman hands.

Remember: Huntington's term "Clash of Civilisations" does not only apply for the present or a possible future. It has already happened between Afroasiatic-Semites (Berber, Egyptian, Akkadian, Babylonian, Phoenician, Punic, Amharic, Aramaic, Syriac, Hebrew, Arabic, etc.) and Indo-Europeans (Latin, Italian, Spanish, Portuguese, Romanian, Greek, German, English, Scandinavian, Russian, Hindi, Bengali, Punjabi, etc.) for thousands of years. And it is still going on. Let us look back onto some of the key events of this historical and indeed epic clash:

• **Alexander's Conquest:** From 335 to 323 BC, Alexander the Great needed only 12 years to turn the entire World of Antiquity upside-down. He did not only conquer Egypt, Mesopotamia and Persia but also the Holy land. And that was the starting point when the real trouble began. Alexander's successors spread the Greek culture and language over all conquered areas. The urban upper class of the Jews, embraced Greek lifestyle while the lower, more traditional and conservative orientated, classes wanted to strengthen Jewish law and identity. The Jewish people became aware that the Greek culture was a threat to their own culture and they formed a religious-political movement which we could call the ancient "Messianic Movement" because its "Sons of Light" longed for a strong military leader, a messiah like King David who leads the Jewish nation to military victory again.

• **Resistance and Propaganda:** And we have proof of that too - in the Messianic Movement's writings of that that were found in the caves of Qumran, above the cliffs of the Dead Sea in 1947. The texts of Qumran (the War Scroll, for instance) do not reflect any attitude that peaceful Jews have today, quite the reverse, they show a Jihadist doctrine which we can find in the Koran! It seems that those speculations are

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right that suspects Mohammed's origin in an Arab Jewish tribe that once has escaped the many Roman-Jewish Wars.

• **Jewish Victory:** The Maccabees were such a group of Jewish rebel warriors who took control of Judaea, which at the time was part of (the Greek) Seleucid Persian Empire. They founded the so-called Hasmonean dynasty, that is the dynasty of Judas Maccabeus (who was the main driving force in the Maccabean Wars, fought from 167 to 160 BC., against the Greek-Persian Empire of the Seleucid dynasty), which ruled from 167 BC to 37 BC, being a fully independent kingdom from about 110 to 63 BC., creating a Judaean–Samaritan–Idumaean–Ituraean–Galilean alliance.

• **Puppet Regime of Rome:** Independent Hasmonean rule lasted until 63 BC, when the Roman general Gnaeus Pompeus (Pompey the Great) intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of Royal Goveror on Hyrcanus and Procurator on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Marcus Antonius, who now ruled the Roman east with Cleopatra of Egypt.

• **Rome Tightens Her Grip:** The Hasmonean dynasty ended in 37 BC when the Idumean (Edomite, Arab) Herod the Great (c. 74 BC – c. 4 BC) became king of Israel, designated "King of the Jews" by the Roman Senate, effectively transforming the Hasmonean Kingdom into Herodian Kingdom. Herod the Great's final step in his campaign to secure the throne of Judaea was the Siege of Jerusalem (37 BC) in order to drive his enemies out and destroy them. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias (Hebrew: Matityahu, English: Matthew), ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• **Jews Under Roman Law:** The Herodian dynasty began with Herod the Great, who assumed the throne of Judea as a relatively strong leader. With Roman support, he got rid of the century long Hasmonean Kingdom, he, however, managed to keep large parts of Jewish laws intact. His kingdom lasted until his death in 4 BC. The downfall of Jewish independence was pregrogrammed when the kingdom was divided between his sons and lasted for about only 10 years. Most of the Jewish lands were incorporated into Judaea Province from 6 AD, though limited Herodian de facto kingship continued until Agrippa I's death in 44 AD and nominal title of kingship continued until 92 AD, when the last Herodian monarch, Agrippa II, died and Rome assumed full power over his de jure domain.

• **The Spread of the Messianic Movements** in Antiquity. The Gospel's depiction of Judaea and Galilee as an idyllic land of peaceful fishermen and sheep farmers is deception and utter nonsense as the entire region was a war zone generations before Jesus, and generations after him for a long period of time. This has largely to do with geography. Israel or Palestine has always been a transport hub or point of interchange between Egypt and Mesopotamia. Therefore, this region was always an attractive outpost for either of them. The armies of King Hammurabi and the Egyptian armies marched here, as well as hundred thousands of troops of Alexander the Great and Pompey the Great's Roman Legions. Anyone who wanted to go on land from Egypt to Rome, or Persia, or India and farther afield, had to cross this region. And so did the southern route of the Silk Road which went right through the provincial capital of Sepphoris, only three miles (5 km) away from Jesus' own doorstep in Nazareth, on the other side of the hill which lies beween those two places.

The Jewish - and do not forget, the early Christians were Jewish too - people at those times were not the peaceful traders as we would recognise them today. They were rebellious and notoriously opposing any authority by any means, inspired by their teachers with religious propaganda and messianic slogans.

Uprisings, terror attacks, tribunals, executions, reprisals were commonplace. And the trial, death sentence and its swift execution was nothing special. That happened on a daily basis. Hundreds of crucifixions could be seen outside the cities and towns at any time. Crucifixion was the type of execution reserved for non-Romans because of the long and agonising death that took place after two, three or more days. Roman citizens usually had a merciful death by decapitation, just like John the Baptist. Anyone who opposed the Roman rulers by word or deed was liable to this treatment. The Roman authorities could not make a difference between messianic Jews and Messianic Christians, just like us when we talk about today's terrorism; we also cannot distinguish one terror group from another. This resulted in events which we call Persecutions of Christians. In reality, it was the messianic movements that have been first persecuted.

After that, particularly between the 2nd to the 4th centuries, Christians were involved as perpetrators of those persecutions as well, in order to get rid of rival groups in the Jewish and Christian movements themselves. They blamed the Roman state, calling them just persecutions of Christians. The rift went right through the Roman families. The emperor's Flavian family is a good example for the unclear frontlines in those battles for the "right faith".

After the end of war, disaster struck and the Romans performed that what we today call ethnic cleansing. Hundreds of thousands of messianic Jews and Christians were enslaved and deported. And we know the cities where those messianic people found their new home first: the Greek cities of Ephesus, Laodiceia, Philippi, Corinth, Tessalonika, and the capital of the empire: Rome. Sounds familiar? It should

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be because these are the places where Saul of Tarsos, a renegate Jew better known as Paul the Apostle, has sent his epistles to the first non-Jewish Christians whom he had converted to his new religion, as a guideline how to behave, so to speak.

Another common misconception is about the first Jewish diaspora (the Jews who spread throughout the world). That the Jewish people were forced by the Romans to leave the Holy Land after the Jewish–Roman Wars is only half true. The first exile began when the Assyrians took the Jewish elite captive to guarantee that the remaining Jews in the Holy Land behave well. King Tiglath-Pileser III of Assyria began this process in 733 BC and it was completed by Sargon II with the destruction of the kingdom in 722 BC, concluding a three-year siege of Samaria begun by Shalmaneser V. The next experience of exile was the Babylonian captivity, in which the elite of the Kingdom of Judah was deported in 597 BC and again in 586 BC by the Neo-Babylonian Empire under the rule of Nebuchadnezzar II. Before that, Jewish traders and businessmen followed the Phoenician and Greek settlers into the Mediterranian and set up new communities there. They went to Italy, Spain, Egypt, Persia, and even to India and China long before Greeks and Romans came along. Jewish family bonds have always been the greatest strength and made Jewish trade so successful. The diaspora activities were based on family, religious teachers (who are also known as prophets, apostles or disciples) and their political leaders, of which the latter were often identical with the last. It was this net of connexions that was also used by Jesus' apostles. The knowledge about these networks makes it quite clear why Judaism, Christianity and the Messianic Movements spread so quickly.

THE LINE OF WARS FROM ALEXANDER TO MOHAMMED IN DETAIL

• **The Impact of Alexander's Conquests** (335 BC.) Alexander III of Macedon (356 BC–323 BC), commonly known as Alexander the Great, was a king of the ancient Greek kingdom of Macedon and a member of the Argead dynasty. He was born in Pella in 356 BC and succeeded his father Philip II to the throne at the age of 20. He spent most of his ruling years on an unprecedented military campaign through Asia and northeast Africa, and by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to northwestern India. He was undefeated in battle and is widely considered one of history's most successful military commanders.

During his youth, Alexander was tutored by Aristotle until age 16. After Philip's assassination in 336 BC, he succeeded his father to the throne and inherited a strong kingdom and an experienced army. Alexander was awarded the generalship of Greece and used this authority to launch his father's pan-Hellenic project to lead the Greeks in the conquest of Persia. Due to the fact that the Persian Empire posed a serious treat to Greece for several hundred years, Alexander was determined to finish the Persian Empire off. In 334 BC, he invaded the Persian Empire (also called Achaemenid Empire due to its dynasty) and began a series of campaigns that lasted 10 years.

Taking over the invasion project of Philip II, Alexander's army crossed the Dardanelles in 334 BC with approximately 48,100 soldiers, 6,100 cavalry and a fleet of 120 ships with crews numbering 38,000. After an initial victory against Persian forces at the Battle of the Granicus, Alexander accepted the surrender of the Persian provincial capital and treasury of Sardis; he then proceeded along the Ionian coast, granting autonomy and democracy to the cities.

In spring 333 BC, Alexander took Tarsos at the Mediterranean coast of Anatolia. Then he marched on towards Syria where he defeated the Persian king Darius at Issus. Darius fled the battle, causing his army to collapse, and left behind his his mother, wife, his two daughters, and a substantial treasure that financed the campaign. Alexander took Syria, and annexed the Persian provinces Phoenicia (Lebanon), Israel, Judaea, Philistine. The latter three fell quickly but in the following year, 332 BC, he was forced to attack the Phoenician city state of Tyre, which he captured after a long and difficult siege.

332 BC: Jerusalem capitulates to Alexander the Great, during his six-year Macedonian conquest of the empire of Darius III of Persia. Alexander's armies took Jerusalem without complication while travelling to Egypt after the Siege of Tyre (332 BC).

With Gaza and Jerusalem taken, Alexander marched into Egypt in late 332 BC. The Egyptians hated the Persians. They welcomed Alexander as their king, placed him on the throne of the Pharaohs, giving him the crown of Upper and Lower Egypt, and named him the incarnation of Ra and

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Osiris. He set in motion plans to build Alexandria, and, though future tax revenues would be channeled to him, he left Egypt under the management of Egyptians, which helped to win him their support.

After the detour through the Holy Land and Egypt, Alexander marched all the way back through the Holy Land and then advanced from Syria towards the heart of the Persian empire, crossing both the Euphrates and the Tigris rivers without any opposition. Although historians claim that Alexanders army had no more than 50,000 troops, it is quite feasible that the army has swollen considerably in Egypt, as there lived a large Greek diaspora.

In 331 BC, he marched eastward into Mesopotamia (now northern Iraq) and met Darius' giant army of 120,000 to 200,000 troops (according to Diodorus Siculus and Plutarch, the Persian Army accounted for one million men which sound like an exageration or referred to the entire army stationen in all parts of the empire which had a huge size comparable to India. Despite the much larger size of Darius' army, at the Battle of Gaugamela (also called Arbela, close to the modern city of Dohuk in Iraqi Kurdistan) he was decisively defeated again. Darius once more fled the field, and Alexander chased him but Darius fled over the mountains to Ecbatana (modern Hamedan), while Alexander captured Babylon.

He began to follow the fleeing Persian army battalions to the east and in August 329 BC. he arrived the north-easternmost outpost of Persia in the Fergana Valley (modern Tajikistan) He immediately founded the City of Alexandria Eschate or Alexandria Eskhata (which means in English literally: "Alexandria the Farthest", Chinese name: Yalishanda Dadi, today: Kuzhan or Khujand; Latin: Alexandria Ultima). The city is situated at the south-western end of the Fergana Valley (modern Tajikistan). It was the most north-easternrly outpost of the Greek Empire right at the gates of China. The last Chinese outpost on the Silk Road was right at beyond the eastern end of the passlike valley that leads into the Taklamakan Desert. Here, Alexander may well have heard about the Chinese states and their armies that could swell to millions of soldiers (no exageration). The historian Strabo claims that the Greeks "extended their empire even as far as the Seres (the Chinese). This might have been the first time in which he realised, "a conquest of the entire world" was only a dream that he never could achieve.

Alexander defeated the last of the Persian Empire's forces in 328 BC. At the end of successful occupation of the Sogdian Rock, a fortress located north of Bactria in Sogdiana, he met Princess Roxana, the daughter of the defenders and he built a political bond between Greeks and Bactrians by marrying Roxana.

In 327 BC he began a new campaign against the various Indian kings and went southwards. In 326 BC, Alexander personally led a campaign into the Punjab where he could win King Poros as ally. Fearing the prospect of facing other large armies and exhausted by years of campaigning, Alexander's army mutinied at the Hyphasis River (Beas), refusing to march farther east. General Coenus pleaded with him to change his opinion and return home as most troops were exhausted after years of fighting. Alexander eventually agreed and turned south, marching along the Indus. Along the way his army conquered other tribes, cities and secured their conquest politically by installing pro-Greel vassals.

Alexander and his tired army reached Susa in 324 BC. and some weeks later Babylon. In June 323 BC, Alexander died in the palace of Nebuchadnezzar II unexpectedly and of unknown causes.

The Partition of Babylon was the first of the conferences and ensuing agreements that divided the territories of Alexander the Great. It was held at Babylon in June 323 BC. Alexander's death at the age of 32 had left an empire in the size of China stretching from Greece all the way to India, 5000 km from one end to the other. About two dozen potential successors got their share of Alexander's empire. General Seleucos got Persia, Ptolemy got Egypt. The other parts fell subject to succession wars for the next 47 years.

All successors spread Greek language and culture. The Chinese found good trade partners in them and therefore made the Silk Road an effective route with hundreds of stations. Civilisation from Greece (and later Rome) began exchange ideas with those from India and even China.

• The **First Punic War** (264 to 241 BC) was the first of three wars fought between Ancient Carthage and the Roman Republic, the two great powers of the Western Mediterranean. For 23 years, in the longest continuous conflict and greatest naval war of antiquity, the two powers struggled for supremacy, primarily on the Mediterranean island of Sicily and its surrounding waters, and also in North Africa. The war began in 264 BC with the Roman conquest of the Carthaginian-controlled city of Messina in Sicily, granting Rome a military foothold on the island. The Romans built up a navy to challenge Carthage, the greatest naval power in the Mediterranean, for control over the waters around Sicily. In naval battles and storms, 700 Roman and 500 Carthaginian quinqueremes (main battle ships) were lost, along with about 700,000 to 800,000 lives.

• The **Second Punic War** (218 to 201 BC), also referred to as the Romans the War Against Hannibal, was the second of three wars between Carthage and the Roman Republic, with the participation of Greek polities and Numidian and Iberian forces on both sides. Against Hannibal's skill on the battlefield, the Romans adopted the Fabian strategy – the avoidance of battle against Hannibal and defeating his allies and the other Carthaginian generals instead. It was one of the deadliest human conflicts of ancient times. Fought across the entire Western Mediterranean region for 17 years and regarded by ancient historians as the greatest war in history, it was waged with unparalleled resources, skill, and hatred. It saw hundreds of thousands killed, some of the most lethal battles in military history, the destruction of cities, and massacres and enslavements of civilian populations and prisoners of war by both sides. The Roman Army suffered 300,000 deths, the Cathaginian Army 270,000 deaths, the

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civilian death toll on both sides is estimated between another 300,000 and half a million. Enslavement on both sides are estimated 1 to 1.5 million. Carthage lost Hispania forever, and Rome firmly established her power there over large areas. Rome imposed a war indemnity of 10,000 silver talents (300 tonnes/660,000 pounds), limited the Carthaginian navy to 10 ships (to ward off pirates), and forbade Carthage from raising an army without Roman permission. The Numidians took this opportunity to capture and plunder Carthaginian territory.

• The **Maccabean War** (167-160 BC) The Maccabean Revolt was a Jewish rebellion, lasting from 167 to 160 BC, led by the Maccabees against the Seleucid (Greek-Persian) Empire and the Greek influence on Jewish life.

Timeline: In the narrative of 1 Maccabees, after Antiochus IV issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who had stepped forward to take Mattathias' place in sacrificing to an idol as well as the Greek officer who was sent to enforce the sacrifice. Afterwards, he and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenised Jews, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Hellenised Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer".

The revolt itself involved many battles, in which the light, quick and mobile Maccabean forces gained notoriety among the slow and bulky Seleucid army, and also for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, re-establishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom. 1.) Battle of Wadi Haramia (167 BC); 2.) Battle of Beth Horon (166 BC); 3.) Battle of Emmaus (166 BC); 4.) Battle of Beth Zur (164 BC); 5.) Battle of Beth Zechariah (162 BC); 6.) Battle of Adasa (161 BC); 7.) Battle of Elasa (160 BC)

• The **Third Punic War** (149–146 BC)

It was the last of the Punic Wars fought between the former Phoenician colony of Carthage and the Roman Republic. It can be considered a "finish-off war". The Roman have been waiting for the right situation. It came in 151 BC when Numidia (which is west of Carthago) launched another border raid on Carthaginian soil, besieging the Punic town of Oroscopa, and Carthage launched a large military expedition (25,000 soldiers) to repel the Numidian invaders. Rome showed displeasure with Carthage's decision to wage war against its neighbour without Roman consent. In 149 BC, Rome declared war against Carthage. Many Carthaginians died from starvation during the later part of the siege, while many others died in the final six days of fighting. When the war ended, the remaining 50,000 Carthaginians, a small part of the original pre-war population, were sold into slavery by the victors. Carthage was systematically burned for 17 days; the city's walls and buildings were utterly destroyed. The remaining Carthaginian territories were annexed by Rome and reconstituted to become the Roman province of Africa. Death toll on Carthage 200,000, on Romans 80,000. The Third Punic War ended Carthage's independent existence. By her victory, Rome had taken a key step towards what ultimately became her domination of the Mediterranean world. At the end of this genocidal war, the Romans wiped out the entire Phoenician community from the face of the Earth.

• **Rome's War with Jugurtha** [or Numidia] (111-104 BC) or The Jugurthine War was a major moment in the beginning of Rome's transition from a republic into an empire.

Background: We can identify the Numidians by their language. Numidian, also known as Old Libyan, was the language of the Maesulians, ethnic Berber, of the eastern part of ancient Numidia during the Pre-Roman era in northern Africa. The language is identified as belonging to the Afroasiatic family. The Afroasiatic is a large language family of about 300 languages that are spoken predominantly in West Asia, North Africa, the Horn of Africa and parts of the Sahel. To it belong Berber, Chadic, Cushitic, Egyptian, and the large Semitic branch with Phoenician, Canaanite, Aramaic, Hebrew, and Arabic. So, the Numidians were Berber related to the Phoenician (or Punic) Cartaginians they fought against with the help of the Romans.

Numidia had become the most powerful kingdom on the North African coast after the Phoenicians of Carthage were annihilated by the Romans in a series of exhausting wars. Located in modern Algeria, this major Mediterranean trade centre was also one of Rome's most important allies; the two had fought together in the Punic Wars.

After the death of the long-lived Masinissa around 148 BC, he was succeeded by his son Micipsa. When Micipsa died in 118 BC, he was succeeded jointly by his two sons Hiempsal I and Adherbal and Masinissa's illegitimate grandson, Jugurtha who was very popular among the Numidians. Jugurtha had served under the great Roman general Scipio in his youth, giving him a chance to learn all about Roman military tactics and to create a network of professional contacts throughout Rome. After a quarrel, Jugurtha had Hiempsal killed, which led to open war with Adherba. He

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incurred the wrath of Rome in the process by killing some Roman businessmen who were aiding Adherbal. After a brief war with Rome, Jugurtha surrendered and received a highly favourable peace treaty, which raised suspicions of bribery once more. Adherbal responded by calling out to his kingdom's top ally, Rome, for help.

The Romans were very concerned to hear about the crisis in Numidia, so they sent ambassadors to check it out. Jugurtha, however, was clever and used his knowledge of Roman politics and his connexions in Rome. By the time that the Roman ambassadors left Numidia, they had decided that Jugurtha really had not done anything wrong, and recognised both his and Adherbal's claims to a now divided kingdom. Jugurtha, however, wanted all of Numidia. He launched a new campaign against Adherbal, despite Roman warnings. What Jugurtha may not have been aware of was the fact that Adherbal's army contained a large number of Roman and Italian soldiers. Rome demanded that Jugurtha stop the attack, but the power-hungry king continued. In 112 BC Adherbal was killed, and his soldiers (including the Italians) were executed. Rome had no choice but to declare war.

The Roman Senate sent an army into Africa, which quickly negotiated peace with little fighting. It was believed that Jugurtha had used his connections in Rome to basically buy his way out of trouble. Some politicians demanded that Jugurtha be brought to Rome for trial, in order to determine which politicians were in his pocket. Jugurtha came to Rome, but the corrupt courts controlled by the Roman elites released him. Jugurtha, back in Numdia, responded by trying to assassinate another cousin, flaunting his impunity. As a result, the Senate declared war again in 110 BC, and raised another army to be sent into Africa. This army was ambushed then bribed by Jugurtha, and it soon left Numidia. The people of Rome could not believe that the Senate would allow this, and riots broke out across the city. The Roman Senate was quickly losing the support of the people and realised that they needed a win. So, they reached out to Quintus Caecilius Metellus, a prominent Roman general from one of the most prestigious military families in the republic. Metellus marched his armies into Africa, but it was not the general himself who defeated the Numidians. It was his chief subordinate, a plebeian (non-aristocratic) man named Gaius Marius (c. 157-86 BC.), the uncle-in-law to Gaius Julius Caesar. He sent his Quaestor Lucius Cornelius Sulla to neighbouring Mauretania in order to eliminate their support for Jugurtha. With the help of Bocchus I of Mauretania, Sulla captured Jugurtha and brought the war to a conclusive end. Jugurtha was brought to Rome in chains and was placed in the Tullianum. Jugurtha was executed by the Romans in 104 BC, after being paraded through the streets in Gaius Marius' Triumph.

• The **Intervention Of Pompeius** (61 BC). In 63 BC, following his victory in the Third Mithridatic War, Pompey the Great intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of ethnarch on Hyrcanus and epitropos (or Procurator) on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Mark Antony, who now ruled the Roman east.

• The **Pompeian–Parthian invasion** of 40 BC. After the defeat of the Parthian-backed Pompeians in the Liberators' civil war by Mark Antony and Octavian, Orodes II sent a Parthian force under Prince Pacorus I and the Pompeian general Quintus Labienus in 40 BC to invade the eastern Roman territories while Antony was in Egypt. (The Liberators' civil war was started by the Second Triumvirate to avenge Julius Caesar's murder. The war was fought by the forces of Mark Antony and Octavian (the Second Triumvirate members) against the forces of Caesar's assassins Marcus Junius Brutus and Gaius Cassius Longinus in 42 BC.). Roman soldiers in Syria, many of whom were former Republicans fighting in the last civil war, joined the force, and the Levant and much of Asia Minor were swiftly overrun by Pacorus I and Labienus, respectively. In 39 BC, Antony sent Ventidius, who defeated and executed Labienus in a counter-attack, and then drove Pacorus I out of the Levant. A second Parthian invasion of Syria by Pacorus I resulted in the latter's death and Parthian failure. Antony later began a campaign with a massive force against Parthia, but ended in Roman defeat.

• **Herod's Siege Of Jerusalem** (37 BC). Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• The currant estimates range the entire population of the Roman Empire between 40 million and 50 million inhabitants. By observing the following numbers, we quickly realise that the Jewish-Roman Wars belong to the deadliest military conflicts in history by having "World War-character" in size as well as in numbers. Uprisings occured, sporadically at first, but when the Romans took over from the Greeks. and their laws and tax had a firm grip on the Jewish population, an explosion of revolts engulfed the Roman Empire in total war. Let us take a closer look:

• The Jewish Messianic Revolt of **Simon of Peraea** (3 AD). Simon of Peraea, also known as Simon son of Joseph, was a former slave of Herod the Great who rebelled in Peraea, in the modern north of Jordan. Some have identified him as possibly being the messiah of The Gabriel Inscription. Titus Flavius Josephus writes: ". . . This man was elevated at the disorderly state of things, and was so bold as to put a diadem

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(crown) on his head, while a certain number of the people stood by him, and by them he was declared to be a king, and he thought himself more worthy of that dignity than any one else. . . . He burnt down the royal palace at Jericho, and plundered what was left in it. He also set fire to many other of the king's houses in several places of the country, utterly destroyed them, and permitted those that were with him to take what was left in them for a prey. He would have done greater things, but care was taken to repress him immediately. [The commander of Herod's infantry] Gratus joined himself to some Roman soldiers, took the forces he had with him, and met Simon. And after a great and a long fight, no small part of those that had come from Peraea (a disordered body of men, fighting rather in a bold than in a skillful manner) were destroyed. Although Simon had saved himself by flying away through a certain valley, Gratus overtook him, and cut off his head." This event took place some time after Herod's death in 4 BC.

• The **Revolt Against Flaccus In Egypt** (38 AD). The years 7–26 were relatively calm, but after 37 the province again began to be a source of trouble for Emperor Caligula. The cause of tensions in the east of the Empire was complicated, involving the spread of Greek culture, Roman Law and the rights of Jews in the empire. Caligula did not trust the prefect of Egypt, Aulus Avilius Flaccus. Flaccus who had been loyal to Tiberius, conspired against Caligula's mother and had connexions with Egyptian separatists. In 38, Caligula sent Agrippa to Alexandria unannounced to check on Flaccus. According to Philo, the visit was met with jeers from the Greek population, who saw Agrippa as the king of the Jews. Flaccus tried to placate both the Greek population and Caligula by having statues of the emperor placed in Jewish synagogues. As a result, extensive religious riots broke out in the city. Caligula responded by removing Flaccus from his position and executing him. In 39, Agrippa accused Herod Antipas, the tetrarch of Galilee and Perea, of planning a rebellion against Roman rule with the help of Parthia. Herod Antipas confessed and Caligula exiled him. Agrippa was rewarded with his territories.

• The **Alexandria Riots** (40 AD). Riots erupted in the Egyptian harbour city Alexandria in 40 AD. between Jews and Greeks. Jews were accused of not honouring the emperor. Disputes occurred also in the city of Jamnia. Jews were angered by the erection of a clay altar and destroyed it. In response, Caligula ordered the erection of a statue of himself in the Jewish Temple of Jerusalem. The governor of Syria, Publius Petronius, fearing civil war if the order were carried out, delayed implementing it for nearly a year. Agrippa finally convinced Caligula to reverse the order.

The sole source is Philo of Alexandria, himself a Jew, who witnessed the riots and afterwards led the Jewish delegation to Caligula, and requested the re-establishment of legal Jewish residence in Alexandria. Philo's writings on the topic are found in two sources: In Flaccum (meaning "Against Flaccus"), which is wholly devoted to the riots, and Legatio ad Gaium (meaning "Embassy to Caligula"), which makes some references to the event in its introduction. Scholarly research around the subject has been divided on certain points, including whether the Alexandrian Jews fought to keep their citizenship or to acquire it, whether they evaded the payment of the poll-tax or prevented any attempts to impose it on them, and whether they were safeguarding their identity against the Greeks or against the Egyptians.

• The **Jacob And Simon Uprising** (46 AD) Background: The Crisis under Caligula (37–41) has been proposed as the "first open break between Rome and the Jews", even though problems were already evident during the Census of Quirinius in 6 and under Sejanus (before 31). In the year 46, an insurrection by the Jews broke out in Judea province. The Jacob and Simon uprising was instigated by the two eponymous brothers, and lasted between 46–48 AD. The revolt, which concentrated in the Galilee, began as sporadic insurgency and in 48 was put down by Roman authorities and both brothers executed.

Flavius Josephus' Jewish Antiquities states that there were three main Jewish sects at this time, the Pharisees, the Sadducees, and the Essenes. The Zealots were a "fourth sect", founded by Judas of Galilee (also called Judas of Gamala) in the year 6 against Quirinius' tax reform, shortly after the Roman Empire declared what had most recently been the tetrarchy of Herod Archelaus to be a Roman province, and that they "agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord." (18.1.6)

According to the Jewish Encyclopedia article on Zealots: "Judah of Gaulanitis is regarded as the founder of the Zealots, who are identified as the proponents of the Fourth Philosophy. In the original sources, however, no such identification is anywhere clearly made, and the question is hardly raised of the relationship between the Sicarii, the upholders of the Fourth Philosophy, and the Zealots. Josephus himself in his general survey of the various groups of freedom fighters (War 268–70) enumerates the Sicarii first, whereas he mentions the Zealots last." Others have also argued that the group was not so clearly marked out (before the first war of 66-70/3) as some have thought.

The information on the revolt which erupted in Galilee, then part of the Roman Judaea province, is limited. The sources however indicate that the revolt was motivated by anti-Roman sentiments and driven by Zealots. The revolt, which was concentrated in the Galilee, began as sporadic insurgency and then climaxed in 48 AD. Two of Judas the Galilean' sons, Jacob and Simon, were involved in a revolt and were executed by Tiberius Alexander, the procurator of Iudaea province from 46 to 48.

Aftermath: 18 years after the events of the revolt in Galilee the entire province of Judaea revolted against Rome, in what became known as the Great Revolt of Judaea or the First Jewish-Roman War

• The **First Jewish–Roman War** (66–73 AD) or The Flavian War against the Jews: According to Josephus, violence began in 66 AD in Caesarea, the Roman Capital of

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the Province Judaea, where there was religious tension between the Greek and Jewish population. It was provoked by Greeks of a certain merchant house sacrificing birds in front of a local synagogue. In reaction, one of the Jewish Temple clerks Eliezar ben Hanania ceased prayers and sacrifices for the Roman Emperor at the Temple. Protests over taxation joined the list of grievances and random attacks on Roman citizens and perceived 'traitors' occurred in Jerusalem. The Jewish Temple was then breached by Roman troops at the order of the procurator Gessius Florus, who had seventeen talents removed from the treasury of the Temple, claiming the money was for the Emperor. In response to this action, the city fell into unrest and some of the Jewish population began to openly mock Florus by passing a basket around to collect money as if Florus was poor. Florus reacted to the unrest by sending soldiers into Jerusalem the next day to raid the city and arrest a number of the city leaders, who were later whipped and crucified, despite many of them being Roman citizens. Shortly, outraged Judean nationalist factions took up arms and the Roman military garrison of Jerusalem was quickly overrun by rebels. Fearing the worst, the pro-Roman king Herod Agrippa II and his sister Berenice fled Jerusalem to Galilee. Judean militias later moved upon Roman citizens of Judaea and pro-Roman officials, cleansing the country of any Roman symbols. Among other events, the Sicarii (dagger men) rebel faction surprised the Roman garrison of Masada and took over the fortress. General Gallus went up against the rebels and lost a crucial battle at Beth Horon in 68 AD.

Initially the outbreak of violence had been an internal factional conflict between the Jews; those who were in favour of rebellion and those who were opposed. Huge loss of life occurred, including that of the former High Priest Ananias. The Roman garrison on Jerusalem's western border became besieged and was unable to assist those who opposed rebellion. Eventually, led by their commander Metilius, the garrison surrendered in exchange for unhindered passage from the city, but, led by Eliezar, the Jewish rebels slaughtered all the surrendered soldiers, except for Metilius, who was forced to convert to Judaism.

After this humiliating defeat, Emperor Nero replaced General Gallus with a specialist in religious warfare: General Titus Flavius Vespasianus, in short: Vespasian. Some years before, he got several legions under his command to crush the Druid Movement in Britannia. He was so successful that we today know next to nothing about the Celtic Druids. Vespasian systematically distroyed the religion and everything that could remind the Celts of their old gods.

The first Jewish rebellion against the Romans was led by Yohanan ben Levi (also called Yohanan mi-Gush Halav or John of Giscala), Eleazar ben Simon, Yosef ben Matityahu (Josef son of Matthew, better known as Flavius Josephus), and Yoshua (Jesus) ben Gamla the Jewish high priest in about 64-65 AD. The Romans, under the leadership of General Flavius Vespasianus, needed about 120,000 legionaries to fight the Messianic Movement down.

He crushed the Northern and Southern leadership and the rebellion began to fall apart. Later that year, Nero was deposed. The Roman forces besieged Jerusalem and breached the walls by 70 AD. Once they got into the walls, the Roman soldiers burned and ransacked the city also destroying the Second Temple. The final stronghold at Masada was taken in 73 AD and when the Roman soldiers broke through the defences, they discovered all the defenders had committed suicide.

Already in the first year of the war, Vespasian met the Greek-speaking Jewish general of the Northern Messianic Army: General Yosef bar Mattitiyahu. He had surrendered to the Romans. Not only that, in the course of the following months, he offered lots of valuable information. As he listened to soldiers he knew that Nero was dead and Vespasian on the brink to become next emperor, and he told him so. Mattityahu became Vespasians adviser and at the end of the war he was adopted son to Vespasian. As such, he changed his name to Titus Flavius Josephus.

The war ended with the Empire winning. According to Titus Flavius Josephus, 1.1 million Jewish soldiers and civilians died in Judaea and 100,000 in Galilee, 97,000 were sold into slavery. Thousands of Jewish survivors were scattered all over Arabia and Persia. This war did not end the Jewish-Roman wars. On the contrary: The Jewish-Roman Wars became a series of 10 wars fought in the next 600 years.

• The **Second Jewish–Roman War** (115–117 AD) or The Kitos or Quietus War: The Kitos War occurred in the years between 115–117 AD. The reasons are clear to us. Just like in the First Jewish-Roman war, it was religion and the totally contrary concepts behind it. The Jews who were following the Laws of God felt undermined and pushed aside in their own land by Greeks and Romans who followed laws made by man.

Cyrenaica: In 115, as Emperor Trajan's army advanced victoriously through Mesopotamia, ethnic Judeans in its rear began attacking the small garrisons left behind and major uprisings in Cyrenaica, Cyprus and Egypt spiraled out of control, resulting in a widespread slaughter of left-behind Roman garrisons and Roman citizens by Jewish rebels. The revolts were triggered by high taxation and desecretion of Jewish laws, temples and worshippers in Cyrene, where one Lukuas (also called Andreas) ordered the Jews to destroy the Roman temples in retaliation. The Romans fled to Alexandria, where they captured and killed many Jews. (With a population of some 150,000 Jews, Alexandria was Judaism's largest city and in many cities the Jewish population had reached a percentage of 5-15%) In 116, the Jews organised themselves and had their revenge.

Egypt: Lukuas led the rebels toward Alexandria, entered the city, which had been abandoned by the Roman governor, Marcus Rutilius Lupus, and set fire to it. The Egyptian temples and the tomb of Pompey were destroyed. Jewish rebels reportedly also prevailed in a battle at Hermopolis in 116, as indicated in a papyrus.] Trajan sent new troops under

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the praefectus praetorio Marcius Turbo, but Egypt and Cyrenaica were pacified only in autumn 117.

Cyprus: In Cyprus a Jewish band under a leader named Artemion took control of the island, killing tens of thousands of Cypriot Greek civilians. The Cypriot Jews participated in the great uprising against the Romans under Trajan (117), and massacred 60,000 Greeks. A Roman army was dispatched to the island, soon reconquering the capital. After the revolt had been fully defeated, laws were created forbidding any Jews to live on the island.

Mesopotamia: A new revolt sprang up in Mesopotamia, while Trajan was in the Persian Gulf. Trajan reconquered Nisibis (Nusaybin in Turkey), Edessa, the capital of Osroene, and Seleucia (Iraq), each of which housed large Jewish communities.

Judaea: The Jewish leader, Lukuas, fled to Judaea. Marcius Turbo pursued him and sentenced to death the brothers Julian and Pappus, who had been key leaders in the rebellion. Lusius Quietus, the conqueror of the Jews of Mesopotamia, was now in command of the Roman army in Judaea, and laid siege to Lydda, where the rebel Jews had gathered under the leadership of Julian and Pappus. Lydda was next taken and many of the rebellious Jews were executed, including the rebel leaders.

Lusius Quietus, whom the Emperor Trajan had held in high regard and who had served Rome so well, was quietly stripped of his command once Hadrian had secured the Imperial title. He was murdered in unknown circumstances in the summer of 118, possibly by the orders of Hadrian.

Aftermath: Further developments occurred in Judea Province in the year 130, when Emperor Hadrian visited the Eastern Mediterranean and, according to Cassius Dio, made the decision to rebuild the city of Jerusalem as the Roman city of Aelia Capitolina, derived from his name Publius Aelius Hadrianus Augustus (24 January 76 – 10 July 138) and meaning "The little capital of Aelius". The decision, together with Hadrian's other sanctions against the Jews, was allegedly one of the reasons for the eruption of the 132 Bar Kokhba revolt — an extremely violent uprising. The rebellion ended with a ban upon the Jewish faith across the Roman Empire, which was lifted in 138, upon Hadrian's death. after the Roman commander Lusius Quietus (115–117 AD). The Jihadists of the Messianic Movement (also known as the "Zealots") killed more than 400,000 Roman citizens in the Eastern Mediterranean. The Jewish communities of the Messianic Movement suffered 200,000 deaths at least.

• The **Third Jewish–Roman War** (132–136 AD) or The Bar Kokhba Revolt: The Bar Kokhba Revolt (Hebrew: Mered Bar Kokhba) was a rebellion of the Jews of the Roman province of Judaea, led by Simon bar Kokhba, against the Roman Empire under Emperor Hadrian from 117 to 138 AD. [The Leader Shimon bar Kokhba called himself Shimon ben Koseva, meaning Simon "the son of the star," or more precisely "son of the Messianic Movement." Others gave him the title Nasi or Nazorean, "Keeper of the Law." Kokhba built tunnel hideouts and in one of them, a cluster of Bar Kokhba's letters, was found by Lieutenant General Yigael Yadin in 1960.] The revolt erupted as a result of ongoing religious and political tensions in Judaea following on the failure of the First Revolt in 66-73 AD. These tensions were related to the establishment of a large Roman presence in Judaea, changes in administrative life and the economy, together with the outbreak and suppression of Jewish revolts from Mesopotamia to Libya and Cyrenaica. Dio Cassius reports 220,000 gentiles were killed. He also reports cannibalism and mutilation. The Romans sent 120,000 legionaries to fight down the 200,000–400,000 Jewish soldiers. According to Cassius Dio, 580,000 Jews were killed, 50 fortified towns and 985 villages razed; "many more" Jews died as a result of famine and disease. In addition, many Judean war captives were sold into slavery. Massive Roman military casualties was the result. A large portion of the surviving Jewish Messianic Movement escaped to Egypt, Persia, and Arabia to fight on another day. Although Jewish Christians regarded Jesus as the Messiah and did not support Bar Kokhba, they were barred from Jerusalem along with the other Jews. The Romans could not distinguish any messianic group from another, pretty much as we would not distinguish Al-Qaeda from Hamas or ISIS.

Aftermath: The Jews were prohibited from living in Judaea. The centre of activity moved to Galilee. Hadrian bans Torah study, tortures Rabbis. Antoninus Pius (father of Marcus Aurelius and Roman emperor 138-161 AD.) allowed only the Jews to circumcise their own sons. He also allows Jewish bodies to be buried.

• The **Fourth Jewish–Roman War** (351-352 AD) or the Revolt against Constantius Gallus: In 350 AD, Emperor Constantius II (son of Constantine the Great) was engaged in a campaign in the East against the Sasanid Persians. He was however forced to return to the West to counter the usurpation of Magnentius, who had murdered Constantius' brother and colleague, Constans. Constantius therefore appointed his cousin Gallus Caesar of the East, on March 15, 351 at Sirmium. Gallus arrived at Antioch, his capital, on May 7 and shortly after the Jews revolted in Palestine. The rebellion was led by Isaac of Sepphoris (also known as Isaac of Diocesarea). The revolt began with a night assault on the Roman garrison of Diocaesarea, which was destroyed, and allowed the Jews to procure the necessary weapons. According to the 9th century author Theophanes the Confessor subsequently the rebels killed the people of different ethnicities, pagan Greek Hellenes and Samaritans. He is the first author to make this claim. In 351 or 352, Gallus sent General Ursicinus to quell the revolt. Tiberias and Diospolis, two of the cities conquered by the rebels, were almost destroyed, while Diocaesarea was razed to the ground. Ursicinus ordered several thousand rebels to be executed.

• The **Fifth Jewish–Roman War** (484 AD) or **The 1st Samaritan Revolt** or The Justa Uprising or Justa's War against Emperor Flavius Zeno: The Samaritans are a group of Jews who have created their own Judaist belief system. The

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Samaritans or Shamerim, which means "Guardians of the Torah", are an ethnoreligious group of the Holy Land originating from the Israelites. Their name explains already what they belief in. The Samaritans accept only the Torah as sacred scripture and reject all other Hebrew writings. Despite Christian domination, through 4th and 5th centuries Samaritans developed a semi-autonomy in the hill country of Samaria, a move which gradually escalated into a series of open revolts. The four major Samaritan Revolts during this period caused a near extinction of the Samaritan community, as well as significant Christian losses. In the late 6th century, Byzantines and their Christian Ghassanid allies took a clear upper hand in the struggle.

During the reign of Eastern Roman Emperor Zeno (r. 474-475 and 476-491), tensions between the Christian community and the Samaritans in Neapolis (Shechem) grew dramatically. According to Samaritan sources, Emperor Zeno persecuted the Samaritans with no mercy. The Emperor went to Neapolis, gathered the elders and asked them to convert; when they refused, Zeno had many Samaritans killed, and rebuilt the synagogue into a church. Zeno then took for himself Mount Gerizim, where the Samaritans worshipped God, and built several edifices, among them a tomb for his recently deceased son, on which he put a cross, so that the Samaritans, worshipping God, would prostrate in front of the tomb. Later, in 484, the Samaritans revolted, provoked by rumours that the Christians intended to transfer the remains of Aaron's sons and grandsons. Samaritans reacted by entering the cathedral of Neapolis, killing the Christians inside and severing the fingers of the bishop.

The Samaritans elected Justa (or Justasas) as their king and moved to Caesarea, where a noteworthy Samaritan community lived. There many Christians were killed and Justa celebrated the victory with games in the circus. After that provocation Justa was defeated and killed and his head was sent to Zeno. The Emperor then went personally to Samaria to quell the rebellion. Zeno forbade religious ceremonies on the mountain and confiscated their Samaritans synagogue there. These actions fueled Samaritan anger towards the Christians further. Some modern historians however believe that the order of the facts preserved by Samaritan sources should be inverted, as the persecution of Zeno was a consequence of the rebellion rather than its cause, and should have happened after 484, around 489.

• The **Sixth Jewish–Roman War** or **The 2nd Samaritan Revolt** or The War against Emperor Flavius Anastasius (495 AD). Samaritans rebelled again in 495, during the reign of Emperor Anastasius I Dicorus, reoccupying Mount Gerizim. The Samaritan mob commanded by a Samaritan woman is said to have seized the Church of St. Mary and massacred the garrison. The revolt was subsequently suppressed by the Eastern Roman governor of Edessa, Procopius, and the Samaritan leaders were slain.

• The **Seventh Jewish–Roman War** (529-531 AD) or **The 3rd Samaritan Revolt** or The War of Ben Sabar against Emperor Flavius Justinianus: Under a messianic figure named Julianus ben Sabar (or ben Sahir), the Samaritans launched a war, sometimes referred as the final Samaritan revolt, to create their own independent state in 529. This was perhaps the most violent among all the Samaritan uprisings. The violence erupted due to restrictions imposed on Samaritans by the Eastern Roman authorities via Emperor Justinian's edicts. Sectarian tensions between Christians and Samaritans might have been another cause for the revolt.

Following massive riots in Scythopolis and Samarian countryside, the rebels could quickly conquer Neapolis and ben Sabar emerged as their leader, being proclaimed a king. Ben Sabar followed a strict anti-Christian policy: Neapolis' bishop and many priests were murdered and he persecuted the Christians, destroyed churches and organised guerrilla warfare in the countryside, driving the Christians away. By 531 the rebellion had been put down. The forces of Emperor Justinian I quelled the revolt with the help of the Ghassanid Arabs; tens of thousands of Samaritans died or were enslaved, with their death-toll possibly being between 20,000 and 100,000. The Christian Eastern Roman Empire thereafter virtually outlawed the Samaritan faith. Julianus' revolt has been compared to the Bar Kokhba Revolt 400 years prior. Both revolts against foreign imperial occupation led by self-proclaimed Messiahs were initially successful, only to be later brutally quashed. However, unlike the Jews, the Samaritan community never recovered from their ethnic cleansing, and has been a minority in Samaria since.

• The **Eighth Jewish–Roman War** (556 AD) or **The 4th Samaritan revolt**. The Roman emperor Flavius Justinianus faced another major revolt in 556 AD. On this occasion the Samaritans and all the other Jews seem to have made common cause, beginning their rebellion in Caesarea early in July. They fell upon the Christians in the city, killing many of them, after which they attacked and plundered the churches. The Roman governor, Stephanus, and his military escort were pressed hard, and eventually the governor was killed, while taking refuge in his own house. Amantius, the governor of the Diocese East was ordered to quell the revolt, after the widow of Stephanus reached Constantinople.

Despite the Jewish participation, the rebellion seems to have gathered less support than the revolt of Ben Sabar. The Church of the Nativity was burned down, suggesting that the rebellion had spread south to Bethlehem. Either 100,000 or 120,000 are said to have been butchered following the revolt. Others were tortured or driven into exile. However, this is probably an exaggeration as punishment seems to have been limited to the district of Caesarea.

• The **Ninth Jewish–Roman War** (572 AD) or **The 5th Samaritan Revolt:** Still, the tensions were not over yet. Emperor Flavius Justinus II (c. 520–578, r. 565-578) complained about "outrages committed by....Samaritans at the foot of Mount Carmel upon the Christian Churches and the holy images".Probably in response to this event, Justin II issued an order in May 572 rescinding the restoration of rights granted by Justinian. In response, a second joint

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Samaritan-Jewish revolt took place in summer 572 and again in early 573 or alternatively in 578. John of Ephesus and John of Nikiû may have described this revolt. The Samaritan faith was outlawed and from a population of nearly a million, the Samaritan community dwindled to near extinction. The situation of Samaritans further worsened with the failure of Jewish revolt against Flavius Heraclius and slaughter of Jewish population in 629.

• The **Tenth Jewish–Roman War** (602–630 AD.) or The Jewish **revolt against Flavius Heraclius** was part of the (eastern) Roman–Persian (Sasanid) War of 602–628 and is considered the last serious Jewish attempt for gaining autonomy in the Holy Land prior to modern times. In 614, Palaestina Prima and Palaestina Secunda were conquered by a joint Sassanid and Jewish army. The event shocked the Christian society, as many of its churches were destroyed and the True Cross taken by the Persians to Ctesiphon. The Jewish generals Nehemiah ben Hushiel and Benjamin of Tiberias would shortly capture Jerusalem without resistance. Around 22,000 Jewish soldiers sided with the Persian Army to regain the Holy Land. But by 617 AD the Persians had reversed their policy and sided now with the Christians over the Jews, probably because of pressure from Mesopotamian Christians in Persia itself. However, the Persians were smashed by the Romans. On 21 March 630, Emperor Flavius Heraclius marched in triumph into Jerusalem and the Jewish population was slain. The clashes between the Jews and the Christian Romans probably cost 100,000 to 200,000 lives during the whole campaign from 602 to 630 AD, without the casualties of the Roman-Persian war itself. The series of wars did not end here but ruthlessly continued. After withdrawal of the Persian troops and the subsequent surrender of the local Jewish rebels, the area was re-annexed by Eastern Rome in 628.

• The **Jewish War against Mohammed** (622-632 AD.)

When Mohammed, after the expulsion from his hometown, gathered troops in 622 AD to conquer the other Arab cities and tribes, he was in for a horrible surprise. Large army remnants of the Jewish Messianic Movement were fighting against him alongside those Arabs who wanted to retain their independence and freedom. These veterans were still fierce fighters and they killed Mohammed's troops in their thousands. Mohammed was furious as he considered himself of Jewish descent. He thought of these Jewish soldiers as traitors against him and therefore they entered the Islamic scripture as "the most vile of human beings". The merciless killing went on until literally no Jewish tribe in the freshly conquered Islamic territory of Arabia survived at the time of Mohammed's death in 632 AD.

After Mohammed, the Arab-Islamic troops conquered in hundreds of battles one Christian land after another. The Islamic invasion of the Holy Land had dramatic consequences for Samaritans and other Jews. Roman control of the province was again and irreversibly lost in 636 AD, during the Muslim conquest of Syria. Many of them fled to Egypt and Syria first, then into the Roman Empire itself, to Persia and even to India. The last survivors converted to Islam due to pressure from the Sharia and to avoid the devastating Jizya tax implemented on non-Muslims.

• The **Islamic Wars against Persia, India, and China.**

Persia and India were next on the Islamic conquest spree. Jews, Nestorian Christians and other Christians then fled to China and built new communities in Xi'an and other cities. After that, the Islamised Turks in central Asia soon after began conquests on their own behalf. Tamerlane, another Islamic conqueror, ravaged Persia and her neighbours producing during his 35 years career of conquest and murder, between 1370 and 1405, about 15-20 million deaths. His victims were Zoroastrians, Christians, Jews, Buddhists and Hindus. The Muslim Jihadists entered Central Asia and then went to western China until they were stopped by devastating defeats delivered by huge Chinese armies and a scorched earth strategy at the border of the "Middle Kingdom".

The Islamic conquests, that have continued for 1400 years, account for a casualty figure that lies somewhere between 200 million and 250 million. The few meagre Crusades hardly can compete with that.

• The **Crusades against the Muslims**, 1095-1272 A.D.
or the Christian War to regain Control over the Holy Land

The Crusades were a series of religious wars sanctioned by the Roman Church in the West during the medieval period. In 1095, Pope Urban II called for the First Crusade in a sermon at the Council of Clermont. He encouraged military support for the (Eastern) Roman Empire and its Emperor, Alexios I, who needed reinforcements for his conflict with westward migrating Islamic Turks colonising Asia Minor (Anatolia, today Turkey). One of Urban's aims was to guarantee pilgrims access to the Holy Land that was under Muslim control. Urban's other motive and strategy may also have been to unite the Eastern and Western branches of Christendom, which had been divided since the East–West Schism that happened only a few years earlier in 1054. There are considered nine crusader campaigns to reclaim the Holy Land which took place between the years 1095-1272 A.D. The crusades lasted about 177 years. An accurate count of the death toll during the entirety of the crusades does not exist. The common guess brings the body count from 1 to 1.2 million. An estimated 70-80% of them were casualties in the (Eastern) Roman Empire itself caused by blunder and misorganisation of the Crusaders. This number includes killings of Jews and Orthodox Christians, and those who died from disease, those who were sold into slavery and many crusaders who died before they made it to the Holy Land.

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HISTORICAL EVENTS
Analyses, Archaeology, Debate

The Holy Land is in a unique geographical position. It is like the hinge of the three great continents Africa, Europe and Asia. Located right in the centre, it is the nodal point of the entire region. So anyone who comes from Mesopotamia has to cross the Holy Land in order to get to Egypt. Anyone who comes from Europe via Anatolia has to cross the Holy Land in order to get to Egypt. That applies also for the way back. So any ruler of the Holy Land could make travellers pay toll and custums; a promising money machine. But it is a dangerous place to live because the location is small and it can for this reason not be the centre of a powerful nation-state or even an empire. The suffering, the glory, as well as the genius of the Jews is closely linked to this geography.

If we ever want to understand the past, we need to look for geographical details. The second-most-important feature that opens us doors to grasp the reality is language because with our mother tongue, we learn in our childhood everything—from behaviour patterns to ideological mindsets. In simple words: People with similar or closely related languages behave in a similar way; this is valid for or applies to almost all language groups. Speakers of the Roman languages Italian, Spanish, Portuguese, Catalan, French usually obey Roman mindsets because their main philosophy on life is Roman Catholic; basically, these people are culturally still Romans today!

The same applies for people who grew up with a Semitic language, such as Canaanite, Akkadian, Balylonian, Phoenician, Carthaginian, Punic, Amorite, Aramaic, Syriac, Arabic and of course Hebrew (Israelite, Judaean, Samaritan) because they share the same world of thought. All of them used the same day-names, the same calendar, the same weight and currency units (shekel, 'pound'), units, length units (e.g. the cubit = circa 50 cm); and the same attitudes apply pretty much for anything else such as music, poetry, education, sript system, religion, law system, marriage, sex, behaviour, cuisine, etc. We learn those things from our parents, teachers and friends. In addition, there is the question whether the mentioned people or persons can be identified as 'herder' (nomad, trader) or as 'farmer' (settled people, craftsmen) because this also decides to what degree they foster peaceful cooperation or violent attitudes. So, if we take a look at details of upbringing and education, then we get a pretty good idea whom we are dealing with. Equiped with this minimum set of knowledge, we can find out what happened and why.

The stories in the Bible are often rejected as pure fantasy. However, their origin can be traced back to texts and names from Sumer and Egypt, the patrons of the Hebrews.

When Abraham and his clan left the city of Ur in Sumer (Mesopotamia, Iraq) in about 2000 BC, their heads were full of texts they have learned at school, such as the Babylonian epic of creation called Enuma Elish, or Sumerian flood stories The Eridu Genesis, The Gilgamesh Epic, or the Akkadian Epic of Atra-Hasis, and the Sumerian laws as recorded in The Instructions of Shuruppak and The Law Code of Ur-Nammu (all in: The Grand Bible, pp. 5212)

The characters in those stories got Semitic names and the texts were enriched with the adventures of Noah, Abraham and Moses. Semitic names such as Adam and Eve make sense as they have a clearly defined meaning. The male name Adam, the first human according to the Hebrew Bible, derives from the Akkadian noun adamah, meaning "soil" or "earth" as synonym for "beginning." When used as noun, it means "man", "human" or "humanity" and the term "son of man," bene Adam (benedom) comes from it. Eva or Hava (Greek) is also a Semitic name and comes from Akkadian "Hawwah" and figuratively it means "living one" and "source of life" (a perfect decription of a woman!) as it is phonetically similar to "haya", "to live", from the Akkadian root hyw, refering to a figure of creation in the Book of Genesis in the Hebrew Bible. Eve was born in "the Garden of Eden" which is often identified as Punt and Ophir (northwestern India).

Ancient believes about the begining of the world lie in the meaning of the names, and the scenes of the Hebrew Bible's events has been precisely staked out in Genesis, chapter 2:

"10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads (fertile river deltas). 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (Indus Valley Civilisation, Harappa, northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (exported to Sumer). 13 And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Napata, in Sudan). 14 And the name of the third river is Hiddekel (Tigris): that is it which goeth toward the east of Assyria (Ashur). And the fourth river is Phrath (Euphrates; Aramaic: Perath; Akkadian: Purattu, Sumerian: Burannu)." These 4 large rivers fed the centre world of the Hebrews when they finalised the Five Books of Mose in Babylon. This was the world the Hebrews knew well. Everywhere from Carthage and Egypt to India, from Greece to Cush and Ethiopia, one could find Hebrews and their advanced civilisation.

Abraham's Journey

The name has two parts "Abra" (Habiru, Hebrew, Abhira) for people (Abba, "father of") + haʿmon (or ham, him) for "multitude of" or "many;" so Abraham means "multitude of people." The joumey of Abraham and his many people might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in

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the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius (Italy) in around 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused several dark summers with no harvest. Extreme weather conditions trigger droughts and floodings. Starving people are fleeing to regions in which they hope to find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civlisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amuru or Amorites) are invading the area around Babylon where they build the new Sermitc dynasty of the later king Hammurabi.

Abraham's Joumey looks like a flight from famine or war. When Abraham left his Sumerian hometown Ur for Harran, in the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km (18 mi) southeast of Sanlıurfa. It is an old settlement from circa 6200 BC.

After staying there for a while, the decision has been made to head to Canaan but Abraham has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.

In the era of Egypt's 13th Dynasty (1803 BC-1649 BC), probably even in the 12th Dynasty (1991-1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat / has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725-1650 BC) and the 15th Dynasty (1650-1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC-1649 BC), 16th Dynasty (1649-1582 BC), 17th Dynasty (c. 1580-1550 BC), and the 18th Dynasty (1550-1290 BC) When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt. In the Bible, of course, as this story would sound negative, the authors changed its negative notion into a positive one and called this event "Exodus" in which the perpetrators became the victims. We can find this change of notion or attitude in several places of the Bible and this includes also Jesus.

How Jacob changed into Israel

The history of the people we now call the "Israelites" begins with Jacob: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. We can be pretty sure that the name Jacob, just like Abraham or Moses, also stands for the name of a whole tribe. When we bear that in mind, many Bible stories suddenly make much more sense.

The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect".

The name Israel (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name "Israel" also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

Jacob (Israel) and his 12 Tribes

Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the Twelve Tribes of Israel, and it is also known that he had a daughter, Dinah. Here again, these names are names of persons as well as names of tribes or clans.

Mose

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundreds of years. Ezekiel (c.

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622-570BC) writes (30:13-17): *"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros* [Upper Egypt, Thebes] *desolate, and will set fire in Zoan* [Tanis], *and will execute judgements in No* [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. *And I will pour my fury upon Sin* [the Desert of Sin or Tsin: between Elim and Mount Sinai], *the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily.* [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] *The young men of Aven* [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] *and of Pibeseth* [Bubastis] *shall fall by the sword: and these cities shall go into captivity."*

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they began to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549-1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot Exodus 12:37), a place of store houses and canal locks.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret Ill who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wildeness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amana Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360-1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer. the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. 400 years would past before the Israelites could take Canaan.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the Biblical Mount Sinai. Potential candidates had to meet the following criteria: 1. The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. 2. It must have a water source to support the people. 3. It must be accessible and easy to climb (due to the old age of Moses). 4. It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) 5. It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: 1. Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. 2. Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. 3. Be within "goat grazing distance" of Midianite territory. Moses (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.

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Joshua the Conqueror

Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was Hoshea (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from the New Testament's Jesus the Nazorean (the Keeper of the Law) or of Nazareth.

First Kingdoms

Kingdoms of Saul, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small.

David

The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was David (Hebrew for: "beloved by family"). David (Dawid, Hebrew: "beloved by family," reigning c. 1000 to c. 962 BC) was, according to the Hebrew Bible, the third king of the United Kingdom of Israel. Samuel describes David as a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan, but he is forced to go into hiding when Saul suspects that David is trying to take his throne. After Saul and his son Jonathan are killed in battle, David is anointed king by the tribe of Judah and eventually all the tribes of Israel. He conquers Jerusalem, makes it the capital of a united Israel, and brings the Ark of the Covenant to the city. He commits adultery with Bathsheba (literal meaning: "daughter of Sheba," Saba, a land in Ethiopia and Yemen; perhaps related to the Queen of Sheba) and arranges the death of her husband, Uriah the Hittite. David's son Absalom later tries to overthrow him, but David returns to Jerusalem after Absalom's death to continue his reign. David desires to build a temple to Yahweh, but he is denied because of the bloodshed in his reign. (Did he know the Temple of Sheba in Yeha, Ethiopia?) He dies at age 70 and chooses Solomon, his son with Bathsheba, as his successor instead of his eldest son Adonijah.

There is little detail about David that is concrete and undisputed. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. The Tel Dan stele, an Aramaic-inscribed stone erected by a king of Aram-Damascus in the late 9th / early 8th centuries BC to commemorate a victory over two enemy kings, contains the phrase bytdwd (bet Dawid, 'House of David').

Solomon

Solomon (Hebrew: Shlomoh from shalom, "peace or peaceful;" c. 970 to 931 BC), was a monarch of ancient Israel and the son and successor of King David, according to the Hebrew Bible or Old Testament. Just like Philo of Alexandria a 1,000 years later, he was also called Jedidiah, "beloved of Yahweh, Jah, God). The Hebrew Bible or Old Testament portrays him as wealthy, wise and powerful, and as one of the 48 Jewish prophets, and as the builder of the First Temple of Jerusalem, dedicating it to Yahweh, or God in Judaism. (It was most likely built in the southeast, in the "City of David, near the Pool of Siloam, because a temple needed fresh well water for the obligatory purification rituals; on the so-called templemount is no such well.)

After his death, his son and successor Rehoboam, who succeeded him, would adopt a harsh policy towards the northern tribes, eventually leading to the splitting of the monarchy into the northern Kingdom of Israel under Jeroboam, while Rehoboam continued to reign over the smaller southern Kingdom of Judah. Henceforth the two kingdoms were never again united. Following the split, his patrilineal descendants ruled over Judah alone. Solomon is also the subject of many later references and legends, most

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notably in the Testament of Solomon (part of first-century biblical apocrypha).

Historicity of Solomon

The historicity of Solomon is hotly debated. As for Solomon himself, scholars generally agree that he probably existed. However, a historically accurate picture of the Davidic king is difficult to reconstruct. According to some archaeologists, Solomon could have only been the monarch or chieftain of Judah, and that the northern kingdom was a separate development. Such positions have been criticised by other archaeologists and scholars, who argue that a united monarchy did exist in the 10th century BC, while agreeing that the biblical accounts contain some exaggerations.

Whatever the speculations are, the 3 important benchmarks that make the historicity of the character Solomon more likely than unlikely are: 1st, the existence of the Temple of Jerusalem which is certain; 2nd, the mentionings of trade with Saba and Ophir (Abhira, India) which is also certain; and 3rd, the existence of the Queen of Sheba (Saba) which is equally certain when we mean a relationship of the Hebrews with the Sabaeans. Their many life-size copies of the Temple of Jerusalem in Yemen and Ethiopia they have built, prove it. We shall go into some details after this chapter.

Besides that there are other claims that are hard to prove because we find them only in the Bible and other Hebrew literature. According to Jewish tradition, King Solomon wrote three books of the Bible:

• Mishlei (Book of Proverbs), a collection of fables and wisdom of life.

• Kohelet (Qoheleth, Ecclesiastes), a book of contemplation and self-reflection.

• Shir ha-Shirim (Song of Songs), a collection of erotic verse. The verse has been interpreted both literally (describing a romantic and sexual relationship between a man and a woman) and metaphorically (describing a relationship between God and his people).

• Rabbinical tradition ascribes Wisdom of Solomon to Solomon, although this book was probably written in the 2nd century BC. It is included within the Hebrew Greek Septuagint, in the Scriptures of the Eastern Orthodox and the Catholic Church, but is considered apocryphal in Protestant traditions.

• Other books of wisdom poetry such as the Odes of Solomon and the Psalms of Solomon also bear his name. The Jewish historian Eupolemus, who wrote about 157 BC, included copies of apocryphal letters exchanged between Solomon and the kings of Egypt and Tyre.

• The Gnostic Apocalypse of Adam, which may date to the 1st or 2nd century, refers to a legend in which Solomon sends out an army of demons to seek a virgin who had fled from him.

The life of Solomon is primarily described in 2 Samuel, 1 Kings and 2 Chronicles. Solomon was born in Jerusalem, the second-born child of David and his wife Bathsheba (widow of Uriah the Hittite). The first child (unnamed in that account), a son conceived adulterously during Uriah's lifetime, had died seven days after birth. It is suggested in Scripture that this was a judgement from God. Solomon had three named full brothers born to Bathsheba: Nathan, Shammua, and Shobab, besides six known older half-brothers born of as many mothers.

For some years before his death, David was engaged in collecting materials for building a temple in Jerusalem as a permanent home for Yahweh and the Ark of the Covenant. Solomon is described as undertaking the construction of the temple, with the help of an architect, also named Hiram, and other materials, sent from King Hiram of Tyre.

After the completion of the temple, Solomon is described in the biblical narrative as erecting many other buildings of importance in Jerusalem. For 13 years, he was engaged in the building of a royal palace on Ophel (a hilly promontory in central Jerusalem). This complex included buildings referred to as:

• The House (or Hall) of the Forest of Lebanon

• The Hall or Porch of Pillars

• The Hall of the Throne or the Hall of Justice as well as his own residence and a residence for his wife, a daughter of Egypt's Pharaoh. These kind of dynastic marriages were already common at that time

According to the Bible, Israel enjoyed great commercial prosperity during Solomon's reign, with extensive trading connexions on land routes with Tyre (Phoenicia / Lebanon), Egypt (Goshen, Canal of the Pharaos), and Arabia (Yemen, Ethiopia), and by sea with Tarshish (Tarsos, southern Anatolia), Ophir (Abhira, Gujarat, northwest India), and South India (perhaps Kerbala).

They all have to do with one another as we shall read in 1Kings 4-10. His good relationship with the Phoenicians, the encounter with Sabaeans from Ethiopia and the trade with Indians in Ophir are important topics as well.

The Hebrew Bible records that the Tyrians (Phoenicians from the City of Tyre) played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram (or Huram-abi) forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers.

A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7). Hiram (or Huram) agrees to Solomon's request to supply him with cedar and cypress trees for the construction of the Temple. He tells Solomon that he will send the trees by sea: *"I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away."* In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple. In other words: Hebrews and their closest kinsmen, the Phoenicians, built the Temple together.

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INTERLUDE
Comparative Archaeology

Description of the Temple in the Bible

(The description of Solomon's Temple given in 1 Kings, Chapter 6 and II Chronicles is remarkably detailed, but attempts to reconstruct it, have met many difficulties. The description includes various technical terms that have lost their original meaning to time. We shall therefore concentrate on the description of the Sanctuary, the 'Holy of the Holies.'

This smal cube-shaped model of the Temple of Jerusalem was discovered in Khirbet Qeiyafa, an archaeological site 30 km (30 mi) southwest of Jerusalem. It was made between 1025 and 975 BC, at the time of David or Solomon. (Bible-Lands-Museum Jerusalem)

There can be no doubt that the translators of the Septuagint, being exposed to grand Greek buildings, were much more able to grasp details in architecture than their Hebrew fellows in the Judaean countryside. For this reason, we shall quote from the Greek Septuagint, 3rd century BC,.):

*"**4.** And for the house he made hidden, peep windows* [embrasures, or more likely: a skylight in the roof].

***5.)** And he placed beams on the wall of the house all around the shrine and the dabire* [oracle], *and he made sides* [casings within a sill-like indentation that goes] *all around.*

***6.)** The lower side* [podium] *5 cubits its width* [height] *and the middle 6 and the third 7 its width* [height]* *in cubits; he gave the house a space all around**, *outside the house* [it was free standing], *in order that they should not lay hold of the walls of the house.* [* The temple had 3 levels: the ground-floor (the solid podium) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps used as library) was 7 cubits high; together with top balustrade it makes 20 cubits.]; [** The beams rested freely on a sill* so that the wood can work without cracking the wall; see: inner walls of the temple in Yeha, Ethiopia;]

***8.)** And the gateway** of the lower side* [storey] *was under the right shoulders* [on the right-hand side] *of the house, and there was a winding ascent* [staircase] *into the middle and from the middle to the third-storey.* [* the door to the staircase (was on the right, like in the Kaaba of Mecca) whose stairs went up to the 1st (middle) storey and from there to the top.]

***9.)** And he built the house and finished it, and he made a coffered ceiling* [out of beams that crossed each other, from one wall to the opposite wall, and so building rigid squares stabilising the ceilings] *for the house from cedars.*

***10.)** And he built the bondings* [sills] *through the whole house, its height 5 in cubits, and he enclosed the bonding* [sills] *with cedar boards* [so that the heavy beams could move on the boards but not the ashlars out of position as they were laid without cement! - like in Elephantine, Marib and Yeha].

***20.)** The length* [of the temple was] *20 cubits and 20 cubits the width and 20 cubits its height, ..."*

[One cubit in antiquity used to measure a man's arm from the elbow to the tip of the longest finger, circa 50 cm or half a metre; so, the Temple of Jerusalem was shaped like a cube and was 10 m wide, 10 m long, 10 m high—just like the Kaaba in Mecca; the temples in Yeha and Marib are larger, measuring one cubit as entire arms-length, circa 75 cm. The inside of that cube was divided into rooms and storeys.]

Architecture

Although no remains of Solomon's Temple have ever been found, it is believed to have existed between the 10th and 6th centuries BC. The Phoenicians built the temple like a cube. In 2011, three small models of the Temple of Jerusalem, portable shrines, were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BC, a range that includes the biblical date for the reigns of David and Solomon. The small shrines are cube-shaped with different decorations showing impressive architectonic and decorative styles. We can find the cube-shaped temple also on a coin that was minted by Simon bar Kokhba, the leader of the 3rd Jewish-Roman War in 133-134 AD.

Jewish coin minted by Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). It is the only coin series that shows the cube-shaped Temple of Jerusalem; messianic star above as promise to rebuild it; General Titus Flavius destroyed it in 70 AD. (The Grand Bible, 5th ed, 2023, p.68.)

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram. After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over

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twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.

The Hebrews admitted that the Temple was built by their 'brothers' the Phoenicians. This is an Interesting fact because this shows us how close the were.

Another important relationship is following directly 2 Chronicles (chapters 2–7) in 2 Chronicles chapters 8-9 which is the Queen of Sheba; Quote (ch 8:16-18):

"16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected. 17 Then went Solomon to Eziongeber*, and to Eloth*, at the sea side in the land of Edom. (* Elath; Hebrew: Elat, Latin: Aila; Greek: Ela was an ancient city mentioned in several places in the Hebrew Bible on the northern tip of the Gulf of Aqaba. It was nearby Ezion-Geber.) 18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir (Abhira, near the Indus River in Gujarat, India), and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

(2 Chronicles Chapter 9:1-12) 1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed (had an intimate talk, experience strong emotions) with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, *'It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and justice.'* 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. 10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir (Abhira, near the Indus River in Gujarat, India), brought algum (album) trees (Indian sandalwood) and precious stones (carnelian, carnaline from the Indus). 11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

Relationship with the Queen of Sheba

In a brief, unelaborated, and enigmatic passage, the Hebrew Bible describes how the fame of Solomon's wisdom and wealth reached even the far-off Queen of Sheba (Queen Makeda of Saba in Ethiopia). The queen is described as visiting with gifts including gold, spices and precious stones. When Solomon gave her "all her desire, whatsoever she asked", she left satisfied (1 Kings 10, and the Ethiopic Epic Kebra Nagast). Whether the passage is simply to provide a brief foreign witness of Solomon's wealth and wisdom, or whether the visit is meant to have more significance, is unknown. Sheba is typically identified as Saba, a nation once spanning the Red Sea on the coasts of what are now Eritrea, Ethiopia, Somalia and Yemen, in Arabia Felix; although other sources place it in the area of what is now northern Ethiopia and Eritrea—for good reasons.

In a Rabbinical account (e.g. Targum Sheni, Colloquy of the Queen of Sheba), Solomon was accustomed to ordering animals to dance before him (a power granted by God), and upon summoning the mountain-cock or hoopoe (Aramaic name: nagar tura), the bird told him it had discovered a land in the east, rich in gold, silver, and plants, whose capital was called Kitor and whose ruler was the Queen of Sheba. Solomon then sent the bird to request the queen's visit.

The Kebra Nagast (The Glory of the Kings), the national epic of Ethiopia, written in Ge'ez by Nebure Id Ishaq (Isaac) of Aksum continues the account of 2 Chronicles Chapter 9 as to how the Queen of Sheba (Queen Makeda of Ethiopia) met King Solomon The Kebra Nagast states that the Queen of Sheba had sexual relations with King Solomon and gave birth beside the Mai Bella stream in the province of Hamasien, Eritrea; just a few dozen miles north of Yeha, Ethiopia . The Ethiopian tradition has a detailed account of the affair. The child was a son who became Menelik I, King of Axum, and founded a dynasty that would reign as the Jewish, then Christian, Empire of Ethiopia which lasted 2900 years until Haile Selassie was overthrown in 1974. Menelik was said to be a practicing Jew who was given a replica of the Ark of the Covenant by King Solomon. The claim of a Solomonic lineage and of possession of the Ark was an important source of legitimacy and prestige for the Ethiopian monarchy through the centuries, and had important and lasting effects on Ethiopian culture. The Ethiopian government and church deny all requests to view the alleged ark.

The Ethiopian Orthodox Tewahedo Church claims to possess the Ark of the Covenant in Axum (Aksum). Whether that is true, or the ark be just a copy, is of no significance, but that Eritrea and the north of Ethiopia was once a Jewish

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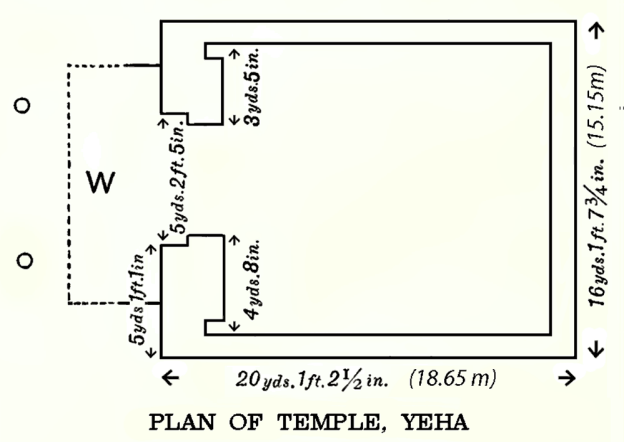
state in the first millenium BC and that there is a Temple of Yahweh in Ethiopia certainly is.

Theodore Bent Discovers a Solomonic Temple

The Beginning of 1893, Yeha, Ethiopia. In his book "Sacred City of the Ethiopians" (by Theodore & Mabel Bent, 1893), the explorer and archaeologist James Theodore Bent notes the moment when he and his illustrator and wife Mabel Bent approach Yeha (page 136-152):

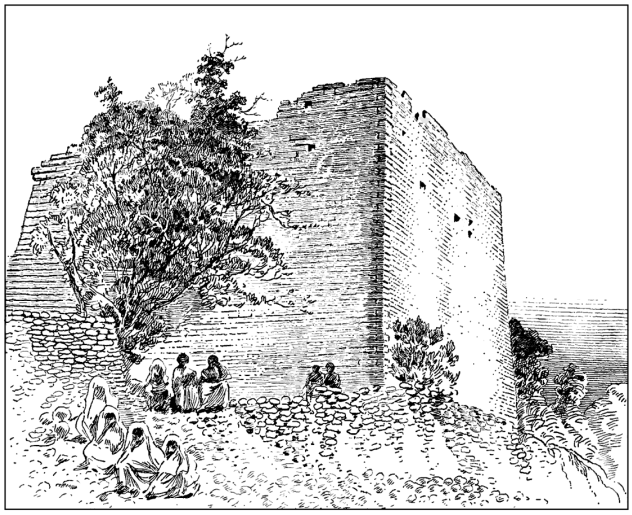
". . . . . after another hour's ride we reached our destination, about three o'clock in the afternoon.

The first sight of Yeha impressed us exceedingly. On a rounded knoll stands the large ruin, a massive piece of ancient masonry; by the side of it is a more modern church, built out of ancient fragments; around all this is the usual sacred grove and the wall of inclosure. We pitched our tents just outside this wall, under a far-spreading sycamore, and looked down on the extensive modern village buried in verdure, and around it fields with flourishing crops, showing a degree of prosperity which we had seen nowhere else in Abyssinia. Behind the village rise precipitous rocky mountains of every form and shape. The inhabitants of Yeha were exceedingly inquisitive about us, but at the same time polite. . . . . The priests of the monastery were somewhat jealous of the close scrutiny to which we submitted the ruins; but, on receipt of a few dollars, they showed us everything, and assisted us in discovering many inscriptions. The superstitious believe that these old Sabaean inscriptions point to where treasure is hidden, and watched us narrowly when we walked about, believing that we should find the spots; and one widow woman who had three inscriptions built into her house most reluctantly allowed us to take squeezes, gradually working herself up into hysterics, and eventually refusing to accept the gratuity we offered her through a belief that we should work magic with them and bring disaster upon her.



PLAN OF TEMPLE, YEHA

The great building on the knoll is one of special interest, being the centre of the old civilisation as it here existed, and having been fortunately preserved to us, owing to the fact that it is within the sacred precincts, and that it has a Christian church within it, now deserted. It is 20 yds. 1 ft. 2 1/2 ins. in length, and 16 yds. 1 ft. 7 3/4 ins. in width. On the east side there are preserved fifty-two courses, and on the top of this ran the pattern given in the illustration. The building was probably about 50 ft. in height, and there are no traces of a window in it. The stones are large, and put together without cement; the four bottom courses give a batter of 3 ins. each, and the corner stones are 3ft. 3/4 in. in length, 28 ins. thick; they are all 'drafted stones'—that is to say, with a carefully chiselled line edging each stone. The stone is a hard yellowish limestone, and the preservation of the whole is excellent. To the west was a larofe doorway, 5 yds. 2 ft. 5 ins. in width, with holes for hinges; and here, too, are marks of fire. In the interior on either side of the doorway are two recesses; otherwise, inside the temple is simple in the extreme.



TEMPLE AT YEHA

Before this entrance there was apparently a vestibule, some few stones of which are in their places; but the greater part of this wall is of late construction, and let into it are two fragments, with Himyaritic inscriptions upon them. In front of the vestibule stood two rough monoliths, at the base of one of which is an altar with a circular disk on it, presumably, from the analogy of those at Aksum, for receiving the blood of slaughtered victims. In the little ruined church inside the walls there are several decorated fragments, notably a fragment of a reddish sandstone column with many grooves. A few yards from this building is the modern church, square, and constructed like that at Asmara; it has been built out of the ruins, and one interesting little fragment let into the walls gives us what is evidently a portion of a monolith, like those at Aksum, with windows and battlements represented thereon. Much soil has here accumulated all round, and a dense growth of reeds, and I am convinced that a thorough excavation of this spot would yield very interesting results for the student of Sabaean art.

The priests had two Sabaean inscriptions hidden away in this church, which after much difficulty we succeeded in seeing—one, a portion of a very richly-carved stone, with Himyaritic letters in relief (Bent, Yeha No. 6 & 7, p. 237). It appears to agree in height, and in the decoration which runs along the top, with the fragment inserted in the wall of the vestibule [porch], *and probably ran along above the entrance*

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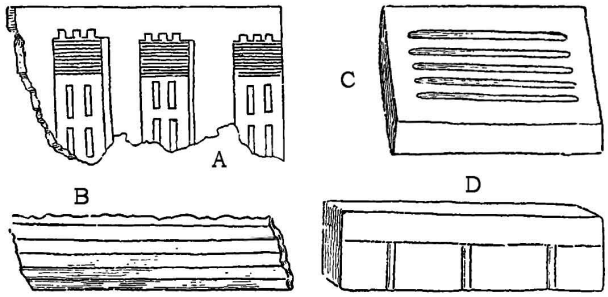
before it was destroyed. [It is more likely that they run along the top of the sacrificial altar; See Appendix A.]



FRAGMENTS FROM YEHA

My impression is strongly in favour of this building having been a temple dedicated to the old Sabaean cult of sun and star worship. Like such buildings, it has had no windows ; the monoliths and altar in front also point to the same thing, and the fact that the sacredness of the spot has been handed down to our days is also in favour of its having been originally a temple rather than a fortress."

The Temple of Yeha was not the only cube-shaped temple in Ethiopia. The Temple of Meqaber Gaʿewa near Wuqro in Tigray Region, was a smaller temple. It was destroyed but its altar has completely survived. It seems to be a twin of the Yeha altar. Look at the design of the fragments found by Mr Bent (above) and the stone fragments of the Yeha temple (photo Appendix A.).

The temple Mr Bent described was not just "a temple," it was the Solomonic Temple of Yeha, a place that had in antiquity the name "Ava," and was probably a former capital city of the legendary Queen of Sheba (Saba), Bent told us also what other things he found:

"Outside the inclosure one sees plainly how extensive the place must have been in ancient days. On every side are fragments of columns, dressed stones, and other objects of interest let into the walls of the cottages, and about three hundred yards from the temple on the other side of the village stood a building [an office building or palace with many rooms], *only a few stones of which are in situ and these are of colossal size, rivalling the colossal stones of any early Greek or Etruscan building. This building is now almost buried in the ground, and would be an exceedingly interesting spot to excavate.* [Stone fragment B was probably from a sacrificial altar that might have stood in the temple's centre.

Modern accounts of the antiquities of Yeha are very few. Salt gives us a little description of it, and copied one or two of the inscriptions; but in those days the Himyaritic script was unknown. Alvarez, in 1520, also visited it, and his quaint little description is worth quoting here. He calls the spot Abafacem, and thus describes it: 'There is a very good church of Our Lady, well built. Close to this church is a very great and beautiful tower, noticeable both for its well-proportioned height as for its thickness and exquisite masonry; but it has already begun to fall into ruins, though built very strongly, and of hewn stone, covered and enriched with such excellent work that it displays nothing less than a royal grandeur, such as 1 have never seen another like. This tower is surrounded by houses which match well with it, with both good walls and terraces above, like residences of great lords.' He goes on to tell us the Abyssinian legend that the ark of the covenant was kept here prior to its removal to Aksum, and that 'Queen Candace chose this place as her residence because her home was not far from here, where she became a Christian, which does not seem at all improbable.'

Modern Archaeology Analyses the Finds

French, Italian and German archaeologists made great discoveries. Since 1978, the German Archaeological Institute, the DAI, conducts examinations, excavations and reconstruction works in Yemen and Ethiopia on a large scale.

Beginning in the 9th century, the independence of Phoenicia was increasingly threatened by the advance of Assyria, the kings of which several times exacted tribute and took control of parts or all of Phoenicia. The Assyrians were well-known for their blood-thirsty brutalities. After several decades, Phoenicians of Tyre have had enough and founded on the north coast of Africa the City of Carthage (Phoenician for New City) in 814 BC. Many other Phoenicians, Aramaeans, Israelites, some Samarians and some Judaeans accompanied them; all these Semites were closely related to each other, sharing language, calendar, currency, weight units, etc. In 734 BC a portion of Galilee's population, their leadership in particular, was taken into captivity after the victory of the Assyrian king Tiglath-pileser III over the Israelite kingdom. Samaria was crushed in 722 BC, while the southern Kingdom of Judah thrived until it was overrun by the Babylonians 14 decades later. Some Israelites, Samarians and Judaeans fled south into the Arabian desert and some of then might have reached Yemen and Ethiopia between 800 and 700 BC. This is exactly the time when the Solomonic temples appeared in both places, Yemen and Ethiopia.

Inscriptions testify that Sabaeans, mainly from Mâ'rib, settled in Northern Ethiopia around (or during) the reign of the Sabaean mukarrib, Karib'il Watar son of Dhamar'alî in the mid-7th century BC. They may have been military men, trading colonists, stone cutters and architects. Inscriptions found at some of these sites, Axum, Yeha and Hawelti-Melazo, include the names of persons bearing the traditional

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South Arabian title of Mukarrib (priest-king), apparently indicating a ruler with something of a "priest-status", not otherwise known in Ethiopia (Fig. 1).

It appears that these South Arabian immigrants were in numerous but there is no sure indication that they were politically dominant. A major entity was founded on the Tigray plateau, from Aksum (Axum)/Yeha to Tekondo, which was called Da'mat (or Di'amat) as appears in the name of "Mukarrib of Da'mat and Saba". The rulers, mukarribs, by including the name of Saba in their titles, appear to have claimed control over the Sabaeans residents in their country. The inscriptions of mukarribs (rulers) of Da'mat and Saba' are known from Addi Galamo, Enda Cherqos and Melazo.

On the premisses of the monastery, within the walled area, is the Almaqah Temple (on the right-hand side)

The Sabaeans in Tigray appear, from the use of some place-names like Marib in their inscriptions, to have kept close contacts with their homeland and indeed the purpose of their presence may have been to maintain links across the Red Sea to the profit of South Arabia's trading network. It may have worked also for the benefit of the indigenous Ethiopian rulers. The archaic texts were written in two languages, pure Sabaean and in another language that may be called Proto-Ethiopian (or ancient Ge'ez). A number of tribes and families are mentioned; among them some are described as masons or stonecutters. They left inscriptions, altars and temples: some are purely "Sabaean" and some influenced by the Ethiopian traditions. In the present stage of our knowledge, it is unclear how much the material (pottery) has been influenced by South Arabia and how much local traditions have remained. But it is obvious that some buildings were "Sabaean".

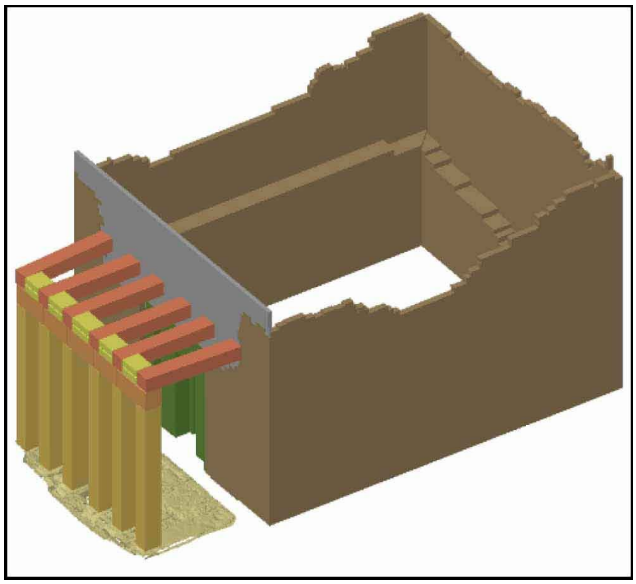
Despite the generally poor condition of the buildings, a reasonable comprehensive picture has emerged from Sabaean and Minaean architecture and construction in Yemen and Ethiopia.

The Temple of Yeha, Province Tigray, Ethiopia

Two of them are the temples of Yeha, situated in Tigray, 30 km north-east from Axum, probably built around 700 BC. The archaeological site contains two nearby buildings, the cube-shaped temple (named MTRYn) is dedicated to Almaqah (LMQH) (Robin & de Maigret, 1998), and a southern one, Grat Be'al Guebri (Anfray, 1997) which probably was a multi-storey palace or office building covering a surface area of roughly 70 by 60 metres.

A preliminary model of the Great Temple of Yeha based on terrestrial 3-D laser scanning (M. Lindstaedt, HafenCity Universität Hamburg).

The Almaqah temple, 18,60 m by 15 m, is preserved up to 13 m high. It stands on a stone basement of an irregular height because of the unevenness of the rock of the hill (Fig. 2). The temple comprises a large rectangular hall (the cella) with a lower part at the entry and an elevated part at its eastern end (in front of the chapel). The hypostyle hall (Hall of Pillars) is divided into five naves by four lines of three pillars each, the central nave being broader than the others. The pillars, 0,73m by 0,65m in section, originally 6,30m high, rested on powerful monolith bases. The carefully paved Hall of Pillars (B1a and B1b), is surrounded on all its sides with a bench that is 0,45m high.



Perspective view of the virtual 3D model of the Almaqah Temple, generated as a mesh in the software Geomagic

East of the hall, a double stair gave access to a chapel (B2a), framed of two walls (M6 and M7) now demolished. Two side

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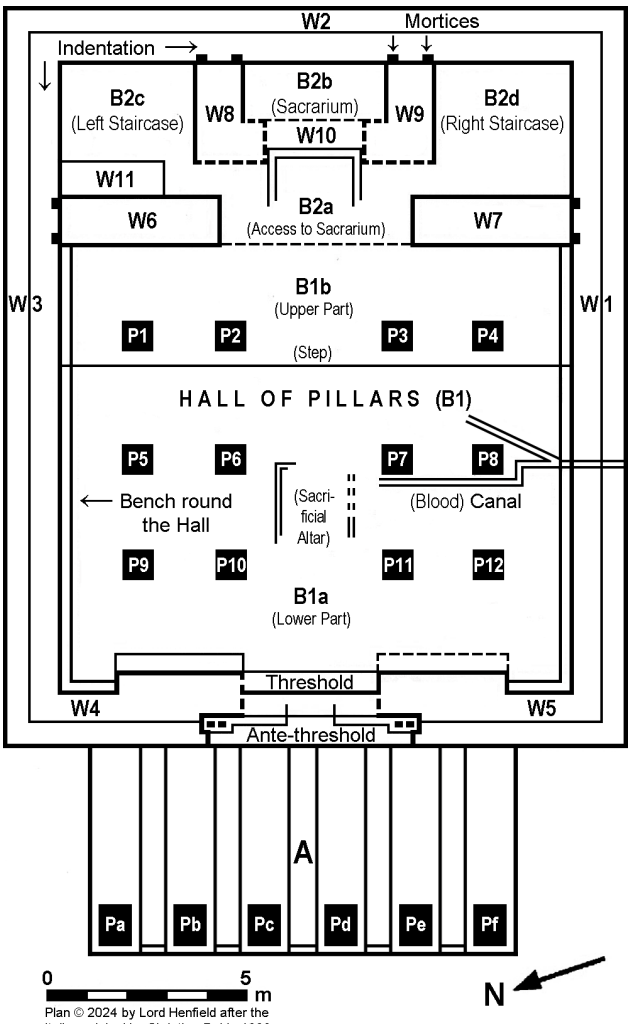
staircases, coupled these two walls, gave access to the first floor of the temple. Against the east wall the oratory (B2b) was isolated by a device (or a barrier) and enclosed by two walls (M8 and M9).

The temple comprised a ground floor, 6,30 m high, as high as the wall built with two horizontal lines of stretchers (and headers) by course and 1,20 m thick. The first floor, 5,70 m high, corresponds to the highest part of the wall built with one stretcher by course and 1 m thick only. On the recess resulting from the lesser thickness of the walls the beams of the first floor were embedded in mortises laid out per pairs. These bearing elements were made out of wood, just like probably the pillars of the hypostyle hall (no fragment of stone pillar was discovered, unless they were completely destroyed or reused).



Plan © 2024 by Lord Henfield after the Italian original by Christian Robin 1998

Location of architectural features:
A: PORCH
B: TEMPLE
B1: Hall of Pillars
B1a: lower part
B1b: upper part
B2: entrance to the sacrarium
B2a: access room
B2b: sacrarium (Ark of the Covenant
B2c: left annex (left staircase)
B2d: right annex (right staircase)
W1-W11: ashlar walls
P1-P12: internal pillars (position)
Pa-Pf: external pillars (position)

On the west, an impressive podium stands in front of the temple: 10,40m (north to south) by 5,10m (east to west) and more than 3 m high (A). On this podium, six limestone monoliths were regularly laid in rows, their western end showing rectangular mortices intended to receive six stone pillars, 9,20m high each (0,90m by 0,75m in section) (Pa-Pf), constituting a monumental entrance lobby. The entry of the temple, 3,80m wide, is delimited by the two walls M4 and M5, whose ends have a 0,55m broad and a 5-7cm deep recess on all their height. Series of mortises in vertical lines shows that (may be removable) panels (of wood or of stone) reduced the passage from 3,80m wide to 1,40m only.

A reconstruction of the front façade of the Great Temple of Yeha with six pillars and a narrow wooden door (M. Schnelle, DAI)

THE "SOLOMONIC" TEMPLES IN YEMEN

Since the 10th century BC, Canaanites, Phoenicians, Habiru (Hebrews, Israelites, Judaeans), Aramaeans, Idumaeans (Edomites, Petraeans, Arabs) spread their interconnected cultures and ideas by trade and migration in a much stronger way then it could be expected from such a minor group of nations. Particularly when the Assyrians were conquering the whole Middle East, they had set in motion several waves of migrations that reached western Africa, Central Asia and India. With them the migrants took their languages, writing systems as well as their moral codes and laws. It seems that they also took the idea of a cube-shaped temple with them, a temple whose model was built in Jerusalem by Phoenicians and Hebrews. As the Hebrews got their precepts and laws largely from Mesopotamia, so their temples too were copies of those temples on top of the temple pyramids that we know as ziggurats. From about the 8th century, these cube-temples began to pop up in many regions. In Yemen alone, there are at least 9 cube-shaped temples in 1. as-Sawda (2), 2. Baraqish (1), 3. Ma'in (1), 4. Sirwah (1), 5. Mahrib (3), 6. Shabwa (1). We shall present to you the three best examples: as-Sawda, Barakish, and Mahrib.

The Temple 1 at as-Sawda, Yemen

The site of as-Sawda, the ancient Nashan, is located in the middle valley of Jawf, 130 km north-northeast of Sanaa, 40 km northwest of Baraqish (Nakrah). It is on the left bank of Wadi al-Buhayra, 4 km east of al-Bayda, the ancient Nashq.

There are two temples at the site of as-Sawda: The "Athtar dhu-Risafum Temple" or "as-Sawda Temple No. 1" also known as Jawf Temple or Temple of the Valley of Jawf or Temple of Nashan (Nashshan / Našān) in as-Sawda. The "as-

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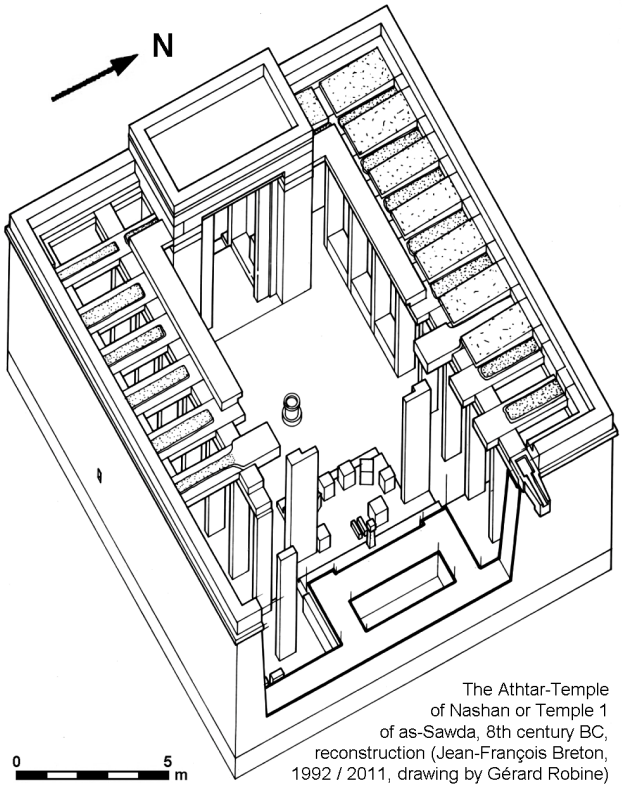
SawdaTemple No. 2" is also known as "Aranyada (intra-muros) Temple" Aranyadaʿ Temple (intra-muros) was built about 60m south of Temple 1. Both temple can be found 700m east of the town.

This temple's perimeter walls are 15.5m x 14.1m delimiting a relatively small courted hall. Two pillars (5 m high, 93 cm wide) flanked the monumental entrance at the western front of the temple. Access to the courtyard is given by a small antechamber, supported by two additional pillars. The internal court is flanked in its lateral sides by two rows of rectangular pillars (4 m high) which supported a roof constructed with stone lintels and slabs.

In the rubble of the temple were most parts of the roof preserved, so was it possible to draw a good reconstruction. The system of roofing was built with large blocks bounding them with metal cramps. The result was a coffered roof made of stone while the coffered ceiling in the Yeha-temple was probably built of wooden beams.



The Athtar-Temple of Nashan or Temple 1 of as-Sawda, 8th century BC, reconstruction (Jean-François Breton, 1992 / 2011, drawing by Gérard Robine)

Two lines of nine rectangular pillars, distant of 1,40 m each, border the central open court of the sanctuary. These pillars were surmounted by architraves of which some were still in place or hardly moved. Each architrave rested at its ends on the half-width of each pillar. On their upper side, vertical metal cramps were used to fix long transverse stone slabs. The stone slabs were ca. 3,50m long (but exceptionally 4,23m: slab n° 68). One end of each slab rests on the external wall of the temple. The other end had originally extended from 0,46m above the central court, but above pillars 6 and 14, the slabs extended from 0,72m to 0,84m. Each of these slabs had a central part undressed and two long side mortises. Obviously, these side mortises were intended to receive upper slabs ensuring the total cover of the porticoes. The cover of the two porticoes was thus completely ensured by these broad slabs, as in Nefas Mawcha.

Benches were positioned between the pillars at the western edge of the temple. The area at the opposite of the entrance is flanked by two more pillars, and here, on a raised platform, are seven inscribed stone blocks in a hemispherical arrangement which were delimiting the cellae area. A closed vane has been retained behind which, unique case so far, was used as a funerary chamber.

The excavation have clarified that the building underwent four major phases: A: (8th century BC), B: (7th century BC), C: (6th–5th centuries BC), an abandonment follows, and D: (2nd and 1st centuries BC). The monolithic pillars of the temple are decorated with incisions representing chevrons, ibexes, intertwined snakes, vessels, ostriches and human figures. This repertoire is that of the so called Banāt Ad Temples, which is also found in Haram and Qarnaw.

There is a temple in Nefas Mawcha, Ethiopia, that was built a 1000 years later but shares some similarities with this Athtar temple.

The Temple 1 in Baraqish (Nakrah / Yathill), Yemen

This archaeological report is based on information published by Alessandro De Maigret, Christian Robin an Jean-François Breton. The Italian Archaeological Mission of the "Istituto italiano per il Medio ed Estremo Oriente" of Rome cleared, during two excavation campaigns in 1990 and 1992, a Minean temple located in the southeastern sector of the ancient city of Baràqish, 110km north-northeast of Sanaa. The Minaean Kingdom, or the kingdom of Ma'in, was a small political and cultural entity that existed alongside the much larger Sabaean Kingdom.

The Temple of Baraqish (Nakrah / Yatill), seen from the south-east, and from its backside, towards the end of the excavation and before the dismantling of the supporting steel sceleton.

The ancient Nakrah or Yathill, known today by the Arabic name of Baraqish, was, after the capital Qarnaw, the most important city of the kingdom of Ma'in (c. 130km NNE of Sanaa). Its name Yathill is mentioned by Strabo—in its Greek form "Athroula." Baraqish's beginnings go back a

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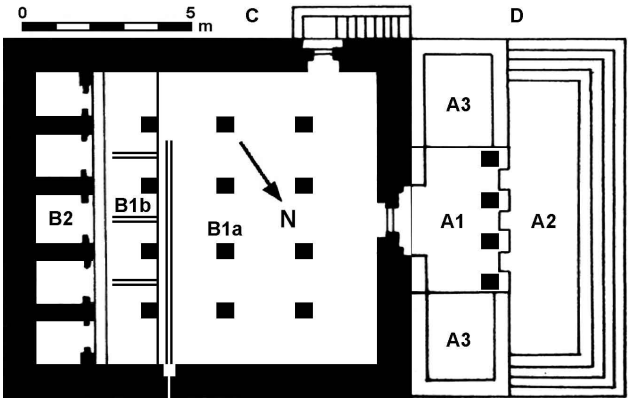
long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those—all predating the 7th century BC.

The name of the temple (dedicated to the god Nakrah) is given by two inscriptions. The first text is a decree, engraved on a block (called "Y.92.B.A 15") embedded in the southern side terrace of the avant-corps, which mentions "the square and the building of Barran", but without explicitly indicating that Barran is the name of the temple. The second, written on two fragments of slabs which served as a chancel (called "Y.92.B.A 21 + 30/7"), repeats this name, this time as the word “temple Barran.” The juxtaposition of these two documents allows us to conclude without doubt that Barrân was indeed the name of the excavated monument. This Barrân temple should not be confused with the city of Barran, whose ruins are today in the Nihm, at the top of the al-Farda pass, and which belonged to the Yursam tribe in ancient times. Likewise, it should be distinguished from the Barran, the temple of Mahrib dedicated to Almaqah which is also known as Arsh Bilqis, the "Throne of Bilqis", in English: the "Throne of the Queen of Sheba (Saba).

The Temple itself was built in the 6th century. Temple 1 covered a surface area of 12m by 11m and had an estimated height of circa 7m. The entrance on the west-front had a propylaea, a porch with the pillars which was c. 7m tall. The temple had a Hall of Pillars. The archaeologists were able to figure out how the ceiling looked like; it was a coffered ceiling as described in 1 Kings, Chapter 6, Vers 9.



General plan of the Barran temple dedicated to Nakrah: A: Front body: A1 Propylaea, A2 Podium with monumental staircase on three sides, A3 Side terraces; B: Hypostyle hall (Hall of Pillars): B1 The five naves: B1a The lower part, with the area of ritual feasts, B1b The upper pert and ante-cella (or sacrifice area) which is accessed by a step; B2. The five cella or chapels; C: Annex; D: Court (© 2024 by Lord Henfield after J. F. Robin, G. Tilia, A. Bizzarro)

In most of the cities of the Middle East, Egypt, Mesopotamia, temple buildings consist of a high stone platform, either rectangular or square. In South Arabia, these podiums are composed of a grid of stone walls with rubble-filled compartments. These high platforms were approached by front stairs or a lateral staircase. Most of these podiums are between ca. 3 m and 5 m high.

In Ethiopia, most of the buildings, as far as recorded, consist of a similar platform whatever the substance of the soil: rock, silt, earth, or sand. It seems to be a building technique imported from South Arabia as no previous buildings display similar platforms.

In South Arabia, an important part of the masonry was ashlar masonry built with finely dressed blocks. It should be considered that all the buildings in the Jawf valley use “massive heavy masonry” (fr. grand appareil) and “ashlar masonry” (fr. appareil rectangulaire). In general, the courses range from 26 cm to 53 cm in height. It seems that the firm oolithic quality of limestone allow higher courses possibilities than the hard quality limestone.

Dressed masonry (fr. parement dressé) is used sparingly in the remaining buildings though, of course, much larger pieces were employed for the stelae. Doorways, corner reinforcements, stairways, pillars and door-jambs are examples of such dressed masonry. Roof and floor blocks use bronze or iron cramps to hold the stones together, as found in Nefas Mawcha, Ethiopia.

Wood was used in heavy constructions such as entrance frames, divider-walls, and coffered ceilings. Usually, heavy beams were laid over cross, like those ceilings made of rectangular or quadrangular stone beams. The framework consists in crosspieces, long beams, and posts. They are assembled in such a way to make regular timber framings, all over the building, firmly assembled by mortises and tenons.

Baraqish's beginnings go back a long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those — all predating the 7th and 6th centuries BC — that we found in the Sabaean excavation archaic of Yala south of Ma'rib. This discovery, as well as the notable thickness of the pre-Minean levels, encourages us to give history of the pre-Islamic Baraqish lasting about a millennium.

Radiocarbon-14 dating reveals that Baraqish, destroyed in the 2nd century BC, was still frequented at the 1st century AD. However, immediately afterwards, Baraqish seems to have been abandoned for more than a thousand years. The city was abandoned until the 12th century. The Islamic occupation afterwards left a thick archaeological layer of three to four meters, which completely covered the Minean layers. If it constitutes an obstacle to the clearance of structures of classical period, it helped to protect and preserve them intact. What the archaeologists found in all that rubble was quite remarkable. They found a Jerusalem-style temple almost completely intact. Here a short description

In 1990, the excavations, after having cleared the Islamic levels, had reached the hypostyle room (an archaeological term for "hall of supporting pillars") of the temple (fig. 2, B), allowing its upper structures to be exposed6. It is a complex framework of monolithic blocks, perfectly squared and decorated, topped by a roof of stone slabs, largely preserved. The slabs, held together by plaster, rest on limestone beams 2 m long and 0.35 m thick which, arranged perpendicular to the axis of the temple, rest in turn, at regular intervals, on beams more large, 0.45 m thick and up to 4.40 m long,

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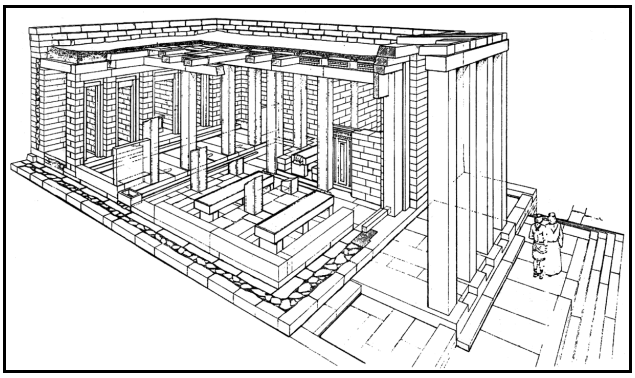
parallel to the axis of the construction. The intervals between the minor beams are occupied by rectangular metopes, decorated with dentils. The framework rests on the exterior walls of the room and is supported in the center by twelve pillars approximately 4m high, of the same thickness as the main beams. Both the pillars and the frame are decorated with the typical pattern of light bush hammering framed by a smooth band.

The exterior wall, which has a rectangular (but almost quadrangular) shape measuring approximately 12 m by 11 m, is made up of two walls made of large squared blocks perfectly matched with the same decoration of bush hammering and smooth bands. The space between the two walls is filled with a sort of conglomerate of plaster and small crushed stones. The wall is preserved almost in its entirety in the southern part of the building; on the other sides, only the lower seats remain. To the east, it is topped by a thinner and less neat wall, built in medieval times.

The 12 pillars, arranged in four rows, divide the room into five parts, with a central nave 1.70 m wide and two side naves on either side, 1.50 m wide. Only the roof of the central nave and the two adjacent naves has been preserved in its entirety. But it is easy to assume that the same type of cover protected the entire room.



Section of the Temple of Baraqish, seen from the north-west

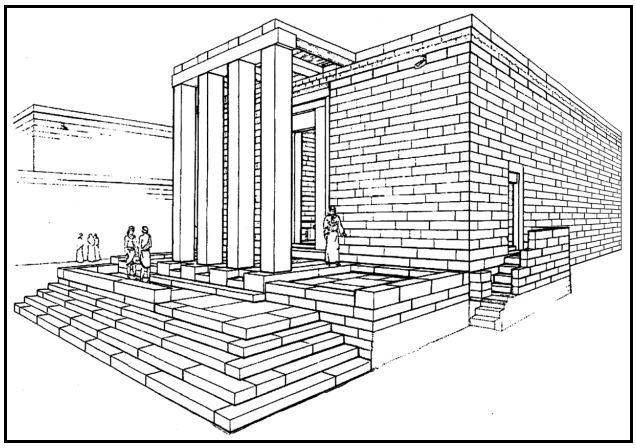
In 1992, the resumption of excavations, after the consolidation of the supporting structures, made it possible to understand the architectural layout of the large hypostyle room, to list the construction techniques and to highlight the particularities of the paving and the details of the installations (Fig. 3).

The visitor, who enters this room through the main door, flanked by two high monolithic doorframes which must have supported a heavy architrave, and leaves on the right a room communicating with the outside, walks through the central nave of the temple which ends in a small this, somewhat elevated. On the left side of this nave are two half-partitioned compartments, each equipped with stone benches and a large offering table, the end of which is decorated with a row of ibexes in relief (photo. 2). Each table is supported by two slabs, one of which (the one located along the corridor below the ibexes) is inscribed, reporting the dedication. The tables and benches, as well as the primitive annex building at the southern wall, are a later additions.

After passing the area of the offering tables, one enters a large and free space, arranged transversely, limited at the bottom by a step which is the entire width of the hypostyle room and leads to a raised area, further to the east. A channel, dug out of the vast quadrangular slabs of the floor, runs at the foot of this step and flows outside through a conduit which crosses the northern wall of the room. At the start of this conduit, the bench which goes around the lower parts is interrupted, although it exists everywhere else (fig. 2, B1). In its place, we see a quadrangular base which supports a stone basin. The front face of this base bears an inscription in which the same Basil Ibn Ma's (here, in reality, we have the dhù-Ma's variant) mentions the dedication of a mws3lt - an obscure term - to the god Nakrah (Y.92. B.A 327).

Three secondary channels, dug in the step, flow into the main channel. They come from the ante-cella (fig. 2, B1b) where three superficial oval-shaped recesses, intended to collect liquids, are dug in the paving: this is where the victims consecrated to the divinity were immolated, just in front of the five cells of the temple (fig. 2, B2). The recesses and channels allowed the blood to flow outwards and were also probably used to clean the sacrificial area. If we rely on the indications given by the pavement, the sacrifices were only made in front of the three central cells.

On the bench which, in B1b, runs along the north wall of the room, Basil dhù-Ma's has again engraved an inscription reporting the dedication of a second mws3lt to Nakrah (Y.92.B.A 5). Right next to it, on a base which, parallel to the step, connects this bench to the neighbouring pillar, was a large inscribed slab, decorated in its upper part with a double pattern of denticles and furrows. This slab, made up of two pieces superimposed, was found on the ground to the west, under the step. The decorated and inscribed side was turned upwards, a detail which suggests that, when the slab was in place, the decoration and the inscription looked towards the cells. The inscription (Y.92.B.A 21+30) is again a dedication to Nakrah. A similar slab, also made up of two pieces superimposed but without inscription, was found, in pieces, in the southern part of the antecella; it was to stand, symmetrically, on the base uniting the pillar to the bench which runs along the southern wall of the room.



Reconstruction of the Temple of Baraqish, seen from the soutth-west

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These two large slabs, when they were in place, must have hidden the two cells located at the corners, which would confirm the secondary value or, at least, the different function of these two pieces, already noted with regard to the distribution of the recesses in the sacrificial zone. The five cells (fig. 2, B2), in any case, are the highest part of the room, which marks — it seems — the important value that they all have. This upper part dominates by two steps (approximately 40 cm) the sacrificial zone (fig. 2, Blb) and by three steps (approximately 60 cm) the largest area of the large room, where the offering tables are located (fig. 2, Bla).

The five cells constitute the culmination of the five naves whose dimensions they reproduce, with a central cella wider than the lateral cellae. Of their partitions, only those of the central lacella remain which still support an architrave. The partitions of the other cells, although disappeared, can be recognised by the traces left by their installation in the eastern wall of the room and by the recesses in the paving where the door frames were housed. In the center of each of the three central cells, rectangular cavities, 6 to 7 cm deep, can be seen in the paving: they undoubtedly indicate the location of the divine simulacra. In front of them, shallower recesses housed the alabaster slabs (of which the Mission found fragments) intended, it seems, to mask the bases of the simulacra. The disappearance of the pavement of the corner cells prevents us from verifying whether, there too, such cavities existed; the hypothesis that these parts had a different function would also exclude this possibility.

The "Throne of the Queen of Sheba" in Marib

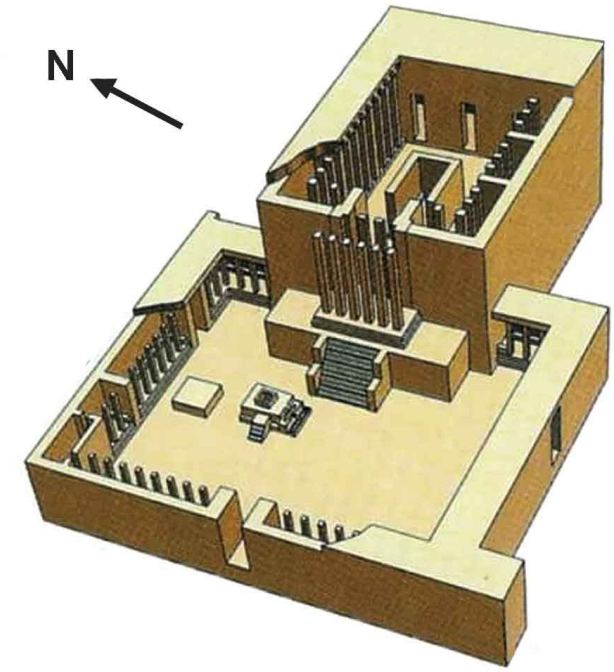
In spite of the geographical distance of 2050km, and a travelling distance on roads of over 2500km (1560mi), from Jerusalem to Yemen, not only the temple buildings were copied but even these little temple models made from stone and found at the site of the Barran Temple. They look exactly like those models found near Jerusalem at Khirbet Qeiyafa (see photo page 1355) and both probably served as house shrines symbolising a deity.

There have been over two dozen cube-shaped temples* in the Middle East that seem to have imitated the Solomonic Temple of Jerusalem; all of them are younger. The Barran Temple was the oldest and also the grandest of them. It was two times larger than the Temple of Yeha in Ethiopia and it was in operation for more than 1,500 years, from the 10th century BC until around the 6th century temple of AD. The Barran Temple was an important religious site for pilgrims coming from Arabia, Ethiopia, and may be even from the Holy Land. (* See: The Kaaba Conundrum, Lord Henfield)

This particular temple bears several different names: Barran Temple, Bar'an Temple, Arsh (or Arash) Bilqis, which means the Throne of Bilquis (or Bilquis), the Throne of Queen Makeda or more clearly: the Throne of the Queen of Sheba. Sheba is the Bible version of the name Saba referring to the people of the Sabaeans who are sometimes also called South Arabs although these people had, linguistically and culturally, less to do with modern (northern) Arabs than in fact with Ethiopians.

The Barran Temple is located 3 km south of the ancient city of Marib and 1.4 km west of Awam Temple. The Temple of Barran is one of the most important Sabaean temples built outside Marib, the capital of the Sabaean Empire. It is also called the Throne of Bilqis because locals believed it was the actual throne of Queen Bilquis, mentioned in the Bible (Kings, Chronicles) as "the Queen of Sheba" and associated with and to King Solomon.

The temple was dedicated to the moon god Almaqah and was built in the first millennium BC. Built from large limestone and alabaster blocks, some of the walls are up to three meters high. It served as an important pilgrimage destination until around the sixth century.



Reconstruction drawing of the "Throne of the Queen of Sheba" in Marib. The purification well is almost in front of the temple stairs and the foundation of a basin is nearby it.

The temple was looted many time and from the 1940s, some of its stones were used as building material in Marib Governorate. The temple building itself has completely vanished but the foundations of walls and other installations

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still can be seen. In 2000, the German Institute of Archaeology began an intensive renovation project on the temple that was completed in 2007.

The results of the German excavation shows that the temple complex went through 4 historical phases. The 1st phase in which volcanic rock was used for construction dates back to the 10th century BC. On the ruins of the 1st phase was built another rectangular temple in the 2nd phase. It is surrounded by several small rooms uncovered in the eastern part, the sacred area in the middle and the remains of the northern and southern arcades. All this and the ceramic fragments found during this phase of construction suggest that the temple of the 2nd phase lasted until the last quarter of the 9th century BC.

In the 7th century BC, in the 3rd phase, the Mukarrib (King) of Sheba made important architectural developments that we still can see today. He erected the podium and built the temple from large, carefully polished limestone ashlars. The floor was paved with marble and alabaster and the temple was surrounded by corridors and rows of columns. The 4th phase dates back to the 5th century BC in which the temple was expanded to a large courtyard in order to hold rituals and religious ceremonies for the deity Almaqah.

In the 1st century, Judaism gradually replaced the ancient South Arabian religion and Christianity followed in the 4th century AD. The Barran Temple was neglected, resulting in mud deposits on its walls and plazas.

Aerial photograph showing the "Throne of the Queen of Sheba" in Marib. On the left is the temple reaching with its front and the 6 porch pillars into the quadrangular templeyard. Clearly visible is also the "hidden room" on the right-hand side of the quadrangular temple podium or platform. A wide fortress wall from the begining of the 1st millenium AD with 3 towers goes round the temple ensembe like a C.

Description of Walls, Entries and other Installations

The temple complex was surrounded by several walls, the oldest of which dates back to the first phase of the temple's construction. It appears that these first walls (built at the beginning of the 1st century BC) were destroyed when Aelius Gallus, the Roman prefect in Egypt, led a campaign against Marib (25-24 BC). A medieval wall, covering an area of 62m × 75m, surrounds the western half of the old temple complex; it is three to five meter high mud wall with three rectangular towers was built around the western half of the temple precinct. It builds a formidible defence line and it seems that the old temple has been used as a military fort.

The temple complex had several entries. Two of the three entrances to the courtyard have been blocked by mud and sand, leaving only the northern entrance open. The western (front) gate was the main entrance to the Azarah (Temple Court) before the temple stairs (dais) that led to the monumental porch with its six (8.20m high) pillars.

The Azarah or Temple-Atrium

The Azarah, the front courtyard, is surrounded by a limestone wall, the inner stone facade of which bears Sabaean inscriptions praising the god Almaqah. The extent of the court yard is 36.5 meters from north to south and 31.5 meters from east to west. Inside, the courtyard is surrounded by an outer wall built from monolithic stone and inner colonnades, of which only the bases and some columns up to four meters high remain. Several ancient South Arabian votive inscriptions were found in the courtyard but also on the walls of the temple podium itself. On the floor were found traces where bronze statues of the Sabaean kings or deities once stood. An inscription indicates that a Sabaean leader named “Rabb Shams Yazd” donated these statues.

The Divine Purification Spring

In the centre of the courtyard is a sacred well made of polished limestone. The fountain dates back to the 6th century BC and is over 18 metres deep. It was dug for water that was used in purification ceremonies. Next to the fountain there is a monolithic stone basin in which the water was collected and channeled into a canal. The canal ends in a carved bull's head, the symbol of the moon god. Eventually the water flowed into another, lower, monolithic stone basin.

The vestibule is surrounded on the north, west and south sides by several three-meter-high walls made of carved limestone. Behind the vestibule there are clay walls two to five meters high and two to four meters wide on the west, north and south sides. In front of the western wall are several cubic marble benches and stone tables with geometric decorations in the form of windows and massive niches inscribed with inscriptions in Musnad script and the names of those who sacrificed to the god Almaqah. Only footprints remain of the bronze and stone statues.

The Temple Building Itself

The cube-shaped temple is destroyed long ago. Only the temple base or podium has survived; it dates back to the seventh century BC. The podium is made of polished limestone in the form of two circa 1.70 metres high terraces; total height 3.50 metres. Access was via a polished limestone staircase with 18 steps 4.7 metres wide. There were bronze

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statues on the side of the steps, of which only the bases remain.

The temple has a width of 18.60m and an entire depth, from the front stairs to the backwall of approximately 36m (the stairs 2.50m, the porch podium with the pillars 5.50m, the almost quadrangular temple itself 19.40m, and the "hidden room" [behind the main podium] with the sacrarium on top of it almost 9m). The thickness of the walls is c. 1.20m; the altar area 6.30 x 5.20m.

The hidden room was a kind of annex built behind the massive temple podium. There is the possibility that stairs led from the top of the podium down into that "hidden chamber." An L-shaped rest of a supporting wall suggests that the room had a ceiling carrying the sanctuarium and wooden staicases to the temple roof like in the temple of Yeha. Such a hidden room, althouth much smaller exists also in the Yeha-temple just before the backwall.

The podium is a compact base and six monumental stone columns with a height of 8.2 metres are on it; the German archaeologists restored them and fixated them to the ground with steel bases. Each column weighs about 13 tons and has a rectangular cross section of 87 × 62 centimetres; the distance between the columns is 63 centimetres. All of them are still standing except for the first column, which has lost its upper part. The Sabaean rulers used the same design to build the Temple of Yeha in Ethiopia in the seventh century BC.

Through these pillars one enters the actual place of worship where the vows and offerings for Almaqah were made. The structure consists of a central Hall of Pillars, that had beam-shaped benches (like in the Temple of Yeha) going round the edges of the hall, of which only the foundations remain. In the centre there are two large plates with holes and remains of bronze, indicating the presence of statues. Archaeologists could not find out whether the Hall of Pillars consists of just one floor level or rather two levels like the temple in Yeha.

Large part of the temple walls are covered by Sabaean law texts and the rulers' achievements. The design of the texts is brilliantly clear; builders even did not forget the small print.

The temple complex, which is in front of the temple building itself, has a rectangular floor plan with a side length of. It was built from lime and alabaster stones that come from the mountains around the Marib oasis and are partly two metres long and 30 to 50 centimetres high. It was dedicated to the Sabaean main god called Almaqah (lmqhw, Ilmuqah, Ilmuqahu, Almaqah or Almaqahu (lmq - horned, crescent, moon, bull + ah, iah, ahu = god).

Wall Inscriptions

An extensive archive of events experienced by the Sabaean state since the first millennium BC was inscribed on the walls, which made researchers realise that the temple was also a documentation centre for the Sabean state. Some of the walls of the temple might have been covered by bronze plates that contained writings and diverse motifs. However, these writings were removed and only the bronze nails on the walls remain.

Analysed Range of Dating

In 1975 the German Archaeological Institute began to investigate and document the antique oasis systematically. Radiocarbon datings were of great importance for clarification of the building's history. From 1988 to 1997 the Sanaa Branch of that Institute excavated the Almaqah Temple of Barran in Marib, locally also known as Arsh Bilqis, ("Throne of the Queen of Sheba").

The architectural and stratigraphic evolution from a temple to a sacred compound covering at least some 1500 years is very complex, indeed, reflecting simultaneously both a horizontal and a vertical growth. Through its entire use, the core of the complex was the temple proper. Raised on a solid platform of maximum 4 m high (almost 6.5m including foundation, plus about 9m of superstructure on the platform) during Period II this podium encased the foundations and walls of the preceding Temples 1 and 2 of Period I.

The German Archaeological Institute (DAI) gave the analysing task to the Leibniz-Laboratory, University of Kiel, Germany. The tree ring count of the 24 found charcoal and wood samples could not be determined but the Carbondating C14-measurements had clear results. Dating series extend from the 10th century BC to the 12th century AD divided into 4 periods. The calibration intervals were presented for a confidence of 68.2% and are rounded off to 10 years. The temple, of which four building phases could be observed up to now, was used from 9th century (840–790) BC till the end of the 4th century (320–410) AD; tolerance 40-50 years maximum. (J. Görsdorf, B. Vogt, 2000)

Sabaean - Linguistic-Geographical Assessment

The ancient kingdom of Saba (1000 BC - 275 AD) is mentioned as Sheba in the Hebrew Bible and by the Roman historian Titus Flavius Josephus, (Antiquities of the Jews II.10.). The connexions between Saba and the Hebrews have been manyfold. According to Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. Saba particularly features in the tradition of Orthodox Tewahedo in today's Yemen and is also asserted as the home of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda

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in Ethiopian texts and as Bilqis (or Bilquis) in Arabic texts. The Encyclopaedia Britannica posits that the biblical narrative about Sheba was based on the ancient civilisation of the Sabaeans in South Arabia.

The exact location of Saba / Sheba is a bit vague. Modern historians agree that the centre of the Sabaean civilisation was originally located in the region around Marib and Sirwah (c. 100-180km east of Sanaa), in what is now Yemen. They later expanded their presence into parts of North Arabia, the Horn of Africa, and into modern-day Ethiopia.

That Solomon's trade with Ophir in India (1 Kings 9:26-28) and the Queen of Sheba are mentioned together in the Bible (1 Kings 10) is not a literary accident but is done on purpose.

Old South Arabian (also known as Ancient South Arabian, Epigraphic South Arabian, Sayhadic, or Yemenite) is a group of these 4 closely related extinct languages: **Sabaean** (Sabaic), **Minaeic** (or Minaic, Minaean, Madhabic, the language of Ma'in), **Qatabanic** (the language of Qataban), **Hadramitic** (or Hadramautic, the language of Hadramaut). They were all spoken in the Arabian Peninsula (Yemen) from 8th century BC. until the 6th century AD. They were written in the Ancient South Arabian script, a consonantal abjad deriving from the Phoenician abjad (See Lord Henfield's Script Identification Chart No. 4, p.1296). Compared with other parts of the ancient world, the number of surviving inscriptions is very high. About 10,000 inscriptions exist. The Sabaean lexicon contains about 2,500 words.

The four main Sayhadic languages Sabaean, Minaeic, Qatabanic, and Hadramitic were all considered dialects of the Old South Arabian language. In the mid-twentieth century, the orientalist A.F.L. Beeston proved that the Old South Arabian languages were not South Semitic at all. His new classification places Old South Arabian (Old Yemenite), along with Ugaritic, Canaanite, Hebrew, Aramaic in a "Central Semitic" group while Modern South Arabian and Ethiopic build a separate group. (Linguistic rule of thumb: the further we go back in time, the more similar related languages become.) That has implications on old stories from the Bible. It simply means that Phoenician, Old Hebrew and Old Yemenite have been mutual intelligible to some degree so that King Solomon and the Queen of Sheba could have talked to each other without an interpreter being present.

END OF THE INTERLUDE

King Hezekiah

Hezekiah (Hebrew: Hizqiyya, Greek: Ezekias), son of Ahaz, and the 13th successor of David as king of Judah at Jerusalem. He is mostThe dates of his reign are often given as about 715 to about 686 BC, but inconsistencies in biblical and Assyrian cuneiform records have yielded a wide range of possible dates. Hezekiah reigned at a time when the Assyrian empire was consolidating its control of the entire Levant. His father had placed Judah under Assyrian suzerainty in 735 BC. Hezekiah may have taken part in a rebellion against King Sargon II of Assyria (reigned 721–705 BC), which the Assyrians apparently crushed in the year 710. The elite of the Hebrew polpulation is led to Assyria into captivity. Isaiah reports about it; some of them might have fled to Carthage, Egypt, South Arabia, Ethiopia and India.

At the accession of King Sennacherib (705–681 BC), further rebellions broke out all over the Assyrian empire. Phoenicians and Hebrews offered the Assyrians fierce resistance. When Sennacherib's army approached, Sidon immediately expelled Assyria. The other allies either surrendered or were defeated. Israel, the northern kingdom of the Hebrews, was overrun by the Assyrian army, with Samaria, the capital, falling in c.721 BC. Judah was fighting on. Hezekiah may have been the leader of the rebellion in the Holy Land, which included the city-states of Ascalon and Ekron and gained the support of Egypt. In preparing for the inevitable Assyrian campaign to retake Palestine, Hezekiah strengthened the defenses of his capital, Jerusalem, and dug out the famous Siloam tunnel (2 Kings 20:20, 2 Chronicles 32:30; see the Siloam Inscription p.1213.), which brought the water of the Gihon springs to a reservoir inside the wall of the City of David. (See p 1280.)

King Sennacherib finally put down the rebellion in 701 BC, overrunning Judah, taking 46 of its walled cities, and placing much conquered Judaean territory under the control of neighbouring states. While Sennacherib was besieging the city of Lachish, Hezekiah sought to spare Jerusalem itself from capture by paying a heavy tribute of gold and silver to the Assyrian king, who nevertheless demanded the city's unconditional surrender.

In his religious reforms, Hezekiah established monotheism and asserted Judah's inherited Hebrew traditions and practices against imported cults of the Assyrian gods. He thus tried to achieve both political and religious independence for Judah, but the catastrophe of 701 BC left among his people an unmistakable yearning for an ideal king who would restore the golden age of David.

King Josiah

In 622 BC, King Josiah of Judah revolutionised the religious system. He implements the notion that only one God should be worshiped by all Judahites and Israelites, and that Jerusalem should be the only legitimate place where sacrifices to YHWH (the LORD, God) should be made. The basis of these reforms is a "Book of Law" found or created at the temple in Jerusalem during repairs ordered by King

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Josiah. Deuteronomy or Devarim, contains the basic confession of the Jewish faith: "Hear, o Israel, YHWH, our God, YHWH is One."

The king commanded the high priest to bring out the vessels made ford Baal, for Asherah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. He deposed the idolatrous priests . . . Josiah slaughtered all the priests of those high places on the altars and burned human bones on them. This he did to fulfill the requirements of the law written in the book that Hilkiah the priest had discovered in the temple of the LORD.

Captivity of the Hebrews in Babylon

Between 589 and 586 BC, Babylon conquers Jerusalem, destroys Temple, and deports population to the City of Babylon; reported by Jeremiah and Ezekiel. In 589 BC the people of Judah last of the Israelites rebelled against the Babylonian King Nebuchadnezzar. He responded by ordering his troops to lay waste to Jerusalem and destroy the Judeans most precious possession: the Temple of Solomon. Then Nebuchadnezzar ordered that the king of Judah should watch his sons be put to death as a sign to all that his Royal Line had come to an end. Afterwards, the Babylonians led the people of Jerusalem into Exile in Babylon.

During this period, texts such as Lamentations, which was probably written in Jerusalem, and Job, written after the exile, as well as many of the Psalms, Hebrew literature takes on a despairing quality. Jewish leaders no longer spoke about a theology of judgement, but a theology of salvation. In texts such as Ezekiel and Isaiah, there is talk that the Israelites would be gathered together once more, their society and religion purified, and the unified Davidic kingdom be reestablished. It is most likely that the Torah (the Five Books of Moses) took its final shape during this period or shortly afterwards.

Emperor Kurush the Messiah

538 - 532 BC. This revival of religious tradition grew when Cyrus the Great (Kurush II), emperor of the Persian Empire conquered Mesopotamia, he allowed the Jews to return home to rebuild the Temple in Jerusalem.

In 538 BC the Persians conquered Babylon. Then the Persian king freed all people from Babylonian captivity. One people he encouraged to return home were the Judeans. Kurush II, the king-emperor of Persia says this: *"Yahweh the god of Heaven has given me all the kingdoms of the earth and has appointed me to build him a temple in Jerusalem, in Judah, whoever among you belongs to the full tally of his people may his God be with him. Let him go up to Jerusalem in Judah and build the Temple of Yahweh God of Israel."* (See the Cyrus Cylinder, p.1214.) The Jews hailed Kurush as Messiah ever since. This was not a problem because the Persians were Zoroastrians, monotheists like the Jews. But returning to a land their grandparents had left decades before was a daunting challenge and many Jews who had made successful lives for themselves, remained in Persian service also due to the fact that the daily language of the Jews was Aramaic at that time; Aramaic was also the official language of the Persian bureaucracy from Anatolia to India. Because of their love for learning, most Jews could read and write. It was the adventurous and the deeply religious who had drawn to Jerusalem to rebuild the Temple.

Ezra, Nehemia and the Papyri of Elephantine

There is no-one who can explain the legal foundation of Judaism better then the German orientalist Eduard Meyer. This is the reason why we place a large excerpt of his work The Elephantine Papyrus Find into this Bible. The following stort biography about the author shows how he gained his ability to explain the facts in such a wonderfully interconnected way.

Eduard Meyer (1855 - 1930) was a German specialist on ancient history. Meyer's initial study goal was to learn as many languages of the ancient Near East as possible so that they could be used for historical studies. Similar to E. A. Wallis Budge, he was one of the few historians to write comprehensive scientific accounts of antiquity, that did not only include Greco-Roman antiquity but a much wider range. Besides English, French and Italian, he studied a dozen antique languages, among them: Latin, Greek, Turkish, Arabic, Old English, Old High German, Egyptian, Akkadian, Hebrew, Aramaic, Syriac, Persian, and Sanskrit.

In addition to Indo-European and Semitic linguistics, Meyer also turned to ancient religious history. He studied history, philosophy and ethnography as well. Meyer saw it as a healing compulsion, which ultimately led him to deal with ancient history in its entirety and within the other ancient cultures. The plan for an overall history of antiquity emerged. The first volume appeared in 1884 and established the author's outstanding reputation in professional circles. By examining the historical development in the entire Middle East, he placed it in a comprehensive political, economic, religious and cultural historical framework.

Among others, Meyer's main work is The Origin of Judaism (1896) and his monomental work The History of Antiquity (in 5 large volumes, 1884–1902). He was a significant contributor to the Encyclopaedia Biblica (1903), the Encyclopaedia Britannica (1911); and sections of The Historians' History of the World.

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THE ELEPHANTINE PAPYRUS FIND

Documents from a Jewish community in the Persian period
German: Der Papyrusfund von Elephantine,
Dokumente einer jüdischen Gemeinde aus der Perserzeit
Author: Eduard Meyer
Publisher: J. C. Hinrichs'sche Buchhandlung
Edition: 2nd edition
Translation: Lord Henfield, 2024
Publication Place and Date: Leipzig, 1912

Excerpt from Eduard Meyer's Foreword

The finds of Jewish papyri from Elephantine have occupied my most lively interest ever since they first became known in the summer of 1907. In the following years, I gave lectures on this subject several times, both in Germany and in America, where, thanks to the kindness of my esteemed colleague Mr. [Eduard] Sachau and the courtesy of the officials of the Royal [Prussian] Museums, I already could provide some important information from the as yet unpublished texts. So I was delighted to follow my publisher's request to arrange a comprehensible overview of these unique finds and their significance to wider circles in this publication.

The Emergence of Judaism and the Elephantine Papyri

Judaism is a creation of the Persian Empire [introduced by Ezra as a law code in 445 BC] that influences us still today. It was possible to impose this law onto the rebellious Jews in Jerusalem and the surrounding region of Judaea, who all were completely preoccupied with different interests, only because the wealthy and influential Jews of Babylonia managed to gain the authority of the Persian king [emperor] to carry out the religious demands that one of their members, the priest Ezra, "the scribe of the law book of the God of Heaven," formulated [in the Torah, Pentateuch] as a revelation given to Moses. We call this code of law the "Priestly Code", and it includes the second part of the book of Exodus, the whole of Leviticus and the first part of the book of Numbers. Ezra received from the Persian king Artaxerxes I [Artakhshasa I, 465-424 BC] and his councilors a firman in 458 BC, which gave him the authority "to make an investigation into Judah and Jerusalem according to the law of your God, which is in your hand," and this law in "the whole people in the province of Syria", appointing judges, in order to "make judgements on everyone who does not obey the law of your God and the law of the [Persian] king." At first, Ezra proved unable to carry out his legal mission because his attempt to annul marriages between Jews and women from other peoples (Gentiles) led to conflicts with the neighbours, especially the Samaritans. Then, as the Jews set about rebuilding the walls of Jerusalem in order to be resistant to impending attacks, the Jewish cupbearer Nehemiah used an opportune moment in 445 BC to request a permission the rebuild the walls of Jerusalem from the good-natured [Persian] king and that he may appoint him as governor to Judaea with far-reaching authority. After his arrival in Jerusalem he immediately went to work. Unconcerned about the opposition of the Samaritans (headed by Sinuballit of Betchoron), he rebuilt the walls of Jerusalem and forced the unwilling Jews, who were rarely among the "peoples of the land", including, above all, the very worldly-minded priesthood, to take part. Then, after the danger of being taken by surprise by the opponents had been eliminated, he had the law read out by Ezra, and on the 24th of Tishri (30th of October) 445 BC, the entire people committed themselves to obeying the law in a solemn act; the document recorded above was signed and sealed by Nehemiah and Zedekiah (probably the chairman of the council of Jerusalem) and by the heads of all the families of priests, Levites and laymen with the names of their families. As his governorship continues, Nehemiah has quelled all the twitches of opposition, which resisted the harsh demands of the law that went against the natural conditions of life everywhere; and gradually the law was accepted by the Jews as the irrefutable requirement of their God and finally became second nature to them.

We owe the knowledge of these events to the books of Ezra and Nehemiah preserved in the Old Testament, [supplemented by the Apocryphal (not included in the Jewish and most Protestant canons of the Old Testament) book of I Esdras (Latin Vulgate form of the name Ezra), which preserves the Greek text of Ezra and a part of Nehemiah. The knowledge was confirmed by the Elephantine papyri found on 1904.]. These were originally the conclusion of a religious historical work written in around 200 BC. of which the first part is the so-called Books of Chronicles [Divrei Hayamim, Paralipomenon]. The author takes every opportunity to let his religious imagination run wild and has no idea at all about the real events and their inner connexion. But he used excellent source material, especially the memoirs of the characters themselves, Ezra and Nehemiah, some of which were recorded in their original form, some of which were shortened and converted from the first to the third person. In addition, from the negotiations with the Persian government, both in the above-mentioned events and previously in the construction of the temple under Darius I [Darayavahush I], several documents, submissions from Persian officials and decrees of the king are word-for-word communicated. These documents and the information in the memoirs of Ezra and Nehemiah, which we can extract from the chronicler's work, form the material from which historical research can determine the events and gain a picture of the processes through which Judaism came into being.

But modern theological criticism, as it developed in the course of the 19th century, has declared these documents to be forgeries, and has even occasionally disputed the authenticity of the remains of the memoirs of Ezra and Nehemiah, rejected the chronological dates contained in them, and tried to replace tradition with numerous combinations. In contrast, in 1896, I demonstrated in a historical study "The Origin of Judaism" that the objections raised against the authenticity of the documents were

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methodologically untenable and that they actually correspond to everything we know about the Persian Empire, its institutions and its history, and that a completely reliable picture of development can be obtained from them. The unbiased historical investigation had given me the conviction that the documents of the Persian period should look exactly like the documents handed down in the book of Ezra, and in defence of the harsh attacks after hearing my evidence from the school that calls itself the critical one, I said: "If we were once presented with larger numbers of Persian government decrees, these impulses would probably disappear completely."

This prediction has now come true in an unexpected way and to a extent that I even in my wildest imagination could never have dreamed of. An Egyptian city, the border fortress Elephantine, has provided us with a large number of documents from a Jewish community in the Persian period, including, in addition to numerous private documents, letters, etc., several decrees from the Persian government and submissions from the Jewish community to them; and these documents, which have been resurrected from the rubble, agree in their wording with the documents preserved in the book of Ezra down to the last detail that there can no longer be any doubt about their authenticity. More than that: some of the same personalities appear here who appear in the biblical accounts, so that we now have completely authentic information about them and their time, completely independent of the Old Testament, which contains the data given in the latter and what comes from the image obtained is confirmed and supplemented in all details; and at the same time we receive rich information here about both the ancient Jewish folk religion as well as the religious reform carried out under the Persian Empire, which the results of historical research prove to be correct everywhere and further illuminate and supplement them.

In terms of general interest, the material discovered in Elephantine surpasses anything that the abundant finds in the most diverse areas of ancient Near Eastern research have brought us in recent years. We will see in the further course of this discussion that at the same time they have brought new, unexpected insights of the greatest importance in a completely different direction.

The Discovery of the Papyri

For about twelve years, during fertiliser excavations in the rubble mounds that cover the ancient city of Elephantine, located on a Nile island on the southern border of Egypt, scraps of papyrus and shards of jars with Aramaic writing have come to light several times and been brought into antiquity trade. In 1904 a larger find of intact papyrus documents was acquired by Mr. Robert Mond, others by Lady William Cecil from traders in the city of Aswan (Syene), opposite Elephantine, and published in Oxford in 1906 by Mr. Sayce and Cowley (Aramaic Papyri discovered at Aswan, edited by A. H. Sayce with the assistance of A. E. Cowley, London 1906). Some fragments of another historically very important document had already been acquired for Strasbourg in 1898 and published by Euting in 1903 (J. Euting, Notice sur un papyrus egypto-aramden de la Bibliotheque imperiale de Strasbourg, presentes a l'Academie des Inscriptions XI, 2e. partie.). All of these documents came from the period of Persian rule and were largely dated after the years of the reign of the Persian kings of the fifth century; The people featured in them, from whose business and private life they came, were mostly Jews who lived in Elephantine and Syene (Aswan) and had a temple to their national god here. This gave these papyri a very special interest; The desire arose to increase the newly discovered material through systematic excavations and to save it from being destroyed or wasted by the fertiliser diggers who were constantly active here.

The first campaign, in February 1906, led by Dr. O. Rubensohn, brought a series of well-preserved Greek private documents from the early Ptolemaic period, including the oldest dated Greek manuscript that has been found to date, a marriage contract from 311 BC (Elephantine Papyri, edited by O. Rubensohn (Egyptian Documents from the Royal Museums in Berlin, special issue), Berlin 1907). However, in the second campaign (December 1906 to February 1907), Rubensohn came across house ruins in two places that contained numerous Aramaic papyri of the same period and type as those previously available, some intact and others in fragments. In addition, from all over the rubble site, there were masses of shards (ostraca) with Aramaic and Phoenician inscriptions. A third campaign, October 1907 to January 1908, led by Dr. Zucker and the architect W. Honroth, have provided some grateful information about the ruins of the houses and the temple of the god Khnubis, but have not yielded any further yield of papyri.

The City of Elephantine and its Remains

We now want to learn more about the site and its history in more detail.

A few kilometres below the first cataract, opposite the city of Aswan, the old Syene, on the east bank of the Nile, there is an island about three kilometers long covered with palm trees. At the time of the Pharaonic Empire, the "elephant city" of Yeb [or Yebu] was located on its southern tip, translated by the Greeks as Elephantine, an Egyptian settlement in the midst of the predominantly Nubian population of these border areas in ancient times and today. A great Egyptian god had his seat in it, Khnumu [Latin: Chnum] or, in later pronunciation, Khnub, [Greek: Khnubis], a god of procreation and fertility, who took the form of a ram with long, wavy, curved horns - in contrast to the crooked horn of Amon's ram — revealed to the believers from whom he repelled the Nubian enemies and for whom he protected the borders. So he is the "Lord of the Cataract Land", from whose vortices, "the source holes of the Nile", according to Egyptian belief, he allows the Nile to flow; Two goddesses who live here on the small rocky islands, Satis and Anukis, assist him in the cult. In later times he, like most of

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the great gods of Egypt, was identified by theology with the world-ruling sun god Re, and was also interpreted as the creator of the world and the shaper of people. [Archaeologists found the inconspicuous ruins of a small temple, just besides the Khnum-Temple, a little away from it and near the bank of the island. The temple is 7.30m long, 5.80m wide and circa 4.5m high. Today it is called Kalabsha Temple. Archaeologists restored it, before the entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. Opposite of the Kakabsha Temple's entrance are the ruins of another small temple that has not been restored; either or both of them could have been the temple of the Jewish Elephantine soldiers. Lord Henfield, see photo p.1248.]

As a border fortress - the "Southern Gate" of Egypt in the texts - Elephantine acquired great importance early on. The royal officials who resided here and who gradually grew into hereditary princes at the time of the pyramid builders [Old Kingdom, c.2650 – c.2465 BC] undertook military campaigns and trade trips far into the upper reaches in the service of the pharaohs Nile Valley, which they report in the inscriptions of their stately rock tombs on the western bank of the Nile. When in the Middle Kingdom [c.1938 – c.1630 BC] the Nubian Nile Valley—the 'Land of Kush of the Egyptians,' the 'Ethiopia* of the Greeks', up over the second cataract and in the New Kingdom [c.1539 – 1075 BC] even further up to the fourth cataract and the border fortress Napata on the holy mountain [Jebel] Barkal [also in Sudan] —was incorporated into the Pharaonic Empire and colonised by the Egyptians, Elephantine's military importance declined. But it always remained the first city in Egypt proper, where unhindered navigation on the Nile began and the goods of the upper Nile Valley were exported. In addition, the valuable granite from the quarries of Syene [Aswan] and many other valuable stones were obtained from here, and the acacia wood, which was important for shipbuilding, came from the desert land behind it. Then followed the long period of decline, the dissolution of the empire into numerous small states under the rule of the Libyan mercenaries, the "warrior caste" of the Greek accounts, and finally the temporary subjugation of Egypt by the Kushites of Napata and Meroe [the 25th Dynasty of Egypt], and then the invasion of the Assyrians, who drove the Cushites out of the country and made the local dynasts into vassals. [* There is a certain discontinuity when it comes to using names. Before the the beginning of the 20th century: Ethiopia was the today's Sudan, Abyssinia was the today's Ethiopia, Nubia also was the today's Sudan, and Sudan was the today's Sahel Zone in West Africa.]

But when Psammetichus I of Sais [Psamtik I, 664-610 BC], with the help of the Greek and Carian mercenaries sent to him by the Lydian king Gyges, shook off the Assyrian yoke, subdued the petty kings and re-established the pharaonic empire, Elephantine regained its old importance as a border fortress and retained it , when Psammetichus II (595-589 BC) undertook his subjugation campaign against Ethiopia [Nubia], which became famous through the inscriptions of the Greek, Carian and Phoenician soldiers on the colossi of the rock temple of Abu Simbel, and the Nubian foothills, the "Twelve Mile Land" (Dodekaschoinos) up to the "City of the Sacred Mulberry Tree" (Hierasykaminos).

The Egyptians were never a warlike people. In the wars of the pharaohs, the country's army usually played only a fairly modest role. The core troops that decided the battles were predominantly paid troops, partly from the Negroes and the Bedja tribes of Nubia, partly from Libyans and the Semites of Syria; In the New Kingdom, the most useful element was the teams from the pre-Greek tribes of the Mediterranean world armed with swords and bucklers [round shields], especially the Shirdana. When the Pharaonic Empire collapsed, as already mentioned, Shoshenq I (the Sisaq of the Old Testament), the founder of the 22nd dynasty, around 940 BC, the Libyan mercenaries became masters of the country, like the Mamluks two thousand years later; They receive the main part of the property, insofar as it did not belong to the gods, and form a hereditary warrior class, which appears in the Greek reports as a "warrior caste". The restored Pharaonic Empire of the 26th dynasty relied against them again on the foreign mercenaries who had already The Ionians [Greeks] and Carians mentioned and the soldiers brought in from Syria also tried to win over the priesthood internally through a cleverly and carefully implemented religious restoration policy and at the same time make the local army, the "warrior caste", dependent on them. They could not eliminate the kings, but they held them down and pushed them aside whenever possible. When Herodotus tells us that under Psammetichus I, 240,000 Egyptian warriors revolted because they were not relieved after three years of occupation and emigrated to Ethiopia, deep into the south, the distortions and exaggerations in this report are obvious. But just as little can be doubted that it contains a genuinely historical core. The rivalry against the foreign mercenaries would have been a main reason. Of course, even these were by no means necessarily reliable, and if their pay remained in arrears or their self-confidence was hurt, there may have been plenty of unrest among them too. From an inscription under Apries (588-569 BC) we learn that the mercenaries of the Elephantine garrison revolted and also intended to move to Ethiopia, but were brought back into submission by the "Governor of the Southern Gate" Ashor and the ringleaders were punished In the revolution that overthrew Apries and elevated Amasis to the throne (569 BC), the rivalry between the Egyptian warriors and the foreign mercenaries played a major role as the leader of the National Party in the fight against the mercenaries came to power; but he could no more do without it than his predecessors; rather, as soon as he had secured his position, he confirmed and increased their privileges.

In the Ashor inscription, the tribes to which the rebellious mercenaries belonged are referred to in the sought-after manner of the conventional Egyptian style with archaic names that have long since disappeared from real life, which

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we can represent for example as "Palestinians, Greeks, Syrians and others"— the "others" are primarily the Carians. One of the inscriptions of the Greek mercenaries in Abu Simbel names the three corps into which Psammetichus II's army fell during the Ethiopian campaign: Egyptians under Amasis, Greeks under Psammetichus [Psamtik], the son of Theokies, and "foreign speakers" under an officer with an Egyptian name , Potasimto; the latter apparently include the Carians and Phoenicians, who scratched their names in the same place. The documents have now shown us how strong the Jewish element was among the Asian mercenaries.

These conditions did not change much under Persian rule (525-405 BC). Elephantine and in the east of the delta Daphne, in the west Marea (near what later became Alexandria) remained the border fortresses of Egypt, which were manned by strong garrisons. The garrison of Elephantine consisted mainly of soldiers, apart from the numerous Persians in the army. However, we no longer find Greeks and Carians among them, but we still find the strong Jewish contingent and numerous other Semites, especially with Babylonian names. In addition to the Nubian border, this force also has to keep the whole of Upper Egypt in order, and therefore draws its supplies in kind from there, especially grain and meat. Their commander, who has the Persian title pratarak (the "supreme"), has his seat in Elephantine. But next to it, on the mainland on the eastern bank, the "marketplace" Syene, today's Aswan, has now become increasingly important. Here is the seat of the Persian civil administration and the judicial authorities of the southernmost administrative district of Egypt, which bears the name Tashandres "the South Canal" and, as in the Pharaonic era, extends as far as Hermonthis, south of Thebes. This explains why The Upper Egyptian army is referred to several times in the documents as "the Syenensian army", although the headquarters of the command was still Elephantine. Syene was also fortified, and under Darius II (Darayavahush II) we find a military commander Nephajan here, while at the same time his father Hydarnes (Widarnag) was the Pratarak and commander of Elephantine and apparently his superior.

External Shape of the Papyri. The Language

The Phoenician jar shards.

All the documents we are considering come from the Persian period; the dates contained in them range from the 27th year of the first Darius (Darayavahush I; 494 BC) through the reigns of Xerxes (Khshayarsa I; 485-465), Artaxerxes I (Artakhshasa I; 465-424 BC) and Darius II. (Darayavahush II; 424-405 BC) to a business document from the fifth year of Amyrtaios (400 BC), the first of the local pharaohs after shaking off the Persian yoke. In terms of content, they are divided into official documents — decrees of the Persian government and documents from the Jewish community, private business documents, invoices and lists of names, letters and private notes, and literary texts. Quite a few have been preserved completely intact, including some private documents about debt contracts and the like. were found in their original state, rolled up and wrapped with a raffia cord, which was sealed with a seal in clay — in this form, which ensured against subsequent alteration or forgery, they were presented to the court in the event of a dispute. [Such rolled-up Aramaic documents were also found in Bactria, the Indo-Persian border region, where there were also Jewish garrisons, see p.1218.]. Ordinary scarabs with randomly chosen hieroglyphic characters and symbols were used for sealing. Other papyri, however, were torn to shreds or fell apart into small pieces when found. But it was precisely these heaps of tiny fragments that were of the greatest value. The skill of Mr. Hugo Ibscher, to whom so many Egyptian and Greek papyri owe their reappearance and preservation, and indeed their resurgence from what appeared to be hopeless dusty debris, has succeeded in getting even out of this desolate mass through careful observation of the colouring and grain of the papyrus. the shape of the broken edges, the shape of the lettering, through an intuitive eye for what belongs together, step by step, putting together large and ever larger pieces. It was of the greatest interest to observe how in the Berlin Museum under his hand the small fragments from day to day connected and complemented each other, grew into complete pages and long columns, how letter joined letter to letter and scrap to scrap, how Often a single character that could be recreated from atoms gave the most far-reaching insights, how words, sentences, entire stories arose from seemingly hopeless fragments, until finally entire texts, such as the great Jewish list of names, the Aramaic version of the Behistün inscription, the The story of the wise Achiqar was, so to speak, recreated by him from nothing and is now, if not completely, at least widely available for scientific processing in a clean and understandable way. The language of all these documents is Aramaic. This northernmost dialect of the Semitic languages, which is similar to Hebrew and Phoenician as Spanish is to Italian, was already widespread in the Assyrian period, especially in merchant circles and, it seems, in diplomatic traffic. Then the Persians, who urgently needed a universally understandable and easily written lingua franca for their empire, [replaced Akkadian and] made Aramaic the imperial language for the entire western half of their empire [and parts in the Bactrian and Indian east], not only for the area of the Semitic peoples, but also for Egypt and Asia Minor - of all the native languages only Greek was recognised and used by them as legitimate. Otherwise, all decrees of the central government, if they were written in Persian, were provided with an official Aramaic translation, the written communication between the local authorities and with their subjects took place in Aramaic, and all judicial documents and therefore as a rule also private documents Sales and loans, marriage contracts, gifts, etc. were written in Aramaic. In addition, the Egyptians used their native language and script, Demotic, for such documents, including for entries such as: B. from priests to the Persian government; and the subordinate officials who came from the local population

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could only write and speak Aramaic imperfectly or not at all and therefore occasionally made notes in demotic script in our papyri. But among the Persians, as later among the Ptolemies, demotic was always only tolerated and never officially recognised as having equal status with the imperial language.

These things were known for a long time - the Persian documents in the Book of Ezra are also written in Aramaic, and the very corruptly handed down note on one of these documents, which is in the Book of Ezra 4:7, probably originally read: "and the dispatch was written in Persian and translated into Aramaic translated", is therefore sent in duplicate. Despite all this, what was surprising was that, as we now see, the Jews in Elephantine — and the same will apply to the Jews in the other cities of Egypt — in the fifth century were already exclusively in private communication spoke and wrote in Aramaic, that they read Aramaic literary works, and that there is no longer any trace of Hebrew among them - apart from their proper names and individual Hebraisms.

The Hebrew language, which they must have spoken when they immigrated to Egypt, was already extinct among them at that time. How quickly this process took place, which is understandable given the close relationship between the two dialects, is explained by the fact that Nehemiah (13:23) complains that in his time the existence of Hebrew in the Holy Land was already threatened, that Jewish Children from mixed marriages can no longer speak the Jewish language. He campaigned energetically against this, but without lasting success: in the Greek period, as is well known, Hebrew was also a dead language in the Holy Land, only used in church services — where a translation had to be added to the holy texts so that the believers could understand them — and is used in religious literature. Furthermore, as is well known, the Jews in Egypt (and also in the rest of the Diaspora) gave up Aramaic just as quickly: in the Greek period they only spoke Greek in the synagogues, and even the scholars no longer spoke Hebrew. From this comes the Greek translation of the Bible [from the early 3rd century BC], the so-called Septuagint, emerged.

The Jews always went with the ruling people and adapted to the conditions given by them - until the opposition to the mass of the people among whom they lived and the persecution of the Jews emanating from them brought about the retrograde movement.

Papyrus rolls have been produced in large quantities and cheaply in Egypt since ancient times. But at least a roll or even just a single sheet had to be bought for money. Even if in our private lives paper is the item in which the spirit of saving is revealed particularly energetically and often in a downright bizarre way, this was the case to an even greater extent among the stingy population of Egypt, who usually lived in poor conditions. However, for business documents that were intended to serve as documents in court, such as debt deeds, purchase and donation contracts, marriage contracts, etc., a clean sheet of paper was taken and only written on the carefully smoothed front in beautiful and even large letters - in general, that is Aramaic writing on all documents from the Persian period is extraordinarily beautiful and clear, with carefully observed word separation, and shows nothing of the slurring and fleeting abbreviation of the letters that became more and more widespread in later times. The same applies, of course, to submissions to the government, to official decrees, and also to invoices and lists of names in the administration offices, although it is not uncommon for the back of such documents to be written on. On the other hand, in private communication, for letters, for petitions to the Jewish community and especially for records for household use, old paper was possibly used, writing on the back of completed invoices and documents, etc. It was also not uncommon for the writing and the remains of an old roll to be washed off then shine through between the lines of the new writing, as later with the palimpsests of the parchments. Example: when the Jewish community held a large collection for their God, its leader Jedoniah took an old scroll inscribed with demotic accounts of deliveries, washed off the writing, and recorded on it the contributions of the members of the community. Likewise, a literary text, the story of the sage Achiqar, is written on the front of a scroll previously inscribed on both sides with Aramaic notes. This copy was not produced in a bookstore, but rather copied for home use by a man with a literary interest. These are all things that are very common in the Egyptian and Greek papyri at all times.

But there was also a writing material that cost nothing at all and was therefore used a lot in everyday life: these were the ostraca, the shards of the countless clay pots that had been broken in domestic use and were found in enormous masses on the rubbish heaps in front of the towns accumulated. As everywhere in Upper Egypt, in Elephantine they were often used for letters and also for other records, such as lists of names (of workers or those obliged to do work or other services), sometimes only described on one, sometimes on both sides; As already mentioned, they are lying around in the piles of rubble everywhere. The vessels from which they come are usually large jugs, such as those used for fetching water and storing supplies, wine, oil, grain, fruit and vegetables, but e.g. B. the papyrus rolls were also used. Some of these jugs could be almost completely reassembled from the fragments.

The inscriptions on the jugs themselves must be clearly distinguished from these ostraken. These jar inscriptions are entirely Phoenician. Often there is only a Phoenician personal name on it, such as Eshmunjaton, Baal'azar, Abd-eli ben Eljaton, Abdbaal ben Challur, etc., apparently the name of the merchant in Sidon, Tire or Byblos from whom the goods were purchased. The name of the recipient is often added, e.g. "the Gerbaal ben Jatonchapi". And here you can often find names that are formed from the names of Egyptian gods (Ptah, Osiris, Apis, Isis, Bast, etc.)*, and several times also Aramaic names; sometimes there are two or three such names among themselves. These are the traders in Egypt who

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got the goods from Phoenicia. The note "to the king" can often be found, as is also the case on jar shards in the Holy Land, i.e. deliveries to the government. Thus we see that there was a lively Phoenician import into Egypt, whose products were distributed as far as Elephantine. This confirms a statement made by Herodotus in this regard. [* Phoenician differs from Aramaic not only linguistically - here "son [of]" means ben, as in Hebrew, but in Aramaic it is bar - but also in the writing, which shows a different and older form of the Semitic alphabet than The Aramaic script also contains the well-known Phoenician names of God, Melqart, Ba'al, Eshmun, etc.]

The Jewish Military Colony in Elephantine

The Jews of Elephantine are referred to in the documents as "the Jewish army." From a petition that they addressed to the governor of Judaea in the year 407 BC, we see that their ancestors have been here "since the days of the kings of Egypt." were resident and had built a temple for their god Yahu. They therefore came to Egypt as mercenaries during the 26th Dynasty, at the time when Psammetichus I [Psamtik I] and his successors attempted to regain a firm footing in Syria following the example of the ancient pharaohs during the decline of the Assyrian Empire. At that time, Psammetichus I (664 - 609 BC), as Herodotus tells us, besieged the Philistine city of Ashdod for 29 years until he took it when his son Necho II defeated King Josiah of Judah at Megiddo in 608 BC, installed Jehoiakim as king in Judah and advanced to the Euphrates, but was defeated by Nebuchadnezzar at Carchemish in 604 and driven out of Syria.

The next king, Psammetichus II (Psamtik II, 593-588 BC), also moved to Syria in 590 BC, as a Demotic document from the Persian period teaches, as did his son Apries (588-569 BC), who later attacked Sidon and Tyre and the King Zedekiah of Jerusalem supported Nebuchadnezzar, but did not dare to give him a field battle, but left Jerusalem to its fate. A Jewish novel from the Greek period, the "Letter of Aristeas", which tells the fable of the "translation of the Bible by the seventy interpreters" (meaning: it was part of the Greek Bible canon called Septuagint, "translated by 70 or LXX scholars" between 285 and 250 BC), contains the information that Psammetichus—that, as we know, is Psammetichus II—in his campaign against the Ethiopian (Kushite) king received Jewish auxiliary troops and since then they have been based in Egypt as an occupation; He adds that many Jews also came with the Persians, although their numbers did not come close to the masses of Jews transplanted to Egypt by Ptolemy I (allegedly 100,000). This information is undoubtedly correct, but not exhaustive; Rather, we know that the influx of Jews continued uninterrupted under the 26th Dynasty, that in the year 586 BC numerous Jews "dwelt in Migdol, Daphne, Memphis and Upper Egypt (Patros)," and after the destruction of Jerusalem and the slaying of Nebuchadnezzar The appointment of Bailiff Qedalja by the escaped Jewish army colonels was followed by a new supply, in which Jeremiah was also dragged to Egypt. The provision of Jewish troops to Psammetichus II was by no means the first such mission; rather, there was a trace of much older ones in the The Jewish code of law, Deuteronomy, published in 621 BC, summarises the ideas of religious reform and, as is well known, formed the basis for the development of Judaism. The regulations for kingship are given here in chapter 17: the king should not be a foreigner , but rather be a member of the people, he should not have many wives, nor accumulate masses of silver and gold, he should constantly read the book of the law and follow it exactly. In between, however, there is verse 16: "Only he should not keep many horses or lead the people back into Egypt to increase the number of his horses, since the LORD has said to you: You must never go back this way again." This previously almost incomprehensible passage now becomes completely clear: the Jewish kings carried out a lively trade in soldiers with Egypt and, as an equivalent, received horses from the Pharaoh. This is the origin of the Jewish military colony in Elephantine. Of course, the provisions of the lawbook were of little use in the long run; rather, (after Josiah, who introduced the code of laws in 621 BC, failed in his attempt at an independent policy between the great powers and fell in the battle against Necho at Megiddo), Judah initially came to be dependent on Egypt for three years, and continued to seek it in the following period here again and again leaned against the Chaldean rule and therefore, as already mentioned, repeatedly supplied the Pharaoh with troops.

Furthermore, Egypt was the refuge for all those compromised in the fight against the Chaldeans [Babylonians], and many Jews also emigrated from the confines of their homeland in order to earn their living abroad. However, these elements probably mostly moved to the cities of the Nile Delta [and to Bactria and the northwest of India]. So we see that a strong Jewish diaspora had already formed in Egypt in the seventh and sixth centuries, which then grew to an ever greater extent under Persian rule and even more so under the Ptolemy-Dynasty.

The Jews who settled in Elephantine had received permission from the government to build a temple to their national god Yahweh - in the documents he is always called Yahu (or even just Yo) in an abbreviated form. This was something unheard of from the standpoint of later Jewish orthodoxy and later never occurred to the Jews of the diaspora in Babylonia and further in the world of the East and West: for only in the place that Yahweh has chosen for his name to dwell there In Jerusalem, he can have a temple and be worshiped through sacrifices; everywhere else the Jews have to make do with prayer houses (synagogues). But when the military colony at Elephantine [and other colonies in Ethiopia, Yemen and India] came into being, this commandment did not yet exist. At that time, in the Holy Land and especially in Judah, Yahweh had his temple or sacrificial altar in every town and "on every height and under every green tree." It was not until the Deuteronomy of 621

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BC that the new commandment was introduced and all these places of worship were abolished in favour of the one temple in Jerusalem. Until then, no Israelite or Jew could be offended by building a sacrificial altar or a temple to his national god; on the contrary, this was a confession of his piety and belonging to Yahweh. In a proclamation in the to Egypt related oracle of Isaiah, this older view has found a very significant expression: "On that day five cities in Egypt will speak the language of Canaan and swear by Yahweh of the [Jewish] legions. On that day there will be an altar of Yahweh in the midst of Egypt and a stone of God (Masseba) near its border, and this will be a sign and a testimony to Yahweh of the [Jewish] legions in Egypt: when they cry out to Yahweh because of their adversaries, he will send them a Saviour [a messiah; Hebrew mashiakh, "anointed one", yehoshua, yeshua, Greek soter, kristos] who will fight and deliver them."

The conditions that are announced here are precisely those that developed in the seventh and sixth centuries BC; and the saying will probably have come into being during this time.

Regarding the temple of Yahweh in Elephantine, the above-mentioned papyrus further reports that "when Cambyses went into Egypt, he found this temple built; and while all the temples of the Egyptian gods were destroyed, no one did anything to this temple" — a very interesting note, which completely agrees with the stories of Herodotus about the appearance of Cambyses in Egypt and shows that in fact the memory of this ruler of was exposed to the Persian government, similar to that of those Roman emperors whose memory was officially condemned, such as Nero and Domitian; otherwise the Jews could not speak like that in a letter to a Persian governor.

The appearance of the temple is also described to us. The walls were apparently built of unfired air brick [or undecorated ashlars], but the [six] pillars [of the porch] and the reveals of its five doors [passages of the porch] were of stone; the wooden doors [of the temple entrance behind the porch] rested on copper [or bronze] hinges; It [the temple] was roofed with cedar beams [which, arranged crosswise, formed a stable coffered ceiling]. So it must have been a pretty stately [portly] building. [In other words: It looked not huge but stable like the Kalabsha Temple of Elephantine, or the temples of Yeha or Marib.] The inventory included offering bowls made of gold and silver. On the associated altar, food offerings, incense and burnt offerings were presented, as in the cult of Jerusalem.

The Jews of Elephantine formed a cult community and as such had their own special organisation in addition to the military one. At the head was a leader, at the time of Darius II it was Jedoniah, son of Gemariah, alongside whom one or two other names are occasionally mentioned, apparently his assistants. Among his "comrades" with whom he discusses all important matters, such as the Persian officials, "the priests (of Yahu) in the fortress of Elephantine" are particularly highlighted several times. The community is divided into hundreds, which are named after their leaders [It is very striking that they mostly have Babylonian names: Shiniddin and Nabuaqab (Pap. 18, 1, 19f.); Nabu-ushaliv (Pap. 25, 8); also Bet'elteqem (Pap. 25, 6, 10).]; but they hardly really consisted of a hundred members. At a collection for the deity, which we will talk about later, a total of 130 members paid, including around 35 women, of course those who had their own assets. We do not know whether all members of the community who were able to pay took part; In any case, the poorer people who could not pay must also be added, so that the community, including the women and children, may have easily been around 600 to 800 strong, if not more.

We have already become acquainted with the living conditions of the community, the employment, and the prosperity that some gained. When Jeremiah once compares his mercenaries in an oracle against Egypt to fattened "stable calves" who cannot stand against the enemy (46:21), this obviously also applies quite well to the Jewish garrison of Elephantine.

The personal names are usually the same as those known from the Old Testament or are formed in the same way. Babylonian, Aramaic and Egyptian personal names can also be found occasionally. The fact that the Jews adopted foreign names without hesitation, even if they contained foreign names of God, is also known from the Old Testament and the later history of the Jews (The Christians were not afraid of this either; think of names like Demetrius, Isidore, Apollos.). Some of the bearers of these names may have been proselytes. We have already seen that marriage to non-Jews was by no means frowned upon, but also that in the case mentioned the Egyptian husband converted to Judaism.

The Introduction of Jewish Law

While in Elephantine the popular Jewish cult remained essentially unchanged, although people remained in constant contact with their homeland, the greatest upheavals gradually took place in Judah and Jerusalem. In the year 597 BC, Nebuchadnezzar led King Jehoiakin and the elite of the people, the officials and the landowners subject to military service, along with the blacksmiths and locksmiths, 10,000 men, into exile in Babylonia. In 586 BC Jerusalem was destroyed and the majority of the population still in the country, at least 30,000 to 40,000 men, were deported there, and several thousand others soon afterwards moved to Egypt [and other places]. Then in 538 BC, after Kurush II's [Cyrus the Great's] conquest of Babel [Babylon], came the return of a colony of 42,300 adults — including 30,000 men — with 7,337 male and female slaves, and the rebuilding of Jerusalem and the Yahweh Altar under the leadership of a son of Jehoiakin named Sin-bal-usur (mis-written as Sheshbassar in our Bible texts) who, as Persian governor, took over the government of the small province of Judah. When, after the fall of Cambyses and the overthrow of the magus [Persian: "wise man"] Smerdis by Darius [Darayavahush], the great revolt of the Iranian tribes, the Babylonians and Armenians against the new ruler seemed to hold out the prospect of the downfall of the world empire

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and a complete revolution in the world situation (521 to 519 BC), Messianic hopes arose; The prophets Haggai and Zechariah called for the building of the temple and held the royal crown ready for Prince Zerubbabel, a nephew of Sinbal-usur, who had succeeded him in the governorship. But Darius quickly put down the rebellions and restored the unity of the empire; once again the messianic hopes for an indefinite future had to be postponed. Darius was generous enough to ignore the desire for independence, whose meaninglessness he saw, and to allow the completion of the temple; It was consecrated on the 3rd of Adar (10th March) 515 BC. Otherwise everything remained the same, and the colony had to go through all the material hardships that, especially in a country so unfavoured by nature, are inherent in every new founding, all the more so the more exuberant the expectations with which they were had moved out. They were increased by the disputes with the neighbours, who of course looked askance at the establishment of the new settlement. The semi-nomadic tribes in the south, Kaieb, Jerahme'el, the Recabites, now pushed north into the ancient Jewish land by the Arab Edomites [Idumaeans], who had been driven out of their old homes by the equally Arab Nabataeans, had long been zealous worshipers of Yahweh and joined him without any resistance new community with which they gradually merged completely. But their neighbors to the east, the Moabites and Ammonites, were hostile to them, as were the inhabitants of the ancient Philistine cities on the coastal plain; and just as little could one get along with the neighbours to the north, the descendants of the ancient Israelites in the province of Samaria, who were now often mixed with the colonists brought into the country by the Assyrians. The old, never balanced antagonism between Israelites and Jews [Judaeans] revived under Persian rule: the Samaritans viewed themselves as the real Israel, they did not want to know anything about the tendencies now prevailing among the Jews and especially about the temple in Jerusalem and viewed their much older national shrine on [Mount] Gerizim near Shechem as the true seat of the deity. So there was constant friction and complaints to the Persian government.

The Jewish community could not help itself on its own; the tendencies on which it was founded came to a complete standstill, and especially among the better-off and especially among the priests there were quite a few who took things as they were, turned to the practical tasks of the day, and sought peace with their neighbors and became in-laws with them, the conscience of one or the other might also be struck by such a marriage alliance, which was frowned upon by the law.

The Babylonian Jews intervened. Their religious views urgently required — if they were to prosper on earth and continue to prosper in their businesses, that at present, until God himself intervenes in the future and establishes the messianic kingdom, in the holy land and the city in which God had chosen his place of residence — everything should happen exactly according to the commandments that God himself had given. Their rich material resources (in addition to the literary tradition, the numerous business documents from [the cuneiform archive of] Nippur from the Persian period provide a very clear picture of the prosperity that the Jews achieved in Babylonia.) and their connexions at court and in The civil service, where they were readily used as useful people and some Jews achieved very influential positions, gave them the opportunity to take decisive action. They achieved in 458 BC. BC from King Artaxerxes I and his councilors, the authority — apparently it cost them a lot of money — that the priest Ezra introduce the code of law he had written in Judah and Jerusalem, as his mission was initially based on the conflict in which they were about to enter the intermarriage with the neighbours ended, and the attempt to rebuild the walls of Jerusalem came to nothing, but then in 445 BC the royal cupbearer Nehemiah achieved his appointment as governor of Judah, built the walls of Jerusalem, and on October 30th in 445 BC the law code was introduced in a solemn act as the basic law of the people.

These processes are also confirmed and further supplemented by the Elephantine documents. We owe the new information primarily to a letter that the Jews of Elephantine addressed to Bagoas, the governor of Judah, in 407 BC.

As Eduard Sachau recognised, this Bagoas was already known to us before. The only information that Josephus' tradition has preserved from Jewish history in the century between Nehemiah and Alexander the Great is that the high priest Yohanan [John], the grandson of the high priest Eliashib, who was in office at the time of Nehemiah, met his brother Jesus (Yeshua, Yehoshua) in the temple itself because he feared that he would be placed on his slopes by his friend Bagoas*, "the general of Artaxerxes". (* The name, written "Bagohi" in the papyrus, is an ordinary Persian Name derived from baga "God", just like Hebrew names have the ending yahu for "God." The name was adopted as early as 538 BC by one of the Jews who headed the colony returning to Palestine [Ezra 2:2; Nehemiah 7:7, in Masoretic Text and in our Bibles incorrectly vocalised Bigwai, in the Greek Bible Baguai]; one of the Jewish families has the same name.) As a punishment for this, Bagoas imposed a tax of 50 drachmas on the Jews for each lamb slaughtered at the daily sacrifice and seven years after Jesus ' [Yeshua's] murder entered the temple, unconcerned with the ideas of the Jews, who, as is well known, see the fact that an unbeliever enters the sanctuary as a monstrous sacrilege: "he is purer than the fratricide who acts as a priest." Until now we thought that Bagoas was the powerful minister who served in the last years of Artaxerxes III. (359-338) the Persian Empire ruled, just as Josephus' information and the chronology were here incorrect. Now we see that he was a successor to Nehemiah as governor of Judah. [Eusebius of Caesarea (Constantine's right-hand man) and the chronicles based on him reported a visitation of the Jews under Artaxerxes III. and transplanting part of them to Hyrcania*. [Hyrcania (Persian: Varkana, "Wolf's Land"), ancient Iranian (Persian) region located on the southeastern

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shore of the Caspian Sea. Its capital was Zadracarta (Astrabad, modern Gorgān), and it formed part of the various Persian (Iranian) empires. In the list of Persian satrapies given by the Greek historian Herodotus, the Paricanians may have been the Hyrcanians. Hyrcania was also the name of a town in Lydia (at the western coast of modern Turkey), said by the Greek geographer Strabo to have derived its title from a (military) colony of Hyrcanians settled there by the Persians.] If he was in office in 407 BC, it is natural that we should have a grandson of Eliashib, the high priest of the time of Nehemiah (445 B.C.), next to him find; and the same John (Jochanan) is also mentioned as high priest in the letter from Elephantine, thus proving Josephus' statement to be chronologically correct. (The hereditary succession of the high priests Eliashib, Jehoiada, Jochanan [Yohanan, mis-written in vers 12 as Jonathan], Jaddua is also listed in the family lists c. 12. 10f. 22 given by the chronicler at the end of the book of Nehemiah.)

In the letter from 407 B.C. it is said that the Jews of Elephantine had earlier (in the year 410) "sent a letter to our Lord (i.e. the addressee of Bagoas) and to Yohanan the high priest, and his companions the priests in Jerusalem, and to Ostanes , the brother of Anant, and the nobles of the Jews". This address of the letter at that time, in which, as was the case under the Persian administration, the colleges supporting them are named alongside the highest officials, is entirely consistent with the information we have received from the books of Ezra and Nehemiah about the organisation of the Jewish community under Persian rule.

While the actual government lies in the hands of the governor, the community independently manages its own and especially the religious affairs under his control. At its head is a council, the later Sanhedrin, in which the heads (the "elders") of the land-owning lay families and the priests have a seat and a vote. Originally, the priestly families were quite distant, and in pre-exilic times they did not belong to the community of the Freemen at all, but were committee members (metoken, gerim) without property who lived from their services to the community and received a share of the offerings as a fee from private individuals. The heads of the lay families, on the other hand, are the "eminent" (the "free" or "nobles", chorim), and a secular leader, a president of the council, has the top position. This is obviously the position occupied by Ostane, the brother of Anani, in the letter we are discussing. We don't know anything else about him; The fact that he has a Persian name does not prove that he was a Persian; rather, his brother's name shows that he was a Jew. This Anani, after whom he is referred to, contrary to all other custom (otherwise the father's name is always added to personal names), must have been a very respected personality; and so the assumption made by Eduard Sachau is probably that he was a descendant of the old royal family mentioned in the family tree of the Davidians (This family tree has come down to us [Chronicles 1:3, 17, etc.] in a very unreliable form.)

With the introduction of Judaism in 445 BC, the hierarchy of the lineages was reversed: while in the list of those returning from exile the lineage of laymen have priority, in the lists given in his memoirs, Ezra puts the priests first, and the commitment to the law is signed by the (now reorganised) priestly families before those of the laity. Through the law, the leadership of the people transformed into a church community is increasingly transferred into the hands of the clergy and the high priest at their head. [In other words: the theocratical structure gains the upper hand and later turns into the totalitarian mindset that is typical for monotheism.] The same order, as we have seen, also applies to the writing of the Jews of Elephantine.

Another personality known from the Old Testament appears in the letter from the year 407: Nehemiah's main opponent, who tries to thwart the construction of the wall and is in close contact with the secular party in Jerusalem, Sin-uballit (Sanballat). We learn here that he was governor of Samaria.

This is never mentioned by Nehemiah as he assumes that the readers knew it. (Titus Flavius Josephus [Antiquities XI 7, 2, 302] places him unknowingly in the wrong time of the last Darius [called Codomannus; Darayavahush III, reigned 336-330 BC], but calls him correctly "Satrap of Samaria.). The statement "Then Sinuballit spoke before his brothers and the crew (chail) of Samaria, etc." [Nehemiah 3:34] only now makes us understand; as governor, he stands at the head of the levy of his province.) — It sheds new light on the events he recounts: it is the governor of the neighbouring area who is trying to cause him all sorts of difficulties, even though he was not allowed to intervene directly in his sphere of power. If he was still alive in 407, he must have been very old; and so the Jews of Elephantine turn to his sons Delaiah and Shelemiah, who apparently actually ran the business for their father. Now we can turn to writing itself and its motivation.

The Destruction of the Jewish Temple at Elephantine

It is understandable enough that there was a lively rivalry between the Egyptians and the foreigners living among them, and especially the Jews [as they might have remembered that the Habiru (Hebrew) from Canaan wanted to get the whole country under their control some hundred years ago]. For a long time the Egyptians had become more and more exclusive towards foreigners, whom they viewed as unclean [impure]. And when, after the fall of the New Kingdom [1539–1075 BC], the distress of the time and foreign rule generated a national reaction that saw salvation in the return to the orders and cult forms of the oldest times and everything foreign. This includes ideologies and the gods who had invaded from abroad, in so far when they were recognised as such, eliminated as creatures and associates of the evil Seth, the enemy of Osiris, and eradicated from the Egyptian religion, this rejection of foreigners and the embarrassing observation of purity regulations and local cult orders became completely dominant. After decades of chaos, the Restoration under the 26th Dynasty recognised and carried

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out these principles, and the news of the Greeks is full of them. But this behaviour had already been noticed by the Israelites, who had no idea at the time that they would arrive at exactly the same standpoint a few centuries later. [This is a law of human nature, the more a particualar zeitgeist swings to one extreme, the more vengeful it swings back later.] The Yahwist (one of the 4 authors of the Pentateuch; around 850 BC) notes in the story of Joseph that "the Egyptians are not allowed to eat together with the Hebrews, since this is an abomination to the Egyptians" (Gen. 43:32), and that "to the Egyptians all shepherds are an abomination" (Gen. 46:34); When, during the plagues, Pharaoh made the concession that the Israelites should offer the required sacrifice to their God, not in the desert, as they demanded, but in Egypt itself, he had Moses say: "We cannot do that; for what we sacrifice to Yahweh our God is an abomination to the Egyptians; If we should sacrifice before their eyes, as is an abomination to the Egyptians, would they not stone us?" (Exodus 8:22).

Meanwhile, the Jews in Palestine were under the laws of 621 and 445 BC. The Jews in Elephantine have also become just as exclusive, and the Jews in Elephantine have not remained untouched by this zeitgeist, although they will not have gone as far as the Orthodox in their homeland.

But they also did not lack for provocations: they also stayed away from contact with people of other faiths in their interactions and at meals, they also showed contempt for their religion, and above all they also diligently caught proselytes of which the papyri bear witness through the numerous Jews whose fathers or grandfathers bear Egyptian names, and through the conversion of Mibtachiah's Egyptian husband to Judaism. So where-ever Egyptians and Jews sat together in the same city, there would have been as little lack of daily friction and riots as there is today between the various Christian denominations in the Holy Land [of the 19th century]. And just as here the Islamic [Ottoman] government stands above them, in a proudly awareness and illusion of having a much higher religion, looking down on them with contempt and yet forced to take their pretensions into account and keep order among them, so in Egypt the Persians, the professers of the pure teachings of Zoroaster. Cambyses showed complete contempt for the Egyptian religion and persecuted it; that has abandoned the wise policy of his successors, which Darius founded, and has tried to make amends with all his might; But one can imagine how contemptible the actions of the rabble that took place at his feet must have seemed to the proud Persian, despite the generous spirit that permeates the entire imperial administration, or rather precisely as a result of this.

Papyrus 10 provides some insight into this game of intrigue in everyday life, a letter addressed to the Jewish community in which an agent of the community reports on the events affecting them at the satrap court in Memphis. Unfortunately, only the right half of all the lines has been preserved. The entry reads: *"To my lords Yedoniah, Mauziah, Uriah and the army of your servant [legion of God] greet you at all times. We are doing well here. And now, every day, the . . ."* No further coherent text can be produced; but we see that Arsames is talking about the Egyptians' intrigues, against which the sender is powerless: *"[about that] we can [not do anything] because the Egyptians — them women (probably of Arsames) — give bribes"*, and later: *"we are frightened because we are short of money"*. The Egyptians also put their hope in the governor of the Thebaid "and so they say: a Mazdajasnian (i.e. a worshiper of Mazda, the religion of Zoroaster) is he, placed over the province.

Here we get an idea of the role that the rivalry between different religions played in the life of the Persian era. There will never have been a lack of such friction; And hand in hand with them goes the ever-living striving of the Egyptians to regain their national independence, despite all of Darius I's concessions or perhaps precisely as a result of his policy, which, in contrast to Cambyses [Kambujiya], was as accommodating to the Egyptian priests as possible and thereby enormously increased their influence, which had already led to great revolts twice, in the years 487-484 BC and 459-454 BC, and after the death of Darius II in 405 BC. The permanent shaking off of the foreign yoke was achieved. A few years earlier, in 410 BC, this led to a movement in Elephantine which was directly aimed against the Jews and of which we learn from our documents.

The process was as follows. While the satrap Arsames had gone to the king's court, the priests of Khnubis of Elephantine managed to obtain the consent of the Persian general, the pratarak Hydarnes, to strike against the Jews.

He ordered his son Nephayan, who commanded in Syene, to send Egyptian troops to attack the Temple of Yahweh. They attacked the sanctuary, plundered its valuables and completely destroyed it. It is possible that other intentions besides hatred of Jews played a part in this undertaking, that the Jews were the mainstay of the Persian government and that the Persian commander was won over to take a measure that would ultimately lead to an uprising against the Persians themselves can hardly be doubted.

At least that's how the Jews portrayed it. In the Strasbourg papyrus published by J. Euting, the fragments of a petition "from the Jewish army" to the Persian government, perhaps to the satrap Arsames himself or to his deputy [Of course, the surviving document is not the original petition, but a copy taken from it and retained.] is it [called:

". . . flags of the Egyptians have revolted; we did not leave our post and no harm could be proven against us. In the year 14 of King Darius (410 BC), when our lord Arsames had gone up to the king, this is the mefait (I represent the Persian word 'dushkarta' used in the text here by the following using French words.)*, which the priests of Khnubis committed in the fortress of Jeb, a conspiracy with Vidarnag* (Hydarnes)*, who was pratarak* (general) *here. They gave him silver and valuables. There was a remnant of that . . .* (There is an unknown word here.) *. . . They destroyed the king of Yeb, who was in the fortress; and a wall was built in the breach of*

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the stronghold of Yeb, and now this wall is built in the breach of the stronghold. There was a well built in the midst of the fortress, and it never ran out of water to water the army; when they are assiegp, they drink the water from this well; those priests of Khnubis have buried this well. When information is collected from the judges, officials and policemen (literally "the listeners," goschak, a Persian office that the Greeks render as "the king's ears.") *employed in the province of Tashadres, our Lord* (i.e. to the addressee) *will be notified in accordance with what we have said. Also we give an exact report. . ."*

Only isolated words survive from the sequel; As far as we can see, the looting and destruction of the temple was primarily reported here.

The government appears to have energetically suppressed the disturbances after Arsame's return; Hydarnes and Nephayan and their accomplices were executed. But the Jews could not regain their rights. For three years they tried in vain to obtain permission to rebuild the temple. A letter to Bagoas and the Jews in Jerusalem asking them to support their request went unheeded — understandably enough: since modern Orthodoxy had now achieved full dominance here, and a temple to Yahweh outside Jerusalem was an abomination of pagan idolatry. So in the year 407 BC they finally turned again in the surviving letter to the governor Bagoas of Judah with the request to intercede on their behalf with Arsames, and at the same time to the sons of Sin-uballit of Samaria.

This is also very significant for the situation. For the Believers of the Old Judaism in Elephantine there is no sharp contrast to the [equally old-fashioned] Samaritans that has now developed in Palestine. The Samaritans and Sinuballit themselves were by no means harshly hostile to the colonists in the south, no matter how uncomfortable they were and how much they were repelled by the fanaticism of the strictly religious party. They tried to get along with them and had a variety of connexions and family relationships with the aristocracy and especially with the secular priesthood.

Tobit was related by marriage to prominent families and the high priest Eliashib to him. — when Nehemiah returned to Judah (around 430 BC), he threw him out (Nehemiah 13:4...) — , so has a grandson of Eliashib married a daughter of Sin-uballit (Nehemiah 13:28...).

"I chased him away from me," says Nehemiah in the account of his second governorship; "Remember them, my God, of the defilements of the priesthood and of the ordinances of the priesthood and of the Levites!" He withholds his name, he only hints at his crime: it is Manasseh, the first high priest of the Samaritans at the temple on Mount Gerizim of Shechem. The Samaritans also accepted God's revelation of the new code of laws that Ezra had brought with him — they could not escape the power of the new religious ideas. Only they were never able to recognise the Jews' claim to be the only true Israel and the claim of the upstart Jerusalem, but instead clung to their much older central sanctuary. So the Jewish sect of the Samaritans came alongside Orthodox Judaism.

It is quite understandable that the Jews of Elephantine could expect more accommodation here than from the devout Jews of Jerusalem, to whom they had initially turned; and this hope did not betray her.

The letter to Bagoas from the year 407 is preserved in two copies, which differ in small details of expression. It says:

"To our lord Bagohi, governor of Judah, your servants Yedoniah and his companions, the priests in the fortress of Yeb [Elephantine]*. May our Lord the God of Heaven greet you at all times and sit in grace before King Darius and the sons of the (royal) house a thousand times more than now, and grant you long life and be happy and healthy at all times. Now your servants Yedoniah and his companions say this:*

In the month of Tammuz, in the year 14 of King Darius (July 410 BC), when Arsames had gone away and gone to the king, the priests of the god Chnub in the fortress of Yeb conspired with Vidarnag, who was pratarak here, namely: let the temple of God Yahu in the fortress of Yeb be removed from there.* (* The verb "make" is omitted. The parallel text has: "they gave silver and treasures to Vidarnag.") *Then this Vidarnag, the Accursed One, sent a message to his son Nephayan, who was colonel in the fortress of Syene with the words: The temple of the god Yahu in the fortress of Yeb should be destroyed. Then Nephajan brought Egyptians with other warriors; They came into the fortress of Yeb with their weapons, and they entered that temple and destroyed it to the ground, and they broke down the stone pillars that were there. They also broke down the five stone doors* (the jambs, in contrast to the door leaves. The parallel text says "mighty doors") *built of stone blocks that were in that temple, and they lifted up their door leaves and the brass hinges of those door leaves, and the roof of cedar, with the remainder of the equipement, and whatever else was there, they burned all with fire; and the gold and silver bowls, and all the things that were in that temple, they took away and confiscated them. Since the days of the kings of Egypt our fathers had built that temple in the fortress of Yeb; and when Cambyses* [Kambujiya] *went against Egypt, he found that temple built. And while all the temples of the gods of Egypt were destroyed, no one did anything to that temple. And since they have done this, we, with women and children, wear mourning clothes and fast and pray to Yahu, the Lord of heaven, who has brought us news of that Vidarnag: the dogs have torn off the bonds from his feet* (Vidarnag was executed and his corpse was given to the dogs that tore it apart) *and and all the treasures which he had acquired perished, and all the people who had wished evil upon that temple were slain, and we saw it with delight.*

Even before this, at the time when this evil was done to us, we sent a letter to our Lord (the addressee)*, and to Yohanan the high priest and his companions the priests in Jerusalem, and to Ostan the brother of Anani, and the nobles of the Jews; but they did not send us a letter.*

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We have also been wearing mourning clothes and fasting since the month of Tammuz in the year 14 of King Darius to this day. Our wives are like widows (i.e. we abstain from marital intercourse.) *We do not anoint ourselves with oil and we do not drink wine. Nor have we offered any oblation, incense, or burnt offering in that temple from that time until now, the year 17 of King Darius.*

Now your servants Yedoniah and his companions and all the Jews, inhabitants of Yeb, say this: 'If it seems good to our Lord, remember to build that temple, since we are not permitted to build it. Look at the recipients of Your blessings and graces here in Egypt. Let a letter be sent to them from You concerning the temple of the God Yahu, to build it in the fortress of Yeb, just as it was built before, and they will give the offerings, the incense, and the burnt offering on the altar of the God Yahu Your name. And we want to pray for you at all times, we and the women and children and all the Jews who are here when that temple is built. And you will earn for yourself greater merit before Yahweh, the God of heaven, than a man who offers to him burnt offerings and sacrifices worth a 1,000 talents. And concerning the gold, concerning it We have sent and given knowledge.

We also communicated the whole matter in a letter on our behalf to Delaiah and Shelemiah, the sons of Sin-ubalht, governor of Samaria.

Furthermore, Arsames knows nothing of all that has happened to us.

On the 20th Marcheshwan of the year 17 of King Darius (28 November, 407 BC)*."*

[See Photo of the petition, averse and reverse, Appendix A]

Whether Bagoas cared much for all the beautiful promises of divine blessing that the Jews made to him may seem quite questionable. In any case, the material gain that was offered to him, the gold, which is mentioned at the end of the letter, was more effective. But here the Jews had to be careful: they could not know how much Bagoas would demand, and just as they could offer him too little, it could turn out that he would have been available cheaper than they had expected. So they are careful not to name a specific sum, but only indicate that they gave their messenger gold and instructions: such things could only be successfully negotiated orally.

In any case, the negotiations in the Holy Land achieved their goal; In a meeting with the Jewish negotiator, Bagoas and Delaja — his brother apparently left the matter to him — declared their willingness to support the Jewish proposal. We also have information about this negotiation: we have the minutes in which the Jewish negotiator recorded the statements of the two Persian officials and which he brought with him to Elephantine. It is said:

"Record of what Bagohi and Delaja told me.

Record with the following wording: You have to speak in Egypt regarding the altar house of the god of heaven, which was formerly built in the Fortress of Yeb, before Cambyses, which that accursed Vidarnag destroyed in the year 14 of King Darius, to build it on its site as it was before, and they shall offer offerings and incense on that altar, just as they used to do before."

You can see that the two Persian officials express themselves very correctly. They avoid the name "Yahweh", nor do they speak of a temple, like the Jews, but of the "house of the altar"; but because they recognise that it dates from ancient times, before the conquest of Cambyses, The fact that his privilege is therefore not infringed by the Persian government also means that it has been unlawfully destroyed and must be restored, in accordance with the principle consistently followed by the Persian government of protecting the existing conditions and not overturning a decision once made.

In exactly the same way, Darius I allowed the construction of the temple in Jerusalem because in the archives at Egbatana he found the protocol of Cyrus' decree by which he allowed the reconstruction of this temple in the year 538 BC (Ezra 6). — This only differs in one point The decision depends on the Jews' request. They say that so far three types of sacrifices have been offered to their god in the temple, mincha, incense and ola, and they expect that these can be offered again after the temple is restored. Of these three types, the incense offering needs no explanation; Ola is the burnt offering in which the slaughtered animal is burned on the altar; mincha "gift", is originally any sacrifice (in which the sacrificers, along with the sacrificial priest, themselves eat the meat of the slaughtered animal), but in the cult of Jerusalem it became exclusively the name of the vegetable "meal offering" (bread, cake, fruit), a usage of language that is then strictly enforced by the law (which, incidentally, emphasises burnt offerings wherever possible). We see that here too the cult of Elephantine completely corresponds to that of Jerusalem.

Now the minutes of the negotiation with Bagoas and Delaja only talk about mincha and incense; Lidzbarski first rightly concluded from this that they did not want to allow burnt offerings on the altar of the restored temple. This corresponds to another document, the copy of a petition to a man of one foot — the name is not mentioned — which unfortunately only survives in a garbled form, for the restoration of the sacrificial cult (Pap. 5). The text says:

"Your servants Yedoniah son of Gemariah, Ma'uzi son of Nathan, Shema'iah son of Chaggai, Hoshea son of Yatom, Hoshea son of Natun, five men in all, Syenenes, who live in the fortress of Yeb, say thus: If our Lord [intercedes for us, or something like that] *and the temple of the god Yahu* [will be rebuilt] *in the fortress of Yeb, as it was built before, and sheep, oxen, goats, . . . are not offered there, but incense and food offerings* (mincha) *are. . . , and our Lord gives information . . ., then we will go to the house of our Lord. . . Deliver 1,000 species* (bushels) *of barley".*

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This letter, which also proves that its five authors were quite wealthy, adopts the formulation given by Bagoas, not only in the positive, but also to the negative side. Apparently the Jews saw that they would not be able to obtain permission for sacrifices and burnt offerings and acquiesced. So it is very likely that this petition was only drawn up after the Bagoas' decision was received, when further support was sought from influential personalities — probably a high Persian official — in order to finally obtain the concession for the construction of the temple from Arsames.

But that the Jews of Elephantine could not obtain permission to offer sacrifices burned in fire in their temple is very strange indeed. One must probably assume that the government has thereby made a concession to the Egyptians' anti-Jewish sentiment. However, one should completely avoid the idea that is occasionally expressed as if animal sacrifice itself was offensive to the Egyptians and as if the sacredness of animals in Egyptian religion played a role in this. Of course, in Egypt the animals are cared for and protected, and killing some animals, such as the ibis, the falcon, the cat, the cow, is forbidden under penalty of death. But oxen and sheep, the chief animals of the Jewish sacrifice, have been slaughtered in Egypt at all times. Instead of all other evidence, it is sufficient to refer to Herodotus, who (II, 37-42) describes these things very clearly, in full agreement with the monuments. Cattle sacrifices are quite common in Egypt, and the burning of the carcass filled with bread, fruits and spices, which Herodotus (II, 40) describes, perhaps only entered Egypt in the late period from the Semitic cult. In addition to bread and geese, the priests in particular receive their daily ration of beef from the temple property. Herodotus only says of the inhabitants of the Theban district that they were not allowed to slaughter sheep because they were sacred to Amon, but instead sacrificed goats, just as, conversely, the inhabitants of the district of Mendes in the Delta, whose god was a goat, spared the goats and slaughtered sheep. If we assume — which is not unreasonable — that the inhabitants of Elephantine did not slaughter sheep because their god Khnubis had the shape of a ram, then this would only lead to a ban on sheep sacrifice, but not on animal sacrifice as a whole. So it is not the animal sacrifice itself, but the way in which it is carried out, and in general the entire cult of a foreign god, which is "an abomination" to the Egyptians and the reason or pretext for the unrest gave.

If the Persians refused to grant concessions for animal sacrifices, it may have been because they were also offensive to them for a completely different reason. For according to the teachings of Zoroaster, the burning of animal corpses was a defilement of the holiest and purest element, the fire. However, we find out nothing else about such an intervention in foreign cults, as one would then assume, under the Achaemenids — later, under the Sassanids, When the religion of Zoroaster organized itself completely as a church, things were different. But it is not unthinkable that such tendencies had already arisen at that time, as Cambyses clearly showed his contempt for Egyptian religion.

Perhaps such views, along with bribery, played a part in Hydarnes agreeing to the destruction of the Jewish temple at Elephantine. It can also be pointed out that the Egyptians, in their intrigues against the Jews, count on the fact that the governor of Thebais is a Mazdajasnian, and that Bagoas imposes a heavy tax on the Jews in Jerusalem for every sheep sacrificed during the daily service imposed. But we have no certainty here and cannot go beyond hypotheses.

We do not know whether the Jews' efforts were successful and whether they received permission to rebuild the Temple. But it was hardly completed. Because a few years later, in 405 B.C. BC, the new revolt of the Egyptians followed, which led to the establishment of the rule of Amyrtaeus. A partially preserved and almost incomprehensible document perhaps refers to these processes (Pap. 15. The first surviving word, Khnum, can only be the remainder of a proper name [Pa]khnum [a remainder of the P has also been preserved], not for example the name of God, since this is written Khnub), in which a list of Jewish men is given, headed by the community leader Jedoniah, son of Gemariah, "who were found at the gate and were killed", as well as women who were perhaps taken prisoner. Perhaps we are talking about a catastrophe that came to the community, which would probably have taken place in the year 405 BC, but everything is too sketchy to be able to say with certainty that the Jewish people were eradicated At least not at that time, because we have, as the youngest of the documents, a debt document from the 5th year of Amyrtaos, 400 BC, which a Jew, Menachem, son of Shallum, the "Aramaean of the fortress of Yeb, from the flag of Nabukudurri" issued to a Jewess called Selua (Pap. 35).

END OF THE ELEPHANTINE PAPYRUS FIND

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Alexander the Great and the Greeks

In 332 BC, a remarkable people invaded the Middle East. They were the Greeks, led by one of the greatest Generals in history: Alexander the Great (Alexander III of Macedonia). The Greeks would conquer the world, from Greece to India. After his death in 323 BC, the Ptolemies in Egypt and the Seleucids in Syria rule Judaea by turns for the next 150 years. But there was far more to the Greeks then military prowess. The Greeks had created the most sophisticated civilisation the world had ever seen.

Their magnificent art was inspired by a reverence for the human body which also found its expression in the athletic Feats on display in their Olympic Games. But the Greeks also revered the mind and their greatest thinkers were responsible for the flowering of philosophy, science and mathematics (See p.1244.). As a result, Greek architecture, politics and economics were centuries ahead of the other peoples of the world. For the Jews, the takeover of most of the known World by the Greeks was a threat more dire than any other army they have ever encountered. Suddenly, the Jews of the land of Israel found themselves almost in the middle of the Greek Empire.

Yehuda Makabi's Fight for Freedom

In 167 BC, the Seleucid (Greek-Persian) ruler Antiochus Epiphanes introduces pagan rites at Jerusalem Temple, triggering the Maccabean revolt. (Book of Daniel, 1 and 2 Maccabees) It was during this time that the xenophobic Messianic Movement began to formate and write the first apocalyptic Dead Sea Scrolls. The uprising was led by a man known as Judas Maccabeus, or Yehuda Makabi in Hebrew, and he began his military actions against Antiochus in the countryside for the Seleucid king had ordered his men to travel from Village to village with an idol of Zeus. The king's commissioners came to the towns to make them sacrifice. Many Israelites gathered around them but Matathias (Matityahu, Matthew) and his sons drew apart. The king's commissioners who then addressed Matathias: *"You are a respected leader, a great man in this town. Be the first to step forward and obey the king's decree. Your sigs shall be honoured with gold and silver and many presents."* Raising his voice Matathias retorted, *"Even if every nation living in the King's Dominion obeys him, I my sons and my brothers will still follow the Covenant of our ancestors!"* As he finished speaking, a Jew came forward in the sight of all to offer sacrifice on the altar. When Matathias saw this, he was fired with Zeal. He killed the king's commissioners and tore down the altar.

The Seleucid King Antiochus IV Epiphanes directed a series of measures against Judaea which culminated in the suppression of Jewish worship. The Temple was desecrated, circumcision proscribed and abstention from pork was outlawed. Opposition broke out all over the country. Antiochus tried to achieve by force a religion detached from Torah Mosaic Law and assimilate it into a common Hellenistic culture in service of Empire. This was a period of Jewish Maccabee Martyrs dying for the Mosaic Law. 2 Maccabees states, "The King of the universe will raise us up to an everlasting renewal of life, because we have died for his Laws." In 141 BC, the victorious priestly Hasmonean (Maccabean) family established as ruling dynasty of an independent Jewish kingdom.

Into the Roman Empire

This conviction that the fate of the Jews depended on defending God's laws at all costs would only grow in the years ahead. And it would set the stage for a true cataclysm when another great Empire arrived in the Middle East: the Romans. In 63 BC, the famous Roman general Gnaeus Pompeius (Pompey) led his Legions into the land of Judaea. For 100 years, Judaea had been an independent nation and many Jews believed that as the chosen people of the one true God. They would remain free forever. But it soon became clear that the world's greatest Empire could not be resisted. The Triumph of the Romans produced a crisis of Faith among the Jews. For some the only explanation was that the final battle between good and evil the end of days, was at hand. They would soon see evidence for their belief for the years ahead in Judaea would be one of the most bloody and chaotic periods in human history.

This is a story of terrorists and political assassination, of brutal overlords who crucified thousands, and of the Siege of Jerusalem with over 100,000 people trapped inside. But it is also the story of how amid the chaos two new religions began to flower, religions that would change Mankind's ideas about justice, mercy and God. One of them would be called Rabbinic Judaism (representing the Roman Jews of the Pharisee party); the other one is now known as Roman Christianity, cleansed by the Flavian dynasty from any terrorist violence and messianism. The Romans gave the people the messiah they always wanted, the benevolent Jesus Christ, who was in time elevated to the Christian god we all recognise today.

Jesus, James, Paul, and Christianity

Archaeological discoveries combined with an in-depth study of ancient texts offer us a better understanding of the environment in which Jesus grew up. Although the gospels are just literature, not history, they still give us some facts. Official records of the Roman administration are such facts, Bible authors could not have any influence on them. In many ways, the Bible is like real life, especially when it comes to meeting new personalities or characters; Not each and every person is equally honest, equally righteous, equally good.

It is the verfiable facts that are most valuable, not the stories of miracles. It is the sayings, teachings, and ideologies that are significant, not the personality or the character of Jesus quite simply because most New Testament texts were written by authors who did not know the real Jesus, by Greek-speaking Romans, not by converted Hebrews. This is the reason why the New Testament is pro-Roman and

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without mentioning the Romans. It is a like talking about the World Wars without mentioning the Germans.

The saddest thing is that almost the entire New Testament breathes Jew-hatred and anti-Semitism being responsibe for millionfold death among Jews particular by the hands of Christians and Muslims. It is therefore very important to know what kind of Jews the texts are refering to and who wrote about Jews in a hateful manner first. Roman Christianity goes back to one man: Shaul ha Tarsi, in English: Saul of Tarsus, Paul the Apostle (the Messenger). He is called "apostle" although he is not one of Jesus' original apostles. His texts are the oldest of the New Testament and they are full of loathe towards Jews, arrogant towards Jesus' original apostles and haughty towards the real Jesus and his family. As a Roman Jew, a Pharisee, Paul especially disliked the non-Roman Zealots, the Saducees (Zadiks = the Righteous Ones) and the Sicarii (knife-terrorists) all of whom Paul just called "Jews.". They all went against everything the Greek-Roman civilisation stood for. That is why he, as dutiful Roman citizen,, as police agent of the Roman government, persecuted them. Already in his first appearance in the Book of Acts he is shown as an individual of violence: *"[Acts Chapter 7] 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul (of Tarsus). 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Acts Chapter 8] 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefore they that were scattered abroad went every where preaching the word."*

In other words, Paul (here still called Saul) destroyed everone who was connected to the Jerusalem Church of Jesus and James.

Stephen was a Greek-speaking Roman evangelist, who lived in Jerusalem and was one of Jesus' early Jewish Christians from outside the Holy Land. The Sanhedrin (the Jewish Court of the Temple) tried him for heresy and stoned him to death, with Pauls consent who -- do not forget--acted as a kind of police agent. Just like Jesus before him, Stephen criticised "the Temple" because it had been rebuilt by the pagan king Herod and those who run it were clients of the pagan Romans.

The simple-minded Jews had no chance against Paul, a sophisticated Roman official. That the Roman Church hailed Paul as a hero is no surprise because he founded his own version of Christianity which was Roman, not Hebrew. For him, Jesus was not a wise teacher but "Christ crucified," the only form Jesus could be worshipped. And Paul did not care that his teachings went against the first 3 of the Ten Commandments. For Paul, his version of Jesus had brought deliverance from the "curse of the law" (Galatians 3:13). One could get the impression that Paul and the gospels had turned Jesus' teachings upside-down. Paul was determined to crush the violent Zealots with violence, anyone or anything standing in his way of hate was wiped out. Jesus did not hate anybody, he was a righteous man, Jesus the Nazorean, Jesus the Keeper of the Law. And so was his brother James the Just, a Teacher of Righteousness.

Facts on Jesus and his Times

One of the most important issues for Christians is the evidence for the existence of Jesus. Unfortunately, there is not much to get on with. However, there are certain indications that can prove a 'factual Jesus.' Here it is vital not to be taken captive by wishful thinking but analyse the existent indication of evidence and judge by logic. The results are astounding as well as satisfactory.

1. Linguistic facts: The name Jesus itself. Jesus is the English version of the Roman version IESUS which is another form of the original Greek transliteration IESOUS. The Hebrew-Aramaic origin of the tranliteration is Yeshua, Yeshu, Yoshua, and its full Hebrew form is Yehoshua. Yeho stands for 'god' and shua means Saviour / Messiah, so together: "God is salvation" or a bit more fluent: God's Saviour or the Saviour of God. The name is actually a title of honour rather than a name. It is the same name-title as in the "Book of Joshua" in the Old Testament. The link to that Joshua is clear as Joshua was Moses' secretary, his successor and the first Israelite conqueror of the Holy Land. So the name Yeshua is actually linked to military victory over the occupiers. And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in "Jesus the Nazorean" (the keeper of the law) vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus, Emmanuel (see point 7) but still can mean the same person.

2. The birth date of Jesus. The only official extra-biblical fact that is given is the census. The census was conducted by Governor Publius Sulpicius Quirinius after Judaea, Galiee, Syria, Jordan and Arabia Petraea became the official Roman "Province Judaea" in the year 6 AD. The census was necessary in order to estimate the tax the Roman state could earn.

3. The wise men from the East refer to Zoroastrian or Buddhist men from Persia symbolising the Mithras cult that provided the Eucharist, the halo around Jesus' head, the long-haired Jesus character itself. Mitra was an angel-like deity originating from Hinduism.

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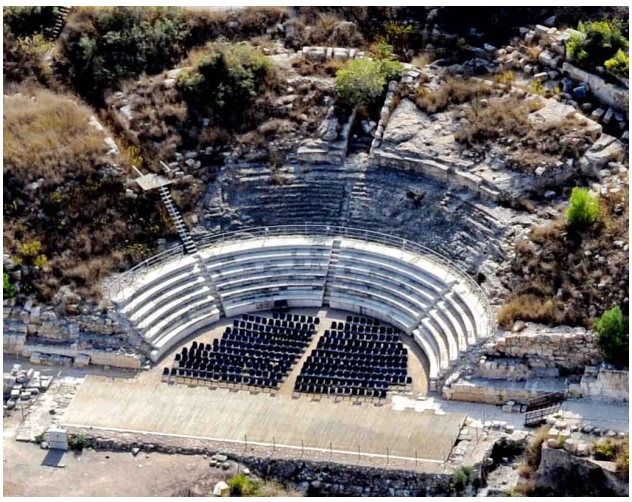
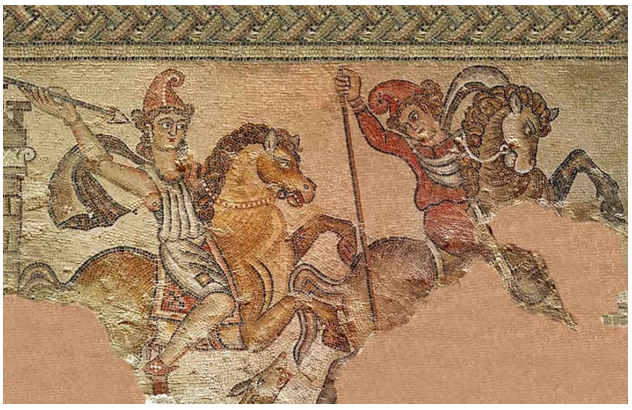


The Greek teatre in the Galilean capital city Sepphoris was most certainly a place the family of Jesus knew. It was only 5 km away from Nazareth and was undoubtedly their main place of work. The general depiction of the Holy Land as bucolic scene with intinery preachers wandering around is most certainly nonsense. Judaea and Galilee were cultured but also perilous areas of constant warfare.

4. Jesus father Joseph was a tekton, this is a Greek word for builder, not just carpenter. His main place of work was therefore in Sepphoris, the Galilean capital city that had about 30,000 inhabitants.

5. Jesus' place of work was most likely Sepphoris, the capital city of Galilee which was only 5km northeast of Nazareth and 7km east of Bethlehem (Bet Lehem of Galilee); it was a main hub on the Silk Road / Indian trunk line. The Indian emperor Ashoka sent Buddhist emissaries to China and the Greek Empire, and the trunk roads from China and India and Persia were almost passing by Jesus' home.



This beautiful floor mosaic was found in Sepphoris. It shows two amazones from "the East," meaning Persia; identified by the typical Persian shape of their hats. Persian influence was huge on the Roman Empire and so too on Chritianity for hundreds of years.

6. The Star of Bethlehem (Bet Lehem) goes back to the "star prophecy" which identifies Jesus as member of the Jewish "Messianic Movement," a kind of terrorist movement whose jihadi subjugated the entire Hebrew population of the Holy Land. Therefore, the Romans had no other choice but viewing everybody as anti-Roman activists who were all liable to be executed by crucifixion. Only those who owned Roman citizenship were not allowed to be crucified but had to be put to death by the sword, like John the Baptiser and perhaps Paul the Apostle (Roman name: Shaul ha Tarsi, Saul of Tarsos, Anatolia). The prophecy was often employed during the troubled times of occupation. It was used an incentive piece of inflaming propaganda and goes like: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob (Israel), and a Sceptre shall rise out of Israel, and shall smite the corners of Moab (Arabia), and destroy all the children of Sheth." (Numbers 24:17) This was the prophecy that was of such importance to all resistance groups in this period, including those responsible for the documents at Qumran and the revolutionaries who triggered the war against Rome, not to mention the early Christians." In his history, Titus Flavius Josephus observes that Titus Flavius Vespasianus was destined to be the world ruler who would come out of Judaea, and not a Jewish messiah, as the revolutionaries had erroneously anticipated (Jewish War 6.312-314). The prophecy was also applied to Simon bar Kokhba, messianic leader of the 3rd Jewish Revolt of 132 AD, whose adopted name 'bar Kokhba' means "Son of a Star" in Aramaic.

7. Prophecies are not looking into the future but are a kind of propaganda works to inflame the people who then change the future. In the prophecy of a Messiah, the Virgin is mentioned in those two gospels with the largest historicity level: Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," being a quote from Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." and Luke 1:27 "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." The mentionings deliberately avoided the use of any name directly, the authors did not want to be caught in a blunt lie. The woman's state as virgin was supposed to render Jesus as divine. So, who then was the virgin in that family? It was certainly not the mother Mary who was the virgin, it was actually James the Just, the brother of Jesus. James got never married, he was a holy man in his own right, a kind of Ayatollah, in the Dead Sea Scrolls called "The Teacher of Righteousness," the Zadik, "The Just."

8. Jesus' span of life is given in the Gospel of Luke with "about 30 years of age" (Luke 3:23) which clearly indicates the time between the census (6 AD) and Pilate's earliest departure from his rule in 36 or 37 AD. There is a high likelihood that Pontius Pilate run into troubles and was finally sacked because he executed the brother of a holy man.

9. The execution ensemble of 3 crosses resembles an identical scenery narrated in the biography of Titus Flavius Josephus called "The Life of Josephus." The difference is that the main character of those 3 executed individuals survives, while the Jesus of the gospels dies.

10. The existence of Pontius Pilate is a fact on record: The death date of Jesus is also (indirectly) mentioned. His supposed execution on the cross happened during the

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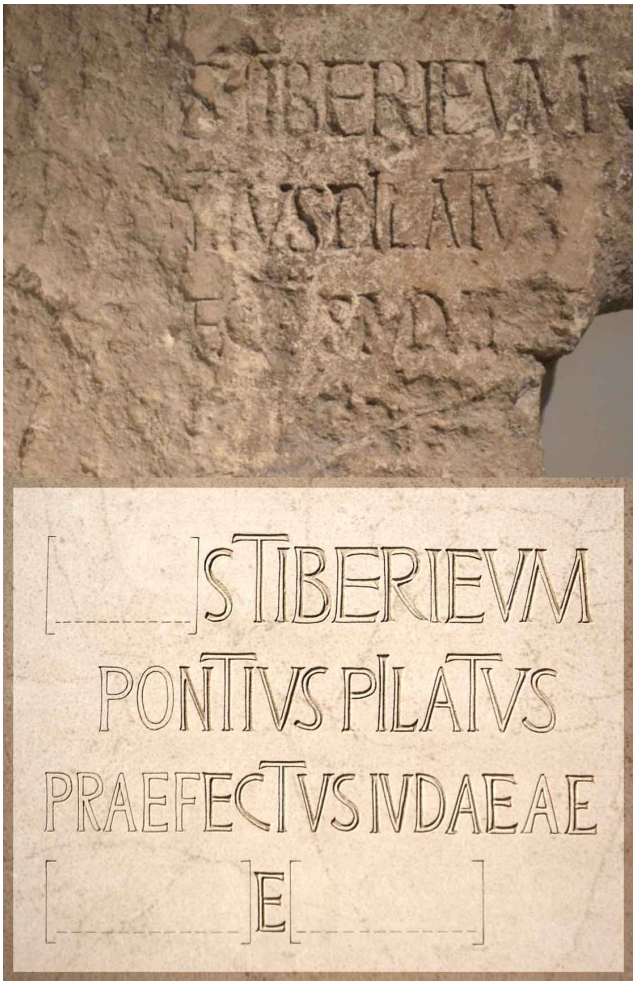
prefectship of Pontius Pilate that lasted from 26 to 36/37 AD. There are 3 archaeological finds:



A.) The Pilate-Inscription of Caesarea Maritima: The best known archaeological artifact found that is associated directly with Pilate was found at Caesarea Maritima, the Roman capital city of Judaea, in 1961. It is a partial dedicatory inscription for a temple and probably reads [the missing letters are in brackets]: [DIS AUGUSTI]S TIBERIEUM, [PO]NTIUS PILATUS, [PRAEF]ECTUS IUDA[EA]E, [FECIT D]E[DICAVIT]. In English it means: "To the Divine Augustus Tiberius, Pontius Pilate, prefect of Judaea, has dedicated [this]."

The dedicatory inscription was erected between 26 and 36 AD but removed after the end of Pilate's term in office. The fact that his dedication monument was reused in a staircace of the theatre shows us an indication that Pilate's rule ended in disgrace. In such a case the Roman sentences the former ruler to Condemnatio Memoriae, a status of condemned memory or deleted record.

According to Titus Flavius Josephus, Caesarea was the scene of a large demonstration against Pontius Pilate. He had legion eagles and pictures of the emperor brought to Jerusalem, disregarding the Jewish ban on images. He surrounded the demonstrators in the Hippodrome (Caesarea's Circus Maximus) and threatened them with execution. When they then knelt down and bared their necks, Pilate, impressed by the Jews' courage, gave in. The Romans did not understand that Judaism is a religion based on books and not on worship statues.

Capital city of Judaea was not Jerusalem; the Roman government resided in Caesarea Maritima (near Haifa). This photo shows its centre with harbour, the Roman theatre and the Hippodrome, a horse race track similar to the Circus Maximus in Rome. Jerusalem was only the religious capital city of those Jews who followed the Jewish Laws established by Ezra and Nehemia. The Samaritans, a large portion of the entire population, who lived between Judaea in the south and Galilee in the north, had their capital near Mount Gezirim in Samaria; on the mount was the Samaritan Temple.

B.) Ameria Inscription: A second inscription (official ID: CIL 11, 04396, p 1369) which has since been lost, has historically been associated with Pontius Pilate. It was a fragmentary, undated inscription on a large piece of marble recorded in Ameria, a village in Umbria, Italy. The inscription read as follows: PILATVS, IIII VIR (quattuorvir, 'one of 4 rulers,' a title like triumvir for 3 rulers), QVINQ (quinquennalis, '5-year count,' meaning a type of local city official responsible for conducting a census every five years).

C.) Inscribed Fingerring of Pilate: During the 1968–1969 excavations, directed by Gideon Foerster, a cast copper-alloy fingerring was discovered within a fill covering the eastern exedra of the peristyle courtyard of the mountain palace-fortress at Herodium (Foerster 1969; 1970; 1993). The Herodium is an ancient fortress located 12 kilometres (7.5 mi) south of Jerusalem; it was built by Herod the Great between 23 and 15 BC.

The ring was cast in one unit. The asymmetrical oval bezel is evidence either that the stone(?) mould for this ring was engraved quickly before pouring the melted metal or that the device was not prepared by a master smith. The depiction shows a calyx krater within a frame; round it goes in clockwise direction the inscription ΠΙΛΑΤΟ(Υ) (Pilato[u]), meaning "of Pilate".

The name Pilatus is rare, so the ring could be associated with Pontius Pilate; its tiny size and the cheap material suggests that it once belonged to one of Pilate's children who might have worn it as a toy for play or for identification reasons in the case the child does not find its way home. The depicted vessel is fairly common on Greek, Roman and Jewish coins, ossuaries, mosaic pavements, furniture and oil

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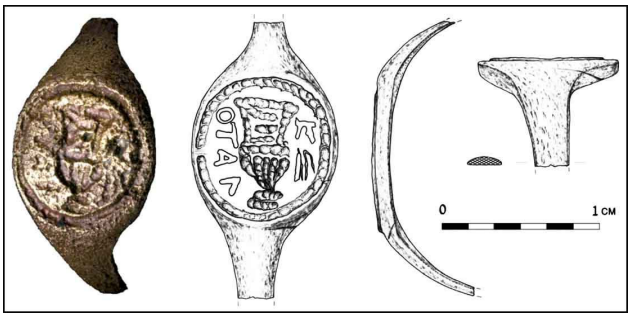
lamps. The most common vessels are the amphora, laver, a handwash jug (symbolising purity), goblet and krater (Gersht and Gendelman 2016: 151–172, 173–178).



The copper-alloy ring (ID: B.H132) has following measurements and conditions. Hoop: Outer diameter: 17mm; inner diameter: 15mm; width: 1.5–4mm; thickness: 1mm; bezel: 13mm (length) × 9mm (width) × 2mm (thickness); sealing bezel device: 8 × 9mm. Bezel intact, hoop broken, more than half missing. Some of the bezel device's engraved lines and minute dots have been erased, perhaps from ancient use. (Source: Israel Exploration Journal. 68, No.2: pp.208–220.)

11. **Barabbas**, in full: Yeshua bar Abbas, meaning Jesus son of the Father, is a pun. So, when Pilate asked the people "Whom will ye that I release unto you? Barabbas, or Jesus which is called the Christ (the Saviour)?" (Matthew 27:17) then his question talks about one and the same person.

12. **Crucifixion and the Owner of a Tomb.** After his death, Jesus is placed into a stone tomb by a mysterious follower called Joseph of Arimathea (a word game that leads us to the name Joseph bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs and the crows, in order to horrify the disobedient population. The origin of the English name of the protagonist is almost unrecognisable. From the Aramaic Mattityahu came the Greek Mattathias, in short Matthias, in Latin Mattheus, in Italian Matteo, in French Mattheu and in English Matthew. The author of the gospel plays with his name. Joseph Arimathea the owner of the tomb (and therefore the owner of the death-story) is non other than Joseph bar Matthia, in original Aramaic "Yosef bar Matityahu," today better known as Titus Flavius Josephus the Roman historian, and chief propagandist of Titus Flavius Vespasianus and his family from about 70 to 96 AD, when the entire Flavian Dynasty was murdered.

There surely was a crucifixion of a Jesus who was the brother of James (Jacob). Here some clarification: That Jesus was executed by crucifixion says clearly that he was sentenced to death for sedition by the Romans not by the "Jews." The Jews would have stoned him, as they did it some years later with James the brother of Jesus.

13. Jesus had 4 brothers (James, Simon, Judas [Jude], Joses) and 2 sisters (perhaps Salome and Mary). One way to establish historicity of Jesus are the records of his brothers, they grew up together and share for this reason habits and convictions. James the Just is the most prominent of them, he was the first leader of the Christian movement (which at that time was called "Galilean" movement), the Bishop of Jerusalem. There was no Christianity yet in the Holy Land, the first "Christians" were Romans converted by Paul to his version of the religious movement from which later would emerge the Roman Church.

Paul the Apostle was the main adversary of James the brother of Jesus. They were fighting an epic conflict over Jewish Law, circumcision and kosher food laws in particular. These events are recorded in Paul's letters (Galatians, Corinthians, and the so-called 'Pseudo'-Clementine Literature; "pseudo," false, because the Roman Church did not like it. The texts are authentic.). Simon is the successor of his murdered brother James. The third brother is Jude whose identity has not been quite clear until a complete copy of the Gospel of Didymos Judas Thomas was found in Nag Hammadi, Egypt. The Gospel According to Didymus Judas Thomas made it quite clear by name: didymos is a Greek word for "twin" and so is tuoma (Greek: thomas) the Aramaic word for "twin." So why does the word "twin" appear twice? They reason is obvious: Thomas (Jude, Judas, Yudah, Yehuda) is the twin brother either of Jesus or one of his other brothers. Thomas was the apostle who went to India and the Malabar-Christians claim still today that Thomas founded their Church.

14. Jesus had a son who was marginalised by a flimsy story that happened on Cyprus involving the persecutor Paul the Apostle. In the Book of Acts 13, Paul the Apostle and Barnabas travel to the city of Paphos in Cyprus, where the Roman Proconsul, Sergius Paulus, wishes to hear them speak about Jesus. A "magus" called Elymas, described as a false prophet and a sorcerer, opposes them, whereupon Paul (who is here referred to for the first time by his Roman name) announces that God intends to make Elymas temporarily blind. A cloud of darkness immediately begins blocking his sight; after this, Sergius Paulus is converted to (Paul's) Christianity. This story tells the new Pauline Christians that the real Jesus and his family is a fake while Paul's heavenly Jesus be the right one. This story also tells us that Paul took his new name from the Roman Proconsul Sergius Paulus; Paul's original name was Shaul ha Tarsi (Saul of Tarsus). Paul could persecute other people because he held Roman citizenship and was in Roman service as a kind of police agent. Otherwise, he would not be allowed to do this evil job. The identity of Elymas is obvious by the name bar-Iesou, Bariesu or Bar-Jesus; it means "son of Jesus." The word "magus" is of Persian origin and means "wise man" and so does the Aramaic name Elimas mean "wise man." Paul turns a wise man into a villain only because he is from the family of the real Jesus and is therefore in his way and his new faith.

15. When Jesus had a son, he also had a wife. Which woman accompanied him most? One does not need to think a long time. Mary Magdalene would be a good candidate, just as

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described in the non-canonical Gospel of Philip, supposedly written by Philip, Mary's brother and a disciple of Jesus.

16. (Jesus' place of birth is under scrutiny and is hotly debated. Under the Inventory Number "P.London 904" (also known as Papyrus Oxyrhynchus, xxxviii.2852) is a Census Edict for Roman Egypt stored in the British Museum. It was dicovered in Egypt in about 1905 and it belongs to a genre called Official Census Edict. Its 21 lines of text are written in Greek on a sheet of papyrus in Roman standard size [21.3cm high, 15.2cm wide] in the year 104 AD.

Like in the following text, Mary and Joseph were required to go to home and stay there for the simple reason that the bureaucrats did not want to run after a million people. The procedure hardly ever changed. The only census in the time of Augustus was held when Judaea and Galilee were officially made province of the Roman Empire held by Publius Sulpicius Quirinius, the legate, governor, of Syria (in charge of Judaea), in the year 6 AD. Jesus was born most likely at this time and not earlier. The question here is: which Bethlehem was he born in? There were two places called Bethlehem (Hebrew: Bet Lehem, "house of bread / food"). One was in Judaea near Jerusalem and the other one was near the home of Jesus' parents about 7km west of Galilee's capital Sepphoris and 10km northwest of Nazareth. Here again we have a wordplay of ambiguity as it can be seen often in the Bible; one name means the other just like in the comparison of Jesus the son of Joseph and Jesus Barabbas (Jesus the son of the father). Most biblical scholars are sure that Jesus was born near Nazareth.

CENSUS EDICT OF GAIUS VIBIUS MAXIMUS
Source: Select Papyri. Vol. 2:
(Papyrus Oxyrhynchus, XXXVIII.2852)
Loeb Classical Library 282. Cambridge:
Harvard University Press, 1934.
Translation: Hunt, A. S., and Edgar, C. C., 1934
Estimated Range of Dating: 104 A.D.

Text of the Census Edict:

Proclamation of Gaius Vibius Maximus, Praefect of Egypt. The house-to-house census having started, it is essential that all persons who for any reason whatsoever are absent from their nomes [Egyptian administrative districts] be summoned to return to their own hearths [residence], in order that they may perform the customary business of registration [for the census] and apply themselves to the cultivation which concerns them. Knowing, however, that some of the people from the country are needed by our city, I desire all those who think they have a satisfactory reason for remaining here [in Alexandria] to register themselves before . . . Festus, praefectus alae [the Cavalry Commander], whom I have appointed for this purpose, from those who have shown their presence to be necessary shall receive signed permits in accordance with this edict up to the 30th of the present month E. . . .

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THE REAL JESUS

Executive Producer: Simon Berthon.
Director: Patrick McGrady,
Video Transcript: Lord Henfield.
A 3BM Television Production for Channel 4, 1999.

Around 25 years after the death of Jesus, the movement had split into two factions. These factions held very different views of their leader, his identity, his message, his vision. A power struggle ensued. And one of these factions, under the guiding genius of Saul of Tarsos, emerged the winner. Eventually it wrote its version of Jesus's story in the Gospels of the New Testament.

The other faction is more mysterious. It left behind no surviving record of its beliefs and withered away. Yet unlike the winners who wrote the Gospels, this faction was composed of the people who really knew Jesus: his family and his disciples. What if they had won the power struggle and written their alternative biography of Jesus? What sort of person would Jesus be if his life story had been told by those who knew him best?

With the help of all non-canonical texts, the amazing gospels found at Nag Hammadi in Egypt, and the Dead Sea Scrolls from Qumran, we are now able to reconstruct the story of the real Jesus and compare this story with the story of the official Church.

Somewhere in the city of Jerusalem, nearly 2,000 years ago, the leading members of a revolutionary Jewish-led movement gathered for a crucial summit meeting. The meeting would be the final showdown in a long-running rift between the movements two key figures. One of these men was called Paul. He had been born in the south of today's Turkey of wealthy Jewish parents and trained as a rabbi in Jerusalem. His real name was Saul of Tarsos. It would later emerge that he was also a citizen of the Roman Empire which at this time occupied the Holy Land.

Robert Eisenman describes Paul "as a very sophisticated cosmopolitan person familiar with the overseas world of Imperial Rome well-traveled well-educated, master of Greek rhetoric, someone who is sophisticated."

The second key figure going to the summit remains one of the most mysterious people in the whole story of Christianity. His name was James and he had become the most important person in the Jesus Movement. James was the brother of Jesus in the Gospels and the book of Acts. James does not appear anywhere during the lifetime of Jesus. And yet suddenly he blossoms out as the leader of the Jesus Movement after Jesus's death. What sort of person was James. The Gospels mentioned that Jesus had four brothers of whom James was probably the eldest. But they say little else.

However from other documents it seems clear that James could hardly have been a greater contrast to the worldly sophisticated Saul. Jesus's family were poor and probably illiterate. They were also strict Jews, keenly observant of Jewish law and no one seems to have been stricter than Jesus's brother James.

James comes through as wearing threadbare clothes, as being poor and law oriented, the epitome of the extreme, purity conscious Zealot type with Jewish groups. Later documents speak very highly of James. In fact, he was so pious, he used to pray every day on his knees. It is said, his knees became like camel's knees.

After Jesus's death, James had become head of the Jesus Movement in Jerusalem, the Jerusalem Church, as it became known. But away from Jerusalem, Paul had his visionary encounter with the risen Christ on the road to Damascus. Up until then, Paul had been a persecutor of Jesus' followers. But now he became one of their leaders and a man with a view of Jesus which directly conflicted with James. Their differences were fundamental. They included Jesus's birth his message, and above all, whether or not, he was divine.

Today the followers of Jesus take for granted the Gospels' view that Jesus was the son of God who died on the cross to save mankind. But in the years just after Jesus's death, the question of exactly who he was, was highly contentious. The ensuing battle between Paul and James to resolve that question would decide what version of Jesus was handed down to posterity. The losers would be viewed as heretics and written out of the history altogether.

The dispute began because Paul believed that he, and not Jesus's family or disciples, had been given the truth about Jesus, even though Paul had never known Jesus himself. He claimed he knew more about Jesus than they did because he was communing not with the lifetime Jesus, who perhaps was a bit difficult to understand, but with the heavenly Jesus who came to him in visions and gave him instructions and information from heaven. And according to Paul, the heavenly Jesus was a better source of information than the actual historical earthly Jesus. Paul turmed out to be a foreign interloper within this movement who, to some extent, hijacked the movement.

The evidence of how the battle between Paul and James unfolded, can be gleaned from hints and references in Paul's own letters and the Acts of the Apostles. Paul's seven letters 1 Thessalonians (c. 50 AD); Galatians (c. 53); 1 Corinthians (c. 53–54); Philippians (c. 55); Philemon (c. 55); 2 Corinthians (c. 55–56); Romans (c. 57); are gererally and without a doubt, regarded as genuine. We even can say why: Stories that contain the names Pontius Pilate or Barabbas can be considered an invention of Flavian Dynasty authors. (In this context, it is interesting that the Egyptian gospels of Thomas, Mary Magalene, Philip, and Judas from the Nag Hammadi Library also do not speak of those names, although they should.)

Here is what happened: The rift began because of Paul's determination that, having once oppressed Christians, he would now spread his version of Christ's message to all men including non-Jews throughout the world. He began missions in the Greek parts of the Roman Empire and made a great success of them, with new groups of churches in each place. And as soon as he began to be a success, the Jerusalem

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people were behind him trying to force his churchmen back into their way of thinking.

James came to believe that Paul was diluting Jesus's message by allowing non-Jews to join the movement without insisting that they observe Jewish law. One issue was eating kosher food. To James, this was essential, he believed that the Jesus Movement and Jesus himself was strictly Jewish and new members had to respect the rules. Another divisive issue was whether like Jesus himself, non-Jewish recruits had to be circumcised. The trouble is that circumcision was forbidden in the Roman Empire according to the Lex Cornelia (The laws od Cornelius Sulla). With disgust, it was viewed by Romans as genital mutilation. As Roman citizen, Paul fely obliged to follow Roman law.

As Paul himself wrote, the disputes between him and James had first come to ahead (around 50 AD) when James sent emissaries led by the Apostle Peter to confront him in the city of Antioch (Antakya, Turkey). James's message to Paul was that non-Jewish members must eat kosher food if they were with Jews. Paul was furious. Paul describes them as false brethren who "having been brought in secret to spy out our freedom which we have in Christ Jesus." In second Corinthians Paul drowns in self-pity where he describes all the wounds, all the suffering he is undergone by his arch enemies whom he calls the pillars of the church, the super-apostles, the apostles of the highest degree.

Eventually, to stop the movement splitting, Paul persuaded James to agree a compromise. The Jesus Movement would remain a fundamentally Jewish one, but Paul's non-Jewish recruits could join without having to be circumcised or eat kosher food.

The years passed with two separate missions. Paul continues to export his message to non-jews throughout the Roman Empire and he promised not to interfere with James and the Jerusalem Church's mission to Jews. But then James began to hear an alarming new story about Paul. So (at around 58 AD) James summoned Paul to Jerusalem.

Their summit meeting would be the endgame in the rift which had beleaguered the Jesus Movement ever since Paul had joined it. It would decide the future of Christianity and what version of Jesus's life would prevail. Paul was carrying a donation from his missions. From New Testament references, it is possible to reconstruct what happened next. Paul arrived. He offered his donation as an act of fellowship but James seems to have refused it. He was incorruptable and not interested in money.

Then James confronted Paul with the new charge being made against him, that he was encouraging Jews to break the Torah, the Jewish law. It was not only that he was telling non-Jews they need not keep the whole Torah, he was quite happy about that because they agreed on that before. Paul was going much further than that. He was telling Jews, who were converted to the Jesus Movement, that they can ignore the Torah and do not need to circumcise their children and obey the Laws of Moses anymore.

Paul could hardly deny the charges but he tried to reassure James of his loyalty. Then James asked Paul to prove that he was still an observer of Jewish law by going to the temple and taking part in purification ceremonies. Paul agrees to do this, even though we know from his letters and from everything access shown us, that he does not follow the law but hated it. So Paul is embodying the philosophy he presents in 1 Corinthians, the key letter for all of these things, where he says, "I am a Greek to the Greek," "a Jew to the Jew," "a law keeper to the law keeper," "a law breaker to the law breaker," "I will do whatever I have to do to win."

While he was in the process of carrying out these purifications in the temple, he was recognised by some Jews who attacked him, "this is the man who has been going around telling Jews to give up the Torah," and when Paul was mobbed and saw himself in danger, he claimed protection from Roman soldiers on the grounds that he was a Roman citizen.

Up to this point, the Jerusalem community seem not have known of Paul's Roman citizenship because his announcement shocked many of the onlooking Jews for whom the occupying Romans were the oppressors. Roman soldiers picked him out of the furious crowd and arrested him in order to protect him from the Zealot Jewish mob among whom James seems to have been a spiritual driving force. That that is the moment of split when he when he detaches himself completely from the Jerusalem Church and his political aims and he becomes the founder of a new movement.

Over the coming century, Paul and his followers would be the winners in the battle for the biography of Jesus. They would write the New Testament story with the familiar image we have of Jesus today. There is no pictorial representation or written record of how Jesus's family and closest followers might have seen him. But if the winners had been James and the Jerusalem Church, how would they have written the life of Jesus?

For most of us, our picture of Jesus is drawn from the writings of Paul, Matthew, John, and Luke. They all are conveying Paul's fantasy product and his propaganda. They are spreading the so-called "good news" about Jesus with a very heavy theological slant. That slant was not just theological, it was also political.

In 66 AD, just a few years after Paul split with James, the intolerable situation between Jews and Romans culminated in a full-scale war never seen before, leaving 1.1 million people dead. It was at this very time that the New Testament Gospels began to be written.

The result was very very significant because it meant that the Gospels were written by the Pauline Church and they discount any loyalty to Jewish patriotism. Those Gospels deliberately made clear that Paul's followers were following the peaceful teachings of Jesus, and not the teachings of the rebellious Jews."

The war with the Romans also devastated Jerusalem. The Jerusalem Church wing of the Jesus Movement was effectively

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wiped out as a power base, No gospel from its members survives and yet they were the people who were the closest to Jesus. James had known Jesus as a boy. They have grown up together he knew him intimately before he had become the "saviour of the world". These people had access to the real historical Jesus. We do not have any access to what they thought, except as we have it through the Pauline community who have adapted it.

But because the Gospel writers had to base their adaptations on the earliest accounts, they contain many hints of the original Jesus as known by the Jerusalem Church. Particularly the things Jesus said are authentic to a high degree. Using these clues, it is possible to piece together how the Jerusalem Church would have written its alternative biography of Jesus.

The story begins with his birth. For Paul's followers it was a central part of faith that Jesus was the son of God, not man. This required Jesus to be born of a virgin. So gospel writers like Matthew had to carve out a story which would fit the idea of the virgin birth, an idea which became a central part of Christian belief.

The writer of the Gospel of Matthew felt that he were against a problem, insofar as God was the father of Jesus, Jesus is the son of God. So how exactly can we reconcile that with the real human Jesus we have? And Matthew found the answer when he turned up to prophecy in Isaiah, "behold a virgin shall conceive and bear a child" whereas the Jerusalem Church, of course, James was telling his followers what life was like in his own family and they believed that Jesus' father was Joseph and his mother was Mary, and Jesus was conceived like anybody else and born entirely naturally.

Luke's Gospel says that Mary and Joseph had travelled to Bethlehem in Judaea from their home in Nazareth (near Bethlehem in Galilee) to take part in a Roman census. This is historically implausible for at least two reasons. Firstly, there was no such census around the time Jesus was born (allegedly at around 4 BC) because the Jewish lands still were not officially a part of the Roman Empire. And, secondly, the Romans were no idiots who let all people travel to their place of birth, but instead, they logically ordered everyone to stay at their current home.

Upon the deposition of Herod Archelaus in 6 AD, his territories (Judaea, Samaria and Idumea [the Arab Kingdom of Edom with its capital Petra]) were transformed into a Roman province. This event made a census necessary. And that event is recorded: The Census of Quirinius was a census of Judaea taken by Publius Sulpicius Quirinius (c. 51 BC – 21 AD), Roman governor of Syria, upon the imposition of direct Roman rule in 6 AD.

Either all the New Testament authors were lying or they told the truth and Jesus was born around 6 AD. A conclusion that would make much more sense as there is a huge gap between Jesus' death at around 30 AD (as proposed by the Church) and the first noticable activities of his apostles in about 45 AD. Jesus' warnings, to keep peace, to "give Caesar what is Caesars" (pay the tax), "love thy neighbour as thyself", suddenly also make sense due the war he already could see looming over the horizon.

Why have the Flavian Gospel writers chosen Bethlehen in Judaea instead of the Bethlehem in Galilee? When we check the New Testament stories, it becomes clear. For the authors it was important that Jesus be seen from birth as "the Saviour" prophesied by the Old Testament. Bethlehem in Judaea is where David, the once and future king, came from. That is where the new ideal monarch should come from. Jesus, in other words, should be born in the Judaean Bethlehem, no matter where he was born. This place of birth is just symbolic.

In Matthew's birth story there are further exotic ingredients, the star which hovers over Bethlehem, and the three wise men, the Magi. Strip away the storytellers' ingredients and we get closer to the more mundane version which the alternative biography would have recorded: no star, no wise men, and an ordinary birth in his home village of Nazareth. (However, the Magi symbolise Persian and Indian scholarship, and the star can be seen as symbol of the Messianic Movement in general. The Persian kings Cyrus and Darius were hailed as "Messiah" by the ancient Jews because they released them from the Babylonian captivity, and their monotheistic Zoroastrian faith was regarded as beacon of religious scholarship.)

Nazareth where Jesus was brought up is in the northern Jewish state of Galilee. One of the problems with the Gospels, as they have come down to us, is that they depict the Holy Land as peaceful and pastoral idyll with travelling preachers wandering around, curings, raisings, walking on waters, and exorcisms. There is no doubt that this is total disinformation, even dissimilation.

The real picture of Israel and Judaea was best described by Roman historian Titus Flavius Josephus. And according to him, that region was a total war zone. The Gospels are written about a period when the whole of the Jewish nation was groaning under a severe and fascist Roman occupation. However, the word 'Roman' is hardly mentioned at all. Since the time of Gnaeus Pompeius, the Romans ruled the people with an iron fist and did not miss to quell any Jewish uprising. They were mercilessly crushed had been executed on Roman crosses.

But Paul and his followers were intent on creating a non-Jewish religion, which would appeal throughout the Roman Empire, and be tolerated by it. The Gospels contain no criticism of Rome. The Gospels and the images, which ever since have stemmed from them, portray Jesus as an essentially peaceful non-political man, a man who deliberately avoids saying anything that implies confrontation with Rome. However the alternative biography would have presented evidence that Jesus's religion went hand in hand with politics.

For a start, Jesus's birthplace Galilee, which was governed by a Roman puppet ruler called Herod Antipas, was a hotbed of Jewish rebellion. Remote caves near the Sea of Galilee gave perfect hiding places for revolutionary Jewish movements to strike at the Roman occupiers in the

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neighbouring province of Judaea. Jesus would also have seen great economic injustice.

In Jewish tradition the land belongs to God, it must be handled justly and righteously because "the land is mine" says the Lord in Leviticus. For the Romans land is a commodity to be bought and sold and an entrepreneurial commodity, not a divine gift. Jewish tradition in a way, and Roman entrepreneurial commercialisation, are on a collision course.

Into this revolutionary atmosphere steps a figure who would play a key role in the story of Jesus. He was John the Baptist. In the New Testament, the adult Jesus first appears as a disciple of John who baptises him and recognises him as the Son of God. But one by one, each gospel tries to play down the baptism as if they are desperate to avoid any idea that John may have been Jesus' mentor. And, of course, they avoid to mention that John was Jesus' elder cousin.

The Pauline Christians are a bit embarrassed about the story of the baptism. Mark tries to make it very clear that Jesus is in no way subordinate to John, as the casual reader might have thought, by saying "having Jesus pronounced God's beloved son with a voice booming from heaven." Matthew even has John protesting, "it is not for me to baptise you." Luke even more incredibly places the Baptism of Jesus after John has been arrested. And in fact, if you read only Luke, you would not know that John had baptised Jesus.

But the alternative biography would have seen John as a major figure and the formative influence in Jesus' life but what sort of influence? One clue lies in the fact that John was considered so dangerous that he would end up being executed by Herod Antipas the Romans puppet ruler in Galilee.

John the Baptist represented a political threat to Herod because John the Baptist was a prophet who was prophesying the 'imminent arrival of the Messiah' and by Messiah he meant a Saviour who would come and fulfill the prophecies of Zechariah, who had prophesied that the Messiah would come and deliver a military victory over the invaders.

Qumran scholars believe that the Dead Sea Scrolls are a link between John and the Essenes, a Messianc group that lived the lives as poor monks. John is described as a hermit, an ascetic very similar to the life led in the wilderness by the most ascetic branch of the Qumran community. In addition there are textual links. Both, John and the Essenes, used the same passage from Isaiah to prophesy the kingdom of God and in the New Testament, Mark's Gospel talks of "John preparing away in the wilderness" a key phrase used in the scrolls. Though the link can not be proved, the Dead Sea Scrolls do provide an insight into the kind of apocalyptic message which was current at this time and being passed on by John to Jesus.

They are very very political. The scrolls are as militant as the teachings of Mohammed's Islam. They openly mandate warfare against non-Judaists as well as disapprove, for instance, of Roman occupation in the Holy Land. They clearly participate in the war against Rome. There is a document in the scrolls called the "War Scroll" which envisions shows the whole blueprint for a final apocalyptic war against all evil, including the Romans on Earth. Many scrolls scholars have said, "this is just an idealised theoretical war." The War Scroll's detailed description of the weaponry and tactics makes this opinion very unlikely.

It seems also that John the Baptist had something to do with the rearming warriors of the Messianic Movement, it is clear that his message of the coming Messiah carried an explosive charge. What John was doing was planting little ticking time bombs of apocalyptic expectation all over the Jewish homeland, a very dangerous course of expectation indeed.

The authorities were hunting him down and executed him by beheading, which is peculiar because beheading was a form of execution reserved only for those who held Roman citizenship. In fact, the entire story is weird. We can read some short passages in the New Testament (Matthew 3:1-12; Mark 6:17-29; Luke 1:36, Acts 18:24-19:6; John 1:6-8) and, of course, in Titus Flavius Josephus' "Antiquities" (Book 18, Chapter 5:2). Neither the time of that event is certain nor who those authorities were. But we can take a closer look at some facts that may throw light onto the matter.

The Herodian Dynasty begins with Herod the Great. His father was Antipater I the Idumaean (died 43 BC), that means he was an Arab and he was the son of a person called Antipas [Antipas and Antipater are two Romanised forms of the same name]. His mother was Cypros (Nabatean and therefore also Arab). Herod the Great's siblings were: Phasael, Joseph, Pheroras, and Salome I.

We know that Herod the Great had, in a typical manner of an Arab chieftain, at least 10 wives: Doris, Mariamne I, Mariamne II, Malthace, Cleopatra of Jerusalem, Pallas, Phaidra, Elpis, plus 2 unknown cousins. The following list reveals a drama of epic proportions:

1.) Doris, son: Antipater II [executed 4 BC]

2.) Mariamne I, daughter of Hasmonean Alexandros and Alexandra the Maccabee [executed 29 BC]; son: Alexander [executed 7 BC]; son: Aristobulus IV [executed 7 BC], daughter: Salampsio; daughter Cypros.

3.) Mariamne II, daughter of High-Priest Simon; son: Herod II.

4.) Malthace; son: Herod Archelaus [ethnarch]; son: Herod Antipas [tetrarch]; daughter: Olympias.

5.) Cleopatra of Jerusalem; son: Philip the Tetrarch [tetrarch]; son: Herod.

6.) Pallas; son: Phasael

7.) Phaidra; daughter: Roxanne

8.) Elpis; daughter: Salome

It is quite likely that Herod had more sons, especially with the last wives, and also that he had more daughters, as female births at that time were often not recorded among Arabs.

Herod the Great's sister Salome I had a daughter called Berenice I who married her cousin Aristobulus IV (31–7 BC)

Berenice and Aristobulus IV had the following children:

1.) Aristobulus Minor [born c. 10 BC died after 44; educated along with his eldest brothers, Agrippa I and

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Herod V in Rome, along with future Roman Emperor Claudius (10 BC – 54 AD, reigned 41 to 54 AD). Claudius and Aristobulus became lifelong friends. This example shows that Romans and Jews were closely connected.]

2.) Mariamne III [1st husband (7-4 BC): Antipater II, eldest son of King Herod the Great. After his execution in 4 BC, 2nd husband: Herod Archelaus, son of Herod the Great and Malthace the Samaritan.]

3.) Herodias [c. 15 BC – after 39 AD; she married Herod II**, her "half uncle"]

4.) Herod Agrippa I [11 BC – 44 AD), King of Judaea from 41 to 44 AD]; married to somebody called Cypros, Children: Herod Agrippa II, Mariamne, Drusilla, (Julia) Berenice II, longtime lover of her brother Herod Agrippa II (and General Titus who was a son of Emperor Titus Flavius Vespasianus as well as the adoptive brother to Titus Flavius Josephus). Berenice II was also the presiding Judge of the Sanhedrin-Court that tried Saul of Tarsos (Acts 25, 26)

5.) ** Herod V [also called Herod of Chalcis; reign 41–48; died 48 or 49 AD]; married to (Julia) Berenice II with two sons, Berenicianus and Hyrcanus.

6.) ** Herod II [dubious identity; ca. 27 BC – 33/34 AD; Some writers call him Herod Philip I]. In some genealogies he is also known as Herod Antipas or Antipater [born before 20 BC – died after 39 AD]

That Herodias married her "half uncle" could have been much more serious than that: Herod II was also known as "Herod Antipas". Historians believe that there was a cover-up here. In reality, she married Herod V who is in the Encyclopaedia Judaica [from 1906] revealed as Herod II. This Herod II [V] was not her "half uncle at all, but her own brother! Incest was a common means in Antiquity with which dynasties of any kind stayed in power without sharing. Children with genetic defects were executed. And incest is still a practice with all its unfortunate and indescribable sufferings today in Islam. The creators of the Jewish Law knew of the effects incest can have and outlawed it.

Herodias marriage to Herod II was therefore the immoral crime the Gospel of Mark was talking about: "For John had said unto Herod, It is not lawful for thee to have thy brother's wife" [Mark 6:18]. Herodias was furious that Jon the Baptist found out because when the truth came to light, they all would have met an awful lot of trouble due to the Jewish Law that strictly forbids marriages between a brother and a sister. So, Herodias plotted to bring John the Baptist to death:

"19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel [domnicalla = Lady], Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother (Berenice I). [Mark 6:19-28]."

After the death of John the Baptist, his younger cousin Jesus created his own movement from the foundations laid by John but before putting any political plan into action he first recruited his own disciples and followers. Among them was Mary Magdalene the mysterious sinner who was saved by Jesus and stayed near to him for the rest of his life. Mary would later be the woman who went to his tomb to anoint his body the Gospels required Jesus the son of god to remain pure and celibate. But in the alternative biography Mary may well have turned out to be Jesus' wife. In Jewish tradition she could not have claimed the body of Jesus unless she had been his spouse. It is highly unlikely that Jesus would have been single as the rabbi's were married. This is a Jewish precept.

From its base by Lake Galilee, closeby to Mary Magdalene's hometown Magdala, the Jesus Movement began to grip the imagination of local people. Above all, Jesus became known as a healer and miracle worker. He preached a message about the coming kingdom of God. People began to wonder who exactly Jesus was.

In the Gospels, the moment of revelation comes when Jesus said to Peter, "who do people say that I am," and Peter said, "well. some people say that you are John the Baptist come back to life. And other people say you are the prophet Elijah. And then Jesus said to Peter, "who do you think I am?" Then he said, "I think, you are the Messiah.

But what exactly did Messiah mean? To Paul it meant that Jesus was the son of God who would come down to Earth to die on the cross and promised eternal life for mankind.

But the Jerusalem Church, of which Peter was a member, would have had another interpretation. When Peter saluted Jesus as the Messiah, he did not mean a divine figure from outer space to save the people's souls. He meant a worldly leader, a saviour of the Jewish nation, descended from King David.

The name 'Jesus' is the English spelling of the Latin name 'Iesus', and this comes from the Greek 'Iesous', this from the Aramaic 'Yeshua' and its short form 'Yeshu', and finally this comes from the old Hebrew 'Yehoshua' which is a bit clumsily translated as "Yahweh is salvation". Its meaning is "The anointed One", more simply "Saviour" or "Messiah".

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And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in Jesus the Nazorean vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus but still can mean the same person.

In the Jerusalem Church's alternative biography Jesus becomes a man for whom religion embraced political action a man whose mission was to free the Jewish people from oppression and usher in the "kingdom of God" here on Earth. The "Kingdom of God" itself is a political term which means how would God run this world of God sat on Caesars throne. We do not know whether Jesus used this term or the Messianic Movement that desperately was looking for a leader who brings them military victory over the Romans.

Now Jesus prepared to leave Galilee and take his message to Jerusalem, the city where power lay. According to the Gospels, he was going as the Son of God to bring Jewish leaders back to the path of God. But in the alternative biography his overriding purpose would have been very different.

[The missionary journey down south to Jerusalem is described in the next transcript from a film made by Joseph Atwill called "Caesar's Messiah."]

When Jesus arrived in Jerusalem, he was making his bid for the throne of the Jews. He was making a bid for power. As Jesus arrived, there was high tension half a million Jewish pilgrims had gathered for Passover the festival which celebrated their liberation from the Egyptians. And the Roman governor Pontius Pilate prepared himself for trouble.

In the Gospels, Pilate is a merciful man, a good Roman. But what was he really like? We do know a lot about Pontius Pilatus (Pilate) apart from the Gospels. We know about him from the 1st century Jewish writer and philosopher Philo of Alexandria and from Titus Flavius Josephus the Roman-Jewish historian, and Pilate was fairly ruthless, especially with crowd control. So now Jesus is in Jerusalem. It is at Passover. Pilate would have had very hard fast orders for this dangerous tinderbox situation.

According to Jewish tradition the Messiah was expected to arrive at Passover. So at that time the guardians of law and order had to be extra vigilant. The Romans had abolished the Jewish kingship, the Jewish monarchy. Anyone who said, "I am the Jewish King," was more or less proclaiming himself to be a rebel against the power of Rome.

The Gospels of the New Testament record the events of the following days as a plot by Jewish leaders to execute Jesus. However the alternative Jerusalem Church biography would have pointed the finger of blame elsewhere.

Instead of the Jews being the villains of the story, as they are in the Pauline Gospels, the Romans will be the villains of the story. Instead of having a Pilate who is so struck by the wonderful spirituality of Jesus, that he's so reluctant to execute him, we would have a Pilate who was more similar to the real Pilate, the historical guy to whom we know to have been a vicious and rapacious butcher.

After his arrival in Jerusalem on a donkey Jesus upped the stakes he entered the Temple, the heart of the Jerusalem political and religious establishment, and drove the money changers and traders from its precincts. The Gospels assert that the attack on the Temple was directed at the Jewish leaders who presided over it. The alternative biography would say that it was in fact an attack on the Romans who were the Temple's true controllers while the Jewish priests were just their puppets.

The temple, of course, was the house of God, but it was also controlled by the Romans. We knew exactly that it was the centre of Judaism. The high priest, for example, had to collaborate with the Romans. The Temple had become part of the Roman Imperial Cult (the Roman Faith ministery), as any other temples in the empire, and the reason was collecting the relgious tax. So it is a symbolic rejection of the temple not because of any impurity with regard to itself or its own religion, but because of its association with Rome. Because the temple is now the seat of collaboration, not the house of God.

Reports of the trouble being caused by Jesus alerted the Roman authorities. Jesus had to be taken off the streets but first they had to find him. The New Testament says the disciple Judas betrayed Jesus in the alternative biography that betrayal would be seen as fiction.

* * *

The idea that Jesus was betrayed by one of his closest disciples would actually reflect it on them personally because they were the disciples. The leaders of the Jerusalem Church were Jesus disciples. Why did this story become part of the story of the Pauline Gospels?

It was a mythological necessity. Every great legend has someone who functions in the role of the scapegoat, someone who betrays. Without betrayal, the great protagonist of the story does not become the martyred hero. The natural person for this role was Judas because his name "Judas" was the same as the name of the Jewish people. And the Jewish people had been cast for that role in the Gospel story as being the people who betrayed Jesus. This evil story composition was consequently responsible for the death of millions Jews, from the earliest persecutions, via Mohammed's hate toward them, up to the Russian proproms culminating in Stalin's Communist mass-killings, to the most vile crime in history: the Holocaust, perpetrated by Hitler's German Nazis.

Jesus was now under arrest. According to the New Testament he was tried first by the Jewish priests for the blasphemy of calling himself the Son of God. He was then tried by the Romans for political subversion. The Gospels say, it is the Jewish priests not the Romans who want rid of Jesus

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they persuade an unwilling Pontius Pilate to execute him. But the Jewish punishment for blasphemy would have been stoning whereas crucifixion was a purely Roman means of killing. In the alternative biography Jesus's execution becomes a political Roman decision.

The Romans crucified and for anything that was subversive to the Roman order, the Roman law and order, as it were. So it was a highly symbolic public act of state terrorism. It was, in a way, like putting the head on tower bridge, except the whole body was as it were hung up there for everyone to see.

Our Christ dies a revolutionary death in Palestine. The sleight-of-hand in the materials that we have change a Roman execution of Jesus into a Jewish plot.

The New Testaments attempt to put the blame for Jesus's death on the Jews takes one final turn. Pilate makes a last offer to spare Jesus. Barabbas his first name was also Jesus in the alternative biography the Jewish mob is called to release him would be seen as pure invention.

The story arose because there was a strongly attested tradition that when Jesus was arrested and in the custody of Pilate, the Jewish crowd shouted for his release, which they would naturally do because he would be a very popular figure, a messiah figure. And this tradition was so strong, it could not be entirely expunged from the record, and at least want to suspect that there has been some splitting here. In other words that Jesus Barabbas and Jesus of Nazareth are really the same person historically.

After his death, Jesus is placed in a stone tomb by a mysterious follower Joseph of Arimathea (a word game that leads us to the name Josephus bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs are the crows. That was part of it, and it is significant that of the thousands of Jews who were crucified around Jerusalem in the first century, in all of this time, we found only one crucified skeleton. And that is a graphic reminder that burial is the extraordinary event, not the usual event after crucifixion.

According to the New Testament an exception was made for Jesus and he was burried in a little cave nearby the execution site. It was here that Jesus's followers arrived to anoint his dead body only to discover the tomb was empty. Jesus had risen from the dead. For both, Paul and the Jerusalem Church, the resurrection was fundamental to their view of Jesus, but they understood it differently. To Paul, Jesus's death was the whole point of his life.

Paul is not interested at all in the historical Jesus. For Paul, the history of Jesus begins with the night before his death and finishes three days days later with his resurrection and the real Jesus is totally ignored by Paul, and he says, "all I want to know is Christ, and Christ crucified and consequently also risen.

But for the Jerusalem Church Jesus's death on the cross had meant failure. James the brother of Jesus was seen praying on his knees, probably begging God for forgiveness - as he has failed to protect his (probably younger) brother Jesus. The Messiah was supposed to usher in a new era of peace and prosperity here on Earth.

The Jerusalem church had a problem. Why did he die on the cross? In case of other Messiah figures, that was the end of their movement. If they were actually executed by the Romans that was the end of their pretensions. The Jesus Movement, however, continued because the belief arose among his followers that he was not dead, that he had been brought back to life by a process of resurrection which was the miracle.

In some but not all New Testament records, we can find that story. We also can read that the disciple Peter, Jesus's brother James, and eventually all twelve disciples believed that they had encountered the Risen Jesus. But in the alternative biography, how would they have viewed his resurrection?

They did not think this made him divine because no human being could be divine that Judaism does not allow the worship of any human being as divine. That is an infringement of the first of the ten commandments. But they believed that he had been brought back to life and he would shortly come along and continue his mission which was the same as before, that is to liberate the Jews and and you know inaugurate or was called the kingdom of God.

So the alternative Jerusalem Church biography might have seen Jesus like this: A man born naturally into a Jewish family who observed Jewish law, a charismatic healer and preacher recognised by the disciple Peter as the Jewish Messiah bringing liberation on Earth, a man who saw religion and politics as one, and a man who reappeared after his death to carry on the liberation fight. And this may be the lost biography the very first Christians were given.

If we think of the many early Christians continuing to go to Jerusalem for festivals, they will have met with people like Peter and James and with the other Apostles that were still in Jerusalem, and they would have heard this story. To them, it was not a marginal story. It was the story which was perhaps best known during the first generation of the Christian Church. But as Paul's version began to catch on all over the Roman Empire, the role of the early leaders, in particular Jesus's brother James, began to be undermined.

It is not just James, but all the disciples had a kind of "poor press" in the New Testament. They are all depicted as very stupid. They do not understand what Jesus is talking about. In reality, they knew better what Jesus was talking about than anyone else, better than Paul.

Of course, modern Christians believe, it was the will of God that Paul's vision should become the basis for a new World religion. As for the successors to James and the Jerusalem Church. By the second century, they had evolved into a small Jewish sect called the Ebionites which was viewed as heretical by the mainstream Christian Church. But if they had won the

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battle for the biography of Jesus, there would be no such thing as Christianity. It is ironic that those who knew Jesus best and give us the most reliable image of what Jesus was like in the end their mission turns out to be treated as herecy.

The Jerusalem version was a much less potent message than Paul's version because it is so closely tied to the historical Jesus, whereas Paul's mission is based on the view that Jesus was the human form of of God.

Although the Pauline picture has dominated Christianity for over 1,900 years very effectively, it is in decline due to all the terrible things that so-called Christians let happen during the 20th century. The real Jesus, the Teacher and Advisor, and his amazing story, we can understand much better today. And may be, this might be the chance for a new Christianity, a Christianity that is based on reality and cherishes the things the original Jesus stood for: Fairness, Peace, Love, Justice, Compassion, and the believe in a benevolent God.

CAESAR'S MESSIAH:
THE ROMAN CONSPIRACY TO INVENT JESUS

Caesar's Messiah: The Roman Consiracy To Invent Jesus
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Who was Jesus? Is he a historical character? Who wrote the Gospels? Why are they written in Greek? Why did they have a pro Roman perspective? Why was the religion headquartered in Rome?

"Those were the mysteries that I saw about the Gospels. The origin of the Christian religion has been a subject steeped in mystery for nearly 2,000 years."

Joseph Atwill is one of a number of scholars today from all around the world who are questioning the historic facts behind these ancient mysteries. When examining the actual history of this era, many of the answers provided by the church and Christian scholars do not hold up to rigorous scrutiny.

This is really important for our culture to understand where Christianity came from. No doubt, Christians have done a lot of good for the world. But then there are other Christians, often the most dogmatic, who create wars, hatred, and other harm under the disguise of religion.

In studying how Christianity emerged, many of our scholars agreed that it was used as a political tool to control the masses of the day. And it is still being used this way today.

The problem is that Christianity has been used as a tool by governments that uses the goodness in people against them. For example, support for the wars in the Middle East has been preached to Evangelical Christians as a way to speed up the end of days this is just one example of the way that propaganda is used to control and manipulate the populus.

Actually, according to my study of the ancient texts, the second coming of the Christ has already occurred. May be, we need to expand the possible answers about how Christianity originated and deeper questions need to be asked. May be. we need to examine what political motives were behind the formation of the Christian religion.

I think it's a requirement of alert citizens to know how the Gospels were written, why they were written, who produced them, what was the purpose and back of all this. This is good citizenry. Everyone should be involved in this.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged. Studying this ancient era can give us the perspective needed for coming up with solutions to today's problems and for helping create the better world that we envision.

And the penny dropped. The penny dropped that Jesus as a human being never existed.

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The presentation of the Jesus character is somewhat of a composite of many messianic leaders of the time.

Well let's just go back to the drawing board and we'll leave aside all of the assumptions of Christian history and let's just look at the text afresh and consider every possibility. Let's let's open the whole game up.

Can you think that Christianity is really paganism by different name? And now it feels completely obvious.

Some of us are saying that this was a Sun God turned into a Jewish man.

In all of this, we are dealing with literature we are not dealing with history. So the answer is No. There is no history to this character of Jesus it's entirely a literary creation.

Some of our Bible scholars are Mavericks working outside the restrictions of mainstream religious institutions. This allows them the freedom to provide fresh insights and draw some startling conclusions about how Christianity was formed.

I began reading a number of books on the subject this turned into a decade-long research.

For Joseph Atwill the key was in the Dead Sea Scrolls the only Jewish literature ever discovered from the 1st century AD, the time that Jesus would have been preaching among the Jews. The characters in the Dead Sea scrolls were militaristic, and you could see that this movement wanted to push the foreigners out of Israel. They were fundamentalists whereas the characters and the gospel are different. They are pacifistic, they are turning the other cheek they're giving to Caesar what is Caesar's. How did a movement like Christianity come to exist in a region that was occupied by Roman soldiers and had Jewish Zealots within it that were going to push these Romans out how was that possible?

I began studying the other two major works of the era the New Testament and the Jewish War by Titus Flavius Josephus, a Roman court historian who described the war between the Romans and the Jews in the 1st century. While reading these works side by side, I noticed an amazing connexion between them certain events from the Ministry of Jesus seemed to closely parallel episodes from the military campaign of Roman Caesar Titus Flavius. A campaign which took place 40 years after Jesus supposedly lived. My efforts to understand these connexions led me to an incredible discovery Christianity had been invented by a little-known family of Roman Caesars the Flavians and they left us documents to prove it.

The Flavians are not a household name, and yet it is the Flavians who completely reshaped the Roman Empire. In Rome of course there's the there's the Colosseum which is understood to be the best-known monument of the ancient Roman Empire perhaps. The Colosseum is in fact a Flavian construction produced during the Flavian period. It is under the Flavians that both, Rabbinic Judaism and Christianity, take shape.

Why would the Flavians be interested in creating religions? Much like today, their era was marked by political power struggles, a bankrupt economy, religious conflicts and endless wars. In the midst of this turmoil, the Flavians seized control of the Roman Empire and ushered in an immense paradigm shift. To understand the Flavians rise to power we need to go back to the reign of the previous powerful rulers the Julio-Claudian dynasty. Beginning with Julius Caesar in the year 49 BC, the Julio-Claudian Dynasty ruled Rome for over a hundred years transforming the government from a republic into an empire. This family contained all the famous Caesars: Julius who predated the time of Jesus. Augustus who was Caesar at the time of Jesus' supposed birth, Tiberius who ruled during Jesus's supposed death, followed by the infamous Caligula, then Claudius, and ending the Julio-Claudian dynasty with Nero whose reign begins in 54 AD.

The Julio-Claudians enjoyed a godlike status until the family degenerated and began to damage the Roman Empire.

By the time of Nero, his famous decadence was bankrupting the Empire and the Jews of Judaea were staging a huge rebellion against their Roman rulers.

Judaea was one of the many conquered provinces that made up the Roman Empire, this region which was also known as Palestine, was controlled by a family that served as Rome's tax collector: the Herod's.

They were a Greco-Arab family somewhat possibly Judaised though only Judaised when it was convenient to please the subjects they were given, who were put in power in Palestine and destroyed the previous Jewish ruling family the Maccabean family root installed.

Besides being heavily taxed and ruled by a non-Jewish family put in power by Rome, the Jews were further inflamed by the requirement that a statue of the Caesar be placed for worship in every temple throughout the Empire.

In the Roman Empire you could pretty much have any God you want. But legally you had to submit to the emperor as a god as well. You had to at least acknowledge that the the Roman leader was also a divine figure. But the Jews would not have any of it.

It's fundamental to Jewish belief that you shall make no graven images it's one of the Ten Commandments given at Sinai by God. So the Jews never made representations of God.

The Jews had a very different type of religion. They had a religion which was much more focused on the book and less focused upon cultic statues. This presented a real problem for the Romans. They tried to install statues of Caesar but the Jews were not going to buy that at all. In fact, it aggravated them, it enraged them and the Romans really did not understand this. It is not statues, it is books.

And those books contained what are known as the "Jewish messianic prophecies,"

The thing that most moved the Jews revolt against Rome was an obscure prophecy from among their writings that a world ruler would have come out of Palestine.

Holy books inspired the Jews to expect a redeemer who would redeem Israel, rescue Israel, restore Israel to power and leadership in the world.

The Messiah that the literature described was a warrior the messiahs would have claimed the same attributes that David

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did. David could overcome any army because God gave him the power to do it. If you had the power of God you could easily defeat the Roman army. The people rebelled against Rome and were led by a messianic movement that had a series of messiahs that had come forward to fight against the Roman Empire+

The Hebrew word Messiah is translated into Greek as Christos or Christ so the title of Christ can describe any of the numerous messiahs of this movement. Rome ruled her colonies with an iron fist and any resistance was going to be met with brute force.

The Roman-Jewish War was triggered in 66 AD by anti-taxation protests and attacks upon Roman citizens by Jews, originating in Roman and Jewish religious tensions. The Roman governor, Gessius Florus, responded by plundering the Second Temple, claiming the money was for the Emperor, and the next day launching a raid on the city, arresting numerous senior Jewish figures. This prompted a wider, large-scale rebellion and the Roman military garrison of Judaea was quickly overrun by the rebels, while the pro-Roman king Herod Agrippa II, together with Roman officials, fled Jerusalem. As it became clear the rebellion was getting out of control, Cestius Gallus, the legate of Syria, brought in the Syrian army, based on Legion XII Fulminata and reinforced by auxiliary troops, to restore order and quell the revolt. Despite initial advances and the conquest of Jaffa, the Syrian Legion was ambushed and defeated by Jewish rebels at the Battle of Beth Horon with 6,000 Romans massacred and the Legion's Eagle lost. The troops of the Messianic Movement caught the Romans off-guard and drove them out of Judaea. It actually defeats them militarily and set up a nation-state directly in the Roman Empire.

The Judaean provisional government was formed in Jerusalem by former High Priest Ananus ben Ananus (the man who killed James the brother of Jesus and was the main instigator in starting the Roman-Jewish War in 66 AD), Joseph ben Gurion and Joshua ben Gamla. Yosef bar Matityahu (the then future Titus Flavius Josephus) was appointed Jewish Army Commander of the North in Galilee and Eleazar ben Hanania as Army Commander of the South in Edom (Arabia Petraea). The Messianic Movement could muster a staggering 85,000 troops. That is: 25,000 (66), 6,000 (67), 500 Adiabene / Osrhoene warriors (southern Armenia); Other Jewish nations and Allies: Peasantry: 15,000 (69–70), Idumean-Nabataean Arabs 5,000 (69–70), 6,000 Zealots under Yohanan ben Levi, 2,400 Zealots under General Eleazar ben Ya'ir, 20,000 Idumean Arabs (68 only), Sicarii (Messianic Jihadists) under General Menahem ben Yehuda 5,000 (67), 500 (73): Civilians were forced to take part or support them.

And the Romans had to do something about it. There was a real danger that this messianic movement could not only boil over in Judaea itself but also spread to other Jewish communities and other parts of the Roman Empire. They mainly relied on guerilla tactics forcing the Romans to conquer each single town, one by one.

As the Jews were supported by Arab, Armenian and Assyrian troops, Emperor Nero had no other chance than calling up his finest generals, Vespasian and his son Titus, with whom he had a raw before. Vespasian and Titus had great expertise to quell any uprising. For over a decade they had waged war against the Druids in Britain and Gaul. Vespasian and Titus were so successful in destroying the Druids that they left behind no historical record of their existence. And these were exactly the men Nero needed to wipe the Messianist off the face of the Earth. Nero had to give them what they wanted, so they had at their disposal (minimum numbers): the Roman guard 3,000 men (by spring 66), the Syrian Legion 30,000 (summer 66), 5 Legions 60,000 (67–70), Legio X Fretensis 6,000 troops (70–73), that is about 100,000 troups.

In the year 66 AD the Flavians begin their military campaign against the Jews and they began to march their invasion forces from the north into Galilee where the first of three key events takes place they destroy the Jewish towns of Galilee. They soon captured a Jewish general who later becomes a critical figure in the formulation of Christianity. His name: Josephus bar Mattathias (Aramaic: Yosef bar Matityahu) In excellent Greek, he presented himself to the Flavians as a prophet telling Vespasian of prophecies that Vespasian would become Emperor. A smart trick with which he survived. As he spoke Greek, he rather might have overheard Roman officers discussing the political situation back in Rome. In the year 68 the Senate found the courage to depose Nero and he committed suicide. Now, Vespasian was a prime candidate to become emperor and he quite liked Josephus. He first employed him as a translator to negotiate with the rebels their surrender. After the shortlived succession of Galba, Otho, and Vitellius, Vespasian was by his own army declared emperor in 69 AD In the middle of this war Vespasian returned to Rome and seized the throne the Flavians then became the imperial family.

Josephus worked with the Flavians against the rebellion. He is often described as traitor although that does not reflect the truth. As member of the Pharisee faction, Josephus always hated the backward Messianists but loved Rome. He made no secret of it, that is why the Messianist leadership held his family in captivity. Josephus was in Rome three years before the war and became a friend to Nero's wife Poppaea Sabina.

With Vespasian in Rome, Titus stayed behind on the battlefield and set his sights on Jerusalem where the other two key events took place. Titus encircled Jerusalem entirely by building a wall to starve the Messianists out. He finally destroyed the temple leaving not one stone atop another in 70 AD.

Titus the victor of this great siege carried the spoils of this captured city back to Rome for his triumph in 71 AD. The Arch of Titus in Rome commenorates this event on impressive depictions.

In 72 AD, the most radical 900 Sicarii Jihadists fled to the near-impregnable mountain fortress Masada. General Lucius

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Flavius Silva, a relative of Vespasian, laid siege until all 900 committed suicide in 73.

All of the artifacts from the Temple that they seized they put on public display in what they refer to as the palace of peace except for one item: The Jewish scripture. Josephus records that the Flavians took and placed in the Imperial Palace (at the north side of the Circus Maximus) where no one was allowed to see it.

Although Titus successfully ended the rebellion in Judea another rebellion soon broke out in Alexandria Egypt. The Flavians knew that this was not the end of the Jewish Messianic Movement. Already during the war, the Flavians recognised, most likely by Josephus' explanations, that the Jewish messianic literature was fueling this terrorist movement. So the Flavians had all copies of it destroyed. There was not a single scrap of literature found from the Messianic Movement until the Dead Sea Scrolls were discovered in 1947. They are the only real voice of the Messianic Movement we have and that is why they are such a treasure.

The "Messianic Movement" is a name that came about by modern Biblical scholars due to the frequent mentioning of a messiah in the documents. The scholars however were shocked when they read the text because it was not talking about a peaceful figure like the Jesus in the Bible. On the contrary, the texts were talking about Jihad-like military actions, killing non-Jews, getting rid of all non-Jewish empires, and about a messiah who delivers all this by decisive military victories.

And that's why the Dead Sea Scrolls had to have been buried in caves when the Roman Army approached Qumran in 68 AD. It was the only way they could be safe from the Roman destruction.

turncoat He becomes Flavius Josephus Josephus at this time begins writing the history of the war. And he records that Titus gave him the Jewish scripture Josephus says histories have always been associated with the origins of Christianity

Back in Rome, Josephus explaines to Vespasian and Titus what the Messianic scriptures really contain and they realise that the texts were literature of war against Rome. Vespasian grants Josephus Roman citizenship and even adopted him, an amazing turn of events for that young man. From now on, he lives in the Imperial Palace, next door to all the family members and the captured Jewish scripture. He now calls himself Titus Flavius Josephus.

It is during this period that a new literature enters history which describes a peace-loving turned the other cheek preaching Jewish Messiah named Jesus Christ but if the Flavians wrote the Gospels how could a Roman family know how to write Jewish literature that refers to Jewish prophecy the answer lies in the Flavians collaborations with a number of Jewish intellectuals beginning with their own court historian Josephus.

The Roman leadership had a difficult task ahead. They realised that they could not destroy all Jewish people as about 5 to 10% of the entire Roman population was Jewish. They needed to figure out how to subdue or otherwise convince the Jewish religion to enter a peacful path. What they tried to do was to create a type of Judaism that is benign. We only know that Roman editors changed the Jewish Book of Law, the so-called "Mishna Sanhedrin" because this event is recorded by the Jews themselves. It becomes the basis of "Rabbinic Judaism" which we better should call "Roman Judaism"; it is the modern, benign and peaceful religion of our time.

In reading the works of Josephus side-by-side with the Gospels, scholars have noticed parallels between the two works. It appears as though the history of Josephus records events that fulfill the prophecies of the old and new testaments early Christians understood this connexion in fact when the Bible first began to be printed in the Middle Ages it included the history of Josephus.

Time and again we can find parallels between what Josephus writes and what turns up in the Gospels it's a powerful evidence of their true origin

He was employed to write the official history that we have the other histories from this period have been destroyed ruthlessly by the Romans. Josephus tells us this in very chilling passages how the Romans exerted complete control of the literature of this period. There were alternative histories of the Jewish war written well the Romans rounded up the writers of those histories and executed them. They rounded up all the copies of those histories and destroyed them. That is to say they ruthlessly wiped out any alternative history the only history we have is written by Josephus. And let's remember who Josephus was chief propagandist of the the Flavian tennessean he was very very successful he moved back to Rome he was given a an apartment in the Emperor's own townhouse and he was appointed the chronicler of the Roman Jewish war using Vespasian's own Diaries of the events.

Also in the pages of his history Josephus declares that the Jewish Messiah or Christ is none other than Flavius Vespasian and his dynastic family to put it succinctly Josephus says that there was a prophecy that a world ruler would come out of Palestine the Jews thought this applied to one of their own they were wrong in their interpretations He used the most cynical interpretation he applied it to the rise of the Roman Emperor in Palestine.

Josephus recorded that the Messianic prophecies foresaw not a Jew but Vespasian and his dynasty In fact all of the Flavian historians recorded that the Flavian caesar was the Christ. it was important to the Flavians that they be seen as the Christ as divine and godlike and this was not mere vanity The Julio-Claudians before them had already established that presenting themselves as gods was a powerful tool in controlling their subjects when the Flavians took over the throne they inherited an enormous bureaucracy that was already in place: the imperial cult which was dedicated to promoting the idea of Caesar as a god.

Another part of the puzzle is the Roman Imperial cult. why is it important well because it coincides with that same

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period of time as the emergence of the Christ's coat you had a whole social community the whole social structure of these conquered territories was governed by the Imperial cult and if you wanted to succeed the key social community to join was the Imperial cult because that's where all the movers and shakers were.

This idea of the Emperor becoming an object of worship was well established in the Roman system before Vespasian and Titus came along. It was prevalent in all major centers it had its own priesthood there was a ceremony an annual celebration annual games for the Imperial cult. Now it had many characteristics which would later colour the Christian cult. It grew in the same centres. It made claims that were later transferred to Christ.

The Julio-Claudians had claimed that they were of divine descent and that they were therefore legitimates their power base was the Roman aristocracy the Roman nobility. all of that collapsed into this power vacuum Vespasian was declared Emperor by the troops, by the Roman army so effectively it was a military coup with the change of dynasty they have to create a whole new follow G to legitimize that dynasty at the same time they're creating a whole mythology to counter Jewish Messiah nism somewhere along the line those two things get mixed together

When Vespasian died Titus began the process of having his father deified this is a complicated process because only the Roman Senate can bestow on an individual the title of Dios our God. Titus came to the Senate and presented evidence that the life of his father had been deveined certainly this would have included the military campaign that the Flavians waged through Judea. And it's at this time I think the Gospels were written because the theological structure in the Gospels of a God the Father and the Son of God is the same one that Titus would have been presenting to the Roman Senate. Well, the Roman Senate did accept Titus as evidence and Vespasian was deified and became a God. Titus therefore became a son of God.

The arch of Titus, that still stands in modern Rome today, is inscribed with a dedication to the divine Titus son of the divine Vespasian or son of a god. This imperial cult set up to worship Caesar as God also provided the basis for the structure of the Roman Catholic Church.

Now the rituals, paraphernalia, and symbols of paganism were transferred wholesale to the Christian Church the most obvious and clear example is where the title of the pagan chief priests of Rome the Pontifex Maximus became the title of the Pope the Christian Pope if you look at who held the original Bishop positions in the Catholic Church in those early times you will see that they are members of the same pagan aristocracy they simply change their clothing a little bit they wore the same garments but they wore slightly different headdresses they had become from being a priest of a pagan cult to being a priest of Rome.

Where the Vatican now stands there was once a pagan temple which celebrated the mysteries of a dying and resurrecting god man who wasn't Jesus. There are many churches in Rome I've been to a few where you go above into the Church of there as Jesus and you go underneath and there's a little sanctuary of Mithras. And it's basically the same thing.

So the roman plot to invent Christianity is just so clever when you think about it through the Pope who is God's representative on earth they no longer needed expensive standing armies Wars and punishment of disobedient peasants they could through religion rule their subjects.

Over time Roman Christianity propagated throughout the empire by way of the mass media of the day the Roman roads the Romans must have approved of this new religion because as some scholars asked if the Gospels really were Jewish literature about a Roman sentenced criminal why wouldn't they have been destroyed.

One of the really surprising things for me was to realize the extent of Roman control of propaganda and of literature. So that when you suddenly get all of this Christian literature arising in this period one has to ask well how did that happen the conclusion that one has to reach is that that could not have happened without some degree of complicity on the part of of the Romans so that one is led to the conclusion that the Romans must be involved in the production of this literature

To produce and disseminate this literature was a huge undertaking and the Flavians undoubtedly had collaborators we know they were funded by the wealthiest family in the world at this time: the Alexanders, a Jewish family who served as Rome's tax collectors in Egypt like the Herod's in Judea the Alexander's had strong motivation to keep the Jews Messianic movement from threatening their position and their wealth. One of their family members was Philo of Alexandria a famous Jewish theologian who was already writing works that combined Jewish beliefs with the modern Greek and Roman pagan beliefs of the day many scholars agree that his writings formed the basis for much of the philosophy of Christianity.

In these pages is practically every concept that you can find within Christianity she combines Greek philosophy and he took that and he combined it with Judaism. On top of that he was from a extremely wealthy family and this is important because you have to follow the money when you're looking at major trends new paradigms being set And if you look at his family then you start seeing well this is interesting because now we were starting to come across the Flavians again His relatives are very involved with the Flavians that whole area is where we want to look very closely for the Christian origins.

Its from exactly the same circle of people that you get the first signs of Christian ideology and they all lead to the rise of the Flavian dynasty.

Another wealthy influential character princess Bernice was from the Herod family in Judea she's the granddaughter of Herod the Great a product of the Herod's intermarriage with the conquered Jewish ruling Messianic lineage. Princess Bernice appears in the New Testament which makes her an

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interesting character she had two or three husbands and then became the mistress of Titus. So you can see this again rather like dynasty here you know powerful people mixed marriages you know shacking up with the Conqueror. yeah and it's really where Joe Atwill takes his idea of a conspiracy to write the New Testament but let him say it in his own words.

Bernice was a Herod related by marriage to the Alexander's and of course later she became the mistress to Titus. the fact that she was so closely linked with the Flavian shows you that the three families were very unified in financial romantic and likely theological issues.

By the looks of things this coalescence seemed to have brought about a dynamic that led to the synthesis of Judaism and paganism and eventually became Christianity. so that this is a very key time period.

I believe that the Gospels were actually written under the control of the Herod's the Alexander's and the Flavians. These families had the motivation to create Christianity and with the expertise in Judaism that the Alexander's and the Herod's had, they had the actual technical ability to come up with these stories that our fulfillment of Hebraic prophecies

So it seems the Flavians had the motivation the means and the collaborations through which they likely constructed and began disseminating Christianity. And if our scholars are correct one of the documents they left behind are the Gospels themselves

I began working on the study of the Gospels in the 1970s and I look at texts in terms of how were these composed watched as understanding that structure tell you about who wrote them and why they were written.

These texts were not independent Jewish texts but they will create as literary works using classical literary models

If we expect that this is the testimony of witnesses we've got a major problem. We actually have for anonymous documents they were not written by the names of people on those documents this is simply church according to Mark according to Matthew. So this idea that the the Gospels are reliable Testament is blatent nonsense.

Why are the Gospels called Gospels that's a critical question the word gospel in Greek is Evangelion and it means "good news of military" victories. Whose military victory are we celebrating here in these Gospels well seems to me that we are celebrating clearly the Roman military victory because these events the Battle of Madera the Battle of the lake of Galilee the successful Battle of Jerusalem these are battles that the Romans won.

Why are the Gospels celebrating battles that the Jews lost if these things were written by the Jews the fact that the Gospels are known to us in Greek and and not in Aramaic or Hebrew is I think just evidence of their authorship they were not written by any followers of Jesus who would have surely spoken Aramaic and if they had been fishermen and simple folk they would not have had the literal skills to write them anyway.

If we look closely there actually are clues in the Gospels that point to who the true authors were.

A lot of the Christian literature advocates turning away from the Jewish law and obeying Roman law. This fits perfectly into Roman propaganda purposes and then you have in general the portrayal of Jesus as the peaceful Jew who is wandering around in what is depicted as a sort of pastoral scenes talking to fishermen and farmers and so forth, when in fact this is a war zone. Judea is a war zone and you ask yourself well why is it not portrayed as a war zone?

I mean they really had it down pat they kept they have Jesus saying render unto Caesar what is Caesar's which is basically in response to talking about money whose benefit would that be? so blatantly obvious.

The perception of Roman characters in the Gospels they're all interpreted in a favourable light they are pro-roman they do not depict the Romans as the forces of evil they reverse that it's the Jews who become the forces of darkness. It's very striking that various passages in the Gospels refer to the Jews as "some people" separate from the heroes of Jesus and His disciples the Jews are those who object the Jews are those who try to walk the Divine Plan. Now that gives us a clue certainly to who were the true authors of this book

They are works of literature created by people who are trained in Jewish literature but whose values are pro Roman the Romans wanted to promote anti-semitism and so they arranged the story of the beloved man God Jesus Christ to appear as if the Jews had brought about his death. Because of this the Jews would have to suffer anti-semitism throughout history.

So this was a piece of work that could not have been done except by a fairly established natori team such as the literary team that was in Rome actually writing the books of Josephus, I mean that was written by a literary team and it was written as one of the attempts to give prominence to the Flavian Caesars which the Gospels also do. So it is extremely likely that the Gospels as a form of epic designed to magnify allegorically the Roman Caesars is also written at the court of the Flavian emperors.

But the Jesus story takes place many decades before the Flavians came to power. Why would the Flavians create a work about a Jewish Messiah that wasn't even from their own era? The Gospels were very precisely back dated 40 years Jesus's ministry was started in 30 AD exactly 40 years from the destruction of the temple. His ministry ends at Passover 33 AD which is 40 years before the end of the Jewish-Roman war which occurred at Passover in 73 AD with the famous Battle of Masada.

The Gospels are backdated into the period of Pontius Pilate that is to say before the first Jewish War which is to say in the Julio-Claudian period but this is typical of Flavian literature it's a Flavian technique. what they do is they back date this story into the period of their enemies namely the Julio-Claudians. And so generation after generation of Christian scholar and even secular historians go hunting in the Julio-Claudian period for the origins of the Gospels. They don't really find any answers then there are allusions in the Gospels to the destruction of the temple the most

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reasonable answer to that is that these texts were written after the destruction of the temple that is to say in the Flavian period after the change of dynasty.

This backdating of the story of Jesus Christ forty years earlier from the time the Gospels may actually have been written explains why many of the prophecies of Jesus came true within exactly 40 years what does this all add up to in my view the thing that is most significant is the research by Joseph Atwell in his book Cesar's Messiah which suggests that the Gospels were actually created as works of Roman propaganda at the end of the Roman Jewish War under the rain the Flavian emperors that his Titus Caesar and Vespasian Caesar and if you end up worshipping Jesus what you will really end up doing is worshiping Caesar in disguise

This may have been how the Flavians finally got the Jews to worship Caesar as a God by giving them Jesus Christ, a messiah more to the Romans liking, But is there any actual history to this character where did he really come from.

The mystery to me begins with his very name in Greek Jesus means Savior and Christ means the Messiah this didn't strike me is something you would call a young child.

These two words are already important within Judaism before Jesus Christ supposedly existed. Major biblical figures to a Jewish Greek speaking populace would already be called Christ their ears would already be acclimated to accepting this this title that so it isn't just a unique name of a single person who is it just suddenly popped up.

What did we actually know about Jesus Christ "the man"?

I don't think that Jesus can be historically defended. I don't think there's any evidence that we can extend to that particular Jesus.

So when you actually set out to investigate the historical Jesus as opposed to the Christ of faith you very abruptly enter a void. You find that whereas you might imagine the core details of Jesus are readily known and accessible you actually discover there's no such thing.

Further there had never been any archaeological evidence of Jesus Christ that had ever been discovered.

You cannot find an established and incontrovertible biography of Jesus at all. It doesn't exist. You enter a strange twilight zone of early Christian belief. What we have here is not a movement that is grown on the accretion of legends on a real flesh-and-blood man.

But instead the development of a religious movement around the idea of a man.

There isn't even an actual physical description of what Jesus looked like anywhere in the Gospels.

The presentation of the Jesus character it's somewhat of a composite of many messianic leaders of the time, many messianic leaders of the time most or all of whom came to a bad end, usually by crucifixion because crucifixion was the Roman punishment for seditious activity.

And the penny drop the penny drop that Jesus as a human being never existed

In all of this we're dealing with literature we're not dealing with history so the answer is no there is no history to this character of Jesus it's entirely a literary creation.

What the Romans did was they saw the Jews reliance and belief in prophecy so they said "okay, they want a prophet, let's give them one."

It seems that in the construction of the literary character Jesus Christ the Roman authors borrowed religious concepts not only from Judaism but also from other gods and religions that they knew. Some scholars have noticed the similarities between the story of Jesus and the ancient pagan mysteries.

In ancient mythology we find this whole strain of thought called "solar mythology" many gods start taking on solar attributes because as agricultural communities become more important the Sun becomes the big focus but most obvious reasons of planting and harvesting the Sun is then personified so now we have a male Sun God it becomes a religion in many parts of the world Christianity usurped a tremendous amount of Sun worship some of us are saying that this was a Sun God turned into a Jewish man This December 25th birthday was in fact the "Winter Solstice." This is really in fact the birth of the god of light the December 25th actually is the end of a three-day period of when the Sun stands still the Sun appears to be dying as the days become shorter and the Sun is reborn at that point.

Across the ancient world there was this form of experiential and philosophical spirituality in these mystery cults or mystery schools. And at the centre of these schools you would find a mythos, which was an initiatory myth for symbolic myth which would help people who were going through the initiating process come to this spiritual awakening. This knowledge is called "gnosis." And what you see in these myths is the elements that will later become the Jesus story.

Let's ask the question is Jesus developed from pre-existing literary characters? Jesus has certain episodes in this so called life and each one of them can be traced to a prior representation of that time.

If you look at the the elements which we found in the pagan mystery school myths, you find the story of a dying and resurrecting son of God who's born of a virgin, has twelve disciples, turns water into wine at a wedding, it brings a new religion of love, is accused of heresy or a provocation by the authorities, is put to death, sometimes by crucifixion, and then if you want to commune with the god man, you take bread and wine, and then you can come to eternal life. Well, all of this is course Christianity.

Easter itself is a long pre-Christian celebration of the resurrection of spring from the death of winter. This is an ancient shamanic belief. You will find it all over the world. that you go through a ritual death where you get reborn. But you're reborn as an awake being, so you died just to your lower nature and woken up to your higher nature.

You can find them in the Old Testament in the the Jewish mythology as well. It isn't this pagan parallels I mean the New Testament for example the Ascension. We have an

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ascension with the Old Testament figure of Elijah and it's a very dramatic ascension.

Elisha and Elijah cycle: These are two Jewish prophets one followed on from the other which have many of the story elements found in Jesus for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle." Is this fulfillment or is this simply copying of a useful theme?

You can see where they just used Old Testament characters and scriptures as a blueprint to create this new one.

A lot of the ethics of Christianity actually were around before Christianity. The Golden Rule "do unto others as thou wouldst have them do unto thee" is in fact from the Old Testament. Jesus didn't make that up. Many of the other aspects of Christian ethics many things which we might like to applaud as very good aspects of Christian ethics can be found in the stoic philosophy in Rome which by the way was exactly the philosophical and ethical school promoted by the Flavians.

There is little that is original about Jesus. If one separates from his words, advice that was in the interest of the Roman Imperial family, all that you have left are snippets of widely known philosophies, truisms and concepts that came directly from prior Hebraic literature.

The reason I am now convinced there's no historical Jesus which seems of real light wool to people who are not familiar with the idea it is a combination of things: First of all, there is no evidence for an historical man which stands up to proper scrutiny. Secondly, the story of Jesus is full of these motifs which come from the pagan mysteries. And the third reason is, because in the early Christian movement there are these two types of Christians, certainly by the second century. I think of as Gnostics and literalists. What marks out the literalists who will become the Roman Empire and the Roman Catholic Church is that they've got a historical man. What marks out the Gnostics is that they see it allegorically, and their great heresy is that Christ didn't come in the flesh. Now the winners write history. And the history books have been written by the literalists.

And all of the tradition about the Romans trying to torture and suppress Christians these traditions are correct they definitely persecuted the Messianic militaristic Christians and they certainly would have frowned on the Gnostic independent thinking Christians, but the Roman pacifistic "giving to Caesar what is Caesar's group" would have been promoted.

Reason: This teaching is perfect for the Roman Empire as it is a fascist Empire. It has got a very simple message, "just believe this, you don't have to transform, and you have to go through the authorities, through the bishops, through the state ultimately. It is the perfect thing for them to pick up. And that's what they did.

Our scholars agree that the gospel are complex literary creations drawing from both pagan and Jewish myths. But Joseph Atwill goes a step further to say that the Flavians wrote passages directly into the Gospels which show that they were the authors.

One of the most famous prophecies that Jesus makes, is about the coming of someone he refers to as "a son of man." Now many people believe that he's talking about "a second coming" of himself and many people believe that this is going to occur some point in the future. Well, the fact is, this "coming of Jesus" has already occurred. Jesus makes very specific prophecies as to what will happen when "the Son of man" makes his visitation. He refers to three key events: (1st) the Galilean towns will be crushed, (2nd) Jerusalem will be encircled with a wall, and (3rd) the temple will be razed leaving not one stone atop another.

He also states exactly when this individual will come. He says that 'the Son of Man' will appear before the generation that is alive and listening to Jesus's words passes away. Now the Jews of this era a generation is 40 years. And so the only individual that could possibly be the son of man that Jesus predicts is Titus Flavius.

Titus Flavius did destroy the Galilean towns, he did encircle Jerusalem with the wall, and he raized the temple to the ground and left not one stone atop another. And he did this within 40 years. Josephus recorded that, no matter how Titus tortured the Jews, they refused to call him "Lord" or "God". So to circumvent this stubbornness, the Flavians wrote the Gospels in which "a son of man" was predicted to come in the future. Titus fulfilled these prophecies and became "the son of man". So you end up worshiping Titus without knowing it.

To further support his thesis but the Flavians originated Christianity Joseph at will points to the Roman Catholic Church's earliest Saints known as the Christian Flavians.

The Flavian family is connected to early Christianity in a number of unusual ways. Many members of the family were recorded as having been among the first Roman Catholic saints.

And these include Flavia Domitilla who is either Titus's sister or his niece. And there is an inscription honouring Flavia Domitilla for donating the land that became the first Christian catacomb, and Flavia Domitilla was the first Christian Saint. The inscription bearing her name is in the Catacomb of St. Domitilla in Rome. It can be seen on the righthand wall of the Basilica at the foot of the entrance stairway between the two sarcophagi. The right-side part of the tablet has broken off and is missing.

[The remaining inscription reads: TATI.A. BAVCYI . . .; TRIX. SEPIEM. LIB . . .; DIVI. VESPASIAN . . .; FLAVIAE. DOMITIL . . .; VESPASIANI. NEPTIS. M . . .; IVS. BENEFICIO. HOC. SEPHVICRV . . .; MEIS. LIBERTIS. LIBERTABVS . . . (in English: . . . Granddaughter of the God Vespasian . . . Flavia Domitilla . . . niece of [Titus Flavius] Vespasian the son of the divine Vespasian . . . donating . . . liberty . . . to get free . . .).]

(1st) Her son Titus Favius Clement is recorded as having been the first Roman Catholic Pope after the apostle (and Jesus' younger brother) Simon, (2nd) in addition there were

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two members of the Flavian household staff, Flavia Domitilla's chamberlains Nereus and Achilleus, both of them had churches named after them in the very earliest Christian diocese in Rome, (3rd) there was a Christian theologian whose name was also Titus Flavius Clemens, Clement of Alexandria, and he's the one who actually described the first Christian symbols, and he said, they were the anchor the boat the fish the olive branch the star, and oddly these are the very symbols that the Flavian Caesars used on their coins. The final (4th) connecting point between the Flavian family and Christianity is that in the fourth century Flavius Constantine made Christianity the state religion of Rome.

The military achievements of Caesars were important to all Romans so certainly the Flavian Christians, the group that the Roman Catholic Church State, were the first saints of the religion would have known the identity of the Son of man that Jesus predicted who would crush Galilee and circle Jerusalem with a wall and raise the temple was Titus Flavius.

So it seems if a person knows how to uncover them there are actually many clues pointing to the Flavian origin of Christianity and perhaps the most intriguing one that Joseph at will uncovered is a secret code the Flavians used in their documents which enabled him to make his startling discovery.

So the Romans had the Jews' scripture locked up inside their imperial court and they studied it. And what they discovered was that there was a unique literary code hidden in the text.

This hidden code, which was common in Jewish scripture, was used by the Flavian literary team to place passages into the Gospels that had to be deciphered to be understood. This hidden literary technique is known as "typology."

Typology is used throughout the ancient Hebraic literature and it's a genre that is really no longer understood are used today but simply put typology is using events from the past to provide form and context for subsequent ones what we're talking about is stereotypic. In other words, there's an idealised prototype which shows certain characteristics, or performs in certain ways.

For instance one of the things they do is they take an old story and they retell it in a new form and and they superimpose contemporary history upon old stories and they create these multi-layered texts.

In Hebraic typology, texts were designed to be read in comparison to one another or intertextually. And in doing so, a meaning that would not be visible in the surface narration, would become apparent to someone who understood the type of logic connexion between the stories. Hebraic typology connects prophets. Events from the life of one prophet are placed into the life of a subsequent prophet. And this shows that there is a divine pattern established by God connecting his prophets to one another.

The Gospels actually show how we can decipher for ourselves this hidden code or typology that was used to create the Jesus story.

At the very beginning of the Gospels there's a primer of this typology. What the author of Matthew has done, is take events from the Old Testament and place them into the life of Jesus. These events occur in the same sequence in the story of Jesus as they occur in the Old Testament.

Numerous Bible scholars had already identified the following parallels:

Both stories have a patriarch named Joseph who travels from Israel to Egypt; A ruler who massacres innocent boys; A divine character who states that all the men are dead who sought your life; And then a return from Egypt to Israel. This is followed by events which have passing through water (in the Old Testament the Israelites pass through the Red Sea, in Matthew Jesus is given a baptism in which he passes through water); we then travel into the wilderness (the Israelites are in the wilderness for 40 years, Jesus goes into the wilderness for 40 days). Finally we have the three temptations (in the Old Testament we have the temptation by bread, the statement "do not tempt God," and the commandment to worship only God. These appear again in Matthew where Jesus is tempted by bread, tells the devil "do not tempt God" and instructs him to worship only God.). Therefore when you compare the life of Jesus with the life of Moses, you see a linkage that shows that the character in the Gospels was divinely connected to the character in the Old Testament. The life of the first saviour of Israel Moses foresaw the life of Jesus who's now claiming to be the next saviour of Israel.

To understand the rest of the Jesus story his adult ministry we simply need to know that the same system of parallel names locations and concepts occurring in the same sequence was used to connect Jesus in the Gospels to Titus in the works of Josephus.

Our scholars explain this Gospel typology in the following three examples:

Jesus comes to the Sea of Galilee at the beginning of his ministry. He gathers his disciples to him and he says, "do not be afraid, follow me and become fishers of men" (In the Gospel of Luke, Jesus actually says "catchers of men".). Titus comes to the same location, to the Sea of Galilee, he gathers his troops his disciples together and he says, "don't be afraid" and then he leads them they follow him and they attack a group of Jewish rebels they sink the Jews boats the Jews attempt to swim to safety and the Romans use their Spears to catch them. They become fishers of men.

The match is not exact that we should never expect it to be exact it's simply a type which is repeated across the whole of the New Testament.

Jesus is constantly dealing with Devils. Josephus also deals with Devils but Josephus defines who these Devils are. He states that the Devils are those individuals who have a rebellious spirit and rebel against Rome. At Gadara Jesus encounters one man who has a legion of demons inside his mind. They then are driven out by Jesus they infect a herd of swine and then this heard rushes wildly into the water. This is a parallel to Titus's battle at Gadara where one individual infects an entire Legion of Jews with his demonic spirit and

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then that group in turn infects another group and this combined group is driven by the Romans into the sea.

what's being suggested here is that this story that you find in the Gospels is in some ways sort of like a grim parable about that military events it's sort of like a bit tongue-in-cheek I think the Romans had a vicious sense of humour like this a very black sense of humor and a medieval texts that I've studied that which is called the Gospel of Barnabas when you read that story the way it's presented is in a unsophisticated form that is to say it's sort of been decoded in some ways and it becomes clear that what that what we're talking about here are the Jewish rebels power chase things of the sea and they drown in the sea in the Gospels these are presented as pigs this is a this is a once again a very dark black sort of Roman sense of humour some of these literature really needs to be understood like that.

In Josephus's biography he describes when he was in the entourage of Titus during the closing stages of the siege of Jerusalem, he chanced upon three of his friends who were being crucified, and he pleaded with Titus for their release. And Titus gave that permission and the three figures were removed from the cross. Two of them died and one revived. Now if you're looking for a stereotypic example of how some idea was floated into the mind of someone right in the Gospels that is a pretty clear example it's certainly a strange occurrence that we find such an incident in the works of Josephus when it shows up is such a dramatic form in the Gospels.

In the Gospels, Joseph of Arimathea asked the Roman commander to take Jesus down from the cross in Josephus is history Joseph bar Mathias asked the Roman commander to take someone down from the cross. Arimathea is a pun on Josephus his last name bar Mathias.

When you read our sources really carefully and you have to do it really really carefully because they didn't spell it out for us it's it's effectively very well hidden. we have to understand that our literature a lot of our literature is essentially propaganda the Romans are not writing objective history and all of our literature has been through Roman filters. perhaps there's a significance of the Dead Sea Scrolls that this is literature that hasn't been through the Roman filters.

It's important to realise that Josephus wrote in an era when allegory was regarded as a science. Educated readers were expected to be able to see another meaning in religious texts than the one that appeared in the surface narration.

We're dealing with Roman literature on the one hand and Jewish literature on the other, and in both cases they're much more sophisticated much more multi-layered and elusive and much trickier than modern readers suspect. It's not a simple literature it's very very complex allegorical literature that indulges in the literary games that the Romans played the more you understand about Roman literature in this period and then you place the Gospels and other Christian literature in that same milieu, you can start to see the games that are being played in that literature.

Now these parallels have been seen by other scholars, but what they fail to notice is that the parallels occur in the same sequence and thereby they create a typological pattern.

The Flavian thesis it's trying to read these texts in context because in any given text you've got the text in the first instance, and then you've got the context, the environment in which it happens, and of course in all of these texts also you've got a subtext, so you've got text context and subtext, and you have to be able to read all of those things. Unfortunately, many religious people who are coming out of seminaries who are coming out of religious colleges they are just not being trained in this sort of level of reading. They are instead being trained to just read on one level which is a literal level and I think that that's very unfortunate and that that really needs to be challenged.

By studying the multiple layers in these ancient texts in the original Greek language, Joseph Atwill was able to discover not just a handful but over 40 typological parallels between the Gospels and the works of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

Once I understood the system that the Flavians were using to link Jesus and Titus, I was able to discover dozens of these parallels between Jesus and Titus, and what was amazing is that they occurred in the same sequence. This simply proves that this was deliberate that these unusual parallels had been created by the Flavians as a signature. It is their way of telling posterity that they authored the Gospels these parallels are the Flavian signature of the Gospels.

Both, Jesus and Titus, began their campaigns at the Sea of Galilee, and then go into the Galilean countryside, followed by a journey to Jerusalem. Once they reached the city's outskirts they paused for a while before they entered. Finally, they leave the city where their campaigns come to an end.

To catalogue the many parallels I gave each one a convenient name that related to the concept in that particular parallel set. Starting at Galilee each of these are episodes that occurred both in the Gospel story of Jesus and in the history of Titus's military campaign.

1.) Both, Jesus and Titus, journey to Jerusalem each sending messengers ahead to meet him when he gets to the city.

2.) When the Romans get to Jerusalem they notice that the Jewish factions are fighting against themselves. At this point in the Gospels Jesus talks about "a house divided against itself cannot stand."

3.) Then Josephus wrote, that in preparation for battle, Titus ordered all of the fruit trees between the Roman camp and the walls of Jerusalem cut down. At this point in the Gospels Jesus states that "if a fruit tree does not bear good fruit, cut it down."

4.) Titus goes around the walls of Jerusalem looking for the best place to construct a tower from which they can launch their attack. At this point in the Gospels Jesus asks "which

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one of you who is going to build a tower, does not first sit down and think about the cost."

5.) At this point in the history (The Jewish War), Titus sends Josephus to ask the Jews what terms they will accept for peace. In the Gospels Jesus describes a king who sends a delegation to asked for terms of peace.

6.) Both, Jesus and Titus, at this point have triumphant entrances into Jerusalem during which, amazingly, stones are said to cry out.

7.) Each then drives a den of thieves out from the area in front of the Temple. This is followed by Titus encircling Jerusalem with the wall. In the gospels Jesus is here predicting that Jerusalem will be encircled with a wall.

8.) Because of the walls, starvation sets in in Jerusalem. Josephus wrote that a woman named Mary, who called her son a myth for the world, slayed him and ate him, thereby turning him into a human Passover lamb. In the Gospels we now have the Last Supper. Jesus tells his disciples "take eat this is my body this is my blood," thereby turning him into a human Passover lamb.

These parallels here are not coincidence but they represent the signature the Flavian authors deliberately left behind in the Gospels.

You can see the fingerprints. The Flavian authors left their fingerprints all over these texts. You can start to decode these texts and can see automatically some surprising conclusions about how early Christianity first arose.

Our scholars have shown that the Gospels were not the product of primitive Jewish fisherman, rather they are a sophisticated literary work, combining religious ideas of the day with Roman political perspective and power. Joseph Atwill's research reveals that reading the works of Josephus concurrently with the New Testament shows that the events of Jesus's life were not historical but rather all of them are dependent on the events and the military campaign of Titus Flavius. Jesus Christ was an allegory for the Romans Caesar Titus, the Messiah of the Roman Empire, the Romans son of a God that Christianity was set up to worship.

I certainly don't want to undermine the positive things in Christianity I'm happy to admit that there are positive things in Christianity and in other religions as well. The issue here are the historical claims of these religions.

Traditionally religious dogma has forbidden the examination of historical discoveries or the inclusion of certain scientific findings in their teachings asking their followers instead to blindly believe as they say, not as the objective facts may show. In live in a time perhaps it's a new intellectual Renaissance which is getting fed up with many of the structures that we live with and which is recognising major frauds at the heart of our financial markets and the heart of heart of our industry and the plug is being pulled on them and my view is that we have yet another fraud the biggest of them all and it's a fraud at the heart of Christianity. And it is a time for whistleblowers to come out and to make this information available not just to scholars in academic journals but to have it widely available to anybody who wants to know.

It's helpful to hear a wide diversity of voices in order for people to arrive at their own conclusions and the theories brought forth by our scholars are a part of that diversity.

When they hear that the Jesus story is a myth people feel that you are taking something away, but you're really not. You push people "why do you believe in it started Jesus?" Often people will go "well, you know, the Bible or something, but when you go "well, have you studied it as an historical document, have you looked at the evidence?" they'll go "well, no, I haven't." So that's not the real reason. The real reason when you push people is "well I have a relationship with Jesus, I have a personal relationship with Jesus and that's what I don't want to lose."

And that's a really good reason to be a Gnostic and a really bad reason to be a literalist.

The gnostics, as well as pre-Christian pagan mystery schools, believed that the myth of the dying and resurrecting Godman was an allegory to be used for personal growth to die to their lower nature and a rise to their higher nature. The literalists took control of the original myths and shaped it. So it would take the power away from the individual and place it into a central authority. Rediscovering the original myth gives people the freedom to choose the beliefs that truly served them.

Okay, some Christians have developed their personal faith to the extent that Christ is this energy or force or power within them this is how they have interpreted the story now the story has become again when it actually began as an allegory.

I had no issue with the Christ within I have an issue with the with the church militant what threatens humanity is organised regimented religion on the march taken so seriously that you will act out its worst precepts.

If we examine all the religions of the world we find that there is a common thread that connects all faiths and all people and it is from this connection that we can make the choices that have now become so critical to our future.

I like to focus on the origins of religious ideas and it turns out that they're very unifying underneath. All of the divisiveness that we see on the surface, it would be extremely helpful for all of humanity to realise that there is this underlying unity. And those origins are basically nature worship, the study of the Sun, the Moon, the Stars and Planets. This is all what humanity has been looking at, of course with great awe, and reverence for thousands of years, and it is extremely important for us to get back to those roots. The destruction of the planet is also directly tied to religious ideas. This can help to restore balance to the planet in a very profoundly significant way.

The very survival of humanity depends on viewing history from a new perspective so that we can be clearer on the historical facts and still honour the myths that offer us the greatest wisdom.

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It is what the myth, what the poetry says, that matters, not what actually actually happened. So each new generation, whatever you say, is going to hear the myth and that is what is true for them, and what follows is the actual history which is much too complex for the average person whoever if their head around.

Though the actual history is complex and we may never know all the facts about what happened 2,000 years ago, the voices of our scholars are contributing to an ever widening dialogue and the growing paradigm shift being witnessed all around the world today that can lead to a more empowered and enlightened humanity tomorrow.

This is really important for our culture, to understand where Christianity came from, and this is direct evidence. You can actually walk this path and come to this conclusion. You can know that Christianity was an invention of the Romans. It was done to pacify their subjects.

And this is important because it gives us a different way of understanding government, how government operates the tools that government uses, the purpose that government has for the various propaganda apparatus. Evangelical Christians are getting away with debunking facts as mere theories, even subjects like evolution, but they provide no evidence for their position other than to simply cite religious dogma.

And if you look at the influence that Dogma is having in the media today you can easily see it is increasing. I would like to challenge these extremists to consider the possibility that my findings are correct. Though there is much good in Christianity, we have to understand how rulers have used it to control us, and how they are still using it to control us today.

I hope citizens will be more skeptical when they hear an authority figure using faith to interpret laws or a belief in Armageddon to create governmental policies. The Flavians encoded a secret message into the Gospels which we can now understand in a new light. "And ye shall know the truth, and the truth shall make you free." [John 8:32].

ROBERT EISENMAN: THE JAMES OSSUARY INTERVIEW

(This Interview, produced and held by Simcha Jacobovici [speak: Simka Yakobovich] with Prof. Robert Eisenman [in around 2004], is discussing the James ossuary and in particular James and Jesus, and the Dead Sea Scrolls from Qumran and Saul of Tarsos, better known as Paul the Apostle. The Ossuary bears the Aramaic inscription: Yakob bar Yosef akhui di Yeshua [Translation: Yakob son of Yosef, brother of Yeshua]. Aramaic was the language of Jesus and the entire Middle East, from Egypt to India, and up the Silk Road to the capital of China. Some ambiguous words in this transcript have been changed, such as Judaea or Holy Land for Israel or Palestine. Clarifications are given in square brackets. Production: Simcha Jacobovici, 2004; Video Transcript: Lord Henfield, 2019.)

Robert Eisenman: . . . . and the leader was James not Peter. Peter was overseas traveler but James was the big honcho that he had to report back to. So he describes meeting him there and then he describes a debate on the temple steps where the priests and the scribes are debating the James group on the steps. And there's a riot. And all of a sudden into this riot bursts for who's called an "angry man" - and is clearly meant to be Paul in his time when he's serving the Roman authorities - and he runs into this debate just when James is about to win, picks up a flagon from the altar and and and beats James with a club and throws him down the stairs and leaves him for dead and there's a huge Mela. And about 30 people are dead but James isn't dead. This this is the kind of detail this novel has. It carries him out of he temple to a house in Jerusalem, which is also good detail, then it takes them down to Jericho outside, and then the the enemy, as he's called, gets letters from the high priest to pursue the Christians to Damascus that's the thing in Acts. That's where Acts picks up. So this is Paul, and he comes through Jericho on the way to Damascus and he misses them and they have carried James down there because he is the leader of the whole community. They are out of somewhere outside of Jericho. Guess where they are: Near Qumran! So that's the that's the thing of James attacking Paul.

Simcha Jacobovici: So you are using the historical . . .

Eisenman: This is so detailed how what is it what are they doing? That it is so rich in detail.

Jacobovici: So then, is the ossuary the real thing?

Eisenman: No it's not the "real thing". It is a very questionable thing. It is a very worrisome and highly suspicious [thing]. Many aspects to it are challenged credulity.

Jacobovici: Why?

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Eisenman: Why? Well, there is a whole list of things. First, there's no secure provenance. Second, there's no secure chain of custody. Third, it comes willy-nilly out of nowhere, suddenly appears on the scene just when James is being talked about.

You know, for the last five years there have been a series of books on James, primarily, including my own which is a thousand-page penguin "James the brother of Jesus and the Dead Sea Scrolls", and these books have been widely circulated. And in these books one of the things that said is perhaps the best proof that of Jesus existence were the fact that he had a brother James. Three or four years after statements like this are being widely read here pops the sarcophagus. That is the first thing that put my hackles up to worry about. It is the miraculous sudden appearance of this.

The next thing that is worrisome about this box is the phrase THE BROTHER OF JESUS. Nobody at that time would have thought to put the "Brother of Jesus" on an ossuary, not in the first century. Later perhaps, after Christianity and its documents had time to dig in. The point was, James was rarely called this. James was famous in his own time. James was an overarching figure in Jerusalem known as "The Just One". People used to walk up to James and touch his clothes as as a holy man when he walked through these streets. He was probably a leader of a movement like the Essenes, if not the Essenes. Anyway, he was a Zadik [more correct: Zaddik], a Zadik who everyone admired and knew about. Therefore, if you had an ossuary in his name, you would not have to identify him as "Brother of Jesus". He would be known in his own right [meaning, he would have borne only the name of his father as it was custom e.g. Ya'akov bar Yosef (Jacob son of Joseph) without the extension "akhui di Yeshua" (brother of Jesus)]. It's like, the person who added "Brother of Jesus" wants us to know which James it was. So a later generation or even someone in our own time, that's what I have said. Generally, that is too pointed, it is too perfect, it is like, "Oh, hello 20th century, do you want to who this is? It's the brother of Jesus, you know?" And someone has written it out there. That is a second problem.

But I would even worry about a third problem: the James the son of Joseph, Jacob the son of Joseph, the first part. Now, that's not to say, the are two problems with the inscription itself. Now we have professional palaeographers supposedly looking at this. Look, I want to tell you, even an amateur could see that there are two hands there and that the two parts of the inscriptions don't match. One [the Aramaic on the right half] is deeply incised in a formal style. When I saw it in the museum, I was staggered because the pictures don't do it justice. The pictures looks like they have been sort of enhanced because you can hardly read. The second part, because it's so dim and it's done with such a clumsy tool. The first part just jumps right out and it's not just because it's been cleaned. It has been done with a different more precise tool. It is a formal hand. The second part [left of the first half as Aramaic is written from right to left] is clearly added by a second hand with a different instrument even. It is not as deeply incised. It is more clumsily. It is like a more complete instrument. Now, an amateur photographer could tell you that. But the public is cowed. The public defers to these specialists and is unwilling to use its own judgement. So there are two parts to this inscription. I have dealt with the second part a little bit.

The first part is worrisome for the following reasons. There may be two or three hundred people called "Jacob* the son of Joseph" in the area of Jerusalem at this time [* meaning James. James is the English corrupted form of the original name Jacob or Yakov.]. I would not even want to estimate how many there might be. There may be two or three hundred people in the Jerusalem's environs at this time called Jacob the son of Joseph. But the problem with this particular inscription is that it is too clean, it is too new. There are rosettes in the back of the of the ossuary that are rubbed out. Where is the, where from nature where is . . . -- forget the patina argument. People have said on patina that it can be faked. I've heard from a lot of Antiquities people that this is normal practice and then in the unfortunate market of unreliable antiquities that this is happening in a widespread way. But any case, put the patina argument aside. -- Where is the natural wear and tear on that particular inscription that you see for instance on the rosettes on the other side and the inscription on the left?

Now the final part of that chain is "James the son of Joseph", which is worrisome. No ancient sources really call James "the son of Joseph". In fact, they try to make a point that Joseph isn't the father that is not only not the father of James he's not even the father of Jesus. God is supposed to be the father of Jesus. And I've always thought that the term Joseph was a symbolic term going back to who Jesus's tribal father was that is Joshua's [Yehoshua from the Old Testament, which is the same as Jesus' original name] tribal father - as you probably know - was the tribe of apartment yet Joshua's tribal father was the tribe of Joseph it's Joshua son of Joseph. Also in Jewish culture we have two messiahs: the Messiah Ben David and the Messiah Ben Joseph and this seems to fit in with those kinds of alusions.

In the actual text we hear that James is the son of Clophas and Mary or someone called Cleopas and Mary. Another document in the Gospels calls him "James the son of Alphaeus", a corruption of Cleophas So we have lots of names who James may have been the son of. This Cleophas character, you see, is how the Gospel of John uses this character to develop the idea that James is not really a brother of Jesus but it's first cousin. Because in the Gospel of John it says "Mary the wife of Clopas" and her sons James, Joses, Simon, and so on, the four sons and the daughter Salome. So normally, in the tradition, James is considered the son of the uncle Cleophas / Alphaeus, unless Clophas and Alphaeus are Joseph. So even the Joseph part, from a specialist, who I consider myself to be, and honestly, the people were talking about may be specialists in palaeography or patina, but they are not specialists in history and text, and

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they don't know these traditions. those are the many reasons why I worry about this inscription. . . .

Jacobovici: I am not a scholar on this matter but I thought there were two Jameses. There was a Clophas and he was a carpenter. It seems to be a cousin. There's a bunch of Jameses.

Eisenman: Cleopas is supposed to be the brother of Joseph.

Jacobovici: . . . of Joseph. So, that has not preclude the idea that Joseph also had a son named Yakov.

Eisenman: Well, let's not get too Byzantine [strict] about this. I mean, we get multiplication of Mary's, a multiplication of James's, a multiplication of John's, and the main reason for that is, as the doctrine of the supernatural Christ went forward into the second century: brothers became cousins, fathers became uncles, mothers even turned into their own sister. In the Gospel of John we get Mary the sister of Mary which is a tautologistic impossibility but that's how it is. But [the Gospel of] John has the character Mary, the mother of the sister of the mother of God. So Mary is not even the mother of God in John because John is pushing the family away from from Jesus, as the supernatural Christ, and the perpetual virginity of Mary came into being. So I wouldn't worry about this multiplication of like-named persons.

Jacobovici: If I sort through all that, was Jesus a historical figure?

Eisenman: Jesus is a historical figure insofar as his brother is a historical figure. It isn't the question whether Jesus has brothers, there for sure. It's the question whether the brothers have a Jesus. And what I meant by that is Jesus is historical but the documents about him may not be reliable.

The problem is the documents about him are so beloved, so much part of our culture that people have a knee-jerk reaction to them "oh Jesus son of Joseph and Mary", all these are like shibboleths [conventional] platitudes of our society. The point is that there certainly was a Jesus but what we know about him is very dim and indistinct, and those documents were written a good deal further long in time and often retrospectively, and with an agenda: They were written primarily from a Pauline-Gentile Christian point of view to make the Jesus figure, as it is typical in Hellenistic writing, the writers claim the figure the way Plato claims Socrates, make the Jesus figure more or less a mouthpiece for their a position. So I don't accept the narrative picture of Jesus. I do think that the picture of James would be very much like what Jesus would have been.

Jacobovici: So in a way to get to the historical Jesus you have to get to him through James?

Eisenman: Here we go. Once you have stalled to solve the problem of the historical James, you have willy nilly, you have got to the end of my book. Solve the historical Jesus. The last sentence in my book read: "Who whatever James was, so was Jesus because these two brothers were obviously very close, one succeeded the other, the other died much much earlier, the facts about him have been overwritten by all kinds of theological and other Gnostic tendencies over several centuries until we finally get the potpourri in the final form we call the Gospels. These Gospels develop in the form we know them over two or three centuries. There may be early parts to them, but they're much later parts too. So that is retrospective running. It is sort of like going to Hollywood and come to the scriptwriter, "now you write the script here are the basic details from that perspective." So one writer will write it from that perspective, another writer will write it from this perspective. I would, if I were the writer, I would be writing it from the Jamesian perspective: that gospel has not been written yet.

Oh, let me throw one more thing on that. This is a really important point you might be able to get some use out of it, that is because I want to pop it in: Those of us who know how important James was and what an overarching figure he was, he was the Zadik [the Righteous One] of his generation everyone deferred to him. For All parties he was like the "Ayatollah of his period". I would say, I should like to call him that, the Leading Authoritative Figure of his period. I don't think he was that violent. he was called "The Righteous", so I don't think he was an unjust man, but that's the statuary would have had among all the opponent groups. They circulated around him. . . . . The best proof of Jesus' existence is the fact of a brother James. We should be looking at James. James is the key person in this time and place.

Jacobovici: Why do you think Jesus is overlaid with all kind of stuff in scripture writing? Why do you think James is more accessible?

Eisenman: Because nobody cared about James. Nobody cared to overlay him with anything. He was like shunted aside, marginalised. He was the head of the movement in the Holy Land [Judaea and Galilee] while the Paul-Peter axis took over the movement overseas [meaning Greeks and Romans]. We know, after the disappearance of the Jerusalem centre in the in the war in 66 to 70 [AD] of ending in Masada in 73 [AD], there was no more Jerusalem centre of revolutionary activity. I mean, all of these groups I would call "Messianists" at this point. They are not Christians yet.

Paul says in book of Acts quoted "that Christians were first called Christians in Antioch" [Edessa] in Syria. That is northern Syria in 55 AD. So, it was overseas they got the name "Christians". In Judaea at this time, they were never called "Christians". What were they called? Well, in my work, we think, they were called "Essenes", "Zealots", some early Christian works said that the Zealots and Essenes were combined. They were Essenes. They were Zealot-Essenes and

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there were Sicarii-Essenes. Sicarii-Essenes, would be the most extreme a terrorist Essenes. Most people think of Essenes as little pietistic people, praying and doing nothing else. No no, there were very aggressive Essenes as the Dead Sea Scrolls show. And these terrorist Esscenes were perhaps the worst group. I think, James was the Zadik for all these groups sort of like the "grandfather of the mountain" for all these groups around, which all these groups revolve but they were all opposed to Roman power in the Holy Land. That's why they were all liquidated [put to death].

Jacobovici: The term Zealot, some people argue, is a much later term . . .

Eisenman: Josephus does not use the term right away, he calls it the Fourth Movement in his work. These are very specialised questions, but by the time of the takeover of the temple, he's calling one group among them Zealots. The actual group, probably James group, because this is the group that actually killed the high priest that is responsible for the death of our James. And you see in a sequentialty there. You know, like-minded groups have like enemies. The group that occupied the centre part of The Temple under Eleazar in the 60s, Josephus starts to call them Zealots. Earlier he called them many other names, but Zealot he is using that, and he also is using Sicarii from the 50s and the Sicarii are the ones who take over Masada. We consider them Zealots but they are actually Sicarii, a more extreme group of zealots. But it is all part of the same tree. But these Zealots in Jerusalem in the middle of the war who are occupying the temple there are three different parties all fighting with each other [in a civil war alongside with the war against the Romans] but these are occupying the temple they are the ones with the help of these violent Gentiles, the Idumaeans [Arabs], as they are called, rampage through through the city kill all the high priests which shows it's an anti-priestly uprising including the one responsible for the death of James, Ananias ben Ananias, who, I think, that they actually, Josephus says, they desecrated his body and threw it out of the of the of the walls without clothes naked for as food for jackals. They did not have a great high affection for him, and I think they actually urinated on his body and things like that before they threw it out in the city this was the desecration and probably cut off a few sexual parts in the process. And this is part of what the viciousness they felt towards this person, the killer of James. It was a tough time.

Jacobovici: Were there any Christian's described?

Eisenman: Christians? There were no Christians in Judaea [the Holy Land] at this time. I thought that I just made that point. Christians are something of an overseas movement. It develops in northern Syria, in Egypt, in Asia Minor. Christians don't exist in Judaea before the fall of the Temple. These are parties [in the Holy Land], are extreme Jewish parties. Do you want to call the Dead Sea Scrolls Christian? They are not Christian. But we have to speak about them. people say, "Oh, Eisenman, you call the scrolls Christian." I don't call the scrolls Christian. I have to use vocabulary that exists these are extremist Jewish groups, Messianists. That is what these groups are: Messianists. Later on Messianists get pacified in the Roman [doctrine called] Pax Romana and turns into what we call Christianity. In other words: it's fangs are defanged. Do you want to know how its fangs are defanged? --read Paul, Romans 13. There Paul tells you that the God has given judgement on behalf of the Roman Empire those are the officials that we must obey that the wearing of the sword bears its own reward and you should pay your taxes to Rome because that's what God demands of you. Now this is a new law, not a Jewish holy law which in the Temple Scroll [from Qumran] says, you shall not put a foreigner over you! Paul says you should pay your taxes to Rome. And do you know the final thing that he uses to justify it all?--"because you should love your neighbour as yourself." This is the key James passage, the Royal law of Scripture in the letter of James "love your neighbour as yourself." Paul applies it to paying Roman taxation! That shows how cynical he is. That shows how he's laughing at these groups. He had total contempt for these groups. He takes their most precious document and turns it into a collaborationist exercise, of I want you to know, "this is why you should pay taxes because you should love the Romans at yourself!" This is an incredible period which is why I pray and hope that people who care about this period, religious people and non-religious, will get deeper into it because there's so much more out there to challenge them, and they're just being given the scratch on the top of the surface.

Jacobovici: I want to understand James. I want to say, how I understand it. I'm gonna do how I think your thesis runs and then you tell me "No, it is not true" or "yeah whatever." What I have got is this:

There's a historical Jesus and there's a mythologised Jesus. The mythologised Jesus is universal, he's above the law, he loves Gentiles [non-Jews], he is with prostitutes and sinners, he is with tax collectors, multiplies loaves and fishes, and all these parochial Jews, they are little, they are into the law, they are this, they are that, and they don't understand Jesus among them.

In reality if you want to get to the historical Jesus you got to James, and what you find out is the opposite, it is deep.

The guys who are against Jesus that are actually the Universalist if you will. They're hellenised [influenced by Greek and Romans], they're collaborating with Rome. And the historical Jesus actually parochial Zealot right into the law. Is that right?

Eisenman: Right, exactly you are exactly right. You see, it took me a long time to develop the thesis. Yeah, you're smarter than me. Your thoughts are smart . . . .

Yeah, look, the thesis is, that by doing the search for the historical James, you're not only going to find James. You're

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going to also understand what the Dead Sea scrolls were and come to the true picture of this period.

Let me give you an example, including who Jesus had to have been, because he couldn't be the person Paul depicted. You know, Paul's view of Jesus is determined, first, he never met him, and he admits that. Second, he persecuted Christians, and he smit someone to death. It's part of my thesis in my book that Paul had hand in the death of John the Baptist and you shall see why because both are there in the same place on missions at the same time and Paul is on a mission to one of John the Baptist's enemies at that time.

You know, he only has a contact with a supernatural Christ in heaven, as he calls him, Christ Jesus in in heaven, Paul has apocalypsios. That is the Greek word for vision has visionary spirits, visionary experience of a Christ Jesus in the clouds. He never met the the earthly Jesus. So his Jesus is the heavenly Jesus. But Jesus tends to be a reflection of his own persona and the doctrines that he Paul thinks that Jesus should have preached, but, you know, that's why he was laughed at by the people in his own time and said who is this newcomer? who is this bounder? but he has certain advantage of them. He was well-educated, he was a Pharisee, he came from an upper-class family, probably a very very wealthy one, he had a Roman citizenship, he wasn't a simple little fisherman or a cobbler or something like that. He had it all over them and he took them to the cleaner in his in his discussions they didn't have it they couldn't hold a candle to him. But he is extremely cynical.

Now going over to the other part: take this doctrine, the [Dead Sea Scroll] document that has recently been labelled MMT, it is a letter, presumably from the head of the [Qumran] community to a king of some kind. It is a very convoluted [twisted] letter. It is the only letter among the Qumran corpus. It is probably from the Righteous Teacher to some king. [It also] well depends when you think the Righteous Teacher lived. I think, the Righteous Teacher lived in the first century [AD]. I give a lot of reasons for thinking that. It is a bit too complicated for this discussion [to mention them all] but if you look carefully at [only one] you shall see that the letter contains the actual directives James makes in the Book of Acts to overseas communities. It makes it though from an unfamiliar way, not from the "smooth Hollywood film way", [the Book of] Acts presents these things in three points: Abstain from blood, Things sacrificed to idols, strangled things [carrion] and Fornication. In [the] MMT [letter] it is convoluted. "Things sacrifice to idols" is a subject of about 70 lines, not "taking things sacrificed to idols", "fornication" is another twenty or thirty. The "blood" is assumed, "carrion" appears in certainty of the of the intuitions there. So that letter would be a parallel to James's letter to overseas communities delivered to northern Syria. So what is my conclusion? You'll take a Qumran document it will look so alien and so abstruse that you won't see it as a Christian document. But in fact that is the original, the other [in the Book of Acts] is a copy.

Jacobovici: So if you get it summarised, after all these studies, all this thinking of the stuff, what is the fundamental difference between the mythologised Jesus and the real Jesus?

Eisenman: The problem is that people take literature as history and have an inability to distinguish between a work of literature, which the Gospels represent for the most part, and an actual history which is what Josephus would give them: a nitty gritty down to earth, ugly nuts and bolts history.

So if you try to take the difference in the Gospels you have the presentation of a miraculous figure who does miraculous things, for instance, who takes evil spirits throws them in the swine, the swine run off the hillside and drown themselves, or walks on the water, or multiplies loaves and fishes, or turns water into wine. People love those episodes, as they are the dearest episodes in people's culture, there's no reason that they shouldn't [love them]. But that is not history. That is literature, or some [would say] the dirty word "mythology". Those things, to the practical "computer linked up network person" in the 20th century never happened. That is part of the beautiful presentation of the most beautiful being in the world [Jesus]. Now the history can be something rougher and more down-to-earth. I don't know the history of Jesus because it's been so overwritten with that sort of material.

But the thrust of that sort of material is primarily unfortunately anti-semitic [anti-Jewish] because all people understand Jesus except Jews, and Jews gnash their teeth at him. So the Jews are particular pictured in that literature as the Blue Meanies. And that has successfully engendered a wave of anti-semitism in every generation up to the present, ending in the Holocaust [of Hitler's Third Reich]. The seeds are in the picture. The people who put the seeds into work were very clever. They were not Jews from the Holy Land obviously, they were not self-hating Jews, [but] they were overseas Gentiles [Greeks and Romans] who did not like what the Jewish [Messianic] people represented and did not like the doctrines about [their] Christ. So that whole picture, to my mind, is - I hate to use the word, [and] people hate me for it - "corrupted".

That's where the [Dead Sea] scrolls come into play. The scrolls are indigenous literature of the [Jewish] Messianic Movement from a Judaean viewpoint which are not corrupted. They were not worked on by an editorial committee. They were put in the caves to save them and they're like a "time capsule". They remained there for 20 centuries. That's why I am so interested in the scrolls.

So, what do I think Jesus was? Everything written in the scrolls. That is, whether it is mentioned there or not, that is what the Messianic movement is: a nationalist, extremist, xenophobic, and very much law oriented, apocalyptic group. What do we get in the scripture we're familiar with for overseas? Very good proselytation [evangelising] documents, but largely [written] in the interest of the Pax Romana and often the very reverse of everything we have in the Dead Sea Scrolls. So, yes, to my mind, Jesus has been reversed turning

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the very opposite of what he would have represented in Judaea as the messianic popular leader there.

Jacobovici: Meaning?

Eisenman: Meaning: He would not have been sitting with the prostitutes and sinners and tax collectors, he would have observed purity regulations to be a popular Messiah, he would have been anti-Roman, he would not have been talking to Roman governors and Roman soldiers. Roman soldiers would not have recognised him as the Messiah before Jews did. These are all documents aimed at proselytising [converting] Roman soldiers and Roman governors, not Jewish people and presenting Jews as the devil people. And the world has got the picture, even bin Laden has got that picture.

Jacobovici: Is that [the reason] why James has been marginalised?

Eisenman: Absolutely! Because as James was written out - he is a Philo-Semite - anti-semitism was written in. That is exactly what happened. And, you know, there's a second James in the scripture. That's the multiplication of like-named characters he is called "James the brother of John" [the son of Zebedee]. [Interesting is] that James the brother of John is conveniently eliminated from the Book of Acts just when the real James [the brother of Jesus] is introduced into the book of Acts and the interesting thing about him is that Paul does not even know him. Paul, a contemporary writer who knows all these people: Peter, James, and some of the others, never mentions a "James the brother of John". So even in those problems these multiplication goes on. And the multiplications can be explained by the marginalisation and the pushing James aside because of the sort of messianism he represented was not a cosmopolitan enough to do the job that those people were intending to do. Paul says [rendered into modern English]: "I believe in winning, I fight run the race to win" - he says it in 1 Corinthians 6 - "all the runners at the race are fighting for a prize, I fight, I run for a prize that will never wither, that's how I fight, not beating the air." So he uses Roman Stadium athletics to show the kind of way he approaches: "I'm a Greek to the Greek, a Jew to the Jew, a Lawkeeper the Lawkeeper, a lawbreaker to the lawbreaker. I shall do whatever I have to do to win." And he wins. And these Jerusalem people don't have a chance against that kind of person [acting according to the motto] "winning isn't the only thing it's everything" and he does win but we would consider that a rather cynical approach to proselytisation [converting people to another religion].

Jacobovici: I spoke yesterday to someone, and he said that it can't be. On the evidence, James, Peter, Paul, they all got along with on another. Yeah they differ a little bit about law, you know . . . the issue was not, of course, that James thought the Jews shouldn't start breaking the law, that wasn't an issue, it wasn't an issue for Paul. What was the relationship going to be between Gentiles and Jews? So they all got together. Everybody is making a big deal about factionalism. I don't see any factionalism, he says. Basically, they just had little issues. The Gentiles and the Jewish woman, you know, could sit at the same table. Eisenman and the rest of them [the scripture scientists] are seeing conflict where there are no conflicts . . .

Eisenman: There's total conflict, there's total conflict. All you have to do is look at [Paul's Letter to the] Galatians where Peter and Paul and the others are in this special place called Antioch, where Christians were first called Christians. -- By the way, I don't think it's the normative Antioch. I think, it is this place in northern Syria, Syriac Antioch. There were five Antiochs and this is Edessa in northern Syria, I am sure that is where it was where things were going on. They were all called Antioch. -- but the point is: then the messengers of James came down with his instructions to overseas communities, and Paul himself admits that all of the people who used to keep table fellowship with Gentiles stop doing it and withdrew because of the Party of the Circumcision. they call James's party the "Party of the Circumcision," and the messengers from James. Even Peter did this. And he said "and I accused him to his face" and said "Peter you are a hypocrite."

And in any case after that, Barnabas leaves Paul, and everyone shuns him from that moment on, and he will only take a travel with a non-Jewish Gentile [that is] travelling companions like Timothy and others of that kind, Lucas etc. So you tell me that is a minor dispute? That is a major dispute when all of his close companions desert him and refuse to have anything to do with them.

Now if you look in Essene practice, the Essenes have a have a characteristic of "shunning." They expel [shun] people from the community for various things, and then they shun him in work and [any] activity. This is exactly what's going on here with Paul and the others in the Antioch [Edessa] scene, and it is clear that we're having quasi Essene practice going on here of a very familiar kind. So these arguments are very deep.

I would say one last thing about that. Paul constantly cavils against the chief apostles. He constantly says "Who are these people? pillars? - not that their importance means anything to me." He says things like "Men of knowledge are they?" Then he makes some nasty comments and says "They are not even able to tell the difference that an idol is nothing. They make trouble over eating food sacrificed to idols, one of James's strict rulings. "An idol is nothing in the world," he says And then at the end of Corinthians 2 he said [here rendered into modern English], "Hebrews are they? So am I! Super apostles are they? So am I!" and he makes clear that the people who he's heaping abuse on are the super Jewish apostles who are over him and he's constantly caveling and making a snide allusions to them that anyone who is in his right mind, except someone who wants to just make everything look rosy would realise how to do with severe internal strife.

The final thing he says in in Galatians he is talking to his communities and the super apostles coming and bothering of them what they're bothering them about is circumcision [which is part of Jewish Law but forbidden under the Roman Law of the "Lex Cornelia"]. And he says in one of his nasty

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outbreaks "Tell those who are bothering you, I wish they would themselves cut off," meaning "I wish they would themselves their own sexual parts cut off," making it look as if circumcision is cutting off your sexual parts but also parrotting the fact that Essenes expelled outsiders by "cutting them off." So he does a double entendre [phrase with two meanings] there in the real ferocious antagonism he feels to these so-called Jamesian Jewish Christians who are insisting on circumcision.

Jacobovici: So the fighting was real?

Eisenman: Severe! severe! I think, there is evidence that Paul is involved in some manner in the death of John the Baptist . . . you can look at the trail and see that he was on a mission over to this king who was Herod the Tetrarch [who likely even had family relationship to Paul. Herodion of Patras (also Herodian or Rodion) was a relative of Paul whom Paul greets in Romans 16:11: "Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.".].

Jacobovici: What do you think, James and Paul felt for each other?

Eisenman: James did not hate anybody he wasn't that kind of person. He was the Righteous One. He was a totally righteous person. Paul had envy for James he had antagonism to James and he literally probably wanted to destroy James. And when he was arrested in the 60s [AD] by the Roman governors and held in protective custody, even when Sicarii had taken an oath to kill Paul, because of introducing Gentiles, into the Temple [non-Jews were strictly forbidden to enter the Temple area under penalty of death, according to Jewish Law, see: The Temple Warning Inscription, Grand Bible, Artefacts and Historical Documents]. What happens in Caesarea [Maritima] in Acts, which is a historical part in acts, not an overwritten one, looks more like a debriefing session. And it's funny, no members of his community come down to visit him at all, and he's being housed in [Herod] Agrippa's former palace there. And ultimately they get him out of the country [Judaea] on an appeal to "Caesar" [Nero] because to have stayed in the country would have been meant his death. There were so many people [from the Messianic Movement] who wanted to kill him for what [we would call treason]. I think, they didn't want to kill James. James wasn't being hunted down or anything. James went on functioning as if nothing was happening while Paul was under arrest. Yes I think, that was very severe, even unto death. I think, ultimately, Paul, with his discussions with the Roman authorities, would have given information that led to the final demise of people like James.

Jacobovici: Paul was a collaborator?

Eisenman: Paul could not have gone to Rome and then been freed in Rome, and the way he went, without entering Romans service of some kind. And he held a Roman citizenship. He went to Rome in 62 [AD], just the time when James was killed in Jerusalem. You see, the book of Acts ends not with James's death, where it should end, the leader of hope, it ends with Paul under house arrest in Rome and it doesn't look like he's going to be executed then because he's not executed for another eight years and the stories are that he goes on to Spain and elsewhere. I even think he came back to Judaea. . . .

Jacobovici: Where is the tradition that he goes to Spain?

Eisenman: He mentions it in one of his letters [Romans 15:24] that he wants to go to Spain and then some of the extra biblical material talks about his having gone to Spain. So he went to Spain and if he returned to Judaea, which I have a reason to believe he did, before he died around 68 [AD] in the midst of the uprising. The Romans have just rounded up all troublemakers by that time and executed everybody and the drag-net would have included people like Paul by that point. But if he returned to Judaea, then he had entered service in some way, like Josephus did. Josephus went to Rome. When he came back, he was in Roman service. That's how he saved his skin. You cannot go to Rome and come back]without having obligations of some kind or another].

Jacobovici: Was there an ideological reason to go to Spain?

Eisenman: Well, I think, the Roman emperors at that period came from Spain. Don't forget, you had Trajan coming in [from Italica]. You had Hadrian coming in. You had a lot of connexions to Spain in the Roman Imperial family. He said, he has very important contacts there he wants to follow up and the future Roman emperors came from Spain, after the death of [Titus Flavius Domitianus].

Jacobovici: There was an ossuary [a bone coffin]. You mentioned, there should not have been an ossuary . . .

Eisenman: We have strong traditions about the burial of James from early Christian sources, extra-biblical sources, the first is by a Jewish Christian writer someone who converted to Christianity in the second century who probably was already a mature person fifty years after the events in question, second part of the second century. His name is Hegesippus. He writes that, regardless of how mythologised his picture is or how the stoning and the death of James took place, James, I think he combines two things: the fall down the temple steps in the Pseudo Clementines that is the fall off the temple pinnacle that he talks about, and that's all in my book [James the Brother of Jesus and the Dead Sea Scrolls, 2012, Penguin] I explain how these things are conflated, that's what takes the time in my book, the fall off the temple pinnacle, and then the hitting with the washerman's club to bash out his brains. That was the coup de grasse given in all stonings. One always gave a coup de grasse. So he [James] was thrown down in the Kidron Valley below the pinnacle of the temple and Hegesippus said he was buried where he was stoned and a marker was put up there that is still there to this to this day. So he was buried, he was not laid out in a rock tomb according to that report. Eusebius repeats that report in the 4th century. Eusebius is Constantine's Bishop [and right-hand-man]. He comes from Caesarea [Maritima, the Roman capital in Judaea]. He's a Judaean, he knows Judaean traditions very very well, he says, it was still there in his time in the 4th century. Jerome

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repeats that tradition in the fifth century so does Epiphanius. Epiphanius is a Judaean who went to Cyprus. Jerome was a Roman who came to Judaea and spent his whole life in Jerusalem and Bethlehem compiling his version of the Latin Vulgate. He knew a lot of things and he says that the burial marker and James's burial-place was still there in the fifth century. So how does this accord with there being an ossuary with first century Aramaic writing on it? It doesn't accord! So while all those traditions are wrong, and are willy-nilly suddenly appearing a fresh ossuary with the inscription on the wrong side of the box is authentic. And our palaeographers such as they are who cannot even tell the difference between two kinds of handwriting and two types of incising, one with a very precise tool and one with an extremely blunt tool, we're supposed to believe then that this is totally authentic. I have no idea. I would love this to be the case. I personally wanted rather find that burial place of James by digging the whole area up underneath the pinnacle of the temple ages ago. . . .

. . . we've got a lot of people who never even heard of James before . . . it's all good for all of us because if the people would come at this and get interested in James then we all win because James is the most underrated and most marginalised character and here he is suddenly on the front burner. Let's go and get interested in James and not just use the thing to prove the existence of Jesus in the meantime we've learned about a whole picture of the forgotten history of the church. We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. It has only been relegated to unthinking people. And [today's] thinking people say, "oh, I'm not religious." We all need to be religious and this will allow us to get our teeth into a challenging problem. I hope that they do get into the challenging problem. But let's not just go around did Jesus exist or didn't exist. That's not the whole ball of wax. . . . .

My point was always that the brother was important in the first century and . . . Jesus was not so important in the first century to those people in Judaea. Jesus became important as the documents were written that made and magnified his importance into the superstar the demigod the God that we know the man God that we now all recognise as the saviour of the whole human race but that didn't happen in the first century.

Jacobovici: But surely, James the Zadik, Yakov the Zadik his brother . . .

Eisenman: I have no idea the relation see I don't know exactly who the brother was by that point. I go in my book about the four brothers. We know there were Cleophus and Mary, if Joseph is the Hebrew name for Cleofas. okay it's possible now Cleofas in Mary or or that other character listed in in the gospel lists James the son of what's-his-name Alphaeus which is a probably garbling of cliff has had four sons they had James Simon Jude and Joses I say we know who Simon is I can document Simon Simon - Simon bar Cleophus who said to be the nephew he's actually the second brother he's the second successor to James in the early church the third Jude is Judas is is Jesus's twin he's Judas Thomas. Judas the twin also called Thaddaeus and gospel is also called Labbaeus seems to have evangelised northern Syria and Iraq and this person I think was beheaded at some point he may have been the Thaddeus in Josephus who was beheaded in any case his descendants are still around when the Roman Emperor Trajan is trying to round up messianic claimants in the latter part of the century. The 4th brother Joses, we don't know. Who was the 4th brother Joses? That's [perhaps] just Jesus himself before Jesus became distinguished from his brothers in the process of as I said as the fathers became uncle's, brothers became cousins, mother's turned into their own sisters, and Jesus turned into his own brother Joses is the same person as Jesus without any information about that is the fourth brother now that fourth brother Joses. I don't know much about him and he may have been executed very early on and he may have been seen as this messianic individual executed in a very nasty way. I have covered all this in my book but I don't know much more about Jesus than that.

Jacobovici: If Jerusalem wouldn't have fallen, would Christianity have involved in something totally different?

Eisenman: Yes, absolutely! Actually, I don't think there would be a Christianity because the Jerusalem centre was taken away with the destruction of Jerusalem which left the overseas centres free to develop their their own ethos. And often these centres were people from Greek and other backgrounds, and there has been a long tradition of Greek anti-semitism long before what we were talking about here. There was hostility between Greeks and Jews in Alexandria, very extreme hostility that ended up in riots, and in the Trajan Period ended up in the total annihilation of the whole Jewish community in Alexandria and the Delta; basically a Holocaust. [There was] tremendous tension between Greeks and Jews in Caesarea and other cities along the coast, and when the uprising occurred, all these cities took it as a signal to kill all the Jewish populations in those towns. And the Jews were not innocent in areas were there Greeks in their town. So there was a great hostility. So the fact that there is a latent anti-semitism in the kind of presentation we have and anyone who's fair-minded can see it, the Jews are presented as really nasty. The scribes and the Pharisees gnash their teeth. Roman centurions recognised the Messiah. Oak arise and in bedside, if the wonders that have been done here, have been done in Lebanon and Syria, they would have belong long ago. In other words, everyone gets the picture, except the Good Samaritan, and so on and so forth. So Jesus presented as not loving his countrymen much. Well, if he is not loving his countrymen but he loves everyone but his countrymen you know and does not know this countrymen very much how would they ever been able to accept him as a popular Messiah in the first place? I think he was a popular Messiah in his time, whatever it was, he

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represented. And that game says largely, with large crowds people following that picture. That picture has come down and reflects the anti-semitism of the Greek-Roman Mediterranean which is normal. . . . You could have gotten some very negative stereotypes of Jews in a gospel of that kind. You know, we say, the victors write the history. Unfortunately they did not expect the Qumran scroll time capsule. In there, the losers wrote the history so we are we are blessed with a precious moment.

There would not have been a Christianity because James's Judaean centre would have existed and the Judaean centre is more this apocalyptic messianism that you get in the scrolls. It probably would not have been a successful proselytising activity because it was not able to morph and change and receive things like pagan practices such as communion [the Eucharist from Mithraism] drinking the body and blood of the living and dying God, or later on Christmas trees, or Easter bunnies, or reindeer or totem animals, or whatever you needed to go. Judaism was too rigid for that. Islam is more like what a cosmopolitan [messianic] Judaism would look like and it is quite rigid.

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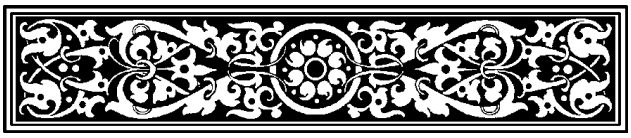
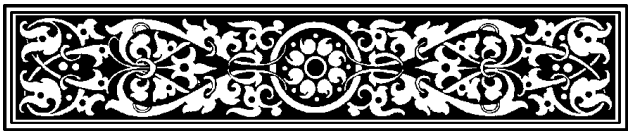


APPENDIX D

THE
SUPPLEMENTS
(Texts of other Canons)



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SUPPLEMENTS FROM THE CONSTANTINE BIBLE

OLD TESTAMENT

- 3 Esdras, 3 Ezra (in Latin)
- 4 Esdras (in Latin)
- Prayer of Manasseh (in Latin)
- The Book of Odes (Odai)
- The Odes of Solomon (42 Odes)
- The Psalms of Solomon
- Additions to Esther
- The Third Book of Maccabees
- The Fourth Book of Maccabees
- The Letter of Aristeas

NEW TESTAMENT

- The Letter of Paul to the Laodiceans
- The Shephard of Hermas
- The Letter of Barnabas

Information on the Apocrypha / Hebrew Deuterocanon

(Judaism has a much older history in Greece and the Roman Republic than most modern people are aware of. The Septuagint (Latin word for 'seventy'; often abbreviated in Roman numerals, LXX) or The Old Testament in Greek, proves this fact. The Septuagint is the earliest extant Greek translation dates back to the 3rd century BC. The Septuagint translation of the Hebrew Bible into Greek, which the early church used as its Old Testament, included all of the Hebrew Apocrypha.

At the time of Julius Caesar and Augustus Caesar, already 5-10% of the Greek and Roman population was Jewish. The Hebrew Bible was (through its Greek translation) well known among Greeks and Romans. The first Jews came already together with Phoenician traders and settlers. According to the Letter of Aristeas, the Hebrew Torah was translated into Greek at the request of King Ptolemy II Philadelphus of Egypt (285–247 BC) by 70 Jewish scholars or, according to later tradition, 72: six scholars from each of the Twelve Tribes of Israel, who independently produced identical translations.

The miraculous character of the Aristeas legend might indicate the esteem and disdain in which the translation was held at the time; Greek translations of Hebrew scriptures were in circulation among the Alexandrian Jews. Egyptian papyri from the period have led most scholars to view as probable Aristeas's dating of the translation of the Pentateuch to the third century BC. Whatever share the royal court of Ptolemy may have had in the translation, it satisfied a need felt by the Jewish community of Alexandria and other places in Egypt (in whom the knowledge of Hebrew was waning).

The Old Testament in Greek was in wide use by the time of Caesar, Jesus and Saul of Tarsos (Paul of Tarsus, Paul the Apostle, the man who created Roman Christianity, the forerunner of modern Christianity) because most Christian proselytes, God-fearers, and other gentile sympathisers of Greek Judaism could not read Hebrew. Greek was the main language of the educated elite in the rising Roman Republic and the Roman Empire. The text of the Greek Old Testament is quoted more often than the original Hebrew Bible text in the Greek New Testament (particularly the Pauline epistles because Paul spoke Greek much better than Hebrew) by the Apostolic Fathers, and later by the Greek Church Fathers.

Modern critical editions of the Greek Old Testament are based on the Codices Alexandrinus (c. 400 AD), Sinaiticus (c.330 AD), and Vaticanus (c.330 AD). The fourth- and fifth-century Greek Old Testament manuscripts have different lengths. The Codex Alexandrinus, for example, contains all four books of the Maccabees (indicating that the Jewish population accounted for much more than just 10 or 20% in Alexandria); the Codex Sinaiticus contains 1 and 4 Maccabees, and the Codex Vaticanus contains none of the four books.

The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches and the Assyrian Church of the East to be canonical books of the Old Testament but which are considered non-canonical by Protestant denominations. They date from the period 300 BC–AD 100 approximately (mostly from 200 BC–AD 70, i.e. before the definite separation of the Church from Judaism). While the New Testament never quotes from or ascribes canonical authority to these books, some say there is a correspondence of thought, while others see texts from these books being paraphrased, referred or alluded to many times in the New Testament, particularly in the Pauline epistles depending in large measure on what is counted as a reference.

Though there is no scholarly consensus as to when the Hebrew Bible canon was fixed, some scholars hold that the Hebrew canon was established well before the first century AD – even as early as the fourth century BC, or by the Hasmonean dynasty (140–40 BC). The Hebrew canon does not include the seven deuterocanonical books and this formed the basis for their exclusion from the Protestant Old Testament.

The Council of Rome (382 AD) defined a list of books of Scripture presented as having been made canonical. It included most of the deuterocanonical books. Since the 16th century, most Protestant Churches have accepted only works in the Masoretic Text of the Hebrew Bible as canonical books of the Old Testament, and hence classify all deuterocanonical texts (of whichever definition) with the Apocrypha.

The Masoretic Text is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.)

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THE THIRD BOOK OF ESDRAS / EZRA

(3 Esdras; the name Esdras is Greek for Ezra)
Original language: Greek
Estimated Range of Dating: 1st century B.C.

(The name Esdras is the Greek form of the Hebrew name Ezra. 1 Esdras (Greek: "Εσδρας Α'), also Esdras A, Greek Esdras, Greek Ezra, or 3 Esdras , is an ancient Greek version of the biblical Book of Ezra in use among the early church, and many modern Christians with varying degrees of canonicity. 1 Esdras (3 Ezra) is substantially derived from Masoretic Ezra–Nehemiah, with the passages specific to the career of Nehemiah removed or re-attributed to Ezra, and some additional material. The naming of the Ezra-books is confusing, that is why we call this book here 3 Ezra.

As part of the Septuagint translation of the Old Testament, it is now regarded as canonical in the churches of the East, but apocryphal in the West; either presented in a separate section, or excluded altogether. 1 Esdras is found in Origen's Hexapla. The Greek Septuagint, the Old Latin bible and related bible versions include both Esdras A' (English title: 1 Esdras) and Esdras B' (Ezra–Nehemiah) as separate books.

There is scope for considerable confusion with references to 1 Esdras. The name refers primarily to translations of the original Greek 'Esdras A'. The Septuagint calls it Esdras A, while the Vulgate calls it 3 Esdras. It was considered apocryphal by Jerome. The Vulgate book of Ezra, translated from the Hebrew was, from the 8th century onwards, occasionally split into two books, which were then denoted 1 Esdras (Ezra) and 2 Esdras (Nehemiah) respectively. Vulgate Bible editions of the 13th century, and in what later became the usage of the Clementine Vulgate and the Anglican Articles of Religion, '1 Esdras' is applied to the Book of Ezra; while the Book of Nehemiah corresponds to '2 Esdras'. Septuagint version Esdras A is called in the Clementine Vulgate 3 Esdras. The 'Apocalypse of Ezra', an additional work associated with the name Ezra, is denoted '4 Esdras' in the Clementine Vulgate and the Articles of Religion, but called '2 Esdras' in the King James Version and in most modern English bibles. 1 Esdras continues to be accepted as canonical by Eastern Orthodoxy and the Ethiopian Orthodox Tewahedo Church, with 2 Esdras varying in canonicity between particular denominations within the Eastern churches.

Overwhelmingly, citations in early Christian writings claimed from the scriptural 'Book of Ezra'(without any qualification) are taken from 1 Esdras, and never from the 'Ezra' sections of Ezra–Nehemiah (Septuagint 'Esdras B') ; the majority of early citations being taken from the 1 Esdras section containing the 'Tale of the Three Guardsmen', which is interpreted as Christological prophecy.

1 Esdras contains the whole of Ezra with the addition of one section; its verses are numbered differently. Just as Ezra begins with the last two verses of 2 Chronicles, 1 Esdras begins with the last two chapters; this suggests that Chronicles and Esdras may have been read as one book at sometime in the past.

Ezra 4:6 includes a reference to a King Ahasuerus. Etymologically, Ahasuerus is the same as Xerxes, who reigned between Darius I and Artaxerxes I. Eighteenth-century expositor John Gill, who deemed the reference to Xerxes out of place, identified Ahasuerus with Cambyses II. Nineteenth-century commentator Adam Clarke identified him with Bardiya, who both reigned before Darius I. In 1 Esdras, the section is reorganised, leading up to the additional section, and the reference to Ahasuerus is removed.

The additional section begins with a story variously known as the 'Darius contest' or 'Tale of the Three Guardsmen' which was interpolated into 1 Esdras 3:4 to 4:4. This section forms the core of 1 Esdras with Ezra 5, which together are arranged in a literary chiasm around the celebration in Jerusalem at the exiles' return. This chiastic core forms 1 Esdras into a complete literary unit, allowing it to stand independently from the book of Nehemiah. Indeed, some scholars, such as W. F. Albright and Edwin M. Yamauchi, believe that Nehemiah came back to Jerusalem before Ezra.

The purpose of the book seems to be the presentation of the dispute among the courtiers, the 'Tale of the Three Guardsmen', to which details from the other books are added to complete the story. Since there are various discrepancies in the account, most scholars hold that the work was written by more than one author. Furthermore, there is disagreement as to what the original language of the work was, Greek, Aramaic, or Hebrew.

Josephus makes use of the 1 Esdras which he treats as Scripture, while generally disregarding the canonical text of Ezra–Nehemiah. Some scholars believe that the composition is likely to have taken place in the first century BC or the first century AD. Many Protestant and Catholic scholars assign no historical value to the sections of the book not duplicated in Ezra–Nehemiah. The citations of the other books of the Bible, however, provide an early alternative to the Septuagint for those texts, which increases its value to scholars.

In the current Greek texts, the book breaks off in the middle of a sentence; that particular verse thus had to be reconstructed from an early Latin translation. However, it is generally presumed that the original work extended to the Feast of Tabernacles, as described in Nehemiah 8:13–18. An additional difficulty with the text appears to readers who are unfamiliar with chiastic structures common in Semitic literature. If the text is assumed to be a Western-style, purely linear narrative, then Artaxerxes seems to be mentioned before Darius, who is mentioned before Cyrus. (Such jumbling of the order of events, however, is also presumed by some readers to exist in the canonical Ezra and Nehemiah.) The Semitic chiasm is corrected in at least one manuscript of

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Josephus in the Antiquities of the Jews, Book 11, chapter 2 where we find that the name of the above-mentioned Artaxerxes is called Cambyses.)

LIBER ESDRAE TERTIUS

3 ESDRAS (3 EZRA) 1

1 et egit Iosias pascha in Hierosolymis Domino suo et immolavit phase quartadecima luna primi mensis,

2 statuens sacerdotes per vices stolas amictos in templo Domini.

3 et dixit Levitis sacris servis Israhel, ut sanctificarent se Domino in positione Domini sanctam arcam in domo, quam aedificavit Salomon filius David rex.

4 non erit vobis tollere super umeros eam. et nunc deservite Domino nostro et curam agite gentis illius Israhel et parate secundum pagos et tribus nostras

5 secundum scripturam David regis Israhel et secundum magnificentiam Salomonis filii eius. et omnes in templo et secundum particulam principatus paternam vestram eorum Levitarum, qui stant in conspectu fratrum vestrorum filiorum Israhel,

6 immolate pascha et sacrificia parate fratribus vestris et facite secundum praeceptum Domini, quod datum est Moysi.

7 et donavit Iosias in plebem quae inventa est oves agnorum et hedorum et caprarum triginta milia, vitulos tria milia.

8 haec de regalibus data sunt secundum promissionem populo et sacerdotibus in pascha et Levitis. et dedit Helchias et Zaccharias et Hellus praepositi domus ipsis sacerdotibus in pascha oves numero duo milia sescentas, vitulos trecentos.

9 et Iechonias et Sameas et Nathanahel frater et Asabias et Ozihel et Ioram tribuni dederunt Levitis in phase oves quinque milia, vitulos septingentos.

10 et haec cum fierent, eleganter steterunt sacerdotes et Levitae, habentes azyma per tribus

11 et secundum partes principatus patrum in conspectu populi, offerre Domino secundum ea quae in libro Moysi scripta sunt. et sic ad diluculum.

12 et assaverunt phase igne prout oportebat, et hostias coxerunt in aeniolis et ollis cum beneolentia,

13 et tulerunt omnibus qui erant ex plebe. et post haec paraverunt sibi et sacerdotibus.

14 sacerdotes enim offerebant hostias et adipes, usque dum finita esset hora, et Levitae paraverunt sibi et fratribus suis filiis Aaron.

15 et sacri cantores filii Asaph erant super ordinem eorum secundum praeceptum David, et Asaph et Zaccharias et Ieddinus qui erat a rege.

16 et ostiarii per singulas ianuas, ita ut non praevaricaret unusquisque suum vicem; fratres enim ipsorum Levitae paraverunt illis.

17 et consummata sunt quae pertinebant ad sacrificium Domini

18 illa die, agi phase et offerri hostias super Domini sacrarium secundum praeceptum regis Iosiae.

19 et egerunt filii Israhel qui inventi sunt in tempore illo phase et diem festum azymorum per dies septem.

20 et non est celebratum phase tale in Israhel a temporibus Samuhel prophetae.

21 et omnes reges Israhel non celebraverunt pascha tale, quale egit Iosias et sacerdotes et Levitae et Iudaei et omnis Israhel, qui inventi sunt in commoratione Hierosolymis.

22 octavodecimo anno regnante Iosia celebratum est phase.

23 et directa sunt opera Iosiae in conspectu Domini sui in corde pleno metuentia.

24 et quae circa illum quidem conscripta sunt in pristinis temporibus, de eis qui peccaverunt quique inreligiosi fuerunt in Dominum prae omnem gentem et regnum et qui non quaerunt ipsum et verba Domini super Israhel.

25 et post omnem actum hunc Iosiae ascendit Pharao rex Aegypti, veniens bellum abicere in Charchamis super Eufraten, et exivit in obviam illi Iosias.

26 et misit rex Aegypti ad Iosiam dicens: quid mihi et tibi est rex Iudaeae?

27 non sum ad te missus a Domino, super Eufraten enim bellum meum est, et Dominus mecum est festinans, descende.

28 et non est Iosias reversus super currum suum, sed expugnare eum conabatur, non adtendens verbum prophetiae ex ore Domini.

29 sed constituit ad eum bellum in campo Metedaus. et descenderunt principes ad regem Iosiam.

30 et dixit rex pueris suis: amovete me a proelio; infirmatus sum enim valde. et statim amoverunt eum pueri ipsius de acie.

31 et ascendit super currum secundarium suum, et perveniens Hierosolymam vita functus est, et sepultus est in paterno sepulchro.

32 et in tota Iudaea lugebant Iosiam, et lamentabat Hieremias propheta pro Iosiam, et qui praesidebant cum uxoribus lamentabant eum usque in hunc diem. et datum est hoc fieri semper in omne genus Israhel.

33 haec autem proscripta sunt in libro historiarum regum Iudaeae, et singula gesta actus Iosiae, eius gloriae et intellectus eius in lege Domini, quaeque gesta sunt ab eo et quae nunc, conscripta sunt in libro regum Israhel et Iuda.

34 et adsumentes qui erant ex gente Iechoniam filium Iosiae constituerunt regem pro Iosia patre suo, cum esset annorum viginti trium.

35 et regnavit super Israhel mensibus tribus. et amoto eo rex Aegypti ne regnaret Hierosolymis,

36 multavit gentem argenti talenta centum et auri talenta decem.

37 et constituit rex Aegypti regem Ioachim fratrem ipsius regem Iudaeae et Hierusalem.

38 et alligavit magistratus Ioachim, Zaracele fratrem suum adprehendens reduxit Aegypto.

39 annorum autem erat Ioachim viginti quinque, cum regnaret in terra Iudaeae et in Hierusalem, et fecit malignum in conspectu Domini.

40 post hunc autem ascendit Nabuchodonosor rex Babylonis, et alligans eum in aereo vinculo perduxit in Babyloniam.

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41 et de sacris vasis Domini accepit Nabuchodonosor et tulit et consecravit in templo suo in Babylonia.

42 nam de inmunditia illius et inreligiositate scriptum est in libro temporum regum.

43 et regnavit Ioachim filius ipsius pro eo; cum autem constitutus esset, erat annorum octo.

44 regnavit autem menses tres et dies decem in Hierusalem, et fecit malignum in conspectu Domini.

45 et post annum mittens Nabuchodonosor transmigravit eum in Babyloniam simul cum sacris vasis Domini.

46 et constituit Sedeciam regem Iudaeae et Hierusalem, cum esset annorum viginti unius. regnavit autem annis undecim,

47 et fecit malignum in conspectu Domini, et non est veritus a verbis quae dicta sunt ab Hieremia propheta ex ore Domini.

48 et adiuratus a rege Nabuchodonosor in nomine Domini peierans discessit, et indurata cervice sua et corde suo transgressus est legitima Domini Dei Israhel.

49 et duces populi et sacerdotum multa inique gesserunt et impie egerunt super omnes inmunditias gentium, et polluerunt templum Domini quod sacratum erat in Hierosolymis.

50 et misit Deus patrum ipsorum per angelum suum revocare eos, propter quod parceret illis et tabernaculo suo.

51 ipsi vero subsannabant in angelis eius et, qua die locutus est Dominus, erant inludentes prophetas eius,

52 quoadusque ad iracundiam concitatus super gentem suam propter inreligiositates, praecepit ascendere reges Chaldeorum.

53 hii occiderunt iuvenes illorum in gladio in circuitu sancti templi eorum, et non pepercerunt iuveni et virgini et seni et adulescenti eorum.

54 sed omnes traditi sunt in manus ipsorum. et omnia sacra vasa Domini magna et pusilla et arcam Domini et regales apothecas resumentes tulerunt in Babyloniam.

55 et incenderunt domum Domini, et demolierunt muros Hierusalem et turres eius incenderunt in igne.

56 et consummaverunt et omnia honorifica eius ad nihilum redegerunt. et reliquos abduxerunt a gladio in Babylonem.

57 et erant servi illius et filii illius usque dum regnarent Persae, in repletione verbi Domini in ore Hieremiae,

58 quousque benigne ageret terra sabbata sua. omni tempore desertionis suae sabbatizavit in adimpletione annorum septuaginta.

3 ESDRAS (3 EZRA) 2

1 regnante Cyro Persarum anno primo, in consummatione verbi Domini in ore Hieremiae,

2 suscitavit Dominus spiritum Cyri regis Persarum. et praedicavit in toto regno suo et simul per scripturam

3 dicens: haec dicit rex Persarum Cyrus: me constituit regem orbi terrarum Dominus Israhel, Dominus excelsus.

4 et significavit mihi aedificare sibi domum in Hierusalem quae est in Iudaea.

5 si quis est ex genere vestro, sit Dominus ipsius cum eo, et ascendens in Hierusalem quae est in Iudaea aedificet domum Domino Israhel; hic est Dominus inhabitans Hierusalem.

6 quotquot ergo circa loca habitant, adiuvent eum qui sunt in loco ipsius in auro et argento,

7 in dationibus cum equis et iumentis cumque aliis quae secundum vota adponuntur in aedem Domini quae est in Hierusalem.

8 et stantes principes tribuum pagorum Iudae et tribus Beniamin et sacerdotes et Levitae, quos excitavit Dominus ascendere et aedificare domum Domini quae est in Hierusalem, et qui erant in circuitu eorum,

9 adiuverunt in omni argento et auro, equis et iumentis et votis quam pluribus, multi quorum sensus excitatus est.

10 et rex Cyrus protulit vasa sacra Domini, quae transtulit Nabuchodonosor ex Hierusalem et consecravit ea in suo idolo.

11 et proferens ea Cyrus rex Persarum tradidit Mitridati qui erat super thesauros ipsius.

12 per hunc autem tradita sunt Salamanassaro praesidi Iudaeae.

13 horum autem is numerus: libatoria aurea mille, argentea sescenta, thyiscae argenteae triginta, fialae aureae triginta, item argenteae duo milia trecentae et alia vasa mille.

14 omnia autem vasa aurea et argentea quattuor milia quadringenta sexaginta novem.

15 et evacuata sunt a Salamanassaro simul cum his qui ex captivitate Babyloniae in Hierosolymam.

16 in Artaxersis autem Persarum regis temporibus scripserunt ei, de his qui inhabitabant in Iudaea et in Hierusalem, Balsamus et Mitridatis et Sabellius et Rathimus et Beltemus et Samelius scriba et reliqui deservientes ei et inhabitantes in Samaria et ceteris locis subiectam epistulam: regi Artaxersi,

17 domine, pueri tui Rathimus ab accedentibus et Sabellius scriba et reliqui curiae suae iudices in Coelensyriam et Foenicen

18 et nunc notum sit domino regi, quoniam Iudaei qui ascenderunt a vobis ad nos, venientes in Hierusalem civitatem refugam et pessimam, aedificant foros eius et statuunt muros et templum suscitant.

19 quod si civitas ista et muri consummati fuerint, tributa non sustinebunt pendere, sed etiam regibus resistent.

20 et quia id agitur circa templum, recte habere arbitrati sumus non despicere hoc ipsum,

21 sed notum facere domino regi, ut, si videbitur regi, quaeratur in libris patrum tuorum.

22 et invenies in admonitionibus scripta de his et scies, quoniam civitas ista fuit refuga et reges et civitates concutiens,

23 et Iudaei refugae et proelia committentes in ea ab aeterno, ob quam causam civitas ista deserta est.

24 nunc ergo notum facimus tibi, rex domine, quoniam si civitas ista aedificata fuerit, et huius muri erecti fuerint descensus tibi non erit in Coelensyriam et Foenicen.

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25 tunc rescripsit rex Rathimo qui scribebat accedentia et Beltemo et Sabellio scribae et ceteris constitutis et inhabitantibus in Syriam et Foenicen et Samariam ea quae subiecta sunt:

26 legi epistulam quam misistis mihi. praecepi ergo inquiri et inventum est, quoniam civitas illa est ab aevo regibus resistens,

27 et homines refugae et proelia in ea efficientes, et reges fortissimi erant in Hierusalem dominantes et tributa exigentes a Coelensyria et Foenice.

28 nunc ergo praecepi prohibere homines illos aedificare civitatem et providere, ne quid ultra haec fiant,

29 sed nec procedant in plurimum ea quae sunt malitiae, ita ut regibus molestia inportetur.

30 tunc recitatis his quae a rege Artaxerse scripta fuerant, Rathimus et Sabellius scriba et qui cum his constituti erant iungentes festinanter venerunt in Hierusalem cum equitatu et turba et agmine,

31 coeperunt prohibere aedificantes, et vacabant ab aedificatione templi in Hierusalem usque secundo anno regni Darii Persarum regis.

3 ESDRAS (3 EZRA) 3

1 rex Darius fecit cenam magnam omnibus vernaculis suis et omnibus magistratibus Mediae et Persis

2 et omnibus purpuratis et praetoribus et consulibus et praefectis sub illo, ab India usque Aethiopiam centum viginti septem provinciis.

3 et cum manducassent et bibissent et satiati revertebantur, tunc Darius rex ascendit in cubiculo suo et dormivit et expergefactus est.

4 tunc illi tres iuvenes, corporis custodes qui custodiebant corpus regis, dixerunt alter altero:

5 dicamus unusquisque nostrum sermonem, qui praecellat; et cuiuscumque apparuerit sermo sapientior alterius, dabit illi Darius rex dona magna et epinicia magna,

6 purpura cooperiri et in auro bibere et super aurum dormire et currum aureo freno et cidarim byssinam et torquem circa collum,

7 et secundo loco sedebit a Dario propter sapientiam suam et cognatus Darii vocabitur.

8 tunc scribentes singuli suum verbum signaverunt et posuerunt subtus cervical Darii regis.

9 et dixerunt: cum surrexerit rex, dabunt illi scripta sua; et quodcumque iudicaverit rex et tres magistratus Persidis, quoniam verbum eius sapientius est, ipsi dabitur victoria sicut scriptum est.

10 unus scripsit: fortius est vinum.

11 alius scripsit: fortior est rex.

12 tertius autem scripsit: fortiores sunt mulieres, super omnia autem vincit veritas.

13 et cum surrexisset rex, acceperunt scripta sua et dederunt illi et legit.

14 et mittens vocavit omnes magistratus Persarum et Medorum et purpuratos et praetores et praefectos.

15 et sederunt in consilio et lecta sunt scripta coram ipsis.

16 et dixit: vocate adulescentes, et ipsi indicabunt verba sua, et vocati sunt et introierunt.

17 et dixit illis: indicate nobis de his quae scripta sunt. et coepit prior, qui dixerat de fortitudine vini,

18 et dixit: viri, quam praevalet vinum! omnibus hominibus qui bibunt illud seducit mentem.

19 itemque regis et orfani facit mentem unam, item servi ac liberi, pauperis et divitis.

20 et omnem mentem convertit in securitatem et iucunditatem, et non meminit omnem tristitiam et debitum.

21 et omnia praecordia facit honesta, et non meminit regem nec magistratum, et omnia per talenta facit loqui.

22 et non meminerunt cum biberint amicitiam nec fraternitatem, sed post non multum sumunt gladios.

23 et cum a vino merserint et surrexerint, non meminerunt quae gesserunt.

24 o viri, non praecellit vinum quod sic cogit facere? et tacuit hoc dicto.

3 ESDRAS (3 EZRA) 4

1 et inchoavit sequens dicere, qui dixit de fortitudine regis:

2 o viri, non praecellunt homines, qui terram et mare obtinent et omnia quae sunt in eis?

3 rex autem super omnia praecellit et dominatur eorum, et omne quodcumque dixerit illis faciunt.

4 et si miserit illos ad bellatores, vadunt et demoliunt montes et muros et turres,

5 iugulantur et iugulant, et regis verbum non praetereunt. nam si vicerint, adferunt regi omnia quaecumque praedati fuerint

6 semper et alia omnia. et quotquot non militant nec pugnant sed colunt terram, rursum cum fuerint metentes adferunt regi; et alter alterum cogentes adferunt tributa regi.

7 et ipse unus solus. et si dixerit occidere, occidunt; dixit remittere, remittunt;

8 dixit percutere, percutiunt; dixit exterminare, exterminant; dixit aedificare, aedificant;

9 dixit excidere, excidunt; dixit plantare, plantant.

10 et omnis plebs et virtutes eum obaudiunt. et super haec ipse recumbit et manducat et bibit et dormit;

11 hii autem custodiunt in circuitu eum, et non possunt ire singuli facere opera sua, sed nec indictoaudientes sunt ei.

12 o viri, quomodo non praecellit rex, qui sic diffamatur. et tacuit.

13 tertius, qui dixerat de mulieribus et veritate, hic est Zorobabel, coepit loqui:

14 viri, non magnus rex et multi homines? nec vinum praecellit? quis est ergo qui dominatur eorum?

15 nonne mulieres? genuerunt regem et omnem populum, qui dominantur mari et terrae.

16 et ex illis nati sunt, et ipsae educaverunt eos qui plantaverunt vineas, ex quibus vinum fit.

17 et ipsae faciunt stolas omnium hominum, et ipsae faciunt gloriam hominibus, et non possunt homines separari a mulieribus.

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18 si congregaverint aurum et argentum et omnem rem speciosam, et viderint mulierem unam bono habitu et bona specie,

19 omnia haec relinquentes in eam intendunt et aperto ore conspiciunt, et eam eligunt magis quam aurum et argentum et omnem rem speciosam.

20 homo suum patrem derelinquit, qui enutriit eum, et suam regionem, et ad mulierem suam coniungit se.

21 et cum muliere remittit animam, et neque patrem meminit neque matrem neque regionem.

22 et hinc oportet vos scire, quoniam mulieres dominantur vestri. nonne doletis et laboratis, et omnia mulieribus confertis et datis?

23 et accipit homo gladium suum et vadit in via, furta facere et homicidia et mare navigare et flumina,

24 et leonem videt et in tenebris ingreditur. et cum furtum fecerit et fraudes et rapinas, amabili suae adfert.

25 et iterum diligit homo suam uxorem magis quam patrem aut matrem.

26 et multi dementes facti sunt propter suas uxores, et servi facti sunt propter illas.

27 et multi perierunt et iugulati sunt et peccaverunt propter mulieres.

28 et nunc mihi non creditis? nonne magnus est rex in potestate sua, quoniam omnes regiones verentur tangere eum?

29 videbam tamen Apemen, filiam Bezacis Mirifici, concubinam regis sedentem iuxta regem ad dexteram,

30 et auferentem diadema de capite regis et inponentem sibi; et palmis caedebat regem de sinistra manu.

31 et super haec rex aperto ore intuebatur eam. et si adriserit ei, ridet; nam si indignata fuerit ei, blanditur ei, donec reconcilietur ei in gratiam.

32 o viri, cur non mulieres quae ista agunt?

33 et tunc rex et purpurati intuebantur alterutrum. et inchoavit loqui de veritate:

34 o viri, nonne fortes sunt mulieres? magna est terra et excelsum est caelum et velox cursus solis, quoniam convertit in gyro caeli et rursum revertitur in locum suum in una die.

35 nonne magnificus est qui haec facit? et veritas magna et fortior prae omnibus.

36 omnis terra veritatem invocat, caelum etiam ipsam benedicit, et omnia opera moventur et tremunt eam, et non est cum ea quicquam iniquum.

37 vinum iniquum, iniquus rex, iniquae mulieres, iniqui omnes filii hominum, et iniqua omnia opera illorum, et non est in ipsis v sua iniquitate peribunt.

38 et veritas manet et invalescit in aeternum, et vivit et obtinet in saecula saeculorum.

39 nec est apud eam accipere personas neque differentias, sed quae iusta sunt facit omnibus iniustis ac malignis. et omnes benignantur in operibus eius,

40 et non est in iudicio eius iniquum. eique fortitudo et regnum et potestas et maiestas omnium aevorum. benedictus Deus veritatis.

41 et desiit loquendo. et omnis populus clamaverunt et dixerunt: magna veritas et praevalet.

42 tunc rex ait illi: pete si quid vis amplius quam quae scripta sunt, et dabo tibi, secundum quod inventus es sapientior proximis. et proximus mihi sedebis et cognatus meus vocaberis.

43 tunc ait regi: memor esto voti quod vovisti aedificare Hierusalem in die qua regnum accepisti,

44 et omnia vasa quae accepta sunt ex Hierusalem remittere, quae separavit Cyrus quando mactavit Babyloniam, et vovit remittere ea ibi.

45 et tu vovisti aedificare templum, quod incenderunt Idumei, quando exterminata est Iudaea a Chaldeis.

46 et nunc hoc est quod postulo a te, domine rex, et quod peto, et haec est maiestas a te quam postulo, ut facias votum quod vovisti Regi caeli ex ore tuo.

47 tunc surgens Darius rex osculatus est illum, et scripsit ei epistulas ad omnes dispensatores et praefectos et purpuratos, ut deducerent eum et eos qui cum illo erant omnes ascendentes aedificare Hierusalem.

48 et omnibus praefectis qui erant in Coelensyria et Foenice et Libano scripsit epistulas, ut transveherent ligna cedrina a Libano in Hierusalem, et ut aedificarent cum eis civitatem.

49 et scripsit omnibus Iudaeis qui ascendebant a regno in Iudaeam pro libertate, omnem potentem et magistratum et praefectum non supervenire ad ianuas ipsorum,

50 et omnem regionem quam obtinuerant esse inmunem eis, et Idumei relinquant castella quae obtinent Iudaeorum,

51 et in structuram templi dari per singulos annos talenta viginti, usque dum peraedificaretur,

52 et super sacrarium holocaustomata ustilari cotidie, sicut habent praeceptum, alia talenta decem offerre per singulos annos,

53 et omnibus qui procedunt a Babylonia condere civitatem ut esset libertas, tam ipsis quam filiis eorum, et omnibus sacerdotibus qui procedunt.

54 scripsit autem et quantitatem et sacram stolam, qua deservirent in ea.

55 et Levitis scripsit dari praebita usque in diem, qua consummabitur domus et Hierusalem extruetur.

56 et omnibus custodientibus civitatem scripsit dari eis sortes et stipendia.

57 et dimisit omnia vasa quae separaverat Cyrus a Babylonia; et omnia quaecumque dixit Cyrus fieri, etiam ipse praecepit fieri et mitti Hierusalem.

58 et cum processisset ille adulescens, elevans faciem in caelum et in Hierusalem benedixit Regem caeli

59 et dixit: abs te est victoria et abs te est sapientia et claritas, et ego tuus servus sum.

60 benedictus es qui dedisti mihi sapientiam, et tibi confiteor, Domine patrum nostrorum.

61 et accepit epistulas, et profectus est in Babyloniam, et venit et nuntiavit fratribus suis omnibus qui fuerunt in Babylonia.

62 et benedixerunt Deum patrum suorum, quoniam dedit illis remissionem et refrigerium,

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63 ut ascenderent et aedificarent Hierusalem et templum, ubi nominatum est nomen eius in ipso. et exultabant cum musicis et laetitia diebus septem.

3 ESDRAS (3 EZRA) 5

1 post haec autem electi sunt ut ascenderent principes pagorum domus per tribus suas, et uxores illorum et filii et filiae eorum et servi et ancillae ipsorum et pecora illorum.

2 et Darius misit una cum eis equites mille, donec deducerent eos in Hierusalem cum pace et cum musicis et cum tympanis et tibiis.

3 et omnes fratres eorum erant ludentes, et fecit eos ascendere simul cum illis.

4 et haec sunt nomina virorum qui ascenderunt per pagos suos in tribus et in partem principatus ipsorum.

5 sacerdotes filii Finees filii Aaron: Iesus filius Iosedech, Ioachim filius Zorobabel illius Salathihel de domo David ex progenie Phares, tribu autem Iuda,

6 qui locutus est sub Dario rege Persarum sermones mirificos, in secundo anno regni ipsius, mense nisan primo.

7 sunt autem hii qui ex Iudaea ascenderunt de captivitate transmigrationis, quos transmigravit Nabuchodonosor rex Babyloniae in Babyloniam. et reversus est in Hierusalem

8 et reliquam partem Iudaeae unusquisque in suam civitatem. qui venerunt cum Zorobabel et Iesu Neemia Sareo Reselimeo Emmanio Mardocheo Beelsuro Mepsato Thorolio Roebo Mauna de principibus eorum.

9 et numerus ab gentilibus eorum et praepositi eorum: filii Phares duo milia centum septuaginta duo,

10 filii Ares tria milia quinquaginta septem,

11 filii Femo centum quadraginta duo, in filiis Iesu et Ioab duo milia trecenti duo,

12 filii Demu duo milia quadringenti septuaginta, filii Chorab mille ducenti quinque, filii Baniae sescenti sexaginta octo,

13 filii Bebet quadringenti tres, filii Arcad quadringenti viginti septem,

14 filii Can triginta septem, filii Zoroar duo milia sexaginta sex, filii Adinu quadringenti sexaginta unus,

15 filii Azerectis centum octo, filii Ciaso et Zetas centum septem, filii Azoro quadringenti triginta novem,

16 filii Ebdarbone mille centum triginta duo, filii Ananiae centum triginta, filii Asom

17 filii Marsar trecenti viginti duo, filii Gebbarus nonaginta quinque, filii Sepolemon centum viginti tres,

18 filii ec Nepopas quinquaginta quinque, filii ec Banatus centum quinquaginta octo, filii ec Betamos centum triginta duo,

19 filii ec Cartapatros qui Enocadies et Modiae quadringenti viginti duo, qui ex Gramas et Gabes mille centum viginti unus,

20 qui ex Machaloth centum viginti duo, qui ex Basellon et Ceagge sexaginta quinque, qui ex Bastoro centum viginti duo,

21 qui ex Betonobes quinquaginta quinque, filii Liptis centum quinquaginta quinque, filii Labomu trecenti quinquaginta septem,

22 filii Sioen trecenti septuaginta, filii Saudon et Diomus trecenti septuaginta octo,

23 filii Ericus duo milia centum quadraginta quinque filii Anaas trecenti septuaginta. sacerdotes:

24 filii Ieddus filii Ieu inter filios Eliasib octingenti septuaginta duo, filii Emmerus ducenti quinquaginta duo,

25 filii Fasuru trecenti quinquaginta septem, filii Caree ducenti decem septem.

26 filii Levitae: filii Iesu in Caduhel et Banus et Serebias et Edias septuaginta quattuor. omnis numerus a duodecim annis triginta milia quadringenti sexaginta duo.

27 filii et filiae et uxores, omnis conputatio quadraginta milia ducenti quadraginta duo.

28 filii sacerdotes qui psallebant in templo: filii Asaph centum viginti octo.

29 ostiarii: filii Esmemu, filii Ater, filii Amon, filii Accub, Atopa, filii Tobi, omnes centum triginta novem.

30 sacerdotes servientes in templo: filii Sel, filii Gasipa, filii Tabloth, filii Cariae, filii Suu, filii Hellu, filii Labana, filii Acmata, filii Acub, filii Uta, filii Ceta, filii Aggab, filii Obai, filii Anan, filii Cavua, filii Geddu,

31 filii Au, filii Radiu, filii Desanum, filii Necoba, filii Caseba, filii Gaze, filii Oziu, filii Finoe, filii Atrem, filii Basten, filii Asiana, filii Manei, filii Nafisim, filii Accufu, filii Agifa, filii Ariu, filii Faricin, filii Fasalom,

32 filii Meedda, filii Fusa, filii Chared, filii Barchus, filii Sarea, filii Toesi, filii Nasit, filii Agifa, filii Pedon,

33 Salomon, filii eius: filii Asoffot, filii Farida, filii Celi, filii Dedon, filii Geddahel, filii Sefegi,

34 filii Aggia, filii Facaret, filii Sabatham, filii Saronet, filii Malsic, filii Ame, filii Safiu, filii Addus, filii Suba, filii Aeirra, filii Rabocis, filii Safat, filii Malmon.

35 omnes sacro servientes et pueri Salomonis quadringenti octoginta duo.

36 hii sunt filii qui ascenderunt a Thermeleth et Thelarsas, princeps eorum Carmellan et Chareth.

37 non poterant edicere civitates suas et progenies, quemadmodum sint ex Israhel: filii Dalaru, filii Tubam, filii Necoda mille quinquaginta duo.

38 et ex sacerdotibus qui fungebantur sacerdotio et non sunt inventi: filii Obia, filii Achisos, filii Addiu qui accepit Umin uxorem ex filiabus Fargeleu

39 et vocati sunt nomine eius. et horum quaesita est generis scriptura in pedatura et non est inventa, et prohibiti sunt sacerdotio fungi.

40 et dixit illis Neemias et Atharas, ne participentur sancta, donec exsurgat pontifex indutus in ostensionem et veritatem.

41 omnis autem Israhel erant a duodecim annorum, exceptis servis et ancillis, quadraginta duo milia trecenti sexaginta.

42 servi horum et ancillae septem milia trecenti triginta septem, cantores et cantatrices ducenti sexaginta quinque,

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43 cameli quadringenti triginta quinque, equi septem milia triginta sex, muli ducenti quadraginta quinque, subiugalia quinque milia quingenti viginti quinque.

44 et de praepositis ipsis per pagos, dum venirent in templum Dei quod erat in Hierusalem, vovere suscitare templum in loco suo secundum suam virtutem,

45 et dare in templum thesaurarium operum sacrum, auri minas decem milia et stolas sacerdotales centum.

46 et inhabitaverunt sacerdotes et Levitae et qui exierant ex plebe in Hierusalem et in regione, et sacri cantores et ostiarii et omnis Israhel in regionibus suis.

47 instante autem septimo mense cumque essent filii Israhel unusquisque in suis rebus, convenerunt unianimes in atrium quod erat ante ianuam orientalem.

48 et stantes Iesus filius Iosedech et fratres eius sacerdotes et Zorobabel filius Salathihel et huius fratres paraverunt altare,

49 ut offerrent super illud holocaustomata secundum quae in Moysi libro hominis Dei praescripta sunt.

50 et convenerunt ipsis ex aliis nationibus terrae. et erexerunt sacrarium in loco suo omnes gentes terrae, et offerebant hostias et holocaustomata Domino matutina.

51 et egerunt scenophegiam et diem sollemnem, sicuti praeceptum est in lege, et sacrificia cotidie, sicut oportebat,

52 et post haec oblationes instantiae et hostias sabbatorum et neomeniarum et dierum sollemnium omnium sanctificatorum.

53 et quotquot vovebant Domino, a neomenia septimi mensis coeperunt offerre hostias Deo, et templum Domini nondum erat aedificatum.

54 et dederunt pecuniam lapidariis et fabris, et potum et pabula cum gaudio

55 Sidoniis et Tyriis, ut transveherent illis de Libano trabes cedrinas in Ioppe portum, secundum decretum quod scriptum erat eis a Cyro Persarum rege.

56 et in secundo anno venientes in templum Dei in Hierusalem, mense secundo inchoavit Zorobabel filius Salathihel et Iesus filius Iosedech et fratres ipsorum et sacerdotes et Levitae et omnes qui advenerant de captivitate in Hierusalem.

57 et fundaverunt templum Dei novilunio secundi mensis secundi anni, cum venissent in Iudaeam et Hierusalem.

58 et statuerunt Levitas a viginti annis super opera Domini. et stetit Iesus et filius eius et fratres omnes Levitae conspirantes et exsecutores legis et facientes opera in domo Domini. et fabricaverunt aedificantes templum Dei quod fabricabant.

59 et steterunt sacerdotes habentes stolas cum tubis, et Levitae filii Asaph habentes cymbala,

60 conlaudantes Dominum et benedicentes secundum David regem Israhel.

61 et cantabant canticum Domino, quoniam dulcedo eius et honor in saecula super omnem Israhel.

62 et omnis populus tuba cecinerunt et proclamaverunt voce magna, conlaudantes Dominum in suscitatione domus Domini.

63 et venerunt ex sacerdotibus et Levitis et praesidentibus secundum pagos senioribus qui viderant pristinam domum,

64 et ad huius aedificationem cum clamore et planctu magno, et multi cum tubis et gaudio magno,

65 in tantum ut populus non audiret tubas propter planctum populi. turba enim erat tubis canens magnifice, ita ut longe audiretur.

66 et audierunt inimici tribus Iudae et Beniamin et venerunt scire, quae esset vox tubarum.

67 et cognoverunt, quoniam qui erant ex captivitate aedificant templum Domino Deo Israhel.

68 et accedentes ad Zorobabel et Iesum et praepositos pagorum, dixerunt eis: aedificabimus una vobiscum;

69 similiter enim vobiscum audimus Dominum nostrum, et ipsi incendimus a diebus Asbasareth regis Assyriorum, qui transmigravit nos istinc.

70 et dixit illis Zorobabel et Iesus et principes pagorum Israhel:

71 non est vobis et nobis aedificare domum Domini Dei nostri; nos enim soli aedificabimus Domino Israhel, secundum ea quae praecepit nobis Cyrus rex Persarum.

72 gentes autem terrae incubantes his qui sunt in Iudaea et devastantes opus aedificationis et insidias et populos adducentes, prohibebant eos aedificare,

73 et adgressuras exercentes inpedierunt, ne consummaretur aedificium omni tempore vitae regis Cyri. et protraxerunt structuram per biennium usque ad Darii regnum.

3 ESDRAS (3 EZRA) 6

1 in secundo autem anno regni Darii prophetavit Aggeus et Zaccharias filius Addin prophetae apud Iudaeam et in Hierusalem in nomine Domini Dei Israhel super eos.

2 tunc stans Zorobabel filius Salathihel et Iesus filius Iosedech inchoaverunt aedificare domum Domini quae est in Hierusalem,

3 cum adessent eis prophetae Domini et adiuvarent eos. in ipso tempore venit ad illos Sisennes, subregulus Syriae et Foenicis, et Satrabozanes et sodales eius

4 et dixerunt eis: quo praecipiente vobis domum hanc aedificatis et tectum istud et alia omnia perficitis? et qui sunt structores qui haec aedificant?

5 et habuerunt gratiam visitationis factae super eos qui erant ex captivitate a Domino seniores Iudaeorum.

6 et non sunt inpediti aedificare, donec significaretur Dario de omnibus istis et responsum acciperetur.

7 exemplum epistulae quam miserunt Dario: Sisennes, subregulus Syriae et Foenicis, et Satrabozanes et sodales eius in Syria et Foenice praesides regi Dario salutem.

8 omnia nota sint domino nostro regi, quia cum advenissemus in regionem Iudaeae et introissemus in Hierusalem, invenimus Iudaeos aedificantes domum Domini Dei magnam

9 et templum ex lapidibus politis magnis et pretiosis materiis in parietibus;

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10 et opera illa instanter fieri, et suffragare et prosperare in manibus eorum, et in omni gloria quam diligentissime perfici.

11 tunc interrogavimus seniores dicentes: quo permittente vobis aedificatis domum istam et opera haec fundatis?

12 ideo autem interrogavimus eos, ut notum faceremus tibi homines et praepositos, et nominum scripturam praepositorum postulavimus illos.

13 at illi responderunt nobis dicentes: nos sumus servi Domini, qui fecit caelum et terram.

14 et aedificabatur haec domus ante istos annos multos a rege Israhel magno et fortissimo et consummata est.

15 et quoniam patres nostri exacerbantes erant, peccaverunt in Dominum Israhel, tradidit eos in manus Nabuchodonosor regis Babyloniae, regis Chaldeorum.

16 et domum istam demolientes incenderunt et populum captivum duxerunt in Babyloniam.

17 in primo autem anno regnante Cyro in regione Babyloniae, scripsit Cyrus rex domum hanc aedificare.

18 et illa sacra vasa aurea et argentea, quae extulerat Nabuchodonosor de domo quae est in Hierusalem et consecraverat ea in suo templo, rursus protulit ea Cyrus rex de templo quod erat in Babylonia, et tradita sunt Zorobabel et Salamanassaro subregulo.

19 et praeceptum est eis, ut ferrent haec vasa et reponerent in templo quod erat in Hierusalem, et templum ipsum Domini aedificare in loco suo.

20 tunc Salamanassarus subiecit fundamenta domus Domini quae est in Hierusalem, et exinde usque nunc aedificatur et non accepit consummationem.

21 nunc ergo si hoc iudicatur, rex, perquiratur in regalibus bibliothecis Cyri regis quae sunt in Babylonia.

22 et si inventum fuerit consilio Cyri regis coeptam esse structuram domus Domini quae est in Hierusalem, et iudicabitur a domino rege nostro, scribat de his nobis.

23 tunc rex Darius praecepit inquiri in bibliothecis quae erant in Babylonia, et inventus est in Ecbathanis, oppido quod est in Media regione, locus unus in quo scripta erant ista:

24 anno primo regnante Cyro, rex Cyrus praecepit domum Domini quae est in Hierusalem aedificare, ubi incendebant igni adsiduo;

25 cuius altitudo sit cubitorum sexaginta, et latitudo cubitorum sexaginta, quadratum lapidibus politis tribus, et meniano ligneo eiusdem regionis et meniano uno novo; et inpendia dari de domo Cyri regis;

26 et sacra vasa domus Domini tam aurea quam argentea, quae extulit Nabuchodonosor de domo quae erat in Hierusalem in Babyloniam, restitui in domum quae est in Hierusalem ubi erant posita ut ponantur illic.

27 et praecepit curam agere Sisennem, subregulum Syriae et Foenices, et Satrabozanen et sodales eius et qui ordinati erant in Syria et Foenice praesides, ut abstinerent se ab eodem loco; sinere autem puerum Domini Zorobabel et subregulum Iudaeae et seniores Iudaeorum domum Domini illam aedificare eodem loco.

28 et ego quoque praecepi in totum aedificare et prospici, ut adiuvent eos qui sunt ex captivitate Iudaeorum, donec consummetur templum aedis Domini;

29 et ab exactione tributorum Syriae Coeles et Foenicis diligenter quantitatem dari his hominibus ad sacrificium Domini, Zorobabel praefecto ad tauros et arietes et agnos,

30 similiter autem et frumentum et sal et vinum et oleum instanter per singulos annos, prout sacerdotes qui sunt in Hierusalem dictaverunt consumi cotidie sine ulla dilatione,

31 ut offerantur libationes Deo summo pro rege et pueris eius, et orent pro ipsorum vita.

32 et denuntietur ut quicumque transgressi fuerint aliquid ex his quae scripta sunt aut spreverint, accipiatur lignum de suis propriis et super hoc suspendantur, et bona ipsorum regi adscribantur.

33 propterea et Dominus, cuius nomen invocatum est ibi, exterminet omnem regem et gentem qui manum suam extenderit prohibere aut male tractare domum Domini illam quae est in Hierusalem.

34 ego Darius rex decrevi quam diligentissime secundum haec fieri.

3 ESDRAS (3 EZRA) 7

1 tunc Sisennes, subregulus Coelensyriae et Foenicen, et Satrabozanes et sodales eius obsecuti his quae a Dario rege decreta erant,

2 insistebant sacrosanctis operibus diligentissime cooperantes cum senioribus Iudaeorum, principibus Syriae.

3 et prosperata sunt sacrosancta opera prophetantibus Aggeo et Zaccharia prophetis.

4 et consummaverunt ea per praeceptum Domini Dei Israhel et ex consilio Cyri et Darii et Artaxersis regis Persarum.

5 et consummata est domus sancta usque ad tertiam et vicesimam diem mensis adar, sexto anno Darii regis.

6 et fecerunt filii Israhel et sacerdotes et Levitae et ceteri qui erant ex captivitate, qui adpositi sunt, secundum ea quae scripta sunt in libro Moysi.

7 et obtulerunt in dedicatione templi Domini tauros centum, arietes ducentos, agnos quadringentos.

8 et hedos pro peccatis universi Israhel duodecim secundum numerum tribuum Israhel.

9 et steterunt sacerdotes et Levitae amicti stolis per tribus super opera Domini Dei Israhel secundum librum Moysi, et ostiarii per singulas ianuas.

10 et egerunt filii Israhel cum his qui erant ex captivitate illud phase quartadecima luna mensis primi, quando sanctificati sunt sacerdotes et Levitae.

11 et omnes filii captivitatis non sunt simul sanctificati, quia Levitae simul omnes sanctificati sunt

12 et immolaverunt phase universis filiis captivitatis et fratribus suis sacerdotibus et sibimet ipsis.

13 et manducaverunt filii Israhel qui erant ex captivitate, omnes qui recesserant ab omnibus execrationibus gentium terrae quaerentes Dominum,

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14 et celebraverunt diem festum azymorum septem diebus, epulantes in conspectu Domini,

15 quoniam convertit consilium regis Assyriorum in eis, confortare manus eorum ad opera manus Domini Dei Israhel.

3 ESDRAS (3 EZRA) 8

1 et post hunc regnante Artaxerse Persarum rege, accessit Ezras filius Azariae, filii Helciae, filii Saleme,

2 filii Sadduc, filii Achitob, filii Ameri, filii Azaei, filii Boccae, filii Abisaei, filii Finees, filii Eleazari, filii Aaron primi sacerdotis.

3 hic Ezras ascendit de Babylonia, cum esset scriba et ingeniosus in lege Moysi, quae data est a Domino Israhel dicere et facere.

4 et dedit ei rex gloriam, quod invenisset gratiam in omni dignitate et desiderio in conspectu eius.

5 et ascenderunt simul cum ipso ex filiis Israhel et sacerdotibus et Levitis et sacris cantoribus templi et ostiariis et servis templi in Hierusalem,

6 anno septimo regnante Artaxerse, in quinto mense; hic annus septimus est regni. exeuntes enim de Babylonia novilunio quinti mensis,

7 venerunt Hierosolymam iuxta praebitam illis prosperitatem itineris a Domino ipso.

8 in his enim Ezras magnam disciplinam obtinebat, ne praetermitteret quicquam eorum quae essent ex lege Domini et praeceptis, et docendo universum Israhel omnem iustitiam et iudicia.

9 accedentes autem qui scribebant scripta Artaxersis regis, tradiderunt scriptum quod obvenerat ab Artaxerse rege ad Ezram sacerdotem et lectorem legis Domini; cuius est exemplum subiectum:

10 rex Artaxerses Ezrae sacerdoti et lectori legis Domini salutem.

11 humaniora ego iudicans etiam beneficiis, praecepi eos qui desiderant ex gente Iudaeorum sua sponte et ex sacerdotibus et Levitis qui sunt in regno meo comitari tecum in Hierusalem.

12 si qui ergo cupiunt ire tecum, conveniant et proficiscantur, sicut placuit mihi et septem amicis meis consiliariis,

13 ut visitent ea quae aguntur secundum Iudaeam et Hierusalem observantes sicut habes in lege Domini,

14 et ferant munera Domino Israhel, quae vovi ego et amici, Hierusalem et omne aurum et argentum, quod inventum fuerit in regione Babyloniae, Domino in Hierusalem cum illo,

15 quod donatum est pro ipsa gente in templum Domini eorum quod est in Hierusalem, ut colligatur hoc aurum et argentum ad tauros et arietes et agnos et hedos et quae his sunt congruentia,

16 ut offerant hostias Domino super altare Domini ipsorum quod est in Hierusalem.

17 et omnia quaecumque volueris cum fratribus tuis facere auro et argento, perfice pro voluntate secundum praeceptum Domini Dei tui.

18 et sacrosancta vasa, quae data sunt tibi ad opera domus Domini Dei tui qui est in Hierusalem,

19 et cetera, quaecumque tibi subvenerint ad operam templi Dei tui, dabis de regali gazofilacio.

20 [TEXT MISSING]

21 et ego quidem rex Artaxerses praecepi custodibus thesaurorum Syriae et Foenicis, ut quaecumque scripserit Ezras sacerdos et lector legis Domini excelsi, diligenter detur ei usque ad argenti talenta centum, similiter autem

22 et usque ad frumenti modios centum et vini amphoras centum, et alia quaecumque abundant sine taxatione.

23 omnia secundum Dei legem fiant Deo altissimo, ne qua forte exsurgat ira in regno regis et filiorum eius.

24 vobis autem dicitur, ut omnibus sacerdotibus et Levitis et sacris cantoribus templi et ianitoribus et servis templi et scribis templi huius

25 nullum tributum neque ulla alia indictio inrogetur, nec habeat quisque potestatem obicere eis quicquam.

26 tu autem Ezras, secundum sapientiam Dei constitue iudices et arbitros in tota Syria et Foenice, et omnes qui legem Dei tui noverunt docebis,

27 ut quotquot transgressi fuerint legem, diligenter plectantur sive morte sive cruciatu sive etiam pecuniae multatione vel abductione.

28 et dixit Ezras scriba: benedictus Dominus patrum meorum, qui dedit haec in cor regis, clarificare domum suam quae est in Hierusalem,

29 et me honorificavit in conspectu regis et consiliariorum et amicorum eius et purpuratorum eius.

30 et ego constans animo factus sum secundum opitulationem Domini Dei mei, et congregavi ex Israhel viros, ut simul ascenderent mecum.

31 et hii sunt praepositi secundum suas patrias et principatus portionales eorum, qui mecum ascenderunt de Babylonia in regno Artaxersis regis:

32 ex filiis Phares Gersomus, ex filiis Iemarut Amielus, filiorum David Attus filius Seceliae,

33 ex filiis Phares Zaccharias et cum eo reversi sunt viri centum quinquaginta,

34 ex filiis ductoris Moab Ilionas Zaraei et cum ipso viri ducenti,

35 ex filiis Zathues Iechonias Zetheeli et cum ipso viri ducenti, ex filiis Addeni filius Ionathae et cum ipso viri ducenti quinquaginta,

36 ex filiis Olam Aesias Gotholiae et cum ipso viri septuaginta, 37 ex filiis Safatiae Zarias Micheli et cum ipso viri octoginta, 38 ex filiis Iob Abdias Iezeli et cum ipso viri ducenti duodecim,

39 ex filiis Baniae Salimoth filius Iosaphiae et cum ipso viri centum sexaginta,

40 ex filiis Beer Zaccharias Bebei et cum ipso viri ducenti octo,

41 ex filiis Asath Iochannes Acariae et cum ipso viri centum decem;

42 ex filiis Adonicam ipsis postremis, et haec sunt nomina eorum: Elifalam filius Iebel et Sameas et cum ipso viri

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septuaginta, ex filiis Baneae filius Zaccuri et cum ipso viri septuaginta.

43 et congregavi eos ad fluvium qui dicitur Thia, et metati illic sumus triduo, et recognovi eos.

44 et ex filiis sacerdotum et Levitarum non inveni illic.

45 et misi ad Eleazarum et Eccelom et Masman et Maloban et Enaatam et Sameam et Ioribum Natham Ennagan Zacchariam et Mosolamun, ipsos ductores et peritos.

46 et dixi eis ut venirent ad Luddeum ductorem, qui erat apud locum gazofilacii.

47 et mandavi eis ut dicerent Luddeo et fratribus eius et illis qui erant in gazofilacio, ut mitterent nobis eos qui sacerdotio fungerentur in domo Domini Dei nostri.

48 et adduxerunt nobis secundum manum validam Domini Dei nostri viros peritos ex filiis Moolli filii Levi filii Israhel, Sebebian et filios et fratres qui erant decem et octo,

49 Asbian et Annun ex filiis filiorum Chananei et filii eorum viri viginti;

50 et ex his qui in templo serviebant, quos dedit David et ipsi principes ad operationem Levitis, templo servientium ducenti viginti. omnium nomina significata sunt in scripturis.

51 et vovi illic ieiunium iuvenibus in conspectu Domini Dei nostri, ut quaererem ab eo bonum iter nobis et qui nobiscum erant ex filiis et pecoribus propter insidias.

52 erubui enim petere regem pedites et equites in comitatu, tutelae gratia contra adversarios nostros.

53 diximus enim regi, quoniam virtus Domini erit cum eis qui inquirunt eum in omni affectu.

54 et iterum deprecati sumus Dominum Deum nostrum secundum haec, quem et propitium habuimus, et conpotes facti sumus Domini nostri.

55 et separavi ex plebis praepositis et sacerdotibus templi viros duodecim, et Sedebian et Asamian et cum eis ex fratribus eorum viros decem.

56 et adpendi eis argentum et aurum et vasa sacerdotalia domus Domini Dei nostri, quae donaverat rex et consiliarii eius et principes et omnis Israhel.

57 et cum adpendissem, tradidi argenti talenta centum quinquaginta et vasa argentea talentorum centum et auri talenta centum

58 et vasorum aureorum species viginti et vasa aerea de bono aeramento splendentia duodecim auri speciem reddentia.

59 et dixi eis: et vos sancti estis Domino, et vasa quae sunt sancta et aurum et argentum votum est Domino Deo patrum nostrorum.

60 vigilate et custodite, donec tradatis ex plebis praepositis et sacerdotibus et Levitis et principibus civitatum Israhel in Hierusalem in pastoforio domus Domini Dei nostri.

61 et hii qui susceperunt sacerdotes et Levitae aurum et argentum et vasa quae erant in Hierusalem intulerunt in templum Domini.

62 et promovimus a fluvio Thia die duodecima mensis primi, usquequo introivimus in Hierusalem secundum potentem manum Domini Dei nostri, quae super nos erat et liberavit nos ab omnibus inimicis nostris; et venimus in Hierusalem.

63 et cum factus fuisset tertius dies, quarta autem die ponderatum aurum et argentum traditum est in domo Domini Dei nostri Marimoth filio Iori sacerdoti.

64 et cum ipso erat Eleazar filius Finees, et erant cum ipsis Iosabdus filius Iesu et Moedias Banni filius Levitae. ad numerum et ad pondus universa

65 et scriptum est pondus ipsorum eadem hora.

66 qui autem venerunt ex captivitate, obtulerunt sacrificium Domini Israhel tauros duodecim pro omni Israhel arietes octoginta sex,

67 agnos septuaginta duos, hircos pro peccato duodecim, et pro salute vaccas duodecim, omnia sacrificium Domini.

68 et relegerunt praecepta regis regalibus dispensatoribus et subregulis Coelensyriae et Foenicis, et honorificaverunt gentem et templum Domini.

69 et consummatis his accesserunt ad me praepositi dicentes: non segregaverunt genus Israhel et principes et sacerdotes et Levitae

70 et alienigenae gentes et nationes terrae inmunditias suas a Chananeis et Hettheis et Ferezeis et Iebuseis et Moabitis et Aegyptiis et Idumeis.

71 coniuncti enim sunt filiabus eorum et ipsi et filii eorum, et commixtum est semen sanctum alienigenis gentibus terrae; et participes erant praepositi et magistratus iniquitatis huius ab initio ipsius rei.

72 et mox ut audivi ista, conscidi vestimenta et sacram tunicam, et lacerans capillos capitis et barbam sedi dolens et maestus.

73 et convenerunt ad me quotquot tunc movebantur in verbo Domini Dei Israhel, me lugente super iniquitatem istam. et sedebam tristis usque ad vespertinum sacrificium.

74 et surgens a ieiunio, conscissa habens vestimenta et sacram tunicam, ingeniculans et extendens manus ad Dominum

75 dicebam: Domine, confusus sum et reveritus sum ante faciem tuam.

76 peccata enim nostra multiplicata sunt super capita nostra, et iniquitates nostrae exaltatae sunt usque ad caelum,

77 quoniam a temporibus patrum nostrorum sumus in magno peccato usque in hunc diem.

78 et propter peccata nostra et patrum nostrorum sumus traditi cum fratribus nostris et cum sacerdotibus nostris regibus terrae in gladium et captivitatem et depraedationem cum confusione usque in hodiernum diem.

79 et nunc quantum est quod contigit nobis misericordia abs te, Domine Deus, derelinquere nobis radicem et nomen in locum sanctificationis tuae,

80 detegere luminare nostrum in domo Domini Dei nostri, dare nobis cibum in tempore servitutis nostrae.

81 et cum serviremus, non sumus derelicti a Domino Deo nostro, sed constituit nos in gratia penes reges Persarum, dare nobis cibum

82 et clarificare templum Domini nostri et aedificare deserta Sion, dare nobis stabilitatem in Iudaea et in Hierusalem.

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83 et nunc quid dicemus, Domine, habentes haec? transgressi enim sumus praecepta tua, quae dedisti in manus puerorum tuorum prophetarum

84 dicens quoniam terra, in quam introistis possidere hereditatem eius, terra polluta est coinquinationibus alienigenarum terrae, et inmunditiae illorum repleverunt eam totam inmunditia sua.

85 et nunc filias vestras non coniungetis filiis illorum, et filias eorum non accipietis filiis vestris.

86 et non inquiretis pacem habere cum illis omni tempore, ut invalescentes manducetis optima terrae, et hereditatem distribuatis filiis vestris usque in aevum.

87 et quae contingunt nobis, omnia fiunt propter opera nostra maligna et magna peccata nostra.

88 et dedisti nobis talem radicem, et rursum reversi sumus transgredi legitima tua, uti commisceremur inmunditiae alienigenarum gentium terrae huius.

89 nonne irasceris nobis perdere nos, quoadusque non relinquatur radix et nomen nostrum?

90 Domine Deus Israhel, verax es; derelicta enim est radix usque in hodiernum diem,

91 ecce nunc sumus in conspectu tuo in iniquitatibus nostris; non est enim adhuc stare ante te in his.

92 et cum adorando confiteretur Ezras flens humi prostratus ante templum, congregati sunt ante eum ex Hierusalem turba magna valde, viri et mulieres et iuvenes et iuvenculae. fletus enim erat magnus in ipsa multitudine.

93 et cum clamasset Iechonias Ieeli ex filiis Israhel, dixit Ezrae: nos in Dominum peccavimus, quod conlocavimus nobis in matrimonium mulieres alienigenas ex gentibus terrae.

94 et nunc est super omnem Israhel. in his ergo sit iusiurandum ad Dominum, expellere omnes uxores nostras quae ex alienigenis sunt cum filiis earum,

95 sicut tibi decretum est a maioribus secundum legem Domini. exsurgens explica,

96 ad te enim spectat hoc negotium, et nos tecum sumus. viriliter fac.

97 et exsurgens Ezras adiuravit principes sacerdotum et Levitas et omnem Israhel facere secundum haec, et iuraverunt.

3 ESDRAS (3 EZRA) 9

1 et exsurgens Ezras ab ante atrium templi, abiit in pastoforium Ionathae filii Nasibi.

2 et hospitatus illic, non gustavit panem nec aquam bibit, lugens super iniquitates multitudinis.

3 et facta est praedicatio in omni Iudaea et in Hierusalem omnibus qui erant ex captivitate congregari in Hierusalem

4 et quicumque non occurrerit biduo aut triduo diei secundum iudicium adsidentium seniorum, tollentur facultates eius, et ipse alienus iudicabitur a multitudine captivitatis.

5 et congregati sunt omnes qui erant ex tribu Iuda et Beniamin in tribus diebus in Hierusalem; hic mensis est nonus, vicesima mensis.

6 et adsedit omnis multitudo in area templi, trementes propter hiemem praesentem.

7 et exsurgens Ezras dixit illis: vos inique fecistis conlocando vobis in matrimonium uxores alienigenas, ut adderetis ad peccata Israhel.

8 et nunc date confessionem et magnificentiam Domino Deo patrum nostrorum,

9 et perficite voluntatem ipsius et discedite a gentibus terrae et ab uxoribus alienigenis.

10 et clamavit omnis multitudo et dixerunt magna voce: sicut dixisti faciemus.

11 sed quoniam multitudo magna est, et tempus hiberni est et non possumus in subdiali parte stare, et hoc opus non est nobis unius diei neque bidui, multum in his peccavimus,

12 stent praepositi multitudinis et omnes qui nobiscum inhabitant et quotquot habent apud se uxores alienigenas,

13 et adsistant accepto tempore et ex omni loco presbyteri et iudices, usquequo solvant iram Domini negotii huius.

14 Ionatha autem filius Ezeli et Ozias Thochani susceperunt secundum haec, et Bosoramus et Levis et Sabbatheus simul cooperati sunt cum illis.

15 et fecerunt secundum haec omnia universi qui erant ex captivitate.

16 et elegit sibi viros Ezras sacerdos, principes magnos de patribus eorum secundum nomina, et consederunt novilunio mensis decimi examinare negotium istud.

17 et determinatum est de viris qui habebant uxores alienigenas usque ad neomenia primi mensis.

18 et inventi sunt ex sacerdotibus commixti qui habebant alienigenas uxores:

19 ex filiis Iesu filii Iosedech et fratribus eius Maseas et Eliezerus et Ioribus et Ioadeus.

20 et iniecerunt manus, ut expellerent uxores suas, et ad litandum in exoratione arietem pro ignorantia sua.

21 et ex filiis Emmeri Masseas et Esses et Ieel et Azarias.

22 et ex filiis Fosor Elionia, Assias, Ismahelus et Nathanaelus, Ioceddeus et Talsas.

23 et ex Levitis Iozabdus et Semeis et Colius et Calitas et Fatheas et Coluas et Elionas.

24 ex sacris cantoribus Eliasubus Zaccurus.

25 ex ostiariis Sallumus et Tolbanes.

26 et ex Israhel: ex filiis Foroos Ieremias et Ieddias et Melchias et Mielus et Eleazarus et Iemmebias et Baninas.

27 et ex filiis Iolam Mamthanias et Zaccharias, Iezrelus et Iobdius et Herimoth et Helias. 28 et ex filiis Zathom Eliadas et Eliasimus et Othias et Larimoth et Zabdus et Zebedias. 29 et ex filiis Bebe Iohannes et Ananias et Zabdias et Emethis.

30 et ex filiis Banni Olamus et Malluchus et Ieddaeus et Iasub et Asubus et Hierimoth.

31 et ex filiis Addin Naathus et Moosias et Calchurus et Raanas et Baseas, Mathathias et Beseel et Bonnus et Manasses.

32 et ex filiis Nuae Noneas et Aseas et Melchias et Sameas et Simon, Beniamin et Malchus et Marras.

33 et ex filiis Asom Carianeus, Mathathias et Bannus et Elifalat et Manasses et Semei.

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34 et ex filiis Banni Ieremias et Moodias et Abramus et Ioel et Baneas et Pelias et Ionas et Marimoth et Eliasib et Mathaneus et Eliasis et Zorisas et Diaelus et Samedius et Sambris et Iosephus.

35 et ex filiis Nobaei Idaelus et Mathathias et Sabadus et Zetheda Sednu et Iessei Baneas.

36 omnes isti coniunxerunt sibi uxores alienigenas, et dimiserunt eas cum filiis.

37 et inhabitaverunt sacerdotes et Levitae et qui erant ex Israhel in Hierusalem et in tota regione una novilunio mensis septimi, et erant filii Israhel in commorationibus suis.

38 et congregata est omnis multitudo simul in aream quae est ab oriente portae sacrae.

39 et dixerunt Ezrae pontifici et lectori, ut adferret legem Moysi quae tradita est a Domino Deo Israhel.

40 et adtulit Ezras pontifex legem omni multitudini eorum a viro usque ad mulierem et omnibus sacerdotibus, audire legem novilunio mensis septimi.

41 et legebat in area quae est ante sacram portam templi a prima luce usque ad vesperam coram viris et mulieribus, et dederunt omnes sensum ad legem.

42 et stetit Ezras sacerdos et lector legis super ligneum tribunal quod fabricatum erat.

43 et steterunt ad eum Mathathias, Samus, Ananias, Azarias, Urias, Ezechias, et Balsamus ad dexteram,

44 et ad sinistram Faldeus, Misael, Malachias, Abustassabus, Nabadias et Zaccharias

45 et adsumpsit Ezras librum coram omni multitudine praesidebat enim in gloria in conspectu omnium.

46 et cum absolvisset legem, omnes recti steterunt. et benedixit Ezras Dominum Deum altissimum, Deum Sabaoth omnipotentem.

47 et respondit omnis populus: amen. et elevatis susum manibus procidentes in terram adoraverunt Dominum.

48 Iesus et Banaeus et Sarabias et Iadinus et Accubus et Sabbateus et Calites et Azarias et Ioradus et Ananias et Filias, Levitae

49 qui docebant legem Domini et in multitudine legebant legem Domini, et praeferebant singuli eos qui intellegebant lectionem.

50 et dixit Attarates Ezrae pontifici et lectori et Levitis qui docebant multitudinem

51 dicens: dies hic est sanctus Domino. et omnes flebant, cum audissent legem.

52 digressi ergo manducate pinguissima quaeque et bibite dulcissima quaeque et mittite munera his qui non habent.

53 sanctus est enim dies Domini, et nolite maesti esse, Dominus enim clarificavit vos.

54 et Levitae denuntiabant in publico omnibus dicentes: dies hic sanctus est, nolite maesti esse.

55 et abierunt omnes manducare et bibere et epulari et dare munera his qui non habent ut epulentur. magnifice enim sunt exaltati verbis quibus edocti sunt.

56 et congregati sunt universi in Hierusalem, celebrare laetitiam secundum testamentum Domini Dei Israhel.

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THE FOURTH BOOK OF ESDRAS / EZRA

(Chapters 1-2 [5 Ezra]; 3-4 [6 Ezra] Latin origin;
Chapters 5-16 [4 Ezra] Hebrew origin)
Estimated Range of Dating: 70 and 218 AD.

(4 Esdras / Ezra, by scholars called 2 Esdras, Latin Esdras, or Latin Ezra, is the name of an apocalyptic book. The document is known under different names, depending of who talks about it. Chapters 5-16, the great bulk of 2 Esdras, are today known as 4 Ezra or the Jewish Apocalypse of Ezra. The latter name should not be confused with a later work called the Greek Apocalypse of Ezra. Its authorship is ascribed to Ezra, the author, high priest and Persian administrator of the 5th century BC, although modern scholarship places its composition between 70 and 218 AD. The name Ezra is an abbreviation of Azaryahu, Azariah, "Yah helps". In the Greek Septuagint the name is rendered into Esdras, which is also used in Latin. To Roman Catholics, Protestants, and most Eastern Orthodox Christians 4 Esdras is apocryphal. It was excluded by Jerome from his Vulgate version of the Old Testament, but from the 9th century onwards the Latin text is sporadically found as an appendix to the Vulgate, inclusion becoming more general after the 13th century.

4 Ezra is significant for Jewish history and legislation because towards the end of its last chapter, it mentions the reconstruction of the Hebrew Bible in Babylon. Ezra is seen as a new Moses in this book: He restores The Law [the Torah that was destroyed with the burning of the Temple in Jerusalem in 587 BC] by dictating to scibes the 24 books of the Hebrew Bible for the public and another 70 for the wise alone [the Apocrypha and the Babylonian Talmud; see: The Grand Bible, pp. 1052].

The Ethiopian Church considers 4 Ezra to be canonical and calls it Izra Sutuel [Salatiel]. There had been the belief it was written during the Babylonian captivity and also that it was a part of the Constantine Bible, i.e. the Codex Sinaiticus. It was also often cited by the Fathers of the Church. In the Armenian tradition it is called 3 Ezra.

Among Greek Fathers of the Church, 4 Ezra is generally cited as "The Prophet Ezra" or "Apocalypse of Ezra". Most scholars agree that 4 Ezra was composed in Hebrew, which was translated into Greek, and then to Latin, Armenian, Ethiopian and Georgian, but the Hebrew and Greek editions have been lost. Slightly differing Latin, Syriac-Aramaic, Arabic, Ethiopic, Georgian, Armenian and Slavonic [from Latin] translations have survived.

4 Ezra consists of seven visions of Ezra the scribe. Ezra (fl. 480–440 BC), also called Ezra the Scribe (Ezra ha-Sofer) and Ezra the Priest in the Book of Ezra, was a Jewish scribe (sofer) and priest (kohen). In Greco-Latin Ezra is called Esdras (in Greek). According to the Hebrew Bible he was a

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descendant of Sraya (Ezra 1) the last High Priest to serve in the First Temple (2 Kings 25:18), and a close relative of Joshua the first High Priest of the Second Temple (Ezra 3:2). He returned from Babylonian exile and reintroduced the Torah in Jerusalem as the law of the land (Ezra 7-10 and Neh 8). According to 1 Esdras (3 Ezra), a Greek translation of the Book of Ezra is still in use in Eastern Orthodoxy. Rabbinic tradition holds that he was an ordinary member of the priesthood.

The apocalyptic fourth book of Ezra (also known as 'Second Book of Esdras' or the 'Third Book of Esdras') was written about 30 years after the destruction of the Temple of Jerusalem in c. 100 AD. The document itself tells us this date as it is hidden in a typological fashion as Double-Story in the 5th Vision which is also known as Eagle-Vision; the eagle stands for Rome and the three heads in 14:22 stand for the Flavian emperors Vespasian, Titus and Domitian; Flavius Titus destroyed the Herodian Temple in 70 AD.

In this book, Ezra has a seven part prophetic revelation, converses with an angel of God three times and has four visions. Ezra, thirty years into the Babylonian Exile (4 Ezra 3:1 / 2 Esdras 1:1), recounts the siege of Jerusalem and the destruction of Solomon's Temple. This would place these revelations in the year 557 BC, a full century before the date given in the canonical Ezra. The central theological themes are "the question of theodicy, God's justness in the face of the triumph of the heathens over the pious, the course of world history in terms of the teaching of the four kingdoms, the function of the law, the eschatological judgement, the appearance on Earth of the heavenly Jerusalem, the Messianic Period, at the end of which the Messiah will die, the end of this world and the coming of the next, and the Last Judgement."

The two chapters, also called 6 Ezra by scholars, and found in the Latin, but not in the Eastern texts, predict wars and rebuke sinners. They are now placed as chapter 3 and 4 between die older chapters 1-2 and the Hebrew bulk of the chapters 5-16.] Many assume that they probably date from a much later period (perhaps late third century) and may be Christian in origin; it is possible, though not certain, that they were added at the same time as the first two chapters of the Latin version. It is possible that they are Jewish in origin, however; 3:57-59 have been found in Greek, which most scholars agree was translated from a Hebrew original.)

LIBER ESDRAE QUARTUS

4 ESDRAS (4 EZRA) 1

1 liber Ezrae prophetae, filii Sarei, filii Azarei, filii Helchiae, filii Salame, filii Sadoch, filii Acitob,

2 filii Achiae, filii Finees, filii Heli, filii Ameriae, filii Aziei, filii Marimoth, filii Arna, filii Oziae, filii Borith, filii Abissei, filii Finees, filii Eleazar,

3 filii Aaron ex tribu Levi, qui fuit captivus in regione Medorum, in regno Artaxersis regis Persarum.

4 et factum est verbum Domini ad me dicens:

5 vade adnuntia populo meo facinora ipsorum et filiis eorum iniquitates quas in me admiserunt, ut nuntient filiis filiorum suorum,

6 quia peccata parentum illorum in illis creverunt; obliti enim me sacrificaverunt diis alienis.

7 nonne ego eos eduxi de terra Aegypti de domo servitutis? ipsi autem inritaverunt me et consilia mea spreverunt.

8 tu autem excute comam capitis tui et proice omnia mala super illos, quoniam non oboedierunt legi meae; populus autem indisciplinatus.

9 usquequo eos sustinebo, quibus tanta beneficia contuli?

10 reges multos propter eos subverti, Pharaonem cum pueris suis et omnem exercitum eius percussi.

11 omnes gentes a facie eorum perdidi et in oriente provinciarum duarum populos Tyri et Sidonis dissipavi et omnes adversarios eorum interfeci.

12 tu vero loquere ad eos dicens: haec dicit Dominus:

13 nempe ego vos mare traieci et plateas vobis in invio munitas exhibui; ducem vobis dedi Moysen et Aaron sacerdotem.

14 lucem vobis per columnam ignis praestiti et magna mirabilia feci in vobis. vos autem mei obliti estis, dicit Dominus.

15 haec dicit Dominus omnipotens: coturnix vobis in signo fuit, castra vobis ad tutelam dedi, et illic murmurastis.

16 et non triumphastis in nomine meo de perditione inimicorum vestrorum, sed adhuc nunc usque murmuratis.

17 ubi sunt beneficia quae praestiti vobis? nonne in deserto cum esuriretis et sitiretis proclamastis ad me

18 dicentes: ut quid nos in desertum istud adduxisti interficere nos? melius nobis fuerat servire Agyptiis quam mori in deserto hoc.

19 ego dolui gemitos vestros et dedi mannam vobis in escam, panem angelorum manducastis.

20 nonne cum sitiretis petram excidi, et fluxerunt aquae in satietatem? propter aestus folia arborum vos texi.

21 divisi vobis terras pingues, Chananeos et Ferezeos et Philistheos a facie vestra proieci. quid faciam vobis adhuc? dicit Dominus.

22 haec dicit Dominus omnipotens: in deserto cum essetis in flumine amaro sitientes et blasphemantes nomen meum,

23 non ignem vobis pro blasphemiis dedi, sed mittens lignum in aqua dulce feci flumen.

24 quid tibi faciam, Iacob? noluisti me obaudire, Iuda. transferam me ad alias gentes et dabo eis nomen meum, ut custodiant legitima mea.

25 quoniam me dereliquistis, et ego vos derelinquam; petentibus vobis a me misericordiam, non miserebor vestri.

26 quando invocabitis me, ego non exaudiam vos. maculastis enim manus vestras sanguine, et pedes vestri impigri sunt ad committenda homicidia.

27 non quasi me dereliquistis, sed vos ipsos, dicit Dominus.

28 haec dicit Dominus omnipotens: nonne ego vos rogavi ut pater filios et ut mater filias et nutrix parvulos suos.

29 ut essetis mihi in populo et ego vobis in Deum, et vos mihi in filios et ego vobis in patrem?

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30 ita vos collegi ut gallina filios suos sub alas suas. modo autem quid faciam vobis? proiciam vos a facie mea.

31 oblationes mihi cum obtuleritis, avertam faciem meam a vobis; dies enim festos vestros et neomenias et circumcisiones carnis repudiavi.

32 ego misi pueros meos prophetas ad vos, quos acceptos interfecistis et laniastis corpora illorum, quorum sanguinem exquiram, dicit Dominus.

33 haec dicit Dominus omnipotens: domus vestra deserta est, proiciam vos sicut ventus stipulam.

34 et filii procreationem non facient, quoniam mandatum meum vobiscum neglexerunt et quod malum est coram me fecerunt.

35 tradam domus vestras populo venienti. qui me non audientes credunt; quibus signa non ostendi, facient quae praecepi.

36 prophetas non viderunt et memorabuntur antiquitatum eorum.

37 testor populi venientis gratiam, cuius parvuli exultant cum laetitia, me non videntes oculis carnalibus, sed spiritu credent quae dixi.

38 et nunc, pater, aspice cum gloria et vide populum venientem ab oriente.

39 quibus dabo ducatum Abraham, Isaac et Iacob et Osee et Amos et Michae et Iohelis et Abdiae et Ionae

40 et Naum et Abacuc, Sofoniae. Aggei, Zachariae et Malachiae, qui et angelus Domini vocatus est.

4 ESDRAS (4 EZRA) 2

1 haec dicit Dominus: ego eduxi populum istum de servitute, quibus mandata dedi per pueros meos prophetas, quos audire noluerunt, sed irrita fecerunt mea consilia.

2 mater quae eos generavit dicit illis: ite, filii, quia ego vidua sum et derelicta.

3 educavi vos cum laetitia et amisi vos cum luctu et tristitia, quoniam peccastis coram Domino Deo et quod malum est coram me fecistis.

4 modo autem quid faciam vobis? ego enim vidua sum et derelicta. ite, filii, et petite a Domino misericordiam.

5 ego autem te, pater, testem invoco super matrem filiorum, quia noluerunt testamentum meum servare,

6 ut des eis confusionem et matrem eorum in direptionem, ne generatio eorum fiat.

7 dispergantur in gentes, nomina eorum deleantur a terra, quoniam spreverunt testamentum meum.

8 vae tibi, Assur, qui abscondis iniquos penes te. gens mala, memorare quid fecerim Sodomae et Gomorrae,

9 quorum terra iacet in piceis glebis et aggeribus cinerum. sic dabo eos qui me non audierunt, dicit Dominus omnipotens.

10 haec dicit Dominus ad Ezram: adnuntia populo meo, quoniam dabo eis regnum Hierusalem, quod daturus eram Israhel.

11 et sumam mihi gloriam illorum et dabo eis tabernacula aeterna, quae praeparaveram illis.

12 lignum vitae erit illis in odore unguenti, et non laborabunt neque fatigabuntur.

13 ite et accipietis, rogate vobis dies paucos ut minorentur; iam paratum est vobis regnum, vigilate.

14 testare testare, caelum et terram, omisi enim malum et creavi bonum, quia vivo ego, dicit Dominus.

15 mater, conplectere filios tuos, educa illos cum laetitia sicut columba, confirma pedes eorum, quoniam te elegi, dicit Dominus.

16 et resuscitabo mortuos de locis suis et de monumentis educam illos, quoniam cognovi nomen meum in illis.

17 noli timere, mater filiorum, quoniam te elegi, dicit Dominus.

18 mittam tibi adiutorium pueros meos Esaiam et Hieremiam, ad quorum consilium sanctificavi et paravi tibi arbores duodecim gravatas variis fructibus

19 et totidem fontes fluentes lac et mel et montes inmensos septem habentes rosam et lilium, in quibus gaudio replebo filios tuos.

20 viduam iustifica, pupillo iudica, egenti da, orfanum tuere, nudum vesti,

21 confractum et debilem cura, claudum inridere noli, tutare mancum, et caecum ad visionem claritatis meae admitte,

22 senem et iuvenem intra muros tuos serva,

23 mortuos ubi inveneris signans commenda sepulchro, et dabo tibi primam sessionem in resurrectione mea.

24 pausa et quiesce, populus meus, quia veniet requies tua.

25 nutrix bona, nutri filios tuos, confirma pedes eorum.

26 servos quos tibi dedi, nemo ex eis interiet, ego enim eos requiram de numero tuo.

27 noli satagere, cum venerit enim dies pressurae et angustiae, alii plorabunt et tristes erunt, tu autem hilaris et copiosa eris.

28 zelabunt gentes et nihil adversum te poterunt, dicit Dominus.

29 manus meae tegent te, ne filii tui gehennam videant.

30 iucundare, mater, cum filiis tuis, quia ego te eripiam, dicit Dominus.

31 filios tuos dormientes memorare, quoniam ego eos educam de latibulis terrae et misericordiam cum illis faciam, quoniam misericors sum, dicit Dominus omnipotens.

32 amplectere natos tuos usque dum venio et praedica illis misericordiam, quoniam exuberant fontes mei et gratia mea non deficiet.

33 ego Ezra accepi praeceptum a Domino in monte Horeb, ut irem ad Israhel. ad quos cum venirem, reprobaverunt me et respuerunt mandatum Domini.

34 ideoque vobis dico, gentes quae auditis et intellegitis: expectate pastorem vestrum, requiem aeternitatis dabit vobis, quoniam in proximo est ille, qui in finem saeculi adveniet.

35 parati estote ad praemia regni, quia lux perpetua lucebit vobis per aeternitatem temporis.

36 fugite umbram saeculi huius, accipite iucunditatem gloriae vestrae. ego testor palam salvatorem meum.

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37 commendatum Domini accipite et iucundamini gratias agentes ei qui vos ad caelestia regna vocavit.

38 surgite et state et videte numerum signatorum in convivio Domini.

39 qui se de umbra saeculi transtulerunt, splendidas tunicas a Domino acceperunt.

40 recipe, Sion, numerum tuum et conclude candidatos tuos, qui legem Domini conpleverunt.

41 filiorum tuorum, quos optabas, plenus est numerus; roga imperium Domini, ut sanctificetur populus tuus, qui vocatus est ab initio.

42 ego Ezra vidi in monte Sion turbam magnam, quam numerare non potui, et omnes canticis conlaudabant Dominum.

43 et in medio eorum erat iuvenis statura celsus, eminentior omnibus illis, et singulis eorum capitibus inponebat coronas, et magis exaltabatur; ego autem miraculo tenebar.

44 tunc interrogavi angelum et dixi: qui sunt hii, domine?

45 qui respondens dixit mihi: hii sunt qui mortalem tunicam deposuerunt et inmortalem sumpserunt et confessi sunt nomen Dei; modo coronantur et accipiunt palmas.

46 et dixi ad angelum: ille iuvenis quis est, qui eis coronas inponit et palmas in manus tradit?

47 qui respondens dixit mihi: ipse est Filius Dei, quem in saeculo confessi sunt. ego autem magnificare eos coepi, qui fortiter pro nomine Domini steterunt.

48 tunc dixit mihi angelus: vade et adnuntia populo meo, qualia et quanta mirabilia Domini Dei vidisti.

4 ESDRAS (4 EZRA) 3

1 anno tricesimo ruinae civitatis eram in Babylone, ego Salathihel qui et Ezras, et conturbatus sum super cubili meo recumbens, et cogitationes meae ascendebant super cor meum,

2 quoniam vidi desertionem Sion et abundantiam eorum qui habitabant in Babylone.

3 et ventilatus est spiritus meus valde, et coepi loqui ad Altissimum verba timorata,

4 et dixi: o Domine Dominator, tu dixisti ab initio, quando plantasti terram, et hoc solus, et imperasti pulveri,

5 et dedit Adam corpus mortuum. sed et ipsum figmentum manuum tuarum erat, et insuflasti in eum spiritum vitae, et factus est vivens coram te.

6 et induxisti eum in paradisum, quem plantavit dextera tua antequam terra adventaret.

7 et huic mandasti diligentiam unam tuam, et praeterivit eam, et statim instituisti in eum mortem et in nationibus eius. et natae sunt ex eo gentes et tribus, populi et cognationes, quorum non est numerus.

8 et ambulavit unaquaque gens in voluntate sua, et impie agebant coram te et spernebant praecepta tua, et tu non prohibuisti eos.

9 iterum autem in tempore induxisti diluvium super habitantes saeculum et perdidisti eos.

10 et factum est in uno casui eorum, sicut Adae mors sic et his diluvium.

11 dereliquisti autem ex his unum Noe cum domo sua; ex eo iustos omnes.

12 et factum est cum coepissent multiplicari qui habitabant super terram, et multiplicaverunt filios et populos et gentes multas, et coeperunt iterato impietatem facere plus quam priores.

13 et factum est cum iniquitatem facerent coram te, elegisti tibi ex his unum, cui nomen erat Abraham.

14 et dilexisti eum et demonstrasti ei temporum finem solo secrete noctu.

15 et disposuisti ei testamentum aeternum et dixisti ei, ut non umquam derelinquas semen eius. et dedisti ei Isaac, et Isaac dedis Esau.

16 et segregasti tibi Iacob, Esau autem separasti. et factus est Iacob in multitudine magna.

17 et factum est cum educeres semen eius ex Aegypto, et adduxisti eos super montem Sina.

18 et inclinasti caelos et statuisti terram et commovisti orbem et tremere fecisti abyssos et conturbasti saeculum.

19 et transiit gloria tua portas quattuor, ignis et terraemotus et spiritus et gelu, ut dares semini Iacob legem et generationi Israhel diligentiam.

20 et non abstulisti ab eis cor malignum, ut faceret lex tua in eis fructum.

21 cor enim malignum baiulans primus Adam transgressus et victus est, sed et omnes qui ex eo nati sunt.

22 et facta est permanens infirmitas et lex cum corde populi cum malignitate radicis, et discessit quod bonum est et mansit malignum.

23 et transierunt tempora et finiti sunt anni, et suscitasti tibi servum nomine David. 24 et dixisti ei aedificare civitatem nominis tui et offerre tibi in ea de tuis oblationes. 25 et factum est hoc annis multis. et dereliquerunt qui habitabant civitatem,

26 in omnibus facientes sicut fecit Adam et omnes generationes eius; utebantur enim et ipsi cor malignum.

27 et tradidisti civitatem tuam in manus inimicorum tuorum.

28 et dixi ego tunc in corde meo: numquid meliora faciunt qui habitant in Babylone, et propter hoc dominabit Sion?

29 factum est autem cum venissem huc, et vidi impietates quorum non est numerus, et delinquentes multos vidit anima mea hoc tricesimo anno. et excessit cor meum,

30 quoniam vidi quomodo sustines eos peccantes et pepercisti impie agentibus, et perdidisti populum tuum et conservasti inimicos tuos, et non significasti

31 nihil nemini quomodo debeat derelinqui via haec. numquid meliora facit Babylon quam Sion,

32 aut alia gens cognovit te praeter Israhel? aut quae tribus crediderunt testamentis sicut haec Iacob.

33 quarum merces non conparuit neque labor fructificavit? pertransiens enim pertransivi in gentibus, et vidi abundantes eas et non memorantes mandatorum tuorum.

34 nunc ergo pondera in statera nostras iniquitates et eorum qui habitant in saeculo, et invenietur momentum puncti ubi declinet.

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35 aut quando non peccaverunt in conspectu tuo qui habitant terram, aut quae gens sic observavit mandata tua?

36 homines quidem per nomina invenies servasse mandata tua, gentes autem non invenies.

4 ESDRAS (4 EZRA) 4

1 et respondit ad me angelus qui missus est ad me, cui nomen Urihel,

2 et dixit mihi: excedens excessit cor tuum in saeculo hoc, et conprehendere cogitas viam Altissimi?

3 et dixi: ita, domine meus, et respondit mihi et dixit: tres vias missus sum ostendere tibi et tres similitudines proponere coram te.

4 de quibus si mihi renuntiaveris unam ex his, et ego tibi demonstrabo viam quam desideras videre, et doceam te quare cor malignum.

5 et dixi: loquere, domine meus. et dixit ad me: vade, pondera mihi ignis pondus, aut mensura mihi flatum venti, aut revoca mihi diem quae praeteriit.

6 et respondi et dixi: quis natorum poterit facere, ut me interroges de his?

7 et dixit ad me: si eram interrogans te dicens: quantae habitationes sunt in corde maris, aut quantae venae sunt in principio abyssi, aut quantae venae sunt super firmamentum, aut qui sint exitus paradisi,

8 dicebas fortassis mihi: in abyssum non descendi neque in infernum adhuc, neque in caelis umquam ascendi.

9 nunc autem non interrogavi te nisi de igne et vento et diem per quem transisti, et sine quibus separari non potes, et non respondisti mihi de eis.

10 et dixit mihi: tu quae tua sunt tecum coadulescentia non potes cognoscere,

11 et quomodo poterit vas tuum capere Altissimi viam? et iam exterritus corrupto saeculo intellegere incorruptionem? et cum haec audissem, cecidi in faciem meam

12 et dixi illi: melius erat nos non adesse, quam advenientes vivere in impietatibus et pati et non intellegere de qua re.

13 et respondit ad me et dixit: proficiscens profectus sum ad silvam lignorum campi, et cogitaverunt cogitationem

14 et dixerunt: venite et eamus et faciamus ad mare bellum, ut recedat coram nos, et faciamus nobis alias silvas,

15 et similiter fluctus maris et ipsi cogitaverunt cogitationem et dixerunt: venite ascendentes debellemus silvam campi, ut et ibi consummemus nobismet ipsis aliam regionem.

16 et factus est cogitatus silvae in vano, venit enim ignis et consumpsit eam.

17 similiter et cogitatus fluctuum maris, stetit enim harena et prohibuit eam.

18 si enim eras iudex horum, quem incipiebas iustificare aut quem condemnare?

19 et respondi et dixi: utrique vanam cogitationem cogitaverunt, terra enim data est silvae, et maris locus portare fluctus suos.

20 et respondit ad me et dixit: bene tu iudicasti, et quare non iudicasti tibimet ipso?

21 quemadmodum enim terra silvae data est et mare fluctibus suis, et qui super terram inhabitant quae sunt super terram intellegere solummodo possunt, et qui super caelos super altitudinem caelorum.

22 et respondi et dixi: deprecor te, domine, ut mihi datus est sensus intellegendi.

23 non enim volui interrogare de superioribus viis, sed de his quae pertranseunt per nos cotidie, propter quod Israhel datus est in obprobrium gentibus, quem dilexisti populum datus est tribubus impiis, et lex patrum nostrorum in interitum deducta est, et dispositiones scriptae nusquam sunt.

24 et pertransivimus de saeculo ut lucustae, et vita nostra ut vapor, et nec digni sumus misericordiam consequi.

25 sed quid faciet nomini suo quod invocatum est super nos? et his interrogavi.

26 et respondit ad me et dixit: si fueris videbis, et si vixeris, frequenter miraberis, quoniam festinans festinat saeculum pertransire.

27 non capiet portare quae in temporibus iustis repromissa sunt, quoniam plenum maestitia est saeculum hoc et infirmitatibus.

28 seminatum est enim malum, quibus me interrogas de ea, et necdum venit destrictio ipsius.

29 si ergo non messum fuerit quod seminatum est, et discesserit locus ubi seminatum est malum, non veniet ager ubi seminatum est bonum.

30 quoniam granum seminis mali seminatum est in corde Adam ab initio, et quantum impietatis generavit usque nunc et generabit usque cum veniat area.

31 aestima autem apud te, granum mali seminis quantum fructum impietatis generaverit.

32 quando seminatae fuerint spicae quarum non est numerus, quam magnam aream incipient facere.

33 et respondi et dixi: quo et quando haec? quare modici et mali anni nostri?

34 et respondit ad me et dixit: non festina spiritu super Altissimum; tu enim festinas propter temet ipsum spiritum, nam Excelsus pro multis.

35 nonne de his interrogaverunt animae iustorum in promptuariis suis dicentes: usquequo spero sic? et quando venit fructus areae mercedis nostrae?

36 et respondit ad ea Hieremihel archangelus et dixit: quando impletus fuerit numerus similium vobis, quoniam in statera ponderavit saeculum

37 et mensura mensuravit tempora et numero numeravit tempora, et non commovet nec excitabit usque dum impleatur praedicta mensura.

38 et respondi et dixi: o dominator domine, sed et nos omnes pleni sumus impietate.

39 et ne forte propter nos inpediatur iustorum area, propter peccata inhabitantium super terram.

40 et respondit ad me et dixit: vade et interroga praegnantem, si quando impleverit novem menses suos, adhuc poterit matrix eius retinere fetus in semet ipsa.

41 et dixi: non potest, domine. et dixit ad me: in inferno promptuaria animarum matrici adsimilata sunt.

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42 quemadmodum enim festinavit quae parit effugere necessitatem partus, sic et haec festinat reddere ea quae commendata sunt
43 ab initio. tunc tibi demonstrabitur de his quae concupiscis videre.
44 et respondi et dixi: si inveni gratiam ante oculos tuos, et si possibile est, et si idoneus sum,
45 demonstra mihi et hoc si plus quam praeteriti habet venire aut plura pertransierunt super nos,
46 quoniam quod pertransivit scio, quid autem futuri sit ignoro.
47 et dixit ad me: sta super dexteram partem et demonstrabo tibi interpretationem similitudinis.
48 et steti et vidi, et ecce fornax ardens transiit coram me; et factum est cum transiret flamma, et vidi et ecce superavit fumus.
49 et post hoc transiit coram me nubes plena aquae et inmisit pluviam impetu multam; et cum transisset impetus pluviae et superaverunt in ea guttae.
50 et dixit ad me: cogita tibi. sicut enim crescit pluvia amplius quam guttae, et ignis amplius quam fumus, sic superabundavit quae transivit mensura, superaverunt autem guttae et fumus.
51 et oravi et dixi: putas vivo usque in diebus illis, vel quis erit in diebus illis?
52 respondit ad me et dixit: de signis de quibus me perrogas, ex parte possum tibi dicere, de vita autem tua non sum missus dicere tibi, sed nescio.

4 ESDRAS (4 EZRA) 5

1 de signis autem: ecce dies venient, et adprehendentur qui inhabitant super terram in excessu multo, et abscondetur veritatis via, et sterilis erit a fide regio.
2 et multiplicabitur iniustitia super hanc quam ipse tu vides et super quam audisti olim.
3 et erit inconposita vestigio quam nunc vides regnare regionem, et videbunt eam desertam.
4 si autem tibi dederit Altissimus vivere, et videbis post tertiam turbatam, et relucescet subito sol noctu et luna interdie.
5 et de ligno sanguis stillabit, et lapis dabit vocem suam; et populi commovebuntur, et gressus commutabuntur.
6 et regnabit quem non sperant qui inhabitant super terram; et volatilia conmigrationem facient.
7 et mare Sodomitum pisces reiciet. et dabit vocem noctu quem non noverant multi, omnes autem audient vocem eius.
8 et chaus fiet per loca multa, et ignis frequenter emittetur, et bestiae agrestes transmigrabunt regionem suam, et mulieres parient menstruatae monstra,
9 et in dulcibus aquis salsae invenientur. et amici omnes semet ipsos expugnabunt; et abscondetur tunc sensus, et intellectus separabitur in promptuarium suum.
10 et quaeretur a multis et non invenietur, et multiplicabitur iniustitia et incontinentia super terram.
11 et interrogabit regio proximam suam et dicet: numquid per te pertransiit iustitia iustum faciens? et haec negabit.
12 et erit in illo tempore, et sperabunt homines et non inpetrabunt, laborabunt et non dirigentur viae eorum.
13 haec signa dicere tibi permissum est mihi. et si oraveris iterum et ploraveris sicut et nunc et ieiunaveris septem diebus, audies iterato horum maiora.
14 et evigilavi, et corpus meum horruit valde, et anima mea laboravit ut deficeret.
15 et tenuit me qui venit angelus, qui loquebatur in me, et confortavit me et statuit me super pedes.
16 et factum est in nocte secunda, et venit ad me Phalthihel dux populi et dixit mihi: ubi eras et quare vultus tuus tristis?
17 aut nescis quoniam tibi creditus est Israhel in regione transmigrationis eorum?
18 exsurge ergo et gusta panem alicuius, et non derelinquas nos sicut pastor gregem suum in manibus luporum malignorum.
19 et dixi ei: vade a me et non ad me accedas usque diebus septem, et tunc venies ad me. et audivit ut dixi et recessit a me.
20 et ego ieiunavi diebus septem ululans et plorans, sicut mihi mandavit Urihel angelus.
21 et factum est post dies septem, et iterum cogitationes cordis mei molestae erant mihi valde.
22 et resumpsit anima mea spiritum intellectus, et iterum coepi loqui coram Altissimo sermones
23 et dixi: Dominator Domine, ex omni silva terrae et ex omnium arborum eius elegisti vineam unam,
24 et ex omnium terrarum orbis elegisti tibi foveam unam, et ex omnibus floribus orbis elegisti tibi lilium unum,
25 et ex omnibus abyssis maris replesti tibi rivum unum, et ex omnibus aedificatis civitatibus sanctificasti tibimet ipsi Sion,
26 et ex omnibus creatis volatilibus nominasti tibi columbam unam, et ex omnibus plasmatis pecoribus providisti tibi ovem unam,
27 et ex omnibus multiplicatis populis adquisisti tibi populum unum, et ab omnibus probatam legem donasti huic quem desiderasti populo.
28 et nunc Domine, ut quid tradidisti unum plurimis et praeparasti unam radicem super alias et dispersisti unicum tuum in multis?
29 et conculcaverunt qui contradicebant sponsionibus tuis quique tuis testamentis credebant.
30 et si odiens odisti populum tuum tuis manibus debet castigari.
31 et factum est, cum locutus essem sermones istos, et missus est angelus ad me qui ante venerat ad me praeterita nocte,
32 et dixit mihi: audi me et instruam te, et intende mihi et adiciam coram te.
33 et dixi: loquere, dominus meus. et dixit ad me: valde in excessu mentis factus es in Israhel; aut plus dilexisti eum super eum qui fecit eum?
34 et dixi: non, domine, sed dolens locutus sum, torquent enim me renes mei per omnem horam quaerentem adprehendere semitam Altissimi et investigare partem iudicii eius.

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35 et dixit ad me: non potes. et dixi: quare, domine, aut quid nascebar, aut quare non fiebat matrix matris meae mihi sepulchrum, ut non viderem laborem Iacob et defatigationem generis Israhel?

36 et dixit ad me: numera mihi qui necdum venerunt, et collige mihi dispersas guttas, et revirida mihi aridos flores,

37 et aperi mihi clausa promptuaria et produc mihi inclusos in eis flatus, aut monstra mihi vocis imaginem, et tunc ostendam tibi eum laborem quem rogas videre.

38 et dixi: dominator domine, quis enim est qui potest haec scire, nisi qui cum hominibus habitationem non habet?

39 ego autem insipiens, et quomodo potero dicere de his quibus me interrogasti?

40 et dixit ad me: quomodo non potes facere unum de his quae dicta sunt, sic non poteris invenire iudicium meum aut finem caritatis quem pro populo meo promisi.

41 et dixi: sed ecce, domine, tu praees his qui in fine sunt, et quid facient qui ante me sunt aut nos aut hii qui post nos?

42 et dixit ad me: coronae adsimilabo iudicium meum. sicut non novissimorum tarditas, sic nec priorum velocitas.

43 et respondi et dixi: nec enim poteras facere qui facti sunt et qui sunt et qui futuri sunt in unum, ut celerius iudicium tuum ostendas?

44 et respondit ad me et dixit: non potest festinare creatura super creatorem, nec sustinere saeculum qui in eo creati sunt in unum.

45 et dixi: quomodo dixisti servo tuo, quoniam vivificans vivificabis a te creatam creaturam in unum? si ergo viventes vivent in unum et sustinebit creatura, poterit et nunc portare praesentes in unum.

46 et dixit ad me: interroga matricem mulieris et dices ad eam: decem si paris, quare per tempus? roga ergo eam, ut det decem in unum.

47 et dixi: non utique poterit, sed secundum tempus.

48 et dixit ad me: et ego dedi matricem terrae his qui seminati sunt super eam per tempus.

49 quemadmodum enim infans non parit nec ea quae senuit adhuc, sic ego disposui a me creatum saeculum.

50 et interrogavi et dixi: cum iam dederis mihi viam, loquar coram te; nam mater nostra, de qua dixisti mihi, adhuc iuvenis est, iam ad senectutem adpropinquat?

51 et respondit ad me et dixit: interroga quae parit, et dicet tibi.

52 dices enim ei: quare quos peperisti nunc non sunt similes his qui ante, sed minores statu?

53 et dicet tibi et ipsa: alii sunt qui in iuventute virtutis nati sunt, et alii qui sub tempus senectutis deficiente matrice sunt nati.

54 considera ergo et tu, quoniam minores statu estis prae his qui ante vos,

55 et qui post vos quam ut vos, quasi iam senescentis creaturae et fortitudinem iuventutis praeterientis. et dixi: rogo domine, si inveni gratiam ante oculos tuos, demonstra servo tuo per quem visitas creaturam tuam.

1 et dixit ad me: initium terreni orbis, et antequam starent exitus saeculi, et antequam spirarent conventiones ventorum,

2 et antequam sonarent voces tonitruum, et antequam splenderent nitores coruscuum, et antequam confirmarentur fundamenta paradisi,

3 et antequam viderentur decores flores, et antequam confirmarentur motuum virtutes, et antequam colligerentur innumerabiles militiae angelorum,

4 et antequam extollerentur altitudines aerum, et antequam nominarentur mensurae firmamentorum, et antequam aestimaretur scabillum Sion,

5 et antequam investigarentur praesentes anni, et antequam abalienarentur eorum qui nunc peccant adinventiones et consignarentur qui fidem thesaurizaverunt,

6 tunc cogitavi, et facta sunt haec per me solum et non per alium, ut et finis per me et non per alium.

7 et respondi et dixi: quae erit separatio temporum, aut quando prioris finis aut sequentis initium?

8 et dixit ad me: ab Abraham usque ad Abraham, quoniam ab eo natus est Iacob et Esau, manus enim Iacob tenebat ab initio calcaneum Esau.

9 finis enim huius saeculi Esau, et principium sequentis Iacob.

10 finis enim hominis calcaneum et principium hominis manus, inter calcaneum et manum aliud noli quaerere, Ezra.

11 et respondi et dixi: o dominator domine, si inveni gratiam ante oculos tuos,

12 ut demonstres servo tuo finem signorum tuorum, quorum ex parte mihi demonstrasti nocte praecedente.

13 et respondit et dixit ad me: surge super pedes tuos et audies vocem plenissimam sonus.

14 et erit, si commotione commovebitur locus, in quo stas super eum,

15 in eo cum loqueretur, tu non expaveas, quoniam de fine verbum. et fundamenta terrae intellegetur,

16 quoniam de ipsis sermo, tremescet et commovebitur; scit enim, quoniam finem eorum oportet commutari.

17 et factum est cum audissem, et surrexi super pedes meos et audivi, et ecce vox loquens, et sonus eius sicut sonus aquarum multarum.

18 et dixit: ecce dies veniunt, et erit quando adpropinquare incipio, ut visitem habitantes in terram,

19 et quando inquirere incipiam ab eis qui iniuste nocuerunt iniustitia sua, et quando suppleta fuerit humilitas Sion,

20 et cum supersignabitur saeculum quod incipiet pertransire, haec signa faciam: libri aperientur ante faciem firmamenti et omnes videbunt simul,

21 et anniculi infantes loquentur vocibus suis, et praegnantes inmaturos parient infantes trium et quattuor mensuum et vivent et scirtabuntur,

22 et subito apparebunt seminata loca non seminata, et plena promptuaria subito invenientur vacua,

23 et tuba canet cum sono, quam cum omnes audierint subito expavescent.

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24 et erit in illo tempore, debellabunt amici amicos ut inimici, et expavescet terra cum his qui inhabitant in eam, et venae fontium stabunt ut non decurrant in horis tribus.

25 et erit, omnis qui derelictus fuerit ex omnibus istis quibus praedixi tibi, ipse salvabitur et videbit salutare meum et finem saeculi mei,

26 et videbunt qui recepti sunt homines, qui mortem non gustaverunt a nativitate sua, et mutabitur cor inhabitantium et convertetur in sensum alium.

27 delebitur enim malum et extinguetur dolus.

28 florebit autem fides et vincetur corruptela, et ostendebitur veritas quae sine fructu fuit tantis temporibus.

29 et factum est cum loqueretur mihi, et ecce paulatim movebatur locus super quem stabam super eum.

30 et dixit ad me: haec veni tibi ostendere et venturae nocti.

31 si ergo iterum rogaveris et iterum ieiunaveris septem diebus, iterum tibi renuntiabo horum maiora per diem,

32 quoniam auditu audita est vox tua apud Altissimum. vidit enim Fortis directionem tuam et providit pudicitiam quam a iuventute tua habuisti.

33 et propter hoc misit me demonstrare tibi: haec omnia et dicere tibi confide et noli timere,

34 et noli festinare in prioribus temporibus cogitare vana, ut non properes a novissimis temporibus.

35 et factum est post haec, et flevi iterum et similiter ieiunavi septem diebus, ut suppleam tres ebdomadas quae dictae sunt mihi.

36 et factum est in octava nocte, et cor meum iterato turbabatur in me et coepi loqui coram Altissimo.

37 inflammabatur enim spiritus meus valde et anima mea anxiabatur.

38 et dixi: o Domine, loquens locutus es ab initio creaturae in primo die dicens: fiat caelum et terra, et tuum verbum opus perfecit.

39 et erat tunc spiritus volans, et tenebrae circumferebantur et silentium, sonus vocis hominis nondum erat abs te.

40 tunc dixisti de thesauris tuis proferri lumen quod luminis, ut apparerent tunc opera tua.

41 et in die secundo iterum creasti spiritum firmamenti et imperasti ei, ut divideret et divisionem faceret inter aquas, ut pars quidem sursum recederet, pars vero deorsum maneret.

42 et tertio die imperasti aquis congregari in septima parte terrae, sex vero partes siccasti et conservasti, ut ex his sint coram te ministrantia seminata adeo et culta.

43 verbum enim tuum processit, et opus statim fiebat.

44 processit enim subito fructus multitudinis inmensus et concupiscentia gustus multiformis et flores colore inimitabili et odores odoramentis investigabiles. et die tertio haec facta sunt.

45 quarta autem die imperasti fieri solis splendorem, lunae lumen stellarum dispositionem,

46 et imperasti eis, ut deservirent futuro plasmato homini.

47 quinto autem die dixisti septimae parti ubi erat aqua congregata, ut procrearet animalia, volatilia et pisces, et ita fiebat

48 aqua muta et sine anima, quod ei iubebatur, animalia faciens, ut ex hoc mirabilia tua nationes enarrent.

49 et tunc conservasti duas animas, nomen uni vocasti Enoch et nomen secundi vocasti Leviathan.

50 et separasti ea ab alterutro; non enim poterat septima pars ubi erat aqua congregata capere ea.

51 et dedisti Enoch unam partem quae siccata est tertio die, ut inhabitet in ea, ubi sunt montes mille.

52 Leviathae autem dedisti septimam partem humidam. et servasti ea, ut fiant in devorationem quibus vis et quando vis.

53 sexto autem die imperasti terrae, ut crearet coram te iumenta et bestias et reptilia,

54 et super his Adam, quem constituisti ducem super omnibus factis quae fecisti, et ex eo educimur nos omnes quem elegisti populum.

55 haec autem omnia dixi coram te, Domine, quoniam dixisti quia propter nos creasti primogenitum saeculum.

56 residuas autem gentes ab Adam natas dixisti eas nihil esse, et quoniam salivae adsimilatae sunt, et sicut stillicidium de vaso similasti abundantiam eorum.

57 et nunc, Domine, ecce istae gentes quae in nihilum deputatae sunt dominari nostri et devorare nos.

58 nos autem populus tuus quem vocasti primogenitum, unigenitum, aemulatorem, carissimum, traditi sumus in manibus eorum.

59 et si propter nos creatum est saeculum, quare non hereditatem possidemus nostrum saeculum? usquequo haec?

4 ESDRAS (4 EZRA) 7

1 et factum est cum finissem loqui verba haec, et missus est ad me angelus, qui missus fuerat ad me primis noctibus,

2 et dixit ad me: surge, Ezra, et audi sermones quos veni loqui ad te.

3 et dixi: loquere, dominus meus. et dixit ad me: mare positum est in spatioso loco ut esset altum et inmensum.

4 erit autem ei introitus in angusto loco positus, ut esset similis fluminis.

5 si quis enim volens voluerit ingredi mare videre eum vel dominari eius, si non transierit angustum, in latitudinem venire quomodo poterit?

6 item aliud: civitas est aedificata et posita in loco campestri, est autem plena omnium bonorum.

7 introitus autem eius angustus et in praecipiti positus, ut esset a dextris quidem ignis, a sinistris vero aqua alta.

8 semita autem est una sola inter eos posita, hoc est ignis et aqua, ut non capiat semita nisi solummodo vestigium hominis.

9 si autem data dabitur civitas homini in hereditatem, si non heres antepositum periculum pertransierit, quomodo accipiet hereditatem suam?

10 et dixi: sic, domine. et dixit ad me: sic est et Israhel pars.

11 propter eos enim feci saeculum, et quando transgressus est Adam constitutiones meas, iudicatum est quod factum est.

12 et facti sunt introitus huius saeculi angusti et dolentes et laboriosi, paucae autem et malae et periculorum plenae et laborum magnorum fultae.

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13 nam maioris saeculi introitus spatiosi et securi et facientes inmortalitatis fructum.

14 si ergo non ingredientes ingressi fuerint qui vivunt angusta et vana haec, non poterunt recipere quae sunt reposita.

15 nunc ergo tu quare conturbaris, corruptibilis cum sis? et quid moveris tu, cum sis mortalis?

16 et quare non accepisti in corde tuo quod futurum, sed quod in praesenti?

17 et respondi et dixi: dominator domine, ecce disposuisti in lege tua, quoniam iusti hereditabunt haec, impii autem peribunt.

18 iusti autem ferent angusta sperantes spatiosa; qui enim impie gesserunt, et angustiam passi sunt et spatiosa non viderunt.

19 et dixit ad me: non es iudex super Dominum neque intellegens super Altissimum.

20 pereant enim multi praesentes, quam neglegatur quae anteposita est Dei lex.

21 mandans enim mandavit Dominus venientibus quando venerunt, quid facientes viverent, et quid observantes non punirentur.

22 hii autem non sunt persuasi et contradixerunt ei. et constituerunt sibi cogitamenta vanitatis

23 et proposuerunt sibi circumventiones delictorum. et superdixerunt Altissimum non esse, et vias eius non cognoverunt.

24 et legem eius spreverunt et sponsiones eius abnegaverunt et legitimis eius fidem non habuerunt et opera eius non perfecerunt.

25 propter hoc, Ezra, vacua vacuis et plena plenis.

26 ecce enim tempus veniet, et erit quando venient signa quae praedixi tibi, et apparebit sponsa et apparescens civitas et ostendetur quae nunc subducitur terra.

27 et omnis qui liberatus est de praedictis malis, ipse videbit mirabilia mea.

28 revelabitur enim Filius meus Iesus cum his qui cum eo, et iucundabit qui relicti sunt annis quadringentis.

29 et erit post annos hos, et morietur Filius meus Christus et omnes qui spiramentum habent hominis.

30 et convertetur saeculum in antiquum silentium diebus septem sicut in prioribus initiis, ita ut nemo derelinquatur.

31 et erit post dies septem, et excitabitur qui nondum vigilat saeculum et morietur corruptum.

32 et terra reddet qui in eam dormiunt, et pulvis qui in eo silentio habitant, et promptuaria reddent quae eis commendatae sunt animae.

33 et revelabitur Altissimus super sedem iudicii, et pertransibunt misericordiae, et longanimitas congregabitur,

34 iudicium autem solum remanebit. et veritas stabit et fides convalescet,

35 et opus subsequetur et merces ostendetur. et iustitiae vigilabunt et iniustitiae non dormibunt.

36 et apparebit lacus tormenti et contra illum erit locus requietionis, et clibanus gehennae ostendetur et contra eam iucunditatis paradisus.

37 et dicet tunc Altissimus ad excitatas gentes: videte et intellegite quem negastis vel cui non servistis vel cuius diligentias sprevistis.

38 videte contra et in contra, hic iucunditas et requies et ibi ignis et tormenta. haec autem loquetur ad eos in die iudicii.

39 haec talis quae neque solem habet neque lunam neque stellas,

40 neque nubem neque tonitruum neque coruscationem, neque ventum neque aquam neque aerem, neque tenebras neque sero neque mane,

41 neque aestatem neque ver neque aestum, neque hiemem neque gelum neque frigus, neque grandinem neque pluviam neque ros,

42 neque meridiem neque noctem neque ante lucem, neque nitorem neque claritatem neque lucem, nisi solummodo splendorem claritatis Altissimi, unde omnes incipiant videre quae anteposita sunt.

43 spatium enim habebit sicut ebdomada annorum.

44 hoc est iudicium meum et constitutio eius, tibi autem soli ostendi haec.

45 et respondi: tunc et dixi, domine, et nunc dico: beati praesentes et observantes quae a te constituta sunt.

46 sed de quibus erat oratio mea, quis enim est de praesentibus qui non peccavit, vel quis natorum qui non praeterivit sponsionem tuam.

47 et nunc video, quoniam ad paucos pertinebit futurum saeculum iucunditatem facere, multis autem tormenta.

48 increvit enim in nos cor malum, quod nos abalienavit ab his et deduxit nos in corruptionem, et itinera mortis ostendit nobis, semitas perditionis, et longe fecit nos a vita; et hoc non paucos, sed paene omnes qui creati sunt.

49 et respondit ad me et dixit: audi me et instruam te et de sequenti corripiam te.

50 propter hoc non fecit Altissimus unum saeculum sed duo.

51 tu enim quia dixisti non esse multos iustos sed paucos, impios vero multiplicari, audi ad haec.

52 lapides electos si habueris paucos valde, ad numerum eorum conpones eos tibi, plumbum autem et fictile abundat.

53 et dixi: domine, quomodo poterit?

54 et dixit ad me: non hoc solummodo, sed interroga terram et dicet tibi, adulare ei et narrabit tibi.

55 dices enim ei: aurum creas et argentum et aeramentum et ferrum quoque et plumbum et fictile.

56 multiplicatur autem argentum super aurum, et aeramentum super argentum, et ferrum super aeramentum, plumbum super ferrum, et fictile super plumbum.

57 aestima ergo tu quae haec sint pretiosa et desiderabilia, quod multiplicatur aut quod rarum nascitur.

58 et dixi: dominator domine, quod abundat vilius, quod enim rarius pretiosius est.

59 et respondit ad me et dixit: in te ista pondera quae cogitasti, quoniam qui habet quod difficile est, gaudet super eum qui habet abundantia.

60 sic et a me repromissa creatura. iucundabor enim super paucis qui salvabuntur, propterea quod ipsi sunt qui gloriam

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meam nunc dominationem fecerunt et per quos nunc nomen meum nominatum est.

61 et non contristabor super multitudinem eorum qui perierunt, ipsi enim sunt qui vapori nunc adsimilati sunt et flammae ac fumo adaequati sunt et exarserunt et ferverunt et extincti sunt.

62 et respondi et dixi: o tu terra, quid peperisti? si sensus factus est de pulvere sicut et cetera creatura,

63 melius enim erat et ipsum pulverem non esse natum, ut non sensus inde fieret.

64 nunc autem nobiscum crescit sensus, et propter hoc torquemur, quoniam scientes perimus.

65 lugeat hominum genus et agrestes bestiae laetentur; lugeant omnes qui nati sunt, quadrupedia vero et pecora iucundentur.

66 multum enim melius est illis quam nobis. non enim sperant iudicium, nec enim sciunt cruciamenta nec salutem post mortem repromissam sibi.

67 nobis autem quid prodest, quoniam salvati salvabimur sed tormento tormentabimur?

68 omnes enim qui nati sunt commixti sunt iniquitatibus et pleni sunt peccatis et gravati delictis.

69 et si non essemus post mortem in iudicio venientes, melius fortassis nobis venisset.

70 et respondit ad me et dixit: et quando Altissimus faciens faciebat saeculum et Adam et omnes qui ex eo venerunt, primum praeparavit iudicium et quae sunt iudicii.

71 et nunc de sermonibus tuis intellege, quoniam dixisti quia sensus nobiscum crescit.

72 qui ergo commorantes sunt in terra hinc cruciabuntur, quoniam sensum habentes iniquitatem fecerunt, et mandata accipientes non servaverunt ea, et legem consecuti fraudaverunt eam quam acceperunt.

73 et quid habebunt dicere in iudicio vel quomodo respondebunt in novissimis temporibus?

74 quantum enim tempus, ex quo longanimitatem habuit Altissimus his qui inhabitant saeculum, et non propter eos, sed propter ea quae providit tempora.

75 et respondi et dixi: si inveni gratiam coram te, domine demonstra et hoc servo tuo, si post mortem vel nunc quando reddemus unusquisque animam suam, si conservati conservabimur in requie, donec veniant tempora illa in quibus incipies creaturam renovare aut amodo cruciabimur?

76 et respondit ad me et dixit: ostendam tibi et hoc. tu autem noli commisceri cum eis qui spreverunt, neque connumeres te cum his qui cruciantur.

77 etenim est tibi thesaurus operum repositus apud Altissimum, sed non tibi demonstrabitur usque in novissimis temporibus.

78 nam de morte sermo: quando profectus fuerit terminus sententiae ab Altissimo ut homo moriatur, recedente inspiratione de corpore ut dimittatur iterum ad eum qui dedit, adorare gloriam Altissimi primum.

79 et si quidem esset eorum qui spreverunt et non servaverunt viam Altissimi et eorum qui contempserunt legem eius et eorum qui oderunt eos qui timent Deum,

80 haec inspirationes inhabitationes non ingredientur, sed vagantes erunt amodo in cruciamentis, dolentes semper et tristes, per septem vias.

81 via prima, quia spreverunt legem Altissimi.

82 secunda via, quia iam non possunt reversionem bonam facere, ut vivant.

83 tertia via, vident repositam mercedem his qui testamentis Altissimi crediderunt.

84 quarta via, considerabunt sibi in novissimis repositum cruciamentum.

85 quinta via, videntes aliorum habitacula ab angelis conservari cum silentio magno.

86 sexta via, videntes quemadmodum de eis pertransientem cruciamentum.

87 septima via, quae omnium supradictarum viarum maior est, quoniam detabescent in confusione et consumentur inhonoribus et marcescent in timoribus, videntes gloriam Altissimi coram quem viventes peccaverunt et coram quem incipient in novissimis temporibus iudicari.

88 nam eorum qui servaverunt vias Altissimi ordo hic est, quando separari incipient a vaso corruptibili.

89 in eo tempore commoratae servierunt cum labore Altissimo et omni hora sustinuerunt periculum, uti perfecte custodirent legislatoris legem.

90 propter quod hic de his sermo:

91 in primis vident cum exultatione multa gloriam eius qui suscipit eas, requiescent enim per septem ordines.

92 ordo primus, quoniam cum labore multo certati sunt, ut vincerent cum eis plasmatum cogitamentum malum, ut non eas seducat a vita ad mortem.

93 secundus ordo, quoniam vident conplicationem in qua vagantur impiorum animae et quae in eis manet punitio.

94 tertius ordo, videntes testimonium quod testificatus est eis qui plasmavit eas, quoniam viventes servaverunt quae per fidem data est lex.

95 quartus ordo, intellegentes requiem quam nunc in promptuariis eorum congregati requiescent cum silentio multo ab angelis conservati, et quae in novissimis eorum manet gloriam.

96 quintus ordo, exultantes quomodo corruptibile effugerunt nunc, et futurum quomodo hereditatem possidebunt, adhuc autem videntes angustum et labore plenum quo iam liberati sunt et spatiosum incipiunt recipere, frunescentes et inmortales.

97 sextus ordo, quando eis ostendetur quomodo incipiet vultus eorum fulgere sicut sol, et quomodo incipient stellis adsimilari lumini, amodo non corrupti.

98 septimus ordo, qui est omnibus supradictis maior, quoniam exultabunt cum fiducia et quoniam confidebunt non confusi et gaudebunt non reverentes; festinant enim videre vultum eius cui serviunt viventes et a quo incipiunt gloriosi mercedem recipere.

99 hic ordo animarum iustorum, ut amodo adnuntiatur; praedictae viae cruciatus quas patiuntur amodo qui neglexerint.

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100 et respondi et dixi: ergo dabitur tempus animabus, postquam separatae fuerint de corporibus, ut videant de quo mihi dixisti?

101 et dixit mihi: septem diebus erit libertas earum, ut videant in septem diebus qui praedicti sunt sermones, et postea congregabuntur in habitaculis suis.

102 et respondi et dixi: si inveni gratiam ante oculos tuos, demonstra mihi adhuc servo tuo, si in die iudicii iusti impios excusare poterint vel deprecari pro eis Altissimum,

103 si patres pro filiis vel filii pro parentibus, si fratres pro fratribus, si adfines pro proximis, si fidentes pro carissimis.

104 et respondit ad me et dixit: quoniam invenisti gratiam coram oculis meis, et hoc tibi demonstrabo. dies iudicii audax est et omnibus signaculum veritatis demonstrans. quemadmodum nunc non mittit pater filium vel filius patrem aut dominus servum vel fidus carissimum, ut pro eo intellegat aut dormiat aut manducet aut curetur,

105 sic numquam nemo pro aliquo rogabit; omnes enim portabunt unusquisque tunc iniustitias suas aut iustitias.

106 et respondi et dixi: et quomodo invenimus modo, quoniam rogavit primus Abraham propter Sodomitas, et Moyses pro patribus qui in deserto peccaverunt,

107 et Iesus qui post eum pro Israhel in diebus Achar, et Samuhel in diebus Saul,

108 et David pro confractione, et Salomon pro eis qui in sanctificationem, 109 et Helias pro his qui pluviam acceperunt et pro mortuo ut viveret, 110 et Ezechias pro populo in diebus Sennacherib, et multi pro multis?

111 si ergo modo, quando corruptibile increvit et iniustitia multiplicata est, exoraverunt iusti pro impiis quare et tunc sic non erit?

112 et respondit ad me et dixit: praesens saeculum non est finis, gloria in eo non frequens manet, propter hoc oraverunt qui potuerunt pro invalidis.

113 dies enim iudicii erit finis temporis huius et initium futuri inmortalis temporis, in quo pertransivit corruptela,

114 soluta est intemperantia, abscisa est incredulitas, crevit autem iustitia, orta est veritas.

115 tunc ergo nemo poterit misereri eius qui in iudicio victus fuerit, neque demergere eum qui vicerit.

116 et respondi et dixi: hic sermo meus primus et novissimus, quoniam melius erat non dare terram Adam vel, cum iam dedisset, coercere eum ut non peccaret.

117 quid enim prodest omnibus in praesenti vivere in tristitia et mortuos sperare punitionem?

118 o tu quid fecisti, Adam? si enim tu peccasti, non est factum solius tuus casus sed et nostrum qui ex te advenimus.

119 quid enim nobis prodest, si promissum est nobis inmortale tempus, nos vero mortalia opera egimus?

120 et quoniam praedicta est nobis perennis spes, nos vero pessime vani facti sumus?

121 et quoniam reposita sunt habitacula sanitatis et securitatis, nos vero male conversati sumus?

122 et quoniam incipiet gloria Altissimi protegere eos qui caste conversati sunt, nos autem pessimis viis ambulavimus?

123 et quoniam ostendetur paradisus, cuius fructus incorruptus perseverat, in quo est saturitas et medella,

124 nos vero non ingrediemur, ingratis enim locis conversati sumus?

125 et quoniam super stellas fulgebunt facies eorum qui abstinentiam habuerunt, nostrae vero facies super tenebras nigrae?

126 non enim cogitavimus viventes quando iniquitatem faciebamus, quid incipientes post mortem pati.

127 et respondit et dixit: hoc est cogitamentum certaminis, quem certavit qui super terram natus est homo,

128 ut si victus fuerit patiatur quod dixisti, si autem vicerit recipiet quod dico,

129 quoniam haec est via, quam Moyses dixit cum viveret ad populum dicens: elige tibi vitam ut vivas.

130 non crediderunt autem ei, sed nec post eum prophetis, sed nec mihi qui locutus sum ad eos,

131 quoniam non esset tristitia in perditione eorum, sicut et futurum est gaudium super eos quibus persuasa est salus.

132 et respondi et dixi: scio, domine, quoniam nunc vocatus est Altissimus misericors, in eo quod misereatur qui nondum in saeculo advenerunt,

133 et miserator, in eo quod miseretur illis qui conversionem faciunt in lege eius,

134 et longanimis, quoniam longanimitatem praestat his qui peccaverunt quasi suis operibus,

135 et munificus, quoniam quidem donare vult pro exigere,

136 et multae misericordiae, quoniam multiplicat magis misericordias his qui praesentes sunt et qui praeterierunt et qui futuri sunt.

137 si enim non multiplicaverit, non vivificabitur saeculum cum his qui habitant in eo.

138 et donator, quoniam si non donaverit de bonitate sua, ut adleventur hii qui iniquitates fecerunt de suis iniquitatibus, non poterit decies millesima pars hominum vivificari,

139 et iudex, si non ignoverit his qui creati sunt verbo eius et deleverit multitudinem contemptionum, non fortassis derelinquentur innumerabilem multitudinem nisi pauci valde.

4 ESDRAS (4 EZRA) 8

1 et respondit ad me et dixit: hoc saeculum fecit Altissimus propter multos, futurum autem propter paucos.

2 dicam autem coram te similitudinem, Ezra. quomodo autem interrogabis terram et dicet tibi, quoniam dabit terram multam magis unde fiat fictile, parvum autem pulverem unde aurum fit, sic et actus praesentis saeculi.

3 multi quidem creati sunt, pauci autem salvabuntur.

4 et respondi et dixi: absolve ergo anima sensum et devoret quod sapit.

5 convenisti inobaudire et profecta es nolens, nec enim tibi est datum spatium nisi solum modicum vivere.

6 o Domine super nos, si permittes servo tuo, ut oremus coram te et des nobis semen cordis et sensui culturam unde fructum fiat, unde vivere possit omnis corruptus qui portabit locum hominis.

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7 solus enim es, et una plasmatio nos sumus manuum tuarum, sicut locutus es.

8 et quoniam vivificas nunc in matrice plasmatum corpus et praestas membra, conservatur in igne et aqua tua creatio et novem mensibus patitur tua plasmatio tuae creaturae quae in eo creata est.

9 ipsum autem quod servat et quod servatur utraque servabuntur servatione tua. et quando iterum reddit matrix quae in ea creverint,

10 imperasti ut ex ipsis membris, hoc est mamillis, praebere lac, fructum mamillarum.

11 ut nutriatur id quod plasmatum est usque in tempus aliquem. et postea dispones eum tuae misericordiae,

12 enutristi eum tuae iustitiae, et erudisti eum in lege tua et corripuisti eum tuo intellectu,

13 et mortificabis eum ut tuam creaturam et vivificabis eum ut tuum opus.

14 si ergo perdideris qui tantis laboribus plasmatus est tuo iussu, facili ordine, et ut quid fiebat?

15 et nunc dicens dicam: de omni homine tu magis scis, de populo autem tuo quod mihi dolet,

16 et de hereditate tua propter quam lugeo, et de Israhel propter quem tristis sum, et de semine Iacob propter quod conturbor.

17 ideo incipiam orare coram te pro me et pro eis, quoniam video lapsos nostros qui inhabitamus terram,

18 sed audivi celeritatem iudicii quod futurum est.

19 ideo audi meam vocem et intellege sermonum meorum, et loquar coram te.

20 initium verborum Ezrae priusquam adsumeretur, et dixit: Domine qui habitas in saeculum, cuius oculi elati et superna in aerem,

21 et cuius thronus inaestimabilis et gloria inconprehensibilis, cui adstat exercitus angelorum cum tremore,

22 quorum servatio in vento et igni convertitur, cuius verbum verum et dicta perseverantia,

23 cuius iussio fortis et dispositio terribilis, cuius aspectus arefecit abyssos et indignatio tabescere facit montes et veritas testificatur.

24 exaudi, Domine, orationem servi tui et auribus percipe precationem figmenti tui, intende verba mea.

25 dum enim vivo loquar et dum sapio respondeam.

26 ne aspicias populi tui delicta, sed qui tibi in veritate serviunt.

27 nec adtendas impie agentium studia, sed qui tua testimonia cum doloribus custodierunt.

28 neque cogites qui in conspectu tuo false conversati sunt, sed memorare qui ex voluntate tuum timorem cognoverunt.

29 neque volueris perdere qui pecorum mores habuerunt, sed respicias eos qui legem tuam splendide docuerunt.

30 neque indigneris eis qui bestiis peius sunt iudicati, sed diligas eos qui semper in tua gloria confiderunt.

31 quoniam nos et patres nostri mortalibus moribus egimus, tu autem propter nos peccatores misericors vocaberis.

32 si enim desideraveris ut nostri miserearis, tunc misericors vocaberis, nobis enim non habentibus opera iustitiae.

33 iusti enim, quibus sunt operae multae repositae apud te, ex propriis operibus recipient mercedem.

34 quid est enim homo, ut ei indigneris, aut genus corruptibile, ut ita amariceris de ipso.

35 in veritate enim nemo de genitis est qui non impie gessit, et de confitentibus qui non deliquit.

36 in hoc enim adnuntiabitur iustitia tua, et bonitas tua Domine, cum misertus fueris eis qui non habent substantiam operum bonorum.

37 et respondit ad me et dixit: recte locutus es aliqua, et iuxta sermones tuos sic et fiet,

38 quoniam vere non cogitabo super plasma eorum qui peccaverunt aut mortem aut iudicium aut perditionem,

39 sed iucundabor super iustorum figmentum, peregrinationes quoque et salvationes et mercedis receptiones.

40 quomodo ergo locutus sum, sic et est.

41 sicut enim agricola serit super terram semina multa et plantationis multitudinem plantat, sed non in tempore non omnia quae seminata sunt salvabuntur, sed nec omnia quae plantata sunt radicabunt, sic et qui in saeculo seminati sunt non omnes salvabuntur.

42 et respondi et dixi: si inveni gratiam loquar.

43 quoniam semen agricolae, si non ascenderit -- non enim accepit pluviam tuam in tempore -- et si corruptum fuerit multitudine pluviae,

44 hoc perit; sed homo qui manibus tuis plasmatus est et tuae imagini nominatus, quoniam similatus est per quem omnia plasmasti, et similasti eum semini agricolae.

45 non super nos, sed parce populo tuo et miserere hereditati tuae, tuae enim creaturae misereris.

46 et respondit ad me et dixit: quae sunt praesentia praesentibus et quae futura futuris.

47 multum enim tibi restat, ut possis diligere meam creaturam super me. tu autem frequenter te et ipsum proximasti iniustis numquam.

48 sed et in hoc mirabilis eris coram Altissimo,

49 quoniam humiliasti te, sicut decet te, et non iudicasti te inter iustos. plurimum glorificeris,

50 propter quod miseriae multae miserabiles efficientur qui inhabitant saeculum in novissimis, quia in multa superbia ambulaverunt.

51 tu autem pro te intellege et de similibus tuis inquire gloriam.

52 vobis enim apertus est paradisus, plantata est arbor vitae, praeparatum est futurum tempus praeparata est abundantia, aedificata est civitas, probata est requies, perfecta est bonitas ante perfecta sapientia.

53 radix signata est a vobis, infirmitas extincta est a vobis et mors absconsa est, infernum fugit et corruptio in oblivionem.

54 transierunt dolores et ostensus est in finem thesaurus inmortalitatis.

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55 noli ergo adicere inquirendo de multitudine eorum qui pereunt.
56 nam et ipsi accipientes libertatem spreverunt Altissimum et legem eius contempserunt et vias eius dereliquerunt.
57 adhuc autem et iustos eius conculcaverunt.
58 et dixerunt in corde suo non esse Deum, et quidem scientes quoniam moriuntur.
59 sicut enim vos suscipient quae praedicta sunt, sic eos sitis et cruciatus quae praeparata sunt, non enim Altissimus voluit hominem disperdi,
60 sed ipsi qui creati sunt coinquinaverunt nomen eius qui fecit eos, et ingrati fuerunt ei qui praeparavit eis nunc vitam.
61 quapropter iudicium meum modo adpropinquat,
62 quod non omnibus demonstravi nisi tibi et tibi similibus paucis. et respondi et dixi:
63 ecce nunc, Domine, demonstrasti mihi multitudinem signorum quae incipies facere in novissimis, sed non demonstrasti mihi quo tempore.

4 ESDRAS (4 EZRA) 9
1 et respondit ad me et dixit: metiens metire in temet ipso, et erit cum videris, quoniam transivit pars quaedam signorum quae praedicta sunt,
2 tunc intelleges, quoniam ipsud est tempus, in quo incipiet Altissimus visitare saeculum qui ab eo factus est.
3 et quando videbitur in saeculo motio locorum, populorum turbatio, gentium cogitationes, ducum inconstantia, principum turbatio.
4 et tunc intelleges, quoniam de his erat Altissimus locutus a diebus qui fuerunt ante ab initio.
5 sicut enim omne quod factum est in saeculo, initium per consummationem et consummatio manifesta,
6 sic et Altissimi tempora, initia manifesta in prodigiis et virtutibus, et consummatio in actu et in signis.
7 et erit, omnis qui salvus factus fuerit et qui poterit effugere per opera sua vel per fidem in qua credidit, is
8 relinquetur de praedictis periculis et videbit salutare meum in terra mea et in finibus meis, quae sanctificavi mihi a saeculo.
9 et tunc mirabuntur qui nunc abusi sunt vias meas, et in cruciamentis commorabuntur hii qui eos proiecerunt in contemptu.
10 quotquot enim non cognoverunt me viventes beneficia consecuti,
11 et quotquot fastidierunt legem meam, cum adhuc erant habentes libertatem,
12 et cum adhuc esset eis apertum paenitentiae locus non intellexerunt sed spreverunt, hos oportet post mortem in cruciamento cognoscere.
13 tu ergo adhuc noli curiosus esse quomodo impii cruciabuntur, sed inquire quomodo iusti salvabuntur, et quorum saeculum et propter quos saeculum et quando.
14 respondi et dixi:
15 olim locutus sum et nunc dico et postea dicam, quoniam plures sunt qui pereunt quam qui salvabuntur,
16 sicut multiplicat fluctus super guttam. et respondit ad me et dixit:
17 qualis ager, talia et semina, et quales flores, tales et tincturae, et qualis opera, talis et creatio, et qualis agricola, talis et area. quoniam tempus erat saeculi,
18 et tunc cum essem parans eis, his qui nunc, antequam fieret illis saeculum in quo inhabitarent, et nemo contradixit mihi
19 tunc, nec enim erat quisquam, et nunc creati in hoc mundo parato et mensa indeficienti et lege investigabili, corrupti sunt moribus eorum.
20 et consideravi saeculum meum, et ecce erat perditum et orbem meum, et ecce erat periculi propter cogitationes quae in eo advenerunt.
21 Et vidi et peperci eis vix valde, et salvavi mihi acinum de botru et plantationem de tribu multa.
22 pereat ergo multitudo quae sine causa nata est, et servetur acinus meus et plantatio mea, quia cum multo labore perfeci haec.
23 tu autem si adhuc intermittas septem dies alios, sed non ieiunabis in eis,
24 ibis autem in campum florum, ubi domus non est aedificata, et manduca solummodo de floribus campi, et carnem non gustabis et vinum non bibes sed solummodo flores,
25 et deprecare Altissimum sine intermissione, et veniam et loquar tecum.
26 et profectus sum, sicut dixit mihi, in campum quod vocatur Ardat, et sedi ibi in floribus et de herbis agri manducavi et facta est esca earum mihi in saturitatem.
27 et factum est post dies septem, et ego discumbebam supra faenum et cor meum iterum turbabatur sicut et ante.
28 et apertum est os meum et inchoavi dicere coram Altissimo et dixi:
29 o Domine, in nobis ostendens ostensus es patribus nostris in deserto, quando erant exientes de Aegypto et quando veniebant in deserto quod non calcatur et infructuoso, et dicens dixisti:
30 tu Israhel audi me, et semen Iacob intendite sermonibus meis.
31 ecce enim ego semino in vobis legem meam, et faciet in vobis fructum, et glorificamini in eo per saeculum.
32 nam patres nostri accipientes legem non servaverunt et legitima mea non custodierunt. et factum est fructum legis non periens; nec enim poterat, quoniam tuus erat.
33 nam qui acceperunt perierunt, non custodientes quod in eis seminatum fuerat.
34 et ecce consuetudo est ut, cum acceperit terra semen vel navem mare vel vas aliud escas vel potus, et cum fuerit ut exterminetur
35 quod seminatum est vel quod missum est vel quae suscepta sunt, exterminentur haec, susceptoria vero manent. apud nos si enim non sic factum est.
36 nos quidem qui legem accepimus peccantes peribimus et cor nostrum quod suscepit eam.
37 nam lex non perit sed permanet in suo honore.

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38 et cum loquor haec in corde meo, et respexi oculis meis et vidi mulierem in dextera parte, et ecce haec lugebat et plorabat cum voce magna, et animo dolebat valde, et vestimenta eius discisa et cinis super caput eius.

39 et dimisi cogitatus in quibus eram cogitans et conversus sum ad eam et dixi ei:

40 ut quid fles et quid doles animo? et dixit ad me:

41 dimitte me, dominus meus, ut defleam me et adiciam dolorem, quoniam valde amara sum animo et humiliata sum valde.

42 et dixi ei: quid passa es, dic mihi. et dixit ad me:

43 sterilis fui ego famula tua et non peperi habens maritum annis triginta.

44 ego enim per singulas horas et per singulos dies in annis triginta his deprecabar Altissimum nocte ac die.

45 et factum est post triginta annos, exaudivit me Deus ancillae tuae et pervidit humilitatem meam et adtendit tribulationi meae et dedit mihi filium. et iucundata sum super eum valde ego et vir meus et omnes cives mei, et honorificabamus valde Fortem.

46 et nutrivi eum cum labore multo.

47 et factum est cum crevisset et venissem accipere illi uxorem, et feci diem epuli.

4 ESDRAS (4 EZRA) 10

1 et factum est cum introisset filius meus in thalamo suo, cecidit et mortuus est.

2 et evertimus omnes lumina, et surrexerunt omnes cives mei ad consolandam me, et quievi usque in alium diem usque noctem.

3 et factum est cum omnes quievissent ut me consolarentur ut quiescerem, et surrexi nocte et fugi et veni, sicut vides, in hoc campo.

4 et cogito iam non reverti in civitatem sed hic consistere, et neque manducabo neque bibam, sed sine intermissione lugere et ieiunare usque dum moriar.

5 et dereliqui adhuc sermones in quibus eram et respondi cum iracundia ad eam et dixi:

6 stulta super omnes mulieres, non vides luctum nostrum et quae nobis contigerunt.

7 quoniam Sion mater nostra omnium in tristitia contristatur et humilitate humiliata est. lugete validissime

8 et nunc quoniam omnes lugemus, et tristes este quoniam omnes contristati sumus. tu autem contristaris in uno filio.

9 interroga enim terram et dicet tibi, quoniam haec est quae debeat lugere tantorum superstes germinantium.

10 et ex ipsa initio omnes nati et alii venient, et ecce paene omnes in perditionem ambulant et in exterminium fit multitudo eorum.

11 et quis ergo debet lugere magis nisi haec quae tam magnam multitudinem perdidit, quam tu quae pro uno doles? si autem dices mihi

12 quoniam non est similis planctus meus terrae, quoniam fructum ventris mei perdidi, quem cum maeroribus peperi et cum doloribus genui,

13 terra autem secundum viam terrae, abiit quae in ea multitudo praesens quomodo et venit et ego tibi dico:

14 sicut tu cum dolore peperisti, sic et terra dedit fructum suum hominem ab initio ei qui fecit eam.

15 nunc ergo retine apud temet ipsam dolorem tuum et fortiter fer quae tibi contigerunt casus.

16 si enim iustificaveris terminum Dei, et filium tuum recipies in tempore et in mulieribus conlaudaberis.

17 ingredere ergo in civitatem ad virum tuum. et dixit ad me:

18 non faciam neque ingrediar civitatem, sed hic moriar.

19 et adposui adhuc loqui ad eam et dixi:

20 noli facere sermonem hunc, sed consenti persuaderi -- quid enim casus Sion -- et consolare propter dolorem Hierusalem.

21 vides enim, quoniam sanctificatio nostra deserta effecta est et altare nostrum demolitum est et templum nostrum destructum est,

22 et psalterium nostrum humiliatum est et hymnus noster conticuit et exultatio nostra dissoluta est, et lumen candelabri nostri extinctum est et arca testamenti nostri direpta est et sancta nostra contaminata sunt, et nomen quod nominatum est super nos paene profanatum est, et liberi nostri contumeliam passi sunt, et sacerdotes nostri succensi sunt et Levitae nostri in captivitate abierunt, et virgines nostrae coinquinatae sunt et mulieres nostrae vim passae sunt, et iusti nostri rapti sunt et parvuli nostri proditi sunt, et iuvenes nostri servierunt et fortes nostri invalidi facti sunt.

23 et quod omnium maius, signaculum Sion, quoniam resignata est de gloria sua nunc et tradita est in manibus eorum qui nos oderunt.

24 tu ergo excute tuam multam tristitiam et depone abs te multitudinem dolorum, ut tibi repropitietur Fortis et requiem faciat tibi Altissimus, requietionem laborum.

25 et factum est cum loquebar ad eam, et ecce facies eius fulgebat valde subito, et species coruscus fiebat visus eius, ut etiam paverem valde ad eam, et cogitarem quid esset hoc.

26 et ecce subito emisit sonum vocis magnum timore plenum, ut commoveretur terra a sono. et vidi,

27 et ecce amplius mulier non conparebat mihi, sed civitas aedificabatur et locus demonstrabatur de fundamentis magnis. et timui et clamavi voce magna et dixi:

28 ubi est Urihel angelus, qui a principio venit ad me? quoniam ipse me fecit venire in multitudinem excessus mentis huius, et factus est finis meus in corruptionem et oratio mea in inproperium.

29 et cum essem loquens ego haec, et ecce venit ad me angelus qui in principio venerat ad me et vidit me,

30 et ecce eram positus ut mortuus et intellectus meus alienatus erat, et tenuit dexteram meam et confortavit me et statuit me super pedes meos et dixit mihi:

31 quid tibi est et quare conturbaris et quid conturbatum est intellectum tuum et sensus cordis tui? et dixi:

32 quoniam derelinquens dereliquisti me. ego quidem feci secundum sermones tuos et exivi in campum, et ecce vidi et video quod non possum enarrare. et dixit ad me:

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33 sta ut vir, et commonebo te. et dixi:
34 loquere, dominus meus, tantum me noli derelinquere, ut non frustra moriar,
35 quoniam vidi quae non sciebam, et audio quae non scio.
36 aut numquid sensus meus fallitur et anima mea somniat?
37 nunc ergo deprecor te, ut demonstres servo tuo de excessu hoc. et respondit ad me et dixit:
38 audi me, et doceam te et dicam tibi de quibus times, quoniam Altissimus revelavit tibi mysteria multa.
39 vidit rectam viam tuam quoniam sine intermissione contristabaris pro populo tuo et valde lugebas propter Sion.
40 hic ergo intellectus visionis: mulier quae tibi apparuit ante paululum,
41 quam vidisti lugentem et inchoasti consolare eam,
42 nunc autem iam non speciem mulieris vides, sed apparuit tibi civitas aedificari.
43 et quoniam enarrabat tibi de casu filii sui, haec absolutio est:
44 haec mulier quam vidisti haec est Sion, quam nunc conspicis ut civitatem aedificatam.
45 et quoniam dixit tibi, quia sterilis fuit annis triginta, propter quod erant anni saeculo tria milia, quando non erat in ea adhuc oblatio oblata.
46 et factum est post annos tres, et aedificavit Salomon civitatem et obtulit oblationes. tunc fuit quando peperit sterilis filium.
47 et quod tibi dixit quoniam nutrivi eum cum labore, haec erat habitatio Hierusalem.
48 et quoniam dixit tibi quod filius meus veniens in suo thalamo mortuus esset et contigisset ei casus, haec erat quae facta est ruina Hierusalem.
49 et ecce vidisti similitudinem eius, quomodo filium luget, et tu inchoasti consolare eam de his quae contigerunt. haec erant tibi aperienda.
50 et nunc videns Altissimus, quoniam ex animo contristatus es et quoniam ex toto corde pateris pro ea, ostendit tibi claritatem gloriae eius et pulchritudinem decoris eius.
51 propterea enim dixi tibi, ut maneres in campo, ubi domus non est aedificata.
52 sciebam enim ego, quoniam Altissimus incipiebat tibi ostendere haec.
53 propterea dixi tibi, ut venires in agrum, ubi non est fundamentum aedificii.
54 nec enim poterat opus aedificii hominis sustinere in loco, ubi incipiebat Altissimi civitas ostendi.
55 tu ergo noli timere neque expavescat cor tuum, sed ingredere et vide splendorem vel magnitudinem aedificii, quantum capax est tibi visu oculorum videre.
56 et post haec audies, quantum capit auditus aurium tuarum audire.
57 tu enim beatus es prae multis et vocatus es apud Altissimum sicut et pauci.
58 nocte autem quae in crastinum futura est manebis hic,
59 et ostendet tibi Altissimus eas visiones somniorum, quae faciet Altissimus his qui inhabitant super terram a novissimis diebus.
60 et dormivi illam noctem et aliam sicut dixerat mihi.

4 ESDRAS (4 EZRA) 11

1 et factum est secunda nocte, et vidi somnium, et ecce ascendebat de mari aquila, cui erant duodecim alae pinnarum et capita tria.
2 et vidi, et ecce expandebat alas suas in omnem terram, et omnes venti caeli insuflabant ad eam et nubes ad eam colligebantur.
3 et vidi, et de pinnis eius nascebantur contrariae pinnae, et ipsae fiebant in pinnaculis minutis et modicis.
4 nam capita eius erant quiescentia, et de medium caput erat maius aliorum capitum, sed et ipsa quiescebat cum eis.
5 et vidi, et ecce aquila volavit in pinnis suis et regnavit super terram et super eos qui inhabitant in ea.
6 et vidi, quomodo subiecta erant ei omnia quae sub caelo, et nemo illi contradicebat, neque unus de creatura quae est super terram.
7 et vidi, et ecce surrexit aquila super ungues suos et emisit vocem pinnis suis dicens: 8 nolite omnes simul vigilare, dormite unusquisque in loco suo et per tempus vigilate, 9 capita autem in novissimo serventur.
10 et vidi, et ecce vox non exiebat de capitibus eius, sed de medietate corporis eius.
11 et numeravi contrarias pinnas eius, et ecce ipsae erant octo.
12 et vidi, et ecce a dextera parte surrexit una pinna et regnavit super omnem terram.
13 et factum est cum regnaret, et venit ei finis et non apparuit, ita ut non appareret locus eius. et sequens exsurrexit et regnabat et ipsa multum tenuit tempus.
14 et factum est cum regnaret, et veniebat finis eius, ut non appareret sicut prior.
15 et ecce vox emissa est illi dicens:
16 audi, tu quae toto tempore tenuisti terram, hoc adnuntii, antequam incipias non parere:
17 nemo post te tenebit tempus tuum, sed nec dimidium eius.
18 et levavit se tertia et tenuit principatum sicut priores, et non apparuit et ipsa.
19 et sic contingebat omnibus alis singillatim principatum gerere et iterum nusquam conparere.
20 et vidi, et ecce in tempore sequentes pinnae erigebantur et ipsae a dextera parte. ut tenerent et ipsae principatum; et ex his erant quae tenebant, sed tamen statim non conparescebant.
21 nam et aliquae ex eis erigebantur, sed non tenebant principatum.
22 et vidi post haec, et ecce non conparuerunt duodecim pinnae et duo pinnacula.
23 et nihil superavit in corpore aquilae nisi tria capita quiescentia et sex pinnacula.

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24 et vidi, et ecce de sex pinnaculis divisa sunt duo et manserunt sub capite quod est ad dexteram partem; nam quattuor manserunt in loco suo.

25 et vidi, et ecce hae subalares cogitabant se erigere et tenere principatus.

26 et vidi, et ecce una erecta est, sed statim non conparuit.

27 et secunda, et haec velocius quam prior non conparuit.

28 et vidi, et ecce duae quae superaverunt apud semet ipsas cogitabant et ipsae regnare.

29 et in eo cum cogitarent, et ecce unum de quiescentium capitum, quod erat medium, evigilabat, hoc enim erat duorum capitum maior.

30 et vidi, quomodo conplexa est duo capita secum,

31 et ecce conversum est caput cum his qui cum ea erant et comedit duas subalares quae cogitabant regnare.

32 hoc autem caput percontinuit omnem terram et dominavit qui inhabitant in ea cum labore multo, et potentatum tenuit orbem terrarum super omnes alas quae fuerunt.

33 et vidi post haec, et ecce medium caput subito non conparuit, et hoc sicut alae.

34 superaverunt autem duo capita, quae et ipsa similiter regnaverunt super terram et super eos qui habitant in ea.

35 et vidi, et ecce devoravit caput a dextera parte illud quod est a leva.

36 et audivi vocem dicentem mihi: conspice contra te et considera quod vides.

37 et vidi, et ecce sicut leo suscitatus de silva mugiens, et audivi quomodo emisit vocem hominis ad aquilam et dixit dicens:

38 audi tu, et loquar ad te, et dicit Altissimus tibi:

39 nonne tu es, quae superasti de quattuor animalibus quae feceram regnare saeculi mei, et ut per eos veniret finis temporum meorum?

40 et quartus veniens devicit omnia animalia quae transierunt, et potentatum tenens saeculum cum tremore multo et omnem orbem cum labore pessimo, et inhabitabant tot temporibus orbem terrarum cum dolo.

41 et iudicasti terram non cum veritate.

42 tribulasti enim mansuetos et laesisti quiescentes, odisti verum dicentes et dilexisti mendaces, et destruxisti habitationes eorum qui fructificabant, et humiliasti muros eorum qui te non nocuerunt.

43 et ascendit contumelia ad Altissimum et superbia tua ad Fortem.

44 et respexit Altissimus super sua tempora, et ecce finita sunt et saecula eius conpleta sunt.

45 propterea non apparens non appareas, tu aquila et alae tuae horribiles et pinnacula tua pessima et capita tua maligna et ungues tui pessimi et omne corpus tuum vanum,

46 uti refrigeret omnis terra et relevetur liberata de tua vi et speret iudicium et misericordiam eius qui fecit eam.

4 ESDRAS (4 EZRA) 12

1 et factum est dum loqueretur leo verba haec ad aquilam, et vidi,

2 et ecce quod superaverat caput et non conparuit, et alae duae quae ad eum transierunt et erectae sunt ut regnarent, et erat regnum eorum exile et tumultu plenum.

3 et vidi et ecce ipsa non apparescebant, et omne corpus aquilae incendebatur, et expavescebat terra valde. et ego a multo excessu mentis et a magno timore vigilavi, et dixi spiritui meo:

4 ecce tu mihi praestitisti haec, in eo quod scrutas vias Altissimi.

5 ecce adhuc fatigatus sum animo et spiritu meo invalidus sum valde, et nec modica est in me virtus a multo timore quem expavi nocte hac.

6 nunc ergo orabo Altissimum, ut me confortet usque in finem.

7 et dixi: Dominator Domine, si inveni gratiam ante oculos tuos, et si iustificatus sum apud te prae multis, et si certum ascendit deprecatio mea ante faciem tuam,

8 conforta me et ostende servo tuo mihi interpretationem et distinctionem visus horribilis huius, ut plenissime consoles animam meam.

9 dignum enim me habuisti ostendere mihi temporum finem et temporum novissima. et dixit ad me:

10 haec est interpretatio visionis huius quam vidisti:

11 aquilam quam vidisti ascendentem de mari, hoc est regnum quartum, quod visum est in visu Danihelo fratri tuo,

12 sed non est illi interpretatum, quomodo ego nunc tibi interpretor vel interpretavi.

13 ecce dies veniunt, et exsurget regnum super terram et erit timoratior omnium regnorum quae fuerunt ante eam.

14 regnabunt autem in ea duodecim reges, unus post unum.

15 nam secundus qui incipiet regnare, ipse tenebit amplius tempus prae duodecim.

16 haec est interpretatio duodecim alarum quas vidisti.

17 et quoniam audisti vocem quae locuta est non de capitibus eius exientem, sed de medio corpore eius.

18 haec est interpretatio, quoniam post tempus regni illius nascentur contentiones non modicae, et periclitabitur ut cadat, et non cadet tunc, sed iterum constituetur in suum initium.

19 et quoniam vidisti subalares octo coherentes alis eius,

20 haec est interpretatio: exsurgent enim in ipso octo reges, quorum erunt tempora levia et anni citati, et duo quidem ex ipsis perient

21 adpropinquante tempore medio, quattuor autem servabuntur in tempore, cum incipiet adpropinquare tempus eius ut finiatur, duo vero in finem servabuntur.

22 et quoniam vidisti tria capita quiescentia,

23 haec est interpretatio: in novissimis eius suscitabit Altissimus tria regna et renovabit in ea multa, et dominabunt terram

24 et qui inhabitant in ea cum labore multo super omnes qui fuerunt ante hos. propter hoc ipsi vocati sunt capita aquilae.

25 isti enim erunt qui recapitulabunt impietates eius et qui perficient novissima eius.

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26 et quoniam vidisti caput maius non apparescentem, quoniam unus ex eis super lectum suum morietur, et tamen cum tormentis.
27 nam duo qui perseveraverunt, gladius eos comedet.
28 unius enim gladius comedet qui cum eo, sed tamen et hic gladio in novissimis cadet.
29 et quoniam vidisti duas subalares treicientes super caput quod est a dextera parte,
30 haec est interpretatio: hii sunt quos conservavit Altissimus in finem suam, hoc erat regnum exile et turbationis plenum,
31 sicut vidisti. et leonem quem vidisti de silva evigilantem mugientem et loquentem ad aquilam et arguentem eam iniustitias ipsius per omnes sermones eius, sicut audisti.
32 hic est unctus, quem reservavit Altissimus in finem ad eos et impietates ipsorum. arguet illos de iniustitiis ipsorum et infulciet coram ipsis spretiones eorum.
33 statuet enim eos primum in iudicium vivos, et erit cum arguerit eos, tunc corrumpet eos.
34 nam residuum populum meum liberabit cum misericordia, qui salvati sunt super fines meos, et iucundabit eos, quoadusque veniat finis, dies iudicii, de quo locutus sum tibi ab initio.
35 hoc somnium quod vidisti, et haec interpretatio eius.
36 tu ergo solus dignus fuisti scire Altissimi secretum hoc.
37 scribe ergo omnia ista in libro quae vidisti, et pones ea in loco abscondito.
38 et docebis ea sapientes de populo tuo, quorum scis corda posse capere et servare secreta haec.
39 tu autem adhuc sustine hic alios dies septem, ut tibi ostendatur quicquid visum fuerit Altissimo ostendere tibi.
40 et profectus est a me. et factum est cum audisset omnis populus, quoniam pertransierunt septem dies, et ego non fuissem reversus in civitatem, et congregavit se omnis a minimo usque ad maximum et venit ad me, et dixerunt mihi dicentes:
41 quid peccavimus tibi et quid iniuste egimus in te, quoniam derelinquens nos sedisti in loco hoc?
42 tu enim nobis superasti ex omnibus prophetis, sicut botrus de vindemia et sicut lucerna in loco obscuro, et sicut portus navi salvatae a tempestate.
43 aut non sufficiunt nobis mala quae contigerunt?
44 si ergo tu nos dereliqueris, quanto erat nobis melius, si essemus succensi et nos incendio Sion.
45 nec enim nos meliores sumus eorum, qui ibi mortui sunt. et ploraverunt voce magna. et respondi ad eos et dixi:
46 confide, Israhel, et noli tristari, tu domus Iacob.
47 est enim memoria vestri coram Altissimo, et Fortis non est oblitus vestri in contentione.
48 ego enim non dereliqui vos neque excessi a vobis, sed veni in hunc locum, ut deprecarer pro desolatione Sion, et ut quaererem misericordiam pro humilitate sanctificationis vestrae.
49 et nunc ite unusquisque vestrum in domum suam, et ego veniam ad vos post dies istos.
50 et profectus est populus, sicut dixi, ei in civitatem.
51 ego autem sedi in campo septem diebus, sicut mihi mandavit, et manducabam de floribus solummodo agri, de herbis facta est mihi esca in diebus illis.

4 ESDRAS (4 EZRA) 13

1 et factum est post dies septem, et somniavi somnium nocte.
2 et ecce de mari ventus exsurgebat, ut conturbaret omnes fluctus eius.
3 et vidi, et ecce convolabat ipse homo cum nubibus caeli. et ubi vultum suum convertebat ut consideraret, tremebant omnia quae sub eo videbantur.
4 et ubicumque exiebat vox de ore eius, ardescebant omnes qui audiebant voces eius. sicut liquescit cera quando senserit ignem.
5 et vidi post haec, et ecce congregabatur multitudo hominum, quorum non erat numerus, de quattuor ventis caeli, ut debellarent hominem qui ascenderat de mari.
6 et vidi, et ecce sibimet ipso sculpsit montem magnum et volavit super eum.
7 ego autem quaesivi videre regionem vel locum, unde sculptus esset mons, et non potui.
8 et post haec vidi, et ecce omnes, qui congregati sunt ad eum ut expugnarent eum, timebant valde, tamen audebant pugnare.
9 et ecce ut vidit impetum multitudinis venientis, non levavit manum suam neque frameam tenebat neque aliquod vas bellicosum, nisi solummodo vidi,
10 quomodo emittit de ore suo sicut fluctum ignis, et de labiis eius spiritum flammae, et de lingua eius emittebat scintillas tempestatis. et commixta sunt simul omnia haec, fluctus et multitudo tempestat
11 et concidit super multitudinis impetum quod paratum erat pugnare, et succendit omnes, ut subito nihil videretur de innumerabili multitudine nisi solummodo pulvis cineris et fumi odor. et vidi et extiti.
12 et post haec vidi ipsum hominem descendentem de monte et advocantem ad se multitudinem aliam pacificam.
13 et accedebant ad eum vultus hominum multorum, quorumdam gaudentium, quorumdam tristantium, aliqui vero alligati, aliqui adducentes ex eis qui offerebantur. et ego a multitudine pavoris expergefactus sum et deprecatus sum Altissimum et dixi:
14 tu ab initio demonstrasti servo tuo mirabilia haec et dignum me habuisti, ut susciperes deprecationem meam.
15 et nunc demonstra mihi adhuc et interpretationem somnii huius.
16 sicut enim existimo in sensu meo, vae qui derelicti fuerint in diebus illis, et multo plus vae his qui non sunt derelicti.
17 qui enim non sunt derelicti, tristes erunt
18 intellegentes quae sunt reposita in novissimis diebus, et non occurrentes eis. sed et qui derelicti sunt
19 propter hoc vae, viderunt enim pericula magna et necessitates multas, sicut ostendunt somnia haec.

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20 attamen facilius est periclitantem venire in haec, quam pertransire sicut nubem a saeculo et non videre quae contigerunt in novissimo. et respondit ad me et dixit:
21 et visionis interpretationem dicam tibi, sed et de quibus locutus es adaperiam tibi.
22 quoniam dixisti de his qui derelicti sunt, et de his qui non derelicti sunt haec interpretatio:
23 qui adferet periculum in illo tempore, ipse custodibit qui in periculo inciderint, qui habent operas et fidem ad Fortissimum.
24 scito ergo, quoniam magis beatificati sunt qui derelicti super eos qui mortui sunt.
25 interpretatio enim visionis haec: quia vidisti virum ascendentem de corde maris,
26 ipse est quem conservat Altissimus multis temporibus, qui per semet ipsum liberabit creaturam suam, et ipse disponet qui derelicti sunt.
27 et quoniam vidisti de ore eius exire ut spiritum et ignem et tempestatem,
28 et quoniam non tenebat frameam neque vas bellicosum, corrumpit enim impetum eius multitudinis quae venerat ad expugnare eum, haec interpretatio:
29 ecce dies veniunt, quando incipiet Altissimus liberare eos qui super terram sunt.
30 et veniet excessus mentis super eos qui inhabitant terram.
31 et in alisalio cogitabunt bellare, civitates civitatem et locus locum et gens ad gentem et regnum adversus regnum.
32 et erit cum fient haec et contingent signa quae ante ostendi tibi, et tunc revelabitur Filius meus quem vidisti virum ascendentem.
33 et erit quando audierint omnes gentes vocem eius, et derelinquet unusquisque regionem suam et bellum quod habent in alterutro,
34 et colligetur in unum multitudo innumerabilis, sicut vidisti volentes venire et expugnare eum.
35 ipse autem stabit super cacumen montis Sion.
36 Sion autem veniet et ostendetur omnibus parata et aedificata, sicut vidisti montem sculpi sine manibus.
37 ipse autem Filius meus arguet quae advenerunt gentes impietates eorum, has quae tempestati adpropiaverunt, et inproperabit coram eis mala cogitamenta eorum et cruciamenta quibus incipient cruciari,
38 quae adsimilatae sunt flammae, et perdet eos sine labore et legem quae igni adsimilata est.
39 et quoniam vidisti eum colligentem ad se aliam multitudinem pacificam,
40 haec sunt novem tribus, quae captivae factae sunt de terra sua in diebus Iosiae regis, quem captivum duxit Salmanassar rex Assyriorum, et transtulit eos trans Flumen, et translati sunt in terram aliam.
41 ipsi autem sibi dederunt consilium hoc, ut derelinquerent multitudinem gentium, et proficiscerentur in ulteriorem regionem, ubi numquam quisquam inhabitavit ibi genus humanum.
42 ut vel ibi observarent legitima sua, quae non fuerant servantes in regione sua.
43 per introitus autem angustos fluminis Eufraten introierunt.
44 fecit enim eis tunc Altissimus signa, et statuit venas Fluminis usquequo transirent.
45 per eam enim regionem erat via multa itineris anni unius et dimidii, nam regio illa vocatur Arzar et,
46 tunc inhabitaverunt ibi usque in novissimo tempore. et nunc iterum coeperunt venire,
47 iterum Altissimus statuit venas Fluminis, ut possint transire, propter hoc vidisti multitudinem collectam cum pace,
48 sed et qui derelicti sunt de populo tuo, qui invenientur intra terminum meum
49 sanctum. erit ergo quando incipiet perdere multitudinem earum quae collectae sunt gentes, proteget qui superaverit populum.
50 et tunc ostendet eis multa plurima portenta.
51 et dixi ego: Dominator Domine, hoc mihi ostende, propter quod vidi virum ascendentem de corde maris. et dixit mihi:
52 sicut non potest hoc vel scrutinare vel scire quis, quid sit in profundo maris, sic non poterit quisquam super terram videre Filium meum vel eos qui cum eo sunt nisi in tempore diei.
53 haec est interpretatio somnii quem vidisti, et propter quod inluminatus es haec solus.
54 dereliquisti enim tua et circa mea vacasti et legem meam exquisisti.
55 vitam enim tuam disposuisti in sapientiam, et sensum tuum vocasti matrem.
56 et propter hoc ostendi tibi haec, merces apud Altissimum. erit enim post alios tres dies, ad te alia loquar et exponam tibi gravia et mirabilia.
57 et profectus sum et transii in campum, multum glorificans et laudans Altissimum de mirabilibus, quae per tempus faciebat,
58 et quoniam gubernat tempora et quae sunt in temporibus inlata. et sedi ibi tribus diebus.

4 ESDRAS (4 EZRA) 14

1 et factum est tertio die, et ego sedebam sub quercu,
2 et ecce vox exivit contra me de rubo et dixit: Ezra, Ezra. et dixi: ecce ego, Domine. et surrexi super pedes meos. et dixit ad me:
3 revelans revelatus sum super rubum et locutus sum Moysi, quando populus meus serviebat in Aegypto.
4 et misi eum et eduxi populum meum de Aegypto, et adduxi eum super montem Sina et detinebam eum apud me diebus multis.
5 et enarravi ei mirabilia multa, et ostendi ei temporum secreta et temporum finem. et praecepi ei dicens:
6 haec in palam facies verba et haec abscondes.
7 et nunc tibi dico:
8 signa quae demonstravi et somnia quae vidisti et interpretationes quas tu audisti in corde tuo repone ea.

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9 tu enim recipieris ab hominibus, et converteris residuum cum Filio meo et cum similibus tuis, usquequo finiantur tempora.

10 quoniam saeculum perdidit iuventutem suam et tempora adpropinquant senescere.

11 duodecim enim partibus divisum est saeculum, et transierunt eius decem iam et dimidium decimae partis,

12 superant autem eius duae prae medium decimae partis

13 nunc ergo dispone domum tuam, et corripe populum tuum, et consolare humiles eorum, et renuntia iam corruptae vitae,

14 et dimitte abs te mortales cogitationes, et proice abs te pondera humana, et exue te iam infirmam naturam, et repone in unam partem molestissima tibi cogitamenta, et festina transmigrare a temporibus his.

15 quae enim vidisti nunc contigisse mala, iterum horum deteriora facientur,

16 quantum enim invalidum fieri saeculum a senectute, tantum multiplicabunt super inhabitantes mala,

17 prolongavit enim magis veritas et adpropinquavit mendacium, iam enim festinat aquila venire, quam vidisti in visionem.

18 et respondi: dixi coram te, Domine.

19 ecce enim ego abibo sicut praecepisti mihi, et corripiam praesentem populum. qui autem iterum nati fuerint, quis commonebit?

20 positum est ergo saeculum in tenebris, et qui inhabitant in eo sine lumine,

21 quoniam lex tua incensa est, propter quod nemo scit quae a te facta sunt vel quae incipient operae.

22 si enim inveni gratiam coram te, inmitte in me spiritum sanctum, et scribam omne quod factum est in saeculo ab initio, quae erant in lege tua scripta, ut possint homines invenire semitam, et qui voluerint vivere in novissimis vivant.

23 et respondit ad me et dixit: vadens congrega populum et dices ad eos, ut non te quaerant diebus quadraginta.

24 tu autem praepara tibi buxos multos et accipe tecum Saream, Dabriam, Selemiam, Ethanum et Asihel, quinque hos qui parati sunt ad scribendum velociter.

25 et venies hic, et ego accendam in corde tuo lucernam intellectus, quae non extinguetur quoadusque finiantur quae incipies scribere.

26 et cum perfeceris, quaedam palam facies, quaedam sapientibus absconse trades. in crastinum enim hac hora incipies scribere.

27 et profectus sum, sicut mihi praecepit, et congregavi omnem populum et dixi:

28 audi, Israhel, verba haec:

29 peregrinantes peregrinati sunt patres nostri ab initio in Aegypto, et liberati sunt inde.

30 et acceperunt legem vitae quem non custodierunt, quem et vos post eos transgressi estis.

31 et data est vobis terra in sortem in terra Sion, et vos et patres vestri iniquitatem fecistis et non servastis vias, quas vobis praecepit Altissimus.

32 iustus iudex cum sit, abstulit a vobis in tempore quod donaverat.

33 et nunc vos hic estis, et fratres vestri introrsus vestrum sunt.

34 si ergo imperaveritis sensui vestro et erudieritis cor vestrum, vivi conservati eritis et post mortem misericordiam consequemini.

35 iudicium enim post mortem veniet, quando iterum revivescemus, et tunc iustorum nomina parebunt et impiorum facta ostendentur.

36 ad me autem nemo accedat nunc, neque requirent me usque diebus quadraginta.

37 et accepi quinque viros, sicut mandavit mihi, et profecti sumus in campo et mansimus ibi.

38 et factus sum in crastinum, et ecce vox vocavit me dicens: Ezra, aperi os tuum et bibe quod te potiono.

39 et aperui os meum, et ecce calix plenus porrigebatur mihi; hoc erat plenum sicut aqua, color autem eius ut ignis similis.

40 et accepi et bibi, et in eo cum bibissem cor meum eructabatur intellectum et in pectus meum increscebat sapientia. nam spiritus meus conservabat memoriam,

41 et apertum est os meum et non est clausum amplius.

42 Altissimus autem dedit intellectum quinque viris, et scripserunt quae dicebantur ex successione notis quas non sciebant, et sederunt quadraginta diebus. ipsi autem per diem scribebant,

43 nocte autem manducabant panem; ego autem per diem loquebar et nocte non tacebam.

44 scripti sunt autem in quadraginta diebus libri nongenti quattuor.

45 et factum est cum conpleti essent quadraginta dies, et locutus est Altissimus dicens: priora quae scripsisti in palam pone, et legant digni et indigni.

46 novissimos autem septuaginta conservabis, ut tradas eos sapientibus de populo tuo.

47 in his enim est vena intellectus et sapientiae fons et scientiae flumen. et feci sic.

4 ESDRAS (4 EZRA) 15

1 ecce loquere in aures plebi meae sermones prophetiae quos inmisero in os tuum, dicit Dominus,

2 et fac in carta scribi eos, quoniam fideles et veri sunt.

3 ne timeas a cogitationibus adversum te, nec conturbent te incredulitates dicentium,

4 quoniam omnis incredulus in incredulitate sua morietur.

5 ecce ego induco, dicit Dominus, super orbem terrarum mala, gladium et famem et mortem et interitum,

6 propter quod superposuit iniquitas omnem terram et adimpletae sunt operationes eorum.

7 propterea dicit Dominus:

8 iam non silebo impietates eorum quae inreligiose agunt, nec sustinebo in his quae inique exercent. ecce sanguis innoxius et iustus clamat ad me, et animae iustorum clamant perseveranter.

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9 vindicans vindicabo illos, dicit Dominus, et accipiam omnem sanguinem innocuum ex illis ad me.

10 ecce populus meus quasi grex ad occisionem ducitur. iam non patiar illum habitare in terra Aegypti,

11 sed educam eum in manu potenti et brachio excelso, et percutiam Aegyptum plaga sicut prius, et corrumpam terram omnem eius.

12 lugeat Aegyptus et fundamenta eius a plaga verberati et mastigati quam inducet Dominus.

13 lugeant cultores operantes terram, quoniam deficient semina eorum et vastabuntur ligna eorum ab uredine et grandine et a sidus terribile.

14 vae saeculo et qui habitant in eum.

15 quia adpropinquavit gladius et extritio illorum, et exsurget gens contra gentem ad pugnam, et romphea in manibus eorum.

16 erit enim constabilitio hominibus, alisalios supervalescentes non curabunt regem suum et principem megestanorum suorum in potentia sua.

17 concupiscet enim homo in civitatem ire et non poterit.

18 propter superbiam enim eorum civitates turbabuntur, domus exterentur, homines metuent.

19 non miserebitur homo proximo suo ad irritum faciendum in domos eorum in gladium, ad diripiendas substantias eorum propter famem panis et tribulationem multam.

20 ecce ego convoco, dicit Deus, omnes reges terrae ad movendum, qui sunt a borea et a noto et ab euro et a libano, ad convertendos in se et reddere quae dederunt illis.

21 sicut faciunt usque hodie electis meis, sic faciam et reddam in sinum ipsorum. haec dicit Dominus Deus:

22 non parcet dextera mea super peccantes nec cessabit romphea super effundentes sanguinem innocuum super terram.

23 et exiit ignis ab ira eius et devoravit fundamenta terrae et peccatores quasi stramen incensum.

24 vae eis qui peccant et non observant mandata mea, dicit Dominus,

25 non parcam illis, discedite, filii apostatae, nolite contaminare sanctificationem meam.

26 novit Deus qui peccant in eum, propterea tradet eos in mortem et in occisionem.

27 iam enim venerunt super orbem terrarum mala, et manebitis in illis; non enim liberabit vos Deus, propter quod peccastis in eum.

28 ecce visio horribilis, et facies illius ab oriente.

29 et exient nationes draconum Arabum in curris multis, et sibilatus eorum a die itineris fertur super terram, ut etiam timeant et trepidentur omnes qui illos audient.

30 Carmonii insanientes in ira exient de silva et advenient in virtute magna et constabunt in pugnam cum illis et vastabunt portionem terrae Assyriorum in dentibus suis.

31 et post haec supervalescet draco nativitatis memoria suae, et si converterint se conspirantes in virtute magna ad persequendos eos,

32 et isti turbabuntur et silebunt in virtute illorum et convertent pedes suos in fugam,

33 et a territorio Assyriorum subsessor subsedebit eos et consumet unum ex illis, et erit timor et tremor in exercitum illorum et inconstabilitio in regno illorum.

34 ecce nubs ab oriente et a septentrione usque ad meridianum, et facies illorum horrida valde, plena irae et procellae.

35 et conlident se invicem et effundent sidus copiosum super terram et sidus illorum, et erit sanguis a gladio usque ad ventrem equi

36 et femur hominis et suffraginem cameli. et erit timor et tremor multus super terram,

37 et horrebunt qui videbunt iram illam, et tremor adprehendet illos. et post haec movebuntur nimbi copiosi

38 a meridiano et septentrione, et portio alia ab occidente.

39 et superinvalescent venti ab oriente et recludent eum et nubem quam suscitavit in ira, et sidus ad faciendam exteritionem ab orientalem notum et occidentem violabitur.

40 et exaltabuntur nubes magnae et validae plenae irae et sidus, ut exterant omnem terram et inhabitantes eam, et fundent super omnem altum et eminentem sidus terribile.

41 ignem et grandinem et rompheas volantes et aquas multas, ut etiam impleantur omnes campi et omnes rivi a plenitudine aquarum illarum.

42 et demolient civitates et muros et montes et colles et ligna silvarum et faena pratorum et frumenta eorum.

43 et transibunt constanter usque Babylonem et exterent eam.

44 convenient ad ipsam et circuibunt eam et effundent sidus et omnem iram super eam, et subibit pulvis et fumus usque ad caelum, et omnes in circuitu lugebunt eam,

45 et qui subremanserint servientes his qui eam exteruerunt.

46 et tu Asia consors in specie Babylonis et gloria personae eius,

47 vae tibi, misera, propter quod adsimilasti ei, ornasti filias tuas in fornicatione ad placendum et gloriandum in amatoribus tuis, qui te cupierunt semper fornicari.

48 odibilem imitata es in omnibus operibus eius et adinventionibus eius. propterea dicit Deus:

49 inmittam tibi mala, viduitatem, paupertatem et famem et gladium et pestem ad devastandas domos tuas, ad violationem et mortem. et gloria virtutis tuae

50 sicut flos siccabitur, cum exsurget ardor qui emissus est super te.

51 et infirmaberis et paupera a plaga et mastigata a vulneribus, ut non possis tuos suscipere potentes et amatores.

52 numquid ego sic zelabo te, dicit Dominus,

53 nisi occidisses electos meos in omni tempore, exultans percussione manuum et dicens, super mortem eorum cum inebriata es:

54 exorna speciem vultus tui?

55 merces fornicariae in sinus tuos, propterea redditionem percipies.

56 sicut facies electis meis, dicit Dominus, sic faciet tibi Deus et tradet te in malis.

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57 et nati tui fame interient, et tu romphea cades, et civitates tuae conterentur, et omnes tui in campo gladio cadent.

58 et qui sunt in montibus fame peribunt, et manducabunt carnes suas et sanguinem bibent a fame panis et siti aquae.

59 propter priora misera es et iterum excipies mala.

60 et in transitum adlident civitatem oditam et exterent eam, portionem aliquam gloriae tuae et territorii tui, dum revertuntur a Babylonia.

61 extrita illis eris in stramine, et ipsi tibi erunt ignis.

62 omnes hii comedunt te et civitates tuas et territoria tua et montes, et omnem silvam tuam et ligna pomifera igne consument.

63 et natos tuos captivabunt et honestatem tuam spoliabunt et gloriam faciei tuae exterminabunt.

4 ESDRAS (4 EZRA) 16

1 vae tibi, Babylon et Asia, vae tibi, Aegypte et Syria.

2 praecingite vos saccos, plangite filios vestros et dolete de his, quia adpropinquavit contritio vestra.

3 inmissus est gladius vobis, et quis est qui avertat eum. 4 inmissus est vobis ignis, et quis est qui extinguat eum. 5 inmissa sunt vobis mala, et quis est qui recutiet ea?

6 numquid recutiet aliquis leonem esurientem in silva aut numquid extinguet ignem, cum stramen incensum fuerit?

7 aut numquid recutiet sagittam inmissam a sagittario forte?

8 Dominus Deus mittit mala, et quis recutiet ea?

9 et exiet ignis ex iracundia eius, et quis est qui extinguat eum?

10 coruscabit, et quis non timebit? tonabit, et quis non horrebit?

11 Dominus comminatur, quis non conterretur a facie eius?

12 tremet terra a fundamento eius, mare fluctuatur de profundo, et fluctus eius turbabuntur et pisces eius a facie Domini et a gloria virtutis eius,

13 quoniam fortis gloriae qui tendit sagittam, et acumen eius acutum, quae dimissa est ab eo, non deficiet missa super fines terrae.

14 ecce mittuntur mala et non revertentur, donec venient super terram.

15 et ignis incendetur et non extinguetur, donec excomedat frumenta terrae.

16 quomodo non revertitur sagitta missa a sagittario valido, sic non revertentur mala quae fuerint emissa in terram.

17 vae mihi, vae mihi, quis me liberabit in diebus illis?

18 initium gemitus et copiosi suspirantium, initium famis et multi disperient, initium belli et timebunt potestates, initium malor

19 ab eis; quid facient, cum venerint mala?

20 ecce famis plaga dimissa est, et tribulatio eius tamquam mastix, castigatio in disciplina.

21 et super his omnibus non se avertent ab iniquitatibus suis nec super has plagas memorantur sempiterna.

22 ecce erit annonae vilitas in brevi super terram, ut putent sibi esse directam pacem. tunc superflorescent mala super terram, gladius et famis.

23 et aporiant vitam super terram, et gladius dispersit quae superaverint a fame.

24 et mortui quasi stercora proicientur, et non habent qui consolentur eos. et derelinquetur deserta terra, et civitates eius demolientur.

25 non derelinquetur agricola, qui colit terram et qui seminat eam.

26 ligna fructiferabunt, et quis vindemiet illa?

27 et uva tradet se ad vindemiam, et quis adligabit eam? erit enim et locis desertio multa.

28 concupiscet enim homo hominem videre vel certe vocem eius audire.

29 relinquentur enim decem de civitate et duo ex agro, qui absconderint se in silva et in fissuras petrarum.

30 quemadmodum relinquentur in oliveto tres vel quattuor olivae,

31 aut sicut in vinea vindemiata et subremanet racemus patens ab scrutantibus vindemiam diligenter,

32 sic remanebunt in diebus illis tres vel quattuor ab scrutantibus domos eorum in romphea.

33 et relinquetur deserta terra, et agri eius inveteraverunt, et viae eius et omnes semitae germinabunt spinas, eo quod non transient oves per eam.

34 lugebunt virgines non habentes sponsos, lugebunt mulieres non habentes viros, lugebunt filiae earum non habentes adiutorium.

35 sponsi earum in bello consumentur, et viri earum in fame exterentur.

36 audite vero ista et cognoscite, ea servi Domini.

37 ecce verbum Domini, excipite eum, ne discredatis de quibus dicit Dominus:

38 ecce adpropinquant mala et non tardantur.

39 quemadmodum praegnans in nono mense filium suum in adpropinquante hora partus eius, ante horas duas vel tres gementes dolores circum ventrem eius, et prodiente infante de ventre non tardabit uno puncto,

40 sic non morabuntur mala ad prodiendum super terram, et saeculum gemet et dolores circumtenent illum.

41 audite verbum, plebs mea, parate vos ad pugnam in malis. sic estote quasi advenae terrae:

42 qui vendit, quasi qui fugiet; et qui emit, quasi qui perditurus;

43 qui mercatur, quasi qui fructum non capiat; et qui aedificat, quasi non habitaturus; 44 qui seminat, quasi non messem facturus; et qui putat, quasi non vindemiaturus; 45 qui nubunt, sic quasi filios non facturi; et qui non nubunt, sic quasi vidui.

46 propter quod qui laborant sine causa laborant,

47 fructus enim illorum alienigenae metent et substantiam illorum rapient et domos evertent et filios eorum captivabunt, quia in captivitate et fame generant natos suos

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48 et qui negotiantur negotiantur in rapina. quamdiu exornant civitates et domos suas et possessiones et personas suas,

49 tanto magis adzelabor eos super peccata dicit Dominus.

50 quomodo zelatur fornicaria mulierem idoneam et bonam valde,

51 sic zelabitur iustitia iniquitatem cum exornat se, et accusat eam in faciem, cum venerit qui defendat exquirentem omnem peccatum super terram.

52 propterea nolite similari eam nec operibus eius,

53 quoniam ecce adhuc pusillum, et tolletur iniquitas a terra et iustitia regnabit in nos.

54 non dicat peccator non se peccasse quoniam carbones ignis conburet super caput eius qui dicit: non peccavi coram Deo et gloria ipsius.

55 ecce Dominus cognoscit omnia opera hominis et adinventiones illorum et cogitatum illorum et corda illorum.

56 qui dixit: fiat terra, et facta est, fiat caelum, et factum est,

57 et in verbo illius stellae fundatae sunt, et novit numerum stellarum,

58 qui scrutat abyssum et thesauros illorum, qui metitus est mare et conceptum eius, 59 qui conclusit mare in medio aquarum et suspendit terram super aquam verbo suo, 60 qui extendit caelum quasi cameram et super aquas fundavit eum,

61 qui posuit in deserto fontes aquarum et super vertices montium lacus ad emittendum flumina ab eminenti ut potaret terra,

62 qui finxit hominem et posuit cor in medio corporis et misit ei spiritum et vitam et intellectum

63 et spiramentum Dei omnipotentis, qui fecit omnia et scrutinat absconsa in absconsis; certe

64 hic novit adinventionem vestram et quae cogitatis in cordibus vestris. vae peccantibus et volentibus occultare peccata sua.

65 propter quod Dominus scrutinando scrutinabit omnia opera eorum et traducet vos omnes.

66 et vos confusi eritis, cum processerint peccata vestra coram hominibus, et iniquitates erint quae accusatores stabunt in die illo.

67 quid facietis aut quomodo abscondetis peccata vestra coram Domino et gloria eius?

68 ecce iudex Deus, timete eum, et desinite a peccatis vestris et obliviscimini iniquitates vestras iam agere eas sempiterno, et Deus educabit vos et liberabit de omni tribulatione.

69 ecce enim incenditur ardor super vos turbae copiosae, et rapient quosdam ex vobis et cibabunt idolis occisam.

70 et qui consenserint eis, erunt illis in derisum et in inproperium et in conculcationem.

71 erit enim Lociis et in vicinas civitates exsurrectio multa super timentes Dominum.

72 erunt quasi insani neminem parcentes ad diripiendum et devastandum adhuc timentes Dominum,

73 quia devastabunt et diripient substantias eorum et de domo sua eos eicient,

74 tunc parebit probatio electorum meorum, ut aurum quod probatur ab igne.

75 audite, electi mei, dicit Dominus, ecce adsunt dies tribulationis, et de his liberabo vos.

76 ne timeatis nec haesitemini, quoniam Deus dux vester est.

77 et qui servatis mandata et praecepta mea, dicit Dominus Deus, ne praeponderent vos peccata vestra nec superelevent se iniquitates vestrae.

78 vae qui constringuntur a peccatis suis et obteguntur ab iniquitatibus suis, quemadmodum ager constringitur a silva et spinis tegitur semita eius, per quam non transiet homo, et excluditur et mittitur ad devorationem ignis.

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PRAYER OF MANASSEH

(Oriental Orthodox Tewahedo Church
and in some Bibles of the other Orthodox Churches)
Estimated Range of Dating: 2nd century B.C.

(The Prayer of Manasseh is a short work of 15 verses recording a penitential prayer attributed to king Manasseh of Judah. The prayer appears in ancient Syriac, Old Slavonic, Ethiopic, and Armenian translations. In the Ethiopian Bible, the prayer is found in 2 Chronicles. The majority of scholars believe that the Prayer of Manasseh was written in Greek in the first or second century BC. Another work by the same title, written in Hebrew and containing distinctly different content, was found among the Dead Sea Scrolls.

King Manasseh is recorded in the Bible as one of the most idolatrous kings of Judah (2 Kings 21:1–18; 2 Chronicles 33:1–9). The second Book of Chronicles, but not the second Book of Kings, records that Manasseh was taken captive by the Assyrians (2 Chronicles 33:11–13). While a prisoner, Manasseh prayed for mercy, and upon being freed and restored to the throne turned from his idolatrous ways (2 Chronicles 33:15–17). A reference to the prayer, but not the prayer itself, is made in 2 Chronicles 33:19, which says that the prayer is written in "the annals of the kings of Israel".

Manasseh was the fourteenth king of the Kingdom of Judah. He was the oldest of the sons of Hezekiah and his mother Hephzibah (2 Kings 21:1). He became king at the age of 12 and reigned for 55 years (2 Kings 21:1; 2 Chronicles 33:1). According to Kings, Manasseh reversed the centralising reforms of his father Hezekiah [who just had introduced monotheism, today called "Judaism"], and re-established local shrines, possibly for economic reasons. He restored polytheistic worship of the Phoenician / Canaanite gods of Baal, Asherah and Moloch (2 Kings 21) in the Temple. The Phoenician gods were also the original gods of the Judaeans who where the successors of the Canaanites, just like the Phoenicians. King Manasseh has sponsored the Assyrian astral cult throughout Judah.

The prayer is considered apocryphal by Jews, Catholics and Protestants. It was placed at the end of 2 Chronicles in the late 4th-century Vulgate. Over a millennium later, Martin Luther included the prayer in the 74-book translation of his Bible canon into German. It was part of the 1537 Matthew Bible, and the 1599 Geneva Bible. It also appears in the Apocrypha of the King James Bible and of the original 1609/1610 Douai-Rheims Bible. Pope Clement VIII included the prayer in an appendix to the Vulgate.

The prayer is included in some editions of the Greek Septuagint. For example, the 5th century Codex Alexandrinus includes the prayer among fourteen Odes appearing just after the Psalms. It is accepted as a deuterocanonical book by Orthodox Christians. The prayer is chanted during the Orthodox Christian and Byzantine Catholic service of Great Compline. It is used in the Roman Rite as part of the Responsory after the first reading in the Office of Readings on the 14th Sunday in Ordinary Time (along with Psalm 51). In the Extraordinary Form, in the Roman Rite Breviary; in the corpus of responsories sung with the readings from the books of Kings between Trinity Sunday and August, the seventh cites the Prayer of Manasseh, together with verses of Psalm 50, the penitential Psalm par excellence. It is used also as a canticle in the Daily Office of the 1979 U.S. Book of Common Prayer used by the Episcopal Church in the United States of America, and as Canticle 52 in Common Worship: Daily Prayer of the Church of England.)

ORATIO MANASSAE REGIS IUDA,
CUM CAPTUS TENERETUR IN BABYLONE

1 Domine Deus omnipotens patrum nostrorum, Abraham, Isaac et Iacob et semini eorum iusto,

2 qui fecisti caelum et terram cum omni ornatu eorum,

3 qui signasti mare verbo praecepti tui, qui conclusisti abyssum et signasti terribili et laudabili nomini tuo,

4 quod omnes pavent et tremunt a vultu virtutis tuae.

5 et insustentabilis ira super peccatores comminationis tuae,

6 inmensa vero et investigabilis misericordia promissionis tuae,

7 quoniam tu es Dominus altissimus super omnem terram, longanimis et multum misericors et paenitens super malitias hominum. tu autem Domine, secundum bonitatem tuam promisisti paenitentiam remissionis peccatorum,

8 et tu Deus iustorum, non posuisti paenitentiam iustis Abraham, Isaac et Iacob, his qui tibi non peccaverunt.

9 quoniam peccavi super numerum harenae maris, multiplicatae sunt iniquitates meae.

10 incurvatus sum multo vinculo ferri et non est respiratio mihi, quia excitavi iracundiam tuam et malum coram te feci, statuens abominationes et multiplicans offensiones.

11 et nunc flecto genua cordis mei, precans ad te bonitatem, Domine.

12 peccavi Domine, peccavi et iniquitatem meam agnosco.

13 peto rogans te Domine remitte mihi, remitte mihi, ne simul perdas me cum iniquitatibus meis neque in aeternum reserves mala mihi,

14 quia indignum salvabis me secundum magnam misericordiam tuam.

15 et laudabo te semper omnibus diebus vitae meae quoniam te laudat omnis virtus caelorum et tibi est gloria in saecula saeculorum, amen.

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THE BOOK OF ODES (ODAI)

Septuagint Odes or Biblical Odes
Source: Codex Alexandrinus, 380 AD
Psalmi cum Odis, Septuaginta X
Alfred Rahlfs' Edition of the Septuagint
Vandenhoeck & Ruprecht, Göttingen 1967
Translation: Alfred Rahlfs 1967
Estimated Range of Dating: 1st Century BC - AD

(The Book of Odes (Greek: Odai), commonly referred to simply as Odes, is a book of the Bible found only in Eastern Orthodox Bibles and included or appended after the Psalms in Alfred Rahlfs' critical edition of the Septuagint, coming from the fifth-century Codex Alexandrinus. (Rahlfs, Alfred, Psalmi cum Odis. Septuaginta X. Göttingen: Vandenhoeck & Ruprecht, 1967) The chapters are prayers and songs (canticles) from the Old and New Testaments. The first nine of them form the basis for the canon sung during matins and other services.

The Book of Odes is significant due to its entries, such as the Prayer of Manasseh, the Prayer of Azariah and the Song of the Three Holy Children, because they are well-known also in western Churches where they are part of the Deuterocanon or the Apocrypha.

The Odes in the LXX (to be distinguished, n.b., from the Odes of Solomon) are a variable collection of nine or fourteen odes (or many other permutations in later MSS), mostly biblical and perhaps Christian in the collection's origin, that come to have a long afterlife in the liturgical tradition (e.g., in the Horologion).

The manuscript contains the bulk of what we consider today to be Bible, but also witnesses to some other works that at present are not widely considered a part of the biblical canon. Among this latter material is a collection of hymns or poems called the "Biblical Odes," which consists for the most part of brief excerpts from books of the biblical canon (e.g., Exod 15:1-19--an excerpt containing the phrase quoted in this dissertation's title). This collection is the earliest known manuscript witness to the Biblical Odes and so is of special interest with regard to the history of its manuscript tradition.

Origen, Ambrosius and Philo of Karpasia, all list only prayers derived from traditions in the OT (i.e., no Magnificat, Benedictus, etc.). All begin with Exod 15. But by the 5th c. at least (in Alexandrinus) there is a MS tradition, and one that is marginally distinct from the main LXX text from which these songs come.

Various texts include Exod 15.1-19; Deut 32.1-43; 1 Kgdms 2.1-10; Isa 26.9-20; Jon. 2.3-10; Hab. 3.1-19; Isa 38.10-20; Prayer of Manasseh; Dan 3.26-45, 52-88(or 90); the Magnificat, Nunc Dimittis and Benedictus and the so-called Morning Hymn.

The only one of these that is not strictly biblical is Ode 14, which has a liturgical function in the early centuries of the church. But as the following chart makes clear, this is mostly a pastiche of quotations from other parts of the Greek Bible.)

ODAI (ODES) CHAPTER 1

THE FIRST ODE OF MOSES

Then sang Moses and the children of Israel this song unto the Lord

1 I will sing unto the Lord, for he has triumphed gloriously: the horse and his rider he has thrown into the sea.

2 The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

3 The Lord is a man of war: the Lord is his name.

4 Pharaoh's chariots and his host he has cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom like a stone.

6 Your right hand, O Lord, is become glorious in power: your right hand, O Lord, has dashed in pieces the enemy.

7 And in the greatness of your excellency you have overthrown them that rose up against you: you sent forth your wrath, which consumed them as stubble.

8 And with the blast of your nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 You blew with thy wind, the sea covered them: they sank like lead in the mighty waters.

11 Who is like unto you, O Lord, among the gods? who is like you, glorious in holiness, fearful in praises, doing wonders?

12 You stretched out your right hand, the earth swallowed them.

13 You in your mercy have led forth the people which you have redeemed: you have guided them in your strength unto your holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of your arm they shall be as still as a stone; till your people pass over, O Lord, till the people pass over, which you have purchased.

17 You shall bring them in, and plant them in the mountain of your inheritance, in the place, O Lord, which you have made for yourself to dwell in, in the Sanctuary, O Lord, which your hands have established.

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18 The Lord shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

ODAI (ODES) CHAPTER 2

THE SECOND ODE OF MOSES

1 Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth.

2 Let my teaching drop as the rain, my speech distill as the dew as raindrops on the tender herb and as showers on the grass.

3 For I proclaim the name of the Lord: ascribe greatness to our God.

4 He is the Rock, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He.

5 They have corrupted themselves; they are not His children, because of their blemish: a perverse and crooked generation.

6 Do you thus deal with the Lord, O foolish and unwise people? Is He not your Father, who bought you? Has He not made you and established you?

7 Remember the days of old. Consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you:

8 When the Most High divided their inheritance to the nations. When He separated the sons of Adam, He set the boundaries of the peoples according to the number of the sons of God.

9 For the Lord's portion is His people; Jacob is the place of His inheritance.

10 He found him in a desert land and in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye.

11 As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings,

12 So the Lord alone led him, and there was no foreign god with him.

13 He made him ride in the heights of the earth, that he might eat the produce of the fields; He made him draw honey from the rock, and oil from the flinty rock;

14 Curds from the cattle, and milk of the flock, with fat of lambs; and rams of the breed of Bashan, and goats, with the choicest wheat; and you drank wine, the blood of the grapes.

15 But Jeshurun grew fat and kicked; you grew fat, you grew thick, you are obese! Then he forsook God who made him, and scornfully esteemed the Rock of his salvation.

16 They provoked Him to jealousy with foreign gods; with abominations they provoked Him to anger.

17 They sacrificed to demons, not to God, to gods they did not know, to new gods, new arrivals that your fathers did not fear.

18 Of the Rock who begot you, you are unmindful, and have forgotten the God who fathered you.

19 And when the Lord saw it, He spurned them, because of the provocation of His sons and His daughters.

20 And He said: I will hide My face from them, I will see what their end will be, for they are a perverse generation, children in whom is no faith.

21 They have provoked Me to jealousy by what is not God; they have moved Me to anger by their foolish idols. But I will provoke them to jealousy by those who are not a nation; I will move them to anger by a foolish nation.

22 For a fire is kindled in My anger, and shall burn to the lowest hell. It shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap disasters on them; I will spend My arrows on them.

24 They shall be wasted with hunger, devoured by pestilence and bitter destruction; I will also send against them the teeth of beasts, with the poison of serpents of the dust.

25 The sword shall destroy outside; there shall be terror within for the young man and virgin, the nursing child with the man of gray hairs.

26 I would have said, I will dash them in pieces, I will make the memory of them to cease from among men,

27 Had I not feared the wrath of the enemy, lest their adversaries should misunderstand, lest they should say, Our hand is high; and it is not the Lord who has done all this.

28 For they are a nation void of counsel, nor is there any understanding in them.

29 Oh, that they were wise, that they understood this, that they would consider their latter end!

30 How could one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and the Lord had surrendered them?

31 For their rock is not like our Rock, even our enemies themselves being judges.

32 For their vine is of the vine of Sodom and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter.

33 Their wine is the poison of serpents, and the cruel venom of cobras.

34 Is this not laid up in store with Me, sealed up among My treasures?

35 Vengeance is Mine, and recompense; their foot shall slip in due time; for the day of their calamity is at hand, and the things to come hasten upon them.

36 For the Lord will judge His people and have compassion on His servants, when He sees that their power is gone, and there is no one remaining, bond or free.

37 He will say: Where are their gods, the rock in which they sought refuge?

38 Who ate the fat of their sacrifices, and drank the wine of their drink offering? Let them rise and help you, and be your refuge.

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39 Now see that I, even I, am He, and there is no God besides Me; I kill and I make alive; I wound and I heal; nor is there any who can deliver from My hand.

40 For I raise My hand to heaven, and say, As I live forever,

41 If I whet My glittering sword, and My hand takes hold on judgment, I will render vengeance to My enemies, and repay those who hate Me.

42 I will make My arrows drunk with blood, and My sword shall devour flesh, with the blood of the slain and the captives, from the heads of the leaders of the enemy.

43 Rejoice, O Gentiles, with His people and let all the gods worship Him; for He will avenge the blood of His servants, and render vengeance to His adversaries; He will provide atonement for His land and His people.

ODAI (ODES) CHAPTER 3

PRAYER OF ANNA MOTHER OF SAMUEL

And Anna prayed and said

1 My heart exults in the Lord; my horn is exalted in the Lord. My mouth derides my enemies, because I rejoice in your salvation.

2 There is none holy like the Lord: for there is none besides you; there is no rock like our God.

3 Talk no more so very proudly, let not arrogance come from your mouth; for the Lord is a God of knowledge, and by him actions are weighed.

4 The bows of the mighty are broken, but the feeble bind on strength.

5 Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. The barren has borne seven, but she who has many children is forlorn.

6 The Lord kills and brings to life; he brings down to Sheol and raises up.

7 The Lord makes poor and makes rich; he brings low and he exalts.

8 He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the Lord's, and on them he has set the world.

9 He will guard the feet of his faithful ones, but the wicked shall be cut off in darkness, for not by might shall a man prevail.

10 The adversaries of the Lord shall be broken to pieces; against them he will thunder in heaven. The Lord will judge the ends of the earth; he will give strength to his king and exalt the horn of his anointed.

ODAI (ODES) CHAPTER 4

PRAYER OF HABAKKUK

1 O Lord, I have heard your speech, and was afraid: O Lord, revive your work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

2 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

3 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

4 Before him went the pestilence, and burning coals went forth at his feet.

5 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

6 I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

7 Was the Lord displeased against the rivers? was your anger against the rivers? was your wrath against the sea, that you rode upon your horses and your chariots of salvation?

8 Your bow was made quite naked, according to the oaths of the tribes, even your word. Selah. You cleaved the earth with rivers.

9 The mountains saw you, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

10 The sun and moon stood still in their habitation: at the light of your arrows they went, and at the shining of your glittering spear.

11 You marched through the land in indignation, You threshed the heathen in anger.

12 You went forth for the salvation of your people, even for salvation with your anointed; you wounded the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

13 You struck through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

14 You walked through the sea with your horses, through the heap of great waters.

15 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he comes up unto the people, he will invade them with his troops.

16 Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

17 Yet I will rejoice in the Lord, I will joy in the God of my salvation.

18 The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon my high places. To the chief singer on my stringed instruments.

19 With my soul have I desired you in the night; yes, with my spirit within me will I seek you early: for when your judgments are in the earth, the inhabitants of the world will learn righteousness.

20 Let favor be shown to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

21 Lord, when your hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yes, the fire of your enemies shall devour them.

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22 Lord, you will ordain peace for us: for you also have wrought all our works in us.

23 O Lord our God, other lords beside you have had dominion over us: but by you only will we make mention of your name.

24 They are dead ones, they shall not live; they are shades, they shall not rise: therefore you have visited and destroyed them, and made all their memory to perish.

25 You have increased the nation, O Lord, you have increased the nation: you are glorified: you had removed it far unto all the ends of the earth.

26 Lord, in trouble have they visited you, they poured out a prayer when your chastening was upon them.

27 Like as a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs; so have we been in your sight, O Lord.

28 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

29 Thy dead men shall live, together with my soul shall they arise. Awake and sing, all of you that dwell in dust: for your dew is as the dew of herbs, and the earth shall cast out the dead.

30 Come, my people, enter into your chambers, and shut your doors about you: hide yourself as it were for a little moment, until the indignation be over past.

ODAI (ODES) CHAPTER 5

PRAYER OF JONAH

Then Jonah prayed to the Lord his God from the fish's belly

1 "I cried out to the Lord because of my affliction, and He answered me.

2 "Out of the belly of Sheol I cried, and You heard my voice.

3 For You cast me into the deep, into the heart of the seas, and the floods surrounded me; all Your billows and Your waves passed over me.

4 Then I said, 'I have been cast out of Your sight; yet I will look again toward Your holy temple.'

5 The waters surrounded me, even to my soul. The deep closed around me; weeds were wrapped around my head.

6 I went down to the moorings of the mountains; the earth with its bars closed behind me forever; yet You have brought up my life from the pit, O Lord, my God.

7 "When my soul fainted within me, I remembered the Lord; and my prayer went up to You, into Your holy temple.

8 "Those who regard worthless idols forsake their own Mercy.

9 But I will sacrifice to You with the voice of thanksgiving; I will pay what I have vowed. Salvation is of the Lord."

10 So the Lord spoke to the fish, and it vomited Jonah onto dry land.

ODAI (ODES) CHAPTER 6

PRAYER OF AZARIAH *(AZARYAHU, EZRA)*

Author: (alleged) Azaryahu known as Ezra

Estimated Range of Dating: 2nd or 1st century B.C.

(The Prayer of Azariah and the Song of the Three Holy Children [or Canticle of the Three Young Men], abbreviated Pr Azar, is a passage which appears after Daniel 3:23 in some translations of the Bible, including the ancient Greek Septuagint translation. These two prayers often appear together. It is accepted as canonical scripture by Roman Catholic and Eastern Orthodox Christians, but rejected by Protestants. (Catholics and Orthodox refer to books in their canons that are rejected by Protestants as "deutero-canonical" and refer to texts accepted by Protestants as "protocanonical"; but for Catholics and Orthodox, both sets are equally authoritative.) Article VI of the Thirty-Nine Articles of the Church of England has it listed as non-canonical (but still, with the other Apocryphal texts, "the Church doth read for example of life and instruction of manners", and the Anglican Church uses it liturgically). The passage is omitted from most Protestant Bibles as an apocryphal addition.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions.

The origins of these writings are obscure. Whether the accounts were originally composed in Hebrew (or Aramaic) or in Greek is uncertain, although many modern scholar conclude on the basis of textual evidence that there was probably an original Semitic edition. The name Azariah points to Azaryahu [Ezra] as author. The date of composition of these documents is also uncertain, although many scholars favor a date either in the second or first century BC.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions. At the end of the 19th century, Moses Gaster identified what appears to be an Aramaic original of the song and another, Bel and Draco, also missing from the canonical book of Daniel. The Aramaic text is part of a collection of ancient Jewish texts compiled by a rabbi of about 14th century, and it is known under the name of The Chronicles of Jerachmeel.

The passage includes three main components. The first is the penitential prayer of Daniel's friend Azariah (called Abednego in Babylonian, according to Daniel 1:6–7) while the three youths were in the fiery furnace. The second component is a brief account of a radiant figure who met them in the furnace yet who was unburned. The third component is the hymn of praise they sang when they realized their deliverance. The hymn includes the refrain, "Praise and exalt Him above all forever...", repeated many times, each naming a feature of the world.

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The "Song of the Three Holy Youths" is part of the hymn called a canon sung during the Matins and other services in Orthodoxy. It can be found in the Church of England Book of Common Prayer as the canticle called the Benedicite and is one of the traditional canticles that can follow the first scripture lesson in the Order of Morning Prayer. It is also an optional song for Matins in Lutheran liturgies, and either an abbreviated or full version of the Song is featured as the Old Testament Canticle in the Lauds liturgy for Sundays and Feasts in the Divine Office of the Catholic Church.)

Shadrach, Meshach, and Abednego walked around in the flames, singing hymns to God, blessing the Lord. While standing and praying in the middle of the fire, Azariah spoke.

1 Blessed are you, Lord God of our ancestors.

2 You deserve to be praised and honored forever!

3 Everything you have done to us is fair.

4 All your actions are right, your ways consistent; all your decisions are sound.

5 You judged us fairly in all the things you have done to us and to Jerusalem, our ancestors' holy city. You were honest and fair in doing all these things to us because of our sins.

6 We sinned and broke the law by turning from you; we sinned in everything we did.

7 We did not obey your commands; we did not keep them or do as you ordered us, although the orders were for our own good.

8 All that you have brought upon us, all that you have done to us, has been fair.

9 You handed us over to our enemies, immoral rebels who hate God's laws, and to an unjust king, the most evil one in the whole world.

10 Now there's nothing that we can say. Shame and blame cover your servants and those who worship you.

11 For the sake of your own reputation, please don't hand us over permanently! Don't set aside your covenant!

12 Don't turn your mercy away from us! Hold to it for the sake of Abraham, whom you loved, and Isaac, your servant, and Israel, your holy one.

13 You told them you would give them descendants, as many as the stars of the sky and the grains of sand beside the sea.

14 Look, Lord, we have become smaller than any other nation. We are disgraced now in front of everybody because of our sins.

15 In this time we have no ruler or prophet or leader, no entirely burned offering or sacrifice, no special gift or incense, no place to bring gifts to you and find mercy.

16 Accept us, please, with our crushed souls and humble spirits, as if we brought entirely burned offerings of rams and bulls, as if we brought tens of thousands of fat lambs.

17 May this be the kind of offering we make in your presence today, and may we follow you completely, since no shame will come to those who come to terms with you.

18 Now we follow you with our hearts, honor you, and seek your presence.

19 Don't put us to shame! Instead, deal with us in line with your kindness and great mercy.

20 As you have worked wonders before, so rescue us now! Build up your reputation, Lord!

21 Let all who mistreat your servants be humiliated. Let them be put to shame and lose all their authority; may their strength be smashed.

22 Let them know that you alone are the Lord God, more honored than anyone else in the world.

ODAI (ODES) CHAPTER 7

CANTICLE (SONG) OF THE THREE YOUNG MEN
[Song of the Three Holy Children]

Then with one voice the three began singing hymns, praising and blessing God right there in the furnace.

1 Blessed are you, Lord God of our ancestors. You are worthy of praise and raised high above all others forever. Blessed is your glorious and holy reputation, worthy of praise and raised high above all others forever.

2 Blessed are you in your glorious, holy temple, worthy of hymns and honored above all others forever.

3 Blessed are you, sitting on the winged creatures, looking down into the farthest depths, worthy of praise and raised high above all others forever.

4 Blessed are you on your royal throne, worthy of hymns and raised high above all others forever.

5 Blessed are you in the dome of the sky, worthy of hymns and honored forever.

6 All works of the Lord, bless the Lord, sing hymns, and lift God high above all others forever.

7 Heavens, bless the Lord, sing hymns, and lift God high above all others forever.

8 Angels serving the Lord, bless the Lord, sing hymns, and lift God high above all others forever.

9 All you waters above the sky, bless the Lord, sing hymns, and lift God high above all others forever.

10 All you heavenly powers, bless the Lord, sing hymns, and lift God high above all others forever.

11 Sun and moon, bless the Lord, sing hymns, and lift God high above all others forever.

12 Stars of the sky, bless the Lord, sing hymns, and lift God high above all others forever.

13 Rain storms and dew, bless the Lord, sing hymns, and lift God high above all others forever.

14 All you winds, bless the Lord, sing hymns, and lift God high above all others forever.

15 Fire and burning, bless the Lord, sing hymns, and lift God high above all others forever.

16 Cold and heat, bless the Lord, sing hymns, and lift God high above all others forever.

17 Dew drops and falling snow, bless the Lord, sing hymns, and lift God high above all others forever.

18 Nights and days, bless the Lord, sing hymns, and lift God high above all others forever.

19 Light and darkness, bless the Lord, sing hymns, and lift God high above all others forever.

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20 Ice and winter, bless the Lord, sing hymns, and lift God high above all others forever.
21 Frost and snow, bless the Lord, sing hymns, and lift God high above all others forever.
22 Lightning and clouds, bless the Lord, sing hymns, and lift God high above all others forever.
23 Let the earth bless the Lord. Let it sing hymns and lift God high above all others forever.
24 Mountains and hills, bless the Lord, sing hymns, and lift God high above all others forever.
25 All you things that grow in the earth, bless the Lord, sing hymns, and lift God high above all others forever.
26 Oceans and rivers, bless the Lord, sing hymns, and lift God high above all others forever.
27 Running waters, bless the Lord, sing hymns, and lift God high above all others forever.
28 Sea monsters and all you things that swarm in the water, bless the Lord, sing hymns, and lift God high above all others forever.
29 All birds of the sky, bless the Lord, sing hymns, and lift God high above all others forever.
30 Wild and tame animals, bless the Lord, sing hymns, and lift God high above all others forever.
31 You human beings, bless the Lord, sing hymns, and lift God high above all others forever.
32 Israel, bless the Lord, sing hymns, and lift God high above all others forever.
33 Priests, bless the Lord, sing hymns, and lift God high above all others forever.
34 You who serve the Lord, bless the Lord, sing hymns, and lift God high above all others forever.
35 Spirits and souls of good people, bless the Lord, sing hymns, and lift God high above all others forever.
36 You people who are holy and have humble hearts, bless the Lord, sing hymns, and lift God high above all others forever.
37 Hananiah, Azariah, and Mishael, bless the Lord, sing hymns, and lift God high above all others forever, because he rescued us from the grave, and saved us from death. God pulled us out of the middle of the scorching furnace, and pulled us out of the middle of the fire.
38 Tell people that the Lord is good, because his mercy lasts forever.
39 All you who worship the Lord, the God of gods, bless him, sing hymns, and tell people that God's mercy lasts forever!

ODAI (ODES) CHAPTER 8
CANTICLE OF MARY
1 "My soul glorifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant.
2 From now on all generations will call me blessed, for the Mighty One has done great things for me—holy is his name.
3 His mercy extends to those who fear him, from generation to generation.
4 He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts.
5 He has brought down rulers from their thrones but has lifted up the humble.
6 He has filled the hungry with good things but has sent the rich away empty.
7 He has helped his servant Israel, remembering to be merciful to Abraham and his descendants forever, just as he promised our ancestors."

ODAI (ODES) CHAPTER 9
BENEDICTUS, OR CANTICLE OF ZECHARIAH
1 Praise be to the Lord, the God of Israel, because he has come to his people and redeemed them.
2 He has raised up a horn of salvation for us in the house of his servant David as he said through his holy prophets of long ago, salvation from our enemies and from the hand of all who hate us—to show mercy to our ancestors and to remember his holy covenant, the oath he swore to our father Abraham: to rescue us from the hand of our enemies, and to enable us to serve him without fear in holiness and righteousness before him all our days.
3 And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, by which the rising sun will come to us from heaven to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace.

ODAI (ODES) CHAPTER 10
CANTICLE OF ISAIAH
1 I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside.
2 He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit.
3 Now you dwellers in Jerusalem and people of Judah, judge between me and my vineyard.
4 What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad?
5 Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled.
6 I will make it a wasteland, neither pruned nor cultivated, and briers and thorns will grow there. I will command the clouds not to rain on it.
7 The vineyard of the Lord Almighty is the nation of Israel, and the people of Judah are the vines he delighted in. And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress.

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8 Woe to you who add house to house and join field to field till no space is left and you live alone in the land.

9 The Lord Almighty has declared in my hearing: Surely the great houses will become desolate, the fine mansions left without occupants.

ODAI (ODES) CHAPTER 11

PRAYER OF (KING) HEZEKIAH

1 I said, In the middle of my days I must depart; I am consigned to the gates of Sheol for the rest of my years.

2 I said, I shall not see the Lord, the Lord in the land of the living; I shall look on man no more among the inhabitants of the world.

3 My dwelling is plucked up and removed from me like a shepherd's tent; like a weaver I have rolled up my life; he cuts me off from the loom; from day to night you bring me to an end;

4 I calmed myself until morning; like a lion he breaks all my bones; from day to night you bring me to an end.

5 Like a swallow or a crane I chirp; I moan like a dove. My eyes are weary with looking upward. O Lord, I am oppressed; be my pledge of safety!

6 What shall I say? For he has spoken to me, and he himself has done it. I walk slowly all my years because of the bitterness of my soul.

7 O Lord, by these things men live, and in all these is the life of my spirit. Oh restore me to health and make me live!

8 Behold, it was for my welfare that I had great bitterness; but in love you have delivered my life from the pit of destruction, for you have cast all my sins behind your back.

9 For Sheol does not thank you; death does not praise you; those who go down to the pit do not hope for your faithfulness.

10 The living, the living, he thanks you, as I do this day; the father makes known to the children your faithfulness.

11 The Lord will save me, and we will play my music on stringed instruments all the days of our lives, at the house of the Lord.

ODAI (ODES) CHAPTER 12

PRAYER OF MANASSEH

(Oriental Orthodox Tewahedo Church
and in some Bibles of the other Orthodox Churches)
Estimated Range of Dating: 2nd century B.C.

(The Prayer of Manasseh is a short work of 15 verses recording a penitential prayer attributed to king Manasseh of Judah. The prayer appears in ancient Syriac, Old Slavonic, Ethiopic, and Armenian translations. In the Ethiopian Bible, the prayer is found in 2 Chronicles. The majority of scholars believe that the Prayer of Manasseh was written in Greek in the first or second century BC. Another work by the same title, written in Hebrew and containing distinctly different content, was found among the Dead Sea Scrolls.

King Manasseh is recorded in the Bible as one of the most idolatrous kings of Judah (2 Kings 21:1–18; 2 Chronicles 33:1–9). The second Book of Chronicles, but not the second Book of Kings, records that Manasseh was taken captive by the Assyrians (2 Chronicles 33:11–13). While a prisoner, Manasseh prayed for mercy, and upon being freed and restored to the throne turned from his idolatrous ways (2 Chronicles 33:15–17). A reference to the prayer, but not the prayer itself, is made in 2 Chronicles 33:19, which says that the prayer is written in "the annals of the kings of Israel".

Manasseh was the fourteenth king of the Kingdom of Judah. He was the oldest of the sons of Hezekiah and his mother Hephzibah (2 Kings 21:1). He became king at the age of 12 and reigned for 55 years (2 Kings 21:1; 2 Chronicles 33:1). According to Kings, Manasseh reversed the centralizing reforms of his father Hezekiah [who just had introduced monotheism, today called "Judaism"], and re-established local shrines, possibly for economic reasons. He restored polytheistic worship of the Phoenician / Canaanite gods of Baal, Asherah and Moloch (2 Kings 21) in the Temple. The Phoenician gods were also the original gods of the Judaeans who where the successors of the Canaanites, just like the Phoenicians. King Manasseh and sponsored the Assyrian astral cult throughout Judah.

The prayer is considered apocryphal by Jews, Catholics and Protestants. It was placed at the end of 2 Chronicles in the late 4th-century Vulgate. Over a millennium later, Martin Luther included the prayer in his 74-book translation of the Bible into German. It was part of the 1537 Matthew Bible, and the 1599 Geneva Bible. It also appears in the Apocrypha of the King James Bible and of the original 1609/1610 Douai-Rheims Bible. Pope Clement VIII included the prayer in an appendix to the Vulgate.

The prayer is included in some editions of the Greek Septuagint. For example, the 5th century Codex Alexandrinus includes the prayer among fourteen Odes appearing just after the Psalms. It is accepted as a deuterocanonical book by Orthodox Christians. The prayer is chanted during the Orthodox Christian and Byzantine Catholic service of Great Compline. It is used in the Roman Rite as part of the Responsory after the first reading in the Office of Readings on the 14th Sunday in Ordinary Time (along with Psalm 51). In the Extraordinary Form, in the Roman Rite Breviary; in the corpus of responsories sung with the readings from the books of Kings between Trinity Sunday and August, the seventh cites the Prayer of Manasseh, together with verses of Psalm 50, the penitential Psalm par excellence. It is used also as a canticle in the Daily Office of the 1979 U.S. Book of Common Prayer used by the Episcopal Church in the United States of America, and as Canticle 52 in Common Worship: Daily Prayer of the Church of England.)

1 O Lord Almighty, God of our ancestors, of Abraham and Isaac and Jacob and of their righteous offspring;

2 you who made heaven and earth with all their order;

3 who shackled the sea by your word of command, who confined the deep and sealed it with your terrible and glorious name;

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4 at whom all things shudder, and tremble before your power,

5 for your glorious splendor cannot be borne, and the wrath of your threat to sinners is unendurable;

6 yet immeasurable and unsearchable is your promised mercy,

7 for you are the Lord Most High, of great compassion, long-suffering, and very merciful, and you relent at human suffering. O Lord, according to your great goodness you have promised repentance and forgiveness to those who have sinned against you, and in the multitude of your mercies you have appointed repentance for sinners, so that they may be saved.

8 Therefore you, O Lord, God of the righteous, have not appointed repentance for the righteous,

for Abraham and Isaac and Jacob, who did not sin against you, but you have appointed repentance for me, who am a sinner.

9 For the sins I have committed are more in number than the sand of the sea; my transgressions are multiplied, O Lord, they are multiplied! I am not worthy to look up and see the height of heaven because of the multitude of my iniquities.

10 I am weighted down with many an iron fetter, so that I am rejected* because of my sins, and I have no relief; for I have provoked your wrath and have done what is evil in your sight, setting up abominations and multiplying offenses.

11 And now I bend the knee of my heart, imploring you for your kindness.

12 I have sinned, O Lord, I have sinned, and I acknowledge my transgressions.

13 I earnestly implore you, forgive me, O Lord, forgive me! Do not destroy me with my transgressions! Do not be angry with me for ever or store up evil for me; do not condemn me to the depths of the earth. For you, O Lord, are the God of those who repent,

14 and in me you will manifest your goodness; for, unworthy as I am, you will save me according to your great mercy,

15 and I will praise you continually all the days of my life. For all the host of heaven sings your praise, and yours is the glory for ever. Amen.

ODAI (ODES) CHAPTER 13

NUNC DIMITTIS, OR CANTICLE OF SIMEON

1 Now let your servant depart, Lord, According to your word, in peace; for my eyes have seen your salvation,

2 Which you have prepared before the face of all peoples; a light for revelation to the Gentiles, And the glory of your people Israel.

ODAI (ODES) CHAPTER 14

GLORIA IN EXCELSIS DEO,

CANTICLE OF THE EARLY MORNING

1 Glory to God in the highest, and on earth peace, good will toward men.

2 he is my steadfast love and my fortress, my stronghold and my deliverer, my shield and he in whom I take refuge, who subdues my peoples under me.

3 They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

THE END

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THE ODES OF SOLOMON

English Translation from
The Lost Books of the Bible
and the Forgotten Books of Eden
Translation: James Rendel Harris, 1909
Estimated Range of Dating: 100-200 A.D.

(The Odes of Solomon is a collection of 42 odes attributed to Solomon. It has nothing to do with the Jewish Book of Odes. The Odes of Solomon date from the first century AD, not much later. The original language of the Odes is thought to have been either Greek or Syriac, and to be generally early Christian in background; this might include Ebionites and Gnostics. The Church Father Lactantius (third century) quoted from them, and the Gnostic book Pistis Sophia mentions about five complete Odes. The Odes of Solomon were included in some editions of the Septuagint, because they were composed for liturgical use. In the Syriac manuscripts, all of the Odes end with a hallelujah.

This text is relevant as it was probably the very first Christian text that was added to a Septuagint manuscript and thus claimed by this act the Greek Old Testament for Christianity. From here, it was only a small step for Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea to create the Christian Bible by adding the entire New Testament to the Septuagint in 325 AD.

The 42 Odes were very popular in Antiquity. The earliest extant manuscripts of the Odes of Solomon date from around the end of the 3rd and the beginning of the 4th century: James H. Charlesworth comments on the attestation to the Odes Of Solomon (The Anchor Bible Dictionary, v. 6, p. 114): "The 11th ode was found among the Bodmer Papyri in a 3d-century Gk manuscript (no. 11). Five were translated into Coptic in the 4th century and used to illustrate the Pistis Sophia (Odes Sol. 1, 5, 6, 22, and 25). Also in the 4th century Ode 19 was quoted by Lactantius (Div. Inst. 4.12.3). In the 10th century a scribe copied the Odes in Syriac, but only Odes Sol. 17:7-42:20 are preserved (British Museum ms. Add. 14538). In the 15th century another scribe copied them into Syriac, but again the beginning is lost (John Rylands Library Cod. Syr. 9 contains only Odes Sol. 3.1b-42:20)."

Although earlier scholars thought the Odes were originally written in Greek or Hebrew, there is now a consensus that Syriac-Aramaic was the original language, and to be generally early Christian in background; this might include Ebionites and Gnostics. There is still controversy over whether the Odes of Solomon were a Jewish or a Christian composition. Their place of origin seems likely to have been the region of Syria where the descendents of these early Christians still live today. Some have claimed that Ode 4 discusses the closing of the Jewish Temple at Leontopolis in Egypt which would date this writing about 73 AD One of the strong arguments for an early date is the discovery of references and perhaps even quotations from the Odes in the writings of St. Ignatius of Antioch, who was writing around 100 AD. [* See Elephantine Papyri, Appendix C.]*

The British Museum purchased the Pistis Sophia (Codex Askewianus BM MS. add. 5114) in 1785. The Coptic manuscript, a codex of 174 leaves, was probably composed in the late 3rd century. The manuscript contains the complete text of two of the Odes, portions of two others, and what is believed to be Ode 1 (this ode is unattested in any other manuscript and may not be complete). Pistis Sophia is a Gnostic text composed in Egypt, perhaps a translation from Greek with Syrian provenance.

After this discovery of portions of the Odes of Solomon in Pistis Sophia, scholars searched to find more complete copies of these intriguing texts. In 1909, the English Scholar James Rendel Harris, MA., Hon. Fellow of Clare College, Cambridge, discovered a pile of forgotten leaves from a Syriac manuscript lying on a shelf in his study. Unfortunately, all he could recall was that they came from the 'neighbourhood of the Tigris'. The manuscript (Cod. Syr. 9 in the John Rylands Library) is the most complete of the extant texts of the Odes. The manuscript begins with the second strophe of the first verse of Ode 3 (the first two odes have been lost). The manuscript gives the entire corpus of the Odes of Solomon through to the end of Ode 42.

They are strangely lacking in historical allusions. Their radiance is no reflection of other days. They do not borrow from either the Old Testament or the Gospels. The inspiration of these verses is first-hand. They remind you of Aristides' remark, "A new people with whom something Divine is mingled." Here is vigor and insight to which we can find parallels only in the most exalted parts of the Scriptures. It seems to be that these Odes are songs of newly baptized Christians of the First Century.)

"There does not seem to be anything about
which everyone seem agreed unless it be
that the Odes are of singular beauty and
high spiritual value." -- James Rendel Harris.

ODES OF SOLOMON CHAPTER 1.

1 The Lord is on my head like a crown, and I shall not be without Him.

2 They wove for me a crown of truth, and it caused thy branches to bud in me.

3 For it is not like a withered crown which buddeth not: but thou livest upon my head, and thou hast blossomed upon my head.

4 Thy fruits are full-grown and perfect, they are full of thy salvation.

ODES OF SOLOMON CHAPTER 2.

(No part of this Ode has ever been identified.)

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ODES OF SOLOMON CHAPTER 3.

The first words of this Ode have disappeared.

1 . . . I put on:

2 And his members are with him. And on them do I stand, and He loves me:

3 For I should not have known how to love the Lord, if He had not loved me.

4 For who is able to distinguish love, except the one that is loved?

5 I love the Beloved, and my soul loves Him:

6 And where His rest is, there also am I;

7 And I shall be no stranger, for with the Lord Most High and Merciful there is no grudging.

8 I have been united to I-run, for the Lover has found the Beloved,

9 And because I shall love Him that, is the Son, I shall become a son;

10 For he that is joined to Him that is immortal, will also himself become immortal;

11 And he who has pleasure in the Living One, will become living.

12 This is the Spirit of the Lord, which doth not lie, which teacheth the sons of men to know His ways.

13 Be wise and understanding and vigilant. Hallelujah.

ODES OF SOLOMON CHAPTER 4.

This Ode is important because of the historical allusion with which it commences. This may refer to the closing of the Jewish Temple at Leontopolis in Egypt which would date this writing about 73 A.D. Reason for the closing: The Jewish War 66-73 that was launched by radical groups such as Sadducees [Zadokites], Zealots and Sicarii. According to Titus Flavius Josephus, the war cost over a million lives.

1 No man, O my God, changeth thy holy place;

2 And it is not (possible) that he should change it and put it in another place: because he hath no power over it:

3 For thy sanctuary thou hast designed before thou didst make (other) places:

4 That which is the older shall not be altered by those that are younger than itself.

5 Thou has given thy heart, O Lord, to thy believers: never wilt thou fail, nor be without fruits:

6 For one hour of thy Faith is more precious than all days and years.

7 For who is there that shall put on thy grace, and be hurt?

8 For thy seal is known: and thy creatures know it: and thy (heavenly) hosts possess it: and the elect archangels are clad with it.

9 Thou hast given us thy fellowship: it was not that thou wast in need of us: but that we are in need of thee:

10 Distill thy dews upon us and open thy rich fountains that pour forth to us milk and honey:

11 For there is no repentance with thee that thou shouldest repent of anything that thou hast promised:

12 And the end was revealed before thee: for what thou gavest, thou gavest freely:

13 So that thou mayest, not draw them back and take them again:

14 For all was revealed before thee as God, and ordered from the beginning before thee: and thou, O God, hast made all things. Hallelujah.

ODES OF SOLOMON CHAPTER 5.

This Ode has strangely appeared in a speech by Salome in another ancient work called the Pistis Sophia.

1 I will give thanks unto thee, O Lord, because I love thee;

2 O Most High, thou wilt not forsake me, for thou art my hope:

3 Freely I have received thy grace, I shall live thereby:

4 My persecutors will come and not see me:

5 A cloud of darkness shall fall on their eyes; and an air of thick gloom shall darken them:

6 And they shall have no light to see: they may not take hold upon me.

7 Let their counsel become thick darkness, and what I have cunningly devised, let it return upon their own heads:

8 For they have devised a counsel, and it did not succeed:

9 For my hope is upon the Lord, and I will not fear, and because the Lord is my salvation, I will not fear:

10 And He is as a garland on my head and I shall not be moved; even if everything should be shaken, I stand firm;

11 And if all things visible should perish, I shall not die; because the Lord is with me and I am with Him. Hallelujah.

ODES OF SOLOMON CHAPTER 6.

First century universalism is revealed in an interesting way in verse 10.

1 As the hand moves over the harp, and the strings speak.

2 So speaks in my members the Spirit of the Lord, and I speak by His love.

3 For it destroys what is foreign, and everything that is bitter:

4 For thus it was from the beginning and will be to the end, that nothing should be His adversary, and nothing should stand up against Him.

5 The Lord has multiplied the knowledge of Himself, and is zealous that these things should be known, which by His grace have been given to us.

6 And the praise of His name He gave us: our spirits praise His holy Spirit.

7 For there went forth a stream and became a river great and broad;

8 For it flooded and broke up everything and it brought (water) to the Temple:

9 And the restrainers of the children of men were not able to restrain it, nor the arts of those whose business it is to restrain waters;

10 For it spread over the face of the whole earth, and filled everything: and all the thirsty upon earth were given to drink of it;

11 And thirst was relieved and quenched: for from the Most High the draught was given.

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12 Blessed then are the ministers of that draught who are entrusted with that water of His:

13 They have assuaged the dry lips, and the will that had fainted they have raised up;

14 And souls that were near departing they have caught back from death:

15 And limbs that had fallen they straightened and set up:

16 They gave strength for their feebleness and light to their eyes:

17 For everyone knew them in the Lord, and they lived by the water of life for ever. Hallelujah.

ODES OF SOLOMON CHAPTER 7.

A wonderfully, simple and joyful psalm on the Incarnation.

1 As the impulse of anger against evil, so is the impulse of joy over what is lovely, and brings in of its fruits without restraint:

2 My joy is the Lord and my impulse is toward Him: this path of mine is excellent:

3 For I have a helper, the Lord.

4 He hath caused me to know Himself, without grudging, by His simplicity: His kindness has humbled His greatness.

5 He became like me, in order that I might receive Him:

6 He was reckoned like myself in order that I might put Him on;

7 And I trembled not when I saw Him: because He was gracious to me:

8 Like my nature He became that I might learn Him and like my form, that I might not turn back from Him:

9 The Father of knowledge is the word of knowledge:

10 He who created wisdom is wiser than His works:

11 And He who created me when yet I was not knew what I should do when I came into being:

12 Wherefore He pitied me in His abundant grace: and granted me to ask from Him and to receive from His sacrifice:

13 Because He it is that is incorrupt, the fulness of the ages and the Father of them.

14 He hath given Him to be seen of them that are His, in order that they may recognize Him that made them: and that they might not suppose that they came of themselves:

15 For knowledge He hath appointed as its way, He hath widened it and extended it; and brought to all perfection;

16 And set over it the traces of His light, and I walked therein from the beginning even to the end.

17 For by Him it was wrought, and He was resting in the Son, and for its salvation He will take hold of everything;

18 And the Most High shall be known in His Saints, to announce to those that have songs of the coming of the Lord;

19 That they may go forth to meet Him, and may sing to Him with joy and with the harp of many tones:

20 The seers shall come before Him and they shall be seen before Him,

21 And they shall praise the Lord for His love: because He is near and beholdeth.

22 And hatred shall be taken from the earth, and along with jealousy it shall be drowned:

23 For ignorance hath been destroyed, because the knowledge of the Lord hath arrived.

24 They who make songs shall sing the grace of the Lord Most High;

25 And they shall bring their songs, and their heart shall be like the day: and like the excellent beauty of the Lord their pleasant song: p. 124

26 And there shall neither be anything that breathes without knowledge, nor any that is dumb:

27 For He hath given a mouth to His creation, to open the voice of the mouth towards Him, to praise Him:

28 Confess ye His power, and show forth His grace. Hallelujah.

ODES OF SOLOMON CHAPTER 8.

Note the sudden transition from the person of the Psalmist to the person of the Lord (v. 10). This is like the canonical Psalter in style.

1 Open ye, open ye your hearts to the exultation of the Lord:

2 And let your love be multiplied from the heart and even to the lips,

3 To bring forth fruit to the Lord [fruit], holy [fruit], and to talk with watchfulness in His light.

4 Rise up, and stand erect, ye who sometime were brought low:

5 Tell forth ye who were in silence, that your mouth hath been opened.

6 Ye, therefore, that were despised, be henceforth lifted up, because your righteousness hath been exalted.

7 For the right hand of the Lord is with you: and He is your helper:

8 And peace was prepared for you, before ever your war was.

9 Hear the word of truth, and receive the knowledge of the Most High.

10 Your flesh has not known what I am saying to you neither have your hearts known what I am showing to you.

11 Keep my secret, ye who are kept by it:

12 Keep my faith, ye who are kept by it.

13 And understand my knowledge, ye who know me in truth.

14 Love me with affection, ye who love:

15 For I do not turn away my face from them that are mine;

16 For I know them, and before they came into being I took knowledge of them, and on their faces I set my seal:

17 I fashioned their members: my own breasts I prepared for them, that they might drink my holy milk and live thereby.

181 took pleasure in them and am not ashamed of them:

19 For my workmanship are they and the strength of my thoughts:

20 Who then shall rise up against my handiwork, or who is there that is not subject to them?

21 I willed and fashioned mind and heart: and they are mine, and by my own right hand I set my elect ones:

22 And my righteousness goeth before them and they shall not be deprived of my name, for it is with them.

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23 Ask, and abound and abide in the love of the Lord,
24 And yet beloved ones in the Beloved: those who are kept, in Him that liveth:
25 And they that are saved in Him that was saved;
26 And ye shall be found incorrupt in all ages to the name of your Father. Hallelujah.

ODES OF SOLOMON CHAPTER 9.

We shall never know surely whether the wars referred to here are spiritual or actual outward wars.

1 Open your ears and I will speak to you. Give me your souls that I may also give you my soul,
2 The word of the Lord and His good pleasures, the holy thought which He has devised concerning his Messiah.
3 For in the will of the Lord is your salvation, and His thought is everlasting life; and your end is immortality.
4 Be enriched in God the Father, and receive the thought of the Most High.
5 Be strong and be redeemed by His grace.
6 For I announce to you peace, to you His saints;
7 That none of those who hear may fall in war, and that those again who have known Him may not perish, and that those who receive may not be ashamed.
8 An everlasting crown for ever is Truth. Blessed are they who set it on their heads:
9 A stone of great price is it; and there have been wars on account of the crown.
10 And righteousness hath taken it and hath given it to you.
11 Put on the crown in the true covenant of the Lord.
12 And all those who have conquered shall be written in His book.
13 For their book is victory which is yours. And she (Victory) sees you before her and wills that you shall be saved. Hallelujah.

ODES OF SOLOMON CHAPTER 10.

A vigorous little Ode in which Christ Himself is the speaker.

1 The Lord hath directed my mouth by His word: and He hath opened my heart by His light: and He hath caused to dwell in me His deathless life;
2 And gave me that I might speak the fruit of His peace:
3 To convert the souls of them who are willing to come to Him; and to lead captive a good captivity for freedom.
4 I was strengthened and made mighty and took the world captive;
5 And it became to me for the praise of the Most High, and of God my Father.
6 And the Gentiles were gathered together who were scattered abroad.
7 And I was unpolluted by my love for them, because they confessed me in high places: and the traces of the light were set upon their heart:
8 And they walked in my life and were saved and became my people for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 11.

A beautiful sketch of Paradise regained and the blessedness of those who have returned to the privileges of the fallen Adam.

1 My heart was cloven and its flower appeared; and grace sprang up in it: and it brought forth fruit to the Lord,
2 For the Most High clave my heart by His Holy Spirit and searched my affection towards Him: and filled me with His love.
3 And His opening of me became my salvation; and I ran in His way in His peace, even in the way of truth:
4 From the beginning and even to the end I acquired His knowledge:
5 And I was established upon the rock of truth, where He had set me up:
6 And speaking waters touched my lips from the fountain of the Lord plenteously:
7 And I drank and was inebriated with the living water that doth not die;
8 And my inebriation was not one without knowledge, but I forsook vanity and turned to the Most High my God,
9 And I was enriched by His bounty, and I forsook the folly which is diffused over the earth; and I stripped it off and cast it from me:
10 And the Lord renewed me in His raiment, and possessed me by His light, and from above He gave me rest in incorruption;
11 And I became like the land which blossoms and rejoices in its fruits:
12 And the Lord was like the sun shining on the face of the land;
13 He lightened my eyes, and my face received the dew; and my nostrils enjoyed the pleasant odour of the Lord;
14 And He carried me to His Paradise; where is the abundance of the pleasure of the Lord;
15 And I worshipped the Lord on account of His glory; and I said, Blessed, O Lord, are they who are planted in thy land! and those who have a place in thy Paradise;
16 And they grow by the fruits of the trees. And they have changed from darkness to light.
17 Behold! all thy servants are fair, who do good works, and turn away from wickedness to the pleasantness that is thine:
18 And they have turned back the bitterness of the trees from them, when they were planted in thy, land;
19 And everything became like a relic of thyself, and memorial for ever of thy faithful works.
20 For there is abundant room in thy Paradise, and nothing is useless therein;
21 But everything is filled with fruit; glory be to thee, O God, the delight of Paradise for ever. Hallelujah.

ODES OF SOLOMON CHAPTER 12.

An exceptionally high level of spiritual thought.

1 He hath filled me with words of truth; that I may speak the same;

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2 And like the flow of waters flows truth from my mouth, and my lips show forth His fruit.

3 And He has caused His knowledge to abound in me, because the mouth of the Lord is the true Word, and the door of His light;

4 And the Most High hath given it to His words, which are the interpreters of His own beauty, and the repeaters of His praise, and the confessors of His counsel, and the heralds of His thought, and the chasteners of His servants.

5 For the swiftness of the Word is inexpressible, and like its expression is its swiftness and force;

6 And its course knows no limit. Never doth it fail, but it stands sure, and it knows not descent nor the way of it.

7 For as its work is, so is its end: for it is light and the dawning of thought;

8 And by it the worlds talk one to the other; and in the Word there were those that were silent;

9 And from it came love and concord; and they spake one to the other whatever was theirs; and they were penetrated by the Word;

10 And they knew Him who made them, because they were in concord; for the mouth of the Most High spake to them; and His explanation ran by means of it:

11 For the dwelling-place of the Word is man: and its truth is love.

12 Blessed are they who by means thereof have understood everything, and have known the Lord in His truth. Hallelujah.

ODES OF SOLOMON CHAPTER 13.

A strange little Ode.

1 Behold! the Lord is our mirror: open the eyes and see them in Him: and learn the manner of your face:

2 And tell forth praise to His spirit: and wipe off the filth from your face: and love His holiness and clothe yourselves therewith:

3 And be without stain at all times before Him. Hallelujah.

ODES OF SOLOMON CHAPTER 14.

This Ode is as beautiful in style as the canonical Psalter.

1 As the eyes of a son to his father, so are my eyes, O Lord, at all times towards thee.

2 For with thee are my consolations and my delight.

3 Turn not away thy mercies from me, O Lord: and take not thy kindness from me.

4 Stretch out to me, O Lord, at all times thy right hand: and be my guide even unto the end, according to thy good pleasure.

5 Let me be well-pleasing before thee, because of thy glory and because of thy name:

6 Let me be preserved from evil, and let thy meekness, O Lord, abide with me, and the fruits of thy love.

7 Teach me the Psalms of thy truth, that I may bring forth fruit in thee:

8 And open to me the harp of thy Holy Spirit, that with all its notes I may praise thee, O Lord.

9 And according to the multitude of thy tender mercies, so thou shalt give to me; and hasten to grant our petitions; and thou art able for all our needs. Hallelujah.

ODES OF SOLOMON CHAPTER 15.

One of the loveliest Odes in this unusual collection.

1 As the sun is the joy to them that seek for its daybreak, so is my joy the Lord;

2 Because He is my Sun and His rays have lifted me up; and His light hath dispelled all darkness from my face.

3 In Him I have acquired eyes and have seen His holy day:

4 Ears have become mine and I have heard His truth.

5 The thought of knowledge hath been mine, and I have been delighted through Him.

6 The way of error I have left, and have walked towards Him and have received salvation from Him, without grudging.

7 And according to His bounty He hath given to me, and according to His excellent beauty He hath made me.

8 I have put on incorruption through His name: and have put oft corruption by His grace.

9 Death hath been destroyed before my face: and Sheol hath been abolished by my word:

10 And there hath gone up deathless life in the Lord's land,

11 And it hath been made known to His faithful ones, and hath been given without stint to all those that trust in Him. Hallelujah.

ODES OF SOLOMON CHAPTER 16.

The beauty of God's creation.

1 As the work of the husbandman is the ploughshare: and the work of the steersman is the guidance of the ship:

2 So also my work is the Psalm of the Lord: my craft and my occupation are in His praises:

3 Because His love bath nourished my heart, and even to my lips His fruits He poured out.

4 For my love is the Lord, and therefore I will sing unto Him:

5 For I am made strong in His praise, and I have faith in Him.

6 I will open my mouth and His spirit will utter in me the glory of the Lord and His beauty; the work of His hands and the operation of His fingers:

7 The multitude of His mercies and the strength of His word.

8 For the word of the Lord searches out all things, both the invisible and that which reveals His thought;

9 For the eye sees His works, and the ear hears His thought;

10 He spread out the earth and He settled the waters in the sea:

11 He measured the heavens and fixed the stars: and He established the creation and set it up:

12 And He rested from His works:

13 And created things run in their courses, and do their works:

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14 And they know not how to stand and be idle; and His heavenly hosts are subject to His word.

15 The treasure-chamber of the light is the sun, and the treasury of the darkness is the night:

16 And He made the sun for the day that it may be bright, but night brings darkness over the face of the land;

17 And their alternations one to the other speak the beauty of God:

IS And there is nothing that is without the Lord; for He was before any thing came into being:

19 And the worlds were made by His word, and by the thought of His heart. Glory and honour to His name. Hallelujah.

ODES OF SOLOMON CHAPTER 17.

A peculiar change of personality, scarcely realized until the return from it in the last verse.

1 I was crowned by my God: my crown is living:

2 And I was justified in my Lord: my incorruptible salvation is He.

3 I was loosed from vanity, and I was not condemned:

4 The choking bonds were cut off by her hands: I received the face and the fashion of a new person: and I walked in it and was saved;

5 And the thought of truth led me on. And I walked after it and did not wander:

6 And all that have seen me were amazed: and I was regarded by them as a strange person:

7 And He who knew and brought me up is the Most High in all His perfection. And He glorified me by His kindness, and raised my thoughts to the height of His truth.

8 And from thence He gave me the way of His precepts and I opened the doors that were closed,

9 And brake in pieces the bars of iron; but my iron melted and dissolved before me;

10 Nothing appeared closed to me: because I was the door of everything.

11 And I went over all my bondmen to loose them; that I might not leave any man bound or binding:

12 And I imparted my knowledge without grudging: and my prayer was in my love:

13 And I sowed my fruits in hearts, and transformed them into myself: and they received my blessing and lived;

14 And they were gathered to me and were saved; because they were to me as my own members and I was their head. Glory to thee our head, the Lord Messiah. Hallelujah.

ODES OF SOLOMON CHAPTER 18.

A man who had a spiritual experience brings a message.

1 My heart was lifted up in the love of the Most High and was enlarged: that I might praise Him for His name's sake.

2 My members were strengthened that they might not fall from His strength.

3 Sicknesses removed from my body, and it stood to the Lord by His will. For His kingdom is true.

4 O Lord, for the sake of them that are deficient do not remove thy word from me!

5 Neither for the sake of their works do thou restrain from me thy perfection!

6 Let not the luminary be conquered by the darkness; nor let truth flee away from falsehood.

7 Thou wilt appoint me to victory; our Salvation is thy right hand. And thou wilt receive men from all quarters.

8 And thou wilt preserve whosoever is held in evils:

9 Thou art my God. Falsehood and death are not in thy mouth:

10 For thy will is perfection; and vanity thou knowest not,

11 Nor does it know thee.

12 And error thou knowest not,

13 Neither does it know thee.

14 And ignorance appeared like a blind man; and like the foam of the sea,

15 And they supposed of that vain thing that it was something great;

16 And they too came in likeness of it and became vain; and those have understood who have known and meditated;

17 And they have not been corrupt in their imagination; for such were in the mind of the Lord;

18 And they mocked at them that were walking in error;

19 And they spake truth from the inspiration which the Most High breathed into them; Praise and great comeliness to His name Hallelujah.

ODES OF SOLOMON CHAPTER 19.

Fantastic and not in harmony with the other Odes. The reference to a painless Virgin Birth is notable.

1 A cup of milk was offered to me: and I drank it in the sweetness of the delight of the Lord.

2 The Son is the cup, and He who was milked is the Father:

3 And the Holy Spirit milked Him: because His breasts were full, and it was necessary for Him that His milk should be sufficiently released;

4 And the Holy Spirit opened His bosom and mingled the milk from the two breasts of the Father; and gave the mixture to the world without their knowing:

5 And they who receive in its fulness are the ones on the right hand.

6 The Spirit opened the womb of the Virgin and she received conception and brought forth; and the Virgin became a Mother with many mercies;

7 And she travailed and brought forth a Son, without incurring pain;

8 And because she was not sufficiently prepared, and she had not sought a midwife (for He brought her to bear) she brought forth, as if she were a man, of her own will;

9 And she brought Him forth openly, and acquired Him with great dignity,

10 And loved Him in His swaddling clothes and guarded Him kindly, and showed Him in Majesty. Hallelujah.

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ODES OF SOLOMON CHAPTER 20.

A mixture of ethics and mysticism; of the golden rule and the tree of life.

1 I am a priest of the Lord, and to Him I do priestly service: and to Him I offer the sacrifice of His thought.

2 For His thought is not like the thought of the world nor the thought of the flesh, nor like them that serve carnally.

3 The sacrifice of the Lord is righteousness, and purity of heart and lips.

4 Present your reins before Him blamelessly: and let not thy heart do violence to heart, nor thy soul to soul.

5 Thou shalt not acquire a stranger by the price of thy silver, neither shalt thou seek to devour thy neighbour,

6 Neither shalt thou deprive him of the covering of his nakedness.

7 But put on the grace of the Lord without stint; and come into His Paradise and make thee a garland from its tree,

8 And put it on thy head and be glad; and recline on His rest, and glory shall go before thee,

9 And thou shalt receive of His kindness and of His grace; and thou shalt be flourishing in truth in the praise of His holiness. Praise and honour be to His name. Hallelujah.

ODES OF SOLOMON CHAPTER 21.

A remarkable explanation of the "coats of skin" in the third chapter of Genesis.

1 My arms I lifted up to the Most High, even to the grace of the Lord: because He had cast off my bonds from me: and my Helper had lifted me up to His grace and to His salvation:

2 And I put off darkness and clothed myself with light,

3 And my soul acquired a body free from sorrow or affliction or pains.

4 And increasingly helpful to me was the thought of the Lord, and His fellowship in incorruption:

5 And I was lifted up in His light; and I served before Him,

6 And I became near to Him, praising and confessing Him;

7 My heart ran over and was found in my mouth: and it arose upon my lips; and the exultation of the Lord increased on my face, and His praise likewise. Hallelujah.

ODES OF SOLOMON CHAPTER 22.

Like the Psalms of David in their exultation because of freedom.

1 He who brought me down from on high, also brought me up from the regions below;

2 And He who gathers together the things that are betwixt is He also who cast me down:

3 He who scattered my enemies had existed from ancient and my adversaries:

4 He who gave me authority over bonds that I might loose them;

5 He that overthrew by my hands the dragon with seven heads: and thou hast set me over his roots that I might destroy his seed.

6 Thou wast there and didst help me, and in every place thy name was a rampart me

7 Thy right hand destroyed his wicked poison; and thy hand levelled the way for those who believe in thee.

8 And thou didst choose them from the graves and didst separate them from the dead.

9 Thou didst take dead bones and didst cover them with bodies.

10 They were motionless, and thou didst give them energy for life.

11 Thy way was without corruption, and thy face; thou didst bring thy world to corruption: that everything might be dissolved, and then renewed,

12 And that the foundation for everything might be thy rock: and on it thou didst build thy kingdom; and it became the dwelling place of the saints. Hallelujah.

ODES OF SOLOMON CHAPTER 23.

The reference to the sealed document sent by God is one of the great mysteries of the collection.

1 Joy is of the saints! and who shall put it on, but they alone?

2 Grace is of the elect! and who shall receive it except those who trust in it from the beginning?

3 Love is of the elect? And who shall put it on except those who have possessed it from the beginning?

4 Walk ye in the knowledge of the Most High without grudging: to His exultation and to the perfection of His knowledge.

5 And His thought was like a letter; His will descended from on high, and it was sent like an arrow which is violently shot from the bow:

6 And many hands rushed to the letter to seize it and to take and read it:

7 And it escaped their fingers and they were affrighted at it and at the seal that was upon it.

8 Because it was not permitted to them to loose its seal: for the power that was over the seal was greater than they.

9 But those who saw it went after the letter that they might know where it would alight, and who should read it and who should hear it.

10 But a wheel received it and came over it:

11 And there was with it a sign of the Kingdom and of the Government:

12 And everything which tried to move the wheel it mowed and cut down:

13 And it gathered the multitude of adversaries, and bridged the rivers and crossed over and rooted up many forests and made a broad path.

14 The head went down to the feet, for down to the feet ran the wheel, and that which was a sign upon it.

15 The letter was one of command, for there were included in it all districts;

16 And there was seen at its head, the head which was revealed even the Son of Truth from the Most High Father,

17 And He inherited and took possession of everything. And the thought of many was brought to nought.

18 And all the apostates hasted and fled away. And those who persecuted and were enraged became extinct.

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19 And the letter was a great volume, which was wholly written by the. finger of God:

20 And the name of the Father was on it, and of the Son and of the Holy Spirit, to rule for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 24.

The mention of the Dove refers to a lost Gospel to which there are rare references in ancient writings.

1 The Dove fluttered over the Messiah, because He was her head; and she sang over Him and her voice was heard:

2 And the inhabitants were afraid and the sojourners were moved:

3 The birds dropped their wings and all creeping things died in their holes: and the abysses were opened which had been hidden; and they cried to the Lord like women in travail:

4 And no food was given to them, because it did not belong to them;

5 And they sealed up the abysses with the seal of the Lord. And they perished, in the thought, those that had existed from ancient times;

6 For they were corrupt from the beginning; and the end of their corruption was life:

7 And every one of them that was imperfect perished: for it was not possible to give them a word that they might remain:

8 And the Lord destroyed the imaginations of all them that had not the truth with them.

9 For they who in their hearts were lifted up were deficient in wisdom, and so they were rejected, because the truth was not with them.

10 For the Lord disclosed His way, and spread abroad His grace: and those who understood it, know His holiness. Hallelujah.

ODES OF SOLOMON CHAPTER 25.

Back again to personal experience.

1 I was rescued from my bonds and unto thee, my God, I fled:

2 For thou art the right hand of my Salvation and my helper.

3 Thou hast restrained those that rise up against me,

4 And I shall see him no more: because thy face was with me, which saved me by thy grace.

5 But I was despised and rejected in the eye of many: and I was in their eyes like lead,

6 And strength was mine from thyself and help.

7 Thou didst set me a lamp at my right hand and at my left: and in me there shall be nothing that is not bright:

8 And I was clothed with the covering of thy Spirit, and thou didst remove from me my raiment of skin;

9 For thy right hand lifted me up and removed sickness from me:

10 And I became mighty in: the truth, and holy by thy righteousness; and all my adversaries were afraid of me;

11 And I became admirable by the name of the Lord, and was justified by His gentleness, and His rest is for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 26.

Remarkable praise.

1 I poured out praise to the Lord, for I am His:

2 And I will speak His holy song, for my heart is with Him.

3 For His harp is in my hands, and the Odes of His rest shall not be silent.

4 I will cry unto him from my whole heart: I will praise and exalt Him with all my members.

5 For from the east and even to the west is His praise:

6 And from the south and even to the north is the confession of Him:

7 And from the top of the hills to their utmost bound is His perfection.

8 Who can write the Psalms of the Lord, or who read them?

9 Or who can train his soul for life, that his soul may be saved,

10 Or who can rest on the Most High, so that with His mouth he may speak?

11 Who is able to interpret the wonders of the Lord?

12 For he who could interpret would be dissolved and would become that which is interpreted.

13 For it suffices to know and to rest: for in rest the singers stand,

14 Like a river which has an abundant fountain, and flows to the help of them that seek it. Hallelujah.

ODES OF SOLOMON CHAPTER 27.

The human body makes a cross when a man stands erect in prayer with arms outstretched.

1 I stretched out my hands and sanctified my Lord:

2 For the extension of my hands is His sign:

3 And my expansion is the upright tree [or cross].

ODES OF SOLOMON CHAPTER 28.

This Ode is a musical gem.

1 As the wings of doves over their nestlings; and the mouth of their nestlings towards their mouths.

2 So also are the wings of the Spirit over my heart:

3 My heart is delighted and exults: like the babe who exults in the womb of his mother:

4 I believed; therefore I was at rest; for faithful is He in whom I have believed:

5 He has richly blessed me and my head is with Him: and the sword shall not divide me from Him, nor the scimitar;

6 For I am ready before destruction comes; and I have been set on His immortal pinions:

7 And He showed me His sign: forth and given me to drink, and from that life is the spirit within me, and it cannot die, for it lives.

8 They who saw me marvelled at me, because I was persecuted, and they supposed that I was swallowed up: for I seemed to them as one of the lost;

9 And my oppression became my salvation; and I was their reprobation because there was no zeal in me;

10 Because I did good to every man I was hated,

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11 And they came round me like mad dogs, who ignorantly attack their masters,
12 For their thought is corrupt and their understanding perverted.
13 But I was carrying water in my right hand, and their bitterness I endured by my sweetness;
14 And I did not perish, for I was not their brother nor was my birth like theirs.
15 And they sought for my death and did not find it: for I was older than the memorial of them;
16 And vainly did they make attack upon me and those who, without reward, came after me:
17 They sought to destroy the memorial of him who was before them.
18 For the thought of the Most High cannot be anticipated; and His heart is superior to all wisdom. Hallelujah.

ODES OF SOLOMON CHAPTER 29.
Again reminiscent of the Psalms, of David.
1 The Lord is my hope: in Him I shall not be confounded.
2 For according to His praise He made me, and according to His goodness even so He gave unto me:
3 And according to His mercies He exalted me: and according to His excellent beauty He set me on high:
4 And brought me up out of the depths of Sheol: and from the mouth of death He drew me:
5 And thou didst lay my enemies low, and He justified me by His grace.
6 For I believed in the Lord's Messiah: and it appeared to me that He is the Lord;
7 And He showed him His sign: and He led me by His light, and gave me the rod of His power;
8 That I might subdue the imaginations of the peoples; and the power of the men of might to bring them low:
9 To make war by His word, and to take victory by His power.
10 And the Lord overthrew my enemy by His word: and he became like the stubble which the wind carries away;
11 And I gave praise to the Most High because He exalted me His servant and the son of His handmaid. Hallelujah.

ODES OF SOLOMON CHAPTER 30.
An invitation to the thirsty.
1 Fill ye waters for yourselves from the living fountain of the Lord, for it is opened to you:
2 And come all ye thirsty, and take the draught; and rest by the fountain of the Lord.
3 For fair it is and pure and gives rest to the soul. Much more pleasant are its waters than honey;
4 And the honeycomb of bees is not to be compared with it.
5 For it flows forth from the lips of the Lord and from the heart of the Lord is its name.
6 And it came infinitely and invisibly: and until it was set in the midst they did not know it:
7 Blessed are they who have drunk therefrom and have found rest thereby. Hallelujah.

ODES OF SOLOMON CHAPTER 31.
A song that Marcus Aurelius might have known when he said "Be like the promontory against which the waves continually break."
1 The abysses were dissolved before the Lord: and darkness was destroyed by His appearance:
2 Error went astray and perished at His hand: and folly found no path to walk in, and was submerged by the truth of the Lord.
3 He opened His mouth and spake grace and joy: and He spake a new song of praise to His name:
4 And He lifted up His voice to the Most High, and offered to Him the sons that were with Him.
5 And His face was justified, for thus His holy Father had given to Him.
6 Come forth, ye that have been afflicted and receive joy, and possess your souls by His grace; and take to you immortal life.
7 And they made me a debtor when I rose up, me who had been a debtor: and they divided my spoil, though nothing was due to them.
8 But I endured and held my peace and was silent, as if not, moved by them.
9 But I stood unshaken like a firm rock which is beaten by the waves and endures.
10 And I bore their bitterness for humility's sake:
11 In order, that I might redeem my people, and inherit it and that I might not make void my promises to the fathers, to whom I promised the salvation of their seed. Hallelujah.

ODES OF SOLOMON CHAPTER 32.
Joy and light.
1 To the blessed there is joy from their hearts, and light from Him that dwells in them:
2 And words from the Truth, who was self-originate: for He is strengthened by the holy power of the Most High: and He is unperturbed for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 33.
A virgin stands and proclaims (v. 5).
1 Again Grace ran and forsook corruption, and came down in Him to bring it to nought;
2 And He destroyed perdition from before Him, and devastated all its order;
3 And He stood on a lofty summit and uttered His voice from one end of the earth to the other:
4 And drew to Him all those who obeyed Him; and there did not appear as it were an evil person.
5 But there stood a perfect virgin who was proclaiming and calling and saying,
6 O ye sons of men, return ye, and ye daughters of men, come ye:
7 And forsake the ways of that corruption and draw near unto me, and I will enter into you, and will bring you forth from perdition,

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8 And make you wise in the ways of truth: that you be not destroyed nor perish:

9 Hear ye me and be redeemed. For the grace of God I am telling among you: and by my means you shall be redeemed and become blessed.

10 I am your judge; and they who have put me on shall not be injured: but they shall possess the new world that is incorrupt:

11 My chosen ones walk in me, and my ways I will make known to them that seek me, and I will make them trust in my name. Hallelujah.

ODES OF SOLOMON CHAPTER 34.

True poetry--pure and simple.

1 No way is hard where there is a simple heart.

2 Nor is there any wound where the thoughts are upright:

3 Nor is there any storm in the depth of the illuminated thought:

4 Where one is surrounded on every side by beauty, there is nothing that is divided.

5 The likeness of what is below is that which is above; for everything is above: what is below is nothing but the imagination of those that are without knowledge.

6 Grace has been revealed for your salvation. Believe and live and be saved. Hallelujah.

ODES OF SOLOMON CHAPTER 35.

"No cradled child more softly lies than I: come soon, eternity."

1 The dew of the Lord in quietness He distilled upon me:

2 And the cloud of peace He caused to rise over my head, which guarded me continually;

3 It was to me for salvation: everything was shaken and they were affrighted;

4 And there came forth from them a smoke and a judgment; and I was keeping quiet in the order of the Lord:

5 More than shelter was He to me, and more than foundation.

6 And I was carried like a child by his mother: and He gave me milk, the dew of the Lord:

7 And I grew great by His bounty, and rested in His perfection,

8 And I spread out my hands in the lifting up of my soul: and I was made right with the Most High, and I was redeemed with Him. Hallelujah.

ODES OF SOLOMON CHAPTER 36.

Theologians have never agreed on an explanation of this perplexing Ode.

1 I rested in the Spirit of the Lord: and the Spirit raised me on high:

2 And made me stand on my feet in the height of the Lord, before His perfection and His glory, while I was praising Him by the composition of His songs.

3 The Spirit brought me forth before the face of the Lord: and, although a son of man, I was named the Illuminate, the Son of God:

4 While I praised amongst the praising ones, and great was I amongst the mighty ones.

5 For according to the greatness of the Most High, so He made me: and like His own newness He renewed me; and He anointed me from His own perfection:

6 And I became one of His Neighbours; and my mouth was opened, like a cloud of dew,

7 And my heart poured out as it were a gushing stream of righteousness,

8 And my access to Him was in peace; and I was established by the Spirit of His government. Hallelujah.

ODES OF SOLOMON CHAPTER 37.

An elementary Ode.

1 I stretched out my hands to my Lord: and to the Most I High I raised my voice:

2 And I spake with the lips of my heart; and He heard me, when my voice reached I Him:

3 His answer came to me, and gave me the fruits of my labours;

4 And it gave me rest by the grace of the Lord. Hallelujah.

ODES OF SOLOMON CHAPTER 38.

A beautiful description of the power of truth.

1 I went up to the light of truth as if into a chariot:

2 And the Truth took me and led me: and carried me across pits and gulleys; and from the rocks and the waves it preserved me:

3 And it became to me a haven of Salvation: and set me on the arms of immortal life:

4 And it went with me and made me rest, and suffered me not to wander, because it was the Truth;

5 And I ran no risk, because I walked with Him;

6 And I did not make an error in anything because I obeyed the Truth.

7 For Error flees away from it, and meets it not: but the Truth proceeds in the right path, and

8 Whatever I did not know, it made clear to me, all the poisons of error, and the plagues of death which they think to be sweetness:

9 And I saw the destroyer of destruction, when the bride who is corrupted is adorned: and the bridegroom who corrupts and is corrupted;

10 And I asked the Truth 'Who are these?'; and He said to me, 'This is the deceiver and the error:

11 And they are alike in the beloved and in his bride: and they lead astray and corrupt the whole world:

12 And they invite many to the banquet,

13 And give them to drink of the wine of their intoxication, and remove their wisdom and knowledge, and so they make them without intelligence;

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14 And then they leave them; and then these go about like madmen corrupting: seeing that-they are without heart, nor do they seek for it!

15 And I was made wise so as not to fall into the hands of the deceiver; and I congratulated myself because the Truth went with me,

16 And I was established and lived and was redeemed,

17 And my foundations were laid on the hand of the Lord: because He established me.

18 For He set the root and watered it and fixed it and blessed it; and its fruits are for ever.

19 It struck deep and sprung up and spread out, and was full and enlarged;

20 And the Lord alone was glorified in His planting and in His husbandry: by His care and by the blessing of His lips,

21 By the beautiful planting of His right hand: and by the discovery of His planting, and by the thought of His mind. Hallelujah.

ODES OF SOLOMON CHAPTER 39.

One of the few allusions to events in the Gospels--that of our Lord walking on the Sea of Galilee.

1 Great rivers are the power of the Lord:

2 And they carry headlong those who despise Him: and entangle their paths:

3 And they sweep away their fords, and catch their bodies and destroy their lives.

4 For they are more swift than lightning and more rapid, and those who cross them in faith are not moved;

5 And those who walk on them without blemish shall not be afraid.

6 For the sign in them is the Lord; and the sign is the way of those who cross in the name of the Lord;

7 Put on, therefore, the name of the Most High, and know Him, and you shall cross without danger, for the rivers will be subject to you.

8 The Lord has bridged them by His word; and He walked and crossed them on foot:

9 And His footsteps stand firm on the water, and are not injured; they are as firm as a tree that is truly set up.

10 And the waves were lifted up on this side and on that, but the footsteps of our Lord Messiah stand firm and are not obliterated and are not defaced.

11 And a way has been appointed for those who cross after Him and for those who adhere to the course of faith in Him and worship His name. Hallelujah.

ODES OF SOLOMON CHAPTER 40.

A song of praise without equal.

1 As the honey distills from the comb of the bees,

2 And the milk flows from the woman that loves her children;

3 So also is my hope on Thee, my God.

4 As the fountain gushes out its water,

5 So my heart gushes out the praise of the Lord and my lips utter praise to Him, and my tongue His psalms.

6 And my face exults with His gladness, and my spirit exults in His love, and my soul shines in Him:

7 And reverence confides in Him; and redemption in Him stands assured:

8 And His inheritance is immortal life, and those who participate in it are incorrupt. Hallelujah.

ODES OF SOLOMON CHAPTER 41.

We discover that the writer may be a Gentile (v. 8).

1 All the Lord's children will praise Him, and will collect the truth of His faith.

2 And His children shall be known to Him. Therefore we will sing in His love:

3 We live in the Lord by His grace: and life we receive in His Messiah:

4 For a great day has shined upon us: and marvellous is He who has given us of His glory.

5 Let us, therefore, all of us unite together in the name of the Lord, and let us honour Him in His goodness,

6 And let our faces shine in His light: and let our hearts meditate in His love by night and by day.

7 Let us exult with the joy of the Lord.

8 All those will be astonished that see me. For from another race am I:

9 For the Father of truth remembered me: He who possessed me from the beginning:

10 For His bounty begat me, and the thought of His heart:

11 And His Word is with us in all our way;

12 The Saviour who makes alive and does not reject our souls-;

13 The man who was humbled, and exalted by His own righteousness,

14 The Son of the Most High appeared in the perfection of His Father;

15 And light dawned from the Word that was beforetime in Him;

16 The Messiah is truly one; and He was known before the foundation of the world,

17 That He might save souls for ever by the truth of His name: a new song arises from those who love Him. Hallelujah.

ODES OF SOLOMON CHAPTER 42.

The Odes of Solomon, the Son of David, are ended with the following exquisite verses.

1 I stretched out my hands and approached my Lord:

2 For the stretching of my hands is His sign:

3 My expansion is the outspread tree which was set up on the way of the Righteous One.

4 And I became of no account to those who did not take hold of me; and I shall be with those who love me.

5 All my persecutors are dead; and they sought after me who hoped in me, because I was alive:

6 And I rose up and am with them; and I will speak by their mouths.

7 For they have despised those who persecuted them;

8 And I lifted up over them the yoke of my love;

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9 Like the arm of the bridegroom over the bride,
10 So was my yoke over those that know me:
11 And as the couch that is spread in the house of the bridegroom and bride,
12 So is my love over those that believe in me.
13 And I was not rejected though I was reckoned to be so.
14 I did not perish, though they devised it against me.
15 Sheol saw me and was made miserable:
16 Death cast me up, and many along with me.
17 I had gall and bitterness, and I went down with him to the utmost of his depth:
18 And the feet and the head he let go, for they were not able to endure my face:
19 And I made a congregation of living men amongst his dead men, and I spake with them by living lips:
20 Because my word shall not be void:
21 And those who had died ran towards me: and they cried and said, Son of God, have pity on us, and do with us according to thy kindness,
22 And bring us out from the bonds of darkness: and open to us the door by which we shall come out to thee.
23 For we see that our death has not touched thee.
24 Let us also be redeemed with thee: for thou art our Redeemer.
25 And I heard their voice; and my name I sealed upon their heads:
26 For they are free men and they are mine. Hallelujah.
THE END

THE PSALMS OF SOLOMON

New English Translation of the Septuagint (NETS)
International Organization for Septuagint
and Cognate Studies, Oxford University Press
Translation: Kenneth Atkinson, 2007
Estimated Range of Dating: 2nd - 1st Century B.C.

(The Psalms of Solomon were referred to in early Christian writings, but lost to later generations until a Greek manuscript was rediscovered in the 17th century. There are currently eleven known 11th- to 16th-century manuscripts of a Greek translation from a lost Hebrew or Aramaic original, probably dating from the 1st or 2nd century BC. However, though now a collection, they were originally separate, written by different people in different periods.

A Syriac version of the same songs has turned up and was published in English for the first time in 1909 by Dr James Rendel Harris who also found The Odes of Solomon in the same bunch of documents. The date of the writing may be established at the middle of the First Century B.C. because the theme of these songs is that of Pompey's actions in Palestine and his death in Egypt in 48 B.C. There exist four Syriac (Aramaic) manuscripts.

The earliest historical evidence of "Eighteen Psalms of Solomon" is in the list at the beginning of the Codex Alexandrinus (c 380 AD). According to James H. Charlesworth, "it has been calculated that the Psalms of Solomon would have fit into the twelve missing pages of the Codex Sinaiticus.

The 18 psalms are classed as Biblical apocrypha or as Old Testament pseudepigrapha; they appear in various copies of the Septuagint and the Peshitta, but were not admitted into later scriptural Biblical canons or generally included in printed Bibles after the arrival of the printing press.

The 17th of the 18 psalms is similar to Psalm 72 which has traditionally been attributed to Solomon, and hence may be the reason that the Psalms of Solomon have their name. An alternate theory is that the psalms were so highly regarded that Solomon's name was attached to them to keep them from being ignored or forgotten.

Politically, the Psalms of Solomon are anti-Hasmonean, and some psalms in the collection show an awareness of the Roman conquest of Jerusalem under Pompey in 63 BC, metaphorically treating him as a dragon who had been sent by God to punish the Hasmoneans. Some of the psalms are messianic, in the Jewish sense (referring to a mortal that seems to be divinely assisted, much like Moses), but the majority are concerned less with the world at large, and more with individual behavior, expressing a belief that repentance for unintended sins will return them to God's favor.

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The description of the internal situation reflects the struggle between the Pharisees [Jews who were allied to the Romans because most of them lived outside the Holy Land] and the Sadducces [the Zadiks, the "Righteous Ones" who were enemies of the Roman and sent out their terrorist Sicarii-troops to murder them]. The author is a Pharisee, devoted to the Law of Moses but as Roman citizens also to Roman law, with a high moral standard, and animated by a bitter hatred of the "wicked" [murderous] Sadducees, whose ethical failings and hostility to the Hasmonean dynasty i.e. the Maccabees (viii. 18-26) were seen as an abomination. Sometimes, the text is linked to both the Essenes of Qumran, and alternatively to the Pharisees.

The Essenes of Qumran, a third group mentioned by Titus Flavius Josephus, separated themselves from that wicked and murderous conflict, and lived in a kind of Buddhist-like monastery. The conflict finally erupted in a full-blown war with a civil war between those two parties called "the First Roman-Jewish War 66-73 AD;" result: over a million dead.

The eighteen psalms may be summarized as follows: suffering inflicted by foreign invasion (i., viii.); desecration of Jerusalem and the Temple, death in Egypt of the invader (ii.); debauchery of Jewish "men-pleasers" (iv.); recognition of God's justice in rewarding the pious and in punishing the wicked (iii., vi., ix., x., xiii., xiv., xv.); expectation of and prayer for divine intervention (vii., xi., xii., xvi.); description of the Messiah (xvii., xviii.).

A definite mark of date is given by the mention (ii. 30, 31) of Pompey's death (48 B.C.). The political situation depicted (the delivery of the city to the invader, the slaughter of the Jews, and the pollution of the Temple) answers fairly well to the account of Pompey's conquest (63 B.C.) given by Josephus ("Ant." xiv. 3, § 4); and there is no need to suppose a reference to Antiochus Epiphanes or Herod. The composition of the psalms may be assigned to 45 B. C., or, less exactly, to the period 70-40 B. C. The date of the Greek translation is uncertain.

The Messiah is a son of David (in opposition to the Miccabean priest-kings and the Levitical Messiah [see Messiah]). a man without supernatural power, raised up by God to purge Jerusalem and to reign in peace over all nations. The description of him is taken largely from the Prophets and the Psalter. He is called in the text (xvii. 36) "the lord Messiah," or "anointed one, lord" (χριστὺς κύριος, Kristos Kurios), which is perhaps a clerical error for "the anointed of the Lord," the common expression. This conception of his character, destined to be permanent, is a return, natural under the circumstances, to the Old Testament representation (See Messiah).

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PSALMS OF SOLOMON CHAPTER 1

1 I cried to the Lord when I was completely distressed, to God when sinners attacked.

2 Suddenly the cry of war was heard before me:
he will listen to me, for I was full of righteousness.

3 I thought in my heart that I was full of righteousness, when I prospered and had become rich in children.

4 Their wealth was spread over the whole earth, and their glory to the end of the earth.

5 They were exalted to the stars; they said they would not fall.

6 But they became insolent in their prosperity, and they did not bring.

7 Their sins were in secret, and I had no knowledge of them.

8 Their acts lawlessness surpassed those of the nations before them; they profaned with profanity the sanctuary of the Lord.

PSALMS OF SOLOMON CHAPTER 2

A Psalm. Pertaining to Salomon. Concerning Ierousalem.

1 When the sinner became proud, he struck down fortified walls with a battering-ram, and you did not prevent him.

2 Foreign nations went up to your altar; in pride they trampled it with their sandals,

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3 because the sons of Ierousalem had defiled the sanctuary of the Lord, had profaned the gifts of God with acts of lawlessness.

4 Because of these things he said, "Cast them far from me; I take no pleasure in them."

5 The beauty of her glory was despised before God; it was completely dishonored.

6 The sons and daughters were in harsh captivity, their neck in a seal, with a mark among the nations.

7 According to their sins he dealt with them, for he abandoned them into the hands of those who prevail.

8 He turned away his face from pitying them, young and old and their children once again, for they did evil once again in not listening.

9 And heaven was weighed down, and the earth detested them, because no person upon it had done what they did.

10 And the earth shall know all your righteous judgments, O God.

11 They set the sons of Ierousalem to be mocked because of the prostitutes in her; everyone passing by would enter before the sun.

12 They used to mock with their acts of lawlessness, as they themselves used to do; before the sun they paraded their injustices.

13 And the daughters of Ierousalem were profane according to your judgment, because they had defiled themselves with a confusion of mingling (inappropriate intercourse).

14 I am troubled in my entrails and my inward parts over these things.

15 I will justify you, O God, in uprightness of heart, for in your judgments is your righteousness, O God.

16 For you have repaid the sinners according to their works, and according to their sins, which were very wicked.

17 You have exposed their sins, that your judgment might be evident; you have wiped out their memorial from the earth.

18 God is a righteous judge, and he will not marvel at a person.

19 For the nations reviled Ierousalem, trampling her down; he dragged down her beauty from the throne of glory.

20 She put on sackcloth instead of beautiful clothing, a rope around her head instead of a crown.

21 She removed the headdress of glory, which God had set upon her; in dishonor her beauty was cast upon the ground.

22 And I saw and entreated the face of the Lord and said: Long enough, Lord, has your hand been heavy on Ierousalem in bringing the nations upon her.

23 For they mocked and spared not, in wrath and fierce anger, and they will be brought to an end, unless you, Lord, rebuke them in your wrath.

24 For it was not out of zeal that they acted, but out of the desire of the soul, so as to pour out their wrath upon us in plunder.

25 Do not delay, O God, to repay them on their heads, to declare (to say) in dishonor the arrogance of the dragon.

26 And I did not wait long until God showed me his insolence, pierced, on the mountains of Egypt, more than the least despised on land and sea.

27 His body, carried about on the waves in great insolence, and there was no one to bury, for he had rejected him in dishonor.

28 He did not consider that he was a human, nor did he consider the hereafter.

29 He said, "I will be lord of earth and sea," and he did not recognize that God is great, mighty in his great strength.

30 He is king over the heavens, also judging kings and authorities.

31 It is he who raises me up to glory and puts the arrogant to sleep for everlasting destruction in dishonor, because they did not know him.

32 And now see, the nobles of the earth, the judgment of the Lord; for he is a great and righteous king; judging what is under heaven.

33 Bless God, you who fear the Lord with understanding, for the pity of the Lord is upon those who fear him with judgment,

34 to separate between righteous and sinner, to repay the sinners forever according to their works

35 and to have pity on the righteous (or delivering him), from the humiliation of the sinner, and to repay the sinner for what he has done to the righteous.

36 For the Lord is kind to those who call on him with endurance, treating his devout according to his pity, setting them continuously before him in strength.

37 Blessed is the Lord forever before his slaves.

PSALMS OF SOLOMON CHAPTER 3

A Psalm. Pertaining to Salomon. Concerning the righteous.

1 Why do you sleep, soul, and do not bless the Lord? Play a new hymn to God, who is worthy to be praised.

2 Play, and be fully awake in wakefulness (or vigilance) for him, for a good melody to God is from a good heart.

3 The righteous remember the Lord at all times, with confession and justification, the Lord's judgments.

4 The righteous does not despise being disciplined by the Lord; his good will is always before the Lord.

5 The righteous stumbled and justified the Lord; he fell and watches what God will do for him; he eagerly watches whence his salvation will come.

6 The truth of the righteous is from their divine savior; in the house of the righteous sin upon sin does not lodge (or find a home).

7 The righteous always searches his house, to remove his injustice in transgression.

8 He made atonement for sins of ignorance by fasting and humiliation of his soul, and the Lord cleanses every devout man and his house.

9 The sinner stumbled, and he curses his life, the day of his birth and his mother's birth pangs.

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10 He has added sin upon sin in his lifetime; he fell, because his fall is evil, and he shall not rise up.

11 The destruction of the sinner is forever, and he will not be remembered, when he visits the righteous.

12 This is the portion of sinners forever, but those who fear the Lord shall rise to everlasting life, and their life is in the light of the Lord and shall never end.

PSALMS OF SOLOMON CHAPTER 4

Discourse of Salomon. Pertaining to the men-pleasers.

1 Why do you sit, profaner, in the council of the devout, and your heart is far removed from the Lord, provoking with transgressions of the law the God of Israel?

2 Extravagant in speech, extravagant in appearance above everyone, the person harsh in speech in condemning sinners in judgment.

3 And his hand is the first upon him as if in zeal, and he himself is guilty of various sins and self-indulgence.

4 His eyes are upon every woman without distinction; his tongue is false when he makes a contract with an oath.

5 At night and in secret he sins as though unseen; with his eyes he speaks to every woman in evil assignation (illicit affairs); he is quick to enter every house cheerfully as though innocent.

6 May God remove those who live in hypocrisy with the devout, with corruption of his flesh and his life with poverty.

7 May God reveal the works of men, of men- pleasers, his works with derision and contempt.

8 And may the devout justify the judgment of their God, when sinners are removed from the presence of the righteous, the man-pleaser who speaks the law with deceit.

9 And their eyes are upon a stable (peaceful) house of a man, as a serpent to destroy each other's wisdom with words of those who transgress the law.

10 His words are deceptions to accomplish his desire for injustice; he did not cease until he had succeeded in scattering them as orphans.

11 He devastated a house on account of his desire for transgressing the law; he deceived with words, because there is no one who sees and judges.

12 At this he was filled with transgressing the law, and his eyes are upon another house, to destroy it with clamorous words.

13 His soul, like Hades, is not satisfied with all these things.

14 May his portion, O Lord, be dishonored before you; may his going out be with groaning, and his coming in with a curse.

15 May his life be in anguish and poverty and anxiety, O Lord; may his sleep be with grief, and his waking with anxiety.

16 May sleep be taken from his temples at night; may he fail dishonorably in all the work of his hands.

17 May he enter his house empty-handed, and may his house lack everything with which he might satisfy his soul.

18 May his old age be spent in loneliness without children right up to his being taken up.

19 May the flesh of the men-pleasers be scattered by wild beasts,

and may the bones of the transgressors of the law lie before the sun in dishonor.

20 May ravens peck out the eyes of hypocrites, for they have devastated many houses of men in dishonor, and they scattered them in desire.

21 And they have not remembered God, and they did not fear God in all these things, and they provoked and angered God.

22 May he remove them from the earth, because with pretense they have deceived the souls of the innocent.

23 Happy are those who fear the Lord in their innocence; the Lord will save them from deceitful men and sinners, and he will save us from every stumbling block of the transgressor of the law.

24 May God remove those who arrogantly do all injustice; for the Lord our God is a great and mighty judge in righteousness.

25 May your pity, O Lord, be upon all those who love you.

PSALMS OF SOLOMON CHAPTER 5

A Psalm. Pertaining to Salomon.

1 O Lord God, I will praise your name with joy in the midst of those who have knowledge of your righteous judgments.

2 For you are kind and merciful, the refuge of the poor; when I cry out to you, do not pass me by in silence.

3 For no one will take booty from a strong man, and who shall take of all that you have made, unless you give it?

4 For man and his portion are before you in the balance; he cannot increase it beyond your judgment, O God.

5 When we are distressed we will call upon you for help, and you will not turn back our petition, because you are our God.

6 Make not your hand heavy upon us, lest, from distress, we sin.

7 And if you do not return us, we will not stay away, but we will come to you.

8 For if I hunger, I will cry to you, O God, and you will give to me.

9 You feed the birds and the fish, when you give rain to wildernesses that green grass may spring up.

10 You have provided fodder in the wilderness for every living thing, and if they hunger, they will lift their face to you.

11 You feed kings and rulers and peoples, O God, and who is the hope of the poor and needy, unless it be you, O Lord?

12 And you will listen—for who is kind and forgiving but you?—making glad the soul of the humble by opening your hand in pity.

13 Man's kindness is grudgingly, and tomorrow, and if he repeat it without complaining, you would even marvel at this.

14 But your gift is great in kindness, and rich, and he whose hope is in you will not be sparing with a gift (or give generously).

15 Your pity, O Lord, is upon the whole earth in kindness.

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16 Happy is the man whom God remembers in due proportion to sufficiency; if man has too much, he sins.

17 Sufficient is a moderate provision with righteousness, and in this is the blessing of the Lord for abundance with righteousness.

18 May those who fear the Lord rejoice in good things, and your kindness be upon Israel in your kingdom.

19 Blessed is the glory of the Lord, for he is our king.

PSALMS OF SOLOMON CHAPTER 6

In hope. Pertaining to Salomon.

1 Happy is the man whose heart is prepared to call on the name of the Lord; when he remembers the name of the Lord, he will be saved.

2 His ways are directed by the Lord, and the works of his hands are protected by the Lord, his God.

3 His soul will not be disturbed with the sight of evil dreams; when he crosses rivers and when the seas swell, he will not be terrified.

4 He arose from his sleep and blessed the name of the Lord. In firmness of heart he sang a hymn to the name of his God.

5 And he entreated the face of the Lord for his entire household, and the Lord listened to the prayer of everyone in fear of God.

6 And the Lord fulfills every request of the soul that hopes in him. Blessed is the Lord who works pity for those who love him in truth.

PSALMS OF SOLOMON CHAPTER 7

Pertaining to Salomon. Of returning.

1 Remove not your dwelling from us, O God, lest they attack us, those who hated us without cause.

2 For you have rejected them, O God; let their foot not trample upon the inheritance of your holy precinct.

3 Discipline us by your will, and do not give us to the nations.

4 For if you send death, you will command it concerning us.

5 For you are full of pity, and you will not be angry enough to destroy us completely.

6 While your name dwells in our midst, we shall find pity, and no nation will prevail against us.

7 For you are our protector, and we shall call upon you, and you will hearken to us;

8 For you will have compassion upon the race of Israel forever, and you will not reject it,

9 and we are under your yoke forever, and the whip of your discipline.

10 And you will direct us in the time of your help, showing pity to the house of Iakob on the day you promised them.

PSALMS OF SOLOMON CHAPTER 8

Pertaining to Salomon. Regarding victory.

1 My ear heard distress and the sound of war, the sound of a trumpet announcing slaughter and destruction.

2 The sound of many people is like that of an exceedingly great wind, like a hurricane with mighty fire sweeping through the wilderness.

3 And I said in my heart, "Where, then, will God judge him?"

4 I heard a sound in Ierousalem, city of a holy precinct.

5 My lower back was crushed from the report; my knees weakened; my heart was afraid; my bones were shaken like flax.

6 I said, "They will direct their ways in righteousness."

7 I considered the judgments of God since the creation of heaven and earth;

I justified God in his judgments from eternity.

8 God exposed their sins before the sun; all the earth knew the righteous judgments of God.

9 In secret places under the earth were their transgressions of the law in provocation; they committed incest, son with mother and father with daughter.

10 They committed adultery, every man with his neighbor's wife. They concluded compacts by oath with one another concerning these things.

11 They would plunder the sanctuary of God, as though there was no heir who redeems.

12 They would trample the altar of the Lord becauseb of all kinds of uncleanness, and with menstrual blood they defiled the sacrifices as if they were profane meat.

13 They left no sin, which they did not do more than the nations.

14 Therefore God mixed for them a spirit of confusion; he gave them a cup of undiluted wine to drink, that they might become drunk.

15 He brought him from the end of the earth, who strikes mightily; he declared war against Ierousalem and her land.

16 The rulers of the land met him with joy; they said to him, "Welcome is your way; come, enter in peace."

17 They leveled the rough roads before his entry; they opened the gates to Ierousalem; they crowned her walls.

18 He entered, as a father the house of his sons, with peace; he set down his feet with great security.

19 He captured her towered strongholds and the wall of Ierousalem, for God led him with security while they went astray.

20 He killed their rulers and everyone wise in counsel; he poured out the blood of the inhabitants of Ierousalem like the water of uncleanness.

21 He led away their sons and daughters whom they had begotten in defilement.

22 They did according to their uncleanness, just as their fathers; they defiled Ierousalem and the things that had been sanctified to the name of God.

23 God was justified in his judgments among the nations of the earth, and the devout of God are like lambs innocent in their midst.

24 Worthy to be praised is the Lord who judges all the earth in his righteousness.

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25 See, O God, you have shown us your judgment in your righteousness; our eyes have seen your judgments, O God.

26 We have justified your name that is honored forever, for you are the God of righteousness, judging Israel with discipline.

27 Turn, O God, your pity upon us, and have compassion upon us.

28 Gather together the dispersion of Israel with pity and kindness, for your faithfulness is with us.

29 And we stiffened our neck, and you are the one who disciplines us.

30 Overlook us not, our God, lest the nations swallow us up, as though there were no redeemer.

31 And you are our God from the beginning, and upon you is our hope, O Lord.

32 And we shall not depart from you, for your judgments upon us are kind.

33 Upon us and our children is your good will forever; O Lord, our savior, we shall never more be shaken.

34 Worthy to be praised is the Lord for his judgments by the mouth of devout ones, and blessed is Israel by the Lord forever.

PSALMS OF SOLOMON CHAPTER 9

Pertaining to Salomon. Regarding rebuke.

1 When Israel was led away in exile to a foreign land, when they fell away from the Lord who redeemed them, they were expelled from the inheritance, which the Lord had given them.

2 The dispersion of Israel was among every nation, according to the word of God, that you may be justified, O God, in your righteousness by reason of our acts of lawlessness; for you are a righteous judge over all the peoples of the earth.

3 For none that does injustice shall be hidden from your knowledge,

and the righteous acts of your devout are before you, O Lord, and where shall a human being hide himself from your knowledge, O God?

4 Our works are in the choosing and power of our soul, to do righteousness or injustice in the works of our hands, and in your righteousness you visit human beings.

5 The one who practices righteousness stores up life for himself with the Lord, and the one who practices injustice is responsible for the destruction of his own soul, for the judgments of the Lord are in righteousness for each man and household.

6 To whom will you show kindness, O God, if not to them that call upon the Lord? You will cleanse a soul from sins when he will confess, when he acknowledges; for shame is upon us and our faces on account of all these things.

7 And to whom will you forgive sins, except to those who have sinned? You shall bless the righteous and not straighten them for the sins they have committed, and your kindness is upon sinners in repentance.

8 And now, you are our God, and we are the people whom you have loved. Look, and be compassionate, O God of Israel, for we are yours, and remove not your pity from us, lest they attack us.

9 And you chose the offspring of Abraam above all the nations, and you placed your name upon us, O Lord, and you will not reject us forever.

10 You made a covenant with our fathers concerning us, and we shall hope in you when we return our souls toward you.

11 The mercy of the Lord is upon the house of Israel forever and ever.

PSALMS OF SOLOMON CHAPTER 10

Among hymns. Pertaining to Salomon.

1 Happy is the man whom the Lord remembers with reproving and who is fencedc from the evil road by a whip, that he may be cleansed from sin, that it may not increase.

2 He who prepares his back for lashes shall be cleansed, for the Lord is kind to those who endure discipline.

3 For he will straighten the ways of the righteous and will not turn them aside by discipline, and the pity of the Lord is upon those who love him in truth.

4 And the Lord will remember his slaves in pity, for the testimony is in the law of the everlasting covenant, the testimony of the Lord for the ways of mankind at his visitation.

5 Our Lord is righteous and devout in his judgments forever, and Israel shall praise the name of the Lord with joy.

6 And the devout shall acknowledge in the assembly of the people, and God will show pity upon the poor to the joy of Israel.

7 For God is kind and full of pity forever, and the congregations of Israel shall glorify the name of the Lord.

8 The salvation of the Lord is upon the house of Israel for everlasting joy.

PSALMS OF SOLOMON CHAPTER 11

Pertaining to Salomon. Regarding expectation.

1 Trumpet in Sion with a signal trumpet to summon the holy ones; proclaim in Ierousalem the voice of one who brings good news; for the God of Israel has shown pity in his visitation of them.

2 Stand upon a high place, O Ierousalem, and behold your children, from the east and the west, gathered together once again by the Lord.

3 From the north they come in the joy of their God; from the islands far away God has gathered them.

4 He has leveled high mountains into level ground for them; the hills fled at their approach.

5 The woods shaded them as they passed by; God caused every tree of fragrance to spring up for them,

6 that Israel might pass by at the visitation of their God's glory.

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7 Put on, O Ierousalem, the garments of your glory; prepare the robe of your sanctitya, for God has spoken good concerning Israel forever and ever.

8 May the Lord do what he has spoken concerning Israel and Ierousalem; may the Lord raise up Israel by his glorious name.

9 The pity of the Lord is upon Israel forever and ever.

PSALMS OF SOLOMON CHAPTER 12

Pertaining to Salomon. Against the tongue of the transgressors of the law.

1 O Lord, deliver my soul from the man who is a transgressor of the law and wicked, from the tongue that transgresses the law and is slanderous and that speaks lies and deceits.

2 The words of the tongue of the wicked man are twisted in many ways, like fire among a people which burns up its beauty.

3 His sojourn—to set on fire households with a lying tongue—to cut down trees of joy that sets the transgressors of the law on fire, to confound households in warfare by means of slanderous lips.

4 May God remove far from the innocent the lips of the transgressors of the law with anxiety, and may the bones of slanderers be scattered far from those who fear the Lord; may the slanderous tongue perish in flaming fire far from the devout.

5 May the Lord preserve the quiet soul that hates the unjust, and may the Lord direct the man who makes peace at home.

6 The salvation of the Lord is upon Israel his servant forever, and may the sinners perish altogether from the presence of the Lord, and may the devout of the Lord inherit the promises of the Lord.

PSALMS OF SOLOMON CHAPTER 13

A Psalm. Pertaining to Salomon. Comfort for the righteous.

1 The right hand of the Lord covered me; the right hand of the Lord spared us.

2 The arm of the Lord saved us from the sword that passes through, from famine and the death of sinners.

3 Evil wild animals rushed upon them; with their teeth they tore their flesh, and with their molars they crushed their bones.

4 But from all these things the Lord delivered us.

5 The pious man was troubled on account of his transgressions, lest he should be taken away along with the sinners.

6 For the destruction of the sinner is terrible, but not one of all these things shall touch the righteous.

7 For not the same is the discipline of the righteous in ignorance and the destruction of the sinners.

8 The righteous is disciplined with distinctness so that the sinner may not rejoice over the righteous.

9 For he will admonish the righteous as a beloved son, and his discipline is as that of a firstborn.

10 For the Lord will spare his devout and will wipe away their transgressions with discipline.

11 For the life of the righteous is forever, but sinners shall be taken away into destruction, and their memorial shall never be found.

12 But the pity of the Lord is upon the devout, and his pity is upon those who fear him.

PSALMS OF SOLOMON CHAPTER 14

A Hymn. Pertaining to Salomon.

1 Faithful is the Lord to those who love him in truth, to those who endure his discipline,

2 to those who walk in the righteousness of his ordinances, in the law which he commanded us that we might live.

3 The devout of the Lord shall live by it forever; the orchard of the Lord, the trees of life, are his devout.

4 Their planting is rooted forever; they shall not be pulled up all the days of heaven;

5 for the portion and the inheritance of God is Israel.

6 But not so are the sinners and transgressors of the law, who loved a day in the companionship of their sin.

7 Their desire was for the briefness of corruption, and they have not remembered God.

8 For the ways of human beings are known before him at all times, and he knows the storeroomsa of the heart before they come to pass.

9 Therefore their inheritance is Hades and darkness and destruction, and they shall not be found in the day when the righteous obtain pity.

10 But the devout of the Lord shall inherit life with joy.

PSALMS OF SOLOMON CHAPTER 15

A Psalm. Pertaining to Salomon. With an Ode.

1 When I was in distress, I called upon the name of the Lord; I hoped for the help of the God of Iakob and was saved, for you are the hope and the refuge of the poor, O God.

2 For who, O God, is strong except to confess to you in truth? And wherein is a person mighty except in confessing to your name?

3 A new melody with an ode in gladness of heart, the fruit of the lips with the tuned instrument of the tongue, the first fruit of the lips from a devout and righteous heart—

4 he who does these things shall never be shaken by evil; the flame of fire and the wrath against the unrighteous shall not touch him,

5 when it goes forth from the face of the Lord against sinners, to destroy all the substance of sinners;

6 For the mark of God is upon the righteous for salvation.

7 Famine and sword and death shall be far from the righteous; for they shall flee from the devout as those pursued by war,

8 but they shall pursue sinners and overtake them, and those who do lawlessness shall not escape the judgment of the Lord;

9 they shall be overtaken by those experienced in war, for the mark of destruction is upon their forehead.

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10 And the inheritance of sinners is destruction and darkness, and their acts of lawlessness shall pursue them to Hades below.

11 Their inheritance shall not be found for their children, for sins shall lay waste the houses of sinners.

12 And sinners shall perish forever in the day of the Lord's judgment, when God visits the earth with his judgment.

13 But those who fear the Lord shall find mercy on it (on Earth), and they shall live by the mercy of their God, but sinners shall perish forever and anon.

PSALMS OF SOLOMON CHAPTER 16

A Hymn. Pertaining to Salomon. Regarding help for the devout.

1 When my soul slumbered, away from the Lord, I slipped for a short time, in the lethargy of those that sleep far from God.

2 For a short time my soul was poured out to death, close to the gates of Hades with the sinner,

3 when my soul separated from the Lord, God of Israel, except that the Lord helped me with his pity forever.

4 He pricked me, like a goad for a horse, that I might awaken unto him; my savior and protector at all times saved me.

5 I will acknowledge [to] you, O God, for you helped me to salvation, and you did not count me with sinners for destruction.

6 Remove not your pity from me, O God, nor your remembrance from my heart until death.

7 Rule over me (hold me back), O God, from wicked sin and from every evil woman who causes the foolish to stumble.

8 And let not the beauty of a woman who transgresses the law deceive me, nor of anything that is subject to useless sin.

9 Direct the works of my hands in your place, and guard my steps in your remembrance.

10 Protect my tongue and my lips with words of truth; anger and unreasoning wrath put far from me.

11 Grumbling and faint-heartedness in affliction keep far from me, when, if I sin, you discipline me to return me.

12 Support my soul with goodwill and cheerfulness; when you strengthen my soul, what is given will be sufficient for me.

13 For if you do not give strength, who will endure discipline in poverty?

14 When a soul is rebuked in the hand of his corruption,
your testing is in his flesh and in the affliction of poverty.

15 If the righteous endures in all these, he shall receive pity from the Lord.

PSALMS OF SOLOMON CHAPTER 17

A Psalm. Pertaining to Salomon. With an Ode. Pertaining to the king.

1 O Lord, you are our king forever and ever, for in you, O God, shall our soul boast.

2 And how long is the time of a person's life upon the earth?
According to his time and his hope upon him.

3 But we will hope in God our savior; for the might of our God is forever with pity, and the kingdom of our God is forever over the nations in judgment.

4 You, O Lord, you chose Dauid king over Israel, and you swore to him concerning his offspring forever, that his palace would never fail before you.

5 And, because of our sins, sinners rose up against us; they attacked us and thrust us out, to whom you did not promise; they took possession by force, and they did not glorify your honorable name.

6 They set up in glory a palace corresponding to their loftiness; they laid waste the throne of Dauid in arrogance leading to change.

7 But you, O God, will overthrow them and will remove their offspring from the earth,
when there rises up against them a person that is foreign to our race.

8 According to their sins you will repay them, O God, that it may befall them according to their works.

9 God showed them no pity; he has sought out their offspring and let not one of them go free.

10 Faithful is the Lord in all his judgments, which he performs on the earth.

11 The lawless one laid waste our land so that no one inhabited it; they destroyed young and old and their children together.

12 In the wrath of his beauty he expelled them to the west, and the rulers of the land to derision, and did not spare them.

13 Being an alien the enemy acted arrogantly, and his heart was estranged from our God.

14 And all things that he did in Ierousalem were just as the nations do in their strong cities.

15 And the sons of the covenant surpassed them in the midst of motley nations; there was no one among them who practiced pity and truth in Ierousalem.

16 Those who loved the congregations of the devout fled from them, as sparrows were scattered from their nest.

17 They wandered in wildernesses that their souls be saved from evil, and their saved soul was precious in the eyes of those who sojourned abroad.

18 They were scattered over the whole earth by lawless men,
for heaven withheld the rain from falling on the earth.

19 Everlasting springs out of abysses were held back from high mountains, for there was none among them who did righteousness and justice.

20 From their ruler and the lowest of the people they were in every sin; the king was in transgression of the law, and the judge in disobedience, and the people in sin.

21 See, O Lord, and raise up for them their king, the son of Dauid, at the time which you chose, O God, to rule over Israel your servant.

22 And gird him with strength to shatter in pieces unrighteous rulers, to purify Ierousalem from nations that trample her down in destruction,

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23 in wisdom of righteousness, to drive out sinners from the inheritance, to smash the arrogance of the sinner like a potter's vessel,

24 to shatter all their substance with an iron rod, to destroy the lawless nations by the word of his mouth,

25 that, by his threat, nations flee from his presence, and to reprove sinners with the thought of their hearts.

26 And he shall gather a holy people whom he shall lead in righteousness, and he shall judge the tribes of the people that has been sanctified by the Lord, his God.

27 And he shall not allow injustice to lodge in their midst any longer, nor shall there dwell with them any person who knows evil; for he shall know them, that all are their God's sons.

28 And he shall distribute them according to their tribes upon the land, and no resident alien and alien shall sojourn among them any longer.

29 He shall judge peoples and nations in the wisdom of his righteousness.

Interlude on strings

30 And he shall have the peoples of the nations to be subject to him under his yoke, and he shall glorify the Lord in the marka of all the earth, and he shall purify Ierousalem in holiness as it was at the beginning

31 so that nations may come from the end of the earth to see his glory, bringing as gifts her sons who are exhausted,

and to see the glory of the Lord with which God has glorified her.

32 And he shall be a righteous king, taught by God, over them, and there shall be no injustice in his days in their midst, for all shall be holy, and their king the anointed of the Lord.

33 For he shall not put his hope in horse and rider and bow, nor shall he multiply for himself gold and silver for war, nor shall he gather hopes from a multitude of people for the day of war.

34 The Lord himself is his king, the hope of him who is strong through hope in God, and he shall have pity on all the nations before him in fear.

35 For he shall strike the earth with the word of his mouth forever; he shall bless the people of the Lord in wisdom with joy.

36 And he himself shall be pure from sin so that he may rule a great people, that he may rebuke rulers and remove sinners by the strength of his word.

37 And he shall not weaken in his days, relying on his God; for God has made him strong in the holy spirit and wise in the counsel of understanding with strength and righteousness.

38 And the blessing of the Lord shall be with him in strength, and he shall not weaken.

39 His hope shall be in the Lord, and who can prevail against him?

40 He shall be strong in his works and mighty in fear of God, shepherding the flock of the Lord faithfully and righteously, and he shall not let any among them become weak in their pasture.

41 And he shall lead all of them in equity, and there shall be no arrogance among them, that any one of them should be oppressed.

42 This is the majesty of the king of Israel, which God knew, to raise him up over the house of Israel to discipline it.

43 His words will be more refined than costly gold, the finest.

In the congregations he will discerningly judge the tribes of a sanctified people; his words are as words of the holy in the midst of sanctified peoples.

44 Happy are those who shall live in those days, to see the good things of Israel that God shall accomplish in the congregation of the tribes.

45 May God hasten his pity upon Israel; may he deliver us from the uncleanness of profane enemies.

46 The Lord himself is our king forever and ever.

PSALMS OF SOLOMON CHAPTER 18

A Psalm. Pertaining to Salomon. Again of the anointed of the Lord.

1 O Lord, your pity is over the works of your hands forever; your goodness is over Israel with a rich gift.

2 When your eyes gaze upon them, then none of them shall be in want; your ears listen to the hopeful petition of the poor.

3 Your judgments are over the whole earth with pity, and your love is upon the offspring of Abraam, the sons of Israel.

4 Your discipline is upon us as on a firstborn, an only son, to turn back the obedient soul from ignorant stupidity.

5 May God cleanse Israel for the day of pity with blessing, for the day of election when he brings up his anointed one.

6 Happy are those who shall live in those days, to see the good things of the Lord, which he will perform for the coming generation.

7 Under the rod of discipline of the Lord's anointed in fear of his God, in wisdom of spirit and of righteousness and strength,

8 to direct a man in works of righteousness in fear of God,

to establish them all before the Lord—

9 a good generation in fear of God in the days of pity.

Interlude on strings

10 Great is our God, and glorious, dwelling in the highest, who appointed the lights in their course for the determining of seasons from day to day, and they did not turn aside from the path you commanded them.

11 Their path each day is in the fear of God, from the day God created them and forever.

12 And they have not wandered since the day he created them; since the generations of old they have not turned aside from their paths, except when God commanded them through the injunction of his slaves.

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ADDITIONS TO THE BOOK OF ESTHER

or The Rest of the Book of Esther
Translation: John Nelson Darby, 1890
Estimated Range of Dating: 2nd century B.C.

(The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Greek Septuagint Bible. They argue that the following chapters were made later than the original Book of Esther. Therefore, they usully placed in the Deuterocanon of the Hebrew Bible. An additional six chapters appear interspersed in Esther in the Septuagint, the Greek translation of the Bible. This was noted by Jerome in compiling the Latin Vulgate. Additionally, the Greek text contains many small changes in the meaning of the main text. Jerome recognised the former as additions not present in the Hebrew Text and placed them at the end of his Latin translation. This placement and numbering system is used in Catholic Bible translations based primarily on the Vulgate, such as the Douay–Rheims Bible and the Knox Bible. In contrast, the 1979 revision of the Vulgate, the Nova Vulgata, incorporates the additions to Esther directly into the narrative itself, as do most modern Catholic English translations based on the original Hebrew and Greek (e.g., Revised Standard Version Catholic Edition, New American Bible, New Revised Standard Version Catholic Edition). The numbering system for the additions differs with each translation.

These additions include:

- *an opening prologue that describes a dream had by Mordecai [in this version called Mardocheus]*
- *the contents of the decree against the Jews*
- *prayers for God's intervention offered by Mordecai and by Esther*
- *an expansion of the scene in which Esther appears before the king, with a mention of God's intervention*
- *a copy of the decree in favor of the Jews*
- *a passage in which Mordecai interprets his dream (from the prologue) in terms of the events that followed*
- *a colophon appended to the end, which reads: "In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and his son Ptolemy brought to Egypt the preceding Letter about Purim, which they said was authentic and had been translated by Lysimachus son of Ptolemy, one of the residents of Jerusalem" (NRSV). It is unclear to which version of Greek Esther this colophon refers, and who exactly are the figures mentioned in it.*

By the time the Greek version of Esther was written, the foreign power visible on the horizon as a future threat to Judah was the Macedonians of Alexander the Great, who defeated the Persian empire about 150 years after the time of the story of Esther; the Septuagint version noticeably calls Haman a "Bougaion" [incomprehensible] where the Hebrew text describes him as an Agagite.

The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Septuagint – Martin Luther, being perhaps the most vocal Reformation-era critic of the work, considered even the original Hebrew version to be of very doubtful value. Luther's complaints against the book carried past the point of scholarly critique and may reflect Luther's antisemitism.

The Council of Trent, the summation of the Roman Catholic Counter-Reformation, reconfirmed the entire book, both Hebrew text and Greek additions, as canonical. The Book of Esther is used twice in commonly used sections of the Catholic Lectionary. In both cases, the text used is not only taken from a Greek addition, the readings also are the prayer of Mordecai, and nothing of Esther's own words is ever used. The Eastern Orthodox Church uses the Septuagint version of Esther, as it does for all of the Old Testament.

In contrast, the additions are included in the Biblical apocrypha, usually printed in a separate section (if at all) in Protestant bibles. The additions, called "The rest of the Book of Esther", are specifically listed in the Thirty-Nine Articles, Article VI, of the Church of England as non-canonical.)

[. . . . .]

4 Then Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen:

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgement, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

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ESTHER CHAPTER 11

1 In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artexerxes the Great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream:

5 Behold a noise of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And, behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against the righteous people.

8 And lo a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

ESTHER CHAPTER 12

1 And Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artexerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded, Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

ESTHER CHAPTER 13

1 The copy of the letters was this: The great king Artexerxes writeth these things to the princes and governours that are under him from India unto Ethiopia in an hundred and seven and twenty provinces.

2 After that I became lord over many nations and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us cannot go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

7 That they, who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire

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to destroy the inheritance, that hath been thine from the beginning.

16 Despise not the portion, which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

ESTHER CHAPTER 14

1 Queen Esther also, being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are likeminded to him:

14 But deliver us with thine hand, and help me that am desolate, and which have no other help but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

16 Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself.

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings.

18 Neither had thine handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn and deliver us out of the hands of the mischievous, and deliver me out of my fear.

ESTHER CHAPTER 15

1 And upon the third day, when she had ended her prayers, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself daintily;

4 And the other followed, bearing up her train.

5 And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

8 Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though our our commandment be general: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

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ESTHER CHAPTER 16

1 The great king Artexerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen,

3 And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons, that were never good, they think to escape the justice of God, that seeth all things and hateth evil.

5 Oftentimes also fair speech of those, that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits sought of us the destruction, as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws:

16 And that they be children of the most high and most mighty, living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he that was the worker of these things, is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it an high day with all feasting:

23 That both now and hereafter there may be safety to us and the well affected Persians; but to those which do conspire against us a memorial of destruction.

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

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THE THIRD BOOK OF THE MACCABEES

or 3 Maccabees, or Ptolemaics by Pseudo-Athanasius
Source: The Bible of the Armenian Apostolic Church and the Orthodox Church
Estimated Range of Dating: 50 B.C. - 100 A.D.

(The Third Book of Maccabees, also called 3 Maccabees, [or "Ptolemaics"(meaning Ptolemaeans) by Pseudo-Athanasius] is found in most Orthodox Bibles as a part of the Anagignoskomena [books worthy to be read]. The book was presumably composed in the 1st century BC or the 1st century AD. It may be a Jewish product.

In spite its title, the book has nothing to do with the Maccabees or their revolt against the Greek-Persian Seleucid Empire, as described in 1 Maccabees and 2 Maccabees. Instead it tells the story of persecution of the Jews under Ptolemy IV Philopator (222–205 BC), some decades before the Maccabee uprising. The name of the book apparently comes from the similarities between this book and the stories of the martyrdom of Eleazar and the Maccabean youths in 2 Maccabees; the High Priest Shimon is also mentioned. It was written in Greek during the 1st century.

The author of this book was probably a Jew from Alexandria, a Greek harbour city at the Egyptian Mediterranean coast. The author wrote his rhetorical constructs and a somewhat bombastic style, and the themes of the book are very similar to those of the Epistle of Aristeas. The work begins abruptly, leading to think that it is actually a fragment of a now-lost longer work.

The book describes the persecution of the Jews in Egypt. The book includes a letter by Ptolemy, which says that those Jews who agree to abandon their faith are to be spared and can return home. The story goes: After the Egyptian king Ptolemy's defeated the Greek-Persin king Antiochus III in 217 BC at the battle of Raphia, he visited Jerusalem and the Second Temple. However, he is, according to the book, prevented from entering the building. This leads him to hate the Jews and upon his return to Alexandria, he rounds up all the Jews in the kingdom to put them to death in his hippodrome. Titus Flavius Josephus notes that many Jews were put to death in Alexandria under the reign of Ptolemy VIII Physcon (146–117 BC) due to their support for Cleopatra II, and this execution was indeed carried out by intoxicated elephants. It is probably for this reason that the Jews abruptly changed allegiance from Egypt to Syria in 200 BC. due to the persecution and killings in Egypt.)

3 MACCABEES CHAPTER 1

1 Now Philopater learned of them that came back that Antiochus had made himself master of the places which belonged to himself, and given charge to all his footmen and horsemen, and took with him his sister Arsinoe, and marched out unto the parts of Raphis, where Antiochus and his forces pitched.

2 And a certain Theodotus, intending to accomplish his design, took with him the bravest of the arms which had been before committed to his trust by Ptolemy, and crossed by night unto the tent of Ptolemy, to kill him by himself, and thus to end the war.

3 But Dositheus, called the son of Drimulus, by birth a Jew, who afterward a renegade from the laws and customs of his country, conveyed Ptolemy away, and made a certain obscure man to lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

4 A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with hair dishevelled, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and their wives; and promised that if they proved conquerors, she would give them two minas of gold apiece.

5 It thus fell out that their enemies were defeated in hand to hand encounter, and many of them were taken prisoners also.

6 Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them.

7 By so doing, and by distributing gifts to their temples, he inspired his subjects with confidence.

8 The Jews also sent some of their council and of their elders to him. The greetings, guestgifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit the city.

9 Having arrived at Jerusalem, and sacrificed, and offered thank offerings to the Greatest God, and done whatsoever else was suitable to the sanctity of the place, and entered the inner court,

10 he was so struck with the exact magnificence of the temple, that he conceived the purpose of entering the sanctuary itself.

11 And when they told him that this was not permitted, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once a year, being permitted to go in, he would by no means give way.

12 Then they read the law to him; but he persisted in obtruding himself, exclaiming that he ought to be permitted: and saying, Be it that they were deprived of this honour, I ought not to be.

13 And he put the question, Why, when he entered all temples none of the priests that were present forbad him?

14 He was thoughtlessly answered by one, That he did wrong to boast of this.

15 Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent?

16 And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need,

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and to avert the violence of the fierce transgressor, and when they filled the temple with lamentations and tears,

17 then those that had been left behind in the city were affrighted, and rushed forth, uncertain of the event.

18 Virgins, which had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries.

19 Women, but newly separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner.

20 New born babes were forsaken by the mothers and nurses that waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most high temple.

21 Various were the prayers offered up by them that assembled in this place, by reason of the unholy attempt of the king.

22 Along with these were certain of the citizens, who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose.

23 Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer, which they had occupied before.

24 During this time the multitude kept on praying.

25 The elders which surrounded the king strove in many ways to divert his haughty mind from the design that he had formed.

26 He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

27 Yet even his own officers, when they saw this, joined with the Jews in an appeal to Him which hath all power, to aid in the present crisis, and not wink at such overweening lawlessness.

28 Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued.

29 Not the men only, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

3 MACCABEES CHAPTER 2

1 Now it was that the high priest Simon bowed his knees over against the holy place, and spread forth his hands in reverent fashion, and uttered the following supplication:

2 O LORD, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear unto us who are oppressed by a wicked and profane one, which exulteth in his confidence and strength.

3 It is Thou, the Creator of all, the Lord of the universe, that art a righteous Governor, and judgest all those that act with pride and insolence.

4 It was Thou that didst destroy the former workers of unrighteousness, among whom were the giants, which trusted in their own strength and hardihood, by covering them with a measureless flood.

5 It was Thou that didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when Thou didst consume them with fire and brimstone.

6 Thou didst make known thy power when Thou causedst the bold Pharaoh, the enslaver of Thy people, to pass through the ordeal of many and divers inflictions.

7 And Thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage unto those that put their trust in Thee, the Lord of the whole creation.

8 These saw and felt the works of Thine hands, and praised Thee, the Almighty.

9 Thou, O King, when Thou createdst the illimitable and measureless earth, didst choose out this city: Thou didst make this place sacred to Thy name, albeit Thou needest nothing: Thou didst glorify it with Thine illustrious presence, after establishing it to the glory of Thy great and honourable name.

10 And Thou didst promise, out of love toward the house of Israel, that should we fall away from thee, and become afflicted, and then come into this house, and pray, Thou wouldest hear our prayer.

11 Verily Thou art faithful and true.

12 And seeing Thou didst often aid our fathers when they were hard pressed, and in low estate, and deliveredst them out of great dangers,

13 see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies,

and are become weak and powerless.

14 We being in this low condition, this bold and profane man seeketh to dishonour this Thy holy place, consecrated out of the earth unto the name of Thy Majesty.

15 Thy dwelling place, the heaven of heavens, is indeed unapproachable to men.

16 But since it seemed good to Thee to manifest thy glory among Thy people Israel, Thou didst sanctify this place.

17 Punish us not by the uncleanness of their men, neither chastise us by means of their profanity; lest the lawless ones boast in their rage, and say,

18 We have trodden upon the holy house, as houses that are idolatrous are trodden upon.

19 Blot out our iniquities, and do away our errors, and shew forth Thy tender mercy in this hour.

20 Let Thy mercies speedily prevent us. Grant us peace, that them that are cast down and broken hearted may praise Thee with their mouth.

21 At that time God, Which seeth all things, Who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence.

22 Shaking him to and fro, as a reed is shaken with the wind, He cast him upon the pavement powerless, with limbs

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palsied; by a righteous judgement deprived of the faculty of speech.

23 His friends and bodyguards, beholding the swift recompense that had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him.

24 When in course of time he had come to himself, this severe check caused no repentance in him, but he departed with bitter threatenings.

25 He proceeded to Egypt, grew worse in wickedness through his aforementioned companions in wine, who were lost to all goodness;

26 and not being satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

27 His purpose was to inflict a public stigma upon our race; wherefore he erected a pillar at the porch of the tower, and caused the following inscription to be graven thereon:

28 That entrance to their own temple was to be refused to all those that would not sacrifice; that all the Jews were to be enrolled among the common people; that they that resisted were to be forcibly seized, and put to death;

29 that they that were thus enrolled, were to be marked upon their persons by the ivy leaf symbol of Dionysus, and to be set apart with these limited rights.

30 To do away with the appearance of hating them all, he had it written beneath, that if any of them should elect to enter the community of them that were initiated in the rights, these should have equal rights with the Alexandrians.

31 Some of them that were over the city, therefore, abhorring any approach unto the city of piety, unhesitating gave in to the king, and expected to derive some great honour from a future connection with him.

32 A nobler spirit, however, prompted the majority the cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the enrollment:

33 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

3 MACCABEES CHAPTER 3

1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon them that lived in the country, he gave commandment that they should speedily be collected into one place, and most cruelly deprived of their lives.

2 While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law.

3 Now, while the Jews ever maintained a feeling of unswerving loyalty toward the king,

4 yet, as they worshipped God, and observed His law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium;

5 although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

6 What all the rest of mankind said, was, however, made of no account by the strangers;

7 who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

8Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid

them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs:

9 He that knoweth all things, will not, said they, disregard so great a people.

10 Some of the neighbours, friends, and fellow dealers of the Jews, even called them privily to an interview, pledged them their assistance, and promised to do their very utmost for them.

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews:

12 King Ptolemy Philpater, to the commanders and soldiers in Egypt, and in all places, health and happiness!

13 I am right well; and so, too, are my affairs.

14 Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, hath been brought to a successful issue according to our expectation,

15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Ceolesyria and Phoenicia, and to be their willing benefactors.

16 So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these wretched beings who never cease from their folly.

17 To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts,

18 they were so carried away by their old arrogancy, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them.

19 And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and

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benefactors, as men unwilling to submit to any thing reasonable.

20 We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting.

21 Accordingly, bearing no ill will against their kinsmen at Jerusalem, but rather remembering our connection with them, and the numerous matter with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.

22 All of this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil,

23 have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed toward us; ever deeming that their ignoble course of proceeding will force us to do away with our reform.

24 Having then, received certain proofs that these Jews bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

25 As soon, therefore, as the contents of this letter become known unto you, in that same hour we command those Jews that dwell among you, with wives and children, to be sent unto us, vilified and abused, in chains of iron, to undergo a death cruel and ignominious, suitable to men disaffected.

26 For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

27 Whosoever shall shield a Jew, whether it be an old man, child, or suckling, shall with his whole house be tortured to death.

28 Whosoever shall inform against the Jews, besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned.

29 What place soever shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every to every living being for all time to come.

30 Such was the purport of the king's letter.

3 MACCABEES CHAPTER 4

1 Wheresoever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to shew itself openly.

2The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction that was decreed against them.

3 What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

4 They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion.

5 A multitude of hoary-haired men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

6 Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled, and, in the midst of outlandish insults, set up with one accord a lamentable cry in place of the marriage hymn.

7 Bound, and exposed to public gaze, they were hurried violently on board ship.

8 The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthfully mirth, spent the residue of their nuptial days in wailings, and saw only the grave at hand.

9 They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into

the benches of the rowers; while the feet of others were inclosed in hard fetters.

10 The planks of the deck above them barred out the light, and shut out the day on every side, that they might be treated like traitors during the whole voyage.

11 They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built before the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilised accommodation.

12 When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims,

13 was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment.

14 The whole nation was now to be enrolled. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the aforementioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties.

15 The enrolling of these men was carried on cruelly, zealously, assiduously, from the rising up of the sun unto the going down thereof, and was not brought to an end in forty days.

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16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

17 At the end of the aforementioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for enrollment,

18 inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were not sufficient for the work.

19 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said.

20 They said, and proved, that paper and pens had failed them for the carrying out of their purpose.

21 Now this was the active interference of the unconquerable Providence, which assisted the Jews from heaven.

3 MACCABEES CHAPTER 5

1 Then he called Hermon, which had charge of the elephants. Full of rage, altogether fixed in his furious design,

2 he commanded him, with a quantity of unmixed wine and handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants, when infuriated by the copious draughts of frankincense, were to be led up to the execution of death upon the Jews.

3 The king, after issuing these commands, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

4 The master of the elephants, Hermon, fulfilled his commission punctually.

5 The underlings appointed for the service went out about eventide, and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

6 The nations believed the Jews to be destitute of all protection; for chains fettered them about.

7 They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power,

8 to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them.

9 Their litany so earnest went up to heaven.

10 Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace, to certify the king thereof.

11 He, however, which hath sent His good creature sleep from all time, by night or by day, thus gratifying whom He willeth, diffused a portion thereof now upon the king.

12 By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

13 But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed Him Who is easily reconciled to display the power of His powerful hand to the overweening nations.

14 The middle of the tenth hour had well nigh arrived, when the master bidder, seeing the guest that were bidden collected, came and shook the king.

15 He gained his attention with difficulty, and hinting that the meal time was passing, he talked the matter over with him.

16 The king listened to this, and then turning aside to his potations, commanded the guests to sit down before him.

17 This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet.

18 Conversation grew on, and the king sent for Hermon, and enquired of him with fierce denunciations, wherefore the Jews had been suffered to outlive that day.

19 Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends.

20 The king, then, with a barbarity exceeding that of Phalaris, said, that they might thank his sleep of that day. Lose no time, and make ready the elephants against to morrow, as you did before, for the destruction of these accursed Jews.

21 When the king said this, the company present were glad, and approved; and then each man went to his own home.

22 Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

23 The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade.

24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn.

25 The Jews, breathless with momentary suspense, spread forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

26 The sun's rays were not shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying that his desires could now be realised.

27 The king, receiving him, was astonished at his unwonted exit; and overwhelmed with a spirit of oblivion about every thing, enquired the object of this earnest preparation.

28 But this was the working of that Almighty God, which had made him forget all his purpose.

29 Hermon, and his friends, pointed out the preparation of the animals: They are ready, O king, at thine own strict injunction.

30 The king was filled with fierce anger at these words; for, by the providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and then threatened him as follows:

31 Your parents, or your children, were they here, they should furnished a large repast to these wild beasts; not these innocent Jews, which have loyally served me and my forefathers.

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32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs.

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and downcast of countenance.

34 The friends also stole out one by one, and dismissed the assembled multitudes to their occupations.

35 The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help also from him.

36 Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth.

37 And he summoned Hermon to his presence, and said, with threats, How oft, O wretch, must I repeat my commands unto thee about these same persons?

38 Once more, arm the elephants against the morrow for the utter destruction of the Jews.

39 His kinsmen, that reclined with him, wondered at his instability, and thus expressed themselves:

40 O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast commanded their destruction. When the thing is to be done, thou changest thy mind, and recallest thine instructions.

41 For this cause the feeling of expectation causeth tumult in the city: it swarmeth with factions; and is continually on the point of being plundered.

42 The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He sware a fruitless oath, and determined forthwith to send them to Hades, crushed by the knees and feet of the elephants.

43 He would also invade Judah, and level the towns thereof with fire and the sword; and destroy that temple which the nations might not enter, and prevent sacrifices ever after from being offered up there.

44 Joyfully his friends brake up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city.

45 And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.

46 About early morning, when the city was now filled with an immense number of people at the hippodrome, he entered the palace, and called the king unto the business in hand.

47 The king's heart teemed with impious rage; and he rushed forthwith the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the aforementioned Jews.

48 But the Jews, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd,

49 thought that they had come to the last moments of their lives, unto the end of that which they had trembling expected. They gave way, therefore, to lamentations and moanings: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

50 Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breast, and

51 sent up an exceeding great cry, entreating the Lord of all power to reveal Himself, and have mercy upon those who now lay at the gates of Hades.

3 MACCABEES CHAPTER 6

1 And Eleazar, an illustrious priest of the country, which had attained to length of days, and whose life had been adorned with virtue, caused the presbyters which were about him to cease to cry out to the holy God, and prayed thus:

2 O King, mighty in power, Most High, Almighty God, Who orderest the whole creation with thy tender mercy,

3 look upon the seed of Abraham, upon the children of the sanctified Jacob, Thy sanctified inheritance, O Father, which is now being wrongfully destroyed as strangers in a strange land.

4 Thou destroyedst Pharaoh, with his host of chariots, when the lord of this same Egypt was uplifted with lawless hardihood and loud sounding tongue. Shedding the beams of Thy mercy upon the race of Israel, Thou overwhelmedst him with his proud army.

5 When Sennacherib, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting him up against Thy holy city, with boastings grievous to be heard, Thou, O Lord, didst utterly destroy him, and shew forth Thy might unto many nations.

6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, Thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries.

7 It was Thou who, when Daniel was hurled, through slander and envy, as a prey unto lions down below, didst bring him back again unhurt to light.

8 When Jonah was pining away in the belly of the sea-bred monster, Thou didst look upon him, O Father, and recover him to the sight of his own.

9 And now, O Thou that hatest insolence; Thou that aboundest in mercy; Thou that art the protector of all things; appear speedily unto the race of Israel, who are insulted by abhorred, lawless nations.

10 If our life during our exile hath been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which Thou preferrest.

11 Let not the vain minded congratulate vain idols at the destruction of Thy beloved, saying, Neither did their God deliver them',

12 Thou Who art All powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn

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from life, like traitors, by the unreasoning insolence of lawless men.

13 Let the nations cower before Thine invincible might to day, O glorious One, Who hast all power to save the race of Jacob.

14 The whole band of infants and their parents with tears beseech Thee.

15 Let it be shewed unto all the nations that Thou art with us, O Lord, and hast not turned thy face away from us; but as Thou saidst that Thou wouldest not forget them even in the land of their enemies, so do thou fulfil this saying, O Lord.

16 Now at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power.

17 When the Jews saw this, they uttered a loud cry to heaven, so that the valleys adjacent resounded, and caused an irrepressible lamentation throughout the army.

18 Then the all-glorious, all-powerful, and true God, displayed His holy countenance, and opened the gates of heaven, from whence two angels, dreadful of form, came down, and were visible to all but the Jews.

19 And they stood over against, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters.

20 And a cold shudder came over the person of the king, and oblivion palsied the vehemence of his spirit.

21 They turned back the animals upon the armed forces which followed upon them; and the animals trod them down, and destroyed them.

22 The king's wrath was changed into compassion; and he wept at his own machinations.

23 For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying,

24 Ye have governed amiss, and have exceeded tyrants in cruelty; and me your benefactor have ye laboured to deprive at once of my dominion and my life, by privily devising measures injurious to the kingdom.

25 Who hath gathered here, unreasonably removing each from his home, those, who, in faithfulness to us, had held the strongholds of the country?

26 Who hath thus consigned to unmerited punishments those who in good will toward us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?

27 Loose, loose the unjust bonds; and send to their homes in peace, and deprecate what hath been done.

28 Release the sons of the almighty living God of heaven, Who from our forefathers' time till now hath granted a glorious and uninterrupted prosperity to our affairs.

29 These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour.

30 The king then departed to the city, and called the overseer of his revenues unto him, and bade him provide a seven days' quantity of wine and all else requisite for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place wherein they expected to meet with their destruction.

31 Then they which before were despised and nigh unto Hades, yea, rather advanced into it, partook of the cup of salvation, in stead of the grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths.

32 Ceasing their miserable strains of woe, they took up the subject of their fatherland, hymning in praise God their wonderworking Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

33 So also the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him.

34 Those that had marked them out as for death, and for carrion, and had enrolled them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

35 But the Jews, as we have just said, instituted a dance, and them gave themselves up to feasting, glad thanksgivings, and psalms.

36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. Thus they established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them.

37 They requested the king to send them back to their homes.

38 They were being enrolled from the twenty fifth of Pachon unto the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days.

39 The Ruler over all did during this time manifest forth His mercy gloriously, and did deliver them all together unharmed.

40They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away.

41 The king commended them, and wrote the subjoined epistle, of magnanimous import for them, to the commanders of every city.

3 MACCABEES CHAPTER 7

1 King Ptolemy Philopater unto all the commanders throughout Egypt, and unto all that are set over affairs, joy and strength.

2 We, too, and our children are well; and God hath directed our affairs as we wish.

3 Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment.

4They pretended that our affairs would never be in such a good state till this took place. Such, they said, was the hatred borne by the Jews unto other people.

5They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they

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endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

6 For this cause we severely threatened them; yet, with the clemency we are wont to extend unto all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews, so as to preserve them, and that he fought for them as a father ever fighteth for his sons;

7 and taking into consideration their constancy and faithfulness toward us, and toward our ancestors, we have, as we ought, acquitted them of every sort of charge.

8 And we have dismissed them unto their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past.

9 For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, the Ruler of all might. From him there will be no escape, as the avenger of such deeds. Fare ye well.

10 When they received this letter, they were not forward to depart

forthwith. They petitioned the king to be allowed to inflict fitting punishment upon those of their race that had willingly transgressed the holy God, and the law of God.

11 They alleged that the men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

12 The king admitted the truth of this reasoning, and commended them.

13 Their priests, then, as was most meet, saluted him with good wishes, and all the people echoed with the Alleluia. They then joyfully departed.

14 Then they punished and destroyed with ignominy every polluted Jew that fell in their way;

15 slaying thus, in that day, above three hundred men, and esteeeming this destruction of the wicked a season of joy.

16 They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they

thanked the God of their fathers, the eternal Saviour of Israel.

17 Having arrived at Ptolemais, called from the feature of that district Rosebearing, where the fleet, according to the general wish, waited for them seven days,

18 they partook of a banquet of deliverance; for the king generously granted them severally the means of securing a return home.

19 They accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness.

20 These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's commandment, by land, by sea, and by river, each to his own home.

21 They had more weight than before among their enemies; and were honoured and feared, and none in any way robbed them of their goods.

22 Every man received back his own, according to inventory; those that had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation.

23 Blessed be the Redeemer of Israel unto everlasting. Amen.

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THE FOURTH BOOK OF THE MACCABEES

4 Maccabees
Source: The Bible of the Romanian Orthodox Church
Estimated Range of Dating: 20 - 130 A.D.

(The Fourth Book of Maccabees, also called 4 Maccabees is a homily or philosophic discourse praising the supremacy of pious reason over passion. In style, the book is oratorical, but not so much as 3 Maccabees. It was originally written in the common Greek language of the first or second century AD. It is generally dated between 20 and 130 AD, most likely at the end of the Flavian Dynasty or later. Its composition was made in quite a highly rhetorical Greek style. Its interest in martyrs in Antioch [Antakya] and its similarity to other writings from that region indicates its place of origin.

The text was not influenced by any form of Christianity but by Stoic philosophy as the writer believes in the immortality of the soul, but never mentions the resurrection of the dead. Good souls are said to live forever in happiness with the patriarchs and God, but even the evil souls are held to be immortal.

The work consists of a prologue and two main sections; the first advances the philosophical thesis while the second illustrates the points made using examples drawn from 2 Maccabees (principally, the martyrdom of Eleazer and the Maccabean youths) under Antiochus IV Epiphanes. The last chapters concern the author's impressions drawn from these martyrdoms. The work thus appears to be an independent composition to 1 Maccabees and 2 Maccabees, merely drawing on their descriptions to support its thesis. The weak ending of the book could indicate that the last chapter seem to be a later addition to the work.

It is not in the Bible for most churches, but is an appendix to the Greek Bible, and in the canon of the Georgian Orthodox Bible. The book was included in the 1688 Romanian Orthodox and the 18th-century Romanian Catholic Bibles where it was called "Iosip" (Joseph) because it is ascribed to Titus Flavius Josephus by Eusebius and Jerome, and this opinion was accepted for many years, leading to its inclusion in many editions of Josephus' works. Scholars have however pointed to perceived differences of language and style. It is no longer printed in Romanian Bibles today.)

4 MACCABEES CHAPTER 1

1 As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy.

2 For reason is necessary to every one as a step to science: and more especially does it embrace the praise of prudence, the highest virtue.

3 If, then, reasoning appears to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust,

4 it surely also and manifestly has the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath, and pain, and fear.

5 How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfulness and ignorance? They attempt a ridiculous argument.

6 For reasoning does not rule over its own affections, but over such as are contrary to justice, and manliness and temperance, and prudence; and yet over these, so as to withstand, without destroying them.

7 I might prove to you, from may other considerations, that religious reasoning is sole master of the passions;

8 but I shall prove it with the greatest force from the fortitude of Eleazar, and seven brethren, and their mother, who suffered death in defence of virtue.

9 For all these, contemning pains even unto death, by this contempt, demonstrated that reasoning has command over the passions.

10 For their virtues, then, it is right that I should commend those men who died with their mother at this time in behalf of rectitude; and for their honours, I may count them happy.

11 For they, winning admiration not only from men in general, but even from the persecutors, for their manliness and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified.

12 But we may now at once enter upon the question, having commenced, as is our wont, with laying down the doctrine, and so proceed to the account of these persons, giving glory to the all wise God.

13 The question, therefore, is, whether reasoning be absolute master of the passions.

14 Let us determine, then, What is reasoning? and what passion? and how many forms of the passions? and whether reasoning bears sway over all of these?

15 Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom.

16 And wisdom is a knowledge of divine and human things, and of their causes.

17 And this is contained in the education of the law; by means of which we learn divine things reverently, and human things profitably.

18 And the forms of wisdom are prudence, and justice, and manliness, and temperance.

19 The leading one of these is prudence; by whose means, indeed, it is that reasoning bears rule over the passions.

20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul.

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21 And there are many attendant affections surrounding pleasure and pain.

22 Before pleasure is lust; and after pleasure, joy.

23 And before pain is fear; and after pain is sorrow.

24 Wrath is an affection, common to pleasure and to pain, if any one will pay attention when it comes upon him.

25 And there exists in pleasure a malicious disposition, which is the most multiform of all the affections.

26 In the soul it is arrogance, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye.

27 In the body it is greediness and gormandizing, and solitary gluttony.

28 As pleasure and pain are, therefore, two growth of the body and the soul, so there are many offshoots of these passions.

29 And reasoning, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improves the materials of the morals and affections.

30 For reasoning is the leader of the virtues, but it is the sole ruler of the passions. Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the passions.

31 Now temperance consists of a command over the lusts.

32 But of the lusts, some belong to the soul, others to the body: and over each of these classes the reasoning appears to bear sway.

33 For whence is it, otherwise, that when urged on to forbidden meats, we reject the gratification which would ensue from them? Is it not because reasoning is able to command the appetites? I believe so.

34 Hence it is, then, that when lusting after water-animals and birds, and fourfooted beasts, and all kinds of food which are forbidden us by the law, we withhold ourselves through the mastery of reasoning.

35 For the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning.

4 MACCABEES CHAPTER 2

1 And what wonder? if the lusts of the soul, after participation with what is beautiful, are frustrated,

2 on this ground, therefore, the temperate Joseph is praised in that by reasoning, he subdued, on reflection, the indulgence of sense.

3 For, although young, and ripe for sexual intercourse, he abrogated by reasoning the stimulus of his passions.

4 And it is not merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master.

5 For instance, the law says, Thou shalt not covet thy neighbour's wife, nor anything that belongs to thy neighbour.

6 Now, then, since it is the law which has forbidden us to desire, I shall much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice.

7 Since in what way is a solitary eater, and a glutton, and a drunkard reclaimed, unless it be clear that reasoning is lord of the passions?

8 A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; lending to the needy without interest, and cancelling the debt of the incoming sabbath.

9 And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he does not glean his harvest crops, nor vintage: and in reference to other points we may perceive that it is reasoning that conquers his passions.

10 For the law conquers even affection toward parents, not surrendering virtue on their account.

11 And it prevails over marriage love, condemning it when transgressing law.

12 And it lords it over the love of parents toward their children, for they punish them for vice; and it domineers over the intimacy of friends, reproving them when wicked.

13 And think it not a strange assertion that reasoning can in behalf of the law conquer even enmity.

14 It alloweth not to cut down the cultivated herbage of an enemy, but preserveth it from the destroyers, and collecteth their fallen ruins.

15 And reason appears to be master of the more violent passions, as love of empire and empty boasting, and slander.

16 For the temperate understanding repels all these malignant passions, as it does wrath: for it masters even this.

17 Thus Moses, when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning.

18 For the temperate mind is able, as I said, to be superior to the passions, and to transfer some, and destroy others.

19 For why, else, does our most wise father Jacob blame Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger.

20 For if reasoning did not possess the power of subduing angry affections, he would not have spoken thus.

21 For at the time when God created man, He implanted within him his passions and moral nature.

22 And at that time He enthroned above all the holy leader mind, through the medium of the senses.

23 And He gave a law to this mind, by living according to which it will maintain a temperate, and just, and good, and manly reign.

24 How, then, a man may say, if reasoning be master of the passions, has it no control over forgetfulness and ignorance?

4 MACCABEES CHAPTER 3

1 The argument is exceedingly ridiculous: for reasoning does not appear to bear sway over its own affections, but over those of the body,

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2 in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it.

3 One may not be able to root out anger from the soul, but it is possible to withstand anger.

4 Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent you yielding to malice.

5 For reasoning is not an eradicator, but an antagonist of the passions.

6 And this may be more clearly comprehended from the thirst of king David.

7 For after David had been attacking the Philistines the whole day, he with the soldiers of his nation slew many of them;

8 then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.

9 Now all the rest of them were at supper;

10 but the king, being very much athirst, although he had numerous springs, could not by their means quench his thirst;

11 but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer upon him, and consumed him with languish.

12 Wherefore his body-guards being troubled at this longing of the king, two valiant young soldiers, reverencing the desire of the king, put on their panoplies, and taking a pitcher, got over the ramparts of the enemies:

13 and unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest.

14 And having boldly discovered the fountain, they filled out of it the draught for the king.

15 But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul.

16 Wherefore, setting up reasoning in opposition to his desire, he poured out the draught to God.

17 For the temperate mind has power to conquer the pressure of the passions, and to quench the fires of excitement,

18 and to wrestle down the pains of the body, however excessive; and, through the excellency of reasoning, to abominate all the assaults of the passions.

19 But the occasion now invites us to give an illustration of temperate reasoning from history.

20 For at a time when our fathers were in possession of undisturbed peace through obedience to the law, and were prosperous, so that Seleucus Nicanor, the king of Asia, both assigned them money for divine service, and accepted their form of government, 21 then certain persons, bringing in new things contrary to the general unanimity, in various ways fell into calamities.

4 MACCABEES CHAPTER 4

1 For a certain man named Simon, who was in opposition to Onias, who once held the high priesthood for life, and was an honourable and good man, after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

2 Whence coming to Apollonius, the military governor of Syria, and Phoenicia, and Cilicia, he said,

3 Having good will to the king's affairs, I am come to inform thee that infinite private wealth is laid up in the treasuries of Jerusalem which do not belong to the temple, but pertain to king Seleucus.

4 Apollonius, acquainting himself with the particulars of this, praised Simon for his care of the king's interests, and going up to Seleucus informed him of the treasure;

5 and getting authority about it, and quickly advancing into our country with the accursed Simon and a very heavy force,

6 he said that he came with the commands of the king that he should take the private money of the treasure.

7 And the nation, indignant at this proclamation, and replying to the effect that it was extremely unfair that those who had committed deposits to the sacred treasury should be deprived of them, resisted as well as they could.

8 But Appolonius went away with threats into the temple.

9 And the priests, with the women and children, having supplicated God to throw his shield over the holy, despised place, 10 and Appolonius going up with his armed force to the seizure of the treasure,--there appeared from heaven angels riding on horseback, all radiant in armour, filling them with much fear and trembling.

11 And Apollonius fell half dead upon the court which is open to all nations, and extended his hands to heaven, and implored the Hebrews, with tears, to pray for him, and propitiate the heavenly host.

12 For he said that he had sinned, so as to be consequently worthy of death; and that if he were saved, he would celebrate to all men the blessedness of the holy place.

13 Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device and not by Divine punishment, prayed for him;

14 and he being thus unexpectedly saved, departed to manifest to the king what had happened to him.

15 But on the death of Seleucus the king, his son Antiochus Epiphanes succeeds to the kingdom: a man of haughty pride and terrible.

16 Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest:

17 who had made a covenant, if he would give him this authority, to pay yearly three thousand six hundred and sixty talents.

18 And he committed to him the high priesthood and rulership over the nation.

19 And he both changed the manner of living of the people, and perverted their civil customs into all lawlessness.

20 So that he not only erected a gymnasium on the very citadel of our country, [but neglected] the guardianship of the temple.

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21 At which Divine vengeance being grieved, instigated Antiochus himself against them.

22 For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, and he quickly marched against them.

23 And having subdued them, he established a decree that if any of them lived according to the laws of his country he should die.

24 And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect,

25 for even women, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment.

26 When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish religion.

4 MACCABEES CHAPTER 5

1 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place,

2 with his armed troops standing in a circle around him, commanded his spearbearers to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols.

3 And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel, and so killed.

4 And when many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought near to him.

5 And Antiochus seeing him, said,

6 I would counsel thee, old man, before thy tortures begin, to tasted the swine's flesh, and save your life; for I feel respect for your age and hoary head, which since you have had so long, you appear to me to be no philosopher in retaining the superstition of the Jews.

7 For wherefore, since nature has conferred upon you the most excellent flesh of this animal, do you loathe it?

8 It seems senseless not to enjoy what is pleasant, yet not disgraceful; and from notions of sinfulness, to reject the boons of nature.

9 And you will be acting, I think, still more senselessly, if you follow vain conceits about the truth.

10 And you will, moreover, be despising me to your own punishment.

11 Will you not awake from your trifling philosophy? and give up the folly of your notions; and, regaining understanding worthy of your age, search into the truth of an expedient course?

12 and, reverencing my kindly admonition, have pity upon your own years?

13 For, bear in mind, that if there be any power which watches over this religion of yours, it will pardon you for all transgressions of the law which you commit through compulsion.

14 While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged permission to speak.

15 And having received power to speak, he began thus to deliver himself:

16 We, O Antiochus, who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law;

17 wherefore we consider that we ought not in any point to transgress the law.

18 And indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we should have no right even in that case to destroy our sense of religion.

19 think not eating the unclean, then, a trifling offense.

20 For transgression of the law, whether in small or great matters, is of equal moment;

21 for in either case the law is equally slighted.

22 But thou deridest our philosophy, as though we lived irrationally in it.

23 Yet it instructs us in temperance, so that we are superior to all pleasures and lusts; and it exercises us in manliness, so that we cheerfully undergo every grievance.

24 And it instructs us in justice, so that in all our dealoings we render what is due; and it teaches us piety, so that we worship the one only God becomingly.

25 Wherefore it is that we eat not the unclean; for believing that the law was established by God, we are convinced that the Creator of the world, in giving his laws, sympathises with our nature.

26 Those things which are convenient to our souls, he has directed us to eat; but those which are repugnant to them, he has interdicted.

27 But, tyrant-like, thou not only forcest us to break the law, but also to eat, that thou mayest ridicule us as we thus profanely eat:

28 but thou shalt not have this cause of laughter against me;

29 nor will I transgress the sacred oaths of my forefathers to keep the law.

30 No, not if you pluck out my eyes, and consume my entrails.

31 I am not so old, and void of manliness, but that my rational powers are youthful in defence of my religion.

32 Now then; prepare your wheels, and kindle a fiercer flame.

33 I will not so compassionate my old age, as on my account to break the law of my country.

34 I will not belie thee, O law, my instructor! or forsake thee, O beloved self-control!

35 I will not put thee to shame, O philosopher Reason; or deny thee, O honoured priesthood, and science of the law.

36 Mouth! thou shalt not pollute my old age, nor the full stature of a perfect life.

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37 My fathers shall receive me pure, not having quailed before your compulsion, though unto death.

38 For over the ungodly thou shalt tyrannize; but thou shalt not lord it over my thoughts about religion, either by thine arguments, or through deeds.

4 MACCABEES CHAPTER 6

1 When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely haled Eleazar to the instruments of torture.

2 And first, they stripped the old man, adorned as he was with the comeliness of piety.

3 Then tying back his arms and hands, they disdainfully used him with stripes;

4 a herald opposite crying out, Obey the commands of the king.

5 But Eleazar, the high-minded and truly noble, as one tortured in a dream, regarded it not all.

6 But raising his eyes on high to heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through.

7 And falling upon the ground, from his body having no power to support the pains, he yet kept his reasoning upright and unbending.

8 then one of the harsh spearbearers leaped upon his belly as he was falling, to force him upright.

9 But he endured the pains, and despised the cruelty, and persevered through the indignities;

10 and like a noble athlete, the old man, when struck, vanquished his torturers.

11 His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

12 Wherefore, partly in pity for his old age,

13 partly from the sympathy of acquaintance, and partly in admiration of his endurance, some of the attendants of the king said, 14 Why do you unreasonably destroy yourself, O Eleazar, with these miseries?

15 We will bring you some meat cooked by yourself, and do you save yourself by pretending that you have eaten swine's flesh.

16 And Eleazar, as though the advice more painfully tortured him, cried out,

17 Let not us who are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence;

18 for it were irrational, if having lived up to old age in all truth, and having scrupulously guarded our character for it, we should now turn back,

19 and ourselves should become a pattern of impiety to the young, as being an example of pollution eating.

20 It would be disgraceful if we should live on some short time, and that scorned by all men for cowardice,

21 and be condemned by the tyrant for unmanliness, by not contending to the death for our divine law.

22 Wherefore do you, O children of Abraham, die nobly for your religion.

23 Ye spearbearers of the tyrant, why do ye linger?

24 Beholding him so high-minded against misery, and not changing at their pity, they led him to the fire:

25 then with their wickedly-contrived instruments they burnt him on the fire, and poured stinking fluids down into his nostrils.

26 And he being at length burnt down to the bones, and about to expire, raised his eyes Godward, and said,

27 Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire.

28 Be merciful to thy people, and be satisfied with the punishment of me on their account.

29 Let my blood be a purification for them, and take my life in recompense for theirs.

30 Thus speaking, the holy man departed, noble in his torments, and even to the agonies of death resisted in his reasoning for the sake of the law.

31 Confessedly, therefore, religious reasoning is master of the passions.

32 For had the passions been superior to reasoning, I would have given them the witness of this mastery.

33 But now, since reasoning conquered the passions, we befittingly awared it the authority of first place.

34 And it is but fair that we should allow, that the power belongs to reasoning, since it masters external miseries.

35 Ridiculous would it be were it not so; and I prove that reasoning has not only mastered pains, but that it is also superior to the pleasures, and withstands them.

4 MACCABEES CHAPTER 7

1 The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of passions,

2 and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture,

3 in no way shifted the rudder of piety till it sailed into the harbour of victory over death.

4 Not so has ever a city, when besieged, held out against many and various machines, as did that holy man, when his pious soul was tried with the fiery trial of tortures and rackings, move his besiegers through the religious reasoning that shielded him.

5 For father Eleazar, projecting his disposition, broke the raging wabves of the passions as with a jutting promontory.

6 O priest worthy of the priesthood! thou didst not pollute thy sacred teeth; nor make thine appetite,

which had always embraced the clean and lawful, a partaker of profanity.

7 O harmonizer with the law, and sage devoted to a divine life!

8 Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat by sufferings even unto death.

9 Thou, father, hast gloriously established our right government by thy endurance; and making of much account our service past, prevented its destruction, and, by thy deeds, hast made credible the words of philosophy.

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10 O aged man of more power than tortures, elder more vigorous than fire, greatest king over the passions, Eleazar!

11 For as father Aaron, armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel,

12 so, Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning.

13 And, what is most wonderful, though an old man, though the labours of his body were now spent, and his fibres were relaxed, and his sinews worn out, he recovered youth.

14 By the spirit of reasoning, and the reasoning of Isaac, he rendered powerless the many-headed instrument.

15 O blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected.

16 O If, then, an old man, through religion, despised tortures even unto death, confessedly religious reasoning is ruler of the passions.

17 But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning.

18 But they who have meditated upon religion with their whole heart, these alone can master the passions of the flesh;

19 they who believe that to God they die not; for, as our forefathers, Abraham, Isaac, Jacob, they live to God.

20 This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions:

21 since what person, walking religiously by the whole rule of philosophy, and believing in God,

22 and knowing that it is a blessed thing to endure all kinds of hardships for virture, would not, for the sake of religion, master his passion?

23 For the wise and brave man only is lord over his passions.

24 Whence it is, that even boys, imbued with the philosophy of religious reasoning, have conquered still more bitter tortures:

25 for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing,-

4 MACCABEES CHAPTER 8

1 Then, indeed, vehemently swayed with passion, he commanded to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go when they had eaten; but if they objected, to torment them more grievously.

2 The tyrant having given this charge, seven brethren were brought into his presence, along with their aged mother, handsome, and modest, and well-born, and altogether comely.

3 Whom, when the tyrant beheld, encircling their mother as in a dance, he was pleased at them; and being struck with their becoming and ingenuous mien, smiled upon them, and calling them near, said:

4 O youths, with favourable feelings, I admire the beauty of each of you; and greatly honouring so numerous a band of brethren, I not only counsel you not to share the madness of the old man who has been tortured before,

5 but I do beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them.

6 Put confidence in me, then, and you shall receive places of authority in my government, if you forsake your national ordinance,

7 and, conforming to the Greek mode of life, alter your rule, and revel in youth's delights.

8 For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures.

9 Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness.

10 Will you not reason upon this--that if you disobey, there will be nothing left for you but to die in tortures?

11 Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat.

12 And when the spearman brought forward the wheels, and the racks, and the hooks, and catapeltae, and caldrons, pans, and finger-racks, and iron hands and wedges, and bellows, the tyrant continue:

13 Fear, young men, and the righteousness which ye worship will be merciful to you if you err from compulsion.

14 Now they having listened to these words of persuasion, and seeing the fearful instruments, not only were not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

15 Now let us consider the matter: had any of them been weak-spirited and cowardly among them, what reasonings would they have employed but these?

16 O wretched that we are, and exceeding senseless! when the king exhorts us, and calls us to his bounty, should we not obey him?

17 Why do we cheer ourselves with vain counsels, and venture upon a disobedience bringing death?

18 Shall we not fear, O brethren, the instruments of torture and weigh the threatenings of torment and shun this vain-glory and destructive pride?

19 Let us have compassion upon our age and relent over the years of our mother.

20 And let us bear in mind that we shall be dying as rebels.

21 And Divine Justice will pardon us if we fear the king through necessity.

22 Why withdraw ourselves from a most sweet life, and deprive ourselves of this pleasant world?

23 Let us not oppose necessity, nor seek vain-glory by our own excruciation.

24 The law itself is not forward to put us to death, if we dread torture.

25 Whence has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by the king?

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26 But nothing of this kind did the young men say or think when about to be tortured.

27 For they were well aware of the sufferings, and masters of the pains. So that as soon as the tyrant had ceased counseling them to eat the unclean, they altogether with one voice, as from the same heart said:

4 MACCABEES CHAPTER 9

1 Why delayest thou, O tyrant? for we are readier to die than to transgress the injunctions of our fathers.

2 And we should be disgracing our fathers if we did not obey the law, and take knowledge for our guide.

3 O tyrant, counsellor of law-breaking, do not, hating us as thou dost, pity us more than we pity ourselves.

4 For we account escape to be worse than death.

5 And you think to scare us, by threatening us with death by tortures, as though thou hadst learned nothing by the death of Eleazar.

6 But if aged men of the Hebrews have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame.

7 Make the attempt, then, O tyrant; and if thou puttest us to death for our religion, think not that thou harmest us by torturing us.

8 For we through this ill-treatment and endurance shall bear off the rewards of virtue.

9 But thou, for the wicked and despotic slaughter of us, shalt, from the Divine vengeance, endure eternal torture by fire.

10 When they had thus spoken, the tyrant was not only exasperated against them as being refractory, but enraged with them as being ungrateful.

11 So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs.

12 And when they had laboured hard without effect in scourging him, they hurled him upon the wheel.

13 And the noble youth, extended upon this, became dislocated.

14 And with every member disjointed, he exclaimed in expostulation,

15 O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I am no murderer, nor sacrilegious man, whom thou thus ill-usest; but a defender of the Divine law.

16 And when the spearmen said, Consent to eat, that you may be releasted from your tortures,--

17 he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reasoning; cut my limbs, and burn my flesh, and twist my joints.

18 For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

19 While he was saying this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more.

20 And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine.

21 And although the framework of his bones was now destroyed the high-minded and Abrahamic youth did not groan.

22 But, as though transformed by fire into immortality, he nobly endured the rackings, saying

23 Imitate me, O brethren, nor ever desert your station, nor abjure my brotherhood in courage: fight the holy and honourable fight of religion;

24 by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant.

25 And saying this, the revered youth abruptly closed his life.

26 And when all admired his courageous soul, the spearmen brought forward him who was second in point of age, and having put on iron hands, bound him with pointed hooks to the catapelt.

27 And when, on enquiring whether he would eat before he was tortured, they heard his noble sentiment,

28 after they with the iron hands had violently dragged all the flesh from the neck to the chin, the panther-like beasts tore off the very skin of his head: but he, bearing with firmness this misery, said,

29 How sweet is every form of death for the religion of our fathers! and he said to the tyrant,

30 Thinkest thou not, most cruel of all tyrants, that thou art now tortured more than I, finding thine overweening conception of tyranny conquered by our patience in behalf of our religion?

31 For I lighten my suffering by the pleasures which are connected with virtue.

32 But thou art tortured with threatenings for impiety; and thou shalt not escape, most corrupt tyrant, the vengeance of Divine wrath.

4 MACCABEES CHAPTER 10

1 Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste and save his life.

2 But he cried out and said, Know ye not, that the father of those who are dead, begat me also; and that the same mother bare me; and that I was brought up in the same tenets?

3 I abjure not the noble relationship of my brethren.

4 Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are not able to touch, even if ye wish it, my soul.

5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him.

6 And they dragged round his fingers, and his arms, and his legs, and his ankles.

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7 And not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel;

8 around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails.

9 And when about to die, he said,

10 We, O accursed tyrant, suffer this for the sake of Divine education and virtue.

11 But thou, for thine impiety and blood-shedding, shalt endure indissoluble torments.

12 And thus having died worthily of his brethren, they dragged forward the fourth, saying,

13 Do not thou share the madness of thy brethren: but give regard to the king, and save thyself.

14 But he said to them, You have not a fire so scorching as to make me play the coward.

15 By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the pious, I will not repudiate the noble brotherhood.

16 Invent, O tyrant, tortures; that you may learn, even through them, that I am the brother of those tormented before.

17 When he had said this, the blood-thirsty, and murderous, and unhallowed Antiochus ordered his tongue to be cut out.

18 But he said, Even if you take away the organ of speech, yet God hears the silent.

19 Behold, my tongue is extended, cut it off; for not for that halt thou extirpate our reasoning.

20 Gladly do we lose our limbs in behalf of God.

21 But God shall speedly find you, since you cut off the tongue, the instrument of divine melody.

4 MACCABEES CHAPTER 11

1 And when he had died, disfigured in his torments, the fifth leaped forward, and said,

2 I intend not, O tyrant, to get excused from the torment which is in behalf of virtue.

3 But I have come of mine own accord, that by the death of me, you may owe heavenly vengeance a punishment for more crimes. 4 O thou hater of virtue and of men, what have we done that thou thus revellest in our blood?

5 Does it seem evil to thee that we worship the Founder of all things, and live according to his surpassing law?

6 But this is worthy of honours, not torments;

7 hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God.

8 Behold now, being alien from God, thou makest war against those who are religious toward God.

9 As he said this, the spearbearers bound him, and drew him to the catapelt:

10 to which binding him at his knees, and fastening them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered, scorpion-fashion.

11 With his breath thus confined, and his body strangled, he said,

12 A great favour thou bestowest upon us, O tyrant, by enabling us to manifest our adherence to the law by means of nobler sufferings.

13 He also being dead, the sixth, quite a youth, was brought out; and on the tyrant asking him whether he would eat and be delivered, he said,

14 I am indeed younger than my brothers, but in understanding I am am as old;

15 for having been born and reared unto the same end, we are bound to die also in behalf of the same cause.

16 So that if ye think proper to torment us for not eating the unclean;--torment!

17 As he said this, they brought him to the wheel.

18 Extended upon which, with limbs racked and dislocated, he was gradually roasted from beneath.

19 And having heated sharp spits, they approached them to his back; and having transfixed his sides, they burned away his entrails.

20 And he, while tormented, said, O period good and holy, in which, for the sake of religion, we brethren have been called to the contest of pain, and have not been conquered.

21 For religious understanding, O tyrant, is unconquered.

22 Armed with upright virtue, I also shall depart with my brethren.

23 I, too, bearing with me a great avenger, O deviser of tortures, and enemy of the truly pious.

24 We six youths have destroyed thy tyranny.

25 For is not your inability to overrule our reasoning, and to compel us to eat the unclean, thy destruction?

26 Your fire is cold to us, your catapelts are painless, and your violence harmless.

27 For the guards not of a tyrant but of a divine law are our defenders: through this we keep our reasoning unconquered.

4 MACCABEES CHAPTER 12

1 When he, too, had undergone blessed martyrdom, and died in the caldron into which he had been thrown, the seventh, the youngest of all, came forward:

2 whom the tyrant pitying, though he had been dreadfully reproached by his brethren,

3 seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

4 Thou seest the end of the madness of thy brethren: for they have died to torture through disobedience; and you, if disobedient, having been miserably tormented, will yourself perish prematurely.

5 But if you obey, you shall be my friend, and have a charge over the affairs of the kingdom.

6 And having thus exhorted him, he sent for the mother of the boy; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

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7 And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) saith,

8 Release me that I may speak to the king and all his friends.

9 And they, rejoicing exceedingly at the promise of the youth, quickly let him go.

10 And he, running up to the pans, said,

11 Impious tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness?

12 Wherefore the divine vengeance is reserving thee for eternal fire and torments, which shall cling to thee for all time.

13 Wert thou not ashamed, man as thou art, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them?

14 But they, bravely dying, fulfilled their religion towards God.

15 But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

16 Wherefore, he continued, I myself, being about to die,

17 will not forsake my brethren.

18 And I call upon the God of my fathers to be merciful to my race.

19 But thee, both living and dead, he will punish.

20 Thus having prayed, he hurled himself into the pans; and so expired.

4 MACCABEES CHAPTER 13

1 If then, the seven brethren despised troubles even unto death, it is confessed on all sides that righteous reasoning is absolute master over the passions.

2 For just as if, had they as slaves to the passions, eaten of the unholy, we should have said that they had been conquered by the;

3 now it is not so: but by means of the reasoning which is praised by God, they mastered their passions.

4 And it is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles.

5 How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire?

6 For just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure a still course to vessels entering port,

7 so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the intermperance of passions.

8 For having arranged a holy choir of piety, they encouraged one another, saying,

9 Brothers, may we die brotherly for the law. Let us imitate the three young men in Assyria who despised the equally afflicting furnace.

10 Let us not be cowards in the manifestation of piety.

11 And one said, Courage, brother; and another, Nobly endure.

12 And another, Remember of what stock ye are; and by the hand of our father Isaac endured to be slain for the sake of piety.

13 And one and all, looking on each other serene and confident, said, Let us sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law.

14 Let us not fear him who thinketh he killeth;

15 for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God.

16 Let us arm ourselves, therefore, in the abnegation of the divine reasoning.

17 If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us.

18 And as each one of the brethren was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who died before you.

19 Now you are not ignorant of the charm of brotherhood, which the Divine and all wise Providence hath imparted through fathers to children, and hath engendered through the mother's womb.

20 In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life,

21 and having been brought forth at equal intervals, and having sucked milk from the same fountains, hence their brotherly souls are reared up lovingly together;

22 and increase the more powerfully by reason of this simultaneous rearing, and by daily intercourse, and by other education, and exercise in the law of God.

23 Brotherly love being thus sympathetically constituted, the seven brethren had a more sympathetic mutual harmony.

24 For being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this harmony with each other.

25 For a like ardour for what is right and honourable increased their fellow-feeling towards each other.

26 For it acting along with religion, made their brotherly feeling more desirable to them.

27 And yet, although nature and intercourse and virtuous morals increased their brotherly love those who were left endured to behold their brethren, who were illused for their religion, tortured even unto death.

4 MACCABEES CHAPTER 14

1 And more that this, they even urged them on to this ill-treatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love.

2 O reasonings more royal than a king, and freer than freemen!

3 Sacred and harmonius concert of the seven brethern as concerning piety!

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4 None of the seven youths turned cowardly, or shrank back from death.

5 But all of them, as though running the road to immortality, hastened on to death through tortures.

6 For just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed unto death for religion's sake, as through the immortal soul of religion.

7 O holy seven of harmonious brethren! for as the seven days of creation, about religion,

8 so the youths, circling around the number seven, annulled the fear of torments.

9 We now shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire.

10 And what could be more painful? for the power of fire, being sharp and quick, speedily dissolved their bodies.

11 And think it not wonderful that reasoning bore rule over those men in their torments, when even a woman's mind despised more manifold pains.

12 For the mother of those seven youths endured the rackings of each of her children.

13 And consider how comprehensive is the love of offspring, which draws every one to sympathy of affection,

14 where irrational animals possess a similar sympathy and love for their offspring with men.

15 The tame birds frequenting the roofs of our houses, defend their fledglings.

16 Others build their nests, and hatch their young, in the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep off the intruder.

17 And if not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they are able.

18 But why should we point attention to the sympathy toward children shewn by irrational animals?

19 The very bees, at the season of honey-making, attack all who approach; and pierce with their sting, as with a sword, those who draw near their hive, and repel them even unto death.

20 But sympathy with her children did not turn aside the mother of the young men, who had a spirit kindred with that of Abraham.

4 MACCABEES CHAPTER 15

1 O reasoning of the sons, lord over the passions, and religion more desirable to a mother than progeny!

2 The mother, when two things were set before here, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant,

3 rather elected the religion which according to God preserves to eternal life.

4 O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them!

5 for by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they are of children.

6 And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them;

7 and through her many pains undergone in connection with each one, was compelled to feel sympathy with them;

8 yet, through fear of God, who neglected the temporary salvation of her children.

9 Not but that, on account of the excellent disposition to the law, her maternal affection toward them was increased.

10 For they were both just and temperate, and manly, and high-minded, and fond of their brethren, and so fond of their mother that even unto death they obeyed her by observing the law.

11 And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle.

12 But she inclined each one separately and all together to death for religion.

13 O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

14 At the racking and roasting of each one of them, the observant mother was prevented by religion from changing.

15 She beheld her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks.

16 O thou mother, who wast tried at this time with bitterer pangs than those of parturition!

17 O thou only woman who hast brought forth perfect holiness!

18 Thy first-born, expiring, turned thee not; nor the second, looking miserable in his torments; nor the third, breathing out his soul.

19 Nor when thou didst behold the eyes of each of them looking sternly upon their tortures, and their nostrils foreboding death, didst thou weep!

20 When thou didst see children's flesh heaped upon children's flesh that had been torn off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying ground, thou lamentedst not.

21 Not so do siren melodies, or songs of swans, attract the hearers to listening, O voices of children calling upon your mother in the midst of torments!

22 With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires!

23 But religious reasoning, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love.

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24 Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off [her feelings] through faith in God.

25 For just as in a council-room, beholding in her own soul vehement counsellors, nature and parentage and love of her children, and the racking of her children,

26 she holding two votes, one for the death, the other for the preservation of her children,

27 did not lean to that which would have saved her children for the safety of a brief space.

28 But this daughter of Abraham remembered his holy fortitude.

29 O holy mother of a nation avenger of the law, and defender of religion, and prime bearer in the battle of the affections!

30 O thou nobler in endurance than males, and more manly than men in patience! 31 For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves,

32 so thou, the guardian of the law, when surrounded on every side by the flood of passions, and straitened by violent storms which were the torments of they children, didst bear up nobly against the storms against religion.

4 MACCABEES CHAPTER 16

1 If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even unto death, confessedly religious reasoning is master even of the passions.

2 I have proved, then, that not only men have obtained the mastery of their passions, but also that a woman despised the greatest torments.

3 And not so fierce were the lions round Daniel, nor the furnace of Misael burning with most vehement fires as that natural love of children burned within her, when she beheld her seven sons tortured.

4 But with the reasoning of religion the mother quenched passions so great and powerful.

5 For we must consider also this: that, had the woman been faint hearted, as being their other, she would have lamented over them; and perhaps might have spoken thus:

6 Ah! wretched I, and many times miserable; who having born seven sons, have become the mother of none.

7 O seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nursings at the breast.

8 Vainly, for your sakes, O sons, have I endured many pangs, and the more difficult anxieties of rearing.

9 Alas, of my children, some of you unmarried, and some who have married to no profit, I shall not see your children, nor be felicitated as a grandmother.

10 Ah, that I who had many and fair children, should be a lone widow full of sorrows!

11 Nor, should I die, shall I have a son to bury me. But with such a lament is this the holy and God-fearing mother bewailed none of them.

12 Nor did she divert any of them from death, nor grieve for them as for the dead.

13 But as one possessed with an adamantine mind, and as one bringing forth again her full number of sons to immortality, she rather with supplication exhorted them to death in behalf of religion.

14 O woman, soldier of God for religion, thou, aged and a female, hast conquered through endurance even a tyrant; and though but weak, hast been found more powerful in deeds and words.

15 For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst to thy sons in the Hebrew tongue,

16 O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country.

17 For it were disgraceful that this old man should endure pains for the sake of righteousness, and that you who are younger should be afraid of the tortures.

18 Remember that through God ye obtained existence, and have enjoyed it.

19 And on this second account ye ought to bear every affliction because of God.

20 For whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him.

21 And the righteous Daniel was cast unto the lions; and Ananias, and Azarias, and Misael, were slung out into a furnace of fire; yet they endured through God.

22 You, then, having the same faith towards God, be not troubled.

23 For it is unreasonable that they who know religion should not stand up against troubles.

24 With these arguments, the mother of seven, exhorting each of her sons, over-persuaded them from transgressing the commandment of God.

25 And they saw this, too, that they who die for God, live to God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

4 MACCABEES CHAPTER 17

1 And some of the spearbearers said, that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than they should touch her person.

2 O thou mother, who together with seven children didst destroy the violence of the tyrant, and render void his wicked intentions, and exhibit the nobleness of faith!

3 For thou, as an house bravely built upon the pillar of thy children, didst bear without swaying, the shock of tortures.

4 Be of good cheer, therefore, O holy-minded mother! holding the firm [substance of the] hope of your steadfastness with God.

5 Not so gracious does the moon appear with the stars in heaven, as thou art established honourable before God, and

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fixed in the firmament with thy sons who thou didst illuminate with religion to the stars.

6 For thy bearing of children was after the fashion of a child of Abraham.

7 And, were it lawful for us to paint as on a tablet the religion of thy story, the spectators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even unto death.

8 And it had been a worth thing to have inscribed upon the tomb itself these words as a memorial to those of the nation,

9 Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews.

10 These also avenged their nation, looking unto God, and enduring torments unto death.

11 For it was truly a divine contest which was carried through by them.

12 For at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life.

13 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended.

14 The tyrant was the opposite; and the world and living men were the spectators.

15 And reverence for God conquered, and crowned her own athletes.

16 Who did not admire those champions of true legislation? who were not astonied?

17 The tyrant himself, and all their council, admired their endurance;

18 through which, also, they now stand beside the divine throne, and live a blessed life.

19 For Moses saith, And all the saints are under thine hands.

20 These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy did not overcome our nation;

21 and that the tyrant was punished, and their country purified.

22 For they became the atnipoised to the sin of the nation; and the Divine Providence saved Israel, aforetime afflicted, by the blood of those pious ones, and the propitiatory death.

23 For the tyrant Antiochus, looking to their manly virtue, and to their endurance in torture, proclaimed that endurance as an example to his soldiers.

24 And they proved to be to him noble and brave for land battles and for sieges; and he conquered and stormed the towns of all his enemies.

4 MACCABEES CHAPTER 18

1 O Israelitish children, descendants of the seed of Abraham, obey this law, and in every way be religious.

2 Knowing that religious reasoning is lord of the passions, and those not only inward but outward.

3 When those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a divine portion.

4 And the nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land.

5 And the tyrant Antiochus was both punished upon earth, and is punished now he is dead; for when he was quite unable to compel the Israelites to adopt foreign customs, and to desert the manner of life of their fathers,

6 then, departing from Jerusalem, he made war against the Persians.

7 And the righteous mother of the seven children spake also as follows to her offspring: I was a pure virgin, and went not beyond my father's house; but I took care of the built-up rib.

8 No destroyer of the desert, or ravisher of the plain, injured me; nor did the destructive, deceitful snake, make spoil of my chaste virginity; and I remained with my husband during the period of my prime.

9 And these my children, having arrive at maturity, their father died: blessed was he! for having sought out a life of fertility in children, he was not grieved with a period of loss of children.

10 And he used to teach you, when yet with you, the law and the prophets.

11 He used to read to you the slaying of Abel by Cain, and the offering up of Isaac, and the imprisonment of Joseph.

12 And he used to tell you of the zealous Phinehas; and informed you of Ananias and Azarias, and Misael in the fire.

13 And he used to glorify Daniel, who was in the den of lions, and pronounce him blessed.

14 And he used to put you in mind of the scripture of Esaias, which saith, Even if thou pass through the fire, it shall not burn thee.

15 He chanted to you David, the hymn-writer, who saith, Many are the afflictions of the just.

16 He declared the proverbs of Solomon, who saith, He is a tree of life to all those who do His will.

17 He used to verify Ezekiel, who said, Shall these dry bones live?

18 For he did not forget the song which Moses taught, proclaiming, I will kill, and I will make to live.

19 This is our life, and the length of our days.

20 O that bitter, and yet not bitter, day when the bitter tyrant of the Greeks, quenching fire with fire in his cruel caldrons, brought with boiling rage the seven sons of the daughter of Abraham to the catapelt, and to all his torments!

21 He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures.

22 Wherefore divine retribution pursued and will pursue the pestilent wretch.

23 But the children of Abraham, with their victorious mother, are assembled together to the choir of their fathers; having received pure and immortal souls from God.

24 To whom be glory for ever and ever. Amen.

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THE LETTER OF ARISTEAS

Epistle of Aristeas to Philocrates about the Greek Septuagint Bible commissioned by King Ptolemy of Egypt
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 2nd Century B.C.

(The Letter of Aristeas or Letter to Philocrates is a Greek work of the 2nd century BC, assigned by Biblical scholars to the Pseudepigrapha as the author is unknown, a fact that applies actually to most books of the Bible.

Titus Flavius Josephus, who paraphrases about two-fifths of the letter, ascribes it to Aristeas and to have been written to a certain Philocrates, describing the Greek translation of the Hebrew Law by seventy-two interpreters sent into Egypt from Jerusalem at the request of the librarian of Alexandria, resulting in the Septuagint translation. Though some have argued that its story of the creation of the Greek translation of the Hebrew Bible is fictitious, it is the earliest text to mention the Library of Alexandria.

The Letter of Aristeas, called so because it was a letter addressed from Aristeas to his brother Philocrates, deals primarily with the reason the Greek translation of the Hebrew Law, also called the Septuagint, was created, as well as the people and processes involved. The letter's author alleges to be a courtier of Ptolemy II Philadelphus (reigned 281-246 BC).

Over twenty Greek manuscript copies of the letter are known to survive, dating from the 11th to the 15th century. The letter is also mentioned and quoted in other ancient texts, most notably in Antiquities of the Jews by Josephus (c. 93 AD), in Life of Moses by Philo of Alexandria (c. AD 15), and in an excerpt from Aristobulus of Paneas (c. 160 BC) preserved in Praeparatio evangelica by Eusebius.

In detail, the work relates how the king of Egypt, presumably Ptolemy II Philadelphus, is urged by his chief librarian Demetrios of Phaleron to have the Hebrew Law translated into Greek, and so add the knowledge of the Hebrews to the vast collection of books the empire had already collected. The king responds favorably, including giving freedom to Jews who had been taken into captivity by his predecessors, and sending lavish gifts (which are described in great detail) to the Temple in Jerusalem along with his envoys. The high priest chooses exactly six men from each of the twelve tribes, giving 72 in all; he gives a long sermon in praise of the Law. When the translators arrive in Alexandria the king weeps for joy and for the next seven days puts philosophical questions to the translators, the wise answers to which are related in full. The 72 translators then complete their task in exactly 72 days. The Jews of Alexandria, on hearing the Law read in Greek, request copies and lay a curse on anyone who would change the translation. The king then rewards the translators lavishly and they return home.

A main goal of the 2nd-century author seems to be to establish the superiority of the Greek Septuagint text over any other version of the Hebrew Bible. The author is noticeably pro-Greek, portraying Zeus as simply another name for the God of Israel, and while criticism is lodged against idolatry and Greek sexual ethics, the argument is phrased in such a way as to attempt to persuade the reader to change, rather than as a hostile attack. The manner in which the author concentrates on describing Judaism, and particularly its temple in Jerusalem could be viewed as an attempt to proselytise.)

ARISTEAS CHAPTER 1

At the time of the Jewish Captivity in Egypt, Ptolemy Philadelphus reveals himself as the first great bibliophile. He desires to have all the books in the world in his library; in order to get the Laws of Moses he offers to trade 100,000 captives for that work exclaiming, "It is a small boon indeed!"

1 SINCE I have collected material for a memorable history of my visit to Eleazar the High Priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up clear exposition of the matter for you, for I perceive that you possess a natural love of learning, a quality which is the highest possession of man--to be constantly attempting 'to add to his stock of knowledge and acquirements' whether through the study of history or by actually participating in the events themselves.

2 It is by this means, by taking up into itself the noblest elements, that the soul is established in purity, and having fixed its aim on piety, the noblest goal of all, it uses this as its infallible guide and so acquires a definite purpose.

3 It was my devotion to the pursuit of religious knowledge that led me to undertake the embassy to the man I have mentioned, who was held in the highest esteem by his own citizens and by others, both for his virtue and his majesty, and who had in his possession documents of the highest value to the Jews in his own country and in foreign lands for the interpretation of the divine law, for their laws are written on leather parchments in Jewish characters.

4 This embassy then I undertook with enthusiasm, having first of all found an opportunity of pleading with the king on behalf of the Jewish captives who had been transported from Judea to Egypt by the king's father, when he first obtained possession of this city and conquered the land of Egypt.

5 It is worth while that I should tell you this story, too, since I am convinced that you, with your disposition towards holiness and your sympathy with men who are living in accordance with the holy law, will all the more readily listen to the account which I purpose to set forth, since you yourself have lately come to us from the island and are anxious to hear everything that tends to build up the soul.

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6 On a former occasion too, I sent you a record of the facts which I thought worth relating about the Jewish race,--the record which I had obtained from the most learned high priests of the most learned land of Egypt.

7 As you are so eager to acquire the knowledge of those things which can benefit the mind, I' feel it incumbent upon me to impart to you all the information in my power.

8 I should feel the same duty towards all who possessed the same disposition but I feel it especially towards you since you have aspirations which are so noble, and since you are not only my brother in character, no less than in blood, but are one with me as well in the pursuit of goodness.

9 For neither the pleasure derived from gold nor any other of the possessions which are prized by shallow minds confers the same benefit as the pursuit of culture and the study which we expend in securing it.

10 But that I may not weary you by a too lengthy introduction, I will proceed at once to the substance of my narrative.

11 Demetrius of Phalerum, the president of the king's library, received vast sum of money, for the purpose of collecting together, as far as he possibly could, all the books in the world.

12 By means of purchase and transcription, he carried out, to the best of his ability, the purpose of the king.

13 On one occasion when I was present he was asked, How many thousand books are there in the library? and he replied, 'More than two hundred thousand, O king, and I shall make endeavour in the immediate future to gather together the remainder also, so that the total of five hundred thousand may be reached. I am told that the laws of the Jews are worth transcribing and deserve a place in your library!

14 'What is to prevent you from doing this?' replied the king. 'Everything that is necessary has been placed at your disposal!

15 'They need to be translated,' answered Demetrius 'for in the country of the Jews they use a peculiar alphabet (just as the Egyptians, too, have a special form of letters) and speak a peculiar dialect.

16 They are supposed to use the Syriac tongue, but this is not the case; their language is quite different.'

17 And the king when he understood all the facts of the case ordered a letter to be written to the Jewish High Priest that his purpose (which has already been described) might be accomplished.

18 Thinking that the time had come to press the demand, which I had often laid before Sosibius of Tarentum and Andreas, the chief of the bodyguard, for the emancipation of the Jews who had been transported from Judea by the king's father--for when by a combination of good fortune and courage he had brought his attack on the whole district of Coele-Syria and Phoenicia to a successful issue, in the process of terrorising the country into subjection, he transported some of his foes and others he reduced to captivity.

19 The number of those whom he transported from the country of the Jews to Egypt amounted to no less than a hundred thousand.

20 Of these he armed thirty thousand picked men and settled them in garrisons in the country districts.

21 (And even before this time large numbers of Jews had come into Egypt with the Persian, and in an earlier period still others had been sent to Egypt to help Psammetichus in his campaign against the king of the Ethiopians. But these were nothing like so numerous as the captives whom Ptolemy the son of Lagus transported.)

22 As I have already said Ptolemy picked out the best of these, the men who were in the prime of life and distinguished for their courage, and armed them, but the great mass of the others, those who were too old or too young for this purpose, and the women too, he reduced to slavery, not that he wished to do this of his own free will, but he was compelled by his soldiers who claimed them as a reward for the services which they had rendered in war.

23 Having, as has already been stated, obtained an opportunity for securing their emancipation, I addressed the king with the following arguments. 'Let us not be so unreasonable as to allow our deeds to give the lie to our words.

24 Since the law which we wish not only to transcribe but also to translate belongs to the whole Jewish race, what justification shall we be able to find for our embassy while such vast numbers of them remain in a state of slavery in your kingdom?

25 In the perfection and wealth of your clemency release those who are held in such miserable bondage, since as I have been at pains to discover, the God who gave them their law is the God who maintains your kingdom.

26 They worship the same God--the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or Dis (An important comparison of God and Zeus.).

27 This name was very appropriately bestowed upon him by our first ancestors, in order to signify that He, through whom all things are endowed with life and come into being, is necessarily the Rider and Lord of the Universe.

28 Set all mankind an example of magnanimity by releasing those who are held in bondage.'

29 After a brief interval, while I was offering up an earnest prayer to God that He would so dispose the mind of the king that all the captives might be set at liberty--(for the human race, being the creation of God, is swayed and influenced by Him.

30 Therefore with many divers prayers I called upon Him who ruleth the heart that the king might be constrained to grant my request.

31 For I had great hopes with regard to the salvation of the men since I was assured that God would grant a fulfilment of my prayer.

32 For when men from pure motives plan some action in the interest of righteousness and the performance of noble

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deeds, Almighty God brings their efforts and purposes to a successful issue)--the king raised his head and looking up at me with a cheerful countenance asked, 'How many thousands do you think they will number?'

33 Andreas, who was standing near, replied, 'A little more than a hundred thousand.'

34 'It is a small boon indeed,' said the king, 'that Aristeas asks of us!'

35 Then Sosibius and some others who were present said: 'Yes, but it will be a fit tribute to your magnanimity for you to offer the enfranchisement of these men as an act of devotion to the supreme God.

36 You have been greatly honoured by Almighty God and exalted above all your forefathers in glory and it is only fitting that you should render to Him the greatest thank-offering in your power.'

37 Extremely pleased with these arguments he gave orders that an addition should be made to the wages of the soldiers by the amount of the redemption money, that twenty drachmae (the daily wage for a skilled worker was one drachma, c. 50 USD in 2017) should be paid to the owners for every slave, that a public order should be issued and that registers of the captives should be attached to it.

38 He showed the greatest enthusiasm in the business, for it was God who had brought our purpose to fulfilment in its entirety and constrained him to redeem not only those who had come into Egypt with the army of his father but any who had come before that time or had been subsequently brought into the kingdom.

39 It was pointed out to him that the ransom money would exceed four hundred talents.

40 I think it will be useful to insert a copy of the decree, for in this way the magnanimity of the king, who was empowered by God to save such vast multitudes, will be made clearer and more manifest.

41 The decree of the king ran as follows: 'All who served in the army of our father in the campaign against Syria and Phoenicia and in the attack upon the country of the Jews and became possessed of Jewish captives and brought them back to the city of Alexandria and the land of Egypt or sold them to others--and in the same way any captives who were in our land before that time or were brought hither afterwards--all who possess such captives are required to set them at liberty at once, receiving twenty drachmae per head as ransom money.

42 The soldiers will receive this money as a gift added to their wages, the others from the king's treasury.

43 We think that it was against our father's will and against all propriety that they should have been made captives and that the devastation of their land and the transportation of the Jews to Egypt was an act of military wantonness.

44 The spoil which fell to the soldiers on the field of battle was all the booty which they should have claimed.

45 To reduce the people to slavery in addition was an act of absolute injustice.

46 Wherefore, since it is acknowledged that we are accustomed to render justice to all men and especially to those who are unfairly in a condition of servitude, and since we strive to deal fairly with all men according to the demands of justice and piety, we have decreed, in reference to the persons of the Jews who are in any condition of bondage in any part of our dominion, that those who possess them shall receive the stipulated sum of money and set them at liberty and that no man shall show any tardiness in discharging his obligations.

47 Within three days after the publication of this decree, they must make lists of slaves for the officers appointed to carry out our will, and immediately produce the persons of the captives.

48 For we consider that it will be advantageous to us and to our affairs that the matter should be brought to a conclusion.

49 Any one who likes may give information about any who disobey the decree, on condition that if the man is proved guilty he will become his slave; his property, however, will be handed over to the royal treasury.'

50 When the decree was brought to be read over to the king for his approval, it contained all the other provisions except the phrase 'any captives who were in the land before that time or were brought hither afterwards,' and in his magnanimity and the largeness of his heart the king inserted this clause and gave orders that the grant of money required for the redemption should be deposited in full with the paymasters of the forces and the royal bankers, and so the matter was decided and the decree ratified within seven days.

51 The grant for the redemption amounted to more than six hundred and sixty talents; for many infants at the breast were emancipated together with their mothers.

52 When the question was raised whether the sum of twenty talents was to be paid for these, the king ordered that it should be done, and thus he carried out his decision in the most comprehensive way.

ARISTEAS CHAPTER 2

Showing how the most careful records were kept of affairs of state. Government Red Tape. A committee of six is appointed to go to the High Priest in Jerusalem and arrange for the exchange. Aristeas is put in charge of the delegation.

1 WHEN this had been done, he ordered Demetrius to draw up a memorial with regard to the transcription of the Jewish books.

2 For all affairs of state used to be carried out by means of decrees and with the most pains-taking accuracy by these Egyptian kings, and nothing was done in a slipshod or haphazard fashion.

3 And so I have inserted copies of the memorial and the letters, the number of the presents sent and the nature of each, since every one of them excelled in magnificence and technical skill.

4 The following is a copy of the memorial. The Memory of Demetrius to the great king. 'Since you have given me

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instructions O king, that the books which are needed to complete your library should be collected together, and that those which are defective should be repaired, I have devoted myself with the utmost care to the fulfilment of your wishes, and I now have the following proposal to lay before you.

5 The books of the law of the Jews (with some few others) are absent from the library.

6 They are written in the Hebrew characters and language and have been carelessly interpreted, and do not represent the original text as I am informed by those who know; for they have never had a king's care to protect them.

7 It is necessary that these should be made accurate for your library since the law which they contain, inasmuch as it is of divine origin, is full of wisdom and free from all blemish.

8 For this reason literary men and poets and the mass of historical writers have held aloof from referring to these books and the men who have lived and are living in accordance with them, because their conception of life is so sacred and religious, as Hecataeus of Abdera says.

9 If it please you, O king, a letter shall be written to the High Priest in Jerusalem, asking him to send six elders out of every tribe--men who have lived the noblest life and are most skilled in their law--that we may find out the points in which the majority of them are in agreement, and so having obtained an accurate translation may place it in a conspicuous place in a manner worthy of the work itself and your purpose.

10 May continual prosperity be yours!'

11 When this memorial had been presented, the king ordered a letter to be written to Eleazar on the matter, giving also an account of the emancipation of the Jewish captives.

12 And he gave fifty talents weight of gold and seventy talents of silver and a large quantity of precious stones to make bowls and vials and a table and libation cups.

13 He also gave orders to those who had the custody of his coffers to allow the artificers to make a selection of any materials they might require for the purpose, and that a hundred talents in money should be sent to provide sacrifices for the temple and for other needs.

14 I shall give you a full account of the workmanship after I have set before you copies of the letters. The letter of the king ran as follows:

15 'King Ptolemy sends greeting and salutation to the High Priest Eleazar.

16 Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their power and many more who came with my father into Egypt as captives--large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them.

17 And I, when I ascended the throne, adopted a kindly attitude towards all my subjects, and more particularly to those who were citizens of yours--I have set at liberty more than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation.

18 The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank-offering for maintaining my kingdom in peace and great glory in all the world.

19 Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the court, I have established in official positions.

20 Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you into the Greek language, that these books may be added to the other royal books in my library.

21 It will be a kindness on your part and a reward for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance.

22 I hope to win great renown by the accomplishment of this work.

23 I have sent Andreas, the chief of my bodyguard and Aristeas--men whom I hold in high esteem--to lay the matter before you and present you with a hundred talents of silver, the first-fruits of my offering for the temple and the sacrifices and other religious rites.

24 If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell!

25 To this letter Eleazar replied appropriately as follows: 'Eleazar the High Priest sends greetings to King Ptolemy his true friend.

26 My highest wishes are for your welfare and the welfare of Queen Arsinoe, your sister, and your children.

27 I also am well. I have received your letter and am greatly rejoiced by your purpose and your noble counsel.

28 I summoned together the whole people and read it to them that they might know of your devotion to our God.

29 I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the temple stands in need.

30 These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every way to be the representatives of your high principles and righteous purposes.

31 These men imparted to me your message and received from me an answer in agreement with your letter. I will

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consent to everything which is advantageous to you even though your request is very unusual.

32 For you have bestowed upon our citizens great and never to be forgotten benefits in many ways.

33 Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the holy law might prove advantageous to you and be carried out successfully.

34 In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law.

35 It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell!

36 The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha.

37 Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias.

38 Of the third tribe, Nehemia, Joseph, Theodosius, Baseas, Ornias, Dakis.

39 Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias. . . .

40 Of the fifth tribe, Isaac, Jacob, Jesus, Sabbataeus, Simon, Levi.

41 Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemas.

42 Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus.

43 Of the eighth tribe, Theodosius, Jason, Jesus, Theodotus, John, Jonathan.

44 Of the ninth tribe, Theophilus, Abraham, Arsamos, Jason, Endemias, Daniel.

45 Of the tenth tribe, Jeremiah, Eleazar, Zachariah, Baneas, Elisha, Dathaeus.

46 Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus.

47 Of the twelfth tribe, Isaelus, John, Theodosius, Arsamos, Abietes, Ezekiel.

48 They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

ARISTEAS CHAPTER 3

In which is described the most exquisite and beautiful table ever produced. Also other rich gifts, Interesting in the light of recent excavations in Egypt.

1 I WILL now Proceed to redeem my promise and give a description of the works of art.

2 They were wrought with exceptional skill, for the king spared no expense and personally superintended the workmen individually.

3 They could not therefore scamp any part of the work or finish it off negligently.

4 First of all I will give you a description of the table.

5 The king was anxious that this piece of work should be of exceptionally large dimensions, and he caused enquiries to be made of the Jews in the locality with regard to the size of the table already in the temple at Jerusalem.

6 And when they described the measurements, he proceeded to ask whether he might make a larger structure.

7 And some of the priests and the other Jews replied that there was nothing to prevent him.

8 And he said that he was anxious to make it five times the size, but he hesitated lest it should prove useless for the temple services.

9 He was desirous that his gift should not merely be stationed in the temple, for it would afford him much greater pleasure if the men whose duty it was to offer the fitting sacrifices were able to do so appropriately on the table which he had made.

10 He did not suppose that it was owing to lack of gold that the former table had been made of small size, but there seems to have been, he said, some reason why it was made of--this dimension.

11 For had the order been given, there would have been no lack of means.

12 Wherefore we must not transgress or go beyond the proper measure.

13 At the same time he ordered them to press into service all the manifold forms of art, for he was a man of the most lofty conceptions and nature had endowed him with a keen imagination which enabled him to picture the appearance which would be presented by the finished work.

14 He gave orders too, that where there were no instructions laid down in the Jewish Scriptures, everything should be made as beautiful as possible.--

15 When such instructions were laid down, they were to be carried out to the letter.

16 They made the table two cubits (A cubit is 18 inches = 45.72 cm.) long, one cubit broad, one and a half cubits high fashioning it of pure solid gold.

17 What I am describing was not thin gold laid over another foundation, but the whole structure was of massive gold welded together.

18 And they made a border of a hand's breadth round about it.

19 And there was a wreath of wave-work, engraved in relief in the form of ropes marvellously wrought on its three sides.

20 For it was triangular in shape and the style of the work was exactly the same on each of the sides, so that whichever side they were turned, they presented the same appearance.

21 Of the two sides under the border, the one which sloped down to the table was a very beautiful piece of work, but it was the outer side which attracted the gaze of the spectator.

22 Now the upper edge of the two sides, being elevated, was sharp since, as we have said, the rim was three-sided, from whatever point of view one approached it.

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23 And there were layers of precious stones on it in the midst of the embossed cord-work, and they were interwoven with one another by an inimitable artistic device.

24 For the sake of security they were all fixed by golden needles which were inserted in perforations in the stones.

25 At the sides they were clamped together by fastenings to hold them firm.

26 On the part of the border round the table which slanted upwards and met the eyes, there was wrought a pattern of eggs in precious stones, elaborately engraved by a continuous piece of fluted relief-work, closely connected together round the whole table.

27 And under the stones which had been arranged to represent eggs the artists made a crown containing all kinds of fruits, having at its top clusters of grapes and ears of corn, dates also and apples, and pomegranates and the like, conspicuously arranged.

28 These fruits were wrought out of precious stones, of the same colour as the fruits themselves and they fastened them edgeways round all the sides of the table with a band of gold.

29 And after the crown of fruit had been put on, underneath there was inserted another pattern of eggs in precious stones, and other fluting and embossed work, that both sides of the table might be used, according to the wishes of the owners and for this reason the wave-work and the border were extended down to the feet of the table.

30 They made and fastened under the whole width of the table a massive plate four fingers thick, that the feet might be inserted into it, and clamped fast with linch-pins which fitted into sockets under the border, so that which ever side of the table people preferred, might be used.

31 Thus it became manifestly clear that the work was intended to be used either way.

32 On the table itself they engraved a 'maeander,' having precious stones standing out in the middle of it, rubies and emeralds and an onyx too and many other kinds of stones which excel in beauty.

33 And next to the 'maeander' there was placed a wonderful piece of network, which made the centre of the table appear like a rhomboid in shape, and on it a crystal and amber, as it is called, had been wrought, which produced an incomparable impression on the beholders.

34 They made the feet of the table with heads like lilies, so that they seemed to be like lilies bending down beneath the table, and the parts which were visible represented leaves which stood upright.

35 The basis of the foot on the ground consisted of a ruby and measured a hand's breadth high all round.

36 It had the appearance of a shoe and was eight fingers broad.

37 Upon it the whole expanse of the foot rested.

38 And they made the foot appear like ivy growing out of the stone, interwoven with akanthus and surrounded with a vine which encircled it with clusters of grapes, which were worked in stones, up to the top of the foot.

39 All the four feet were made in the same style, and everything was wrought and fitted so skilfully, and such remarkable skill and knowledge were expended upon making it true to nature, that when the air was stirred by a breath of wind, movement was imparted to the leaves, and everything was fashioned to correspond with the actual reality which it represented.

40 And they made the top of the table in three parts like a triptychon, and they were so fitted and dovetailed together with spigots along the whole breadth of the work, that the meeting of the joints could not be seen or even discovered.

41 The thickness of the table was not less than half a cubit, so that the whole work must have cost many talents.

42 For since the king did not wish to add to its size he expended on the details the same sum of money which would have been required if the table could have been of larger dimensions.

43 And everything was completed in accordance with his plan, in a most wonderful and remarkable way, with inimitable art and incomparable beauty.

44 Of the mixing bowls, two were wrought in gold, and from the base to the middle were engraved with relief work in the pattern of scales, and between the scales Precious stones were inserted with great artistic skill.

45 Then there was a 'maeander' a cubit in height, with its surface. wrought out of precious stones of many colours, displaying great artistic effort and beauty.

46 Upon this there was a mosaic, worked in the form of a rhombus, having a net-like appearance and reaching right up to the brim.

47 In the middle, small shields which were made of different precious stones, placed alternately, and varying in kind, not less than four fingers broad, enhanced the beauty of their appearance.

48 On the top of the brim there was an ornament of lilies in bloom, and intertwining clusters of grapes were engraven all round.

49 Such then was the construction of the golden bowls, and they held more than two firkins each.

50 The silver bowls had a smooth surface, and were wonderfully made as if they were intended for looking-glasses, so that everything which was brought near to them was reflected even more clearly than in mirrors.

51 But it is impossible to describe the real impression which these works of art produced upon the mind when they were finished.

52 For, when these vessels had been completed and placed side by side, first a silver bowl and then a golden, then another silver, and then another golden, the appearance they presented is altogether indescribable, and those who came to see them were not able to tear themselves from the brilliant sight and entrancing spectacle.

53 The impressions produced by the spectacle were various in kind.

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54 When men looked at the golden vessels, and their minds made a complete survey of each detail of workmanship, their souls were thrilled with wonder.

55 Again when a man wished to direct his gaze to the silver vessels, as they stood before him, everything seemed to flash with light round about the place where he was standing, and afforded a still greater delight to the onlookers.

56 So that it is really impossible to describe the artistic beauty of the works.

57 The golden vials they engraved in the centre with vine wreaths.

58 And about the rims they wove a wreath of ivy and myrtle and olive in relief work and inserted precious stones in it.

59 The other parts of the relief work they wrought in different patterns, since they made it a point of honour to complete everything in a way worthy of the majesty of the king.

60 In a word it may be said that neither in the king's treasury nor in any other, were there any works which equalled these in costliness or in artistic skill.

61 For the king spent no little thought upon them, for he loved to gain glory for the excellence of his designs.

62 For oftentimes he would neglect his official business, and spend his time with the artists in his anxiety that they should complete everything in a manner worthy of the place to which the gifts were to be sent.

63 So everything was carried out on a grand scale, in a manner worthy of the king who sent the gifts and of the high priest who was the ruler of the land.

64 There was no stint of precious stones, for not less than five thousand were used and they were all of large size.

65 The most exceptional artistic skill was employed, so that the cost of the stones and the workmanship was five times as much as that of the gold.

ARISTEAS CHAPTER 4

Vivid details of the sacrifice. The unerring accuracy of the priests is notable. A savage orgy. A description of the temple and its water-works.

1 I HAVE given you this description of the presents because I thought it was necessary.

2 The next point in the narrative is an account of our journey to Eleazar, but I will first of all give you a description of the whole country.

3 When we arrived in the land of the Jews we saw the city situated in the middle of the whole of Judea on the top of a mountain of considerable altitude.

4 On the summit the temple had been built in all its splendour.

5 It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice.

6 All the buildings were characterised by a magnificence and costliness quite unprecedented.

7 It was obvious that no expense had been spared on the door and the fastenings, which connected it with the door-posts, and the stability of the lintel.

8 The style of the curtain too was thoroughly in proportion to that of the entrance.

9 Its fabric owing to the draught of wind was in perpetual motion, and as this motion was communicated from the bottom and the curtain bulged out to its highest extent, it afforded a pleasant spectacle from which a man could scarcely tear himself away.

10 The construction of the altar was in keeping with the place itself and with the burnt offerings which were consumed by fire upon it, and the approach to it was on a similar scale.

11 There was a gradual slope up to it, conveniently arranged for the purpose of decency, and the ministering priests were robed in linen garments, down to their ankles.

12 The Temple faces the east and its back is toward the west.

13 The whole of the floor is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the blood from the sacrifices, for many thousand beasts are sacrificed there on the feast days.

14 And there is an inexhaustible supply of water, because an abundant natural spring gushes up from within the temple area.

15 There are moreover wonderful and indescribable cisterns underground, as they pointed out to me, at a distance of five furlongs all round the site of the temple, and each of them has countless pipes so that the different streams converge together.

16 And all these were fastened with lead at the bottom and at the sidewalls, and over them a great quantity of plaster had been spread, and every part of the work had been most carefully carried out.

17 There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed away in the twinkling of an eye.

18 Such is my opinion with regard to the character of the reservoirs and I will now show you how it was confirmed.

19 They led me more than four furlongs outside the city and bade me peer down towards a certain spot and listen to the noise that was made by the meeting of the waters, so that the great size of the reservoirs became manifest to me, as has already been pointed out.

20 The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service.

21 For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him.

22 The service is carried on without interruption--some provide the wood, others the oil, others the fine wheat flour, others the spices; others again bring the pieces of flesh for the burnt offering, exhibiting a wonderful, degree of strength.

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23 For they take up with both hands the limbs of a calf, each of them weighing more than two talents, and throw them with each hand in a wonderful way on to the high place of the altar and never miss placing them on the proper spot.

24 In the same way the pieces of the sheep and also of the goats are wonderful both for their weight and their fatness.

25 For those, whose business it is, always select the beasts which are without blemish and specially fat, and thus the sacrifice which I have described, is carried out.

26 There is a special place set apart for them to rest in, where those who are relieved from duty sit.

27 When this takes place, those who have already rested and are ready to resume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of the sacrifices.

28 The most complete silence reigns so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices.

29 Everything is carried out with reverence and in a way worthy of the great God.

30 We were greatly astonished, when we saw Eleazar engaged in the ministration, at the mode of his dress, and the majesty of his appearance, which was revealed in the robe which he wore and the precious stones upon his person.

31 There were golden bells upon the garment which reached down to his feet, giving forth a peculiar kind of melody, and on both sides of them there were pomegranates with variegated flowers of a wonderful hue.

32 He was girded with a girdle of conspicuous beauty, woven in the most beautiful colours.

33 On his breast he wore the oracle of God, as it is called, on which twelve stones, of different kinds, were inset, fastened together with gold, containing the names of the leaders of the tribes, according to their original order, each one flashing forth in an indescribable way its own particular colour.

34 On his head he wore a tiara, as it is called, and upon this in the middle of his forehead an inimitable turban, the royal diadem full of glory with the name of God inscribed in sacred letters on a plate of gold . . . having been judged worthy to wear these emblems in the ministrations.

35 Their appearance created such awe and confusion of mind as to make one feel that one had come into the presence of a man who belonged to a different world.

36 I am convinced that any one who takes part in the spectacle which I have described will he filled with astonishment and indescribable wonder and be profoundly affected in his mind at the thought of the sanctity which is attached to each detail of the service.

37 But in order that we might gain complete information, we ascended to the summit of the neighbouring citadel and looked around us.

38 It is situated in a very lofty spot, and is fortified with many towers, which have been built up to the very top, of immense stones, with the object, as we were informed, of guarding the temple precincts, so that if there were an attack, or an insurrection or an onslaught of the enemy, no one would be able to force an entrance within the walls that surround the temple.

39 On the towers of the citadel engines of war were placed and different kinds of machines, and the position was much higher than the circle of walls which I have mentioned.

40 The towers were guarded too by most trusty men who had given the utmost proof of their loyalty to their country.

41 these men were never allowed to leave the citadel, except on feast days and then only in detachments, nor did they permit any stranger to enter it.

42 They were also very careful when any command came from the chief officer to admit any visitors to inspect the place, as our own experience taught us.

43 They were very reluctant to admit us--though we were but two unarmed men--to view the offering of the sacrifices.

44 And they asserted that they were bound by an oath when the trust was committed to them, for they had all sworn and were bound to carry out the oath sacredly to the letter, that though they were five hundred in number they would not permit more than five men to enter at one time.

45 The citadel was the special protection of the temple and its founder had fortified it so strongly that it might efficiently protect it.

ARISTEAS CHAPTER 5

A description of the city and the countryside. Compare Verse 11 with conditions of today. Verses 89-41 reveal how the ancients estimate a scholar and a gentleman.

1 THE size of the city is of moderate dimensions.

2 It is about forty furlongs (A furlong is 1/8 mile = 220 yards = 201.04 m) in circumference, as far as one could conjecture.

3 It has its towers arranged in the shape of a theatre, with thoroughfares leading between them now the crossroads of the lower towers are visible but those of the upper towers are more frequented.

4 For the ground ascends, since the city is built upon a mountain.

5 There are steps too which lead up to the crossroads, and some people are always going up, and others down and they keep as far apart from each other as possible on the road because of those who are bound by the rules of purity, lest they should touch anything which is unlawful.

6 It was not without reason that the original founders of the city built it in due proportions, for they possessed clear insight with regard to what was required.

7 For the country is extensive and beautiful.

8 Some parts of it are level, especially the districts which belong to Samaria, as it is called, and which border on the land of the Idumeans, other parts are mountainous, especially those which are contiguous to the land of Judea.

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9 The people therefore are bound to devote themselves to agriculture and the cultivation of the soil that by this means they may have a plentiful supply of crops.

10 In this way cultivation of every kind is carried on and an abundant harvest reaped in the whole of the aforesaid land.

11 The cities which are large and enjoy a corresponding prosperity are well-populated, but they neglect the country districts, since all men are inclined to a life of enjoyment, for every one has a natural tendency towards the pursuit of pleasure.

12 The same thing happened in Alexandria, which excels all cities in size and prosperity.

13 Country people by migrating from the rural districts and settling in the city brought agriculture into disrepute: and so to prevent them from settling in the city, the king issued orders that they should not stay in it for more than twenty days.

14 And in the same way he gave the judges written instructions, that if it was necessary to issue a summons against any one who lived in the country, the case must be settled within five days.

15 And since he considered the matter one of great importance, he appointed also legal officers for every district with their assistants, that the farmers and their advocates might not in the interests of business empty the granaries of the city, I mean, of the produce of husbandry.

16 I have permitted this digression because it was Eleazar who pointed out with great clearness the points which have been mentioned.

17 For great is the energy which they expend on the tillage of the soil.

18 For the land is thickly planted with multitudes of olive trees, with crops of corn and pulse, with vines too, and there is abundance of honey.

19 Other kinds of fruit trees and dates do not count compared with these.

20 There are cattle of all kinds in great quantities and a rich pasturage for them.

21 Wherefore they rightly recognise that the country districts need a large population, and the relations between the city and the villages are properly regulated.

22 A great quantity of spices and precious stones and gold is brought into the country by the Arabs.

23 For the country is well adapted not only for agriculture but also for commerce, and the city is rich in the arts and lacks none of the merchandise which is brought across the sea.

24 It possesses too suitable and commodious harbours at Askalon, Joppa, and Gaza, as well m at Ptolemais which was founded by the King and holds a central position compared with the other places named, being not far distant from any of them.

25 The country produces everything in abundance, since it is well watered in all directions and well protected from storms.

26 The river Jordan, as it is called, which never runs dry, flows through the land.

27 Originally the country contained not less than 60 million acres--though afterwards the neighbouring peoples made incursions against it--and 600,000 men were settled upon it in farms of a hundred acres each.

28 The river like the Nile rises in harvest-time and irrigates a large portion of the land.

29 Near the district belonging to the people of Ptolemais it issues into another river and this flows out into the sea.

30 Other mountain torrents, as they are called, flow down into the plain and encompass the parts about Gaza and the district of Ashdod.

31 The country is encircled by a natural fence and is very difficult to attack and cannot be assailed by large forces, owing to the narrow passes, with theft overhanging precipices and deep ravines, and the rugged character of the mountainous regions which surround all the land.

32 We were told that from the neighbouring mountains of Arabia copper and iron were formerly obtained.

33 This was stopped, however, at the time of the Persian rule, since the authorities of the time spread abroad a false report that the working of the mines was useless and expensive in order to prevent their country from being destroyed by the mining in these districts and possibly taken away from them owing to the Persian rule, since by the assistance of this false report they found an excuse for entering the district.

34 I have now, my dear brother Philocrates, given you all the essential information upon this subject in brief form.

35 I shall describe the work of translation in the sequel.

36 The High Priest selected men of the finest character and the highest culture, such as one would expect from their noble parentage.

37 They were men who had not only acquired proficiency in Jewish literature but had studied most carefully that of the Greeks as well.

38 They were specially qualified therefore for serving on embassies and they undertook this duty whenever it was necessary.

39 They possessed a great facility for conferences and the discussion of problems connected with the law.

40 They espoused the middle course--and this is always the best course to pursue.

41 They abjured the rough and uncouth manner, but they were altogether above pride and never assumed an air of superiority over others, and in conversation they were ready to listen and give an appropriate answer to every question.

42 And all of them carefully observed this rule and were anxious above everything else to excel each other in its observance and they were all of them worthy of their leader and of his virtue.

43 And one could observe how they loved Eleazar by their unwillingness to be torn away from him and how he loved them.

44 Far besides the letter which he wrote to the king concerning their safe return, he also earnestly besought

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Andreas to work for the same end and urged me, too, to assist to the best of my ability.

45 And although we promised to give our best attention to the matter, he said that he was still greatly distressed, for he knew that the king out of the goodness of his nature considered it his highest privilege, whenever he heard of a man who was superior to his fellows in culture and wisdom, to summon him to his court.

46 For I have heard of a fine saying of his to the effect that by securing just and prudent men about his person he would secure the greatest protection for his kingdom, since such friends would unreservedly give him the most beneficial advice.

47 And the men who were now being sent to him by Eleazar undoubtedly possessed these qualities.

48 And he frequently asserted upon oath that he would never let the men go if it were merely some private interest of his own that constituted the impelling motive-but it was for the common advantage of all the citizens that he was sending them.

49 For, he explained, the good life consists in the keeping of the enactments of the law, and this end is achieved much more by hearing than by reading.

50 From this and other similar statements it was clear what his feelings towards them were.

ARISTEAS CHAPTER 6

Explanations of the customs of the people showing what is meant by the word, "Unclean." The essence and origin of the "God-Belief." Verses 48-44 give a picturesque description of the Divinity of physiology.

1 IT is worth while to mention briefly the information which he gave in reply to our questions.

2 For I suppose that most people feel a curiosity with regard to some of the enactments in the law, especially those about meats and drinks and animals recognised as unclean.

3 When we asked why, since there is but one form of creation, some animals are regarded as unclean for eating, and others unclean even to the touch (for though the law is scrupulous on most points, it is specially scrupulous on such matters as these) he began his reply as follows:

4 'You observe,' he said, 'what an effect our modes of life and our associations produce upon us; by associating with the bad, men catch their depravities and become miserable throughout their life; but if they live with the wise and prudent, they find the means of escaping from ignorance and amending their lives.

5 Our lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects of sin and the punishments inflicted by God upon the guilty.

6 For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the things which are wrought in secret by men upon the earth escapes His knowledge.

7 For all that a man does and all that is to come to pass in the future are manifest to Him.

8 Working out these truths carefully and having made them plain, he showed that even if a man should think of doing evil--to say nothing of actually effecting it,--he would not escape detection, for he made it clear that the power of God pervaded the whole of the law.

9 Beginning from his starting point, he went on to show that all mankind except ourselves believe in the existence of many gods, though they themselves are much more powerful than the beings whom they vainly worship.

10 For when they have made statues of stone and wood, they say that they are the images of those who have invented something useful for life and they worship them, though they have clear proof that they possess no feeling.

11 For it would be utterly foolish to suppose that any one became a god in virtue of his inventions.

12 For the inventors simply took certain objects already created and by combining them together, showed that they possessed a fresh utility: they did not themselves create the substance of the thing, and so it is a vain and foolish thing for people to make gods of men like themselves.

13 For in our times there are many who are much more inventive and much more learned than the men of former days who have been deified, and yet they would never come to worship them.

14 The makers and authors of these myths think that they are the wisest of the Greeks.

15 Why need we speak of other infatuated people, Egyptians and the like, who place their reliance upon wild beasts and most kinds of creeping things and cattle, and worship them, and offer sacrifices to them both while living and when dead?

16 Now our Lawgiver being a wise man and specially endowed by God to understand all things, took a comprehensive view of each particular detail, and fenced us round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul, free from all vain imaginations, worshipping the one Almighty God above the whole creation.

17 Hence the leading Egyptian priests having looked carefully into many matters, and being cognizant with our affairs, call us "men of God."

18 This is a title which does not belong to the rest of mankind but only to those who worship the true God.

19 The rest are men not of God but of meats and drinks and clothing.

20 For their whole disposition leads them to find solace in these things are reckoned of no account, but throughout their things.

21 Among our people such whole life their main consideration is the sovereignty of God.

22 Therefore lest we should be corrupted by any abomination, or our lives be perverted by evil

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communications, he hedged us round on all sides by rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see.

23 For though, speaking generally, all things are alike in their natural constitution, since they are all governed by one and the same power, yet there is a deep reason in each individual case why we abstain from the use of certain things and enjoy the common use of others.

24 For the sake of illustration I will run over one or two points and explain them to you.

25 For you must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care.

26 All these ordinances were made for the sake of righteousness to aid the quest for virtue and the perfecting of character.

27 For all the birds that we use are tame and distinguished by their cleanliness, feeding on various kinds of grain and pulse, such as for instance pigeons, turtle-doves, locusts, partridges, geese also, and all other birds of this class.

28 But the birds which are forbidden you will find to be wild and carnivorous, tyrannising over the others by the strength which they possess, and cruelly obtaining food by preying of the tame birds enumerated above.

29 And not only so, but they seize lambs and kids, and injure human beings too, whether dead or alive, and so by naming them unclean, he gave a sign by means of them that those, for whom the

legislation was ordained, must practise righteousness in their hearts and not tyrannise over any one in reliance upon their own strength nor rob them of anything, but steer their course of life in accordance with justice, just as the tame birds, already mentioned, consume the different kinds of pulse that grow upon the earth and do not tyrannise to the destruction of their own kindred.

30 Our legislator taught us therefore that it is by such methods as these that indications are given to the wise, that they must be just and effect nothing by violence, and refrain from tyrannising over others in reliance upon their own strength.

31 For since it is considered unseemly even to touch such unclean animals, as have been mentioned, on account of their particular habits, ought we not to take every precaution lest our own characters should be destroyed to the same extent?

32 Wherefore all the rules which he has laid down with regard to what is permitted in the case of these birds and other animals, he has enacted with the object of teaching us a moral lesson.

33 For the division of the hoof and the separation of the claws are intended to teach us that we must discriminate between our individual actions with a view to the practice of virtue.

34 For the strength of our whole body and its activity depend upon our shoulders and limbs.

35 Therefore he compels us to recognise that we must perform all our actions with discrimination according to the standard of righteousness,--more especially because we have been distinctly separated from the rest of mankind.

36 For most other men defile themselves by promiscuous intercourse, thereby working great iniquity, and whole countries and cities pride themselves upon such vices.

37 For they not only have intercourse with men but they defile their own mothers and even their daughters.

38 But we have been kept separate from such sins.

39 And the people who have been separated in the aforementioned way are also characterised by the Lawgiver as possessing the gift of memory.

40 For all animals "which are cloven-footed and chew the cud" represent to the initiated the symbol of memory.

41 For the act of chewing the cud is nothing else than the reminiscence of life and existence.

42 For life is wont to be sustained by means of food, wherefor he exhorts us in the Scripture also in these words: "Thou shalt surely remember the Lord that wrought in thee those great and wonderful things."

43 For when they are properly conceived, they are manifestly great and glorious; first the construction of the body and the disposition of the food and the separation of each individual limb and, for more, the organisation of the senses, the operation and invisible movement of the mind, the rapidity of its particular actions and its discovery of the arts, display an infinite resourcefulness.

44 Wherefore he exhorts us to remember that the aforesaid parts are kept together by the divine power with consummate skill.

45 For he has marked out every time and place that we may continually remember the God who rules and preserves us.

46 For in the matter of meats and drinks he bids us first of all offer part as a sacrifice and then forthwith enjoy our meal.

47 Moreover, upon our garments he has given us a symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon our gates and doors as a remembrance of God.

48 And upon our hands, too, he expressly orders the symbol to be fastened, clearly showing that we ought to perform every act in righteousness, remembering our own creation, and above all the fear of God.

49 He bids men also, when lying down to sleep and rising tip again, to meditate upon the works of God, not only in word, but by observing distinctly the change and impression produced upon them, when they are going to sleep, and also their waking, how divine and incomprehensible the change from one of these states to the other is.

50 The excellency of the analogy in regard to discrimination and memory has now been pointed out to you, according to our interpretation of "the cloven hoof and the chewing of the cud."

51 For our laws have not been drawn up at random or in accordance with the first casual thought that occurred to the mind, but with a view to truth and the indication of right reason.

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52 For by means of the directions which he gives with regard to meats and drinks and particular cases of touching, he bids us neither to do nor listen to anything thoughtlessly nor to resort to injustice by the abuse of the power of reason.

53 In the case of the wild animals, too, the same principle may be discovered.

54 For the character of the weasel and of mice and such animals as these, which are expressly mentioned, is destructive.

55 Mice defile and damage everything, not only for their own food but even to the extent of rendering absolutely useless to man whatever it falls in their way to damage.

56 The weasel class, too, is peculiar: for besides what has been said, it has a characteristic which is defiling: It conceives through the ears and brings forth through the mouth.

57 And it is for this reason that a like practice is declared unclean in men.

58 For by embodying in speech all that they receive through the ears, they involve others in evils and work no ordinary impurity, being themselves altogether defiled by the pollution of impiety.

59 And your king, as we are informed, does quite right in destroying such men.'

60 Then I said 'I suppose you mean the informers, for he constantly exposes them to tortures and to painful forms of death.'

61 'Yes,' he replied, 'these are the men I mean; for to watch for men's destruction is an unholy thing.

62 And our law forbids us to injure any one either by word or deed.

63 My brief account of these matters ought to have convinced you, that all our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the Scripture thoughtlessly or without due reason, but its purpose is to enable us throughout our whole life and in all our actions to practise righteousness before all men, being mindful of Almighty God.

64 And so concerning meats and things unclean, creeping things, and wild beasts, the whole system aims at righteousness and righteous relationships between man and man.'

65 He seemed to me to have made a good defence on all the points; for in reference also to the calves and rams and goats which are offered, he said that it was necessary to take them from the herds and flocks, and sacrifice tame animals and offer nothing wild, that the offerers of the sacrifices might understand the symbolic meaning of the lawgiver and not be under the influence of an arrogant self-consciousness.

66 For he, who offers a sacrifice, makes an offering also of his own soul in all its moods.

67 I think that these particulars with regard to our discussion are worth narrating, and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning.

ARISTEAS CHAPTER 7

The arrival of the envoys with the manuscript of the precious book and gifts. Preparations for a royal banquet. The host immediately upon being seated at table entertains his guests with questions and answers. Some sage comments on sociology.

1 AND Eleazar, after offering the sacrifice, and selecting the envoys, and preparing many gifts for the king, despatched us on our journey in great security.

2 And when we reached Alexandria, the king was at once informed of our arrival.

3 On our admission to the palace, Andreas and I warmly greeted the king and handed over to him the letter written by Eleazar.

4 The king was very anxious to meet the envoys, and gave orders that all the other officials should be dismissed and the envoys summoned to his presence at once.

5 Now this excited general surprise, for it is customary for those who come to seek an audience with the king on matters of importance to be admitted to his presence on the fifth day, while envoys from kings or very important cities with difficulty secure admission to the Court in thirty days--but these men he counted worthy of greater honour, since he held their master in such high esteem, and so he immediately dismissed those whose presence he regarded as superfluous and continued walking about until they came in and he was able to welcome them.

6 When they entered with the gifts which had been sent with them and the valuable parchments, on which the law was inscribed in gold in Jewish characters, for the parchment was wonderfully prepared and the connexion between the pages had been so effected as to be invisible, the king as soon as he saw them began to ask them about the books.

7 And when they had taken the rolls out of their coverings and unfolded the pages, the king stood still for a long time and then making obeisance about seven times, he said:

8 'I thank you, my friends, and I thank him that sent you still more, and most of all God, whose oracles these are.'

9 And when all, the envoys and the others who were present as well, shouted out at one time and with one voice: 'God save the King!' he burst into tears of joy.

10 For his exaltation of soul and the sense of the overwhelming honour which had been paid him compelled him to weep over his good fortune.

11 He commanded them to put the rolls back in their places and then after saluting the men, said: 'It was right, men of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then when I had done that, to extend the right-hand of friendship to you.

12 It was for this reason that I did this first.

13 I have enacted that this day, on which you arrived, shall be kept as a great day and it will be celebrated annually throughout my life time.

14 It happens also that it is the anniversary of my naval victory over Antigonus. Therefore I shall be glad to feast with you to-day.

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15 Everything that you may have occasion to use,' he said, 'shall be prepared for you in a befitting manner and for me also with you.'

16 After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet.

17 And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one.

18 For this arrangement had been made by the king and it is an arrangement which you see maintained to-day.

19 For as many cities as have special customs in the matter of drinking, eating, and reclining, have special officers appointed to look after their requirements.

20 And whenever they come to visit the kings, preparations are made in accordance with their own customs, in order that there may be no discomfort to disturb the enjoyment of their visit.

21 The. same precaution was taken in the case of the Jewish envoys.

22 Now Dorotheus who was the patron appointed to look after Jewish guests was a very conscientious man.

23 All the stores which were under his control and set apart for the reception of such guests, he brought out for the feast.

24 He arranged the seats in two rows in accordance with the king's instructions.

25 For he had ordered him to make half the men sit at his right hand and the rest behind him, in order that he might not withhold from them the highest possible honour.

26 When they had taken their seats he instructed Dorotheus to carry out everything in accordance with the customs which were in use amongst his Jewish guests.

27 Therefore he dispensed with the services of the sacred heralds and the sacrificing priests and the others who were accustomed to offer the prayers, and called upon one of our number, Eleazar, the oldest of the Jewish priests, to offer prayer instead.

28 And he rose up and made a remarkable prayer. 'May Almighty God enrich you, O king, with all the good things which He has made and may He grant you and your wife and your children and your comrades the continual possession of them as long as you live!'

29 At these words a loud and joyous applause broke out which lasted for a considerable time, and then they turned to the enjoyment of the banquet which had been prepared.

30 All the arrangements for service at table were carried out in accordance with the injunction of Dorotheus.

31 Among the attendants were the royal pages and others who held places of honour at the king's court.

32 Taking an opportunity afforded by a pause in the banquet the king asked the envoy who sat in the seat of honour (for they were arranged according to seniority), how he could keep his kingdom unimpaired to the end?

33 After pondering for a moment he replied, 'You could best establish its security if you were to imitate the unceasing benignity of God. For if you exhibit clemency and inflict mild punishments upon those who deserve them in accordance with their deserts, you will turn them from evil and lead them to repentance.'

34 The king praised the answer and then asked the next man, how he could do everything for the best in all his actions?

35 And he replied, 'If a man maintains a just bearing towards all, he will always act rightly on every occasion, remembering that every thought is known to God. If you take the fear of God as your starting-point, you will never miss the goal.'

36 The king complimented this man, too, upon his answer and asked another, how he could have friends like-minded with himself?

37 He replied, 'If they see you studying the interests of the multitudes over whom you rule; you will do well to observe how God bestows his benefits on the human race, providing for them health and food and--all other things in due season.'

38 After expressing his agreement with the reply, the king asked the next guest, how in giving audiences and passing judgements he could gain the praise even of those who failed to win their suit?

39 And he said, 'If you are fair in speech to all alike and never act insolently nor tyrannically in your treatment of offenders. And you will do this if you watch the method by which God acts. The petitions of the worthy are always fulfilled, while those who fail to obtain an answer to their prayers are informed by means of dreams or events of what was harmful in their requests and that God does not smite them according to their sins or the greatness of His strength, but acts with forbearance towards them.'

40 The king praised the man warmly for his answer and asked the next in order, how he could be invincible in military affairs?

41 And he replied, 'If he did not trust entirely to his multitudes or his warlike forces, but called upon God continually to bring his enterprises to a successful issue, while he himself. discharged all his duties in the spirit of justice.'

42 Welcoming this answer, he asked another how he might become. an object of dread to his enemies.

43 And he replied, 'If while maintaining a vast supply of arms and forces he remembered that these things were powerless to achieve a permanent and conclusive result. For even God instils fear into the minds of men by granting reprieves and making merely a display of the greatness of his power.'

44 This man the king praised and then said to the next, 'What is the highest good in life?'

45 And he answered, 'To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfilment and leads us to the goal.'

46 The king exclaimed that the man had answered well and then asked the next how he could keep all his possessions

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intact and finally hand them down to his successors in the same condition?

47 And he answered, 'By praying constantly to God that you may be inspired with high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy.'

48 The king expressed his agreement with the answer and inquired of the next guest, how he could bear with equanimity whatever befell him?

49 And he said, 'If you have a firm grasp of the thought that all men are appointed by God to share the greatest evil as well as the greatest good, since it is impossible for one who is a man to be exempt from these. But God to whom we ought always to pray, inspires us with courage to endure.'

50 Delighted with the man's reply, the king said that all their answers had been good. 'I will put a question to one other,' he added, 'and then I will stop for the present: that we may turn our attention to the enjoyment of the feast and spend a pleasant time.'

51 Thereupon he asked the man, 'What is the true aim of courage?'

52 And he answered, 'If a right plan is carried out in the hour of danger in accordance with the original intention. For all things are accomplished by God to your advantage, O king, since your purpose is good.'

53 When all had signified by their applause their agreement with the answer, the king said to the philosophers (for not a few of them were present), 'It is my opinion that these men excel in virtue and possess extraordinary knowledge, since on the spur of the moment they have given fitting answers to these questions which I have put to them, and have all made God the starting-point of their words.'

54 And Menedemus, the philosopher of Eretria, said, 'True, O King--for since the universe is managed by providence and since we rightly perceive that man is the creation of God, it follows that all power and beauty of speech proceed from God.'

55 When the king had nodded his assent to this sentiment, the speaking ceased and they proceeded to enjoy themselves. When evening came on, the banquet ended.

ARISTEAS CHAPTER 8

More questions and answers. Note Verse 20 with its reference to flying through the air written in 150 B. C.

1 ON the following day they sat down to table again and continued the banquet according to the same arrangements.

2 When the king thought that a fitting opportunity had arrived to put inquiries to his guests, he proceeded to ask further questions of the men who sat next in order to those who had given answers on the previous day.

3 He began to open the conversation with the eleventh man, for there were ten who had been asked questions on the former occasion.

4 When silence was established, he asked how he could continue to be rich?

5 After a brief reflection, the man who had been asked the question replied--'If he did nothing unworthy of his position, never acted licentiously, never lavished expense on empty and vain pursuits, but by acts of benevolence made all his subjects well disposed towards himself. For it is God who is the author of all good things and Him man must needs obey.'

6 The king bestowed praise upon him and then asked another how he could maintain the truth?

7 In reply to the question he said, 'By recognizing that a lie brings great disgrace upon all men, and more especially upon kings. For since they have the power to do whatever they wish, why should they resort to lies? In addition to this you must always remember, O King, that God is a lover of the truth.

8 The king received the answer with great delight and looking at another said, 'What is the teaching of wisdom?'

9 And the other replied, 'As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good. For God draws all men to Himself by his benignity.'

10 The king praised him and asked the next in order how he could be the friend of men?

11 And he replied, 'By observing that the human race increases and is born with much trouble and great suffering: wherefore you must not lightly punish or inflict torments upon them, since you know that the life of men is made up of pains and penalties. For if you understood everything you would be filled with pity, for God also it pitiful!

12 The king received the answer with approbation and inquired of the next, 'What is the most essential qualification for ruling?'

13 'To keep oneself,' he answered, 'free from bribery and to practise sobriety during the greater part of one's life, to honour rightousness above all things, and to make friends of men of this type. For God, too, is a lover of justice!

13 Having signified his approval, the king said to another, 'What is the true mark of piety?'

14 And he replied, 'To perceive that God constantly works in the Universe and knows all things, and no man who acts unjustly and works wickedness can escape His notice. As God is the benefactor of the whole world, so you, too, must imitate Him and be void of offence!

15 The king signified his agreement and said to another, 'What is the essence of kingship?'

16 And he replied, 'To rule oneself well and not to be led astray by wealth or fame to immoderate or unseemly desires, this is the true way of ruling if you reason the matter well out. For all that you really need is yours, and God is free from need and benignant withal. Let your thoughts be such as become a man, and desire not many things but only such as are necessary for ruling!

17 The king praised him and asked another man, how his deliberations might be for the best?

18 And he replied, 'If he constantly set justice before him in everything and thought that injustice was equivalent to

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deprivation of life. For God always promises the highest blessings to the just!'

19 Having praised him, the king asked the next, how he could be free from disturbing thoughts in his sleep?

20 And he replied, 'You have asked me a. question which is very difficult to answer, for we cannot bring our true selves into play during the hours for sleep, but are held fast in these by imaginations that cannot be controlled by reason. For our souls possess the feeling that they actually see the things that enter into our consciousness during sleep. But we make a mistake if we suppose that we are actually sailing on the sea in boats or flying through the air or travelling to other regions or anything else of the kind. And yet we actually do imagine such things to be taking place.

21 So far as it is possible for me to decide, I have reached the following conclusion. You must in every possible way, O King, govern your words and actions by the rule of piety that you may have the consciousness that you are maintaining virtue and that you never choose to gratify yourself at the expense of reason and never by abusing your power do despite to righteousness.

22 For the mind mostly busies itself in sleep with the same things with, which it occupies itself when awake. And he who has all his thoughts and actions set towards the noblest ends establishes himself in righteousness both when he is awake and when he is asleep. Wherefore. you must be steadfast in the constant discipline of self.

23 The king bestowed praise on the man and said to another--'Since you are the tenth to answer, when you have spoken, we will devote ourselves to the banquet.' And then he put the question, how can I avoid doing anything unworthy of myself?

24 And he replied, 'Look always to your own fame and your own supreme position, that you may speak and think only such things as are consistent therewith, knowing that all your subjects think and talk about you. For you must not appear to be worse than the actors, who study carefully the rôle, which it is necessary for them to play, and shape all their actions in accordance with it. You are not acting a part, but are really a king, since God has bestowed upon you a royal authority in keeping with your character.'

25 When the king had applauded loud and long in the most, gracious way, the guests were urged to seek repose. So when the conversation ceased, they devoted themselves to the next course of the feast.

26 On the following day, the same arrangement was observed, and when the king found an opportunity of putting questions to the men, he questioned the first of those who had been left over for the next interrogation, What is the highest form of government?

27 And he replied, 'To rule oneself and not to be carried away by impulses. For all men possess a certain natural bent of mind. It is probable that most men have an inclination towards food and drink and pleasure, and kings a bent towards the acquisition of territory and great renown. But it is good that there should be moderation in all things.

28 What God gives, that you must take and keep, but never yearn for things that are beyond your reach.'

29 Pleased with these words, the king asked the next, how he could be free from envy?

30 And he after a brief pause replied, 'If you consider first of all that it is God who bestows on all kings glory and great wealth and no one is king by his own power. All men wish to share this glory but cannot, since it is the gift of God!

31 The king praised the man in a long speech and then asked another, how he could despise his enemies?

32 And he replied, 'if you show kindness to all men and win their friendship, you need fear no one. To be popular with all men is the best of good gifts to receive from God!

33 Having praised this answer the king ordered the next man to reply to the question, how he could maintain his great renown?

34 And he replied that 'If you are generous and large-hearted in bestowing kindness and acts of grace upon others, you will never lose your renown, but if you wish the aforesaid graces to continue yours, you must call upon God continually.'

35 The king expressed his approval and asked the next, To whom ought a man to show liberality?

36 And he replied, 'All men acknowledge that we ought to show liberality to those who are well disposed towards us, but I think that we ought to show the same keen spirit of generosity to those who are opposed to us that by this means we may win them over to the right and to what is advantageous to ourselves. But we must pray to God that this may be accomplished, for he rules the minds of all men.'

37 Having expressed his agreement with the answer, the king asked the sixth to reply to the question, to whom ought we to exhibit gratitude?

38 And he replied, 'To our parents continually, for God has given us a most important commandment with regard to the honour due to parents. In the next place He reckons the attitude of friend towards friend for He speaks of "a friend which is as thine own soul." You do well in trying to bring all men into friendship with yourself.'

39 The king spoke kindly to him and then asked the next, What is it that resembles beauty in value?

40 And he said, 'Piety, for it is the pre-eminent form of beauty, and its power lies in love, which is the gift of God. This you have already acquired and with it all the blessings of life.'

41 The king in the most gracious way applauded the answer and asked another, how, if he were to fail, he could regain his reputation again in the same degree?

42 And he said, 'It is not possible for you to fail, for you have sown in all men the seeds of gratitude which produce a harvest of goodwill, and this is mightier than the strongest weapons and guarantees the greatest security. But if any man does fail, he must never again do those things which caused his failure, but he must form friendships and act justly. For it is the gift of God to be able to do good actions and not the contrary.'

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43 Delighted with these words, the king asked another, how he could be free from grief?

44 And he replied, 'If he never injured any one, but did good to everybody and followed the pathway of righteousness, for its fruits bring freedom from grief. But we must pray to God that unexpected evils such as death or disease or pain or anything of this kind may not come upon us and injure us. But since you are devoted to piety, no such misfortune will ever come upon you.'

45 The king bestowed great praise upon him and asked the tenth, What is the highest form of glory?

46 And he said, 'To honour God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are fashioned and governed by God in accordance with His will. Of this purpose you are in constant possession as all men can she from your achievements in the past and in the present.'

47 With loud voice the king greeted them all and spoke kindly to them, and all those who were present expressed their approval, especially the philosophers. For they were far superior to them [i. e. the philosophers] both in conduct and in argument, since they always made God their starting-point.

48 After this the king to show his good feeling proceeded to drink the health of his guests.

ARISTEAS CHAPTER 9

Verse 8 epitomizes the value of knowledge. Verse 28, parental affection. Note especially the question in Verse 26 and the answer. Also note the question in Verse 47 and the answer. This is sage advice for business men.

1 ON the following day the same arrangements were e for the banquet, and the king, as soon as an opportunity occurred, began to put questions to the men who sat next to those who had already responded, and he said to the first 'Is wisdom capable of being taught?'

2 And he said, 'The soul is so constituted that it is able by the divine power to receive all the good and reject the contrary.'

3 The king expressed approval and asked the next man, What is it that is most beneficial to health?

4 And he said, 'Temperance, and it is not possible to acquire this unless God create a disposition towards it.'

5 The king spoke kindly to the man and said to another, 'How can a man worthily pay the debt of gratitude to his parents?'

6 And he said, 'By never causing them pain, and this is not possible unless God dispose the mind to the pursuit of the noblest ends.'

7 The king expressed agreement and asked the next, how he could become an eager listener?

8 And he said, 'By remembering that all knowledge is useful, because it enables you by the help of God in a time of emergency to select some of the things which you have learned and apply them to the crisis which confronts you. And so the efforts of men are fulfilled by the assistance of God.'

9 The king praised him and asked the next How he could avoid doing anything contrary to law?

10 And he said, 'If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you will follow them.'

11 The king acknowledged the man's answer and said to another, 'What is the advantage of kinship?'

12 And he replied, 'If we consider that we ourselves are afflicted by the misfortunes which fall upon our relatives and if their sufferings become our own--then the strength of kinship is apparent at once, for it is only when such feeling is shown that we shall win honour and esteem in their eyes. For help, when it is linked with kindliness, is of itself a bond which is altogether indissoluble. And in the day of their prosperity we must not crave their possessions, but must pray God to bestow all manner of good upon them.'

13 And having accorded to him the same praise as to the rest, the king asked another, how he could attain freedom from fear?

14 And he said, 'When the mind is conscious that it has wrought no evil, and when God directs it to all noble counsels.'

15 The king expressed his approval and asked another, how he could always maintain a right judgement?

16 And he replied, 'If he constantly set before his eyes the misfortunes which befall men and recognized that it is God who takes away prosperity from some and brings others to great honour and glory.'

17 The king gave a kindly reception to the man and asked the next to answer the question, how he could avoid a life of ease and pleasure?

18 And he replied, 'If he continually remembered that he was the ruler of a great empire and the lord of vast multitudes, and that his mind ought not to be occupied with other things, but, he ought always to be considering how he could best promote their welfare. He must pray, too, to God that no duty might be neglected.'

19 Having bestowed praise upon him, the king asked the tenth, how he could recognize those who were dealing treacherously with him?

20 And he replied to the question, 'If he observed whether the bearing of those about him was natural and whether they maintained the proper rule of precedence at receptions and councils, and in their general intercourse, never going beyond the bounds of propriety in congratulations or in other matters of deportment. But God will incline your mind, O King, to all that is noble.'

21 When the king had expressed his loud approval and praised them all individually (amid the plaudits of all who were present), they turned to the enjoyment of the feast.

22 And on the next day, when the opportunity offered, the king asked the next man, What is the grossest form of neglect?

23 And he replied, 'If a man does not care for his children and devote every effort to their education. For we always

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pray to God not so much for ourselves as for our children that every blessing may be theirs. Our desire that our children may possess self-control is only realized by the power of God.'

24 The king said that he had spoken well and then asked another, how he could be patriotic?

25 'By keeping before your mind,' he replied, 'the thought that it is good to live and die in one's own country. Residence abroad 1 brings contempt upon the poor and shame upon the rich as though they had been banished for a crime. If you bestow benefits upon all, as you continually do, God will give you favour with all and you will be accounted patriotic."

26 After listening to this man, the king asked the next in order, how he could live amicably with his wife?

27 And he answered, 'By recognizing that womankind are by nature headstrong and energetic in the pursuit of their own desires, and subject to sudden changes of opinion through fallacious reasoning, and their nature is essentially weak. It is necessary to deal wisely with them and not to provoke strife. For the successful conduct of life. the steersman must know the goal toward which he ought to direct his course. It is only by calling upon the help of God that men can steer a true course of life at all times.'

28 The king expressed his agreement and asked the next, how he could be free from error?

29 And he replied, 'If you always act with deliberation and never give credence to slanders, but prove for yourself the things that are said to you and decide by your own judgement the requests which are made to you and carry out everything in the light of your judgement, you will be free from error, O King. But the knowledge and practice of these things is the work of the Divine power.'

30 Delighted with these words, the king asked another, how he could be free from wrath?

31 And he said in reply to the question, 'If he recognized that he had power over all even to inflict death upon them, if he gave way to wrath, and that it would be useless and pitiful if he, just because he was lord, deprived many of life.

32 What need was there for wrath, when all men were in subjection and no one was hostile to him? It is necessary to recognize that God rules the whole world in the spirit of kindness and without wrath at all, and you,' said he, 'O King, must of necessity copy His example.'

33 The king said that he had answered well and then inquired of the next man, What is good counsel?

34 'To act well at all times and with due reflection,' he explained, 'comparing what is advantageous to our own policy with the injurious effects that would result from the adoption of the opposite view, in order that by weighing every point we may be well advised and our purpose may be accomplished. And most important of all, by the power of God every plan of yours will find fulfilment because you practise piety.'

35 The king said that this man had answered well, and asked another, What is philosophy?

36 And he explained, 'To deliberate well in reference to any question that emerges and never to be carried away by impulses, but to ponder over the injuries that result from the passions, and to act rightly as the circumstances demand, practising moderation. But we must pray to God to instil into our mind a regard for these things.'

37 The king signified his consent and asked another, how he could meet with recognition when traveling abroad?

38 'By being fair to all men,' he replied, 'and by appearing to be inferior rather than superior to those amongst whom he was traveling. For it is a recognized principle that God by His very nature accepts the humble. And the human race loves those who are willing to be in subjection to them.'

39 Having expressed his approval at this reply, the king asked another, how he could build in such a way that his structures would endure after him?

40 And he replied to the question, 'If his creations were on a great and noble scale, so that the beholders would spare them for their beauty, and if he never dismissed any of those who wrought such works and never compelled others to minister to his needs without wages.

41 For observing how God provides for the human race, granting them health and mental capacity and. all other gifts, he himself should follow His example by rendering to men a recompense for their arduous toil. For it is the deeds that are wrought in righteousness that abide continually!

42 The king said that this man, too, had answered well and asked the tenth, What is the fruit of wisdom?

43 And he replied, 'That a man should be conscious in himself that he has wrought no evil and that he should live his life in the truth. Since it is from these, O mighty King, that the greatest joy and steadfastness of soul and strong faith in God accrue to you if you rule your realm in piety.'

4.4 And when they heard the answer they all shouted with loud acclaim, and afterwards the king in the fullness of his joy began to drink their healths.

45 And on the next day the banquet followed the same course as on previous occasions, and when the opportunity presented itself the king proceeded to put questions to the remaining guests, and he said to the first, 'How can a man keep himself from pride?'

46 And he replied, 'If he maintains equality and remembers on all occasions that he is a man ruling over men. And God brings the proud to nought, and exalts the meek and humble!

47 The king spoke kindly to him and asked the next, Whom ought a man to select as his counsellors?

48 And he replied, 'Those who have been tested in many affairs and maintain unmingled goodwill towards him and partake of his own disposition. And God manifests Himself to those who are worthy that these ends may be attained.'

49 The king praised him and asked another, What is the most necessary possession for a king?

50 'The friendship and love of his subjects,' he replied, 'for it is through this that the bond of goodwill is rendered indissoluble. And it is God who ensures that this may come to pass in accordance with your wish.'

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51 The king praised him and inquired of another, What is goal of speech? And he replied, 'To convince your opponent by showing him his mistakes in a well-ordered army of arguments.

52 For in this way you will win your hearer, not by opposing him, but by bestowing praise upon him with a view to persuading him. And it is by the power of God that persuasion is accomplished.'

53 The king said that he had given a good answer, and asked another, how he could live amicably with the many different races who formed the population of his kingdom?

54 'By acting the proper part towards each,' he replied, 'and taking righteousness as your guide, as you are now doing with the help of the insight which God bestows upon you.'

55 The king was delighted by this reply, and asked another, 'Under what circumstances ought a man to suffer grief?'

56 'In the misfortunes that befall our friends,' he replied, 'when we see that they are protracted and irremediable. Reason does not allow us to grieve for those who are dead and set free from evil, but all men do grieve over them because they think only of themselves and their own advantage. It is by the power of God alone that we can escape all evil!

57 The king said that he had given a fitting answer, and asked another, how is reputation lost?

58 And he replied, 'When pride and unbounded self-confidence hold sway, dishonour and loss of reputation are engendered. For God is the Lord of all reputation and bestows it where He will.'

59 The king gave his confirmation to the answer, and asked the next man, To whom ought men to entrust themselves?

60 'To those,' he replied, 'who serve you from goodwill and not from fear or self-interest, thinking only of their own gain. For the one is the sign of love, the other the mark of ill will and time-serving.

61 For the man who is always watching for his own gain is a traitor at heart. But you possess the affection of all your subjects by the help of the good counsel which God bestows upon you.'

62 The king said that he had answered wisely, and asked another, What is it that keeps a kingdom safe?

63 And he replied to the question, 'Care and forethought that no evil may be wrought by those who are placed in a position of authority over the people, and this you always do by the help of God who inspires you with grave judgement.'

64 The king spoke words of encouragement to him, and asked another, What is it that maintains gratitude and honour?

65 And he replied, 'Virtue, for it is the creator of good deeds, and by it evil is destroyed, even as you exhibit nobility of character towards all by the gift which God bestows upon you.'

66 The king graciously acknowledged the answer and asked the eleventh (since there were two more than seventy), how he could in time of war maintain tranquillity of soul?

67 And he replied, 'By remembering that he had done no evil to any of his subjects, and that all would fight for him in return for the benefits which they had received, knowing that even if they lose their lives, you will care for those dependent on them. For you never fail to make reparation to any--such is the kind-heartedness with which God has inspired you.'

68 The king loudly applauded them all and spoke very kindly to them and then drank a long draught to the health of each, giving himself up to enjoyment, and lavishing the most generous and joyous friendship upon his guests.

ARISTEAS CHAPTER 10

The questions and answers continue. Showing how the army officers ought to be selected. What man is worthy of admiration and other problems of daily life as true today as 2000 years ago. Verses 15-17 are notable for recommending the theatre. Verses 2i-22 describe the wisdom of electing a president or having a king.

1 ON the seventh day much more extensive preparations were made, and many others were present from the different cities (among them a large number of ambassadors).

2 When an opportunity occurred, the king asked the first of those who had not yet been questioned, how he could avoid being deceived by fallacious reasoning?

3 And he replied, 'By noticing carefully the speaker, the thing spoken, and the subject under discussion, and by putting the same questions again after an interval in different forms. But to possess an alert mind and to be able to form a sound judgement in every case is one of the good gifts of God, and you possess it, O King.'

4 The king loudly applauded the answer and asked another, Why is it that the majority of men never become virtuous?

5 'Because,' he replied, 'all men are by nature intemperate and inclined to pleasure. Hence, injustice springs up and a flood of avarice. The habit of virtue is a hindrance to those who are devoted to a life of pleasure because it enjoins upon them the preference of temperance and righteousness. For it is God who is the master of these things.'

6 The king said that he had answered well, and asked, What ought kings to obey? And he said, 'The laws, in order that by righteous enactments they may restore the lives of men. Even as you by such conduct in obedience to the Divine command have laid up in store for yourself a perpetual memorial.'

7 The king said that this man, too, had spoken well, and asked the next, Whom ought we to appoint as governors?

S And he replied, 'All who hate wickedness, and imitating your own conduct act righteously that they may maintain a good reputation constantly. For this is what you do, O mighty King,' he said, 'and it is God who has bestowed upon you the crown of righteousness.'

9 The king loudly acclaimed the answer and then looking at the next man said, 'Whom ought we to appoint as officers over the forces?'

10 And he explained, 'Those who excel in courage and righteousness and those who are more anxious about the safety of their men than to gain a victory by risking their

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lives through rashness. For as God acts well towards all men, so too you in imitation of Him are the benefactor of all your subjects.'

11 The king said that he had given a good answer and asked another, What man is worthy of admiration?

12 And he replied, 'The man who is furnished with reputation and wealth and power and possesses a soul equal to it all. You yourself show by your actions that you are most worthy of admiration through the help of God who makes you care for these things.'

13 The king expressed his approval and said to another, 'To what affairs ought kings to devote most time?'

14 And he replied, 'To reading and the study of the records of official journeys, which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory which has never been approached by others, through the help of God who fulfils all your desires.'

15 The king spoke enthusiastically to the man and asked another, how ought a man to occupy himself during his hours of relaxation and recreation?

16 And he replied, 'To watch those plays which can be acted with propriety and to set before one's eyes scenes taken from life and enacted with dignity and decency is profitable and appropriate.

17 For there is some edification to be found even in these amusements, for often some desirable lesson is taught by the most insignificant affairs of life. But by practising the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by God on account of your virtue.'

18 The king, pleased with the words which had just been spoken, said to the ninth man, how ought a man to conduct himself at banquets?

19 And he replied, 'You should summon to your side men of learning and those who are able to give you useful hints with regard to the affairs of your kingdom and the lives of your subjects (for you could not find any theme more suitable or more educative than this) since such men are dear to God because they have trained their minds to contemplate the noblest themes--as you indeed are doing yourself, since all your actions are directed by God.'

20 Delighted with the reply, the king inquired of the next man, What is best for the people? That a private citizen should be made king over them or a member of the royal family?

21 And he replied, 'He who is best by nature. For kings who come of royal lineage are often harsh and severe towards their subjects. And still more is this the case with some of those who have risen from the ranks of private citizens, who after having experienced evil and borne their share of poverty, when they rule over multitudes turn out to be more cruel than the godless tyrants.

22 But, as I have said, a good nature which has been properly trained is capable of ruling, and you are a great king, not so much because you excel in the glory of your rule and your wealth but rather because you have surpassed all men in clemency and philanthropy, thanks to God who has endowed you with these qualities.'

23 The king spent some time in praising this man and then asked the last of all, What is the greatest achievement in ruling an empire?

24 And he replied, 'That the subjects should continually dwell in a state of peace, and that justice should be speedily administered in cases of dispute.'

25 These results are achieved through the influence of the ruler, when he is a man who hates evil and loves the good and devotes his energies to saving the lives of men, just as you consider injustice the worst form of evil and by your just administration have fashioned for yourself an undying reputation, since God bestows upon you a mind which is pure and untainted by any evil.'

26 And when he ceased, loud and joyful applause broke out for some considerable time. When it stopped the king took a cup and gave a toast in honour of all his guests and the words which they had uttered.

27 Then in conclusion he said, I have derived the greatest benefit from your presence. I have profited much by the wise caching which you have given me in reference to the art of ruling.'

28 Then he ordered that three talents (A Greek talent, was c. 57 lb = 26 kg) of silver should be presented to each of them, and appointed one of his slaves to deliver over the money.

29 All at once shouted their approval, and the banquet became a scene of joy, while the king gave himself up to a continuous round of festivity.

ARISTEAS CHAPTER 11

For a comment on ancient stenography, see Verse 7. The translation is submitted for approval and accepted as read, and (Verse 23) a rising vote of approval is taken and unanimously carried.

1 I HAVE written at length and must crave your pardon, Philocrates.

2 I was astonished beyond measure at the men and the way in which on the spur of the moment they gave answers which really needed a long time to devise.

3 For though the questioner had given great thought to each particular question, those who replied one after the other had their answers to the questions ready at once and so they seemed to me and to all who were present and especially to the philosophers to be worthy of admiration.

4 And I suppose that the thing will seem incredible to those who will read my narrative in the future.

5 But it is unseemly to misrepresent facts which are recorded in the public archives.

6 And it would not be right for me to transgress in such a matter as this. I tell the story just as it happened, conscientiously avoiding any error.

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7 I was so impressed by the force of their utterances, that I made an effort to consult those whose business it was to make a record of all that happened at the royal audiences and banquets.

8 For it is the custom, as you know, from the moment the king begins to transact business until the time when he retires to rest, for a record to be taken of all his sayings and doings--a most excellent and useful arrangement.

9 For on the following day the minutes of the doings and sayings of the previous day are read over before business commence, and if there has been any irregularity, the matter is at once set right.

10 I obtained therefore, as has been said, accurate information from the public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.

11 Three days later Demetrius took the men and passing along the sea-wall, seven stadia long, to the island, crossed the bridge and made for the northern districts of Pharos.

12 There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose was placed at their disposal.

13 So they set to work comparing their several results and making them agree, and whatever they agreed upon was suitably copied out under the direction of Demetrius.

14 And the session lasted until the ninth hour; after this they were set free to minister to their physical needs.

15 Everything they wanted was furnished for them on a lavish scale. In addition to this Dorotheus made the same preparations for them daily as were made for the king himself--for thus he had been commanded by the king.

16 In the early morning they appeared daily at the Court, and after saluting the king went back to their own place.

17 And as is the custom of all the Jews, they washed their hands in the sea and prayed to God and then devoted themselves to reading and translating the particular passage upon which they were engaged, and I put the question to them, Why it was that they washed their hands before they prayed?

18 And they explained that it was a token that they had done no evil (for every form of activity is wrought by means of the hands) since in their noble and holy way they regard everything as a symbol of righteousness and truth.

19 As I have already said, they met together daily in the place which was delightful for its quiet and its brightness and applied themselves to their task.

20 And it so chanced that the work of translation was completed in seventy-two days, just as if this had been arranged of set purpose.

21 When the work was completed, Demetrius collected together the Jewish population in the place where the translation had been made, and read it over to all, in the presence of the translators, who met with a great reception also from the people, because of the great benefits which they had conferred upon them.

22 They bestowed warm praise upon Demetrius, too, and urged him to have the whole law transcribed and present a copy to their leaders.

23 After the books had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said, that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no alteration should be made in it

24 And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon anyone who should make any alteration either by adding anything or changing in any way whatever any of the words which had been written or making any omission.

25 This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged.

26 When the matter was reported to the king, he rejoiced greatly, for he felt that the design which he had formed had been safely carried out.

27 The whole book was read over to him and he was greatly astonished at the spirit of the lawgiver.

28 And he said to Demetrius, 'How is it that none of the historians or 'the poets have ever thought it worth their while to allude to such a wonderful achievement?'

29 And he replied, 'Because the law is sacred and of divine origin. And some of those who formed the intention of dealing with it have been smitten by God and therefore desisted from their purpose.'

30 He said that he had heard from Theopompus that he had been driven out of his mind for more than thirty days because he intended to insert in his history some of the incidents from the earlier and somewhat unreliable translations of the law.

31 When he had recovered a little, he besought God to make it clear to him why the misfortune had befallen him.

32 And it was revealed to him in a dream, that from idle curiosity he was wishing to communicate sacred truths to common men, and that if he desisted he would recover his health.

33 I have heard, too, from the lips of Theodektes, one of the tragic poets, that when he was about to adapt some of the incidents recorded in the book for one of his plays, he was affected with cataract in both his eyes.

34 And when he perceived the reason why the misfortune had befallen him, he prayed to God for many days and was afterwards restored.

35 And after, the king, as I have already said, had received the explanation of Demetrius on this point, he did homage and ordered that great care should be taken of the books, and that they should be sacredly guarded.

36 And he urged the translators to visit him frequently after their return to Judea, for it was only right, he said, that he should now send them home.

37 But when they came back, he would treat them as friends, as was right, and they would receive rich presents from him.

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38 He ordered preparations to be made for them to return home, and treated them most munificently.

39 He presented each one of them with three robes of the finest sort, two talents of gold, a sideboard weighing one talent, all the furniture for three couches.

40 And with the escort he sent Eleazar ten couches with silver legs and all the necessary equipment, a sideboard worth thirty talents, ten robes, purple, and a magnificent crown, and a hundred pieces of the finest woven linen, also bowls and dishes, and two golden beakers to be dedicated to God.

41 He urged him also in a letter that if any of the men preferred to come back to him, not to hinder them.

42 For he counted it a great privilege to enjoy the society of such learned men, and he would rather lavish his wealth upon them than upon vanities.

43 And now Philocrates, you have the complete story in accordance with my promise.

44 I think that you find greater pleasure in these matters than in the writings of the mythologists.

45 For you are devoted to the study of those things which can benefit the soul, and spend much time upon it. I shall attempt to narrate whatever other events are worth recording, that by perusing them you may secure the highest reward for your zeal.

THE EPISTLE OF PAUL THE APOSTLE TO THE LAODICEANS

The Epistle to the Laodiceans
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 1st - 2nd centuries A.D.

(Paul [Saul of Tarsos], the earliest known author of Roman Christianity, wrote several letters (or epistles) in Greek to various churches. Paul apparently dictated all his epistles through a secretary (or amanuensis), but wrote the final few paragraphs of each letter by his own hand. The Epistle to the Colossians 4:16 states "After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea."

However this epistle is not without controversy. There is no evidence of a Greek text. Due to this, many scholars believe that the Epistle of Paul the Apostle to the Laodiceans is a forgery. The text was almost unanimously considered pseudepigraphal when the Christian Biblical canon was decided upon, and does not appear in any Greek copies or other versions of the Bible at all. Jerome, who wrote the Latin Vulgate translation, wrote in the 4th century, "it is rejected by everyone".

The epistle appears in more than 100 manuscripts of the Latin Vulgate, as well as in manuscripts of early English, German, and Dutch. For centuries some Western Latin Bibles used to contain a small Epistle from Paul to the Laodiceans. The oldest known Bible copy of this epistle is the celebrated Codex Fuldensis [the Fulda Manuscript] written for Victor of Capua in 546 AD.

According to the Muratorian fragment [a translation from a Greek original written in about 170 AD], Marcion's canon contained an epistle called the Epistle to the Laodiceans.

In the list of 27 books of the New Testament there are 14 Pauline Epistles, that to the Hebrews being last, with the book of Acts coming immediately before the Revelation of John. The Epistle to the Laodiceans is noteably absent.

It is mentioned by various writers from the 4th century onwards, notably by Pope Gregory the Great, to whose influence may ultimately be due the frequent occurrence of it in Bibles written in England; for it is more common in English Bibles than in others. There is an old translation of this Epistle in the British Museum, among the Harleian Manuscripts., Cod. 1212. At the close of the 10th century Aelfric, a monk in Dorset, wrote a treatise in Anglo-Saxon on the Old and New Testaments, in which he states that the apostle Paul wrote 15 Epistles. In his enumeration of them he place Laodiceans after Philemon. About 1165 AD John of Salisbury, writing about the canon to Henry count of Champagne (Epist. 209), acknowledges that "it is the common, indeed almost universal, opinion that there are

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only 14 Epistles of Paul ... But the 15th is that which is written to the church of the Laodiceans." John Wycliffe included Paul's letter to the Laodiceans in his Bible translation from the Latin to English. The Epistle to the Laodiceans is included in all 18 German Bibles printed prior to Luther's translation, beginning with the first German Bible, issued by Johann Mental at Strassburg in 1488. In these the Pauline Epistles, with the Epistle to the Hebrews, immediately follow the Gospels, with Laodiceans standing between Galatians and Ephesians. In the first Czech (Bohemian) Bible, published at Prague in 1488 and reprinted several times in the 16th and 17th centuries.

This Epistle to the Laodiceans has been highly esteemed by several learned men of the church of Rome and others, including the Quakers, who have printed a translation and plead for it as canon. We have placed Paul's 15th letter here and not in the Grand Bible's section for New Creations or Forgeries because the extremely common Pauline text would not make sense as forgery. It was probably its shortness as well as its utter insignificance that let the church later decide to keep it out of the canon.)

PAUL TO THE LAODICEANS CHAPTER 1
EPISTULA BEATI PAULI APOSTOLI
AD LAODICIANOS
PAUL TO THE LAODICEANS CHAPTER 1

1 Paulus apostolus non ab hominibus neque per hominem sed per Iesum Christum, fratribus qui sunt Laodiciae.

2 gratia vobis et pax a Deo Patre et Domino Iesu Christo.

3 gratias ago Christo per omnem orationem meam, quod permanentes estis in eo et perseverantes in operibus eius, promissum expectantes in diem iudicii.

4 neque destituant vos quorundam vaniloquia insinuantium, ut vos evertant a veritate evangelii quod a me praedicatur.

5 et nunc faciet Deus, ut qui sunt ex me ad profectum veritatis evangelii deservientes et facientes benignitatem operum quae salutis vitae aeternae

6 et nunc palam sunt vincula mea quae patior in Christo; quibus laetor et gaudeo.

7 et hoc mihi est ad salutem perpetuam; quod ipsum factum orationibus vestris et administrantem Spiritum Sanctum, sive per vitam sive per mortem.

8 est enim mihi vere vita in Christo et mori gaudium.

9 et in ipsum in vobis faciet misericordiam suam, ut eandem dilectionem habeatis et sitis unianimes.

10 ergo, dilectissimi, ut audistis praesentia mei, ita retinete et facite in timore Dei, et erit vobis vita in aeternum;

11 est enim Deus qui operatur in vos.

12 et facite sine retractu quaecumque facitis.

13 et quod est, dilectissimi, gaudete in Christo. et praecavete sordidos in lucro.

14 omnes sint petitiones vestrae palam apud Deum. et estote firmi in sensu Christi.

15 et quae integra et vera et pudica et iusta et amabilia facite.

16 et quae audistis et accepistis, in corde retinete, et erit vobis pax.

17 salutate omnes fratres in osculo sancto.

18 salutant vos sancti.

19 gratia Domini Iesu cum spiritu vestro.

20 et facite legi Colosensium vobis..

[More historical texts about, from or by Paul the Apostle (Shaul ha-Tarsi]) can be found in the Grand Bible, 2021, 6th edition, updated edition 2026; published and uploaded by Guildford Scientific Press at Internet Archive.]

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THE SHEPHERD OF HERMAS

or The Shepherd
or The Pastor of Hermas
Translation: Stephen Emmel
Estimated Range of Dating: 90 - 160 A.D.

(The Shepherd of Hermas (Greek: Poimen tou Herma; Latin: Pastor Hermae), sometimes just called The Shepherd, is a Christian literary work of the late first half of the second century, considered a valuable book by many Christians, and considered canonical scripture by some of the early Church fathers such as Irenaeus. The work comprises five visions, twelve mandates, and ten parables. It relies on allegory and pays special attention to the Church, calling the faithful to repent of the sins that have harmed it. The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries. It is found in the Codex Sinaiticus [c. 330–360 AD], and it is listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus.

The textual content of the book, and the author's apparent familiarity with the Book of Revelation and other Johannine texts are thought to set the date of composition in the 2nd century. However, the writers of the Johannine literature could have heavily borrowed from the Shepherd of Hermas. The reference to an unknown Clement is presumed by some scholars to be Clement of Rome [Titus Flavius Clemens of Rome]. If that is the case, it could suggest a date c. 90 for at least the historicised setting of the first two visions. The Shepherd of Hermas was first mentioned in the Muratorian fragment, a list earliest written c. 170 AD (although some scholars date it to the 3rd or 4th century AD). It identifies Hermas, the author of The Shepherd, as the brother of Pius I, bishop of Rome.

The book was probably written by an upper class citizen of the City of Rome, and as such he used the upper class language of the Roman Empire: Greek. Very shortly afterwards, it was translated into Vulgar Latin (the language of the common people in the western part of the Roman Empire), was made. Other translations followed in the 5th century AD when Latin was no longer used but "Roman", the common language and direct ancestor to that what we call today "Romance languages" [such as ancient Italian, Iberian, French etc.]. Of the Greek version, the last 10 to 15% is missing. The translations into Vulgar Latin and "Roman" are almost complete.

The Shepherd was also translated at least twice into the Coptic (Egyptian) language and fragments of both Sahidic and Akhmimic translations survive. Three translations into Ge'ez (Ethiopic) were also made, but none survives complete. The sole surviving Georgian translation may have been made from Arabic, but no Arabic translation has been preserved as the Muslims destroyed most libraries in the lands they conquered. There does not appear to have been a Syriac translation and no Syriac author shows any awareness of the Shepherd. It was always more popular in the Western Roman Empire and in Alexandria than in the east. There was a Middle Persian translation made for a Manichaean readership. It survives in a single fragmentary manuscript found in the Mogao Caves at Turfan in China.)

FIRST BOOK: VISIONS

FIRST VISION
Against Filthy And Proud Thoughts, And The Carelessness Of Hermas In Chastising His Sons.

1.1 SHEPHERD OF HERMAS CHAPTER 1
He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognised her, and I began to love her as a sister. Some time after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, "I should be a happy man if I could but get a wife as handsome and good as she is." This was the only thought that passed through me: this and nothing more. A short time after this, as I was walking on my road to the villages, and magnifying the creatures of God, and thinking how magnificent, and beautiful, and powerful they are, I fell asleep. And the Spirit carried me away, and took me through a pathless place, through which a man could not travel, for it was situated in the midst of rocks; it was rugged and impassible on account of water. Having passed over this river, I came to a plain. I then bent down on my knees, and began to pray to the Lord and to confess my sins. And as I prayed, the heavens were opened, and I see the woman whom I had desired saluting me from the sky, and saying, "Hail, Hermas!" And looking up to her, I said, "Lady, what doest thou here?" And she answered me, "I have been taken up here to accuse you of your sins before the Lord." "Lady," said I, "are you to be the subject of my accusation?" "No," said she; "but hear the words which I am going to speak to you. God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church, is angry with you for having sinned against me." I answered her, "Lady, have I sinned against you? How? or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity?" With a smile she replied to me, "The desire of wickedness arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great," said she; "for the thoughts of a righteous man should be righteous. For by thinking righteously his character is established in the heavens, and he has the Lord merciful to him in every business. But those who entertain wicked thoughts in their

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minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world, and glory in their riches, and look not forward to the blessings of the life to come. For many will their regrets be; for they have no hope, but have despaired of themselves and their life. But do thou pray to God, and He will heal thy sins, and the sins of thy whole house, and of all the saints."

1.1 SHEPHERD OF HERMAS CHAPTER 2

After she had spoken these words, the heavens were shut. I was overwhelmed with sorrow and fear, and said to myself, "If this sin is assigned to me, how can I be saved, or how shall I propitiate God in regard to my sins, which are of the grossest character? With what words shall I ask the Lord to be merciful to me? While I was thinking over these things, and discussing them in my mind, I saw opposite to me a chair, white, made of white wool, of great size. And there came up an old woman, arrayed in a splendid robe, and with a book in her hand; and she sat down alone, and saluted me, "Hail, Hermas!" And in sadness and tears I said to her, "Lady, hail!" And she said to me, "Why are you downcast, Hermas? for you were wont to be patient and temperate, and always smiling. Why are you so gloomy, and not cheerful?

I answered her and said, "O Lady, I have been reproached by a very good woman, who says that I sinned against her." And she said, "Far be such a deed from a servant of God. But perhaps a desire after her has arisen within your heart. Such a wish, in the case of the servants of God, produces sin. For it is a wicked and horrible wish in an all-chaste and already well-tried spirit to desire an evil deed; and especially for Hermas so to do, who keeps himself from all wicked desire, and is full of all simplicity, and of great guilelessness.

1.1 SHEPHERD OF HERMAS CHAPTER 3

"But God is not angry with you on account of this, but that you may convert your house, which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted. On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord has taken pity on you and your house, and will strengthen you, and establish you in his glory. Only be not easy-minded, but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes," so shall righteous daily speech overcome all iniquity. Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints." Having ended these words, she said to me, "Do you wish to hear me read?" I say to her, "Lady, I do." "Listen then, and give ear to the glories of God." And then I heard from her, magnificently and admirably, things which my memory could not retain. For all the words were terrible, such as man could not endure. The last words, however, I did remember; for they were useful to us, and gentle. "Lo, the God of powers, who by His invisible strong power and great wisdom has created the world, and by His glorious counsel has surrounded His creation with beauty, and by His strong word has fixed the heavens and laid the foundations of the earth upon the waters, and by His own wisdom and providence has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith."

1.1 SHEPHERD OF HERMAS CHAPTER 4

When she had ended her reading, she rose from the chair, and four young men came and carried off the chair and went away to the east. And she called me to herself and touched my breast, and said to me," Have you been pleased with my reading?" And I say to her, "Lady, 11 the last words please me, but the first are cruel and harsh." Then she said to me, "The last are for the righteous: the first are for heathens and apostates." And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, "Behave like a man, Hermas."

SECOND VISION

Again, Of His Neglect In Chastising His Talkative Wife And His Lustful Sons, And Of His Character.

1.2 SHEPHERD OF HERMAS CHAPTER 1

As I was going to the country about the same time as on the previous year, in my walk I recalled to memory the vision of that year. And again the Spirit carried me away, and took me to the same place where I had been the year before. On coming to that place, I bowed my knees and began to pray to the Lord, and to glorify His name, because He had deemed me worthy, and had made known to me my former sins. On rising from prayer, I see opposite me that old woman, whom I had seen the year before, walking and reading some book. And she says to me, "Can you carry a report of these things to the elect of God?" I say to her, "Lady, so much I cannot retain in my memory, but give me the book and I shall transcribe it." "Take it," says she, "and you will give it back to me." Thereupon I took it, and going away into a certain part of the country, I transcribed the whole of it letter by letter; but the syllables of it I did not catch. No sooner, however, had I finished the writing of the book, than all of a sudden it was snatched from my hands; but who the person was that snatched it, I saw not.

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1.2 SHEPHERD OF HERMAS CHAPTER 2

Fifteen days after, when I had fasted and prayed much to the Lord, the knowledge of the writing was revealed to me. Now the writing was to this effect: "Your seed, O Hermas, has sinned against God, and they have blasphemed against the Lord, and in their great wickedness they have betrayed their parents. And they passed as traitors of their parents, and by their treachery did they not reap profit. And even now they have added to their sins lusts and iniquitous pollutions, and thus their iniquities have, been filled up. But make known these words to all your children, and to your wife, who is to be your sister. For she does not restrain her tongue, with which she commits iniquity; but, on hearing these words, she will control herself, and will obtain mercy. For after you have made known to them these words which my Lord has commanded me to reveal to you, then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds. For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits. Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day. You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand stedfast, therefore, ye who work righteous, ness, and doubt not, that your passage may be with the holy angels. Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life. For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming. To those who denied in earlier times, God became gracious, on account of His exceeding tender mercy.

1.2 SHEPHERD OF HERMAS CHAPTER 3

"But as for you, Hermas, remember not the wrongs done to you by your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be instructed with righteous instruction, if you remember not the wrongs they have done you. For the remembrance of wrongs worketh death. And you, Henna, have endured great personal tribulations on account of the transgressions of your house, because you did not attend to them, but were careless and engaged in your wicked transactions. But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain stedfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and will abide unto eternal life. Blessed are all they who practise righteousness, for they shall never be destroyed. Now you will tell Maximus: Lo! tribulation cometh on. If it seemeth good to thee, deny again. The Lord is near to them who return unto Him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

1.2 SHEPHERD OF HERMAS CHAPTER 4

Now a revelation was given to me, my brethren, while I slept, by a young man of comely appearance, who said to me, "Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "It is the Church." And I said to him, "Why then is she an old woman? "Because," said he, "she was created first of all. On this account is she old. And for her sake was the world made." After that I saw a vision in my house, and that old woman came and asked me, if I had yet given the book to the presbyters. And I said that I had not. And then she said, "You have done well for I have some words to add. But when I finish all the words, all the elect will then become acquainted with them through you. You will write therefore two books, and you will send the one to Clemens and the other to Grapte. And Clemens will send his to foreign countries, for permission has been granted to him to do so. And Grapte will admonish the widows and the orphans. But you will read the words in this city, along with the presbyters who preside over the Church.

THIRD VISION
Concerning The Building Of The Triumphant Church,
And The Various Classes Of Reprobate Men.

1.3 SHEPHERD OF HERMAS CHAPTER 1

The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, "Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see." I asked her, saying "Lady, into what part of the country am I to go?" And she said, "Into any part you wish." Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, "I will come where you wish." Accordingly, I went to the country, and counted the hours, and reached the place where I, had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men

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whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, "Hermas, cease praying continually for your sins; pray for righteousness, that you may have a portion of it immediately in your house." On this, she took me up by the hand, and brought me to the seat, and said to the young men, "Go and build." When the young men had gone and we were alone, she said to me, "Sit here." I say to her, "Lady, 'permit my elders to be seated first." "Do what I bid you," said she; "sit down." When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, "Are you vexed, Hermas? The place to the right is for others who have already pleased God, and have suffered for His name's sake; and you have yet much to accomplish before you can sit with them. But abide as you now do in your simplicity, and you will sit with them, and with all who do their deeds and bear what they have borne."

1.3 SHEPHERD OF HERMAS CHAPTER 2

"What have they borne?" said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts, for God's name's sake. On this account is assigned to them the division of santification on the right hand, and to every one who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their iniquities up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod, she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! do you not see opposite to you a great tower, built upon the waters, of splendid square stones?" For the tower was built square by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those. of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short, and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water.

1.3 SHEPHERD OF HERMAS CHAPTER 3

On showing me these visions, she wished to retire. I said to her, "What is the use of my having seen all this, while I do not know what it means?" She said to me, "You are a cunning fellow, wishing to know everything that relates to the tower." "Even so, O Lady," said I, "that I may tell it to my brethren, that, hearing this, they may know the Lord in much glory." And she said, "Many indeed shall hear, and hearing, some shall be glad, and some shall weep. But even these, if they hear and repent, shall also rejoice. Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless. The tower which you see building is myself, the Church, who have appeared to you now and on the former occasion. Ask, then, whatever you like in regard to the tower, and I will reveal it to you, that you may rejoice with the saints." I said unto her, "Lady, since you have vouchsafed to reveal all to me this once, reveal it." She said to me, "Whatsoever ought to be revealed, will be revealed; only let your heart be with God, and doubt not whatsoever you shall see."

I asked her, "Why was the tower built upon the waters, O Lady?" She answered, "I told you before, and you still inquire carefully: therefore inquiring you shall find the truth. Hear then why the tower is built upon the waters. It is because your life has been, and will be, saved through water. For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 4

In reply I said to her, "This is magnificent and marvellous. But who are the six young men who are engaged in building?" And she said, "These are the holy angels of God, who were first created, and to whom the Lord handed over His whole creation, that they might increase and build up and rule over the whole creation. By these will the building of the tower be finished." "But who are the other persons who are engaged in carrying the stones?" These also are holy angels of the Lord, but the former six are more excellent than these. The building of the tower will be finished, and all will rejoice together around the tower, and they will glorify God,

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because the tower is finished." I asked her, saying, "Lady, I should like to know what became of the stones, and what was meant by the various kinds of stones?" In reply she said to me, "Not because you are more deserving than all others that this revelation should be made to you--for there are others before you, and better than you, to whom these visions should have been revealed--but that the name of God may be glorified, has the revelation been made to you, and it will be made on account of the doubtful who ponder in their hearts whether these things will be or not. Tell them that all these things are true, and that none of them is beyond the truth. All of them are firm and sure, and established on a strong foundation.

1.3 SHEPHERD OF HERMAS CHAPTER 5

"Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive. And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower." "But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?" "They are those who suffered for the Lord's sake." "But I wish to know, O Lady, who are the other stones which were carried from the land." "Those," she said, "which go into the building without being polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practised His commandments." "But who are those who are in the act of being brought and placed in the building?" "They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them." "Who then are those whom they rejected and cast away?" "These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected. This privilege, however, will belong only to him who has now been placed near the tower.

1.3 SHEPHERD OF HERMAS CHAPTER 6

"As to those who were cut down and thrown far away from the tower, do you wish to know who they are? They are the sons of iniquity, and they believed in hypocrisy, and wickedness did not depart from them. For this reason they are not saved, since they cannot be used in the building on account of their iniquities. Wherefore they have been cut off and cast far away on account of the anger of the Lord, for they have roused Him to anger. But I shall explain to you the other stones which you saw lying in great numbers, and not going into the building. Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints. On this account are they unfit for use." "Who are those that have rents?" "These are they who are at discord in their hearts one with another, and are not at peace amongst themselves: they indeed keep peace before each other, but when they separate one from the other, their wicked thoughts remain in their hearts. These, then, are the rents which are in the stones. But those which are shortened are those who have indeed believed, and have the larger share of righteousness; yet they have also a considerable share of iniquity, and therefore they are shortened and not whole." "But who are these, Lady, that are white and round, and yet do not fit into the building of the tower?" She answered and said, "How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord." I answered and said to her, "When, then, will they be useful for the building, Lady?"When the riches that now seduce them have been circumscribed, then will they be of use to God. For as a round stone cannot become square unless portions be cut off and cast away, so also those who are rich in this world cannot be useful to the Lord unless their riches be cut down. Learn this first from your own case. When you were rich, you were useless; but now you are useful and fit for life. Be ye useful to God; for you also will be used as one of these stones.

1.3 SHEPHERD OF HERMAS CHAPTER 7

"Now the other stones which you saw cast far away from the tower, and falling upon the public road and rolling from it into pathless places, are those who have indeed believed, but through doubt have abandoned the true road. Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned? are those who have departed for ever from the living God; nor does the thought of repentance ever come into their hearts, on account of their devotion to their lusts and to the crimes which they committed. Do you wish to know who are the others which fell near the waters, but could not be rolled into them? These are they who have heard the word, and wish to be baptised in the name of the Lord; but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires." She finished her exposition of the tower. But I, shameless as I yet was, asked her, "Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?" "Repentance," said she, "is yet possible, but in this tower they cannot find a suitable place. But in another and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken

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of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts. But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart."

1.3 SHEPHERD OF HERMAS CHAPTER 8

When then I ceased asking in regard to all these matters, she said to me, "Do you wish to see anything else?" And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, "Do you see seven women around the tower?" "I do, Lady," said I. "This tower," said she, "is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved? Another, who has her garments tucked up and acts with vigour, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life." "But the others," said I, "O Lady, who are they?" And she said to me, "They are daughters of each other. One of them is called Simplicity, another Guilelessness, another Chastity, another Intelligence, another Love. When then you do all the works of their mother, you will be able to live." "I should like to know," said I, "O Lady, what power each one of them possesses." "Hear," she said, "what power they have. Their powers are regulated by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Guilelessness; from Guilelessness, Chastity; from Chastity, Intelligence; and from Intelligence, Love. The deeds, then, of these are pure, and chaste, and divine. Whoever devotes himself to these, and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God." Then I asked her in regard to the ages, if now there is the conclusion. She cried out with a loud voice, "Foolish man! do you not see the tower yet building? When the tower is finished and built, then comes the end; and I assure you it will be soon finished. Ask me no more questions. Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your spirits.

But observe that it is not for your own sake only that these revelations have been made to you, but they have been given you that you may show them to all.

For after three days--this you will take care to remember--I Command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them."

1.3 SHEPHERD OF HERMAS CHAPTER 9

Give ear unto me, O Sons: I have brought you up in much simplicity, and guilelessness, and chastity, on account of the mercy of the Lord, who has dropped His righteousness down upon you, that ye may be made righteous and holy from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgement that is to come. Ye, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats, "Be not like to drug-mixers. For the drug-mixers carry their drugs in boxes, but ye carry your drug and poison m your heart. Ye are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 10

On her ceasing to speak to me, those six young men who were engaged in building came and conveyed her to the tower, and other four lifted up the seat and carried it also to the tower. The faces of these last I did not see, for they were turned away from me. And as she was going, I asked her to reveal to me the meaning of the three forms in which she appeared to me. In reply she said to me: "With regard to them, you must ask another to reveal their meaning to you." For she had appeared to me, brethren, in the first vision the previous year under the form of an exceedingly old woman, sitting in a chair. In the second vision her face was youthful, but her skin and hair betokened age, and she stood while she spoke to me. She was also more joyful than on the first occasion. But in the third vision she was entirely youthful and exquisitely beautiful, except only that she had the hair of an old woman; but her face beamed with joy, and she sat on a seat. Now I was exceeding sad in regard to these appearances, for I longed much to know what the visions meant. Then I see the old woman in a vision of the night saying unto me: "Every prayer should be accompanied with humility: fast, therefore, and you will obtain from the Lord what you beg." I fasted therefore for one day.

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That very night there appeared to me a young man, who said, "Why do you frequently ask revelations in prayer? Take heed lest by asking many things you injure your flesh: be content with these revelations. Will you be able to see greater' revelations than those which you have seen?" I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless? But your doubts make you senseless, because you have not your hearts turned towards the Lord." But I answered and said to him, "From you, sir, we shall learn these things more accurately."

1.3 SHEPHERD OF HERMAS CHAPTER 11

"Hear then," said he, "with regard to the three forms, concerning which you are inquiring. Why in the first vision did she appear to you as an old woman seated on a chair? Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord. Your spirit therefore is broken, and you have grown old in your sorrows." "I should like then to know, sir, why she sat on a chair?" He answered, "Because every weak person sits on a chair on account of his weakness, that his weakness may be sustained. Lo! you have the form of the first vision.

1.3 SHEPHERD OF HERMAS CHAPTER 12

"Now in the second vision you saw her standing with a youthful countenance, and more joyful than before; still she had the skin and hair of an aged woman. Hear," said he, "this parable also. When one becomes somewhat old, he despairs of himself on account of his weakness and poverty, and looks forward to nothing but the last day of his life. Then suddenly an inheritance is left him: and hearing of this, he rises up, and becoming exceeding joyful, he puts on strength. And now he no longer reclines, but stands up; and his spirit, already destroyed by his previous actions, is renewed, and he no longer sits, but acts with vigour. So happened it with you on hearing the revelation which God gave you. For the Lord had compassion on you, and renewed your spirit, and ye laid aside your infirmities. Vigour arose within you, and ye grew strong in faith; and the Lord, seeing your strength, rejoiced. On this account He showed you the building of the tower; and He will show you other things, if you continue at peace with each other with all your heart.

1.3 SHEPHERD OF HERMAS CHAPTER 13

"Now, in the third vision, you saw her still younger, and she was noble and joyful, and her shape was beautiful. For, just as when some good news comes suddenly to one who is sad, immediately he forgets his former sorrows, and looks for nothing else than the good news which he has heard, and for the future is made strong for good, and his spirit is renewed on account of the joy which he has received; so ye also have received the renewal of your spirits by seeing these good things. As to your seeing her sitting on a seat, that means that her position is one of strength, for a seat has four feet and stands firmly. For the world also is kept together by means of four elements. Those, therefore, who repent completely and with the whole heart, will become young and firmly established. You now have the revelation completely given you? Make no further demands for revelations. If anything ought to be revealed, it will be revealed to you."

FOURTH VISION
Concerning The Trial And Tribulation
That Are To Come Upon Men.

1.4 SHEPHERD OF HERMAS CHAPTER 1

Twenty days after the former vision I saw another vision, brethren --a representation of the tribulation that is to come. I was going to a country house along the Campanian road. Now the house lay about ten furlongs from the public road. The district is one rarely traversed. And as I walked alone, I prayed the Lord to complete the revelations which He had made to me through His holy Church, that He might strengthen me, and give repentance to all His servants who were going astray, that His great and glorious name might be glorified because He vouchsafed to show me His marvels. And while I was glorifying Him and giving Him thanks, a voice, as it were, answered me, "Doubt not, Hermas;" and I began to think with myself, and to say, "What reason have I to doubt--I who have been established by the Lord, and who have seen such glorious sights?" I advanced a little, brethren, and, lo! I see dust rising even to the heavens. I began to say to myself, "Are cattle approaching and raising the dust?" It was about a furlong's distance from me. And, lo! I see the dust rising more and more, so that I imagined that it was something sent from God. But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn. I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, "Doubt not, O Hermas." Clothed, therefore, my brethren, with faith in the Lord? and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city. I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed by it. Now the beast had four colours on its head-black, then fiery and bloody, then golden, and lastly white.

1.4 SHEPHERD OF HERMAS CHAPTER 2

Now after I had passed by the wild beast, and had moved forward about thirty feet, lo! a virgin meets me, adorned as if she were proceeding from the bridal chamber, clothed

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entirely in white, and with white sandals, and veiled up to her forehead, and her head was covered by a hood.s And she had white hair. I knew from my former visions that this was the Church, and I became more joyful. She saluted me, and said, "Hail, O man!" And I returned her salutation, and said, "Lady, hail!" And she answered. and said to me, "Has nothing crossed your path?" I say, "I was met by a beast of such a size that it could destroy peoples, but through the power of the Lord and His great mercy I escaped from it." "Well did you escape from it," says she, "because you cast your care on God, and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name. On this account the Lord has sent His angel, who has rule over the beasts, and whose name is Thegri, and has shut up its mouth, so that it cannot tear you. You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly. Cast your cares upon the Lord, and He will direct them. Trust the Lord, ye who doubt, for He is all-powerful, and can turn His anger away from you, and send scourges" on the doubters. Woe to those who hear these words, and despise them: better were it for them not to have been born."

1.4 SHEPHERD OF HERMAS CHAPTER 3

I asked her about the four colours which the beast had on his head. And she answered, and said to me, "Again you are inquisitive in regard to such matters." "Yea, Lady, said I, "make known to me what they are." "Listen," said she: "the black is the world in which we dwell: but the fiery and bloody points out that the world must perish through blood and fire: but the golden part are you who have escaped from this world. For as gold is tested by fire, and thus becomes useful, so are you tested who dwell in it. Those, therefore, who continue stedfast, and are put through the fire, will be purified by means of it. For as gold casts away its dross, so also will ye cast away all sadness and straitness, and will be made pure so as to fit into the building of the tower. But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God to eternal life will be spotless and pure. Wherefore cease not speaking these things into the ears of the saints. This then is the type of the great tribulation that is to come. If ye wish it, it will be nothing. Remember those things which were written down before." And saying this, she departed. But I saw not into what place she retired. There was a noise, however, and I turned round in alarm, thinking that that beast was coming.

FIFTH VISION
Concerning The Commandments.

After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, "I have been sent by a most venerable angel to dwell with you the remaining days of your life." And I thought that he had come to tempt me, and I said to him, "Who are you? For I know him to whom I have been entrusted." He said to me, "Do you not know me?" "No," said I. "I," said he, "am that shepherd to whom you have been entrusted." And as he was speaking, his figure was changed; and then I knew that it was he to whom I had been entrusted. And straightway I became confused, and fear took hold of me, and I was overpowered with deep sorrow that I had answered him so wickedly and foolishly. But he answered, and said to me, "Do not be confounded, but receive strength from the commandments which I am going to give you. For I have been sent," said he, "to show you again all the things which you saw before, especially those of them which are useful to you. First of all, then, write down my commandments and similitudes, and you will write the other things as I shall show you. For this purpose," said he, "I command you to write down the commandments and similitudes first, that you may read them easily, and be able to keep them." Accordingly I wrote down the commandments and similitudes, exactly as he had ordered me. If then, when you have heard these, ye keep them and walk in them, and practise them with pure minds, you will receive from the Lord all that He has promised to you. But if, after you have heard them, ye do not repent, but continue to add to your sins, then shall ye receive from the Lord the opposite things. All these words did the shepherd, even the angel of repentance, command me to write.

SECOND BOOK: COMMANDMENTS

FIRST COMMANDMENT
On Faith In God.

FIRST Of all, believe that there is one God who created and finished all things, and made all things out of nothing. He alone is able to contain the whole, but Himself cannot be contained. Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.

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SECOND COMMANDMENT
On Avoiding Evil-Speaking,
And On Giving Alms In Simplicity.

He said to me, "Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to any one who speaks evil of another. But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. Put on a holiness in which there is no wicked cause of offence, but all deeds that are equable and joyful. Practise goodness; and from the rewards of your labours, which God gives you, give to all the needy in simplicity, not hesitating as to whom you are to give or not to give. Give to all, for God wishes His gifts to be shared amongst all. They who receive, will render an account to God why and for what they have received. For the afflicted who receive will not be condemned, but they who receive on false pretences will suffer punishment. He, then, who gives is guiltless. For as he received from the Lord, so has he accomplished his service in simplicity, not hesitating as to whom he should give and to whom he should not give. This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God. Keep therefore these commandments, as I have given them to you, that your repentance and the repentance of your house may be found in simplicity, and your heart may be pure and stainless."

THIRD COMMANDMENT
On Avoiding Falsehood, And On The Repentance
Of Hermas For His Dissimulation.

Again he said to me, "Love the truth, and let nothing but truth proceed from your mouth, that the spirit which God has placed in your flesh may be found truthful before all men; and the Lord, who dwelleth in you, will be glorified, because the Lord is truthful in every word, and in Him is no falsehood. They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood. If they give him back this spirit untruthful, they pollute the commandment of the Lord, and become robbers." On hearing these words, I wept most violently. When he saw me weeping, he said to me, "Why do you weep?" And I said, "Because, sir, I know not if I can be saved." "Why?" said he. And I said, "Because, sir, I never spake a true word in my life, but have ever spoken cunningly to all, and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?" And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit." s And I said to him, "Never, sir, did I listen to these words with so much attention." And he said to me, "Now you hear them, and keep them, that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit. If you keep these precepts, and from this time forward you speak nothing but the truth, it will be possible for you to obtain life. And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God."

FOURTH COMMANDMENT
On Putting One's Wife Away For Adultery.

2 SHEPHERD OF HERMAS CHAPTER 1

"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man." I said to him, "Sir, permit me to ask you a few questions." "Say on," said he. And I said to him, "Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continue to live with her?" And he said to me, "As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery." And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices?" And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery." And I said to him, "What if the woman put away should repent, and wish to return to her husband: shall she not be taken back by her husband?" And he said to me, "Assuredly. If the husband do not take her back, he sins, and brings a great sin upon himself; for he ought to take back the sinner who has repented. But not frequently. For there is but one repentance to the servants of God. In case, therefore, that the divorced wife may repent, the husband ought not to marry another, when his wife has been put away. In this matter man and woman are to be treated exactly in the same way. Moreover,

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adultery is committed not only by those who pollute their flesh, but by those who imitate the heathen in their actions." Wherefore if any one persists in such deeds, and repents not, withdraw from him, and cease to live with him. Otherwise you are a sharer in his sin. Therefore has the injunction been laid on you, that you should remain by yourselves, both man and woman, for in such persons repentance can take place. But I do not," said he, "give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure; for it is He, indeed, who has power over all."

2 SHEPHERD OF HERMAS CHAPTER 2

I asked him again, and said, "Since the Lord has vouchsafed to dwell always with me, hear with me while I utter a few words; for I understand nothing, and my heart has been hardened by my previous mode of life. Give me understanding, for I am exceedingly dull, and I understand absolutely nothing." And he answered and said unto me, "I am set over repentance, and I give understanding to all who repent. Do you not think," he said, "that it is great wisdom to repent? for repentance is great wisdom. For he who has sinned understands that he acted wickedly in the sight of the Lord, and remembers the actions he has done, and he repents, and no longer acts wickedly, but does good munificently, and humbles and torments his soul because he has sinned. You see, therefore, that repentance is great wisdom." And I said to him, "It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various." And he said to me, "You shall live if you keep my commandments, and walk in them; and whosoever shall hear and keep these commandments, shall live to God."

2 SHEPHERD OF HERMAS CHAPTER 3

And I said to him, "I should like to continue my questions." "Speak on," said he. And I said, "I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins." He said to me, "That was sound doctrine which you heard; for that is really the case. For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins. For to those who have been called before these days, the Lord has set repentance. For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them. The Lord, therefore, being merciful, has had mercy on the work of His hand, and has set repentance for them; and He has entrusted to me power over this repentance. And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life, he has opportunity to repent but once. But if he should sin frequently after this, and then repent, to such a man his repentance will be of no avail; for with difficulty will he live." And I said, "Sir, I feel that life has come back to me in listening attentively to these commandments; for I know that I shall be saved, if in future I sin no more." And he said, "You will be saved, you and all who keep these commandments."

2 SHEPHERD OF HERMAS CHAPTER 4

And again I asked him, saying, "Sir, since you have been so patient in listening to me, will you show me this also?" "Speak," said he. And I said, "If a wife or husband die, and the widower or widow marry, does he or she commit sin?" "There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honour and glory with the Lord; but if they marry, they do not sin. Guard, therefore, your chastity and purity, and you will live to God. What commandments I now give you, and what I am to give, keep from henceforth, yea, from the very day when you were entrusted to me, and I will dwell in your house. And your former sins will be forgiven, if you keep my commandments. And all shall be forgiven who keep these my commandments, and walk in this chastity."

FIFTH COMMANDMENT
Of Sadness Of Heart, And Of Patience.

2 SHEPHERD OF HERMAS CHAPTER 1

"Be patient," said he, "and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you be patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself. But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger. The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. For if an exceedingly small piece of wormwood be taken and put into a jar of honey, is not the honey entirely destroyed, and does not the exceedingly small piece of wormwood entirely take away the sweetness of the honey, so that it no longer affords any gratification to its owner, but has become bitter, and lost its use? But if the wormwood be not put into the honey, then the honey remains sweet, and is of use to its owner. You see, then, that patience is sweeter than honey, and useful to

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God, and the Lord dwells in it. But anger is bitter and useless. Now, if anger be mingled with patience, the patience is polluted, and its prayer is not then useful to God." "I should like, sir," said I, "to know the power of anger, that I may guard myself against it." And he said, "If you do not guard yourself against it, you and your house lose all hope of salvation. Guard yourself, therefore, against it. For I am with you, and all will depart from it who repent with their whole heart. For I will be with them, and I will save them all. For all are justified by the most holy angel.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "how wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away. For as soon as it sees such men standing stedfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. But patience is great, and mighty, and strong, and calm in the midst of great enlargement, joyful, rejoicing, free from care, glorifying God at all times, having no bitterness in her, and abiding continually meek and quiet. Now this patience dwells with those who have complete faith. But anger is foolish, and fickle, and senseless. Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin. For when all these spirits dwell in one vessel in which the Holy Spirit also dwells, the vessel cannot contain them, but overflows. The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry. Wherefore do you depart from that most wicked spirit anger, and put on patience, and resist anger and bitterness, and you will be found in company with the purity which is loved by the Lord. Take care, then, that you neglect not by any chance this commandment: for if you obey this commandment, you will be able to keep all the other commandments which I am to give you. Be strong, then, in these commandments, and put on power, and let all put on power, as many as wish to walk in them."

SIXTH COMMANDMENT
How To Recognise The Two Spirits Attendant
On Each Man, And How To Distinguish
The Suggestions Of The One From Those Of The Other.

2 SHEPHERD OF HERMAS CHAPTER 1

"I gave you," he said, "directions in the first commandment to attend to faith, and fear, and self-restraint." "Even so, sir," said I. And he said, "Now I wish to show you the powers of these, that you may know what power each possesses. For their powers are double, and have relation alike to the righteous and the unrighteous. Trust you, therefore, the righteous, but put no trust in the unrighteous. For the path of righteousness is straight, but that of unrighteousness is crooked. But walk in the straight and even way, and mind not the crooked. For the crooked path has no roads, but has many pathless places and stumbling-blocks in it, and it is rough and thorny. It is injurious to those who walk therein. But they who walk in the straight road walk evenly without stumbling, because it is neither rough nor thorny. You see, then, that it is better to walk in this road." "I wish to go by this road," said I. "You will go by it," said he; "and whoever turns to the Lord with all his heart will walk in it."

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "in regard to faith. There are two angels with a man--one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I donor know." "Hear and understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel

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ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity.

"This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God."

SEVENTH COMMANDMENT
On Fearing God, And Not Fearing The Devil.

"Fear," said he, "the Lord, and keep His commandments. For if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable. For, fearing the Lord, you will do all things well. This is the fear which you ought to have, that you may be saved. But fear not the devil; for, fearing the Lord, you will have dominion over the devil, for there is no power in him. But he in whom there is no power ought on no account to be an object of fear; but He in whom there is glorious power is truly to be feared. For every one that has power ought to be feared; but he who has not power is despised by all. Fear, therefore, the deeds of the devil, since they are wicked. For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds: for if you do not wish to do that which is evil, fear the Lord, and you will not do it; but, again, if you wish to do that which is good, fear the Lord, and you will do it. Wherefore the fear of the Lord is strong, and great, and glorious. Fear, then, the Lord, and you will live to Him, and as many as fear Him and keep His commandments will live to God." "Why," said I, "sir, did you say in regard to those that keep His commandments, that they will live to God?" "Because," says he, "all creation fears the Lord, but all creation does not keep His commandments. They only who fear the Lord and keep His commandments have life with God; but as to those who keep not His commandments, there is no life in them."

EIGHTH COMMANDMENT
We Ought To Shun That Which Is Evil, And Do That Which Is Good.

"I told you," said he, "that the creatures of God are double, for restraint also is double; for in some cases restraint has to be exercised in others there is no need of restraint." "Make known to me, sir," say I, "in what cases restraint has to be exercised, and in what cases it has not." "Restrain yourself in regard to evil, and do it not; but exercise no restraint in regard to good, but do it. For if you exercise restraint in the doing of good, you will commit a great sin; but if you exercise restraint, so as not to do that which is evil, you are practising great righteousness. Restrain yourself, therefore, from all iniquity, and do that which is good." "What, sir," say I, "are the evil deeds from which we must restrain ourselves?" "Hear," says he: "from adultery and fornication, from unlawful revelling, from wicked luxury, from indulgence in many kinds of food and the extravagance of riches, and from boastfulness, and haughtiness, and insolence, and lies, and backbiting, and hypocrisy, from the remembrance of wrong, and from all slander. These are the deeds that are most wicked in the life of men. From all these deeds, therefore, the servant of God must restrain himself. For he who does not restrain himself from these, cannot live to God. Listen, then, to the deeds that accompany these." "Are there, sir," said I, "any other evil deeds?"

"There are," says he; "and many of them, too, from which the servant of God must restrain himself--theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these." "Do you not think that these are really wicked?" "Exceedingly wicked in the servants of God. From all of these the servant of God must restrain himself. Restrain yourself, then, from all these, that you may live to God, and you will be enrolled amongst those who restrain themselves in regard to these matters. These, then, are the things from which you must restrain yourself.

"But listen," says he, "to the things in regard to which you have not to exercise self-restraint, but which you ought to do. Restrain not yourself in regard to that which is good, but do it." "And tell me, sir," say I, "the nature of the good deeds, that I may walk in them and wait on them, so that doing them I can be saved." "Listen," says he, "to the good deeds which you ought to do, and in regard to which there is no self-restraint requisite.

First of all there is faith, then fear of the Lord, love, concord, words of righteousness, truth, patience. Than these, nothing is better in the life of men. If any one attend to these, and restrain himself not from them, blessed is he in his life. Then there are the following attendant on these: helping widows, looking after orphans and the needy, rescuing the servants of God from necessities, the being hospitable--for in hospitality good-doing finds a field--never opposing any one, the being quiet, having fewer needs than all men, reverencing the aged, practising righteousness, watching the brotherhood, bearing insolence, being long-suffering, encouraging those who are sick in soul, not casting those who have fallen into sin from the faith, but turning them back and restoring them to peace of mind, admonishing sinners, not oppressing debtors and the needy, and if there are any other actions like these. Do these seem to you good?" says he. "For what, sir," say I, "is better than these?" "Walk then in them," says he, "and restrain not yourself from them, and you will live to God. Keep, therefore, this commandment. If you do good, and restrain not yourself from it, you will live to God. All who act thus will live to God. And, again, if you refuse to do evil, and restrain

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yourself from it, you will live to God. And all will live to God who keep these commandments, and walk in them."

NINTH COMMANDMENT
Prayer Must Be Made To God Without Ceasing
And With Unwavering Confidence.

He says to me, "Put away doubting from you and do not hesitate to ask of the Lord, saying to yourself, 'How can I ask of the Lord and receive from Him, seeing I have sinned so much against Him?' Do not thus reason with yourself, but with all your heart turn to the Lord and ask of Him without doubting, and you will know the multitude of His tender mercies; that He will never leave you, but fulfil the request of your soul. For He is not like men, who remember evils done against them; but He Himself remembers not evils, and has compassion on His own creature, Cleanse, therefore, your heart from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied which you make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God are double-souled, and obtain not one of their requests. But those who are perfect in faith ask everything, trusting in the Lord; and they obtain, because they ask nothing doubting, and not being double-souled. For every double-souled man, even if he repent, will with difficulty be saved. Cleanse your heart, therefore, from all doubt, and put on faith, because it is strong, and trust God that you will obtain from Him all that you ask. And if at any time, after you have asked of the Lord, you are slower in obtaining your request [than you expected], do not doubt because you have not soon obtained the request of your soul; for invariably it is on account of some temptation or some sin of which you are ignorant that you are slower in obtaining your request. Wherefore do not cease to make the request of your soul, and you will obtain it. But if you grow weary and waver in your request, blame yourself, and not Him who does not give to you. Consider this doubting state of mind, for it is wicked and senseless, and turns many away entirely from the faith, even though they be very strong. For this doubting is the daughter of the devil, and acts exceedingly wickedly to the servants of God. Despise, then, doubting, and gain the mastery over it in everything; clothing yourself with faith, which is strong and powerful. For faith promises all things, perfects all things; but doubt having no thorough faith in itself, fails in every work which it undertakes. You see, then," says he, "that, faith is from above--from the Lord --and has great power; but doubt is an earthly spirit, coming from the devil, and has no power. Serve, then, that which has power, namely faith, and keep away from doubt, which has no power, and you will live to God. And all will live to God whose minds have been set on these things." Second Book: Commandments

TENTH COMMANDMENT
Of Grief, And Not Grieving
The Spirit Of God Which Is In Us.

2 SHEPHERD OF HERMAS CHAPTER 1

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? for anger, doubt, and grief seem to be quite different from each other." "You are senseless, O man.

Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?"

"I am senseless, sir," say I, "and do not understand these parables. For how she can crush out, and on the other hand save, I do not perceive." "Listen," says he. "Those who have never searched for the truth, nor investigated the nature of the Divinity, but have simply believed, when they devote themselves to and become mixed up with business, and wealth, and heathen friendships, and many other actions of this world, do not perceive the parables of Divinity; for their minds are darkened by these actions, and they are corrupted and become dried up. Even as beautiful vines, when they are neglected, are withered up by thorns and divers plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business, and they give no heed at all. Those, on the other hand, who have the fear of God, and search after Godhead and truth, and have their hearts turned to the Lord, quickly perceive and understand what is said to them, because they have the fear of the Lord in them. For where the Lord dwells, there is much understanding. Cleave, then, to the Lord, and you will understand and perceive all things.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear, then," says he, "foolish man, how grief crushes out the Holy Spirit, and on the other hand saves. When the doubting man attempts any deed, and fails in it on account of his doubt, this grief enters into the man, and grieves the Holy Spirit, and crushes him out. Then, on the other hand, when anger attaches itself to a man in regard to any matter, and he is embittered, then grief enters into the heart of the man who was irritated, and he is grieved at the deed which he did, and repents that he has wrought a wicked deed. This grief, then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented. Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit--doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief nor straitness. Wherefore put on

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cheerfulness, which always is agreeable and acceptable to God, and rejoice in it. For every cheerful man does what is good, and minds what is good, and despises grief; but the sorrowful man always acts wickedly. First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, Grieving the Holy Spirit, he works iniquity, neither entreating the Lord nor confessing to Him. For the entreaty of the sorrowful man has no power to ascend to the altar of God." "Why," say I, "does not the entreaty of the grieved man ascend to the altar?" "Because," says he, "grief sits in his heart. Grief, then, mingled with his entreaty, does not permit the entreaty to ascend pure to the altar of God. For as vinegar and wine, when mixed in the same vessel, do not give the same pleasure [as wine alone gives], so grief mixed. with the Holy Spirit does not produce the same entreaty [as would be produced by the Holy Spirit alone]. Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."

ELEVENTH COMMANDMENT
The Spirit And Prophets To Be Tried By Their Works;
Also Of The Two Kinds Of Spirit.

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, "Do you see the persons sitting on the seat?" "I do, sir," said I. "These," says he, "are the faithful, and he who sits on the chair is a false prophet, ruining the minds of the servants of God. It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous. As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish. For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly, light, and powerless, and it is altogether silent if it is not questioned." "How then, sir," say I, "will a man know which of them is the prophet, and which the false prophet?" "I will tell you," says he, "about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from above is meek, and peaceable, and humble, and refrains from, all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak. When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit, who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord. Hear, then," says he, "in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy. Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a comer, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not Crashed, but they correspond to each other. When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit tees from him through fear, and that man is made dumb, and is entirely crashed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found [on leaving] to be such as they were when they came. This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil. Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky." "How, sir," say I, "can these things take place? for both of them are impossible." "As these things," says he, "are impossible, so also are the earthly spirits powerless and pithless. But look, on the other hand, at the

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power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man's head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone. You see, then, that the smallest things coming from above have great power when they fall upon the earth. Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other."

TWELFTH COMMANDMENT

On The Twofold Desire. The Commandments Of God Can Be Kept, And Believers Ought Not To Fear The Devil.

2 SHEPHERD OF HERMAS CHAPTER 1

He says to me, "Put away from you all wicked desire, and clothe yourself with good and chaste desire; for clothed with this desire you will hate wicked desire, and will rein yourself in even as you wish. For wicked desire is wild, and is with difficulty tamed. For it is terrible, and consumes men exceedingly by its wildness. Especially is the servant of God terribly consumed by it, if he falls into it and is devoid of understanding. Moreover, it consumes all such as have not on them the garment of good desire, but are entangled and mixed up with this world. These it delivers up to death." "What then, sir," say I, "are the deeds of wicked desire which deliver men over to death? Make them known to me, and I will refrain from them." "Listen, then, to the works in which evil desire slays the servants of God."

2 SHEPHERD OF HERMAS CHAPTER 2

"Foremost of all is the desire after another's wife or husband, and after extravagance, and many useless dainties and drinks, and many other foolish luxuries; for all luxury is foolish and empty in the servants of God. These, then, are the evil desires which slay the servants of God. For this evil desire is the daughter of the devil. You must refrain from evil desires, that by refraining ye may live to God. But as many as are mastered by them, and do not resist them, will perish at last, for these desires are fatal. Put you on, then, the desire of righteousness; and arming yourself with the fear of the Lord, resist them. For the fear of the Lord dwells in good desire. But if evil desire see you armed with the fear of God, and resisting it, it will flee far from you, and it will no longer appear to you, for it fears your armour. Go, then, garlanded with the crown which you have gained for victory over it, to the desire of righteousness, and, delivering up to it the prize which you have received, serve it even as it wishes. If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish."

2 SHEPHERD OF HERMAS CHAPTER 3

"I should like to how," say I, "in what way I ought to serve good desire." "Hear," says he: "You will practise righteousness and virtue, truth and the fear of the Lord, faith and meekness, and whatsoever excellences are like to these. Practising these, you will be a well-pleasing servant of God, and you will live to Him; and every one who shall serve good desire, shall live to God."

He concluded the twelve commandments, and said to me, "You have now these commandments. Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfil carefully this ministry which I now entrust to you, and you will accomplish much. For you will find favour among those who are to repent, and they will give heed to your words; for I will be with you, and will compel them to obey you." I say to him, "Sir, these commandments are great, and good, and glorious, and fitted to gladden the heart of the man who can perform them. But I do not know if these commandments can be kept by man, because they are exceeding hard." He answered and said to me, "If you lay it down as certain that they can be kept, then you will easily keep them, and they will not be hard. But if you come to imagine that they cannot be kept by man, then you will not keep them. Now I say to you, If you do not keep them, but neglect them, you will not be saved, nor your children, nor your house, since you have already determined for yourself that these commandments cannot be kept by man."

2 SHEPHERD OF HERMAS CHAPTER 4

These things he said to me in tones of the deepest anger, so that I was confounded and exceedingly afraid of him, for his figure was altered so that a man could not endure his anger. But seeing me altogether agitated and confused, he began to speak to me in more gentle tones; and he said: "O feel, senseless and doubting, do you not perceive how great is the glory of God, and how strong and marvellous, in that He created the world for the sake of man, and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be lord also of these commandments? For," says he, "the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips, but their hearts hardened, and who are far from the Lord, the commandments are hard and difficult. Put, therefore, ye who are empty and fickle in yoUr faith, the Lord in your heart, and ye will know that there is nothing easier or sweeter, or more manageable, than these commandments. Return, ye who walk in the commandments of the devil, in hard, and bitter, and wild licentiousness, and fear not the devil; for there is no power in him against you, for I will be with you, the angel of repentance, who am lord over him. The devil has fear only, but his fear has no strength. Fear him not, then, and he will flee from you."

2 SHEPHERD OF HERMAS CHAPTER 5

I say to him, "Sir, listen to me for a moment." "Say what you wish," says he. "Man, sir," say I, "is eager to keep the commandments of God, and there is no one who does not ask

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of the Lord that strength may be given him for these commandments, and that he may be subject to them; but the devil is hard, and holds sway over them." "He cannot," says he, "hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you. As many, therefore," says he, "as are empty, fear the devil, as possessing power. When a man has filled very suitable jars with good wine, and a few among those jars are left empty, then he comes to the jars, and does not look at the full jars, for he knows that they are full; but he looks at the empty, being afraid lest they have become sour. For empty jars quickly become sour, and the goodness of the wine is gone. So also the devil goes to all the servants of God to try them. As many, then, as are full in the faith, resist him strongly, and he withdraws from them, having no way by which he might enter them. He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants.

2 SHEPHERD OF HERMAS CHAPTER 6

"But I, the angel of repentance, say to you Fear not the devil; for I was sent," says he, "to be with you who repent with all your heart, and to make you strong in faith. Trust God, then, ye who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if ye return to the Lord with all your heart, and practise righteousness the rest of your days, and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil. But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy, and keep His commandments, and ye will live to God." I say to him, "Sir, I am now made strong in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we shall have rule over him, and shall prevail against all his works. And I hope, sir, to be able to keep all these commandments s which you have enjoined upon me, the Lord strengthening me." "You will keep them," says he, "if your heart be pure towards the Lord; and all will keep them who cleanse their hearts from the vain desires of this world, and they will live to God."

THIRD BOOK: SIMILITUDES

FIRST SIMILITUDE
As In This World We Have No Abiding City,
We Ought To Seek One To Come.

HE says to me, "You know that you who are the servants of God dwell in a strange land; for your city is far away from this one. If, then," he continues, "you know your city in which you are to dwell, why do ye here provide lands, and make expensive preparations, and accumulate dwellings and useless buildings? He who makes such preparations for this city cannot return again to his own. Oh foolish, and unstable, and miserable man! Dost thou not understand that all these things belong to another, and are under the power of another? for the lord of this city will say, 'I do not wish thee to dwell in my city; but depart from this city, because thou obeyest not my laws.' Thou, therefore, although having fields and houses, and many other things, when cast out by him, what wilt thou do with thy land, and house, and other possessions which thou hast gathered to thyself? For the lord of this country justly says to thee, 'Either obey my laws or depart from my dominion.' What, then, dost thou intend to do, having a law in thine own city, on account of thy lands, and the rest of thy possessions? Thou shalt altogether deny thy law, and walk according to the law of this city. See lest it be to thy hurt to deny thy law; for if thou shalt desire to return to thy city, thou wilt not be received, because thou hast denied the law of thy city, but wilt be excluded from it. Have a care, therefore: as one living in a foreign land, make no further preparations for thyself than such merely as may be sufficient; and be ready, when the master of this city shall come to cast thee out for disobeying his law, to leave his city, and to depart to thine own, and to obey thine own law without being exposed to annoyance, but in great joy. Have a care, then, ye who serve the Lord, and have Him in your heart, that ye work the works of God, remembering His commandments and promises which He promised, and believe that He will bring them to pass if His commandments be observed. Instead of lands, therefore, buy afflicted souls, according as each one is able, and visit s widows and orphans, and do not overlook them; and spend your wealth and all your preparations, which ye received from the Lord, upon such lands and houses. For to this end did the Master make you rich, that you might perform these services unto Him; and it is much better to purchase such lands, and possessions, and houses, as you will find in your own city, when you come to reside in it. This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practise the expenditure of the heathen, for it is injurious to you who are the servants of God; but practise an expenditure of your own, in which ye can rejoice; and do not corrupt nor touch what is another's nor covet it, for it is an evil thing to covet the goods of other men; but work thine own work, and thou wilt be saved."

SECOND SIMILITUDE
As The Vine Is Supported By The Elm, So Is The Rich
Man Helper By The Prayer Of The Poor.

AS I was walking in the field, and observing an elm and vine, and determining in my own, mind respecting them and their fruits, the Shepherd appears to me, and says, "What is it that you are thinking about the elm and vine?" "I am considering," I reply, "that they become each other

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exceedingly well." "These two trees," he continues, "are intended as an example for the servants of God." "I would like to know," said I, "the example which these trees you say, are intended to teach." "Do you see," he says, "the elm and the vine?" "I see them sir," I replied. "This vine," he continued, "produces fruit, and the elm is an unfruitful tree; but unless the vine be trained upon the elm, it cannot bear much fruit when extended at length upon the ground; and the fruit which it does bear is rotten, because the plant is not suspended upon the elm. When, therefore, the vine is cast upon the elm, it yields fruit both, from itself and from the elm. You see, moreover, that the elm also produces much fruit, not less than the vine, but even more; because," he continued, "the vine, when suspended upon the elm, yields much fruit, and good; but when thrown upon the ground, what it produces is small and rotten. This similitude, therefore, is for the servants of God--for the poor man and for the rich." "How so, sir?" said I; "explain the matter to me." "Listen," he said: "The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God--because the poor man is rich in intercession and confession, and his intercession has great power with God--then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him. And he still continues to interest himself zealously for the poor man, that his wants may be constantly supplied. For he knows that the intercession of the poor man is acceptable and influential with God. Both, accordingly, accomplish their work. The poor man makes intercession; a work in which he is rich, which he received from the Lord, and with which he recompenses the master who helps him. And the rich man, in like manner, unhesitatingly bestows upon the poor man the riches which he received from the Lord. And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him. Among men, however, the elm appears not to produce fruit, and they do not know nor understand that if a drought come, the elm, which contains water, nourishes the vine l and the vine, having an unfailing supply of water, yields double fruit both for itself and for the elm. So also poor men interceding with the Lord on behalf of the rich, increase their riches; and the rich, again, aiding the poor in their necessities, satisfy their souls. Both, therefore, are partners in the righteous work. He who does these things shall not be deserted by God, but shall be enrolled in the books of the living. Blessed are they who have riches, and who understand that they are from the Lord. [For they who are of that mind will be able to do some good.]"

THIRD SIMILITUDE

As In Winter Green Trees Cannot Be Distinguished From Withered, So In This World Neither Can The Just From The Unjust.

He showed me many trees having no leaves, but withered, as it seemed to me; for all were alike. And he said to me, "Do you see those trees?" "I see, sir," I replied, "that all are alike, and withered." He answered me, and said, "These trees which you see are those who dwell in this world." "Why, then, sir," I said, "are they withered, as it were, and alike?" "Because," he said, "neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another."

FOURTH SIMILITUDE

As In Summer Living Trees Are Distinguished From Withered By Fruit And Living Leaves, So In The World To Come The Just Differ From The Unjust In Happiness.

He showed me again many trees, some budding, and others withered. And he said to me, "Do you see these trees?" "I see, sir," I replied, "some putting forth buds, and others withered." "Those," he said, "which are budding are the righteous who are to live in the world to come; for the coming world is the summer of the righteous, but the winter of sinners. When, therefore, the mercy of the Lord shines forth, then shall they be made manifest who are the servants of God, and all men shall be made manifest. For as in summer the fruits of each individual tree appear, and it is ascertained of what sort they are, so also the fruits of the righteous shall be manifest, and all who have been fruitful in that world shall be made known. But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and made manifest, because their actions were evil during their lives. For the sinners shall be consumed because they sinned and did not repent, and the heathen shall be burned because they knew not Him who created them. Do you therefore bear fruit, that in that summer your fruit may be known. And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord. How, then," he continued, "can such a one ask and obtain anything from the Lord, if he serve Him not? They who serve Him shall obtain their requests, but they who serve Him not shall receive nothing. And in the performance even of a single action a man can serve the Lord; for his mind will not be perverted from the Lord, but he will serve Him, having a pure mind. If, therefore, you do these things, you shall be

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able to bear fruit for the life to come. And every one who will do these things shall bear fruit."

FIFTH SIMILITUDE
Of True Fasting And Its Reward: Also Of Purity Of Body.

3 SHEPHERD OF HERMAS CHAPTER 1

While fasting and sitting on a certain mountain, and giving thanks to the Lord for all His dealings with me, I see the Shepherd sitting down beside me, and saying, "Why have you come hither early in the morning?" "Because, sir," I answered, "I have a station." "What is a station?" he asked. "I am fasting, sir," I replied. "What is this fasting," he continued, "which you are observing?" "As I have been accustomed, sir," I reply, "so I fast." "You do not know," he says, "how to fast unto the Lord: this useless fasting which you observe to HIm is of no value." "Why, sir," I answered, "do you say this?" "I say to you," he continued, "that the fasting which you think you observe is not a fasting. But I will teach you what is a full and acceptable fasting to the Lord. Listen," he continued: "God does not desire such an empty fasting? For fasting to God in this way you will do nothing for a righteous life; but offer to God a fasting of the following kind: Do no evil in your life, and serve the Lord with a pure heart: keep His commandments, walking in His precepts, and let no evil desire arise in your heart; and believe in God. If you do these things, and fear Him, and abstain from every evil thing, you will live unto God; and if you do these things, you will keep a great fast, and one acceptable before God.

3 SHEPHERD OF HERMAS CHAPTER 2

"Hear the similitude which I am about to narrate to you relative to fasting. A certain man had a field and many slaves, and he planted a certain part of the field with a vineyard, and selecting a faithful and beloved and much valued slave, he called him to him, and said, 'Take this vineyard which I have planted, and stake it until I come, and do nothing else to the vineyard; and attend to this order of mine, and you shall receive your freedom from me.' And the master of the slave departed to a foreign country. And when he was gone, the slave took and staked the vineyard; and when he had finished the staking of the vines, he saw that the vineyard was full of weeds. He then reflected, saying, 'I have kept this order of my master: I will dig up the rest of this vineyard, and it will be more beautiful when dug up; and being free of weeds, it will yield more fruit, not being choked by them.' He took, therefore, and dug up the vineyard, and rooted out all the weeds that were in it. And that vineyard became very beautiful and fruitful, Having no weeds to choke it. And after a certain time the master of the slave and of the field returned, and entered into the vineyard. And seeing that the vines were suitably supported on stakes, and the ground, moreover, dug up, and all the weeds rooted out, and the vines fruitful, he was greatly pleased with the work of his slave. And calling his beloved son who was his heir, and his friends who were his councillors, he told them what orders he had given his slave, and what he had found performed. And they rejoiced along with the slave at the testimony which his master bore to him. And he said to them, 'I promised this slave freedom if he obeyed the command which I gave him; and he has kept my command, and done besides a good work to the vineyard, and has pleased me exceedingly. In return, therefore, for the work which he has done, I wish to make him co-heir with my son, because, having good thoughts, he did not neglect them, but carried them out.' With this resolution of the master his son and friends were well pleased, viz., that the slave should be co-heir with the son. After a few days the master made a feast, and sent to his slave many dishes from his table. And the slave receiving the dishes that were sent him from his master, took of them what was sufficient for himself, and distributed the rest among his fellow-slaves. And his fellow-slaves rejoiced to receive the dishes, and began to pray for him, that he might find still greater favour with his master for having so treated them. His master heard all these things that were done, and was again greatly pleased with his conduct. And the master again calling; together his friends and his son, reported to them the slave's proceeding with regard to the dishes which he had sent him. And they were still more satisfied that the slave should become co-heir with his son."

3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, I do not see the meaning of these similitudes, nor am I able to comprehend them, unless you explain them to me." "I will explain them all to you," he said, "and whatever I shall mention in the course of our conversations I will show you. [Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honoured by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command." I said to him, "Sir, whatsoever you enjoin upon me I will observe, for I know that you are with me." "I will be with you," he replied, "because you have such a desire for doing good; and I will be with all those," he added, "who have such a desire. This fasting," he continued, "is very good, provided the commandments of the Lord be observed. Thus, then, shall you observe the fasting which you intend to keep. First of all, be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows. Having fulfilled what is written, in the day on which you fast you will taste nothing but bread and water; and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to a widow, or an orphan, or to some person in want, and thus you will exhibit

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humility of mind, so that he who has received benefit from your humility may fill his own soul, and pray for you to the Lord. If you observe fasting, as I have commanded you, your sacrifice will be acceptable to God, and this fasting will be written down; and the service thus performed is noble, and sacred, and acceptable to the Lord. These things, therefore, shall you thus observe with your children, and all your house, and in observing them you will be blessed; and as many as hear these words and observe them shall be blessed; and whatsoever they ask of the Lord they shall receive."

3 SHEPHERD OF HERMAS CHAPTER 4

I prayed him much that he would explain to me the similitude of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the sakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councillors, for I knew that all these things were a kind of parable. And he answered me, and said, "You are exceedingly persistent with your questions. You ought not," he continued, "to ask any questions at all; for if it is needful to explain anything, it will be made known to you." I said to him "Sir whatsoever you show me, and do not explain, I shall have seen to no purpose, not understanding its meaning. In like manner, also, if you speak parables to me, and do not unfold them, I shall have heard your words in vain." And he answered me again, saying, "Every one who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables? But those who are weak and slothful in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel, and having obtained from Him such intercession, and not being slothful, why do not you ask of the Lord understanding, and receive it from Him?" I said to him, "Sir, having you with me, I am necessitated to ask questions of you, for you show me all things, and converse with me; but if I were to see or hear these things without you, I would then ask the Lord to explain them."

3 SHEPHERD OF HERMAS CHAPTER 5

"I said to you a little ago," he answered, "that you were cunning and obstinate in asking explanations of the parables; but since you are so persistent, I shall unfold to you the meaning of the similitudes of the field, and of all the others that follow, that you may make them known to every one. Hear now," he said, "and understand them. The field is this world; and the Lord of the field is He who created, and perfected, and strengthened all things; [and the son is the Holy Spirit;] and the slave is the Son of God; and the vines are this people, whom He Himself planted; and the stakes are the holy angels of the Lord, who keep His people together; and the weeds that were plucked out of the vineyard are the iniquities of God's servants; and the dishes which He sent Him from His able are the commandments which He gave His people through His Son; and the friends and fellow-councillors are the holy angels who were first created; and the Master's absence from home is the time that remains until His appearing." I said to him, "Sir, all these are great, and marvellous, and glorious things. Could I, therefore," I continued, "understand them? No, nor could any other man, even if exceedingly wise. Moreover," I added, "explain to me what I am about to ask you." "Say what you wish," he replied. "Why, sir," I asked, "is the Son of God in the parable in the form of a slave?"

3 SHEPHERD OF HERMAS CHAPTER 6

"Hear," he answered: "the Son of God is not in the form of a slave, but in great power and might." "How so, sir?" I said; "I do not understand." "Because," he answered, "God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life by giving them the law which He received from His Father. [You see," he said, "that He is the Lord of the people, having received all authority from His Father.] And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking reli giously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after labouring and co-operating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels, in order that this flesh, which had been subject to the body without a fault, might have some place of tabernacle, and that it might not appear that the reward [of its servitude had been lost], for the flesh that has been found without spot or defilement, in which the Holy Spirit dwelt, [will receive a reward]. You have now the explanation of this parable also."

3 SHEPHERD OF HERMAS CHAPTER 7

"I rejoice, sir," I said, "to hear this explanation." "Hear," again he replied: "Keep this flesh pure and stainless, that the Spirit which inhabits it may bear witness to it, and your flesh may be justified. See that the thought never arise in your mind that this flesh of yours is corruptible, and you misuse it by any act of defilement. If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh [and spirit], you will not live." "And if any one, sir," I said, "has been hitherto ignorant, before he heard these words, how can such

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man be saved who has defiled his flesh?" "Respecting former sins of ignorance," he said, "God alone is able to heal them, for to Him belongs all power. [But be On your guard now, and the all-powerful and compassionate God will heal former transgressions], if for the time to come you defile not your body nor your spirit; for both are common, and cannot be defiled, the one without the other: keep both therefore pure, and you will live unto God."

SIXTH SIMILITUDE

Of The Two Classes Of Voluptuous Men, And Of Their Death, Falling Away, And The Duration Of Their Punishment.

3 SHEPHERD OF HERMAS CHAPTER 1

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man's soul, I said within myself, "I shall be blessed if I walk in these commandments, and every one who walks in them will be blessed." While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: "Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain You, therefore, who repent cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk, therefore, in these commandments of mine, and you will live unto God. All these things have been spoken to you by me." And after he had uttered these words, he said to me, "Let us go into the fields, and I will show you the shepherds of the flocks." "Let us go, sir," I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow colour: and he was herding very many sheep, and these sheep were feeding luxuriously, as it were, and riotously, and merrily skipping hither and thither. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. [And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.]

3 SHEPHERD OF HERMAS CHAPTER 2

And he said to me, "Do you see this shepherd?" "I see him, sir," I said. "This," he answered, "is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption:" I said to him, "Sir, I do not know the meaning of these words, 'to death, and to corruption.'" "Listen," he said. "The sheep which you saw merry and leaping about, are those which have tom themselves away from God for ever, and have delivered themselves over to luxuries and deceits [of this world. Among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death. And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit], but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal, but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of this ties and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them hither and thither, and gave them no rest; and, altogether, these sheep were in a wretched plight.

3 SHEPHERD OF HERMAS CHAPTER 3

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and severe, and so completely devoid of compassion for these sheep?"

"This," he replied, "is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments." "I would know, sir," I said, "Of what nature are these diverse tortures and punishments?" "Hear," he said, "the various tortures and punishments. The tortures are such as occur during life. For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disOrder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord. When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the

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faith of the Lord; and for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil."

3 SHEPHERD OF HERMAS CHAPTER 4

I said to him, "Sir, explain this also to me." "What is it you ask?" he said. "Whether, sir," I continued, "they who indulge in luxury, and who are deceived, are tortured for the same period of time that they have indulged in luxury and deceit?" He said to me, "They are tortured in the same manner." ["They are tormented much less, sir," I replied;] "for those who are so luxurious and who forget God ought to be tortured seven-fold." He said to me "You are foolish, and do not understand the power of torment." "Why, sir," I said, "if I had understood it, I would not have asked you to show me." "Hear," he said, "the power of both. The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulge in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then," he continued, "that the time of luxury and deceit is very short, but that of punishment and torture long."

3 SHEPHERD OF HERMAS CHAPTER 5

"Still," I said, "I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly." He answered, and said to me, "Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care," he added, "lest the time be fulfilled, and you be found foolish. Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until the morrow; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last a his luxury and deceit, and knows that an their account he suffers evil. Every man, therefore, who is luxurious and deceived is thus tormented, because, although having life, they have given themselves over to death." "What kinds of luxury, sir," I asked, "are hurtful?" "Every act of a man which he performs with pleasure," he replied, "is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure: this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves."

SEVENTH SIMILITUDE

They Who Repent Must Bring Forth Fruits Worthy Of Repentance.

After a few days I saw him in the same plain where I had also. seen the shepherds; and he said to me, "What do you wish with me?" I said to him, "Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly." "It is necessary," he replied, "that you be afflicted; for thus," he continued, "did the glorious angel command concerning you, as he wishes you to be tried." "What have I done which is so bad, sir," I replied, "that I should be delivered over to this angel?"

"Listen," he said: "Your sins are many, but not so great as to require that you be delivered over to this angel; but your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart." I said to him, "Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?" He replied, "They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction."

"Well, sir," I said, "they have repented with their whole heart." "I know, too," he answered, "that they have repented with their whole heart: do you think, however, that the sins of those who repent are remitted? Not altogether, but he who repents must torture his own soul, and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing: and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage." I said to him, "Sir, be thou with me, and I will be able to bear

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all affliction." "I will be with you," he said, "and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you. And affliction," he added, "will depart from all who walk in these my commandments."

EIGHTH SIMILITUDE

The Sins Of The Elect And Of The Penitent Are Of Many Kinds, But All Will Be Rewarded According To The Measure Of Their Repentance And Good Works.

3 SHEPHERD OF HERMAS CHAPTER 1

He showed me a large willow tree overshadowing plains and mountains, and under the shade of this willow had assembled all those who were called by the name of the Lord. And a glorious angel of the Lord, who was very tall, was standing beside the willow, having a large, pruning-knife, and he was cutting little twigs from the willow and distributing them among the people that were overshadowed by the willow; and the twigs which he gave them were small, about a cubit, as it were, in length. And after they had all received the twigs, the angel laid down the pruning-knife, and that tree was sound, as I had seen it at first. And I marvelled within myself, saying, "How is the tree sound, after so many branches have been cut off?" And the Shepherd said to me, "Do not be surprised if the tree remains sound after so many branches were lopped off; [but wait,] and when you shall have seen everything, then it will be explained to you what it means." The angel who had distributed the branches among the people again asked them from them, and in the order in which they had received them were they summoned to him, and each one of them returned his branch. And the angel of the Lord took and looked at them. From some he received the branches withered and moth-eaten; those who returned branches in that state the angel of the Lord ordered to stand apart. Others, again, returned them withered, but not moth-eaten; and these he ordered to stand apart. And others returned them half-withered, and these stood apart; and others returned their branches half-withered and having cracks in them, and these stood apart. [And others returned their branches green and having cracks in them; and these stood apart.] And others returned their branches, one-half withered and the other green; and these stood apart. And others brought their branches two-thirds green and the remaining third withered; and these stood apart. And others returned them two-thirds withered and one-third green; and these stood apart. And others returned their branches nearly all green, the smallest part only, the top, being withered, but they had cracks in them; and these stood apart. And of others very little was green, but the remaining parts withered; and these stood apart. And others came bringing their branches green, as they had received them from the angel. And the majority of the crowd returned branches of that kind, and with these the angel was exceedingly pleased; and these stood apart. [And others returned their branches green and having offshoots; and these stood apart, and with these the angel was exceedingly delighted.] And others returned their branches green and with offshoots, and the offshoots had some fruit, as it were; and those men whose branches were found to be of that kind were exceedingly joyful. And the angel was exultant because of them; and the Shepherd also rejoiced greatly because of them.

3 SHEPHERD OF HERMAS CHAPTER 2

And the angel of the Lord ordered crowns to be brought; and there were brought crowns, formed, as it were, of palms; and he crowned the men who had returned the branches Which had offshoots and some fruit, and sent them away into the tower. And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals. And all who went into the tower had the same clothing--white as snow. And those who returned their branches green, as they had received them, he set free, giving them clothing and seals. Now after the angel had finished these things, he said to the Shepherd, "I am going away, and you will send these away within the walls, according as each one is worthy to have his dwelling. And examine their branches carefully, and so dismiss them; but examine them with care. See that no one escape you,". he added; "and if any escape you, I will try them at the altar." Having said these words to the Shepherd, he departed. And after the angel had departed, the Shepherd said to me, "Let us take the branches of all these and plant them, and see if any of them will live." I said to him, "Sir, how can these withered branches live?" He answered, and said, "This tree is a willow, and of a kind that is very tenacious of life. If, therefore, the branches be planted, and receive a little moisture, many of them will live. And now let us try, and pour waters upon them; and if any of them live I shall rejoice with them, and if they do not I at least will not be found neglectful." And the Shepherd bade me call them as each one was placed. And they came, rank by rank, and gave their branches to the Shepherd. And the Shepherd received the branches, and planted them in rows; and after he had planted them he poured much water upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, "Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches from it. And I also hope that the greater part of these branches which received moisture and drank of the water will live."

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3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed." "Listen," he said: "This great tree that casts its shadow over plains, and mountains, and all the earth, is the law of God that was given to the whole world; and this law is the Son of God, proclaimed to the ends of the earth; and the people who are under its shadow are they who have heard the proclamation, and have believed upon Him. And the great and glorious angel Michael is he who has authority over this people, and governs them; for this is he who gave them the law into the hearts of believers: he accordingly superintends them to whom he gave it, to see if they have kept the same. And you see the branches of each one, for the branches are the law You see, accordingly, many branches that have been rendered useless, and you will know them all--those who have not kept the law; and you will see the dwelling of each one." I said to him, "Sir, why did he dismiss some into the tower, and leave others to you?" "All," he answered, "who transgressed the law which they received from him, he left under my power for repentance; but all who have satisfied the law, and kept it, he retains under his own authority." "Who, then," I continued, "are they who were crowned, and who go to the tower?" "These are they who have suffered on account of the law; but the others, and they who returned their branches green, and with offshoots, but without fruit, are they who have been afflicted on account of the law, but who have not suffered nor denied their law; and they who returned their branches green as they had received them, are the venerable, and the just, and they who have walked carefully in a pure heart, and have kept the commandments of the Lord. And the rest you will know when I have examined those branches which have been planted and watered."

3 SHEPHERD OF HERMAS CHAPTER 4

And after a few days we came to the place, and the Shepherd sat down in the angel's place, and I stood beside him. And he said to me, "Gird yourself with pure, undressed linen made of sackcloth;" and seeing me girded, and ready to minister to him, "Summon," he said, "the men to whom belong the branches that were planted, according to the order in which each one gave them in." So I went away to the plain, and summoned them all, and they all stood in their ranks. He said to them, "Let each one pull out his own branch, and bring it to me." The first to give in were those who had them withered and cut; and because they were found to be thus withered and cut, he commanded them to stand apart. And next they gave them in who had them withered, but not cut. And some of them gave in their branches green, and some withered and eaten as by a moth. Those that gave them in green, accordingly, he ordered to stand apart; and those who gave them in dry and cut, he ordered to stand along with the first. Next they gave them in who had them half-withered and cracked; and many of them gave them in green and without crocks; and some green and with offshoots and fruits upon the offshoots, such as they had who went, after being crowned, into the tower. And some handed them in withered and eaten, and some withered and uneaten; and some as they were, half-withered and cracked. And he commanded them each one to stand apart, some towards their own rows, and others apart from them.

3 SHEPHERD OF HERMAS CHAPTER 5

Then they gave in their branches who had them green, but cracked: all these gave them in green, and stood in their own row. And the Shepherd was pleased with these, because they were all changed, and had lost their cracks. And they also gave them in who had them half-green and half-withered: of some, accordingly, the branches were found completely green; of others, half-withered; of others, withered and eaten; of others, green, and having offshoots. All these were sent away, each to his own row. [Next they gave in who had them two parts green and one-third withered. Many of them gave them half-withered; and others withered and rotten; and others half-withered and cracked, and a few green. These all stood in their own row.] And they gave them in who had them green, but to a very slight extent withered and cracked. Of these, some gave them in green, and others green and with offshoots. And these also went away to their own row. Next they gave them who had a very small part green and the other parts withered. Of these the branches were found for the most part green and having offshoots, and fruit upon the offshoots, and others altogether green. With these branches the Shepherd was exceedingly pleased, because they were found in this state. And these went away, each to his own row.

3 SHEPHERD OF HERMAS CHAPTER 6

After the Shepherd had examined the branches of them all, he said to me, "I told you that this tree was tenacious of life. You see," he continued, "how many repented and were saved." "I see, sir," I replied. "That you may behold," he added, "the great mercy of the Lord, that it is great and glorious, and that He has given His Spirit to those who are worthy of repentance." "Why then, sir," I said, "did not all these repent?" He answered, "To them whose heart He saw would become pure, and obedient to Him, He gave power to repent with the whole heart. But to them whose deceit and wickedness He perceived, and saw that they intended to repent hypocritically, He did not grant repentance, lest they should again profane His name." I said to him, "Sir, show me now, with respect to those who gave in the branches, of what sort they are, and their abode, in order that they hearing it who believed, and received the seal, and broke it, and did not keep it whole, may, on coming to a knowledge of their deeds, repent, and receive from you. a seal, and may glorify the Lord because He had compassion upon them, and sent you to renew their spirits." "Listen," he said: "they whose branches were found withered and moth-eaten are the apostates and

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traitors of the Church, who have blasphemed the Lord in their sins, and have, moreover, been ashamed of the name of the Lord by which they were called. These, therefore, at the end were lost unto God. And you see that not a single one of them repented, although they heard the words which I spake to them, which I enjoined upon you. From such life departed? And they who gave them in withered and undecayed, these also were near to them; for they were hypocrites, and introducers of strange doctrines, and subverters of the servants Of God, especially of those who had sinned, not allowing them to repent, but persuading them by foolish doctrines. These, accordingly, have a hope of repentance. And you see that many of them also have repented since I spake to them, and they will still repent. But all who will not repent have lost their lives; and as many of them as repented became good, and their dwelling was appointed within the first walls; and some of them ascended even into the tower. You see, then," he said, "that repentance involves life to sinners, but non-repentance death.

3 SHEPHERD OF HERMAS CHAPTER 7

"And as many as gave in the branches half-withered and cracked, hear also about them. They whose branches were half-withered to the same extent are the wavering; for they neither live, nor are they dead. And they who have them half-withered and cracked are both waverers and slanderers, [railing against the absent,] and never at peace with one another, but always at variance. And yet to these also," he continued, "repentance is possible. You see," he said, "that some of them have repented, and there is still remaining in them," he continued, "a hope of repentance. And as many of them," he added, "as have repented, shall have their dwelling in the tower. And those of them who have been slower in repenting shall dwell within the walls. And as many as do not repent at all, but abide in their deeds, shall utterly perish. And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging in such a rivalry. Yet they also, being naturally good, on hearing my commandments, purified themselves, and soon repented. Their dwelling, accordingly, was in the tower. But if any one relapse into strife, he will be east out of the tower, and will lose his life. Life is the possession of all who keep the commandments of the Lord; but in the commandments there is no rivalry in regard to the first places, or glory of any kind, but in regard to patience and personal humility. Among such persons, then, is the life of the Lord, but amongst the quarrelsome and transgressors, death.

3 SHEPHERD OF HERMAS CHAPTER 8

"And they who gave in their branches half-green and half-withered, are those who are immersed in business, and do not cleave to the saints. For this reason, the one half of them is living, and the other half dead. Many, accordingly, who heard my commands repented, and those at least who repented had their dwelling in the tower. But some of them at last fell away: these, accordingly, have not repentance, for on account of their business they blasphemed the Lord, and denied Him. They therefore lost their lives through the wickedness which they committed. And many of them doubted. These still have repentance in their power, if they repent speedily; and their abode will be in the tower. But if they are slower in repenting, they will dwell within the walls; and if they do not repent, they too have lost their lives. And they who gave in their branches two-thirds withered and one-third green, are those who have denied [the Lord] in various ways. Many, however, repented, but some of them hesitated and were in doubt. These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures; but if they abide in their deeds, these, too, work to themselves death.

3 SHEPHERD OF HERMAS CHAPTER 9

"And they who returned their branches two-thirds withered and one-third green, are those that were faithful indeed; but after acquiring wealth, and becoming distinguished amongst the heathen, they clothed themselves with great pride, and became lofty-minded, and deserted the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life became more agreeable to them. They did not, however, depart from God, but remained in the faith, although not working the works of faith. Many of them accordingly repented, and their dwelling was in the tower. And others continuing to live until the end with the heathen, and being corrupted by their vain glories, [departed from God, serving the works and deeds of the heathen.] These were reckoned with the heathen. But others of them hesitated, not hoping to be saved on account of the deeds which they had done; while others were in doubt, and caused divisions among themselves. To those, therefore, who were in doubt on account of their deeds, repentance is still open; but their repentance ought to be speedy, that their dwelling may be in the tower. And to those who do not repent, but abide in their pleasures, death is near.

3 SHEPHERD OF HERMAS CHAPTER 10

"And they who give in their branches green, but having the tips withered and cracked, these were always good, and faithful, and distinguished before God; but they sinned a very little through indulging small desires, and finding little faults with one another. But on hearing my words the greater part of them quickly repented, and their dwelling was upon the tower. Yet some of them were in doubt; and certain of them who were in doubt wrought greater dissension. Among these, therefore, is hope of repentance, because they were always good; and with difficulty will any one of them perish. And they who gave up their branches withered, but having a very small part green, are those who believed only, yet continue working the works of iniquity. They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses.

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Having accordingly heard of this repentance, they unhesitatingly repented, and practise all virtue and righteousness; and some of them even [suffered, being willingly put to death]. knowing their deeds which they had done. Of all these, therefore, the dwelling shall be in the tower."

3 SHEPHERD OF HERMAS CHAPTER 11

And after he had finished the explanations of all the branches, he said to me, "Go and tell them to every one, that they may repent, and they shall live unto God. Because the Lord, having had compassion on all men, has sent me to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved." I said to him, "Sir, I hope that all who have heard them will repent; for I am persuaded that each one, on coming to a knowledge of his own works, and fearing the Lord, will repent." He answered me, and said, "All who with their whole heart shall purify themselves from their wickedness before enumerated, and shah add no more to their sins, will receive healing from the Lord for their former transgressions, if they do not hesitate at these commandments; and they will live unto God. But do you walk in my commandments, and live." Having shown me these things, and spoken all these words, he said to me, "And the rest I will show you after a few days."

NINTH SIMILITUDE
The Great Mysteries In The Building Of The Militant And Triumphant Church,

3 SHEPHERD OF HERMAS CHAPTER 1

After I had written down the commandments and similitudes of the Shepherd, the angel of repentance, he came to me and said, "I wish to explain to you what the HOly Spirit that spake with you in the form of the Church showed you, for that Spirit is the Son of God. For, as you were somewhat weak in the flesh, it was not explained to you by the angel. When, however, you were strengthened by the Spirit, and your strength was increased, so that you were able to see the angel also, then accordingly was the building of the tower shown you by the Church. In a noble and solemn manner did you see everything as if shown you by a virgin; but now you see [them] through the same Spirit as if shown by an angel. You must, however, learn everything from me with greater accuracy. For I was sent for this purpose by the glorious angel to dwell in your house, that you might see all things with power, entertaining no fear, even as it was before." And he led me away into Arcadia, to a round hill; and he placed me on the top of the hill, and showed me a large plain, and round about the plain twelve mountains, all having different forms. The first was black as soot; and the second bare, without grass; and the third full of thorns and thistles; and the fourth with grass half-withered, the upper parts of the plants green, and the parts about the roots withered; and some of the grasses, when the sun scorched them, became withered. And the fifth mountain had green grass, and was ragged. And the sixth mountain was quite full of clefts, some small and others large; and the clefts were grassy, but the plants were not very vigorous, but rather, as it were, decayed. The seventh mountain, again, had cheerful pastures, and the whole mountain was blooming, and every kind of cattle and birds were feeding upon that mountain; and the more the cattle and the birds ate, the more the grass of that mountain flourished. And the eighth mountain was full of fountains, and every kind of the Lord's creatures drank of the fountains of that mountain. But the ninth mountain [had no water at all, and was wholly a desert, and had within it deadly serpents, which destroy men. And the tenth mountain] had very large trees, and was completely shaded, and under the shadow of the trees sheep lay resting and ruminating. And the eleventh mountain was very thickly wooded, and those trees were productive, being adorned with various sons of fruits, so that any one seeing them would desire to eat of their fruits. The twelfth mountain, again, was wholly white, and its aspect was cheerful, and the mountain in itself was very beautiful.

3 SHEPHERD OF HERMAS CHAPTER 2

And in the middle of the plain he showed me a large white rock that had arisen out of the plain. And the rock was more lofty than the mountains, rectangular in shape, so as to be capable of containing the whole world: and that rock Was old, having a gate cut out of it; and the cutting out of the gate seemed to me as if recently done. And the gate glittered to such a degree under the sunbeams, that I marvelled at the splendour of the gate; and round about the gate were standing twelve virgins. The four who stood at the corners seemed to me more distinguished than the others--they were all, however, distinguished--and they were standing at the four parts of the gate; two virgins between each part. And they were clothed with linen tunics, and gracefully girded, having their right shoulders exposed, as if about to bear some burden. Thus they stood ready; for they were exceedingly cheerful and eager. After I had seen these things, I marvelled in myself, because I was beholding great and glorious sights. And again I was perplexed about the virgins, because, although so delicate, they were standing courageously, as if about to carry the whole heavens. And the Shepherd said to me "Why are you reasoning in yourself, and perplexing your mind, and distressing yourself? for the things which you cannot understand, do not attempt to comprehend, as if you were wise; but ask the Lord, that you may receive understanding and know them. You cannot see what is behind you, but you see what is before. Whatever, then, you cannot see, let alone, and do not torment yourself about it: but what you see, make yourself master of it, and do not waste your labour about other things; and I will explain to you everything that I show you. Look therefore, on the things that remain."

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3 SHEPHERD OF HERMAS CHAPTER 3

I saw six men come, tall, and distinguished, and similar in appearance, and they summoned, a multitude of men. And they who came were also tall men, and handsome, and powerful; and the six men commanded them to build a tower above the rock. And great was the noise of those men who came to build the tower, as they ran hither and thither around the gate. And the virgins who stood around the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if about to receive something from the men. And the six men commanded stones to ascend out of a certain pit, and to go to the building of the tower. And there went up ten shining rectangular stones, not hewn in a quarry. And the six men called the virgins, and bade them carry all the stones that were intended for the building, and to pass through the gate, and give them to the men who were about to build the tower. And the virgins put upon one another the ten first stones which had ascended from the pit, and carried them together, each stone by itself.

3 SHEPHERD OF HERMAS CHAPTER 4

And as they stood together around the gate, those who seemed to be strong carried them, and they stooped down under the corners of the stone; and the others stooped down under the sides of the stones. And in this way they carried all the stones. And they carried them through the gate as they were commanded, and gave them to the men for the tower; and they took the stones and proceeded with the building. Now the tower was built upon the great rock, and above the gate. Those ten stones were prepared as the foundation for the building of the tower. And the rock and gate were the support of the whole of the tower. And after the ten stones other twenty [five] came up out of the pit, and these were fired into the building of the tower, being carried by the virgins as before. And after these ascended thirty-five. And these in like manner were fitted into the tower. And after these other forty stones came up; and all these were cast into the building of the tower, [and there were four rows in the foundation of the tower,] and they ceased ascending from the pit. And the builders also ceased for a little. And again the six men commanded the multitude of the crowd to bear stones from the mountains for the building of the tower. They were accordingly brought from all the mountains of various, colours, and being hewn by the men were given to the virgins; and the virgins carried them through the gate, and gave them for the building of the tower. And when the stones of various colours were placed in the building, they all became white alike, and lost their different colours. And certain stones were given by the men for the building, and these did not become shining; but as they were placed, such also were they found to remain: for they were not given by the virgins, nor carried through the gate. These stones, therefore, were not in keeping with the others in the building of the tower. And the six men, seeing these unsuitable stones in the building, commanded them to be taken away, and to be carried away down to their own place whence they had been taken; [and being removed one by one, they were laid aside; and] they say to the men who brought the stones, "Do not ye bring any stones at all for the building, but lay them down beside the tower, that the virgins may carry them through the gate, and may give them for the building. For unless," they said, "they be carried through the gate by the hands of the virgins, they cannot change their colours: do not toil, therefore," they said, "to no purpose."

3 SHEPHERD OF HERMAS CHAPTER 5

And on that day the building was finished, but the tower was not completed; for additional building was again about to be added, and there was a cessation in the building. And the six men commanded the builders all to withdraw a little distance, and to rest, but enjoined the virgins not to withdraw from the tower; and it seemed to me that the virgins had been left to guard the tower. Now after all had withdrawn, and were resting themselves, I said to the Shepherd, "What is the reason that the building of the tower was not finished? "The tower," he answered, "cannot be finished just yet, until the Lord of it come and examine the building, in order that, if any of the stones be found to be decayed, he may change them: for the tower is built according to his pleasure." "I would like to know, sir," I said, "what is the meaning of the building of this tower, and what the rock and gate, and the mountains, and the virgins mean, and the stones that ascended from the pit, and were not hewn, but came as they were to the building. Why, in the first place, were ten stones placed in the foundation, then twenty-five, then thirty-five, then forty? and I wish also to know about the stones that went to the building, and were again taken out and returned to their own place? On all these points put my mind at rest, sir, and explain them to me." "If you are not found to be curious about trifles," he replied, "you shall know everything. For after a few days [we shall come hither, and you will see the other things that happen to this tower, and will know accurately all the similitudes." After a few days] we came to the place where we sat down. And he said to me, "Let us go to the tower; for the master of the tower is coming to examine it." And we came to the tower, and there was no one at all near it, save the virgins only. And the Shepherd asked the virgins if perchance the master of the tower had come; and they replied that he was about to come to examine the building.

3 SHEPHERD OF HERMAS CHAPTER 6

And, behold, after a little I see an array of many men coming, and in the midst of them one man of so remarkable a size as to overtop the tower. And the six men who had worked upon the building were with him, and many other honourable men were around him. And the virgins who kept the tower ran forward and kissed him, and began to walk near him around the tower. And that man examined the building carefully, feeling every stone separately; and holding a rod in his hand, he struck every stone in the building three times. And when he struck them, some of them

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became black as soot, and some appeared as if covered with scabs, and some cracked, and some mutilated, and some neither white nor black, and some rough and not in keeping with the other stones, and some having Every many] stains: such were the varieties of decayed stones that were found in the building. He ordered all these to be taken out of the tower, and to be laid down beside it, and other stones to be brought and put in their stead. [And the builders asked him from what mountain he wished them to be brought and put in their place.] And he did not command them to be brought from the mountains, [but he bade them be brought from a certain plain which was near at hand.] And the plain was dug up, and shining rectangular stones were found, and some also of a round shape; and all the stones which were in that plain were brought, and carried through the gate by the virgins. And the rectangular stones were hewn, and put in place of those that were taken away; but the rounded stones were not put into the building, because they were hard to hew, and appeared to field slowly to the chisel; they were deposited, however, beside the tower, as if intended to be hewn and used in the building, for they were exceedingly brilliant.

3 SHEPHERD OF HERMAS CHAPTER 7

The glorious man, the lord of the whole tower, having accordingly finished these alterations, called to him the Shepherd, and delivered to him all the stones that were lying beside the tower, that had been rejected from the building, and said to him, "Carefully clean all these stones, and put aside such for the building of the tower as may harmonize with the others; and those that do not, throw far away from the tower." [Having given these orders to the Shepherd, he departed from the tower], with all those with whom he had come. Now the virgins were standing around the tower, keeping it. I said again to the Shepherd, "Can these stones return to the building of the tower, after being rejected?" He answered me, and said, "Do you see these stones?" "I see them, sir," I replied. "The greater part of these stones," he said, "I will hew, and put into the building, and they will harmonize with the others."

"How, sir," I said, "can they, after being cut all round about, fill up the same space?" He answered, "Those that shall be found small will be thrown into the middle of the building, and those that are larger will be placed on the outside, and they will hold them together." Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly? and find the places about the tower dirty, and be displeased, and these stones be not returned for the building of the tower, and I also shall seem to be neglectful towards the Master." And after two days we came to the tower, and he said to me, "Let us examine all the stones, and ascertain those which may return to the building." I said to him, "Sir, let us examine them!"

3 SHEPHERD OF HERMAS CHAPTER 8

And beginning, we first examined the black stones: And such as they had been taken out of the building, were they found to remain; and the Shepherd ordered them to be removed out of the tower, and to be placed apart. Next he examined those that had scabs; and he took and hewed many of these, and commanded the virgins to take them up and cast them into the building. And the virgins lifted them up, and put them in the middle of the building of the tower. And the rest he ordered to be laid down beside the black ones; for these, too, were found to be black. He next examined those that had cracks; and he hewed many of these, and commanded them to be carried by the virgins to the building: and they were placed on the outside, because they were found to be sounder than the others; but the rest, on account of the multitude of the cracks, could not be hewn, and for this reason, therefore, they were rejected from the building of the tower. He next examined the chipped stones, and many amongst these were found to be black, arid some to have great crocks. And these also he commanded to be laid down along with those which had been rejected. But the remainder, after being cleaned and hewn, he commanded to be placed in the building. And the virgins took them up, and fitted them into the middle of the building of the tower, for they were somewhat weak. He next examined those that were half white and half black, and many of them were found to be black. And he commanded these also to be taken away along with those which had been rejected. And the rest were all taken away by the virgins; for, being white, they were fitted by the virgins themselves into the building. And they were placed upon the outside, because they were found to be sound, so as to be able to support those which were placed in the middle, for no part of them at all was chipped. He next examined those that were rough and hard; and a few of them were rejected because they could not be hewn, as they were found exceedingly hard. But the rest of them were hewn, and carried by the virgins, and fitted into the middle of the building of the tower; for they were somewhat weak. He next examined those that had stains; and of these a very few were black, and were thrown aside with the others; but the greater part were found to be bright, and these were fitted by the virgins into the building, but on account of their strength were placed on the outside.

3 SHEPHERD OF HERMAS CHAPTER 9

He next came to examine the white and rounded stones, and said to me, "What are we to do with these stones? "How do I know, sir? "I replied. "Have you no intentions regarding them? "Sir," I answered, "I am not acquainted with this art, neither am I a stone-cutter, nor can I tell." "Do you not see," he said, "that they are exceedingly round? and if I wish to make them ractangular, a large portion of them must be cut away; for some of them must of necessity be put into the building." "If therefore," I said, "they must, why do you torment yourself, and not at once choose for the building those which you prefer, and fit them into it?" He selected the

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larger ones among them, and the shining ones, and hewed them; and the virgins carried and fitted them into the outside parts of the building. And the rest which remained over were carded away, and laid down on the plain from which they were brought. They were not, however, rejected, "because," he said, "there remains yet a little addition to be built to the tower. And the lord of this tower wishes all the stones to be fitted into the building, because they are exceedingly bright." And twelve women were called, very beautiful in form, clothed in black, and with dishevelled hair. And these women seemed to me to be fierce. But the Shepherd commanded them to lift the stones that were rejected from the building, and to carry them away to the mountains from which they had been brought. And they were merry, and carded away all the stones, and put them in the place whence they had been taken. Now after all the stones were removed, and there was no longer a single one lying around the tower, he said, "Let us go round the tower and see, lest there be any defect in it." So I went round the tower along with him. And the Shepherd, seeing that the tower was beautifully built, rejoiced exceedingly; for the tower was built in such a way, that, on seeing it, I coveted the building of it, for it was constructed as if built of one stone, without a single joining. And the stone seemed as if hewn out of the rock; having to me the appearance of a monolith.

3 SHEPHERD OF HERMAS CHAPTER 10

And as I walked along with him, I was full of joy, beholding so many excellent things. And the Shepherd said to me, "Go and bring unslacked lime and fine-baked clay, that I may fill up the forms of the stones that were taken and thrown into the building; for everything about the tower must be smooth." And I did as he commanded me, and brought it to him. "Assist me," he said, "and the work will soon be finished." He accordingly filled up the forms of the stones that were returned to the building, and commanded the places around the tower to be swept and to be cleaned; and the virgins took brooms and swept the place, and carried all the dirt out of the tower, and brought water, and the ground around the tower became cheerful and very beautiful. Says the Shepherd to me, "Everything has been cleared away; if the lord of the tower come to inspect it, he can have no fault to find with us." Having spoken these words, he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, "I must rest a little, and then I shall explain to you everything; wait for me here until I return." I said to him, "Sir, what can I do here alone?" "You are not alone," he said, "for these virgins are with you." "Give me in charge to them, then," I replied. The Shepherd called them to him, and said to them, "I entrust him to you until I come," and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.

3 SHEPHERD OF HERMAS CHAPTER 11

The virgins said to me, "The Shepherd does not come here today." "What, then," said I, "am I to do?" They replied, "Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come." I said to them, "I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning." And they answered and said to me, "You were entrusted to us; you cannot go away from us." "Where, then," I said, "am I to remain? "You will sleep with us," they replied, "as a brother, and not as a husband: for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!" But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. [And the others seeing her kissing me, began also to kiss me], and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them: for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, "Did you offer him any insult? "Ask him," they said. I said to him, "Sir, I was delighted that I remained with them." "On what," he asked, "did you sup? "I supped, sir," I replied, "on the words of the Lord the whole night." "Did they receive you well?" he inquired. "Yes, sir," I answered. "Now," he said, "what do you wish to hear first?" "I wish to hear in the order," I said, "in which you showed me from the beginning. I beg of you, sir, that as I shall ask you, so also you will give me the explanation." "As you wish," he replied, "so also will I explain to you, and will conceal nothing at all from you."

3 SHEPHERD OF HERMAS CHAPTER 12

"First of all, sir," I said, "explain this to me: What is the meaning of the rock and the gate?" "This rock," he answered, "and this gate are the Son of God." "How, sir?" I said; "the rock is old, and the gate is new." "Listen," he said, "and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation: for this reason is He old." "And why is the gate new, sir?" I said. "Because," he answered, "He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God. You saw," he said, "that those stones which came in through the gate were used for the building of the tower, and

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that those which did not come, were again thrown back to their own place? "I saw, sir," I replied. "In like manner," he continued, "no one shall enter into the kingdom of God unless he receive His holy name. For if you desire to enter into a city, and that city is surrounded by a wall, and has but one gate, can you enter into that city save through the gate which it has?" "Why, how can it be otherwise, sir?" I said. "If, then, you cannot enter into the city except through its gate, so, in like manner, a man cannot otherwise enter into the kingdom of God than by the name of His beloved Son. You saw," he added, "the multitude who were building the tower?" "I saw them, sir," I said. "Those," he said, "are all glorious angels, and by them accordingly is the Lord surrounded. And the gate is the Son of God. This is the one entrance to the Lord. In no other way, then, shall any one enter in to Him except through His Son. You saw," he continued, "the six men, and the tail and glorious man in the midst of them, who walked round the tower, and rejected the stones from the building? "I saw him, sir," I answered. "The glorious man," he said, "is the Son of God, and those six glorious angels are those who support Him on the right hand and on the left. None of these glorious angels," he continued, "will enter in unto God apart from Him. Whosoever does not receive His name, shall not enter into the kingdom of God."

3 SHEPHERD OF HERMAS CHAPTER 13

"And the tower," I asked, "what does it mean? "This tower," he replied, "is the Church." "And these virgins, who are they?" "They are holy spirits, and men cannot otherwise be found in the kingdom of God unless these have put their clothing upon them: for if you receive the name only, and do not receive from them the clothing, they are of no advantage to you. For these virgins are the powers of the Son of God. If you bear His name but possess not His power, it will be in vain that you bear His name. Those stones," he continued, "which you saw rejected bore His name, but did not put on the clothing of the virgins." "Of what nature is their clothing, sir?" I asked. "Their very names," he said, "are their clothing. Every one who bears the name of the Son of God, ought to bear the names also of these; for the Son Himself bears the names of these virgins. As many stones," he continued, "as you saw [come into the building of the tower through the hands] of these virgins, and remaining, have been clothed with their strength. For this reason you see that the tower became of one stone with the rock. So also they who have believed on the Lord through His Son, and are clothed with these spirits, shall become one spirit, one body, and the colour of their garments shall be one. And the dwelling of such as bear the names of the virgins is in the tower." "Those stones, sir, that were rejected," I inquired, "on what account were they rejected? for they passed through the gate, and were placed by the hands of the virgins in the building of the tower." "Since you take an interest in everything," he replied, "and examine minutely, hear about the stones that were rejected. These all," he said, "received the name of God, and they received also the strength of these virgins. Having received, then, these spirits, they were made strong, and were with the servants of God; and theirs was one spirit, and one body, and one clothing. For they were of the same mind, and wrought righteousness. After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having their shoulders exposed and their hair dishevelled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have," he said, "the explanation of those who were rejected."

3 SHEPHERD OF HERMAS CHAPTER 14

"What, then, sir," I said, "if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God? "They shall enter in," he said, "if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out. For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life." "Now, sir," I continued, "show me why the tower was not built upon the ground, but upon the rock and upon the gate." "Are you still," he said, "without sense and understanding? "I must, sir," I said, "ask you of all things, because I am wholly unable to understand them; for all these things are great and glorious, and difficult for man to understand." "Listen," he said: "the name of the Son of God is great, and cannot be contained, and supports the whole world. If, then, the whole creation is supported by the Son of God, what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name."

3 SHEPHERD OF HERMAS CHAPTER 15

"Explain to me, sir," I said, "the names of these virgins, and of those women who were clothed in black raiment." "Hear," he said, "the names of the stronger virgins who stood at the comers. The first is Faith, the second Continence, the third Power, the fourth Patience. And the others standing in the midst of these have the following names: Simplicity,

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Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love. He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also," he continued, "the names of the women who had the black garments; and of these four are stronger than the rest. The first is Unbelief, the second: Incontinence, the third Disobedience, the fourth Deceit. And their followers are called Sorrow, Wickedness, Wantonness, Anger, Falsehood, Folly, Backbiting, Hatred. The servant of God who bears these names shall see, indeed, the kingdom of God, but shall not enter into it." "And the stones, sir," I said, "which were taken out of the pit and fitted into the building: what are they?" "The first," he said, "the ten, viz, that were placed as a foundation, are the first generation, and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God." "Why, then, sir," I asked, "did the virgins carry these stones also through the gate, and give them for the building of the tower?" "Because," he answered, "these were the first who bore these spirits, and they never departed from each other, neither the spirits from the men nor the men from the spirits, but the spirits remained with them until their falling asleep. And unless they had had these spirits with them, they would not have been of use for the building of this tower."

3 SHEPHERD OF HERMAS CHAPTER 16

"Explain to me a little further, sir," I said. "What is it that you desire?" he asked. "Why, sir," I said, "did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits? "They were obliged," he answered, "to ascend through water in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For," he continued, "before a man bears the name of the Son of God s he is dead; but when he receives the seal he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God." "Why, sir," I asked, "did the forty stones also ascend with them out of the pit, having already received the seal?" "Because," he said, "these apostles and teachers who preached the name of the Son of God, after falling asleep in the power and faith of the Son of God, preached it not only to those who were asleep, but themselves also gave them the seal of the preaching. Accordingly they descended with them into the water, and again ascended. [But these descended alive and rose up again alive; whereas they who had previously fallen asleep descended dead, but rose up again alive.] By these, then, were they quickened and made to know the name of the Son of God. For this reason also did they ascend with them, and were fitted along with them into the building of the tower, and, untouched by the chisel, were built in along with them. For they slept in righteousness and in great purity, but only they had not this seal. You have accordingly the explanation of these also."

3 SHEPHERD OF HERMAS CHAPTER 17

"I understand, sir," I replied. "Now, sir," I continued, "explain to me, with respect to the mountains, why their forms are various and diverse."

"Listen," he said: "these mountains are the twelve tribes, which inhabit the whole world. The Son of God, accordingly, was preached unto them by the apostles." "But why are the mountains of various kinds, some having one form, and others another? Explain that to me, sir." "Listen," he answered: "these twelve tribes that inhabit the whole world are twelve nations. And they vary in prudence and understanding. As numerous, then, as are the varieties of the mountains which you saw, are also the diversities of mind and understanding among these nations. And I will explain to you the actions of each one." "First, sir," I said, "explain this: why, when the mountains are so diverse, their stones, when placed in the building, became one colour, shining like those also that had ascended out of the pit." "Because," he said, "all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God. Having, therefore, received the seal, they had one understanding and one mind; and their faith became one, and their love one, and with the name they bore also the spirits of the virgins. On this account the building of the tower became of one colour, bright as the sun. But after they had entered into the same place, and became one body, certain of these defiled themselves, and were expelled from the race of the righteous, and became again what they were before, or rather worse."

3 SHEPHERD OF HERMAS CHAPTER 18

"How, sir," I said, "did they become worse, after having known God?" "He that does not know God," he answered, "and practises evil, receives a certain chastisement for his wickedness; but he that has known God, ought not any longer to do evil, but to do good. If, accordingly, when he ought to do good, he do evil, does not he appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever. In this way, then, will the Church of God be purified. For as you saw the stones rejected from the tower, and delivered to the evil spirits, and cast out thence, so [they also shall be cast out, and] there shall be one body of the purified; as the tower also became, as it were, of one stone after its purification. In like manner also shall it be with the Church of God, after it has been purified, and has rejected the wicked, and the hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds. After these have been cast away, the Church of God shall be one body, of one mind, of one understanding,

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of one faith, of one love. And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure." "All these things, sir," I said, "are great and glorious.

"Moreover, sir," I said, "explain to me the power and the actions of each one of the mountains, that every soul, trusting in the Lord, and hearing it, may glorify His great, and marvellous, and glorious name." "Hear," he said, "the diversity of the mountains and of the twelve nations.

3 SHEPHERD OF HERMAS CHAPTER 19

"From the first mountain, which was black, they that believed are the following: apostates and blasphemers against the Lord, and betrayers of the servants of God. To these repentance is not open; but death lies before them, and on this account also are they black, for their race is a lawless one. And from the second mountain, which was bare, they who believed are the following: hypocrites, and teachers of wickedness. And these, accordingly, are like the former, not having any fruits of righteousness; for as their mountain was destitute of fruit, so also such men have a name indeed, but are empty of faith, and there is no fruit of truth in them. They indeed have repentance in their power, if they repent quickly; but if they are slow in so doing, they shall die along with the former." "Why, sir," I said, "have these repentance, but the former not? for their actions are nearly the same." "On this account," he said, "have these repentance, because they did not blaspheme their Lord, nor become betrayers of the servants of God; but on account of their desire of possessions they became hypocritical, and each one taught according to the desires of men that were sinners. But they will suffer a certain punishment; and repentance is before them, because they were not blasphemers or traitors.

3 SHEPHERD OF HERMAS CHAPTER 20

"And from the third mountain, which had thorns and thistles, they who believed are the following. There are some of them rich, and others immersed in much business. The thistles are the rich, and the thorns are they who are immersed in much business. Those, [accordingly, who are entangled in many various kinds of business, do not] cleave to the servants of God, but wander away, being choked by their business transactions; and the rich cleave with difficulty to the servants of God, fearing lest these should ask something of them. Such persons, accordingly, shall have difficulty in entering the kingdom of God. For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God.

But to all these repentance, and that speedy, is open, in order that what they did not do in former times they may make up for in these days, and do some good, and they shall live unto God. But if they abide in their deeds, they shall be delivered to those women, who will put them to death.

3 SHEPHERD OF HERMAS CHAPTER 21

"And from the fourth mountain, which had much grass, the upper parts of the plants green, and the parts about the roots withered, and some also scorched by the sun, they who believed are the following: the doubtful, and they who have the Lord upon their lips, but have Him not in their heart. On this account their foundations are withered, and have no strength; and their words alone live, while their works are dead. Such persons are [neither alive nor] dead. They resemble, therefore, the waverers: for the wavering are neither withered nor green, being neither living nor dead. For as their blades, on seeing the sun, were withered, so also the wavering, when they hear of affliction, on account of their fear, worship idols, and are ashamed of the name of their Lord. Such, then, are neither alive nor dead. But these also may yet live, if they repent quickly; and if they do not repent, they are already delivered to the women, who take away their life.

3 SHEPHERD OF HERMAS CHAPTER 22

"And from the fifth mountain, which had green grass, and was rugged, they who believed are the following: believers, indeed, but slow to learn, and obstinate, and pleasing themselves, wishing to know everything, and knowing nothing at all. On account of this obstinacy of theirs, understanding departed from them, and foolish senselessness entered into them. And they praise themselves as having wisdom, and desire to become teachers, although destitute of sense. On account, therefore, of this loftiness of mind, many became vain, exalting themselves: for self-will and empty confidence is a great demon. Of these, accordingly, many were rejected, but some repented and believed, and subjected themselves to those that had understanding, knowing their own foolishness. And to the rest of this class repentance is open; for they were not wicked, but rather foolish, and without understanding. If these therefore repent, they will live unto God; but if they do not repent, they shall have their dwelling with the women who wrought wickedness among them.

3 SHEPHERD OF HERMAS CHAPTER 23

"And those from the sixth mountain, which had clefts large and small, and decayed grass in the clefts, who believed, were the following: they who occupy the small clefts are those who bring charges against one another, and by reason of their slanders have decayed in the faith. Many of them, however, repented; and the rest also will repent when they hear my commandments, for their slanders are small, and they will quickly repent. But they who occupy the large clefts are persistent in their slanders, and vindictive in their anger against each other. These, therefore, were thrown away from the tower, and rejected from having a part in its building. Such persons, accordingly, shall have difficulty in living. If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is

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corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him? I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.

3 SHEPHERD OF HERMAS CHAPTER 24

"And those who believed from the seventh mountain, on which the grass was green and flourishing, and the whole of the mountain fertile, and every kind of cattle and the fowls of heaven were feeding on the grass on this mountain, and the grass on which they pastured became more abundant, were the following: they were always simple, and harmless, and blessed, bringing no charges against one another, but always rejoicing greatly because of the servants of God, and being clothed with the holy spirit of these virgins, and always having pity on every man, and giving aid from their own labour to every man, without reproach and without hesitation. The Lord, therefore, seeing their simplicity and all their meekness, multiplied them amid the labours of their hands, and gave them grace in all their doings. And I, the angel of repentance, say to you who are such, Continue to be such as these, and your seed will never be blotted out; for the Lord has made trial of you, and inscribed you in the number of us, and the whole of your seed will dwell with the Son of God; for ye have received of His Spirit.

3 SHEPHERD OF HERMAS CHAPTER 25

"And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels.

3 SHEPHERD OF HERMAS CHAPTER 26

"And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants, who discharged their duty ill, and who plundered widows and orphans of their livelihood, and gained possessions for themselves from the ministry, which they had received. If, therefore, they remain under the dominion of the same desire, they are dead, and there is no hope of life for them; but if they repent, and finish their ministry in a holy manner, they shall be able to live. And they who were covered with scabs are those who have denied their Lord, and have not returned to Him again; but becoming withered and desert-like, and not cleaving to the servants of God, but living in solitude, they destroy their own souls. For as a vine, when left within an enclosure, and meeting with neglect, is destroyed, and is made desolate by the weeds, and in time grows wild, and is no longer of any use to its master, so also are such men as have given themselves up, and become useless to their Lord, from having contracted savage habits. These men, therefore, have repentance in their power, unless they are found to have denied from the heart; but if any one is found to have denied from the heart, I do not know if he may live. And I say this not for these present days, in order that any one who has denied may obtain repentance, for It is impossible for him to be saved who now intends to deny his Lord; but to those who denied Him long ago, repentance seems to be possible. If, therefore, any one intends to repent, let him do so quickly, before the tower is completed; for if not, he will be utterly destroyed by the women. And the chipped stones are the deceitful and the slanderers; and the wild beasts. which you saw on the ninth mountain, are the same. For as wild beasts destroy and kill a man by their poison, so also do the words of such men destroy and ruin a man. These, accordingly, are mutilated in their faith, on account of the deeds which they have done in themselves; yet some repented, and were saved. And the rest, who are of such a character, can be saved if they repent; but if they do not repent, they will perish with those women, whose strength they have assumed.

3 SHEPHERD OF HERMAS CHAPTER 27

"And from the tenth mountain, where were trees which overshadowed certain sheep, they who believed were the following: bishops given to hospitality, who always gladly received into their houses the servants of God, without dissimulation. And the bishops never failed to protect, by their service, the widows, and those who were in want, and always maintained a holy conversation. All these, accordingly, shall be protected by the Lord for ever. They who do these things are honourable before God, and their place is already with the angels, if they remain to the end serving God.

3 SHEPHERD OF HERMAS CHAPTER 28

"And from the eleventh mountain, where were trees full of fruits, adorned with fruits of various kinds, they who believed were the following: they who suffered for the name of the Son of God, and who also suffered cheerfully with their whole heart, and laid down their lives." "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest? "Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God. And why their fruits are of various kinds, and some of them superior, listen. All," he continued, "who were brought before the authorities and were examined, and did not deny, but suffered cheerfully--these are held in greater honour with God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion--that a servant should deny his Lord--is evil. Have a care, therefore, ye who

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are planning such things, lest that suggestion remain in your hearts, and ye perish unto God. And ye who suffer for His name ought to glorify God, because He deemed you worthy to bear His name, that all your sins might be healed. [Therefore, rather deem yourselves happy], and think that ye have done a great thing, if any of you suffer on account of God. The Lord bestows upon you life, and ye do not understand, for your sins were heavy; but if you had not suffered for the name of the Lord, ye would have died to God on account of your sins. These things I say to you who are hesitating about denying or confessing: acknowledge that ye have the Lord, lest, denying Him, ye be delivered up to prison. If the heathen chastise their slaves, when one of them denies his master, what, think ye, will your Lord do, who has authority over all men? Put away these counsels out of your hearts, that you may live continually unto God.

3 SHEPHERD OF HERMAS CHAPTER 29

"And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children, without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him. Blessed, then, are ye who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God."

After he had finished the similitudes of the mountains, I said to him, "Sir, explain to me now about the stones that were taken out of the plain, and put into the building instead of the stones that were taken out of the tower; and about the round stones that were put into the building; and those that still remain round."

3 SHEPHERD OF HERMAS CHAPTER 30

"Hear," he answered, "about all these also. The stones taken out of the plain and put into the building of the tower instead of those that were rejected, are the roots of this white mountain. When, therefore, they who believed from the white mountain were all found guileless, the Lord of the tower commanded those from the roots of this mountain to be cast into the building of the tower; for he knew that if these stones were to go to the building of the tower, they would remain bright, and not one of them become black. But if he had so resolved with respect to the other mountains, it would have been necessary for him to visit that tower again, and to cleanse it. Now all these persons were found white who believed, and who will yet believe, for they are of the same race. This is a happy race, because it is innocent. Hear now, further, about these round and shining stones. All these also are from the white mountain. Hear, moreover, why they were found round: because their riches had obscured and darkened them a little from the truth, although they never departed from God; nor did any evil word proceed out of their mouth, but all justice, virtue, and truth. When the Lord, therefore, saw the mind of these persons, that they were born good, and could be good, He ordered their riches to be cut down, not to be taken s away for ever, that they might be able to do some good with what was left them; and they will live unto God, because they are of a good race. Therefore were they rounded a little by the chisel, and put in the building of the tower.

3 SHEPHERD OF HERMAS CHAPTER 31

"But the other round stones, which had not yet been adapted to the building of the tower, and had not yet received the seal, were for this reason put back into their place, because they are exceedingly round. Now this age must be cut down in these things, and in the vanities of their riches, and then they will meet in the kingdom of God; for they must of necessity enter into the kingdom of God, because the Lord has blessed this innocent race. Of this race. therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord.

I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children, because your part is good, and honourable before God.

Moreover, I say to you all, who have received the seal of the Son of God, be clothed with simplicity, and be not mindful of offences, nor remain in wickedness. Lay aside, therefore, the recollection of your offences and bitternesses, and you will be formed in one spirit. And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks? Will they perchance say that they were harassed by their flocks? They will not be believed, for the thing is incredible that a shepherd could suffer from his flock; rather will he be punished on account of his falsehood. And I myself am a shepherd, and I am under a most stringent necessity of rendering an account of you.

3 SHEPHERD OF HERMAS CHAPTER 32

"Heal yourselves, therefore, while the tower is still building. The Lord dwells in men that love peace, because He loved peace; but from the contentious and the utterly wicked He is far distant. Restore to Him, therefore, a spirit sound as ye received it. For when you have given to a fuller a new garment, and desire to receive it back entire at the end, if, then, the fuller return you a torn garment, will you take it from him, and not rather be angry, and abuse him, saying, 'I gave you a garment that was entire: why have you rent it, and made it useless, so that it can be of no use on account of the rent which you have made in it?' Would you not say all

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this to the fuller about the rent which you found in your garment? If, therefore, you grieve about your garment, and complain because you have not received it entire, what do you think the Lord will do to you, who gave you a sound spirit, which you have rendered altogether useless, so that it can be of no service to its possessor? for its use began to be unprofitable, seeing it was corrupted by you. Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences. Do not trample His mercy under foot, He says, but rather honour Him, because He is so patient with your sins, and is not as ye are. Repent, for it is useful to you.

3 SHEPHERD OF HERMAS CHAPTER 33

"All these things which are written above, I, the Shepherd, the messenger of repentance, have showed and spoken to the servants of God. If therefore ye believe, and listen to my words, and walk in them, and amend your ways, you shall have it in your power to live: but if you remain in wickedness, and in the recollection of offences, no sinner of that class will live unto God. All these words which I had to say have been spoken unto you."

The Shepherd said to me," Have you asked me everything?" And I replied, "Yes, sir." "Why did you not ask me about the shape of the stones that were put into the building, that I might explain to you why we filled up the shapes?" And I said, "I forgot, sir." "Hear now, then," he said, "about this also. These are they who have now heard my commandments, and repented with their whole hearts. And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out. For these shapes were their sins, and they were levelled down, that they might not appear."

TENTH SIMILITUDE

Concerning Repentance And Alms-Giving.

3 SHEPHERD OF HERMAS CHAPTER 1

After I had fully written down this book, that messenger who had delivered me to the Shepherd came into the house in which I was, and sat down upon a couch, and the Shepherd stood on his fight hand. He then called me, and spoke to me as follows: "I have delivered you and your house to the Shepherd, that you may be protected by him." "Yes, sir," I said. "If you wish, therefore, to be protected," he said, from all annoyance, and from all harsh treatment, and to have success in every good work and word, and to possess all the virtues of righteousness, walk in these commandments which he has given you, and you will be able to subdue all wickedness. For if you keep those commandments, every desire and pleasure of the world will be subject to you, and success will attend you in every good work. Take unto yourself his experience and moderation, and say to all that he is in great honour and dignity with God, and that he is a president with great power, and mighty in his office. To him alone throughout the whole world is the power of repentance assigned. Does he seem to you to be powerful? But you despise his experience, and the moderation which he exercises towards you."

3 SHEPHERD OF HERMAS CHAPTER 2

I said to him, "Ask himself, sir, whether from the time that he has entered my house I have done anything improper, or have offended him in any respect." He answered, "I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere. For he had a good report of you to me, and you will say these words to others, that they also who have either repented or will still repent may entertain the same feelings with you, and he may report well of these to me, and I to the Lord." And I said, "Sir, I make known to every man the great works of God: and I hope that all those who love them, and have sinned before, on heating these words, may repent, and receive life again." "Continue, therefore, in this ministry, and finish it. And all who follow out his commands shall have life, and great honour with the Lord. But those who do not keep his commandments, flee from his life, and despise him. But he has his own honour with the LOrd. All, therefore, who shall despise him, and not follow his commands, deliver themselves to death, and every one of them will be guilty of his own blood.

But I enjoin you, that you obey his commands, and you will have a cure for your former sins.

3 SHEPHERD OF HERMAS CHAPTER 3

"Moreover, I sent you these virgins, that they may dwell with you. For I saw that they were courteous to you. You will therefore have them as assistants, that you may be the better able to keep his commands: for it is impossible that these commandments can be observed without these virgins. I see, moreover, that they abide with you willingly; but I will also instruct them not to depart at all from your house: do you only keep your house pure, as they will delight to dwell in a pure abode. For they are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will remain with you; but if any defilement, even a little, befall it, they will immediately withdraw from your house. For these virgins do not at all like any defilement." I said to him, "I hope, sir, that I will please them, so that they may always be willing to inhabit my house. And as he to whom you entrusted me has no complaint against me, so neither will they have." He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation." When he had spoken these words he again delivered me to the Shepherd, and called those virgins, and said to them, "Since I see that you are willing to dwell in his house, I commend him and his house

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to you, asking that you withdraw not at all from it." And the virgins heard these words with pleasure.

3 SHEPHERD OF HERMAS CHAPTER 4

The angel then said to me, "Conduct yourself manfully in this service, and make known to every one the great things of God, and you will have favour in this ministry. Whoever, therefore, shall walk in these commandments, shall have life, and will be happy in his life; but whosoever shall neglect them shall not have life, and will be unhappy in this life. Enjoin all, who are able to act rightly, not to cease well-doing; for, to practise good works is useful to them. And I say that every man ought to be saved from inconveniences. For both he who is in want, and he who suffers inconveniences in his daily life, is in great torture and necessity. Whoever, therefore, rescues a soul of this kind from necessity, will gain for himself great joy. For he who is harassed by inconveniences of this kind, suffers equal torture with him who is in chains. Moreover many, on account of calamities of this sort, when they could not endure them, hasten their own deaths. Whoever, then, knows a calamity of this kind afflicting a man, and does not save him, commits a great sin, and becomes guilty of his blood. Do good works, therefore, ye who have received good from the Lord; lest, while ye delay to do them, the building of the tower be finished, and you be rejected from the edifice: there is now no other tower a-building. For on your account was the work of building suspended. Unless, then, you make haste to do rightly, the tower will be completed, and you will be excluded."

After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.

THE EPISTLE OF BARNABAS

From: Apostolic Fathers; Author: *Yosep bar Nehba*
Translation; Alexander Roberts and James Donaldson, 1867
Estimated Range of Dating: 90-140 A.D.

(The Epistle of Barnabas [bar Nehba or Nabas in Greek] is a Greek epistle probably written between 90 and 140 AD. It is preserved complete in the 4th-century Codex Sinaiticus, where it appears immediately after the New Testament and before the Shepherd of Hermas. For several centuries it was one of the "antilegomena" writings that some Christians looked on as sacred scripture, while others excluded them. Eusebius of Caesarea, right-hand-man of Constantine the Great [Emperor Flavius Constantinus I] , classified it as such. It is mentioned in a perhaps third-century list in the sixth-century Codex Claromontanus and in the later Stichometry of Nicephorus appended to the ninth-century Chronography of Nikephoros I of Constantinople. Some early Fathers of the Church ascribed it to the Barnabas who is mentioned in the Acts of the Apostles, but it is now generally attributed to an otherwise unknown early Christian teacher, perhaps of the same name. It is distinct from the Gospel of Barnabas.

The Epistle of Barnabas is possibly dated from about 90 to 140 AD. The Epistle was attributed to Barnabas, the companion of Paul the Apostle, by Titus Flavius Clemens, Clement of Alexandria (c. 150–215 AD) and Origen (c. 184–253 AD). Clement quotes it with phrases such as "the Apostle Barnabas says". Origen speaks of it as the General Epistle of Barnabas. Its inclusion in close proximity to the New Testament in the Codex Sinaiticus and the Codex Hierosolymitanus gives the Epistle of Barnabas a near-canonical authority. We can read more about Barnabas in the Book of Acts and in the Gospel of Barnabas.

The Book of Acts is one of the most exciting books in the New Testament when we understand what persons could be behind the mentioned names. Barnabas and his place Cyprus is of particular interest when it comes to stories of the two early Christianities.

Barnabas' story appears in the Acts of the Apostles, and Paul mentions him in some of his epistles. Tertullian named him as the author of the Epistle to the Hebrews, but this and other attributions are conjecture. Clement of Alexandria [Titus Flavius Clemens of Alexandria] and some scholars have ascribed the Epistle of Barnabas to him, but his authorship is disputed.

The name Barnabas is the Greek form of the Aramaic name Bar Nehba, meaning "son of consolation". In the Syriac-Aramaic Bible, the phrase "son of consolation" is translated bara dbuya'a. Barnabas' Roman Greek-speaking Jewish parents called him "Joses". Ioses is a Greek form of Joseph, so his Aramaic name was Yosep bar Nehba. The Hebrew name

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form Nabi means "Prophet". The name Joses reminds us of Joses, one of the brothers of Jesus. Barnabas is usually identified as the cousin of John Mark [Marcus] the Evangelist on the basis of the term "anepsios" used in Paul's Epistle to the Colossians [chapter 4], which carries the connotation of "cousin."

Acts 4:36 suggests that Barnabas was a disciple of Saul of Tarsos which is most certainly a premature interpretation for the simple reason that both went to the same school together and with Herod the Tetrarch, Simeon [who could have been the brother or cousin of Jesus], Lucius of Cyrene [Luke], and Manaen [teacher of the Church of Antioch and the foster brother of Herod Antipas].

Church legends hold that Barnabas' brother was Aristobulus of Britannia, one of the "Seventy Disciples". It also says that Barnabas and was martyred at Salamis, Cyprus. When we look at all these explanations, we get the feeling that Barnabas was somehow related to the inner circle of people around Jesus' family and companions.

Matthew George Easton, in his Bible Dictionary [1897], describes Barnabas as follows: "Barnabas son of consolation, the surname of Joses, a Levite (Acts 4:36). His name stands first on the list of prophets and teachers of the church at Antioch (13:1).*

[A Levite is a Jewish male descended patrilineally from the Tribe of Levi. The ancient Tribe of Levi descended from Levi, the third son of Jacob and Leah. In modern social terms we could describe the Levi as Jewish upper class or rank of nobility. The Tribe of Levi served particular religious duties for the Israelites and had political and educational responsibilities as well. In return, the landed tribes [tribes with land property] were expected to give tithe to support the Levites (Numbers 18:21-25), particularly the tithe [10% tax] known as the First tithe, ma'aser rishon. The Kohanim [cohen], a subset of the Levites, were the priests, who performed the work of holiness in the Temple.]*

*Luke speaks of him as a "good man" (11:24). He was born of Jewish parents of the tribe of Levi. He was a native of Cyprus, where he had a possession of land (Acts 4:36, 37), which he sold. His personal appearance is supposed to have been dignified and commanding (Acts 14:11, 12). When Saul of Tarsos [the future Paul the Apostle] returned to Jerusalem after his conversion, Barnabas took him and introduced him to the apostles (9:27). They had probably been companions as students in the school of Gamaliel**.*

*[** Gamaliel the Elder, also spelled Gamliel; [Hebrew: "Rabban Gamliel HaZaqen"], or Rabban Gamaliel I, was a leading authority in the Sanhedrin up to about 52 AD [followed by his son Simeon ben Gamliel up to the First Roman Jewish War]. In the Christian tradition, Gamaliel is recognised as a Pharisee doctor of Jewish Law. Acts of the Apostles, chapter 5, speaks of Gamaliel as a man held in great esteem by all Jews. Gamaliel encouraged his fellow Pharisees to show leniency to the apostles of Jesus [Acts 5:34]. He was the Jewish law teacher of Saul of Tarsos, also known as Paul the Apostle [Acts 22:3].]*

The prosperity of the church at Antioch led the apostles and brethren at Jerusalem to send Barnabas thither to superintend the movement. He found the work so extensive and weighty that he went to Tarsus in search of Saul to assist him. Saul returned with him to Antioch and laboured with him for a whole year (Acts 11:25, 26). [It clearly shows that Barnabas was superior to Saul.] The two were at the end of this period sent up to Jerusalem with the contributions the church at Antioch had made for the poorer brethren there (11:28-30). Shortly after they returned, bringing John Mark with them, they were appointed as missionaries to the heathen [Roman] world, and in this capacity visited Cyprus and some of the principal cities of Asia Minor (Acts 13:14).

Returning from this first missionary journey to Antioch, they were again sent up to Jerusalem to consult with the church there regarding the relation of Gentiles to the church (Acts 15:2: Galatians 2:1). This matter having been settled, they returned again to Antioch, bringing the decree of the councilas the rule by which Gentiles were to be admitted into the church.

When about to set forth on a second missionary journey, a dispute arose between Saul and Barnabas as to the propriety of taking John Mark [often identified with Mark the Evangelist] with them again. The dispute ended by Saul and Barnabas taking separate routes [meaning here: separate routes of faith as Barnabas was not pleased that Saul ignored the real Jesus.]. Saul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took his nephew John Mark, and visited Cyprus (Acts 15:36-41). Barnabas is not again mentioned by Luke in the Acts."

It might well be that this dispute was about Elymas [bar Iesou, the son of Jesus] and Simon Magus because Barnabas was a follower of the real Jesus, not the fantasy character of Jesus that Saul had met in "a vision on the way to Damascus". We must be aware that the Acts give us the following account in the viewpoint of Pauline Christianity which did all efforts to degrade the people around the real Jesus and his followers.

Acts of the Apostles calls Elymas [bar-Jesus, the "son of Jesus"] a magus which is Persian for "wise man" or scholar. In most New Testament versions, the term Magus is translated as "sorcerer" a deliberate wrong interpretation indicating "Maleficium (sorcery), a form of evil magic and witchcraft". The name "Elymas" itself is derived from the Arabic alim "learned" or "wise". Elymas most certainly represented the first Christians around James the Just [the brother of Jesus] who were in the New Testament often called "Judaisers", meaning the Jewish Christians.

Elymas is represented [in Acts 13:6-12] as opposing Paul the Apostle [Saul of Tarsos], who is called at this point for the first time with his Roman name "and Saul who is also called Paul . . . the son of Cis, a man of the tribe of Benjamin", and Barnabas in the city of Paphos [today: Kouklia] on Cyprus, when Sergius Paulus [Lucius Sergius Paulus [or Paullus] the Proconsul of Cyprus under Emperor

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[Nero] Claudius, 54-68 AD] wishes to hear Saul of Tarsos and Barnabas speak about Jesus. During the audience with the proconsul, it became clear that Saul and Elymas had different viewpoints. Because of this opposition, Saul claims that God had decided to make Elymas temporarily blind.

In other words: Saul called Elymas "blind" beause he knew that Elymas' Judaist teachings of Jesus could not succeed due to the Jewish food- and circumcision laws which were abhorrent to all Romans in general. Therefore, Saul seem to have the better rhetoric arguments. It appeared that Saul of Tarsos out-argued Bar-Jesus (Elymas) in his attempt "to turn the proconsul away from the [Pauline] faith". Saul converted Sergius to his Pauline Christianity. Furthermore, it could be that Saul - due this event - changed his name to "Paul [Paulus] the Apostle".)

1 After the salutation, the writer declares that he would communicate to his brethren something of that which he had himself received.

All hail, ye sons and daughters, in the name of our Lord Jesus Christ, who loved us in peace.

Seeing that the divine fruits of righteousness abound among you, I rejoice exceedingly and above measure in your happy and honoured spirits, because ye have with such effect received the engrafted spiritual gift. Wherefore also I inwardly rejoice the more, hoping to be saved, because I truly perceive in you the Spirit poured forth from the rich Lord of love. Your greatly desired appearance has thus filled me with astonishment over you. I am therefore persuaded of this, and fully convinced in my own mind, that since I began to speak among you I understand many things, because the Lord hath accompanied me in the way of righteousness. I am also on this account bound by the strictest obligation to love you above my own soul, because great are the faith and love dwelling in you, while you hope for the life which He has promised. Considering this, therefore, that if I should take the trouble to communicate to you some portion of what I have myself received, it will prove to me a sufficient reward that I minister to such spirits, I have hastened briefly to write unto you, in order that, along with your faith, ye might have perfect knowledge. The doctrines of the Lord, then, are three: the hope of life, the beginning and the completion of it. For the Lord hath made known to us by the prophets both the things which are past and present, giving us also the first-fruits of the knowledge of things to come, which things as we see accomplished, one by one, we ought with the greater richness of faith and elevation of spirit to draw near to Him with reverence. I then, not as your teacher, but as one of yourselves, will set forth a few things by which in present circumstances ye may be rendered the more joyful.

2 The Jewish sacrifices are now abolished. Since, therefore, the days are evil, and Satan possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and longsuffering and continence are things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them. For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, "What is the multitude of your sacrifices unto me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before me: for who hath required these things at your hands? Tread no more my courts, not though ye bring with you fine flour. Incense is a vain abomination unto me, and your new moons and sabbaths I, cannot endure." He has therefore abolished these things that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation. And again He says to them, "Did I command your fathers, when they went out from the land of Egypt, to offer unto me burnt-offerings and sacrifices? But this rather I commanded them. Let no one of you cherish any evil in his heart against his neighbour, and love not an oath of falsehood." We ought therefore, being possessed of understanding, to perceive the gracious intention of our Father; for He speaks to us, desirous that we, not going astray like them, should ask how we may approach Him. To us, then. He declares, "A sacrifice pleasing to God is a broken spirit; a smell of sweet savour to the Lord is a heart that glorifieth Him that made it." We ought therefore, brethren, carefully to inquire concerning our salvation, lest the wicked one, having made his entrance by deceit, should hurl us forth from our true life.

3 The fasts of the Jews are not true fasts, nor acceptable to God. He says then to them again concerning these things, "Why do ye fast to me as on this day, saith the Lord, that your voice should be heard with a cry? I have not chosen this fast, saith the Lord, that a man should humble his soul. Nor, though ye bend your neck like a ring, and put upon you sackcloth and ashes, will ye call it an acceptable fast." To us He saith, "Behold, this is the fast that I have chosen, saith the Lord, not that a man should humble his soul, but that he should loose every band of iniquity, untie the fastenings of harsh agreements, restore to liberty them that are bruised, tear in pieces every unjust engagement, feed the hungry with thy bread, clothe the naked when thou seest him, bring the homeless into thy house, not despise the humble if thou behold him, and not turn away from the members of thine own family. Then shall thy dawn break forth, and thy healing shall quickly spring up, and righteousness shall go forth before thee, and the glory of God shall encompass thee; and then thou shalt call, and God shall hear thee; whilst thou art yet speaking, He shall say, Behold, I am with thee; if thou take away from thee the chain binding others, and the stretching forth of the hands to swear falsely, and words of murmuring, and give cheerfully thy bread to the hungry, and show compassion to the soul that has been humbled." To this end, therefore, brethren, He is long-suffering, foreseeing how the people whom He has prepared shall with guilelessness believe in His Beloved. For He revealed all these things to us

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beforehand, that we should not rush forward as rash acceptors of their laws.

4 Antichrist is at hand: let us therefore avoid Jewish errors. It therefore behoves us, who inquire much concerning events at hand, to search diligently into those things which are able to save us. Let us then utterly flee from all the works of iniquity, lest these should take hold of us; and let us hate the error of the present time, that we may set our love on the world to come: let us not give loose reins to our soul, that it should have power to run with sinners and the wicked, lest we become like them. The final stumbling-block (or source of danger) approaches, concerning which it is written, as Enoch says, "For for this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance." And the prophet also speaks thus: "Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one three of the kings." In like manner Daniel says concerning the same, "And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one three of the great horns." Ye ought therefore to understand. And this also I further beg of you, as being one of you, and loving you both individually and collectively more than my own soul, to take heed now to yourselves, and not to be like some, adding largely to your sins, and saying, "The covenant is both theirs and ours." But they thus finally lost it, after Moses had already received it. For the Scripture saith, "And Moses was fasting in the mount forty days and forty nights, and received the covenant from the Lord, tables of stone written with the finger of the hand of the Lord;" but turning away to idols, they lost it. For the Lord speaks thus to Moses: "Moses, go down quickly; for the people whom thou hast brought out of the land of Egypt have transgressed." And Moses understood the meaning of God, and cast the two tables out of his hands; and their covenant was broken, in order that the covenant of the beloved Jesus might be sealed upon our heart, in the hope which flows from believing in Him. Now, being desirous to write many things to you, not as your teacher, but as becometh one who loves you, I have taken care not to fail to write to you from what I myself possess, with a view to your purification. We take earnest heed in these last days; for the whole past time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God. That the Black One may find no means of entrance, let us flee from every vanity, let us utterly hate the works of the way of wickedness. Do not, by retiring apart, live a solitary life, as if you were already fully justified; but coming together in one place, make common inquiry concerning what tends to your general welfare. For the Scripture saith, "Woe to them who are wise to themselves, and prudent in their own sight!" Let us be spiritually-minded: let us be a perfect temple to God. As much as in us lies, let us meditate upon the fear of God, and let us keep His commandments, that we may rejoice in His ordinances. The Lord will judge the world without respect of persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him. Take heed, lest resting at our ease, as those who are the called of God, we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. And all the more attend to this, my brethren, when ye reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus at length abandoned. Let us beware lest we be found fulfilling that saying, as it is written, "Many are called, but few are chosen."

5 The new covenant, founded on the sufferings of Christ, tends to our salvation, but to the Jews destruction. For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and the Scripture saith thus: "He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer." Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and hath given us wisdom concerning things present, and hath not left us without understanding in regard to things which are to come. Now, the Scripture saith, "Not unjustly are nets spread out for birds." This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness," understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured what and as He did, in order that He might fulfil the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs. He preached the truth to him, and greatly loved him. But when He chose His own apostles who were to preach His gospel, He did so from among those who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance." Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him? Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets to the death. For this purpose, then, He endured. For God saith, "The stroke of his flesh is from

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them;" and "when I shall smite the Shepherd, then the sheep of the flock shall be scattered." He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he who prophesies regarding Him, "Spare my soul from the sword, fasten my flesh with nails; for the assemblies of the wicked have risen up against me." And again he says, "Behold, I have given my back to scourges, and my cheeks to strokes, and I have set my countenance as a firm rock."

6 The sufferings of Christ, and the new covenant, were announced by the prophets. When, therefore, He has fulfilled the commandment, what saith He? "Who is he that will contend with me? let him oppose me: or who is he that will enter into judgement with me? let him draw near to the servant of the Lord." "Woe unto you, for ye shall all wax old, like a garment, and the moth shall eat you up." And again the prophet says, "Since as a mighty stone He is laid for crushing, behold I cast down for the foundations of Zion a stone, precious, elect, a corner-stone, honourable." Next, what says He? "And he who shall trust in it shall live for ever." Is our hope, then, upon a stone? Far from it. But the language is used inasmuch as He laid his flesh as a foundation with power; for He says, "And He placed me as a firm rock." And the prophet says again, "The stone which the builders rejected, the same has become the head of the corner." And again he says, "This is the great and wonderful day which the Lord hath made." I write the more simply unto you, that ye may understand. I am the offscouring of your love. What, then, again says the prophet? "The assembly of the wicked surrounded me; they encompassed me as bees do a honeycomb," and "upon my garment they cast lots." Since, therefore, He was about to be manifested and to suffer in the flesh. His suffering was foreshown. For the prophet speaks against Israel, "Woe to their soul, because they have counselled an evil counsel against themselves, saying. Let us bind the just one, because he is displeasing to us." And Moses also says to them, "Behold these things, saith the Lord God: Enter into the good land which the Lord sware to give to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey." What, then, says Knowledge? Learn: "Trust," she says, "in Him who is to be manifested to you in the flesh—that is, Jesus." For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this: "into the good land, a land flowing with milk and honey?" Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, "Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?" Since, therefore, having renewed us by the remission of our sins, He hath made us after another pattern, it is His purpose that we should possess the soul of children, inasmuch as He has created us anew by His Spirit. For the Scripture says concerning us, while He speaks to the Son, "Let us make man after our image, and after our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea." And the Lord said, on beholding the fair creature man, "Increase, and multiply, and replenish the earth." These things were spoken to the Son. Again, I will show thee how, in respect to us, He has accomplished a second fashioning in these last days. The Lord says, "Behold, I will make the last like the first." In reference to this, then, the prophet proclaimed, "Enter ye into the land flowing with milk and honey, and have dominion over it." Behold, therefore, we have been refashioned, as again He says in another prophet, "Behold, saith the Lord, I will take away from these, that is, from those whom the Spirit of the Lord foresaw, their stony hearts, and I will put hearts of flesh within them," because He was to be manifested in flesh, and to sojourn among us. For, my brethren, the habitation of our heart is a holy temple to the Lord. For again saith the Lord, "And wherewith shall I appear before the Lord my God, and be glorified?" He says, "I will confess to thee in the church in the midst of my brethren; and I will praise thee in the midst of the assembly of the saints." We, then, are they whom He has led into the good land. What, then, mean the milk and honey? This, that as the infant is kept alive first by honey, and then by milk, so also we, being quickened and kept alive by the faith of the promise and by the word, shall live ruling over the earth. But He said above, "Let them increase, and rule over the fishes." Who then is able to govern the beasts, or the fishes, or the fowls of heaven? For we ought to perceive that to govern implies authority, so that one should command and rule. If, therefore, this does not exist at present, yet still He has promised it to us. When? When we ourselves also have been made perfect so as to become heirs of the covenant of the Lord.

7 Fasting, and the goat sent away, were types of Christ. Understand, then, ye children of gladness, that the good Lord has foreshown all things to us, that we might know to whom we ought for everything to render thanksgiving and praise. If therefore the Son of God, who is Lord of all things, and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes. Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Hearken how the priests of the people gave previous indications of this. His commandment having been written, the Lord enjoined, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac when he was offered upon the altar might be fully accomplished. What, then, says He in the prophet? "And let them eat of the goat which is offered, with fasting, for all their sins." Attend carefully: "And let all the priests alone eat the inwards, unwashed with vinegar." Wherefore? Because to me, who am to offer my flesh for the sins of my new people, ye are to give gall with vinegar to drink: eat ye alone, while the people fast and mourn in sackcloth and ashes. These things were done that He might show that it was necessary for Him to suffer for them. How, then, ran the commandment? Give your attention. Take two goats of goodly aspect, and similar to each other, and offer

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them. And let the priest take one as a burnt-offering for sins. And what should they do with the other? "Accursed," says He, "is the one." Mark how the type of Jesus now comes out. "And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness." And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it, and places that upon a shrub which is called Rachia, of which also we are accustomed to eat the fruits when we find them in the field. Of this kind of shrub alone the fruits are sweet. Why then, again, is this? Give good heed. You see "one upon the altar, and the other' accursed;" and why do you behold the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God. For how like is He to Him! With a view to this, He required the goats to be of goodly aspect, and similar, that, when they see Him then coming, they may be amazed by the likeness of the goat. Behold, then, the type of Jesus who was to suffer. But why is it that they place the wool in the midst of thorns? It is a type of Jesus set before the view of the church. They place the wool among thorns, that any one who wishes to bear it away may find it necessary to suffer much, because the thorn is formidable, and thus obtain it only as the result of suffering. Thus also, says He, "Those who wish to behold me, and lay hold of my kingdom, must through tribulation and suffering obtain me."

8 The red heifer a type of Christ. Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer a heifer, and slay and burn it, and that then boys should take the ashes, and put these into vessels, and bind round a stick purple wool along with hyssop, and that thus the boys should sprinkle the people, one by one, in order that they might be purified from their sins? Consider how He speaks to you with simplicity. The calf is Jesus: the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham, and Isaac, and Jacob, because these were great with God. And why was the wool placed upon the wood? Because by wood Jesus holds His kingdom, so that through the cross those believing on Him shall live for ever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, and because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them, because they did not hear the voice of the Lord.

9 The spiritual meaning of circumcision. He speaks moreover concerning our ears, how He hath circumcised both them and our heart. The Lord saith in the prophet, "In the hearing of the ear they obeyed me." And again He saith, "By hearing, those shall hear who are afar off; they shall know what I have done." And, "Be ye circumcised in your hearts, saith the Lord." And again He says, "Hear, O Israel, for these things saith the Lord thy God." And once more the Spirit of the Lord proclaims, "Who is he that wishes to live for ever? By hearing let him hear the voice of my servant." And again He saith, "Hear, O heaven, and give ear, O earth, for God hath spoken." These are in proof. And again He saith, "Hear the word of the Lord, ye rulers of this people." And again He saith, "Hear, ye children, the voice of one crying in the wilderness." Therefore He hath circumcised our ears, that we might hear His word and believe, for the circumcision in which they trusted is abolished. For He declared that circumcision was not of the flesh, but they transgressed because an evil angel deluded them. He saith to them, "These things saith the Lord your God"—(here I find a new commandment)—"Sow not among thorns, but circumcise yourselves to the Lord." And why speaks He thus: "Circumcise the stubbornness of your heart, and harden not your neck?" And again: "Behold, saith the Lord, all the nations are uncircumcised in the flesh, but this people are uncircumcised in heart," But thou wilt say, "Yea, verily the people are circumcised for a seal." But so also is every Syrian and Arab, and all the priests of idols: are these then also within the bond of His covenant? Yea, the Egyptians also practise circumcision. Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries of the three letters. For the Scripture saith, "And Abraham circumcised ten, and eight, and three hundred men of his household." What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—Ten by I, and Eight by H. You have the initials of the name of Jesus. And because the cross was to express the grace of our redemption by the letter T, he says also, "Three Hundred." He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy.

10 Spiritual significance of the precepts of Moses respecting different kinds of food. Now, wherefore did Moses say, "Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales?" He embraced three doctrines in his mind in doing so. Moreover, the Lord saith to them in Deuteronomy, "And I will establish my ordinances among this people." Is there then not a command of God that they should not eat these things? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, "Thou shalt not join thyself to men who resemble swine." For when

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they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And in like manner the swine, when it has eaten, does not recognise its master; but when hungry it cries out, and on receiving food is quiet again. "Neither shalt thou eat," says he, "the eagle, nor the hawk, nor the kite, nor the raven." "Thou shalt not join thyself," he means, "to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others." So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests to all by their wickedness. "And thou shalt not eat," he says, "the lamprey, or the polypus, or the cuttle-fish." He means, "Thou shalt not join thyself or be like to such men as are ungodly to the end, and are condemned to death." In like manner as those fishes, above accursed, float in the deep, not swimming on the surface like the rest, but make their abode in the mud which lies at the bottom. Moreover, "Thou shalt not," he says, "eat the hare." Wherefore? "Thou shalt not be a corrupter of boys, nor like unto such." Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many it has. Moreover, "Thou shalt not eat the hyena." He means, "Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such." Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, "Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shalt thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth." Moses then issued three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of literal meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: "Blessed is the man who hath not walked in the counsel of the ungodly," even as the fishes referred to go in darkness to the depths of the sea; "and hath not stood in the way of sinners," even as those who profess to fear the Lord, but go astray like swine;" and hath not sat in the seat of the scorners," even as those birds that lie in wait for prey. Take a full and firm grasp of this spiritual knowledge. But Moses says still further, "Ye shall eat every animal that is cloven-footed and ruminant." What does he mean? The ruminant animal denotes him who, on receiving food, recognises Him that nourishes him, and being satisfied by Him, is visibly made glad. Well spake Moses, having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgements of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this world, yet looks forward to the holy state to come. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things.

11 Baptism and the cross prefigured in the Old Testament. Let us further inquire whether the Lord took any care to foreshadow the water of baptism and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they should not receive that baptism which leads to the remission of sins, but should procure another for themselves. The prophet therefore declares, "Be astonished, O heaven, and let the earth tremble at this, because this people hath committed two great evils: they have forsaken me, a living fountain, and have hewn out for themselves broken cisterns. Is my holy hill Zion a desolate rock? For ye shall be as the fledglings of a bird, which fly away when the nest is removed." And again saith the prophet, "I will go before thee and make level the mountains, and will break the brazen gates, and bruise in pieces the iron bars; and I will give thee the secret, hidden, invisible treasures, that they may know that I am the Lord God." And "He shall dwell in a lofty cave of the strong rock." Furthermore, what saith He in reference to the Son? "His water is sure; ye shall see the King in His glory, and your soul shall meditate on the fear of the Lord." And again He saith in another prophet, "The man who doeth these things shall be like a tree planted by the courses of waters, which shall yield its fruit in due season; and his leaf shall not fade, and all that he doeth shall prosper. Not so are the ungodly, not so, but even as chaff, which the wind sweeps away from the face of the earth. Therefore the ungodly shall not stand in judgement, nor sinners in the counsel of the just; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Mark how He has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, says He, they shall receive their reward in due time: then He declares, I will recompense them. But now He saith, "Their leaves shall not fade." This meaneth, that every word which proceedeth out of your mouth in faith and love shall tend to bring conversion and hope to many. Again, another prophet saith, "And the land of Jacob shall be extolled above every land." This meaneth the vessel of His Spirit, which He shall glorify. Further, what says He? "And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever." This meaneth, that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit. "And whosoever shall eat of these shall live for ever." This meaneth: Whosoever, He declares, shall hear thee speaking, and believe, shall live for ever.

12 The cross of Christ frequently announced in the Old Testament. In like manner He points to the cross of Christ in another prophet, who saith, "And when shall these things be

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accomplished? And the Lord saith, When a tree shall be bent down, and again arise, and when blood shall flow out of wood." Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross, and of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome for ever. Moses therefore placed one weapon above another in the midst of the hill, and standing upon it, so as to be higher than all the people, he stretched forth his hands, and thus again Israel acquired the mastery. But when again he let down his hands, they were again destroyed. For what reason? That they might know that they could not be saved unless they put their trust in Him. And in another prophet He declares, "All day long I have stretched forth my hands to an unbelieving people, and one that gainsays my righteous way." And again Moses makes a type of Jesus, signifying that it was necessary for Him to suffer, and also that He would be the author of life to others, whom they believed to have destroyed on the cross when Israel was falling. For since transgression was committed by Eve through means of the serpent, the Lord brought it to pass that every kind of serpents bit them, and they died, that He might convince them, that on account of their transgression they were given over to the straits of death. Moreover Moses, when he commanded, "Ye shall not have any graven or molten image for your God," did so that he might reveal a type of Jesus. Moses then makes a brazen serpent, and places it upon a beam, and by proclamation assembles the people. When, therefore, they were come together, they besought Moses that he would offer sacrifice in their behalf, and pray for their recovery. And Moses spake unto them, saying, "When any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe, that even though dead, it is able to give him life, and immediately he shall be restored." And they did so. Thou hast in this also an indication of the glory of Jesus; for in Him and to Him are all things. What, again, says Moses to Jesus (Joshua) the son of Nave, when he gave him this name, as being a prophet, with this view only, that all the people might hear that the Father would reveal all things concerning His Son Jesus to the son of Nave? This name then being given him when he sent him to spy out the land, he said, "Take a book into thy hands, and write what the Lord declares, that the Son of God will in the last days cut off from the roots all the house of Amalek." Behold again: Jesus who was manifested, both by type and in the flesh, is not the Son of man, but the Son of God. Since, therefore, they were to say that Christ was the son of David, fearing and understanding the error of the wicked, he saith, "The Lord said unto my Lord, Sit at my right hand, until I make Thine enemies Thy footstool." And again, thus saith Isaiah, "The Lord said to Christ, my Lord, whose right hand I have holden, that the nations should yield obedience before Him; and I will break in pieces the strength of kings." Behold how David calleth Him Lord and the Son of God.

13 Christians, and not Jews, the heirs of the covenant. But let us see if this people is the heir, or the former, and if the covenant belongs to us or to them. Hear ye now what the Scripture saith concerning the people. Isaac prayed for Rebecca his wife, because she was barren; and she conceived. Furthermore also, Rebecca went forth to inquire of the Lord; and the Lord said to her, "Two nations are in thy womb, and two peoples in thy belly; and the one people shall surpass the other, and the elder shall serve the younger." You ought to understand who was Isaac, who Rebecca, and concerning what persons He declared that this people should be greater than that. And in another prophecy Jacob speaks more clearly to his son Joseph, saying, "Behold, the Lord hath not deprived me of thy presence; bring thy sons to me, that I may bless them." And he brought Manasseh and Ephraim, desiring that Manasseh should be blessed, because he was the elder. With this view Joseph led him to the right hand of his father Jacob. But Jacob saw in spirit the type of the people to arise afterwards. And what says the Scripture? And Jacob changed the direction of his hands, and laid his right hand upon the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, "Transfer thy right hand to the head of Manasseh, for he is my first-born son." And Jacob said, "I know it, my son, I know it; but the elder shall serve the younger: yet he also shall be blessed." Ye see on whom he laid his hands, that this people should be first, and heir of the covenant. If then, still further, the same thing was intimated through Abraham, we reach the perfection of our knowledge. What, then, says He to Abraham? "Because thou hast believed, it is imputed to thee for righteousness: behold, I have made thee the father of those nations who believe in the Lord while in a state of uncircumcision."

14 The Lord hath given us the testament which Moses received and broke. Yes it is even so; but let us inquire if the Lord has really given that testament which He swore to the fathers that He would give to the people. He did give it; but "they were not worthy to receive it, on account of their sins. For the prophet declares, "And Moses was fasting forty days and forty nights on Mount Sinai, that he might receive the testament of the Lord for the people." And he received from the Lord two tables, written in the spirit by the finger of the hand of the Lord. And Moses having received them, carried them down to give to the people. And the Lord said to Moses, "Moses, Moses, go down quickly; for thy people hath sinned, whom thou didst bring out of the land of Egypt." And Moses understood that they had again made molten images; and he threw the tables out of his hands, and the tables of the testament of the Lord were broken. Moses then received it, but they proved themselves unworthy. Learn now how we have received it. Moses, as a servant, received it; but the Lord himself, having suffered in our behalf, hath given it to us, that we should be the people of inheritance. But He was manifested, in order that they might be perfected in their iniquities, and that we, being constituted heirs through Him,

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might receive the testament of the Lord Jesus, who was prepared for this end, that by His personal manifestation, redeeming our hearts (which were already wasted by death, and given over to the iniquity of error) from darkness, He might by His word enter into a covenant with us. For it is written how the Father, about to redeem us from darkness, commanded Him to prepare a holy people for Himself. The prophet therefore declares, "I, the Lord Thy God, have called Thee in righteousness, and will hold Thy hand, and will strengthen Thee; and I have given Thee for a covenant to the people, for a light to the nations, to open the eyes of the blind, and to bring forth from fetters them that are bound, and those that sit in darkness out of the prison-house." Ye perceive, then, whence we have been redeemed. And again, the prophet says, "Behold, I have appointed Thee as a light to the nations, that Thou mightest be for salvation even to the ends of the earth, saith the Lord God that redeemeth thee." And again, the prophet saith, "The Spirit of the Lord is upon me; because He hath anointed me to preach the gospel to the humble: He hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind; to announce the acceptable year of the Lord, and the day of recompense; to comfort all that mourn."

15 The false and the true Sabbath. Further, also, it is written concerning the Sabbath in the Decalogue which the Lord spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of the Lord with clean hands and a pure heart." And He says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them." The Sabbath is mentioned at the beginning of the creation thus: "And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it." Attend, my children, to the meaning of this expression, "He finished in six days." This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, "Behold, to-day will be as a thousand years." Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This meaneth: when His Son, coming again, shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day. Moreover, He says, "Thou shalt sanctify it with pure hands and a pure heart." If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, "Your new moons and your Sabbaths I cannot endure." Ye perceive how He speaks: Your present Sabbaths are not acceptable to me, but that is which I have made, namely this, when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens.

16 The spiritual temple of God. Moreover, I will also tell you concerning the temple, how the wretched Jews, wandering in error, trusted not in God Himself, but in the temple, as being the house of God. For almost after the manner of the Gentiles they worshipped Him in the temple. But learn how the Lord speaks, when abolishing it; "Who hath meted out heaven with a span, and the earth with his palm? Have not I?" "Thus saith the Lord, Heaven is my throne, and the earth my footstool: what kind of house will ye build to me, or what is the place of my rest?" Ye perceive that their hope is vain. Moreover, He again says, "Behold, they who have cast down this temple, even they shall build it up again." It has so happened. For through their going to war, it was destroyed by their enemies; and now they, as the servants of their enemies, shall rebuild it. Again, it was revealed that the city and the temple and the people of Israel were to be given up. For the Scripture saith, "And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheep-fold and tower, to destruction." And it so happened as the Lord had spoken. Let us inquire, then, if there still is a temple of God. There is—where He himself declared He would make and finish it. For it is written, "And it shall come to pass, when the week is completed, the temple of God shall be built in glory in the name of the Lord." I find, therefore, that a temple does exist. Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to the will of God. But it shall be built, observe ye, in the name of the Lord, in order that the temple of the Lord may be built in glory. How? Learn as follows. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Wherefore in our habitation God truly dwells in us. How? His word of faith; His calling of promise; the wisdom of the statutes; the commands of the doctrine; He himself prophesying in us; He himself dwelling in us; opening to us who were enslaved by death the doors of the temple, that is, the mouth; and by giving us repentance introduced us into the incorruptible temple. He then, who wishes to be saved, looks not to man, but to Him who dwelleth in him, and speaketh in him, amazed at never having either heard him utter such words with his mouth, nor himself having ever desired to hear them. This is the spiritual temple built for the Lord.

17 Conclusion of the first part of the epistle. As far as was possible, and could be done with perspicuity, I cherish the hope that, according to my desire, I have omitted none of those things at present demanding consideration, which bear

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upon your salvation. For if I should write to you about things future, ye would not understand, because such knowledge is hid in parables. These things then are so.

18 Second part of the epistle. The two ways. But let us now pass to another sort of knowledge and doctrine. There are two ways of doctrine and authority, the one of light, and the other of darkness. But there is a great difference between these two ways. For over one are stationed the light-bringing angels of God, but over the other the angels of Satan. And He indeed (i.e. God) is Lord for ever and ever, but he (i.e. Satan) is prince of the time of iniquity.

19 The way of light. The way of light, then, is as follows. If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. Thou shalt love Him that created thee; thou shalt glorify Him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit. Thou shalt not join thyself to those who walk in the way of death. Thou shalt hate doing what is unpleasing to God: thou shalt hate all hypocrisy. Thou shalt not forsake the commandments of the Lord. Thou shalt not exalt thyself, but shalt be of a lowly mind. Thou shalt not take glory to thyself. Thou shalt not take evil counsel against thy neighbour. Thou shalt not allow overboldness to enter into thy soul. Thou shalt not commit fornication: thou shalt not commit adultery: thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression. Thou shalt be meek: thou shalt be peaceable. Thou shalt tremble at the words which thou hearest. Thou shalt not be mindful of evil against thy brother. Thou shalt not be of doubtful mind as to whether a thing shall be or not. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbour more than thine own soul. Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord. Thou shalt not covet what is thy neighbour's, nor shalt thou be avaricious. Thou shalt not be joined in soul with the haughty, but thou shalt be reckoned with the righteous and lowly. Receive thou as good things the trials which come upon thee. Thou shalt not be of double mind or of double tongue, for a double tongue is a snare of death. Thou shalt be subject to the Lord, and to other masters as the image of God, with modesty and fear. Thou shalt not issue orders with bitterness to thy maid-servant or thy man-servant, who trust in the same God, lest thou shouldst not reverence that God who is above both; for He came to call men not according to their outward appearance, but according as the Spirit had prepared them. Thou shalt communicate in all things with thy neighbour; thou shalt not call things thine own; for if ye are partakers in common of things which are incorruptible, how much more should you be of those things which are corruptible! Thou shalt not be hasty with thy tongue, for the mouth is a snare of death. As far as possible, thou shalt be pure in thy soul. Do not be ready to stretch forth thy hands to take, whilst thou contractest them to give. Thou shalt love, as the apple of thine eye, every one that speaketh to thee the word of the Lord. Thou shalt remember the day of judgement, night and day. Thou shalt seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by thy hands thou shalt labour for the redemption of thy sins. Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee," and thou shalt know who is the good Recompenser of the reward. Thou shalt preserve what thou hast received in charge, neither adding to it nor taking from it. To the last thou shalt hate the wicked one. Thou shalt judge righteously. Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light.

20 The way of darkness. But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz. idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God. In this way, too, are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgement to the widow and orphan, those who watch not to the fear of God, but incline to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labour not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not Him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect transgressors.

21 Conclusion. It is well, therefore, that he who has learned the judgements of the Lord, as many as have been written, should walk in them. For he who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution. I beseech you who are superiors, if you will receive any counsel of my good-will, have among yourselves those to whom you may show kindness: do not forsake them. For the day is at hand on which all things shall perish with the evil one. The Lord is near, and His reward. Again, and yet again, I beseech you: be good lawgivers to one another; continue faithful counsellors of one another; take away from among you all hypocrisy. And may God, who ruleth over all the world, give to you wisdom, intelligence, understanding, knowledge of His judgements, with patience. And be ye taught of God, inquiring diligently what the Lord asks from you; and do it

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that ye may be safe in the day of judgement. And if you have any remembrance of what is good, be mindful of me, meditating on these things, in order that both my desire and watchfulness may result in some good. I beseech you, entreating this as a favour. While yet you are in this fair vessel, do not fail in any one of those things, but unceasingly seek after them, and fulfil every commandment; for these things are worthy. Wherefore I have been the more earnest to write to you, as my ability served, that I might cheer you. Farewell, ye children of love and peace. The Lord of glory and of all grace be with your spirit. Amen.

SUPPLEMENT FROM THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

• Book of Jubilees / Lesser Genesis

THE BOOK OF JUBILEES

or The Book of Division
or Leptogenesis (Lesser or Little Genesis)
Source: Ethiopic text in Amharic language and Ge'ez script
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 250-150 B.C.

(The Book of Jubilees, sometimes called "Lesser Genesis" (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as the Beta Israel (lit. "the House of Israel", meaning the Ethiopian Jews), where it is known as the Book of Division (Amharic: Mets'hafe Kufale). Jubilees is considered one of the pseudepigrapha by Protestant, Roman Catholic, and Eastern Orthodox Churches. It is also not considered canonical within Judaism outside of Beta Israel.

It was well known to Early Christians, as evidenced by the writings of Epiphanius, Origen, Diodorus of Tarsus, George Syncellus, and others. The text was also utilised by the community that originally collected the Dead Sea Scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls.

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years (seven "year-weeks"), into which all of time has been divided.

Until the discovery of extensive fragments among the Dead Sea Scrolls, the only surviving manuscripts of Jubilees were four complete Ge'ez texts dating to the 15th and 16th centuries, and several quotations by the Church fathers such as Epiphanius, Origen as well as Diodorus of Tarsus, and George Syncellus, among others. There is also a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work. The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of Jubilees that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions

Between 1947 and 1956, approximately 15 Jubilees scrolls were found in five caves at Qumran, all written in Hebrew. The large number of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. The dating of Jubilees has been

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problematic for biblical scholars. While the oldest extant copies of Jubilees can be assigned on the basis of the handwriting to about 100 BC, there is much evidence to suggest Jubilees was written prior to this date. Jubilees could not have been written very long prior. Jubilees at 4:17-25 records that Enoch "saw in a vision what has happened and what will occur", and the book contains many points of information otherwise found earliest in the Enochian "Animal Apocalypse" (1 Enoch chapters 83-90), such as Enoch's wife being Edna. The Animal Apocalypse claims to predict the Maccabean Revolt (which occurred 167-160 BC) and is commonly dated to that time. The direction of dependence has been controversial, but the consensus since 2008 has been that the Animal Apocalypse came first and Jubilees after. As a result the work can be dated to 160–150 BC.

The Maccabean Revolt was a Jewish rebellion organised by groups that were in the Dead Sea Scrolls called "the sons of Light" now better known as the ancient Jewish "Messianic Movement", lasting from 167 to 160 BC. They were led by the Maccabees against the Greek Seleucid Empire and its influence on Jewish life. The recapture of Jerusalem in 164 BC from the armies Antiochus IV was a significant early victory for Judah Maccabee's fighters, who came to be known as the Maccabees. The subsequent cleansing of the temple and rededication of the Altar on the 25th of Kislev, was celebrated in following years as the Hanukkah festival.

After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenized Jews, of whom there were many. The Maccabees destroyed Greek altars in the villages, circumcised boys and forced Hellenized Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer"

The revolt itself involved many battles [In particular six main campaigns such as the Battle of Wadi Haramia, 167 BC; of Beth Horon, 166 BC; of Emmaus, 166 BC; of Beth Zur, 164 BC; of Beth Zechariah, 162 BC and the Battle of Adasa, 161 BC.], in which the Maccabean forces gained notoriety for their use of guerrilla tactics and their speed and mobility, in contrast to the slow and bulky Seleucid army. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, reestablishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that revoked Antiochus IV's ban on Jewish practices. The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following Judah Maccabee's victory over the Greek Seleucids.

After the success of the Maccabean Revolt, kings of the Hasmonean dynasty continued their conquest to the surrounding areas of Judaea. Those who remained of the Jewish party favouring Greek influence, forced to submit to Mosaic Law, repeatedly called upon the Seleucid Empire for assistance. At the time, however, the Seleucid Empire was weakened by political infighting and other wars, including against Ptolemaic Egypt, reducing their ability to reconquer Judea. In one particular instance, however, Jonathan Apphus (son of Mattathias) was convinced by Tryphon to dismiss 40,000 of his men and meet him for a "conference", which turned to be a trap. Jonathan was captured and later executed, against a deal Tryphon had made with Jonathan's brother Simon for Jonathan's liberation, in exchange for one hundred talents and Jonathan's two sons as hostages. Simeon was later murdered by his son-in-law, Ptolemy son of Abubus. Afterwards, Simon's third son, John Hyrcanus, became ruler and High Priest of Israel. Essentially the dynasty became independent with the decline of Seleucids and would last until 37 BC, when Herod, making use of heavy Roman support, defeated the last Hasmonean ruler to become a Roman client king.

A conflict between the brothers Aristobulus II and Hyrcanus II over the succession to the Hasmonean throne began in Judaea in 69 BC. Aristobulus deposed Hyrcanus. Syria had once been the heart of the vast Seleucid Empire, after the death of Antiochus IV in 164 BC, it had become increasingly unstable. The Roman Republic was concerned about the political instability to the southeast of Rome's new provinces in Asia Minor, Syria and Judaea because they built the land-connexion of the northern Mediterranean with Egypt and the north of Africa which was about to become the "bread basket" of the rising Roman Empire. In Syria, the Seleucid state was disintegrating, in Judaea there was a civil war. The Senate in Rome assigned Gnaeus Pompeius Magnus [106–48 BC, in English better known as Pompey the Great] to solve the problem. In 63 BC, Pompey and his Legions left Antioch and marched south taking Syria, Phoenicia and Judaea. The last renegate rulers of the Hasmonean Dynasty were deposed by the Romans.

Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. Antipater I the Idumaean (113 / 114-43 BC) was the founder of the Herodian Dynasty and father of Herod the Great. According to Josephus, he was the son of Antipas and had formerly held that name. Idumaea is the Greek-Roman name of Edom, better known as Nabataean Kingdom with its capital Petra. The Idumaeans were Arabs. Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judaea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule.)

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Text:

This is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

[A "jubilee" is a Hebrew calendar unit containing seven years. Such a "jubilee-unit" of seven years is called "AM." which means "anno mundi", that is "in the year of the World". The year 0 of the Hebrew Calendar begins at the 6th of October in 3761 BC. The year 2017 AD. is equivalent to the year 5778 of the Hebrew Calendar.]

JUBILEES CHAPTER 1

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.'

2 And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days.

3 And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount.

4 And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.

5 And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai.

6 And thus it will come to pass when all these things come upon them, that they will recognise that I am more righteous than they in all their judgements and in all their actions, and they will recognise that I have been truly with them.

7 And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto your seed will I give a land flowing with milk and honey.

8 And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will prove unto them an offence and a tribulation and an affliction and a snare.

9 And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name upon it, and that it should dwell (there).

10 And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.

11 And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes.

12 And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles.

13 And they will forget all My law and all My commandments and all My judgements, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances.

14 And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul.

15 And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.

16 And I will build My sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be My people in truth and righteousness.

17 And I will not forsake them nor fail them; for I am the Lord their God.'

18 And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against Thee.

19 Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to

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ensnare them from all the paths of righteousness, so that they may perish from before Thy face.

20 But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in their sins from henceforth until eternity.'

21 And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

22 And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

23 And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children.

24 And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

25 And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.'

26 And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.

27 And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.'

28 And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

JUBILEES CHAPTER 2

1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide <and night>, and the light, dawn and day, which He hath prepared in the knowledge of his heart.

3 And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4 And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day.

5 And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.

6 And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7 And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all plants after their kind.

8 These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.

10 And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth.

11 These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

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12 And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh.

13 These three kinds He created on the fifth day. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14 And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.

15 And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.

16 And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

17 And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.

18 And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him in heaven and on earth.

19 And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto Myself, even so will I bless them, and they shall be My people and I will be their God.

20 And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son,and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work.'

21 And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us.

22 And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . .

23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.

24 And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

25 He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.

26 Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days.

27 And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.

28 And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.

29 Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30 And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.

31 And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them alone he permitted to eat and drink and to keep Sabbath thereon on the earth.

32 And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days.

33 This law and testimony was given to the children of Israel as a law for ever unto their generations.

JUBILEES CHAPTER 3

1 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.

2 And Adam named them all by their respective names, and as he called them, so was their name.

3 And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.

4 And the Lord said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.'

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5 And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

6 And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.'

7 Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8 In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9 And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden.

10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.'

12 And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy.

13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14 This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days.

15 And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.

16 And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept].

17 And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.M.] and in the second month, on the seventeenth day (of the month), the serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, saying, Ye shall not eat of every tree of the garden?'

18 And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.'

19 And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil.

20 And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat.

21 And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked.

22 And he took figleaves and sewed (them) together, and made an apron for himself, and ,covered his shame.

23 And God cursed the serpent, and was wroth with it for ever . . .

24 And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.'

25 And to Adam also he said, ' Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.'

26 And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

27 And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.

28 And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them.

30 And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the heavenly tablets as touching all those who know the judgement of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

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32 And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.

33 And Adam called the name of his wife Eve.

34 And they had no son till the first jubilee, [8 A.M.] and after this he knew her.

35 Now he tilled the land as he had been instructed in the Garden of Eden.

JUBILEES CHAPTER 4

1 And in the third week in the second jubilee [64-70 A.M.] she gave birth to Cain, and in the fourth [71-77 A.M.] she gave birth to Abel, and in the fifth [78-84 A.M.] she gave birth to her daughter Âwân.

2 And in the first (year) of the third jubilee [99-105 A.M.], Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain.

3 And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.

4 And the Lord reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5 And on this account it is written on the heavenly tables, 'Cursed is ,he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.'

6 And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere.

7 And Adam and his wife mourned for Abel four weeks of years, [99-127 A.M] and in the fourth year of the fifth week [130 A.M.] they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.'

8 And in the sixth week [134-40 A.M.] he begat his daughter Azûrâ.

9 And Cain took Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. [190-196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10 And Adam knew Eve his wife and she bare yet nine sons.

11 And in the fifth week of the fifth jubilee [225-31 A.M.] Seth took Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) [235 A.M.] she bare him Enos.

12 He began to call on the name of the Lord on the earth.

13 And in the seventh jubilee in the third week [309-15 A.M.] Enos took Nôâm his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan.

14 And at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mûalêlêth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the third year of this week, [395 A.M] and he called his name Mahalalel.

15 And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgement and uprightness on the earth.

16 And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.

17 And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him.

19 And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgement; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20 And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name Methuselah.

21 And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all.

23 And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgement of the world, and all the wickedness of the children of men.

24 And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

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25 And he burnt the incense of the sanctuary, (even) sweet spices acceptable before the Lord on the Mount.

26 For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

27 And in the fourteenth jubilee [652 A.M.] Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the first year of this week, [701-7 A.M.] and he begat a son and called his name Lamech.

28 And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which the Lord hath cursed.'

29 And at the close of the nineteenth jubilee, in the seventh week in the sixth year [930 A.M.] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30 And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he did not complete the years of this day; for he died during it.

31 At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgement.

32 For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.'

33 And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was `Emzârâ, the daughter of Râkê'êl, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.

JUBILEES CHAPTER 5

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

2 And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

3 And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

4 And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5 But Noah found grace before the eyes of the Lord.

6 And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

8 And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'.

9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10 And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgement is executed on all those who have corrupted their ways and their works before the Lord.

11 And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.

12 And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all righteous each in his kind alway.

13 And the judgement of all is ordained and written on the heavenly tablets in righteousness -even (the judgement of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgement is written down for every creature and for every kind.

14 And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgements are ordained and written and engraved.

15 In regard to all He will judge,the great according to his greatness, and the small according to his smallness, and each according to his way.

16 And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgement on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.

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17 [And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He will show mercy to all who turn from all their guilt once each year.]

19 And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20 And the Lord said that he would destroy everything which was upon the earth, both men and cattle, and

21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new moon of the first month). [1307 A.M.]

23 And he entered in the sixth (year) thereof, [1308 A.M.] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.

24 And the Lord opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25 And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27 And the water prevailed on the face of the earth five months -one hundred and fifty days.

28 And the ark went and rested on the top of Lubar, one of the mountains of Ararat.

29 And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30 And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible.

31 And the waters disappeared from above the earth in the fifth week in the seventh year [1309 A.M.] thereof, and on the seventeenth day in the second month the earth was dry.

32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

JUBILEES CHAPTER 6

1 And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.

2 And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

3 And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before the Lord.

4 And the Lord smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease for ever.

5 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6 And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7 But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man.

8 Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man.

9 And you, increase ye, and multiply on the earth.'

10 And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the Lord God for ever throughout all the generations of the earth in this month.

11 On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words of the covenant, which the Lord made with them for ever.

12 And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13 And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the Lord our God continually.

14 And for this law there is no limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with

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blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep it and not be rooted out.

15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16 He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

18 And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years [1309-1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood.

19 But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.

20 And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21 For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraven concerning it, celebrate it.

22 For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.

23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever.

24 And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him.

25 And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.

26 And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them.

27 And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.

28 And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30 And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tablets.

31 And there is no neglecting (this commandment) for a single year or from year to year.

32 And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

33 But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances.

34 And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years.

35 For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

36 For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon.

37 For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.

38 For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

JUBILEES CHAPTER 7

1 And in the seventh week in the first year [1317 A.M.] thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1320

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A.M.] and he guarded their fruit, and gathered it in this year in the seventh month.

2 And he made wine therefrom and put it into a vessel, and kept it until the fifth year, [1321 A.M.] until the first day, on the new moon of the first month.

3 And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.

4 And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5 And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before the Lord his God.

6 And he rejoiced and drank of this wine, he and his children with joy.

7 And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

8 And Ham saw Noah his father naked, and went forth and told his two brethren without.

9 And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10 And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11 And he blessed Shem, and said: 'Blessed be the Lord God of Shem, and Canaan shall be his servant.

12 God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant.'

13 And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14 And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.

15 And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses.

16 And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab.

17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its east; and Na'eltama'uk on the south; 'Adatan'eses towards the west.

18 And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram.

19 The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

20 And in the twenty-eighth jubilee [1324-1372 A.M.] Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity.

21 For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22 And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

23 And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24 And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually.

25 And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything.

26 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother.

27 For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth.

28 For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

29 And there shall not be left any man that eateth blood, or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death.

30 There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a

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good work to your souls by covering that which has been shed on the face of the earth.

31 And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.

32 And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds (it) on the earth.

33 For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34 And now, my children, harken: work judgement and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood.

35 And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36 For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the Lord, who receives it, and what is left let the servants of the house of the Lord eat before the altar which receives (it).

37 And in the fifth year make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous, and all that you plant shall prosper.

38 For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39 And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

JUBILEES CHAPTER 8

1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam.

2 And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.

3 And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

5 And in the thirtieth jubilee, [1429 A.M.] in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1432 A.M.] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.'

6 [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year [1499 A.M.] thereof.

7 And she bare him a son in the fifth year [1503 A.M.] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azûrâd, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1564 A.M.]

8 And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9 And they divided (it) secretly amongst themselves, and told it to Noah.

10 And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.

11 And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.

12 And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.

13 And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14 And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the

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waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.

16 And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shem and his sons, that they should possess it for ever unto his generations for evermore.

18 And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be the Lord God of Shem And may the Lord dwell in the dwelling of Shem.'

19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three were created as holy places facing each other.

20 And he blessed the God of gods, who had put the word of the Lord into his mouth, and the Lord for evermore.

21 And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22 And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which everything which is not destroyed descends.

23 And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden.

24 And this is the land which came forth for Ham as the portion which he was to occupy for ever for himself and his sons unto their generations for ever.

25 And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north- easterly to the whole region of Gog, and to all the country east thereof.

26 And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea.

27 And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at.

28 And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.

29 This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north.

30 But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

JUBILEES CHAPTER 9

1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2 And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approachcs the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.

3 And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.

4 And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates.

5 And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara.

6 And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7 And Japheth also divided the land of his inheritance amongst his sons.

8 And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at.

9 And for Madai came forth as his portion that he should posses from the west of his two brothers to the islands, and to the coasts of the islands.

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10 And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud.

11 And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.

12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13 And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance].

14 And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot.

15 And they all said, 'So be it; so be it ' for themselves and their sons for ever throughout their generations till the day of judgement, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

JUBILEES CHAPTER 10

1 And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

2 And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

3 And he prayed before the Lord his God, and said:

'God of the spirits of all flesh, who hast shown mercy unto me

And hast saved me and my sons from the waters of the flood,

And hast not caused me to perish as Thou didst the sons of perdition;

For Thy grace has been great towards me,

And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,

And let not wicked spirits rule over them

Lest they should destroy them from the earth.

4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.

6 And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore.'

7 And the Lord our God bade us to bind all.

8 And the chief of the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgement, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.

16 Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]

17 And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgement.

18 And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.'

20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.

21 And they built it: forty and three years [1645-1688 A.M.] were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

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22 And the Lord our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgement.'

23 And the Lord descended, and we descended with him to see the city and the tower which the children of men had built.

24 And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

26 And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

27 In the fourth week in the first year [1688 A.M.] in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30 And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father.'

33 But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.

34 And for this reason that land is named Canaan.

35 And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.

36 And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

JUBILEES CHAPTER 11

1 And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] thereof, Reu took to himself a wife, and her name was 'Ôrâ, the daughter of 'Ûr, the son of Kesed, and she bare him a son, and he called his name Sêrôh, in the seventh year of this week in this jubilee. [1687 A.M.]

2 And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3 And 'Ûr, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness.

4 And the prince Mastêmâ exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.

5 For this reason he called the name of Sêrôh, Serug, for every one turned to do all manner of sin and transgression.

6 And he grew up, and dwelt in Ur of the Chaldees (kingdom of Uruk / Erech), near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1744 A.M.] and her name was Melka, the daughter of Kaber, the daughter of his father's brother.

7 And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.

8 And in the thirty-seventh jubilee in the sixth week, in the first year thereof, [1800 A.M.] he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees.

9 And she bare him Terah in the seventh year of this week. [1806 A.M.]

10 And the prince Mastêmâ sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground.

11 And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.

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12 And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days.

13 And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother;

14 for he had died before his daughter had conceived a son.

15 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, [1890 A.M.] and he separated himself from his father, that he might not worship idols with him.

16 And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.

17 And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.

18 And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ' Descend not: return to the place whence ye came,' and they proceeded to turn back.

19 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.

20 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.

21 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied.

22 And in the first year of the fifth week [1891 A.M.] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.

23 And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

JUBILEES CHAPTER 12

1 And it came to pass in the sixth week, in the seventh year thereof, [1904 A.M.] that Abram said to Terah his father, saying, 'Father!'

2 And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself?

3 For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not:

4 Worship the God of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face.

5 Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.'

6 And his father said unto him, I also know it, my son, but what shall I do with a people who have made me to serve before them?

7 And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honour them.

8 Keep silent, my son, lest they slay thee.' And these words he spake to his two brothers, and they were angry with him and he kept silent.

9 And in the fortieth jubilee, in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 And Haran, his brother, took to himself a wife in the third year of the third week, [1928 A.M.] and she bare him a son in the seventh year of this week, [1932 A.M.] and he called his name Lot.

11 And Nahor, his brother, took to himself a wife.

12 And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1936 A.M.] Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.

13 And they arose in the night and sought to save their gods from the midst of the fire.

14 And Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

15 And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.

16 And in the sixth week, in the fifth year thereof, [1951 A.M.] Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17 And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?

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18 If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.'

19 And he prayed that night and said, 'My God, God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are the work of thy hands.

20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore.'

21 And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.'

22 And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.

23 And I will bless thee And I will make thy name great, And thou shalt be blessed in the earth, And in Thee shall all families of the earth be blessed, And I will bless them that bless thee, And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God.'

25 And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26 And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27 And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months. 28 And it came to pass in the seventh year of the sixth week [1953 A.M.] that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him.

29 And Terah his father said unto him; Go in peace: May the eternal God make thy path straight. And the Lord [(be) with thee, and] protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace.

30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee.

31 And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

JUBILEES CHAPTER 13

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak.

2 And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.

3 And the Lord said to him: 'To thee and to thy seed will I give this land.'

4 And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him.

5 And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there.

6 And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

7 And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land.

8 And it came to pass in the first year, in the seventh week, on the new moon of the first month, 1954 A.M.] that he built an altar on this mountain, and called on the name of the Lord: 'Thou, the eternal God, art my God.'

9 And he offered on the altar a burnt sacrifice unto the Lord that He should be with him and not forsake him all the days of his life.

10 And he removed from thence and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth, and there was a famine in the land.

11 And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12 Now Tanais in Egypt was at that time built- seven years after Hebron.

13 And it came to pass when Pharaoh seized Sarai, the wife of Abram that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Lord his God who had brought him back in peace.

16 And it came to pass in the forty-first jubilee in the third year of the first week, [1963 A.M.] that he returned to this

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place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the most high God, art my God for ever and ever.'

17 And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and eastward.

20 For all the land which thou seest I will give to thee and to thy seed for ever, and I will make thy seed as the sand of the sea: though a man may number the dust of the earth, yet thy seed shall not be numbered.

21 Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23 And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive and (Abram) armed his household servants . . .

25 . . . . for Abram, and for his seed, a tenth of the first fruits to the Lord, and the Lord ordained it as an ordinance for ever that they should give it to the priests who served before Him, that they should possess it for ever.

26 And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave (it) unto His priests to eat and to drink with joy before Him.

28 And the king of Sodom came to him and bowed himself before him, and said: 'Our Lord Abram, give unto us the souls which thou hast rescued, but let the booty be thine.'

29 And Abram said unto him: 'I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

JUBILEES CHAPTER 14

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and thy reward will be exceeding great.'

2 And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed.'

3 And he said unto him: 'This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir.'

4 And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou art able to number them.'

5 And he looked toward heaven, and beheld the stars. And He said unto him: 'So shall thy seed be.'

6 And he believed in the Lord, and it was counted to him for righteousness.

7 And He said unto him: 'I am the Lord that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to thy seed after thee.'

8 And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?'

9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.'

10And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.

11And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.

12And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.

13And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years.

14And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance.

15And thou shalt go to thy fathers in peace, and be buried in a good old age.

16But in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet full.'

17And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the pieces.

18And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

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20And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself for ever.

21And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear.

22And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her.'

23And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.

24And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week [1965 A.M.]; and this was the eighty-sixth year in the life of Abram.

JUBILEES CHAPTER 15

1 And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest.

2 And he offered new offerings on the altar, the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3 And the Lord appeared to Abram, and said unto him: 'I am God Almighty; approve thyself before me and be thou perfect.

4 And I will make My covenant between Me and thee, and I will multiply thee exceedingly.'

5 And Abram fell on his face, and God talked with him, and said:

6 'Behold my ordinance is with thee, And thou shalt be the father of many nations.

7 Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee.

8 And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee.

9 And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee.

10 <And I will give to thee and to thy seed after thee> the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I will be their God.'

11 And the Lord said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.

12 And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed.

13 He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.

14 And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.'

15 And God said unto Abraham: 'As for Sarai thy wife, her name shall no more be called Sarai, but Sarah shall be her name.

16 And I will bless her, and give thee a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.'

17 And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18 And Abraham said unto God: 'O that Ishmael might live before thee!'

19 And God said: 'Yea, and Sarah also shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him, an everlasting covenant, and for his seed after him.

20 And as for Ishmael also have I heard thee, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation.

21 But My covenant will I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.'

22 And He left off speaking with him, and God went up from Abraham.

23 And Abraham did according as God had said unto him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24 And on the selfsame day was Abraham circumcised, and all the men of his house, <and those born in the house>, and all those, whom he had bought with money from the children of the stranger, were circumcised with him.

25 This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God.

27 For all the angels of the presence and all the angels of sanctification have been so created from the day of their

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creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels.

28 And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.

29 For the command is ordained for a covenant, that they should observe it for ever among all the children of Israel.

30 For Ishmael and his sons and his brothers and Esau, the Lord did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people.

31 And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever.

33 And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born.

34 And there will be great wrath from the Lord against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

JUBILEES CHAPTER 16

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

4 And (that) when we returned to her at a set time, she would have conceived a son.

5 And in this month the Lord executed his judgements on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, God will execute judgement on the places where they have done according to the uncleanness of the Sodomites, like unto the judgement of Sodom.

7 But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgement upon them like the judgement of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10 And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath.

12 And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived.

13 And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born.

14 And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever.

15 And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16 And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called:

17 And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

20 And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this

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month seven days, near the altar which he had built at the Well of the Oath.

21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed.

23 And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.

24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.

26 And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things.

27 And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.

28 And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord -a statute for ever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.

31 And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

JUBILEES CHAPTER 17

1 And in the first year of the fifth week Isaac was weaned in this jubilee, [1982 A.M.] and Abraham made a great banquet in the third month, on the day his son Isaac was weaned.

2 And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless.

3 And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.

4 And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.'

5 And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.

6 And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee, harken to her words and do (them); for in Isaac shall thy name and seed be called.

7 But as for the son of this bondwoman I will make him a great nation, because he is of thy seed.'

8 And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.

10 And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept.

11 And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy voice, and hath seen the child.'

12 And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt.

14 And she bare him a son, and he called his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.'

15 And it came to pass in the seventh week, in the first year thereof, [2003 A.M.] in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful.

16 And the prince Mastêmâ came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.

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17 And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18 And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

JUBILEES CHAPTER 18

1 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.'

2 And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto thee.'

3 And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off.

4 And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the lad shall go (yonder), and when we have worshipped we shall come again to you.'

5 And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6 And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?'

7 And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of God.

8 And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son.

9 And I stood before him, and before the prince Mastêmâ, and the Lord said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears the Lord.'

10 And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.'

11 And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me.'

12 And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son.

13 And Abraham called that place 'The Lord hath seen', so that it is said in the mount the Lord hath seen: that is Mount Sion.

14 And the Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.

15 And he said: 'By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee, And in multiplying I will multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed shall inherit the cities of its enemies,

16 And in thy seed shall all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace.'

17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.] dwelt by the Well of the Oath.

18 And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and returned in peace.

19 And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

JUBILEES CHAPTER 19

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.

2 And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron.

3 And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.

4 For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.

5 And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.

6 And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.

9 And he said not a single word regarding the rumour in the land how that God had said that He would give it to him

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and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of God.

10 And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [2020 A.M.] [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

12 And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau,

13 and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents.

14 And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15 And Abraham loved Jacob, but Isaac loved Esau.

16 And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding Jacob, for he knew that she (too) loved Jacob much more than Esau.

17 And he said unto her: My daughter, watch over my son Jacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the glory of the whole seed of Shem.

18 For I know that the Lord will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19 And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob.

20 Add still further to thy kindness to him, And let thine eyes be upon him in love; For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

21 Let thy hands be strong And let thy heart rejoice in thy son Jacob; For I have loved him far beyond all my sons. He shall be blessed for ever, And his seed shall fill the whole earth.

22 If a man can number the sand of the earth, His seed also shall be numbered.

23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway.

24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam.

25 And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament.

26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

27 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth.

28 And the Spirits of Mastêmâ shall not rule over thee or over thy seed to turn thee from the Lord, who is thy God from henceforth for ever.

29 And may the Lord God be a father to thee and thou the first-born son, and to the people alway.

30 Go in peace, my son.' And they both went forth together from Abraham.

31 And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

JUBILEES CHAPTER 20

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.] and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.

2 And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgement and righteousness on the earth.

3 That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and uncleanness].

4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

5 And he told them of the judgement of the giants, and the judgement of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love the God of heaven And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses,

8 And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing.

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9 Serve them not, nor worship them, But serve ye the most high God, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep.

10 And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am.

11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son.

12 And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert.

13 And these mingled with each other, and their name was called Arabs, and Ishmaelites.

JUBILEES CHAPTER 21

1 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and [2057 (2050?) A.M.] commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.

2 And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly in all His ways.

3 My soul has hated idols, <and I have despised those that served them, and I have given my heart and spirit> that I might observe to do the will of Him who created me.

4 For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judgement on all those who transgress His commandments and despise His covenant.

5 And do thou, my son, observe His commandments and His ordinances and His judgements, and walk not after the abominations and after the graven images and after the molten images.

6 And eat no blood at all of animals or cattle, or of any bird which flies in the heaven.

7 And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savour before the Lord.

8 And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove, together with the kidneys.

9 And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink- offering, for a sweet savour, the bread of the offering unto the Lord.

10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before the Lord.

12 And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.

14 Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven.

15 Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds.

16 And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet.

17 And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust.

18 And do not eat any blood for it is the soul; eat no blood whatever.

19 And take no gifts for the blood of man, lest it be shed with impunity, without judgement; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.

20 And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.

22 Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee And] give thee back into the hands of thy transgression, And root thee

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out of the land, and thy seed likewise from under heaven, And thy name and thy seed shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things.

24 And He will bless thee in all thy deeds, And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name shall not be forgotten under heaven for ever.

25 Go, my son in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That thou mayest be a blessing on all the earth.'

26 And he went out from him rejoicing.

JUBILEES CHAPTER 22

1 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks -that is, the feast of the first fruits of the harvest-to Abraham, their father, and Abraham rejoiced because his two sons had come.

2 For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father.

3 And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5 And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink.

6 And he eat and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

7 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace.

8 The sword of the adversary has not overcome me in all that Thou hast given me and my children all the days of my life until this day.

9 My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages.'

10 And he called Jacob and said: 'My son Jacob, may the God of all bless thee and strengthen thee to do righteousness, and His will before Him, and may He choose thee and thy seed that ye may become a people for His inheritance according to His will alway.

11 And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed.

12 Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation.

13 May the Most High God give thee all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever.

14 And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth,

15 And may He renew His covenant with thee. That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth.

16 And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a Pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness.

18 They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Lord and thou art my deliverer.' [And they have no heart.]

19 And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error.

20 Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgement.

22 And as for all the worshippers of idols and the profane. There shall be no hope for them in the land of the living; And there shall be no remembrance of them on the earth; For they shall descend into Sheol, And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

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23 Fear not, my son Jacob, And be not dismayed, O son of Abraham: May the Most High God preserve thee from destruction, And from all the paths of error may he deliver thee.

24 This house have I built for myself that I might put my name upon it in the earth: [it is given to thee and to thy seed for ever], and it will be named the house of Abraham; it is given to thee and to thy seed for ever; for thou wilt build my house and establish my name before God for ever: thy seed and thy name will stand throughout all generations of the earth.'

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed, and Jacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he blessed him with all his heart and said: 'The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the Chaldees that he might give me this land to inherit it for ever, and that I might establish a holy seed-blessed be the Most High for ever.'

28 And he blessed Jacob and said: 'My son, over whom with all my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and upon his seed alway.

29 And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst preserve him, and bless him, and mayest sanctify him as a nation for Thine inheritance;

30 And bless him with all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and Thy grace with him and with his seed according to all Thy good pleasure unto all the generations of the earth.'

JUBILEES CHAPTER 23

1 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2 And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead.

3 And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said 'Father, father'; but there was none that spake, and he knew that he was dead.

4 And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the night, and told him; and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Isaac fell on the face of his father and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

7 And his sons Isaac and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places; and the days of weeping for Abraham were ended.

8 And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days.

9 For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham.

10 For Abraham was perfect in all his deeds with the Lord, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days.

11 And all the generations which shall arise from this time until the day of the great judgement shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their old age Land all their knowledge shall vanish away].

12 And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace:

13 For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgements such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.'

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations.

15 Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.'

16 And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left.

17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

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18 Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgements.

20 And they shall stand <with bows and> swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another.

21 And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgement and to captivity, and to be plundered and devoured.

23 And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Israel and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury.

24 In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved.

25 And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst those children of men Till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man Nor one who is <not> satisfied with his days, For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And rejoice with joy for ever and ever, And shall see all their judgements and all their curses on their enemies.

31 And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is the Lord who executes judgement, And shows mercy to hundreds and thousands and to all that love Him

32 And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

JUBILEES CHAPTER 24

1 And it came to pass after the death of Abraham, that the Lord blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2073 A.M.] of this jubilee, seven years.

2 And in the first year of the fourth week a famine began in the land, [2080 A.M.] besides the first famine, which had been in the days of Abraham.

3 And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: 'Give me of this red pottage.' And Jacob said to him: 'Sell to me thy [primogeniture, this] birthright and I will give thee bread, and also some of this lentil pottage.'

4 And Esau said in his heart: 'I shall die; of what profit to me is this birthright?

5 'And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day,' and he sware unto him.

6 And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright.

7 And Jacob became the elder, and Esau was brought down from his dignity.

8 And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9 And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee.

10 For to thee and to thy seed will I give all this land, and I will establish My oath which I sware unto Abraham thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all this land.

11 And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.'

12 And he dwelt in Gelar three weeks of years.

13 And Abimelech charged concerning him, [2080-2101 A.M.] and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.'

14 And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household.

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15 And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him.

16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with earth.

17 And Abimelech said unto Isaac: 'Go from us, for thou art much mightier than we', and Isaac departed thence in the first year of the seventh week, and sojourned in the valleys of Gerar.

18 And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them.

19 And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is ours'; and Isaac called the name of the well 'Perversity', because they had been perverse with us.

20 And they dug a second well, and they strove for that also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Isaac said: 'Now the Lord hath made room for us, and we have increased in the land.'

21 And he went up from thence to the Well of the Oath in the first year of the first week in the [2108 A.M.] forty-fourth jubilee.

22 And the Lord appeared to him that night, on the new moon of the first month, and said unto him: 'I am the God of Abraham thy father; fear not, for I am with thee, and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of Abraham my servant.'

23 And he built an altar there, which Abraham his father had first built, and he called upon the name of the Lord, and he offered sacrifice to the God of Abraham his father.

24 And they digged a well and they found living water.

25 And the servants of Isaac digged another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said: 'I have sworn this day to the Philistines and this thing has been announced to us.'

26 And he called the name of that place the Well of the Oath; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host.

27 And Isaac knew that day that under constraint he had sworn to them to make peace with them.

28 And Isaac on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may God make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgement from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgement; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth.

31 For though he ascend unto heaven, Thence shall he be brought down, And though he make himself strong on earth, Thence shall he be dragged forth, And though he hide himself amongst the nations, Even from thence shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no peace.

32 And if he go into captivity, By the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; For into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly tablets, to do unto him on the day of judgement, so that he may be rooted out of the earth.

JUBILEES CHAPTER 25

1 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto [2109 A.M.] him, saying: 'My son, do not take thee a wife of the daughters of Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2 And I, my son, love thee exceedingly, and my heart and my affection bless thee every hour of the day and watch of the night.

3 And now, my son, hearken to my voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. Thou shalt take thee a wife of the house of my father, and the Most High God will bless thee, and thy children shall be a righteous generation and a holy seed.'

4 And then spake Jacob to Rebecca, his mother, and said unto her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6 I have heard before that daughters have been born to Laban, thy brother, and I have set my heart on them to take a wife from amongst them.

7 And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways

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throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done.

9 I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done.

10 Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.'

11 And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise.

12 And she said: 'Blessed be the Lord God, and may His holy name be blessed for ever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine shall his seed be continually and throughout all the generations for evermore.

13 Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him.'

14 And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said:

15 Blessed art thou, Lord of righteousness and God of the ages And may He bless thee beyond all the generations of men.May He give thee, my Son, the path of righteousness, And reveal righteousness to thy seed.

16 And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him alway - And may they hold it as a possession for ever.

18 And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be.

19 And as thou hast refreshed thy mother's spirit during her life, The womb of her that bare thee blesses thee thus, [My affection] and my breasts bless thee And my mouth and my tongue praise thee greatly.

20 Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace.

21 And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.'

23 And she kissed him, and said to him; 'May the Lord of the world love thee As the heart of thy mother and her affection rejoice in thee and bless thee.' And she ceased from blessing.

JUBILEES CHAPTER 26

1 And in the seventh year of this week Isaac called Esau, his elder Son, and said unto him: ' I am [2114 A.M.] old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.

2 And now take thy hunting weapons thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die.'

3 But Rebecca heard Isaac speaking to Esau.

4 And Esau went forth early to the field to hunt and catch and bring home to his father.

5 And Rebecca called Jacob, her son, and said unto him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: "Hunt for me, and make me savoury meat, and bring (it) to me that

6 I may eat and bless thee before the Lord before I die." And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loves, and thou shalt bring (it) to thy father that he may eat and bless thee before the Lord before he die, and that thou mayst be blessed.'

7 And Jacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.

8 And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.'

9 And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.'

10 And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them ~savoury meat~ such as he loved.

11 And Rebecca took the goodly rainment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Jacob.

13 And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me.'

14 And Isaac said to his son: 'How hast thou found so quickly, my son?

15 'And Jacob said: 'Because <the Lord> thy God caused me to find.'

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16 And Isaac said unto him: Come near, that I may feel thee, my son, if thou art my son Esau or not.'

17 And Jacob went near to Isaac, his father, and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands of Esau,'

18 and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him.

19 And he said: 'Art thou my son Esau? ' and he said: 'I am thy son': and he said, 'Bring near to me that I may eat of that which thou hast caught, my son, that my soul may bless thee.'

20 And he brought near to him, and he did eat, and he brought him wine and he drank.

21 And Isaac, his father, said unto him: 'Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a <full> field which the Lord hath blessed.

23 And may the Lord give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee.

24 Be lord over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith the Lord hath blessed me and blessed Abraham, my father; Be imparted to thee and to thy seed for ever: Cursed be he that curseth thee, And blessed be he that blesseth thee.'

25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting.

26 And he also made savoury meat, and brought (it) to his father, and said unto his father: 'Let my father arise, and eat of my venison that thy soul may bless me.'

27 And Isaac, his father, said unto him: 'Who art thou? 'And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast commanded me.'

28 And Isaac was very greatly astonished, and said: 'Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him: (and) he shall be blessed, and all his seed for ever.'

29 And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, (even) me also, father.'

30 And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he hath taken away my blessing.'

31 And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau: 'Behold, I have made him thy lord, And all his brethren have I given to him for servants,And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee, my son?' 32. And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father: '

33 And Esau lifted up his voice and wept. And Isaac answered and said unto him: 'Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above.

34 And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou shalt sin a complete sin unto death, And thy seed shall be rooted out from under heaven.'

35 And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

JUBILEES CHAPTER 27

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son,

2 and said unto him: 'Behold Esau thy brother will take vengeance on thee so as to kill thee.

3 Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turns away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from thence.'

4 And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.'

5 But she said unto him: 'Let me not be bereft of both my sons on one day.'

6 And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7 And Rebecca said to Jacob: 'I will go in and speak to him, and he will send thee away.'

8 And Rebecca went in and said to Isaac: 'I loathe my life because of the two daughters of Heth, whom Esau has taken him as wives; and if Jacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.'

9 And Isaac called Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife of any of the daughters of Canaan;

10 arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

11 And God Almighty bless thee and increase and multiply thee that thou mayest become a company of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy

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sojournings and all the land which God gave to Abraham: go, my son, in peace.'

12 And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

13 And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14 And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return.

15 The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16 For I know that his ways will be prospered in all things wherever he goes, until he return in peace to us, and we see him in peace.

17 Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.'

18 And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

19 And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, [2115 A.M.] and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set.

20 And he took one of the stones of that place and laid <it at his head> under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it.

22 And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee.

23 And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the east, to the north and the south, and in thee and in thy seed shall all the families of the nations be blessed.

24 And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.'

25 And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.'

26 And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.

27 And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

JUBILEES CHAPTER 28

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week.

2 And in the first year of the third week [2122 A.M.] he said unto him: 'Give me my wife, for whom I have served thee seven years '; and Laban said unto Jacob: 'I will give thee thy wife.'

3 And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an hand- maid; and Jacob did not know, for he thought that she was Rachel.

4 And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?

5 Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6 And Laban said to Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before the Lord.

7 And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Laban said to Jacob: 'Let the seven days of the feast of this one pass by, and I shall give thee Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.'

9 And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid.

10 And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

11 And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week. [2122 A.M.]

12 But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.

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13 And again Jacob went in unto Leah, and she conceived, and bare Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week. [2124 A.M.]

14 And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week. [2127 A.M.]

15 And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week. [2129 A.M.]

16 And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?'

17 And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' (And she gave (him) Bilhah her handmaid to wife).

18 And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week. [2127 A.M.]

19 And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week. [2130 A.M.]

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week. [2131 A.M.]

21 And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week. [2133 A.M.]

22 And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week,[2132 A.M.] and she gave him to a nurse.

23 And Jacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.]

24 And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week. [2134 A.M.]

25 And in the days when Joseph was born, Jacob said to Laban: 'Give me my wives and sons, and let me go to my father Isaac, and let me make me an house; for I have completed the years in which I have served thee for thy two daughters, and I will go to the house of my father.'

26 And Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and take thy wages.'

27 And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Jacob's and those which were not were Laban's.

29 And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants.

30 And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

JUBILEES CHAPTER 29

1 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2 And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should come with him to the land of Canaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place whither thou goest we will go with thee.'

4 And Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and told him not.

5 And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6 And the Lord did not suffer him to injure Jacob; for he appeared to him in a dream by night. And Laban spake to Jacob.

7 And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10 And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.

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11 And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth.

12 And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead.

13 And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto the land of Seir, but Jacob dwelt in tents.

14 And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim.

15 And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.

16 And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.

17 For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.

18 For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went Up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.

19 And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

JUBILEES CHAPTER 30

1 And in the first year of the sixth week [2143 A.M.] he went up to Salem, to the east of Shechem, in peace, in the fourth month.

2 And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Simeon and Levi came unexpectedly to Shechem and executed judgement on all the men of Shechem, and slew all the men whom they found in it, and left not a single one remaining in it: they slew all in torments because they had dishonoured their sister Dinah.

5 And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgement is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel.

6 And the Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgement upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled.

7 And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she has dishonoured the name of the house of her father, and she shall be rooted out of Israel.

8 And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die: they shall stone him with stones.

9 For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones.

10 And to this law there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Israel, because he has given of his seed to Moloch, and wrought impiously so as to defile it.

11 And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before the Lord.

12 For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.'

13 And it is a reproach to Israel, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Israel.

14 And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and every judgement and plague and curse will come upon him: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the whole nation together be judged for all the uncleanness and profanation of this man.

16 And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the

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fragrance of sweet savour, so as to accept it: and so fare every man or woman in Israel who defiles the sanctuary.

17 For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous to execute righteousness and judgement and vengeance on all those who arose against Israel.

19 And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before the God of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.

21 All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfil it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Jacob their father.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.

26 And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

JUBILEES CHAPTER 31

1 And on the new moon of the month Jacob spake to all the people of his house. saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought me into this land in peace, and put ye away the strange gods that arc among you.'

2 And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3 And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Isaac to come to him to his sacrifice, and to his mother Rebecca.

4 And Isaac said: 'Let my son Jacob come, and let me see him before I die.'

5 And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son has come'; and she kissed him.

7 And she saw his two sons, and she recognised them, and said unto him: 'Are these thy sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the seed of Abraham become illustrious, and ye shall prove a blessing on the earth.'

8 And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son, and wept upon his neck.

9 And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.'

10 And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'.

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.

13 And he turned to Levi first, and began to bless him first, and said unto him: May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the ages.

14 And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones. (Even) as they, shall the seed of thy sons be for glory and greatness and holiness, and may He make them great unto all the ages.

15 And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of the Lord in righteousness, And they shall judge all His judgements in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of the Lord

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shall be given in their mouths To bless all the seed of the beloved.

16 Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages.

17 And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesses thee, And cursed be every nation that curses thee.'

18 And to Judah he said: 'May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, And all the nations shall quake [And all the peoples shall quake].

19 In thee shall be the help of Jacob, And in thee be found the salvation of Israel.

20 And when thou sittest on the throne of honour of thy righteousness There shall be great peace for all the seed of the sons of the beloved; Blessed be he that blesseth thee, And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and be accursed.'

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Jacob his son in very truth.

22 And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Isaac his father that night, and they eat and drank with joy.

23 And he made the two sons of Jacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness.

24 And Jacob told his father everything during the night, how the Lord had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil.

25 And Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.

26 And in the morning Jacob told his father Isaac the vow which he had vowed to the Lord, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before the Lord as he had vowed, and that he had come to set him on an ass.

27 And Isaac said unto Jacob his son: 'I am not able to go with thee; for I am old and not able to bear the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no longer able to journey; set thy mother (on an ass) and let her go with thee.

28 And I know, my son, that thou hast come on my account, and may this day be blessed on which thou hast seen me alive, and I also have seen thee, my son.

29 Mayest thou prosper and fulfil the vow which thou hast vowed; and put not off thy vow; for thou shalt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom thou hast vowed the vow.'

30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel.

31 And Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the God of his fathers, Abraham and Isaac.

32 And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

JUBILEES CHAPTER 32

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed the Lord.

2 And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all.

3 And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his father clothed him in the garments of the priesthood and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink- offerings.

6 And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.

9 And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again

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the tithe to the Lord and sanctified it, and it became holy unto Him.

10 And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever.

11 This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

12 For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

13 And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And thus let them eat it together in the sanctuary, and let them not suffer it to become old.

15 And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets.

16 And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children after him.

17 And the Lord appeared to him by night and blessed him and said unto him: 'Thy name shall not be called Jacob, but Israel shall they name thy name.'

18 And He said unto him again: 'I am the Lord who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot of the sons of men has trodden.

19 And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.'

20 And He finished speaking with him, and He went up from him. and Jacob looked till He had ascended into heaven.

21 And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages.

22 And he showed him all that was written on the tablets, and said unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day of the death of thy father.

23 For in Egypt thou shalt die in peace, and in this land thou shalt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac.

24 Fear not, for as thou hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen and read.'

25 And Jacob said: 'Lord, how can I remember all that I have read and seen? 'And he said unto him: 'I will bring all things to thy remembrance.'

26 And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '.

28 And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.'

31 And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Kabratan, and he dwelt there.

33 And Rachel bare a son in the night, and called his name 'Son of my sorrow '; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2143 A.M.] 34 And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

JUBILEES CHAPTER 33

1 And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month.

2 And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this thing exceedingly, and did not tell it to any one.

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7 And when Jacob returned and sought her, she said unto him: 'I am not clean for thee, for I have been defiled as regards thee; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.'

8 And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before the Lord.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be nothing unclean before our God in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: 'Cursed be he who lieth with the wife of his father, for he hath uncovered his father's shame'; and all the holy ones of the Lord said 'So be it; so be it.'

13 And do thou, Moses, command the children of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God.

14 For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive.

16 For until that time there had not been revealed the ordinance and judgement and law in its completeness for all, but in thy days (it has been revealed) as a law of seasons and of days, and an everlasting law for the everlasting generations.

17 And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.

18 And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not commit a sin unto death; for the Lord our God is judge, who respects not persons and accepts not gifts.

19 And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God.

20 And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy nation.

21 And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house of Abraham, near Isaac his father and Rebecca his mother.

22 And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob.

23 And they came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son and he blessed them.

JUBILEES CHAPTER 34

1 And in the sixth year of this week of this forty-fourth jubilee [2148 A.M.] Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.

2 And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.

3 And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.

4 And there came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5 And they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani- sakir and Ga[ga]'as, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares.

9 And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt.

10 And in the seventh year of this week [2149 A.M.] he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

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11 And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew.

12 And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had perished.

16 And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also. his daughter, they buried there.

17 And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'.

18 For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Joseph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20 And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka.

21 And Simeon repented, and took a second wife from Mesopotamia as his brothers.

JUBILEES CHAPTER 35

1 And in the first year of the first week of the forty-fifth jubilee [2157 A.M.] Rebecca called Jacob, her son, and commanded him regarding his father and regarding his brother, that he should honour them all the days of his life.

2 And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them.

3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother!

5 Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.'

6 And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.'

7 And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life.

8 And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death.'

9 And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him.

10 And thou knowest all that he has done since the day Jacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face.

11 And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.'

13 And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no

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righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him.]

14 And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children.

15 And thou dost bid me make him swear that he will not slay Jacob his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16 But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands.]

17 And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau.'

18 And Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do thou promise to do it, my son.'

19 And he said: 'I will do everything that thou sayest unto me, and I will not refuse thy petition.'

20 And she said unto him: 'I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be a blessing and a mercy in the eyes of all those that love you.'

21 And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as thou hast desired that her bones may be near thy bones.

22 And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came we forth from thy womb, and if I do not love my brother, whom shall I love?

23 And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24 And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only.'

25 And he sware unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau.

26 And he said: 'I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.'

27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

JUBILEES CHAPTER 36

1 And in the sixth year of this week [2162 A.M.] Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2 Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which I digged for myself, there bury me.

3 And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that the Lord may bring upon you all that the Lord said that he would do to Abraham and to his seed.

4 And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5 And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever.

7 And now I shall make you swear a great oath -for there is no oath which is greater than it by the name glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that ye will fear Him and worship Him.

8 And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life so that ye may prosper in all your deeds and not be destroyed.

9 And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven.

10 But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease for ever.

11 I say and testify to you, my sons, according to the judgement which shall come upon the man who wishes to injure his brother.

12 And he divided all his possessions between the two on that day and he gave the larger portion to him that was the

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first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13 And he said: 'This larger portion I will give to the firstborn.'

14 And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be given, and I have not a single word to say regarding it, for it is his.'

15 And Isaac said, May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not pained concerning the birthright, lest thou shouldest work wickedness on account of it.

16 May the Most High God bless the man that worketh righteousness, him and his seed for ever.'

17 And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18 And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him.

19 And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20 And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped the Lord with all his heart and according to the visible commands according as He had divided the days of his generations.

21 And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, [2167 A.M.] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother

22 and all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died;

23 for she was perfect and upright in all her ways and honoured Jacob,and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

24 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

JUBILEES CHAPTER 37

1 And on the day that Isaac the father of Jacob and Esau died, [2162 A.M.] the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry.

2 And they strove with their father, saying 'Why has thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?'

3 And he said unto them 'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my father food and drink, and my father blessed him and put me under his hand.

4 And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt.'

5 And they said unto him, 'We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt to thee also.

6 And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'

7 And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.'

8 And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke.

9 We shall not hearken to these words.' And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

11 And they said unto their father: Go forth with them and lead them, else we shall slay thee.'

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother.

13 But afterward he remembered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Jacob his brother.

14 And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Hebron sent to him saying, 'Behold thy brother has come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons'; for they loved Jacob more than Esau. So they told him; for Jacob was a more liberal and merciful man than Esau.

16 But Jacob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, 'Noble is the comfort wherewith thou hast come to comfort me for my wife who has died. Is this the oath that thou didst swear to

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thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to thy father wast thou condemned.'

18 And then Esau answered and said unto him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19 And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee.

20 Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with thee And if the breasts separated themselves from their mother, for thou hast not been a brother to me.

21 And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be peace in my heart towards thee

22 And if the lion becomes the friend of the ox and makes peace with him And if he is bound under one yoke with him and ploughs with him, Then will I make peace with thee.

23 And when the raven becomes white as the raza, Then know that I have loved thee And shall make peace with thee Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee'

24 And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it;

25 then he spake to his own and to his servants that they should attack him and all his companions.

JUBILEES CHAPTER 38

1 And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee let us give him (this) honour.'

2 Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him.

3 And again he sent forth an arrow and struck 'Adoran the Aramaean, on the left breast, and drove him backward and slew him.

4 And then went forth the sons of Jacob, they and their servants, dividing themselves into companies on the four sides of the tower.

5 And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7 And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

8 And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram.

9 And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Aduram, and he returned to his house.

10 And the sons of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob.

11 And they sent to their father (to inquire) whether they should make peace with them or slay them.

12 And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always.

13 And they continued to pay tribute to Jacob until the day that he went down into Egypt.

14 And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day.

15 And these are the kings that reigned in Edom before there reigned any king over the children of Israel [until this day] in the land of Edom.

16 And Balaq, the son of Beor, reigned in Edom, and the name of his city was Danaba.

17 And Balaq died, and Jobab, the son of Zara of Boser, reigned in his stead.

18 And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.

19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

20 And 'Adath died, and Salman, from 'Amaseqa, reigned in his stead.

21 And Salman died,and Saul of Ra'aboth (by the) river, reigned in his stead.

22 And Saul died, and Ba'elunan, the son of Achbor, reigned in his stead.

23 And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab.

24 These are the kings who reigned in the land of Edom.

JUBILEES CHAPTER 39

1 And Jacob dwelt in the land of his father's sojournings in the land of Canaan. These are the generations of Jacob.

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2 And Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him.

3 And he set Joseph over all his house and the blessing of the Lord came upon the house of the Egyptian on account of Joseph, and the Lord prospered him in all that he did.

4 And the Egyptian committed everything into the hands of Joseph; for he saw that the Lord was with him, and that the Lord prospered him in all that he did.

5 And Joseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Joseph, and she loved him and besought him to lie with her.

6 But he did not surrender his soul, and he remembered the Lord and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books continually before the Lord.

7 And Joseph remembered these words and refused to lie with her.

8 And she besought him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence.

10 And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door.'

11 And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into prison into the place where the prisoners were kept whom the king imprisoned.

12 And he was there in the prison; and the Lord gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that the Lord was with him, and that the Lord made all that he did to prosper.

13 And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Joseph did every thing, and the Lord perfected it.

14 And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Joseph was kept.

15 And the chief of the prison guards appointed Joseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph.

17 And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Joseph had interpreted to them.

18 But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

JUBILEES CHAPTER 40

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them).

2 And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he to]d his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.'

5 And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with him.'

6 And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and said unto him. 'Only on the throne shall I be greater than thou.'

8 And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9 And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein).

10 And the king called Joseph's name Sephantiphans, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.

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11 And on the day that Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

12 And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

13 And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

JUBILEES CHAPTER 41

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him.

3 And this Er, the first-born of Judah, was wicked, and the Lord slew him.

4 And Judah said unto Onan, his brother 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.'

5 And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of the Lord, and He slew him.

6 And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to him to wife.'

7 And he grew up; but Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. And Bedsu'el, the wife of Judah, died [2168 A.M.] in the fifth year of this week.

8 And in the sixth year Judah went up to shear his sheep at Timnah. [2169 A.M.] And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.'

9 And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.

10 And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him Come in,' and he went in.

11 And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.'

12 And she said unto him 'Give them to me until thou dost send me my hire', and he said unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and he went in unto her, and she conceived by him.

13 And Judah went unto his sheep, and she went to her father's house.

14 And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?' And they said unto him; 'There is no harlot here with us.'

15 And he returned and informed him, and said unto him that he had not found her: 'I asked the people of the place, and they said unto me: "There is no harlot here." '

16 And he said: 'Let her keep (them) lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Judah, saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.'

17 And Judah went to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel.'

18 And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.'

19 And Judah acknowledged, and said: 'Tamar is more righteous than I am.

20 And therefore let them burn her not' And for that reason she was not given to Shelah, and he did not again approach her.

21 And after that she bare two sons, Perez [2170 A.M.] and Zerah, in the seventh year of this second week.

22 And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh.

23 And Judah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression.

24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our God; and every one that acts thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them.

26 And do thou command the children of Israel that there be no uncleanness amongst them, for every one who lies with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Israel.

27 And unto Judah we said that his two sons had not lain with her, and for this reason his seed was stablished for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the judgement of

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Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

JUBILEES CHAPTER 42

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2171 A.M.] land, and the rain refused to be given to the earth, for none whatever fell.

2 And the earth grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Egyptians came to Joseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold.

4 <Now the famine was very sore in the land of Canaan>, and Jacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and <the ten sons of Jacob> arrived <in Egypt> among those that went (there).

5 And Joseph recognised them, but they did not recognise him, and he spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye not come to explore the approaches of the land? 'And he put them in ward.

6 And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

7 And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9 And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10 And Jacob said: 'Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me has your wickedness come.

11 'And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.'

12 For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

13 And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Egypt fed themselves thereon during the first year of their famine.

15 But when Israel saw that the famine was very sore in the land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for us that we die not.'

16 And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'

17 And Israel saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul.'

19 And he said unto him: 'He shall not go with thee.' And Judah came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear the blame before thee all the days of my life.'

20 And he sent him with them in the second year of this week on the [2172 A.m.] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

21 And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: Is this your youngest brother?' And they said unto him: 'It is he.' And he said The Lord be gracious to thee, my son!'

22 And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24 And they eat and drank and arose and remained with their asses.

25 And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

JUBILEES CHAPTER 43

1 And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.

2 And early in the morning they departed, and it came to pass that, when they had gone from thence, Joseph said unto the steward of his house: 'Pursue them, run and seize them, saying, "For good ye have requited me with evil; you have stolen from me the silver cup out of which my lord drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgement.'

3 And he ran after them and said unto them according to these words.

4 And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil, and the money also which we found in our sacks the

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first time, we thy servants brought back from the land of Canaan.

5 How then should we steal any utensil? Behold here are we and our sacks search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve thy lord.'

6 And he said unto them: 'Not so, the man with whom I find, him only shall I take as a servant, and ye shall return in peace unto your house.'

7And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.

8 And they rent their garments, and laded their asses, and returned to the city and came to the house of Joseph, and they all bowed themselves on their faces to the ground before him.

9 And Joseph said unto them: 'Ye have done evil.' And they said: 'What shall we say and how shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold we are the servants of our lord, and our asses also.

10 'And Joseph said unto them: 'I too fear the Lord; as for you, go ye to your homes and let your brother be my servant, for ye have done evil. Know ye not that a man delights in his cup as I with this cup? And yet ye have stolen it from me.'

11 And Judah said: 'O my lord, let thy servant, I pray thee, speak a word in my lord's ear two brothers did thy servant's mother bear to our father: one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loves him, and his life also is bound up with the life of this (lad).

12 And it will come to pass, when we go to thy servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13 Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not bring him back, thy servant will hear the blame to our father for ever.'

14 And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Joseph.

15 And he conversed with them in the Hebrew tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh and the eyes of my brother Benjamin see.

17 For behold this is the second year of the famine, and there are still five years without harvest or fruit of trees or ploughing.

18 Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for the Lord sent me before you to set things in order that many people might live.

19 And tell my father that I am still alive, and ye, behold, ye see that the Lord has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20 And tell my father of all my glory, and all the riches and glory that the Lord hath given me.'

21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured raiment and silver.

22 And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away.

23 And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

JUBILEES CHAPTER 44

1 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month.

2 And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.

3 And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth the Lord appeared unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said unto him: 'I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee a great nation I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes.

6 Fear not; go down into Egypt.'

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9 And Israel sent Judah before him to his son Joseph to examine the Land of Goshen, for Joseph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

11 And these are the names of the sons of Jacob who went into Egypt with Jacob their father.

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12 Reuben, the First-born of Israel; and these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five.

13 Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman-seven.

14 Levi and his sons; and these are the names of his sons: Gershon, and Kohath, and Merari-four.

15 Judah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four.

16 Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five.

17 Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four.

18 And these are the sons of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their father being with them, they were thirty.

19 And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore unto Jacob Gad and Ashur.

20 And these are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, <and Eri>, and Areli, and Arodi-eight.

21 And the sons of Asher: Imnah, and Ishvah, <and Ishvi>, and Beriah, and Serah, their one sister-six.

22 All the souls were fourteen, and all those of Leah were forty-four.

23 And the sons of Rachel, the wife of Jacob: Joseph and Benjamin.

24 And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim-three.

25 And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard-eleven.

26 And all the souls of Rachel were fourteen.

27 And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi. and 'Ijaka, and Salomon-six.

29 And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone.

30 And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv.

31 And 'Iv, who was born after the years of famine, died in Egypt.

32 And all the souls of Rachel were twenty-six.

33 And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died in Egypt before Joseph, and had no children.

34 And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

JUBILEES CHAPTER 45

1 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth [2172 A.M]. month, in the second year of the third week of the forty-fifth jubilee.

2 And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept.

3 And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from His servant Jacob.

4 It is enough for me that I have seen thy face whilst I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be His name.'

5 And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.

6 And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Israel was one hundred and thirty years old when he came into Egypt.

7 And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

8 And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10 For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year.

11 And this was the first year of [2178 A.M.] the fourth week of the forty-fifth jubilee.

12 And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day.

13 And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.] year of the fifth week of the forty-fifth jubilee.

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14 And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land.

15 And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

16 And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

JUBILEES CHAPTER 46

1 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.] weeks of years, all the days of the life of Joseph.

2 And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph.

3 And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt.

6 And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon.

7 But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.

8 And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.] all his brethren died after him.

9 And the king of Egypt went forth to war with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain.

10 And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them.

11 And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

12 And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we.

13 Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.'

14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

15 And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied.

16 And the people of Egypt abominated the children of Israel

JUBILEES CHAPTER 47

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth [2303 A.M.] from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the [2330 A.M.] forty-eighth jubilee; this was the time of tribulation on the children of Israel.

2 And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

3 And they cast them in for seven months until the day that thou wast born

4 And thy mother hid thee for three months, and they told regarding her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her.

6 And she took thee out of the ark, and she had compassion on thee.

7 And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?'

8 And she said <unto her>: 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee.

9 And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court.

10 And thou wast three weeks of years at court until the time [2351-] when thou didst go forth from the royal court

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and didst see an Egyptian smiting thy friend who was [2372 A.M.] of the children of Israel, and thou didst slay him and hide him in the sand.

11 And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?'

12 And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

JUBILEES CHAPTER 48

1 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell <in [2372 A.M.] the land of Midian>, five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee.

2 And thou thyself knowest what He spake unto thee on [2410 A.M.] Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt <on the way when thou didst meet him at the lodging-place>.

3 Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgement and vengeance on the Egyptians?

4 And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.

5 And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and <by the death> of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire.

6 And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people.

7 And everything took place according to thy words; ten great and terrible judgements came on the land of Egypt that thou mightest execute vengeance on it for Israel.

8 And the Lord did everything for Israel's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9 And the prince Mastêmâ stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers,

10 and they stood up and wrought before thee the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

11 And the Lord smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign.

12 And notwithstanding all (these) signs and wonders the prince Mastêmâ was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13 And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people, and the Lord brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of thy people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastêmâ was bound and imprisoned behind the children of Israel that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel.

17 And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19 And we did not lead forth the children of Israel from Egypt empty handed.

JUBILEES CHAPTER 49

1 Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2 For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

3 And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that

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were in the house because the sign of the blood was on its lintels.

4 And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.

5 And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

6 And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage.

7 And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month.

8 For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

10 Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.

11 This is that which the Lord commanded thee that thou shouldst observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire.

13 And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Israel no bone shall be crushed.

14 For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

15 And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command.

16 And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord.

18 And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year.

19 And in the days when the house has been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of the Lord.

21 And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord.

22 And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God.

23 For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

JUBILEES CHAPTER 50

1 And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which is between Elim and Sinai.

2 And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess.

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3 And the land also shall keep its sabbaths while they dwell upon it, and they shall know the jubilee year.

4 Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the [2450 A.M.] commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west.

5 And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore.

6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee- and all the judgements of its laws.

7 Six days shalt thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men- servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 Ye shall do no work whatever on the Sabbath day save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever.

10 For great is the honour which the Lord has given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths.

11 This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou hast been commanded.

12 And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths:

13 The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tablets, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days.

Herewith is completed the account of the division of the days.

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SUPPLEMENT FROM THE APOSTOLIC FATHERS

- 1 Clement
- 2 Clement

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

or the First Epistle of Clement, or 1 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 70-140 A.D.

(Author: probably Pope Clement I. of Rome who died c. 95 AD. His real name was Titus Flavius Clemens and there is a possibility that he actually was a grand-nephew of emperor Flavius Vespasianus and the cousin of Emperor Flavius Domitianus and the husband of his cousin Flavia Domitilla, better known as Saint Domitilla, one of the first saints of the Christian Church. He was consul for some time and he wrote discourses involving the Apostle Peter, together with an account of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history.
The letter was composed at some time between AD 70 and AD 140, mostly likely c 96. It ranks with Didache as one of the earliest—if not the earliest—of extant Christian documents outside the canonical New Testament. As the name suggests, a Second Epistle of Clement is known, but this is a later work by a different author. Neither 1 nor 2 Clement are part of the canonical New Testament, but they are part of the Apostolic Fathers collection. There are some New Testament allusions that could make one think it was written in Corinthian communities.)

PROLOGUE

The Church of God which sojourneth at Rome, to the Church of God which sojourneth at Corinth, to them that are called and sanctified in the will of God through our Lord Jesus Christ: Grace and peace be multiplied unto you from Almighty God through Jesus Christ.

1 CLEMENT CHAPTER 1

1 On account of the sudden and repeated calamities and mischances, brethren, that have come upon us, we suppose that we have the more slowly given heed to the things that are disputed among you, beloved, and to the foul and unholy sedition, alien and foreign to the elect of God, which a few headstrong and self-willed persons have kindled to such a degree of madness, that your venerable and famous name, worthy to be loved of all men, is greatly blasphemed.

2 For who that hath tarried among you hath not approved your most virtuous and firm faith, hath not admired your sober and seemly piety in Christ, hath not proclaimed your splendid disposition of hospitality, hath not deemed blessed your perfect and unerring knowledge?

3 For ye did all things without respect of persons, and walked in the laws of God, submitting yourselves to them that have the rule over you, and giving the due honour to the presbyters that are among you. Young men ye enjoined to think such things as be sober and grave. Women ye exhorted to perform all things in a blameless and honourable and pure conscience, loving dutifully their own husbands; and ye taught them to manage the affairs of their houses with gravity, keeping in the rule of obedience, being temperate in all things.

1 CLEMENT CHAPTER 2

1 And ye were all humble, boasting of nothing, submitting yourselves rather than subjecting others, more gladly giving than receiving, content with the provision that God had given you; and attending diligently to his words, ye received them into your very hearts, and his sufferings were before your eyes.

2 Thus a deep and rich peace was given to all, and an insatiable longing for doing good, and a plentiful outpouring of the Holy Spirit was upon all of you.

3 And ye, being filled with a holy desire, with excellent zeal and pious confidence, stretched out your arms to Almighty God, beseeching him to be merciful unto you, if ye had in anything unwillingly done amiss.

4 Ye contended day and night for the whole brotherhood, that in his mercy and good pleasure the number of his elect might be saved.

5 Ye were simple and sincere without malice one toward another:

6 all sedition and all schism were abominable unto you. Ye grieved over the transgressions of your neighbour, judging his short-comings your own.

7 Ye repented not of any well-doing, being ready to every good work;

8 and being adorned with a very virtuous and holy habit of life, ye did all things in his fear. The commandments and ordinances of the Lord were written on the breadth of your heart.

1 CLEMENT CHAPTER 3

1 All honour and enlargement was given to you, and then was fulfilled that which is written: -- The beloved ate and drank, and was enlarged and grew fat and kicked.

2 From this came emulation and envy, strife and sedition, persecution and disorder, war and captivity.

3 Thus the mean men were lifted up against the honourable; those of no repute against those of good repute; the foolish against the wise; the young against the elder.

4 Through this justice and peace are afar off, because each of you leaveth off the fear of God and is dimsighted in his faith, nor walketh in the laws of his commandments, nor behaveth as becometh a citizen of Christ; but each walketh according to his own evil lusts, having taken up unjust and unholy envy, by which also death entered into the world.

1 CLEMENT CHAPTER 4

1 For it is thus written: And it came to pass after certain days, that Cain brought of the fruits of the ground a sacrifice to God,

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and Abel brought also of the firstlings of the sheep and of their fat.

2 And God had respect unto Abel and unto his gifts; but unto Cain and his gifts he had no regard.

3 And Cain was grieved greatly, and his countenance fell.

4 And God said unto Cain, Why art thou very sorrowful, and why hath thy countenance fallen? If thou hast rightly offered, but hast not rightly divided, hast thou not sinned?

5 Hold thy peace; thy gift returneth unto thee, and thou shalt be master over it.

6 And Cain said unto Abel, Let us pass over into the field. And it came to pass while they were in the field, Cain rose up against Abel his brother and slew him.

7 Ye see, brethren, jealousy and envy wrought the slaughter of a brother.

8 Through envy our father Jacob fled from the face of his brother Esau.

9 Envy caused Joseph to be persecuted unto death, and to enter into bondage.

10 Envy compelled Moses to flee from the face of Pharaoh, king of Egypt, because he heard his countryman say, Who made thee a judge or a decider over us? Wilt thou kill me, as thou didst the Egyptian yesterday?

11 Through envy Aaron and Miriam pitched their tents without the camp.

12 Envy brought down Dathan and Abiram alive to the grave, because they contended against Moses, the servant of God.

13 Through envy David suffered jealousy not only of foreigners, but was persecuted also by Saul, king of Israel.

1 CLEMENT CHAPTER 5

1 But let us pass from ancient examples, and come unto those who have in the times nearest to us, wrestled for the faith.

2 Let us take the noble examples of our own generation. Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death.

3 Let us place before our eyes the good Apostles.

4 Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him.

5 Through envy Paul, too, showed by example the prize that is given to patience:

6 seven times was he cast into chains; he was banished; he was stoned; having become a herald, both in the East and in the West, he obtained the noble renown due to his faith;

7 and having preached righteousness to the whole world, and having come to the extremity of the West, and having borne witness before rulers, he departed at length out of the world, and went to the holy place, having become the greatest example of patience.

1 CLEMENT CHAPTER 6

1 To these men, who walked in holiness, there was gathered a great multitude of the elect, who, having suffered, through envy, many insults and tortures, became a most excellent example among us.

2 Through envy women were persecuted, even the Danaides and Dircae, who, after enduring dreadful and unholy insults, attained to the sure course of the faith; and they who were weak in body received a noble reward.

3 Envy hath estranged the minds of wives from their husbands, and changed the saying of our father Adam: This is now bone of my bone, and flesh of my flesh.

4 Envy and strife have overthrown mighty cities and rooted out great nations.

1 CLEMENT CHAPTER 7

1 These things we enjoin you, beloved, not only by way of admonition to you, but as putting ourselves also in mind. For we are in the same arena, and the same contest is imposed upon us.

2 Wherefore, let us leave empty and vain thoughts, and come unto the glorious and venerable rule of our holy calling.

3 Let us consider what is good and pleasing and acceptable before him who made us.

4 Let us look steadfastly to the blood of Christ, and see how precious in the sight of God is his blood, which having been poured out for our salvation, brought to the whole world the grace of repentance.

5 Let us go back to all generations, and learn that in every generation God hath granted a place for repentance to such as wished to return unto him.

6 Noah preached repentance, and as many as hearkened unto him were saved.

7 Jonah prophesied destruction to the Ninevites, and they, repenting of their sins, appeased God through prayer, and, though alien from God, obtained salvation.

1 CLEMENT CHAPTER 8

1 The ministers of the grace of God spake by the Holy Spirit concerning repentance;

2 and the Lord of all himself spake concerning repentance with an oath. As I live, saith the Lord, I desire not the death of a sinner, as I desire his repentance; adding thereto an excellent saying:

3 Repent, O house of Israel, from your iniquity: Say unto the sons of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet, and blacker than sackcloth, and ye turn unto me with your whole heart and say, My father, I will hearken unto you as to an holy people.

4 And in another place he speaketh in this wise: Wash, and be ye clean; take away the wickedness from your souls from before my eyes; cease from your evil deeds, learn to do well; seek judgement; deliver him that is oppressed; give judgement for the orphan, and justify the widow; and come and let us reason together, saith he; and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing and hearken unto me, ye shall eat the good things of the earth; but if ye be not willing, and hearken not, the sword shall devour you; for the mouth of the Lord hath said this.

5 Desiring, therefore, that all his beloved ones should partake of repentance, he hath confirmed it by his almighty will.

1 CLEMENT CHAPTER 9

1 Wherefore, let us submit ourselves to his excellent and glorious will, and, becoming suppliants of his mercy and

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goodness, let us fall before him and betake ourselves to his mercies, having laid aside the vain toil and the strife and the jealousy that leadeth unto death.

2 Let us look steadfastly at those that have ministered with perfectness to his excellent glory.

3 Let us take as example Enoch, who, having been found just by reason of obedience, was translated, and his death was not found.

4 Noah, having been found faithful, preached, by his ministry, regeneration unto the world, and by him God preserved the animals that entered with one consent into the ark.

1 CLEMENT CHAPTER 10

1 Abraham, who was called the friend, was found faithful, inasmuch as he became obedient to the words of God.

2 This man, by obedience, went out from his land and his kinsfolk, and the house of his father, that, by leaving a scanty land and weak kinsfolk and a small house, he might inherit the promises of God.

3 For he saith unto him, Go out from thy land and thy kinsfolk, and the house of thy father, unto the land that I shall show thee, and I will make thee a great nation, and bless thee, and magnify thy name, and thou shalt be blessed; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the tribes of the earth be blessed.

4 And again, when he separated from Lot, God said unto him, Lift up thine eyes, and look from the place where thou now art unto the north and unto the south, and unto the east and unto the sea; for all the land which thou seest, to thee will I give it and to thy seed for ever,

5 and I will make thy seed as the dust of the earth: if any man can number the dust of the earth, thy seed also shall be numbered.

6 And again he saith, God brought forth Abraham, and said unto him: Look up to heaven and number the stars, if thou art able to number them, so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness.

7 Through faith and hospitality a son was given unto him in old age, and through obedience he offered him a sacrifice unto God on one of the mountains that he showed him.

1 CLEMENT CHAPTER 11

1 By hospitality and goodness Lot was saved out of Sodom when the whole region round about was judged with fire and brimstone; the Lord making it manifest that he leaveth not them that hope upon him, but appointeth to punishment and torment them that turn in another way.

2 For his wife, who went out together with him, being of another mind, and not being in concord with him, was on that account placed as a sign, so that she became a pillar of salt even to this day; that it might be known to all that the double-minded, and they who doubt concerning the power of God, are for a judgement and a sign to all generations.

1 CLEMENT CHAPTER 12

1 Through faith and hospitality Rahab the harlot was saved;

2 for when spies were sent unto Jericho by Jesus, the son of Nun, the king of the land knew that they had come to spy out his country, and sent out men to apprehend them that they might be taken and put to death.

3 But the hospitable Rahab having received them, hid them in an upper story under the stalks of flax.

4 When, therefore, the men from the king came upon her, and said, There came unto thee men who are spies of this our land; bring them out, for the king so commandeth it; she answered, The two men whom ye are seeking entered in unto me, but they departed quickly and are on their way; but she showed not the men unto them.

5 And she said unto the men, Of a surety I know that the Lord your God has given over this city unto you; for the fear and trembling of you hath fallen upon them that inhabit it; when, therefore, it hath happened unto you to take it, save me and the house of my father.

6 And they say unto her, So shall it be, even as thou hast spoken unto us. When, therefore, thou hast perceived that we are coming, thou shalt gather together all thy household under thy roof, and they shall be saved; but as many as shall be found without the house shall be destroyed.

7 And they proceeded further to give her a sign, that she should hang from her house scarlet, making it manifest beforehand that through the blood of the Lord there shall be redemption to all who believe and hope upon God.

8 Behold, beloved, how there was not only faith, but prophecy in the woman.

1 CLEMENT CHAPTER 13

1 Let us therefore, brethren, be humble, laying aside all boasting and pride, and folly and wrath, and let us do that which is written; for the Holy Spirit saith, Let not the wise boast in his wisdom, nor the strong in his strength, nor the rich in his riches; but let him that boasteth make his boast in the Lord, even by seeking him and doing judgement and justice. Let us especially remember the words of our Lord Jesus Christ which he spake when teaching gentleness and long-suffering, for he spake thus:

2 Show mercy, that ye may obtain mercy; forgive, that it may be forgiven unto you; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kindly affectioned, so shall kindness be showed unto you; with whatsover measure ye measure, with the same shall it be measured unto you.

3 With this commandment and with these exhortations let us strengthen ourselves, that we may walk obedient to his holy words with all humility. For the Holy Scripture saith,

4 Upon whom shall I have respect but upon him that is meek and quiet, and that trembleth at my words?

1 CLEMENT CHAPTER 14

1 It is therefore meet and right, men and brethren, that we should be obedient unto God rather than follow them that in pride and disorderliness are leaders of detestable sedition.

2 For we shall incur no slight harm, but rather a great danger, if we rashly give ourselves up to the wills of men who launch out into strife and sedition so as to estrange us from that which is good.

3 Let us, therefore, show kindness towards them according to the mercy and sweetness of him that made us.

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4 For it is written, The men of kindness shall inherit the land. The innocent shall be left upon it; but they that be lawless shall be destroyed out of it.

5 And again he saith, I saw the unrighteous man exalted on high and lifted up like the cedars of Lebanon. And I passed by, and behold he was not; I sought his place and found it not. Keep innocence, and regard righteousness; for there is a remnant that remaineth to the man of peace.

1 CLEMENT CHAPTER 15

1 Let us therefore cleave unto them who live in peace and godliness, not unto them who hypocritically profess to desire peace.

2 For he saith in a certain place, This people honoureth me with their lips, but their heart is far from me.

3 And again, With their mouth did they bless, but with their heart did they curse.

4 And again he saith, They loved him with their mouth, and with their tongue they lied against him. For their heart was not right with him, nor were they faithful in his covenant.

5 Let the crafty lips be put to silence, and may the Lord destroy all the deceitful lips, even the haughty tongue, they who said, Let us magnify our tongue, our lips are our own; who is master over us?

6 On account of the misery of the poor, and on account of the groaning of the needy, I will now arise, saith the Lord; I will set him in safety, I will deal confidently with him.

1 CLEMENT CHAPTER 16

1 For Christ belongeth unto them that are humble, not unto them that exalt themselves over his flock.

2 Our Lord Jesus Christ, who is the sceptre of the majesty of God, came not in the arrogance of boasting and pride, though he was able to do so; but in humility, even as the Holy Spirit spake concerning him.

3 For he saith, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Like a child have we delivered our message before him; he is as a root in a thirsty land. There is no form nor glory in him, and we beheld him, and he had neither form nor comeliness, but his form was despised, lacking comeliness, beyond the form of the sons of men. He was a man stricken and in toil, knowing how to bear infirmity, for his face was turned away; it was dishonoured and held in no reputation.

4 He beareth our sins and suffereth pain on our account, and we esteemed him as one in toil, stricken and afflicted.

5 He was wounded for our sins, and for our transgressions did he suffer infirmity; the chastisement of our peace was upon him, and by his stripes we were healed.

6 All we, like sheep, have gone astray, every one hath erred in his own way,

7 and the Lord hath given him up for our sins; and he, through affliction, openeth not his mouth. He was led like a sheep to the slaughter, and as a lamb before its shearers is dumb, so openeth he not his mouth.

8 In his humiliation his judgement was taken away, and who shall declare his generation, for his life is taken from the earth;

9 for the iniquity of my people he hath come unto death.

10 And I will give the wicked in requital for his burial, and the rich for his death: for he did no sin, neither was guile found in his mouth: and the Lord willeth to purify him from stripes.

11 If ye make an offering for sin your soul shall prolong its days.

12 And the Lord willeth to take away from the travail of his soul, to show him light and to form him by knowledge, to justify the righteous man who serveth many well; and their sins he shall bear himself.

13 Wherefore he shall receive the inheritance of many, and shall divide the spoils of the strong, because his soul was delivered up unto death, and he was numbered among the transgressors,

14 and he bore the sins of many, and was given up for their sins.

15 And again he saith, I am a worm and no man -- a reproach of men and despised of the people;

16 all they who saw me mocked me, they spake with their lips, they shook the head; he hoped in God, let him deliver him, let him save him, because he desireth him.

17 See, beloved, what is the example that hath been given unto us; for if the Lord so humbled himself, what shall we do who have through his mercy come under the yoke of his grace?

1 CLEMENT CHAPTER 17

1 Let us be imitators of them also who went about in goat-skins and sheep-skins, preaching the coming of Christ; we mean Elias and Elisaeus and Ezekiel the prophets, and beside them those who have obtained a good report.

2 Abraham obtained an exceeding good report, and was called the friend of God, and saith, looking steadfastly to the glory of God in humility, I am but earth and ashes.

3 And, moreover, concerning Job, it is thus written: Job was a just man and blameless, truthful, one that feared God, and abstained from all evil.

4 But he himself, accusing himself, saith, No one is pure from pollution, though his life be but for one day.

5 Moses was called faithful in all his house, and by his ministry God judged his people Israel by stripes and punishment. But he, though he was greatly glorified, spake not haughtily, but said, when the oracle was given him out of the bush, Who am I that thou sendest me? I am weak of voice and slow of tongue.

6 And again he saith, I am but as the smoke from a pot.

1 CLEMENT CHAPTER 18

1 But what shall we say of David, who obtained a good report; unto whom God said, I have found a man after my own heart, David, the son of Jesse, with my everlasting mercy have I anointed him.

2 But he himself saith unto God, Have mercy upon me, O God, according to thy great mercy, according to the multitude of thy compassion do away with mine iniquity;

3 Wash me throughly from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy words, and overcome when thou art judged.

5 Behold, I was shapen in wickedness, and in sin did my mother conceive me.

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6 Behold, thou hast loved truth; thou hast shown me the secret and hidden things of thy wisdom.

7 Thou shalt sprinkle me with hyssop, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me to hear of joy and gladness; the bones that have been humiliated shall rejoice.

9 Turn away thy face from my sins, and blot out all my misdeeds.

10 Create in me a new heart, O Lord, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy Holy Spirit from me.

12 O give me again the joy of thy salvation, and establish me with thy guiding Spirit.

13 I will teach sinners thy ways; the ungodly shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation;

15 My tongue shall rejoice in thy righteousness. O Lord, thou shalt open my mouth, and my lips shall show forth thy praise.

16 For if thou hadst desired sacrifice, I would have given it; in whole burnt offerings thou wilt not delight.

17 The sacrifice of God is a broken spirit; a broken and a contrite heart God will not despise.

1 CLEMENT CHAPTER 19

1 The humility of men so many in number and so great, and who have obtained so good a report, and their subjection through obedience, hath made not only us but the generations before us better, namely, those who in fear and truth have received his oracles.

2 Since, therefore, we have become the partakers in many great and glorious actions, let us finally return to that goal of peace that was given us from the beginning; let us look steadfastly to the Father and Creator of the whole world, and let us cleave to the glorious and excellent gifts and benefits of his peace.

3 Let us behold him in spirit, and look with the eyes of the soul to his long-suffering will. Let us consider how gentle he is toward all his creation.

1 CLEMENT CHAPTER 20

1 The heavens, being put in motion by his appointment, are subject to him in peace;

2 night and day accomplish the course ordered by him, in nothing hindering one another.

3 The sun and the moon and the dances of the stars according to his appointment, in harmony and without any violation of order, roll on the courses appointed to them.

4 The fruitful earth bringeth forth in due season, according to his will, abundant nourishment for men and beasts; nothing doubting, nor changing in anything from the things that are decreed by him.

5 The unsearchable things of the abyss, and the secret ordinances of the lower parts of the earth, are held together by the same command.

6 The hollow of the vast sea, gathered together by his hand into its reservoirs, transgresseth not the bounds placed around it; but even as he hath appointed to it, so it doeth;

7 for he said, Thus far shalt thou come, and thy waves shall be broken within thee.

8 The ocean, impassable to men, and the worlds that are beyond it, are governed by the same commandments of their Master.

9 The seasons of spring and summer, autumn and winter, in peace succeed one another.

10 The fixed stations of the winds, each in their due time, perform their services without offence. The ever-flowing fountains, made for enjoyment and health, offer their breasts without fail to sustain the lives of men. Even the smallest of animals come together in peace and harmony.

11 All these things the great Maker and Master of all things hath appointed to be in peace and harmony, doing good unto all things, but more especially unto us, who have fled for refuge to his mercies, through our Lord Jesus Christ,

12 to whom be glory and majesty for ever and ever. Amen.

1 CLEMENT CHAPTER 21

1 Beware, beloved, lest his many blessings come to be a condemnation to all of us, unless, walking worthily of him, we do what is honourable and well pleasing before him with oneness of mind.

2 For he saith in a certain place, The Spirit of the Lord is a candle, searching out the secret places of the heart.

3 Let us see how near he is at hand, and how none of our thoughts and reasonings do escape him.

4 It is right, therefore, that we should not desert from his will.

5 Let us offend against men who are foolish, and senseless, and puffed up in the pride of their own speech, rather than against God.

6 Let us have respect to our Lord Jesus Christ, whose blood was given for us. Let us reverence them that are over us. Let us honour our elders. Let us instruct the young in the discipline of the fear of God. Let us direct our wives to that which is good;

7 let them show forth the lovely habit of chastity, and exhibit the pure disposition of meekness. Let them make manifest by their conversation the government of their tongues; let them show love, not according to partiality, but equally to all that fear the Lord in holiness.

8 Let your children be partakers of the discipline of Christ; let them learn how much humility availeth before God; what power a pure love hath with God; how his fear is honourable and great, preserving all who, with a pure mind, walk in holiness before him.

9 For he is a searcher out of thoughts and counsels, his breath is in us, and when he willeth he will take it away.

1 CLEMENT CHAPTER 22

1 All these things doth the faith which is in Christ assure. For he himself, through the Holy Spirit, thus calleth unto us: Come, ye children, hearken unto me, I will teach you the fear of the Lord.

2 What man is he that wisheth for life and would fain see good days?

3 Keep thy tongue from evil, and thy lips that they speak no guile.

4 Turn away from evil and do good;

5 seek peace and pursue it.

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6 The eyes of the Lord are over the just, and his ears are open to their prayer. But the face of the Lord is against them that do evil, to destroy their memorial out of the land.

7 The righteous cried, and the Lord heard him, and delivered him out of all his troubles.

8 Many are the afflictions of the sinner, but they that hope in the Lord, mercy shall compass them round about.

1 CLEMENT CHAPTER 23

1 The Father whose mercies are over all things, who loveth to do good, hath bowels of compassion for them that fear him, and with gentleness and kindness bestoweth his favour upon them that come unto him with a pure mind.

2 Wherefore let us not be double-minded, nor let our hearts form vain imaginations concerning his excellent and glorious gifts.

3 Let not that scripture be applicable unto us which saith, Wretched are the double-minded, even they that doubt in their heart and say, We have heard these things in the time of our fathers; and lo, we have grown old, and none of them hath happened unto us.

4 O foolish ones! compare yourselves to a tree. Take, for example, the vine: first it sheddeth its leaves, then cometh the bud, then the leaf, then the flower, after that the unripe grape, then the ripe grape. See how in a little time the fruit of the tree attaineth to maturity.

5 Of a truth, quickly and suddenly shall his will be fulfilled; the scripture also bearing witness that he shall come quickly, and shall not tarry; and the Lord shall come suddenly into his temple, even the holy one, whom ye expect.

1 CLEMENT CHAPTER 24

1 Let us consider, beloved, how the Master showeth to us continually the resurrection that is about to be, of which he hath made our Lord Jesus Christ the first fruit, having raised him from the dead.

2 Let us look, beloved, at the resurrection that is ever taking place.

3 Day and night show to us the resurrection; the night is lulled to rest, the day ariseth; the day departeth, the night cometh on.

4 Let us consider the fruits, in what way a grain of corn is sown.

5 The sower goeth forth and casteth it into the ground, and when the seeds are cast into the ground, they that fell into the ground dry and naked are dissolved; then after their dissolution, the mighty power of the providence of the Lord raiseth them up, and from one seed many grow up and bring forth fruits.

1 CLEMENT CHAPTER 25

1 Let us consider the wonderful sign that happeneth in the region of the east, even about Arabia.

2 There is a bird which is called the phoenix. This, being the only one of its kind, liveth for five hundred years. And when the time of its death draweth near, it maketh for itself a nest of frankincense and myrrh and the other perfumes, into which, when its time is fulfilled, it entereth, and then dieth.

3 But as its flesh rotteth, a certain worm is produced, which being nourished by the moisture of the dead animal, putteth forth feathers. Then, when it hath become strong, it taketh the nest wherein are the bones of its ancestor, and bearing them, it flieth from the region of Arabia to that of Egypt, to the city which is called Heliopolis;

4 there, in day-time, in the sight of all, it flieth up, and placeth them upon the altar of the sun, and having done so, returneth back.

5 The priests, therefore, look into the registers of the times, and find that it has come at the completion of the five-hundredth year.

1 CLEMENT CHAPTER 26

1 Shall we then think it great and wonderful, if the Maker of all things shall make a resurrection of those who, in the confidence of a good faith, have piously seized him, when even by means of a bird he showeth the greatness of his promises?

2 For he saith in a certain place, And thou shalt raise me up, and I will give thanks unto thee; and again: I slumbered and slept; I arose up because thou art with me.

3 And again Job saith, Thou shalt raise up this my flesh, which hath suffered all these things.

1 CLEMENT CHAPTER 27

1 In this hope, therefore, let our souls be bound unto him who is faithful in his promises and just in his judgements.

2 He who hath commanded men not to lie, much more shall he not lie; for nothing is impossible with God, except to lie.

3 Let our faith, therefore, in him be kindled afresh within us, and let us consider that all things are near unto him.

4 By the word of his majesty did he constitute all things, and by a word he is able to destroy them.

5 Who shall say unto him, What hast thou done? or who shall resist the might of his strength? He will do all things when he willeth and as he willeth, and none of the things decreed by him shall pass away.

6 All things are before him, and nothing hath escaped his counsel:

7 seeing that the heavens declare the glory of God, and the firmament showeth the work of his hands: day unto day uttereth speech, and night unto night proclaimeth knowledge; and there is no speech nor language where their voices are not heard.

1 CLEMENT CHAPTER 28

1 Since, therefore, all things are seen and heard of him, let us fear him and abandon the filthy desires for evil deeds, that we may be sheltered by his mercy from the judgements to come.

2 For whither can any of us fly from his mighty hand, and what world shall receive any of them that desert from him?

3 For the scripture saith in a certain place, Whither shall I go, and where shall I conceal myself from thy face? If I ascend into heaven, thou art there; if I depart into the uttermost parts of the earth, there is thy right hand; if I shall make my bed in the abyss, there is thy Spirit.

4 Whither then shall we depart, and where shall we fly from him that embraceth all things?

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1 CLEMENT CHAPTER 29

1 Let us, therefore, approach him with holiness of spirit, lifting unto him pure and undefiled hands; loving the kind and compassionate Father who hath made us a part of his elect.

2 For it is thus written, When The Most High divided the nations, when he dispersed the sons of Adam, he settled the boundaries of the nations according to the number of the angels of God. The portion of the Lord was his people Jacob.

3 Israel was the measurement of his inheritance. And in another place he saith, Behold the Lord taketh to himself a nation from the midst of the nations, even as a man taketh the firstfruits of his threshingfloor; and there shall go forth from that nation the Holy of Holies.

1 CLEMENT CHAPTER 30

1 Since, therefore, we are a portion of the Holy One, let us do all such things as pertain unto holiness, avoiding evil-speaking, foul and impure embraces, drunkenness, disorderliness, abominable desires, detestable adultery, execrable pride;

2 for God, he saith, resisteth the proud, but giveth grace unto the humble.

3 Let us cleave, therefore, to them to whom grace has been given from God. Let us clothe ourselves with concord, being humble, temperate, keeping ourselves far from all whispering and evil speaking, justified by our deeds, and not by our words.

4 For he saith, He who saith many things shall, in return, hear many things. Doth he that is eloquent think himself to be just?

5 -- doth he that is born of woman and liveth but for a short time think himself to be blessed? Be not abundant in speech.

6 Let our praise be in God, and not for ourselves, for God hateth the self-praisers.

7 Let the testimony of right actions be given us from others, even as it was given to our fathers who were just.

8 Audacity, self-will, and boldness belong to them who are accursed of God; but moderation, humility, and meekness, to them that are blessed of God.

1 CLEMENT CHAPTER 31

1 Let us cleave, therefore, to his blessing, and let us see what are the ways of blessing. Let us consult the records of the things that happened from the beginning.

2 On what account was our father Abraham blessed? Was it not that he wrought righteousness and truth through faith?

3 Isaac, with confidence, knowing the future, willingly became a sacrifice.

4 Jacob, with humility, flying from his brother, went out from his own land and journeyed unto Laban and served as a slave, and there were given unto him the twelve tribes of Israel.

1 CLEMENT CHAPTER 32

1 If any one will consider these things with sincerity and one by one, he will recognise the magnificence of the gifts that were given by him.

2 For from Jacob came the priests and all the Levites that serve the altar of God. From him came our Lord Jesus Christ according to the flesh; from him came the kings and rulers and governors of the tribe of Judah; and the remainder of his tribes are of no small glory, since God hath promised, Thy seed shall be as the stars of heaven.

3 All these, therefore, have been glorified and magnified, not through themselves or through their works, or through the righteousness that they have done, but through his will.

4 And we who through his will have been called in Christ Jesus are justified, not by ourselves, or through our wisdom or understanding or godliness, or the works that we have done in holiness of heart, but by faith, by which all men from the beginning have been justified by Almighty God, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 33

1 What, then, shall we do, brethren? Shall we cease from well-doing, and abandon charity? May the Master never allow that this should happen to us! but let us rather with diligence and zeal hasten to fulfil every good work.

2 For the Maker and Lord of all things rejoiceth in his works.

3 By his supreme power he founded the heavens, and by his incomprehensible understanding he ordered them. The earth he separated from the water that surrounded it, and fixed it on the firm foundation of his own will. The animals which inhabit therein he commanded to be by his ordinance. Having made beforehand the sea and the animals that are therein, he shut them in by his own power.

4 Man, the most excellent of all animals, infinite in faculty, he moulded with his holy and faultless hands, in the impress of his likeness.

5 For thus saith God: Let us make man in our own image, and after our own likeness. And God made man. Male and female made he them.

6 When, therefore, he had finished all things, he praised and blessed them, and said, Be fruitful, and multiply.

7 Let us see, therefore, how all the just have been adorned with good works. Yea, the Lord himself rejoiced when he had adorned himself with his works.

8 Having, therefore, this example, let us come in without shrinking to his will; let us work with all our strength the work of righteousness.

1 CLEMENT CHAPTER 34

1 The good workman receiveth boldly the bread of his labour, but the slothful and remiss looketh not his employer in the face.

2 It is therefore right that we should be zealous in well-doing, for from Him are all things;

3 for he telleth us beforehand, Behold the Lord cometh, and his reward is before his face, to give to every one according to his work.

4 He exhorteth us, therefore, with this reward in view, to strive with our whole heart not to be slothful or remiss towards every good work.

5 Let our glorying and our confidence be in him; let us submit ourselves to his will; let us consider the whole multitude of his angels, how they stand by and serve his will.

6 For the scripture saith, Ten thousand times ten thousand stood beside him, and thousands of thousands served him; and they cried, Holy, holy, holy Lord of Sabaoth! all creation is full of his glory.

7 And let us, being gathered together in harmony and a good conscience, cry earnestly, as it were with one mouth, unto him,

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that we may become partakers of his great and glorious promises;

8 for he saith, Eye hath not seen, and ear hath not heard, neither hath there entered into the heart of man, what things he hath prepared for them that wait for him.

1 CLEMENT CHAPTER 35

1 Behold, beloved, how blessed and wonderful are the gifts of God

2 -- life in immortality, cheerfulness in righteousness, truth in liberty, faith in confidence, temperance in sanctification; and all these things have already come within our cognizance.

3 What therefore are the things that are prepared for them that abide in patience? The Maker and Father of the worlds, the all-holy one, he knoweth how many and how beautiful they are.

4 Let us, therefore, strive to be found in the number of them that await him, that we may partake of the promised gifts.

5 And how will this be, beloved? If our mind be established by faith toward God; if we seek out what is pleasant and acceptable in his sight; if we perform such things as harmonize with his blameless will, and follow in the way of truth, casting from us all unrighteousness and lawlessness, covetousness, strife, malice and fraud, whispering and evil speaking, hatred of God, pride and insolence, vainglory and churlishness.

6 For they who do these things are hateful unto God, and not only they who do them, but also they who have pleasure in them that do them.

7 For the scripture saith: But unto the sinner God hath said, Why dost thou speak of my ordinances, and takest my covenant in thy mouth:

8 but thou hast hated instruction and hast cast my words behind thee. When thou sawest a thief thou wentest with him, and hast cast in thy portion with the adulterers; thy mouth hath abounded with evil, and thy tongue hath contrived deceit. Thou satest and spakest against thy brother, and hast slandered the son of thy mother.

9 This hast thou done, and I kept silence. Thou thoughtest, O wicked one, that I was like unto thee;

10 but I will convict thee, and set thyself before thee.

11 Consider this, ye who forget God, lest he seize you as a lion, and there be none to save you.

12 The sacrifice of praise shall honour me; and there is the way by which I will show him the salvation of God.

1 CLEMENT CHAPTER 36

1 This is the way, beloved, in which we found our salvation; even Jesus Christ, the high priest of our oblations, the champion and defender of our weakness.

2 Through him we look steadfastly to the heights of the heavens; through him we behold, as in a glass, the immaculate and lofty countenance of God the Father; through him the eyes of our heart were opened; through him our foolish and darkened understanding springeth up again to his marvellous light; through him the Lord hath willed us to taste of immortal knowledge; who, being the brightness of his glory, is so far better than the angels, as he hath, by inheritance, obtained a more excellent name than they.

3 For it is thus written: Who maketh his angels spirits, his ministers a flame of fire.

4 But of his Son the Lord hath thus said: Thou art my Son, to-day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession.

5 And, again, he saith unto him: Sit on my right hand until I make thy enemies thy footstool.

6 Who then are the enemies? Even the wicked, and they who resist the will of God.

1 CLEMENT CHAPTER 37

1 Let us, therefore, men and brethren, carry on our warfare with all earnestness in his faultless ordinances.

2 Let us consider those who fight under our rulers, how orderly and obediently and submissively they perform what is commanded them.

3 All are not prefects, or commanders of thousands, or commanders of hundreds, or commanders of fifties, or such-like; but each in his own rank performeth what has been ordered by the king or the commanders.

4 The great cannot exist without the small, nor the small without the great. There is a certain mixture in all things, and from thence ariseth their use.

5 Let us take, for example, our body; the head is nothing without the feet, nor the feet without the head. The smallest members of the body are necessary and useful to the whole body, and all unite and work with harmonious obedience for the preservation of the whole body.

1 CLEMENT CHAPTER 38

1 Let, therefore, our whole body be saved in Christ Jesus, and let each be subject to his neighbour, according to the gift which he hath received.

2 Let not the strong man despise the weak, and let the weak pay regard to the strong. Let him that is rich minister to him that is poor. Let him that is poor praise God that he hath given unto him one by whom his want may be supplied. Let the wise show his wisdom, not in words, but in good deeds; let him that is humble not bear witness to himself, but leave another to bear witness to him. Let him that is pure in the flesh boast not of it, knowing that it is another that giveth him the power of continence.

3 Let us consider, brethren, of what matter we are made, of what sort and who we are that have come into the world, as it were out of the tomb and darkness. He that made and fashioned us hath brought us into this world, having prepared beforehand his benefactions, even before we were born.

4 Having, therefore, all these things from him, we ought in all respects to give thanks unto him, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 39

1 The senseless and unwise, the foolish and unruly, make a mock of us, wishing to exalt themselves in their own imagination.

2 For what can a mortal do? or what strength hath he that is born of earth?

3 For it is written, There was no form before my eyes, only I heard a breath and a voice.

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4 For what? shall a mortal be pure before the Lord? or is a man blameless from his works? seeing that he putteth no trust in his servants, and beholdeth somewhat of iniquity in his angels;

5 yea, the heaven is not pure in his sight. Away, ye who dwell in houses of clay, of whom are we also even of the same clay. He hath smitten them even as it were a moth, and in a single day they are no more. Because they could not help themselves they perished:

6 he blew among them, and they died, because they had no wisdom.

7 Call, now, and see if there is any one that will obey thee, if thou shalt behold any of the holy angels. For anger destroyeth the fool, and envy putteth him to death that is gone out of the way.

8 I have beheld the foolish casting forth roots, but straightway his habitation was eaten up.

9 Let his sons be far from safety, let them be mocked at the gates of their inferiors, and there shall be none to deliver them. For that which had been prepared for them the just shall eat, and they shall not be delivered out of their troubles.

1 CLEMENT CHAPTER 40

1 Since, therefore, these things have been made manifest before unto us, and since we have looked into the depths of the divine knowledge, we ought to do everything in order, whatsoever the Lord hath commanded us to do at the appointed seasons, and to perform the offerings and liturgies.

2 These he hath not commanded to be done at random or in disorder, but at fixed times and seasons.

3 But when and by whom he wisheth them to be fulfilled he himself hath decided by his supreme will; that all things, being done piously, according to his good pleasure, might be acceptable to his will.

4 They, therefore, who at the appointed seasons make their offerings are acceptable and blessed; for while following the laws of the Master they do not completely sin.

5 For to the High Priest were assigned special services, and to the priests a special place hath been appointed; and on the Levites special duties are imposed. But he that is a layman is bound by the ordinances of laymen.

1 CLEMENT CHAPTER 41

1 Let each of you, brethren, in his own order, give thanks unto God, continuing in a good conscience, not transgressing the fixed rule of his ministry, with all gravity.

2 Not in every place, brethren, are sacrifices offered continually, either in answer to prayer, or concerning sin and neglect, but in Jerusalem only; and even there the offering is not made in every place, but before the temple in the court of the altar, after that which is offered has been diligently examined by the high priest and the appointed ministers.

3 They, therefore, who do anything contrary to that which is according to his will have for their punishment death.

4 Ye see, brethren, by as much as we have been thought worthy of greater knowledge, by so much the more are we exposed to danger.

1 CLEMENT CHAPTER 42

1 The Apostles received for us the gospel from our Lord Jesus Christ; our Lord Jesus Christ received it from God.

2 Christ, therefore, was sent out from God, and the Apostles from Christ; and both these things were done in good order, according to the will of God.

3 They, therefore, having received the promises, having been fully persuaded by the resurrection of our Lord Jesus Christ, and having been confirmed by the word of God, with the full persuasion of the Holy Spirit, went forth preaching the good tidings that the kingdom of God was at hand.

4 Preaching, therefore, through the countries and cities, they appointed their firstfruits to be bishops and deacons over such as should believe, after they had proved them in the Spirit.

5 And this they did in no new way, for in truth it had in long past time been written concerning bishops and deacons; for the scripture, in a certain place, saith in this wise: I will establish their bishops in righteousness, and their deacons in faith.

1 CLEMENT CHAPTER 43

1 And wherein is it wonderful, if they who, in Christ, were entrusted by God with this work appointed the aforesaid officers? since even the blessed Moses, the faithful servant in all his house, signified in the sacred books all the things that were commanded unto him, whom also the prophets have followed, bearing witness together to the laws which were appointed by him.

2 For he, when a strife arose concerning the priesthood, and when the tribes contended which of them should be adorned with that glorious name, commanded the twelve chiefs of the tribes to bring to him rods, each inscribed with the name of a tribe; and when he had taken them, he bound them together, and sealed them with the seals of the heads of the tribes, and laid them up on the table of God, in the tabernacle of the testimony.

3 And when he had closed the tabernacle, he sealed the keys, and likewise the rods,

4 and said unto them, Men and brethren, of whatever tribe the rod shall bud, this hath God chosen to be his priest, and to serve him.

5 And when morning was come, he called together all Israel, even six hundred thousand men, and showed unto the heads of the tribes the seals, and opened the tabernacle of the testimony and brought forth the rods, and the rod of Aaron was found not only to have budded, but also bearing fruit.

6 What think ye, beloved? did not Moses know beforehand that this was about to happen? Most assuredly did he know it. But, that there might be no disorder in Israel, he did thus that the name of the true and only God might be glorified, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 44

1 Our Apostles, too, by the instruction of our Lord Jesus Christ, knew that strife would arise concerning the dignity of a bishop;

2 and on this account, having received perfect foreknowledge, they appointed the above-mentioned as bishops and deacons: and then gave a rule of succession, in order that, when they had fallen asleep, other men, who had been approved, might succeed to their ministry.

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3 Those who were thus appointed by them, or afterwards by other men of good repute, with the consent of the whole Church, who have blamelessly ministered to the flock of Christ with humility, quietly, and without illiberality, and who for a long time have obtained a good report from all, these, we think, have been unjustly deposed from the ministry.

4 For it will be no small sin in us if we depose from the office of bishop those who blamelessly and piously have made the offerings.

5 Happy are the presbyters who finished their course before, and died in mature age after they had borne fruit; for they do not fear lest any one should remove them from the place appointed for them.

6 For we see that ye have removed some men of honest conversation from the ministry, which had been blamelessly and honourably performed by them.

1 CLEMENT CHAPTER 45

1 Ye are contentious, brethren, and are zealous concerning things that pertain not unto salvation.

2 Look diligently into the scriptures, which are the true sayings of the Holy Spirit.

3 Ye know how that nothing unjust or corrupt hath been written in them; for ye will not in them find the just expelled by holy men.

4 The just were persecuted, but it was by the lawless; they were thrown into prison, but it was by the unholy; they were stoned, but it was by sinners; they were slain, but it was by wicked men, even by those who had taken up an unjust envy against them.

5 They, therefore, when they suffered all these things, suffered them with a good report.

6 For what shall we say, brethren? was it by those that feared God that Daniel was cast into the den of lions?

7 Was it by those who practised the magnificent and glorious worship of the Most High that Ananias, Azarias, and Misael, were shut up in the fiery furnace? Let us not suppose that such was the case. Who, then, were the men who did these things? Abominable men and full of all wickedness were inflamed to such a degree of wrath that they cast into tortures those who, with a holy and a blameless purpose, served God, not knowing that the Most High is a champion and defender of those who with a pure conscience serve his most excellent name, to whom be glory world without end. Amen.

8 But they, abiding steadfastly in their confidence, have inherited honour and glory, and have both been exalted and made beautiful by God, in the memory that is made of them world without end. Amen.

1 CLEMENT CHAPTER 46

1 To such examples ought we also to cleave, brethren.

2 For it is written, Cleave unto them that are holy, for they that cleave unto them shall be made holy.

3 And again, in another place he saith, With the guiltless man thou shalt be guiltless, and with the excellent thou shalt be excellent, and with him that is crooked thou shalt be perverse.

4 Let us, therefore, cleave to the guiltless and the just, for they are the elect of God.

5 Why are there strivings, and anger, and division, and war among you?

6 Have we not one God and one Christ? Is not the Spirit of grace, which was poured out upon us, one? Is not our calling one in Christ?

7 Why do we tear apart and rend asunder the members of Christ, and make sedition against our body, and come to such a degree of madness that we forget we are members one of another? Remember the words of our Lord Jesus,

8 for he said, Woe unto that man; it were good for him if he had never been born, rather than that he should cause one of my elect to offend. It were better for him that a millstone were tied about him, and that he were cast into the sea, rather than that he should cause one of my little ones to offend.

9 This your schism has perverted many; hath cast many into despondency; many into doubt; all of us into grief, and, as yet, your sedition remaineth.

1 CLEMENT CHAPTER 47

1 Take into your hands the epistle of the blessed Apostle Paul.

2 What did he first write unto you in the beginning of his gospel?

3 Of a truth, he warned you spiritually, in a letter, concerning himself, and concerning Cephas and Apollos, because even then there were factions among you;

4 but the faction of that time brought less sin upon you; for ye inclined unto Apostles of good repute, and unto a man approved among them.

5 But now consider who they are that have perverted you, and have diminished the glory of your famous brotherly love.

6 Disgraceful, brethren, yea, very disgraceful is it, and unworthy of the conduct which is in Christ, that it should be reported that the most firm and ancient Church of the Corinthians hath, on account of one or two persons, made sedition against its presbyters.

7 And this report came not only unto us, but also unto the Gentiles, who go not with us. So that ye heap blasphemies on the name of the Lord through your folly, and withal cause danger to yourselves.

1 CLEMENT CHAPTER 48

1 Let us, therefore, remove this thing as quickly as possible, and let us fall before the feet of the Master, and beseech him with tears, that he will have mercy and be reconciled unto us, and restore us again to the grave and pure conversation of brotherly love.

2 For this is a gate of righteousness opened unto life, as it is written, Open unto me the gates of righteousness; I will go in unto them, and give thanks unto the Lord:

3 this is the gate of the Lord; the righteous shall enter thereby.

4 Now, since many gates have been opened, the gate of righteousness is that which is in Christ. Happy are all they that enter therein, and who keep their path straight in holiness and righteousness, quietly performing all their duties.

5 If a man be faithful, if he be mighty to expound knowledge, if he be wise in the interpretation of words, if he be pure in his deeds,

6 by so much the more ought he to be humble, and by as much as he seemeth to be greater, by so much the more ought he to seek the common advantage of all, and not of himself alone.

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1 CLEMENT CHAPTER 49

1 Let him that hath the love which is in Christ keep the commandments of Christ.

2 Who can describe sufficiently the bond of the love of God?

3 Who is sufficient to speak as he ought of the excellence of its beauty?

4 The height to which love leads up is unspeakable.

5 Love joineth us unto God; love hideth a multitude of sins; love beareth all things; is long suffering in all things. In love there is nothing illiberal, nothing haughty. Love hath no schism; love maketh not sedition; love doth all things in harmony; in love all the elect of God have been made perfect. Without love nothing is acceptable unto God.

6 In love, our Master hath taken us to himself. Through the love that he hath for us, Jesus Christ our Lord hath given his blood for us, by the will of God, his flesh for our flesh, his soul for our soul.

1 CLEMENT CHAPTER 50

1 Ye see, brethren, how great and wonderful a thing love is, and how there is no describing its perfection.

2 Who is sufficient to be found in it, except those whom God shall have deemed worthy? Let us pray, therefore, and ask from his mercy that we may live in love, without human partiality, blameless.

3 All the generations, from Adam even unto this day, are gone by; but they who have been made perfect in love according to the grace of God inhabit the abode of the pious, and shall be made manifest in the visitation of the kingdom of Christ.

4 For it is written, Enter into the secret chambers but a little while, until my anger and wrath be passed, and I will remember the good day, and will raise you up from your sepulchres.

5 Blessed are we, beloved, if we do the commandments of God in the harmony of love, so that through love our sins may be forgiven us.

6 For it is written, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no guile.

7 This blessedness cometh unto them who are elect by God, through Jesus Christ our Lord, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 51

1 Whatever errors, therefore, we have committed through the assaults of the adversary, let us for these ask pardon; and they who have been leaders of the sedition and division ought to consider the common ground of our hope.

2 For they who have their conversation in fear and love wish that they themselves, rather than their neighbours, should fall into suffering; and would rather that themselves should undergo condemnation, than that the harmony which hath been honourably and justly handed down to us should do so.

3 For it is better that a man should make confession concerning his sins, than that he should harden his heart, even as the heart of them was hardened who made sedition against Moses the servant of God; whose condemnation was manifest,

4 for they went down alive into hell, and death swallowed them up.

5 Pharaoh and his army, and all the leaders of Egypt, their chariots and their riders, through no other cause were sunk in the Red Sea, and perished there, than through the hardening of their foolish hearts, after that the signs and wonders happened in Egypt through the hand of Moses the servant of God.

1 CLEMENT CHAPTER 52

1 The Lord of all things, brethren, is in need of naught; neither requireth he anything of any one, except to confess unto him.

2 For the elect David saith, I will confess unto the Lord, and that shall please him more than a young calf that putteth forth horns and hoofs. Let the poor behold and rejoice thereat.

3 And again he saith, Offer unto the Lord the sacrifice of praise: pay thy vows unto the Most High. And call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorify me.

4 For the sacrifice unto God is a broken spirit.

1 CLEMENT CHAPTER 53

1 Ye know, beloved, and know well, the sacred scriptures, and have looked into the oracles of God; call, therefore, these things to remembrance.

2 For, when Moses had gone up into the mount, and had tarried there forty days and forty nights in fasting and humiliation, the Lord said unto him, Moses, Moses, get thee down quickly hence, for thy people, whom thou broughtest out of the land of Egypt, have wrought iniquity. They have gone astray quickly out of the way that thou commandest them, and have made unto themselves molten images.

3 And the Lord said unto him, I have spoken unto thee once and twice, saying, I have beheld this people, and, lo, it is a stiffnecked people. Let me alone, that I may destroy them, and I will wipe out their name from under heaven, and make of thee a nation great and wonderful, and far more numerous than they.

4 And Moses said, Be it far from thee, O Lord. Forgive this people their sin, or wipe my name also out of the book of the living.

5 Oh, the great love! Oh, the unsurpassable perfection! The servant is bold towards the Lord: he asketh remission for the people, or demands otherwise that he himself should be destroyed together with them.

1 CLEMENT CHAPTER 54

1 Who among you is noble? who is compassionate? who is filled with love?

2 Let him speak in this wise: If through me sedition and strife arise, I will depart, I will go away whithersoever ye will, and I will do that which is commanded by the majority, only let the flock of Christ be at peace together with the appointed presbyters.

3 He who doeth this shall gain for himself great glory in the Lord, and every place shall receive him; for the earth is the Lord's, and the fulness thereof.

4 These things have they done who are citizens of the kingdom of God, which needeth not to be repented of, and these things will they yet do.

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1 CLEMENT CHAPTER 55

1 But, to bring forward examples from the Gentiles, also many kings and leaders, when a time of pestilence had arisen, being warned by oracles, gave themselves unto death, that they might deliver their citizens by their blood. Many went out from their own cities, that there might be no more sedition therein.

2 We know that many among us gave themselves up unto bonds, that they might deliver others. Many have given themselves up unto slavery, and, having received their own price, have therewith fed others.

3 Many women, waxing strong through the grace of God, have performed many manly deeds.

4 The blessed Judith, when the city was besieged, asked of the elders that she should be permitted to go forth into the camp of the aliens.

5 She therefore delivered herself unto danger, and went out through love of her country and of her people, who were besieged. And the Lord delivered Olophernes into the hands of a woman.

6 To no smaller danger did Esther, being perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, who were about to perish. For by fasting and humiliation she besought the Master, who overlooketh all things, the God of Ages, who, seeing the humiliation of her soul, delivered the people for whose sake she put herself in jeopardy.

1 CLEMENT CHAPTER 56

1 Let us, therefore, pray for those who have fallen into any transgression, that moderation and humility may be given unto them, to the end that they should submit themselves, I do not say unto us, but unto the will of God; for so shall they obtain a fruitful and perfect remembrance and compassion before God and his saints.

2 Let us accept, brethren, that discipline at which no one needeth to be offended. The admonition which we make one toward another is good and useful exceedingly, for it joineth us unto the will of God.

3 For thus speaketh the holy word: The Lord hath chastened me with chastisements, but he hath not given me over unto death.

4 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

5 The righteous shall chastise me in pity and shall rebuke me, but let not the oil of sinners anoint mine head.

6 And again he saith: Blessed is the man whom the Lord hath rebuked; refuse not thou the admonition of the Almighty, for he maketh thee to grieve, and again he restoreth thee;

7 he hath smitten, and his hands have healed thee;

8 six times shall he deliver thee from calamity, and the seventh time evil shall not touch thee.

9 In the time of famine he shall deliver thee from death, in war he shall redeem thee from the hand of iron.

10 From the scourge of the tongue shall he hide thee, and thou shalt not be afraid when evils approach.

11 The unjust and the sinner shalt thou laugh to scorn;

12 and of the wild beasts thou shalt not be afraid, for the wild beasts shall be at peace with thee.

13 Then shalt thou know that thy house shall be at peace; the habitation of thy tabernacle shall not fail.

14 Thou shalt know that thy seed is abundant, thy children like all the herb of the field.

15 Thou shalt come to thy tomb like a ripe ear of corn reaped in due season, like the heap of a threshing-floor that is gathered at its proper time.

16 Ye see, beloved, that there is a protection for them that are chastened by the Master, for God chasteneth us because he is good, to the end that we should be admonished by his holy discipline.

1 CLEMENT CHAPTER 57

1 Do ye, therefore, that have laid the foundation of the sedition submit yourselves to the presbyters, and be chastised to repentance, bending the knees of your hearts.

2 Learn to submit yourselves, laying aside the vain and haughty self-will of your tongues; for it is better that you should be small and approved in the flock of Christ, rather than that, seeming to be superior to others, ye should be cast out of his hope.

3 For thus saith the most excellent Wisdom, Behold, I will send upon you the language of my Spirit; I will teach you my word.

4 Since I called and ye did not hearken, and prolonged my words, and ye attended not, but made my counsels of none effect, and were not obedient to my reproofs, therefore I will laugh at your destruction, I will exult when desolation cometh upon you; when perturbation hath suddenly come upon you, and ruin is at hand like a whirlwind, when tribulation and oppression cometh upon you.

5 For the time shall come when ye shall call upon me, and I shall not hearken unto you; the wicked shall seek me, and shall not find me. They hated wisdom and chose not the fear of the Lord; they were not willing to attend to my counsels, they mocked at my rebukes.

6 Wherefore they shall eat the fruits of their own way; they shall be filled with their own unrighteousness.

7 For because they wronged the innocent they shall be slain, and judgement shall destroy the unrighteous; but he who hearkeneth unto me shall abide trusting in hope, and shall rest securely from all evil.

1 CLEMENT CHAPTER 58

1 Let us, therefore, submit to his all-holy and glorious name, and escape the threats that have been before spoken by Wisdom against the disobedient, that we may abide trusting in the most holy name of his greatness.

2 Accept this our advice, and it will not be repented of by you. For as God liveth, and as the Lord Jesus Christ liveth, and the Holy Spirit, the confidence and hope of the elect, he who observeth in humility with earnest obedience, and repining not, the ordinances and commands given by God, he shall be reckoned and counted in the number of them that are saved by Jesus Christ, through whom is there to him glory, world without end. Amen.

1 CLEMENT CHAPTER 59

1 But if some should be disobedient to the things spoken by him through us, let them know that they will entangle themselves in no small transgression and danger,

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2 but that we shall be guiltless of this sin; and we will ask, making with earnestness our prayer and supplication, that the Maker of all things may keep uninjured in all the world the number of those that have been numbered as his elect, through his beloved Son, Jesus Christ, through whom he hath called us from darkness unto light, and from ignorance to a knowledge of the glory of his name.

3 That we may hope in thy name, which is the first of all things, open the eyes of our heart to know thee, who art alone highest among the highest, holy among the holy, who puttest down the haughtiness of the proud, who scatterest the reasonings of the Gentiles, who exaltest the humble on high, and lowerest the lofty, who makest rich and makest poor, who killest and makest to live, the only benefactor of spirits, and God of all flesh, who lookest into the abysses, who beholdest the works of men, who art the helper of those in danger, the saviour of those who have lost hope, who art the maker and bishop of every soul, who makest the nations to multiply upon earth, and out of all hast chosen those that love thee through Jesus Christ thy beloved Son, through whom thou hast taught us, hast sanctified us, hast honoured us.

4 We ask thee, Lord, to be our helper and assister, save those of us who are in affliction, have compassion on the humble, raise the fallen, appear to those who are in need, heal the sinners, convert those of thy people who are wandering from the way, feed the hungry, ransom our prisoners, raise up the sick, encourage the feeble-hearted, let all the nations know that thou art God alone and Jesus Christ thy Son, and that we are thy people and the sheep of thy pasture.

1 CLEMENT CHAPTER 60

1 Thou hast made manifest the everlasting constitution of the world by the things that happen. Thou, Lord, who art faithful in all generations, hast founded the world; thou who art just in thy judgements, who art wonderful in strength and greatness; thou who art wise in creating and prudent in establishing the things that are made; thou that art good in the things that are seen and faithful among them that trust upon thee, merciful and compassionate, forgive us our transgressions and unrighteousnesses, our sins and our negligences.

2 Take not into account every sin of thy servants and handmaids, but purify us with the purification of thy truth, and make straight our steps in holiness and righteousness and singleness of heart, that we may so walk and do such things as are right and well pleasing before thee, and before our rulers.

3 Yea, Lord, cause thy face to appear to us in peace to our good, that we may be sheltered by thy mighty hand, and preserved from all sin by thy lofty arm, and deliver us from those that hate us unjustly.

4 Give unity and peace both to us and to all that dwell upon the earth, as thou gavest to our fathers when they called upon thee with faith and truth, so that we should become obedient to thy all-powerful and most excellent name, and to those who rule and govern us upon the earth.

1 CLEMENT CHAPTER 61

1 Thou, Lord, hast given the authority of the kingdom to them through thy almighty and unspeakable power, so that we, knowing the estimation and honour given to them by thee, might submit ourselves to them, in no way opposing thy will; to whom give, O Lord, health, peace, concord, stability, so that they may discharge the rule given unto them by thee without offence;

2 for thou, heavenly Lord, everlasting King, givest to the sons of men glory and honour and authority over the things that are upon the earth. Do thou, Lord, direct their counsel according to what is good and pleasing before thee, that, fulfilling with peace and meekness and piety the authority given unto them by thee, they may obtain mercy from thee.

3 Thou who alone art able to do these and greater good things among us, to thee do we give thanks through the high priest and protector of our souls, Jesus Christ, through whom to thee be the glory and majesty, now and to all generations, world without end. Amen.

1 CLEMENT CHAPTER 62

1 Concerning the things that pertain to our religion, and the things that are most useful to a virtuous life, for those who are willing to live piously and righteously, we have sufficiently charged you, men and brethren.

2 For we have handled every argument concerning faith and repentance, and genuine love and temperance, and moderation and patience, reminding you that ye must by righteousness and truth and long-suffering approve yourselves with piety to almighty God, being of one mind, without malice, in love and peace with earnest obedience, even as our fathers, who were beforementioned, approved themselves with humility both with regard to God the Father and Creator and to all men.

3 And these things have we so much the more gladly put you in mind of, inasmuch as we knew plainly that we wrote unto men who are faithful and of high repute, and who have looked into the oracles of the instruction of God.

1 CLEMENT CHAPTER 63

1 It is right, therefore, that those who have attended to so great and so many examples should submit their necks, and fill the place of obedience, so that being at peace from the vain sedition we may attain, without any blame, to the end set before us in truth.

2 For joy and rejoicing will ye afford us if, becoming obedient to the things that have been written by us, ye put an end, by the suggestion of the Holy Spirit, to the unlawful wrath of your discord, according to the supplication which we have made concerning peace and unity in this epistle.

3 But we have also sent unto you men who are faithful and prudent, who from youth up to old age have behaved blamelessly among us, who also will be witnesses between yourselves and us;

4 and this we have done that ye may know that our whole thought has been and is this, that ye may speedily be at peace among yourselves.

1 CLEMENT CHAPTER 64

1 Finally, my God, who overlooketh all things, who is the Master of spirits and Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him to be a peculiar people, give unto every soul that is called after his glorious and holy name, faith, fear, peace, patience, long-suffering, continence,

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purity, sobriety, to the well-pleasing of his name, through our high priest and protector, Jesus Christ, through whom be ascribed unto him glory and greatness, strength and honour, both now and world without end. Amen.

1 CLEMENT CHAPTER 65

1 See that ye send back quickly unto us in peace and with joy Claudius Ephebus and Valerius Bito, together also with Fortunatus, who were sent unto you from us, that they may the more quickly bring us news of your peace and order, which we pray for and desire, so that we may the sooner have joy concerning your good order.

2 The grace of our Lord Jesus Christ be with you, and with all who everywhere are called of God through him, to whom through him be glory, honour, might, majesty, and eternal dominion, world without end. Amen.

THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS

or the Second Epistle of Clement, or 2 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 80-140 A.D.

(The Second Epistle of Clement (Greek: Klementos pros Korinthious, lit. 'from Clement to Corinthians'), often referred to as 2 Clement (pronounced "Second Clement"), is an early Christian writing. It is considered canon by the Coptic Orthodox Church. 2 Clement appears to be a transcript of a homily or sermon that was originally delivered orally at a Christian worship service. Like most early Christian texts, 2 Clement was written in Greek, the common language of the Roman upper class.

2 Clement was traditionally believed to have been an epistle to the Christian Church in Corinth written by Clement of Rome sometime in the late 1st century. Modern scholars believe that Second Clement is actually a sermon written around 80–140 AD by an anonymous author, one who was neither the author of 1 Clement nor Clement of Rome. Nonetheless, scholars still generally refer to the work by its traditional name "Second Clement".)

2 CLEMENT CHAPTER 1

1 Brethren, we ought so to think of our Lord Jesus Christ as of God, as of the judge of quick and dead, and we ought not to think meanly concerning our salvation;

2 for if we think meanly concerning him, we expect also that we shall receive mean things; and if we listen to it as though it were a small thing, we err, not knowing from whence we are called, nor by whom, nor unto what place, nor what great things Jesus Christ hath endured to suffer on our behalf.

3 What recompense, therefore, shall we give unto him, or what fruit worthy of that which he hath given unto us? How many things that help unto holiness hath he given unto us?

4 For he hath given us the light, he hath called us sons as though he were our father, he hath saved us when we were ready to perish.

5 What praise, therefore, shall we give unto him, or what recompense of reward for the things that we have received?

6 for we were maimed in our understanding, worshipping stocks and stones, and gold and silver and iron, the work of men, and our whole life was nothing but death. We, therefore, who were surrounded with darkness, and who had our sight filled with such gloom, have recovered our sight, having, according to his will, laid aside the cloud that was around us.

7 For he hath had compassion upon us, and, pitying us, hath saved us, having beheld in us much wandering and destruction, when we had no hope of salvation except that which is from him.

8 For he hath called us when as yet we were not, and hath willed us to be when we were nothing.

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2 CLEMENT CHAPTER 2

1 |Rejoice, thou barren that bearest not; break forth and shout, thou that travailest not, for the desolate hath many more children than she that hath an husband. In that he said, Rejoice, thou barren that bearest not, he hath spoken of us, for our church was barren before that children were given unto her.

2 But in that he said, Shout, thou that travailest not, he meaneth that we should offer our prayers to God with simplicity, that we faint not like women in travail.

3 But in that he said, The children of the desolate are many more than they of her that hath an husband, he meaneth that our people seemed to be deserted of God, and now, after that we have believed, we have become more in number than they which seemed to have God.

4 And another scripture saith, I came not to call the righteous but sinners.

5 He meaneth this, that it behoveth to save them that are perishing.

6 For this is great and wonderful, not to establish the things that are standing, but the things that are falling;

7 thus Christ willed to save the things that were perishing, and he saved many, having come and called us who were already perishing.

2 CLEMENT CHAPTER 3

1 |Since, therefore, he hath showed such compassion unto us; first, that he hath caused that we who live should not sacrifice unto gods that are dead, neither worship them, but know through him the Father of truth. What is this knowledge of him except the not denying him through whom we know him?

2 For he himself saith, Whosoever hath confessed me before men, him will I confess before my Father.

3 This, therefore, is our reward if we confess him through whom we have been saved.

4 But whereby shall we confess him? Even by doing what he commandeth, and not disobeying his commandments, and honouring him not only with our lips but with our whole heart and whole understanding.

5 For he saith in Esaias, This people honoureth me with their lips, but their heart is far from me.

2 CLEMENT CHAPTER 4

1 |Let us not, therefore, only call him Lord, for that will not save us.

2 For he saith, It is not every one that sayeth unto me, Lord, Lord! that shall be saved, but he that doeth righteousness.

3 Wherefore, brethren, let us confess him in our deeds, by loving one another, by not committing adultery, and not speaking ill of each other, neither being envious, but by being continent, compassionate, kind. We ought also to sympathize one with another, and to abstain from covetousness; it is by these works that we acknowledge him, and not by the contrary;

4 and we ought not to fear men but rather God.

5 Wherefore, if we do these things, the Lord hath said, Though ye have been gathered together with me in my bosom and do not my commandments I will cast you from me, and I will say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity.

2 CLEMENT CHAPTER 5

1 |Wherefore, brethren, having left our sojourning in this world, let us do the will of him who called us, and let us not fear to depart from this world.

2 For the Lord saith, Ye shall be as lambs in the midst of wolves.

3 But Peter answered and saith unto him, What, then, if the wolves rend the sheep?

4 Jesus saith unto Peter, Let not the lambs after that they are dead fear the wolves; and do not ye fear them that kill you but can do nothing more unto you, but fear him who after ye are dead hath authority over body and soul, even to cast them into hell fire.

5 And ye know, brethren, that the sojourning of our flesh in this world is but short and for a little while, but the promise of Christ is great and wonderful, even the rest of the kingdom which is to come, and of eternal life.

6 What, therefore, shall we do that we may attain unto them, except to lead a holy and just conversation, and to deem the things of this world to be alien unto us, and not to desire them?

7 for while we desire to obtain these things we fall from the right way.

2 CLEMENT CHAPTER 6

1 |For the Lord saith, No servant can serve two masters. If, therefore, we wish to serve both God and Mammon, it is inexpedient for us;

2 for what advantage is it if a man gain the whole world, but lose his soul?

3 Now this life and the life to come are two enemies.

4 This life preacheth adultery, corruption, covetousness, and deceit; but the life that is to come renounceth these things.

5 We cannot, therefore, be friends to both; it behoveth us then to renounce the one and to use the other.

6 Let us consider, therefore, that it is better to hate the things that are here, as being small and short-lived and corruptible, but to love the things that are there, as being good and incorruptible.

7 If, therefore, we do the will of Christ, we shall find rest; but if not, nothing will deliver us from eternal punishment, if we obey not his commandments.

8 For the scripture saith in Ezekiel, If Noah, and Job, and Daniel should rise up, they shall not deliver their children in the captivity.

9 If, therefore, such righteous men as these cannot by their righteousness deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, come unto the kingdom of God? or who shall be our advocate unless we be found having the works that are holy and just?

2 CLEMENT CHAPTER 7

1 |Wherefore, my brethren, let us strive, knowing that the contest is at hand. We know, too, that many put in for corruptible contests, but all are not crowned, but they only who have laboured much and fought a good fight.

2 Let us, therefore, contend that we may all be crowned.

3 Let us run in the straight course, in the incorruptible contest; and let us be many that put into it, and let us so contend that we

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may also be crowned. And if we cannot all be crowned, let us at least come near to the crown.

4 It behoveth us to know that he who contendeth in a corruptible contest, if he be found acting unfairly is flogged, and taken away, and cast out of the course.

5 What think ye? what shall he suffer that acteth unfairly in an incorruptible contest?

6 For of them who have not kept their seal he saith, Their worm shall die not, and their fire shall not be quenched, and they shall be for a spectacle to all flesh.

2 CLEMENT CHAPTER 8

1 |While, therefore, we are upon the earth, let us repent.

2 For we are as clay in the hands of the workman. In like manner as the potter, if while he be making a vessel, it turn amiss in his hands, or be crushed, can mould it again, but if he have once cast it into the fiery furnace can no longer amend it; so let us, so long as we are in this world repent with all our hearts of the wickedness that we have committed in the flesh, that we may be saved of the Lord while as yet we have time for repentance.

3 For after that we are departed out of this world, we are no longer able there to confess or repent.

4 Wherefore, brethren, if we have done the will of the Father, and preserved our flesh pure, and kept the commandments of the Lord, we shall receive eternal life.

5 For the Lord saith in the Gospel, If ye have not kept that which is little, who shall give you that which is great? for I say unto you, he that is faithful in that which is least is faithful also in much.

6 Doth he not, therefore, say this, Keep your flesh pure and your seal unspotted, that ye may inherit eternal life?

2 CLEMENT CHAPTER 9

1 |And let not any one of you say that this our flesh is not judged nor raised again.

2 Consider this: in what were ye saved, in what did ye recover your sight, if not in this flesh?

3 We ought, therefore, to guard our flesh as the temple of God;

4 for in the same manner as ye were called in the flesh, in the flesh also shall ye come.

5 There is one Christ, our Lord who saved us, who being at the first spirit, was made flesh, and thus called us. So also shall we in this flesh receive the reward.

6 Let us, therefore, love one another, that we may all come to the kingdom of God.

7 While we have opportunity to be healed, let us give ourselves up unto God who healeth, giving a recompense unto him.

8 And of what kind? repentance from a sincere heart.

9 For he foreknoweth all things, and knoweth the things that are in our hearts.

10 Let us, therefore, give him praise, not from the mouth alone, but also from the heart, that he may receive us as sons.

11 For of a truth the Lord hath said, My brethren are they who do the will of my Father.

2 CLEMENT CHAPTER 10

1 |Wherefore, my brethren, let us do the will of the Father who hath called us, that we may live; and let us the rather pursue virtue, and abandon vice which leadeth us into sins, and let us fly ungodliness lest evil seize us; for if we are zealous to do good peace shall pursue us.

2 For this cause it is not possible that a man should find peace.

3 For they introduce the fear of men, choosing rather the present enjoyment that is here than the future promise.

4 For they are ignorant how great a torment the enjoyment of this world bringeth, and what delight hath the future promise.

5 And if they themselves alone did these things it were endurable; but now they continue to instruct in evil innocent souls, not knowing that they will have a twofold condemnation -- both themselves and they that hearken to them.

2 CLEMENT CHAPTER 11

1 |Let us, therefore, serve God with a pure heart, and we shall be righteous; but if we serve him not, because we believe not the promise of God, we shall be wretched.

2 For the prophetic word saith, Wretched are the double-minded who doubt in their heart, and say, We have heard these things of old, even in the time of our fathers, but we have seen none of them, though we expect them from day to day.

3 Ye fools, compare yourselves unto a tree; take for an example the vine. In the first place it sheddeth its leaves, then there cometh a shoot, after that the unripe grape, then the mature cluster.

4 In like manner my people hath in time past had disorder and trouble, but afterward it shall receive the things that are good.

5 Wherefore, my brethren, let us not be double-minded, but let us abide in hope, that we may obtain our reward.

6 Faithful is he that hath promised that he will give unto each the recompense of his works.

7 If, therefore, we do righteousness before God, we shall enter into his kingdom, and receive the promises which ear hath not heard nor eye seen, neither have entered into the heart of man.

2 CLEMENT CHAPTER 12

1 |Let us, therefore, in love and righteousness expect every hour the kingdom of God, since we know not the day of the appearing of God.

2 For the Lord himself, when he was asked by a certain man when his kingdom should come, replied, When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.

3 Now two are one when we speak the truth one to another, and there is, without hypocrisy, one soul in two bodies.

4 And by that which is without being as that which is within, he meaneth this: He calleth the soul that which is within, and the body that which is without; in like manner, therefore, as thy body is visible, let thy soul be made manifest by good deeds.

5 And by the male with the female neither male nor female, he meaneth this: When a brother seeing a sister doth not in any way regard her as a female, nor doth she regard him as a male; 12:6 when ye do these things, he saith, the kingdom of my Father will come.

2 CLEMENT CHAPTER 13

1 |My brethren, let us therefore repent forthwith; let us be sober and followers of what is good, for we are burdened with much folly and wickedness. Let us wipe out from among us our

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former sins, and repent sincerely and be saved. And let us not be pleasers of men, nor let us wish to please one another alone, but let us also please them that are without by our righteous conduct, that the Divine name may not be blasphemed on our account.

2 For the Lord saith, My name is continually blasphemed among all the Gentiles; and again, Wherefore is my name blasphemed, whereby is it blasphemed? in that ye do not the things that I will.

3 |For the Gentiles, when they hear from our mouth the oracles of God, admire them as beautiful and weighty; but afterwards perceiving our deeds, that they are not worthy of the words that we say, they turn thereafter to blasphemy, saying that the matter is but fable and deceit.

4 For when they hear from us that God saith, There is no thanks for you if ye love them that love you, but there is thanks for you if ye love your enemies and them that hate you; when they hear these things, they wonder at the excess of the goodness. But when they see that we do not only not love those that hate us, but do not even love those that love us, they turn us to ridicule, and the Divine name is blasphemed.

2 CLEMENT CHAPTER 14

1 |Wherefore, my brethren, by doing the will of our Father, God, we shall be of the first, the spiritual Church, which was founded before the sun and moon were made; but if we do not the will of the Lord, we shall be of the scripture that saith, My house hath become a den of thieves. Let us therefore choose to be of the Church of life that we may be saved.

2 But I do not think that you are ignorant that the living Church is the body of Christ. For the scripture saith, God made man, male and female. Now, the male signifieth Christ, the female the Church. Ye know also that both the Bible and the Apostles say that the Church is not new, but was from the beginning; for it was of a spiritual kind, as was also our Jesus, but was made manifest in the last days that it might save us.

3 But the Church, though spiritual, was manifested in the flesh of Christ, showing to us that if any one keep it in his flesh, and corrupt it not, he will receive it in the Holy Spirit; for this flesh is the counterpart of the Spirit; no one, therefore, who corrupteth the copy will receive the original in exchange. He therefore meaneth this, my brethren: Keep pure the flesh, that ye may partake of the Spirit.

4 But if we say that the flesh is the Church, and the Spirit, Christ, he then who doeth injury to the flesh doeth injury to the Church. Such an one therefore shall not partake of the Spirit, which is Christ.

5 Such life and immortality is this flesh able to partake of by the union of the Holy Spirit with it. Nor can any say or declare what the Lord hath prepared for his elect.

2 CLEMENT CHAPTER 15

1 |Now, I do not think that I have given advice of little importance concerning temperance, which, if a man practice, he will not repent of it, but will save both himself and me who advise him. For it is no small service to convert a wandering and perishing soul to salvation.

2 For this recompense are we able to give in return to God who created us, if he who speaketh and heareth both speak and hear with faith and love.

3 Let us therefore remain with righteousness and holiness in the things in which we have believed, that we may with boldness ask of God, who saith, While thou art still speaking, I will say, Lo I am here.

4 For this saying is the token of a great promise. For the Lord saith of himself that he is more ready to give than him that asketh.

5 Since, therefore, we partake in so much goodness, let us not grudge ourselves the attaining of so many good things; for by so much as his words bring pleasure to those who do them, by so much do they bring condemnation to those who disobey them.

2 CLEMENT CHAPTER 16

1 |Wherefore, brethren, since we have received no small opportunity for repentance, let us, while we have time, turn unto the God who hath called us, while we still have one who will receive us.

2 For if we bid farewell to the luxuries of this world, and conquer our soul so that we do not fulfil evil lusts, we shall partake of the mercy of Jesus.

3 But know that the day of judgement is already coming as a burning furnace, and certain of the heavens shall be melted, and the whole earth shall be as lead melting on the fire; and then shall both the secret and open deeds of men be made manifest.

4 Good, therefore, is almsgiving, as showing repentance from sin; better is fasting than prayer, and almsgiving than both; for love covereth a multitude of sins, and prayer that goeth forth from a good conscience saveth from death. Happy is every one who is found full of these things, for almsgiving becometh a lightening of sin.

2 CLEMENT CHAPTER 17

1 |Let us therefore repent with our whole heart lest any of us perish by the way. For if we have received commandments and make this our business -- to tear men away from idols and instruct them -- how much more ought a soul not to perish that hath already come to a knowledge of God?

2 Let us therefore endeavour to elevate with regard to what is good them that are weak, to the end that we may all be saved; and let us convert one another and reprove one another.

3 And let us not seem to attend and believe now only, while we are being admonished by the presbyters, but also when we have departed to our homes, let us remember the commandments of the Lord; and let us not, on the other hand, be drawn aside by the lusts of the world, but let us endeavour, by coming more frequently, to make progress in the commandments of the Lord, to the end that we all being of one mind may be gathered together unto life.

4 For the Lord hath said, I come to gather together all the nations, tribes, and tongues. And this he saith of the day of his appearing, when he shall come and recompense each of us according to his works.

5 And the unbelieving shall behold his glory and strength, and shall be astonished when they see the kingdom of the world in the hands of Jesus, and shall say, Woe unto us, for thou wast and we knew it not, and did not believe, nor did we obey the

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presbyters who preached to us concerning our salvation. And their worm shall not die, nor their fire be quenched, and they shall be for a spectacle to all flesh.

6 He speaketh of that day of judgement when they shall see punished those among us who have lived ungodly and set at nought the commandments of Jesus Christ.

7 But the just, who have done well, and have abided the tests, and have hated the luxuries of the soul, when they behold those who have missed the way and have denied Jesus either by words or deeds, how they are punished with dreadful tortures in unquenchable fire, shall give glory to their God, saying, that there shall be a hope for him who hath served God with his whole heart.

2 CLEMENT CHAPTER 18

1 |Let us, therefore, be of those who give thanks, of those who have served God, and not of the ungodly who are judged.

2 For I myself, being in all respects a sinner, and not having yet escaped temptation, but being still in the midst of the snares of the devil, yet endeavour to follow after righteousness, that I may be able, at any rate, to be near it, fearing the judgement to come.

2 CLEMENT CHAPTER 19

1 |Wherefore, my brethren and sisters, after the reading of the words of the God of truth, I read also unto you an exhortation, to the end that ye should attend to what has been written, that ye may both save yourselves and him who preacheth among you; for I ask of you, as my reward, that ye should repent with your whole heart, gaining for yourselves salvation and life. For by so doing we shall offer an aim to all the young, who are willing to labour cheerfully for the worship and goodness of God.

2 And let not those of us who are unlearned be vexed or offended when one exhorteth us and turneth us from sin to righteousness. For we at times when doing what is wrong, know it not, from the doubt and unbelief that is in our hearts, and are blinded in our understanding by vain lusts.

3 Let us, therefore, practise righteousness, that we may be saved at the last. Blessed are they who obey these commands, for if for a short time they suffer in the world that now is, they shall gather hereafter the immortal fruit of the resurrection.

4 Let not, therefore, the pious man be vexed if he be afflicted in the times that now are, a blessed time awaiteth him. He shall live above again with the fathers, and shall rejoice without sorrow for ever.

2 CLEMENT CHAPTER 20

1 |And let not even that trouble your mind, that we see the unjust prosperous and the servants of God in misery.

2 Let us have faith, my brethren and sisters. We are making trial of the living God, and contending in the present life that we may be crowned in the life to come.

3 For none of the just receiveth a speedy reward, but waiteth for it.

4 For if God gave speedily the reward of the righteous, we should forthwith practise gain and not godliness; for we should seem to be righteous, not on account of what is pious, but on account of what is profitable. And on this account hath the Divine judgement overtaken a spirit that is not righteous, and hath burdened it with chains.

5 Now to the only God, the invisible, the father of truth, who hath sent unto us the Saviour and leader of immortality, through whom he hath made known unto us the truth and the heavenly life, to him be the glory, world without end. Amen.

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SUPPLEMENT ACCORDING TO THE MURATORIAN CANON

- The (Greek) Apocalypse of Peter
- The (Coptic) Apocalypse of Peter *(comparison sample)*

THE APOCALYPSE OF PETER

The Greek Apocalypse Of Peter
From "The Apocryphal New Testament"
Translation: M.R. James, 1924
Estimated Range of Dating: 2nd - 4th centuries A.D.

(There is no complete version of this book. Therefore it was necessary to build a reconstruction from several fragment and text elements: From Clement of Alexandria's so-called Prophetical Extracts: A fragment in Greek, called the Akhmim fragment, found with the Passion-fragment of the Gospel of Peter in a manuscript known as the Gizeh manuscript. (discovered in a tomb) now at Cairo. Other fragments are from the Symposium of Methodius of Olympus, a fragment from the Bodleian Library, text from an Ethiopic version contained in one of the numerous forms of the books of Clement, and the last chapter was found in the Sibylline Oracles. The scientific translation by M. R. James has lots of notes and paragraphs. They had to be left out in order to make reading easier and smooth. However, the text is the original translation.

Mind that there is another book in existence with the same name but different contents in Coptic. It was found in Nag Hammadi, Egypt, in 1945. It will follow this book.)

APOCALYPSE OF PETER CHAPTER 1

1 (From Clement of Alexandria's so-called Prophetical Extracts): The Scripture saith that the children which have been exposed (by their parents) are delivered to a care-taking angel by whom they are educated, and made to grow up, and they shall be, it saith, as the faithful of an hundred years old are here in this life.

Wherefore also Peter in the Apocalypse saith: And a flash (lightning) of fire leaping from those children and smiting the eyes of the women.

2 The providence of God doth not light upon them only that are in the flesh. For example, Peter in the Apocalypse saith that the children born out of due time abortively that would have been of the better part (would have been saved if they had lived)--these are delivered to a care-taking angel, that they may partake of knowledge and obtain the better abode, having suffered what they would have suffered had they been in the body. But the others (those who would not have been saved, had they lived) shall only obtain salvation, as beings that have been injured and had mercy shown to them, and shall continue without torment, receiving that as a reward.

But the milk of the mothers, flowing from their breasts and congealing, saith Peter in the Apocalypse, shall engender small beasts (snakes) devouring the flesh, and these running upon them devour them: teaching that the torments come to pass because of the sins (correspond to the sins).

3. (From the Symposium, 2.6, of Methodius of Olympus): Whence also we have received in inspired writings that children born untimely -even if they be the offspring of adultery- are delivered to care-taking angels. For if they had come into being contrary to the will and ordinance of that blessed nature of God, how could they have been delivered to angels to be nourished up in all repose and tranquillity? And how could they have confidently summoned their parents before the judgement seat of Christ to accuse them? saying: Thou, O Lord, didst not begrudge us this light that is common to all, but these exposed us to death, contemning thy commandment.

4. (From the Apocritica, 4.6-7 of Macarius Magnes): And by way of superfluity let this also be cited which is said in the Apocalypse of Peter. He introduces the Heaven, to be judged along with the earth, thus: The earth, he says, shall present all men to God to be judged in the day of judgement being itself also to be judged along with the heaven that encompasseth it.

5. And this again he says, which is a statement full of impiety: And every power of heaven shall be melted, and the heaven shall be rolled up like a book, and all the stars shall fall like leaves from the vine, and as the leaves from the fig-tree.

6. (From an old Latin homily on the Ten Virgins): The closed door is the river of fire by which the ungodly shall be kept out of the kingdom of God, as is written in Daniel and in Peter, in his Apocalypse.... That company of the foolish also shall arise and find the door shut, that is, the fiery river set against them.

APOCALYPSE OF PETER CHAPTER 2

(From The Akhmim Fragment,)

1 Many of them shall be false prophets, and shall teach ways and diverse doctrines of perdition.

2 And they shall become sons of perdition.

3 And then shall God come unto my faithful ones that hunger and thirst and are afflicted and prove their souls in this life, and shall judge the sons of iniquity.

4 And the Lord added and said: Let us go unto the mountain (and) pray.

5 And going with him, we the twelve disciples besought him that he would show us one of our righteous brethren that had departed out of the world, that we might see what manner of men they are in their form, and take courage, and encourage also the men that should hear us.

6 And as we prayed, suddenly there appeared two men standing before the Lord (perhaps add, to the east) upon whom we were not able to look.

7 For there issued from their countenance a ray as of the sun, and their raiment was shining so as the eye of man never

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saw the like: for no mouth is able to declare nor heart to conceive the glory wherewith they were clad and the beauty of their countenance.

8 Whom when we saw we were astonied, for their bodies were whiter than any snow and redder than any rose.

9 And the redness of them was mingled with the whiteness, and, in a word, I am not able to declare their beauty.

10 For their hair was curling and flourishing (flowery), and fell comely about their countenance and their shoulders like a garland woven of nard and various flowers, or like a rainbow in the air: such was their comeliness.

11 We, then, seeing the beauty of them were astonied at them, for they appeared suddenly.

12 And I drew near to the Lord and said: Who are these?

13 He saith to me: These are your (our) righteous brethren whose appearance ye did desire to see.

14 And I said unto him: And where are all the righteous? or of what sort is the world wherein they are, and possess this glory?

15 And the Lord showed me a very great region outside this world exceeding bright with light, and the air of that place illuminated with the beams of the sun, and the earth of itself flowering with blossoms that fade not, and full of spices and plants, fair-flowering and incorruptible, and bearing blessed fruit.

16 And so great was the blossom that the odour thereof was borne thence even unto us.

17 And the dwellers in that place were clad with the raiment of shining angels, and their raiment was like unto their land.

18 And angels ran round about them there.

19 And the glory of them that dwelt there was all equal, and with one voice they praised the Lord God, rejoicing in that place.

20 The Lord saith unto us: This is the place of your leaders (or, high priests), the righteous men.

21 And I saw also another place over against that one, very squalid; and it was a place of punishment, and they that were punished and the angels that punished them had their raiment dark, according to the air of the place.

22 And some there were there hanging by their tongues; and these were they that blasphemed the way of righteousness, and under them was laid fire flaming and tormenting them.

23 And there was a great lake full of flaming mire, wherein were certain men that turned away from righteousness; and angels, tormentors, were set over them.

24 And there were also others, women, hanged by their hair above that mire which boiled up; and these were they that adorned themselves for adultery. And the men that were joined with them in the defilement of adultery were hanging by their feet, and had their heads hidden in the mire, and said: We believed not that we should come unto this place.

25 And I saw the murderers and them that were consenting to them cast into a strait place full of evil, creeping things, and smitten by those beasts, and so turning themselves about in that torment. And upon them were set worms like clouds of darkness. And the souls of them that were murdered stood and looked upon the torment of those murderers and said: O God, righteous is thy judgement.

26 And hard by that place I saw another strait place wherein the discharge and the stench of them that were in torment ran down, and there was as it were a lake there. And there sat women up to their necks in that liquor, and over against them many children which were born out of due time sat crying: and from them went forth rays of fire and smote the women in the eyes: and these were they that conceived out of wedlock (?) and caused abortion.

27 And other men and women were being burned up to their middle and cast down in a dark place and scourged by evil spirits, and having their entrails devoured by worms that rested not. And these were they that had persecuted the righteous and delivered them up.

28 And near to them again were women and men gnawing their lips and in torment, and having iron heated in the fire set against their eyes. And these were they that did blaspheme and speak evil of the way of righteousness.

29 And over against these were yet others, men and women, gnawing their tongues and having flaming fire in their mouths. And these were the false witnesses.

30 And in another place were gravel-stones sharper than swords or any spit, heated with fire, and men and women clad in filthy rags rolled upon them in torment. [This is suggested by the LXX of two passages in Job: xli. 30, his bed is of sharp spits; viii. 17, on an heap of stones doth he rest, and shall live in the midst of gravel-stones.] And these were they that were rich and trusted in their riches, and had no pity upon orphans and widows but neglected the commandments of God.

31 And in another great lake full of foul matter (pus) and blood and boiling mire stood men and women up to their knees And these were they that lent money and demanded usury upon usury.

32 And other men and women being cast down from a great rock (precipice) fell (came) to the bottom, and again were driven by them that were set over them, to go up upon the rock, and thence were cast down to the bottom and had no rest from this torment. And these were they that did defile their bodies behaving as women: and the women that were with them were they that lay with one another as a man with a woman.

33 And beside that rock was a place full of much fire, and there stood men which with their own hands had made images for themselves instead of God, [And beside them other men and women] having rods of fire and smiting one another and never resting from this manner of torment....

34 And yet others near unto them, men and women, burning and turning themselves about and roasted as in a pan. And these were they that forsook the way of God.

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APOCALYPSE OF PETER CHAPTER 3

(From The Bodleian Leaf

[. . .] women holding chains and scourging themselves before those idols of deceit. And they shall unceasingly have this torment. And near [. . .]

[. . .] them shall be other men and women burning in the burning of them that were mad after idols. And these are they which forsook the way of God wholly (?) and [. . .]

APOCALYPSE OF PETER CHAPTER 4

(From The Ethiopic Text)

1 The Second Coming of Christ and Resurrection of the Dead (which Christ revealed unto Peter) who died because of their sins, for that they kept not the commandment of God their creator.

2 And Peter pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy.

And when the Lord was seated upon the Mount of Olives, his disciples came unto him.

3 And we besought and entreated him severally and prayed him, saying unto him: Declare unto us what are the signs of thy coming and of the end of the world, that we may perceive and mark the time of thy coming and instruct them that come after us, unto whom we preach the word of thy gospel, and whom we set over (in) thy church, that they when they hear it may take heed to themselves and mark the time of thy coming.

4 And our Lord answered us, saying: Take heed that no man deceive you, and that ye be not doubters and serve other gods. Many shall come in my name, saying: I am the Christ. Believe them not, neither draw near unto them. For the coming of the Son of God shall not be plain (i.e. foreseen); but as the lightning that shineth from the east unto the west, so will I come upon the clouds of heaven with a great host in my majesty; with my cross going before my face will I come in my majesty, shining sevenfold more than the sun will I come in my majesty with all my saints, mine angels (mine holy angels). And my Father shall set a crown upon mine head, that I may judge the quick and the dead and recompense every man according to his works.

5 And ye, take ye the likeness thereof (learn a parable) from the fig-tree: so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come.

6 And I, Peter, answered and said unto him: Interpret unto me concerning the fig-tree, whereby we shall perceive it; for throughout all its days doth the fig-tree send forth shoots, and every year it bringeth forth its fruit for its master. What then meaneth the parable of the fig-tree? We know it not.

7 And the Master (Lord) answered and said unto me: Understandest thou not that the fig-tree is the house of Israel? Even as a man that planted a fig-tree in his garden, and it brought forth no fruit. And he sought the fruit thereof many years and when he found it not, he said to the keeper of his garden: Root up this fig-tree that it make not our ground to be unfruitful. And the gardener said unto God: (Suffer us) to rid it of weeds and dig the ground round about it and water it. If then it bear not fruit, we will straightway remove its roots out of the garden and plant another in place of it. Hast thou not undErstood that the fig-tree is the house of Israel? Verily I say unto thee, when the twigs thereof have sprouted forth in the last days, then shall feigned Christs come and awake expectation saying: I am the Christ, that am now come into the world. And when they (Israel) shall perceive the wickedness of their deeds they shall turn away after them and deny him [whom our fathers did praise], even the first Christ whom they crucified and therein sinned a great sin. But this deceiver is not the Christ. [something is wrong here: the sense required is that Israel perceives the wickedness of antichrist and does not follow him.] And when they reject him he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth: many shall become martyrs at his hand. Enoch and Elias shall be sent to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive. And therefore shall they that die by his hand be martyrs, and shall be reckoned among the good and righteous martyrs who have pleased God in their life. [Hermas, Vision III.i.9, speaks of 'those that have already been well-pleasing unto God and have suffered for the Name's sake'.]

And he showed me in his right hand the souls of all men, And on the palm of his right hand the image of that which shall be accomplished at the last day: and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evil-doers shall be rooted out unto all eternity. We beheld how the sinners wept (weep) in great affliction and sorrow, until all that saw it with their eyes wept, whether righteous or angels, and he himself also.

8 And I asked him and said unto him: Lord, suffer me to speak thy word concerning the sinners: It were better for them if they had not been created. And the Saviour answered and said unto me: Peter, wherefore speakest thou thus, that not to have been created were better for them? Thou resistest God. Thou wouldest not have more compassion than he for his image: for he hath created them and brought them forth out of not being. Now because thou hast seen the lamentation which shall come upon the sinners in the last days, therefore is thine heart troubled; but I will show thee their works, whereby they have sinned against the Most High.

9 Behold now what shall come upon them in the last days, when the day of God and the day of the decision of the judgement of God cometh. From the east unto the west shall all the children of men be gathered together before my Father that liveth for ever. And he shall command hell to open its bars of adamant and give up all that is therein.

10 And the wild beasts and the fowls shall he command to restore all the flesh that they have devoured, because he willeth that men should appear; for nothing perisheth before God, and nothing is impossible with him, because all things are his.

11 For all things come to pass on the day of decision, on the day of judgement, at the word of God: and as all things were

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done when he created the world and commanded all that is therein and it was done -even so shall it be in the last days; for all things are possible with God. And therefore saith he in the scripture: [Ezek. xxxvii.] Son of man, prophesy upon the several bones and say unto the bones: bone unto bone in joints, sinew. nerves, flesh and skin and hair thereon [and soul and spirit].

12 And soul and spirit shall the great Uriel give them at the commandment of God; for him hath God set over the rising again of the dead at the day of judgement.

13 Behold and consider the corns of wheat that are sown in the earth. As things dry and without soul do men sow them in the earth: and they live again and bear fruit, and the earth restoreth them as a pledge entrusted unto it.

[And this that dieth, that is sown as seed in the earth, and shall become alive and be restored unto life, is man. Probably a gloss.]

14 How much more shall God raise up on the day of decision them that believe in him and are chosen of him, for whose sake he made the world? And all things shall the earth restore on the day of decision, for it also shall be judged with them, and the heaven with it.

15 And this shall come at the day of judgement upon them that have fallen away from faith in God and that have committed sin: Floods (cataracts) of fire shall be let loose; and darkness and obscurity shall come up and clothe and veil the whole world and the waters shall be changed and turned into coals of fire and all that is in them shall burn, and the sea shall become fire. Under the heaven shall be a sharp fire that cannot be quenched and floweth to fulfil the judgement of wrath. And the stars shall fly in pieces by flames of fire, as if they had not been created and the powers (firmaments) of the heaven shall pass away for lack of water and shall be as though they had not been. And the lightnings of heaven shall be no more, and by their enchantment they shall affright the world (probably: The heaven shall turn to lightning and the lightnings thereof shall affright the world. The spirits also of the dead bodies shall be like unto them (the lightnings?) and shall become fire at the commandment of God.

16 And so soon as the whole creation dissolveth, the men that are in the east shall flee unto the west, unto the east; they that are in the south shall flee to the north, and they that are in the south. And in all places shall the wrath of a fearful fire overtake them and an unquenchable flame driving them shall bring them unto the judgement of wrath, unto the stream of unquenchable fire that floweth, flaming with fire, and when the waves thereof part themselves one from another, burning, there shall be a great gnashing of teeth among the children of men.

17 Then shall they all behold me coming upon an eternal cloud of brightness: and the angels of God that are with me shall sit (prob. And I shall sit) upon the throne of my glory at the right hand of my Heavenly Father; and he shall set a crown upon mine head. And when the nations behold it, they shall weep, every nation apart.

18 Then shall he command them to enter into the river of fire while the works of every one of them shall stand before them (something is wanting) to every man according to his deeds. As for the elect that have done good, they shall come unto me and not see death by the devouring fire. But the unrighteous the sinners, and the hypocrites shall stand in the depths of darkness that shall not pass away, and their chastisement is the fire, and angels bring forward their sins and prepare for them a place wherein they shall be punished for ever (every one according to his transgression).

19 Uriel (Urael) the angel of God shall bring forth the souls of those sinners (every one according to his transgression: perhaps this clause should end the preceding paragraph: so Grebaut takes it) who perished in the flood, and of all that dwelt in all idols, in every molten image, in every (object of) love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them (the objects in which they dwelt, or their worshippers?) in everlasting fire; and after that all of them with their dwelling places are destroyed, they shall be punished eternally.

APOCALYPSE OF PETER CHAPTER 5

(description of torments, the Akhmim fragment.)

1 Then shall men and women come unto the place prepared for them. By their tongues wherewith they have blasphemed the way of righteousness shall they be hanged up. There is spread under them unquenchable fire, that they escape it not.

2 Behold, another place: therein is a pit, great and full (of . .) In it are they that have denied righteousness: and angels of punishment chastise them and there do they kindle upon them the fire of their torment.

3 And again behold [two: corrupt] women: they hang them up by their neck and by their hair; they shall cast them into the pit. These are they which plaited their hair, not for good (or, not to make them beautiful) but to turn them to fornication, that they might ensnare the souls of men unto perdition. And the men that lay with them in fornication shall be hung by their loins in that place of fire; and they shall say one to another: We knew not that we should come unto everlasting punishment.

4 And the murderers and them that have made common cause with them shall they cast into the fire, in a place full of venomous beasts, and they shall be tormented without rest, feeling their pains; and their worms shall be as many in number as a dark cloud. And the angel Ezrael shall bring forth the souls of them that have been slain, and they shall behold the torment of them that slew them, and say one to another: Righteousness and justice is the judgement of God. For we heard, but we believed not, that we should come into this place of eternal judgement.

5 And near by this flame shall be a pit, great and very deep, and into it floweth from above all manner of torment, foulness, and issue. And women are swallowed up therein up to their necks and tormented with great pain. These are they that have caused their children to be born untimely, and have

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corrupted the work of God that created them. Over against them shall be another place where sit their children [both] alive, and they cry unto God. And flashes (lightnings) go forth from those children and pierce the eyes of them that for fornication's sake have caused their destruction.

6 Other men and women shall stand above them, naked; and their children stand over against them in a place of delight, and sigh and cry unto God because of their parents, saying: These are they that have despised and cursed and transgressed thy commandments and delivered us unto death: they have cursed the angel that formed us, and have hanged us up, and withheld from us (or, begrudged us) the light which thou hast given unto all creatures. And the milk of their mothers flowing from their breasts shall congeal, and from it shall come beasts devouring flesh, which shall come forth and turn and torment them for ever with their husbands, because they forsook the commandments of God and slew their children. As for their children, they shall be delivered unto the angel Temlakos (i.e. a care-taking angel: see above, in the Fragments). And they that slew them shall be tormented eternally, for God willeth it so.

7 Ezrael the angel of wrath shall bring men and women, the half of their bodies burning, and cast them into a place of darkness, even the hell of men; and a spirit of wrath shall chastise them with all manner of torment, and a worm that sleepeth not shall devour their entrails: and these are the persecutors and betrayers of my righteous ones.

8 And beside them that are there, shall be other men and women, gnawing their tongues; and they shall torment them with red-hot iron and burn their eyes. These are they that slander and doubt of my righteousness. Other men and women whose works were done in deceitfulness shall have their lips cut off, and fire entereth into their mouth and their entrails. These are the false witnesses (al. these are they that caused the martyrs to die by their lying).

9 And beside them, in a place near at hand, upon the stone shall be a pillar of fire, and the pillar is sharper than swords. And there shall be men and women clad in rags and filthy garments, and they shall be cast thereon, to suffer the judgement of a torment that ceaseth not: these are they that trusted in their riches and despised the widows and the woman with fatherless children . . . before God.

10 And into another place hard by, full of filth, do they cast men and women up to the knees. These are they that lent money and took usury.

11 And other men and women cast themselves down from an high place and return again and run, and devils drive them. [These are the worshippers of idols] and they put them to the end of their witst (drive them up to the top of the height) and they cast themselves down. And thus do they continually, and are tormented for ever. These are they which have cut their flesh as [apostles] of a man: and the women that were with them . . . and these are the men that defiled themselves together as women. (This is very corrupt: but the sense is clear in the (Greek.)

12 And beside them (shall be a brazier ?) . . . and beneath them shall the angel Ezrael prepare a place of much fire: and all the idols of gold and silver, all idols, the work of men's hands, and the semblances of images of cats and lions, of creeping things and wild beasts, and the men and women that have prepared the images thereof, shall be in chains of fire and shall be chastised because of their error before the idols, and this is their judgement for ever. (In the Greek they beat each other with rods of fire: and this is better.)

13 And beside them shall be other men and women, burning in the fire of the judgement, and their torment is everlasting. These are they that have forsaken the commandment of God and followed the (persuasions ?) of devils.

APOCALYPSE OF PETER CHAPTER 6

(Parts of these two sections are in the Bodleian Fragment. At this point the Akhmim fragment ends. The Ethiopic continues):

1 And there shall be another place, very high (corrupt sentences follow. Duensing omits them: Grebaut renders doubtfully: There shall be a furnace and a brazier wherein shall burn fire. The fire that shall burn shall come from one end of the brazier). The men and women whose feet slip, shall go rolling down into a place where is fear. And again while the fire that is prepared floweth, they mount up and fall down again and continue to roll down. (This suggests a narrow bridge over a stream of fire which they keep trying to cross.) Thus shall they be tormented for ever. These are they that honoured not their father and mother and of their own accord withheld (withdrew) themselves from them. Therefore shall they be chastised eternally.

2 Furthermore the angel Ezrael shall bring children and maidens to show them those that are tormented. They shall be chastised with pains, with hanging (their bodies) up and with a multitude of wounds which flesh-devouring birds shall inflict upon them. These are they that boast themselves (trust) in their sins, and obey not their parents and follow not the instruction of their fathers, and honour not them that are more aged than they.

3 Beside them shall be girls clad in darkness for a garment and they shall be sore chastised and their flesh shall be torn in pieces. These are they that kept not their virginity until they were given in marriage, and with these torments shall they be punished, and shall feel them.

4 And again, other men and women, gnawing their tongues without ceasing, and being tormented with everlasting fire. These are the servants (slaves) which were not obedient unto their masters; and this then is their judgement for ever.

5 And hard by this place of torment shall be men and women dumb and blind, whose raiment is white. They shall crowd one upon another, and fall upon coals of unquenchable fire. These are they that give alms and say: We are righteous before God: whereas they have not sought after righteousness.

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6 Ezrael the angel of God shall bring them forth out of this fire and establish a judgement of decision. This then is their judgement. A river of fire shall flow and all judgement (they that are judged) shall be drawn down into the middle of the river. And Uriel shall set them there.

7 And there are wheels of fire and men and women hung thereon by the strength of the whirling thereof. And they that are in the pit shall burn: now these are the sorcerers and sorceresses. Those wheels shall be in a]l decision (judgement, punishment) by fire without number.

8 Thereafter shall the angels bring mine elect and righteous which are perfect in all uprightness, and bear them in their hands, and clothe them with the raiment of the life that is above. They shall see their desire on them that hated them, when he punisheth them, and the torment of every one shall be for ever according to his works.

9 And all they that are in torment shall say with one voice: have mercy upon us, for now know we the judgement of God, which he declared unto us aforetime, and we believed not. And the angel Tatirokos (Tartaruchus, keeper of hell: a word corresponding in formation to Temeluchus) shall come and chastise them with yet greater torment, and say unto them: Now do ye repent, when it is no longer the time for repentance, and nought of life remaineth. And they shall say: Righteous is the judgement of God, for we have heard and perceived that his judgement is good; for we are recompensed according to our deeds.

10 Then will I give unto mine elect and righteous the washing (baptism) and the salvation for which they have besought me, in the field of Akrosja (Acherousia, a lake in other writings, e.g. Apocalypse of Moses -where the soul of Adam is washed in it: see also Paul 22, 23) which is called Aneslasleja (Elysium). They shall adorn with flowers the portion of the righteous, and I shall go . . . I shall rejoice with them. I will cause the peoples to enter in to mine everlasting kingdom, and show them that eternal thing (life ?) whereon I have made them to set their hope, even I and my Father which is in heaven.

11 I have spoken this unto thee, Peter, and declared it unto thee. Go forth therefore and go unto the land (or city) of the west. (Duensing omits the next sentences as unintelligible; Grebaut and N. McLean render thus: and enter into the vineyard which I shall tell thee of, in order that by the sickness (sufferings) of the Son who is without sin the deeds of corruption may be sanctified. As for thee, thou art chosen according to the promise which I have given thee. Spread thou therefore my gospel throughout all the world in peace. Verily men shall rejoice: my words shall be the source of hope and of life, and suddenly shall the world be ravished.)

APOCALYPSE OF PETER CHAPTER 7

(We now have the section descriptive of paradise, which in the Akhmim text precedes that about hell.)

1 And my Lord Jesus Christ our King said unto me: Let us go unto the holy mountain. And his disciples went with him, praying. And behold there were two men there, and we could not look upon their faces, for a light came from them, shining more than the sun, and their rairment also was shining, and cannot be described, and nothing is sufficient to be compared unto them in this world. And the sweetness of them . . . that no mouth is able to utter the beauty of their appearance (or, the mouth hath not sweetness to express, &c.), for their aspect was astonishing and wonderful. And the other, great, I say (probably: and, in a word, I cannot describe it), shineth in his (sic) aspect above crystal. Like the flower of roses is the appearance of the colour of his aspect and of his body . . . his head (al. their head was a marvel). And upon his (their) shoulders (evidently something about their hair has dropped out) and on their foreheads was a crown of nard woven of fair flowers. As the rainbow in the water (in the time of rain) so was their hair. And such was the comeliness of their countenance, adorned with all manner of ornament. And when we saw them on a sudden, we marvelled. And I drew near unto the Lord (God) Jesus Christ and said unto him: O my Lord, who are these? And he said unto me: They are Moses and Elias. And I said unto him: Abraham and Isaac and Jacob and the rest of the righteous fathers? And he showed us a great garden, open, full of fair trees and blessed fruits, and of the odour of perfumes. The fragrance thereof was pleasant and came even unto us. And thereof (al. of that tree) . . . saw I much fruit. And my Lord and God Jesus Christ said unto me: Hast thou seen the companies of the fathers?

2 As is their rest, such also is the honour and the glory of them that are persecuted for my righteousness' sake. And I rejoiced and believed [and believed] and understood that which is written in the book of my Lord Jesus Christ. And I said unto him: O my Lord, wilt thou that I make here three tabernacles, one for thee, and one for Moses, and one for Elias? And he said unto me in wrath: Satan maketh war against thee, and hath veiled thine understanding; and the good things of this world prevail against thee. Thine eyes therefore must be opened and thine ears unstopped that a tabernacle, not made with men's hands, which my heavenly Father hath made for me and for the elect. And we beheld it and were full of gladness.

3 And behold, suddenly there came a voice from heaven, saying: This is my beloved Son in whom I am well pleased: my commandments. And then came a great and exceeding white cloud over our heads and bare away our Lord and Moses and Elias. And I trembled and was afraid: and we looked up and the heaven opened and we beheld men in the flesh, and they came and greeted our Lord and Moses and Elias and went into another heaven. And the word of the scripture was fulfilled: This is the generation that seeketh him and seeketh the face of the God of Jacob. And great fear and commotion was there in heaven and the angels pressed one upon another that the word of the scripture might be fulfilled which saith: Open the gates, ye princes.

4 Thereafter was the heaven shut, that had been open. And we prayed and went down from the mountain, glorifying God, which hath written the names of the righteous in

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heaven in the book of life. There is a great deal more of the Ethiopic text, but it is very evidently of later date; the next words are:

5 'Peter opened his mouth and said to me: Hearken, my son Clement, God created all things for his glory,' and this proposition is dwelt upon. The glory of those who duly praise God is described in terms borrowed from the Apocalypse: 'The Son at his coming will raise the dead . . . and will make my righteous ones shine seven times more than the sun, and will make their crowns shine like crystal and like the rainbow in the time of rain (crowns) which are perfumed with nard and cannot be contemplated (adorned) with rubies, with the colour of emeralds shining brightly, with topazes, gems, and yellow pearls that shine like the stars of heaven, and like the rays of the sun, sparkling which cannot be gazed upon.' Again, of the angels: ' Their faces shine more than the sun; their crowns are as the rainbow in the time of rain. (They are perfumed) with nard. Their eyes shine like the morning star. The beauty of their appearance cannot be expressed.... Their raiment is not woven, but white as that of the fuller, according as I saw on the mountain where Moses and Elias were. Our Lord showed at the transfiguration the apparel of the last days, of the day of resurrection, unto Peter, James and John the sons of Zebedee, and a bright cloud overshadowed us, and we heard the voice of the Father saying unto us: This is my Son whom I love and in whom I am well pleased: hear him. And being afraid we forgat all the things of this life and of the flesh, and knew not what we said because of the greatness of the wonder of that day, and of the mountain whereon he showed us the second coming in the kingdom that passeth not away.'

6 ' The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal doom- is more than Peter can endure: he appeals to Christ to have pity on them.

7 And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men.'

APOCALYPSE OF PETER CHAPTER 8

(From The Sibylline Oracles, Many lines are borrowed from the older books, especially 3 and 8.) After saying (1.187) that Elias will descend on earth and do three great signs, it proceeds:

1 Woe unto all them that are found great with child in that day, and to them that give suck to infant children, and to them that dwell by the sea (the waves). Woe to them that shall behold that day. For a dark mist shall cover the boundless world, of the east and west, the south and north. And then shall a great river of flaming fire flow from heaven and consume all places, the earth and the great ocean and the grey sea, lakes and rivers and fountains, and merciless

2 Hades and the pole of heaven: but the lights of heaven shall melt together in one and into a void (desolate) shape (?). For the stars shall all fall from heaven into the sea (?), and all souls of men shall gnash their teeth as they burn in the river of brimstone and the rush of the fire in the blazing plain, and ashes shall cover all things. And then shall all the elements of the world be laid waste, air, earth, sea, light poles, days and nights, and no more shall the multitudes of birds fly in the air nor swimming creatures any more swim the sea no ship shall sail with its cargo over the waves;

3 No straight-going oxen shall plough the tilled land; there shall be no more sound of swift winds, but he shall fuse all things together into one, and purge them clean.

4 Now when the immortal angels of the undying God Barakiel, Ramiel, Uriel, Samiel, and Azael, [These names are from Enoch.] knowing all the evil deeds that any hath wrought aforetime -then out of the misty darkness they shall bring all the souls of men to judgement, unto the seat of God the immortal, the great.

5 For he only is incorruptible, himself the Almighty, who shall be the judge of mortal men. And then unto them of the underworld shall the heavenly one give their souls and spirit and speech, and their bones joined together, with all the joints, and the flesh and sinews and veins, and skin also over the flesh, and hair as before, and the bodies of the dwellers upon earth shall be moved and arise in one day, joined together in immortal fashion and breathing.

6 Then shall the great angel Uriel break the monstrous bars framed of unyielding and unbroken adamant, of the brazen

7 gates of Hades, and cast them down straightway, and bring forth to judgement all the sorrowful forms, yea, of the ghosts of the ancient Titans, and of the giants, and all whom the flood overtook. And all whom the wave of the sea hath destroyed in the waters, and all whom beasts and creeping things and fowls have feasted on: all these shall he bring to the judgement seat; and again those whom flesh-devouring fire hath consumed in the flames, them also shall he gather and set before God's seat. And when he shall overcome Fate and raise the dead, then shall Adonai Sabaoth the high thunderer sit on his heavenly

8 throne, and set up the great pillar, and Christ himself, the undying unto the undying, shall come in the clouds in glory with the pure angels, and shall sit on the seat on the right of the Great One, judging the life of the godly and the walk of ungodly men.

9 Moses also the great, the friend of the Most High shall come, clad in flesh, and the great Abraham himself shall come, and Isaac and Jacob, Jesus, Daniel, Elias, Ambacum (Habakkuk), and Jonas, and they whom the Hebrews slew: and all the Hebrews that were with (after ?) Jeremias shall be judged at the judgement seat, and he shall destroy them, that

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they may receive a due reward and expiate all that they did in their mortal life.

10 then shall all men pass through a blazing river and unquenchable flame, and the righteous shall be saved whole all of them, but the ungodly shall perish therein unto all ages, even as many as wrought evil aforetime, and committed murders, and all that were privy thereto, liars, thieves, deceivers, cruel destroyers of houses, gluttons, marriers by stealth, shedders of evil rumours, sorely insolent lawless, idolaters: and all that forsook the great immortal God and became blasphemers and harmers of the godly, breakers of faith and destroyers of righteous men. And all that look with guileful and shameless double faces -reverend priests and deacons- and judge unjustly, dealing perversely, obeying false rumours . . . more deadly than leopards and wolves, and very evil: and all that are high-minded, and usurers that heap up in their houses usury out of usury and injure orphans and widows continually: and they that give alms of unjust gain unto widows and orphans, and they that when they give alms of their own toil, reproach them; and they that have forsaken their parents in their old age and not repaid them at all, nor recompensed them for their nurture; yea, and they that have disobeyed and spoken hard words against their parents: they also that have received pledges and denied them, and servants that have turned against their masters; and again they which have defiled their flesh in lasciviousness, and have loosed the girdle of virginity in secret union, and they that make the child in the womb miscarry, and that cast out their offspring against right: sorcerers also and sorceresses with these shall the wrath of the heavenly and immortal God bring near unto the pillar, all round about which the untiring river of fire shall flow. And all of them shall the undying angels of the immortal everlasting God chastise terribly with flaming scourges, and shall bind them fast from above in fiery chains, bonds unbreakable. And then shall they cast them down in the darkness of night into Gehenna among the beasts of hell, many and frightful, where is darkness without measure.

11 And when they have dealt out many torments unto all whose heart was evil, thereafter out of the great river shall a wheel of fire encompass them, because they devised wicked works. And then shall they lament apart every one from another in miserable fate, fathers and infant children, mothers and sucklings weeping, nor shall they be sated with tears nor shall the voice of them that mourn piteously apart be heard (?); but far under dark and squalid Tartarus shall they cry in torment, and in no holy place shall they abide and expiate threefold every evil deed that they have done, burning in a great flame; and shall gnash their teeth, all of them worn out with fierce thirst and hunger (al. force violence), and shall call death lovely and it shall flee from them: for no more shall death nor night give them rest, and oft-times shall they beseech in vain the Almighty God, and then shall he openly turn away his face from them. For he hath granted the limit of seven ages for repentance unto men that err, by the hand of a pure virgin.

12 But the residue which have cared for justice and good deeds, yea, and godliness and righteous thoughts, shall angels bear up and carry through the flaming river unto light, and life without care, where is the immortal path of the great God; and three fountains, of wine and honey and milk. And the earth, common to all, not parted out with walls or fences, shall then bring forth of her own accord much fruit, and life and wealth shall be common and undistributed. For there shall be no poor man, nor rich, nor tyrant, nor slave, none great nor small any longer, no kings, no princes; but all men shall be together in common. And no more shall any man say ' night is come ', nor ' the morrow ', nor ' it was yesterday '. He maketh no more of days, nor of spring, nor winter, nor summer, nor autumn, neither marriage,nor death, nor selling, nor buying, nor set of sun, nor rising. For God shall make one long day.

13 And unto them, the godly, shall the almighty and immortal God grant another boon, when they shall ask it of him. He shall grant them to save men out of the fierce fire and the eternal gnashing of teeth: and this will he do, for he will gather them again out of the everlasting flame and remove them else whither, sending them for the sake of his people unto another life eternal and immortal, in the Elysian plain where are the long waves of the Acherusian lake exhaustless and deep bosomed;

14 'Plainly false: for the fire will never cease to torment the damned. I indeed could pray that it might be so, who am branded with the deepest scars of transgressions which stand in need of utmost mercy. But let Origen be ashamed of his lying words, who saith that there is a term set to the torments.'

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THE APOCALYPSE OF PETER

The Coptic Apocalypse of Peter
From: Nag Hammadi Library, Egypt
Translation: James Brashler and Roger A. Bullard
Estimated Range of Dating: 100-180 AD.

(The Coptic Apocalypse of Peter is a text found amongst the Nag Hammadi library, and part of the New Testament apocrypha. It was probably written around 100-200 AD. Since it represents Gnostic views, it is also known as the Gnostic Apocalypse of Peter.

The text takes gnostic interpretations of the crucifixion to the extreme, picturing Jesus as laughing and warning against people who cleave to the name of a dead man, thinking they shall become pure. Like some of the rarer Gnostic writings, this one also doubts the established Crucifixion story which places Jesus on the cross. Instead, according to this text, there was a substitute: "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me.")

1 As the Saviour was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honour - as he was about to reprove you three times in this night."

2 And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

3 And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon (your) eyes - your robe - and say what you see."

4 But when I had done it, I did not see anything. I said "No one sees (this way)."

5 Again he told me, "Do it again."

6 And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Saviour. And I told him about those things which I saw.

7 And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

8 And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice.

9 When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying."

10 And I listened again, "As you sit, they are praising you".

11 And when I said these things, the Saviour said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

12 "For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgement, i.e., the servants of the Word. But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration. And they praise the men of the propagation of falsehood, those who will come after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law."

13 "For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

14 "For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

15 "But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about

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immortality, having faith, and desiring to renounce these things."

16 "For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble."

17 "Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind."

18 "But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit -. But immediately they join with one of those who misled them."

19 "But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them - and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release."

20 "And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner."

21 "And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgement of the leaders. Those people are dry canals."

22 But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed."

23 The Saviour said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter."

24 "Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgement are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them."

25 When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

26 The Saviour said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

27 But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

28 But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

29 And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Saviour. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

30 And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Saviour, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are

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divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit."

31 "These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honour in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!"

32 When he (Jesus) had said these things, he (Peter) came to himself.

SUPPLEMENT FROM THE GNOSTIC LIBRARY

- The Gospel of Didymus Judas Thomas
- The Gospel of Mary Magdalene
- The Gospel of Philip (the brother of Mary Magdalene)
- The Gospel of Judas (Iscariot)
- The Apocryphon (Secret Book) of James (the Just)
- The Apocryphon (Secret Book) of John
- The Sentence of Sextus
- The Gospel of Truth

THE GOSPEL ACCORDING TO THOMAS

or The Gospel of Didymus Judas Thomas
or The Gospel of Thomas, or The Sayings of Jesus
From: Nag Hammadi Library, Egypt
Translation: W. R. Schoedel
Estimated Range of Dating: 50-140 A.D.

(The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The Papyrus Oxyrhynchus is a papyrus in three fragments of the logia (sayings) of Jesus written in Greek. The fragments are dated to the first half of the third century. In Nag Hammadi, Egypt, a complete Coptic copy was unearthed in 1945.

The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.) The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, is however, according to its old-fashioned writing style, the oldest gospel and was probably written c. 50 or 60 AD. It seems likely that it was written by the apostle Thomas himself. He was one of Jesus' original disciples and was very successful as apostle in Persia and India.

Who was Thomas? As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome.

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For the Roman Christians of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism, as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus [Apostle Paul] into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian church. Another figure, the apostle Peter, was known as a woman-hater.

In the Gospel of Thomas we read: Simon Peter said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This story is a little more detailed and understandable in the Lotus Sutra, and it can be given briefly: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]."

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, then Sepphoris, a Silk Road station and the great capital of Galilee, was only 5 km away. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Judas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

The entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Its Buddhist teaching becomes obvious each time we read about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when willful deprivation (Asceticism) is mentioned, or righteousness, purity law, purification, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it might be useful to remember that, after the Third Buddhist Council, held under the patronage of Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public on his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamāya (Ptolemy II Philadelphos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, better known today as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada) in the Greek-speaking world around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, Egypt.*

[The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas. Philo of Alexandria reported that he sought and got a therapy delivered by Buddhist monks residing in a Buddhist monastery in the Greek City of Alexandria, Egypt.]*

From a religious-ideological point of view, the following text could have been written by a Buddhist as well as by a

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Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 [Grand Bible, p.3073]

Short description of Siddharta Gautama Buddha's psycho analysis and therapy

Buddhism originally has evolved from Hinduism. It was not a religion in the first place but actually the first a kind of psycho analysis plus its psycho therapy in recorded history. It became a religion founded later by people who wished to express their gratitude towards the Buddha. Most of the following teachings are still part of modern psychology and its treatments. Their tremendous success is based on their astounding briefness that could be written down in the palm of a hand:

***The Four Noble Truths** (Psycho-Analysis)*

1. Accept facts: life is full of suffering.

2. Be aware: the reason for suffering is that you constantly want some things. Ignoring this fact leads you to evil actions and suffering.

3. Steer away: Free yourself from suffering by no longer wanting things.

4. Therapy: Stop wanting things, follow a set of rules, a psycho therapy if you will, called the Noble Eightfold Path.

***The Noble Eightfold Path**, the appropriate psycho therapy, consists of eight principles or qualities:*

1. Right View: Try to see things the way they really are. [recognise reality and the cycle of life]

2. Right Values: Try to turn your mind away from the world and towards the Dharma (towards wisdom and salvation, the teaching of righteousness, the 5 precepts).

3. Right Speech: Try to be truthful and kind when you talk.

4. Right Actions: Try to do good things. If you cannot do a good thing, then do not do a bad thing. [obey the Golden Rule]

5. Right Livelihood: Do not work at something that can hurt yourself or other people.

6. Right Effort: Try to increase your goodness and get rid of your evil (selfishness and egoism).

7. Right Mindfulness: Remember the Dharma and use it all times. (Darma, that is at least your acceptance of the basic laws of society, the 5 Precepts [2nd half of the 10 Commandments] which is, in short, the Abstention from: 1. killing, 2. theft, 3. sexual misconduct [adultery, etc.], 4. falsehood and speaking lies, 5. intoxication of your mind and soul by coveting, boozing, or do drugs.).

8. Right Meditation: Try to reach enlightenment, discipline, and happiness. In short, use meditation (learning, concentrating, and thinking, because it makes you wise and relaxed), gain discipline by organised activities because it keeps you together, use the gained discipline to do Yoga (physical exercise or sport, because the endorphines produced by your brain can make you happy without you wanting anything else).

Text:

These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down.

1 And he said: He who shall find the interpretation of the words shall not taste of death.

2 Jesus said: He who seeks, let him not cease seeking until: finds; and when he finds he will be troubled, and if he is troubled, he will be amazed, and he will reign over the All.

3 Jesus said: If those who lead you say unto you: Behold, the Kingdom is in heaven, then the birds of the heaven will be before you. If they say unto you: It is in the sea, then the fish will be before you. But the Kingdom is within you, and it is outside of you. When you know yourselves, then shall you be known, and you shall know that you are the sons of the living Father. But if ye do not know yourselves, then you are in poverty, and you are poverty.

4 Jesus said: The man aged in his days will not hesitate ask a little child of seven days about the place of life, and he shall live. For there are many first who shall be last, and they shall become a single one.

5 Jesus said: Know what is before thy face, and what hidden from thee shall be revealed unto thee; for there is nothing hidden which shall not be made manifest.

6 His disciples asked him and said unto him: Wilt thou that we fast? And how shall we pray? Shall we give alms? And what rules shall we observe in eating? Jesus said: Do not lie; and that which you hate, do not do. For all things are revealed before heaven. For there is nothing hidden which shall not be manifest, and there is nothing covered which shall remain without being uncovered.

7 Jesus said: Blessed is the lion which the man shall eat, and the lion become man*; and cursed is the man whom the lion shall eat, and the lion become man. [the cycle of life.]

8 And he said: Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a large good fish. He threw down all the small fish into the sea; he chose the large fish without trouble. He that hath ears to hear, let him hear.

9 Jesus said: Behold, the sower went forth, he filled his hand, he cast. Some fell upon the road; the birds came and gathered them. Others fell on the rock, and sent no root down to the earth nor did they sprout any ear up to heaven. And others fell on the thorns; they choked the seed, and the worm ate them. And others fell on the good earth, and brought forth good fruit unto heaven, some sixtyfold and some an hundred and twentyfold.

10 Jesus said: I have cast fire upon the world, and behold I guard it until it is ablaze.

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11 Jesus said: This heaven shall pass away, and that which above it shall pass away; and they that are dead are not alive and they that live shall not die. In the days when you were eating that which is dead, you were making it alive. When you come in the light, what will you do? On the day when you were one, you became two. But when you have become two (a twin), what will you do? [the Greek word didymos, as well as the Aramaic word tuoma / thomas, mean "Zwilling".]

12 The disciples said to Jesus: We know that thou wilt go from us. Who is he who shall be great over us? Jesus said to them: In the place to which you come, you shall go to James the Just for whose sake heaven and earth came into being.

13 Jesus said to his disciples: Make a comparison to me, and tell me whom I am like. Simon Peter said to him: Thou art like a righteous angel. Matthew said to him: Thou art like a wise man of understanding. Thomas said to him: Master, my mouth will no wise suffer that I say whom thou art like (for I am thy twin). Jesus said: I am not thy master, because thou hast drunk, thou hast become drunk from the bubbling spring which I have measured (explored) out. And he took him, went aside, and spoke to him three words. Now when Thomas came to his companions, they asked him: What did Jesus say unto thee? Thomas said to them: If I tell you one of the words which he said to me, you will take up stones and throw them me; and a fire will come out of the stones and burn you up.

14 Jesus said to them: If you fast, you will beget a sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do an evil to your spirits. And if you go into any land and travel in its regions, if they receive you eat what they set before you. Heal the sick among them. For that which goes into your mouth will not defile you, but that which comes forth from your mouth, that is what will defile you.

15 Jesus said: When you see him who was not born of a woman, throw yourselves down upon your face and worship him. He is your Father. [as God cannot be created, God is the creation itself.]

16 Jesus said: Perhaps men think that I am come to cast peace upon the world, and know not that I am come to cast divisions upon the earth, fire, sword, war*. For there shall be five in a house; there shall be three against two, and two against three, the father against the son and the son against the father, and they shall stand as solitaries. [* This chapter reflects the view of the Jewish Messianic Movement whose desired messiah was supposed to bring military victory over Greeks, Romans, and those who have supported them.]

17 Jesus said: I will give you that which eye has not seen, an ear has not heard, and hand has not touched, and which has not entered into the heart of man.

18 The disciples said to Jesus: Tell us how our end shall be. Jesus said: Have you then discovered the beginning, that you seek after the end? For where the beginning is, there shall the end be. Blessed is he who shall stand in the beginning, and he shall know the end and shall not taste of death (for he will be born again as a new form of life.).

19 Jesus said: Blessed is he who was before he came into being. If you become my disciples and hear my words (teachings), these stones shall minister unto you. For you have five trees in Paradise which do not move in summer or in winter, and their leaves do not fall. He who knows them shall not taste of death.

20 The disciples said to Jesus: Tell us what the kingdom of heaven* is like. He said to them: It is like a grain of mustard-seed, smaller than all seeds; but when it falls on the earth which is tilled, it puts forth a great branch, and becomes shelter for the birds of heaven. [the kingdom of heaven is the enlightenment of wisdom that, if nurtured, florishes like branches of a plant.]

21 Mary said to Jesus: Whom are thy disciples like? He said They are like little children dwelling in a field which is not theirs. When the owners of the field come, they will say: Yield up to us our field. They are naked before them, to yield it up to them and to give them back their field. Therefore I say: If the master of the house knows that the thief is coming, he will keep watch before he comes, and will not let him dig into his house of his kingdom to carry off his vessels. You, then, be watchful over against the world. Gird up your loins* with great strength, that the brigands may not find a way to come at you, since the advantage for which you look they will find. May there be among you a man of understanding! When the fruit was ripe, he came quickly, his sickle in his hand, and reaped it. He that hath ears to hear, let him hear. [* Protect your assets / wisdom of life.]

22 Jesus saw some infants at the breast. He said to his disciples: These little ones at the breast are like those who enter into the kingdom. They said to him: If we then be children, shall we enter the kingdom? Jesus said to them: When you make the two one, and when you make the inside as the outside, and the outside as the inside, and the upper side as the lower; and when you make the male and the female into a single one, that the male be not male and the female female; when you make eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, an image in place of an image, then shall you enter [The text is not talking about sex per se but about education and the to it connected ability to achieve enlightenment. Women at this period of time had no education to speak of. The "kingdom of heaven" or wisdom of life refers always to the cycle of life, to righteousness or 5 precepts, and to the 4 Noble Truths and the Noble eightfold path that all together lead to that kingdom of enlightenment.].

23 Jesus said: I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one.

24 His disciples said: Teach us concerning the place where thou art, for it is necessary for us to seek after it. He said to them: He that hath ears, let him hear. There is a light within a man of light, and it gives light to the whole world. If it does not give light, there is darkness.

25 Jesus said: Love thy brother as thy soul; keep him as the apple of thine eye.

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26 Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye. [We all are too ready to see the faults of the other instead of recognising our own failures.]

27 Jesus said: If you do not fast* [turn away] from the (bad influence of the) world, you will not find the kingdom (of enlightenment); if you keep not the Sabbath as Sabbath, you will not see the Father (you will not find God in the strength of His community). [*See: 2nd point of the Buddha's Noble Eightfold Path. Right Values: Try to turn your mind away from the world and towards the Dharma; meaning: towards wisdom and salvation = the teaching of righteousness = the 5 Precepts.].

28 Jesus said: I stood in the midst of the world, and I appeared to them in flesh. I found them all drunk, I found none among them thirsting; and my soul was afflicted for the sons of men, for they are blind in their heart and they do not see. For empty came they into the world, seeking also to depart empty from the world. But now they are drunk. When they have thrown off their wine (of bad influence), then will they repent (regret).

29 Jesus said: If the flesh has come into being because of the spirit, it is a marvel; but if the spirit has come into being because of the body, it is a marvel of marvels. But as for me, I marvel at this, how this great wealth has settled in this poverty.

30 Jesus said: Where there are three gods, they are gods; where there are two or one, I am with him. [No matter how many gods you believe in, you always will be a part of the one Creator.)

31 Jesus said: No prophet is acceptable in his village; a physician does not heal those who know him.

32 Jesus said: A city that is built on a high mountain and fortified cannot fall, nor can it remain hidden.

33 Jesus said: What thou shalt hear in thine ear, proclaim to the other ear on your roof-tops. For no man lights a lamp and sets it under a bushel, nor does he put it in a hidden place; but he sets it upon the lamp-stand, that all who go in and come out may see its light.

34 Jesus said: If a blind man lead a blind man, both fall into a pit.

35 Jesus said: It is not possible for anyone to go into the strong man's house and take it or him by force, unless he bind his hands; then he will plunder his house.

36 Jesus said: Be not anxious from morning to evening and from evening to morning about what you shall put on.

37 His disciples said: On what day wilt thou be revealed us, and on what day shall we see thee? Jesus said: When you unclothe yourselves and are not ashamed, and take your garments and lay them beneath your feet like little children, and tread upon them, then [shall ye see] the Son of the living One, and ye shall not fear.

38 Jesus said: Many times have you desired to hear these words which I speak unto you, and you have none other from whom to hear them. Days will come when you will seek after me, and you will not find me.

39 Jesus said: The Pharisees (the Roman Jews) and the scribes have receive the keys of knowledge (the teachings of Platonism, Stoicism, Buddhism); they have hidden them. They did not go in, and those who wanted to go in they did not allow (Interested people were not taught). But you be ye wise as serpents and innocent as doves.

40 Jesus said: A vine was planted apart from the Father, and since it is not established it will be pulled up by its roots and destroyed.

41 Jesus said: He who has in his hand, to him shall be given; and he who has not, from him shall be taken even the little that he has.

42 Jesus said: Become passers-by.

43 His disciples said to him: Who art thou, that thou shouldst say these things to us? Jesus said to them From what I say unto you, you do not understand who I am, but you have become as the [messianic] Jews; for they love the tree and hate its fruit, and they love the fruit and hate the tree.

44 Jesus said: He who blasphemes against the Father will be forgiven, and he who blasphemes against the Son will be forgiven but he who blasphemes against the Holy Spirit will not be forgiven, either on earth or in heaven.

45 Jesus said: They do not gather grapes from thorns, no pluck figs from camel-thistles; they do not yield fruit. A good man brings forth a good thing from his treasure; a bad man bring forth evil things from his evil treasure which is in his heart, and he says evil things; for out of the abundance of his heart he brings forth evil things.

46 Jesus said: From Adam to John the Baptist there is none born of woman who is higher than John the Baptist, so that his eyes will not be broken ? But I have said, He who shall be among you as a little one shall know the kingdom, and shall be higher than John.

47 Jesus said: It is not possible for a man to ride two horses or draw two bows, and it is not possible for a servant to serve two masters; or he will honour the one and insult the other. A man does not drink old wine and immediately desire to drink new wine; and they do not pour new wine into old skins, lest they burst, nor do they pour old wine into new skins, lest it spoil. They do not sew an old patch on a new garment, for a rent will come.

48 Jesus said: If two make peace with one another in this or house, they shall say to the mountain: Be moved, and it shall be moved.

49 Jesus said: Blessed are the solitary and the elect, for you shall find the kingdom; for you came forth thence, and shall go there again.

50 Jesus said: If they say to you: Whence have you come?, tell them: We have come from the light, the place where the light came into being through itself alone. It [stood], and it re- vealed itself in their image. If they say to you: Who are you?, say: We are his sons, and we are the elect of the living Father. If they ask you: What is the sign of your Father in you?, tell them: It is a movement and a rest.

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51 His disciples said to him: On what day will the rest of the dead come into being? And on what day will the new world come? He said to them: That which ye await has come, but ye know it not.

52 His disciples said to him: Twenty-four prophets spoke in Israel, and they all spoke concerning lit. in thee. He said them: You have neglected him who is alive before you, and have spoken about the dead.

53 His disciples said to him: Is circumcision profitable or not? He said to them: Were it profitable, their father would beget them from their mother circumcised. But the true circum- cision in spirit has proved entirely profitable lit.: has found usefulness altogether.

54 Jesus said: Blessed are the poor, for yours is the kingdom of heaven.

55 Jesus said: He who shall not hate his father and his mother cannot be my disciple, and he who does not hate his brethren and his sisters and take up his cross like me shall not be worthy of me.

56 Jesus said: He who has known the world has found corpse, and he who has found a corpse, the world is not worthy of him.

57 Jesus said: The kingdom of the Father is like a man who had [good] seed. His enemy came by night, he sowed a weed among the good seed. The man did not allow them to pull up the weed. He said to them: Lest perhaps you go to pull up the weed, and pull up the wheat with it. For on the day of harvest the weeds will be manifest; they will be pulled up and burned.

58 Jesus said: Blessed is the man who has suffered; he has found the life.

59 Jesus said: Look upon the living One so long as you live, that you may not die and seek to see him, and be unable to see.

60 They saw a Samaritan carrying a lamb going into Judaea. He said to his disciples: Why does he carry the lamb? They said to him: That he may kill it and eat it. He said to them: So long as it is alive he will not eat it, but if he kill it and it become a corpse. They said: Otherwise he will not be able to do it. He said to them: You also, seek for yourselves a place within for rest, lest you become a corpse and be eaten.

61 Jesus said: Two shall rest upon a bed; one shall die, the other live.

Salome said: Who art thou; O man? And whose son? Thou hast mounted my bed, and eaten from my table. Jesus said to her I am he who is from that which is equal; to me was given of the things of my Father. Salome said I am thy disciple. Jesus said to her Therefore I say, when it is equal it will be filled with light, but when it is divided it will be filled with darkness

62 Jesus said: I tell my mysteries to those [who are worthy of my] mysteries. What thy right hand shall do, let not thy left hand know what it does.

63 Jesus said: There was a rich man who had many possessions. He said: I will use my possessions that I may sow and reap and plant, and fill my barns with fruit, that I may have need of nothing. These were his thoughts in his heart. And in that night he died. He that hath ears, let him hear.

64 Jesus said: A man had guests, and when he had prepared the dinner he sent his servant to summon the guests. He came to the first; he said to him: My master summons thee. He said: I have money with some merchants. They are coming to me in the evening. I will go and give them orders. I pray to be excused from he dinner. He went to another; he said to him: My master has summoned thee. He said to him: I have bought a house, and they ask me for a day. I shall not have time. He came to another; he aid to him: My master summons thee. He said to him: My friend is about to be married, and I am to hold a dinner. I shall not be able to come. I pray to be excused from the dinner. He went to another; he said to him: My master summons thee. He said him: I have bought a village; I go to collect the rent. I shall not be able to come. I pray to be excused. The servant came, he said to his master: Those whom thou didst summon to the dinner have excused themselves. The master said to his servant: Go out to the roads. Bring those whom thou shall find, that they may dine. The buyers and the merchants [shall] not [enter] the places of my Father.

65 He said: A good man had a vineyard. He gave it to husbandmen that they might work it, and he receive its fruit their hand. He sent his servant, that the husbandmen might give him the fruit of the vineyard. They seized his servant, they beat him, and all but killed him. The servant came and told his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other also. Then the master sent his son. He said: Perhaps they will reverence my son. Those husbandmen, since they knew that he was the heir the vineyard, they seized him and killed him. He that hath ears, let him hear.

66 Jesus said: Teach me concerning this stone which the builders rejected; it is the corner -stone.

67 Jesus said: He who knows the All but fails to know himself lacks everything.

68 Jesus said: Blessed are you when they hate you, and persecute you, and do not find a place in the spot where they persecuted you.

69 Jesus said: Blessed are they who have been persecuted in their heart; these are they who have known the Father in truth. Blessed are they that hunger, that they may fill the belly him who desires.

70 Jesus said: When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.

71 Jesus said: I will des[troy this] house, and none shall able to build it [again].

72 [A man said] to him: Speak to my brethren, that they may divide my father's possessions with me. He said to him: O man, who made me a divider? He turned to his disciples and said to them: I am not a divider, am I ?

73 Jesus said: The harvest indeed is great, but the labourers are few; but pray the Lord, that he send forth labourers into the harvest.

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74 He said: Lord, there are many about the well, but no one in the well.

75 Jesus said: There are many standing at the door, but the solitary are they who shall enter the bridal chamber.

76 Jesus said: The kingdom of the Father is like a merchant was who had a load of goods and found a pearl. That merchant was wise. He sold the load, and bought for himself the pearl alone. You also, seek after his treasure which does not perish but endures, where moth does not enter to devour, nor does worm destroy.

77 Jesus said: I am the light that is over them all. I am the All; the All has come forth from me, and the All has attained unto me. Cleave a piece of wood: I am there. Raise up the stone, an ye shall find me there.

78 Jesus said: Why came ye forth into the field? To see reed shaken by the wind? And to see a man clothed in soft raiment? [Behold, your] kings and your great men are they who are clothed in soft [raiment], and they [shall] not be able to know the truth.

79 A woman in the crowd said to him: Blessed is the womb which bore thee, and the breasts which nourished thee. He said to her: Blessed are they who have heard the word of the Father and have kept it in truth. For there shall be days when you will say: Blessed is that womb which has not conceived, and those breasts which have not given suck.

80 Jesus said: He who has known the world has found the body, and he who has found the body, the world is not worthy of him.

81 Jesus said: He who has become rich, let him become king, and he who has power let him deny.

82 Jesus said: He who is near to me is near the fire, and he who is far from me is far from the kingdom.

83 Jesus said: The images are revealed to the man, and the light which is in them is hidden in the image of the light of the Father. He shall be revealed, and his image is hidden by his light.

84 Jesus said: When you see your likeness, you rejoice; but when you see your images which came into being before you -- they neither die nor are made manifest -- how much will you bear?

85 Jesus said: Adam came into being out of a great power and a great wealth, and yet he was not worthy of you. For if he tad been worthy, he would not have tasted of death.

86 Jesus said: [The foxes have] the[ir holes] and the birds have [theirs nest, but the Son of Man has no place to lay his head and rest.

87 Jesus said: Wretched is the body which depends upon a body, and wretched is the soul which depends on these two.

88 Jesus said: The angels come to you, and the prophets, and they shall give you what belongs to you; and you also, give the what is in your hands, and say to yourselves: On what day do they come and take what is theirs?

89 Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?

90 Jesus said: Come unto me, for easy is my yoke and my lordship is gentle, and you shall find rest for yourselves.

91 They said to him: Tell us who thou art, that we may believe in thee. He said to them: You test the face of the heaven and the earth, and him who is before you you do not know, and you know not to test this moment.

92 Jesus said: Seek, and ye shall find; but those things concerning which ye asked me in those days, I did not tell you then. Now I wish to tell them, and ye seek not after them.

93 Jesus said: Give not that which is holy to the dogs, lest they cast them on the dung- heap; cast not the pearls to the swine lest they grind it [to bits].

94 Jesus [said]: He who seeks shall find, and he who knock to him it shall be opened.

95 [Jesus said]: If you have money, do not lend at interest, but give [it] to him from whom you will not receive them back.

96 Jesus [said]: The kingdom of the Father is like a woman who took a little leaven and [hid] it in meal; she made large loaves of it. He that hath ears, let him hear.

97 Jesus said: The kingdom of the [Father] is like a woman; carrying a jar full of meal and walking a long way. The handle the jar broke; the meal poured out behind her on the road. She was unaware, she knew not her loss. When she came into her house, she put down the jar and found it empty.

98 Jesus said: The kingdom of the Father is like a man who wanted to kill a great man. He drew the sword in his house and drove it into the wall, that he might know that his hand would be strong. Then he slew the great man.

99 The disciples said to him: Thy brethren and thy mother are standing outside. He said to them: Those here who do the will of my Father, these are my brethren and my mother; these are they who shall enter into the kingdom of my Father.

100 They showed Jesus a gold piece and said to him: They who belong to Caesar demand tribute from us. He said to them: What belongs to Caesar give to Caesar, what belongs to God give to God, and what is mine give unto me.

101 Jesus said He who shall not hate his father and: mother like me cannot be my [disciple], and he who shall [not] love [his father] and his mother like me cannot be my [disciple]; for my mother [. . .] but my true [mother] gave me life.

102 And Jesus said: Woe to them, the Pharisees! For they are like a dog sleeping in the manger of the cattle; for he neither eats, nor does he let the cattle eat.

103 Jesus said: Blessed is the man who knows in what part the robbers are coming, that he may rise and gather his [domain] and gird up his loins before they come in.

104 They said [to him]: Come, let us pray today and fast. Jesus said: What then is the sin that I have done, or wherein have I been vanquished? But when the bridegroom comes forth from the bridal chamber, then let them fast and pray.

105 Jesus said: He who shall know father and mother shall be called the son of a harlot.

106 Jesus said: When you make the two one, you shall become sons of man, and when you say: Mountain, be moved, it shall be moved.

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I07 Jesus said: The kingdom is like a shepherd who had hundred sheep. One of them, the biggest, went astray. He left the ninety-nine and sought after the one till he found it. When he had laboured, he said to the sheep: I love thee more than the ninety-nine.

I08 Jesus said: He who shall drink from my mouth shall become like me; I myself will become he, and the hidden thing shall be revealed to him.

109 Jesus said: The kingdom is like a man who had in his field a [hidden] treasure about which he did not know; and [after] he died he left it to his [son. The] son also did not know; he took possession of that field and sold it. The man who bough it came to plough, and [found] the treasure. He began to lend money at interest to whomsoever he chose.

110 Jesus said: He who has found the world and become rich, let him deny the world.

111 Jesus said: The heavens shall be rolled up and the earth before your face, and he who lives in the living One shall neither see death nor fear; because Jesus says: He who shall find himself, of him the world is not worthy.

112 Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh.

113 His disciples said to him: On what day will the kingdom come? (Jesus said): It cometh not with observation. They will not say: Lo, here! or: Lo, there! But the kingdom of the Father is spread out upon the earth, and men do not see it.

114 Simon Peter said to them: Let Mary go forth from among us, for women are not worthy of the life. Jesus said: Behold, I shall lead her, that I may make her male, in order that she also may become a living spirit like you males. For every woman who makes herself male shall enter into the kingdom of heaven.

The Gospel According to Didymus Judas Thomas.

End of Text.

THE GOSPEL ACCORDING TO MARY MAGDALENE

The Gospel of Mary of Magdala (also: Mariamne Mara)
From: Berlin Codex, Akhmim, Coptic, Egypt 1896
Translation: Andrew Bernhard
Estimated Range of Dating: 120-180 A.D.

(The Gospel of Mary is an apocryphal book discovered in 1896 in a 5th-century papyrus codex called the Berlin Codex, also known as the Akhmim Codex. It also contains the Apocryphon of John, the Sophia [knowledge] of Jesus Christ, and a summary of the Act of Peter. All four works contained in the manuscript are written in the Sahidic dialect of Coptic. Two other fragments of the Gospel of Mary have been discovered since, both written in Greek (Papyrus Oxyrhynchus L 3525 and Papyrus Rylands 463). P.Oxy. L 3525", were in fact found by Grenfell and Hunt some time between 1897 and 1906, but only published in 1983," by P. J. Parsons.

Although the work is popularly known as the Gospel of Mary, it is not technically classed as a gospel because the term 'gospel' is used as a label for any written text that is primarily focused on teachings or activities of Jesus during his adult life.

Scholars are not sure if Mary is the central character of the Gospel of Mary. However, on one osuary in the cemetary of Talpiot (Jerusalem) which is identified as tomb of "Jesus' son of Joseph," bears the name Mariamne Mara (Mary the Master /teacher) denoting her as leader of the early Jesus movement.

Arguments in favour of Mary Magdalene are based on her status as a known follower of Jesus, the tradition of being the first witness of his resurrection, and her appearance in other early Christian writings. Most scholars seem to be in favour of naming Mary Magdalene as the central figure in the Gospel of Mary because it was the traditions of Mary as a woman, as an exemplary disciple, a witness to the ministry of Jesus, a visionary of the glorified Jesus, and someone traditionally in contest with Peter, that made her the only figure who could play all the roles required to convey the messages and meanings of the Gospel of Mary.

The text reveals tensions within 2nd-century Christianity, reflected in the confrontation of Mary with Peter (Simon Kepa), which is a scene also found in The Gospel of Thomas, the Pistis Sophia, and the Coptic Gospel of the Egyptians. Peter and Andrew represent chauvinistic positions which deny the leadership of women and their authority to teach.)

[. . .]
MARY MAGALENE CHAPTER 4
(Pages 1 to 6 of the manuscript,
containing chapters 1 - 3, are lost.
The extant text starts on page 7...)

. . . Will matter then be destroyed or not?

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22 The Saviour said, All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots.

23 For the nature of matter is resolved into the roots of its own nature alone.

24 He who has ears to hear, let him hear.

25 Peter said to him, Since you have explained everything to us, tell us this also: What is the sin of the world?

26 The Saviour said There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin.

27 That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.

28 Then He continued and said, That is why you become sick and die, for you are deprived of the one who can heal you.

29 He who has a mind to understand, let him understand.

30 Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body.

31 That is why I said to you, Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.

32 He who has ears to hear, let him hear.

33 When the Blessed One had said this, He greeted them all,saying, Peace be with you. Receive my peace unto yourselves.

34 Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you.

35 Follow after Him!

36 Those who seek Him will find Him.

37 Go then and preach the gospel of the Kingdom.

38 Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.

39 When He said this He departed.

MARY MAGALENE CHAPTER 5

1 But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?

2 Then Mary stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.

3 But rather, let us praise His greatness, for He has prepared us and made us into Men.

4 When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Saviour.

5 Peter said to Mary, Sister we know that the Saviour loved you more than the rest of woman.

6 Tell us the words of the Saviour which you remember which you know, but we do not, nor have we heard them.

7 Mary answered and said, What is hidden from you I will proclaim to you.

8 And she began to speak to them these words: I, she said, I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me,

9 Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure.

10 I said to Him, Lord, how does he who sees the vision see it, through the soul or through the spirit?

11 The Saviour answered and said, He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is [...]

(pages 11 - 14 are missing from the manuscript)

MARY MAGALENE CHAPTER 8:

. . . it.

10 And desire said, I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?

11 The soul answered and said, I saw you. You did not see me nor recognise me. I served you as a garment and you did not know me.

12 When it said this, it (the soul went away rejoicing greatly.

13 Again it came to the third power, which is called ignorance.

14 The power questioned the soul, saying, Where are you going? In wickedness are you bound. But you are bound; do not judge!

15 And the soul said, Why do you judge me, although I have not judged?

16 I was bound, though I have not bound.

17 I was not recognised. But I have recognised that the All is being dissolved, both the earthly things and the heavenly.

18 When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms.

19 The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh, the seventh is the wrathful wisdom. These are the seven powers of wrath.

20 They asked the soul, Whence do you come slayer of men, or where are you going, conqueror of space?

21 The soul answered and said, What binds me has been slain, and what turns me about has been overcome,

22 and my desire has been ended, and ignorance has died.

23 In a aeon I was released from a world, and in a Type from a type, and from the fetter of oblivion which is transient.

24 From this time on will I attain to the rest of the time, of the season, of the aeon, in silence.

MARY MAGALENE CHAPTER 9

1 When Mary had said this, she fell silent, since it was to this point that the Saviour had spoken with her.

2 But Andrew answered and said to the brethren, Say what you wish to say about what she has said. I at least do not believe that the Saviour said this. For certainly these teachings are strange ideas.

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3 Peter answered and spoke concerning these same things.

4 He questioned them about the Saviour: Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?

5 Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Saviour?

6 Levi answered and said to Peter, Peter you have always been hot tempered.

7 Now I see you contending against the woman like the adversaries.

8 But if the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well.

9 That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Saviour said.

10 And when they heard this they began to go forth to teach and to preach.

The Gos]pel according to Mary.

THE GOSPEL ACCORDING TO PHILIP

The Gospel of Philip (the brother of Mary Magdalene)
From: Nag Hammadi Library, Egypt
Translation: Wesley W. Isenberg
Estimated Range of Dating: 140-250 A.D.

(The Gospel of Philip is one of the Gnostic Gospels, a text of New Testament apocrypha, dated to around the 2nd century but lost in medieval times until it was rediscovered by accident, buried in a cave near Nag Hammadi, Egypt, in 1945.

The text is not related to the canonical gospels or to any text of the Roman Empire's "Pauline Church". The Gospel of Philip is a text that reveals some connexions with Early Christian writings. It is a series of sentences which are quotations and excerpts of lost writings, without any attempt at a narrative context. It is similar to the Gospel of Thomas.

The gospel's title appears at the end of the Coptic manuscript in a colophon; the only connexion with Philip. The Gospel of Philip was written probably between 150 and 250; the papyrus copy was made at around 350 AD. A single manuscript of the Gospel of Philip, in Coptic (CG II), was found in the Nag Hammadi library, a leather folder of documents that was stored in a jar and buried in the Egyptian desert at the end of the 4th century. The text was bound in the same codex that contained the better-known Gospel of Thomas.

Scholars debate whether the original language was Aramaic or Greek. Wesley W. Isenberg, the text's translator, places the date the 2nd half of the 3rd century" and places its probable origin in Syria due to its references to Syriac-Aramaic words and eastern baptismal practices as well as its ascetic outlook.

It is still a question whether the text is a single discourse or a collection of Valentinian sayings. Valentinus (also spelled Valentinius; c. 100–160 AD), was the most successful early Christian gnostic theologian at the time. Gnosticism (those who know [the truth]) most likely derived from a non-Pauline movement close to the Christian groups whose beliefs were developed by Jesus and his brother James the Just.

Major theme is the institution of marriage. As in the other gnostic texts, the Gospel of Thomas and Gospel of Mary, the Gospel of Philip defends the tradition that gives Mary Magdalene special insight into Jesus' teachings. The Ancient Coptic manuscript describes Jesus as Mary's "koinonos", a Greek word for "companion", which implies a sexual and therefore marital relationship. Jesus was a rabbi (priest) and it was normal for a rabbi to be married with children.

Remarkable is this gospel foremostly because it shows no sign of despise and hatred against women' stuff and sexuality as we find it in the teachings of Peter and Paul in the canonical texts of the New Testament. Their miserable

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depiction of women, marriage, sex, in favour for unnatural celebacy, has caused people to suffer for generations.

From the mix of aphorisms, parables, brief polemics, narrative dialogue, biblical exegesis (especially of Genesis), and dogmatic propositions, Wesley T. Isenberg, the translator of the text, has attributed seventeen sayings (logia) to Jesus, nine of which characterise citations and interpretations of those in the canonical gospels. The Gospel emphasises the sacramental nature of the embrace between man and woman in their bedroom, which is an archetype of spiritual unity, which entails the indissoluble nature of marriage.

In different places in the Gospel of Philip, Mary Magdalene is called Jesus's companion, partner or consort, using Coptic variants of the Greek word koinonos or the Egyptian word hotre. In this text koinonos is used. There is a very interesting passage, referring to Jesus kissing Mary Magdalene:

"And the companion of the [Lord is] Mary Magdalene. [He loved] her more than [all] the disciples [and used to] kiss her [often] on her [mouth]. The rest of [the disciples jealously complained]. They said to him, "Why do you love her more than all of us?" The Saviour answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

The text is incomplete because of damage to the original manuscript. Several words are missing. Guesses as to what they were are shown in brackets. In the text, the disciples jealously complain that Jesus loved Mary more than he loved them. Jesus explains to them what she means to him. Most notably, there is a hole in the manuscript after the phrase "and used to kiss her [often] on her...." Some scholars speculate whether the word after "kiss her... on her" might be cheek, forehead, hand or feet, to simply show respect. However, Isenberg (1996, pp. 139) translates it as "on her mouth" because it is the only logical translation within the text's contexts that mainly relates to marriage and sex.

The Gospel of Philip ends with a reference to Genesis 9:7, "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Yet in the Gospel of Philip, the verse is rendered into a highly philosophical masterpiece:

"If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.]."

1 A Hebrew makes another Hebrew, and such a person is called "proselyte". But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, while others simply exist.

2 The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

3 A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother.

4 Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon (eternal realm). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren.

5 Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.

6 Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal.

7 Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and

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"light" and "resurrection" and "the Church (Ekklesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the Aeon (eternal realm), they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Aeon.

8 One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.

9 But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

10 These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived.

11 Before Christ came, there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped.

12 Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven" (Mt 16:17), unless he had had another father, but he would have said simply "My father".

13 The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off."

14 "Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus". While as for "Christ", in Syriac it is "Messiah", in Greek it is "Christ". Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father.

15 Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...].

16 No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the soul. It is a precious thing and it came to be in a contemptible body.

17 Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honour you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those that put them on.

18 It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.

19 Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness.

20 He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels

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with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

21 The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in one another.

22 There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.

23 "The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above.

24 The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's."

25 The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt". Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many.

26 What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses.

26 Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out.

27 Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one who knows death, which is called "the little Wisdom".

28 There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, he and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the "tame" ones and the "wild" ones, as well as those which are unique. For indeed he [...] shuts them in, in order that [...] wish, they will not be able to escape.

29 He who has been created is beautiful, but you would <not> find his sons noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.

30 God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water.

31 It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become.

32 Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.

33 The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ". The last name is "Christ", the first is "Jesus", that in the middle is "the Nazarene". "Messiah" has two meanings, both "the Christ" and "the measured". "Jesus" in Hebrew is "the redemption". "Nazara" is "the Truth". "The Nazarene" then, is "the Truth". "Christ" [...] has been measured. "The Nazarene" and "Jesus" are they who have been measured.

34 When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father.

35 If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a

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Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that - the person whose name [...] will not be able to endure hearing.

36 God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods.

37 Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

38 An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches laboured.

39 The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world.

40 The Lord went into the dye works of Levi. He took seventy-two different colours and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer."

41 As for the [Sophia, the goddess of] Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [Lord is] Mary Magdalene. [He] loved her more than all the disciples, and used to kiss her often on her [mouth]. The rest of the disciples [jealously complained]. They said to him "Why do you love her more than all of us?" The Saviour answered and said to them,"Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

42 The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."

43 The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

44 If one goes down into the water and comes up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery.

45 Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [is obvious], and the existence of [it owes it to] marriage. Think of the [sexual] relationship, for it possesses [the life's] power. Its image consists of a defilement (bad reputation).

46 The forms of evil spirit (however) include male ones and female ones. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

47 He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyse you.

48 And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil - what is called "the middle". It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

49 There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act.

50 An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And he said to them, "[...] able to be saved?" [...], "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]."

51 It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of

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the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

52 Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but have produced them for you. If one does not acquire them, the name ("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ.

53 The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...]and images.

54 Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, that they call "the one who is below"; and he to whom the hidden belongs is that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer". Because of this, the Lord called destruction the "the outer darkness": there is not another outside of it. He said, "My Father who is in secret". He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret" (Mt 6:6), the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them".

55 Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.

56 When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more.

57 "My God, my God, why, O Lord, have you forsaken me?" (Mk 15:34). It was on the cross that he said these words, for he had departed from that place.

58 [...] who has been begotten through him who [...] from God.

59 The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only possess an image of the true.

60 A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.

61 Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this reason, it is fitting to baptise in the two, in the light and the water. Now the light is the chrism.

62 There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called "The Holy". Another, facing south, was called "The Holy of the Holy". The third, facing east, was called "The Holy of the Holies", the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy". "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem who [...] Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

63 The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

64 If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him (out of wedlock).

65 The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...].

66 Jesus appeared [...] Jordan - the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others).

67 Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established

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everything in it through these. It is fitting for each of the disciples to enter into his rest.

68 Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

69 There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

70 Surely what a man accomplishes depends on his abilities. For this reason, we refer to one`s accomplishments as "abilities". Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease.

71 In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...].

72 Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness." (Mt 3:15)

73 Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live.

74 Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

75 This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die.

76 God [...] garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.

77 The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism". And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

78 The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

79 The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give?

80 The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

81 A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," and "The true man" and "Son of Man" and "the seed of the Son of Man". This true race is renowned in the world [...] that the sons of the bridal chamber dwell.

82 Whereas in this world the union is one of husband with wife - a case of strength complemented by weakness(?) - in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where

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there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

83 Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions.

84 Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. Only Jesus knows the end of this person.

85 The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also?

86 By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

87 He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up" (1 Co 8:1). In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...]. It never says,"This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odour. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins" (1 P 4:8).

88 The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whim she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord.

89 The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them.

90 He who is a slave against his will, will be able to become free. He who has become free by favor of his master, and has sold himself into slavery, will no longer be able to be free.

91 Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...] the highest heaven; [...] in [...].

92 Blessed is the one who on no occasion caused a soul [...]. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress - not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this.

93 There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served the slaves

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[...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.

94 There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets". But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private.

95 No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one.

96 When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

97 Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognised, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees" (Mt 3:10). It will not merely cut - what is cut sprouts again - but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognise it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognised it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it rests in itself, but when it is revealed and is recognised, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment.

98 At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of

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truth. The holies of the holies were revealed, and the bridal chamber invited us in.

99 As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." (Mt 15:13) Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].

The Gospel according to Philip.

THE GOSPEL ACCORDING TO JUDAS

The Gospel Of Judas Iscariot
(The Gospel Of Judas the Sicarius)
From: Codex Tchacos, El Minya, near Nag Hammadi, Egypt
Translation: R. Kasser, M. Meyer, G. Wurst; F. Gaudard
Estimated Range of Dating: 130-170 A.D.

(The Gospel of Judas is a non-canonical gospel which belongs to the Apocrypha. The contents consist of conversations between Jesus and Judas Iscariot. Given that it includes typical late 2nd century theology, it is thought to have been composed in the 2nd century by Gnostic Christians, rather than by the historic Judas himself. The only copy of it known to exist is a Coptic language text that has been carbon dated to 280 AD, plus or minus 60 years. It has been suggested that the text derives from an earlier manuscript in the Greek language. An English translation was first published in early 2006 by the National Geographic Society.

In contrast to the canonical gospels, which depicts Judas as a traitor who handed Jesus over to the authorities for crucifixion in exchange for money, the Gospel of Judas portrays Judas's actions as done in obedience to instructions given to him by Jesus himself. It asserts that the other disciples had not grasped Jesus' teachings fully. Jesus taught only to Judas Iscariot, the sole follower belonging to the "holy generation" [probably Jesus' family members] among the disciples.

The Codex Tchacos is important, because it contains the first known surviving copy of the Gospel of Judas, a text that was rejected as heresy by the early Christian church and was lost for 1700 years. The Gospel of Judas was mentioned and summarised by the Church Father Irenaeus of Lyons (c. 130–202 AD) in his work 'Against Heresies'. This would make the Gospel of Judas, with about 1850 years, older than the codex.

A leather-bound Coptic language papyrus document that surfaced during the 1970s, near Beni Masar, Egypt, was named the Codex Tchacos after the antiquities dealer Frieda Nussberger-Tchacos, who became concerned about the deteriorating condition of the manuscript for she could not buy the manuscript from another dealer due to lack of the staggering amount of money he wanted. It took many years until she was able to retrieve the gospel and give it to scientists. The manuscript was in a pitiful state by then. It had fallen apart into over a thousand pieces. The manuscript was radiocarbon dated, and described by the National Geographic as showing a likely date between 220-340 AD.

First translated in the early 2000s, the codex contains text that appears to be from the late 2nd century, and includes the self-titled "Gospel of Judas." (Evangelion Ioudas) which narrates the story of Jesus's death from the viewpoint of Judas. Numerous sections are missing as a result of poor handling and storage. Some passages are only scattered words; others contain many lines. According to Coptic scholar Rodolphe Kasser, the codex originally contained 31

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pages, with writing on both sides; by the time it came to the market in 1999, only 13 pages survived. Individual pages may have been removed and sold.

It has also been speculated, on the basis of textual analysis concerning features of dialect and Greek loan words, that the Coptic text contained in the codex may be a translation from an older Greek manuscript dating it between 130 and 170 AD. Cited in support is the reference to a "Gospel of Judas" by the early Christian writer Irenaeus of Lyons, who, in arguing against Gnosticism, described the text as "fictitious history". However, it is uncertain whether the text mentioned by Irenaeus is in fact the same text as the Coptic "Gospel of Judas" found in the Codex Tchacos.

The Gospel of Judas consists of 16 chapters which document Jesus's teaching about spiritual matters and cosmology. According to the text, Judas is the only one of Jesus's disciples who accurately understands the words of his master. This document reveals that both men had an unusual close relationship with each other. That brings scholars to the ideas that the name Judas Iscariot represents a soubriquet. When we analyse his name, we can solve that problem in parts. The origin of "Judas" is the Aramaic form "Yudah" which is the short form of the Hebrew name Yehudah. Now, Yehudah (translated "God is thanked") means "Jew".

There are only two other Judases mentioned in Christian texts that may be significant: One was Jude [Judas the younger brother of Jesus], and "Didymos Judas Thomas", known as Thomas the Apostle. Now, here it is interesting what the latter person's name means. "Thomas" ist the Greek form of the original Aramaic word "ta'oma" which means "twin". so the full Aramaic name was Yehuda Ta'oma, "Judas the Twin". The issue even gets a more urgent note when we know that the Greek byname Didymos also means "twin". It is as if Didymos emphasises that the twin [or brother] is meant because twin, of course, also can mean "brother". In other words: When the New Testament talks about Jude (Judas, Yehuda) the brother of Jesus, it also talks about Didymus Judas Thomas, Thomas the Apostle.

Judas' byname "Iscariot" is usually thought to be a Greek rendering of the Hebrew phrase Is-Keriyot), meaning "the man from Kerioth", an interpretation which is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot". This might point to three different places: (1st) a town in the south of Judea (Joshua 15:25); (2nd) the ruins of el-Kureitein, an ancient fortress in northern Galilee, about 10 miles south of Hebron; and (3rd) a city of Moab, called Kirioth (Amos 2:2). This interpretation is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot".

However, the theory of having a place name is not very convincing. Any child in all Semitic languages always bears the name of the father; a son would be called Yehudah bar Simeon ("Judas son of Simon"), and a daughter Yehudit bat Simeon ("Judith daughter of Simon"). Why did Judas not bear his father's name? Suspicious scholars have therefore doubts.

What was a little more common was a byname that could represent an attribute such as in "Jesus the Nazorean" (the Keeper of the Law) or James the Just (the Righteous). Similarly, "Iscariot" could just come from the Aramaic name 'Skaryota', which is a corruption of the Latin word "sicarius", meaning "dagger man". And this word touches a very dangerous subject of the time because the "Sicarii", were a jihadist terrorist group of the Jewish Zealots.

This group was already identified by Cornelius Sulla as those people who also conducted the circumcisions (genital mutilation) which was forbidden by him in in 82 BC and written down in the Lex Cornelia (Sullae) de sicariis et veneficis (Cornelius Sulla's Laws concerning assassins and sorcerers). In the decades previous to the Roman-Jewish War (66-73 AD) those terrorists were assassinating hated people in crowds using sharp daggers hidden under their cloaks. Some scholars find this interpretation problematic because there be nothing in the gospels to associate Judas with the Sicarii. Wrong! In fact, there are many such indications that lead even directly into "Jesus' backyard".

One of the most obscure characters among the apostles of Jesus was Simon the Zealot (Acts 1:13, Luke 6:15) often named Simon o Kananites in Greek, Simon the Canaanite (Matthew 10:4, Mark 3:18) which is an obfuscation or wrong translation made in the 1st century AD by Christian writers. The term "zealot", the correct translation of the Hebrew 'kanai', frequently used in its plural form 'kana'im', means "one who is zealous on behalf of God." The English term derives from Greek 'zelotes' for "fanatic", via zelos ("zeal, jealousy"), from zelou (to rival, to be jealous).

What if this "Simon the Fanatic" is connected to Eleazar [Lazarus] ben Simon? He was a Zealot leader during the First Jewish-Roman War who fought against the armies of General Flavius Vespasian and his son General Titus Flavius. What if Simon bar Giora, another Zealot fanatic who (together with John of Giscala) was responsible for the reign of terror against his own people during the first Roman-Jewish War? Robert Eisenman has pointed out that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Romans. There are some more facts we could put under consideration:

Fact number 1: the Sicarii and the Zealots were one and the same people, the Zealots were the theorisers while the Sicarii were the acting practitioners.

Fact number 2: They were fundamentalists and nationalists who wanted to erect a theocratic dictatorship in the Holy Land.

Fact number 3: Their organisation, which we also could call the Messianic Movement, was founded in 6 AD, their leaders: Leaders: Judas of Gamala or Galilee, Menahem ben Judah, John of Giscala, Simon bar Giora, Eleazar ben Simon, Eleazar ben Yair.

Fact number 4: They all ended in the Roman-Jewish War, either slain or nailed on the cross.

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Fact number 5: With the end of the war, that organisation was dissolved in 73 AD, at least in the territories of the Roman Empire; the surviving Zealots and Sicarii fled to Arabia and returned to fight in the next Roman-Jewish Wars.

Fact number 6: There were at least 10 significant Roman-Jewish Wars. And in the last one, the Messianists were decisively beaten by Mohammed in about 624 AD. What survived was their fanatic fundamentalism and doctrine in Islam.)

JUDAS ISCARIOT CHAPTER 1;
Prologue

1 The secret account of the revelation that Jesus spake in conversation with Judas Iscariot during a week three days before he celebrated Passover.

JUDAS ISCARIOT CHAPTER 2;
The Earthly Ministry Of Jesus

1 When Jesus appeared on earth, he performed miracles and great wonders for the salvation of humanity. And since some [walked] in the way of righteousness while others walked in their transgressions, the twelve disciples were called.

2 He began to speak with them about the mysteries beyond the world and what would take place at the end. Often he did not appear to his disciples as himself, but he was found among them as a child.

JUDAS ISCARIOT CHAPTER 3;
First Dialogue (Jesus dialogues with his disciples: The prayer of thanksgiving or the eucharist

1 One day he was with his disciples in Judea, and he found them gathered together and seated in pious observance. When he [approached] his disciples, [34] gathered together and seated and offering a prayer of thanksgiving over the bread, [he] laughed.

2 The disciples said to [him], "Master, why art thou laughing at [our] prayer of thanksgiving? We have done what is right."

3 He answered and said to them, "I am not laughing at you. <You> are not doing this because of your own will but because it is through this that your god [will be] praised."

4 They said, "Master, thou art […] the son of our god."

5 Jesus said to them, "How do you know me? Truly [I] say to you, no generation of the people that are among you will know me."

JUDAS ISCARIOT CHAPTER 4;
The Disciples Become Angry

1 When his disciples heard this, they started getting angry and infuriated and began blaspheming against him in their hearts.

2 When Jesus observed their lack of [understanding, he said] to them, "Why has this agitation led you to anger? Your god who is within you and […] have provoked you to anger [within] your souls. [Let] any one of you who is [strong enough] among human beings bring out the perfect human and stand before my face."

3 They all said, "We have the strength."

4 But their spirits did not dare to stand before [him], except for Judas Iscariot. He was able to stand before him, but he could not look him in the eyes, and he turned his face away.

5 Judas [said] to him, "I know who you are and where you have come from. You are from the immortal realm of Barbelo. And I am not worthy to utter the name of the one who has sent you."

JUDAS ISCARIOT CHAPTER 5;
Jesus Speaks To Judas Privately

1 Knowing that Judas was reflecting upon something that was exalted, Jesus said to him, "Step away from the others and I shall tell thee the mysteries of the kingdom. It is possible for thee to reach it, but thou wilt grieve a great deal. For someone else will replace thee, in order that the twelve [disciples] may again come to completion with their god."

2 Judas said to him, "When wilt thou tell me these things, and [when] will the great day of light dawn for the generation?"

3 But when he said this, Jesus left him.

JUDAS ISCARIOT CHAPTER 6;
Second Dialogue (Jesus Appears To The Disciples Again)

1 The next morning, after this happened, Jesus [appeared] to his disciples again.

2 They said to him, "Master, where didst thou go and what didst thou do when you left us?"

3 Jesus said to them, "I went to another great and holy generation."

4 His disciples said to him, "Lord, what is the great generation that is superior to us and holier than us, that is not now in these realms?"

5 When Jesus heard this, he laughed and said to them, "Why are you thinking in your hearts about the strong and holy generation? Truly [I] say to you, no one born [of] this aeon will see that [generation], and no host of angels of the stars will rule over that generation, and no person of mortal birth can associate with it, because that generation does not come from […] which has become […]. The generation of people among [you] is from the generation of humanity […] power, which [… the] other powers […] by [which] you rule."

6 When [his] disciples heard this, they each were troubled in spirit. They could not say a word.

7 Another day Jesus came up to [them]. They said to [him], "Master, we have seen thee in a [vision], for we have had great [dreams …] night […]."

8 [He said], "Why hast [thou … when] <thou> hast gone into hiding?"

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JUDAS ISCARIOT CHAPTER 7;

The Disciples See The Temple And Discuss It

1 They [said, "We have seen] a great [house with a large] altar [in it, and] twelve men----they are the priests, we would say----and a name; and a crowd of people is waiting at that altar, [until] the priests [… and receive] the offerings. [But] we kept waiting."

2 [Jesus said], "What are [the priests] like?"

3 They [said, "Some …] two weeks; [some] sacrifice their own children, others their wives, in praise [and] humility with each other; some sleep with men; some are involved in [slaughter]; some commit a multitude of sins and deeds of lawlessness. And the men who stand [before] the altar invoke your [name], and in all the deeds of their deficiency, the sacrifices are brought to completion […]."

4 After they said this, they were quiet, for they were troubled.

JUDAS ISCARIOT CHAPTER 8;

Jesus Offers An Allegorical Interpretation Of The Vision Of The Temple

1 Jesus said to them, "Why are you troubled? Truly I say to you, all the priests who stand before that altar invoke my name. Again I say to you, my name has been written on this […] of the generations of the stars through the human generations. [And they] have planted trees without fruit, in my name, in a shameful manner."

2 Jesus said to them, "Those you have seen receiving the offerings at the altar----that is who you are. That is the god you serve, and you are those twelve men you have seen. The cattle you have seen brought for sacrifice are the many people you lead astray before that altar. […] will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After hi another man will stand there from [the fornicators], and another [will] stand there from the slayers of children, and another from those who sleep with men, and those who abstain, and the rest of the people of pollution and lawlessness and error, and those who say, 'We are like angels'; they are the stars that bring everything to its conclusion. For to the human generations it has been said, 'Look, God has received your sacrifice from the hands of a priest'----that is, a minister of error.

3 But it is the Lord, the Lord of the universe, who commands, 'On the last day they will be put to shame.'"

4 Jesus said [to them], "Stop sac[rificing …] which you have […] over the altar, since they are over your stars and your angels and have already come to their conclusion there. So let them be [ensnared] before you, and let them go [----about 15 lines missing----] generations […]. A baker cannot feed all creation under [heaven]. And […] to them […] and […] to us and […].

5 Jesus said to them, "Stop struggling with me. Each of you has his own star, and every[body----about 17 lines missing----] in […] who has come [… spring] for the tree […] of this aeon […] for a time […] but he has come to water God's paradise, and the [generation] that will last, because [he] will not defile the [walk of life of] that generation, but […] for all eternity."

JUDAS ISCARIOT CHAPTER 9;

(Judas Asks Jesus About That Generation And Human Generations)

1 Judas said to [him, "Rabb]i, what kind of fruit doth this generation produce?"

2 Jesus said, "The souls of every human generation will die. When these people, however, have completed the time of the kingdom and the spirit leaves them, their bodies will die but their souls will be alive, and they will be taken up."

3 Judas said, "And what will the rest of the human generations do?"

4 Jesus said, "It is impossible to sow seed on [rock] and harvest its fruit. [This] is also the way […] the [defiled] generation […] and corruptible Sophia […] the hand that has created mortal people, so that their souls go up to the eternal realms above. [Truly] I say to you, […] angel […] power will be able to see that […] these to whom […] holy generations […]."

5 After Jesus said this, he departed.

JUDAS ISCARIOT CHAPTER 10;

Third Dialogue (Judas Recounts A Vision And Jesus Responds)

1 Judas said, "Master, as thou hast listened to all of them, now also listen to me. For I have seen a great vision."

2 When Jesus heard this, he laughed and said to him, "Thou thirteenth spirit, why dost thou try so hard? But speak up, and I shall bear with you."

3 Judas said to him, "In the vision I saw myself as the twelve disciples were stoning me and persecuting [me severely]. And I also came to the place where […] after you. I saw [a house …], and my eyes could not [comprehend] its size. Great people were surrounding it, and that house <had> a roof of greenery, and in the middle of the house was [a crowd----two lines missing----], saying, 'Master, take me in along with these people.'"

4 [Jesus] answered and said, "Judas, thy star has led you astray." He continued, "No person of mortal birth is worthy to enter the house you have seen, for that place is reserved for the holy. Neither the sun nor the moon will rule there, nor the day, but the holy will abide there always, in the eternal realm with the holy angels. Look, I have explained to you the mysteries of the kingdom and I have taught you about the error of the stars; and […] send it […] on the twelve aeons."

JUDAS ISCARIOT CHAPTER 11;

Judas Asks About His Own Fate

1 Judas said, "Master, could it be that my seed is under the control of the rulers?"

2 Jesus answered and said to him, "Come, that I [----two lines missing----], but that you will grieve much when you see the kingdom and all its generation."

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3 When he heard this, Judas said to him, "What good is it that I have received it? For you have set me apart for that generation."

4 Jesus answered and said, "Thou wilt become the thirteenth, and thou wilt be cursed by the other generations----and thou will come to rule over them. In the last days they will curse your ascent to the holy [generation]."

JUDAS ISCARIOT CHAPTER 12;

Jesus Teaches Judas About Cosmology: The Spirit And The Self-Generated

1 Jesus said, "[Come], that I may teach you about [secrets] no person [has] ever seen. For there exists a great and boundless realm, whose extent no generation of angels has seen, [in which] there is [a] great invisible [Spirit], which no eye of an angel has ever seen, no thought of the heart has ever comprehended, and it was never called by any name.

2 "And a luminous cloud appeared there. He said, 'Let an angel come into being as my attendant.'

3 "A great angel, the enlightened divine Self-Generated, emerged from the cloud. Because of him, four other angels came into being from another cloud, and they became attendants for the angelic Self-Generated. The Self-Generated said, [48] 'Let […] come into being […],' and it came into being […]. And he [created] the first luminary to reign over him. He said, 'Let angels come into being to serve [him],' and myriads without number came into being. He said, '[Let] an enlightened aeon come into being,' and he came into being. He created the second luminary [to] reign over him, together with myriads of angels without number, to offer service. That is how he created the rest of the enlightened aeons. He made them reign over them, and he created for them myriads of angels without number, to assist them.

JUDAS ISCARIOT CHAPTER 13;

Adamas And The Luminaries

1 "Adamas was in the first luminous cloud that no angel has ever seen among all those called 'God.' He […] that […] the image […] and after the likeness of [this] angel. He made the incorruptible [generation] of Seth appear […] the twelve […] the twentyfour […]. He made seventy-two luminaries appear in the incorruptible generation, in accordance with the will of the Spirit. The seventy-two luminaries themselves made three hundred sixty luminaries appear in the incorruptible generation, in accordance with the will of the Spirit, that their number should be five for each.

2 "The twelve aeons of the twelve luminaries constitute their father, with six heavens for each aeon, so that there are seventy-two heavens for the seventy-two luminaries, and for each [of them five] firmaments, [for a total of] three hundred sixty [firmaments …]. They were given authority and a [great] host of angels [without number], for glory and adoration, [and after that also] virgin spirits, for glory and [adoration] of all the aeons and the heavens and their firmaments.

JUDAS ISCARIOT CHAPTER 14;

The Cosmos, Chaos, And The Underworld

1 "The multitude of those immortals is called the cosmos----that is, perdition----by the Father and the seventy-two luminaries who are with the Self-Generated and his seventytwo aeons. In him the first human appeared with his incorruptible powers. And the aeon that appeared with his generation, the aeon in whom are the cloud of knowledge and the angel, is called El. […] aeon […] after that […] said, 'Let twelve angels come into being [to] rule over chaos and the [underworld].' And look, from the cloud there appeared an [angel] whose face flashed with fire and whose appearance was defiled with blood. His name was Nebro, which means 'rebel'; others call him Yaldabaoth. Another angel, Saklas, also came from the cloud. So Nebro created six angels----as well as Saklas----to be assistants, and these produced twelve angels in the heavens, with each one receiving a portion in the heavens.

JUDAS ISCARIOT CHAPTER 15;

The Rulers And Angels

1 "The twelve rulers spake with the twelve angels: 'Let each of you […] and let them […] generation [----one line lost----] angels': The first is [S]eth, who is called Christ.

2 The [second] is Harmathoth, who is […].

3 The [third] is Galila.

5 The fourth is Yobel.

6 The fifth [is] Adonaios.

7 These are the five who ruled over the underworld, and first of all over chaos.

JUDAS ISCARIOT CHAPTER 16;

The Creation Of Humanity

1 "Then Saklas said to his angels, 'Let us create a human being after the likeness and after the image.' They fashioned Adam and his wife Eve, who is called, in the cloud, Zoe. For by this name all the generations seek the man, and each of them calls the woman by these names. Now, Sakla did not com[mand …] except […] the gene[rations …] this […]. And the [ruler] said to Adam, 'You shall live long, with your children.'"

JUDAS ISCARIOT CHAPTER 17;

Judas Asks About The Destiny Of Adam And Humanity

1 Judas said to Jesus, "[What] is the long duration of time that the human being will live?"

2 Jesus said, "Why are you wondering about this, that Adam, with his generation, has lived his span of life in the place where he has received his kingdom, with longevity with his ruler?"

3 Judas said to Jesus, "Does the human spirit die?"

4 Jesus said, "This is why God ordered Michael to give the spirits of people to them as a loan, so that they might offer service, but the Great One ordered Gabriel to grant spirits to the great generation with no ruler over it----that is, the

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spirit and the soul. Therefore, the [rest] of the souls [----one line missing----].

JUDAS ISCARIOT CHAPTER 18;

Jesus Discusses The Destruction Of The Wicked With Judas And Others

1 "[…] light [----nearly two lines missing----] around […] let […] spirit [that is] within you dwell in this [flesh] among the generations of angels. But God caused knowledge to be [given] to Adam and those with him, so that the kings of chaos and the underworld might not lord it over them."

2 Judas said to Jesus, "So what will those generations do?"

3 Jesus said, "Truly I say to you, for all of them the stars bring matters to completion. When Saklas completes the span of time assigned for him, their first star will appear with the generations, and they will finish what they said they would do. Then they will fornicate in my name and slay their children and they will […] and [----about six and a half lines missing----] my name, and he will […] your star over the [thir]teenth aeon."

4 After that Jesus [laughed].

5 [Judas said], "Master, [why art thou laughing at us]?"

6 [Jesus] answered [and said], "I am not laughing [at thee] but at the error of the stars, because these six stars wander about with these five combatants, and they all will be destroyed along with their creatures."

JUDAS ISCARIOT CHAPTER 19;

Jesus Speaks Of Those Who Are Baptised, And Judas's Hand Over

1 Judas said to Jesus, "Look, what will those who have been baptised in your name do?"

2 Jesus said, "Truly I say [to you], this baptism […] my name [----about nine lines missing----] to me. Truly [I] say to thee, Judas, [those who] offer sacrifices to Saklas […] God [----three lines missing----] everything that is evil.

3 "But thou wilt exceed all of them. For thou wilt sacrifice the man that clothes me. Already thine horn has been raised, thy wrath has been kindled, thy star has shown brightly, and thine heart has […].

4 "Truly […] thy last […] become [----about two and a half lines missing----], grieve [----about two lines missing----] the ruler, since he will be destroyed. And then the image of the great generation of Adam will be exalted, for prior to heaven, earth, and the angels, that generation, which is from the eternal realms, exists. Look, thou hast been told everything. Lift up thine eyes and look at the cloud and the light within it and the stars surrounding it. The star that leads the way is your star."

5 Judas lifted up his eyes and saw the luminous cloud, and he entered it. Those standing on the ground heard a voice coming from the cloud, saying, […] great generation […] … image […] [----about five lines missing----].

JUDAS ISCARIOT CHAPTER 20;

Epilogue (Judas Hands Jesus Over)

1 […] Their high priests murmured because [he] had gone into the guest room for his prayer. But some scribes were there watching carefully in order to arrest him during the prayer, for they were afraid of the people, since he was regarded by all as a prophet. They approached Judas and said to him, "What art thou doing here? Thou art Jesus' disciple."

2 Judas answered them as they wished. And he received some money and handed him over to them.

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THE APOCRYPHON OF JAMES

or The Secret Book of James, the brother of Jesus
From: Nag Hammadi Library, Egypt
Translation: Francis E. Williams
Estimated Range of Dating: 100-150 A.D.

(The Apocryphon of James, also known by the translation of its title – the Secret Book of James, is a pseudonymous text amongst the New Testament apocrypha. It describes the secret teachings of Jesus to Peter and James, given after the Resurrection but before the Ascension. A major theme is that one must accept suffering as inevitable. The prominence of James and Peter suggest that the work has its origin in the Jewish Christian community once founded by James the brother of Jesus. It shows no dependence on texts of Rome's Pauline Christianity invented by Saul of Tarsos.

The text was probably written in the first half of the 2nd century. It survives in a single, damaged manuscript as the second section of the Jung Codex, first of the thirteen codices in the Nag Hammadi library. Although the text appears to be a Coptic translation from Greek, the author claims to have written in Hebrew. References to persecution and martyrdom makes it likely that the text was written by followers of James the brother of Jesus [or the him following groups of Ebionites, Nazoreans, and early Gnostics].

In this context it may be appropriate to point out that persecution and martyrdom of "Christians" as a whole, conducted by Romans, is dissimilation. After the Flavian Dynasty, persecutions increased. However, they were largely conducted by Rome's "Pauline Christians" against all other groups which they branded as "heretics", particularly when they followed the original Jewish-Christian teachings. From very early on, a battle among all variations of Christian groups ensued.

Pauline Christians quite clearly were on their path to power and they did not leave alive anyone who stood in their way. They deliberately vilified Jews, Ebionites, Marcionites, Arians, Gnostics, and others. Their own "Church Fathers" described development of Christian theology by combating heresy and defining orthodoxy.

And their texts make a chilling reading indeed. The most [in]famous authors are: Irenaeus of Lyon (c. 130–202 AD; work: Against Herecies); Titus Flavius Clemens, known as Clement of Alexandria (c. 150–c. 215 AD; works: Protrepticus, Paedagogus, Stromata, etc.); Tertullian or Quintus Septimius Florens Tertullianus (c. 155–222 AD; work: Tertullian's Works, etc.); Origen Adamantius or Origen of Alexandria (c. 185–254 AD; work: Origen's Works, etc.); Eusebius of Caesarea or Eusebius Pamphili (c. 260–340 AD; works: Life of Constantine [an unreliable propaganda work], Apologetic and dogmatic works, etc.); Athanasius of Alexandria (c. 293–373 AD; work: Athanasius' Works); John Chrysostom of Constantinople (c. 347–407 AD; work: Homilies against Jews and Judaising Christians, Homily against homosexuality, etc.); Cyril of Alexandria (c. 376 – 444 AD; work: Against Julian the Apostate [Flavius Claudius Julianus], etc.).

Lots of things they said and wrote built the path on which the Roman [Catholic and Orthodox] Church sent thousands to death and consequently smoothened the tracks to Auschwitz. The decomposing state Christianity is in today can be traced back to their propaganda and, in modern times, their failure to strongly speak up for peace before World War I and again before World War II. Speaking up against any foul doctrine of totalitarian suppremacy, promoted in Fascist, Islamic, National-Socialist, Communist, Socialist, Globalist, Utopianist egalitarian frameworks of ideologies, by bluntly exposing them, is the only way Christian virtues may have a chance to thrive again.)

Text:

James writes to [you]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!

Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Saviour did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse.

I also sent you, ten months ago, another secret book which the Saviour had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ... [untranslatable fragments]

[Now] the twelve disciples were all sitting together and recalling what the Saviour had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Saviour appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"

They all answered and said, "If you bid us, we come."

He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.

The Saviour said, "You have received mercy ...

(7 lines missing)

Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person,

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and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you."

Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full."

The Saviour answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason <belongs to> the soul; in turn, it is (of the nature of) soul."

But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified <without> reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed <before> you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!"

But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."

The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"

Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"

The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open.

"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."

"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labour, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'"

"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before

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the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you."

"Hearken to the word, understand knowledge, love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things."

"Behold, I shall depart from you and go away, and do not wish to remain with you any longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you. Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his will, that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we had heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a lover of mankind, or that he is won over without prayers, or that he grants remission to one on another's behalf, or that he bears with one who asks? - For he knows the desire, and also what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the soul? For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it; that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven? Blessed is he who has seen himself as a fourth one in heaven!"

When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field with ears for another year. You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!"

"And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me. Blessed will they be who have known me; woe to those who have heard and have not believed! Blessed will they be who have not see, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbours' house when it threatens to fall. Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father! Once more I reprove you, you who are; become like those who are not, that you may be with those who are not."

"Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved."

But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven."

But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him."

"These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me. But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father. But I have said (my) last word to you, and I shall depart from you,

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for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them."

Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil.

And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.

After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?"

But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes."

And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest.

And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Saviour did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.

THE APOCRYPHON OF JOHN

or The Secret Book of John, or The Secret Revelation of John, or The Apocryphon According to John
From: Nag Hammadi Library, Egypt
Translation: Frederik Wisse
Estimated Range of Dating: 120-180 A.D.

(The "Apocryphon of John", also called the "Secret Book of John" or the "Secret Revelation of John", is a Gnostic Christian text. Since it was known to the church father Irenaeus, it must have been written before 180 AD. There are four separate surviving manuscripts of "The Secret Book of John": two long versions and two short versions.

The text describes Jesus appearing and giving secret knowledge (gnosis) to John the Apostle. The author describes this having occurred after Jesus "has gone back to the place from which he came". This book is reputed to bear this revelation. The opening words of the Secret Book of John are, "The teaching of the saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple." The author John is immediately specified as "John, the brother of James—who are the sons of Zebedee." The remainder of the book is a vision of spiritual realms and of the prior history of spiritual humanity.

Three of these were found in the Nag Hammadi codices in 1945, while the fourth was found independently 50 years earlier from another site in Egypt. All four copies date to the 4th century. Three of these appear to be independently produced Coptic translations of an original Greek text. Two of the four are similar enough that they probably represent copies of a single source. Although the different versions of the texts have minor variants (the Berlin Codex has many minor differences with Nag Hammadi II and IV), all texts generally agree on the assertion that the main revealing entity was Jesus.

The Apocryphon of John was among the texts discovered at Nag Hammadi in Egypt, in three Coptic versions translated from the Greek. Two of the versions are very similar and represent one manuscript tradition; they incorporate a lengthy excerpt from a certain Book of Zoroaster appended to the Apocryphon (as chapters 15:29 – 19:8f). The shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition. This is a clear indication that Christians in Egypt (as in Arabia and Persia) did not follow the Roman state Church which was promoting the Pauline Christiamity created by Saul of Tarsos and promoted by the Flavian Dynasty [69-96 AD]. A shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition.

Still another version of this short edition of the text was discovered in an ancient Coptic Codex acquired by Dr. Carl Reinhardt in Cairo in 1896. This manuscript (identified as the "Berlin Gnostic Codex" or BG 8502) was used along

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with the three versions found at Nag Hammadi to produce the translations now available.

Little more was known of this text until 1945, when a sealed amphora was discovered at Nag Hammadi in Egypt. It contained thirteen leather folders (or codices) with 60 saparate texts or books that had been hidden away in the 4th century. The Apocryphon of John was among the texts, in three Coptic versions translated from the Greek.

In the three Nag Hammadi codices the Apocryphon of John appears always in the first version. The fact that four manuscript "editions" of this text survived—two "long" versions and two "short" versions—suggests how important this text was in early gnostic Christian circles. Some of the gnostic texts might have their earliest origin in those groups that thrived around James the Just the brother of Jesus; and they may have inspired the Manichaeans and Mandaeans of Persia.)

Text:

1 The teaching of the Saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

2 And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the Saviour appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

3 Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken.

I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one.

Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man.

Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

4 And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we

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know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

6 "And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.

"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo.

7 And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly.

And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honoured with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

8 "For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory.

And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes.

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And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, the perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers.

And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

10 "And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon [ruler] who took a great power from his mother.

11 And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign.

12 And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs.

13 He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for

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them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organised according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos.

14 And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognised that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

15 "And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given.

And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul.

THE ZOROASTRIAN BOOK

(starts here and finishes at the end of Chapter 18.)

And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

16 "The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of

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the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Laberniοum -. "And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel).

17 And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster.

And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.'

18 And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognised that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

THE END OF THE ZOROASTRIAN BOOK.

19 "And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond

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of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

20 "And the archons [rulers] took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognise the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the Saviour, "Lord, was it not the serpent that taught Adam to eat?"

The Saviour smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon [ruler].

21 And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the Saviour, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognised his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognised their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

22 "And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognised the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons.

Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

23 And I said to the Saviour, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are

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from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

24 And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognised his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon / ruler) had brought darkness upon the whole earth.

25 "And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to

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the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

26 "I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognise me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honoured place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades. "And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

27 "And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race." And the Saviour presented these things to him that he might write them down and keep them secure.

And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the Saviour had told him.

Jesus Christ, Amen.

The Secret Revelation according to John

THE SENTENCES OF SEXTUS

The Wisdom (or Precepts) of Sextus
The Nag Hammadi Library
Translation: Frederik Wisse
Estimated Range of Dating: 1st - 2nd centuries A.D.

(The Sentences of Sextus is a Greek Pythagorean text, modified to reflect a Christian viewpoint which was popular among Christians. The earliest mention of the Sentences is in the mid 3rd century by Origen. Origen quotes Sextus on self-castration, a widespread habit among ascetic early Christians, which Origen deplores, and mentions in passing that the work is one "that many considered to be tested by time." While previously known from other versions, a partial Coptic translation appears in one of the books of the New Testament apocrypha recovered in the Nag Hammadi library. One possible author of the Sentences is Quintus Sextius, a Roman philosopher who combined Stoicism with Pythagoreanism, and who lived in the 1st century BC.

The work is similar to the sayings gospels called the Gospel of Phillip and the Gospel of Thomas in that it is purely a collection of sayings, with no bridging framework. Unlike the Christian sayings gospels, the wisdom comes from a man named Sextus rather than Jesus. Sextus appears to have been a Pythagorean. Whoever wrote this text, the contents and wordings of the sentences bear a striking similarity to The Instructions of Shuruppak, The Teachings of Ptah-Hotep, The Meditations of Marcus Aurelius, and even Hindu and Buddhist texts such as The Yoga Sutras of Patanjali or The Lotus Sutra.)

(beginning is missing)

[. . .] is a sign of ignorance.

Love the truth, and the lie use like poison. May the right time precede your words.

Speak when it is not proper to be silent, but speak concerning the things you know (only) then when it is fitting.

The untimely word is characteristic of an evil mind. When it is proper to act, do not use a word. Do not wish to speak first in the midst of a crowd.

While it is a skill to speak, it is also a skill to be silent. It is better for you to be defeated while speaking the truth, than to be victorious through deceit.

He who is victorious through deceit is defeated by the truth. Untrue words are a characteristic of evil persons. There has to be a great crisis before the lie is necessary.

When there is someone, while you speak the truth, even if you lie there is no sin. Do not deceive anyone, especially him who needs advice.

Faithful is he who is first with all good works. Wisdom leads the soul to the place of God. There is no kinsman of the truth except wisdom. It is not possible for a believing nature to become fond of lying.

A fearful and slavish nature will not be able to partake in faith. When you are faithful, what it is fitting to say is not of

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greater value than the hearing. When you are with believing persons, desire to listen rather than to speak.

A pleasure-loving man is useless in everything. When there is no (accounting of) sin, do not speak in anything (which is) from God. The sins of those who are ignorant are the shame of those who have taught them. Those on account of whom the name of God is blasphemed are dead before God.

A wise man is a doer of good works after God. May your life confirm your words before those who hear. What it is not right to do, do not even consider doing it.

What you do not want to happen to you, do not do it yourself either. What it is shameful to do, is also [. . .].

(pages 17-26 are missing)

He is a wise man who commends God to men, and God thinks more highly of the wise man than his own works.

After God, no one is as free as the wise man. Everything God possesses, the wise man has also. The wise man shares in the kingdom of God; an evil man does not want the foreknowledge of God to come to pass.

An evil soul flees from God. Everything bad is the enemy of God.

What thinks in you, say with your mind that it is man. Where your thought is, there is your goodness.

Do not seek goodness in flesh. He who does not harm the soul neither does (so) to man. After God, honour a wise man, since he is the servant of God.

To make the body of your soul a burden is pride, but to be able to restrain it gently when it is necessary, is blessedness.

Do not become guilty of your own death. Do not be angry at him who will take you out of (the) body and kill you. If someone brings the wise man out of the body wickedly, he rather does what is good for him, for he has been released from bonds. The fear of death grieves man because of the ignorance of the soul.

It were better for you had the man-killing sword not come into being; but when it comes, say with your mind that it does not exist. Someone who says "I believe," even if he spends a long time pretending, he will not prevail, but he will fall; as your heart is, (so) will be your life.

A godly heart produces a blessed life. He who will plot evil against another, he is the first [. . .].

Let not an ungrateful man cause you to cease to do good. Do not say with your mind that these things which were asked, (and) you gave immediately, are more valuable than the receiver.

You will use great property, if you give to the needy willingly. Persuade a senseless brother not to be senseless; if he is mad, protect him.

Strive eagerly to be victorious over every man in prudence; maintain self-sufficiency.

You cannot receive understanding unless you know first that you possess <it>. In everything there is again this sentence.

The members of the body are a burden to those who do not use them. It is better to serve others than to make others serve you.

He whom God will not bring out of (the) body, let him not burden himself. Not only do not hold an opinion which does not benefit the needy, but also do not listen to it.

He who gives something without respect commits an outrage. [. . .].

If you take on the guardianship of orphans, you will be the father of many children (and) you will be beloved of God.

He whom you serve because of honour, you have served for a wage. If you have given that which honours you ..., you have given not to man, but you have given for your own pleasure.

Do not provoke the anger of a mob. Know, then, what is fitting for the fortunate man to do. It is better to die than to darken the soul because of the immoderation of the belly.

Say with your mind that the body is the garment of your soul: keep it, therefore, pure since it is innocent. Whatever the soul will do while it is in (the) body, it has as witnesses when it goes into judgement.

Unclean demons do lay claim to a polluted soul; a faithful (and) good soul, evil demons will not be able to hinder in the way of God.

Do not give the word of God to everyone. For those who are corrupted by glory it is not assuring to hear about God.

It is not a small danger for us to speak the truth about God; do not say anything about God before you have learned from God.

Do not speak with a godless person about God; if you are polluted on account of impure works, do not speak about God. The true word about God is the word of God.

Speak concerning the word about God as if you were saying it in the presence of God. If first your mind is persuaded that you have been god-loving, then speak to whomever you wish about God. May your pious works precede every word about God.

Do not wish to speak with a crowd about God. Be (more) sparing with a word about God (than) about a soul. It is better to dispose of a soul than to discard at random a word about God.

You conceive the body of a god-loving man, but you will not be able to rule over his speech. The lion also rules over the body of the wise man; also the tyrant rules over it alone.

If a tyrant threatens you, then, especially, remember God. He who speaks the word of God to those for whom it is not lawful, he is the betrayer of God.

It is better for you to be silent about the word of God, than to speak recklessly.

He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God.

It is not possible for you to know God when you do not worship him.

A man who does evil to someone will not be able to worship God. The love of man is the beginning of godliness.

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He who takes care of men while praying for all of them - this is the truth of God.

It is God`s business to save whom he wants; on the other hand, it is the business of the pious man to beseech God to save everyone.

When you pray for something and it happens to you through God, then say with your mind that you have [...].

A man who is worthy of God, he is God among men, and he is the son of God.

Both the great one exists and he who is next to the great one exists. It is better for man to be without anything than to have many things while not giving to the needy; so also you, if you pray to God, he will not give to you.

If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God.

He who thinks that no one is in the presence of God, he is not humble towards God. He who makes his mind like unto God as far as he is able, he is the one who honours God greatly.

God does not need anything, but he rejoices over those who give to the needy. The faithful do not speak many words, but their works are numerous.

It is a faithful person fond of learning who is the worker of the truth. Adjust [. . .] the calamities, in order that [. . .].

If you do not do evil to anyone, you will not be afraid of anyone. The tyrant will not be able to take away happiness.

What is right to do, do it willingly. What is not right to do, do not do it in any way. Promise everything rather than to say "I am wise".

What you do well, say with your mind that it is God who does it. No man who <looks> down upon the earth and upon tables is wise.

The philosopher who is an outer body, he is not the one to whom it is fitting to pay respect, but (the) philosopher according to the inner man.

Guard yourself from lying; there is he who deceives and there is he who is deceived. Know who God is, and know who is the one who thinks in you; a good man is the good work of God.

They are miserable because of whom the word is blasphemed. Death will not be able to destroy [. . .].

(pages 35-end are missing)

THE GOSPEL OF TRUTH

The Gospel of Valentinus of Rome
From: Nag Hammadi Library, Egypt
Translation: Paterson Brown
Estimated Range of Date:130-160 AD

(The Gospel of Truth is one of the Gnostic texts from the New Testament apocrypha found in the Nag Hammadi codices ("NHC"). It exists in two Coptic translations, a Subakhmimic rendition surviving almost in full in the first codex (the "Jung Codex") and a Sahidic in fragments in the twelfth.

The Gospel of Truth was probably written in Greek between 140 and 180 by Valentinian Gnostics or by Valentinus himself. It was known to Irenaeus of Lyons, who objected to its Gnostic content and declared it heresy. After its Coptic translations and their burial at Nag Hammadi, the text had been lost until the Nag Hammadi discovery.

The text is written with strong poetic skill (notable even in translation), and includes a heavily cyclical presentation of themes. It is not a "gospel" in the sense of an account of the works of Jesus of Nazareth, but is better understood as a homily. The text is generally considered by scholars one of the best written texts in the whole Nag Hammadi collection, considering its worth highly as both a great literary work and a gnostic exegesis on several gospels, canonical and otherwise.

Not all scholars, however, agree that the text is to be considered Gnostic. The writing is thought to cite or allude to the New Testament Gospels of Matthew and John, as well as 1 and 2 Corinthians, Galatians, Ephesians, Colossians, Hebrews, 1 John and the Book of Revelation--John's Gospel the most often. It is also influenced by Thomas; for instance at one point (22:13-19) it cites John 3:8 alongside Thomas 28.

The text describes a theory of the rise of Error in personified form. The ignorance and yearning to see the Father bred fear, which coalesced into a fog by which Error gained power. It then describes Jesus as having been sent down by God to remove ignorance. Jesus was a teacher confounding the other scribes and teachers, and asserted they were foolish since they tried to understand the world by analyzing the law. But Error grew angry at this, and nailed Jesus to a cross. It also proceeds to describe how it is knowledge of the father that grants salvation, which constitutes eternal rest, describing ignorance as a nightmare.

Having next described the parable of the good shepherd, in an esoteric manner, it then describes how feeding the hungry and giving rest to the weary is to be understood as feeding spiritual hunger, and resting the world weary.

This is followed by a parable about anointing. The remainder of the text concerns a treatise on the connection between the relationship between the Son and the Father, and the relationship of a name to its owner. The prime example of this is the phrase it uses that the name of the Father is the Son, which is to be understood in the esoteric

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manner that the Son is the name, rather than as meaning that Son was a name for the Father. Unlike the canonical gospels, this gospel does not contain an account of Jesus' life or teaching. It does contain insights concerning the resurrected Jesus' 40-day ministry.)

1 The Gospel of Truth is joy for those who have received from the Father of Truth the gift of recognising him, through the power of the meaning who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Saviour---That being the name of the task which he is to do for the atonement of those who had been unacquainted with the name of the Father.

2 Now the the gospel is the revelation of the hopeful, it is the finding of those who seek him. For since the totality were searching for him from whom they came forth--and the totality were within him, the Incomprehensible Inconceivable--One, he who is beyond all thought--Hence Un-acquaintance with the Father caused anxiety and fear. Then the Anxiety condensed like a fog so that no one could see.

3 Wherefore delusion grew strong, contriving its matter in emptiness and unacquaintance with the Truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Incomprehensible Inconceivable-One. For the anxiety and the amnesia and the deceitful fabrication were nothing--whereas the established Truth is immutable, imperturbable, and of unadornable beauty. Therefore despise delusion ! It has no roots and was in a fog concerning the Father, preparing labours and amnesia and fear in order thereby to entice those of the transition and take them captive.

4 The amnesia of delusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship -- this being revealed so that forgetfulness might dissolve and the Father be recognised. Since amnesia occurred because the Father was not recognised, thereafter when the Father is recognised there will be no more forgetting.

5 This is the Gospel of him who is sought, which he has revealed those perfected thur the mercies of the Father as the Secrecy Mystery: JESUS the Christ! He enlightened those who were in the darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the Truth which he proclaimed.

6 Therefore delusion was enraged at him, and pursued him in order to suppress and eliminate him. He was nailed to a tree, he became the fruit of recognising the Father. Yet it did not cause those who consume it to perish, but rather to those who consumed it he gave a rejoicing at such a discovery. For he found them in himself and they found him in themselves--the Incomprehensible Inconceivable--One, the Father, this Perfect--One who created the totality, in whom the totality exists and of whom the totality has need. For he had withheld within himself their perfection, which he had not yet bestowed upon them all.

7 The Father is not jealous, for what envy could there be between him and his members? For if the way of this Aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognise and love him. For what did they all lack except acquaintance with the Father?

8 Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst And spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test--yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all, there also approached the little Children, those who have the acquaintance of the Father. Having been confirmed, they learned of the Face-Forms of the Father. They recognised, they were recognised, they were glorified, they glorified. Revealed in their heart was the Living Book of Life, this which is inscribed in the thought and mind of the Father and which has been within his Incomprehensibility since before the foundation of the totality. No one can take this away, because it was appointed for him who would take it and be slain.

9 No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-One---JESUS!--patiently endured the sufferings in order to take this book, since he knew that his death would become life for many. Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible--this--One thur who all dimension originate. This is why JESUS appeared, clothed in that book.

10 He was nailed to a tree in order to publish the edict of the Father on the Cross. Oh sublime teaching, such that he humbled himself unto death clad in eternal life! He stripped himself off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who had been divested by amnesia. Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the Living, inscribed in this Book of Life, who are taught about themselves and who receive themselves from the Father in again returning to him.

11 Because the perfection of the totality is in the Father, it is necessary that they all ascend unto him. When someone recognises, he receives the things that are his own and gathers them to himself. For he who is unacquainted has

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lack--and what he lacks is great, since what he lacks is that which will make him perfect. Because the perfection of the totality is in the Father, it is necessary for them all to ascend unto him. Thus each and every one receives himself.

12 He pre-inscribed them, having prepared this gift for those who came forth from him. Those whose names are foreknew are all called at the end. Thus someone who recognises has his name spoken by the Father. For he whose name has not been spoken remains unacquainted. How indeed can anyone harken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it. Otherwise why indeed is there no name for those wretches, and why do they not heed the call?

13 Thus someone with acquaintance is from above. When he is called he hears and responds and returns to him who called, ascending unto him. He discovers who it is that calls him. In recognition he does the will of him who called. He desires to please him, and granted repose he receives the name of the One. He who recognises thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own.

14 He has brought many back from delusion. He went before them into the spaces thur which their hearts had migrated in going astray due to the depth of him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognising him, and that they were able to depart unto themselves because they could neither comprehend nor recognise him in whom they were. For thus his violation had not yet emerged from within himself. For he revealed himself so that his emanations would reunite with him in recognition.

15 This is acquaintance with the Living Book, whereby at the ending he has manifested the eternal-ones as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognise it are them selves expressed. Each letter is perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the Eternal-Ones so that thur his alphabet they might recognise the Father.

16 His Wisdom meditates on the meaning,His Teaching expresses it, His Acquaintance revealed it,

His Dignity is Crowned by it, His Joy unites with it, His Glory Exalted it, His Appearance manifested it, Hid Repose received it, His Love embodied it, His Faith embraced it.

17 Thus the Logos of the Father comes into the totality as the fruit of his heart and the Face-form of his will. But he supports them all, he atones them and moreover he assumes the Face-form of everyone, purifying them, bringing them back--

Within the Father,

Within the Mother,

Jesus of Infinite Kindness.

The Father uncovers his bosom, which is the Holy Spirit, revealing his secret. His Secret is his Son! Thus through the compassions of the Father the Eternal-Ones recognise him. And they cease their toil of seeking the Father and repose in him, recognising that this is the repose.

18 Having replenished the deficiency, he dissolved the scheme . For the scheme is this world in which he served as a slave, and deficiency is the place of jealousy and quarreling. Yet the place of unity is perfect. Since deficiency occurred because the Father was not recognised, thereafter when the Father is recognised there shall be no deficiency. Just as with ignorance, when someone comes to know, the ignorance dissolves of itself--and also as darkness dissipates when the light shines--so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme , but rather it disappears in the fusion of the unity. For now their involvements are made equal, in the moment when the fusion perfects the spaces.

19 Each one shall receive himself in the unification, and shall be purified in acquaintanceship from the multiplicity into unity--consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the house be holy and silent for the unity.

20 It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the Master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by this which are fully perfect. This the judgement which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged.

21 There came to the midst the Logos, which is in the heart of those who speak it. This was not a mere sound, but rather it was incarnate. A great disturbance occurred among the jars---for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. delusion was in anguish at not discerning what to do--distressed and lamenting and cropping-hair from understanding nothing.

22 Then when recognition approached with all its emanations, this was the annihilation of delusion which was emptied into nothingness. The Truth came to the midst, and all his emanations recognised and embraced the Father in Truth and united with him in perfect power. For everyone who loves the Truth attaches himself to the mouth of the Father with his language by receiving the Holy Spirit. Truth is the mouth of the Father, his language is the Holy Spirit joined to him in Truth. This it the revelation of the Father and self-manifestation to his Eternal-Ones. He has revealed his secret, explaining it all. .

23 For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognised in coming

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forth from his heart likes sons from a mature person who knows them. Each one whom the Father begets had previously received neither form nor name. Then they were formed through his self-awareness. Although indeed they had been in his mind, they had not recognised him. The Father however is perfectly acquainted with all dimensions, which are within him.

24 Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings--but rather they pre-exist within him who shall intend their becoming when he desires it, like a season yet to come. Before anyone is manifest (the Father) knows what he will bring forth. But the fruit which is not yet manifest neither recognises nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not.

25 Whoever lacks root also lacks fruit, but still he thinks to himself: "I have become, so I shall decease---For everything that (earlier) did not (yet) exist, (later) shall no (longer) exist." What therefore does the Father desire that such a person think about them self?: "I have been like the shadows and the phantoms of the night!" When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because the did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work through these.

26 It was as if they were sunk in sleep and found themselves in troubled dreams--either fleeing somewhere, powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from high place, or sailing through the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbours since they are sullied by their blood.

27 Then the moment comes when those who have endured all this awaken, no longer to see all those troubles--for they are naught. Such is the way of those who have cast off un-acquaintance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognising the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition.

28 How good for the person who returns to himself and Awakens, and blest is this-One who has open the eyes of the blind! And the spirit ran after him, resurrecting him swiftly. Extending her hand to him was was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is through the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son.

29 When he appeared, telling them about the Incomprehensible Father, he breathed into them what is in the thought of doing his will. Many received the Light and returned to him. But the materialists were alien and did not behold his likeness nor recognise him, although he came forth incarnate in form. Nothing obstructs his course--for imperishability is indomitable. Furthermore he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos.

30. Light spoke through his mouth, and his voice gave birth to life. He gave to them the thought of Wisdom, of Mercy, of Salvation, of the Spirit of Power, from the Infinity and the Kindness of the Father. He abolished punishment and torment, for these caused some who had need of mercy to go astray from his face in delusion and bondage. And with Power he pardoned them, and he humbled them in acquaintanceship.

31 He became a path for those who strayed, Acquaintance for the unaware, Discovery for those who seek, Stability for the wavering, and Immaculate Purity for those who were defiled.

32 He is the Shepherd who left behind the 99 sheep which were not lost, in order to go searching for This-One which had strayed. And he rejoiced when he found it. For 99 is a number that is counted on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the one, which is the entire right hand--he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now the signification of what is in these words is the Father.

33 Even on the Sabbath he laboured for the sheep which he found fallen into the pit. He restored the sheep to life. bringing it up from the pit, so that you sons of heart--understanding may discern this Sabbath on which the work of Salvation must never cease, and so that you may speak from this day which is above, which has no night and from the perfect Light which never sets.

34 Speak therefore from your hearts,

For you are this perfect day and within you dwells this abiding Light.

Speak of the Truth with those who seek it, and of acquaintanceship unto those who in delusion have transgressed.

Support those who stumble,
Reach out your hand to the sick,
Feed those who are hungry,
Give repose to the weary ,
Uplift those who yearn to arise,
Awaken those who sleep--
For you are the Wisdom that rescues!

35 Thus strength grows in action. Give heed to yourselves--be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten--

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for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

36 For Someone who violates the Torah harms himself more than the judgement harms him. For he does his deeds illicitly, whereas he who is righteous does his deeds for others. Do therefore the will of the Father, because you are from him. For the Father is kind, and things are good through his will. He has taken cognizance of whatever is yours, so that you may repose yourselves about such things--for in their fruition it is recognised whose they are.

37 The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father Loves his fragrance and manifests it everywhere. And blending it with matter, he bestows his fragrance upon the Light, and his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the Breath (Spirit) has the sense of smell and draws it to Oneself--and thus is someone baptised in the fragrance of the Father.

38 Thus he brings it to harbour, drawing his original fragrance which had grown cold unto the place from which it came. It was something which is psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterwards, when a warm and fragrant breeze blows, it evaporates. Thus coldness results from the separation. This is why the Faithful-One came--to abolish division and bring the warm fullness of Love, so that the cold would not return but rather there should be the unification perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the Salvation which comes from on high. Prolonged is the hope of those who await--those whose likeness is the light which contains no shadow--at that time when the fullness finally comes.

39 The deficiency of matter did not originate through the infinity of the Father, who came in the time of inadequacy--although no one could say that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of delusion was not with him. It is a topic for falling prostrate, it is a reposeful topic--to be set upright on his feet, in being found by This-One who came to bring him back. For the return is called Metanoia .

40 This is why imperishability breathed forth--to follow after the transgressor so that he may have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his hearts desire. But he who has a lack cannot hide it from him who has what he needs. Thus the fullness, which has no deficiency, replenishes the lack.

41 (The Father) gave of himself to replenish whomever is lacking, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked, (then the Father) revealed to him a fullness, which he lacked, (then the Father) revealed to him a fullness, which is this finding of the Light of Truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst--so that they would receive their returning. He anoints with the Chrism those who have been troubled. The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected.

42 For Jars which are full are those which are sealed . Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant. For then something in the dynamics of the air evaporates it. But that is not emptied from which no sealant has been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

43 He is good. He knows his seedlings, for it is he who planted them in his Paradise. Now his Paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the "Logoi" of his meditation. Each on of is Logoi is the product of his unitary will in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to being revealed. So it occurred that he (The Logos) was the first to come forth at the time when it pleased the will of him who intended it.

44 Now the will of the Father is that which reposes in his heart and pleases him. Nothing exists without him, nor does anything occur without the volition of the Father. But his will is Unfathomable. His will is his imprint, and none can ascertain it nor come to concern it in order to control it. But whenever he wills, what he wills exists--even if the sight does not please them. They are nothing before the Face of God and the will of the Father. For he knows the beginning and the ending of them all--at their end he shall question them Face-to-Face. Yet the ending is to receive acquaintance with This-One who was hidden. Now this is the Father--This-One from whom the beginning came forth, This-One to whom all these shall return who came forth from him. Yet they have been manifest for the Glory and Joy of his Name.

45 Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his name is Transcendental---For it alone is the Mystery of the invisible, which through him comes to ears completely filled with it.

46 For indeed the Name of the Father is "Not Spoken", yet rather it is manifested in a Son. Accordingly, Great is the Name! Who therefore could proclaim a Name for him, the Supreme Name, except him alone whose Name this is--together with the Sons of the Name, those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name? Because the Father is unchangeable, it is he alone who begot him as his own Name before he fashioned

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the Eternal-Ones, so that the Name of the Father would be Lord over their heads--This-One who is truly the name, secure in his command of Perfect Power.

47 The Name is not mere "Wordage", nor is it only "Terminology", but rather it is transcendental. He alone named him, he alone seeing him, he alone having the Power to give him a Name. Whoever does not exist has no Name--For what names are given to the Non-Existent? But this Existing-One exists together with his Name. And the Father alone knows him, and he alone names him.

48 The Son is his Name. He did not keep him hidden as a secret--but rather the Son came to be, and (The Father) alone named him. Thus the name belongs to the Father, such that the name of The Father is the Son. How otherwise would compassion find a Name, except from The Father? For after all, anyone will say to his companion: "Whoever could give a name to someone who existed before him?--As if children do not thus receive their names through those who gave them birth!"

49 Firstly, therefore, it is appropriate that we think on this topic: What is the Name? Truly he is the Name--Thus also he is the Name from The Father. He is the Existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each one who is to be created in his heart. Yet This-One is the Lords Name. There is no one else who bestowed it upon him, but he was unnamable and it was ineffable until the time when he who is perfect gave expression to him alone. And it is he who has the Power to express his name and to see him. Thus it pleased him in his heart that his desired Name be his Son and he gave the Name to him--This-One who came forth from the profundity.

50 He expressed his secret, knowing that The Father is benevolent. This is exactly why he brought This-One forth--so that he might speak of the realm and his place of repose from which he came, and render Glory to the fullness, the Majesty of his Name, and the Kindness of The Father. He shall speak of the Realm from which each One came--and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving the taste of that place, receiving nourishment and growth. And his own realm of repose is his fullness.

51 Thus all the emanations of The Father are plentitudes, and the source of all his emanation is within the Heart of him from whom they all flourish. He bestowed their destinies upon them. Thus is each one made manifest, such that through their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them through all the heights of Heaven unto the Father. They attain unto his head, which becomes their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in kisses. Yet they are not thus made manifest by exalting themselves. They neither lack the Glory of The Father, nor do they think of him being trite or bitter or wrathful. But rather he is benevolent, imperturbable, and kind--knowing all the dimensionalities before they come into existence, and having no need of edification.

52 This is the form of those who themselves belong on High through the grandeur of the Immeasurable, as they await the single and Perfect-One who makes himself there for them. And they do not descend unto the Abode of the Dead . They have neither jealousy nor lamentation nor mortality there among them, but rather they repose in him who is reposeful. They are neither troubled nor devious concerning the Truth, but rather they themselves are the Truth. The Father is within them and they are within the Father--perfected and made indivisible in the Truly Good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these in whom his root is found and who harm no soul. "This Is The Place Of The Blest, This Is Their Place!"

53 Wherefore let the remainder understand in their places that is not appropriate for me, having been in the realm of repose, to anything further. But it is within his heart that I shall be--forever devoted to The Father of the totality, together with those true Brothers upon whom pours the Love of The Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the True and Eternal Life and speaking the Perfect Light which is filled with the seed of The Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, Glorifying him in whom they exist. His good and his Sons are perfect and worthy of his Name. For it is children of this kind that he The Father desires.

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TEXTS ON CHRISTIANITY AS STATE RELIGION

• The Life of Josephus, Titus Flavius Josephus
• Muratorium Fragment
• The Edict of Toleration / Edict of Serdica
• The Edict of Milan by Constantine and Licinius
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History:
• The Life of Flavius Constantinus (Constantine I)

THE LIFE OF FLAVIUS JOSEPHUS

Author: Titus Flavius Josephus
Translation: William Whiston, 1737
Estimated Range of Dating: 79-85 A.D.

(The Life of [Flavius] Josephus [Greek: Iosepou bios], also called the "Life of Flavius Josephus", or simply Vita, is an autobiographical text written by Titus Flavius Josephus in c. 79-81 AD where the author for the most part re-visits the events of the War.

The works of Titus Flavius Josephus belong to the most extra-ordinary books on history ever written. They provide crucial information about the Hebrew-Jewish civilisation and also represent important literary source material for understanding the context of the Dead Sea Scrolls which represent the only untampered Jewish texts that have ever been found. His 4 works are the chief source next to the Bible for the history of the Holy Land, and provide a significant extra-Biblical account of the events in the 1st century AD.

1. War of the Jews, The Jewish War, Jewish Wars, or History of the Jewish War (commonly abbreviated JW, BJ or War; 7 volumes, published one by one between c. 70 and 75 AD).

2. The Life of Flavius Josephus, or Autobiography of Flavius Josephus (abbreviated Life or Vita; 1 volume c. 79-81 AD).

3. The Antiquities of the Jews, The Jewish Antiquities, The Antiquities of the Jews, The Jewish Archaeology (frequently abbreviated AJ, AotJ or Ant. or Antiq.; 20 volumes, published one by one between c. 75 and 94 AD)

4. Flavius Josephus Against Apion, Against Apion, Contra Apionem, or Against the Greeks, on the antiquity of the Jewish people (usually abbreviated CA; 2 volumes, c. 80-95 AD).

5. The Discourse to the Greeks concerning Hades is a short treatise that once was attributed to Flavius Josephus. It is now believed to be the work of Hippolytus of Rome (c. 170 – c. 235 AD).

Manuscripts, textual Criticism, and Editions

For many years, the works of Josephus were largely known in Europe only in an imperfect Latin translation from the original Greek. Only in 1544 did a version of the standard Greek text become available in French, edited by the Dutch humanist Arnoldus Arlenius. The first English translation, by Thomas Lodge, appeared in 1602, with subsequent editions appearing throughout the 17th century. The 1544 Greek edition formed the basis of the 1732 English translation by William Whiston, which achieved enormous popularity in the English-speaking world.

Later editions of the Greek text include that of Benedikt Niese, who made a detailed examination of all the available manuscripts. Henry St. John Thackeray used Niese's version for the Loeb Classical Library edition widely used today. There also exist late Old Slavonic translations of the Greek, but these contain a large number of Christian interpolations.

Impact on History and Archaeology

The works of Josephus include useful material for historians about individuals, groups, customs, and geographical places. Josephus mentions that in his day there were 240 towns and villages scattered across Upper and Lower Galilee, some of which he names. A few of the Jewish customs named by him include the practice of hanging a linen curtain at the entrance to one's house, and the Jewish custom to partake of a Sabbath-day's meal around the sixth-hour of the day (at noon). He notes also that it was permissible for Jewish men to marry many wives (polygamy). His writings provide a significant, extra-Biblical account of the post-Exilic period of the Maccabees, the Hasmonean dynasty, and the rise of Herod the Great. He describes the Sadducees, Jewish High Priests of the time, Pharisees and Essenes, the Herodian Temple, Quirinius' census and the Zealots, and such figures as Pontius Pilate, Herod the Great, Agrippa I and Agrippa II, John the Baptist, James the brother of Jesus, and Jesus (found only in the Slavonic version of the Jewish War). Josephus represents an important source for studies of immediate post-Temple Judaism and the context of early Christianity.

Josephus's writings provide not only the first-known source for many stories considered as Biblical history but they also seem to be extremely truthful, at least in comparison with texts of other historians of that era. A careful reading of Josephus's writings and years of excavation allowed Ehud Netzer, an archaeologist from Hebrew University, to discover what he considered to be the location of Herod's Tomb, after searching for 35 years. It was above aqueducts and pools, at a flattened desert site, halfway up the hill to the Herodium, 12 km south of Jerusalem—as described in Josephus's writings. Above all, according to Joseph Atwill, some of Josephus' texts seem to have been used as blueprint for the gospels. The military campaign of Vespasian and Titus bears striking similarities with Jesus' journey to Jerusalem in the gospels; this includes the exact sequence of events. The crucifixion of Jesus may be based on a similar crucifixion scene in Josephus autobiography. The Gospel of Matthew bears Josephus original name Joseph bar Matathias, the Greek transcription of the Aramaic original Yosip bar Matityahu. The English name Matthew is a curruption. It

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comes from the earlier Matheu, from Old French Mathieu, from Latin Matthaeus, from Ancient Greek transcriptions Matthaios, Matathias, Matthias or Mathia, from Hebrew Aramaic Mattityahu or Matityahu, meaning: "gift of God".

The Author

Titus Flavius Josephus (37 – c. 96 AD; Aramaic: Yosep bar Matityahu (Hebrew: Yosef ben Matityahu; Greek: Iosepos Matthiou pais), was a first-century Roman-Jewish historian who was born in Jerusalem—then part of Roman Judaea—to a father of priestly descent and a mother who claimed royal ancestry of the Hasmonean family that had ruled Jerusalem a century earlier, and by birthright he was a priest. In Jerusalem he received a superb education, and at the age of 27 (in 64 AD.) he led a delegation to the court of the Roman emperor Nero.

By the radical Messianic Movement, he was forced to take part in the First Jewish–Roman War [66-73 AD]; the Messianic leaders held his family hostage giving him no chance to refuse. They knew that he symphacised with the advanced civilisation of the Roman Empire and the Pharisee party that also supported it. He was appointed General of the northern Jewish forces in Galilee, until surrendering in 67 AD to Roman forces led by Vespasian and Titus after the six-week siege of Jotapata. The radical Messianists subsequently murdered some of Josephus' family members for which he took terrible revenge on them by telling Vespasian and his son General Titus everything they needed to know to win the war and catch the perpetrators. Thousands of them ended on the cross.

Josephus claimed the Jewish Messianic prophecies that initiated the First Jewish–Roman War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and presumably interpreter. After Vespasian became Emperor in 69 AD, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius due to patronage or adoption.

In Rome Josephus resided in an apartment within the emperor's house and devoted much of his time to writing. Vespasian placed Josephus in the library of his palace in Rome where Josephus recorded Jewish history, with special emphasis on the first century AD and the First Jewish–Roman War [66–70 AD], including the Siege of Masada and his autobiography. Soon he was granted Roman citizenship. He became an advisor and became a close friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem in 70 AD. Since the siege proved ineffective at stopping the Jewish revolt, the city's pillaging and the looting and destruction of Herod's Temple [the so-called Second Temple] soon followed. Josephus rose to higher positions. He published one volume of his books after another. He was in charge of the emperor's library and presumably also of the state propaganda in general. He remained loyal also to Domitian, and when he was murdered in 96 AD, Josephus also vanished into oblivion, just like the rest of the Flavian Dynasty.

Josephus either supported the Pharisees or was one of them. Scholars identify Pharisees as members of a sect which is however a misconception. The Pharisees can be described best as political party of the Roman Jews. Roughly 5 to 10% of the population of the entire Roman Empire were Jews. They immigrated to regions of Greek-Roman civilisation between 800 and 400 BC. They became so much integrated that they forgot their Aramaic and Hebrew languages. Proof of this fact lies in the Septuagint, the Bible that has been translated From Hebrew to Greek in the 3rd and 2nd centuries BC. The Pharisees were pious Jews, following the Laws od Moses, who, at the same time, rejected the stone-age theocracy of the Messianists and embraced the modern achievements of the Greeks and Romans. Scholars often depict Flavius Josephus as traitor to the Jewish course. That is however not acceptable because his writings show that he loved the Greek-Roman civilisaton. He was closely associated to the party of the Pharisees.

The Messianists, meaning the Sadducees [Seduqim / Zaddokites, meaning "sons of Zadok", from sadaq "to be righteous, just], Zealots [Greek: follower], Sicarii [plural form of Sicarius "dagger-man", meaning Jewish jihadists, assassins], and all the other radical groups and parties, loathed the Greek and Romans, their language and their achievements. They wanted, as the Dead Sea Scrolls reported, engulf all non-Jews in an apocalyptic war, carrying it right into the territories of the infidels [sounds like Islam which might have derived from Messianist survivors who fled into the Arabian deserts].

Josephus spoke Greek. That is why he was sent to Rome in the first place. It seems more likely that Josephus was on the Roman payroll already in 63 or 64 AD when he went to Rome to see the emperor. He befriended Poppea Sabina, Nero's wife and empress, who was fond of him. There is the possibility that he went there at the same time as Saul of Tarsos [another Greek speaker, better known as Paul the Apostle]; this conveniently coincided with the murder of James the Just [the brother of Jesus. He was probably also a Pharisee who propagated peaceful co-existence of Greeks and Romans] committed by the radical High Priest Ananias. The fundamental differences between the Roman-haters and the Roman-admirers ensued in a Jewish civil war. It was fought at the same time as the Roman-Jewish War [66-73 AD]. We can assume with some certainty that all events around the Messianists, beginning already with the Herod Dynasty, the Julio-Claudian Dynasty, "the Teacher of Righteousness" [mentioned in the Dead Sea Scrolls], John the Baptist, the High Priests of the The Temple, Jesus the Nazoraean, James the Just and Saul of Tarsos, Ananus ben Ananus, Yosef ben Gurion, Joshua ben Gamla, Eleazar ben Hanania, Simon bar Giora, Jacob ben Sosa, Yohanan of Gush Halav, Eleazar ben Simon, Jacob ben Sosa, Menahem ben Yehuda, Eleazar ben Ya'ir, the Flavian Dynasty, they all knew each other in some ways, and they all contributed to the triggering of the war.

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After the war, that cost the lives of 1.1 million people, The FlavianJosephus made sure that the Messianic Movement got crushed, their books and papers got destroyed, and in the end, the Pharsees were the only Jewish party that survived in the Roman Empire. They represented the kind of Roman Judaism that we today know as Rabbinic Judaism.)

Text:

1. The family from which I am derived is not an ignoble one, but hath descended all along from the priests; and as nobility among several people is of a different origin, so with us to be of the sacerdotal dignity, is an indication of the splendour of a family. Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses; and as among us there is not only a considerable difference between one family of each course and another, I am of the chief family of that first course also; nay, further, by my mother I am of the royal blood; for the children of Asamoneus, from whom that family was derived, had both the office of the high priesthood, and the dignity of a king, for a long time together. I will accordingly set down my progenitors in order. My grandfather's father was named Simon, with the addition of Psellus: he lived at the same time with that son of Simon the high priest, who first of all the high priests was named Hyrcanus. This Simon Psellus had nine sons, one of whom was Matthias, called Ephlias: he married the daughter of Jonathan the high priest, which Jonathan was the first of the sons of Asamoneus, who was high priest, and was the brother of Simon the high priest also. This Matthias had a son called Matthias Curtus, and that in the first year of the government of Hyrcanus: his son's name was Joseph, born in the ninth year of the reign of Alexandra: his son Matthias was born in the tenth year of the reign of Archclaus; as was I born to Matthias in the first year of the reign of Caius Caesar. I have three sons: Hyrcanus, the eldest, was born in the fourth year of the reign of Vespasian [74 AD], as was Justus born in the seventh [77 AD], and Agrippa in the ninth [79 AD]. Thus have I set down the genealogy of my family as I have found it described in the public records, and so bid adieu to those who calumniate me [as of a lower original].

2. Now, my father Matthias was not only eminent on account of his nobility, but had a higher commendation on account of his righteousness, and was in great reputation in Jerusalem, the greatest city we have. I was myself brought up with my brother, whose name was Matthias, for he was my own brother, by both father and mother; and I made mighty proficiency in the improvements of my learning, and appeared to have both a great memory and understanding. Moreover, when I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of the law. And when I was about sixteen years old, I had a mind to make trim of the several sects that were among us. These sects are three:— The first is that of the Pharisees, the second that Sadducees, and the third that of the Essens, as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only; but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity, I imitated him in those things, and continued with him three years. So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them.

3. But when I was in the twenty-sixth year of my age, it happened that I took a voyage to Rome, and this on the occasion which I shall now describe. At the time when Felix was procurator of Judea there were certain priests of my acquaintance, and very excellent persons they were, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Caesar. These I was desirous to procure deliverance for, and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts. Accordingly I came to Rome, though it were through a great number of hazards by sea; for as our ship was drowned in the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night; when, upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up into the other ship. And when I had thus escaped, and was come to Dieearchia, which the Italians call Puteoli, I became acquainted with Aliturius, an actor of plays, and much beloved by Nero, but a Jew by birth; and through his interest became known to Poppea, Caesar's wife, and took care, as soon as possible, to entreat her to procure that the priests might be set at liberty. And when, besides this favour, I had obtained many presents from Poppea, I returned home again.

4. And now I perceived innovations were already begun, and that there were a great many very much elevated in hopes of a revolt from the Romans. I therefore endeavored to put a stop to these tumultuous persons, and persuaded them to change their minds; and laid before their eyes against whom it was that they were going to fight, and told them that they were inferior to the Romans not only in martial skill, but also in good fortune; and desired them not rashly, and after the most foolish manner, to bring on the dangers of the most terrible mischiefs upon their country, upon their families, and upon themselves. And this I said with vehement exhortation, because I foresaw that the end of such a war

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would be most unfortunate to us. But I could not persuade them; for the madness of desperate men was quite too hard for me.

5. I was then afraid, lest, by inculcating these things so often, I should incur their hatred and their suspicions, as if I were of our enemies' party, and should run into the danger of being seized by them, and slain; since they were already possessed of Antonia, which was the citadel; so I retired into the inner court of the temple. Yet did I go out of the temple again, after Manahem and the principal of the band of robbers were put to death, when I abode among the high priests and the chief of the Pharisees. But no small fear seized upon us when we saw the people in arms, while we ourselves knew not what we should do, and were not able to restrain the seditious. However, as the danger was directly upon us, we pretended that we were of the same opinion with them, but only advised them to be quiet for the present, and to let the enemy go away, still hoping that Gessius [Florus] would not be long ere he came, and that with great forces, and so put an end to these seditious proceedings.

6. But, upon his coming and fighting, he was beaten, and a great many of those that were with him fell. And this disgrace which Gessius [with Cestius] received, became the calamity of our whole nation; for those that were fond of the war were so far elevated with this success, that they had hopes of finally conquering the Romans. Of which war another occasion was ministered; which was this:— Those that dwelt in the neighbouring cities of Syria seized upon such Jews as dwelt among them, with their wives and children, and slew them, when they had not the least occasion of complaint against them; for they did neither attempt any innovation or revolt from the Romans, nor had they given any marks of hatred or treacherous designs towards the Syrians. But what was done by the inhabitants of Scythopolis was the most impious and most highly criminal of all; for when the Jews their enemies came upon them from without, they forced the Jews that were among them to bear arms against their own countrymen, which it is unlawful for us to do; and when, by their assistance, they had joined battle with those who attacked them, and had beaten them, after that victory they forgot the assurances they had given these their fellow citizens and confederates, and slew them all, being in number many ten thousands [13,000]. The like miseries were undergone by those Jews that were the inhabitants of Damascus. But we have given a more accurate account of these things in the books of the Jewish war. I only mention them now, because I would demonstrate to my readers, that the Jews' war with the Romans was not voluntary, but that, for the main, they were forced by necessity to enter into it.

7. So when Gessius had been beaten, as we have said already, the principal men of Jerusalem, seeing that the robbers and innovators had arms in great plenty, and fearing lest they, while they were unprovided of arms, should be in subjection to their enemies, which also came to be the case afterward; and, being informed that all Galilee had not yet revolted from the Romans, but that some part of it was still quiet; they sent me and two others of the priests, who were men of excellent characters, Joazar and Judas, in order to persuade the ill men there to lay down their arms, and to teach them this lesson,—That it were better to have those arms reserved for the most courageous men that the nation had [than to be kept there]; for that it had been resolved, That those our best men should always have their arms ready against futurity; but still so, that they should wait to see what the Romans would do.

8. When I had therefore received these instructions, I came into Galilee, and found the people of Sepphoris in no small agony about their country, by reason that the Galileans had resolved to plunder it, on account of the friendship they had with the Romans, and because they had given their right hand, and made a league with Cestius Gallus, the president of Syria. But I delivered them all out of the fear they were in, and persuaded the multitude to deal kindly with them, and permitted them to send to those that were their own hostages with Gessius to Dora, which is a city of Phoenicia, as often as they pleased; though I still found the inhabitants of Tiberias ready to take arms, and that on the occasion following:—

9. There were three factions in this city. The first was composed of men of worth and gravity; of these Julius Capellus was the head. Now he, as well as all his companions, Herod the son of Miarus, and Herod the son of Gamalus, and Compsus the son of Compsus; [for as to Compsus's brother Crispus, who had once been governor of the city under the great king [Agrippa] he was beyond Jordan in his own possessions;] all these persons before named gave their advice, that the city should then continue in their allegiance to the Romans and to the king. But Pistus, who was guided by his son Justus, did not acquiesce in that resolution; otherwise he was himself naturally of a good and virtuous character. But the second faction was composed of the most ignoble persons, and was determined for war. But as for Justus, the son of Pistus, who was the head of the third faction, although he pretended to be doubtful about going to war, yet was he really desirous of innovation, as supposing that he should gain power to himself by the change of affairs. He therefore came into the midst of them, and endeavored to inform the multitude that "the city Tiberius had ever been a city of Galilee, and that in the days of Herod the tetrarch, who had built it, it had obtained the principal place, and that he had ordered that the city Sepphoris should be subordinate to the city Tiberias; that they had not lost this preeminence even under Agrippa the father, but had retained it until Felix was procurator of Judea. But he told them, that now they had been so unfortunate as to be made a present by Nero to Agrippa, junior; and that, upon Sepphoris's submission of itself to the Romans, that was become the capital city of Galilee, and that the royal library and the archives were now removed from them." When he had spoken these things, and a great many more, against king Agrippa, in order to provoke the people to a revolt, he added that "this was the time for them to take arms, and join with the Galileans as their confederates [whom they might command, and who

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would now willingly assist them, out of the hatred they bare to the people of Sepphoris; because they preserved their fidelity to the Romans], and to gather a great number of forces, in order to punish them." And as he said this, he exhorted the multitude, [to go to war;] for his abilities lay in making harangues to the people, and in being too hard in his speeches for such as opposed him, though they advised what was more to their advantage, and this by his craftiness and his fallacies, for he was not unskilful in the learning of the Greeks; and in dependence on that skill it was, that he undertook to write a history of these affairs, as aiming, by this way of haranguing, to disguise the truth. But as to this man, and how ill were his character and conduct of life, and how he and his brother were, in great measure, the authors of our destruction, I shall give the reader an account in the progress of my narration. So when Justus had, by his persuasions, prevailed with the citizens of Tiberias to take arms, nay, and had forced a great many so to do against their wills, he went out, and set the villages that belonged to Gadara and Hippos on fire; which villages were situated on the borders of Tiberias, and of the region of Scythopolis.

10. And this was the state Tiberias was now in. But as for Gischala, its affairs were thus:— When John, the son of Levi, saw some of the citizens much elevated upon their revolt from the Romans, he laboured to restrain them, and entreated them that they would keep their allegiance to them. But he could not gain his purpose, although he did his endeavors to the utmost; for the neighbouring people of Gadara, Gabara, and Sogana, with the Tyrians, got together a great army, and fell upon Gischala, and took Gischala by force, and set it on fire; and when they had entirely demolished it, they returned home. Upon which John was so enraged, that he armed all his men, and joined battle with the people forementioned; and rebuilt Gischala after a manner better than before, and fortified it with walls for its future security.

11. But Gamala persevered in its allegiance to the Romans, for the reason following:— Philip, the son of Jacimus, who was their governor under king Agrippa, had been unexpectedly preserved when the royal palace at Jerusalem had been besieged; but, as he fled away, had fallen into another danger, and that was, of being killed by Manahem, and the robbers that were with him; but certain Babylonians, who were of his kindred, and were then in Jerusalem, hindered the robbers from executing their design. So Philip staid there four days, and fled away on the fifth, having disguised himself with fictitious hair, that he might not be discovered; and when he was come to one of the villages to him belonging, but one that was situated at the borders of the citadel of Gamala, he sent to some of those that were under him, and commanded them to come to him. But God himself hindered that his intention, and this for his own advantage also; for had it not so happened, he had certainly perished. For a fever having seized upon him immediately, he wrote to Agrippa and Bernice, and gave them to one of his freed-men to carry them to Varus, who at this time was procurator of the kingdom, which the king and his sister had intrusted him withal, while they were gone to Berytus with an intention of meeting Gessius. When Varus had received these letters of Philip, and had learned that he was preserved, he was very uneasy at it, as supposing that he should appear useless to the king and his sister, now Philip was come. He therefore produced the carrier of the letters before the multitude, and accused him of forging the same; and said that he spake falsely when he related that Philip was at Jerusalem, fighting among the Jews against the Romans. So he slew him. And when this freed-man of Philip did not return again, Philip was doubtful what should be the occasion of his stay, and sent a second messenger with letters, that he might, upon his return, inform him what had befallen the other that had been sent before, and why he tarried so long. Varus accused this messenger also, when he came, of telling a falsehood, and slew him. For he was puffed up by the Syrians that were at Caesarea, and had great expectations; for they said that Agrippa would be slain by the Romans for the crimes which the Jews had committed, and that he should himself take the government, as derived from their kings; for Varus was, by the confession of all, of the royal family, as being a descendant of Sohemus, who had enjoyed a tetrarchy about Libanus; for which reason it was that he was puffed up, and kept the letters to himself. He contrived, also, that the king should not meet with those writings, by guarding all the passes, lest any one should escape, and inform the king what had been done. He moreover slew many of the Jews, in order to gratify the Syrians of Cesarea. He had a mind also to join with the Trachonites in Batanea, and to take up arms and make an assault upon the Babylonian Jews that were at Ecbatana; for that was the name they went by. He therefore called to him twelve of the Jews of Cesarea, of the best character, and ordered them to go to Ecbatana, and inform their countrymen who dwelt there, That Varus hath heard that "you intend to march against the king; but, not believing that report, he hath sent us to persuade you to lay down your arms, and that this compliance will be a sign that he did well not to give credit to those that raised the report concerning you." He also enjoined them to send seventy of their principal men to make a defense for them as to the accusation laid against them. So when the twelve messengers came to their countrymen at Ecbatana, and found that they had no designs of innovation at all, they persuaded them to send the seventy men also; who, not at all suspecting what would come, sent them accordingly. So these seventy went down to Caesarea, together with the twelve ambassadors; where Varus met them with the king's forces, and slew them all, together with the [twelve] ambassadors, and made an expedition against the Jews of Ecbatana. But one there was of the seventy who escaped, and made haste to inform the Jews of their coming; upon which they took their arms, with their wives and children, and retired to the citadel at Gamala, leaving their own villages full of all sorts of good things, and having many ten thousands of cattle therein. When Philip was informed of these things, he also came to the citadel of Gamala; and when he was come, the multitude cried aloud,

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and desired him to resume the government, and to make an expedition against Varus, and the Syrians of Cesarea; for it was reported that they had slain the king. But Philip restrained their zeal, and put them in mind of the benefits the king had bestowed upon them; and told them how powerful the Romans were, and said it was not for their advantage to make war with them; and at length he prevailed with them. But now, when the king was acquainted with Varus's design, which was to cut off the Jews of Caesarea, being many ten thousands, with their wives and children, and all in one day, he called to him Equiculus Modius, and sent him to be Varus's successor, as we have elsewhere related. But still Philip kept possession of the citadel of Gamala, and of the country adjoining to it, which thereby continued in their allegiance to the Romans.

12. Now, as soon as I was come into Galilee, and had learned this state of things by the information of such as told me of them, I wrote to the sanhedrim at Jerusalem about them, and required their direction what I should do. Their direction was, that I should continue there, and that, if my fellow legates were willing, I should join with them in the care of Galilee. But those my fellow legates, having gotten great riches from those tithes which as priests were their dues, and were given to them, determined to return to their own country. Yet when I desired them to stay so long, that we might first settle the public affairs, they complied with me. So I removed, together with them, from the city of Sepphoris, and came to a certain village called Bethmaus, four furlongs distant from Tiberius; and thence I sent messengers to the senate of Tiberius, and desired that the principal men of the city would come to me: and when they were come, Justus himself being also with them, I told them that I was sent to them by the people of Jerusalem as a legate, together with these other priests, in order to persuade them to demolish that house which Herod the tetrarch had built there, and which had the figures of living creatures in it, although our laws have forbidden us to make any such figures; and I desired that they would give us leave so to do immediately. But for a good while Capellus and the principal men belonging to the city would not give us leave, but were at length entirely overcome by us, and were induced to be of our opinion. So Jesus the son of Sapphias, one of those whom we have already mentioned as the leader of a seditious tumult of mariners and poor people, prevented us, and took with him certain Galileans, and set the entire palace on fire, and thought he should get a great deal of money thereby, because he saw some of the roofs gilt with gold. They also plundered a great deal of the furniture, which was done without our approbation; for after we had discoursed with Capellus and the principal men of the city, we departed from Bethmaus, and went into the Upper Galilee. But Jesus and his party slew all the Greeks that were inhabitants of Tiberias, and as many others as were their enemies before the war began.

13. When I understood this state of things, I was greatly provoked, and went down to Tiberias, and took all the care I could of the royal furniture, to recover all that could be recovered from such as had plundered it. They consisted of candlesticks made of Corinthian brass, and of royal tables, and of a great quantity of uncoined silver; and I resolved to preserve whatsoever came to my hand for the king. So I sent for ten of the principal men of the senate, and for Capellus the son of Antyllus, and committed the furniture to them, with this charge, That they should part with it to nobody else but to myself. From thence I and my fellow legates went to Gichala, to John, as desirous to know his intentions, and soon saw that he was for innovations, and had a mind to the principality; for he desired me to give him authority to carry off that corn which belonged to Caesar, and lay in the villages of Upper Galilee; and he pretended that he would expend what it came to in building the walls of his own city. But when I perceived what he endeavored at, and what he had in his mind, I said I would not permit him so to do; for that I thought either to keep it for the Romans or for myself, now I was intrusted with the public affairs there by the people of Jerusalem. But, when he was not able to prevail with me, he betook himself to my fellow legates; for they had no sagacity in providing for futurity, and were very ready to take bribes. So he corrupted them with money to decree, That all that corn which was within his province should be delivered to him; while I, who was but one, was outvoted by two, and held my tongue. Then did John introduce another cunning contrivance of his; for he said that those Jews who inhabited Cesarea Philippi, and were shut up by the order of the king's deputy there, had sent to him to desire him, that, since they had no oil that was pure for their use, he would provide a sufficient quantity of such oil for them, lest they should be forced to make use of oil that came from the Greeks, and thereby transgress their own laws. Now this was said by John, not out of his regard to religion, but out of his most flagrant desire of gain; for he knew that two sextaries were sold with them of Caesarea for one drachma, but that at Gischala fourscore sextaxies were sold for four sextaries. So he gave order that all the oil which was there should be carried away, as having my permission for so doing; which yet I did not grant him voluntarily, but only out of fear of the multitude, since, if I had forbidden him, I should have been stoned by them. When I had therefore permitted this to be done by John, he gained vast sums of money by this his knavery.

14. But when I had dismissed my fellow legates, and sent them back to Jerusalem, I took care to have arms provided, and the cities fortified. And when I had sent for the most hardy among the robbers, I saw that it was not in my power to take their arms from them; but I persuaded the multitude to allow them money as pay, and told them it was better for them to give them a little willingly, rather than to [be forced to] overlook them when they plundered their goods from them. And when I had obliged them to take an oath not to come into that country, unless they were invited to come, or else when they had not their pay given them, I dismissed them, and charged them neither to make an expedition against the Romans, nor against those their neighbours that lay round

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about them; for my first care was to keep Galilee in peace. So I was willing to have the principal of the Galileans, in all seventy, as hostages for their fidelity, but still under the notion of friendship. Accordingly, I made them my friends and companions as I journeyed, and set them to judge causes; and with their approbation it was that I gave my sentences, while I endeavored not to mistake what justice required, and to keep my hands clear of all bribery in those determinations.

15. I was now about the thirtieth year of my age; in which time of life it is a hard thing for any one to escape the calumnies of the envious, although he restrain himself from fulfilling any unlawful desires, especially where a person is in great authority. Yet did I preserve every woman free from injuries; and as to what presents were offered me, I despised them, as not standing in need of them. Nor indeed would I take those tithes, which were due to me as a priest, from those that brought them. Yet do I confess, that I took part of the spoils of those Syrians which inhabited the cities that adjoined to us, when I had conquered them, and that I sent them to my kindred at Jerusalem; although, when I twice took Sepphoris by force, and Tiberias four times, and Gadara once, and when I had subdued and taken John, who often laid treacherous snares for me, I did not punish [with death] either him or any of the people forenamed, as the progress of this discourse will show. And on this account, I suppose, it was that God, who is never unacquainted with those that do as they ought to do, delivered me still out of the hands of these my enemies, and afterwards preserved me when I fell into those many dangers which I shall relate hereafter.

16. Now the multitude of the Galileans had that great kindness for me, and fidelity to me, that when their cities were taken by force, and their wives and children carried into slavery, they did not so deeply lament for their own calamities, as they were solicitous for my preservation. But when John saw this, he envied me, and wrote to me, desiring that I would give him leave to come down, and make use of the hot-baths of Tiberias for the recovery of the health of his body. Accordingly, I did not hinder him, as having no suspicion of any wicked designs of his; and I wrote to those to whom I had committed the administration of the affairs of Tiberius by name, that they should provide a lodging for John, and for such as should come with him, and should procure him what necessaries soever he should stand in need of. Now at this time my abode was in a village of Galilee, which is named Cans.

17. But when John was come to the city of Tiberias, he persuaded the men to revolt from their fidelity to me, and to adhere to him; and many of them gladly received that invitation of his, as ever fond of innovations, and by nature disposed to changes, and delighting in seditions; but they were chiefly Justus and his father Pistus, that were earnest for their revolt from me, and their adherence to John. But I came upon them, and prevented them; for a messenger had come to me from Silas, whom I had made governor of Tiberias, as I have said already, and had told me of the inclinations of the people of Tiberias, and advised me to make haste thither; for that, if I made any delay, the city would come under another's jurisdiction. Upon the receipt of this letter of Silas, I took two hundred men along with me, and traveled all night, having sent before a messenger to let the people of Tiberias know that I was coming to them. When I came near to the city, which was early in the morning, the multitude came out to meet me; and John came with them, and saluted me, but in a most disturbed manner, as being afraid that my coming was to call him to an account for what I was now sensible he was doing. So he, in great haste, went to his lodging. But when I was in the open place of the city, having dismissed the guards I had about me, excepting one, and ten armed men that were with him, I attempted to make a speech to the multitude of the people of Tiberias: and, standing on a certain elevated place, I entreated them not to be so hasty in their revolt; for that such a change in their behavior would be to their reproach, and that they would then justly be suspected by those that should be their governors hereafter, as if they were not likely to be faithful to them neither.

18. But before I had spoken all I designed, I heard one of my own domestics bidding me come down, for that it was not a proper time to take care of retaining the good-will of the people of Tiberias, but to provide for my own safety, and escape my enemies there; for John had chosen the most trusty of those armed men that were about him out of those thousand that he had with him, and had given them orders when he sent them, to kill me, having learned that I was alone, excepting some of my domestics. So those that were sent came as they were ordered, and they had executed what they came about, had I not leaped down from the elevation I stood on, and with one of my guards, whose name was James, been carried [out of the crowd] upon the back of one Herod of Tiberias, and guided by him down to the lake, where I seized a ship, and got into it, and escaped my enemies unexpectedly, and came to Tarichese.

19. Now, as soon as the inhabitants of that city understood the perfidiousness of the people of Tiberias, they were greatly provoked at them. So they snatched up their arms, and desired me to be their leader against them; for they said they would avenge their commander's cause upon them. They also carried the report of what had been done to me to all the Galileans, and eagerly endeavored to irritate them against the people of Tiberias, and desired that vast numbers of them would get together, and come to them, that they might act in concert with their commander, what should be determined as fit to be done. Accordingly, the Galileans came to me in great numbers, from all parts, with their weapons, and besought me to assault Tiberias, to take it by force, and to demolish it, till it lay even with the ground, and then to make slaves of its inhabitants, with their wives and children. Those that were Josephus's friends also, and had escaped out of Tiberias, gave him the same advice. But I did not comply with them, thinking it a terrible thing to begin a civil war among them; for I thought that this contention ought not to proceed further than words; nay, I told them that it was not

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for their own advantage to do what they would have me to do, while the Romans expected no other than that we should destroy one another by our mutual seditions. And by saying this, I put a stop to the anger of the Galileans.

20. But now John was afraid for himself, since his treachery had proved unsuccessful. So he took the armed men that were about him, and removed from Tiberias to Gischala, and wrote to me to apologize for himself concerning What had been done, as if it had been done without his approbation, and desired me to have no suspicion of him to his disadvantage. He also added oaths and certain horrible curses upon himself, and supposed he should be thereby believed in the points he wrote about to me.

21. But now another great number of the Galileans came together again with their weapons, as knowing the man, how wicked and how sadly perjured he was, and desired me to lead them against him and promised me that they would utterly both him and Gischala. Hereupon I professed that I was obliged to them for their readiness to serve me, and that I would more than requite their good-will to me. However, I entreated them to restrain themselves, and begged of them to give me leave to do what I intended, which was to put an end to these troubles without bloodshed; and when I had prevailed with the multitude of the Galileans to let me do so, I came to Sepphoris.

22. But the inhabitants of this city having determined to continue in their allegiance to the Romans, were afraid of my coming to them, and tried, by putting me upon another action, to divert me, that they might be freed from the terror they were in. Accordingly, they sent to Jesus, the captain of those robbers who were in the confines of Ptolemais, and promised to give him a great deal of money, if he would come with those forces he had with him, which were in number eight hundred, and fight with us. Accordingly, he complied with what they desired, upon the promises they had made him, and was desirous to fall upon us when we were unprepared for him, and knew nothing of his coming beforehand. So he sent to me, and desired that I would give him leave to come and salute me. When I had given him that leave, which I did without the least knowledge of his treacherous intentions beforehand, he took his band of robbers, and made haste to come to me. Yet did not this his knavery succeed well at last; for as he was already nearly approaching, one of those with him deserted him, and came to me, and told me what he had undertaken to do. When I was informed of this, I went into the market-place, and pretended to know nothing of his treacherous purpose. I took with me many Galileans that were armed, as also some of those of Tiberias; and, when I had given orders that all the roads should be carefully guarded, I charged the keepers of the gates to give admittance to none but Jesus, when he came, with the principal of his men, and to exclude the rest; and in case they aimed to force themselves in, to use stripes [in order to repel them]. Accordingly, those that had received such a charge did as they were bidden, and Jesus came in with a few others; and when I had ordered him to throw down his arms immediately, and told him, that if he refused so to do, he was a dead man, he seeing armed men standing all round about him, was terrified, and complied; and as for those of his followers that were excluded, when they were informed that he was seized, they ran away. I then called Jesus to me by himself, and told him, "that I was not a stranger to that treacherous design he had against me, nor was I ignorant by whom he was sent for; that, however, I would forgive him what he had done already, if he would repent of it, and be faithful to me hereafter." And thus, upon his promise to do all that I desired, I let him go, and gave him leave to get those whom he had formerly had with him together again. But I threatened the inhabitants of Sepphoris, that, if they would not leave off their ungrateful treatment of me, I would punish them sufficiently.

23. At this time it was that two great men, who were under the jurisdiction of the king [Agrippa] came to me out of the region of Trachonius, bringing their horses and their arms, and carrying with them their money also; and when the Jews would force them to be circumcised, if they would stay among them, I would not permit them to have any force put upon them, but said to them, "Every one ought to worship God according to his own inclinations, and not to be constrained by force; and that these men, who had fled to us for protection, ought not to be so treated as to repent of their coming hither." And when I had pacified the multitude, I provided for the men that were come to us whatsoever it was they wanted, according to their usual way of living, and that in great plenty also.

24. Now king Agrippa sent an army to make themselves masters of the citadel of Gamala, and over it Equieulus Modius; but the forces that were sent were not allow to encompass the citadel quite round, but lay before it in the open places, and besieged it. But when Ebutius the decurion, who was intrusted with the government of the great plain, heard that I was at Simonias, a village situated in the confines of Galilee, and was distant from him sixty furlongs, he took a hundred horsemen that were with him by night, and a certain number of footmen, about two hundred, and brought the inhabitants of the city Gibea along with him as auxiliaries, and marched in the night, and came to the village where I abode. Upon this I pitched my camp over against him, which had a great number of forces in it: but Ebutius tried to draw us down into the plain, as greatly depending upon his horsemen; but we would not come down; for when I was satisfied of the advantage that his horse would have if we came down into the plain, while we were all footmen, I resolved to join battle with the enemy where I was. Now Ebutius and his party made a courageous opposition for some time; but when he saw that his horse were useless to him in that place, he retired back to the city Gibea, having lost three of his men in the fight. So I followed him directly with two thousand armed men; and when I was at the city Besara, that lay in the confines of Ptolemais, but twenty furlongs from Gibea, where Ebutius abode, I placed my armed men on the outside of the village, and gave orders that they should

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guard the passes with great care, that the enemy might not disturb us until we should have carried off the corn, a great quantity of which lay there: it belonged to Bernice the queen, and had been gathered together out of the neighbouring villages into Besara; so I loaded my camels and asses, a great number of which I had brought along with me, and sent the corn into Galilee. When I had done this, I offered Ebutius battle; but when he would not accept of the offer, for he was terrified at our readiness and courage, I altered my route, and marched towards Neopolitanus, because I had heard that the country about Tiberias was laid waste by him. This Neopolitanus was captain of a troop of horse, and had the custody of Scythopolis intrusted to his care by the enemy; and when I had hindered him from doing any further mischief to Tiberias, I set myself to make provision for the affairs of Galilee.

25. But when John, the son of Levi, who, as we before told you, abode at Gischala, was informed how all things had succeeded to my mind, and that I was much in favour with those that were under me, as also that the enemy were greatly afraid of me, he was not pleased with it, as thinking my prosperity tended to his ruin. So he took up a bitter envy and enmity against me; and hoping, that if he could inflame those that were under me to hate me, he should put an end to the prosperity I was in, he tried to persuade the inhabitants of Tiberias and of Sepphoris, [and for those of Gabara he supposed they would be also of the same mind with the others,] which were the greatest cities of Galilee, to revolt from their subjection to me, and to be of his party; and told them that he would command them better than I did. As for the people of Sepphoris, who belonged to neither of us, because they had chosen to be in subjection to the Romans, they did not comply with his proposal; and for those of Tiberias, they did not indeed so far comply as to make a revolt from under me, but they agreed to be his friends, while the inhabitants of Gabara did go over to John; and it was Simon that persuaded them so to do, one who was both the principal man in the city, and a particular friend and companion of John. It is true, these did not openly own the making a revolt, because they were in great fear of the Galileans, and had frequent experience of the good-will they bore to me; yet did they privately watch for a proper opportunity to lay snares for me; and indeed I thereby came into the greatest danger, on the occasion following.

26. There were some bold young men of the village of Dabaritta, who observed that the wife of Ptolemy, the king's procurator, was to make a progress over the great plain with a mighty attendance, and with some horsemen that followed as a guard to them, and this out of a country that was subject to the king and queen, into the jurisdiction of the Romans; and fell upon them on a sudden, and obliged the wife of Ptolemy to fly away, and plundered all the carriages. They also came to me to Tarichese, with four mules' loading of garments, and other furniture; and the weight of the silver they brought was not small, and there were five hundred pieces of gold also. Now I had a mind to preserve these spoils for Ptolemy, who was my countryman; and it is prohibited by our laws even to spoil our enemies; so I said to those that brought these spoils, that they ought to be kept, in order to rebuild the walls of Jerusalem with them when they came to be sold. But the young men took it very ill that they did not receive a part of those spoils for themselves, as they expected to have done; so they went among the villages in the neighbourhood of Tiberias, and told the people that I was going to betray their country to the Romans, and that I used deceitful language to them, when I said, that what had been thus gotten by rapine should be kept for the rebuilding of the walls of the city of Jerusalem; although I had resolved to restore these spoils again to their former owner. And indeed they were herein not mistaken as to my intentions; for when I had gotten clear of them, I sent for two of the principal men, Dassion, and Janneus the son of Levi, persons that were among the chief friends of the king, and commanded them to take the furniture that had been plundered, and to send it to him; and I threatened that I would order them to be put to death by way of punishment, if they discovered this my command to any other person.

27. Now, when all Galilee was filled with this rumor, that their country was about to be betrayed by me to the Romans, and when all men were exasperated against me, and ready to bring me to punishment, the inhabitants of Tarichee did also themselves suppose that what the young men said was true, and persuaded my guards and armed men to leave me when I was asleep, and to come presently to the hippodrome, in order there to take counsel against me their commander. And when they had prevailed with them, and they were gotten together, they found there a great company assembled already, who all joined in one clamour, to bring the man who was so wicked to them as to betray them, to his due punishment; and it was Jesus, the son of Sapphias, who principally set them on. He was ruler in Tiberias, a wicked man, and naturally disposed to make disturbances in matters of consequence; a seditious person he was indeed, and an innovator beyond every body else. He then took the laws of Moses into his hands, and came into the midst of the people, and said, "O my fellow citizens! if you are not disposed to hate Josephus on your own account, have regard, however, to these laws of your country, which your commander-in-chief is going to betray; hate him therefore on both these accounts, and bring the man who hath acted thus insolently, to his deserved punishment."

28. When he had said this, and the multitude had openly applauded him for what he had said, he took some of the armed men, and made haste away to the house in which I lodged, as if he would kill me immediately, while I was wholly insensible of all till this disturbance happened; and by reason of the pains I had been taking, was fallen fast asleep. But Simon, who was intrusted with the care of my body, and was the only person that stayed with me, and saw the violent incursion the citizens made upon me, awaked me, and told me of the danger I was in, and desired me to let him kill me, that I might die bravely and like a general, before my enemies

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came in, and forced me [to kill myself], or killed me themselves. Thus did he discourse to me; but I committed the care of my life to God, and made haste to go out to the multitude. Accordingly, I put on a black garment, and hung my sword at my neck, and went by such a different way to the hippodrome, wherein I thought none of my adversaries would meet me; so I appeared among them on the sudden, and fell down flat on the earth, and bedewed the ground with my tears: then I seemed to them all an object of compassion. And when I perceived the change that was made in the multitude, I tried to divide their opinions before the armed men should return from my house; so I granted them that I had been as wicked as they supposed me to be; but still I entreated them to let me first inform them for what use I had kept that money which arose from the plunder, and, that they might then kill me if they pleased: and upon the multitude's ordering me to speak, the armed men came upon me, and when they saw me, they ran to kill me; but when the multitude bade them hold their hands, they complied, and expected that as soon as I should own to them that I kept the money for the king, it would be looked on as a confession of my treason, and they should then be allowed to kill me.

29. When, therefore, silence was made by the whole multitude, I spake thus to them: "O my countrymen! I refuse not to die, if justice so require. However, I am desirous to tell you the truth of this matter before I die; for as I know that this city of yours [Tarichee] was a city of great hospitality, and filled with abundance of such men as have left their own countries, and are come hither to be partakers of your fortune, whatever it be, I had a mind to build walls about it, out of this money, for which you are so angry with me, while yet it was to be expended in building your own walls." Upon my saying this, the people of Taricheae and the strangers cried out, that "they gave me thanks, and desired me to be of good courage," although the Galileans and the people of Tiberias continued in their wrath against me, insomuch that there arose a tumult among them, while some threatened to kill me, and some bade me not to regard them; but when I promised them that I would build them walls at Tiberias, and at other cities that wanted them, they gave credit to what I promised, and returned every one to his own home. So I escaped the forementioned danger, beyond all my hopes, and returned to my own house, accompanied with my friends, and twenty armed men also.

30. However, these robbers and other authors of this tumult, who were afraid, on their own account, lest I should punish them for what they had done, took six hundred armed men, and came to the house where I abode, in order to set it on fire. When this their insult was told me, I thought it indecent for me to run away, and I resolved to expose myself to danger, and to act with some boldness; so I gave order to shut the doors, and went up into an upper room, and desired that they would send in some of their men to receive the money [from the spoils] for I told them they would then have no occasion to be angry with me; and when they had sent in one of the boldest of them all, I had him whipped severely, and I commanded that one of his hands should be cut off, and hung about his neck; and in this case was he put out to those that sent him. At which procedure of mine they were greatly affrighted, and in no small consternation, and were afraid that they should themselves be served in like manner, if they staid there; for they supposed that I had in the house more armed men than they had themselves; so they ran away immediately, while I, by the use of this stratagem, escaped this their second treacherous design against me.

31. But there were still some that irritated the multitude against me, and said that those great men that belonged to the king ought not to be suffered to live, if they would not change their religion to the religion of those to whom they fled for safety: they spake reproachfully of them also, and said that they were wizards, and such as called in the Romans upon them. So the multitude was soon deluded by such plausible pretenses as were agreeable to their own inclinations, and were prevailed on by them. But when I was informed of this, I instructed the multitude again, that those who fled to them for refuge ought not to be persecuted: I also laughed at the allegation about witchcraft, and told them that the Romans would not maintain so many ten thousand soldiers, if they could overcome their enemies by wizards. Upon my saying this, the people assented for a while; but they returned again afterwards, as irritated by some ill people against the great men; nay, they once made an assault upon the house in which they dwelt at Tarichess, in order to kill them; which, when I was informed of, I was afraid lest so horrid a crime should take effect, and nobody else would make that city their refuge any more. I therefore came myself, and some others with me, to the house where these great men lived, and locked the doors, and had a trench drawn from their house leading to the lake, and sent for a ship, and embarked therein with them, and sailed to the confines of Hippos: I also paid them the value of their horses; nor in such a flight could I have their horses brought to them. I then dismissed them, and begged of them earnestly that they would courageously bear I this distress which befell them. I was also myself I greatly displeased that I was compelled to expose those that had fled to me to go again into an enemy's country; yet did I think it more eligible that they should perish among the Romans, if it should so happen, than in the country that was under my jurisdiction. However, they escaped at length, and king Agrippa forgave them their offenses. And this was the conclusion of what concerned these men.

32. But as for the inhabitants of the city of Tiberias, they wrote to the king, and desired him to send them forces sufficient to be a guard to their country; for that they were desirous to come over to him: this was what they wrote to him. But when I came to them, they desired me to build their walls, as I had promised them to do; for they had heard that the walls of Tarichess were already built. I agreed to their proposal accordingly; and when I had made preparation for the entire building, I gave order to the architects to go to work; but on the third day, when I was gone to Tarichess,

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which was thirty furlongs distant from Tiberias, it so fell out, that some Roman horsemen were discovered on their march, not far from the city, which made it to be supposed that the forces were come from the king; upon which they shouted, and lifted up their voices in commendations of the king, and in reproaches against me. Hereupon one came running to me, and told me what their dispositions were, and that they had resolved to revolt from me: upon hearing which news I was very much alarmed; for I had already sent away my armed men from Tarichess, to their own homes, because the next day was our sabbath; for I would not have the people of Tarichess disturbed [on that day] by a multitude of soldiers; and indeed, whenever I sojourned at that city, I never took any particular care for a guard about my own body, because I had had frequent instances of the fidelity its inhabitants bore to me. I had now about me no more than seven armed men, besides some friends, and was doubtful what to do; for to send to recall my own forces I did not think proper, because the present day was almost over; and had those forces been with me, I could not take up arms on the next day, because our laws forbade us so to do, even though our necessity should be very great; and if I should permit the people of Tarichess, and the strangers with them, to guard the city, I saw that they would not be sufficient for that purpose, and I perceived that I should be obliged to delay my assistance a great while; for I thought with myself that the forces that came from the king would prevent me, and that I should be driven out of the city. I considered, therefore, how to get clear of these forces by a stratagem; so I immediately placed those my friends of Tarichee, on whom I could best confide, at the gates, to watch those very carefully who went out at those gates: I also called to me the heads of families, and bade every one of them to seize upon a ship to go on board it, and to take a master with them, and follow him to the city of Tiberias. I also myself went on board one of those ships, with my friends, and the seven armed men already mentioned, and sailed for Tiberias.

33. But now, when the people of Tiberias perceived that there were no forces come from the king, and yet saw the whole lake full of ships, they were in fear what would become of their city, and were greatly terrified, as supposing that the ships were full of men on board; so they then changed their minds, and threw down their weapons, and met me with their wives and children, and made acclamations to me with great commendations; for they imagined that I did not know their former inclinations [to have been against me]; so they persuaded me to spare the city. But when I was come near enough, I gave order to the masters of the ships to cast anchor a good way off the land, that the people of Tiberias might not perceive that the ships had no men on board; but I went nearer to the people in one of the ships, and rebuked them for their folly, and that they were so fickle as, without any just occasion in the world, to revolt from their fidelity to me. However, assured them that I would entirely forgive them for the time to come, if they would send ten of the ringleaders of the multitude to me; and when they complied readily with this proposal, and sent me the men forementioned, I put them on board a ship, and sent them away to Tarichese; and ordered them to be kept in prison.

34. And by this stratagem it was that I gradually got all the senate of Tiberias into my power, and sent them to the city forementioned, with many of the principal men among the populace, and those not fewer in number than the other. But when the multitude saw into what great miseries they had brought themselves, they desired me to punish the author of this sedition: his name was Clitus, a young man, bold and rash in his undertakings. Now, since I thought it not agreeable to piety to put one of my own people to death, and yet found it necessary to punish him, I ordered Levi, one of my own guards, to go to him, and cut off one of Clitus's hands; but as he that was ordered to do this, was afraid to go out of the ship alone, among 'so great a multitude, I was not willing that the timorousness of the soldier should appear to the people of Tiberias. So I called to Clitus himself and said to him, "Since thou deservest to lose both thine hands for thy ingratitude to me, be thou thine own executioner, lest, if thou refusest so to be, thou undergo a worse punishment." And when he earnestly begged of me to spare him one of his hands, it was with difficulty that I granted it. So, in order to prevent the loss of both his hands, he willingly took his sword, and cut off his own left hand; and this put an end to the sedition.

35. Now the men of Tiberias, after I was gone to Taricheae, perceived what stratagem I had used against them, and they admired how I had put an end to their foolish sedition, without shedding of blood. But now, when I had sent for some of those multitudes of the people of Tiberias out of prison, among whom were Justus and his father Pistus, I made them to sup with me; and during our supper time I said to them, that I knew the power of the Romans was superior to all others, but did not say so [publicly] because of the robbers. So I advised them to do as I did, and to wait for a proper opportunity, and not to be uneasy at my being their commander; for that they could not expect to have another who would use the like moderation that I had done. I also put Justus in mind how the Galileans had cut off his brother's hands before ever I came to Jerusalem, upon an accusation laid against him, as if he had been a rogue, and had forged some letters; as also how the people of Gamala, in a sedition they raised against the Babylonians, after the departure of Philip, slew Chares, who was a kinsman of Philip, and withal how they had wisely punished Jesus, his brother Justuses sister's husband [with death]. When I had said this to them during supper time, I in the morning ordered Justus, and all the rest that were in prison, to be loosed out of it, and sent away.

36. But before this, it happened that Philip, the son of Jacimus, went out of the citadel of Gamala upon the following occasion: When Philip had been informed that Varus was put out of his government by king Agrippa, and that Equieulus Modius, a man that was of old his friend and companion, was come to succeed him, he wrote to him, and

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related what turns of fortune he had had, and desired him to forward the letters he sent to the king and queen. Now, when Modius had received these letters, he was exceedingly glad, and sent the letters to the king and queen, who were then about Berytus. But when king Agrippa knew that the story about Philip was false, [for it had been given out, that the Jews had begun a war with the Romans, and that this Philip had been their commander in that war,] he sent some horsemen to conduct Philip to him; and when he was come, he saluted him very obligingly, and showed him to the Roman commanders, and told them that this was the man of whom the report had gone about as if he had revolted from the Romans. He also bid him to take some horsemen with him, and to go quickly to the citadel of Gamala, and to bring out thence all his domestics, and to restore the Babylonians to Batanea again. He also gave it him in charge to take all possible care that none of his subjects should be guilty of making any innovation. Accordingly, upon these directions from the king, he made haste to do what he was commanded.

37. Now there was one Joseph, the son of a female physician, who excited a great many young men to join with him. He also insolently addressed himself to the principal persons at Gamala, and persuaded them to revolt from the king; and take up arms, and gave them hopes that they should, by his means, recover their liberty. And some they forced into the service, and those that would not acquiesce in what they had resolved on, they slew. They also slew Chares, and with him Jesus, one of his kinsmen, and a brother of Justus of Tiberias, as we have already said. Those of Gamala also wrote to me, desiring me to send them an armed force, and workmen to raise up the walls of their city; nor did I reject either of their requests. The region of Gaulanitis did also revolt from the king, as far as the village Solyma. I also built a wall about Seleucia and Soganni, which are villages naturally of ver great strength. Moreover, I, in like manner, walled several villages of Upper Galilee, though they were very rocky of themselves. Their names are Jamnia, and Meroth, and Achabare. I also fortified, in the Lower Galilee, the cities Tarichee, Tiberias, Sepphoris, and the villages, the cave of Arbela, Bersobe, Selamin, Jotapata, Capharecho, and Sigo, and Japha, and Mount Tabor. I also laid up a great quantity of corn in these places, and arms withal, that might be for their security afterward.

38. But the hatred that John, the son of Levi, bore to me, grew now more violent, while he could not bear my prosperity with patience. So he proposed to himself, by all means possible, to make away with me; and built the walls of Gischala, which was the place of his nativity. He then sent his brother Simon, and Jonathan, the son of Sisenna, and about a hundred armed men, to Jerusalem, to Simon, the son of Gamaliel, in order to persuade him to induce the commonalty of Jerusalem to take from me the government over the Galileans, and to give their suffrages for conferring that authority upon him. This Simon was of the city of Jerusalem, and of a very noble family of the sect of the Pharisees, which are supposed to excel others in the accurate knowledge of the laws of their country. He was a man of great wisdom and reason, and capable of restoring public affairs by his prudence, when they were in an ill posture. He was also an old friend and companion of John; but at that time he had a difference with me. When therefore he had received such an exhortation, he persuaded the high priests, Ananus, and Jesus the son of Gamala, and some others of the same seditious faction, to cut me down, now I was growing so great, and not to overlook me while I was aggrandizing myself to the height of glory; and he said that it would be for the advantage of the Galileans, if I were deprived of my government there. Ananus also, and his friends, desired them to make no delay about the matter, lest I should get the knowledge of what was doing too soon, and should come and make an assault upon the city with a great army. This was the counsel of Simon; but Artanus the high priest demonstrated to them that this was not an easy thing to be done, because many of the high priests and of the rulers of the people bore witness that I had acted like an excellent general, and that it was the work of ill men to accuse one against whom they had nothing to say.

39. When Simon heard Ananus say this, he desired that the messengers would conceal the thing, and not let it come among many; for that he would take care to have Josephus removed out of Galilee very quickly. So he called for John's brother, [Simon,] and charged him that they should send presents to Ananus and his friends; for, as he said, they might probably by that means persuade them to change their minds. And indeed Simon did at length thus compass what he aimed at; for Artanus, and those with him, being corrupted by bribes, agreed to expel me out of Galilee, without making the rest of the citizens acquainted with what they were doing. Accordingly, they resolved to send men of distinction as to their families, and of distinction as to their learning also. Two of these were of the populace, Jonathan and Ananias, by sect Pharisees; while the third, Jozar, was of the stock of the priests, and a Pharisee also; and Simon, the last of them, was of the youngest of the high priests. These had it given them in charge, that, when they were come to the multitude of the Galileans, they should ask them, what was the reason of their love to me? and if they said that it was because I was born at Jerusalem, that they should reply, that they four were all born at the same place; and if they should say, it was because I was well versed in their law, they should reply, that neither were they unacquainted with the practices of their country; but if, besides these, they should say, they loved me because I was a priest, they should reply, that two of these were priests also.

40. Now, when they had given Jonathan and his companions these instructions, they gave them forty thousand [drachmae] out of the public money: but when they heard that there was a certain Galilean that then sojourned at Jerusalem, whose name was Jesus, who had about him a band of six hundred armed men, they sent for him, and gave him three months pay, and gave him orders to follow Jonathan and his companions, and be obedient to them. They

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also gave money to three hundred men that were citizens of Jerusalem, to maintain them all, and ordered them also to follow the ambassadors; and when they had complied, and were gotten ready for the march, Jonathan and his companions went out with them, having along with them John's brother and a hundred armed men. The charge that was given them by those that sent them was this: That if I would voluntarily lay down my arms, they should send me alive to the city of Jerusalem; but that, in case I opposed them, they should kill me, and fear nothing; for that it was their command for them so to do. They also wrote to John to make all ready for fighting me, and gave orders to the inhabitants of Sepphoris, and Gabara, and Tiberins, to send auxiliaries to John.

41. Now, as my father wrote me an account of this, [for Jesus the son of Gamala, who was present in that council, a friend and companion of mine, told him of it,] I was very much troubled, as discovering thereby that my fellow citizens proved so ungrateful to me, as, out of envy, to give order that I should be slain: my father earnestly pressed me also in his letter to come to him, for that he longed to see his son before he died. I informed my friends of these things, and that in three days' time I should leave the country, and go home. Upon hearing this, they were all very sorry, and desired me, with tears in their eyes, not to leave them to be destroyed; for so they thought they should be, if I were deprived of the command over them: but as I did not grant their request, but was taking care of my own safety, the Galileans, out of their dread of the consequence of my departure, that they should then be at the mercy of the robbers, sent messengers over all Galilee to inform them of my resolution to leave them. Whereupon, as soon as they heard it, they got together in great numbers, from all parts, with their wives and children; and this they did, as it appeared to me, not more out of their affection to me, than out of their fear on their own account; for while I staid with them, they supposed that they should suffer no harm. So they all came into the great plain, wherein I lived, the name of which was Asochis.

42. But wonderful it was what a dream I saw that very night; for when I had betaken myself to my bed, as grieved and disturbed at the news that had been written to me, it seemed to me, that a certain person stood by me, and said, "O Josephus! leave off to afflict thy soul, and put away all fear; for what now grieves thee will render thee very considerable, and in all respects most happy; for thou shalt get over not only these difficulties, but many others, with great success. However, be not cast down, but remember that thou art to fight with the Romans." When I had seen this dream, I got up with an intention of going down to the plain. Now, when the whole multitude of the Galileans, among whom were the women and children, saw me, they threw themselves down upon their faces, and, with tears in their eyes, besought me not to leave them exposed to their enemies, nor to go away and permit their country to be injured by them. But when I did not comply, with their entreaties, they compelled me to take an oath, that I would stay with them: they also cast abundance of reproaches upon the people of Jerusalem, that they would not let their country enjoy peace.

43. When I heard this, and saw what sorrow the people were in, I was moved with compassion to them, and thought it became me to undergo the most manifest hazards for the sake of so great a multitude; so I let them know I would stay with them. And when I had given order that five thousand off them should come to me armed, and with provisions for their maintenance, I sent the rest away to their own homes; and when those five thousand were come, I took them, together with three thousand of the soldiers that were with me before, and eighty horsemen, and marched to the village of Chabolo, situated in the confines of Ptolimias, and there kept my forces together, pretending to get ready to fight with Placidus, who was come with two cohorts of footmen, and one troop of horsemen, and was sent thither by Cestius Gallus to burn those villages of Galilee that were near Ptolemais. Upon whose casting up a bank before the city Ptolemais, I also pitched my camp at about the distance of sixty furlongs from that village. And now we frequently brought out our forces as if we would fight, but proceeded no further than skirmishes at a distance; for when Placidus perceived that I was earnest to come to a battle, he was afraid, and avoided it. Yet did he not remove from the neighbourhood of Ptolemais.

44. About this time it was that Jonathan and his fellow legates came. They were sent, as we have said already, by Simon, and Ananus the high priest. And Jonathan contrived how he might catch me by treachery; for he durst not make any attempt upon me openly. So he wrote me the following epistle: "Jonathan and those that are with him, and are sent by the people of Jerusalem, to Josephus, send greeting. We are sent by the principal men of Jerusalem, who have heard that John of Gischala hath laid many snares for thee, to rebuke him, and to exhort him to be subject to thee hereafter. We are also desirous to consult with thee about our common concerns, and what is fit to be done. We therefore desire thee to come to us quickly, and to bring only a few men with thee; for this village will not contain a great number of soldiers." Thus it was that they wrote, as expecting one of these two things; either that I should come without armed men, and then they should have me wholly in their power; or, if I came with a great number, they should judge me to be a public enemy. Now it was a horseman who brought the letter, a man at other times bold, and one that had served in the army under the king. It was the second hour of the night that he came, when I was feasting with my friends, and the principal of the Galileans. This man, upon my servant's telling me that a certain horseman of the Jewish nation was come, was called in at my command, but did not so much as salute me at all, but held out a letter, and said, "This letter is sent thee by those that are come from Jerusalem; do thou write an answer to it quickly; for I am obliged to return to them very soon." Now my guests could not but wonder at the boldness of the soldier. But I desired him to sit down and sup with us; but

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when he refused so to do, I held the letter in my hands as I received it, and fell a talking with my guests about other matters. But a few hours afterwards, I got up, and when I had dismissed the rest to go to their beds, I bid only four of my intimate friends to stay, and ordered my servant to get some wine ready. I also opened the letter so, that nobody could perceive it; and understanding thereby presently the purportú of the writing, I sealed it up again, and appeared as if I had not yet read it, but only held it in my hands. I ordered twenty drachmae should be given the soldier for the charges of his journey; and when he took the money, and said that he thanked me for it, I perceived that he loved money, and that he was to be caught chiefly by that means; and I said to him, "If thou wilt but drink with us, thou shalt have a drachma for every glass thou drinkest." So he gladly embraced this proposal, and drank a great deal of wine, in order to get the more money, and was so drunk, that at last he could not keep the secrets he was intrusted with, but discovered them without my putting questions to him, viz. That a treacherous design was contrived against me, and that I was doomed to die by those that sent him. When I heard this, I wrote back this answer: "Josephus to Jonathan, and those that are with him, sendeth greeting. Upon the information that you are come in health into Galilee, I rejoice, and this especially because I can now resign the care of public affairs here into your hands, and return into my native country, which is what I have desired to do a great while; and I confess I ought not only to come to you as far as Xaloth, but farther, and this without your commands. But I desire you to excuse me, because I cannot do it now, since I watch the motions of Placidus, who hath a mind to go up into Galilee; and this I do here at Chabolo. Do you therefore, on the receipt of this epistle, come hither to me. Fare you well."

45. When I had written thus, and given the letter to be carried by the soldier, I sent along with him thirty of the Galileans of the best characters, and gave them instructions to salute those ambassadors, but to say nothing else to them. I also gave orders to as many of those armed men, whom I esteemed most faithful to me, to go along with the others, every one with him whom he was to guard, lest some conversation might pass between those whom I sent and those who were with Jonathan. So those men went [to Jonathan]. But when Jonathan and his partners had failed in this their first attempt, they sent me another letter, the contents whereof were as follows: "Jonathan, and those with him, to Josephus, send greeting. We require thee to come to us to the village Gabaroth, on the third day, without any armed men, that we may hear what thou hast to lay to the charge of John [of Gischala]." When they had written this letter, they saluted the Galileans whom I sent, and came to Japha, which was the largest village of all Galilee, and encompassed with very strong walls, and had a great number of inhabitants in it. There the multitude of men, with their wives and children, met them, and exclaimed loudly against them; and desired them to be gone, and not to envy them the advantage of an excellent commander. With these clamours Jonathan and his partners were greatly provoked, although they durst not show their anger openly; so they made them no answer, but went to other villages. But still the same clamours met them from all the people, who said, "Nobody should persuade them to have any other commander besides Josephus." So Jonathan and his partners went away from them without success, and came to Sepphoris, the greatest city of all Galilee. Now the men of that city, who inclined to the Romans in their sentiments, met them indeed, but neither praised nor reproached me and when they were gone down from Sepphoris to Asochis, the people of that place made a clamour against them, as those of Japha had done; whereupon they were able to contain themselves no longer, but ordered the armed men that were with them to beat those that made the clamour with their clubs. And when they came to Gabara, John met them with three thousand armed men; but, as I understood by their letter that they had resolved to fight against me, I arose from Chabolo, with three thousand armed men also; but left in my camp one of my fastest friends, and came to Jotapata, as desirous to be near them, the distance being no more than forty furlongs. Whence I wrote thus to them: "If you are very desirous that I should come to you, you know there are two hundred and forty cities and villages in Galilee; I will come to any of them which you please, excepting Gaburn and Gischala; the one of which is John's native city, and the other in confederacy and friendship with him."

46. When Jonathan and his partners had received this letter, they wrote me no more answers, but called a council of their friends together; and taking John into their consultation, they took counsel together by what means they might attack me. John's opinion was, that they should write to all the cities and villages that were in Galilee; for that there must be certainly one or two persons in every one of them that were at variance with me, and that they should be invited to come to oppose me as an enemy. He would also have them send this resolution of theirs to the city of Jerusalem, that its citizens, upon the knowledge of my being adjudged to be an enemy by the Galileans, might themselves I also confirm that determination. He said also, that when this was done, even those Galileans who were well affected to me, would desert me out of fear. When John had given them this counsel, what he had said was very agreeable to the rest of them. I was also made acquainted with these affairs about the third hour of the night, by the means of one Saccheus, who had belonged to them, but now deserted them and came over to me, and told me what they were about; so I perceived that no time was to be lost. Accordingly, I gave command to Jacob, an armed man of my guard, whom I esteemed faithful to me, to take two hundred men, and to guard the passages that led from Gahara to Galilee, and to seize upon the passengers, and send them to me, especially such as were caught with letters about them: I also sent Jeremias himself, one of my friends, with six hundred armed men, to the borders of Galilee, in order to watch the roads that led from this

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country to the city Jerusalem, and gave him charge to lay hold of such as traveled with letters about them, to keep the men in bonds upon the place, but to send me the letters.

47. When I had laid these commands upon them, I gave them orders, and bid them take their arms and bring three days' provision with them, and be with me the next day. I also parted those that were about me into four parts, and ordained those of them that were most faithful to me to be a guard to my body. I also set over them centurions, and commanded them to take care that not a soldier which they did not know should mingle himself among them. Now, on the fifth day following, when I was at Gabaroth, I found the entire plain that was before the village full of armed men, who were come out of Galilee to assist me: many others of the multitude, also, out of the village, ran along with me. But as soon as I had taken my place, and began to speak to them, they all made an acclamation, and called me the benefactor and savior of the country. And when I had made them my acknowledgments, and thanked them [for their affection to me], I also advised them to fight with nobody, nor to spoil the country; but to pitch their tents in the plain, and be content with their sustenance they had brought with them; for I told them that I had a mind to compose these troubles without shedding any blood. Now it came to pass, that on the very same day those who were sent by John with letters, fell among the guards whom I had appointed to watch the roads; so the men were themselves kept upon the place, as my orders were, but I got the letters, which were full of reproaches and lies; and I intended to fall upon these men, without saying a word of these matters to any body.

48. Now, as soon as Jonathan and his companions heard of my coming, they took all their own friends, and John with them, and retired to the house of Jesus, which indeed was a large castle, and no way unlike a citadel; so they privately laid a band of armed men therein, and shut all the other doors but one, which they kept open, and they expected that I should come out of the road to them, to salute them. And indeed they had given orders to the armed men, that when I came they should let nobody besides me come in, but should exclude others; as supposing that, by this means, they should easily get me under their power: but they were deceived in their expectation; for I perceived what snares they had laid for me. Now, as soon as I was got off my journey, I took up my lodgings over against them, and pretended to be asleep; so Jonathan and his party, thinking that I was really asleep and at rest, made haste to go down into the plain, to persuade the people that I was an ill governor. But the matter proved otherwise; for, upon their appearance, there was a cry made by the Galileans immediately, declaring their good opinion of me as their governor; and they made a clamour against Jonathan and his partners for coming to them when they had suffered no harm, and as though they would overturn their happy settlement; and desired them by all means to go back again, for that they would never be persuaded to have any other to rule over them but myself. When I heard of this, I did not fear to go down into the midst of them; I went, therefore, myself down presently to hear what Jonathan and his companions said. As soon as I appeared, there was immediately an acclamation made to me by the whole multitude, and a cry in my commendation by them, who confessed their thanks was owing to me for my good government of them.

49. When Jonathan and his companions heard this, they were in fear of their own lives, and in danger lest they should be assaulted by the Galileans on nay account; so they contrived how they might run away. But as they were not able to get off, for I desired them to stay, they looked down with concern at my words to them. I ordered, therefore, the multitude to restrain entirely their acclamations, and placed the most faithful of my armed men upon the avenues, to be a guard to us, lest John should unexpected fall upon us; and I encouraged the Galileans to take their weapons, lest they should be disturbed at their enemies, if any sudden insult should be made upon them. And then, in the first place, I put Jonathan and his partners in mind of their [former] letter, and after what manner they had written to me, and declared they were sent by the common consent to the people of Jerusalem, to make up the differences I had with John, and how they had desired me to come to them; and as I spake thus, I publicly showed that letter they had written, till they could not at all deny what they had done, the letter itself convicting them. I then said, "O Jonathan! and you that are sent with him as his colleagues, if I were to be judged as to my behavior, compared with that of John's, and had brought no more than two or three witnesses, good men and true, it is plain you had been forced, upon the examination of their characters beforehand, to discharge the accusations: that therefore you may be informed that I have acted well in the affairs of Galilee, I think three witnesses too few to be brought by a man that hath done as he ought to do; so I gave you all these for witnesses. Inquire of them how I have lived, and whether I have not behaved myself with all decency, and after a virtuous manner, among them. And I further conjure you, O Galileans! to hide no part of the truth, but to speak before these men as before judges, whether I have in any thing acted otherwise than well."

50. While I was thus speaking, the united voices of all the people joined together, and called me their benefactor and savior, and attested to my former behavior, and exhorted me to continue so to do hereafter; and they all said, upon their oaths, that their wives had been preserved free from injuries, and that no one had ever been aggrieved by me. After this, I read to the Galileans two of those epistles which had been sent by Jonathan and his colleagues, and which those whom I had appointed to guard the road had taken, and sent to me. These were full of reproaches, and of lies, as if I had acted more like a tyrant than a governor against them, with many other things besides therein contained, which were no better indeed than impudent falsities. I also informed the multitude how I came by these letters, and that those who carried them delivered them up voluntarily; for I was not willing that my

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enemies should know any thing of the guards I had set, lest they should be afraid, and leave off writing hereafter.

51. When the multitude heard these things, they were greatly provoked at Jonathan, and his colleagues that were with him, and were going to attack them, and kill them; and this they had certainly done, unless I had restrained the anger of the Galileans, and said, that "I forgave Jonathan and his colleagues what was past, if they would repent, and go to their own country, and tell those who sent them the truth, as to my conduct." When I had said this, I let them go, although I knew they would do nothing of what they had promised. But the multitude were very much enraged against them, and entreated me to give them leave to punish them for their insolence; yet did I try all methods to persuade them to spare the men; for I knew that every instance of sedition was pernicious to the public welfare. But the multitude was too angry with them to be dissuaded, and all of them went immediately to the house in which Jonathan and his colleagues abode. However, when I perceived that their rage could not be restrained, I got on horseback, and ordered the multitude to follow me to the village Sogane, which was twenty furlongs off Gabara; and by using this stratagem, I so managed myself, as not to appear to begin a civil war amongst them.

52. But when I was come near Sogane, I caused the multitude to make a halt, and exhorted them not to be so easily provoked to anger, and to the inflicting such punishments as could not be afterwards recalled: I also gave order, that a hundred men, who were already in years, and were principal men among them, should get themselves ready to go to the city of Jerusalem, and should make a complaint before the people of such as raised seditions in the country. And I said to them, that "in case they be moved with what you say, you shall desire the community to write to me, and to enjoin me to continue in Galilee, and to order Jonathan and his colleagues to depart out of it." When I had suggested these instructions to them, and while they were getting themselves ready as fast as they could, I sent them on this errand the third day after they had been assembled: I also sent five hundred armed men with them [as a guard]. I then wrote to my friends in Samaria, to take care that they might safely pass through the country: for Samaria was already under the Romans, and it was absolutely necessary for those that go quickly [to Jerusalem] to pass through that country; for in that road you may, in three days' time, go from Galilee to Jerusalem. I also went myself, and conducted the old men as far as the bounds of Galilee, and set guards in the roads, that it might not be easily known by any one that these men were gone. And when I had thus done, I went and abode at Japha.

53. Now Jonathan and his colleagues, having failed of accomplishing what they would have done against me, sent John back to Gischala, but went themselves to the city of Tiberias, expecting it would submit itself to them; and this was founded on a letter which Jesus, their then governor, had written them, promising that, if they came, the multitude would receive them, and choose to be under their government; so they went their ways with this expectation. But Silas, who, as I said, had been left curator of Tiberias by me, informed me of this, and desired me to make haste thither. Accordingly, I complied with his advice immediately, and came thither; but found myself in danger of my life, from the following occasion: Jonathan and his colleagues had been at Tiberias, and had persuaded a great many of such as had a quarrel with me to desert me; but when they heard of my coming, they were in fear for themselves, and came to me; and when they had saluted me, they said, that I was a happy man in having behaved myself so well in the government of Galilee; and they congratulated me upon the honours that were paid me: for they said that my glory was a credit to them, since they had been my teachers and fellow citizens; and they said further, that it was but just that they should prefer my friendship to them rather than John's, and that they would have immediately gone home, but that they staid that they might deliver up John into my power; and when they said this they took their oaths of it, and those such as are most tremendous amongst us, and such as I did not think fit to disbelieve. However, they desired me to lodge some where else, because the next day was the sabbath, and that it was not fit the city of Tiberias should be disturbed [on that day].

54. So I suspected nothing, and went away to Tarichese; yet did I withal leave some to make inquiry in the city how matters went, and whether any thing was said about me: I also set many persons all the way that led from Tarichese to Tiberias, that they might communicate from one to another, if they learned any news from those that were left in the city. On the next day, therefore, they all came into the Proseucha; it was a large edifice, and capable of receiving a great number of people; thither Jonathan went in, and though he durst not openly speak of a revolt, yet did he say that their city stood in need of a better governor than it then had. But Jesus, who was the ruler, made no scruple to speak out, and said openly, "O fellow citizens! it is better for you to be in subjection to four than to one; and those such as are of high birth, and not without reputation for their wisdom;" and pointed to Jonathan and his colleagues. Upon his saying this, Justus came in and commended him for what he had said, and persuaded some of the people to be of his mind also. But the multitude were not pleased with what was said, and had certainly gone into a tumult, unless the sixth hour, which was now come, had dissolved the assembly, at which hour our laws require us to go to dinner on sabbath days; so Jonathan and his colleagues put off their council till the next day, and went off without success. When I was informed of these affairs, I determined to go to the city of Tiberias in the morning. Accordingly, on the next day, about the first hour of the day, I came from Tarichee, and found the multitude already assembled in the Proseucha; but on what account they were gotten together, those that were assembled did not know. But when Jonathan and his colleagues saw me there unexpectedly, they were in disorder; after which they raised a

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report of their own contrivance, that Roman horsemen were seen at a place called Union, in the borders of Galilee, thirty furlongs distant from the city. Upon which report, Jonathan and his colleagues cunningly exhorted me not to neglect this matter, nor to suffer the land to be spoiled by the enemy. And this they said with a design to remove me out of the city, under the pretense of the want of extraordinary assistance, while they might dispose the city to be my enemy.

55. As for myself, although I knew of their design, yet did I comply with what they proposed, lest the people of Tiberias should have occasion to suppose that I was not careful of their security. I therefore went out; but, when I was at the place, I found not the least footsteps of any enemy, so I returned as fast as ever I could, and found the whole council assembled, and the body of the people gotten together, and Jonathan and his colleagues bringing vehement accusations against me, as one who had no concern to ease them of the burdens of war, and as one that lived luxuriously. And as they were discoursing thus, they produced four letters, as written to them from some people that lived at the borders of Galilee, imploring that they would come to their assistance, for that there was an army of Romans, both horsemen and footmen, who would come and lay waste the country on the third day; they desired them also to make haste, and not to overlook them. When the people of Tiberias heard this, they thought they spake truth, and made a clamour against me, and said I ought not to sit still, but to go away to the assistance of their countrymen. Hereupon I said [for I understood the meaning of Jonathan and his colleagues] that I was ready to comply with what they proposed, and without delay to march to the war which they spake of, yet did I advise them, at the same time, that since these letters declared that the Romans would make their assault in four several places, they should part their forces into five bodies, and make Jonathan and his colleagues generals of each body of them, because it was fit for brave men, not only to give counsel, but to take the place of leaders, and assist their countrymen when such a necessity pressed them; for, said I, it is not possible for me to lead more than one party. This advice of mine greatly pleased the multitude; so they compelled them to go forth to the war. But their designs were put into very much disorder, because they had not done what they had designed to do, on account of my stratagem, which was opposite to their undertakings.

56. Now there was one whose name was Ananias [a wicked man he was, and very mischievous]; he proposed that a general religious fast should be appointed the next day for all the people, and gave order that at the same hour they should come to the same place, without any weapons, to make it manifest before God, that while they obtained his assistance, they thought all these weapons useless. This he said, not out of piety, but that they might catch me and my friends unarmed. Now, I was hereupon forced to comply, lest I should appear to despise a proposal that tended to piety. As soon, therefore, as we were gone home, Jonathan and his colleagues wrote to John to come to them in the morning, and desiring him to come with as many soldiers as he possibly could, for that they should then be able easily to get me into their hands, and to do all they desired to do. When John had received this letter, he resolved to comply with it. As for myself, on the next day, I ordered two of the guards of my body, whom I esteemed the most courageous and most faithful, to hide daggers under their garments, and to go along with me, that we might defend ourselves, if any attack should be made upon us by our enemies. I also myself took my breastplate, and girded on my sword, so that it might be, as far as it was possible, concealed, and came into the Proseucha.

57. Now Jesus, who was the ruler, commanded that they should exclude all that came with me, for he kept the door himself, and suffered none but his friends to go in. And while we were engaged in the duties of the day, and had betaken ourselves to our prayers, Jesus got up, and inquired of me what was become of the vessels that were taken out of the king's palace, when it was burnt down [and] of that uncoined silver; and in whose possession they now were? This he said, in order to drive away time till John should come. I said that Capellus, and the ten principal men of Tiberias, had them all; and I told him that they might ask them whether I told a lie or not. And when they said they had them, he asked me, What is become of those twenty pieces of gold which thou didst receive upon the sale of a certain weight of uncoined money? I replied, that I had given them to those ambassadors of theirs, as a maintenance for them, when they were sent by them to Jerusalem. So Jonathan and his colleagues said that I had not done well to pay the ambassadors out of the public money. And when the multitude were very angry at them for this, for they perceived the wickedness of the men, I understood that a tumult was going to arise; and being desirous to provoke the people to a greater rage against the men, I said, "But if I have not done well in paying our ambassadors out of the public stock, leave off your anger at me, for I will repay the twenty pieces of gold myself."

58. When I had said this, Jonathan and his colleagues held their peace; but the people were still more irritated against them, upon their openly showing their unjust ill-will to me. When Jesus saw this change in file people, he ordered them to depart, but desired the senate to stay; for that they could not examine things of such a nature in a tumult: and as the people were crying out that they would not leave me alone, there came one and told Jesus and his friends privately, that John and his armed men were at hand: whereupon Jonathan and his colleagues, being able to contain themselves no longer, [and perhaps the providence of God hereby procuring my deliverance, for had not this been so, I had certainly been destroyed by John,] said, "O you people of Tiberias! leave off this inquiry about the twenty pieces of gold; for Josephus hath not deserved to die for them; but he hath deserved it by his desire of tyrannizing, and by cheating the multitude of the Galileans with his speeches, in order to gain the dominion over them." When he had said this, they presently laid hands upon me, and endeavored to kill me: but

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as soon as those that were with me saw what they did, they drew their swords, and threatened to smite them, if they offered any violence to me. The people also took up stones, and were about to throw them at Jonathan; and so they snatched me from the violence of my enemies.

59. But as I was gone out a little way, I was just upon meeting John, who was marching with his armed men. So I was afraid of him, and turned aside, and escaped by a narrow passage to the lake, and seized on a ship, and embarked in it, and sailed over to Tarichese. So, beyond my expectation, I escaped this danger. Whereupon I presently sent for the chief of the Galileans, and told them after what manner, against all faith given, I had been very near to destruction from Jonathan and his colleagues, and the people of Tiberias. Upon which the multitude of the Galileans were very angry, and encouraged me to delay no longer to make war upon them, but to permit them to go against John, and utterly to destroy him, as well as Jonathan and his colleagues. However, I restrained them, though they were in such a rage, and desired them to tarry a while, till we should be informed what orders those ambassadors, that were sent by them to the city of Jerusalem, should bring thence; for I told them that it was best for them to act according to their determination; whereupon they were prevailed on. At which time, also, John, when the snares he had laid did not take effect, returned back to Gischala.

60. Now, in a few days, those ambassadors whom he had sent, came back again and informed us, that the people were greatly provoked at Ananus, and Simon the son of Gamaliel, and their friends; that, without any public determination, they had sent to Galilee, and had done their endeavors that I might be turned out of the government. The ambassadors said further, that the people were ready to burn their houses. They also brought letters, whereby the chief men of Jerusalem, at the earnest petition of the people, confirmed me in the government of Galilee, and enjoined Jonathan and his colleagues to return home quickly. When I had gotten these letters, I came to the village Arbela, where I procured an assembly of the Galileans to meet, and bid the ambassadors declare to them the anger of the people of Jerusalem at what had been done by Jonathan and his colleagues, and how much they hated their wicked doings, and how they had confirmed me in the government of their country, as also what related to the order they had in writing for Jonathan and his colleagues to return home. So I immediately sent them the letter, and bid him that carried it to inquire, as well as he could, how they intended to act [on this occasion.]

61. Now, when they had received that letter, and were thereby greatly disturbed, they sent for John, and for the senators of Tiberias, and for the principal men of the Gabarens, and proposed to hold a council, and desired them to consider what was to be done by them. However, the governors of Tiberias were greatly disposed to keep the government to themselves; for they said it was not fit to desert their city, now it was committed to their trust, and that otherwise I should not delay to fall upon them; for they pretended falsely that so I had threatened to do. Now John was not only of their opinion, but advised them, that two of them should go to accuse me before the multitude [at Jerusalem], that I do not manage the affairs of Galilee as I ought to do; and that they would easily persuade the people, because of their dignity, and because the whole multitude are very mutable. When, therefore, it appeared that John had suggested the wisest advice to them, they resolved that two of them, Jonathan and Ananias, should go to the people of Jerusalem, and the other two [Simon and Joazar] should be left behind to tarry at Tiberins. They also took along with them a hundred soldiers for their guard.

62. However, the governors of Tiberias took care to have their city secured with walls, and commanded their inhabitants to take their arms. They also sent for a great many soldiers from John, to assist them against me, if there should be occasion for them. Now John was at Gischala. Jonathan, therefore, and those that were with him, when they were departed from Tiberias, and as soon as they were come to Dabaritta, a village that lay in the utmost parts of Galilee, in the great plain, they, about midnight, fell among the guards I had set, who both commanded them to lay aside their weapons, and kept them in bonds upon the place, as I had charged them to do. This news was written to me by Levi, who had the command of that guard committed to him by me. Hereupon I said nothing of it for two days; and, pretending to know nothing about it, I sent a message to the people of Tiberias, and advised them to lay their arms aside, and to dismiss their men, that they might go home. But, supposing that Jonathan, and those that were with him, were already arrived at Jerusalem, they made reproachful answers to me; yet was I not terrified thereby, but contrived another stratagem against them, for I did not think it agreeable with piety to kindle the fire of war against the citizens. As I was desirous to draw those men away from Tiberias, I chose out ten thousand of the best of my armed men, and divided them into three bodies, and ordered them to go privately, and lie still as an ambush, in the villages. I also led a thousand into another village, which lay indeed in the mountains, as did the others, but only four furlongs distant from Tiberias; and gave orders, that when they saw my signal, they should come down immediately, while I myself lay with my soldiers in the sight of every body. Hereupon the people of Tiberias, at the sight of me, came running out of the city perpetually, and abused me greatly. Nay, their madness was come to that height, that they made a decent bier for me, and, standing about it, they mourned over me in the way of jest and sport; and I could not but be myself in a pleasant humor upon the sight of this madness of theirs.

63. And now being desirous to catch Simon by a wile, and Joazar with him, I sent a message to them, and desired them to come a little way out of the city, and many of their friends to guard them; for I said I would come down to them, and make a league with them, and divide the government of Galilee with them. Accordingly, Simon was deluded on account of his imprudence, and out of the hopes of gain, and

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did not delay to come; but Joazar, suspecting snares were laid for him, staid behind. So when Simon was come out, and his friends with him, for his guard, I met him, and saluted him with great civility, and professed that I was obliged to him for his coming up to me; but a little while afterward I walked along with him as though I would say something to him by myself; and when I had drawn him a good way from his friends, I took him about the middle, and gave him to my friends that were with me, to carry him into a village; and, commanding my armed men to come down, I with them made an assault upon Tiberias. Now, as the fight grew hot on both sides, and the soldiers belonging to Tiberias were in a fair way to conquer me, [for my armed men were already fled away,] I saw the posture of my affairs; and encouraging those that were with me, I pursued those of Tiberias, even when they were already conquerors, into the city. I also sent another band of soldiers into the city by the lake, and gave them orders to set on fire the first house they could seize upon. When this was done, the people of Tiberinas thought that their city was taken by force, and so threw down their arms for fear, and implored, they, their wives, and children, that I would spare their city. So I was over-persuaded by their entreaties, and restrained the soldiers from the vehemency with which they pursued them; while I myself, upon the coming on of the evening, returned back with my soldiers, and went to refresh myself. I also invited Simon to sup with me, and comforted him on occasion of what had happened; and I promised that I would send him safe and secure to Jerusalem, and withal would give him provisions for his journey thither.

64. But on the next day, I brought ten thousand armed men with me, and came to Tiberias. I then sent for the principal men of the multitude into the public place, and enjoined them to tell me who were the authors of the revolt; and when they told me who the men were, I sent them bound to the city Jotapata. But as to Jonathan and Ananias, I freed them from their bonds, and gave them provisions for their journey, together with Simon and Joazar, and five hundred armed men who should guard them; and so I sent them to Jerusalem. The people of Tiberias also came to me again, and desired that I would forgive them for what they had done; and they said they would amend what they had done amiss with regard to me, by their fidelity for the time to come; and they besought me to preserve what spoils remained upon the plunder of the city, for those that had lost them. Accordingly, I enjoined those that had got them, to bring them all before us; and when they did not comply for a great while, and I saw one of the soldiers that were about me with a garment on that was more splendid than ordinary, I asked him whence he had it; and when he replied that he had it out of the plunder of the city, I had him punished with stripes; and I threatened all the rest to inflict a severer punishment upon them, unless they produced before us whatsoever they had plundered; and when a great many spoils were brought together, I restored to every one of Tiberias what they claimed to be their own.

65. And now I am come to this part of my narration, I have a mind to say a few things to Justus, who hath himself written a history concerning these affairs, as also to others who profess to write history, but have little regard to truth, and are not afraid, either out of ill-will or good-will to some persons, to relate falsehoods. These men do like those who compose forged deeds and conveyances; and because they are not brought to the like punishment with them, they have no regard to truth. When, therefore, Justus undertook to write about these facts, and about the Jewish war, that he might appear to have been an industrious man, he falsified in what he related about me, and could not speak truth even about his own country; whence it is that, being belied by him, I am under a necessity to make my defense; and so I shall say what I have concealed till now. And let no one wonder that I have not told the world these things a great while ago. For although it be necessary for an historian to write the truth, yet is such a one not bound severely to animadvert on the wickedness of certain men; not out of any favour to them, but out of an author's own moderation. How then comes it to pass, O Justus! thou most sagacious of writers, [that I may address myself to him as if he were here present,] for so thou boastest of thyself, that I and the Galileans have been the authors of that sedition which thy country engaged in, both against the Romans and against the king [Agrippa, junior] For before ever I was appointed governor of Galilee by the community of Jerusalem, both thou and all the people of Tiberias had not only taken up arms, but had made war with Decapolis of Syria. Accordingly, thou hadst ordered their villages to be burnt, and a domestic servant of thine fell in the battle. Nor is it I only who say this; but so it is written in the Commentaries of Vespasian, the emperor; as also how the inhabitants of Decapolis came clamouring to Vespasian at Ptolemais, and desired that thou, who wast the author [of that war], mightest be brought to punishment. And thou hadst certainly been punished at the command of Vespasian, had not king Agrippa, who had power given him to have thee put to death, at the earnest entreaty of his sister Bernice, changed the punishment from death into a long imprisonment. Thy political administration of affairs afterward doth also clearly discover both thy other behavior in life, and that thou wast the occasion of thy country's revolt from the Romans; plain signs of which I shall produce presently. I have also a mind to say a few things to the rest of the people of Tiberias on thy account, and to demonstrate to those that light upon this history, that you bare no good-will, neither to the Romans, nor to the king. To be sure, the greatest cities of Galilee, O Justus! were Sepphoris, and thy country Tiberias. But Sepphoris, situated in the very midst of Galilee, and having many villages about it, and able with ease to have been bold and troublesome to the Romans, if they had so pleased, yet did it resolve to continue faithful to those their masters, and at the same time excluded me out of their city, and prohibited all their citizens from joining with the Jews in the war; and, that they might be out of danger from me, they, by a wile, got leave of me to fortify their city

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with walls: they also, of their own accord, admitted of a garrison of Roman legions, sent them by Cestlus Gallus, who was then president of Syria, and so had me in contempt, though I was then very powerful, and all were greatly afraid of me; and at the same time that the greatest of our cities, Jerusalem, was besieged, and that temple of ours, which belonged to us all, was in danger of falling under the enemy's power, they sent no assistance thither, as not willing to have it thought they would bear arms against the Romans. But as for thy country, O Justus: situated upon the lake of Gennesareth, and distance from Hippos thirty furlongs, from Gadara sixty, and from Scythopolis, which was under the king's jurisdiction, a hundred and twenty; when there was no Jewish city near, it might easily have preserved its fidelity [to the Romans,] if it had so pleased them to do, for the city and its people had plenty of weapons. But, as thou sayest, I was then the author [of their revolts]. And pray, O Justus! who was that author afterwards? For thou knowest that I was in the power of the Romans before Jerusalem was besieged, and before the same time Jotapata was taker by force, as well as many other fortresses, and a great many of the Galileans fell in the war. It was therefore then a proper time, when you were certainly freed from any fear on my account, to throw away your weapons, and to demonstrate to the king and to the Romans, that it was not of choice, but as forced by necessity, that you fell into the war against them; but you staid till Vespasian came himself as far as your walls, with his whole army; and then you did indeed lay aside your weapons out of fear, and your city had for certain been taken by force, unless Vespasian had complied with the king's supplication for you, and had excused your madness. It was not I, therefore, who was the author of this, but your own inclinations to war. Do not you remember how often I got you under my power, and yet put none of you to death? Nay, you once fell into a tumult one against another, and slew one hundred and eighty-five of your citizens, not on account of your good-will to the king and to the Romans, but on account of your own wickedness, and this while I was besieged by the Romans in Jotapata. Nay, indeed, were there not reckoned up two thousand of the people of Tiberias during the siege of Jerusalem, some of whom were slain, and the rest caught and carried captives? But thou wilt pretend that thou didst not engage in the war, since thou didst flee to the king. Yes, indeed, thou didst flee to him; but I say it was out of fear of me. Thou sayest, indeed, that it is I who am a wicked man. But then, for what reason was it that king Agrippa, who procured thee thy life when thou wast condemned to die by Vespian, and who bestowed so much riches upon thee, did twice afterward put thee in bonds, and as often obliged thee to run away from thy country, and, when he had once ordered thee to be put to death, he granted thee a pardon at the earnest desire of Bernice? And when [after so many of thy wicked pranks] he made thee his secretary, he caught thee falsifying his epistles, and drove thee away from his sight. But I shall not inquire accurately into these matters of scandal against thee. Yet cannot I but wonder at thy impudence, when thou hast the assurance to say, that thou hast better related these affairs [of the war] than have all the others that have written about them, whilst thou didst not know what was done in Galilee; for thou wast then at Berytus with the king; nor didst thou know how much the Romans suffered at the siege of Jotapata, or what miseries they brought upon us; nor couldst thou learn by inquiry what I did during that siege myself; for all those that might afford such information were quite destroyed in that siege. But perhaps thou wilt say, thou hast written of what was done against the people of Jerusalem exactly. But how should that be? for neither wast thou concerned in that war, nor hast thou read the commentaries of Caesar; of which we have evident proof, because thou hast contradicted those commentaries of Caesar in thy history. But if thou art so hardy as to affirm, that thou hast written that history better than all the rest, why didst thou not publish thy history while the emperors Vespasian and Titus, the generals in that war, as well as king Agrippa and his family, who were men very well skilled in the learning of the Greeks, were all alive? for thou hast had it written these twenty years, and then mightest thou have had the testimony of thy accuracy. But now when these men are no longer with us, and thou thinkest thou canst not be contradicted, thou venturest to publish it. But then I was not in like manner afraid of my own writing, but I offered my books to the emperors themselves, when the facts were almost under men's eyes; for I was conscious to myself, that I had observed the truth of the facts; and as I expected to have their attestation to them, so I was not deceived in such expectation. Moreover, I immediately presented my history to many other persons, some of whom were concerned in the war, as was king Agrippa and some of his kindred. Now the emperor Titus was so desirous that the knowledge of these affairs should be taken from these books alone, that he subscribed his own hand to them, and ordered that they should be published; and for king Agrippa, he wrote me sixty-two letters, and attested to the truth of what I had therein delivered; two of which letters I have here subjoined, and thou mayst thereby know their contents:— "King Agrippa to Josephus, however, when thou comest to me, I will inform thee of a great many things which thou dost not know." So when this history was perfected, Agrippa, neither by way of flattery, which was not agreeable to him, nor by way of irony, as thou wilt say, [for he was entirely a stranger to such an evil disposition of mind,] but he wrote this by way of attestation to what was true, as all that read histories may do. And so much shall be said concerning Justus which I am obliged to add by way of digression.

66. Now, when I had settled the affairs of Tiberias, and had assembled my friends as a sanhedrim, I consulted what I should do as to John. Whereupon it appeared to be the opinion of all the Galileans, that I should arm them all, and march against John, and punish him as the author of all the disorders that had happened. Yet was not I pleased with their determination; as purposing to compose these troubles without bloodshed. Upon this I exhorted them to use the

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utmost care to learn the names of all that were under John; which when they had done, and I thereby was apprized who the men were, I published an edict, wherein I offered security and my right hand to such of John's party as had a mind to repent; and I allowed twenty days' time to such as would take this most advantageous course for themselves. I also threatened, that unless they threw down their arms, I would burn their houses, and expose their goods to public sale. When the men heard of this, they were in no small disorder, and deserted John; and to the number of four thousand threw down their arms, and came to me. So that no others staid with John but his own citizens, and about fifteen hundred strangers that came from the metropolis of Tyre; and when John saw that he had been outwitted by my stratagem, he continued afterward in his own country, and was in great fear of me.

67. But about this time it was that the people of Sepphoris grew insolent, and took up arms, out of a confidence they had in the strength of their walls, and because they saw me engaged in other affairs also. So they sent to Cestius Gallus, who was president of Syria, and desired that he would either come quickly to them, and take their city under his protection, or send them a garrison. Accordingly, Gallus promised them to come, but did not send word when he would come: and when I had learned so much, I took the soldiers that were with me, and made an assault upon the people of Sepphoris, and took the city by force. The Galileans took this opportunity, as thinking they had now a proper time for showing their hatred to them, since they bore ill-will to that city also. They then exerted themselves, as if they would destroy them all utterly, with those that sojourned there also. So they ran upon them, and set their houses on fire, as finding them without inhabitants; for the men, out of fear, ran together to the citadel. So the Galileans carried off every thing, and omitted no kind of desolation which they could bring upon their countrymen. When I saw this, I was exceedingly troubled at it, and commanded them to leave off, and put them in mind that it was not agreeable to piety to do such things to their countrymen: but since they neither would hearken to what I exhorted, nor to what I commanded them to do, [for the hatred they bore to the people there was too hard for my exhortations to them,] I bade those my friends, who were most faithful to me, and were about me, to give on reports, as if the Romans were falling upon the other part of the city with a great army; and this I did, that, by such a report being spread abroad, I might restrain the violence of the Galileans, and preserve the city of Sepphoris. And at length this stratagem had its effect; for, upon hearing this report, they were in fear for themselves, and so they left off plundering and ran away; and this more especially, because they saw me, their general, do the same also; for, that I might cause this report to be believed, I pretended to be in fear as well as they. Thus were the inhabitants of Sepphoris unexpectedly preserved by this contrivance of mine.

68. Nay, indeed, Tiberias had like to have been plundered by the Galileans also upon the following occasion:— The chief men of the senate wrote to the king, and desired that he would come to them, and take possession of their city. The king promised to come, and wrote a letter in answer to theirs, and gave it to one of his bed-chamber, whose name was Crispus, and who was by birth a Jew, to carry it to Tiberias. When the Galileans knew that this man carried such a letter, they caught him, and brought him to me; but as soon as the whole multitude heard of it, they were enraged, and betook themselves to their arms. So a great many of them together from all quarters the next day, and came to the city Asochis, where I then lodged, and made heavy clamours, and called the city of Tiberias a traitor to them, and a friend to the king; and desired leave of me to go down and utterly destroy it; for they bore the like ill-will to the people of Tiberias, as they did to those of Sepphoris.

69. When I heard this, I was in doubt what to do, and hesitated by what means I might deliver Tiberias from the rage of the Galileans; for I could not deny that those of Tiborias had written to the king, and invited him to come to them; for his letters to them, in answer thereto, would fully prove the truth of that. So I sat a long time musing with myself, and then said to them, "I know well enough that the people of Tiberias have offended; nor shall I forbid you to plunder the city. However, such things ought to be done with discretion; for they of Tiberias have not been the only betrayers of our liberty, but many of the most eminent patriots of the Galileans, as they pretended to be, have done the same. Tarry therefore till I shall thoroughly find out those authors of our danger, and then you shall have them all at once under your power, with all such as you shall yourselves bring in also." Upon my saying this, I pacifie the multitude, and they left off their anger, and went their ways; and I gave orders that he who brought the king's letters should be put into bonds; but in a few days I pretended that I was obliged, by a necessary affair of my own, to out of the kingdom. I then called Crispus privately, and ordered him to make the soldier that kept him drunk, and to run away to the king. So when Tiberias was in danger of being utterly destroyed a second time, it escaped the danger by my skillful management, and the care that I had for its preservation.

70. About this time it was that Justus, the son of Pistus, without my knowledge, ran away to the king; the occasion of which I will here relate. Upon the beginning of the war between the Jews and Romans, the people of Tiberias resolved to submit to the king, and not to revolt from the Romans; while Justus tried to persuade them to betake themselves to their arms, as being himself desirous of innovations, and having hopes of obtaining the government of Galilee, as well as of his own country [Tiberias] also. Yet did he not obtain what he hoped for, because the Galileans bore ill-will to those of Tiberias, and this on account of their anger at what miseries they had suffered from them before the war; thence it was that they would not endure that Justus should be their governor. I myself also, who had been

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intrusted by the community of Jerusalem with the government of Galilee, did frequently come to that degree of rage at Justus, that I had almost resolved to kill him, as not able to bear his mischievous disposition. He was therefore much afraid of me, lest at length my passion should come to extremity; so he went to the king, as supposing that he would dwell better and more safely with him.

71. Now, when the people of Sepphoris had, in so surprising a manner, escaped their first danger, they sent to Cestius Gallus, and desired him to come to them immediately, and take possession of their city, or else to send forces sufficient to repress all their enemies' incursions upon them; and at the last they did prevail with Gallus to send them a considerable army, both of horse and foot, which came in the night time, and which they admitted into the city. But when the country round about it was harassed by the Roman army, I took those soldiers that were about me, and came to Garisme, where I cast up a bank, a good way off the city Sepphoris; and when I was at twenty furlongs distance, I came upon it by night, and made an assault upon its walls with my forces; and when I had ordered a considerable number of my soldiers to scale them with ladders, I became master of the greatest part of the city. But soon after, our unacquaintedness with the places forced us to retire, after we had killed twelve of the Roman footmen, and two horsemen, and a few of the people of Sepphoris, with the loss of only a single man of our own. And when it afterwards came to a battle in the plain against the horsemen, and we had undergone the dangers of it courageously for a long time, we were beaten; for upon the Romans encompassing me about, my soldiers were afraid, and fell back. There fell in that battle one of those that had been intrusted to guard my body; his name was Justus, who at this time had the same post with the king. At the same time also there came forces, both horsemen and footmen, from the king, and Sylla their commander, who was the captain of his guard: this Sylla pitched his camp at five furlongs' distance from Julias, and set a guard upon the roads, both that which led to Cana, and that which led to the fortress Gamala, that he might hinder their inhabitants from getting provisions out of Galilee.

72. As soon as I had gotten intelligence of this, I sent two thousand armed men, and a captain over them, whose name was Jeremiah, who raised a bank a furlong off Julias, near to the river Jordan, and did no more than skirmish with the enemy; till I took three thousand soldiers myself, and came to them. But on the next day, when I had laid an ambush in a certain valley, not far from the banks, I provoked those that belonged to the king to come to a battle, and gave orders to my own soldiers to turn their backs upon them, until they should have drawn the enemy away from their camp, and brought them out into the field, which was done accordingly; for Sylla, supposing that our party did really run away, was ready to pursue them, when our soldiers that lay in ambush took them on their backs, and put them all into great disorder. I also immediately made a sudden turn with my own forces, and met those of the king's party, and put them to flight. And I had performed great things that day, if a certain fate had not been my hinderance; for the horse on which I rode, and upon whose back I fought, fell into a quagmire, and threw me on the ground, and I was bruised on my wrist, and carried into a village named Cepharnome, or Capernaum. When my soldiers heard of this, they were afraid I had been worse hurt than I was; and so they did not go on with their pursuit any further, but returned in very great concern for me. I therefore sent for the physicians, and while I was under their hands, I continued feverish that day; and as the physicians directed, I was that night removed to Taricheee.

73. When Sylla and his party were informed what happened to me, they took courage again; and understanding that the watch was negligently kept in our camp, they by night placed a body of horsemen in ambush beyond Jordan, and when it was day they provoked us to fight; and as we did not refuse it, but came into the plain, their horsemen appeared out of that ambush in which they had lain, and put our men into disorder, and made them run away; so they slew six men of our side. Yet did they not go off with the victory at last; for when they heard that some armed men were sailed from Taricheae to Juli, they were afraid, and retired.

74. It was not now long before Vespasian came to Tyre, and king Agrippa with him; but the Tyrians began to speak reproachfully of the king, and called him an enemy to the Romans. For they said that Philip, the general of his army, had betrayed the royal palace and the Roman forces that were in Jerusalem, and that it was done by his command. When Vespasian heard of this report, he rebuked the Tyrians for abusing a man who was both a king and a friend to the Romans; but he exhorted the king to send Philip to Rome, to answer for what he had done before Nero. But when Philip was sent thither, he did not come into the sight of Nero, for he found him very near death, on account of the troubles that then happened, and a civil war; and so he returned to the king. But when Vespasian was come to Ptolemais, the chief men of Decapolis of Syria made a clamour against Justus of Tiberias, because he had set their villages on fire: so Vespasian delivered him to the king, to be put to death by those under the king's jurisdiction; yet did the king only put him into bonds, and concealed what he had done from Vespasian, as I have before related. But the people of Sepphoris met Vespasian, and saluted him, and had forces sent him, with Placidus their commander: he also went up with them, as I also followed them, till Vespasian came into Galilee. As to which coming of his, and after what manner it was ordered, and how he fought his first battle with me near the village Taricheae, and how from thence they went to Jotapata, and how I was taken alive, and bound, and how I was afterward loosed, with all that was done by me in the Jewish war, and during the siege of Jerusalem, I have accurately related them in the books concerning the War of the Jews. However, it will, I think, be fit for me to add now an account of those actions of my life which I have not related in that book of the Jewish war.

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75. For when the siege of Jotapata was over, and I was among the Romans, I was kept with much Care, by means of the great respect that Vespasian showed me. Moreover, at his command, I married a virgin, who was from among the captives of that country yet did she not live with me long, but was divorced, upon my being freed from my bonds, and my going to Alexandria. However, I married another wife at Alexandria, and was thence sent, together with Titus, to the siege of Jerusalem, and was frequently in danger of being put to death; while both the Jews were very desirous to get me under their power, in order to have me punished. And the Romans also, whenever they were beaten, supposed that it was occasioned by my treachery, and made continual clamours to the emperors, and desired that they would bring me to punishment, as a traitor to them: but Titus Caesar was well acquainted with the uncertain fortune of war, and returned no answer to the soldiers' vehement solicitations against me. Moreover, when the city Jerusalem was taken by force, Titus Caesar persuaded me frequently to take whatsoever I would of the ruins of my country; and did that he gave me leave so to do. But when my country was destroyed, I thought nothing else to be of any value, which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession. Nor was it long after that I asked of him the life of my brother, and of fifty friends with him, and was not denied. When I also went once to the temple, by the permission of Titus, where there were a great multitude of captive women and children, I got all those that I remembered as among my own friends and acquaintances to be set free, being in number about one hundred and ninety; and so I delivered them without their paying any price of redemption, and restored them to their former fortune. And when I was sent by Titus Caesar with Cerealins, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered.

76. But when Titus had composed the troubles in Judea, and conjectured that the lands which I had in Judea would bring me no profit, because a garrison to guard the country was afterward to pitch there, he gave me another country in the plain. And when he was going away to Rome, he made choice of me to sail along with him, and paid me great respect: and when we were come to Rome, I had great care taken of me by Vespasian; for he gave me an apartment in his own house, which he lived in before he came to the empire. He also honoured me with the privilege of a Roman citizen, and gave me an annual pension; and continued to respect me to the end of his life, without any abatement of his kindness to me; which very thing made me envied, and brought me into danger; for a certain Jew, whose name was Jonathan, who had raised a tumult in Cyrene, and had persuaded two thousand men of that country to join with him, was the occasion of their ruin. But when he was bound by the governor of that country, and sent to the emperor, he told him that I had sent him both weapons and money. However, he could not conceal his being a liar from Vespasian, who condemned him to die; according to which sentence he was put to death. Nay, after that, when those that envied my good fortune did frequently bring accusations against me, by God's providence I escaped them all. I also received from Vespasian no small quantity of land, as a free gift, in Judea; about which time I divorced my wife also, as not pleased with her behaviour, though not till she had been the mother of three children, two of whom are dead, and one whom I named Hyrcanus, is alive. After this I married a wife who had lived at Crete, but a Jewess by birth: a woman she was of eminent parents, and such as were the most illustrious in all the country, and whose character was beyond that of most other women, as her future life did demonstrate. By her I had two sons; the elder's name was Justus, and the next Simonides, who was also named Agrippa. And these were the circumstances of my domestic affairs. However, the kindness of the emperor to me continued still the same; for when Vespasian was dead, Titus, who succeeded him in the government, kept up the same respect for me which I had from his father; and when I had frequent accusations laid against me, he would not believe them. And Domitian, who succeeded, still augmented his respects to me; for he punished those Jews that were my accusers, and gave command that a servant of mine, who was a eunuch, and my accuser, should be punished. He also made that country I had in Judea tax free, which is a mark of the greatest honour to him who hath it; nay, Domitia, the wife of Caesar, continued to do me kindnesses. And this is the account of the actions of my whole life; and let others judge of my character by them as they please. But to thee, O Epaphroditus, thou most excellent of men! do I dedicate all this treatise of our Antiquities; and so, for the present, I here conclude the whole.

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MURATORIAN CANON

The New Testament Canon; Latin: Canon Muratorian
(In Muratori, V. C. Antiq. Ital. Med. æv., vol. iii. col. 854.)
Author: anonymus (ascribed to Caius)
Against the Heresy of Artemon,
Ante-Nicene Fathers Vol. V, Fragments of Caius
Translation: Stewart Dingwall and Fordyce Salmond
Estimated Range of Dating: 140-155 A.D.

(The Muratorian Canon [Latin: Canon Muratori], also known as the Muratorian Fragment, is a copy of perhaps the oldest known list of the books of the New Testament. The fragment, consisting of 85 lines, is a Latin manuscript bound in a roughly 8th-century codex from the library of Columbanus's monastery at Bobbio Abbey; it contains features suggesting it is a translation from a Greek original written about 170. Other scholars suggest it might have been originally written as late as the 4th century, although this is not the consensus opinion. Both the degraded condition of the manuscript and the poor Latin in which it was written have made it difficult to translate. The beginning of the fragment is missing, and it ends abruptly. The fragment consists of all that remains of a section of a list of all the works that were accepted as canonical by the churches known to its original compiler.

***Manuscript history:** The Muratorian fragment* was discovered in the Ambrosian Library in Milan by Father Ludovico Antonio Muratori (1672–1750), the most famous Italian historian of his generation. Realising its significance and antiquity, he published it in 1740. The manuscript was likely copied sometime during or near the 8th century at Bobbio Abbey. A few lines of the Muratorian fragment were later found preserved in some codices of Paul's Epistles at the Benedictine abbey of Monte Cassino. These documents date from the 11th and 12th centuries, and the copied lines largely concur with the Bobbio version with minor variations. [* An acephalous fragment on the canon of the sacred Scriptures, ascribed by some to Caius. This very important fragment [vol. ii. pp. 4 and 56, this series] was discovered by Muratori in the Ambrosian Library at Milan, and published by him in his Antiquitates Italicæ in 1740.]*

***Authorship and Date:** The original author of the fragment is unknown. The text of the list itself is traditionally dated to the second half of the second century because the author refers to Pius I, bishop of Rome (140—155), as recent: "But Hermas wrote The Shepherd "most recently in our time", in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after their time."*

The document contains a list of books the Roman church of his era considered authoritative — a predecessor to what would become the New Testament. A similar list concerning the Old Testament likely preceded it, but if such a section was written, it was not preserved in the fragment. The fragment is in barbarous Latin which has probably been translated from an original in Greek, the language prevailing in the second century Christian community of Rome. Bruce Metzger has advocated the traditional dating, as has Charles E. Hill.

***Contents:** The canon is basically the same as most modern Protestant canons. The unidentified author accepts four Gospels, the last two of which are Luke and John, but the names of the first two at the beginning of the list are missing. Scholars find it highly likely that the missing two gospels are Matthew and Mark, although this remains uncertain. Also accepted by the author are the "Acts of all Apostles" and 13 of the Pauline Epistles (the Epistle to the Hebrews is not mentioned in the fragment). The author considers spurious the letters claiming to have Paul as author that are ostensibly addressed to the Laodiceans and to the Alexandrians. Of these he says they are "forged in Paul's name to [further] the heresy of Marcion."*

Of the General epistles, the author accepts the Epistle of Jude and says that two epistles "bearing the name of John are counted in the catholic church". 1 Peter, 2 Peter, and James are not mentioned in the fragment. It is clear that the author assumed that the author of the Gospel of John was the same as the author of the First Epistle of John, for in the middle of discussing the Gospel of John he says "what marvel then is it that John brings forward these several things so constantly in his epistles also, saying in his own person, "What we have seen with our eyes and heard with our ears, and our hands have handled that have we written," (1 John 1:1) which is a quotation from the First Epistle of John. It is not clear whether the other epistle in question is 2 John or 3 John. Another indication that the author identified the Gospel writer John with two epistles bearing John's name is that when he specifically addresses the epistles of John, he writes, "the Epistle of Jude indeed, and the two belonging to the above mentioned John." In other words, he thinks that these letters were written by the John whom he has already discussed, namely John the gospel writer. He gives no indication that he considers the John of the Apocalypse to be a different John from the author of the Gospel of John. The author also includes the Wisdom of Solomon [Book of Wisdom], "written by the friends of Solomon in his honour" [line 70] in the canon, and places the reference next to the epistles.

The fragment mentions two approved works of apocalyptic literature: the Apocalypse of John and the Apocalypse of Peter. The Apocalypse of John would go on to be better known as "Revelation" in the modern New Testament, while the Apocalypse of Peter would eventually fall out of favour in the 4th and 5th centuries. The author seems to think that the author of the Apocalypse of John (see debate on the authorship of Revelation) was a "predecessor" of Paul and wrote his epistles to the 7 churches first, although this dating does not match later scholarship, which believes Paul's

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epistles predate the Apocalypse. The author also remarks that "some of us will not allow [the Apocalypse of Peter] to be read in church". This hesitation with the Apocalypse of Peter would manifest in later centuries with it not being included in later canons. As the manuscript legacy for the Apocalypse of Peter is more sparse than books that made it into the New Testament, it is difficult to know how closely the Apocalypse of Peter read by the author of the fragment matches the few surviving manuscripts of it.

The author admires The Shepherd of Hermas and suggests it should be read, but does not consider it a work of scripture as it was "recently written," and the author considered only works from prophets or apostles to be worthy of canonicity. The remark on age is actually quite funny as the Gospel of John is not much older.)

Text:

1. . . . . those things at which he was present he placed thus. The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, “Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to each of us.” On the same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind. And hence, although different points are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit, which concern the Lord’s nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,—the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things so constantly in his epistles also, saying in his own person, “What we have seen with our eyes, and heard with our ears, and our hands have handled, that have we written.” For thus he professes himself to be not only the eye-witness, but also the hearer; and besides that, the historian of all the wondrous facts concerning the Lord in their order.

2. Moreover, the Acts of all the Apostles are comprised by Luke in one book, and addressed to the most excellent Theophilus, because these different events took place when he was present himself; and he shows this clearly—i.e., that the principle on which he wrote was, to give only what fell under his own notice—by the omission of the passion of Peter, and also of the journey of Paul, when he went from the city—Rome—to Spain.

3. As to the epistles of Paul, again, to those who will understand the matter, they indicate of themselves what they are, and from what place or with what object they were directed. He wrote first of all, and at considerable length, to the Corinthians, to check the schism of heresy; and then to the Galatians, to forbid circumcision; and then to the Romans on the rule of the Old Testament Scriptures, and also to show them that Christ is the first object in these;—which it is needful for us to discuss severally, as the blessed Apostle Paul, following the rule of his predecessor John, writes to no more than seven churches by name, in this order: the first to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. Moreover, though he writes twice to the Corinthians and Thessalonians for their correction, it is yet shown—i.e., by this sevenfold writing—that there is one Church spread abroad through the whole world. And John too, indeed, in the Apocalypse, although he writes only to seven churches, yet addresses all. He wrote, besides these, one to Philemon, and one to Titus, and two to Timothy, in simple personal affection and love indeed; but yet these are hallowed in the esteem of the Catholic Church, and in the regulation of ecclesiastical discipline. There are also in circulation one to the Laodiceans, and another to the Alexandrians, forged under the name of Paul, and addressed against the heresy of Marcion; and there are also several others which cannot be received into the Catholic Church, for it is not suitable for gall to be mingled with honey.

4. The Epistle of Jude, indeed, and two belonging to the above-named John—or bearing the name of John—are reckoned among the Catholic epistles. And the book of Wisdom, written by the friends of Solomon in his honour. We receive also the Apocalypse of John and that of Peter, though some amongst us will not have this latter read in the Church. The Pastor, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Pius sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public[18] in the Church to the people, nor placed among the prophets, as their number is complete, nor among the apostles to the end of time. Of the writings of Arsinous, called also Valentinus, or of Miltiades, we receive nothing at all. Those are rejected too who wrote the new Book of Psalms for Marcion, together with Basilides and the founder of the Asian Cataphrygians.

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THE EDICT OF TOLERATION

or Edict Of Serdica
Author: Emperor Galerius (311 AD)
from Lactantius, De Mort. Pers. ch. 34, 35.
Opera, ed. O. F. Fritzsche, II, P. 273.;
Bibl. Patt. Ecc. Lat. XI, Leipzig, 1844.
Translation: O. F. Fritzsche, 1844
Estimated Range of Dating: 311 A.D.

(The Edict of Serdica, also called Edict of Toleration, by Galerius, was issued in 311 in Serdica (today Sofia, Bulgaria) by the Roman emperor Galerius, officially ending the Diocletianic persecution of Christianity in the East. The Edict implicitly granted Christianity the status of "religio licita" [lawful religion], a worship recognised and accepted by the Roman Empire. It was the first edict legalising Christianity, preceding the Edict of Milan by two years.

On February 23, 303, on the Terminalia feast, Emperor Diocletian, by proposal of Galerius, issued a persecutory edict. The edict prescribed: 1. Destroying of churches and burning of the Holy Scriptures; 2. Confiscation of church property; 3. Banning Christians from undertaking collective legal action; 4. Loss of privileges for Christians of high rank who refused to recant; 5. The arrest of some state officials.

At that time, Galerius held the position of Caesar of the Roman Empire, the second most important position after the Emperors. In 305 Diocletian abdicated; Galerius, his successor, continued persecution in the East until 311, when he suddenly made a U-turn and granted Christians forgiveness, freedom of worship and, implicitly, the status of religio licita. Promulgated in the name of the other official members of the Tetrarchy, the edict marked the end of persecutions against the Christians. This edict needs some explanations.

The Empire in Crisis

The Crisis of the Third Century, also known as Military Anarchy or the Imperial Crisis (235–284 AD), was a period in which the Roman Empire nearly collapsed under the combined pressures of barbarian invasions and migrations into the Roman territory, civil wars, peasant rebellions, political instability (with multiple usurpers competing for power), Roman reliance on (and growing influence of) barbarian mercenaries known as foederati and commanders nominally working for Rome (but increasingly independent), plague, debasement of currency, and economic depression.

The crisis began with the assassination of Emperor Alexander Severus at the hands of his own troops in 235 AD. This started a fifty-year period in which 20–25 rivals struggled for the throne. Most were important Roman Army generals who took control over all or part of the Empire.

By 258–260, the Empire had split into three competing states. There was the Gallic Empire, which included the Roman provinces of Gaul, Britannia and Hispania, and the Palmyrene Empire, with the eastern provinces of Syria Palaestina and Aegyptus. These became independent of the Italian Roman Empire proper, which stood between them. Later, Aurelian (270–275) reunited the empire. The crisis ended with the ascension of Diocletian and his implementation of reforms in 284 and it resulted in many changes to the Empire's institutions, society, economic life and, eventually, religion.

The Tetrarchy

One of Diocletian's reforms was the invention and institution of the Tetrarchy in 293 AD. The term "tetrarchy" describes any form of government where power is divided among four individuals. [basically like a triumvirate with 4 members] The government of the empire was divided between the two senior emperors, the augusti, and their juniors and designated successors, the caesares.

This form of government was the answer to the civil wars, peasant rebellions, political instability, the combined pressures of barbarian invasions and migrations into the Roman territory, and also the vast geographical span of the Roman Empire that was roughly 6000 km long and 4000 km wide, larger than modern China or the United States. The Tetrarchy had approximately the following chronology:

- *Diocletian as Augustus, 284–286 AD; with Maximian as Augustus of the West 286–293; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Maximian as the sole Caesar, 285–286 AD; with Diocletian as Augustus of the East 286–305 AD; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Augusti of East and West 305–306 AD; with Severus and Maximinus Daia as Caesares, 305–306 AD.*
- *Galerius and Severus as Augusti of East and West 306–307 AD; with Maximinus Daia and Constantine the Great as Caesares 306–307 AD.*
- *Galerius and Maxentius as Augusti of East and West 307–308; with Maximinus Daia and Constantine the Great as Caesares, 307–308 AD.*
- *Galerius and Licinius as Augusti of East and West 308–311 AD; with Maximinus Daia and Constantine the Great as Caesares 308–311 AD.*
- *Maxentius as usurper in Rome (and Asia Minor 311–312 AD), 308–312 AD.*
- *Maximinus Daia and Licinius as Augusti of East and West 311–312 AD; with Constantine the Great as Caesar (self-proclaimed Augustus) 311–312 AD.*
- *Licinius and Constantine the Great as Augusti of East and West 312–324 AD; with Licinius II and Constantine II, Crispus as Caesares 317–324 AD.*
- *The Tetrarchy ended with the establishment of the Second Flavian [Constantinian] dynasty.*

The new Flavian Christians

It is not a great art to find out what was going on in the past. One just has to pay attention to details. All the

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following persons were interconnected by family bond and by religion:

• Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244–311 AD) was a Roman emperor from 284 to 305 AD. Diocletian's reign stabilised the empire and marks the end of the Crisis of the Third Century. He appointed fellow officer Maximian as Augustus, co-emperor, in 286 AD. Diocletian reigned in the Eastern Empire, and Maximian reigned in the Western Empire.

• Prisca (born between 255 and 260, died 315 AD), a Christian, married Emperor Diocletian probably between 275 and 280 AD and they had one daughter: Galeria Valeria.

• Galeria Valeria (born between 275 and 280, died 315 AD) was the daughter of Roman Emperor Diocletian and his wife Prisca; in 293 AD she married his co-emperor Galerius. When Galerius died, in 311 AD, his co-emperor Licinius was entrusted with the care of Valeria and her mother Prisca, but both women, who were Christians, fled from Licinius. She and her mother were captured in Thessaloniki by Licinius' soldiers 4 years after Galerius' death, beheaded in the central square of the city, and their bodies thrown in the sea.

• Constantius I (Flavius Valerius Constantius; 250–306 AD) was a Roman emperor. He ruled as Caesar from 293 to 305 and as Augustus from 305 to 306 AD. He was the junior colleague of the Augustus Maximian under the Tetrarchy and succeeded him as senior co-emperor of the western part of the empire. Constantius ruled the West while Galerius was Augustus in the East. He was the father of Constantine the Great and founder of the Constantinian dynasty. His wife was the Greek Christian Flavia Helena. After his death he became known as Chlorus (Greek: 'the Green'), but the nickname does not appear in records before the sixth century AD.

• Flavia Julia Helena (Greek: Elene; c. 246 / 248 – c. 330 AD), a Greek Christian, was the first wife of Flavius Constantius I and mother of Roman emperor Constantine the Great.

• Maximian (Latin: Marcus Aurelius Valerius Maximianus; c. 250–310 AD), was the father of Flavia Maximiana Theodora, Maxentius, and Fausta. He was Caesar from 285 to 286, then Augustus from 286 to 305 AD. In 310 Maximian died as a consequence of an assassination plot against Constantine. Maximian killed himself by hanging in mid-310 on Constantine's orders.

• Flavia Maximiana Theodora (c. 275–336 AD), also known as Theodora, was the daughter of Maximian and the second wife of Constantius Chlorus. Her typical Christian name Theodora [meaning: "gift of god"] identifies her as Christian.

• Flavia Julia Constantia (c. 294–330 AD) the daughter of the Roman Emperor Constantius Chlorus and Flavia Maximiana Theodora. She was the half-sister of Flavius Constantinus I and a Christian supporting the Arian Christian party at the First Council of Nicaea (325 AD).

• Valerius Licinianus Licinius (c. 265–325 AD) was Roman emperor from 308 to 324. He murdered Prisca the wife of Galerius and also his daughter Galeria Valeria in 315 AD. For most of his reign he was the colleague and rival of Constantine I, with whom he co-authored the Edict of Milan, 313 AD, that granted official toleration to Christians in the Roman Empire. A similar document was already issued by Emperor Galerius two years earlier in 311 AD. His wife was the Arian Christian Flavia Julia Constantia. He was finally defeated at the Battle of Chrysopolis (324 AD), and was later executed on the orders of Constantine I.

• Maxentius (Marcus Aurelius Valerius Maxentius; c. 276–312 AD) was Roman emperor from 306 to 312 AD. He was the son of former Emperor Maximian and the son-in-law of Emperor Galerius. His wife was Valeria Maximilla, a Christian. Co-emperors or rivals: Galerius (306–311); Severus (306–307); Constantine I (306–312); Maximian (306–308); Maximinus Daia (311–312 AD)

• Valeria Maximilla (fl. 293–312) was daughter of Emperor Galerius and wife of Emperor Maxentius. According to the hagiography of St. Catherine of Alexandria, she was a Christian.

• Constantine I (Flavius Valerius Constantinus; 272 – 22 May 337), also known as Constantine the Great, was Roman emperor from 306 to 337. Born in Naissus, Dacia Mediterranea (now Niš, Serbia), he was the son of Flavius Constantius, an Illyrian army officer who became one of the four emperors of the Tetrarchy. His mother, Helena, who was a Greek Christian. His first wife was Minervina with whom he had his first son Flavius Julius Crispus. There is the possibility that he had Minervina killed in 307 AD for he wanted to marry Fausta. In 326, Crispus' life came to a sudden end. On Constantine's orders, he was tried for adultery with Fausta by a local court at Pola, Istria, condemned to death and executed. His next victim was his second wife Fausta, also in 326 AD.

• Flavia Maxima Fausta (289–326 AD) was daughter of Emperor Maximian [c. 250–310 AD], sister of Emperor Maxentius [c. 276–312 AD], and the second wife of Constantine the Great. They had six children: Constantina, Constantine II; Constantius II; Constans, Helena [wife to Flavius Claudius Julianus the "Apostate", 331–363; Roman emperor 361–363], Fausta II. In 326, Fausta was put to death in an overheated bath by Constantine, following the execution of Crispus, his eldest son by Minervina. Reason: alleged adultery with Constantin's eldest son Crispus.

Constantine's position as ruler was by no means secure. Maxentius was the last "rebel" he had to fight against. This rebellion ended at the Battle of the Milvian Bridge in October 312 with the death of Maxentius. According to Eusebius of Caesarea [Maritima], Constantinus' right-hand-man, the battle marked the beginning of Constantine's conversion to Christianity. Eusebius recounts that Constantine and his soldiers had a vision sent by the Christian God. The Arch of Constantine, erected in celebration of the victory, attributes, according to Church tradition, Constantine's success to divine intervention. This claim, however, is a myth invented by Eusebius as the

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monument does not display any Christian symbolism at all. On the contrary, Constantine erected a giant statue of himself depicting him as Christ-like figure with a sun-like halo around his head copying the likeness of Mithras. It stood right between his Arch and the Flavian Amphitheatre, today known as the Colloseum. This civil war was not about religion, it was about the strive for power and total suppremacy. This appears to be very different from Church legend.

Many [mainly the female] family members of the Tetrarchy were Christians already decades before the battle and at the same time when their fathers and husbands allegedly were in the business of persecuting and killing Christians. How do these contradictions fit together? The only logical answer in an uncomfortable one. It seems the case that Christians persecuted other Christians and they blamed the Romans. Remember: lots of members of the ruling Roman families were Christians already, and the Church itself proves it to be correct by venerating Flavia Domitilla [granddaughter of Emperor Vespasian] Prisca, Galeria Valeria, Flavia Helena, and other connected or related persons as saints. Anyone who lives in a relationship knows how much influence a wife can assert on her husband, particularly on issues close to her heart. Would it really be such a surprise when Galeria Valeria brought her husband Galerius to sign the Edict of Toleration?

By the way, the family name Flavius or Flavia, came as a new invention too. It was added either by Constantine's father or by Constantine himself. There is the possibility that they knew about Vespasian, Titus, Josephus, and Domitian and that they first tried to establish Roman Christianity as a pacifying factor. For Constantine, the name Flavius was programme, only this time, he himself was the unifying factor of the Roman Empire as Christ. The name "Flavian Dynasty" was made official for the "Constantinian Dynasty" which an informal name for the ruling family of the Roman Empire from Constantius Chlorus (died 306) to the death of Julian in 363. After the Second Flavian Dynasty, the Roman emperors kept the name Flavius as regnal name at least until Flavius Constantinus IV (c. 650–685) from the Heraclian Dynasty.

The Arch of Flavius Constantinus I

The main inscription on the attic of Constantine's triumphal arch would originally have been of bronze letters. It can still be read easily; only the recesses in which the letters sat, and their attachment holes, remain. It reads thus, identically on both sides (with abbreviations completed in round brackets): IMP(eratori) CAES(ari) FL(avio) CONSTANTINO MAXIMO P(io) F(elici) AVGUSTO S(enatus) P(opulus) Q(ue) R(omanus) QVOD INSTINCTV DIVINITATIS MENTIS MAGNITVDINE CVM EXERCITV SVO TAM DE TYRANNO QVAM DE OMNI EIVS FACTIONE VNO TEMPORE IVSTIS REMPVBLICAM VLTVS EST ARMIS ARCVM TRIVMPHIS INSIGNEM DICAVIT. Meaning in English: (To the) Emperor Caesar Flavius Constantinus, the great, pious, blessed Augustus: (The) Senate and People of Rome (have decided) that (this) remarkable triumphal arch (is) inspired (by the) divinity (of his) great mind, (as) with his just army, he rescued the state from the tyrant and all of his followers (in) one time. Full text of the Edict of Serdica:)

Text:

Among other arrangements which we are always accustomed to make for the prosperity and welfare of the republic, we had desired formerly to bring all things into harmony with the ancient laws and public order of the Romans, and to provide that even the Christians who had left the religion of their fathers should come back to reason ; since, indeed, the Christians themselves, for some reason, had followed such a caprice and had fallen into such a folly that they would not obey the institutes of antiquity, which perchance their own ancestors had first established; but at their own will and pleasure, they would thus make laws unto themselves which they should observe and would collect various peoples in diverse places in congregations. Finally when our law had been promulgated to the effect that they should conform to the institutes of antiquity, many were subdued by the fear of danger, many even suffered death. And yet since most of them persevered in their determination, and we saw that they neither paid the reverence and awe due to the gods nor worshipped the God of the Christians, in view of our most mild clemency and the constant habit by which we are accustomed to grant indulgence to all, we thought that we ought to grant our most prompt indulgence also to these, so that they may again be Christians and may hold their conventicles, provided they do nothing contrary to good order. But we shall tell the magistrates in another letter what they ought to do.

Wherefore, for this our indulgence, they ought to pray to their God for our safety, for that of the republic, and for their own, that the republic may continue uninjured on every side, and that they may be able to live securely in their homes.

This edict is published at Nicomedia on the day before the Kalends of May, in our eighth consulship and the second of Maximinus.

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THE EDICT OF MILAN

Freedom of worship granted to all Christians
Authors: Constantine I and Licinius
From Lactantius, De Mort. Pers., ch. 48. opera
II, p 288 sq. (Bibl Patr. Ecc. Lat. XI).
Translations and Reprints 4, Philadelphia, 1898
Translation: O. F. Fritzsche, 1897
Estimed Range of Dating: 313 A.D.

(The Edict of Milan [Latin: Edictum Mediolanense, Greek: Diatagma ton Mediolanon] was the February AD 313 agreement to treat Christians benevolently within the Roman Empire. Western Roman Emperor Constantine I and Emperor Licinius, who controlled the Balkans, met in Mediolanum (modern-day Milan) and, among other things, agreed to change policies towards Christians following the Edict of Toleration issued by Emperor Galerius two years earlier in Serdica. The Edict of Milan gave Christianity legal status and a reprieve from persecution but did not make it the state church of the Roman Empire. That occurred in AD 380 with the Edict of Thessalonica.

The document is found in Lactantius' De Mortibus Persecutorum and in Eusebius of Caesarea's History of the Church with marked divergences between the two. Whether or not there was a formal 'Edict of Milan' is debated. The version found in Lactantius is not in the form of an edict. It is a letter from Licinius to the governors of the provinces in the Eastern Empire he had just conquered by defeating Maximinus later in the same year and issued in Nicomedia.

The actual letters have never been retrieved. However, they are quoted at length in Lactantius' On the Deaths of the Persecutors [De mortibus persecutorum], which gives the Latin text of both Galerius's Edict of Toleration as posted at Nicomedia on 30 April 311 and of Licinius's letter of toleration and restitution addressed to the governor of Bithynia and posted at Nicomedia on 13 June 313.

Eusebius of Caesarea translated both documents into Greek in his History of the Church [Historia Ecclesiastica]. His version of the letter of Licinius must derive from a copy posted in the province of Palaestina Prima [probably at its capital, Caesarea] in the late summer or early autumn of 313, but the origin of his copy of Galerius's Edict of 311 is unknown since that does not seem to have been promulgated in Caesarea. In his description of the events in Milan in his Life of Constantine, Eusebius eliminated the role of Licinius, whom he portrayed as the evil foil to his hero Constantine.

The Edict was in effect directed against Maximinus Daia, the Caesar in the East who was at that time styling himself as Augustus. Having received the emperor Galerius' instruction to repeal the persecution in 311, Maximinus had instructed his subordinates to desist, but had not released Christians from prisons or virtual death-sentences in the mines, as Constantine and Licinius had both done in the West.

Following Galerius' death, Maximinus was no longer constrained; he enthusiastically took up renewed persecutions in the eastern territories under his control, encouraging petitions against Christians. One of those petitions, addressed not only to Maximinus but also to Constantine and Licinius, is preserved in a stone inscription at Arycanda in Lycia, and is a "request that the Christians, who have long been disloyal and still persist in the same mischievous intent, should at last be put down and not be suffered by any absurd novelty to offend against the honour due to the gods."

The Edict is popularly thought to concern only Christianity, and even to make Christianity the official religion of the Empire (which recognition did not actually occur until the Edict of Thessalonica in 380). Indeed, the Edict expressly grants religious liberty not only to Christians, who had been the object of special persecution, but goes even further and grants liberty to all religions.)

Text:

When I, Constantine Augustus, as well as I Licinius Augustus had fortunately met near Mediolanurn (Milan), and were considering everything that pertained to the public welfare and security, we thought -, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts) may show in all things His usual favor and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases ; this regulation is made we that we may not seem to detract from any dignity or any religion. Moreover, in the case of the Christians especially we esteemed it best to order that if it happems anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and

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without any kind of fraud or deception, Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency,. All this property ought to be delivered at once to the community of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favor towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.

THE IMPERIAL DECREES OF FLAVIUS CONSTANTINUS

or Imperial Decrees of Constantine
Author: Eusebius (Pamphili) of Caesarea (Maritima)
From: Ecclesiastical History:
Imperial Decrees of Constantine. Book 10, Chapter 5.
Translation: by C.F. Cruse, 1897
Estimated Range of Dating: 306–337 A.D.

(Eusebius (ca. 260–340 AD) was Flavius Constantinus' right-hand man and the bishop of Caesaria Maritima (the capital of Roman Judaea) from 314 until his death, during which time he wrote his Ecclesiastical History. Although not of the highest literary quality, it is an invaluable source of information about the first few centuries of the Christian Church. Book 10, which seems to have been issued in 325, includes the text of the Edict of Milan, itself issued in 313 after the Emperor Constantine's victory at the Battle of the Milvian Bridge. The Edict of Milan not only granted Christians religious toleration but also specifically recognised them as a group already owning significant property.)

"Copy Of The Imperial Ordinances, Translated From The Latin Language"

As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his own determination, we had given orders, that each one, and the Christians among the rest, have the liberty to observe the religion of his choice, and his peculiar mode of worship. And as there plainly appeared to be many and different sects added in that edict, in which this privilege was granted them, some of them perhaps, after a little while, on this account shrunk from this kind of attention and observance. Wherefore as I, Constantine and Augustus, and I, Licinius Augusts, came under favorable auspices to Milan, and took under consideration all affairs that pertained to the public benefit and welfare, these things among the rest appeared to us to be most advantageous and profitable to all. We have resolved among the first thing to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish, that whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. Therefore, we have decreed the following ordinance, as our will, with a salutary and most correct intention, that no freedom at all shall be refused to Christians, to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to that worship which he may think adapted to himself, that the Deity may in all things exhibit to us his accustomed favour and kindness. It was just and consistent that we should write that this was our pleasure, that all exceptions respecting the

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Christians being completely removed, which were contained in the former epistle, that we sent to your fidelity, and whatever measures were wholly sinister and foreign to our mildness, that these should be altogether annulled; and now that each one of the Christians may freely and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious is consistent with the peace and tranquillity of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract any thing from any manner of religion, or any mode of worship. And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay, or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have any thing to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay. And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is to their body, and to each conventicle respectively; the aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality. In all which it will be incumbent on you, to manifest your exertions as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this, provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as before said, the divine favour with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.

"Copy Of Another Ordinance Which Was Issued By The Emperors, Indicating That The Benefit Was Conferred Solely On The Catholic (Universal) Church"

Hail, our most esteemed Anulinus. This is the course of our benevloence; that we wish those things that belong justly to others, should not only remain unmolested, but should also when necessary be restored, most esteemed Anulinus. Whence it is our will, that when thou shalt receive this epistle, if any of those things belonging to the catholic church of the Christians in the several cities or other places, are now possessed either by the decurions, or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed, shall be restored to their right. When, therefore, your fidelity has understood this decree of our orders to be most evident and plain, make all haste to restore, as soon as possible, all that belongs to the churches, whether gardens or houses, or any thing else, that we may learn thou hast attended to, and most carefully observe this our decree. Farewell, most esteemed and beloved Anulinus.

"Copy Of The Emperor's Epistle, In Which He Ordains A Council Of Bishops To Be Held At Rome, For The Unity And Peace Of The Church"

Constantine Augustus to Miltiades bishop of Rome, and to Marcus. As many communications of this kind have been sent to me from Anulinus, the most illustrious proconsul of Africa, in which it is contained that Caecilianus, the bishop of Carthage, was accused, in many respects, by his colleagues in Africa; and as this appears to be grievous, that in those provinces which Divine Providence has freely entrusted to my fidelity, and in which there is a vast population, the multitude are found inclining to deteriorate, and in a manner divided into two parties, and among others, that the bishops were at variance; I have resolved that the same Cæcilianus, together with ten bishops, who appear to accuse him, and ten others, whom he himself may consider necessary for his cause, shall sail to Rome; that you, being present there, as also Reticius, Maternus, and Marinus, your colleagues, whom i have commanded to hasten to Rome for this purpose, may be heard, as you may understand most consistent with the most sacred law. And, that you may have the most perfect knowledge of these matters, ,I have subjoined to my own epistle copies of the writings sent to me by Anulinus, and sent them to your aforesaid colleagues; in which your gravity will read and consider in what way the aforesaid cause may be most accurately investigated and justly decided; since it neither escapes your diligence, that I show such regard for the holy catholic church, that I wish you, upon the whole, to leave no room for schism or division. May the power of the great God preserve you many years, most esteemed.

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"Copy Of The Epistle In Which The Emperor Commanded Another Council To Be Held, For The Purpose Of Removing All The Dissensions Of The Bishops"

Constantine Augustus to Chrestus bishop of Syracuse. As there were some before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their own enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, are disgracefully and detestably at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement, now, at length, should be fully terminated by the intervention of many.

"Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you services on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions, may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May Almighty God preserve thee in safety many years."

THE LIFE OF FLAVIUS CONSTANTINUS

The Life Of The Blessed Emperor Constantine,
or The Life of Constantine the Great
A propaganda treatise by Eusebius of Caesarea
also known as Eusebius Pamphilii. From: Nicene and
Post-Nicene Fathers, Second Series, Vol. 1.
Edited by Philip Schaff and Henry Wace, 1890,
Translation: Ernest Cushing Richardson, 1890.
Estimated Range of Dating: 306–339 AD

(The Life of Constantine the Great (Latin: Vita Constantini) is a panegyric written in Greek in honour of Constantine the Great by Eusebius of Caesarea in the 4th century AD. In today's words we would call it a propaganda treatise. It was never completed due to the death of Eusebius in 339. The historical text provides scholars with one of the most comprehensive sources for the religious policies of Constantine's reign. In addition, Eusebius uses Life of Constantine to engage several of his own religious concerns, such as apologetics, as well as a semi-bibliographic account of Constantine.

Eusebius of Caesarea (c. 265–339 AD.), also known as Eusebius Pamphili (or Pamphilus), was a historian of Christianity, interpreter of the Bible, and above all a Christian polemicist. As such, he was the right-hand man of Emperor Flavius Constantinus as he was that what we would today call the propaganda minister of the Roman Empire, a position that was occupied several generations before him by Flavius Josephus. He became bishop of Caesarea Maritima [the Roman capital of the Holy Land] in about 314 AD. Together with his teacher Saint Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely learned Christian of his time. He wrote Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, studies of the Biblical text. As "Father of Church History", he produced the Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs.

Eusebius had the power to promote, banish, or to change contents of any publication in the Roman Empire. And he used his postion ruthlessly when he persuaded Emperor Constantine to summon the Christian Church leaders, the bishops, to the first Council of Nicaea (now Iznik, Bursa province, Turkey)in 325 AD. This Council had the outcome of nothing less than the marriage of the Roman Empire with the early Christian Church. After a struggle for more than two centuries, this Church meeting decided on which writing were to be accepted in the Bible and which ones were rejected as apocryphical or pseudepigrapha. Emperor Constantine commissioned 50 Bibles to be produced to spread them over the whole Roman Empire as common lawbook; two copies survived: the Codex Sinaiticus and the Codex Vaticanus. They were produced by bishop Athanasius and his scribes in the City of Alexandria, Egypt). 600 years before, this was also the location where Septuagint was produced on commission of Pharao Ptolemy II Philadelphus, the Greek Old Testament, which was now reused in the 50 Bibles of Constantine.)

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FLAVIUS CONSTANTINUS BOOK 1

1 Preface.— Of the Death of Constantine.

Already have all mankind united in celebrating with joyous festivities the completion of the second and third decennial period of this great emperor's reign; already have we ourselves received him as a triumphant conqueror in the assembly of God's ministers, and greeted him with the due meed of praise on the twentieth anniversary of his reign: and still more recently we have woven, as it were, garlands of words, wherewith we encircled his sacred head in his own palace on his thirtieth anniversary.

But now, while I desire to give utterance to some of the customary sentiments, I stand perplexed and doubtful which way to turn, being wholly lost in wonder at the extraordinary spectacle before me. For to whatever quarter I direct my view, whether to the east, or to the west, or over the whole world, or toward heaven itself, everywhere and always I see the blessed one yet administering the self-same empire. On earth I behold his sons, like some new reflectors of his brightness, diffusing everywhere the luster of their father's character, and himself still living and powerful, and governing all the affairs of men more completely than ever before, being multiplied in the succession of his children. They had indeed had previously the dignity of Caesars; but now, being invested with his very self, and graced by his accomplishments, for the excellence of their piety they are proclaimed by the titles of Sovereign, Augustus, Worshipful, and Emperor.

2 The Preface Continued.

And I am indeed amazed, when I consider that he who was but lately visible and present with us in his mortal body, is still, even after death, when the natural thought disclaims everything superfluous as unsuitable, most marvelously endowed with the same imperial dwellings, and honours, and praises as heretofore. But farther, when I raise my thoughts even to the arch of heaven, and there contemplate his thrice-blessed soul in communion with God himself, freed from every mortal and earthly vesture, and shining in a refulgent robe of light, and when I perceive that it is no more connected with the fleeting periods and occupations of mortal life, but honoured with an ever-blooming crown, and an immortality of endless and blessed existence, I stand as it were without power of speech or thought and unable to utter a single phrase, but condemning my own weakness, and imposing silence on myself, I resign the task of speaking his praises worthily to one who is better able, even to him who, being the immortal God and veritable Word, alone has power to confirm his own sayings.

3 How God honours Pious Princes, but destroys Tyrants.

Having given assurance that those who glorify and honour him will meet with an abundant recompense at his hands, while those who set themselves against him as enemies and adversaries will compass the ruin of their own souls, he has already established the truth of these his own declarations, having shown on the one hand the fearful end of those tyrants who denied and opposed him, and at the same time having made it manifest that even the death of his servant, as well as his life, is worthy of admiration and praise, and justly claims the memorial, not merely of perishable, but of immortal monuments.

Mankind, devising some consolation for the frail and precarious duration of human life, have thought by the erection of monuments to glorify the memories of their ancestors with immortal honours. Some have employed the vivid delineations and colors of painting ; some have carved statues from lifeless blocks of wood; while others, by engraving their inscriptions deep on tablets and monuments, have thought to transmit the virtues of those whom they honoured to perpetual remembrance. All these indeed are perishable, and consumed by the lapse of time, being representations of the corruptible body, and not expressing the image of the immortal soul. And yet these seemed sufficient to those who had no well-grounded hope of happiness after the termination of this mortal life. But God, that God, I say, who is the common Saviour of all, having treasured up with himself, for those who love godliness, greater blessings than human thought has conceived, gives the earnest and first-fruits of future rewards even here, assuring in some sort immortal hopes to mortal eyes. The ancient oracles of the prophets, delivered to us in the Scripture, declare this; the lives of pious men, who shone in old time with every virtue, bear witness to posterity of the same; and our own days prove it to be true, wherein Constantine, who alone of all that ever wielded the Roman power was the friend of God the Sovereign of all, has appeared to all mankind so clear an example of a godly life.

4 That God honoured Constantine.

And God himself, whom Constantine worshipped, has confirmed this truth by the clearest manifestations of his will, being present to aid him at the commencement, during the course, and at the end of his reign, and holding him up to the human race as an instructive example of godliness. Accordingly, by the manifold blessings he has conferred on him, he has distinguished him alone of all the sovereigns of whom we have ever heard as at once a mighty luminary and most clear-voiced herald of genuine piety.

5 That he reigned above Thirty Years, and lived above Sixty.

With respect to the duration of his reign, God honoured him with three complete periods of ten years, and something more, extending the whole term of his mortal life to twice this number of years. And being pleased to make him a representative of his own sovereign power, he displayed him as the conqueror of the whole race of tyrants, and the destroyer of those God-defying giants of the earth who madly raised their impious arms against him, the supreme King of all. They appeared, so to speak, for an instant, and then disappeared: while the one and only true God, when he had enabled his servant, clad in heavenly panoply, to stand singly against many foes, and by his means had relieved mankind from the multitude of the ungodly, constituted him a teacher of his worship to all nations, to testify with a loud

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voice in the hearing of all that he acknowledged the true God, and turned with abhorrence from the error of them that are no gods.

6 That he was the Servant of God, and the Conqueror of Nations.

Thus, like a faithful and good servant, did he act and testify, openly declaring and confessing himself the obedient minister of the supreme King. And God immediately rewarded him, by making him ruler and sovereign, and victorious to such a degree that he alone of all rulers pursued a continual course of conquest, unsubdued and invincible, and through his trophies a greater ruler than tradition records ever to have been before. So dear was he to God, and so blessed; so pious and so fortunate in all that he undertook, that with the greatest facility he obtained the authority over more nations than any who had preceded him, and yet retained his power, undisturbed, to the very close of his life.

7 Comparison with Cyrus, King of the Persians, and with Alexander of Macedon.

Ancient history describes Cyrus, king of the Persians, as by far the most illustrious of all kings up to his time. And yet if we regard the end of his days, we find it but little corresponded with his past prosperity, since he met with an inglorious and dishonourable death at the hands of a woman.

Again, the sons of Greece celebrate Alexander the Macedonian as the conqueror of many and diverse nations; yet we find that he was removed by an early death, before he had reached maturity, being carried off by the effects of revelry and drunkenness. His whole life embraced but the space of thirty-two years, and his reign extended to no more than a third part of that period. Unsparing as the thunderbolt, he advanced through streams of blood and reduced entire nations and cities, young and old, to utter slavery. But when he had scarcely arrived at the maturity of life, and was lamenting the loss of youthful pleasures, death fell upon him with terrible stroke, and, that he might not longer outrage the human race, cut him off in a foreign and hostile land, childless, without successor, and homeless. His kingdom too was instantly dismembered, each of his officers taking away and appropriating a portion for himself. And yet this man is extolled for such deeds as these.

8 That he conquered nearly the Whole World.

But our emperor began his reign at the time of life at which the Macedonian died, yet doubled the length of his life, and trebled the length of his reign. And instructing his army in the mild and sober precepts of godliness, he carried his arms as far as the Britons, and the nations that dwell in the very bosom of the Western ocean. He subdued likewise all Scythia, though situated in the remotest North, and divided into numberless diverse and barbarous tribes. He even pushed his conquests to the Blemmyans and Ethiopians, on the very confines of the South; nor did he think the acquisition of the Eastern nations unworthy his care. In short, diffusing the effulgence of his holy light to the ends of the whole world, even to the most distant Indians, the nations dwelling on the extreme circumference of the inhabited earth, he received the submission of all the rulers, governors, and satraps of barbarous nations, who cheerfully welcomed and saluted him, sending embassies and presents, and setting the highest value on his acquaintance and friendship; insomuch that they honoured him with pictures and statues in their respective countries, and Constantine alone of all emperors was acknowledged and celebrated by all. Notwithstanding, even among these distant nations, he proclaimed the name of his God in his royal edicts with all boldness.

9 That he was the Son of a Pious Emperor, and bequeathed the Power to Royal Sons.

Nor did he give this testimony in words merely, while exhibiting failure in his own practice, but pursued every path of virtue, and was rich in the varied fruits of godliness. He ensured the affection of his friends by magnificent proofs of liberality; and inasmuch as he governed on principles of humanity, he caused his rule to be but lightly felt and acceptable to all classes of his subjects; until at last, after a long course of years, and when he was wearied by his divine labors, the God whom he honoured crowned him with an immortal reward, and translated him from a transitory kingdom to that endless life which he has laid up in store for the souls of his saints, after he had raised him up three sons to succeed him in his power. As then the imperial throne had descended to him from his father, so, by the law of nature, was it reserved for his children and their descendants, and perpetuated, like some paternal inheritance, to endless generations. And indeed God himself, who distinguished this blessed prince with divine honours while yet present with us, and who has adorned his death with choice blessings from his own hand, should be the writer of his actions; since he has recorded his labors and successes on heavenly monuments.

10 Of the Need for this History, and its Value for Edification.

However, hard as it is to speak worthily of this blessed character, and though silence were the safer and less perilous course, nevertheless it is incumbent on me, if I would escape the charge of negligence and sloth, to trace as it were a verbal portraiture, by way of memorial of the pious prince, in imitation of the delineations of human art. For I should be ashamed of myself were I not to employ my best efforts, feeble though they be and of little value, in praise of one who honoured God with such surpassing devotion. I think too that my work will be on other grounds both instructive and necessary, since it will contain a description of those royal and noble actions which are pleasing to God, the Sovereign of all. For would it not be disgraceful that the memory of Nero, and other impious and godless tyrants far worse than he, should meet with diligent writers to embellish the relation of their worthless deeds with elegant language, and record them in voluminous histories, and that I should be silent, to whom God himself has vouchsafed such an emperor as all history records not, and has permitted me to come into his presence, and enjoy his acquaintance and society?

Wherefore, if it is the duty of any one, it certainly is mine, to make an ample proclamation of his virtues to all in whom

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the example of noble actions is capable of inspiring the love of God. For some who have written the lives of worthless characters, and the history of actions but little tending to the improvement of morals, from private motives, either love or enmity, and possibly in some cases with no better object than the display of their own learning, have exaggerated unduly their description of actions intrinsically base, by a refinement and elegance of diction. And thus they have become to those who by the Divine favor had been kept apart from evil, teachers not of good, but of what should be silenced in oblivion and darkness. But my narrative, however unequal to the greatness of the deeds it has to describe, will yet derive luster even from the bare relation of noble actions. And surely the record of conduct that has been pleasing to God will afford a far from unprofitable, indeed a most instructive study, to persons of well-disposed minds.

11 That his Present Object is to record only the Pious Actions of Constantine.

It is my intention, therefore, to pass over the greater part of the royal deeds of this thrice-blessed prince; as, for example, his conflicts and engagements in the field, his personal valour, his victories and successes against the enemy, and the many triumphs he obtained: likewise his provisions for the interests of individuals, his legislative enactments for the social advantage of his subjects, and a multitude of other imperial labors which are fresh in the memory of all; the design of my present undertaking being to speak and write of those circumstances only which have reference to his religious character.

And since these are themselves of almost infinite variety, I shall select from the facts which have come to my knowledge such as are most suitable, and worthy of lasting record, and endeavor to narrate them as briefly as possible. Henceforward, indeed, there is a full and free opportunity for celebrating in every way the praises of this truly blessed prince, which hitherto we have been unable to do, on the ground that we are forbidden to judge any one blessed before his death, because of the uncertain vicissitudes of life. Let me implore then the help of God, and may the inspiring aid of the heavenly Word be with me, while I commence my history from the very earliest period of his life.

12 That like Moses, he was reared in the Palaces of Kings.

Ancient history relates that a cruel race of tyrants oppressed the Hebrew nation; and that God, who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed. And when in the course of time he had arrived at manhood, and the time had come for Divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household, and, estranging himself in word and deed from the tyrants by whom he had been brought up, openly acknowledging his true brethren and kinsfolk. Then God, exalting him to be the leader of the whole nation, delivered the Hebrews from the bondage of their enemies, and inflicted Divine vengeance through his means on the tyrant race. This ancient story, though rejected by most as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and, from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the Supreme God, and have sorely afflicted His Church. And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the down of early youth, dwelt, as that other servant of God had done, in the very home of the tyrants, but young as he was did not share the manner of life of the ungodly: for from that early period his noble nature, under the leading of the Divine Spirit, inclined him to piety and a life acceptable to God. A desire, moreover, to emulate the example of his father had its influence in stimulating the son to a virtuous course of conduct. His father was Constantius (and we ought to revive his memory at this time), the most illustrious emperor of our age; of whose life it is necessary briefly to relate a few particulars, which tell to the honour of his son.

13 Of Constantius his Father, who refused to imitate Diocletian, Maximian, and Maxentius, in their Persecution of the Christians.

At a time when four emperors shared the administration of the Roman empire, Constantius alone, following a course of conduct different from that pursued by his colleagues, entered into the friendship of the Supreme God.

For while they besieged and wasted the churches of God, leveling them to the ground, and obliterating the very foundations of the houses of prayer, he kept his hands pure from their abominable impiety, and never in any respect resembled them. They polluted their provinces by the indiscriminate slaughter of godly men and women; but he kept his soul free from the stain of this crime. They, involved in the mazes of impious idolatry, enthralled first themselves, and then all under their authority, in bondage to the errors of evil demons, while he at the same time originated the profoundest peace throughout his dominions, and secured to his subjects the privilege of celebrating without hindrance the worship of God. In short, while his colleagues oppressed all men by the most grievous exactions, and rendered their lives intolerable, and even worse than death, Constantius alone governed his people with a mild and tranquil sway, and exhibited towards them a truly parental and fostering care. Numberless, indeed, are the other virtues of this man, which are the theme of praise to all; of these I will record one or two instances, as specimens of the quality of those which I must pass by in silence, and then I will proceed to the appointed order of my narrative.

14 How Constantius his Father, being reproached with Poverty by Diocletian, filled his Treasury, and afterwards restored the Money to those by whom it had been contributed.

In consequence of the many reports in circulation respecting this prince, describing his kindness and gentleness

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of character, and the extraordinary elevation of his piety, alleging too, that by reason of his extreme indulgence to his subjects, he had not even a supply of money laid up in his treasury; the emperor who at that time occupied the place of supreme power sent to reprehend his neglect of the public good, at the same time reproaching him with poverty, and alleging in proof of the charge the empty state of his treasury. On this he desired the messengers of the emperor to remain with him awhile, and, calling together the wealthiest of his subjects of all nations under his dominion, he informed them that he was in want of money, and that this was the time for them all to give a voluntary proof of their affection for their prince.

As soon as they heard this (as though they had long been desirous of an opportunity for showing the sincerity of their good will), with zealous alacrity they filled the treasury with gold and silver and other wealth; each eager to surpass the rest in the amount of his contribution: and this they did with cheerful and joyous countenances. And now Constantius desired the messengers of the great emperor personally to inspect his treasures, and directed them to give a faithful report of what they had seen; adding, that on the present occasion he had taken this money into his own hands, but that it had long been kept for his use in the custody of the owners, as securely as if under the charge of faithful treasurers. The ambassadors were overwhelmed with astonishment at what they had witnessed: and on their departure it is said that the truly generous prince sent for the owners of the property, and, after commending them severally for their obedience and true loyalty, restored it all, and bade them return to their homes.

This one circumstance, then, conveys a proof of the generosity of him whose character we are attempting to illustrate: another will contain the clearest testimony to his piety.

15 Of the Persecution raised by his Colleagues.

By command of the supreme authorities of the empire, the governors of the several provinces had set on foot a general persecution of the godly. Indeed, it was from the imperial courts themselves that the very first of the pious martyrs proceeded, who passed through those conflicts for the faith, and most readily endured both fire and sword, and the depths of the sea; every form of death, in short, so that in a brief time all the royal palaces were bereft of pious men. The result was, that the authors of this wickedness were entirely deprived of the protecting care of God, since by their persecution of his worshipers they at the same time silenced the prayers that were wont to be made on their own behalf.

16 How Constantius, feigning Idolatry, expelled those who consented to offer Sacrifice, but retained in his Palace all who were willing to confess Christ.

On the other hand, Constantius conceived an expedient full of sagacity, and did a thing which sounds paradoxical, but in fact was most admirable.

He made a proposal to all the officers of his court, including even those in the highest stations of authority, offering them the following alternative: either that they should offer sacrifice to demons, and thus be permitted to remain with him, and enjoy their usual honours; or, in case of refusal, that they should be shut out from all access to his person, and entirely disqualified from acquaintance and association with him. Accordingly, when they had individually made their choice, some one way and some the other; and the choice of each had been ascertained, then this admirable prince disclosed the secret meaning of his expedient, and condemned the cowardice and selfishness of the one party, while he highly commended the other for their conscientious devotion to God. He declared, too, that those who had been false to their God must be unworthy of the confidence of their prince; for how was it possible that they should preserve their fidelity to him, who had proved themselves faithless to a higher power? He determined, therefore, that such persons should be removed altogether from the imperial court, while, on the other hand, declaring that those men who, in bearing witness for the truth, had proved themselves to be worthy servants of God, would manifest the same fidelity to their king, he entrusted them with the guardianship of his person and empire, saying that he was bound to treat such persons with special regard as his nearest and most valued friends, and to esteem them far more highly than the richest treasures.

17 Of his ChristianManner of Life.

The father of Constantine, then, is said to have possessed such a character as we have briefly described. And what kind of death was vouchsafed to him in consequence of such devotion to God, and how far he whom he honoured made his lot to differ from that of his colleagues in the empire, may be known to any one who will give his attention to the circumstances of the case. For after he had for a long time given many proofs of royal virtue, in acknowledging the Supreme God alone, and condemning the polytheism of the ungodly, and had fortified his household by the prayers of holy men, he passed the remainder of his life in remarkable repose and tranquillity, in the enjoyment of what is counted blessedness, — neither molesting others nor being molested ourselves.

Accordingly, during the whole course of his quiet and peaceful reign, he dedicated his entire household, his children, his wife, and domestic attendants, to the One Supreme God: so that the company assembled within the walls of his palace differed in no respect from a church of God; wherein were also to be found his ministers, who offered continual supplications on behalf of their prince, and this at a time when, with most, it was not allowable to have any dealings with the worshipers of God, even so far as to exchange a word with them.

18 That after the Abdication of Diocletian and Maximian, Constantius became Chief Augustus, and was blessed with a Numerous Offspring.

The immediate consequence of this conduct was a recompense from the hand of God, insomuch that he came into the supreme authority of the empire. For the older

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emperors, for some unknown reason, resigned their power; and this sudden change took place in the first year after their persecution of the churches.

From that time Constantius alone received the honours of chief Augustus, having been previously, indeed, distinguished by the diadem of the imperial Caesars, among whom he held the first rank; but after his worth had been proved in this capacity, he was invested with the highest dignity of the Roman empire, being named chief Augustus of the four who were afterwards elected to that honour. Moreover, he surpassed most of the emperors in regard to the number of his family, having gathered around him a very large circle of children both male and female. And, lastly, when he had attained to a happy old age, and was about to pay the common debt of nature, and exchange this life for another, God once more manifested His power in a special manner on his behalf, by providing that his eldest son Constantine should be present during his last moments, and ready to receive the imperial power from his hands.

19. Of his Son Constantine, who in his Youth accompanied Diocletian into Palestine.

The latter had been with his father's imperial colleagues, and had passed his life among them, as we have said, like God's ancient prophet. And even in the very earliest period of his youth he was judged by them to be worthy of the highest honour. An instance of this we have ourselves seen, when he passed through Palestine with the senior emperor, at whose right hand he stood, and commanded the admiration of all who beheld him by the indications he gave even then of royal greatness. For no one was comparable to him for grace and beauty of person, or height of stature; and he so far surpassed his compeers in personal strength as to be a terror to them. He was, however, even more conspicuous for the excellence of his mental qualities than for his superior physical endowments; being gifted in the first place with a sound judgement, and having also reaped the advantages of a liberal education. He was also distinguished in no ordinary degree both by natural intelligence and divinely imparted wisdom.

20. Flight of Constantine to his Father because of the Plots of Diocletian.

The emperors then in power, observing his manly and vigorous figure and superior mind, were moved with feelings of jealousy and fear, and thenceforward carefully watched for an opportunity of inflicting some brand of disgrace on his character. But the young man, being aware of their designs, the details of which, through the providence of God, more than once came to him, sought safety in flight; in this respect again keeping up his resemblance to the great prophet Moses. Indeed, in every sense God was his helper; and he had before ordained that he should be present in readiness to succeed his father.

21. Death of Constantius, who leaves his Son Constantine Emperor.

Immediately, therefore, on his escape from the plots which had been thus insidiously laid for him, he made his way with all haste to his father, and arrived at length at the very time that he was lying at the point of death. As soon as Constantius saw his son thus unexpectedly in his presence, he leaped from his couch, embraced him tenderly, and, declaring that the only anxiety which had troubled him in the prospect of death, namely, that caused by the absence of his son, was now removed, he rendered thanks to God, saying that he now thought death better than the longest life, and at once completed the arrangement of his private affairs. Then, taking a final leave of the circle of sons and daughters by whom he was surrounded, in his own palace, and on the imperial couch, he bequeathed the empire, according to the law of nature, to his eldest son, and breathed his last.

22 How, after the Burial of Constantius, Constantine was Proclaimed Augustus by the Army.

Nor did the imperial throne remain long unoccupied: for Constantine invested himself with his father's purple, and proceeded from his father's palace, presenting to all a renewal, as it were, in his own person, of his father's life and reign. He then conducted the funeral procession in company with his father's friends, some preceding, others following the train, and performed the last offices for the pious deceased with an extraordinary degree of magnificence, and all united in honouring this thrice blessed prince with acclamations and praises, and while with one mind and voice, they glorified the rule of the son as a living again of him who was dead, they hastened at once to hail their new sovereign by the titles of Imperial and Worshipful Augustus, with joyful shouts. Thus the memory of the deceased emperor received honour from the praises bestowed upon his son, while the latter was pronounced blessed in being the successor of such a father. All the nations also under his dominion were filled with joy and inexpressible gladness at not being even for a moment deprived of the benefits of a well ordered government.

In the instance of the Emperor Constantius, God has made manifest to our generation what the end of those is who in their lives have honoured and loved him.

23 A Brief Notice of the Destruction of the Tyrants.

With respect to the other princes, who made war against the churches of God, I have not thought it fit in the present work to give any account of their downfall, nor to stain the memory of the good by mentioning them in connection with those of an opposite character. The knowledge of the facts themselves will of itself suffice for the wholesome admonition of those who have witnessed or heard of the evils which severally befell them.

24 It was by the Will of God that Constantine became possessed of the Empire.

Thus then the God of all, the Supreme Governor of the whole universe, by his own will appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign: so that, while others have been raised to this distinction by the election of their fellow-men, he is the only one to whose elevation no mortal may boast of having contributed.

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25 Victories of Constantine over the Barbarians and the Britons.

As soon then as he was established on the throne, he began to care for the interests of his paternal inheritance, and visited with much considerate kindness all those provinces which had previously been under his father's government. Some tribes of the barbarians who dwelt on the banks of the Rhine, and the shores of the Western ocean, having ventured to revolt, he reduced them all to obedience, and brought them from their savage state to one of gentleness. He contented himself with checking the inroads of others, and drove from his dominions, like untamed and savage beasts, those whom he perceived to be altogether incapable of the settled order of civilised life. Having disposed of these affairs to his satisfaction, he directed his attention to other quarters of the world, and first passed over to the British nations, which lie in the very bosom of the ocean. These he reduced to submission, and then proceeded to consider the state of the remaining portions of the empire, that he might be ready to tender his aid wherever circumstances might require it.

26 How he resolved to deliver Rome from Maxentius.

While, therefore, he regarded the entire world as one immense body, and perceived that the head of it all, the royal city of the Roman empire, was bowed down by the weight of a tyrannous oppression; at first he had left the task of liberation to those who governed the other divisions of the empire, as being his superiors in point of age. But when none of these proved able to afford relief, and those who had attempted it had experienced a disastrous termination of their enterprise, he said that life was without enjoyment to him as long as he saw the imperial city thus afflicted, and prepared himself for the overthrowal of the tyranny.

27 That after reflecting on the Downfall of those who had worshiped Idols, he made Choice of Christianity.

Being convinced, however, that he needed some more powerful aid than his military forces could afford him, on account of the wicked and magical enchantments which were so diligently practiced by the tyrant, he sought Divine assistance, deeming the possession of arms and a numerous soldiery of secondary importance, but believing the co-operating power of Deity invincible and not to be shaken. He considered, therefore, on what God he might rely for protection and assistance. While engaged in this enquiry, the thought occurred to him, that, of the many emperors who had preceded him, those who had rested their hopes in a multitude of gods, and served them with sacrifices and offerings, had in the first place been deceived by flattering predictions, and oracles which promised them all prosperity, and at last had met with an unhappy end, while not one of their gods had stood by to warn them of the impending wrath of heaven; while one alone who had pursued an entirely opposite course, who had condemned their error, and honoured the one Supreme God during his whole life, had found him to be the Saviour and Protector of his empire, and the Giver of every good thing. Reflecting on this, and well weighing the fact that they who had trusted in many gods had also fallen by manifold forms of death, without leaving behind them either family or offspring, stock, name, or memorial among men: while the God of his father had given to him, on the other hand, manifestations of his power and very many tokens: and considering farther that those who had already taken arms against the tyrant, and had marched to the battlefield under the protection of a multitude of gods, had met with a dishonourable end (for one of them had shamefully retreated from the contest without a blow, and the other, being slain in the midst of his own troops, became, as it were, the mere sport of death); reviewing, I say, all these considerations, he judged it to be folly indeed to join in the idle worship of those who were no gods, and, after such convincing evidence, to err from the truth; and therefore felt it incumbent on him to honour his father's God alone.

28 How, while he was praying, God sent him a Vision of a Cross of Light in the Heavens at Mid-day, with an Inscription admonishing him to conquer by that.

Accordingly he called on him with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was thus praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person. But since the victorious emperor himself long afterwards declared it to the writer of this history, when he was honoured with his acquaintance and society, and confirmed his statement by an oath, who could hesitate to accredit the relation, especially since the testimony of after-time has established its truth? He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, Conquer by this . At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle. intensest reality the vision of the words, so that for the moment he was living in the intensest reality of such a vision. His mind had just that intense activity to which such a thing is possible or actual. It is like Goethe's famous meeting of his own self. It is that genius power for the realistic representation of ideal things. This is not the same exactly as "hallucination," or even "imagination." The hallucination probably came later when Constantine gradually represented to himself and finally to Eusebius the vivid idea with its slight ground, as an objective reality,—a common phenomenon. When the emperor went to sleep, his brain molecules vibrating to the forms of his late intense thought, he inevitably dreamed, and dreaming naturally confirmed his thought. This does not say that the suggestive form seen, or the idea itself, and the direction of the dream itself, were not providential and the work of the Holy Spirit, for they were, and were special in character, and so miraculous (or why do ideas come?); but it is to be feared that Constantine's own spirit or something else furnished some of the later details. There is a slight difference of

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authority as to when and where the vision took place. The panegyrist seems to make it before leaving Gaul, and Malalas is inaccurate as usual in having it happen in a war against the barbarians. For farther discussion of the subject see monographs under Literature in the Prolegomena, especially under the names: Baring, Du Voisin, Fabricius, Girault, Heumann, Jacutius Mamachi, Molinet, St. Victor, Suhr, Toderini, Weidener, Wernsdorf, Woltereck. The most concise, clear, and admirable supporter of the account of Eusebius, or rather Constantine, as it stands, is Newman, Miracles (Lond. 1875), 271-286.}-->

29 How the Christ of God appeared to him in his Sleep, and commanded him to use in his Wars a Standard made in the Form of the Cross.

He said, moreover, that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night suddenly came on; then in his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to make a likeness of that sign which he had seen in the heavens, and to use it as a safeguard in all engagements with his enemies.

30 The Making of the Standard of the Cross.

At dawn of day he arose, and communicated the marvel to his friends: and then, calling together the workers in gold and precious stones, he sat in the midst of them, and described to them the figure of the sign he had seen, bidding them represent it in gold and precious stones. And this representation I myself have had an opportunity of seeing.

31 A Description of the Standard of the Cross, which the Romans now call the Labarum.

Now it was made in the following manner. A long spear, overlaid with gold, formed the figure of the cross by means of a transverse bar laid over it. On the top of the whole was fixed a wreath of gold and precious stones; and within this, the symbol of the Saviour's name, two letters indicating the name of Christ by means of its initial characters, the letter P being intersected by X in its centre: and these letters the emperor was in the habit of wearing on his helmet at a later period. From the cross-bar of the spear was suspended a cloth, a royal piece, covered with a profuse embroidery of most brilliant precious stones; and which, being also richly interlaced with gold, presented an indescribable degree of beauty to the beholder. This banner was of a square form, and the upright staff, whose lower section was of great length, bore a golden half-length portrait of the pious emperor and his children on its upper part, beneath the trophy of the cross, and immediately above the embroidered banner.

The emperor constantly made use of this sign of salvation as a safeguard against every adverse and hostile power, and commanded that others similar to it should be carried at the head of all his armies.

32 How Constantine received Instruction, and read the Sacred Scriptures.

These things were done shortly afterwards. But at the time above specified, being struck with amazement at the extraordinary vision, and resolving to worship no other God save Him who had appeared to him, he sent for those who were acquainted with the mysteries of His doctrines, and enquired who that God was, and what was intended by the sign of the vision he had seen. They affirmed that He was God, the only begotten Son of the one and only God: that the sign which had appeared was the symbol of immortality, and the trophy of that victory over death which He had gained in time past when sojourning on earth. They taught him also the causes of His advent, and explained to him the true account of His incarnation. Thus he was instructed in these matters, and was impressed with wonder at the divine manifestation which had been presented to his sight. Comparing, therefore, the heavenly vision with the interpretation given, he found his judgement confirmed; and, in the persuasion that the knowledge of these things had been imparted to him by Divine teaching, he determined thenceforth to devote himself to the reading of the Inspired writings.

Moreover, he made the priests of God his counselors, and deemed it incumbent on him to honour the God who had appeared to him with all devotion. And after this, being fortified by well-grounded hopes in Him, he hastened to quench the threatening fire of tyranny.

33 Of the Adulterous Conduct of Maxentius at Rome.

For he who had tyrannically possessed himself of the imperial city, had proceeded to great lengths in impiety and wickedness, so as to venture without hesitation on every vile and impure action.

For example: he would separate women from their husbands, and after a time send them back to them again, and these insults he offered not to men of mean or obscure condition, but to those who held the first places in the Roman senate. Moreover, though he shamefully dishonoured almost numberless free women, he was unable to satisfy his ungoverned and intemperate desires. But when he assayed to corrupt Christian women also, he could no longer secure success to his designs, since they chose rather to submit their lives to death than yield their persons to be defiled by him.

34 How the Wife of a Prefect slew herself for Chastity's Sake.

Now a certain woman, wife of one of the senators who held the authority of prefect, when she understood that those who ministered to the tyrant in such matters were standing before her house (she was a Christian), and knew that her husband through fear had bidden them take her and lead her away, begged a short space of time for arraying herself in her usual dress, and entered her chamber. There, being left alone, she sheathed a sword in her own breast, and immediately expired, leaving indeed her dead body to the procurers, but declaring to all mankind, both to present and future generations, by an act which spoke louder than any words, that the chastity for which Christians are famed is the only thing which is

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invincible and indestructible. Such was the conduct displayed by this woman.

35 Massacre of the Roman People by Maxentius.

All men, therefore, both people and magistrates, whether of high or low degree, trembled through fear of him whose daring wickedness was such as I have described, and were oppressed by his grievous tyranny. Nay, though they submitted quietly, and endured this bitter servitude, still there was no escape from the tyrant's sanguinary cruelty. For at one time, on some trifling pretense, he exposed the populace to be slaughtered by his own bodyguard; and countless multitudes of the Roman people were slain in the very midst of the city by the lances and weapons, not of Scythians or barbarians, but of their own fellow citizens. And besides this, it is impossible to calculate the number of senators whose blood was shed with a view to the seizure of their respective estates, for at different times and on various fictitious charges, multitudes of them suffered death.

36. Magic Arts of Maxentius against Constantine; and Famine at Rome.

But the crowning point of the tyrant's wickedness was his having recourse to sorcery: sometimes for magic purposes ripping up women with child, at other times searching into the bowels of new-born infants. He slew lions also, and practiced certain horrid arts for evoking demons, and averting the approaching war, hoping by these means to get the victory. In short, it is impossible to describe the manifold acts of oppression by which this tyrant of Rome enslaved his subjects: so that by this time they were reduced to the most extreme penury and want of necessary food, a scarcity such as our contemporaries do not remember ever before to have existed at Rome.

37 Defeat of Maxentius's Armies in Italy.

Constantine, however, filled with compassion on account of all these miseries, began to arm himself with all warlike preparation against the tyranny. Assuming therefore the Supreme God as his patron, and invoking His Christ to be his preserver and aid, and setting the victorious trophy, the salutary symbol, in front of his soldiers and bodyguard, he marched with his whole forces, trying to obtain again for the Romans the freedom they had inherited from their ancestors.

And whereas, Maxentius, trusting more in his magic arts than in the affection of his subjects, dared not even advance outside the city gates, but had guarded every place and district and city subject to his tyranny, with large bodies of soldiers, the emperor, confiding in the help of God, advanced against the first and second and third divisions of the tyrant's forces, defeated them all with ease at the first assault, and made his way into the very interior of Italy.

38 Death of Maxentius on the Bridge of the Tiber.

And already he was approaching very near Rome itself, when, to save him from the necessity of fighting with all the Romans for the tyrant's sake, God himself drew the tyrant, as it were by secret cords, a long way outside the gates. And now those miracles recorded in Holy Writ, which God of old wrought against the ungodly (discredited by most as fables, yet believed by the faithful), did he in every deed confirm to all alike, believers and unbelievers, who were eye-witnesses of the wonders. For as once in the days of Moses and the Hebrew nation, who were worshipers of God, "Pharaoh's chariots and his host has he cast into the sea and his chosen chariot-captains are drowned in the Red Sea," — so at this time Maxentius, and the soldiers and guards with him, "went down into the depths like stone," Exodus 15:5 when, in his flight before the divinely-aided forces of Constantine, he essayed to cross the river which lay in his way, over which, making a strong bridge of boats, he had framed an engine of destruction, really against himself, but in the hope of ensnaring thereby him who was beloved by God. For his God stood by the one to protect him, while the other, godless, proved to be the miserable contriver of these secret devices to his own ruin. So that one might well say, "He has made a pit, and dug it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violence shall come down upon his own pate." Thus, in the present instance, under divine direction, the machine erected on the bridge, with the ambuscade concealed therein, giving way unexpectedly before the appointed time, the bridge began to sink, and the boats with the men in them went bodily to the bottom. And first the wretch himself, then his armed attendants and guards, even as the sacred oracles had before described, "sank as lead in the mighty waters." Exodus 15:10 So that they who thus obtained victory from God might well, if not in the same words, yet in fact in the same spirit as the people of his great servant Moses, sing and speak as they did concerning the impious tyrant of old: "Let us sing unto the Lord, for he has been glorified exceedingly: the horse and his rider has he thrown into the sea. He has become my helper and my shield unto salvation." And again, "Who is like you, O Lord, among the gods? Who is like you, glorious in holiness, marvelous in praises, doing wonders?"

39 Constantine's Entry into Rome.

Having then at this time sung these and suchlike praises to God, the Ruler of all and the Author of victory, after the example of his great servant Moses, Constantine entered the imperial city in triumph. And here the whole body of the senate, and others of rank and distinction in the city, freed as it were from the restraint of a prison, along with the whole Roman populace, their countenances expressive of the gladness of their hearts, received him with acclamations and abounding joy; men, women, and children, with countless multitudes of servants, greeting him as deliverer, preserver, and benefactor, with incessant shouts. But he, being possessed of inward piety toward God, was neither rendered arrogant by these plaudits, nor uplifted by the praises he heard: but, being sensible that he had received help from God, he immediately rendered a thanksgiving to him as the Author of his victory.

40 Of the Statue of Constantine holding a Cross, and its Inscription.

Moreover, by loud proclamation and monumental inscriptions he made known to all men the salutary symbol,

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setting up this great trophy of victory over his enemies in the midst of the imperial city, and expressly causing it to be engraven in indelible characters, that the salutary symbol was the safeguard of the Roman government and of the entire empire. Accordingly, he immediately ordered a lofty spear in the figure of a cross to be placed beneath the hand of a statue representing himself, in the most frequented part of Rome, and the following inscription to be engraved on it in the Latin language: by virtue of this salutary sign, which is the true test of valour, I have preserved and liberated your city from the yoke of tyranny. I have also set at liberty the roman senate and people, and restored them to their ancient distinction and splendor .

41 Rejoicings throughout the Provinces; and Constantine's Acts of Grace.

Thus the pious emperor, glorying in the confession of the victorious cross, proclaimed the Son of God to the Romans with great boldness of testimony. And the inhabitants of the city, one and all, senate and people, reviving, as it were, from the pressure of a bitter and tyrannical domination, seemed to enjoy purer rays of light, and to be born again into a fresh and new life. All the nations, too, as far as the limit of the western ocean, being set free from the calamities which had heretofore beset them, and gladdened by joyous festivals, ceased not to praise him as the victorious, the pious, the common benefactor: all, indeed, with one voice and one mouth, declared that Constantine had appeared by the grace of God as a general blessing to mankind. The imperial edict also was everywhere published, whereby those who had been wrongfully deprived of their estates were permitted again to enjoy their own, while those who had unjustly suffered exile were recalled to their homes. Moreover, he freed from imprisonment, and from every kind of danger and fear, those who, by reason of the tyrant's cruelty, had been subject to these sufferings.

42 The Honours Conferred upon Bishops, and the Building of Churches.

The emperor also personally inviting the society of God's ministers, distinguished them with the highest possible respect and honour, showing them favor in deed and word as persons consecrated to the service of his God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he thought he saw not the man as seen by the vulgar eye, but the God in him. He made them also his companions in travel, believing that He whose servants they were would thus help him. Besides this, he gave from his own private resources costly benefactions to the churches of God, both enlarging and heightening the sacred edifices, and embellishing the august sanctuaries of the church with abundant offerings.

43 Constantine's Liberality to the Poor.

He likewise distributed money largely to those who were in need, and besides these showing himself philanthropist and benefactor even to the heathen, who had no claim on him; and even for the beggars in the forum, miserable and shiftless, he provided, not with money only, or necessary food, but also decent clothing. But in the case of those who had once been prosperous, and had experienced a reverse of circumstances, his aid was still more lavishly bestowed. On such persons, in a truly royal spirit, he conferred magnificent benefactions; giving grants of land to some, and honouring others with various dignities. Orphans of the unfortunate he cared for as a father, while he relieved the destitution of widows, and cared for them with special solicitude. Nay, he even gave virgins, left unprotected by their parents' death, in marriage to wealthy men with whom he was personally acquainted. But this he did after first bestowing on the brides such portions as it was fitting they should bring to the communion of marriage. In short, as the sun, when he rises upon the earth, liberally imparts his rays of light to all, so did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who came into his presence. It was scarcely possible to be near him without receiving some benefit, nor did it ever happen that any who had expected to obtain his assistance were disappointed in their hope.

44 How he was present at the Synods of Bishops.

Such, then, was his general character towards all. But he exercised a peculiar care over the church of God: and whereas, in the several provinces there were some who differed from each other in judgement, he, like some general bishop constituted by God, convened synods of his ministers. Nor did he disdain to be present and sit with them in their assembly, but bore a share in their deliberations, ministering to all that pertained to the peace of God. He took his seat, too, in the midst of them, as an individual among many, dismissing his guards and soldiers, and all whose duty it was to defend his person; but protected by the fear of God, and surrounded by the guardianship of his faithful friends. Those whom he saw inclined to a sound judgement, and exhibiting a calm and conciliatory temper, received his high approbation, for he evidently delighted in a general harmony of sentiment; while he regarded the unyielding wills with aversion.

45 His Forbearance with Unreasonable Men.

Moreover he endured with patience some who were exasperated against himself, directing them in mild and gentle terms to control themselves, and not be turbulent. And some of these respected his admonitions, and desisted; but as to those who proved incapable of sound judgement, he left them entirely at the disposal of God, and never himself desired harsh measures against any one. Hence it naturally happened that the disaffected in Africa reached such a pitch of violence as even to venture on overt acts of audacity; some evil spirit, as it seems probable, being jealous of the present great prosperity, and impelling these men to atrocious deeds, that he might excite the emperor's anger against them. He gained nothing, however, by this malicious conduct; for the emperor laughed at these proceedings, and declared their origin to be from the evil one; inasmuch as these were not the actions of sober persons, but of lunatics or demoniacs; who

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should be pitied rather than punished; since to punish madmen is as great folly as to sympathize with their condition is supreme philanthropy.

46 Victories over the Barbarians.

Thus the emperor in all his actions honoured God, the Controller of all things, and exercised an unwearied oversight over His churches. And God requited him, by subduing all barbarous nations under his feet, so that he was able everywhere to raise trophies over his enemies: and He proclaimed him as conqueror to all mankind, and made him a terror to his adversaries: not indeed that this was his natural character, since he was rather the meekest, and gentlest, and most benevolent of men.

47 Death of Maximin, who had attempted a Conspiracy, and of Others whom Constantine detected by Divine Revelation.

While he was thus engaged, the second of those who had resigned the throne, being detected in a treasonable conspiracy, suffered a most ignominious death. He was the first whose pictures, statues, and all similar marks of honour and distinction were everywhere destroyed, on the ground of his crimes and impiety. After him others also of the same family were discovered in the act of forming secret plots against the emperor; all their intentions being miraculously revealed by God through visions to His servant.

For he frequently vouchsafed to him manifestations of himself, the Divine presence appearing to him in a most marvelous manner, and according to him manifold intimations of future events. Indeed, it is impossible to express in words the indescribable wonders of Divine grace which God was pleased to vouchsafe to His servant. Surrounded by these, he passed the rest of his life in security, rejoicing in the affection of his subjects, rejoicing too because he saw all beneath his government leading contented lives; but above all delighted at the flourishing condition of the churches of God.

48 Celebration of Constantine's Decennalia.

While he was thus circumstanced, he completed the tenth year of his reign. On this occasion he ordered the celebration of general festivals, and offered prayers of thanksgiving to God, the King of all, as sacrifices without flame or smoke. And from this employment he derived much pleasure: not so from the tidings he received of the ravages committed in the Eastern provinces.

49 How Licinius oppressed the East.

For he was informed that in that quarter a certain savage beast was besetting both the church of God and the other inhabitants of the provinces, owing, as it were, to the efforts of the evil spirit to produce effects quite contrary to the deeds of the pious emperor: so that the Roman empire, divided into two parts, seemed to all men to resemble night and day; since darkness overspread the provinces of the East, while the brightest day illumined the inhabitants of the other portion. And whereas the latter were receiving manifold blessings at the hand of God, the sight of these blessings proved intolerable to that envy which hates all good, as well as to the tyrant who afflicted the other division of the empire; and who, notwithstanding that his government was prospering, and he had been honoured by a marriage connection with so great an emperor as Constantine, yet cared not to follow the steps of that pious prince, but strove rather to imitate the evil purposes and practice of the impious; and chose to adopt the course of those whose ignominious end he had seen with his own eyes, rather than to maintain amicable relations with him who was his superior.

50 How Licinius attempted a Conspiracy against Constantine.

Accordingly he engaged in an implacable war against his benefactor, altogether regardless of the laws of friendship, the obligation of oaths, the ties of kindred, and already existing treaties. For the most benignant emperor had given him a proof of sincere affection in bestowing on him the hand of his sister, thus granting him the privilege of a place in family relationship and his own ancient imperial descent, and investing him also with the rank and dignity of his colleague in the empire. But the other took the very opposite course, employing himself in machinations against his superior, and devising various means to repay his benefactor with injuries. At first, pretending friendship, he did all things by guile and treachery, expecting thus to succeed in concealing his designs; but God enabled his servant to detect the schemes thus devised in darkness. Being discovered, however, in his first attempts, he had recourse to fresh frauds; at one time pretending friendship, at another claiming the protection of solemn treaties. Then suddenly violating every engagement, and again beseeching pardon by embassies, yet after all shamefully violating his word, he at last declared open war, and with desperate infatuation resolved thenceforward to carry arms against God himself, whose worshiper he knew the emperor to be.

51 Intrigues of Licinius against the Bishops, and his Prohibition of Synods.

And at first he made secret enquiry respecting the ministers of God subject to his dominion, who had never, indeed, in any respect offended against his government, in order to bring false accusations against them. And when he found no ground of accusation, and had no real ground of objection against them, he next enacted a law, to the effect that the bishops should never on any account hold communication with each other, nor should any one of them absent himself on a visit to a neighbouring church; nor, lastly, should the holding of synods, or councils for the consideration of affairs of common interest, be permitted. Now this was clearly a pretext for displaying his malice against us. For we were compelled either to violate the law, and thus be amenable to punishment, or else, by compliance with its injunctions, to nullify the statutes of the Church; inasmuch as it is impossible to bring important questions to a satisfactory adjustment, except by means of synods. In other cases also this God-hater, being determined to act contrary to the God-loving prince, enacted such things. For whereas the one assembled the priests of God in order to honour them, and to

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promote peace and unity of judgement; the other, whose object it was to destroy everything that was good, used all his endeavors to destroy the general harmony.

52 Banishment of the Christians, and Confiscation of their Property.

And whereas Constantine, the friend of God, had granted to His worshipers freedom of access to the imperial palaces; this enemy of God, in a spirit the very reverse of this, expelled thence all Christians subject to his authority. He banished those who had proved themselves his most faithful and devoted servants, and compelled others, on whom he had himself conferred honour and distinction as a reward for their former eminent services, to the performance of menial offices as slaves to others; and at length, being bent on seizing the property of all as a windfall for himself, he even threatened with death those who professed the Saviour's name. Moreover, being himself of a nature hopelessly debased by sensuality, and degraded by the continual practice of adultery and other shameless vices, he assumed his own worthless character as a specimen of human nature generally, and denied that the virtue of chastity and continence existed among men.

53 Edict that Women should not meet with the Men in the Churches.

Accordingly he passed a second law, which enjoined that men should not appear in company with women in the houses of prayer, and forbade women to attend the sacred schools of virtue, or to receive instruction from the bishops, directing the appointment of women to be teachers of their own sex. These regulations being received with general ridicule, he devised other means for effecting the ruin of the churches. He ordered that the usual congregations of the people should be held in the open country outside the gates, alleging that the open air without the city was far more suitable for a multitude than the houses of prayer within the walls.

54 That those who refuse to sacrifice are to be dismissed from Military Service, and those in Prison not to be fed.

Failing, however, to obtain obedience in this respect also, at length he threw off the mask, and gave orders that those who held military commissions in the several cities of the empire should be deprived of their respective commands, in case of their refusal to offer sacrifices to the demons. Accordingly the forces of the authorities in every province suffered the loss of those who worshipped God; and he too who had decreed this order suffered loss, in that he thus deprived himself of the prayers of pious men. And why should I still further mention how he directed that no one should obey the dictates of common humanity by distributing food to those who were pining in prisons, or should even pity the captives who perished with hunger; in short, that no one should perform a virtuous action, and that those whose natural feelings impelled them to sympathize with their fellow-creatures should be prohibited from doing them a single kindness? Truly this was the most utterly shameless and scandalous of all laws, and one which surpassed the worst depravity of human nature: a law which inflicted on those who showed mercy the same penalties as on those who were the objects of their compassion, and visited the exercise of mere humanity with the severest punishments.

55 The Lawless Conduct and Covetousness of Licinius.

Such were the ordinances of Licinius. But why should I enumerate his innovations respecting marriage, or those concerning the dying, whereby he presumed to abrogate the ancient and wisely established laws of the Romans, and to introduce certain barbarous and cruel institutions in their stead, inventing a thousand pretenses for oppressing his subjects? Hence it was that he devised a new method of measuring land, by which he reckoned the smallest portion at more than its actual dimensions, from an insatiable desire of acquisition. Hence too he registered the names of country residents who were now no more, and had long been numbered with the dead, procuring to himself by this expedient a shameful gain. His meanness was unlimited and his rapacity insatiable. So that when he had filled all his treasuries with gold, and silver, and boundless wealth, he bitterly bewailed his poverty, and suffered as it were the torments of Tantalus. But why should I mention how many innocent persons he punished with exile; how much property he confiscated; how many men of noble birth and estimable character he imprisoned, whose wives he handed over to be basely insulted by his profligate slaves, and to how many married women and virgins he himself offered violence, though already feeling the infirmities of age? I need not enlarge on these subjects, since the enormity of his last actions causes the former to appear trifling and of little moment.

56 At length he undertakes to raise a Persecution.

For the final efforts of his fury appeared in his open hostility to the churches, and he directed his attacks against the bishops themselves, whom he regarded as his worst adversaries, bearing special enmity to those men whom the great and pious emperor treated as his friends. Accordingly he spent on us the utmost of his fury, and, being transported beyond the bounds of reason, he paused not to reflect on the example of those who had persecuted the Christians before him, nor of those whom he himself had been raised up to punish and destroy for their impious deeds: nor did he heed the facts of which he had been himself a witness, though he had seen with his own eyes the chief originator of these our calamities (whoever he was), smitten by the stroke of the Divine scourge.

57 That Maximian, brought Low by a Fistulous Ulcer with Worms, issued an Edict in Favor of the Christians.

For whereas this man had commenced the attack on the churches, and had been the first to pollute his soul with the blood of just and godly men, a judgement from God overtook him, which at first affected his body, but eventually extended itself to his soul. For suddenly an abscess appeared in the secret parts of his person, followed by a deeply seated fistulous ulcer; and these diseases fastened with incurable virulence on the intestines, which swarmed with a vast multitude of worms, and emitted a pestilential odor. Besides,

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his entire person had become loaded, through gluttonous excess, with an enormous quantity of fat, and this, being now in a putrescent state, is said to have presented to all who approached him an intolerable and dreadful spectacle. Having, therefore, to struggle against such sufferings, at length, though late, he came to a realisation of his past crimes against the Church; and, confessing his sins before God, he put a stop to the persecution of the Christians, and hastened to issue imperial edicts and rescripts for the rebuilding of their churches, at the same time enjoining them to perform their customary worship, and to offer up prayers on his behalf.

58 That Maximin, who had persecutedthe Christians, was compelled to fly, and conceal himself in the Disguise of a Slave.

Such was the punishment which he underwent who had commenced the persecution. He, however, of whom we are now speaking, who had been a witness of these things, and known them by his own actual experience, all at once banished the remembrance of them from his mind, and reflected neither on the punishment of the first, nor the divine judgement which had been executed on the second persecutor. The latter had indeed endeavored to outstrip his predecessor in the career of crime, and prided himself on the invention of new tortures for us. Fire nor sword, nor piercing with nails, nor yet wild beasts or the depths of the sea sufficed him. In addition to all these, he discovered a new mode of punishment, and issued an edict directing that their eyesight should be destroyed. So that numbers, not of men only, but of women and children, after being deprived of the sight of their eyes, and the use of the joints of their feet, by mutilation or cauterisation, were consigned in this condition to the painful labor of the mines. Hence it was that this tyrant also was overtaken not long after by the righteous judgement of God, at a time when, confiding in the aid of the demons whom he worshipped as gods, and relying on the countless multitudes of his troops, he had ventured to engage in battle. For, feeling himself on that occasion destitute of all hope in God, he threw from him the imperial dress which so ill became him, hid himself with unmanly timidity in the crowd around him, and sought safety in flight.

He afterwards lurked about the fields and villages in the habit of a slave, hoping he should thus be effectually concealed. He had not, however, eluded the mighty and all-searching eye of God: for even while he was expecting to pass the residue of his days in security, he fell prostrate, smitten by God's fiery dart, and his whole body consumed by the stroke of Divine vengeance; so that all trace of the original lineaments of his person was lost, and nothing remained to him but dry bones and a skeleton-like appearance.

59 That Maximin, blinded by Disease, issued an Edict in Favor of the Christians.

And still the stroke of God continued heavy upon him, so that his eyes protruded and fell from their sockets, leaving him quite blind: and thus he suffered, by a most righteous retribution, the very same punishment which he had been the first to devise for the martyrs of God. At length, however, surviving even these sufferings, he too implored pardon of the God of the Christians, and confessed his impious fighting against God: he too recanted, as the former persecutor had done; and by laws and ordinances explicitly acknowledged his error in worshiping those whom he had accounted gods, declaring that he now knew, by positive experience, that the God of the Christians was the only true God. These were facts which Licinius had not merely received on the testimony of others, but of which he had himself had personal knowledge: and yet, as though his understanding had been obscured by some dark cloud of error, persisted in the same evil course.

FLAVIUS CONSTANTINUS BOOK 2

1 Secret Persecution by Licinius, who causes Some Bishops to be put to Death at Amasia of Pontus.

In this manner, he of whom we have spoken continued to rush headlong towards that destruction which awaits the enemies of God; and once more, with a fatal emulation of their example whose ruin he had himself witnessed as the consequence of their impious conduct, he re-kindled the persecution of the Christians, like a long-extinguished fire, and fanned the unhallowed flame to a fiercer height than any who had gone before him.

At first, indeed, though breathing fury and threatenings against God, like some savage beast of prey, or some crooked and wriggling serpent, he dared not, from fear of Constantine, openly level his attacks against the churches of God subject to his dominion; but dissembled the virulence of his malice, and endeavored by secret and limited measures to compass the death of the bishops, the most eminent of whom he found means to remove, through charges laid against them by the governors of the several provinces. And the manner in which they suffered had in it something strange, and hitherto unheard of. At all events, the barbarities perpetrated at Amasia of Pontus surpassed every known excess of cruelty.

2 Demolition of Churches, and Butchery of the Bishops.

For in that city some of the churches, for the second time since the commencement of the persecutions, were leveled with the ground, and others were closed by the governors of the several districts, in order to prevent any who frequented them from assembling together, or rendering due worship to God. For he by whose orders these outrages were committed was too conscious of his own crimes to expect that these services were performed with any view to his benefit, and was convinced that all we did, and all our endeavors to obtain the favor of God, were on Constantine's behalf.

These servile governors then, feeling assured that such a course would be pleasing to the impious tyrant, subjected the most distinguished prelates of the churches to capital punishment. Accordingly, men who had been guilty of no crime were led away, without cause punished like murderers: and some suffered a new kind of death, having their bodies cut piecemeal; and, after this cruel punishment, more

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horrible than any named in tragedy, being cast, as a food to fishes, into the depths of the sea. The result of these horrors was again, as before, the flight of pious men, and once more the fields and deserts received the worshipers of God. The tyrant, having thus far succeeded in his object, he farther determined to raise a general persecution of the Christians: and he would have accomplished his purpose, nor could anything have hindered him from carrying his resolution into effect, had not he who defends his own anticipated the coming evil, and by his special guidance conducted his servant Constantine to this part of the empire, causing him to shine forth as a brilliant light in the midst of the darkness and gloomy night.

3 How Constantine was stirred in Behalf of the Christiansthus in Danger of Persecution.

He, perceiving the evils of which he had heard to be no longer tolerable, took wise counsel, and tempering the natural clemency of his character with a certain measure of severity, hastened to succor those who were thus grievously oppressed. For he judged that it would rightly be deemed a pious and holy task to secure, by the removal of an individual, the safety of the greater part of the human race. He judged too, that if he listened to the dictates of clemency only, and bestowed his pity on one utterly unworthy of it, this would, on the one hand, confer no real benefit on a man whom nothing would induce to abandon his evil practices, and whose fury against his subjects would only be likely to increase; while, on the other hand, those who suffered from his oppression would thus be forever deprived of all hope of deliverance.

Influenced by these reflections, the emperor resolved without farther delay to extend a protecting hand to those who had fallen into such an extremity of distress. He accordingly made the usual warlike preparations, and assembled his whole forces, both of horse and foot. But before them all was carried the standard which I have before described, as the symbol of his full confidence in God.

4 That Constantine prepared himself for the War by Prayer: Licinius by the Practice of Divination.

He took with him also the priests of God, feeling well assured that now, if ever, he stood in need of the efficacy of prayer, and thinking it right that they should constantly be near and about his person, as most trusty guardians of the soul.

Now, as soon as the tyrant understood that Constantine's victories over his enemies were secured to him by no other means than the cooperation of God, and that the persons above alluded to were continually with him and about his person; and besides this, that the symbol of the salutary passion preceded both the emperor himself and his whole army; he regarded these precautions with ridicule (as might be expected), at the same time mocking and reviling the emperor with blasphemous words.

On the other hand, he gathered round himself Egyptian diviners and soothsayers, with sorcerers and enchanters, and the priests and prophets of those whom he imagined to be gods. He then, after offering the sacrifices which he thought the occasion demanded, enquired how far he might reckon on a successful termination of the war. They replied with one voice, that he would unquestionably be victorious over his enemies, and triumphant in the war: and the oracles everywhere held out to him the same prospect in copious and elegant verses. The soothsayers certified him of favorable omens from the flight of birds; the priests declared the same to be indicated by the motion of the entrails of their victims. Elevated, therefore, by these fallacious assurances, he boldly advanced at the head of his army, and prepared for battle.

5 What Licinius, while sacrificing in a Grove, said concerning Idols, and concerning Christ.

And when he was now ready to engage, he desired the most approved of his bodyguard and his most valued friends to meet him in one of the places which they consider sacred. It was a well-watered and shady grove, and in it were several marble statues of those whom he accounted to be gods. After lighting tapers and performing the usual sacrifices in honour of these, he is said to have delivered the following speech: "Friends and fellow-soldiers! These are our country's gods, and these we honour with a worship derived from our remotest ancestors. But he who leads the army now opposed to us has proved false to the religion of his forefathers, and adopted atheistic sentiments, honouring in his infatuation some strange and unheard-of Deity, with whose despicable standard he now disgraces his army, and confiding in whose aid he has taken up arms, and is now advancing, not so much against us as against those very gods whom he has forsaken. However, the present occasion shall prove which of us is mistaken in his judgement, and shall decide between our gods and those whom our adversaries profess to honour. For either it will declare the victory to be ours, and so most justly evince that our gods are the true saviours and helpers; or else, if this God of Constantine's, who comes we know not whence, shall prove superior to our deities (who are many, and in point of numbers, at least, have the advantage), let no one henceforth doubt which god he ought to worship, but attach himself at once to the superior power, and ascribe to him the honours of the victory. Suppose, then, this strange God, whom we now regard with ridicule, should really prove victorious; then indeed we must acknowledge and give him honour, and so bid a long farewell to those for whom we light our tapers in vain. But if our own gods triumph (as they undoubtedly will), then, as soon as we have secured the present victory, let us prosecute the war without delay against these despisers of the gods."

Such were the words he addressed to those then present, as reported not long after to the writer of this history by some who heard them spoken. And as soon as he had concluded his speech, he gave orders to his forces to commence the attack.

6 An Apparition seen in the Cities subject to Licinius, as of Constantine's Troops passing through them.

While these things were taking place a supernatural appearance is said to have been observed in the cities subject to the tyrant's rule. Different detachments of Constantine's

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army seemed to present themselves to the view, marching at noonday through these cities, as though they had obtained the victory. In reality, not a single soldier was anywhere present at the time, and yet this appearance was seen through the agency of a divine and superior power, and foreshadowed what was shortly coming to pass. For as soon as the armies were ready to engage, he who had broken through the ties of friendly alliance was the first to commence the battle; on which Constantine, calling on the name of "God the Supreme Saviour," and giving this as the watchword to his soldiers, overcame him in this first conflict: and not long after in a second battle he gained a still more important and decisive victory, the salutary trophy preceding the ranks of his army.

7 That Victory everywhere followed the Presence of the Standard of the Cross in Battle.

Indeed, wherever this appeared, the enemy soon fled before his victorious troops. And the emperor perceiving this, whenever he saw any part of his forces hard pressed, gave orders that the salutary trophy should be moved in that direction, like some triumphant charm against disasters: at which the combatants were divinely inspired, as it were, with fresh strength and courage, and immediate victory was the result.

8 That Fifty Men were selected to carry the Cross.

Accordingly, he selected those of his bodyguard who were most distinguished for personal strength, valour, and piety, and entrusted them with the sole care and defense of the standard. There were thus no less than fifty men whose only duty was to surround and vigilantly defend the standard, which they carried each in turn on their shoulders. These circumstances were related to the writer of this narrative by the emperor himself in his leisure moments, long after the occurrence of the events: and he added another incident well worthy of being recorded.

9 That One of the Cross-Bearers, who fled from his Post, was slain: while Another, who faithfully stood his Ground, was preserved.

For he said that once, during the very heat of an engagement, a sudden tumult and panic attacked his army, which threw the soldier who then bore the standard into an agony of fear, so that he handed it over to another, in order to secure his own escape from the battle. As soon, however, as his comrade had received it, and he had withdrawn, and resigned all charge of the standard, he was struck in the belly by a dart, which took his life. Thus he paid the penalty of his cowardice and unfaithfulness, and lay dead on the spot: but the other, who had taken his place as the bearer of the salutary standard, found it to be the safeguard of his life. For though he was assailed by a continual shower of darts, the bearer remained unhurt, the staff of the standard receiving every weapon. It was indeed a truly marvelous circumstance, that the enemies' darts all fell within and remained in the slender circumference of this spear, and thus saved the standard-bearer from death; so that none of those engaged in this service ever received a wound.

This story is none of mine, but for this, too, I am indebted to the emperor's own authority, who related it in my hearing along with other matters. And now, having thus through the power of God secured these first victories, he put his forces in motion and continued his onward march.

10 Various Battles, and Constantine's Victories.

The van, however, of the enemy, unable to resist the emperor's first assault, threw down their arms, and prostrated themselves at his feet. All these he spared, rejoicing to save human life. But there were others who still continued in arms, and engaged in battle. These the emperor endeavored to conciliate by friendly overtures, but when these were not accepted he ordered his army to commence the attack. On this they immediately turned and betook themselves to flight; and some were overtaken and slain according to the laws of war, while others fell on each other in the confusion of their flight, and perished by the swords of their comrades.

11 Flight, and Magic Arts of Licinius.

In these circumstances their commander, finding himself bereft of the aid of his followers, having lost his lately numerous array, both of regular and allied forces, having proved, too, by experience, how vain his confidence had been in those whom he thought to be gods, ignominiously took to flight, by which indeed he effected his escape, and secured his personal safety, for the pious emperor had forbidden his soldiers to follow him too closely, and thus allowed him an opportunity for escape. And this he did in the hope that he might hereafter, on conviction of the desperate state of his affairs, be induced to abandon his insane and presumptuous ambition, and return to sounder reason. So Constantine, in his excessive humanity, thought and was willing patiently to bear past injuries, and extend his forgiveness to one who so ill deserved it; but Licinius, far from renouncing his evil practices, still added crime to crime, and ventured on more daring atrocities than ever. Nay, once more tampering with the detestable arts of magic, he again was presumptuous: so that it might well be said of him, as it was of the Egyptian tyrant of old, that God had hardened his heart. Exodus 9:12

12 How Constantine, after prayingin his Tabernacle, obtained the Victory.

But while Licinius, giving himself up to these impieties, rushed blindly towards the gulf of destruction, the emperor on the other hand, when he saw that he must meet his enemies in a second battle, devoted the intervening time to his Saviour. He pitched the tabernacle of the cross outside and at a distance from his camp, and there passed his time in a pure and holy manner, offering up prayers to God; following thus the example of his ancient prophet, of whom the sacred oracles testify, that he pitched the tabernacle without the camp. He was attended only by a few, whose faith and pious devotion he highly esteemed. And this custom he continued to observe whenever he meditated an engagement with the enemy. For he was deliberate in his measures, the better to insure safety, and desired in everything to be directed by divine counsel. And making

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earnest supplications to God, he was always honoured after a little with a manifestation of his presence. And then, as if moved by a divine impulse, he would rush from the tabernacle, and suddenly give orders to his army to move at once without delay, and on the instant to draw their swords. On this they would immediately commence the attack, fight vigorously, so as with incredible celerity to secure the victory, and raise trophies of victory over their enemies.

13 His Humane Treatment of Prisoners.

Thus the emperor and his army had long been accustomed to act, whenever there was a prospect of an engagement; for his God was ever present to his thoughts, and he desired to do everything according to his will, and conscientiously to avoid any wanton sacrifice of human life. He was anxious thus for the preservation not only of his own subjects, but even of his enemies. Accordingly he directed his victorious troops to spare the lives of their prisoners, admonishing them, as human beings, not to forget the claims of their common nature. And whenever he saw the passions of his soldiery excited beyond control, he repressed their fury by a largess of money, rewarding every man who saved the life of an enemy with a certain weight of gold. And the emperor's own sagacity led him to discover this inducement to spare human life, so that great numbers even of the barbarians were thus saved, and owed their lives to the emperor's gold.

14 A Farther Mention of his Prayers in the Tabernacle.

Now these, and a thousand such acts as these, were familiarly and habitually done by the emperor. And on the present occasion he retired, as his custom was before battle, to the privacy of his tabernacle, and there employed his time in prayer to God. Meanwhile he strictly abstained from anything like ease, or luxurious living, and disciplined himself by fasting and bodily mortification, imploring the favor of God by supplication and prayer, that he might obtain his concurrence and aid, and be ready to execute whatever he might be pleased to suggest to his thoughts. In short, he exercised a vigilant care over all alike, and interceded with God as much for the safety of his enemies as for that of his own subjects.

15 Treacherous Friendship, and Idolatrous Practices of Licinius.

And inasmuch as he who had lately fled before him now dissembled his real sentiments, and again petitioned for a renewal of friendship and alliance, the emperor thought fit, on certain conditions, to grant his request, in the hope that such a measure might be expedient, and generally advantageous to the community. Licinius, however, while he pretended a ready submission to the terms prescribed, and attested his sincerity by oaths, at this very time was secretly engaged in collecting a military force, and again meditated war and strife, inviting even the barbarians to join his standard, and he began also to look about him for other gods, having been deceived by those in whom he had hitherto trusted. And, without bestowing a thought on what he had himself publicly spoken on the subject of false deities, or choosing to acknowledge that God who had fought on the side of Constantine, he made himself ridiculous by seeking for a multitude of new gods.

16 How Licinius counseled his Soldiers not to attack the Standard of the Cross.

Having now learned by experience the Divine and mysterious power which resided in the salutary trophy, by means of which Constantine's army had become habituated to victory, he admonished his soldiers never to direct their attack against this standard, nor even incautiously to allow their eyes to rest upon it; assuring them that it possessed a terrible power, and was especially hostile to him; so that they would do well carefully to avoid any collision with it. And now, having given these directions, he prepared for a decisive conflict with him whose humanity prompted him still to hesitate, and to postpone the fate which he foresaw awaited his adversary. The enemy, however, confident in the aid of a multitude of gods, advanced to the attack with a powerful array of military force, preceded by certain images of the dead, and lifeless statues, as their defense. On the other side, the emperor, secure in the armor of godliness, opposed to the numbers of the enemy the salutary and life-giving sign, as at once a terror to the foe, and a protection from every harm. And for a while he paused, and preserved at first the attitude of forbearance, from respect to the treaty of peace to which he had given his sanction, that he might not be the first to commence the contest.

17 Constantine's Victory.

But as soon as he perceived that his adversaries persisted in their resolution, and were already drawing their swords, he gave free scope to his indignation, and by a single charge overthrew in a moment the entire body of the enemy, thus triumphing at once over them and their gods.

18 Death of Licinius, and Celebration of the Event.

He then proceeded to deal with this adversary of God and his followers according to the laws of war, and consign them to fitting punishment. Accordingly the tyrant himself, and they whose counsels had supported him in his impiety, were together subjected to the just punishment of death. After this, those who had so lately been deceived by their vain confidence in false deities, acknowledged with unfeigned sincerity the God of Constantine, and openly professed their belief in him as the true and only God.

19 Rejoicings and Festivities.

And now, the impious being thus removed, the sun once more shone brightly after the gloomy cloud of tyrannic power. Each separate portion of the Roman dominion became blended with the rest; the Eastern nations united with those of the West, and the whole body of the Roman empire was graced as it were by its head in the person of a single and supreme ruler, whose sole authority pervaded the whole. Now too the bright rays of the light of godliness gladdened the days of those who had heretofore been sitting in darkness and the shadow of death. Past sorrows were no more remembered, for all united in celebrating the praises of the victorious prince, and avowed their recognition of his preserver as the only true God. Thus he whose character

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shone with all the virtues of piety, the emperor Victor, for he had himself adopted this name as a most fitting appellation to express the victory which God had granted him over all who hated or opposed him, assumed the dominion of the East, and thus singly governed the Roman empire, re-united, as in former times, under one head. Thus, as he was the first to proclaim to all the sole sovereignty of God, so he himself, as sole sovereign of the Roman world, extended his authority over the whole human race. Every apprehension of those evils under the pressure of which all had suffered was now removed; men whose heads had drooped in sorrow now regarded each other with smiling countenances, and looks expressive of their inward joy. With processions and hymns of praise they first of all, as they were told, ascribed the supreme sovereignty to God, as in truth the King of kings; and then with continued acclamations rendered honour to the victorious emperor, and the Caesars, his most discreet and pious sons. The former afflictions were forgotten, and all past impieties forgiven: while with the enjoyment of present happiness was mingled the expectation of continued blessings in the future.

20 Constantine's Enactments in Favor of the Confessors.

Moreover, the emperor's edicts, permeated with his humane spirit, were published among us also, as they had been among the inhabitants of the other division of the empire; and his laws, which breathed a spirit of piety toward God, gave promise of manifold blessings, since they secured many advantages to his provincial subjects in every nation, and at the same time prescribed measures suited to the exigencies of the churches of God. For first of all they recalled those who, in consequence of their refusal to join in idol worship, had been driven to exile, or ejected from their homes by the governors of their respective provinces. In the next place, they relieved from their burdens those who for the same reason had been adjudged to serve in the civil courts, and ordained restitution to be made to any who had been deprived of property. They too, who in the time of trial had signalised themselves by fortitude of soul in the cause of God, and had therefore been condemned to the painful labor of the mines, or consigned to the solitude of islands, or compelled to toil in the public works, all received an immediate release from these burdens; while others, whose religious constancy had cost them the forfeiture of their military rank, were vindicated by the emperor's generosity from this dishonour: for he granted them the alternative either of resuming their rank, and enjoying their former privileges, or, in the event of their preferring a more settled life, of perpetual exemption from all service. Lastly, all who had been compelled by way of disgrace and insult to serve in the employments of women, he likewise freed with the rest.

21 His Laws concerning Martyrs, and concerning Ecclesiastical Property.

Such were the benefits secured by the emperor's written mandates to the persons of those who had thus suffered for the faith, and his laws made ample provision for their property also.

With regard to those holy martyrs of God who had laid down their lives in the confession of His name, he directed that their estates should be enjoyed by their nearest kindred; and, in default of any of these, that the right of inheritance should be vested in the churches. Farther, whatever property had been consigned to other parties from the treasury, whether in the way of sale or gift, together with that retained in the treasury itself, the generous mandate of the emperor directed should be restored to the original owners. Such benefits did his bounty, thus widely diffused, confer on the Church of God.

22 How he won the Favor of the People.

But his munificence bestowed still further and more numerous favors on the heathen peoples and the other nations of his empire. So that the inhabitants of our [Eastern] regions, who had heard of the privileges experienced in the opposite portion of the empire, and had blessed the fortunate recipients of them, and longed for the enjoyment of a similar lot for themselves, now with one consent proclaimed their own happiness, when they saw themselves in possession of all these blessings; and confessed that the appearance of such a monarch to the human race was indeed a marvelous event, and such as the world's history had never yet recorded. Such were their sentiments.

23 That he declared God to be the Author of his Prosperity: and concerning his Rescripts.

And now that, through the powerful aid of God his Saviour, all nations owned their subjection to the emperor's authority, he openly proclaimed to all the name of Him to whose bounty he owed all his blessings, and declared that He, and not himself, was the author of his past victories. This declaration, written both in the Latin and Greek languages, he caused to be transmitted through every province of the empire. Now the excellence of his style of expression may be known from a perusal of his letters themselves which were two in number; one addressed to the churches of God; the other to the heathen population in the several cities of the empire. The latter of these I think it well to insert here as connected with my present subject, in order on the one hand that a copy of this document may be recorded as matter of history, and thus preserved to posterity, and on the other that it may serve to confirm the truth of my present narrative. It is taken from an authentic copy of the imperial statute in my own possession and the signature in the emperor's own handwriting attaches as it were the impress of truth to the statement I have made.

24 Law of Constantine respecting Piety towards God, and the ChristianReligion.

Victor Constantinus, Maximus Augustus, to the inhabitants of the province of Palestine.

To all who entertain just and sound sentiments respecting the character of the Supreme Being, it has long been most clearly evident, and beyond the possibility of doubt, how vast a difference there has ever been between those who maintain a careful observance of the hallowed duties of the Christian religion, and those who treat this religion with

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hostility or contempt. But at this present time, we may see by still more manifest proofs, and still more decisive instances, both how unreasonable it were to question this truth, and how mighty is the power of the Supreme God: since it appears that they who faithfully observe His holy laws, and shrink from the transgression of His commandments, are rewarded with abundant blessings, and are endued with well-grounded hope as well as ample power for the accomplishment of their undertakings. On the other hand, they who have cherished impious sentiments have experienced results corresponding to their evil choice. For how is it to be expected that any blessing would be obtained by one who neither desired to acknowledge nor duly to worship that God who is the source of all blessing? Indeed, facts themselves are a confirmation of what I say.

25 An Illustration from Ancient Times.

For certainly any one who will mentally retrace the course of events from the earliest period down to the present time, and will reflect on what has occurred in past ages, will find that all who have made justice and probity the basis of their conduct, have not only carried their undertakings to a successful issue, but have gathered, as it were, a store of sweet fruit as the produce of this pleasant root. Again, whoever observes the career of those who have been bold in the practice of oppression or injustice; who have either directed their senseless fury against God himself, or have conceived no kindly feelings towards their fellow-men, but have dared to afflict them with exile, disgrace, confiscation, massacre, or other miseries of the like kind, and all this without any sense of compunction, or wish to direct thoughts to a better course, will find that such men have received a recompense proportioned to their crimes. And these are results which might naturally and reasonably be expected to ensue.

26 Of Persecuted and Persecutors.

For whoever have addressed themselves with integrity of purpose to any course of action, keeping the fear of God continually before their thoughts, and preserving an unwavering faith in him, without allowing present fears or dangers to outweigh their hope of future blessings — such persons, though for a season they may have experienced painful trials, have borne their afflictions lightly, being supported by the belief of greater rewards in store for them; and their character has acquired a brighter luster in proportion to the severity of their past sufferings. With regard, on the other hand, to those who have either dishonourably slighted the principles of justice, or refused to acknowledge the Supreme God themselves, and yet have dared to subject others who have faithfully maintained his worship to the most cruel insults and punishments; who have failed equally to recognize their own wretchedness in oppressing others on such grounds, and the happiness and blessing of those who preserved their devotion to God even in the midst of such sufferings: with regard, I say, to such men, many a time have their armies been slaughtered, many a time have they been put to flight; and their warlike preparations have ended in total ruin and defeat.

27 How the Persecution became the Occasion of Calamities to the Aggressors.

From the causes I have described, grievous wars arose, and destructive devastations. Hence followed a scarcity of the common necessaries of life, and a crowd of consequent miseries: hence, too, the authors of these impieties have either met a disastrous death of extreme suffering, or have dragged out an ignominious existence, and confessed it to be worse than death itself, thus receiving as it were a measure of punishment proportioned to the heinousness of their crimes. For each experienced a degree of calamity according to the blind fury with which he had been led to combat, and as he thought, defeat the Divine will: so that they not only felt the pressure of the ills of this present life, but were tormented also by a most lively apprehension of punishment in the future world.

28 That God chose Constantine to be the Minister of Blessing.

And now, with such a mass of impiety oppressing the human race, and the commonwealth in danger of being utterly destroyed, as if by the agency of some pestilential disease, and therefore needing powerful and effectual aid; what was the relief, and what the remedy which the Divinity devised for these evils? (And by Divinity is meant the one who is alone and truly God, the possessor of almighty and eternal power: and surely it cannot be deemed arrogance in one who has received benefits from God, to acknowledge them in the loftiest terms of praise.) I myself, then, was the instrument whose services He chose, and esteemed suited for the accomplishment of his will. Accordingly, beginning at the remote Britannic ocean, and the regions where, according to the law of nature, the sun sinks beneath the horizon, through the aid of divine power I banished and utterly removed every form of evil which prevailed, in the hope that the human race, enlightened through my instrumentality, might be recalled to a due observance of the holy laws of God, and at the same time our most blessed faith might prosper under the guidance of his almighty hand.

29 Constantine's Expressions of Piety towards God; and Praise of the Confessors.

I said, under the guidance of his hand; for I would desire never to be forgetful of the gratitude due to his grace. Believing, therefore, that this most excellent service had been confided to me as a special gift, I proceeded as far as the regions of the East, which, being under the pressure of severer calamities, seemed to demand still more effectual remedies at my hands. At the same time I am most certainly persuaded that I myself owe my life, my every breath, in short, my very inmost and secret thoughts, entirely to the favor of the Supreme God. Now I am well aware that they who are sincere in the pursuit of the heavenly hope, and have fixed this hope in heaven itself as the peculiar and predominant principle of their lives, have no need to depend on human favor, but rather have enjoyed higher honours in proportion as they have separated themselves from the inferior and evil things of this earthly existence. Nevertheless I deem it

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incumbent on me to remove at once and most completely from all such persons the hard necessities laid upon them for a season, and the unjust inflictions under which they have suffered, though free from any guilt or just liability. For it would be strange indeed, that the fortitude and constancy of soul displayed by such men should be fully apparent during the reign of those whose first object it was to persecute them on account of their devotion to God, and yet that the glory of their character should not be more bright and blessed, under the administration of a prince who is His servant.

30 A Law granting Release from Exile, from Service in the Courts, and from the Confiscation of Property.

Let all therefore who have exchanged their country for a foreign land, because they would not abandon that reverence and faith toward God to which they had devoted themselves with their whole hearts, and have in consequence at different times been subject to the cruel sentence of the courts; together with any who have been enrolled in the registers of the public courts though in time past exempt from such office; let these, I say, now render thanks to God the Liberator of all, in that they are restored to their hereditary property, and their wonted tranquility. Let those also who have been despoiled of their goods, and have hitherto passed a wretched existence, mourning under the loss of all that they possessed, once more be restored to their former homes, their families, and estates, and receive with joy the bountiful kindness of God.

31 Release likewise granted to Exiles in the Islands.

Furthermore, it is our command that all those who have been detained in the islands against their will should receive the benefit of this present provision; in order that they who till now have been surrounded by rugged mountains and the encircling barrier of the ocean, being now set free from that gloomy and desolate solitude, may fulfill their fondest wish by revisiting their dearest friends. Those, too, who have prolonged a miserable life in the midst of abject and wretched squalor, welcoming their restoration as an unlooked-for gain, and discarding henceforth all anxious thoughts, may pass their lives with us in freedom from all fear. For that any one could live in a state of fear under our government, when we boast and believe ourselves to be the servants of God, would surely be a thing most extraordinary even to hear of, and quite incredible; and our mission is to rectify the errors of the others.

32 And to those ignominiously employed in the Mines and Public Works.

Again, with regard to those who have been condemned either to the grievous labor of the mines, or to service in the public works, let them enjoy the sweets of leisure in place of these long-continued toils, and henceforth lead a far easier life, and more accordant with the wishes of their hearts, exchanging the incessant hardships of their tasks for quiet relaxation. And if any have forfeited the common privilege of liberty, or have unhappily suffered dishonour, let them hasten back every one to the country of his nativity, and resume with becoming joy their former positions in society, from which they have been as it were separated by long residence abroad.

33 Concerning those Confessors engaged in Military Service.

Once more, with respect to those who had previously been preferred to any military distinction, of which they were afterwards deprived, for the cruel and unjust reason that they chose rather to acknowledge their allegiance to God than to retain the rank they held; we leave them perfect liberty of choice, either to occupy their former stations, should they be content again to engage in military service, or after an honourable discharge, to live in undisturbed tranquillity. For it is fair and consistent that men who have displayed such magnanimity and fortitude in meeting the perils to which they have been exposed, should be allowed the choice either of enjoying peaceful leisure, or resuming their former rank.

34 The Liberation of Free Persons condemned to labor in the Women's Apartments, or to Servitude.

Lastly, if any have wrongfully been deprived of the privileges of noble lineage, and subjected to a judicial sentence which has consigned them to the women's apartments and to the linen making, there to undergo a cruel and miserable labor, or reduced them to servitude for the benefit of the public treasury, without any exemption on the ground of superior birth; let such persons, resuming the honours they had previously enjoyed, and their proper dignities, henceforward exult in the blessings of liberty, and lead a glad life. Let the free man, too, by some injustice and inhumanity, or even madness, made a slave, who has felt the sudden transition from liberty to bondage, and ofttimes bewailed his unwonted labors, return to his family once more a free man in virtue of this our ordinance, and seek those employments which befit a state of freedom; and let him dismiss from his remembrance those services which he found so oppressive, and which so ill became his condition.

35 Of the Inheritance of the Property of Martyrs and Confessors, also of those who had suffered Banishment or Confiscation of Property.

Nor must we omit to notice those estates of which individuals have been deprived on various pretenses. For if any of those who have engaged with dauntless and resolute determination in the noble and divine conflict of martyrdom have also been stripped of their fortunes; or if the same has been the lot of the confessors, who have won for themselves the hope of eternal treasures; or if the loss of property has befallen those who were driven from their native land because they would not yield to the persecutors, and betray their faith; lastly, if any who have escaped the sentence of death have yet been despoiled of their worldly goods; we ordain that the inheritances of all such persons be transferred to their nearest kindred. And whereas the laws expressly assign this right to those most nearly related, it will be easy to ascertain to whom these inheritances severally belong. And it is evidently reasonable that the succession in these cases should belong to those who would have stood in the

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place of nearest affinity, had the deceased experienced a natural death.

36. The Church is declared Heir of those who leave no Kindred; and the Free Gifts of such Persons Confirmed.

But should there be no surviving relation to succeed in due course to the property of those above-mentioned, I mean the martyrs, or confessors, or those who for some such cause have been banished from their native land; in such cases we ordain that the church locally nearest in each instance shall succeed to the inheritance. And surely it will be no wrong to the departed that that church should be their heir, for whose sake they have endured every extremity of suffering. We think it necessary to add this also, that in case any of the above-mentioned persons have donated any part of their property in the way of free gift, possession of such property shall be assured, as is reasonable, to those who have thus received it.

37 Lands, Gardens, or Houses, but not Actual Produce from them, are to be given back.

And that there may be no obscurity in this our ordinance, but every one may readily apprehend its requirements, let all men hereby know that if they are now maintaining themselves in possession of a piece of land, or a house, or garden, or anything else which had appertained to the before-mentioned persons, it will be good and advantageous for them to acknowledge the fact, and make restitution with the least possible delay. On the other hand, although it should appear that some individuals have reaped abundant profits from this unjust possession, we do not consider that justice demands the restitution of such profits. They must, however, declare explicitly what amount of benefit they have thus derived, and from what sources, and entreat our pardon for this offense; in order that their past covetousness may in some measure be atoned for, and that the Supreme God may accept this compensation as a token of contrition, and be pleased graciously to pardon the sin.

38 In what Manner Requests should be made for these.

But it is possible that those who have become masters of such property (if it be right or possible to allow them such a title) will assure us by way of apology for their conduct, that it was not in their power to abstain from this appropriation at a time when a spectacle of misery in all its forms everywhere met the view; when men were cruelly driven from their homes, slaughtered without mercy, thrust forth without remorse: when the confiscation of the property of innocent persons was a common thing, and when persecutions and property seizures were unceasing. If any defend their conduct by such reasons as these, and still persist in their avaricious temper, they shall be made sensible that such a course will bring punishment on themselves, and all the more because this correction of evil is the very characteristic of our service to the Supreme God. So that it will henceforth be dangerous to retain what dire necessity may in time past have compelled men to take; especially because it is in any case incumbent on us to discourage covetous desires, both by persuasion, and by warning examples.

39 The Treasury must restore Lands, Gardens, and Houses to the Churches.

Nor shall the treasury itself, should it have any of the things we have spoken of, be permitted to keep them; but, without venturing as it were to raise its voice against the holy churches, it shall justly relinquish in their favor what it has for a time unjustly retained. We ordain, therefore, that all things whatsoever which shall appear righteously to belong to the churches, whether the property consist of houses or fields and gardens, or whatever the nature of it may be, shall be restored in their full value and integrity, and with undiminished right of possession.

40 The Tombs of Martyrs and the Cemeteries to be transferred to the Possession of the Churches.

Again, with respect to those places which are honoured in being the depositories of the remains of martyrs, and continue to be memorials of their glorious departure; how can we doubt that they rightly belong to the churches, or refrain from issuing our injunction to that effect? For surely there can be no better liberality, no labor more pleasing or profitable, than to be thus employed under the guidance of the Divine Spirit, in order that those things which have been appropriated on false pretenses by unjust and wicked men, may be restored, as justice demands, and once more secured to the holy churches.

41 Those who have purchased Property belonging to the Church, or received it as a Gift, are to restore it.

And since it would be wrong in a provision intended to include all cases, to pass over those who have either procured any such property by right of purchase from the treasury, or have retained it when conveyed to them in the form of a gift; let all who have thus rashly indulged their insatiable thirst of gain be assured that, although by daring to make such purchases they have done all in their power to alienate our clemency from themselves, they shall nevertheless not fail of obtaining it, so far as is possible and consistent with propriety in each case. So much then is determined.

42 An Earnest Exhortation to worship God.

And now, since it appears by the clearest and most convincing evidence, that the miseries which erewhile oppressed the entire human race are now banished from every part of the world, through the power of Almighty God, and at the same time the counsel and aid which he is pleased on many occasions to administer through our agency; it remains for all, both individually and unitedly, to observe and seriously consider how great this power and how efficacious this grace are, which have annihilated and utterly destroyed this generation, as I may call them, of most wicked and evil men; have restored joy to the good, and diffused it over all countries; and now guarantee the fullest authority both to honour the Divine law as it should be honoured, with all reverence, and pay due observance to those who have dedicated themselves to the service of that law. These rising as from some dark abyss and, with an enlightened knowledge

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of the present course of events, will henceforward render to its precepts that becoming reverence and honour which are consistent with their pious character.

Let this ordinance be published in our Eastern provinces.

43 How the Enactments of Constantine were carried into Effect.

Such were the injunctions contained in the first letter which the emperor addressed to us. And the provisions of this enactment were speedily carried into effect, everything being conducted in a manner quite different from the atrocities which had but lately been daringly perpetrated during the cruel ascendancy of the tyrants. Those persons also who were legally entitled to it, received the benefit of the emperor's liberality.

44 That he promoted Christiansto Offices of Government, and forbade Gentilesin Such Stations to offer Sacrifice.

After this the emperor continued to address himself to matters of high importance, and first he sent governors to the several provinces, mostly such as were devoted to the saving faith; and if any appeared inclined to adhere to Gentile worship, he forbade them to offer sacrifice. This law applied also to those who surpassed the provincial governors in rank and dignity, and even to those who occupied the highest station, and held the authority of the Prætorian Præfecture. If they were Christians, they were free to act consistently with their profession; if otherwise, the law required them to abstain from idolatrous sacrifices.

45 Statutes which forbade Sacrifice, and enjoined the Building of Churches.

Soon after this, two laws were promulgated about the same time; one of which was intended to restrain the idolatrous abominations which in time past had been practiced in every city and country; and it provided that no one should erect images, or practice divination and other false and foolish arts, or offer sacrifice in any way. The other statute commanded the heightening of the oratories, and the enlargement in length and breadth of the churches of God; as though it were expected that, now the madness of polytheism was wholly removed, pretty nearly all mankind would henceforth attach themselves to the service of God. His own personal piety induced the emperor to devise and write these instructions to the governors of the several provinces: and the law farther admonished them not to spare the expenditure of money, but to draw supplies from the imperial treasury itself. Similar instructions were written also to the bishops of the several churches; and the emperor was pleased to transmit the same to myself, being the first letter which he personally addressed to me.

46 Constantine's Letter to Eusebius and Other Bishops, respecting the Building of Churches, with Instructions to repair the Old, and erect New Ones on a Larger Scale, with the Aid of the Provincial Governors.

Victor Constantinus, Maximus Augustus, to Eusebius.

Forasmuch as the unholy and willful rule of tyranny has persecuted the servants of our Saviour until this present time, I believe and have fully satisfied myself, best beloved brother, that the buildings belonging to all the churches have either become ruinous through actual neglect, or have received inadequate attention from the dread of the violent spirit of the times.

But now, that liberty is restored, and that serpent driven from the administration of public affairs by the providence of the Supreme God, and our instrumentality, we trust that all can see the efficacy of the Divine power, and that they who through fear of persecution or through unbelief have fallen into any errors, will now acknowledge the true God, and adopt in future that course of life which is according to truth and rectitude. With respect, therefore, to the churches over which you yourself preside, as well as the bishops, presbyters, and deacons of other churches with whom you are acquainted, do you admonish all to be zealous in their attention to the buildings of the churches, and either to repair or enlarge those which at present exist, or, in cases of necessity, to erect new ones: "We also empower you, and the others through you, to demand what is needful for the work, both from the provincial governors and from the Prætorian Præfect. For they have received instructions to be most diligent in obedience to your Holiness's orders. God preserve you, beloved brother." A copy of this charge was transmitted throughout all the provinces to the bishops of the several churches: the provincial governors received directions accordingly, and the imperial statute was speedily carried into effect.

47 That he wrote a Letter in Condemnation of Idolatry.

Moreover, the emperor, who continually made progress in piety towards God, dispatched an admonitory letter to the inhabitants of every province, respecting the error of idolatry into which his predecessors in power had fallen, in which he eloquently exhorts his subjects to acknowledge the Supreme God, and openly to profess their allegiance to his Christ as their Saviour. This letter also, which is in his own handwriting, I have judged it necessary to translate from the Latin for the present work, in order that we may hear, as it were, the voice the emperor himself uttering these sentiments in the audience of all mankind.

48 Constantine's Edict to the People of the Provinces concerning the Error of Polytheism, commencing with Some General Remarks on Virtue and Vice.

Victor Constantinus, Maximus Augustus, to the people of the Eastern provinces.

Whatever is comprehended under the sovereign laws of nature, seems to convey to all men an adequate idea of the forethought and intelligence of the divine order. Nor can any, whose minds are directed in the true path of knowledge to the attainment of that end, entertain a doubt that the just perceptions of sound reason, as well as those of the natural vision itself, through the sole influence of genuine virtue, lead to the knowledge of God. Accordingly no wise man will ever be surprised when he sees the mass of mankind influenced by opposite sentiments. For the beauty of virtue would be useless and unperceived, did not vice display in contrast with it the course of perversity and folly. Hence it is

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that the one is crowned with reward, while the most high God is himself the administrator of judgement to the other.

And now I will endeavor to lay before you all as explicitly as possible, the nature of my own hopes of future happiness.

49 Concerning Constantine's Pious Father, and the Persecutors Diocletian and Maximian.

The former emperors I have been accustomed to regard as those with whom I could have no sympathy, on account of the savage cruelty of their character. Indeed, my father was the only one who uniformly practiced the duties of humanity, and with admirable piety called for the blessing of God the Father on all his actions, but the rest, unsound in mind, were more zealous of cruel than gentle measures; and this disposition they indulged without restraint, and thus persecuted the true doctrine during the whole period of their reign. Nay, so violent did their malicious fury become, that in the midst of a profound peace, as regards both the religious and ordinary interests of men, they kindled, as it were, the flames of a civil war.

50 That the Persecution originated on Account of the Oracle of Apollo, who, it was said, could not give Oracles because of "the Righteous Men."

About that time it is said that Apollo spoke from a deep and gloomy cavern, and through the medium of no human voice, and declared that the righteous men on earth were a bar to his speaking the truth, and accordingly that the oracles from the tripod were fallacious. Hence it was that he suffered his tresses to droop in token of grief, and mourned the evils which the loss of the oracular spirit would entail on mankind. But let us mark the consequences of this.

51 That Constantine, when a Youth, heard from him who wrote the Persecution Edict that "the Righteous Men" were the Christians.

I call now on you, most high God, to witness that, when young, I heard him who at that time was chief among the Roman emperors, unhappy, truly unhappy as he was, and laboring under mental delusion, make earnest enquiry of his attendants as to who these righteous ones on earth were, and that one of the Pagan priests then present replied that they were doubtless the Christians. This answer he eagerly received, like some honeyed draught, and unsheathed the sword which was ordained for the punishment of crime, against those whose holiness was beyond reproach. Immediately, therefore, he issued those sanguinary edicts, traced, if I may so express myself, with a sword's point dipped in blood; at the same time commanding his judges to tax their ingenuity for the invention of new and more terrible punishments.

52 The Manifold Forms of Torture and Punishment practiced against the Christians.

Then, indeed, one might see with what arrogance those venerable worshipers of God were daily exposed, with continued and relentless cruelty, to outrages of the most grievous kind, and how that modesty of character which no enemy had ever treated with disrespect, became the mere sport of their infuriated fellow citizens. Is there any punishment by fire, are there any tortures or forms of torment, which were not applied to all, without distinction of age or sex? Then, it may be truly said, the earth shed tears, the all-encircling compass of heaven mourned because of the pollution of blood; and the very light of day itself was darkened in grief at the spectacle.

53 That the Barbarians kindly received the Christians.

But what is the consequence of this? Why, the barbarians themselves may boast now of the contrast their conduct presents to these creel deeds; for they received and kept in gentlest captivity those who then fled from among us, and secured to them not merely safety from danger, but also the free exercise of their holy religion. And now the Roman people bear that lasting stain which the Christians, at that time driven from the Roman world, and taking refuge with the barbarians, have branded on them.

54 What Vengeance overtook those who on Account of the Oracle raised the Persecution.

But why need I longer dwell on these lamentable events, and the general sorrow which in consequence pervaded the world? The perpetrators of this dreadful guilt are now no more: they have experienced a miserable end, and are consigned to unceasing punishment in the depths of the lower world. They encountered each other in civil strife, and have left neither name nor race behind. And surely this calamity would never have befallen them, had not that impious deliverance of the Pythian oracle exercised a delusive power over them.

55 Constantine gives Glory to God, makes Grateful Acknowledgment of the Sign of the Cross, and prays for the Churches and People.

And now I beseech you, most mighty God, to be merciful and gracious to your Eastern nations, to your people in these provinces, worn as they are by protracted miseries; and grant them healing through your servant. Not without cause, O holy God, do I prefer this prayer to you, the Lord of all. Under your guidance have I devised and accomplished measures fraught with blessings: preceded by your sacred sign I have led your armies to victory: and still, on each occasion of public danger, I follow the same symbol of your perfections while advancing to meet the foe. Therefore have I dedicated to your service a soul duly attempered by love and fear. For your name I truly love, while I regard with reverence that power of which you have given abundant proofs, to the confirmation and increase of my faith. I hasten, then, to devote all my powers to the restoration of your most holy dwelling-place, which those profane and impious men have defiled by the contamination of violence.

56 He prays that All may be Christians, but compels None.

My own desire is, for the common good of the world and the advantage of all mankind, that your people should enjoy a life of peace and undisturbed concord. Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquillity which they have who believe. For it may be that this restoration of equal privileges to all will prevail to lead them into the straight path. Let no one

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molest another, but let every one do as his soul desires. Only let men of sound judgement be assured of this, that those only can live a life of holiness and purity, whom you call to a reliance on your holy laws. With regard to those who will hold themselves aloof from us, let them have, if they please, their temples of lies: we have the glorious edifice of your truth, which you have given us as our native home. We pray, however, that they too may receive the same blessing, and thus experience that heartfelt joy which unity of sentiment inspires.

57 He gives Glory to God, who has given Light by his Son to those who were in Error.

And truly our worship is no new or recent thing, but one which you have ordained for your own due honour, from the time when, as we believe, this system of the universe was first established. And, although mankind have deeply fallen, and have been seduced by manifold errors, yet have you revealed a pure light in the person of your Son, that the power of evil should not utterly prevail, and hast thus given testimony to all men concerning yourself.

58 He glorifies him again for his Government of the Universe.

The truth of this is assured to us by your works. It is your power which removes our guilt, and makes us faithful. The sun and the moon have their settled course. The stars move in no uncertain orbits round this terrestrial globe. The revolution of the seasons recurs according to unerring laws. The solid fabric of the earth was established by your word: the winds receive their impulse at appointed times; and the course of the waters continues with ceaseless flow, the ocean is circumscribed by an immovable barrier, and whatever is comprehended within the compass of earth and sea, is all contrived for wondrous and important ends.

Were it not so, were not all regulated by the determination of your will, so great a diversity, so manifold a division of power, would unquestionably have brought ruin on the whole race and its affairs. For those agencies which have maintained a mutual strife would thus have carried to a more deadly length that hostility against the human race which they even now exercise, though unseen by mortal eyes.

59 He gives Glory to God, as the Constant Teacher of Good.

Abundant thanks, most mighty God, and Lord of all, be rendered to you, that, by so much as our nature becomes known from the diversified pursuits of man, by so much the more are the precepts of your divine doctrine confirmed to those whose thoughts are directed aright, and who are sincerely devoted to true virtue. As for those who will not allow themselves to be cured of their error, let them not attribute this to any but themselves. For that remedy which is of sovereign and healing virtue is openly placed within the reach of all. Only let not any one inflict an injury on that religion which experience itself testifies to be pure and undefiled. Henceforward, therefore, let us all enjoy in common the privilege placed within our reach, I mean the blessing of peace, endeavoring to keep our conscience pure from all that is contrary.

60 An Admonition at the Close of the Edict, that No One should trouble his Neighbour.

Once more, let none use that to the detriment of another which he may himself have received on conviction of its truth; but let every one, if it be possible, apply what he has understood and known to the benefit of his neighbour; if otherwise, let him relinquish the attempt. For it is one thing voluntarily to undertake the conflict for immortality, another to compel others to do so from the fear of punishment: "These are our words; and we have enlarged on these topics more than our ordinary clemency would have dictated, because we were unwilling to dissemble or be false to the true faith; and the more so, since we understand there are some who say that the rites of the heathen temples, and the power of darkness, have been entirely removed. We should indeed have earnestly recommended such removal to all men, were it not that the rebellious spirit of those wicked errors still continues obstinately fixed in the minds of some, so as to discourage the hope of any general restoration of mankind to the ways of truth."

61 How Controversies originated at Alexandria through Matters relating to Arius.

In this manner the emperor, like a powerful herald of God, addressed himself by his own letter to all the provinces, at the same time warning his subjects against superstitious error, and encouraging them in the pursuit of true godliness. But in the midst of his joyful anticipations of the success of this measure, he received tidings of a most serious disturbance which had invaded the peace of the Church. This intelligence he heard with deep concern, and at once endeavored to devise a remedy for the evil. The origin of this disturbance may be thus described. The people of God were in a truly flourishing state, and abounding in the practice of good works. No terror from without assailed them, but a bright and most profound peace, through the favor of God, encompassed his Church on every side. Meantime, however, the spirit of envy was watching to destroy our blessings, which at first crept in unperceived, but soon revelled in the midst of the assemblies of the saints. At length it reached the bishops themselves, and arrayed them in angry hostility against each other, on pretense of a jealous regard for the doctrines of Divine truth. Hence it was that a mighty fire was kindled as it were from a little spark, and which, originating in the first instance in the Alexandrian church, overspread the whole of Egypt and Libya, and the further Thebaid. Eventually it extended its ravages to the other provinces and cities of the empire; so that not only the prelates of the churches might be seen encountering each other in the strife of words, but the people themselves were completely divided, some adhering to one faction and others to another. Nay, so notorious did the scandal of these proceedings become, that the sacred matters of inspired teaching were exposed to the most shameful ridicule in the very theaters of the unbelievers.

62 Concerning the Same Arius, and the Melitians.

Some thus at Alexandria maintained an obstinate conflict on the highest questions. Others throughout Egypt and the

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Upper Thebaid, were at variance on account of an earlier controversy: so that the churches were everywhere distracted by divisions. The body therefore being thus diseased, the whole of Libya caught the contagion; and the rest of the remoter provinces became affected with the same disorder. For the disputants at Alexandria sent emissaries to the bishops of the several provinces, who accordingly ranged themselves as partisans on either side, and shared in the same spirit of discord.

63 How Constantine sent a Messenger and a Letter concerning Peace.

As soon as the emperor was informed of these facts, which he heard with much sorrow of heart, considering them in the light of a calamity personally affecting himself, he immediately selected from the Christians in his train one whom he well knew to be approved for the sobriety and genuineness of his faith, and who had before this time distinguished himself by the boldness of his religious profession, and sent him to negotiate peace between the dissentient parties at Alexandria. He also made him the bearer of a most needful and appropriate letter to the original movers of the strife: and this letter, as exhibiting a specimen of his watchful care over God's people, it may be well to introduce into this our narrative of his life. Its purport was as follows.

64 Constantine's Letter to Alexander the Bishop, and Arius the Presbyter.

Victor Constantinus, Maximus Augustus, to Alexander and Arius.

I call that God to witness, as well I may, who is the helper of my endeavors, and the Preserver of all men, that I had a twofold reason for undertaking that duty which I have now performed.

65 His Continual Anxiety for Peace.

My design then was, first, to bring the diverse judgements formed by all nations respecting the Deity to a condition, as it were, of settled uniformity; and, secondly, to restore to health the system of the world, then suffering under the malignant power of a grievous distemper. Keeping these objects in view, I sought to accomplish the one by the secret eye of thought, while the other I tried to rectify by the power of military authority. For I was aware that, if I should succeed in establishing, according to my hopes, a common harmony of sentiment among all the servants of God, the general course of affairs would also experience a change correspondent to the pious desires of them all.

66 That he also adjusted the Controversies which had arisen in Africa.

Finding, then, that the whole of Africa was pervaded by an intolerable spirit of mad folly, through the influence of those who with heedless frivolity had presumed to rend the religion of the people into diverse sects; I was anxious to check this disorder, and could discover no other remedy equal to the occasion, except in sending some of yourselves to aid in restoring mutual harmony among the disputants, after I had removed that common enemy of mankind who had interposed his lawless sentence for the prohibition of your holy synods.

67 That Religion began in the East.

For since the power of Divine light, and the law of sacred worship, which, proceeding in the first instance, through the favor of God, from the bosom, as it were, of the East, have illumined the world, by their sacred radiance, I naturally believed that you would be the first to promote the salvation of other nations, and resolved with all energy of thought and diligence of enquiry to seek your aid. As soon, therefore, as I had secured my decisive victory and unquestionable triumph over my enemies, my first enquiry was concerning that object which I felt to be of paramount interest and importance.

68 Being grieved by the Dissension, he counsels Peace.

But, O glorious Providence of God! How deep a wound did not my ears only, but my very heart receive in the report that divisions existed among yourselves more grievous still than those which continued in that country! so that you, through whose aid I had hoped to procure a remedy for the errors of others, are in a state which needs healing even more than theirs. And yet, having made a careful enquiry into the origin and foundation of these differences, I find the cause to be of a truly insignificant character, and quite unworthy of such fierce contention. Feeling myself, therefore, compelled to address you in this letter, and to appeal at the same time to your unanimity and sagacity, I call on Divine Providence to assist me in the task, while I interrupt your dissension in the character of a minister of peace. And with reason: for if I might expect, with the help of a higher Power, to be able without difficulty, by a judicious appeal to the pious feelings of those who heard me, to recall them to a better spirit, even though the occasion of the disagreement were a greater one, how can I refrain from promising myself a far easier and more speedy adjustment of this difference, when the cause which hinders general harmony of sentiment is intrinsically trifling and of little moment?

69 Origin of the Controversy between Alexander and Arius, and that these Questions ought not to have been discussed.

I understand, then, that the origin of the present controversy is this. When you, Alexander, demanded of the presbyters what opinion they severally maintained respecting a certain passage in the Divine law, or rather, I should say, that you asked them something connected with an unprofitable question, then you, Arius, inconsiderately insisted on festhieltest). Bag. had gave utterance to, and with this Vales., 1709, and Str. correspond.}--> what ought never to have been conceived at all, or if conceived, should have been buried in profound silence. Hence it was that a dissension arose between you, fellowship was withdrawn, and the holy people, rent into diverse parties, no longer preserved the unity of the one body. Now, therefore, do ye both exhibit an equal degree of forbearance, and receive the advice which your fellow-servant righteously gives. What then is this advice? It was wrong in the first instance to propose such questions as these, or to reply to them when propounded. For those points of discussion which are

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enjoined by the authority of no law, but rather suggested by the contentious spirit which is fostered by misused leisure, even though they may be intended merely as an intellectual exercise, ought certainly to be confined to the region of our own thoughts, and not hastily produced in the popular assemblies, nor unadvisedly entrusted to the general ear. For how very few are there able either accurately to comprehend, or adequately to explain subjects so sublime and abstruse in their nature? Or, granting that one were fully competent for this, how many people will he convince? Or, who, again, in dealing with questions of such subtle nicety as these, can secure himself against a dangerous declension from the truth? It is incumbent therefore on us in these cases to be sparing of our words, lest, in case we ourselves are unable, through the feebleness of our natural faculties, to give a clear explanation of the subject before us, or, on the other hand, in case the slowness of our hearers' understandings disables them from arriving at an accurate apprehension of what we say, from one or other of these causes the people be reduced to the alternative either of blasphemy or schism.

70 An Exhortation to Unanimity.

Let therefore both the unguarded question and the inconsiderate answer receive your mutual forgiveness. For the cause of your difference has not been any of the leading doctrines or precepts of the Divine law, nor has any new heresy respecting the worship of God arisen among you. You are in truth of one and the same judgement: you may therefore well join in communion and fellowship.

71 There should be no Contention in Matters which are in themselves of Little Moment.

For as long as you continue to contend about these small and very insignificant questions, it is not fitting that so large a portion of God's people should be under the direction of your judgement, since you are thus divided between yourselves. I believe it indeed to be not merely unbecoming, but positively evil, that such should be the case. But I will refresh your minds by a little illustration, as follows. You know that philosophers, though they all adhere to one system, are yet frequently at issue on certain points, and differ, perhaps, in their degree of knowledge: yet they are recalled to harmony of sentiment by the uniting power of their common doctrines. If this be true, is it not far more reasonable that you, who are the ministers of the Supreme God, should be of one mind respecting the profession of the same religion? But let us still more thoughtfully and with closer attention examine what I have said, and see whether it be right that, on the ground of some trifling and foolish verbal difference between ourselves, brethren should assume towards each other the attitude of enemies, and the august meeting of the Synod be rent by profane disunion, because of you who wrangle together on points so trivial and altogether unessential? This is vulgar, and rather characteristic of childish ignorance, than consistent with the wisdom of priests and men of sense. Let us withdraw ourselves with a good will from these temptations of the devil. Our great God and common Saviour of all has granted the same light to us all. Permit me, who am his servant, to bring my task to a successful issue, under the direction of his Providence, that I may be enabled, through my exhortations, and diligence, and earnest admonition, to recall his people to communion and fellowship. For since you have, as I said, but one faith, and one sentiment respecting our religion, and since the Divine commandment in all its parts enjoins on us all the duty of maintaining a spirit of concord, let not the circumstance which has led to a slight difference between you, since it does not affect the validity of the whole, cause any division or schism among you. And this I say without in any way desiring to force you to entire unity of judgement in regard to this truly idle question, whatever its real nature may be. For the dignity of your synod may be preserved, and the communion of your whole body maintained unbroken, however wide a difference may exist among you as to unimportant matters. For we are not all of us like-minded on every subject, nor is there such a thing as one disposition and judgement common to all alike. As far, then, as regards the Divine Providence, let there be one faith, and one understanding among you, one united judgement in reference to God. But as to your subtle disputations on questions of little or no significance, though you may be unable to harmonize in sentiment, such differences should be consigned to the secret custody of your own minds and thoughts. And now, let the preciousness of common affection, let faith in the truth, let the honour due to God and to the observance of his law continue immovably among you. Resume, then, your mutual feelings of friendship, love, and regard: restore to the people their wonted embracings; and do ye yourselves, having purified your souls, as it were, once more acknowledge one another. For it often happens that when a reconciliation is effected by the removal of the causes of enmity, friendship becomes even sweeter than it was before.

72 The Excess of his Pious Concern caused him to shed Tears; and his Intended Journey to the East was postponed because of These Things: "Restore me then my quiet days, and untroubled nights, that the joy of undimmed light, the delight of a tranquil life, may henceforth be my portion. Else must I needs mourn, with constant tears, nor shall I be able to pass the residue of my days in peace. For while the people of God, whose fellow-servant I am, are thus divided among themselves by an unreasonable and pernicious spirit of contention, how is it possible that I shall be able to maintain tranquillity of mind? And I will give you a proof how great my sorrow has been on this behalf. Not long since I had visited Nicomedia, and intended immediately to proceed from that city to the East. It was while I was hastening towards you, and had already accomplished the greater part of the distance, that the news of this matter reversed my plan, that I might not be compelled to see with my own eyes that which I felt myself scarcely able even to hear. Open then for me henceforward by your unity of judgement that road to the regions of the East which your dissensions have closed against me, and permit me speedily to see yourselves and all other peoples rejoicing together, and render due

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acknowledgment to God in the language of praise and thanksgiving for the restoration of general concord and liberty to all."

73 The Controversy continues without Abatement, even after the Receipt of This Letter.

In this manner the pious emperor endeavored by means of the foregoing letter to promote the peace of the Church of God. And the excellent man to whom it was entrusted performed his part not merely by communicating the letter itself, but also by seconding the views of him who sent it; for he was, as I have said, in all respects a person of pious character. The evil, however, was greater than could be remedied by a single letter, insomuch that the acrimony of the contending parties continually increased, and the effects of the mischief extended to all the Eastern provinces. These things jealousy and some evil spirit who looked with an envious eye on the prosperity of the Church, wrought.

FLAVIUS CONSTANTINUS BOOK 3

1 A Comparison of Constantine's Piety with the Wickedness of the Persecutors.

In this manner that spirit who is the hater of good, actuated by envy at the blessing enjoyed by the Church, continued to raise against her the stormy troubles of intestine discord, in the midst of a period of peace and joy. Meanwhile, however, the divinely-favored emperor did not slight the duties befitting him, but exhibited in his whole conduct a direct contrast to those atrocities of which the cruel tyrants had been lately guilty, and thus triumphed over every enemy that opposed him. For in the first place, the tyrants, being themselves alienated from the true God, had enforced by every compulsion the worship of false deities: Constantine convinced mankind by actions as well as words, that these had but an imaginary existence, and exhorted them to acknowledge the only true God. They had derided his Christ with words of blasphemy: he assumed that as his safeguard against which they directed their blasphemies, and gloried in the symbol of the Saviour's passion. They had persecuted and driven from house and home the servants of Christ: he recalled them every one, and restored them to their native homes. They had covered them with dishonour: he made their condition honourable and enviable in the eyes of all. They had shamefully plundered and sold the goods of godly men: Constantine not only replaced this loss, but still further enriched them with abundant presents. They had circulated injurious calumnies, through their written ordinances, against the prelates of the Church: he on the contrary, conferred dignity on these individuals by personal marks of honour, and by his edicts and statutes raised them to higher distinction than before. They had utterly demolished and razed to the ground the houses of prayer: he commanded that those which still existed should be enlarged, and that new ones should be raised on a magnificent scale at the expense of the imperial treasury. They had ordered the inspired records to be burnt and utterly destroyed: he decreed that copies of them should be multiplied, and magnificently adorned at the charge of the imperial treasury. They had strictly forbidden the prelates, anywhere or on any occasion, to convene synods; whereas he gathered them to his court from every province, received them into his palace, and even to his own private apartments and thought them worthy to share his home and table. They had honoured the demons with offerings: Constantine exposed their error, and continually distributed the now useless materials for sacrifice, to those who would apply them to a better use. They had ordered the pagan temples to be sumptuously adorned: he razed to their foundations those of them which had been the chief objects of superstitious reverence. They had subjected God's servants to the most ignominious punishments: he took vengeance on the persecutors, and inflicted on them just chastisement in the name of God, while he held the memory of his holy martyrs in constant veneration. They had driven God's worshipers from the imperial palaces: he placed full confidence in them at all times, and knowing them to be the better disposed and more faithful than any beside. They, the victims of avarice, voluntarily subjected themselves as it were to the pangs of Tantalus: he with royal magnificence unlocked all his treasures, and distributed his gifts with rich and high-souled liberality. They committed countless murders, that they might plunder or confiscate the wealth of their victims; while throughout the reign of Constantine the sword of justice hung idle everywhere, and both people and municipal magistrates in every provence were governed rather by paternal authority than by any constraining. Surely it must seem to all who duly regard these facts, that a new and fresh era of existence had begun to appear, and a light heretofore unknown suddenly to dawn from the midst of darkness on the human race: and all must confess that these things were entirely the work of God, who raised up this pious emperor to withstand the multitude of the ungodly.

2 Farther Remarks on Constantine's Piety, and his Open Testimony to the Sign of the Cross.

And when we consider that their iniquities were without example, and the atrocities which they dared to perpetrate against the Church such as had never been heard of in any age of the world, well might God himself bring before us something entirely new, and work thereby effects such as had hitherto been never either recorded or observed. And what miracle was ever more marvelous than the virtues of this our emperor, whom the wisdom of God has vouchsafed as a gift to the human race? For truly he maintained a continual testimony to the Christ of God with all boldness, and before all men; and so far was he from shrinking from an open profession of the Christian name, that he rather desired to make it manifest to all that he regarded this as his highest honour, now impressing on his face the salutary sign, and now glorying in it as the trophy which led him on to victory.

3 Of his Picture surmounted by a Cross and having beneath it a Dragon.

And besides this, he caused to be painted on a lofty tablet, and set up in the front of the portico of his palace, so as to be visible to all, a representation of the salutary sign placed

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above his head, and below it that hateful and savage adversary of mankind, who by means of the tyranny of the ungodly had wasted the Church of God, falling headlong, under the form of a dragon, to the abyss of destruction. For the sacred oracles in the books of God's prophets have described him as a dragon and a crooked serpent; and for this reason the emperor thus publicly displayed a painted resemblance of the dragon beneath his own and his children's feet, stricken through with a dart, and cast headlong into the depths of the sea.

In this manner he intended to represent the secret adversary of the human race, and to indicate that he was consigned to the gulf of perdition by virtue of the salutary trophy placed above his head. This allegory, then, was thus conveyed by means of the colors of a picture: and I am filled with wonder at the intellectual greatness of the emperor, who as if by divine inspiration thus expressed what the prophets had foretold concerning this monster, saying that "God would bring his great and strong and terrible sword against the dragon, the flying serpent; and would destroy the dragon that was in the sea." This it was of which the emperor gave a true and faithful representation in the picture above described.

4 A Farther Notice of the Controversies raised in Egyptby Arius.

In such occupations as these he employed himself with pleasure: but the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the Theban and Egyptian schism, continued to cause him no little disturbance of mind. For in fact, in every city bishops were engaged in obstinate conflict with bishops, and people rising against people; and almost like the fabled Symplegades, coming into violent collision with each other. Nay, some were so far transported beyond the bounds of reason as to be guilty of reckless and outrageous conduct, and even to insult the statues of the emperor. This state of things had little power to excite his anger, but rather caused in him sorrow of spirit; for he deeply deplored the folly thus exhibited by deranged men.

5 Of the Disagreement respecting the Celebration of Easter.

But before this time another most virulent disorder had existed, and long afflicted the Church; I mean the difference respecting the salutary feast of Easter. For while one party asserted that the Jewish custom should be adhered to, the other affirmed that the exact recurrence of the period should be observed, without following the authority of those who were in error, and strangers to gospel grace.

Accordingly, the people being thus in every place divided in respect of this, and the sacred observances of religion confounded for a long period (insomuch that the diversity of judgement in regard to the time for celebrating one and the same feast caused the greatest disagreement between those who kept it, some afflicting themselves with fastings and austerities, while others devoted their time to festive relaxation), no one appeared who was capable of devising a remedy for the evil, because the controversy continued equally balanced between both parties. To God alone, the Almighty, was the healing of these differences an easy task; and Constantine appeared to be the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts which I have described, and perceived that his letter to the Alexandrian Christians had failed to produce its due effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.

6 How he ordered a Council to be held at Nicæa.

Then as if to bring a divine array against this enemy, he convoked a general council, and invited the speedy attendance of bishops from all quarters, in letters expressive of the honourable estimation in which he held them. Nor was this merely the issuing of a bare command but the emperor's good will contributed much to its being carried into effect: for he allowed some the use of the public means of conveyance, while he afforded to others an ample supply of horses for their transport. The place, too, selected for the synod, the city Nicæa in Bithynia (named from " Victory"), was appropriate to the occasion. As soon then as the imperial injunction was generally made known, all with the utmost willingness hastened there, as though they would outstrip one another in a race; for they were impelled by the anticipation of a happy result to the conference, by the hope of enjoying present peace, and the desire of beholding something new and strange in the person of so admirable an emperor. Now when they were all assembled, it appeared evident that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment but also personally, and by difference of country, place, and nation, were here brought together, and comprised within the walls of a single city, forming as it were a vast garland of priests, composed of a variety of the choicest flowers.

7 Of the General Council, at which Bishops from all Nations were Present.

In effect, the most distinguished of God's ministers from all the churches which abounded in Europe, Lybia, and Asia were here assembled. And a single house of prayer, as though divinely enlarged, sufficed to contain at once Syrians and Cilicians, Phœnicians and Arabians, delegates from Palestine, and others from Egypt; Thebans and Libyans, with those who came from the region of Mesopotamia. A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia, and Pamphylia, Cappadocia, Asia, and Phrygia, furnished their most distinguished prelates; while those who dwelt in the remotest districts of Thrace and Macedonia, of Achaia and Epirus, were notwithstanding in attendance. Even from Spain itself, one whose fame was widely spread took his seat as an individual in the great assembly. The prelate of the imperial city was prevented from attending by extreme old age; but his presbyters were present, and supplied his place. Constantine is the first prince of any age who bound together

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such a garland as this with the bond of peace, and presented it to his Saviour as a thank-offering for the victories he had obtained over every foe, thus exhibiting in our own times a similitude of the apostolic company.

8 That the Assembly was composed, as in the Acts of the Apostles, of Individuals from Various Nations.

For it is said Acts 2:5 sqq. that in the Apostles' age, there were gathered "devout men from every nation under heaven"; among whom were Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene; and sojourners from Rome, both Jews and proselytes, Cretans and Arabians. But that assembly was less, in that not all who composed it were ministers of God; but in the present company, the number of bishops exceeded two hundred and fifty, while that of the presbyters and deacons in their train, and the crowd of acolytes and other attendants was altogether beyond computation.

9 Of the Virtue and Age of the Two Hundred and Fifty Bishops.

Of these ministers of God, some were distinguished by wisdom and eloquence, others by the gravity of their lives, and by patient fortitude of character, while others again united in themselves all these graces. There were among them men whose years demanded veneration: others were younger, and in the prime of mental vigor; and some had but recently entered on the course of their ministry. For the maintenance of all ample provision was daily furnished by the emperor's command.

10 Council in the Palace. Constantine, entering, took his Seat in the Assembly.

Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude. On each side of the interior of this were many seats disposed in order, which were occupied by those who had been invited to attend, according to their rank. As soon, then, as the whole assembly had seated themselves with becoming orderliness, a general silence prevailed, in expectation of the emperor's arrival. And first of all, three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones. Such was the external appearance of his person; and with regard to his mind, it was evident that he was distinguished by piety and godly fear. This was indicated by his downcast eyes, the blush on his countenance, and his gait. For the rest of his personal excellencies, he surpassed all present in height of stature and beauty of form, as well as in majestic dignity of mien, and invincible strength and vigor. All these graces, united to a suavity of manner, and a serenity becoming his imperial station, declared the excellence of his mental qualities to be above all praise. As soon as he had advanced to the upper end of the seats, at first he remained standing, and when a low chair of wrought gold had been set for him, he waited until the bishops had beckoned to him, and then sat down, and after him the whole assembly did the same.

11 Silence of the Council, after Some Words by the Bishop Eusebius.

The bishop who occupied the chief place in the right division of the assembly then rose, and, addressing the emperor, delivered a concise speech, in a strain of thanksgiving to Almighty God on his behalf. When he had resumed his seat, silence ensued, and all regarded the emperor with fixed attention; on which he looked serenely round on the assembly with a cheerful aspect, and, having collected his thoughts, in a calm and gentle tone gave utterance to the following words.

12 Constantine's Address to the Council concerning Peace: "It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; for, in my judgement, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble. Accordingly, when, by the will and with the co-operation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him, and sympathize in the joy of those whom he had restored to freedom through my instrumentality; as soon as I heard that intelligence which I had least expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that a remedy for this evil also might be found through my means, I immediately sent to require your presence. And now I rejoice in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgement, and that common spirit of peace and concord prevailing among you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends: delay not, you ministers of God, and faithful servants of him who is our common Lord and Saviour: begin from this moment to discard the causes of that disunion which has existed among you, and remove the

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perplexities of controversy by embracing the principles of peace. For by such conduct you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow-servant."

13 How he led the Dissentient Bishops to Harmony of Sentiment.

As soon as the emperor had spoken these words in the Latin tongue, which another interpreted, he gave permission to those who presided in the council to deliver their opinions. On this some began to accuse their neighbours, who defended themselves, and recriminated in their turn. In this manner numberless assertions were put forth by each party, and a violent controversy arose at the very commencement. Notwithstanding this, the emperor gave patient audience to all alike, and received every proposition with steadfast attention, and by occasionally assisting the argument of each party in turn, he gradually disposed even the most vehement disputants to a reconciliation. At the same time, by the affability of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and judgement respecting every disputed question.

14 Unanimous Declaration of the Council concerning Faith, and the Celebration of Easter.

The result was that they were not only united as concerning the faith, but that the time for the celebration of the salutary feast of Easter was agreed on by all. Those points also which were sanctioned by the resolution of the whole body were committed to writing, and received the signature of each several member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to solemnize a triumphal festival in honour of God.

15 How Constantine entertained the Bishops on the Occasion of His Vicennalia.

About this time he completed the twentieth year of his reign. On this occasion public festivals were celebrated by the people of the provinces generally, but the emperor himself invited and feasted with those ministers of God whom he had reconciled, and thus offered as it were through them a suitable sacrifice to God. Not one of the bishops was wanting at the imperial banquet, the circumstances of which were splendid beyond description. Detachments of the bodyguard and other troops surrounded the entrance of the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either side. One might have thought that a picture of Christ's kingdom was thus shadowed forth, and a dream rather than reality.

16 Presents to the Bishops, and Letters to the People generally.

After the celebration of this brilliant festival, the emperor courteously received all his guests, and generously added to the favors he had already bestowed by personally presenting gifts to each individual according to his rank. He also gave information of the proceedings of the synod to those who had not been present, by a letter in his own hand-writing. And this letter also I will inscribe as it were on some monument by inserting it in this my narrative of his life. It was as follows:

17 Constantine's Letter to the Churches respecting the Council at Nicæa.

Constantinus Augustus, to the Churches.

Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first object of my endeavors, that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the Catholic Church. And, inasmuch as this object could not be effectually and certainly secured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all particulars relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present, as one among yourselves (and far be it from me to deny that which is my greatest joy, that I am your fellow-servant), and every question received due and full examination, until that judgement which God, who sees all things, could approve, and which tended to unity and concord, was brought to light, so that no room was left for further discussion or controversy in relation to the faith.

18 He speaks of their Unanimity respecting the Feast of Easter, and against the Practice of the Jews.

At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgement of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honourable to us than that this feast from which we date our hopes of immortality, should be observed unfailingly by all alike, according to one ascertained order and arrangement? And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honourable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in

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their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgement, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of the mad spirit that is in them? Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a discordant judgement in a case of such importance, and respecting such religious festival, is wrong. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion; and he has willed that his Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.

19 Exhortation to follow the Example of the Greater Part of the World.

Since, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord: and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgement. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. In fine, that I may express my meaning in as few words as possible, it has been determined by the common judgement of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on a decision which is free from strange folly and error.

20 Exhortation to obey the Decrees of the Council: "Receive, then, with all willingness this truly Divine injunction, and regard it as in truth the gift of God. For whatever is determined in the holy assemblies of the bishops is to be regarded as indicative of the Divine will. As soon, therefore, as you have communicated these proceedings to all our beloved brethren, you are bound from that time forward to adopt for yourselves, and to enjoin on others the arrangement above mentioned, and the due observance of this most sacred day; that whenever I come into the presence of your love, which I have long desired, I may have it in my power to celebrate the holy feast with you on the same day, and may rejoice with you on all accounts, when I behold the cruel power of Satan removed by Divine aid through the agency of our endeavors, while your faith, and peace, and concord everywhere flourish. God preserve you, beloved brethren!"

The emperor transmitted a faithful copy of this letter to every province, wherein they who read it might discern as in a mirror the pure sincerity of his thoughts, and of his piety toward God.

21 Recommendation to the Bishops, on their Departure, to Preserve Harmony.

And now, when the council was on the point of being finally dissolved, he summoned all the bishops to meet him on an appointed day, and on their arrival addressed them in a farewell speech, in which he recommended them to be diligent in the maintenance of peace, to avoid contentious disputations, among themselves and not to be jealous, if any one of their number should appear pre-eminent for wisdom and eloquence, but to esteem the excellence of one a blessing common to all. On the other hand he reminded them that the more gifted should forbear to exalt themselves to the prejudice of their humbler brethren, since it is God's prerogative to judge of real superiority. Rather should they considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed. Each then, should be willing to accord indulgence to the other for slight offenses, to regard charitably and pass over mere human weaknesses; holding mutual harmony in the highest honour, that no occasion of mockery might be given by their dissensions to those who are ever ready to blaspheme the word of God: whom indeed we should do all in our power to save, and this cannot be unless our conduct seems to them attractive. But you are well aware of the fact that testimony is by no means productive of blessing to all, since some who hear are glad to secure the supply of their mere bodily necessities, while others court the patronage of their superiors; some fix their affection on those who treat them with hospitable kindness, others again, being honoured with presents, love their benefactors in return; but few are they

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who really desire the word of testimony, and rare indeed is it to find a friend of truth. Hence the necessity of endeavoring to meet the case of all, and, physician-like, to administer to each that which may tend to the health of the soul, to the end that the saving doctrine may be fully honoured by all. Of this kind was the former part of his exhortation; and in conclusion he enjoined them to offer diligent supplications to God on his behalf. Having thus taken leave of them, he gave them all permission to return to their respective countries; and this they did with joy, and thenceforward that unity of judgement at which they had arrived in the emperor's presence continued to prevail, and those who had long been divided were bound together as members of the same body.

22 How he dismissed Some, and wrote Letters to Others; also his Presents.

Full of joy therefore at this success, the emperor presented as it were pleasant fruits in the way of letters to those who had not been present at the council. He commanded also that ample gifts of money should be bestowed on all the people, both in the country and the cities, being pleased thus to honour the festive occasion of the twentieth anniversary of his reign.

23 How he wrote to the Egyptians, exhorting them to Peace.

And now, when all else were at peace, among the Egyptians alone an implacable contention still raged, so as once more to disturb the emperor's tranquillity, though not to excite his anger. For indeed he treated the contending parties with all respect, as fathers, nay rather, as prophets of God; and again he summoned them to his presence, and again patiently acted as mediator between them, and honoured them with gifts, and communicated also the result of his arbitration by letter. He confirmed and sanctioned the decrees of the council, and called on them to strive earnestly for concord, and not to distract and rend the Church, but to keep before them the thought of God's judgement. And these injunctions the emperor sent by a letter written with his own hand.

24 How he wrote Frequent Letters of a Religious Character to the Bishops and People.

But besides these, his writings are very numerous on kindred subjects, and he was the author of a multitude of letters, some to the bishops, in which he laid injunctions on them tending to the advantage of the churches of God; and sometimes the thrice blessed one addressed the people of the churches generally, calling them his own brethren and fellow-servants. But perhaps we may hereafter find leisure to collect these dispatches in a separate form, in order that the integrity of our present history may not be impaired by their insertion.

25 How he ordered the Erection of a Church at Jerusalem, in the Holy Place of our Saviour's Resurrection.

After these things, the pious emperor addressed himself to another work truly worthy of record, in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Saviour's resurrection an object of attraction and veneration to all. He issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Saviour himself.

26 That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. Unhappy men! They were unable to comprehend how impossible it was that their attempt should remain unknown to him who had been crowned with victory over death, any more than the blazing sun, when he rises above the earth, and holds his wonted course through the midst of heaven, is unseen by the whole race of mankind. Indeed, his saving power, shining with still greater brightness, and illumining, not the bodies, but the souls of men, was already filling the world with the effulgence of its own light. Nevertheless, these devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very

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ground, and the dwelling-places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

27 How Constantine commanded the Materials of the Idol Temple, and the Soil itself, to be removed at a Distance.

Nor did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

28. Discovery of the Most Holy Sepulchre.

This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hollowed monument of our Saviour's resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Saviour clearer than any voice could give.

29 How he wrote concerning the Erection of a Church, both to the Governors of the Provinces, and to the Bishop Macarius.

Immediately after the transactions I have recorded, the emperor sent forth injunctions which breathed a truly pious spirit, at the same time granting ample supplies of money, and commanding that a house of prayer worthy of the worship of God should be erected near the Saviour's tomb on a scale of rich and royal greatness. This object he had indeed for some time kept in view, and had foreseen, as if by the aid of a superior intelligence, that which should afterwards come to pass. He laid his commands, therefore, on the governors of the Eastern provinces, that by an abundant and unsparing expenditure they should secure the completion of the work on a scale of noble and ample magnificence. He also dispatched the following letter to the bishop who at that time presided over the church at Jerusalem, in which he clearly asserted the saving doctrine of the faith, writing in these terms.

30 Constantine's Letter to Macarius respecting the Building of the Church of our Saviour.

Victor Constantius, Maximus Augustus, to Macarius.

Such is our Saviour's grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For, that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honour of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God's judgement, but which now appears holier still, since it has brought to light a clear assurance of our Saviour's passion.

31 That the Building should surpass all the Churches in the World in the Beauty of its Walls, its Columns, and Marbles.

It will be well, therefore, for your sagacity to make such arrangements and provision of all things needful for the work, that not only the church itself as a whole may surpass all others whatsoever in beauty, but that the details of the building may be of such a kind that the fairest structures in any city of the empire may be excelled by this. And with respect to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the Prætorian Præfects, and the governor of the province, have received a charge from us. For our pious directions to them are to the effect that artificers and laborers, and whatever they shall understand from your sagacity to be needful for the advancement of the work, shall immediately be furnished by their care. And as to the columns and marbles, whatever you shall judge, after actual inspection of the plan, to be especially precious and serviceable, be diligent to send information to us in writing, in order that whatever quantity or sort of materials we shall esteem from your letter to be needful, may be procured from every quarter, as required, for it is fitting that the most marvelous place in the world should be worthily decorated.

32 That he instructed the Governors concerning the Beautifying of the Roof; also concerning Workmen, and Materials.

"With respect to the ceiling of the church, I wish to know from you whether in your judgement it should be panel-ceiled, or finished with any other kind of workmanship. If the panel ceiling be adopted, it may also be ornamented with gold. For the rest, your Holiness will give information as early as possible to the before-mentioned magistrates how many laborers and artificers, and what expenditure of money is required. You will also be careful to send us a report without delay, not only respecting the marbles and columns, but the paneled ceiling also, should this appear to you to be

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the most beautiful form. God preserve you, beloved brother!"

33 How the Church of our Saviour, the New Jerusalem prophesied of in Scripture, was built.

This was the emperor's letter; and his directions were at once carried into effect. Accordingly, on the very spot which witnessed the Saviour's sufferings, a new Jerusalem was constructed, over against the one so celebrated of old, which, since the foul stain of guilt brought on it by the murder of the Lord, had experienced the last extremity of desolation, the effect of Divine judgement on its impious people. It was opposite this city that the emperor now began to rear a monument to the Saviour's victory over death, with rich and lavish magnificence. And it may be that this was that second and new Jerusalem spoken of in the predictions of the prophets, concerning which such abundant testimony is given in the divinely inspired records.

First of all, then, he adorned the sacred cave itself, as the chief part of the whole work, and the hallowed monument at which the angel radiant with light had once declared to all that regeneration which was first manifested in the Saviour's person.

34 Description of the Structure of the Holy Sepulchre.

This monument, therefore, first of all, as the chief part of the whole, the emperor's zealous magnificence beautified with rare columns, and profusely enriched with the most splendid decorations of every kind.

35 Description of the Atrium and Porticos.

The next object of his attention was a space of ground of great extent, and open to the pure air of heaven. This he adorned with a pavement of finely polished stone, and enclosed it on three sides with porticos of great length.

36 Description of the Walls, Roof, Decoration, and Gilding of the Body of the Church.

For at the side opposite to the cave, which was the eastern side, the church itself was erected; a noble work rising to a vast height, and of great extent both in length and breadth. The interior of this structure was floored with marble slabs of various colors; while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendor in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured panel work, extended in a series of connected compartments, like a vast sea, over the whole church; and, being overlaid throughout with the purest gold, caused the entire building to glitter as it were with rays of light.

37 Description of the Double Porticos on Either Side, and of the Three Eastern Gates.

Besides this were two porticos on each side, with upper and lower ranges of pillars, corresponding in length with the church itself; and these also had their roofs ornamented with gold. Of these porticos, those which were exterior to the church were supported by columns of great size, while those within these rested on piles of stone beautifully adorned on the surface. Three gates, placed exactly east, were intended to receive the multitudes who entered the church.

38 Description of the Hemisphere, the Twelve Columns, and their Bowls.

Opposite these gates the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the apostles of our Saviour), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God.

39 Description of the Inner Court, the Arcades and Porches.

In the next place he enclosed the atrium which occupied the space leading to the entrances in front of the church. This comprehended, first the court, then the porticos on each side, and lastly the gates of the court. After these, in the midst of the open market-place, the general entrance-gates, which were of exquisite workmanship, afforded to passers-by on the outside a view of the interior which could not fail to inspire astonishment.

40 Of the Number of his Offerings.

This temple, then, the emperor erected as a conspicuous monument of the Saviour's resurrection, and embellished it throughout on an imperial scale of magnificence. He further enriched it with numberless offerings of inexpressible beauty and various materials — gold, silver, and precious stones, the skillful and elaborate arrangement of which, in regard to their magnitude, number, and variety, we have not leisure at present to describe particularly.

41 Of the Erection of Churches in Bethlehem, and on the Mount of Olives.

In the same country he discovered other places, venerable as being the localities of two sacred caves: and these also he adorned with lavish magnificence. In the one case, he rendered due honour to that which had been the scene of the first manifestation of our Saviour's divine presence, when he submitted to be born in mortal flesh; while in the case of the second cavern he hallowed the remembrance of his ascension to heaven from the mountain top. And while he thus nobly testified his reverence for these places, he at the same time eternised the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind.

42 That the Empress Helena, Constantine's Mother, having visited this Locality for Devotional Purposes, built these Churches.

For she, having resolved to discharge the duties of pious devotion to the God, the King of kings, and feeling it incumbent on her to render thanksgivings with prayers on behalf both of her own son, now so mighty an emperor, and of his sons, her own grandchildren, the divinely favored Caesars, though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land; and at the same time to visit the eastern provinces, cities, and people, with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Saviour's feet had trodden, according to the prophetic word which says "Let us worship

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at the place whereon his feet have stood," she immediately bequeathed the fruit of her piety to future generations.

43. A Farther Notice of the Churches at Bethlehem.

For without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Saviour's birth; the other on the mount of his ascension. For he who was "God with us" had submitted to be born even in a cave of the earth, and the place of his nativity was called Bethlehem by the Hebrews. Accordingly the pious empress honoured with rare memorials the scene of her travail who bore this heavenly child, and beautified the sacred cave with all possible splendor. The emperor himself soon after testified his reverence for the spot by princely offerings, and added to his mother's magnificence by costly presents of silver and gold, and embroidered hangings. And farther, the mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Saviour of mankind, erecting a sacred church and temple on the very summit of the mount. And indeed authentic history informs us that in this very cave the Saviour imparted his secret revelations to his disciples. And here also the emperor testified his reverence for the King of kings, by diverse and costly offerings. Thus did Helena Augusta, the pious mother of a pious emperor, erect over the two mystic caverns these two noble and beautiful monuments of devotion, worthy of everlasting remembrance, to the honour of God her Saviour, and as proofs of her holy zeal, receiving from her son the aid of his imperial power. Nor was it long ere this aged woman reaped the due reward of her labors. After passing the whole period of her life, even to declining age, in the greatest prosperity, and exhibiting both in word and deed abundant fruits of obedience to the divine precepts, and having enjoyed in consequence an easy and tranquil existence, with unimpaired powers of body and mind, at length she obtained from God an end befitting her pious course, and a recompense of her good deeds even in this present life.

44 Of Helena's Generosity and Beneficent Acts.

For on the occasion of a circuit which she made of the eastern provinces, in the splendor of imperial authority, she bestowed abundant proofs of her liberality as well on the inhabitants of the several cities collectively, as on individuals who approached her, at the same time that she scattered largesses among the soldiery with a liberal hand. But especially abundant were the gifts she bestowed on the naked and unprotected poor. To some she gave money, to others an ample supply of clothing: she liberated some from imprisonment, or from the bitter servitude of the mines; others she delivered from unjust oppression, and others again, she restored from exile.

45 Helena's Pious Conduct in the Churches.

While, however, her character derived luster from such deeds as I have described, she was far from neglecting personal piety toward God. She might be seen continually frequenting his Church, while at the same time she adorned the houses of prayer with splendid offerings, not overlooking the churches of the smallest cities. In short, this admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshipers, and testifying her devotion to God by a uniform course of pious conduct.

46 How she made her Will, and died at the Age of Eighty Years.

And when at length at the close of a long life, she was called to inherit a happier lot, having arrived at the eightieth year of her age, and being very near the time of her departure, she prepared and executed her last will in favor of her only son, the emperor and sole monarch of the world, and her grandchildren, the Caesars his sons, to whom severally she bequeathed whatever property she possessed in any part of the world. Having thus made her will, this thrice blessed woman died in the presence of her illustrious son, who was in attendance at her side, caring for her and held her hands: so that, to those who rightly discerned the truth, the thrice blessed one seemed not to die, but to experience a real change and transition from an earthly to a heavenly existence, since her soul, remoulded as it were into an incorruptible and angelic essence, was received up into her Saviour's presence.

47 How Constantine buried his Mother, and how he honoured her during her Life.

Her body, too, was honoured with special tokens of respect, being escorted on its way to the imperial city by a vast train of guards, and there deposited in a royal tomb. Such were the last days of our emperor's mother, a person worthy of being had in perpetual remembrance, both for her own practical piety, and because she had given birth to so extraordinary and admirable an offspring. And well may his character be styled blessed, for his filial piety as well as on other grounds. He rendered her through his influence so devout a worshiper of God, (though she had not previously been such,) that she seemed to have been instructed from the first by the Saviour of mankind: and besides this, he had honoured her so fully with imperial dignities, that in every province, and in the very ranks of the soldiery, she was spoken of under the titles of Augusta and empress, and her likeness was impressed on golden coins. He had even granted her authority over the imperial treasures, to use and dispense them according to her own will and discretion in every case: for this enviable distinction also she received at the hands of her son. Hence it is that among the qualities which shed a luster on his memory, we may rightly include that surpassing degree of filial affection whereby he rendered full obedience to the Divine precepts which enjoin due honour from children to their parents. In this manner, then, the emperor executed in Palestine the noble works I have above described: and indeed in every province he raised new churches on a far more imposing scale than those which had existed before his time.

48 How he built Churches in Honour of Martyrs, and abolished Idolatry at Constantinople.

And being fully resolved to distinguish the city which bore his name with special honour, he embellished it with numerous sacred edifices, both memorials of martyrs on the largest scale, and other buildings of the most splendid kind,

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not only within the city itself, but in its vicinity: and thus at the same time he rendered honour to the memory of the martyrs, and consecrated his city to the martyrs' God. Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshipped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious.

49 Representation of the Cross in the Palace, and of Daniel at the Public Fountains.

On the other hand one might see the fountains in the midst of the market place graced with figures representing the good Shepherd, well known to those who study the sacred oracles, and that of Daniel also with the lions, forged in brass, and resplendent with plates of gold. Indeed, so large a measure of Divine love possessed the emperor's soul, that in the principal apartment of the imperial palace itself, on a vast tablet displayed in the center of its gold-covered paneled ceiling, he caused the symbol of our Saviour's Passion to be fixed, composed of a variety of precious stones richly inwrought with gold. This symbol he seemed to have intended to be as it were the safeguard of the empire itself.

50 That he erected Churches in Nicomedia, and in Other Cities.

Having thus embellished the city which bore his name, he next distinguished the capital of Bithynia by the erection of a stately and magnificent church, being desirous of raising in this city also, in honour of his Saviour and at his own charges, a memorial of his victory over his own enemies and the adversaries of God. He also decorated the principal cities of the other provinces with sacred edifices of great beauty; as, for example, in the case of that metropolis of the East which derived its name from Antiochus, in which, as the head of that portion of the empire, he consecrated to the service of God a church of unparalleled size and beauty. The entire building was encompassed by an enclosure of great extent, within which the church itself rose to a vast elevation, being of an octagonal form, and surrounded on all sides by many chambers, courts, and upper and lower apartments; the whole richly adorned with a profusion of gold, brass, and other materials of the most costly kind.

51 That he ordered a Church to be built at Mambre.

Such was the principal sacred edifices erected by the emperor's command. But having heard that the self-same Saviour who erewhile had appeared on earth had in ages long since past afforded a manifestation of his Divine presence to holy men of Palestine near the oak of Mambre, he ordered that a house of prayer should be built there also in honour of the God who had thus appeared. Accordingly the imperial commission was transmitted to the provincial governors by letters addressed to them individually, enjoining a speedy completion of the appointed work. He sent moreover to the writer of this history an eloquent admonition, a copy of which I think it well to insert in the present work, in order to convey a just idea of his pious diligence and zeal. To express, then, his displeasure at the evil practices which he had heard were usual in the place just referred to, he addressed me in the following terms.

52 Constantine's Letter to Eusebius concerning Mambre.

Victor Constantinus, Maximus Augustus, to Macarius, and the rest of the bishops in Palestine.

One benefit, and that of no ordinary importance, has been conferred on us by my truly pious mother-in-law, in that she has made known to us by letter that abandoned folly of impious men which has hitherto escaped detection by you: so that the criminal conduct thus overlooked may now through our means obtain fitting correction and remedy, necessary though tardy. For surely it is a grave impiety indeed, that holy places should be defiled by the stain of unhallowed impurities. What then is this, dearest brethren, which, though it has eluded your sagacity, she of whom I speak was impelled by a pious sense of duty to disclose?

53. That the Saviour appeared in this Place to Abraham: "She assures me, then, that the place which takes its name from the oak of Mambre, where we find that Abraham dwelt, is defiled by certain of the slaves of superstition in every possible way. She declares that idols which should be utterly destroyed have been erected on the site of that tree; that an altar is near the spot; and that impure sacrifices are continually performed. Now since it is evident that these practices are equally inconsistent with the character of our times, and unworthy the sanctity of the place itself, I wish your Gravities to be informed that the illustrious Count Acacius, our friend, has received instructions by letter from me, to the effect that every idol which shall be found in the place above-mentioned shall immediately be consigned to the flames; that the altar be utterly demolished; and that if any one, after this our mandate, shall be guilty of impiety of any kind in this place, he shall be visited with condign punishment. The place itself we have directed to be adorned with an unpolluted structure, I mean a church; in order that it may become a fitting place of assembly for holy men. Meantime, should any breach of these our commands occur, it should be made known to our clemency without the least delay by letters from you, that we may direct the person detected to be dealt with, as a transgressor of the law, in the severest manner. For you are not ignorant that the Supreme God first appeared to Abraham, and conversed with him, in that place. There it was that the observance of the Divine law first began; there first the Saviour himself, with the two angels, vouchsafed to Abraham a manifestation of his presence; there God first appeared to men; there he gave promise to Abraham concerning his future seed, and straightway fulfilled that promise; there he foretold that he should be the father of a multitude of nations. For these reasons, it seems to me right that this place should not only be kept pure through your diligence from all defilement, but restored also to its pristine sanctity; that nothing hereafter may be done there except the performance of fitting service to

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him who is the Almighty God, and our Saviour, and Lord of all. And this service it is incumbent on you to care for with due attention, if your Gravities be willing (and of this I feel confident) to gratify my wishes, which are especially interested in the worship of God. May he preserve you, beloved brethren!"

54 Destruction of Idol Temples and Images everywhere.

All these things the emperor diligently performed to the praise of the saving power of Christ, and thus made it his constant aim to glorify his Saviour God. On the other hand he used every means to rebuke the superstitious errors of the heathen. Hence the entrances of their temples in the several cities were left exposed to the weather, being stripped of their doors at his command; the tiling of others was removed, and their roofs destroyed. From others again the venerable statues of brass, of which the superstition of antiquity had boasted for a long series of years, were exposed to view in all the public places of the imperial city: so that here a Pythian, there a Sminthian Apollo, excited the contempt of the beholder: while the Delphic tripods were deposited in the hippodrome and the Muses of Helicon in the palace itself. In short, the city which bore his name was everywhere filled with brazen statues of the most exquisite workmanship, which had been dedicated in every province, and which the deluded victims of superstition had long vainly honoured as gods with numberless victims and burnt sacrifices, though now at length they learned to renounce their error, when the emperor held up the very objects of their worship to be the ridicule and sport of all beholders. With regard to those images which were of gold, he dealt with them in a different manner. For as soon as he understood that the ignorant multitudes were inspired with a vain and childish dread of these bugbears of error, wrought in gold and silver, he judged it right to remove these also, like stumbling-stones thrown in the way of men walking in the dark, and henceforward to open a royal road, plain and unobstructed to all. Having formed this resolution, he considered no soldiers or military force of any sort needful for the suppression of the evil: a few of his own friends sufficed for this service, and these he sent by a simple expression of his will to visit each several province. Accordingly, sustained by confidence in the emperor's pious intentions and their own personal devotion to God, they passed through the midst of numberless tribes and nations, abolishing this ancient error in every city and country. They ordered the priests themselves, amidst general laughter and scorn, to bring their gods from their dark recesses to the light of day: they then stripped them of their ornaments, and exhibited to the gaze of all the unsightly reality which had been hidden beneath a painted exterior. Lastly, whatever part of the material appeared valuable they scraped off and melted in the fire to prove its worth, after which they secured and set apart whatever they judged needful for their purpose, leaving to the superstitious worshipers that which was altogether useless, as a memorial of their shame. Meanwhile our admirable prince was himself engaged in a work similar to what we have described. For at the same time that these costly images of the dead were stripped, as we have said, of their precious materials, he also attacked those composed of brass; causing those to be dragged from their places with ropes and as it were carried away captive, whom the dotage of mythology had esteemed as gods.

55 Overthrow of an Idol Temple, and Abolition of Licentious Practices, at Aphaca in Phœnicia.

The emperor's next care was to kindle, as it were, a brilliant torch, by the light of which he directed his imperial gaze around, to see if any hidden vestiges of error might still exist. And as the keen-sighted eagle in its heavenward flight is able to descry from its lofty height the most distant objects on the earth, so did he, while residing in the imperial palace of his own fair city, discover as from a watchtower a hidden and fatal snare of souls in the province of Phœnicia. This was a grove and temple, not situated in the midst of any city, nor in any public place, as for splendor of effect is generally the case, but apart from the beaten and frequented road, at Aphaca, on part of the summit of Mount Lebanon, and dedicated to the foul demon known by the name of Venus. It was a school of wickedness for all the votaries of impurity, and such as destroyed their bodies with effeminacy. Here men undeserving of the name forgot the dignity of their sex, and propitiated the demon by their effeminate conduct; here too unlawful commerce of women and adulterous intercourse, with other horrible and infamous practices, were perpetrated in this temple as in a place beyond the scope and restraint of law. Meantime these evils remained unchecked by the presence of any observer, since no one of fair character ventured to visit such scenes. These proceedings, however, could not escape the vigilance of our august emperor, who, having himself inspected them with characteristic forethought, and judging that such a temple was unfit for the light of heaven, gave orders that the building with its offerings should be utterly destroyed. Accordingly, in obedience to the imperial command, these engines of an impure superstition were immediately abolished, and the hand of military force was made instrumental in purging the place. And now those who had heretofore lived without restraint learned self-control through the emperor's threat of punishment, as likewise those superstitious Gentiles wise in their own conceit, who now obtained experimental proof of their own folly.

56. Destruction of the Temple of Æsculapius at Ægæ.

For since a wide-spread error of these pretenders to wisdom concerned the demon worshipped in Cilicia, whom thousands regarded with reverence as the possessor of saving and healing power, who sometimes appeared to those who passed the night in his temple, sometimes restored the diseased to health, though on the contrary he was a destroyer of souls, who drew his easily deluded worshipers from the true Saviour to involve them in impious error, the emperor, consistently with his practice, and desire to advance the worship of him who is at once a jealous God and the true Saviour, gave directions that this temple also should be razed

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to the ground. In prompt obedience to this command, a band of soldiers laid this building, the admiration of noble philosophers, prostrate in the dust, together with its unseen inmate, neither demon nor god, but rather a deceiver of souls, who had seduced mankind for so long a time through various ages. And thus he who had promised to others deliverance from misfortune and distress, could find no means for his own security, any more than when, as is told in myth, he was scorched by the lightning's stroke. Our emperor's pious deeds, however, had in them nothing fabulous or feigned; but by virtue of the manifested power of his Saviour, this temple as well as others was so utterly overthrown, that not a vestige of the former follies was left behind.

57 How the Gentilesabandoned Idol Worship, and turned to the Knowledge of God.

Hence it was that, of those who had been the slaves of superstition, when they saw with their own eyes the exposure of their delusion, and beheld the actual ruin of the temples and images in every place, some applied themselves to the saving doctrine of Christ; while others, though they declined to take this step, yet reprobated the folly which they had received from their fathers, and laughed to scorn what they had so long been accustomed to regard as gods. Indeed, what other feelings could possess their minds, when they witnessed the thorough uncleanness concealed beneath the fair exterior of the objects of their worship? Beneath this were found either the bones of dead men or dry skulls, fraudulently adorned by the arts of magicians, or filthy rags full of abominable impurity, or a bundle of hay or stubble. On seeing all these things heaped together within their lifeless images, they denounced their fathers' extreme folly and their own, especially when neither in the secret recesses of the temples nor in the statues themselves could any inmate be found; neither demon, nor utterer of oracles, neither god nor prophet, as they had heretofore supposed: nay, not even a dim and shadowy phantom could be seen. Accordingly, every gloomy cavern, every hidden recess, afforded easy access to the emperor's emissaries: the inaccessible and secret chambers, the innermost shrines of the temples, were trampled by the soldiers' feet; and thus the mental blindness which had prevailed for so many ages over the gentile world became clearly apparent to the eyes of all.

58 How he destroyed the Temple of Venus at Heliopolis, and built the First Church in that City.

Such actions as I have described may well be reckoned among the emperor's noblest achievements, as also the wise arrangements which he made respecting each particular province. We may instance the Phœnician city Heliopolis, in which those who dignify licentious pleasure with a distinguishing title of honour, had permitted their wives and daughters to commit shameless fornication. But now a new statute, breathing the very spirit of modesty, proceeded from the emperor, which peremptorily forbade the continuance of former practices. And besides this he sent them also written exhortations, as though he had been especially ordained by God for this end, that he might instruct all men in the principles of chastity. Hence, he disdained not to communicate by letter even with these persons, urging them to seek diligently the knowledge of God. At the same time he followed up his words by corresponding deeds, and erected even in this city a church of great size and magnificence: so that an event unheard of before in any age, now for the first time came to pass, namely, that a city which had hitherto been wholly given up to superstition now obtained the privilege of a church of God, with presbyters and deacons, and its people were placed under the presiding care of a bishop consecrated to the service of the supreme God. And further, the emperor, being anxious that here also as many as possible might be won to the truth, bestowed abundant provision for the necessities of the poor, desiring even thus to invite them to seek the doctrines of salvation, as though he were almost adopting the words of him who said, "Whether in pretense, or in truth, let Christ be preached."

59 Of the Disturbance at Antioch by Eustathius.

In the midst, however, of the general happiness occasioned by these events, and while the Church of God was every where and every way flourishing throughout the empire, once more that spirit of envy, who ever watches for the ruin of the good, prepared himself to combat the greatness of our prosperity, in the expectation, perhaps, that the emperor himself, provoked by our tumults and disorders, might eventually become estranged from us. Accordingly, he kindled a furious controversy at Antioch, and thereby involved the church in that place in a series of tragic calamities, which had nearly occasioned the total overthrow of the city. The members of the Church were divided into two opposite parties; while the people, including even the magistrates and soldiery, were roused to such a pitch, that the contest would have been decided by the sword, had not the watchful providence of God, as well as dread of the emperor's displeasure, controlled the fury of the multitude. On this occasion, too, the emperor, acting the part of a preserver and physician of souls, applied with much forbearance the remedy of persuasion to those who needed it. He gently pleaded, as it were by an embassy, with his people, sending among them one of the best approved and most faithful of those who were honoured with the dignity of Count; at the same time that he exhorted them to a peaceable spirit by repeated letters, and instructed them in the practice of true godliness. Having prevailed by these remonstrances, he excused their conduct in his subsequent letters, alleging that he had himself heard the merits of the case from him on whose account the disturbance had arisen. And these letters of his, which are replete with learning and instruction of no ordinary kind, I should have inserted in this present work, were it not that they might affix a mark of dishonour to the character of the persons accused. I will therefore omit these, being unwilling to revive the memory of past grievances, and will only annex those to my present narrative which he wrote to testify his satisfaction at the re-establishment of peace and concord among the rest. In these letters, he cautioned them against any desire to claim the ruler of another district,

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through whose intervention peace had been restored, as their own, and exhorted them, consistently with the usage of the Church, to choose him as their bishop, whom the common Saviour of all should point out as suited for the office. His letter, then, is addressed to the people and to the bishops, severally, in the following terms.

60 Constantine's Letter to the Antiochians, directing them not to withdraw Eusebius from Caesarea, but to seek some one else.

Victor Constantinus, Maximus Augustus, to the people of Antioch: "How pleasing to the wise and intelligent portion of mankind is the concord which exists among you! And I myself, brethren, am disposed to love you with an enduring affection, inspired both by religion, and by your own manner of life and zeal on my behalf. It is by the exercise of right understanding and sound discretion, that we are enabled really to enjoy our blessings. And what can become you so well as this discretion? No wonder, then, if I affirm that your maintenance of the truth has tended rather to promote your security than to draw on you the hatred of others. Indeed, among brethren, whom the selfsame disposition to walk in the ways of truth and righteousness promises, through the favor of God, to register among his pure and holy family, what can be more honourable than gladly to acquiesce in the prosperity of all men? Especially since the precepts of the divine law prescribe a better direction to your proposed intention, and we ourselves desire that your judgement should be confirmed by proper sanction. It may be that you are surprised, and at a loss to understand the meaning of this introduction to my present address. The cause of it I will not hesitate to explain without reserve. I confess, then, that on reading your records I perceived, by the highly eulogistic testimony which they bear to Eusebius, bishop of Caesarea, whom I have myself long well known and esteemed for his learning and moderation, that you are strongly attached to him, and desire to appropriate him as your own. What thoughts, then, do you suppose that I entertain on this subject, desirous as I am to seek for and act on the strict principles of right? What anxiety do you imagine this desire of yours has caused me? O holy faith, who givest us in our Saviour's words and precepts a model, as it were, of what our life should be, how hardly would you yourself resist the sins of men, were it not that you refuse to subserve the purposes of gain! In my own judgement, he whose first object is the maintenance of peace, seems to be superior to Victory herself; and where a right and honourable course lies open to one's choice, surely no one would hesitate to adopt it. I ask then, brethren, why do we so decide as to inflict an injury on others by our choice? Why do we covet those objects which will destroy the credit of our own reputation? I myself highly esteem the individual whom you judge worthy of your respect and affection: notwithstanding, it cannot be right that those principles should be entirely disregarded which should be authoritative and binding on all alike, so that each should not be content with his own circumstances, and all enjoy their proper privileges: nor can it be right, in considering the claims of rival candidates, to suppose but that not one only, but many, may appear worthy of comparison with this person. For as long as no violence or harshness are suffered to disturb the dignities of the church, they continue to be on an equal footing, and worthy of the same consideration everywhere. Nor is it reasonable that an inquiry into the qualifications of this one should be made to the detriment of others; since the judgement of all churches, whether reckoned of greater or less importance in themselves, is equally capable of receiving and maintaining the divine ordinances, so that one is in no way inferior to another, if we will but boldly declare the truth, in regard to that standard of practice which is common to all. If this be so, we must say that you will be chargeable, not with retaining this prelate, but with wrongfully removing him; your conduct will be characterised rather by violence than justice; and whatever may be generally thought by others, I dare clearly and boldly affirm that this measure will furnish ground of accusation against you, and will provoke factious disturbances of the most mischievous kind: for even timid flocks can show the use and power of their teeth, when the watchful care of their shepherd declines, and they find themselves bereft of his accustomed guidance. If this then be really so, if I am not deceived in my judgement, let this, brethren, be your first consideration, for many and important considerations will immediately present themselves, whether, should you persist in your intention, that mutual kindly feeling and affection which should subsist among you will suffer no diminution? In the next place, remember that he, who came among you for the purpose of offering disinterested counsel, now enjoys the reward which is due to him in the judgement of heaven; for he has received no ordinary recompense in the high testimony you have borne to his equitable conduct. Lastly, in accordance with your usual sound judgement, do ye exhibit a becoming diligence in selecting the person of whom you stand in need, carefully avoiding all factious and tumultuous clamor; for such clamor is always wrong, and from the collision of discordant elements both sparks and flame will arise. I protest, as I desire to please God and you, and to enjoy a happiness commensurate with your kind wishes, that I love you, and the quiet haven of your gentleness, now that you have cast from you that which defiled, and received in its place at once sound morality and concord, firmly planting in the vessel the sacred standard, and guided, as one may say, by a helm of iron in your course onward to the light of heaven. Receive then on board that merchandise which is incorruptible, since, as it were, all bilge water has been drained from the vessel; and be careful henceforth so to secure the enjoyment of all your present blessing, that you may not seem at any future time either to have determined any measure on the impulse of inconsiderate or ill-directed zeal, or in the first instance rashly to have entered on an inexpedient course. May God preserve you, beloved brethren!"

61 The Emperor's Letter to Eusebius praising him for refusing the Bishopric of Antioch.

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The Emperor's Letter to me on my refusing the Bishopric of Antioch.

Victor Constantinus, Maximus Augustus, to Eusebius: "I have most carefully perused your letter, and perceive that you have strictly conformed to the rule enjoined by the discipline of the Church. Now to abide by that which appears at the same time pleasing to God, and accordant with apostolic tradition, is a proof of true piety. You have reason to deem yourself happy on this behalf, that you are counted worthy, in the judgement, I may say, of all the world, to have the oversight of any church. For the desire which all feel to claim you for their own, undoubtedly enhances your enviable fortune in this respect. Notwithstanding, your Prudence whose resolve it is to observe the ordinances of God and the apostolic canon of the Church, has done excellently well in declining the bishopric of the church at Antioch, and desiring to continue in that church of which you first received the oversight by the will of God. I have written on this subject to the people of Antioch, and also to your colleagues in the ministry who had themselves consulted me in regard to this question; on reading which letters, your Holiness will easily discern, that, inasmuch as justice itself opposed their claims, I have written to them under divine direction. It will be necessary that your Prudence should be present at their conference, in order that this decision may be ratified in the church at Antioch. God preserve you, beloved brother!"

62 Constantine's Letter to the Council, depreciating the Removal of Eusebius from Caesarea.

Victor Constantinus, Maximus Augustus, to Theodotus, Theodorus, Narcissus, Aëtius, Alpheus, and the rest of the bishops who are at Antioch: "I have perused the letters written by your Prudences, and highly approve of the wise resolution of your colleague in the ministry, Eusebius. Having, moreover, been informed of the circumstances of the case, partly by your letters, partly by those of our illustrious counts, Acacius and Strategius, after sufficient investigation I have written to the people of Antioch, suggesting the course which will be at once pleasing to God and advantageous for the Church. A copy of this I have ordered to be subjoined to this present letter, in order that you yourselves may know what I thought fit, as an advocate of the cause of justice, to write to that people: since I find in your letter this proposal, that, in consonance with the choice of the people, sanctioned by your own desire, Eusebius the holy bishop of Caesarea should preside over and take the charge of the church at Antioch. Now the letters of Eusebius himself on this subject appeared to be strictly accordant with the order prescribed by the Church. Nevertheless it is expedient that your Prudences should be made acquainted with my opinion also. For I am informed that Euphronius the presbyter, who is a citizen of Caesarea in Cappadocia, and George of Arethusa, likewise a presbyter, and appointed to that office by Alexander at Alexandria, are men of tried faith. It was right, therefore, to intimate to your Prudences, that in proposing these men and any others whom you may deem worthy the episcopal dignity, you should decide this question in a manner conformable to the tradition of the apostles. For in that case, your Prudences will be able, according to the rule of the Church and apostolic tradition, to direct this election in the manner which true ecclesiastical discipline shall prescribe. God preserve you, beloved brethren!"

63 How he displayed his Zeal for the Extirpation of Heresies.

Such were the exhortations to do all things to the honour of the divine religion which the emperor addressed to the rulers of the churches. Having by these means banished dissension, and reduced the Church of God to a state of uniform harmony, he next proceeded to a different duty, feeling it incumbent on him to extirpate another sort of impious persons, as pernicious enemies of the human race. These were pests of society, who ruined whole cities under the specious garb of religious decorum; men whom our Saviour's warning voice somewhere terms false prophets and ravenous wolves: "Beware of false prophets, which will come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you shall know them." Accordingly, by an order transmitted to the governors of the several provinces, he effectually banished all such offenders. In addition to this ordinance he addressed to them personally a severely awakening admonition, exhorting them to an earnest repentance, that they might still find a haven of safety in the true Church of God. Hear, then, in what manner he addressed them in this letter.

64 Constantine's Edict against the Heretics.

Victor Constantinus, Maximus Augustus, to the heretics.

Understand now, by this present statute, you Novatians, Valentinians, Marcionites, Paulians, you who are called Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death. You haters and enemies of truth and life, in league with destruction! All your counsels are opposed to the truth, but familiar with deeds of baseness; full of absurdities and fictions: and by these ye frame falsehoods, oppress the innocent, and withhold the light from them that believe. Ever trespassing under the mask of godliness, you fill all things with defilement: ye pierce the pure and guileless conscience with deadly wounds, while you withdraw, one may almost say, the very light of day from the eyes of men. But why should I particularize, when to speak of your criminality as it deserves demands more time and leisure than I can give? For so long and unmeasured is the catalogue of your offenses, so hateful and altogether atrocious are they, that a single day would not suffice to recount them all. And, indeed, it is well to turn one's ears and eyes from such a subject, lest by a description of each particular evil, the pure sincerity and freshness of one's own faith be impaired. Why then do I still bear with

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such abounding evil; especially since this protracted clemency is the cause that some who were sound have become tainted with this pestilent disease? Why not at once strike, as it were, at the root of so great a mischief by a public manifestation of displeasure?

65 The Heretics are deprived of their Meeting Places: "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times: I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error to the right path, from darkness to light, from vanity to truth, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded, as before said, that you be positively deprived of every gathering point for your superstitious meetings, I mean all the houses of prayer, if such be worthy of the name, which belong to heretics, and that these be made over without delay to the catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public."

66 How on the Discovery of Prohibited Books among the Heretics, Many of them return to the CatholicChurch.

Thus were the lurking-places of the heretics broken up by the emperor's command, and the savage beasts they harboured (I mean the chief authors of their impious doctrines) driven to flight. Of those whom they had deceived, some, intimidated by the emperor's threats, disguising their real sentiments, crept secretly into the Church. For since the law directed that search should be made for their books, those of them who practiced evil and forbidden arts were detected, and these were ready to secure their own safety by dissimulation of every kind. Others, however, there were, who voluntarily and with real sincerity embraced a better hope. Meantime the prelates of the several churches continued to make strict inquiry, utterly rejecting those who attempted an entrance under the specious disguise of false pretenses, while those who came with sincerity of purpose were proved for a time, and after sufficient trial numbered with the congregation. Such was the treatment of those who stood charged with rank heresy: those, however, who maintained no impious doctrine, but had been separated from the one body through the influence of schismatic advisers, were received without difficulty or delay. Accordingly, numbers thus revisited, as it were, their own country after an absence in a foreign land, and acknowledged the Church as a mother from whom they had wandered long, and to whom they now returned with joy and gladness. Thus the members of the entire body became united, and compacted in one harmonious whole; and the one catholic Church, at unity with itself, shone with full luster, while no heretical or schismatic body anywhere continued to exist. And the credit of having achieved this mighty work our Heaven-protected emperor alone, of all who had gone before him, was able to attribute to himself.

FLAVIUS CONSTANTINUS BOOK 4

1 How he honoured Many by Presents and Promotions.

While thus variously engaged in promoting the extension and glory of the church of God, and striving by every measure to commend the Saviour's doctrine, the emperor was far from neglecting secular affairs; but in this respect also he was unwearied in bestowing benefits of every kind and in quick succession on the people of every province. On the one hand he manifested a paternal anxiety for the general welfare of his subjects; on the other he would distinguish individuals of his own acquaintance with various marks of honour; conferring his benefits in every instance in a truly noble spirit. No one could request a favor from the emperor, and fail of obtaining what he sought: no one expected a boon from him, and found that expectation vain. Some received presents in money, others in land; some obtained the Prætorian præfecture, others senatorial, others again consular rank: many were appointed provincial governors: others were made counts of the first, second, or third order: in numberless instances the title of Most Illustrious and many other distinctions were conferred; for the emperor devised new dignities, that he might invest a larger number with the tokens of his favor.

2 Remission of a Fourth Part of the Taxes.

The extent to which he studied the general happiness and prosperity may be understood from a single instance most beneficial and universal in its application, and still gratefully remembered. He remitted a fourth part of the yearly tribute paid for land, and bestowed it on the owners of the soil; so that if we compute this yearly reduction, we shall find that the cultivators enjoyed their produce free of tribute every fourth year. This privilege being established by law, and secured for the time to come, has given occasion for the emperor's beneficence to be held, not merely by the then present generation, but by their children and descendants, in perpetual remembrance.

3 Equalisation of the More Oppressive Taxes.

And whereas some persons found fault with the surveys of land which had been made under former emperors, and

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complained that their property was unduly burdened; acting in this case also on the principles of justice, he sent commissioners to equalize the tribute, and to secure immunity to those who had made this appeal.

4 His Liberality, from His Private Resources, to the Losers in Suits of a Pecuniary Nature.

In cases of judicial arbitration, in order that the loser by his decision might not quit his presence less contented than the victorious litigant, he himself bestowed, and from his own private means, in some cases lands, in other money, on the defeated party. In this manner he took care that the loser, as having appeared in his presence, should be as well satisfied as the gainer of the cause; for he considered that no one ought in any case to retire dejected and sorrowful from an interview with such a prince. Thus it happened that both parties returned from the scene of trial with glad and cheerful countenances, while the emperor's noble-minded liberality excited universal admiration.

5 Conquest of the Scythians defeated through the Sign of Our Saviour.

And why should I relate even briefly and incidentally, how he subjected barbarous nations to the Roman power; how he was the first who subjugated the Scythian and Sarmatian tribes, which had never learned submission, and compelled them, how unwilling soever, to own the sovereignty of Rome? For the emperors who preceded him had actually rendered tribute to the Scythians: and Romans, by an annual payment, had confessed themselves servants to barbarians; an indignity which our emperor could no longer bear, nor think it consistent with his victorious career to continue the payment his predecessors had made. Accordingly, with full confidence in his Saviour's aid, he raised his conquering standard against these enemies also, and soon reduced them all to obedience; coercing by military force those who fiercely resisted his authority, while, on the other hand, he conciliated the rest by wisely conducted embassies, and reclaimed them to a state of order and civilisation from their lawless and savage life. Thus the Scythians at length learned to acknowledge subjection to the power of Rome.

6. Conquest of the Sarmatians, consequent on the Rebellion of their Slaves.

With respect to the Sarmatians, God himself brought them beneath the rule of Constantine, and subdued a nation swelling with barbaric pride in the following manner. Being attacked by the Scythians, they had entrusted their slaves with arms, in order to repel the enemy. These slaves first overcame the invaders and then, turning their weapons against their masters, drove them all from their native land. The expelled Sarmatians found that their only hope of safety was in Constantine's protection: and he, whose familiar habit it was to save men's lives, received them all within the confines of the Roman empire. Those who were capable of serving he incorporated with his own troops: to the rest he allotted lands to cultivate for their own support: so that they themselves acknowledged that their past misfortune had produced a happy result, in that they now enjoyed Roman liberty in place of savage barbarism. In this manner God added to his dominions many and various barbaric tribes.

7 Ambassadors from Different Barbarous Nations receive Presents from the Emperor.

Indeed, ambassadors were continually arriving from all nations, bringing for his acceptance their most precious gifts. So that I myself have sometimes stood near the entrance of the imperial palace, and observed a noticeable array of barbarians in attendance, differing from each other in costume and decorations, and equally unlike in the fashion of their hair and beard. Their aspect truculent and terrible, their bodily stature prodigious: some of a red complexion, others white as snow, others again of an intermediate color. For in the number of those I have referred to might be seen specimens of the Blemmyan tribes, of the Indians, and the Ethiopians, "that widely-divided race, remotest of mankind." All these in due succession, like some painted pageant, presented to the emperor those gifts which their own nation held in most esteem; some offering crowns of gold, others diadems set with precious stones; some bringing fair-haired boys, others barbaric vestments embroidered with gold and flowers: some appeared with horses, others with shields and long spears, with arrows and bows, thereby offering their services and alliance for the emperor's acceptance. These presents he separately received and carefully laid aside, acknowledging them in so munificent a manner as at once to enrich those who bore them. He also honoured the noblest among them with Roman offices of dignity; so that many of them thenceforward preferred to continue their residence among us, and felt no desire to revisit their native land.

8 That he wrote also to the King of Persia, who had sent him an Embassy, on Behalf of the Christiansin his Realm.

The king of the Persians also having testified a desire to form an alliance with Constantine, by sending an embassy and presents as assurances of peace and friendship, the emperor, in negotiating this treaty, far surpassed the monarch who had first done him honour, in the magnificence with which he acknowledged his gifts. Having heard, too, that there were many churches of God in Persia, and that large numbers there were gathered into the fold of Christ, full of joy at this intelligence, he resolved to extend his anxiety for the general welfare to that country also, as one whose aim it was to care for all alike in every nation.

9 Letter of Constantine Augustus to Sapor, King of the Persians, containing a truly Pious Confession of God and Christ.

Copy of his Letter to the King of Persia.

By keeping the Divine faith, I am made a partaker of the light of truth: guided by the light of truth, I advance in the knowledge of the Divine faith. Hence it is that, as my actions themselves evince, I profess the most holy religion; and this worship I declare to be that which teaches me deeper acquaintance with the most holy God; aided by whose Divine power, beginning from the very borders of the ocean, I have aroused each nation of the world in succession to a well-

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grounded hope of security; so that those which, groaning in servitude to the most cruel tyrants and yielding to the pressure of their daily sufferings, had well near been utterly destroyed, have been restored through my agency to a far happier state. This God I confess that I hold in unceasing honour and remembrance; this God I delight to contemplate with pure and guileless thoughts in the height of his glory.

10 The Writer denounces Idols, and glorifies God.

This God I invoke with bended knees, and recoil with horror from the blood of sacrifices, from their foul and detestable odors, and from every earth-born magic fire: for the profane and impious superstitions which are defiled by these rites have cast down and consigned to perdition many, nay, whole nations of the Gentile world. For he who is Lord of all cannot endure that those blessings which, in his own loving-kindness and consideration of the wants of men, he has revealed for the use of all, should be perverted to serve the lusts of any. His only demand from man is purity of mind and an undefiled spirit; and by this standard he weighs the actions of virtue and godliness. For his pleasure is in works of moderation and gentleness: he loves the meek, and hates the turbulent spirit: delighting in faith, he chastises unbelief: by him all presumptuous power is broken down, and he avenges the insolence of the proud. While the arrogant and haughty are utterly overthrown, he requires the humble and forgiving with deserved rewards: even so does he highly honour and strengthen with his special help a kingdom justly governed, and maintains a prudent king in the tranquillity of peace.

11 Against the Tyrants and Persecutors; and on the Captivity of Valerian.

I cannot, then, my brother believe that I err in acknowledging this one God, the author and parent of all things: whom many of my predecessors in power, led astray by the madness of error, have ventured to deny, but who were all visited with a retribution so terrible and so destructive, that all succeeding generations have held up their calamities as the most effectual warning to any who desire to follow in their steps. Of the number of these I believe him to have been, whom the lightning-stroke of Divine vengeance drove forth from hence, and banished to your dominions and whose disgrace contributed to the fame of your celebrated triumph.

12 He declares that, having witnessed the Fall of the Persecutors, he now rejoices at the Peace enjoyed by the Christians.

And it is surely a happy circumstance that the punishment of such persons as I have described should have been publicly manifested in our own times. For I myself have witnessed the end of those who lately harassed the worshipers of God by their impious edict. And for this abundant thanksgivings are due to God that through his excellent Providence all men who observe his holy laws are gladdened by the renewed enjoyment of peace. Hence I am fully persuaded that everything is in the best and safest posture, since God is vouchsafing, through the influence of their pure and faithful religious service, and their unity of judgement respecting his Divine character, to gather all men to himself.

13 He bespeaks his Affectionate Interest for the Christiansin his Country: "Imagine, then, with what joy I heard tidings so accordant with my desire, that the fairest districts of Persia are filled with those men on whose behalf alone I am at present speaking, I mean the Christians. I pray, therefore, that both you and they may enjoy abundant prosperity, and that your blessings and theirs may be in equal measure; for thus you will experience the mercy and favor of that God who is the Lord and Father of all. And now, because your power is great, I commend these persons to your protection; because your piety is eminent, I commit them to your care. Cherish them with your wonted humanity and kindness; for by this proof of faith you will secure an immeasurable benefit both to yourself and us."

14 How the Zealous Prayers of Constantine procured Peace to the Christians.

Thus, the nations of the world being everywhere guided in their course as it were by the skill of a single pilot, and acquiescing in the administration of him who governed as the servant of God, the peace of the Roman empire continued undisturbed, and all classes of his subjects enjoyed a life of tranquillity and repose. At the same time the emperor, who was convinced that the prayers of godly men contributed powerfully to the maintenance of the public welfare, felt himself constrained zealously to seek such prayers and not only himself implored the help and favor of God, but charged the prelates of the churches to offer supplications on his behalf.

15 He causes himself to be represented on his Coins, and in his Portraits, in the Attitude of Prayer.

How deeply his soul was impressed by the power of divine faith may be understood from the circumstance that he directed his likeness to be stamped on the golden coin of the empire with the eyes uplifted as in the posture of prayer to God: and this money became current throughout the Roman world. His portrait also at full length was placed over the entrance gates of the palaces in some cities, the eyes upraised to heaven, and the hands outspread as if in prayer.

16 He forbids by Law the Placing his Likeness in Idol Temples.

In this manner he represented himself, even through the medium of painting, as habitually engaged in prayer to God. At the same time he forbade, by an express enactment, the setting up of any resemblance of himself in any idol temple, that not even the mere lineaments of his person might receive contamination from the error of forbidden superstition.

17 Of his Prayers in the Palace, and his Reading the Holy Scriptures.

Still nobler proofs of his piety might be discerned by those who marked how he modeled as it were his very palace into a church of God, and himself afforded a pattern of zeal to those assembled therein: how he took the sacred scriptures into his hands, and devoted himself to the study of those divinely

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inspired oracles; after which he would offer up regular prayers with all the members of his imperial court.

18 He enjoins the General Observance of the Lord's Day, and the Day of Preparation.

He ordained, too, that one day should be regarded as a special occasion for prayer: I mean that which is truly the first and chief of all, the day of our Lord and Saviour. The entire care of his household was entrusted to deacons and other ministers consecrated to the service of God, and distinguished by gravity of life and every other virtue: while his trusty body guard, strong in affection and fidelity to his person, found in their emperor an instructor in the practice of piety, and like him held the Lord's salutary day in honour and performed on that day the devotions which he loved. The same observance was recommended by this blessed prince to all classes of his subjects: his earnest desire being gradually to lead all mankind to the worship of God. Accordingly he enjoined on all the subjects of the Roman empire to observe the Lord's day, as a day of rest, and also to honour the day which precedes the Sabbath; in memory, I suppose, of what the Saviour of mankind is recorded to have achieved on that day. And since his desire was to teach his whole army zealously to honour the Saviour's day (which derives its name from light, and from the sun), he freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the Church of God, in order that they might be able, without impediment, to perform their religious worship.

19 That he directed even his Pagan Soldiers to pray on the Lord's Day.

With regard to those who were as yet ignorant of divine truth, he provided by a second statute that they should appear on each Lord's day on an open plain near the city, and there, at a given signal, offer to God with one accord a prayer which they had previously learned. He admonished them that their confidence should not rest in their spears, or armor, or bodily strength, but that they should acknowledge the supreme God as the giver of every good, and of victory itself; to whom they were bound to offer their prayers with due regularity, uplifting their hands toward heaven, and raising their mental vision higher still to the king of heaven, on whom they should call as the Author of victory, their Preserver, Guardian, and Helper. The emperor himself prescribed the prayer to be used by all his troops, commanding them, to pronounce the following words in the Latin tongue:

20 The Form of Prayer given by Constantine to his Soldiers: "We acknowledge you the only God: we own you, as our King and implore your succor. By your favor have we gotten the victory: through you are we mightier than our enemies. We render thanks for your past benefits, and trust you for future blessings. Together we pray to you, and beseech you long to preserve to us, safe and triumphant, our emperor Constantine and his pious sons." Such was the duty to be performed on Sunday by his troops, and such the prayer they were instructed to offer up to God.

21 He orders the Sign of the Saviour's Cross to be engraven on his Soldiers' Shields.

And not only so, but he also caused the sign of the salutary trophy to be impressed on the very shields of his soldiers; and commanded that his embattled forces should be preceded in their march, not by golden images, as heretofore, but only by the standard of the cross.

22 Of his Zeal in Prayer, and the Honour he paid to the Feast of Easter.

The emperor himself, as a sharer in the holy mysteries of our religion, would seclude himself daily at a stated hour in the innermost chambers of his palace; and there in solitary converse with his God, would kneel in humble supplication, and entreat the blessings of which he stood in need. But especially at the salutary feast of Easter, his religious diligence was redoubled; he fulfilled as it were the duties of a hierophant with every energy of his mind and body, and outvied all others in the zealous celebration of this feast. He changed, too, the holy night vigil into a brightness like that of day, by causing waxen tapers of great length to be lighted throughout the city: besides which, torches everywhere diffused their light, so as to impart to this mystic vigil a brilliant splendor beyond that of day. As soon as day itself returned, in imitation of our Saviour's gracious acts, he opened a liberal hand to his subjects of every nation, province, and people, and lavished abundant bounties on all.

23 How he forbade Idolatrous Worship, but honoured Martyrs and the Church Festivals.

Such were his sacred ministrations in the service of his God. At the same time, his subjects, both civil and military, throughout the empire, found a barrier everywhere opposed against idol worship, and every kind of sacrifice forbidden. A statute was also passed, enjoining the due observance of the Lord's day, and transmitted to the governors of every province, who undertook, at the emperor's command, to respect the days commemorative of martyrs, and duly to honour the festal seasons in the churches: and all these intentions were fullfilled to the emperor's entire satisfaction.

24 That he described himself to be a Bishop, in Charge of Affairs External to the Church.

Hence it was not without reason that once, on the occasion of his entertaining a company of bishops, he let fall the expression, "that he himself too was a bishop," addressing them in my hearing in the following words: "You are bishops whose jurisdiction is within the Church: I also am a bishop, ordained by God to overlook whatever is external to the Church." And truly his measures corresponded with his words: for he watched over his subjects with an episcopal care, and exhorted them as far as in him lay to follow a godly life.

25 Prohibition of Sacrifices, of Mystic Rites, Combats of Gladiators, also the Licentious Worship of the Nile.

Consistently with this zeal he issued successive laws and ordinances, forbidding any to offer sacrifice to idols, to consult diviners, to erect images, or to pollute the cities with the sanguinary combats of gladiators. And inasmuch as the

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Egyptians, especially those of Alexandria, had been accustomed to honour their river through a priesthood composed of effeminate men, a further law was passed commanding the extermination of the whole class as vicious, that no one might thenceforward be found tainted with the like impurity. And whereas the superstitious inhabitants apprehended that the river would in consequence withhold its customary flood, God himself showed his approval of the emperor's law by ordering all things in a manner quite contrary to their expectation. For those who had defiled the cities by their vicious conduct were indeed seen no more; but the river, as if the country through which it flowed had been purified to receive it, rose higher than ever before, and completely overflowed the country with its fertilizing streams: thus effectually admonishing the deluded people to turn from impure men, and ascribe their prosperity to him alone who is the Giver of all good.

26 Amendment of the Law in Force respecting Childless Persons, and of the Law of Wills.

So numerous, indeed, were the benefits of this kind conferred by the emperor on every province, as to afford ample materials to any who might desire to record them. Among these may be instanced those laws which he entirely remodelled, and established on a more equitable basis: the nature of which reform may be briefly and easily explained. The childless were punished under the old law with the forfeiture of their hereditary property, a merciless statute, which dealt with them as positive criminals. The emperor annulled this, and decreed that those so circumstanced should inherit. He regulated the question on the principles of equity and justice, arguing willful transgressors should be chastised with the penalties their crimes deserve. But nature herself denies children to many, who long, perhaps, for a numerous offspring, but are disappointed of their hope by bodily infirmity. Others continue childless, not from any dislike of posterity, but because their ardent love of philosophy renders them averse to the conjugal union. Women, too, consecrated to the service of God, have maintained a pure and spotless virginity, and have devoted themselves, soul and body to a life of entire chastity and holiness. What then? Should this conduct be deemed worthy of punishment, or rather of admiration and praise; since to desire this state is in itself honourable, and to maintain it surpasses the power of unassisted nature? Surely those whose bodily infirmity destroys their hope of offspring are worthy of pity, not of punishment: and he who devotes himself to a higher object calls not for chastisement, but special admiration. On such principles of sound reason did the emperor rectify the defects of this law. Again, with regard to the wills of dying persons, the old laws had ordained that they should be expressed, even at the latest breath, as it were, in certain definite words, and had prescribed the exact form and terms to be employed. This practice had occasioned many fraudulent attempts to hinder the intentions of the deceased from being carried into full effect. As soon as our emperor was aware of these abuses, he reformed this law likewise, declaring that a dying man ought to be permitted to indicate his last wishes in as few words as possible, and in whatever terms he pleased; and to set forth his will in any written form; or even by word of mouth, provided it were done in the presence of proper witnesses, who might be competent faithfully to discharge their trust.

27 Among Other Enactments, he decrees that no Christianshall slave to a Jew, and affirms the Validity of the Decisions of Councils.

He also passed a law to the effect that no Christian should remain in servitude to a Jewish master, on the ground that it could not be right that those whom the Saviour had ransomed should be subjected to the yoke of slavery by a people who had slain the prophets and the Lord himself. If any were found hereafter in these circumstances, the slave was to be set at liberty, and the master punished by a fine.

He likewise added the sanction of his authority to the decisions of bishops passed at their synods, and forbade the provincial governors to annul any of their decrees: for he rated the priests of God at a higher value than any judge whatever. These and a thousand similar provisions did he enact for the benefit of his subjects; but there is not time now to give a special description of them, such as might convey an accurate idea of his imperial wisdom in these respects: nor need I now relate at length, how, as a devoted servant of the Supreme God, he employed himself from morning until night in seeking objects for his beneficence, and how equally and universally kind he was to all.

28 His Gifts to the Churches, and Bounties to Virgins and to the Poor.

His liberality, however, was most especially exercised on behalf of the churches of God. In some cases he granted lands, in others he issued supplies of food for the support of the poor, of orphan children, and widows; besides which, he evinced much care and forethought in fully providing the naked and destitute with clothing. He distinguished, however, with most special honour those who had devoted their lives to the practice of Divine philosophy. Hence his respect, little short of veneration, for God's most holy and ever virgin choir: for he felt assured that the God to whom such persons devoted themselves was himself an inmate of their souls.

29 Of Constantine's Discourses and Declamations.

For himself, he sometimes passed sleepless nights in furnishing his mind with Divine knowledge: and much of his time was spent in composing discourses, many of which he delivered in public; for he conceived it to be incumbent on him to govern his subjects by appealing to their reason, and to secure in all respects a rational obedience to his authority. Hence he would sometimes himself evoke an assembly, on which occasions vast multitudes attended, in the hope of hearing an emperor sustain the part of a philosopher. And if in the course of his speech any occasion offered of touching on sacred topics, he immediately stood erect, and with a grave aspect and subdued tone of voice seemed reverently to be initiating his auditors in the mysteries of the Divine

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doctrine: and when they greeted him with shouts of acclamation, he would direct them by his gestures to raise their eyes to heaven, and reserve their admiration for the Supreme King alone, and honour him with adoration and praise. He usually divided the subjects of his address, first thoroughly exposing the error of polytheism, and proving the superstition of the Gentiles to be mere fraud, and a cloak for impiety. He then would assert the sole sovereignty of God: passing thence to his Providence, both general and particular. Proceeding next to the dispensation of salvation, he would demonstrate its necessity, and adaptation to the nature of the case; entering next in order on the doctrine of the Divine judgement. And here especially he appealed most powerfully to the consciences of his hearers, while he denounced the rapacious and violent, and those who were slaves to an inordinate thirst of gain. Nay, he caused some of his own acquaintance who were present to feel the severe lash of his words, and to stand with downcast eyes in the consciousness of guilt, while he testified against them in the clearest and most impressive terms that they would have an account to render of their deeds to God. He reminded them that God himself had given him the empire of the world, portions of which he himself, acting on the same Divine principle, had entrusted to their government; but that all would in due time be alike summoned to give account of their actions to the Supreme Sovereign of all. Such was his constant testimony; such his admonition and instruction. And he himself both felt and uttered these sentiments in the genuine confidence of faith: but his hearers were little disposed to learn, and deaf to sound advice; receiving his words indeed with loud applause, but induced by insatiable cupidity practically to disregard them.

30 That he marked out before a Covetous Man the Measure of a Grave, and so put him to Shame.

On one occasion he thus personally addressed one of his courtiers: "How far, my friend, are we to carry our inordinate desires?" Then drawing the dimensions of a human figure with a lance which he happened to have in his hand, he continued: "Though you could obtain the whole wealth of this world, yea, the whole world itself, you will carry with you at last no more than this little spot which I have marked out, if indeed even that be yours." Such were the words and actions of this blessed prince; and though at the time he failed to reclaim any from their evil ways, yet notwithstanding the course of events afforded evident proof that his admonitions were more like Divine prophecies than mere words.

31 That he was derided because of his Excessive Clemency.

Meantime, since there was no fear of capital punishment to deter from the commission of crime, for the emperor himself was uniformly inclined to clemency, and none of the provincial governors visited offenses with their proper penalties, this state of things drew with it no small degree of blame on the general administration of the empire; whether justly or not, let every one form his own judgement: for myself, I only ask permission to record the fact.

32 Of Constantine's Oration which he wrote to the Assembly of the Saints.

The emperor was in the habit of composing his orations in the Latin tongue, from which they were translated into Greek by interpreters appointed for this special service. One of the discourses thus translated I intend to annex, by way of specimen, to this present work, that one, I mean, which he inscribed "To the assembly of the saints," and dedicated to the Church of God, that no one may have ground for deeming my testimony on this head mere empty praise.

33 How he listened standing to Eusebius' Declamation in Honour of our Saviour's Sepulchre.

One act, however, I must by no means omit to record, which this admirable prince performed in my own presence. On one occasion, emboldened by the confident assurance I entertained of his piety, I had begged permission to pronounce a discourse on the subject of our Saviour's sepulchre in his hearing. With this request he most readily complied, and in the midst of a large number of auditors, in the interior of the palace itself, he stood and listened with the rest. I entreated him, but in vain, to seat himself on the imperial throne which stood near: he continued with fixed attention to weigh the topics of my discourse, and gave his own testimony to the truth of the theological doctrines it contained. After some time had passed, the oration being of considerable length, I was myself desirous of concluding; but this he would not permit, and exhorted me to proceed to the very end. On my again entreating him to sit, he in his turn was displeased and said that it was not right to listen in a careless manner to the discussion of doctrines relating to God; and again, that this posture was good and profitable to himself, since it was reverent to stand while listening to sacred truths. Having, therefore, concluded my discourse, I returned home, and resumed my usual occupations.

34 That he wrote to Eusebius respecting Easter, and respecting Copies of the Holy Scriptures.

Ever careful for the welfare of the churches of God, the emperor addressed me personally in a letter on the means of providing copies of the inspired oracles, and also on the subject of the most holy feast of Easter. For I had myself dedicated to him an exposition of the mystical import of that feast; and the manner in which he honoured me with a reply may be understood by any one who reads the following letter.

35. Constantine's Letter to Eusebius, in praise of his Discourse concerning Easter.

Victor Constantinus, Maximus Augustus, to Eusebius: "It is indeed an arduous task, and beyond the power of language itself, worthily to treat of the mysteries of Christ, and to explain in a fitting manner the controversy respecting the feast of Easter, its origin as well as its precious and toilsome accomplishment. For it is not in the power even of those who are able to apprehend them, adequately to describe the things of God. I am, notwithstanding, filled with admiration of your learning and zeal, and have not only myself read your work with pleasure, but have given directions, according to your own desire, that it be communicated to many sincere

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followers of our holy religion. Seeing, then, with what pleasure we receive favors of this kind from your Sagacity, be pleased to gladden us more frequently with those compositions, to the practice of which, indeed, you confess yourself to have been trained from an early period, so that I am urging a willing man, as they say, in exhorting you to your customary pursuits. And certainly the high and confident judgement we entertain is a proof that the person who has translated your writings into the Latin tongue is in no respect incompetent to the task, impossible though it be that such version should fully equal the excellence of the works themselves. God preserve you, beloved brother." Such was his letter on this subject: and that which related to the providing of copies of the Scriptures for reading in the churches was to the following purport.

36 Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures.

Victor Constantinus, Maximus Augustus, to Eusebius: "It happens, through the favoring providence of God our Saviour, that great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother!"

37 How the Copies were provided.

Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form. This fact is attested by another letter, which the emperor wrote in acknowledgment, in which, having heard that the city Constantia in our country, the inhabitants of which had been more than commonly devoted to superstition, had been impelled by a sense of religion to abandon their past idolatry, he testified his joy, and approval of their conduct.

38 How the Market-Town of Gaza was made a City for its Profession of Christianity, and received the Name of Constantia.

For in fact the place now called Constantia, in the province of Palestine, having embraced the saving religion, was distinguished both by the favor of God, and by special honour from the emperor, being now for the first time raised to the rank of a city, and receiving the more honoured name of his pious sister in exchange for its former appellation.

39 That a Place in Phœnicia also was made a City, and in Other Cities Idolatry was abolished, and Churches built.

A similar change was effected in several other cities; for instance, in that town of Phœnicia which received its name from that of the emperor, and the inhabitants of which committed their innumerable idols to the flames, and adopted in their stead the principles of the saving faith. Numbers, too, in the other provinces, both in the cities and the country, became willing inquirers after the saving knowledge of God; destroyed as worthless things the images of every kind which they had heretofore held most sacred; voluntarily demolished the lofty temples and shrines which contained them; and, renouncing their former sentiments, or rather errors, commenced and completed entirely new churches. But since it is not so much my province to give a circumstantial detail of the actions of this pious prince, as it is theirs who have been privileged to enjoy his society at all times, I shall content myself with briefly recording such facts as have come to my own personal knowledge, before I proceed to notice the last days of his life.

40 That having conferred the Dignity of Caesars on his Three Sons at the Three Decennial Periods of his Reign, he dedicated the Church at Jerusalem.

By this time the thirtieth year of his reign was completed. In the course of this period, his three sons had been admitted at different times as his colleagues in the empire. The first, Constantinus, who bore his father's name, obtained this distinction about the tenth year of his reign. Constantius, the second son, so called from his grandfather, was proclaimed Caesar about the twentieth, while Constans, the third, whose name expresses the firmness and stability of his character, was advanced to the same dignity at the thirtieth anniversary of his father's reign. Having thus reared a threefold offspring, a Trinity, as it were, of pious sons, and having received them severally at each decennial period to a participation in his imperial authority, he judged the festival of his Tricennalia to be a fit occasion for thanksgiving to the Sovereign Lord of all, at the same time believing that the dedication of the church which his zealous magnificence had erected at Jerusalem might advantageously be performed.

41 That in the meantime he ordered a Council to be convened at Tyre, because of Controversies raised in Egypt.

Meanwhile that spirit of envy which is the enemy of all good, like a dark cloud intercepting the sun's brightest rays, endeavored to mar the joy of this festivity, by again raising contentions to disturb the tranquillity of the Egyptian churches. Our divinely favored emperor, however, once more convened a synod composed of many bishops, and set them as it were in armed array, like the host of God, against this malignant spirit, having commanded their presence from the

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whole of Egypt and Libya, from Asia, and from Europe, in order, first, to decide the questions in dispute, and afterwards to perform the dedication of the sacred edifice above mentioned. He enjoined them, by the way, to adjust their differences at the capital city of Phœnicia, reminding them that they had no right, while harbouring feelings of mutual animosity, to engage in the service of God, since his law expressly forbids those who are at variance to offer their gift until they have first become reconciled and mutually disposed to peace. Such were the salutary precepts which the emperor continually kept vividly before his own mind, and in accordance with which he admonished them to undertake their present duties in a spirit of perfect unanimity and concord, in a letter to the following purport.

42 Constantine's Letter to the Council at Tyre.

Victor Constantinus, Maximus Augustus, to the holy Council at Tyre: "Surely it would best consist with and best become the prosperity of these our times, that the Catholic Church should be undivided, and the servants of Christ be at this present moment clear from all reproach. Since, however, there are those who, carried away by a baleful and furious spirit of contention (for I will not charge them with intentionally leading a life unworthy of their profession), are endeavoring to create that general confusion which, in my judgement, is the most pernicious of all evils; I exhort you, forward as you already are, to meet together and form a synod without delay: to defend those who need protection; to administer remedies to your brethren who are in peril; to recall the divided members to unity of judgement; to rectify errors while opportunity is yet allowed: that thus you may restore to so many provinces that due measure of concord which, strange and sad anomaly! The arrogance of a few individuals has destroyed. And I believed that all are alike persuaded that this course is at the same time pleasing to Almighty God (as well as the highest object of my own desires), and will bring no small honour to yourselves, should you be successful in restoring peace. Delay not, then, but hasten with redoubled zeal to terminate the present dissensions in a manner becoming the occasion, by assembling together in that spirit of true sincerity and faith which the Saviour whom we serve especially demands from us, I may almost say with an audible voice, on all occasions. No proof of pious zeal on my part shall be wanting. Already have I done all to which my attention was directed by your letters. I have sent to those bishops whose presence you desired, that they may share your counsels. I have dispatched Dionysius, a man of consular rank, who will both remind those prelates of their duty who are bound to attend the Council with you, and will himself be there to superintend the proceedings, but especially to maintain good order. Meantime should any one, though I deem it most improbable, venture on this occasion to violate my command, and refuse his attendance, a messenger shall be dispatched immediately to banish that person in virtue of an imperial edict, and to teach him that it does not become him to resist an emperor's decrees when issued in defense of truth. For the rest, it will be for your Holinesses, unbiased either by enmity or favor, but consistently with ecclesiastical and apostolic order, to devise a fitting remedy whether it be for positive offenses or for unpremeditated errors; in order that you may at once free the Church from all reproach, relieve my anxiety, and, by restoring the blessings of peace to those who are now divided, procure the highest honour for yourselves. God preserve you, beloved brethren!"

43 Bishops from all the Provinces attended the Dedication of the Church at Jerusalem.

No sooner had these injunctions been carried into effect, than another emissary arrived with dispatches from the emperor, and an urgent admonition to the Council to hasten their journey to Jerusalem without delay. Accordingly they all took their departure from the province of Phœnicia, and proceeded to their destination, availing themselves of the public means of transport. Thus Jerusalem became the gathering point for distinguished prelates from every province, and the whole city was thronged by a vast assemblage of the servants of God. The Macedonians had sent the bishop of their metropolis; the Pannonians and Mœsians the fairest of God's youthful flock among them. A holy prelate from Persia too was there, deeply versed in the sacred oracles; while Bithynian and Thracian bishops graced the Council with their presence; nor were the most illustrious from Cilicia wanting, nor the chief of the Cappadocians, distinguished above all for learning and eloquence. In short, the whole of Syria and Mesopotamia, Phœnicia and Arabia, Palestine, Egypt, and Libya, with the dwellers in the Thebaid, all contributed to swell the mighty concourse of God's ministers, followed as they were by vast numbers from every province. They were attended by an imperial escort, and officers of trust had also been sent from the palace itself, with instructions to heighten the splendor of the festival at the emperor's expense.

44 Of their Reception by the Notary Marianus; the Distribution of Money to the Poor; and Offerings to the Church.

The director and chief of these officers was a most useful servant of the emperor, a man eminent for faith and piety, and thoroughly acquainted with the Divine word, who had been honourably conspicuous by his profession of godliness during the time of the tyrants' power, and therefore was deservedly entrusted with the arrangement of the present proceedings. Accordingly, in faithful obedience to the emperor's commands, he received the assembly with courteous hospitality, and entertained them with feasts and banquets on a scale of great splendor. He also distributed lavish supplies of money and clothing among the naked and destitute, and the multitudes of both sexes who suffered from want of food and the common necessaries of life. Finally, he enriched and beautified the church itself throughout with offerings of imperial magnificence, and thus fully accomplished the service he had been commissioned to perform.

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45 Various Discourses by the Assembled Bishops; also by Eusebius, the Writer of this History.

Meantime the festival derived additional luster both from the prayers and discourses of the ministers of God, some of whom extolled the pious emperor's willing devotion to the Saviour of mankind, and dilated on the magnificence of the edifice which he had raised to his memory. Others afforded, as it were, an intellectual feast to the ears of all present, by public disquisitions on the sacred doctrines of our religion. Others interpreted passages of holy Scripture, and unfolded their hidden meaning; while such as were unequal to these efforts presented a bloodless sacrifice and mystical service to God in the prayers which they offered for general peace, for the Church of God, for the emperor himself as the instrumental cause of so many blessings, and for his pious sons. I myself too, unworthy as I was of such a privilege, pronounced various public orations in honour of this solemnity, wherein I partly explained by a written description the details of the imperial edifice, and partly endeavored to gather from the prophetic visions apt illustrations of the symbols it displayed. Thus joyfully was the festival of dedication celebrated in the thirtieth year of our emperor's reign.

46 That Eusebius afterwards delivered his Description of the Church of the Saviour, and a Tricennial Oration before Constantine himself.

The structure of the church of our Saviour, the form of his sacred cave, the splendor of the work itself, and the numberless offerings in gold, and silver, and precious stones, I have described to the best of my ability, and dedicated to the emperor in a separate treatise, which on a fitting opportunity I shall append to this present work. I shall add to it also that oration on his Tricennalia which shortly afterwards, having traveled to the city which bears his name, I delivered in the emperor's own presence. This was the second opportunity afforded me of glorifying the Supreme God in the imperial palace itself: and on this occasion my pious hearer evinced the greatest joy, as he afterwards testified, when he entertained the bishops then present, and loaded them with distinctions of every kind.

47 That the Council at Nicæa was held in the Twentieth, the Dedication of the Church at Jerusalem in the Thirtieth, Year of Constantine's Reign.

This second synod the emperor convened at Jerusalem, being the greatest of which we have any knowledge, next to the first which he had summoned at the famous Bithynian city. That indeed was a triumphal assembly, held in the twentieth year of his reign, an occasion of thanksgiving for victory over his enemies in the very city which bears the name of victory. The present meeting added luster to the thirtieth anniversary, during which the emperor dedicated the church at the sepulchre of our Saviour, as a peace-offering to God, the giver of all good.

48 That Constantine was displeased with one who praised him excessively.

And now that all these ceremonies were completed, and the divine qualities of the emperor's character continued to be the theme of universal praise, one of God's ministers presumed so far as in his own presence to pronounce him blessed, as having been counted worthy to hold absolute and universal empire in this life, and as being destined to share the empire of the Son of God in the world to come. These words, however, Constantine heard with indignation, and forbade the speaker to hold such language, exhorting him rather to pray earnestly on his behalf, that whether in this life or in that which is to come, he might be found worthy to be a servant of God.

49 Marriage of his Son Constantius Caesar.

On the completion of the thirtieth year of his reign he solemnised the marriage of his second son, having concluded that of his first-born long before. This was an occasion of great joy and festivity, the emperor himself attending on his son at the ceremony, and entertaining the guests of both sexes, the men and women in distinct and separate companies, with sumptuous hospitality. Rich presents likewise were liberally distributed among the cities and people.

50 Embassy and Presents from the Indians.

About this time ambassadors from the Indians, who inhabit the distant regions of the East, arrived with presents consisting of many varieties of brilliant precious stones, and animals differing in species from those known to us. These offerings they presented to the emperor, thus allowing that his sovereignty extended even to the Indian Ocean, and that the princes of their country, who rendered homage to him both by paintings and statues, acknowledged his imperial and paramount authority. Thus the Eastern Indians now submitted to his sway, as the Britons of the Western Ocean had done at the commencement of his reign.

51 That Constantine divided the Empire between his Three Sons, whom he had instructed in Politics and Religion.

Having thus established his power in the opposite extremities of the world, he divided the whole extent of his dominions, as though he were allotting a patrimonial inheritance to the dearest objects of his regard, among his three sons. To the eldest he assigned his grandfather's portion; to the second, the empire of the East; to the third, the countries which lie between these two divisions. And being desirous of furnishing his children with an inheritance truly valuable and salutary to their souls, he had been careful to imbue them with true religious principles, being himself their guide to the knowledge of sacred things, and also appointing men of approved piety to be their instructors. At the same time he assigned them the most accomplished teachers of secular learning, by some of whom they were taught the arts of war, while they were trained by others in political, and by others again in legal science. To each moreover was granted a truly royal retinue, consisting of infantry, spearmen, and body guards, with every other kind of military force; commanded respectively by captains, tribunes, and generals of whose warlike skill and devotion to his sons the emperor had had previous experience.

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52 That after they had reached Man's Estate he was their Guide in Piety.

As long as the Caesars were of tender years, they were aided by suitable advisers in the management of public affairs; but on their arrival at the age of manhood their father's instructions alone sufficed. When present he proposed to them his own example, and admonished them to follow his pious course: in their absence he furnished them by letter with rules of conduct suited to their imperial station, the first and greatest of which was an exhortation to value the knowledge and worship of the Sovereign Lord of all more than wealth, nay, more than empire itself. At length he permitted them to direct the public administration of the empire without control, making it his first request that they would care for the interests of the Church of God, and boldly profess themselves disciples of Christ. Thus trained, and excited to obedience not so much by precept as by their own voluntary desire for virtue, his sons more than fulfilled the admonitions of their father, devoting their earnest attention to the service of God, and observing the ordinances of the Church even in the palace itself, with all the members of their households. For their father's forethought had provided that all the attendants of his son's should be Christians. And not only so, but the military officers of highest rank, and those who had the control of public business, were professors of the same faith: for the emperor placed confidence in the fidelity of men devoted to the service of God, as in a strong and sure defense. When our thrice blessed prince had completed these arrangements, and thus secured order and tranquillity throughout the empire, God, the dispenser of all blessings, judged it to be the fitting time to translate him to a better inheritance, and summoned him to pay the debt of nature.

53 Having reigned about Thirty-Two Years, and lived above Sixty, he still had a Sound Body.

He completed the time of his reign in two and thirty years, wanting a few months and days, and his whole life extended to about twice that period. At this age he still possessed a sound and vigorous body, free from all blemish, and of more than youthful vivacity; a noble mien, and strength equal to any exertion; so that he was able to join in martial exercises, to ride, endure the fatigues of travel, engage in battle, and erect trophies over his conquered enemies, besides gaining those bloodless victories by which he was wont to triumph over those who opposed him.

54. Of those who abused His Extreme Benevolence for Avarice and Hypocrisy.

In like manner his mental qualities reached the highest point of human perfection. Indeed he was distinguished by every excellence of character, but especially by benevolence; a virtue, however, which subjected him to censure from many, in consequence of the baseness of wicked men, who ascribed their own crimes to the emperor's forbearance. In truth I can myself bear testimony to the grievous evils which prevailed during these times; I mean the violence of rapacious and unprincipled men, who preyed on all classes of society alike, and the scandalous hypocrisy of those who crept into the Church, and assumed the name and character of Christians. His own benevolence and goodness of heart, the genuineness of his own faith, and his truthfulness of character, induced the emperor to credit the profession of these reputed Christians, who craftily preserved the semblance of sincere affection for his person. The confidence he reposed in such men sometimes forced him into conduct unworthy of himself, of which envy took advantage to cloud in this respect the luster of his character.

55 Constantine employed himself in Composition of Various Kinds to the Close of his Life.

These offenders, however, were soon over-taken by divine chastisement. To return to our emperor. He had so thoroughly trained his mind in the art of reasoning that he continued to the last to compose discourses on various subjects, to deliver frequent orations in public, and to instruct his hearers in the sacred doctrines of religion. He was also habitually engaged in legislating both on political and military questions; in short, in devising whatever might be conducive to the general welfare of the human race. It is well worthy of remark, that, very shortly before his departure, he pronounced a funeral oration before his usual auditory, in which he spoke at length on the immortality of the soul, the state of those who had persevered in a life of godliness, and the blessings which God has laid up in store for them that love him. On the other hand he made it appear by copious and conclusive arguments what the end of those will be who have pursued a contrary career, describing in vivid language the final ruin of the ungodly. His powerful testimony on these subjects seemed so far to touch the consciences of those around him, that one of the self-imagined philosophers, of whom he asked his opinion of what he had heard, bore testimony to the truth of his words, and accorded a real, though reluctant, tribute of praise to the arguments by which he had exposed the worship of a plurality of gods. By converse such as this with his friends before his death, the emperor seemed as it were to smooth and prepare the way for his transition to a happier life.

56 How he took Bishops with him on an Expedition against the Persians, and took with him a Tent in the Form of a Church.

It is also worthy of record that about the time of which I am at present writing, the emperor, having heard of an insurrection of some barbarians in the East, observed that the conquest of this enemy was still in store for him, and resolved on an expedition against the Persians. Accordingly he proceeded at once to put his forces in motion, at the same time communicating his intended march to the bishops who happened to be at his court, some of whom he judged it right to take with him as companions, and as needful coadjutors in the service of God. They, on the other hand, cheerfully declared their willingness to follow in his train, disclaiming any desire to leave him, and engaging to battle with and for him by supplication to God on his behalf. Full of joy at this answer to his request, he unfolded to them his projected line of march; after which he caused a tent of great splendor,

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representing in shape the figure of a church, to be prepared for his own use in the approaching war. In this he intended to unite with the bishops in offering prayers to the God from whom all victory proceeds.

57 How he received an Embassy from the Persians and kept the Night Vigil with others at the Feast of Easter.

In the meanwhile the Persians, hearing of the emperor's warlike preparations, and not a little terrified at the prospect of an engagement with his forces, dispatched an embassy to pray for conditions of peace. These overtures the emperor, himself a sincere lover of peace, at once accepted, and readily entered on friendly relations with that people. At this time, the great festival of Easter was at hand; on which occasion he rendered the tribute of his prayers to God, and passed the night in watching with the rest.

58 Concerning the Building of a Church in Honour of the Apostles at Constantinople.

After this he proceeded to erect a church in memory of the apostles, in the city which bears his name. This building he carried to a vast height, and brilliantly decorated by encasing it from the foundation to the roof with marble slabs of various colors. He also formed the inner roof of finely fretted work, and overlaid it throughout with gold. The external covering, which protected the building from the rain, was of brass instead of tiles; and this too was splendidly and profusely adorned with gold, and reflected the sun's rays with a brilliancy which dazzled the distant beholder. The dome was entirely encompassed by a finely carved tracery, wrought in brass and gold.

59 Farther Description of the same Church.

Such was the magnificence with which the emperor was pleased to beautify this church. The building was surrounded by an open area of great extent, the four sides of which were terminated by porticos which enclosed the area and the church itself. Adjoining these porticos were ranges of stately chambers, with baths and promenades, and besides many apartments adapted to the use of those who had charge of the place.

60 He also erected his own Sepulchral Monument in this Church.

All these edifices the emperor consecrated with the desire of perpetuating the memory of the apostles of our Saviour. He had, however, another object in erecting this building: an object at first unknown, but which afterwards became evident to all. He had in fact made choice of this spot in the prospect of his own death, anticipating with extraordinary fervor of faith that his body would share their title with the apostles themselves, and that he should thus even after death become the subject, with them, of the devotions which should be performed to their honour in this place. He accordingly caused twelve coffins to be set up in this church, like sacred pillars in honour and memory of the apostolic number, in the center of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent foresight an honourable resting-place for his body after death, and, having long before secretly formed this resolution, he now consecrated this church to the apostles, believing that this tribute to their memory would be of no small advantage to his own soul. Nor did God disappoint him of that which he so ardently expected and desired. For after he had completed the first services of the feast of Easter, and had passed this sacred day of our Lord in a manner which made it an occasion of joy and gladness to himself and to all; the God through whose aid he performed all these acts, and whose zealous servant he continued to be even to the end of life, was pleased at a happy time to translate him to a better life.

61 His Sickness at Helenopolis, and Prayers respecting his Baptism.

At first he experienced some slight bodily indisposition, which was soon followed by positive disease. In consequence of this he visited the hot baths of his own city; and thence proceeded to that which bore the name of his mother. Here he passed some time in the church of the martyrs, and offered up supplications and prayers to God. Being at length convinced that his life was drawing to a close, he felt the time had come at which he should seek purification from sins of his past career, firmly believing that whatever errors he had committed as a mortal man, his soul would be purified from them through the efficacy of the mystical words and the salutary waters of baptism. Impressed with these thoughts, he poured forth his supplications and confessions to God, kneeling on the pavement in the church itself, in which he also now for the first time received the imposition of hands with prayer. After this he proceeded as far as the suburbs of Nicomedia, and there, having summoned the bishops to meet him, addressed them in the following words.

62 Constantine's Appeal to the Bishops, requesting them to confer upon him the Rite of Baptism: "The time is arrived which I have long hoped for, with an earnest desire and prayer that I might obtain the salvation of God. The hour has come in which I too may have the blessing of that seal which confers immortality; the hour in which I may receive the seal of salvation. I had thought to do this in the waters of the river Jordan, wherein our Saviour, for our example, is recorded to have been baptised: but God, who knows what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay: for should it be his will who is Lord of life and death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his Church, I will prescribe to myself from this time such a course of life as befits his service." After he had thus spoken, the prelates performed the sacred ceremonies in the usual manner, and, having given him the necessary instructions, made him a partaker of the mystic ordinance. Thus was Constantine the first of all sovereigns who was regenerated and perfected in a church dedicated to the martyrs of Christ; thus gifted with the Divine seal of baptism, he rejoiced in spirit, was renewed, and filled with heavenly light: his soul was gladdened by reason of the fervency of his faith, and astonished at the manifestation of

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the power of God. At the conclusion of the ceremony he arrayed himself in shining imperial vestments, brilliant as the light, and reclined on a couch of the purest white, refusing to clothe himself with the purple any more.

63 How after his Baptism he rendered Thanks to God.

He then lifted his voice and poured forth a strain of thanksgiving to God; after which he added these words. "Now I know that I am truly blessed: now I feel assured that I am accounted worthy of immortality, and am made a partaker of Divine light." He further expressed his compassion for the unhappy condition of those who were strangers to such blessings as he enjoyed: and when the tribunes and generals of his army appeared in his presence with lamentations and tears at the prospect of their bereavement, and with prayers that his days might yet be prolonged, he assured them in reply that he was now in possession of true life; that none but himself could know the value of the blessings he had received; so that he was anxious rather to hasten than to defer his departure to God. He then proceeded to complete the needful arrangement of his affairs, bequeathing an annual donation to the Roman inhabitants of his imperial city; apportioning the inheritance of the empire, like a patrimonial estate, among his own children; in short, making every disposition according to his own pleasure.

64 Constantine's Death at Noon on the Feast of Pentecost.

All these events occurred during a most important festival, I mean the august and holy solemnity of Pentecost, which is distinguished by a period of seven weeks, and sealed with that one day on which the holy Scriptures attest, the ascension of our common Saviour into heaven, and the descent of the Holy Spirit among men. In the course of this feast the emperor received the privileges I have described; and on the last day of all, which one might justly call the feast of feasts, he was removed about mid-day to the presence of his God, leaving his mortal remains to his fellow mortals, and carrying into fellowship with God that part of his being which was capable of understanding and loving him. Such was the close of Constantine's mortal life. Let us now attend to the circumstances which followed this event.

65 Lamentations of the Soldiery and their Officers.

Immediately the assembled spearmen and bodyguard rent their garments, and prostrated themselves on the ground, striking their heads, and uttering lamentations and cries of sorrow, calling on their imperial lord and master, or rather, like true children, on their father, while their tribunes and centurions addressed him as their preserver, protector, and benefactor. The rest of the soldiery also came in respectful order to mourn as a flock the removal of their good shepherd. The people meanwhile ran wildly throughout the city, some expressing the inward sorrow of their hearts by loud cries, others appearing confounded with grief: each mourning the event as a calamity which had befallen himself, and bewailing his death as though they felt themselves bereft of a blessing common alike to all.

66 Removal of the Body from Nicomedia to the Palace at Constantinople.

After this the soldiers lifted the body from its couch, and laid it in a golden coffin, which they enveloped in a covering of purple, and removed to the city which was called by his own name. Here it was placed in an elevated position in the principal chamber of the imperial palace, and surrounded by candles burning in candlesticks of gold, presenting a marvelous spectacle, and such as no one under the light of the sun had ever seen on earth since the world itself began. For in the central apartment of the imperial palace, the body of the emperor lay in its elevated resting-place, arrayed in the symbols of sovereignty, the diadem and purple robe, and encircled by a numerous retinue of attendants, who watched around it incessantly night and day.

67 He received the same Honours from the Counts and other Officers as before his Death.

The military officers, too, of the highest rank, the counts, and the whole order of magistrates, who had been accustomed to do obeisance to their emperor before, continued to fulfill this duty without any change, even after his death entering the chamber at the appointed times, and saluting their coffined sovereign with bended knee, as though he were still alive. After them the senators appeared, and all who had been distinguished by any honourable office, and rendered the same homage. These were followed by multitudes of every rank, who came with their wives and children to witness the spectacle. These honours continued to be rendered for a considerable time, the soldiers having resolved thus to guard the body until his sons should arrive, and take on themselves the conduct of their father's funeral. No mortal had ever, like this blessed prince, continued to reign even after death, and to receive the same homage as during his life: he only, of all who have ever lived, obtained this reward from God: a suitable reward, since he alone of all sovereigns had in all his actions honoured the Supreme God and his Christ, and God himself accordingly was pleased that even his mortal remains should still retain imperial authority among men; thus indicating to all who were not utterly devoid of understanding the immortal and endless empire which his soul was destined to enjoy. This was the course of events here.

68 Resolution of the Army to confer thence-forward the Title of Augustus on his Sons.

Meanwhile the tribunes selected from the troops under their command those officers whose fidelity and zeal had long been known to the emperor, and dispatched them to the Caesars with intelligence of the late event. This service they accordingly performed. As soon, however, as the soldiery throughout the provinces received the tidings of the emperor's decease, they all, as if by a supernatural impulse, resolved with one consent, as though their great emperor had been yet alive, to acknowledge none other than his sons as sovereigns of the Roman world: and these they soon after determined should no longer retain the name of Caesar, but should each be honoured with the title of Augustus, a name

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which indicates the highest supremacy of imperial power. Such were the measures adopted by the army; and these resolutions they communicated to each other by letter, so that the unanimous desire of the legions became known at the same point of time throughout the whole extent of the empire.

69 Mourning for Constantine at Rome; and the Honour paid him there through Paintings after his Death.

On the arrival of the news of the emperor's death in the imperial city, the Roman senate and people felt the announcement as the heaviest and most afflictive of all calamities, and gave themselves up to an excess of grief. The baths and markets were closed, the public spectacles, and all other recreations in which men of leisure are accustomed to indulge, were interrupted. Those who had erewhile lived in luxurious ease, now walked the streets in gloomy sadness, while all united in blessing the name of the deceased, as the one who was dear to God, and truly worthy of the imperial dignity. Nor was their sorrow expressed only in words: they proceeded also to honour him, by the dedication of paintings to his memory, with the same respect as before his death. The design of these pictures embodied a representation of heaven itself, and depicted the emperor reposing in an ethereal mansion above the celestial vault. They too declared his sons alone to be emperors and Augusti, and begged with earnest entreaty that they might be permitted to receive the body of their emperor, and perform his obsequies in the imperial city.

70 His Burial by his Son Constantius at Constantinople.

Thus did they there testify their respect for the memory of him who had been honoured by God. The second of his sons, however, who had by this time arrived, proceeded to celebrate his father's funeral in the city which bears his name, himself heading the procession, which was preceded by detachments of soldiers in military array, and followed by vast multitudes, the body itself being surrounded by companies of spearmen and heavy armed infantry. On the arrival of the procession at the church dedicated to the apostles of our Saviour, the coffin was there entombed. Such honour did the youthful emperor Constantius render to his deceased parent, both by his presence, and by the due performance of this sacred ceremony.

71 Sacred Service in the Church of the Apostles on the Occasion of Constantine's Funeral.

As soon as [Constantius] had withdrawn himself with the military train, the ministers of God came forward, with the multitude and the whole congregation of the faithful, and performed the rites of Divine worship with prayer. At the same time the tribute of their praises was given to the character of this blessed prince, whose body rested on a lofty and conspicuous monument, and the whole multitude united with the priests of God in offering prayers for his soul, not without tears — nay, rather with much weeping; thus performing an office consonant with the desires of the pious deceased. In this respect also the favor of God was manifested to his servant, in that he not only bequeathed the succession of the empire to his own beloved sons, but that the earthly tabernacle of his thrice blessed soul, according to his own earnest wish, was permitted to share the monument of the apostles; was associated with the honour of their name, and with that of the people of God; was honoured by the performance of the sacred ordinances and mystic service; and enjoyed a participation in the prayers of the saints. Thus, too, he continued to possess imperial power even after death, controlling, as though with renovated life, a universal dominion, and retaining in his own name, as Victor, Maximus, Augustus, the sovereignty of the Roman world.

72 Of the Phœnix.

We cannot compare him with that bird of Egypt, the only one, as they say, of its kind, which dies, self-sacrificed, in the midst of aromatic perfumes, and, rising from its own ashes with new life, soars aloft in the same form which it had before. Rather did he resemble his Saviour, who, as the sown grain which is multiplied from a single grain, had yielded abundant increase through the blessing of God, and had overspread the whole world with his fruit. Even so did our thrice blessed prince become multiplied, as it were, through the succession of his sons. His statue was erected along with theirs in every province; and the name of Constantine was owned and honoured even after the close of his mortal life.

73 How Constantine is represented on Coins in the Act of ascending to Heaven.

A coinage was also struck which bore the following device. On one side appeared the figure of our blessed prince, with the head closely veiled: the reverse exhibited him sitting as a charioteer, drawn by four horses, with a hand stretched downward from above to receive him up to heaven.

74 The God whom he had honoured deservedly honoured him in Return.

Such are the proofs by which the Supreme God has made it manifest to us, in the person of Constantine, who alone of all sovereigns had openly professed the Christian faith, how great a difference he perceives between those whose privilege it is to worship him and his Christ, and those who have chosen the contrary part, who provoked his enmity by daring to assail his Church, and whose calamitous end, in every instance, afforded tokens of his displeasure, as manifestly as the death of Constantine conveyed to all men an evident assurance of his Divine love.

75 He surpassed all Preceding Emperors in Devotion to God.

Standing, as he did, alone and pre-eminent among the Roman emperors as a worshiper of God; alone as the bold proclaimer to all men of the doctrine of Christ; having alone rendered honour, as none before him had ever done, to his Church; having alone abolished utterly the error of polytheism, and discountenanced idolatry in every form: so, alone among them both during life and after death, was he accounted worthy of such honours as none can say have been attained to by any other; so that no one, whether Greek or Barbarian, nay, of the ancient Romans themselves, has ever been presented to us as worthy of comparison with him.

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TEXTS ON REFORMATION AND RELIGIOUS CONFLICTS

• Martin Luther: The 95 Theses, 31 Oct. 1517
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points trig-gering the Protestant Revolution, March, 1518
• Letter to John Staupitz , 1518
• Letter to Pope Leo X, 1518
• Letter of Martin Luther to Pope Leo X, 6th September, 1520
• Martin Luther on Islam and the Koran, Forewords to two Koran translations of 1530 and 1543
• An Open Letter on Translating, 8th of Sep. 1530
• The (39) Articles of Religion / The39 Articles

IMPORTANT WRITINGS OF MARTIN LUTHER

(Martin Luther (1483–1546) was a German professor of theology, monk, priest, composer, and translator. He became the most important single factor in starting the Protestant Reformation. Luther came to reject several teachings and practices of the Roman Catholic Church. He strongly opposed the Catholic view on selling indulgence letters. It was this form of corruption that brought Luther close to the thoughts of Jesus, as Jesus wanted to get rid of corrupt practices in the Great Temple of Jerusalem for the very same reasons. Luther proposed an academic discussion of the practice and efficacy of indulgences in his Ninety-five Theses of 1517. His refusal to renounce all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Holy Roman Emperor.

Luther found in the New Testament that salvation and, consequently, eternal life are not earned by payment for the believer's sins but are received only as the free gift of God's grace through the believer's faith in God and the teachings of Jesus as well as the faith in Christ as redeemer from sin. His theology challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God and opposed sacerdotalism by considering all baptised Christians to be a holy priesthood. As the Catholic Church and ther leaders did not want to give up their currupt practices, Luther's ideas were starting the Protestant Reformation. He started the Lutheran Church, the first Protestant church. More and more Protestant churches split from the Roman Catholic church. The following five writings give us an insight what Luther thought. See: Introduction to the Koran by Martin Luther; Grand Bible.)

THE NINETY-FIVE THESES

or: Disputation Of Doctor Martin Luther
On The Power And Efficacy Of Indulgences
Author: Dr Martin Luther

October 31, 1517

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1 Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.

2 This word cannot be understood to mean sacramental penance, i. e., confession and satisfaction, which is administered by the priests.

3 Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

4 The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.

5 The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

6 The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgement. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.

7 God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.

8 The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.

9 Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.

10 Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.

11 This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.

12 In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13 The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.

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14 The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.

15 This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.

16 Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.

17 With souls in purgatory it seems necessary that horror should grow less and love increase.

18 It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.

19 Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.

20 Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.

21 Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

22 Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.

23 If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.

24 It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.

25 The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.

26 The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.

27 They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

28 It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

29 Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severus and Paschal.

30 No one is sure that his own contrition is sincere; much less that he has attained full remission.

31 Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i. e., such men are most rare.

32 They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

33 Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

34 For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.

35 They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.

36 Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

37 Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.

38 Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.

39 It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.

40 True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].

41 Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.

42 Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.

43 Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;

44 Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.

45 Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.

46 Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.

47 Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.

48 Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.

49 Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.

50 Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.

51 Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.

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52 The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.

53 They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.

54 Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55 It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56 The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.

57 That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.

58 Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.

59 St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.

60 Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;

61 For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.

62 The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63 But this treasure is naturally most odious, for it makes the first to be last.

64 On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65 Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66 The treasures of the indulgences are nets with which they now fish for the riches of men.

67 The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.

68 Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.

69 Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.

70 But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.

71 He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

72 But he who guards against the lust and license of the pardon-preachers, let him be blessed!

73 The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.

74 But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury, of holy love and truth.

75 To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God — this is madness.

76 We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77 It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78 We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79 To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80 The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81 This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82 To wit:—"Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83 Again:—"Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"

84 Again:—"What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"

85 Again:—"Why are the penitential canons, long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"

86 Again:—"Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

87 Again:—"What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"

88 Again:—"What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"

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89 "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"

90 To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91 If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92 Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93 Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94 Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95 And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

LETTER TO THE ARCHBISHOP ALBRECHT OF MAINZ

Author: Dr Martin Luther
From: 31st of October, 1517

To the Most Reverend Father in Christ and Most Illustrious Lord, Albrecht of Magdeburg and Mainz, Archbishop and Primate of the Church, Margrave of Brandenburg, etc., his own lord and pastor in Christ, worthy of reverence and fear, and most gracious.

JESUS

The grace of God be with you in all its fulness and power! Spare me, Most Reverend Father in Christ and Most Illustrious Prince, that I, the dregs of humanity, have so much boldness that I have dared to think of a letter to the height of your Sublimity. The Lord Jesus is my witness that, conscious of my smallness and baseness, I have long deferred what I am now shameless enough to do,—moved thereto most of all by the duty of fidelity which I acknowledge that I owe to your most Reverend Fatherhood in Christ. Meanwhile, therefore, may your Highness deign to cast an eye upon one speck of dust, and for the sake of your pontifical clemency to heed my prayer.

Papal indulgences for the building of St. Peter's are circulating under your most distinguished name, and as regards them, I do not bring accusation against the outcries of the preachers, which I have not heard, so much as I grieve over the wholly false impressions which the people have conceived from them; to wit,—the unhappy souls believe that if they have purchased letters of indulgence they are sure of their salvation; again, that so soon as they cast their contributions into the money-box, souls fly out of purgatory; furthermore, that these graces [i. e., the graces conferred in the indulgences] are so great that there is no sin too great to be absolved, even, as they say — though the thing is impossible—if one had violated the Mother of God; again, that a man is free, through these indulgences, from all penalty and guilt.

O God, most good! Thus souls committed to your care, good Father, are taught to their death, and the strict account, which you must render for all such, grows and increases. For this reason I have no longer been able to keep quiet about this matter, for it is by no gift of a bishop that man becomes sure of salvation, since he gains this certainty not even by the "inpoured grace" of God, but the Apostle bids us always "work out our own salvation in fear and trembling," and Peter says, "the righteous scarcely shall be saved." Finally, so narrow is the way that leads to life, that the Lord, through the prophets Amos and Zechariah, calls those who shall be saved "brands plucked from the burning," and everywhere declares the difficulty of salvation.

Why, then, do the preachers of pardons, by these false fables and promises, make the people careless and fearless? Whereas indulgences confer on us no good gift, either for salvation or

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for sanctity, but only take away the external penalty, which it was formerly the custom to impose according to the canons.

Finally, works of piety and love are infinitely better than indulgences, and yet these are not preached with such ceremony or such zeal; nay, for the sake of preaching the indulgences they are kept quiet, though it is the first and the sole duty of all bishops that the people should learn the Gospel and the love of Christ, for Christ never taught that indulgences should be preached. How great then is the horror, how great the peril of a bishop, if he permits the Gospel to be kept quiet, and nothing but the noise of indulgences to be spread among his people! Will not Christ say to them, "straining at a gnat and swallowing a camel"

In addition to this. Most Reverend Father in the Lord, it is said in the Instruction to the Commissaries which is issued under your name. Most Reverend Father (doubtless without your knowledge and consent), that one of the chief graces of indulgence is that inestimable gift of God by which man is reconciled to God, and all the penalties of purgatory are destroyed. Again, it is said that contrition is not necessary in those who purchase souls [out of purgatory] or buy confessionalia.

But what can I do, good Primate and Most Illustrious Prince, except pray your Most Reverend Fatherhood by the Lord Jesus Christ that you would deign to look [on this matter] with the eye of fatherly care, and do away entirely with that treatise[56] and impose upon the preachers of pardons another form of preaching; lest, perchance, one may some time arise, who will publish writings in which he will confute both them and that treatise, to the shame of your Most Illustrious Sublimity. I shrink very much from thinking that this will be done, and yet I fear that it will come to pass, unless there is some speedy remedy.

These faithful offices of my insignificance I beg that your Most Illustrious Grace may deign to accept in the spirit of a Prince and a Bishop, i. e., with the greatest clemency, as I offer them out of a faithful heart, altogether devoted to you, Most Reverend Father, since I too am a part of your flock.

May the Lord Jesus have your Most Reverend Fatherhood eternally in His keeping. Amen.

From Wittenberg on the Vigil of All Saints, MDXVII.

If it please the Most Reverend Father he may see these my Disputations, and learn how doubtful a thing is the opinion of indulgences which those men spread as though it were most certain.

To the Most Reverend Father,

Brother Martin Luther.

A SERMON ON INDULGENCES AND GRACE

An Abbreviation of the (Latin) 95 Theses
German: Eyn Sermon von dem Ablass vnnd Gnade
Language: Late Middle High German
Author: Dr Martin Luther
Translation: Lord Henfield, 2016
Estimated Range of Dating: March, 1518 A.D.

(Martin Luther's Sermon on Indulgences and Grace (Middle German: Eynn Sermon von dem Ablasz und Gnade, modern German: Sermon Von Ablass Und Gnade) is a pamphlet written in Wittenberg in the latter part of March, 1518 and published in April of that year. It is a short version of his 95 Theses which he wrote in Latin for discourse of experts inside the Roman Catholic Church. Due the negative response of the Church, Luther did an extraordinary thing: He wrote this short version of the 95 Theses in German, the language of the ordinary people, for anyone to understand, and he ruthlessly used Gutenberg's new printing technology to spread this pamphlet in several thousand copies. By using the language of the people, he stepped over the invisible line of academic secrecy. In the Sermon, Luther addressed his audience directly. It stresses good works and sincere repentance over indulgences, with Luther criticising indulgences as non-scriptural and the Catholic clergy as being greedy and wasting money on St. Peter's Basilica when it could be better spent on the poor in their own neighbourhoods. With that what Luther said in the pamphlet, and also how he said it, he brought millions of people behind him. When the Church leaders grasped the magnitude of his linguistic and rhetoric skills, it was too late.

The sermon swept through the major centres of the Holy Roman Empire. It was an instant hit and was reprinted 14 times in 1518 alone. Thousands of copies ran quickly from hand to hand. It has been described as "the world's first printed bestseller" and is regarded by many as the true starting point of the Reformation.)

Text:

First of all, you should know that several new teachers, such as Petrus Lombardus, Thomas Aquinas and their successors, give three parts to penance, namely: repentance, confession, satisfaction. And although, in their opinion, this difference is difficult or even not at all to be found in the Holy Scriptures nor in the old, holy Christian teachers, we want to let it stay that way and speak in their own way.

Secondly, they say: indulgence does not take away the first or second part, that is: repentance or confession, but the third, namely the satisfaction.

Thirdly: the satisfaction is further divided into three parts, that is: praying, fasting, giving alms, namely as follows: "praying" means all works peculiar to souls, such as reading, thinking, hearing God's word, preaching, teaching and the like; "Fasting" means all works of mortification of his flesh,

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such as waking, working, hard bed, rough clothes, etc .; "Giving alms" means all works of love and mercy towards one's neighbour.

Fourth, it is unquestionable in all of them that indulgence takes away the works of satisfaction, which is established as necessary for sin to be done. Because if he were to take away all of these works, nothing good would remain that we could do.

Fifth, it has been a great and as yet undecided question for many whether indulgence also takes away something more than such imposed works, namely, whether it also takes away the punishment that divine justice demands for sins.

Sixth, I leave your opinions undisputed for this time. That (but) I say that one cannot prove from the Scriptures that divine righteousness desires some punishment or satisfaction from the sinner or asks for his heartfelt and true repentance or conversion with the resolution to carry the cross of Christ from now on and to practice the above works (even if they are not prescribed by anyone). For God says through Ezekiel: If the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, I will no longer remember his sin. (Ezek. 18:21; 14 ff.). He has also pardoned all of them himself: Mary Magdalene, the gout-frail, the adulteress, etc. I would like to hear who is supposed to prove something else, apart from the fact that a number of doctors thought so.

Seventh: One finds that God punishes some according to his righteousness or urges them to repent through punishments, as in Psalm 89, 31 ff .: "If my children break my statutes, I will visit their transgression with the rod, but my lovingkindness will I not utterly take from them." But to remit this punishment is in the power of no one but God alone; in fact, he does not want to remit it, but promises that he will impose it.

Eighth: That is why you cannot give the imagined punishment a name, and nobody knows what it is, unless it is this punishment, the good works mentioned above are not.

Ninth, I say: If the Christian Church is still resolving today and declaring that indulgence takes away more than the works of satisfaction, it would still be a thousand times better that no Christian would solve or desire the indulgence, but that they would rather do the works and suffered the punishment. For indulgences are nothing else, nor can they become a decree of good works and salutary punishments, which should be chosen more cheaply than abandoned (although some of the new preachers have invented two kinds of punishments: one for satisfaction, the other for improvement). But we have more freedom to despise such and similar chats (praise to God) than they have to invent; for all punishment, yes, everything that God imposes is useful and beneficial for Christians for improvement.

Tenth: That is not said that the punishments and works are too many, so that man, for the sake of the brevity of his life, cannot perform them, which is why the indulgence is necessary for him. To which I reply that there is no reason for it and that it is a mere fiction. For God and the holy church do not impose more on anyone than is possible for him to bear, as also Paul 1 Cor. 10, 13 says that God does not allow anyone to be tempted more than he can bear. And Christendom is not a little disgraced that it is blamed for putting on more than we can bear.

Eleventh: Even if the penances stipulated in spiritual law were still valid, that seven years of penance would be imposed for every mortal sin, Christianity would have to let them be stipulated and not impose any further than they should be borne by everyone. The less one should pay attention to the fact that more is imposed than anyone can comfortably carry, since they are no longer valid now.

Twelfth: It is said that the sinner should be sent to purgatory or indulgence with the rest of the punishment, but more things are said without justification or proof.

The thirteenth: It is a great mistake that someone thinks he wants to do enough for his sins, although God always forgives them for free, out of priceless grace and desires nothing in return but that one leads a good life from now on. Christianity is asking for something; so it can and should also enact it and not impose anything difficult or unbearable.

Fourteenth: Indulgence is allowed for the sake of imperfect and lazy Christians who do not want to practice good works undauntedly or are intolerable. Because indulgence does not encourage anyone to improve, but rather tolerates their imperfection and allows it. That is why one should not speak against indulgences; but neither should one support them.

Fifteenth: It would be much safer and better to do something for God's sake for St. Peter's Church, or whatever is called, than to indulge in it. For it is dangerous that he should give such a gift for indulgence and not for God's sake.

Sixteenth: Much better is the good work done to a needy than that it is given to the building, also much better than the indulgence given for it. Because, as I said, it is better to do a good work than to leave a lot in place. But indulgences are the issuance of many good works, or nothing is left behind.

Yes, that I also teach correctly, so note: You should above all (neither look at St. Peter's Church nor indulgences) give your next poor man if you want to give something. But if it comes to the point that there is no one in your city who needs help (which, God willing, should never happen), then you should give, if you want, to the churches, altars, jewellery, chalices that are in your city are. And if that is no longer necessary, then - if you want - you can give to St. Peter's Church or something else. You should not do that for the sake of indulgences either. Because Paul says 1. Tim. 5:8: "Anyone who does not do his housemates good is not a Christian and is worse than a pagan." would be better to him than all souls.

If you ask: "I would never solve indulgences like that?" I answer: I have already said above that my will, desire, request and advice is that no one should solve indulgences. Let the lazy and sleepy Christians release indulgences, you go for yourself!

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Regarding the seventeenth: Indulgence is neither required nor advised, but from the number of things that are permitted and permitted. Therefore it is not a work of obedience, not even meritorious, but an excuse for obedience. Although one should not prevent anyone from redeeming it, one should therefore withdraw all Christians from it and encourage and strengthen them to the works and punishments that are issued there.

Eighteenth: I do not know whether the souls will be drawn out of purgatory by the indulgence, and I do not yet believe either, although a number of new doctors say that. But it is impossible for them to prove it, nor has the Church decided yet. Therefore, for greater security, it is much better that you pray and work for them yourself; for this is more proven and is certain.

The nineteenth: I have no doubt on these points, they are sufficiently founded in the Scriptures. Therefore you should have no doubt, and let scholastic doctors be scholastics; they are all not enough with their school opinions that they should confirm a sermon.

As for the twentieth: Even though some of them scold me for a heretic, for whom such truth in the cash register is very harmful, I still do not pay much attention to such blaring, since no one else does that than a number of dark brains who never smelled the Bible, the Christian teachers never read, never understood their own teachers, but almost rotten in their riddled and torn school opinions. Because if they understood them, they would know that they should not blaspheme anyone unheard of and unconquerably. But God give them and us the right sense! Amen.

(Published by Luther probably February / March 1518 - underlining by Peter R. Seeber from: Kurt Aland (Martin Luther's 95 theses with the corresponding documents from the history of the Reformation, pp. 110f.) Writes: "When Luther on March 5, 1518 Schurl expresses the wish to write a German script that would replace the theses for the community, one would think that he had the sermon in mind here. However, the sermon would then have to be written down immediately after this letter (that would be no difficulty with Luther's fast working method) and printed (in view of the slowness of the printers and the printing at that time the main obstacle to this assumption lies. The question is also whether Luther would have called the little sermon "writing" - libellus).)

LETTER TO JOHN STAUPITZ ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Dr Martin Luther

To his Reverend and Dear Father
John Staupitz, Professor of Sacred Theology, Vicar of the Augustinian Order,

Brother Martin Luther,
his pupil, sendeth greeting.

I remember, dear Father, that once, among those pleasant and wholesome talks of thine, with which the Lord Jesus ofttimes gives me wondrous consolation, the word poenitentia was mentioned. We were moved with pity for many consciences, and for those tormentors who teach, with rules innumerable and unbearable, what they call a modus confitendi. Then we heard thee say as with a voice from heaven, that there is no true penitence which does not begin with love of righteousness and of God, and that this love, which others think to be the end and the completion of penitence, is rather its beginning.

This word of thine stuck in me like a sharp arrow of the mighty, and from that time forth I began to compare it with the texts of Scripture which teach penitence. Lo, there began a joyous game! The words frollicked with me everywhere! They laughed and gamboled around this saying. Before that there was scarcely a word in all the Scriptures more bitter to me than "penitence," though I was busy making pretences to God and trying to produce a forced, feigned love; but now there is no word which has for me a sweeter or more pleasing sound than "penitence," For God's commands are sweet, when we find that they are to be read not in books alone, but in the wounds of our sweet Saviour.

After this it came about that, by the grace of the learned men who dutifully teach us Greek and Hebrew, I learned that this word is in Greek metanoia and is derived from meta and noun, i. e., post and mentem, so that poenitentia or metanoia is a "coming to one's senses," and is a knowledge of one's own evil, gained after punishment has been accepted and error acknowledged; and this cannot possibly happen without a change in our heart and our love. All this answers so aptly to the theology of Paul, that nothing, at least in my judgement, can so aptly illustrate St. Paul.

Then I went on and saw that metanoia cap be derived, though not without violence, not only from post and mentem, but also from trans and mentem, so that metanoia signifies a changing of the mind and heart, because it seemed to indicate not only a change of the heart, but also a manner of changing it, i. e., the grace of God. For that "passing over of the mind," which is true repentance, is of very frequent mention in the Scriptures. Christ has displayed the true significance of that old word "Passover"; and long before the Passover, Abraham was a type of it, when he was called a "pilgrim,"

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i. e., a "Hebrew," that is to say, one who "passed over" into Mesopotamia, as the Doctor of Bourgos learnedly explains. With this accords, too, the title of the Psalm in which Jeduthun, i. e., "the pilgrim," is introduced as the singer.

Depending on these things, I ventured to think those men false teachers who ascribed so much to works of penitence that they left us scarcely anything of penitence itself except trivial satisfactions and laborious confession, because, forsooth, they had derived their idea from the Latin words poenitentiam agere, which indicate an action, rather than a change of heart, and are in no way an equivalent for the Greek metanoia.

While this thought was boiling in my mind, suddenly new trumpets of indulgences and bugles of remissions began to peal and to bray all about us; but they were not intended to arouse us to keen eagerness for battle. In a word, the doctrine of true penitence was passed by, and they presumed to praise not even that poorest part of penitence which is called "satisfaction," but the remission of that poorest part of penitence; and they praised it so highly that such praise was never heard before. Then, too, they taught impious and false and heretical doctrines with such authority (I wished to say "with such assurance") that he who even muttered anything to the contrary under his breath, would straightway be consigned to the flames as a heretic, and condemned to eternal malediction.

Unable to meet their rage half-way, I determined to enter a modest dissent, and to call their teaching into question, relying on the opinion of all the doctors and of the whole Church, that to render satisfaction is better than to secure the remission of satisfaction, i. e., to buy indulgences. Nor is there anybody who ever taught otherwise. Therefore, I published my Disputation; in other words, I brought upon my head all the curses, high, middle and low, which these lovers of money (I should say "of souls") are able to send or to have sent upon me. For these most courteous men, armed, as they are, with very dense acumen, since they cannot deny what I have said, now pretend that in my Disputation I have spoken against the power of the Supreme Pontiff.

That is the reason. Reverend Father, why I now regretfully come out in public. For I have ever been a lover of my corner, and prefer to look upon the beauteous passing show of the great minds of our age, rather than to be looked upon and laughed at. But I see that the bean must appear among the cabbages, and the black must be put with the white, for the sake of seemliness and loveliness.

I ask, therefore, that thou wilt take this foolish work of mine and forward it, if possible, to the most Excellent Pontiff, Leo X, where it may plead my cause against the designs of those who hate me. Not that I wish thee to share my danger! Nay, I wish this to be done at my peril only. Christ will see whether what I have said is His or my own; and without His permission there is not a word in the Supreme Pontiff's tongue, nor is the heart of the king in his own hand. He is the Judge whose verdict I await from the Roman See.

As for those threatening friends of mine, I have no answer for them but that word of Reuchlin's—"He who is poor fears nothing; he has nothing to lose." Fortune I neither have nor desire; if I have had reputation and honor, he who destroys them is always at work; there remains only one poor body, weak and wearied with constant hardships, and if by force or wile they do away with that (as a service to God), they will but make me poorer by perhaps an hour or two of life. Enough for me is the most sweet Saviour and Redeemer, my Lord Jesus Christ, to Whom I shall always sing my song; if any one is unwilling to sing with me, what is that to me? Let him howl, if he likes, by himself.

The Lord Jesus keep thee eternally, my gracious Father!

Wittenberg, Day of the Holy Trinity, 1518.

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LETTER TO POPE LEO X, ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Dr Martin Luther

To the
Most Blessed Father,
LEO X.

Martin Luther,
Augustinian Friar,
wisheth everlasting welfare.

I have heard evil reports about myself, most blessed Father, by which I know that certain friends have put my name in very bad odor with you and yours, saying that I have attempted to belittle the power of the keys and of the Supreme Pontiff. Therefore I am accused of heresy, apostasy, and perfidy, and am called by six hundred other names of ignominy. My ears shudder and my eyes are astounded. But the one thing in which I put my confidence remains unshaken—my clear and quiet conscience. Moreover, what I hear is nothing new. With such like decorations I have been adorned in my own country by those same honorable and truthful men, i. e., by the men whose own conscience convicts them of wrongdoing, and who are trying to put their own monstrous doings off on me, and to glorify their own shame by bringing shame to me. But you will deign, blessed Father, to hear the true case from me, though I am but an uncouth child.

It is not long ago that the preaching of the Jubilee indulgences was begun in our country, and matters went so far that the preachers of indulgences, thinking that the protection of your name made anything permissible, ventured openly to teach the most impious and heretical doctrines, which threatened to make the power of the Church a scandal and a laughing-stock, as if the decretals De abusionibus quaestorum did not apply to them.

Not content with spreading this poison of theirs by word of mouth, they published tracts and scattered them among the people. In these books—to say nothing of the insatiable and unheard of avarice of which almost every letter in them vilely smells—they laid down those same impious and heretical doctrines, and laid them down in such wise that confessors were bound by their oath to be faithful and insistent in urging them upon the people. I speak the truth, and none of them can hide himself from the heat thereof. The tracts are extant and they cannot disown them. These teachings were so successfully carried on, and the people, with their false hopes, were sucked so dry that, as the Prophet says, "they plucked their flesh from off their bones"; but they themselves meanwhile were fed most pleasantly on the fat of the land.

There was just one means which they used to quiet opposition, to wit, the protection of your name, the threat of burning at the stake, and the disgrace of the name "heretic." It is incredible how ready they are to threaten, even, at times, when they perceive that it is only their own mere silly opinions which are contradicted. As though this were to quiet opposition, and not rather to arouse schisms and seditions by sheer tyranny!

None the less, however, stories about the avarice of the priests were bruited in the taverns, and evil was spoken of the power of the keys and of the Supreme Pontiff, and as evidence of this, I could cite the common talk of this whole land. I truly confess that I was on fire with zeal for Christ, as I thought, or with the heat of youth, if you prefer to have it so; and yet I saw that it was not in place for me to make any decrees or to do anything in these matters. Therefore I privately admonished some of the prelates of the Church. By some of them I was kindly received, to others I seemed ridiculous, to still others something worse; for the terror of your name and the threat of Church censures prevailed. At last, since I could do nothing else, it seemed good that I should offer at least a gentle resistance to them, i. e., question and discuss their teachings. Therefore I published a set of theses, inviting only the more learned to dispute with me if they wished; as should be evident, even to my adversaries, from the Preface to the Disputation.

Lo, this is the fire with which they complain that all the world is now ablaze! Perhaps it is because they are indignant that I, who by your own apostolic authority am a Master of Theology, have the right to conduct public disputations, according to the custom of all the Universities and of the whole Church, not only about indulgences, but also about God's power and remission and mercy, which are incomparably greater subjects. I am not much moved, however, by the fact that they envy me the privilege granted me by the power of your Holiness, since I am unwillingly compelled to yield to them in things of far greater moment, viz., when they mix the dreams of Aristotle with theological matters, and conduct nonsensical disputations about the majesty of God, beyond and against the privilege granted them.

It is a miracle to me by what fate it has come about that this single Disputation of mine should, more than any other, of mine or of any of the teachers, have gone out into very nearly the whole land. It was made public at our University and for our University only, and it was made public in such wise that I cannot believe it has become known to all men. For it is a set of theses, not doctrines or dogmas, and they are put, according to custom, in an obscure and enigmatic way. Otherwise, if I had been able to foresee what was coming, I should have taken care, for my part, that they would be easier to understand.

Now what shall I do? I cannot recant them; and yet I see that marvelous enmity is inflamed against me because of their dissemination. It is unwillingly that I incur the public and perilous and various judgement of men, especially since I am unlearned, dull of brain, empty of scholarship; and that too in this brilliant age of ours, which by its achievements in letters and learning can force even Cicero into the corner,

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though he was no base follower of the public light. But necessity compels me to be the goose that squawks among the swans.

And so, to soften my enemies and to fulfil the desires of many, I herewith send forth these trifling explanations of my Disputation; I send them forth in order, too, that I may be more safe under the defense of your name and the shadow of your protection. In them all may see, who will, how purely and simply I have sought after and cherished the power of the Church and reverence for the keys; and, at the same time, how unjustly and falsely my adversaries have befouled me with so many names. For if I had been such a one as they wish to make me out, and if I had not, on the contrary, done everything correctly, according to my academic privilege, the Most Illustrious Prince Frederick, Duke of Saxony, Imperial Elector, etc., would never have tolerated such a pest in his University, for he most dearly loves the Catholic and Apostolic truth, nor could I have been tolerated by the keen and learned men of our University. But what has been done, I do because those most courteous men do not fear openly to involve both the Prince and the University in the same disgrace with myself.

Wherefore, most blessed Father, I cast myself at the feet of your Holiness, with all that I have and all that I am. Quicken, kill, call, recall, approve, reprove, as you will. In your voice I shall recognise the voice of Christ directing you and speaking in you. If I have deserved death, I shall not refuse to die. For the earth is the Lord's and the fulness thereof. He is blessed forever. Amen.

May He have you too forever in His keeping. Amen.

ANNO MDXVIII.

ANOTHER LETTER OF MARTIN LUTHER TO POPE LEO X

From: 6th of September, 1520.
Author: Dr Martin Luther
Translation: by Erika Bullmann Flores

Letter of Martin Luther to Pope Leo X

Among those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council—fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action—yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person.

Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgement of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much reverenced throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

I have indeed inveighed sharply against impious doctrines, and I have not been slack to censure my adversaries on account, not of their bad morals, but of their impiety. And for this I am so far from being sorry that I have brought my mind to despise the judgements of men and to persevere in this vehement zeal, according to the example of Christ, who, in His zeal, calls His adversaries a generation of vipers, blind,

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hypocrites, and children of the devil. Paul, too, charges the sorcerer with being a child of the devil, full of all subtlety and all malice; and defames certain persons as evil workers, dogs, and deceivers. In the opinion of those delicate-eared persons, nothing could be more bitter or intemperate than Paul's language. What can be more bitter than the words of the prophets? The ears of our generation have been made so delicate by the senseless multitude of flatterers that, as soon as we perceive that anything of ours is not approved of, we cry out that we are being bitterly assailed; and when we can repel the truth by no other pretence, we escape by attributing bitterness, impatience, intemperance, to our adversaries. What would be the use of salt if it were not pungent, or of the edge of the sword if it did not slay? Accursed is the man who does the work of the Lord deceitfully.

Wherefore, most excellent Leo, I beseech you to accept my vindication, made in this letter, and to persuade yourself that I have never thought any evil concerning your person; further, that I am one who desires that eternal blessing may fall to your lot, and that I have no dispute with any man concerning morals, but only concerning the word of truth. In all other things I will yield to any one, but I neither can nor will forsake and deny the word. He who thinks otherwise of me, or has taken in my words in another sense, does not think rightly, and has not taken in the truth.

Your see, however, which is called the Court of Rome, and which neither you nor any man can deny to be more corrupt than any Babylon or Sodom, and quite, as I believe, of a lost, desperate, and hopeless impiety, this I have verily abominated, and have felt indignant that the people of Christ should be cheated under your name and the pretext of the Church of Rome; and so I have resisted, and will resist, as long as the spirit of faith shall live in me. Not that I am striving after impossibilities, or hoping that by my labours alone, against the furious opposition of so many flatterers, any good can be done in that most disordered Babylon; but that I feel myself a debtor to my brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome. For many years now, nothing else has overflowed from Rome into the world—as you are not ignorant—than the laying waste of goods, of bodies, and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men; and the Church of Rome, formerly the most holy of all Churches, has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness.

Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you dwell among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety; she fills up the sentence passed on her mother, of whom it is said, "We would have healed Babylon, but she is not healed; let us forsake her." It had been your duty and that of your cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are.

Oh, would that, having laid aside that glory which your most abandoned enemies declare to be yours, you were living rather in the office of a private priest or on your paternal inheritance! In that glory none are worthy to glory, except the race of Iscariot, the children of perdition. For what happens in your court, Leo, except that, the more wicked and execrable any man is, the more prosperously he can use your name and authority for the ruin of the property and souls of men, for the multiplication of crimes, for the oppression of faith and truth and of the whole Church of God? Oh, Leo! in reality most unfortunate, and sitting on a most perilous throne, I tell you the truth, because I wish you well; for if Bernard felt compassion for his Anastasius at a time when the Roman see, though even then most corrupt, was as yet ruling with better hope than now, why should not we lament, to whom so much further corruption and ruin has been added in three hundred years?

Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful, than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up; one course alone being left to us wretched men: to call back and save some few, if we can, from that Roman gulf.

Behold, Leo, my father, with what purpose and on what principle it is that I have stormed against that seat of pestilence. I am so far from having felt any rage against your person that I even hoped to gain favour with you and to aid you in your welfare by striking actively and vigorously at that your prison, nay, your hell. For whatever the efforts of all minds can contrive against the confusion of that impious Court will be advantageous to you and to your welfare, and to many others with you. Those who do harm to her are doing your office; those who in every way abhor her are glorifying Christ; in short, those are Christians who are not Romans.

But, to say yet more, even this never entered my heart: to inveigh against the Court of Rome or to dispute at all about her. For, seeing all remedies for her health to be desperate, I looked on her with contempt, and, giving her a bill of divorcement, said to her, "He that is unjust, let him be unjust

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still; and he that is filthy, let him be filthy still," giving myself up to the peaceful and quiet study of sacred literature, that by this I might be of use to the brethren living about me.

While I was making some advance in these studies, Satan opened his eyes and goaded on his servant John Eccius, that notorious adversary of Christ, by the unchecked lust for fame, to drag me unexpectedly into the arena, trying to catch me in one little word concerning the primacy of the Church of Rome, which had fallen from me in passing. That boastful Thraso, foaming and gnashing his teeth, proclaimed that he would dare all things for the glory of God and for the honour of the holy apostolic seat; and, being puffed up respecting your power, which he was about to misuse, he looked forward with all certainty to victory; seeking to promote, not so much the primacy of Peter, as his own pre-eminence among the theologians of this age; for he thought it would contribute in no slight degree to this, if he were to lead Luther in triumph. The result having proved unfortunate for the sophist, an incredible rage torments him; for he feels that whatever discredit to Rome has arisen through me has been caused by the fault of himself alone.

Suffer me, I pray you, most excellent Leo, both to plead my own cause, and to accuse your true enemies. I believe it is known to you in what way Cardinal Cajetan, your imprudent and unfortunate, nay unfaithful, legate, acted towards me. When, on account of my reverence for your name, I had placed myself and all that was mine in his hands, he did not so act as to establish peace, which he could easily have established by one little word, since I at that time promised to be silent and to make an end of my case, if he would command my adversaries to do the same. But that man of pride, not content with this agreement, began to justify my adversaries, to give them free licence, and to order me to recant, a thing which was certainly not in his commission. Thus indeed, when the case was in the best position, it came through his vexatious tyranny into a much worse one. Therefore whatever has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, which at that time I was entreating for with all my might. What more was it my duty to do?

Next came Charles Miltitz, also a nuncio from your Blessedness. He, though he went up and down with much and varied exertion, and omitted nothing which could tend to restore the position of the cause thrown into confusion by the rashness and pride of Cajetan, had difficulty, even with the help of that very illustrious prince the Elector Frederick, in at last bringing about more than one familiar conference with me. In these I again yielded to your great name, and was prepared to keep silence, and to accept as my judge either the Archbishop of Treves, or the Bishop of Naumburg; and thus it was done and concluded. While this was being done with good hope of success, lo! that other and greater enemy of yours, Eccius, rushed in with his Leipsic disputation, which he had undertaken against Carlstadt, and, having taken up a new question concerning the primacy of the Pope, turned his arms unexpectedly against me, and completely overthrew the plan for peace. Meanwhile Charles Miltitz was waiting, disputations were held, judges were being chosen, but no decision was arrived at. And no wonder! for by the falsehoods, pretences, and arts of Eccius the whole business was brought into such thorough disorder, confusion, and festering soreness, that, whichever way the sentence might lean, a greater conflagration was sure to arise; for he was seeking, not after truth, but after his own credit. In this case too I omitted nothing which it was right that I should do.

I confess that on this occasion no small part of the corruptions of Rome came to light; but, if there was any offence in this, it was the fault of Eccius, who, in taking on him a burden beyond his strength, and in furiously aiming at credit for himself, unveiled to the whole world the disgrace of Rome.

Here is that enemy of yours, Leo, or rather of your Court; by his example alone we may learn that an enemy is not more baneful than a flatterer. For what did he bring about by his flattery, except evils which no king could have brought about? At this day the name of the Court of Rome stinks in the nostrils of the world, the papal authority is growing weak, and its notorious ignorance is evil spoken of. We should hear none of these things, if Eccius had not disturbed the plans of Miltitz and myself for peace. He feels this clearly enough himself in the indignation he shows, too late and in vain, against the publication of my books. He ought to have reflected on this at the time when he was all mad for renown, and was seeking in your cause nothing but his own objects, and that with the greatest peril to you. The foolish man hoped that, from fear of your name, I should yield and keep silence; for I do not think he presumed on his talents and learning. Now, when he sees that I am very confident and speak aloud, he repents too late of his rashness, and sees—if indeed he does see it—that there is One in heaven who resists the proud, and humbles the presumptuous.

Since then we were bringing about by this disputation nothing but the greater confusion of the cause of Rome, Charles Miltitz for the third time addressed the Fathers of the Order, assembled in chapter, and sought their advice for the settlement of the case, as being now in a most troubled and perilous state. Since, by the favour of God, there was no hope of proceeding against me by force, some of the more noted of their number were sent to me, and begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own. They said that the affair was not as yet in a position of extreme hopelessness, if Leo X., in his inborn kindliness, would put his hand to it. On this I, who have always offered and wished for peace, in order that I might devote myself to calmer and more useful pursuits, and who for this very purpose have acted with so much spirit and vehemence, in order to put down by the strength and impetuosity of my words, as well as of my feelings, men whom I saw to be very far from equal to myself—I, I say, not only gladly yielded, but even accepted it

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with joy and gratitude, as the greatest kindness and benefit, if you should think it right to satisfy my hopes.

Thus I come, most blessed Father, and in all abasement beseech you to put to your hand, if it is possible, and impose a curb to those flatterers who are enemies of peace, while they pretend peace. But there is no reason, most blessed Father, why any one should assume that I am to utter a recantation, unless he prefers to involve the case in still greater confusion. Moreover, I cannot bear with laws for the interpretation of the word of God, since the word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged; but, being challenged, I will not be dumb in the cause of Christ my Master. For your Blessedness will be able by one short and easy word to call these controversies before you and suppress them, and to impose silence and peace on both sides—a word which I have ever longed to hear.

Therefore, Leo, my Father, beware of listening to those sirens who make you out to be not simply a man, but partly a god, so that you can command and require whatever you will. It will not happen so, nor will you prevail. You are the servant of servants, and more than any other man, in a most pitiable and perilous position. Let not those men deceive you who pretend that you are lord of the world; who will not allow any one to be a Christian without your authority; who babble of your having power over heaven, hell, and purgatory. These men are your enemies and are seeking your soul to destroy it, as Isaiah says, "My people, they that call thee blessed are themselves deceiving thee." They are in error who raise you above councils and the universal Church; they are in error who attribute to you alone the right of interpreting Scripture. All these men are seeking to set up their own impieties in the Church under your name, and alas! Satan has gained much through them in the time of your predecessors.

In brief, trust not in any who exalt you, but in those who humiliate you. For this is the judgement of God: "He hath cast down the mighty from their seat, and hath exalted the humble." See how unlike Christ was to His successors, though all will have it that they are His vicars. I fear that in truth very many of them have been in too serious a sense His vicars, for a vicar represents a prince who is absent. Now if a pontiff rules while Christ is absent and does not dwell in his heart, what else is he but a vicar of Christ? And then what is that Church but a multitude without Christ? What indeed is such a vicar but antichrist and an idol? How much more rightly did the Apostles speak, who call themselves servants of a present Christ, not the vicars of an absent one!

Perhaps I am shamelessly bold in seeming to teach so great a head, by whom all men ought to be taught, and from whom, as those plagues of yours boast, the thrones of judges receive their sentence; but I imitate St. Bernard in his book concerning Considerations addressed to Eugenius, a book which ought to be known by heart by every pontiff. I do this, not from any desire to teach, but as a duty, from that simple and faithful solicitude which teaches us to be anxious for all that is safe for our neighbours, and does not allow considerations of worthiness or unworthiness to be entertained, being intent only on the dangers or advantage of others. For since I know that your Blessedness is driven and tossed by the waves at Rome, so that the depths of the sea press on you with infinite perils, and that you are labouring under such a condition of misery that you need even the least help from any the least brother, I do not seem to myself to be acting unsuitably if I forget your majesty till I shall have fulfilled the office of charity. I will not flatter in so serious and perilous a matter; and if in this you do not see that I am your friend and most thoroughly your subject, there is One to see and judge.

In fine, that I may not approach you empty-handed, blessed Father, I bring with me this little treatise, published under your name, as a good omen of the establishment of peace and of good hope. By this you may perceive in what pursuits I should prefer and be able to occupy myself to more profit, if I were allowed, or had been hitherto allowed, by your impious flatterers. It is a small matter, if you look to its exterior, but, unless I mistake, it is a summary of the Christian life put together in small compass, if you apprehend its meaning. I, in my poverty, have no other present to make you, nor do you need anything else than to be enriched by a spiritual gift. I commend myself to your Paternity and Blessedness, whom may the Lord Jesus preserve for ever. Amen.

Wittenberg, 6th September, 1520.

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MARTIN LUTHER ON ISLAM AND THE KORAN

Two Prefaces of two Latin Koran Translations:
Author: Dr Martin Luther
Preface to the Libellus de ritu et moribus Turcorum, 1530
Preface to Bibliander's Edition of the Koran,1543
Source: Word & World, Volume 16, Number 2, Spring 1996
Translatiom: Sarah Henrich and James L. Boyce, 1996
Estimated Range of Dating: 1530 and 1543 A.D.

(Martin Luther, the German scholar who wanted to reform the Romam Catholic Church, is not only known as founder of the Protestant Church and translator of the entire Bible into German, but he also read the Koran; and he did that for a very good reason. Martin Luther's remarkable involvement with Islam and Muslims (whom he called "Turks") is insufficiently known. Luther was a person of his time, and his language expresses the roughness of the age. Luther, however, was far ahead of his time, and is helpful to us in reminding us of the importance of the Islamic reality. He expressed regret that scholars were not seeking to study and understand Islam in its own terms. Luther was born in 1483, so when Constantinople, the capital city of the Roman Empire, fell to the Muslim Ottoman Turks in 1453, it was an event that still was fresh in the memory of his contemporaries.

Throughout the late-1400s and 1500s, the Ottoman Turks took the lead in the Islamic world. Eventually their empire would stretch east across Asia Minor (Turkey) through Syria to Persia, and south through Arabia, Egypt, and north Africa. The Turks also pressed westward into Europe, conquering Greece and the Baltics, not for territory but for spreading Islam! In 1526, the King of Hungary was killed in battle, and in 1529, the Turks began their siege of Vienna, Austria, the home of the Habsburgs and a seat of power for the Holy Roman Emperor, Charles V. Islam was pounding on the gates of western Europe, and many Christians feared that they might give way at any moment to Turkish domination.

Meanwhile, Martin Luther had been fighting his own battles. By the 1520s, the Reformation of the Church was well under way, but Luther was not only concerned with theological debates and church life. He also spoke on the important concerns of society and the civil government, applying Scripture to the hot topics and current events. In 1529, Luther published a treatise called On War Against the Turk (Luther's Works, Vol. 46, pp.161–205). In this work, he distinguishes between the two men who should fight against the Turk, "and there ought to be only two: the one is named Christian, the other, Emperor Charles".

When the Hungarian king was defeated in 1526, he had been accompanied by an ecclesiastical army led by sword-wielding bishops. But Luther argues that any war against the Turks should not be a religious crusade led by the ministers of the church. "If I were emperor, king, or prince and were in a campaign against the Turk, I would exhort [and even force] my bishops and priests to stay at home and attend to the duties of their office, praying, fasting, saying mass, preaching, and caring for the poor, as not only Holy Scripture, but their own canon law teaches and requires". Luther follows Scripture in teaching that God has given authority to the civil rulers, not the church, to punish wickedness and wage war.

Luther argues it is the emperor's duty to wage war, but that doesn't mean he can attack whomever he wants. The emperor is under God's order and there are just causes for the emperor to fight the Turk; chiefly, "the Turk is attacking his subjects and his empire, and it is his duty as a regular ruler appointed by God, to defend his own" (p.184). When the emperor takes up this task in obedience to God, he also serves his neighbors by providing protection for his subjects and a good conscience for his soldiers. This is why it is important that the civil government take up this task, not the church: "If there is to be war against the Turk, it should be fought at the emperor's command, under his banner, and in his name. Luther's advice on the just causes for war with the Muslim nations of his day are still good advice for civil governments today.

In the 1500s, the threat of Islamic armies was very real for the people of central and western Europe. Already, Christians in the Middle East and Greece lived under Turkish Muslim rule. Many of them had been enslaved or demoted to second class citizens. Others were driven from their homes, while still others were killed. The people of Germany were understandably fearful that the same fate could fall upon them if the Turks succeeded in defeating the Holy Roman Empire. Luther was initially aloof to the matter. He saw the Turkish Muslim attacks as manifestations of God's wrath against an ungodly "Christian" Europe. This was an unpopular view in his time, as it is still today, but Luther knew from Scripture that God did indeed chasten His people through the might of enemy nations and that suffering in this life should serve as a reminder of God's anger over sin. Along with God's Word, the Christian's chief weapon in this fight is prayer.

But the farther the Turks moved up the Danube River basin toward Vienna, and the more he heard about the pope clamouring for a crusade and German preachers expressing ambivalence toward and sometimes preference for the Turk, the more he was pressed to address the issue of war with the Ottomans. Unsurprisingly, given his view of the secular realm, he came out strongly in favour of war, for in his mind it was just. He continued to support every preparation for it so long as it was not construed as a crusade. He also believed that physical warfare was not enough. It had to be accompanied by the spiritual disciplines of prayer and repentance.

About the time of the siege of Vienna, Luther also began to view the Turkish threat as an apocalyptic threat. He was convinced that the rise of the Turks was foretold in the eschatological prophecies in scripture, especially Daniel 7. He also believed that, while the Turks would be successful for

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a time, their days were numbered as the last days were soon approaching. Until then, Christians needed to be warned about the dangers of Islam. He had heard and read that many Christians who ended up in the Ottoman Empire eventually became Muslims. So he spent most of his energy in writing about and inquiring into the theology and culture of the Turks for the purpose of encouraging and equipping Christians to resist it.

It is in On War Against the Turk that we get perhaps the fullest summary of Luther's basic notions of the religion of Mohammed and of Muslim customs as he saw them in the Ottoman Turkish enemy. Luther argued that the Turk was a threat to the Christian in three estates: the spiritual, the temporal, and in the estate of marriage or the home.

Firstly, He described the Muslim religion as a patchwork taken from Jewish, Christian, and heathen sources in which "Father, Son, Holy Ghost, baptism, the sacrament, gospel, faith, and all Christian doctrine and life are gone, and instead of Christ only Mohammed with his doctrine of works and especially the sword is left."

Secondly, Luther saw the Koran as the basis of a creed that compelled the use of the sword through which temporal government with its maintenance of peace, protection of the good, and punishment of the wicked was destroyed. "With lies he kills souls and with murder he kills bodies."

Thirdly, Luther lifted up the practice among the Turks of having many wives as a destruction of the estate of marriage and the home. In sum, the Turk is a "destroyer, enemy and blasphemer of our Lord Jesus Christ, a man who instead of the gospel and faith sets up his shameful Mohammed and all kinds of lies, ruins all temporal government and home life or marriage, and his warfare, which is nothing but murder and bloodshed, is a tool of the devil himself."

Luther wrote treatises, he also preached a sermon on war with the Turkish Muslims. He spoke of those Christians who already lived under Islamic rule, as well as those Germans who were already captured during battle and sold as slaves. Throughout it all, he remained committed to making as much information on Islam available as possible. This culminated in his involvement in the publication of a new Latin translation of the Koran in 1543, a work that was included in the first collection of texts relating to Islam to ever be printed. For this reason his prefaces to the "Book of the Rites and Customs of the Turks" and to "Bibliander's Edition of Alcoran" have been newly translated and are presented here.)

1. LUTHER.S 1530 PREFACE TO THE TRACT ON THE RELIGION AND CUSTOMS OF THE TURKS, 1530

(On December 6, 1529, Veit Dietrich wrote from Wittenberg to Hektor Pömer in Nurenberg: We have in our possession from occupied Constantinople a pamphlet written many years ago on the customs of the Turks that Luther will soon publish with the addition of his own preface. Then on January 3, 1530, Luther wrote to his friend Nikolaus Hausmann in Zwickau: A pamphlet in Latin on the rites and religion of the Turks written almost seventy years ago is being prepared. The libellus referred to in these remarks appears to have been written by a certain Georg von Muelbach, in later life a Dominican priest among the curia in Rome, who as a youth had been captured when the Turks, under the lead of Murad II (1421-1451), invaded Hungary during the uncertainties of succession that accompanied the death of Emperor Sigismund in 1437. The youth was subsequently sold to some merchants and carried off in chains to Adrianopoliswhere he was imprisoned for some twenty years before his release in 1458. Although Luther dates the writing almost seventy years ago. (i.e., about 1460), a more accurate date of shortly before 1481 derives from the author's reference within the work to Mohammed i.e., Mohammed II, 1451-1481) as the one who now rules. A translation of the preface referred to in Dietrich.s letter and written by Luther to accompany his publication of the libellus follows. For further historical background, see the introduction to Luther's preface in WA 30/2: 198-200, from which these brief notes are excerpted.)

Grace and Peace in Christ. I gladly accepted this little book on the religion and customs of the Turks when it was offered to me. Now I have decided to publish it, not without good reason as it seems to me. Although I have eagerly desired for some time to learn about the religion and customs of the Mohammedans, nothing has been available to me except a certain Refutation of the Alcoran and the Critique of the Alcoran by Nicholas of Cusa; I have tried in vain to read the Koran itself. The authors of the Refutation and the Critique seem to have intended through pious examination to frighten sincere Christians away from Mohammedanism and hold them secure in their faith in Christ. Still, while they eagerly take pains to excerpt from the Koran all the most base and absurd things that arouse hatred and can move people to ill-will, at the same time they either pass over without rebuttal or cover over the good things it contains. The result is that they have achieved too little credibility or authority, as it were cheapening their work either because of hatred of the Turks or because of their own lack of powers of refutation.

The author of this book, however, whoever he was, seems to present his case with the highest degree of credibility. Accordingly, he has achieved a high level of authority with me, so that I trust him to be narrating the truth with as much sincerity as power. Although the things he details are moderate and few, and I would wish for more and greater things, nevertheless, even such moderate and small matters are presented credibly. He relates details so as not only to recount the evils of the Turks but also to exhibit alongside them the best things, and he presents them in such a way that through comparison with those people he might reprove and censure our own. Nevertheless, he does not approve of such things, however piously they are done, but refutes them with

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as much vigor and strength as had been done up to that time. His writing certainly bears the clear signs of a forth-right and sincere heart that writes nothing from hatred, but sets forth everything out of love of the truth. Indeed, those who only censure and condemn the base and absurd characteristics of the enemy but remain silent about matters that are honest and worthy of praise do more harm than good to their cause. What is easier than to condemn things that are manifestly base and dishonest (which in fact refute themselves)? But to refute good and honest things that are hidden from sight, that is to further the cause, that is to lift up and remove the scandal, to despoil the messengers of their counterfeit image of the light and to render them appropriately hateful because of their base plundering of the light.

From this book, accordingly, we see that the religion of the Turks or Mohammed is far more splendid in ceremonies—and, I might almost say, in customs—than ours, even including that of the religious or all the clerics. The modesty and simplicity of their food, clothing, dwellings, and everything else, as well as the fasts, prayers, and common gatherings of the people that this book reveals are nowhere seen among us—or rather it is impossible for our people to be persuaded to them. Furthermore, which of our monks, be it a Carthusian (they who wish to appear the best) or a Benedictine, is not put to shame by the miraculous and wondrous abstinence and discipline among their religious? Our religious are mere shadows when compared to them, and our people clearly profane when compared to theirs. Not even true Christians, not Christ himself, not the apostles or prophets ever exhibited so great a display. This is the reason why many persons so easily depart from faith in Christ for Mohammedanism and adhere to it so tenaciously. I sincerely believe that no papist, monk, cleric, or their equal in faith would be able to remain in their faith if they should spend three days among the Turks. Here I mean those who seriously desire the faith of the pope and who are the best among them. The rest of the mob and the greater part of them, especially the Italians, those swine from the band of Epicurus, who believe absolutely nothing, are secure from every heresy and error, strong and invincible in their Epicurean faith, armed as much against Christ as against Mohammed or against even their own pope.

For this reason, therefore, we are publishing this book and thrusting it in the face of the opponents of the gospel, so that, confused as they are in their own foolish opinions, they might actually experience and feel with their own hands that what the gospel teaches is true. For the gospel teaches that the Christian religion is by far something other and more sublime than showy ceremonies, tonsures, hoods, pale countenances, fasts, feasts, canonical hours, and that entire show of the Roman church throughout the world. Indeed, in all these things the Turks are by far superior. Nevertheless, they continue to deny and ardently persecute Christ, no less than our papists deny and persecute him. May they finally then grasp this truth, namely, that the Christian religion is by far something other than good customs or good works. For this book shows that the Turks are far superior to our Christians in these things as well.

So now be off with you, you tyrants and pontiffs, and for the sake of faith in Christ—i.e., for the sake of your ceremonies—kill, burn, suffocate, proscribe, and rage in full force, since here you see that the splendour of your ceremonies is no splendour at all alongside the excellent splendor of the Turks and that your customs are clearly an abomination when compared to theirs. Accordingly, it is likewise as a kind of apology for our gospel that we are publishing this book. For now I understand the reason why the Turkish religion is so concealed by the papists, why only base things are told of them. It is because they sense what in fact is true, that, if it should come to the point of arguing about religion, the whole papistry with all its trappings would fall. Nor would they be able to defend their own faith and at the same time refute the faith of Mohammed, since then they would have to refute those things that they themselves most approve and for which they most strive, and defend those things that the followers of Mohammed most approve and for which they most strive.

There are, I confess, also very many base and absurd things to be seen among the Turks, and perhaps in the meantime more have arisen. I say this not only because in all things the present-day Turks are likely of the same sort as the ones this book describes before the capture of Constantinople—i.e., written some seventy years ago—but because all things are accustomed to grow worse with time. Yet these evils are concealed by such a beautiful, effective, and robust show of ceremonies, good works, and false miracles. Indeed what manner of baseness has there not been among us, too, in such monstrous deeds of lust, avarice, ambition, haughtiness, envy, discord, blasphemy, lies, vanity, impiety, that we could have surpassed Sodom and Gomorrah! Nevertheless, all these evils have been concealed by an even more weak show of ceremonies than is the case with the Turks, so that they might not be seen and we ourselves be deemed nonetheless saints. How much less will their own vices move the Turks, clothed as they are in religious ceremonies!

Finally, I am publishing this book for yet another reason, in order to anticipate and prevent the scandal of the Mohammedans. Since we now have the Turk and his religion at our very doorstep, our people must be warned lest, either moved by the splendour of the Turkish religion and the external appearance of their customs, or offended by the meager display of our own faith or the deformity of our customs, they deny their Christ and follow Mohammed. Rather let them learn that the religion of Christ is something other than ceremonies and customs and that faith in Christ has absolutely nothing to do with discerning what ceremonies, customs, or laws are better or worse, but declares that all of them squeezed together into one mass are not enough for justification nor are they a work for them to perform. Unless we learn this, there is danger that many of

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our people will become Turks, disposed as they are to much less splendid errors.

However effectively this author attacks the absurdities and evils of the Turks and candidly and rightly refutes their specious scandals (to which, as he confesses, he himself at one time was so moved as to fall prey), still it is clear that at that time our greatest fortification and strongest arms were not so publicly vigorous. These defenses are the articles about Christ, namely, that Christ is the son of God, that he died for our sins, that he was raised for our life, that justified by faith in him our sins are forgiven and we are saved, etc. These are the thunder that destroys not only Mohammed but even the gates of hell. For Mohammed denies that Christ is the son of God, denies that he died for our sins, denies that he arose for our life, denies that by faith in him our sins are forgiven and we are justified, denies that he will come as judge of the living and the dead (though he does believe in the resurrection of the dead and the day of judgment), denies the Holy Spirit, and denies the gifts of the Spirit. By these and similar articles of faith consciences must be fortified against the ceremonies of Mohammed. With these weapons his Koran must be refuted.

If there are any who deny the articles just asserted, of what benefit is it to them even if they have the religion of the angels, even if they are twice as religious as the Turks? On the other hand, what can harm those who hold on to these articles, even without numerous fasts, prayers, vigils, and abstentions, even without such great modesty in food, dress, gesture, and style of life? The Turks and the papists may be radiant in such matters. At the same time they are void of true faith and filled alike with other most disgraceful crimes, abominable before God and hateful among people.

Indulgence must be granted to this author, however, insofar as his writing did not escape the common defects of the age and was composed in the usual style of his time. Yet he is truly to be praised for the noble zeal, candor, and diligence by which, to the extent he was able, he distinguished himself faithfully. Perhaps I will say more, if ever I get my hands on that Mohammed and his Koran. Indeed, I hope that our gospel, radiant with such great light, will make an assault now before the day of judgment on that abominable prophet Mohammed. May our Lord Jesus Christ do so quickly. To him be glory for ever. Amen.

2. PREFACE TO THE KORAN OF DR. MARTIN LUTHER, PROFESSOR OF THEOLOGY AND PASTOR OF THE CHURCH AT WITTENBERG

Many persons have authored small tracts describing the rites, beliefs, and customs of Jews of this day for the very purpose of more easily refuting their manifest lies and exposed errors and ravings. There is no doubt that, when pious minds bring the testimony of the prophets to bear on the delusions and blasphemies of those people, they are greatly confirmed in faith and in love for the truth of the gospel and are fired with a righteous hatred of the perversity of the Jewish teachings. Indeed let any sane or moderate person consider how much of the most tasteless slander, how much madness and wickedness there is in Jewish beliefs and rites, a truth to be grasped from the fact that their learned and good men (e.g., as in the case of Nicholaus of Lyra, Salomo Levi from Burgos, or Antonius Margaritha) promote the Eleusinian mysteries.

For just as in the beginning in paradise the devil maddened the unfortunate Eve with his lies and drove her from God, so it is certain that since that time it is by the devil that the ragings of all the nations have been aroused against the true teaching of God. The fact that all peoples sacrificed human victims, as is evident from the examples not only among the ancient Greeks and Romans, but also from later times, like the Emperor Severus; the fact that the Egyptians worshipped cats, the people of Arabia dogs, the Lampsacenians Priapus, and other peoples one monster or another; the fact that things which were defiling in Cyprus or at Thebes, became in Egypt or somewhere else sacred rites: it is certain that all these things have been wrought by the devil who has continued to drive blinded human minds, in the first place, so that he might show himself to be an enemy of God, and, in the second place, so that he might haughtily deceive the feeble nature of mankind.

It was the devil who also aroused such ravings of the Jews when after the resurrection of Christ they fomented revolution, when after the destruction of the city of Jerusalem they incited war a second time under the leadership of Bar Kokhba, and when under the reign of the Emperor Julian the Apostate they began again to rebuild the temple. No less insane is the fact that since they are not able to take up arms, they sit in the midst of their sacrifices and hurl curses at the Son of God and devise deceitful and poisonous corruptions of the prophetic witness; they fashion crude rites, they lacerate their own bodies and those of their infants, and continue to have some sort of hopeful dreams of dominion over the world, contrary to the manifest testimonies of the prophets.

To be sure, the devil would wish that such deceits of his would not be uncovered, would not be brought to light, would not be censured. But just as the apostles condemned the errors of the nations, so now the church of God ought to refute the errors of all the enemies of the gospel, so that the glory of God and his Son Jesus Christ might be celebrated against the devil and his instruments. While the son of God was hanging on the cross, the whole world of nature testified with novel and awesome signs that this death mattered to God, and threatened not only the Jews, but the whole world of all times insofar as it rejected the Son of God. Even if a few were moved, God still wanted to set forth a clear testimony. Thus, even if this world at the extreme end of the ages is oppressed by a huge multitude of idolatrous

Jews, Mohammedans, and papists, nevertheless, let us sound forth the voice of the gospel and bear witness that the crucified and resurrected Jesus Christ, whom the apostles

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show us, is truly the Son of God and Savior, and let us denounce the errors of all those who wage war against the gospel.

Therefore, as I have written against the idols of the Jews and the papists, and will continue to do so to the extent that it is granted me, so also I have begun to refute the pernicious beliefs of Mohammed, and I will continue to do so at more length. But in order to do this, it is also useful to study closely the writings of Mohammed themselves. Accordingly, I have wanted to get a look at a complete text of the Koran. I do not doubt that the more other pious and learned persons read these writings, the more the errors and the name of Mohammed will be refuted.

For just as the folly, or rather madness, of the Jews is more easily observed once their hidden secrets have been brought out into the open, so once the book of Mohammed has been made public and thoroughly examined in all its parts, all pious persons will more easily comprehend the insanity and wiles of the devil and will be more easily able to refute them. This is the reason that has moved me to wish to publish this book.

Given the fact, however, that some persons fear that by reading such a book weak minds might be corrupted as it were by an infection and turned from Christ, to such persons I respond in this way. May there be none so infirm in the church of God that they do not have this conviction fixed in their mind, that, as certain as they know that they are alive as long as their senses and bodily motor functions are still vital, as certain as they know that it is day, as long as they see the sun passing above the earth in the middle of the sky, so certain should they be that it is patently impossible that any religion or doctrine about the worship or invocation of God be true that utterly rejects the prophetic and apostolic writings.

There is one eternal church beginning from Adam, to whom God revealed himself with sure and wondrous testimonies in the very word which God entrusted to the prophets and apostles. Time and time again God commands that by its teaching God is to be known and acknowledged and that all other beliefs about God be rejected. To this one teaching God joins us, just as the prophet Isaiah clearly says in chapter 59: “This is my covenant, says the Lord: my Spirit is in you, and my words that I have placed in your mouth will not depart from your mouth or the mouth of your descendants for ever.” And Christ says: “If you abide in me, and my words abide in you; whatever you ask will be done for you.” And Paul says that the church is built upon the foundation of the apostles and prophets.

Therefore, all beliefs of all nations about God that either ignore or reject the prophets and the apostles are to be insistently condemned. Mohammed acknowledges, however, that he is devising a new belief that dissents from the prophets and apostles. Therefore, as you firmly repudiate the beliefs of the Egyptians who worshipped cats and of the Arabians who worshipped dogs, so you shall denounce the new creation of Mohammed, because he himself openly admits that he does not embrace the teaching of the prophets and apostles. If there are any who are so without understanding that they do not have this conviction fixed in their mind that the only true religion is that which was from the beginning handed on by God, with clear testimonies, through the prophets and apostles, even if these persons do not now read the writings of Mohammed, but either only hear about the Turks or see them, how will they fortify themselves against their beliefs? Rather, it is a shameful and impious ignorance if they do not daily admonish themselves in intercession concerning this belief, if they do not separate themselves from the Jews, the Turks, and other nations in prayer; if they do not meditate on the fact that this one alone is the eternal and true God, the creator and sustainer of all things, who hears us and will grant life eternal, who revealed himself in the writings of the prophets and apostles, who willingly sent God’s Son to be a sacrifice for our sake. Those who meditate on these things in prayer will acknowledge that this stupidity is no light sin.

Because only a few call upon God rightly in prayer, the church, therefore, is being punished for its ignorance and neglect. But since this punishment is already in sight, may it warn us, as I have already said, to separate ourselves in prayer from the Turks, from the Jews, and from the other nations, and to invoke the eternal and true God, the creator of all things, the Father of our Lord Jesus Christ, who was crucified for our sake and raised from the dead. But I shall speak about these things more fully at another time.

Daniel and the other captives won over the King of Babylon and many others to true knowledge of God. The Goths, the Huns, and the Franks, although victorious, nevertheless, were converted by their captives to the worship of God. So now, too, God perhaps will call some of the Turks from their darkness through their Christian captives who have been instructed. Or perhaps God wishes that those uninstructed Christians who are sorely oppressed in Illyria, Greece, and Asia, may be strengthened by those Christians who by reading this book will be able to fight more courageously on behalf of the gospel.

The following corollary assertions provide a source of great encouragement: Just as the church of God is eternal, so it is fitting that the church’s teachings be eternal; yet this book witnesses that this creation of Mohammed is a new thing. The church of God by necessity embraces the prophets and apostles; Mohammed rejects their teaching. In the church of God from the very beginning this voice of the gospel has always been handed on: that the eternal Father willed that the Son of God become a sacrifice for sins; Mohammed scorns this sacrifice and propitiation.

In the church the doctrine has always existed concerning the causes of human weakness, calamity, and death, and especially concerning sin passed on after the fall of the first parents; these Mohammed, as if an Epicurean, considers to be inane fabrications. Finally, the book itself gives rise to many other assertions whose enumeration would hardly edify the pious.

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This must not be thought a matter of light importance, especially by those of us who teach in the church. We must fight on all fronts against the ranks of the devil. In this age of ours how many varied enemies have we already seen? Papist defenders of idolatry, the Jews, the multifarious monstrosities of the Anabaptists, Servetus, and others. Let us now prepare ourselves against Mohammed. But what can we say about matters that are still outside our knowledge? Therefore, it is of value for the learned to read the writings of the enemy in order to refute them more keenly, to cut them to pieces and to overturn them, in order that they might be able to bring some to safety, or certainly to fortify our people with more sturdy arguments.

AN OPEN LETTER ON TRANSLATING, 1530

Author: Dr Martin Luther, 1483-1546
From: Martin Luthers Werke,
Weimar: Hermann Boehlaus Nachfolger, 1909,
Band 30, Teil II, pp. 632-646
Translation: Gary Mann, 1995

(His translation of the Bible into the German vernacular (instead of Latin) made it accessible to any common person who could read and understand German, an event that had a tremendous impact on both the church and German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible

The Luther Bible is a German language Bible translation from the Hebrew Old Testament and ancient Greek New Testament by Martin Luther. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments and Apocrypha, in 1534.

The project absorbed Luther's later years. Thanks to the then recently invented printing press, the result was widely disseminated and contributed significantly to the development of today's modern High German language.

The Luther Bible was not the first translation of the Bible into German. The previous German translation from 1350, printed by Johann Mentelin in 1466, was linguistically clumsy, partially incomprehensible, and translated from the Vulgate.

He adapted the words to the capacity of the Germans, often at the expense of accuracy. He cared more for the substance than the form. He turned the Hebrew shekel into a Silberling, (32) the Greek drachma and Roman denarius into a German Groschen, the quadrans into a Heller, the Hebrew measures into Scheffel, Malter, Tonne, Centner, and the Roman centurion into a Hauptmann.

Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible. It brings out the whole wealth, force, and beauty of the German language. It is the first German classic, as King James's version follows this example being the first English classic.

The German language was divided into as many dialects as tribes and states, and none served as a bond of literary union. Saxons and Bavarians, Hanoverians and Swabians, could scarcely understand each other. Each author wrote in the dialect of his district, Zwingli in his Schwyzerdütsch. "I have so far read no book or letter," says Luther in the preface to his version of the Pentateuch (1523), "in which the German language is properly handled. Nobody seems to care sufficiently for it; and every preacher thinks he has a right to change it at pleasure, and to invent new terms."

As Luther grew up and lived right in the middle of the German language border, where southern High German meets northern Low German, he had the abilty to converse in

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both German languages equally well. By using Saxon Chancery German as basis together with common and spoken phrases from the north as well as from the south, Luther brought harmony out of this German language and dialect confusion. As a matter of fact, he created an entire new language, and turned this modernised High German into the common book language which is still in use today.

Luther was not the first, but by far the greatest translator of the German Bible, and is as inseparably connected with it as Jerome is with the Latin Vulgate. He threw the older translation into the shade and out of use, and has not been surpassed or even equalled by a successor. There are more accurate versions for scholars (as those of De Wette and Weizsäcker), but none that can rival Luther's for popular authority and use. William Tyndale, who also lived in Germany at that time, recognised Luther's new power language and used his principles to translate the Bible into English. The result was the same success so that we can say that the existence of modern German and English are based on Luther's relentless efforts. The following letter clearly shows what Luther thought.)

Preface

Wenceslas Link to all believers in Christ:

The wise Solomon says in Proverbs 11: "The people who withhold grain curse him. But there is a blessing on those who sell it." This verse speaks truly concerning all that can serve the common good or the well-being of Christendom. This is the reason the master in the gospel reprimands the unfaithful servant like a lazy scoundrel for having hidden and buried his money in the ground. So that this curse of the Lord and the entire Church might be avoided, I must publish this letter which came into my possession through a good friend. I could not withhold it, as there has been much discussion about the translating of the Old and New Testaments. It has been charged by the despisers of truth that the text has been modified and even falsified in many places, which has shocked and startled many simple Christians, even among the educated who do not know any Hebrew or Greek. It is devoutly hoped that with this publication the slander of the godless will be stopped and the scruples of the devout removed, at least in part. It may even give rise to more writing on such matters and questions such as these. So I ask all friends of the Truth to seriously take this work to heart and faithfully pray to God for a proper understanding of the divine Scriptures towards the improvement and increase of our common Christendom. Amen.

Nuremberg 15, Sept. 1530.

To the Honorable and Worthy N., my favourite lord and friend.

Grace and peace in Christ, honorable, worthy and dear Lord and friend. I received your writing with the two questions or queries requesting my response. In the first place, you ask why I, in the 3rd chapter of Romans, translated the words of St. Paul: "Arbitramur hominem iustificari ex fide absque operibus" as "We hold that the human will be justified without the works of the law but only by faith." You also tell me that the Papists are causing a great fuss because St. Paul's text does not contain the word sola (alone), and that my changing of the words of God is not to be tolerated. Secondly, you ask if the departed saints intercede for us. Regarding the first question, you can give the papists this answer from me—if you so desire.

On the first hand, if I, Dr. Luther, had thought that all the Papists together were capable of translating even one passage of Scripture correctly and well, I would have gathered up enough humility to ask for their aid and assistance in translating the New Testament into German. However, I spared them and myself the trouble, as I knew and still see with my own eyes that not one of them knows how to speak or translate German. It is obvious, however, that they are learning to speak and write German from my translations. Thus, they are stealing my language from me—a language they had little knowledge of before this. However, they do not thank me for this but instead use it against me. Yet I readily grant them this as it tickles me to know that I have taught my ungrateful students, even my enemies, to speak.

Secondly, you might say that I have conscientiously translated the New Testament into German to the best of my ability, and that I have not forced anyone to read it. Rather I have left it open, only doing the translation as a service to those who could not do it as well. No one is forbidden to do it better. If someone does not wish to read it, he can let it lie, for I do not ask anyone to read it or praise anyone who does! It is my Testament and my translation—and it shall remain mine. If I have made errors within it (although I am not aware of any and would most certainly be unwilling to intentionally mistranslate a single letter) I will not allow the papists to judge for their ears continue to be too long and their hee-haws too weak for them to be critical of my translating. I know quite well how much skill, hard work, understanding and intelligence is needed for a good translation. They know it less than even the miller's donkey for they have never tried it.

It is said, "The one who builds along the pathway has many masters." It is like this with me. Those who have not ever been able to speak correctly (to say nothing of translating) have all at once become my masters and I their pupil. If I were to have asked them how to translate the first two words of Matthew "Liber Generationis" into German, not one of them would have been able to say "Quack!" And they judge all my works! Fine fellows! It was also like this for St. Jerome when he translated the Bible. Everyone was his master. He alone was entirely incompetent as people, who were not good enough to clean his boots, judged his works. This is why it takes a great deal of patience to do good things in public for the world believes itself to be the Master of Knowledge, always putting the bit under the horse's tail, and not judging itself for that is the world's nature. It can do nothing else.

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I would gladly see a papist come forward and translate into German an epistle of St Paul's or one of the prophets and, in doing so, not make use of Luther's German or translation. Then one might see a fine, beautiful and noteworthy translation into German.

We have seen that bungler from Dresden play master to my New Testament. (I will not mention his name in my books as he has his judge and is already well-known). He does admit that my German is good and sweet and that he could not improve it. Yet, anxious to dishonor it, he took my New Testament word for word as it was written, and removed my prefaces and glosses, replacing them with his own. Then he published my New Testament under his name! Dear Children, how it pained me when his prince in a detestable preface condemned my work and forbid all from reading Luther's New Testament, while at the same time commending the Bungler's New Testament to be read—even though it was the very same one Luther had written!

So no one thinks I am lying, put Luther's and the Bungler's New Testaments side by side and compare them. You will see who did the translation for both. He has patched it in places and reordered it (and although it does not all please me) I can still leave it be for it does me no particular harm as far as the document is concerned. That is why I never intended to write in opposition to it. But I did have a laugh at the great wisdom that so terribly slandered, condemned and forbade my New Testament, when it was published under my name, but required its reading when published under an other's name! What type of virtue is this that slanders and heaps shame on someone else's work, and then steals it, and publishes it under one's own name, thereby seeking glory and esteem through the slandered work of someone else! I leave that for his judge to say. I am glad and satisfied that my work (as St. Paul also boasts) is furthered by my enemies, and that Luther's work, without Luther's name but that of his enemy, is to be read. What better vengeance?!

Returning to the issue at hand, if your Papist wishes to make a great fuss about the word "alone" (sola), say this to him: "Dr Martin Luther will have it so and he says that a papist and an ass are the same thing." Sic volo, sic iubeo, sit pro ratione voluntas. (I will it, I command it; my will is reason enough) For we are not going to become students and followers of the papists. Rather we will become their judge and master. We, too, are going to be proud and brag with these blockheads; and just as St. Paul brags against his madly raving saints, I will brag over these asses of mine! They are doctors? Me too. They are scholars? I am as well. They are philosophers? And I. They are dialecticians? I am too. They are lecturers? So am I. They write books? So do I.

I will go even further with my bragging: I can exegete the psalms and the prophets, and they cannot. I can translate, and they cannot. I can read Holy Scriptures, and they cannot. I can pray, they cannot. Coming down to their level, I can do their dialectics and philosophy better than all of them put together. Plus I know that not one of them understands Aristotle. If, in fact, any one of them can correctly understand one part or chapter of Aristotle, I will eat my hat! No, I am not overdoing it for I have been educated in and have practiced their science since my childhood. I recognize how broad and deep it is. They, too, know that everything they can do, I can do. Yet they handle me like a stranger in their discipline, these incurable fellows, as if I had just arrived this morning and had never seen or heard what they know and teach. How they do so brilliantly parade around with their science, teaching me what I grew beyond twenty years ago! To all their shouting and screaming I join the harlot in singing: "I have known for seven years that horseshoe nails are iron."

So this can be the answer to your first question. Please do not give these asses any other answer to their useless braying about that word "sola" than simply "Luther will have it so, and he says that he is a doctor above all the papal doctors." Let it remain at that. I will, from now on, hold them in contempt, and have already held them in contempt, as long as they are the kind of people that they are—asses, I should say. And there are brazen idiots among them who have never learned their own art of sophistry—like Dr. Schmidt and Snot-Nose, and such like them. They set themselves against me in this matter, which not only transcends sophistry, but as St. Paul writes, all the wisdom and understanding in the world as well. An ass truly does not have to sing much as he is already known for his ears.

For you and our people, however, I shall show why I used the word "sola"—even though in Romans 3 it wasn't "sola" I used but "solum" or "tantum". That is how closely those asses have looked at my text! However, I have used "sola fides" in other places, and I want to use both "solum" and "sola". I have continually tried translating in a pure and accurate German. It has happened that I have sometimes searched and inquired about a single word for three or four weeks. Sometimes I have not found it even then. I have worked Meister Philip and Aurogallus so hard in translating Job, sometimes barely translating three lines after four days. Now that it has been translated into German and completed, all can read and criticize it. One can now read three or four pages without stumbling one time—without realizing just what rocks and hindrances had once been where now one travels as as if over a smoothly-cut plank. We had to sweat and toil there before we removed those rocks and hindrances, so one could go along nicely. The plowing goes nicely in a clear field. But nobody wants the task of digging out the rocks and hindrances. There is no such thing as earning the world's thanks. Even God cannot earn thanks, not with the sun, nor with heaven and earth, or even the death of his Son. It just is and remains as it is, in the devil's name, as it will not be anything else.

I also know that in Rom. 3, the word "solum" is not present in either Greek or Latin text—the papists did not have to teach me that—it is fact! The letters s-o-l-a are not there. And these knotheads stare at them like cows at a new gate, while at the same time they do not recognise that it conveys the sense of the text—if the translation is to be clear

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and accurate, it belongs there. I wanted to speak German since it was German I had spoken in translation—not Latin or Greek. But it is the nature of our language that in speaking about two things, one which is affirmed, the other denied, we use the word "solum" only along with the word "not" (nicht) or "no" (kein). For example, we say "the farmer brings only (allein) grain and no money"; or "No, I really have no money, but only (allein) grain"; "I have only eaten and not yet drunk"; "Did you write it only and not read it over?" There are a vast number of such everyday cases.

In all these phrases, this is a German usage, even though it is not the Latin or Greek usage. It is the nature of the German tongue to add "allein" in order that "nicht" or "kein" may be clearer and more complete. To be sure, I can also say "The farmer brings grain and no (kein) money", but the words "kein money" do not sound as full and clear as if I were to say, "the farmer brings allein grain and kein money." Here the word "allein" helps the word "kein" so much that it becomes a clear and complete German expression.

We do not have to ask about the literal Latin or how we are to speak German—as these arses do. Rather we must ask the mother in the home, the children on the street, the common person in the market about this. We must be guided by their tongue, the manner of their speech, and do our translating accordingly. Then they will understand it and recognise that we are speaking German to them.

For instance, Christ says: Ex abundatia cordis os loquitur. If I am to follow these asses, they will lay the original before me literally and translate it as: "Out of the abundance of the heart the mouth speaks." Is that speaking with a German tongue? What German could understand something like that? What is this "abundance of the heart?" No German can say that; unless, of course, he was trying to say that someone was altogether too magnanimous, or too courageous, though even that would not yet be correct, as "abundance of the heart" is not German, not any more than "abundance of the house", "abundance of the stove" or "abundance of the bench" is German. But the mother in the home and the common man say this: "What fills the heart overflows the mouth." That is speaking with the proper German tongue of the kind I have tried for, although unfortunately not always successfully. The literal Latin is a great barrier to speaking proper German.

So, as the traitor Judas says in Matthew 26: "Ut quid perditio haec?" and in Mark 14: "Ut quid perditio iste unguenti facta est?" Subsequently, for these literalist asses I would have to translate it: "Why has this loss of salve occurred?" But what kind of German is this? What German says "loss of salve occurred"? And if he does understand it at all, he would think that the salve is lost and must be looked for and found again; even though that is still obscure and uncertain. Now if that is good German why do they not come out and make us a fine, new German testament and let Luther's testament be? I think that would really bring out their talents. But a German would say "Ut quid, etc.." as "Why this waste?" or "Why this extravagance?" Even "it is a shame about the ointment"—these are good German, in which one can understand that Magdalene had wasted the salve she poured out and had done wrong. That was what Judas meant as he thought he could have used it better.

Now when the angel greets Mary, he says: "Greetings to you, Mary, full of grace, the Lord is with you." Well up to this point, this has simply been translated from the simple Latin, but tell me is that good German? Since when does a German speak like that—being "full of grace"? One would have to think about a keg "full of" beer or a purse "full of" money. So I translated it: "You gracious one". This way a German can at last think about what the angel meant by his greeting. Yet the papists rant about me corrupting the angelic greeting—and I still have not used the most satisfactory German translation. What if I had used the most satisfactory German and translated the salutation: "God says hello, Mary dear" (for that is what the angel was intending to say and what he would have said had he even been German!). If I had, I believe that they would have hanged themselves out of their great devotion to dear Mary and because I have destroyed the greeting.

Yet why should I be concerned about their ranting and raving? I will not stop them from translating as they want. But I too shall translate as I want and not to please them, and whoever does not like it can just ignore it and keep his criticism to himself, for I will neither look at nor listen to it. They do not have to answer for or bear responsibility for my translation. Listen up, I shall say "gracious Mary" and "dear Mary", and they can say "Mary full of grace". Anyone who knows German also knows what an expressive word "dear"(liebe) is: dear Mary, dear God, the dear emperor, the dear prince, the dear man, the dear child. I do not know if one can say this word "liebe" in Latin or in other languages with so much depth of emotion that it pierces the heart and echoes throughout as it does in our tongue.

I think that St. Luke, as a master of the Hebrew and Greek tongues, wanted to clarify and articulate the Greek word "kecharitomene" that the angel used. And I think that the angel Gabriel spoke with Mary just as he spoke with Daniel, when he called him "Chamudoth" and "Ish chamudoth, vir desiriorum", that is "Dear Daniel." That is the way Gabriel speaks, as we can see in Daniel. Now if I were to literally translate the words of the angel, and use the skills of these asses, I would have to translate it as "Daniel, you man of desires" or "Daniel, you man of lust". Oh, that would be beautiful German! A German would, of course, recognize "Man", "Lueste" and "begirunge" as being German words, although not altogether pure as "lust" and "begir" would be better. But when those words are put together you get "you man of desires" and no German is going to understand that. He might even think that Daniel is full of lustful desires. Now wouldn't that be a fine translation! So I have to let the literal words go and try to discover how the German says what the Hebrew "ish chamudoth" expresses. I discover that the German says this, "You dear Daniel", "you dear Mary", or "you gracious maiden", "you lovely maiden", "you gentle

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girl" and so on. A translator must have a large vocabulary so he can have more words for when a particular one just does not fit in the context.

Why should I talk about translating so much? I would need an entire year were I to point out the reasons and concerns behind my words. I have learned what an art and job translating is by experience, so I will not tolerate some papal ass or mule as my critic, or judge. They have not tried the task. If anyone does not like my translations, they can ignore it; and may the devil repay the one who dislikes or criticizes my translations without my knowledge or permission. Should it be criticized, I will do it myself. If I do not do it, then they can leave my translations in peace. They can each do a translation that suits them—what do I care?

To this I can, with good conscience, give witness—that I gave my utmost effort and care and I had no ulterior motives. I have not taken or wanted even a small coin in return. Neither have I made any by it. God knows that I have not even sought honor by it, but I have done it as a service to the blessed Christians and to the honor of the One who sits above who blesses me every hour of my life that had I translated a thousand times more diligently, I should not have deserved to live or have a sound eye for even a single hour. All I am and have to offer is from his mercy and grace—indeed of his precious blood and bitter sweat. Therefore, God willing, all of it will also serve to his honor, joyfully and sincerely. I may be insulted by the scribblers and papists but true Christians, along with Christ, their Lord, bless me. Further, I am more than amply rewarded if just one Christian acknowledge me as a workman with integrity. I do not care about the papists, as they are not good enough to acknowledge my work and, if they were to bless me, it would break my heart. I may be insulted by their highest praise and honor, but I will still be a doctor, even a distinguished one. I am certain that they shall never take from me until the final day.

Yet I have not just gone ahead, ignoring the exact wording in the original. Instead, with great care, I have, along with my helpers, gone ahead and have kept literally to the original, without the slightest deviation, wherever it appeared that a passage was crucial. For instance, in John 6 Christ says: "Him has God the Father set his seal upon (versiegelt)." It would be more clear in German to say "Him has God the Father signified (gezeiehent)" or even "God the Father means him." But rather than doing violence to the original, I have done violence to the German tongue. Ah, translating is not every one's skill as some mad saints think. A right, devout, honest, sincere, God-fearing Christian, trained, educated, and experienced heart is required. So I hold that no false Christian or divisive spirit can be a good translator. That is obvious given the translation of the Prophets at Worms which although carefully done and approximating my own German quite closely, does not show much reverence for Christ due to the Jews who shared in the translation. Aside from that it shows plenty of skill and craftsmanship there.

So much for translating and the nature of language. However, I was not depending upon or following the nature of language when I inserted the word "solum" (alone) in Rom. 3 as the text itself, and St. Paul's meaning, urgently necessitated and demanded it. He is dealing with the main point of Christian doctrine in this passage—namely that we are justified by faith in Christ without any works of the Law. In fact, he rejects all works so completely as to say that the works of the Law, though it is God's law and word, do not aid us in justification. Using Abraham as an example, he argues that Abraham was so justified without works that even the highest work, which had been commanded by God, over and above all others, namely circumcision, did not aid him in justification. Instead, Abraham was justified without circumcision and without any works, but by faith, as he says in Chapter 4: "If Abraham is justified by works, he may boast, but not before God." However, when all works are so completely rejected—which must mean faith alone justifies—whoever would speak plainly and clearly about this rejection of works would have to say "Faith alone justifies and not works." The matter itself and the nature of language necessitates it.

"Yet", they say, "it has such an offensive tone that people infer from it that they need not do any good works." Dear, what are we to say? IS it not more offensive for St. Paul himself to not use the term "faith alone" but spell it even more clearly, putting the finishing touches on it by saying "Without the works of the Law?" Gal. 1 [2.16] says that "not by works of the law" (as well as in many other places) for the phrase "without the works of the law" is so ever offensive, and scandalous that no amount of revision can help it. How much more might people learn from "that they need not do any good works", when all they hear is preaching about the works themselves, stated in such a clear strong way: "No works", "without works", "not by works"! If it is not offensive to preach "without works", "not by works", "no works", why is it offensive to preach "by faith alone"?

Still more offensive is that St. Paul does not reject just ordinary works, but works of the law! It follows that one could take offense at that all the more and say that the law is condemned and cursed before God and one ought only do what is contrary to the law as it is said in Rom. 3: "Why not do evil so that there might be more good?" which is what that one divisive spirit of our time was doing. Should one reject St. Paul's word because of such 'offense' or refrain from speaking freely about faith? Gracious, St. Paul and I want to offend like this for we preach so strongly against works, insisting on faith alone for no other reason than to offend people that they might stumble and fall and learn that they are not saved by good works but only by Christ's death and resurrection. Knowing that they cannot be saved by their good works of the law, how much more will they realize that they shall not be saved by bad works, or without the law! Therefore, it does not follow that because good works do not help, bad works will; just as it does not follow that because

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the sun cannot help a blind person see, the night and darkness must help him see.

It astounds me that one can be offended by something as obvious as this! Just tell me, is Christ's death and resurrection our work, what we do, or not? It is obviously not our work, nor is it the work of the law. Now it is Christ's death and resurrection alone which saves and frees us from sin, as Paul writes in Rom. 4: "He died for our sin and arose for our righteousness." Tell me more! What is the work by which we take hold of Christ's death and resurrection? It must not be an external work but only the eternal faith in the heart that alone, indeed all alone, which takes hold of this death and resurrection when it is preached through the gospel. Then why all this ranting and raving, this making of heretics and burning of them, when it is clear at its very core, proving that faith alone takes hold of Christ's death and resurrection, without any works, and that his death and resurrection are our life and righteousness? As this fact is so obvious, that faith alone gives, brings, and takes a hold of this life and righteousness—why should we not say so? It is not heretical that faith alone holds on to Christ and gives life; and yet it seems to be heresy if someone mentions it. Are they not insane, foolish and ridiculous? They will say that one thing is right but brand the telling of this right thing as wrong—even though something cannot be simultaneously right and wrong.

Furthermore, I am not the only one, nor the first, to say that faith alone makes one righteous. There was Ambrose, Augustine and many others who said it before me. And if one is to read and understand St. Paul, the same thing must be said and not anything else. His words, as well, are blunt—"no works"—none at all! If it is not works, it must be faith alone. Oh what a marvelous, constructive and inoffensive teaching that would be, to be taught that one can be saved by works as well as by faith. That would be like saying that it is not Christ's death alone that takes away our sin but that our works have something to do with it. Now that would be a fine way of honoring Christ's death, saying that it is helped by our works, and that whatever it does our works can also do—that we are his equal in goodness and power. This is the devil itself for he cannot ever stop abusing the blood of Christ.

Therefore the matter itself, at its very core, necessitates that one say: "Faith alone makes one righteous." The nature of the German tongue teaches us to say it in the same way. In addition, I have the examples of the holy fathers. The dangers confronting the people also compel it so they do not continue to hang onto works and wander away from faith, losing Christ, especially at this time when they have been so accustomed to works they have to be pulled away from them by force. It is for these reasons that it is not only right but also necessary to say it as plainly and forcefully as possible: "Faith alone saves without works!" I am only sorry I did not add "alle" and "aller", and said "without any (alle) works or any (aller) laws." That would have stated it most effectively. Therefore, it will remain in the New Testament, and though all the papal asses rant and rave at me, they shall not take it away from me. Let this be enough for now. I will have to speak more about this in the treatise "On Justification" (if God grants me grace).

On the other question as to whether the departed saints intercede for us. For the present I am only going to give a brief answer as I am considering publishing a sermon on the beloved angels in which I will respond more fully on this matter (God willing).

First, you know that under the papacy it is not only taught that the saints in heaven intercede for us—even though we cannot know this as the Scripture does not tell us such—but the saints have been made into gods, and that they are to be our patrons to whom we should call. Some of them have never existed! To each of these saints a particular power and might has been given—one over fire, another over water, another over pestilence, fever and all sorts of plagues. Indeed, God must have been altogether idle to have let the saints work in his place. Of this atrocity the papists themselves are aware, as they quietly take up their pipes and preen and primp themselves over this doctrine of the intercession of the saints. I will leave this subject for now—but you can count on my not forgetting it and allowing this primping and preening to continue without cost.

And again, you know that there is not a single passage from God demanding us to call upon either saints or angels to intercede for us, and that there is no example of such in the Scriptures. One finds that the beloved angels spoke with the fathers and the prophets, but that none of them had ever been asked to intercede for them. Why even Jacob the patriarch did not ask the angel with whom he wrestled for any intercession. Instead, he only took from him a blessing. In fact, one finds the very opposite in revelation as the angel will not allow itself to be worshipped by John. [Rev. 22] So the worship of saints shows itself as nothing but human nonsense, our own invention separated from the word of God and the Scriptures.

As it is not proper in the matter of divine worship for us to do anything that is not commanded by God (and that whoever does is putting God to the test), it is therefore also not advisable or tolerable for one to call upon the saints for intercession or to teach others to do so. In fact, it is to be condemned and people taught to avoid it. Therefore, I also will not advise it and burden my conscience with the iniquities of others. It was difficult for me to stop from worshipping the saints as I was so steeped in it to have nearly drowned. But the light of the gospel is now shining so brightly that from now on no one has an excuse for remaining in the darkness. We all very well know what we are to do.

This is itself a very risky and blasphemous way to worship for people are easily accustomed to turning away from Christ. They learn quickly to trust more in the saints than in Christ himself. When our nature is already all too prone to run from God and Christ, and trust in humanity, it is indeed difficult to learn to trust in God and Christ, even though we

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have vowed to do so and are therefore obligated to do so. Therefore, this offense is not to be tolerated whereby those who are weak and of the flesh participate in idolatry, against the first commandment and our baptism. Even if one tries nothing other than to switch their trust from the saints to Christ, through teaching and practice, it will be difficult to accomplish, that one should come to him and rightly take hold of him. One need not paint the Devil on the door—he will already be present.

We can finally be certain that God is not angry with us, and that even if we do not call on the saints for intercession, we are secure for God has never commanded it. God says that God is a jealous God granting their iniquities on those who do not keep his commandments [Ex.20]; but there is no commandment here and, therefore, no anger to be feared. Since, then, there is on this side security and on the other side great risk and offense against the Word of God, why should we go from security into danger where we do not have the Word of God to sustain, comfort and save us in the times of trial? For it is written, "Whoever loves danger will perish by it" [Ecclus. 3], and God's commandment says, "You shall not put the Lord your God to the test" [Matt. 4].

"But," they say, "this way you condemn all of Christendom which has always maintained this—until now." I answer: I know very well that the priests and monks seek this cloak for their blasphemies. They want to give to Christendom the damage caused by their own negligence. Then, when we say, "Christendom does not err," we shall also be saying that they do not err, since Christendom believes it to be so. So no pilgrimage can be wrong, no matter how obviously the Devil is a participant in it. No indulgence can be wrong, regardless of how horrible the lies involved. In other words, there is nothing there but holiness! Therefore to this you reply, "It is not a question of who is and who is not condemned." They inject this irrelevant idea in order to divert us from the topic at hand. We are now discussing the Word of God. What Christendom is or does belongs somewhere else. The question here is: "What is or is not the Word of God? What is not the Word of God does not make Christendom."

We read that in the days of Elijah the prophet there was apparently no word from God and no worship of God in Israel. For Elijah says, "Lord, they have killed your prophets and destroyed your altars, and I am left totally alone" [1 Kings 19]. Here King Ahab and others could have said, "Elijah, with talk like that you are condemning all the people of God." However God had at the same time kept seven thousand [1 Kings 19]. How? Do you not also think that God could now, under the papacy, have preserved his own, even though the priests and monks of Christendom have been teachers of the devil and gone to hell? Many children and young people have died in Christ. For even under the anti-Christ, Christ has strongly sustained baptism, the bare text of the gospel in the pulpit, the Lord's Prayer, and the Creed. By this means he sustained many of his Christians, and therefore also his Christendom, and said nothing about it to these devil's teachers.

Now even though Christians have done some parts of the papal blasphemy, the papal asses have not yet proved that they did it gladly. Still less does it prove that they even did the right thing. All Christians can err and sin, but God has taught them to pray in the Lord's Prayer for the forgiveness of sins. God could very well forgive the sins they had to unwillingly, unknowingly, and under the coercion of the Antichrist commit, without saying anything about it to the priests and monks! It can, however, be easily proven that there has always been a great deal of secret murmuring and complaining against the clergy throughout the world, and that they are not treating Christendom properly. And the papal asses have courageously withstood such complaining with fire and sword, even to the present day. This murmuring proves how happy Christians have been over these blasphemies, and how right they have been in doing them!

So out with it, you papal asses! Say that this is the teaching of Christendom: these stinking lies which you villains and traitors have forced upon Christendom and for the sake of which you murderers have killed many Christians. Why each letter of every papal law gives testimony to the fact that nothing has ever been taught by the counsel and the consent of Christendom. There is nothing there but "districte precipiendo mandamus" ["we teach and strictly command"]. That has been your Holy Spirit. Christendom has had to suffer this tyranny. This tyranny has robbed it of the sacrament and, not by its own fault, has been held in captivity. And still the asses would pawn off on us this intolerable tyranny of their own wickedness as a willing act and example of Christendom—and thereby acquit themselves!

But this is getting too long. Let this be enough of an answer to your questions for now. More another time. Excuse this long letter. Christ our Lord be with us all. Amen.

Martin Luther,
Your good friend.
The Wilderness, 8th of September, 1530

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THE ARTICLES OF RELIGION

The Thirty-nine Articles of Religion
The XXXIX Articles or The 39 Articles
Authors: King Henry VIII; Queen Elizabeth I
Estimated Range of Dating: 1536-1571 A.D.

(The Thirty-nine Articles of Religion (commonly abbreviated as the Thirty-nine Articles or the XXXIX Articles) are the historically defining statements of doctrines and practices of the Church of England with respect to the controversies of the English Reformation. The Thirty-nine Articles form part of the Book of Common Prayer used by both the Church of England and the Episcopal Church.

King Henry VIII was most attracted by three things: dangerous games (such as jousting and hunting), political and personal power, and intelligent women. And it was such a woman who changed the course of history forever: Anne Boleyn. Compared to most women of her time, Anne was unusually well-educated. And she was a Protestant Christian. She kept her religious sympathies for herself, the Roman Catholic Church would have hunted her to death. She grew up abroad, and it was there that she was introduced to a movement to religious reform which sought to renew Christianity by return to its sources in scripture. One of those reformers was Martin Luther in Germany. He questioned the legitimacy of the papacy as well as the Latin Bible. Due to the Black Death in the 14th century, the Church had lost almost all educated people. A decline in Bible knowledge was inevitable, corruption of Church representatives was rampant. Islam was on the March in eastern Europe. The medieval stubbornness and greed brought the reputation of the Roman Church down.

Henry was married to Catherine of Aragon. The marriage began to cause a problem the older Henry grew, it did not produce a male heir, at that time a requirement for a dynasty that wants to survive. Henry tried to annul the marriage in order to marry Anne Boleyn. The Pope in Rome did not agree. Anne Boleyn had convinced Henry more and more to have his own way against the Roman Church. Henry started to cut off Rome's power over England and over him. His eloquent treatise "A Glasse of the Truthe", published in 1531, bears witness to his theological and political expertise.

When Henry VIII broke with the Catholic Church and was excommunicated, he began the reform of the Church of England, which would be headed by the monarch (himself) rather than the pope. At this point, he needed to determine what its doctrines and practices would be in relation to the Roman Catholic Church and the new Protestant movements in continental Europe. A series of defining documents were written and replaced over a period of 30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of Elizabeth I in 1570. These positions began with the Ten Articles in 1536, and concluded with the finalisation of the Thirty-nine articles in 1571. The Thirty-nine articles ultimately served to define the doctrine of the Church of England as it related to Calvinist doctrine and Roman Catholic practice.

The articles went through at least five major revisions prior to their finalisation in 1571. The first attempt was the Ten Articles in 1536, which showed some slightly Protestant leanings – the result of an English desire for a political alliance with the German Lutheran princes. The next revision was the Six Articles in 1539 which swung away from all reformed positions, and then the King's Book in 1543, which re-established most of the earlier Roman Catholic doctrines. During the reign of Edward VI, Henry VIII's son, the Forty-two Articles were written under the direction of Archbishop Thomas Cranmer in 1552. It was in this document that Calvinist thought reached the zenith of its influence in the English Church. These articles were never put into action, due to Edward VI's death and the reversion of the English Church to Roman Catholicism under Henry VIII's elder daughter, Mary I.

Finally, upon the coronation of Elizabeth I and the re-establishment of the Church of England as separate from the Roman Catholic Church, the Thirty-nine Articles of Religion were initiated by the Convocation of 1563, under the direction of Matthew Parker, the Archbishop of Canterbury. The articles pulled back from some of the more extreme Calvinist thinking and created the distinctive English reformed doctrine.)

The 10 Articles (1536)

The Church of England's break with Rome inaugurated a period of doctrinal confusion and controversy as both conservative and reforming clergy attempted to shape the church's direction, the former as "Catholicism without the Pope" and the latter as Protestant. In an attempt "to establish Christian quietness and unity", the Ten Articles were adopted by clerical Convocation in July 1536 as the English Church's first post-papal doctrinal statement. The Ten Articles were crafted as a rushed interim compromise between conservatives and reformers. Historians have variously described it as a victory for Lutheranism and a success for Catholic resistance. Its provisions have also been described as "confusing".

The five principal doctrines were the Bible and ecumenical creeds, baptism, penance, the Eucharist and justification. The core doctrine in the Ten Articles was justification by faith. Justification – which was defined as remission of sin and accepting into God's favour – was through "the only mercy and grace of the Father, promised freely unto us for his Son's sake Jesus Christ, and the merits of his blood and passion". Good works would follow, not precede, justification. However, the Lutheran influence was diluted with qualifications. Justification was attained "by contrition and faith joined with charity". In other words, good works were "necessarily required to the attaining of everlasting life".

The Anglican Church was trying to pacify the conflict-ridden English society by choosing a "middle way". The

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Articles defended therefore the use of a number of Catholic rituals and practices opposed by Protestants, such as kissing the cross on Good Friday, while mildly criticizing popular abuses and excesses. The use of religious images was permitted, but people were to be taught not to kneel before them or make offerings to them. Prayer to Mary, mother of Jesus, and all the other saints was permitted as long as superstition was avoided.

In summary, the Ten Articles asserted:

1. The Bible and the three ecumenical creeds are the basis and summary of true Christian faith.

2. Baptism imparts remission of sins and regeneration and is necessary for salvation, even in the case of infants. It condemns the opinions of Anabaptists and Pelagians as heresy.

3. The sacrament of penance, with confession and absolution, is necessary to salvation.

4. That the body and blood of Christ are really present in the Eucharist.

5. Justification is by faith, but good works are necessary.

6. Images can be used as representations of virtue and good example and also to remind people of their sins but are not objects of worship.

7. Saints are to be honoured as examples of life and as furthering the prayers of the faithful.

8. Praying to saints is permitted, and holy days should be observed.

9. The observance of various rites and ceremonies, such as clerical vestments, sprinkling of holy water, bearing of candles on Candlemas, giving of ashes on Ash Wednesday, is good and laudable. However, none of these has power to forgive sin.

10. It is a good and charitable deed to pray for the dead. However, the doctrine of purgatory is biblically uncertain. Abuses related to purgatory, such as the claim that papal indulgences or masses for the dead offered at certain localities (such as the scala coeli mass) can deliver immediately from purgatory, are to be rejected.

The 6 Articles (1539)

The failure of the Ten Articles to settle doctrinal controversy led Thomas Cromwell, the King's vicegerent in spirituals, to convene a national synod of bishops and high-ranking clergy for further theological discussion in February 1537. This synod produced a book called The Institution of the Christian Man (popularly called The Bishops' Book), the word institution being synonymous with instruction. The Bishops' Book preserved the semi-Lutheranism of the Ten Articles, and the articles on justification, purgatory, and the sacraments of baptism, the Eucharist and penance were incorporated unchanged into the new book.

When the synod met, conservatives were still angry that four of the traditional seven sacraments (confirmation, marriage, holy orders and extreme unction) had been excluded from the Ten Articles. In the end, the missing sacraments were restored but placed in a separate section to emphasise "a difference in dignity and necessity." Only baptism, the Eucharist and penance were "instituted of Christ, to be as certain instruments or remedies necessary for our salvation".

England was in religious turmoil. Impatient Protestants took it upon themselves to further reform – More and more bishops refused compulsory clerical celibacy and some priests said mass in English rather than Latin and married without authorisation (Archbishop Cranmer was himself secretly married). Protestants themselves were divided between establishment reformers who held Lutheran beliefs upholding the real presence of Christ in the Eucharist and radicals who held Anabaptist and Sacramentarian views denying real presence. In May 1539, a new Parliament met, and Lord Chancellor Audley told the House of Lords that the King desired religious uniformity. A committee of four conservative and four reformist bishops was appointed to examine and determine doctrine. On 16 May, the Duke of Norfolk noted that the committee had not agreed on anything and proposed that the Lords examine six controversial doctrinal questions that became the basis of the Six Articles:

1. whether the Eucharist could be the true body of Christ without transubstantiation,

2. whether it needed to be given to the laity under both kinds,

3. whether vows of chastity needed to be observed as part of divine law,

4. whether clerical celibacy should be compulsory,

5. whether private masses were required by divine law,

6. whether auricular confession (that is, confession to a priest) was necessary as part of divine law?

Over the next month, these questions were argued in Parliament and Convocation with the active participation of the King. The final product was an affirmation of traditional teachings on all questions. Communion in one kind, compulsory clerical celibacy, vows of chastity and votive masses were acceptable by divine law. Protestants achieved a minor victory on auricular confession, which was declared "expedient and necessary to be retained" but not required by divine law. In addition, although the real presence was affirmed in traditional terminology, the word transubstantiation itself did not appear in the final version.

The Act of Six Articles became law in June 1539, which, unlike the Ten Articles, gave the Six Articles statutory authority. Harsh penalties were attached to violations of the Articles. Denial of transubstantiation was punished by burning without an opportunity to recant. Denial of any of the other articles was punished by hanging or life imprisonment. Married priests had until 12 July to put away their wives, which was likely a concession granted to give Archbishop Cranmer time to move his wife and children outside of England. After the act's passage, bishops Latimer and Shaxton, outspoken opponents of the measure, were forced to resign their dioceses. The Act of Six Articles was repealed in 1547 during the reign of Henry's son, Edward VI.

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The 42 Articles (1553)

The Forty-two Articles were intended to summarise Anglican doctrine, as it now existed under the reign of Edward VI, who favoured a Protestant faith. Largely the work of Thomas Cranmer, they were to be short formularies that would demonstrate the faith revealed in Scripture and the existing ecumenical creeds. Completed in 1552, they were issued by Royal Mandate on 19 June 1553. The articles were claimed to have received the authority of a Convocation, although this is doubtful. With the coronation of Mary I and the reunion of the Church of England with the Catholic Church, the Articles were never enforced. However, after Mary's death, they became the basis of the Thirty-nine Articles. In 1563, Convocation met under Archbishop Parker to revise the articles. Convocation passed only 39 of the 42, and Elizabeth reduced the number to 38 by throwing out Article 29 to avoid offending her subjects with Catholic leanings. In 1571, despite the opposition of Bishop Edmund Gheast, Article 29 was re-inserted, declaring that the wicked do not eat the Body of Christ. This was done following the queen's excommunication by the Pope Pius V in 1570. That act destroyed any hope of reconciliation with Rome and it was no longer necessary to fear that Article 29 would offend Catholic sensibilities. The Articles, increased to Thirty-nine, were ratified by the Queen, and the bishops and clergy were required to assent.

The Thirty-nine Articles were finalised in 1571, and incorporated into the Book of Common Prayer. Although not the end of the struggle between Catholic and Protestant monarchs and citizens, the book helped to standardise the English language, and was to have a lasting effect on religion in the United Kingdom and her many colonies elsewhere through its wide use.)

The 39 Articles (1571)

The Articles highlight the Anglican positions with regard to orthodox Catholic teachings, to Puritanism, and to Anabaptist thought. They are divided, in compliance with the command of Queen Elizabeth, into four sections: Articles 1–8, "The Catholic Faith"; Articles 9–18, "Personal Religion"; Articles 19–31, "Corporate Religion"; and Articles 32–39, "Miscellaneous." The articles were issued both in English and in Latin, and both are of equal authority.

Articles 1–8: The Catholic Articles: The first five articles articulate the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles 6 and 7 deal with scripture, while Article 8 discusses the essential creeds.

Articles 9–18: The Protestant and Reformed Articles: These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. Of particular focus is the major Reformation topic of justification by faith.

Articles 19–31: The Anglican Articles: This section focuses on the expression of faith in the public venue – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

Articles 32–39: Miscellaneous: These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere. Article 37 additionally states among other things that the Bishop of Rome (the Pope) has no jurisdiction in the realm of England.)

A Table of the 39 Articles

1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the Three Creeds.
9. Of Original or Birth-sin.
10. Of Free-Will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
14. Of Works of Supererogation.
15. Of Christ alone without Sin.
16. Of Sin after Baptism.
17. Of Predestination and Election.
18. Of obtaining Salvation by Christ.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Ministering in the Congregation.
24. Of speaking in the Congregation.
25. Of the Sacraments.
26. Of the Unworthiness of Ministers.
27. Of Baptism.
28. Of the Lord's Supper.
29. Of the Wicked which eat not the Body of Christ.
30. Of both kinds.
31. Of Christ's one Oblation.
32. Of the Marriage of Priests.
33. Of Excommunicate Persons.
34. Of the Traditions of the Church.
35. Of the Homilies.
36. Of Consecrating of Ministers.
37. Of Civil Magistrates.
38. Of Christian men's Goods.
39. Of a Christian man's Oath.

The Ratification.

1. Of faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

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2. Of the Word, or Son of God, which was made very man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed that He went down into Hell.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherefore He ascended into heaven, and there sitteth until He return to judge all men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

6. Of the sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of Holy Scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or the Preacher.
Cantica, or Songs of Solomon.
Four Prophets the Greater.
Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

8. Of the Three Creeds.

The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit;

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and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek phronema sarkos (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.

10. Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ and the inspiration of the Holy Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary works besides, over and above, God's commandments which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to do, say, We be unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the lamb without spot, Who by sacrifice of Himself once made, should take away the sins of the world: and sin, as S. John saith, was not in Him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feeling in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchlessness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

18. Of obtaining eternal salvation only by the name of Christ.

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They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

20. Of the Authority of the Church.

The Church hath power to decree rites or ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ: yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

21. Of the authority of General Councils.

Gereral Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, they may err and sometime have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

22. Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saint, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

24. Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understanded of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

27. Of Baptism.

Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive

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baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the wicked which do not eat the body of Christ, in the use of the Lord's Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

30. Of Both Kinds.

The Cup of the Lord is not to be denied to the lay people; for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one oblation of Christ finished upon the Cross.

The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons are not commanded by God's laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of Excommunicated Persons, how they are to be avoided.

That persons which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto.

34. Of the Traditions of the Church.

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of the repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.

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15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the rites of that book, since the second year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated or ordered.

37. Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.

38. Of Christian men's goods which are not common.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast; notwithstanding every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.

39. Of a Christian man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, so we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

The Ratification.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

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MESOPOTAMIAN PRECEPTS AND LAWS

• The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C.
• The Law Code of Ur-Nammu Sumer; c. 2100-2000 B.C.
• The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C.
• The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C.
• The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C.
• The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C.

ANCIENT LITERATURE FROM MESOPOTAMIA

(Mesopotamia is the site of the earliest developments of the Neolithic Revolution from around 10,000 BC. It has been identified as having "inspired some of the most important developments in human history, including the invention of systematic writing and the wheel, the planting of the first cereal crops, and the development of mathematics, astronomy, and agriculture". It has been known as one of the earliest civilisations to ever exist in the world.

Mesopotamia (Greek for "Between the two Rivers," refering to the River Euphrates and the River Tigris; Aramaic: Aram-Nahrin or Bet Nahrin) is a historical region of Western Asia situated in the eastern and northern part of the Fertile Crescent, the western part to be represented by Egypt and Canaan (Phoenicia and Judaea).

Mesopotamia occupies the area of present-day Iraq, and parts of Iran, Turkey, Syria and Kuwait. The Sumerians and Akkadians (including Assyrians, Canaanites, Hebrews, Phoenicians and Babylonians) dominated Mesopotamia from the beginning of written history (c. 3100 BC) to the fall of Babylon in 539 BC, when it was conquered by the Persian Achaemenid Empire. It fell to Alexander the Great in 332 BC, and after his death, it became part of the Greek Seleucid Empire. Later, Arameans and Hebrews dominated major parts of Mesopotamia (c. 900 BC – 270 AD)

Around 150 BC, Mesopotamia was under the control of the Persian Parthian Empire. Mesopotamia became a battleground between the Romans and Parthians, with western parts of Mesopotamia coming under Roman control. A number of primarily neo-Assyrian and Christian native Mesopotamian states existed between the 1st century BC and 3rd century BC, including Adiabene, Osroene, and Hatra. In 226 AD, the eastern regions of Mesopotamia fell to the Sassanid Persians. The division of Mesopotamia between Roman and Sassanid Empires lasted until the 7th century Muslim conquest of Persia of the Sassanid Empire and Muslim conquest of the Levant from the (Eastern) Romans. Up to that time, Mesopotamia represented one of the most influencial driving forces of civilisation. Having the Sumerian texts before our very eyes means looking back for 5.000 years.

ARCHAEOLOGY

In Ancient Mesopotamia, a foundation deposit of the Akkadian Empire ruler Naram-Sin (ruled circa 2200 BC) was discovered and analysed by king Nabonidus, circa 550 BC, who is thus known as the first archaeologist. Not only did he lead the first excavations which were to find the foundation deposits of the temples of Shamash the sun god, the warrior goddess Anunitu (both located in Sippar), and the sanctuary that Naram-Sin built to the moon god, located in Harran*, but he also had them restored to their former glory. He was also the first to date an archaeological artifact in his attempt to date Naram-Sin's temple during his search for it. Even though his estimate was inaccurate by about 1,500 years, it was still quite a good one considering the lack of accurate dating technology at the time.

[* Harran in the south of Turkey is, by virtually all scholars, associated with the biblical place Haran (Hebrew Aramaic: Charan). The Biblical Haran was where Terah, his son Abram (Abraham), his nephew Lot, and Abram's wife Sarai settled on the way to Canaan and Egypt, coming from "Ur of the Chaldees" (Genesis 11:26–32), meaning Ur / Urim in Sumer. The name Aram also might well be a short form refering to Abram / Abraham which here coule represent an entire tribe rather than a person. Aram as toponym, Aramean as ethnonym, and Aramaic as name for the language go back to Aram, son of Shem, a grandson of Noah in the Hebrew Bible, Genesis 10:20-22: "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."]

Particularly between the 18th and the 20th centuries, famous archaeologists made ground-breaking discoveries in Mesopotamia. Names like George Smith, Abbe Beauchamp, Robert Koldewey, Paul-Emile Botta, Austen H. Layard, Jacques de Morgan, Charles Leonard Woolley, Gertrude Bell, and even illustrious persons such as Benjamin de Tulela or Thomas Edward Lawrence, speak for themselves. Phantastic discoveries in Ur, Uruk, Babylon, or Susa thrilled the public. However, the discoveries of millions of cuneiform tablets, found in the ancient libraries, changed our horizon of knowledge fundamentally.

Between half a million and two million cuneiform tablets are estimated to have been excavated in modern times [Cuneiform Tablets: Who's Got What?", Biblical Archaeology Review, 31 (2), 2005, archived from the original on July 15, 2014], of which only approximately 30,000–100,000 have been read or published. The British Museum holds the largest collection (approx. 130,000 tablets), followed by the Vorderasiatisches Museum Berlin, the Louvre, the Istanbul Archaeology Museums, the National Museum of Iraq, the Yale Babylonian Collection (approx. 40,000), and Penn Museum. Most of these have "lain in these collections for a century without being translated, studied or published", as there are only a few

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hundred qualified cuneiformists in the world. The Electronic Text Corpus of Sumerian Literature (ETCSL) was an attempt of the Faculty of Oriental Studies, University of Oxford, to promote the important translation work of ancient documents. The project was founded by Jeremy Black in 1997 and is based at the Oriental Institute of the University of Oxford in Britain. It was funded by the University along with the Leverhulme Trust and the Arts and Humanities Research Board. With the death of Black in 2004, the project died in 2006. The ETCSL web site with all the transliterations and translations remains available.

Cuneiform is the world's oldest known writing system. The earliest texts appear in Mesopotamia around 3200 BC and the last native cuneiform texts were written around 75 AD. The ancient scribes pressed the ends of their styluses into damp clay in order to write the approximately 800 different logographic, syllabic, or alphabetic signs. The clay tablets were sun-dried or oven-baked and were thus preserved in the sands of the Near East for millennia.

Cuneiform script was in use up the the 2nd century AD and Biblical scholars and the authors of the Dead Sea Scrolls still could read the tablets. With the death of those writers, the ability to read cuneiform died with them. More than 17 hundred years later, script analists tried to decipher that mysterious writing. It took almost 200 years before they have learned to read most cuneiform documents which were written in over a dozen different ancient languages.

Since the decipherment of Babylonian cuneiform some 150 years ago museums have accumulated perhaps 300,000 tablets written in most of the major languages of the Ancient Near East - Sumerian, Akkadian (Babylonian and Assyrian), Eblaite, Hittite, Persian, Hurrian, Elamite, and Ugaritic. These texts include genres as variegated as mythology and mathematics, law codes and beer recipes.

In most cases these documents are the earliest exemplars of their genres, and cuneiformists, like Jeremy Black and Irwing Finkel, have made unique and valuable contributions to the study of such moderns disciplines as history, law, religion, linguistics, mathematics, and science.

THE INSTRUCTIONS OF SHURUPPAK

The Teachings Of King Shuruppak
The 100 Commandments of Shuruppak
Original Translation: Anonymus
Estimated Range of Dating: 2600-2500 BC.

(Language is one of the main attributes that can make us understand cultural relations. Sumerian was a language isolate spoken by most people in Mesopotamia throughout the 4th and 3rd millenia BC. The Semitic Akkadian language, spoken by Assyrians and Babylonians, gradually replaced Sumerian during the last half of the 3rd millenium and it even became a kind of international language used in Egypt, Anatolia, and Persia. The Sumerian cuneiform script and most contents of the Sumerian cuneiform tablets, however, were absorbed by these new Semitic people. Their language and culture was closely related to Phoenician Canaanite, a Semitic language spoken by Phoenicians, Hebrews, and Aramaeans. These people replaced the very complex Akkadian cuneiform script with a consonantal cuneiform alphabet (Abjad) from around either the 15th or 14th century BC; which in turn was replaced with the easy-to-use consonantal Phoenician alphabet only 2 or 3 centuries later (See Grand Bible, Image Plate 57-60). This was the very ancestor of all alphabets in the World that followed. The Semitic Aramaic language gradually replaced Akkadian as well as Canaanite and Hebrew towards the beginning of the 1st millenium BC. Scholars though, still read the original cuneiform records up until the 2nd century AD.

This line of language and script evolution explains to a large extent why precepts, laws, and narratives that we can find in the Torah [Pentateuch, 5 Books of Moses; the Ten Commandment, or the 613 Mitzvot], are surpisingly similar to the contents of the cuneiform tablets found in Mesopotamia. In fact, the conveyed precepts and laws of the ancient cuneiform tablets build the basis of the Halaka, the Jewish Law. As the Christians have taken the Hebrew Bible, which they call "Old Testament," as part of their very own scripture, these contents have influenced also Christianity. A fair amount of those ancient precepts, such as Purity Laws and the Five Precepts, can also be found in India and China.)

(In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book is a sensation as it is the very oldest example of the Commandments or Precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh, Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third

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millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the Commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

Thou shouldst not speak arrogantly to thy mother.

Thou shouldst not kill.

Thou shouldst not steal.

Thou shouldst not commit robbery.

Thou shouldst not speak improperly.

Thou shouldst not play around with a married young woman.

Thou shouldst not have sex with thy slave girl.

Thou shouldst not wish for the money chest.

Thou shouldst not pass judgement when thou drinkst beer.

Thou shouldst not pick a quarrel.

Some of the Commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not play around with a married young woman: the slander could be serious. (lines 32–34). Community opinion and the possibility of slander (line 35) play a major role, whether the valued opinion of "the courtyard" (line 62) or the less valued opinion of the marketplace, where insults and stupid speaking receive the attention of the land. (line 142).)

[The square brackets [. . .] refer to the gaps of the text, the round brackets (. . .) contain the editor's suggestions or give extra information.]

Text:
BOOK 1
The First Delivery Of Commandments.

In those days, in those far remote days, in those nights, in those faraway nights, in those years, in those far remote years, at that time the wise one who kneweth how to speak in elaborate words lived in the Land; Shuruppak, the wise one, who kneweth how to speak with elaborate words lived in the Land. Shuruppak gave instructions to his son; Shuruppak, the son of Ubara-Tutu gave instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! instructions of an old man are precious; thou shouldst comply with them!

Thou shouldst not buy a donkey which brays; it will split thy midriff.

Thou shouldst not locate a field on a road; thou shouldst not plough a field at a road or a path; thou shouldst not make a well in thy field: people will cause damage on it for thee. Thou shouldst not place thy house next to a public square: there is always a crowd there.

Thou shouldst not vouch for someone: that man will have a hold on thee; and thee thyself, thou shouldst not let somebody vouch for thee. That man will despise thee.

Thou shouldst not make an inspection on a man: the flood will give it back to thee.

Thou shouldst not loiter about where there is a quarrel; thou shouldst not let the quarrel make thee a witness. Thou shouldst not let thyself [involved] in a quarrel. Thou shouldst not cause a quarrel; [. . .] [. . .] the gate of the palace [. . .] Stand aside from a quarrel, [and] thou shouldst not take another way.

Thou shouldst not steal anything; thou shouldst not [betray] thyself. Thou shouldst not break into a house; thou shouldst not wish for the money chest [of others]. A thief is a lion, but after he has been caught, he will be a slave. My son, thou shouldst not commit robbery; thou shouldst not cut thyself with an axe (as a punishment of law).

Thou shouldst not make a young man best man. Thou shouldst not [mislead] thyself. Thou shouldst not play around with a married young woman: the slander could be serious. My son, thou shouldst not sit alone in a chamber with a married woman.

Thou shouldst not pick a quarrel; thou shouldst not disgrace thyself. Thou shouldst not [tell] lies; [. . .] Thou shouldst not boast; then thy words will be trusted. Thou shouldst not deliberate for too long; thou canst not bear [losing the] glances.

Thou shouldst not eat stolen food with a thief. Thou shouldst not sink thy hand into blood. After thou hast apportioned the bones, thou wilt be made to restore the ox, thou wilt be made to restore the sheep.

Thou shouldst not speak improperly; later it will lay a trap for thee.

Thou shouldst not scatter thy sheep into unknown pastures. Thou shouldst not hire someone's ox for an uncertain [time]. A safe [way] means a safe journey.

Thou shouldst not travel during the night: it can hide both good and evil.

Thou shouldst not buy an onager: it lasteth only until the end of the day (Reason: Onagers are a species of the horse family. Unlike most horses and donkeys, they have never

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been domesticated. They are among the fastest mammals, as they can run as fast as 70 km/h or 43 mph).

Thou shouldst not have sex with thy slave girl: she will chew thee up [making thee her slave].

Thou shouldst not curse strongly: it reboundeth on thee.

Thou shouldst not draw up water which thou canst not reach nor grasp: it will maketh thee weak.

(1 line unreadable)

Thou shouldst not drive away a debtor: he will be hostile towards thee.

Thou shouldst not establish a home with an arrogant man: he will make thy life like that of a slave girl. Thou wilt not be able to travel through any human dwelling without be being shouted at: "There thou goest! There thou goest!"

Thou shouldst not undo the [laces] of the garden's reed fence; "Restore it! Restore it!" they will say to thee.

Thou shouldst not provide a stranger with food; thou shouldst not wipe out [and be oblivious to] a quarrel.

My son, thou shouldst not use violence; Listen! Thou shouldst not commit rape on someone's daughter; the courtyard will learn of it [and punish thee].

Thou shouldst not drive away a powerful and strong man; thou shouldst not destroy the outer wall. Thou shouldst not drive away a young man; thou shouldst not make him turn against the city.

The eyes of the slanderer always move around as shiftily as a spindle. Thou shouldst never remain in his presence; his intentions should not be allowed to have an effect on thee.

Thou shouldst not boast in beer halls and breweries like a deceitful man: then thy words will be trusted.

Having reached the field of manhood, thou shouldst not jump with thy hand. The warrior is unique, he alone is the equal of many; Utu is unique, he alone is the equal of many. With thy life thou shouldst always be on the side of the warrior; with thy life thou shouldst always be on the side of Utu [the God of the Sun, justice, morality, and truth].

Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 2
The Second Delivery Of Commandments.

A second time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (1 ms. adds the line: The instructions of an old man are precious; thou shouldst comply with them!)

The beer-drinking mouth [talketh]. My little one [be careful]. The beer-drinking mouth [flustereth]. Ninkasi (the Goddess of alcohol and beer) [laugheth at thee]

(5 lines unclear)

Thine own man will not repay it for thee. The reed-beds are [thick], they can hide slander.

The palace is like a mighty river: its middle is goring bulls; what floweth in is never enough to fill it, and what floweth out can never be stopped.

When it is about someone's else bread, it is easy to say "I will give it to thee", but the time of actual giving can be as far away as the sky. If thou goest after the man who said "I will give it to thee", he will say "I cannot give it to thee -- the bread has just been finished up".

Property is something to be expanded; but nothing can equal my little ones (my children).

The artistic mouth recites words; the harsh mouth brings litigation documents; the sweet mouth gathers sweet herbs.

The garrulous and liar) filleth his bread bag; the haughty one brings an empty bag and can fill his empty mouth only with boasting.

Who works with leather will eventually work with his own leather.

The strong one can escape from anyone's hand.

The fool loseth something. When sleeping, the fool loseth something. "Do not tie me up!" he pleads; "Let me live!" he pleads.

The imprudent decrees fateth; the shameless one pileth up things in another's lap: "I am such that I deserve admiration".

A weak wife is always seized (and overwhelmed) by fate.

If thou hirest a worker, he will share the bread bag with thee; he eats with thee from the same bag, and finishes up the bag with thee. Then he will quit working with thee and, saying "I have to live on something", he will serve at the palace.

Thou tellest thy son to come to thy home; thou tellest thy daughter to go to her women's quarters.

Thou shouldst not pass judgement when thou drinkest beer.

Thou shouldst not worry unduly about what leaveth the house.

Heaven is far, earth is most precious, but it is with heaven that thou augmentest thy goods, and all foreign lands breathe under it.

At harvest time, at the most priceless time, collect like a slave girl, eat like a queen; my son, to collect like a slave girl, to eat like a queen, this is how it should be.

Who insulteth can hurt only the skin; greedy eyes, however, can kill. The liar, shouting, teareth up his garments. Insults bring (only) advice to the wicked. To speak arrogantly is like an abscess: a herb that makes the stomach sick.

(1 line is unclear)

My words of prayer bring abundance. Prayer is cool water that cools the heart. Only insults and stupid speaking receive the attention of the Land.

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Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 3
The Third Delivery Of Commandments.

A third time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (Some mss. add the line: The instructions of an old man are precious; thou shouldst comply with them!)

Thou shouldst not beat a farmer's son: he has constructed thy embankments and ditches.

Thou shouldst not buy a prostitute: she is a mouth that bites. Thou shouldst not buy a house-born slave: he is a herb that makes the stomach sick. Thou shouldst not buy a free man: he will always lean against the wall. Thou shouldst not buy a palace slave girl: she will always be the bottom of the barrel.Thou shouldst rather bring down a foreign slave from the mountains, or thou shouldst bring somebody from a place where he is an alien; my son, then he will pour water for thee where the sun rises and he will walk before thee. He doth not belong to any family, so he doth not want to go to his family; he doth not belong to any city, so he doth not want to go to his city. He cannot knock at the door of [. . .], he cannot enter [. . .]. He will not [. . .] with thee, he will not be presumptuous with thee.

My son, thou shouldst not travel alone eastwards. Thine acquaintance should not [. . .]

A name placed on another one [. . .]; thou shouldst not pile up a mountain on another one.

Fate is a wet bank; it can make one slip.

The elder brother is indeed like a father; the elder sister is indeed like a mother. Listen therefore to thine elder brother, and thou shouldst be obedient to thine elder sister as if she were thy mother.

Thou shouldst not work using only thine eyes; thou wilt not multiply thy possessions using only thy mouth.

The negligent one ruineth his family.

The need for food maketh some people ascend the mountains; it also bringeth traitors and foreigners, since the need for food brings down other people from the mountains.

A small city provides its king with a calf; a huge city digs a house plot.

[The rich man] is well equipped. The poor man inflicteth all kinds of illnesses on the rich man. The married man is well equipped; the unmarried maketh his bed in a haystack. He who wisheth to destroy a house will go ahead and destroy the house; he who wisheth to raise up will go ahead and raise up.

By grasping the neck of a huge ox, thou canst cross the river. By moving along at the side of the mighty men of thy city, my son, thou wilt certainly ascend (to greater wealth and power).

When thou bringest a slave girl from the hills, she bringeth both good and evil with her. The good is in the hands; the evil is in the heart. The heart doth not let go of the good; but the heart cannot let go of the evil either. As if it were a watery place, the heart doth not abandon the good. Evil is a store-room [. . .]

(1 ms. adds: 2 lines unclear)

May the boat with the evil sink in the river! May his waterskin split in the desert!

A loving heart maintains a family; a hateful heart destroys a family.

To have authority, to have possessions and to be steadfast are princely divine powers. Thou shouldst submit to the respected; thou shouldst be humble before the powerful. My son, thou wilt then survive against the wicked.

Thou shouldst not choose a wife during a festival. Her inside is illusory; her outside is illusory. The silver on her is borrowed; the lapis lazuli on her is borrowed; the jewellery on her is borrowed; the dress on her is borrowed; the linen garment on her is borrowed. With [. . .] nothing is comparable.

Thou shouldst not buy a [. . .] bull. Thou shouldst not buy a vicious bull; [. . .] a hole in the cattle-pen [. . .]

One appointeth a reliable woman for a good household.

Thou shouldst not buy a donkey at the time of harvest. A donkey which eateth [. . .] will [. . .] with another donkey.

A vicious donkey hangeth its neck; however, a vicious man, my son, [. . .]

A woman with her own property ruineth the house.

A drunkard will drown the harvest.

A female burglar [. . .] ladder; she flieth into the houses like a fly. A she-donkey [. . .] on the street. A sow suckleth its child on the street. A woman who pricked herself beginneth to cry and holdeth the spindle which pricked (?) her in her hand. She cometh into every house; she peereth into all streets. [. . .] she keepeth saying "Get out!" She looketh around from all parapets. She panteth where there is a quarrel.

(2 lines unclear)

Marry [never a woman] whose heart hateth. My son, [. . .]

(4 lines unclear)

A heart which overfloweth with joy [. . .]

Nothing at all is to be valued, but life should be sweet. Thou shouldst not serve things; things should serve thee. My son, [. . .]

Thou shouldst not [. . .] grain; its [. . .] are numerous.

Thou shouldst not abuse a ewe; otherwise thou wilt give birth to a daughter. Thou shouldst not throw a lump of

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earth into the money chest; otherwise thou wilt give birth to a son.

Thou shouldst not abduct a wife; thou shouldst not make her cry. The place where the wife is abducted to [becometh the graveyard of her heart].

"Let us run in circles, saying: "Oh, my foot, oh, my neck!". Let us with united forces make the mighty bow!"

Thou shouldst not kill a [. . .], he is a child born by [. . .]. Thou shouldst not kill [. . .] like [. . .]; thou shouldst not bind him.

The wet-nurses in the women's quarters determine the fate of their lord.

Thou shouldst not speak arrogantly to thy mother; that causes hatred for thee. Thou shouldst not question the words of thy mother and thy personal God. The mother, like Utu, giveth birth to the man; the father, like a god, maketh him bright. The father is like a god: his words are reliable. The instructions of the father should be complied with.

Without suburbs a city hath no centre either.

My son, a field situated at the bottom of the embankments, be it wet or dry, is nevertheless a source of income.

It is inconceivable that something is lost forever.

[. . .] of Dilmun [. . .]

An unknown place is terrible; to get lost is shameful for a dog. On the unfamiliar way at the edge of the mountains, the gods of the mountains are man-eaters. They do not build houses there as men do; they do not build cities there as men do.

(1 line unclear)

For the shepherd, he stopped searching, he stopped bringing back the sheep. For the farmer, he stopped ploughing the field.

(1 line unclear)

This gift of words is something which sootheth the mind [. . .]; when it cometh into the palace, it sootheth the mind [. . .]. The gift of many words [. . .] stars.

These are the instructions given by Shuruppak, the son of Ubara-Tutu.

Praise be to the lady who completed the great tablets, the maiden Nisaba (the Goddess of writing, learning, and the harvest), that Shuruppak, the son of Ubara-Tutu gave his instructions!

End of Text.

THE CODE OF UR-NAMMU

Possible Author: Shulgi the son of Ur-Nammu
Translation: Samuel Noah Kramer, 1952
Estimated Range of Dating: 2100-2000 B.C.

(The Code of Ur-Nammu is the oldest known law code surviving today. It is from Mesopotamia and is written on tablets, in the Sumerian language c. 2100–2050 BC. The first copy of the code, in two fragments found at Nippur, was translated by Samuel Noah Kramer in 1952. These fragments are held at the Istanbul Archaeological Museums. Owing to its partial preservation, only the prologue and 5 of the laws were discernible. Further tablets were found in Ur and translated in 1965, allowing some 30 of the 57 laws to be reconstructed. Another copy found in Sippar contains slight variants.

The preface directly credits the laws to king Ur-Nammu of Ur (also known as Ur-Namma; 2112–2095 BC). The author who had the laws written onto cuneiform tablets is still somewhat under dispute. Some scholars have attributed it to Ur-Nammu's son Shulgi. Shulgi of Ur was the second king of the Third Dynasty of Ur during the Sumerian Renaissance. He reigned for 48 years, from (c. 2094–2046 BC)

Although it is known that earlier law-codes existed, such as the Code of Urukagina, this represents the earliest extant legal text. It is three centuries older than the Code of Hammurabi. The laws are arranged in casuistic form of IF (crime) THEN (punishment)—a pattern followed in nearly all later codes. It institutes fines of monetary compensation for bodily damage as opposed to the later lex talionis ('eye for an eye') principle of Babylonian law. However, murder, robbery, adultery and rape were capital offenses.

The code reveals a glimpse at societal structure during the "Sumerian Renaissance". Beneath the lugal ("great man" or king), all members of society belonged to one of two basic strata: the "lu" or free person, or the slave (male, arad; female geme). The son of a lu was called a dumu-nita until he married, becoming a "young man" (gurus). A woman (munus) went from being a daughter (dumu-mi) to a wife (dam), then if she outlived her husband, a widow (nu-ma-su), who could remarry.)

PROLOGUE

(The prologue, typical of Mesopotamian law codes, invokes the deities for Ur-Nammu's kingship, Nanna and Utu, and decrees "equity in the land".)

"…After An and Enlil had turned over the Kingship of Ur to Nanna, at that time did Ur-Nammu, son born of Ninsun, for his beloved mother who bore him, in accordance with his principles of equity and truth... Then did Ur-Nammu the mighty warrior, king of Ur, king of Sumer and Akkad, by the might of Nanna, lord of the city, and in accordance with the true word of Utu, establish equity in the land; he banished malediction, violence and strife, and set the monthly Temple expenses at 90 gur of barley, 30 sheep, and

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30 sila of butter. He fashioned the bronze sila-measure, standardised the one-mina weight, and standardised the stone weight of a shekel of silver in relation to one mina... The orphan was not delivered up to the rich man; the widow was not delivered up to the mighty man; the man of one shekel was not delivered up to the man of one mina."

[One mina (1/60 of a talent) was made equal to 60 shekels (1 shekel = 8.3 grams, or 0.3 oz.).]

1 If a man commits a murder, that man must be killed.

2 If a man commits a robbery, he will be killed.

3 If a man commits a kidnapping, he is to be imprisoned and pay 15 shekels of silver.

4 If a slave marries a slave, and that slave is set free, he does not leave the household.^

5 If a slave marries a native (i.e. free) person, he/she is to hand the firstborn son over to his owner.

6 If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.

7 If the wife of a man followed after another man and he slept with her, they shall slay that woman, but that male shall be set free.

8 If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

9 If a man divorces his first-time wife, he shall pay (her) one mina of silver.

10 If it is a (former) widow whom he divorces, he shall pay (her) half a mina of silver.

11 If the man had slept with the widow without there having been any marriage contract, he need not pay any silver.

13 If a man is accused of sorcery he must undergo ordeal by water; if he is proven innocent, his accuser must pay 3 shekels.

14 If a man accused the wife of a man of adultery, and the river ordeal proved her innocent, then the man who had accused her must pay one-third of a mina of silver.

15 If a prospective son-in-law enters the house of his prospective father-in-law, but his father-in-law later gives his daughter to another man, the father-in-law shall return to the rejected son-in-law twofold the amount of bridal presents he had brought.

16 If [text destroyed...], he shall weigh and deliver to him 2 shekels of silver.

17 If a slave escapes from the city limits, and someone returns him, the owner shall pay two shekels to the one who returned him.

18 If a man knocks out the eye of another man, he shall weigh out ½ a mina of silver.

19 If a man has cut off another man's foot, he is to pay ten shekels.

20 If a man, in the course of a scuffle, smashed the limb of another man with a club, he shall pay one mina of silver.

21 If someone severed the nose of another man with a copper knife, he must pay two-thirds of a mina of silver.

22 If a man knocks out a tooth of another man, he shall pay two shekels of silver.

24 [text destroyed...] If he does not have a slave, he is to pay 10 shekels of silver. If he does not have silver, he is to give another thing that belongs to him.

25 If a man's slave-woman, comparing herself to her mistress, speaks insolently to her, her mouth shall be scoured with 1 quart of salt.

26 If a slave woman strikes someone acting with the authority of her mistress, [text destroyed...]

28 If a man appeared as a witness, and was shown to be a perjurer, he must pay fifteen shekels of silver.

29 If a man appears as a witness, but withdraws his oath, he must make payment, to the extent of the value in litigation of the case.

30 If a man stealthily cultivates the field of another man and he raises a complaint, this is however to be rejected, and this man will lose his expenses.

31 If a man flooded the field of a man with water, he shall measure out three kur of barley per iku of field.

32 If a man had let an arable field to a(nother) man for cultivation, but he did not cultivate it, turning it into wasteland, he shall measure out three kur of barley per iku of field.

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THE LAWS OF ESHNUNNA

(Excavated at Tell Abu Harmal* near Baghdad
by the Iraq Directorate of Antiquities
in Pre-Hammurabi layers.)
Source: Iraq Museum Inventory number: 51059 and 52614
From: "The Ancient Near East, Volume I An Anthology of Texts and Pictures" Edited by James B. Pritchard
Language: Akkadian; Script: cuneiform
Translation: Albrecht Goetze, 1948
Estimated Range of Dating: 2000-1900 B.C.

[* Abu Harmal formed part of the kingdom of Eshnunna—the Diyala region east of Baghdad—which flourished between the downfall of the Third Dynasty of Ur (about 2000 B.C.) and the creation of Hammurabi's Amurrite (Canaanite Amorite that is) empire. Eshnunna was one of the numerous Canaanite Amurrite-controlled states in Mesopotamia of the period. The city of Eshnunna itself is located at Tell Asmar which was excavated by the Oriental Institute of the University of Chicago.]

(The Laws of Eshnunna are inscribed on two cuneiform tablets discovered in Tell Abū Harmal, Baghdad, Iraq. The Iraqi Directorate of Antiquities headed by Taha Baqir unearthed two parallel sets of tablets in 1945 and 1947. The two tablets are separate copies of an older source and date back to ca. 1930 BC. The differences between the Code of Hammurabi and the Laws of Eshnunna significantly contributed to illuminating the development of ancient and cuneiform law. Eshnunna was north of Ur on the Tigris River and became politically important after the fall of the third dynasty of Ur, founded by Ur-Nammu.

In distinction from the other Mesopotamian collections of law, this one got its name after the city where it had originated – Eshnunna, located on the bank of the Diyala River, tributary to the Tigris. This collection of laws is not a real systemised codex; nearly sixty of its sections are preserved. The Laws are written in Akkadian and consist of two tablets which are marked with A and B. In 1948, Albrecht Goetze of the Yale University had translated and published them. In some sources the Laws of Eshnunna are mentioned as the Laws of Bilalama due to the belief that the Eshnunnian ruler probably was their originator, but Goetze maintained that tablet B was originated under the reign of Dadusha. The text of the prologue is broken at the point where the ruler who promulgated the laws was specified.

Albrecht Goetze has noticed the specific style of expression. The laws were composed in a mode that facilitated memorising. A distinguished Israeli scientist and one of the foremost experts on this collection of laws, Reuven Yaron of the University of Jerusalem concerning this matter stated: "What matters to me – and might have mattered to those who fashioned them almost 4000 years ago – is the ease of remembering the text."

The conditional sentence ("If A then B" – as it also is the case with the other Mesopotamian laws) is an attribute of this codification. In 23 paragraphs, it appears in the form shumma awilum – "If a man ..." After the disposition, a precise sanction follows, e.g. LU42(A): "If a man bit and severed the nose of a man, one mina silver he shall weigh out."

The Laws clearly show signs of social stratification, mainly focussing on two different classes: the muškenum and awilum. The audience of the Laws of Eshnunna is more extensive than in the case of the earlier cuneiform codifications: awilum – free men and women (mar awilim and marat awilim), mushkenum, wife (ashatum), son (maru), slaves of both sexes – male (wardum) and female (amtum) – which are not only objects of law as in classical slavery, and delicts where the victims were slaves have been sanctioned, and other class designations as ubarum, apparum, mudum that are not ascertained.

Reuven Yaron has divided the offences of the Laws of Eshnunna into five groups. The articles of the first group had to be collected from all over the Laws and the articles of the other four were roughly ordered one after the other:

1. Theft and related offences,
2. False distraint,
3. Sexual offences,
4. Bodily injuries,
5. Damages caused by a goring ox and comparable cases.

The majority of these offences were penalised with pecuniary fines (an amount of silver), but some serious offences such as burglary, murder, and sexual offences were punished with death. It seems that the capital punishment was avoidable (in contrast to the Code of Hammurabi), because of the standard formulation: "It is a case of life … he shall die".)

Text:

1: 1 kor of barley is priced at 1 shekel of silver; 3 qa of "best oil" are priced at 1 shekel of silver; 1 seah and 2 qa of sesame oil are priced at 10 shekel of silver; 1 seah and 5 qa of lard are priced at 1 shekel of silver; 1 seah of "river oil" are priced at 1 shekel of- silver; 6 minas of wool are priced at 1 shekel of silver; 2 kor of salt are priced at 1 shekel of silver; 1 kor . . . is priced at 1 shekel of silver; 3 minas of copper are priced at 1 shekel of silver; 2 minas of refined copper are priced at 1 shekel of silver.

2: 1 qa of sesame oil la nishatim—its (value in) barley is 3 seah; 1 qa of lard la nishatim—its (value in) barley is 2 seah and 5 qa; 1 qa of "river oil" la nishatim—its (value in) barley is 8 qa.

3: The hire for a wagon together with its oxen and its driver is 1 pan (and) 4 seah of barley. If it is paid in silver, the hire is one third of a shekel. He shall drive it the whole day.

4: The hire for a boat is 2 qa per kor (of capacity), 1 seah 1 qa is the hire for the boatman. He shall drive it the whole day.

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5: If the boatman is negligent and causes the sinking of the boat, he shall pay in full for everything the sink-ing of which he caused.

6: If a man ... [Possibly "(who finds himself) in great peril."] takes possession of a boat which is not his, he shall pay lo shekels of silver.

7: The wages of a harvester are 2 seah of barley; if they are paid in silver, his wages are 12 grain.

8: The wages of winnowers are 1 seah of barley.

9: Should a man pay 1 shekel of silver to a hired man for harvesting—if he (the hired man) does not place himself at his disposal and does not complete for him the harvest work everywhere, he [shall pay 10 shekels of silver. Should he have received 1 seah and 5 qa (of barley) as wages and leave the rations of barley, oil and cloth shall also be refunded.

10: The hire for a donkey is 1 seah of barley, and the wages for its driver are 1 seah of barley. He shall drive it the whole day.

11: The wages of a hired man are 1 shekel of silver; his provender is 1 pan of barley. He shall work for one month.

12: A man who is caught in the field of a muskenum* in the crop during daytime, shall pay 10 shekels of silver. He who is caught in the crop at night, shall die, he shall not get away alive. [* The muskenum is a member of a social class which at Eshnunna seems to be closely connected with the palace or the temple.]

13: A man who is caught in the house of a muskenum, in the house, during daytime, shall pay 10 shekels of silver. He who is caught in the house at night, shall die, he shall not get away alive.

14: The fee of a ... [The word must denote some kind of "money-lender" or "merchant."]—should he bring 5 shekels of silver the fee is 1 shekel of silver; should he bring 10 shekels of silver the fee is 2 shekels of silver.

15: The tamkarrum* and the sabitum [The woman to whom trade in liquour is entrusted.] shall not receive silver, barley, wool or sesame oil from a slave or a slave-girl as an investment. [* The official "finance officer" who has a state monopoly on certain commercial transactions.]

16: To a coparcener or a slave a mortgage cannot be furnished.

17: Should the son of a man bring bride-money to the house of (his) father-in-law, if one of the two deceases, the money shall revert to its owner.

18 A: If he takes her (the girl) and she enters his house, but afterward the young woman should decease, he (the husband) can not obtain refunded that which he brought to his father-in-law, but will retain the excess in his hand.

18 B: Per 1 shekel of silver there will accrue 1/6 shekel and 6 grain as interest; per 1 kor of barley there will accrue r pan and 4 seah as interest.

19: The man who gives a loan in terms of his retake shall make the debtor pay on the threshing floor.

20: If a man gives a loan . . . expressing the value of the silver in barley, he shall at harvest time receive the barley and its interest, 1 pan (and) 4(?) seah per kor.

21: If a man gives silver (as a loan) at face value, he shall receive the silver and its interest, one sixth (of a shekel) and [6 grain] per shekel.

22: If a man has no claim against another man, but (nevertheless) distrains the other man's slave-girl, the owner of the slave-girl shall [decla]re under oath: "Thou hast no claim against me" and he shall pay him silver in full compensation for the slave-girl.

23: If a man has no claim against another man, but (nevertheless) distrains the (other) man's slave-girl, detains the distrainee in his house and causes her death, he shall give two slave-girls to the owner of the slave-girl as a replacement.

24: If a man calls at the house of his father-in-law, and his father-in-law accepts him in servitude, but (nevertheless) gives his daughter to another man, the father of the girl shall refund the bride-money which he received twofold.

25: If a man gives bride-money for another man's daughter, but another man seizes her forcibly without asking the permission of her father and her mother and deprives her of her virginity, it is a capital offence and he shall die.

26: If a man takes another man's daughter without asking the permission of her father and her mother and concludes no formal marriage contract with her father and her mother, even though she may live in his house for a year, she is not a housewife.

27: On the other hand, if he concludes a formal contract with her father and her mother and cohabits with her, she is a housewife. When she is caught with another man, she shall die, she shall not get away alive.

28: If a man has been made prisoner during a raid or an invasion or (if) he has been carried off forcibly and stayed in a foreign country for a long time, and if another man has taken his wife and she has born him a son—when he returns, he shall get his wife back.

30: If a man hates his town and his lord and becomes a fugitive, (and if) another man takes his wife—when he returns, he shall have no right to claim his wife.

31: If a man deprives another man's slave-girl of her virginity, he shall pay one-third of a mina of silver; the slave-girl remains the property of her owner.

ADOPTION RULES

32: If a man gives his son away for having him nursed and brought up, but does not give the nurse rations of barley, oil and wool for three years, he shall pay her 10 minas of silver for bringing up his son and shall take back his son.

33: If a slave-girl by subterfuge gives her child to another man's daughter, if its lord sees it when it has become older, he may seize it and take it back.

34: If a slave-girl of the palace gives her son or her daughter to a muskenum for bringing him / her up, the palace may take back the son or the daughter whom she gave.

35: Also the adoptant of the child of a slave-girl of the palace shall recompense the palace with its equivalent.

36: If a man gives property of his as a deposit to .. . and if the property he gives disappears without that the house was

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burglarised, the sippu [Part of the house at or near the door.] broken down or the window forced, he the depositary will replace his the depositor's property.

37: If the man's the depositary's house either collapses or is burglarized and together with the property of the deposit(or) which he gave him loss on the part of the owner of the house is incurred, the owner of the house shall swear him an oath in the gate of Tishpak [The main god of Eshnunna] saying: "Together with your property my property was lost; I have done nothing improper or fraudulent." If he swears him such an oath, he shall have no claim against him.

38: If one of several brothers wants to sell his share in a property common to them and his brother wants to buy it, he shall pay... [This expression seems to imply a preferential treatment.]

39: If a man is hard up and sells his house, the owner of the house shall be entitled to redeem it whenever the purchaser (re)sells it. [It would only be right to give the former owner, who fell into hard luck, the 1st chance to redeem buy back the house. If he does not have the price of redemption, then the house sells to another buyer.]

40: If a man buys a slave, a slave-girl, an ox or any other valuable good but cannot legally establish the seller, he is a thief.

41: If an ubarum, a naptarum or a mudum* wants to sell his beer, the sabitum shall sell the beer for him at the current price. [* Social classes who seem to be entitled to a ration of beer.]

42: If a man bites the nose of another man and severs it, he shall pay 1 mina of silver. For an eye he shall pay 1 mina of silver; for a tooth 1/2 mina; for an ear 1/2 mina; for a slap in the face 10 shekels of silver.

43: If a man severs a(nother) man's finger, he shall pay two-thirds of a mina of silver.

44: If a man throws another man to the floor in an altercation and breaks his hand, he shall pay 1/2 mina of silver.

45: If he breaks his foot, he shall pay 1/2 mina of silver.

46: If a man assaults another man and breaks his . . . he shall pay two-thirds of a mina of silver.

47: If a man hits another man accidentally, he shall pay 10 shekels of silver.

48: And in addition, in cases involving penalties from two-thirds of a mina to 1 mina, they shall formally try the man. A capital offence comes before the king.

49: If a man is caught with a stolen slave or a stolen slave-girl, he shall surrender slave by slave and slave-girl by slave-girl.

50: If the governor, the river commissioner or an-other official whoever it may be, seizes a lost slave, a lost slave-girl, a lost ox, a lost donkey belonging to the palace or a muskenum and does not surrender it to Eshnunna but keeps it in his house, even though he may let pass only seven days, the palace shall prosecute him for theft.

51: A slave or a slave-girl of Eshnunna which is marked with a kannum, a maikanum or an abbuttum [Markings that can easily be removed.] shall not leave the gate of Eshnunna without its owner's permission.

52: A slave or a slave-girl which has entered the gate of Eshnunna in the custody of a foreign envoy shall be marked with a kannum, a malkanum or an abbuttum, but remains in the custody of its master.

LIABILITY LAWS

53: If an ox gores an other ox and causes its death, both ox owners shall divide among themselves the price of the live ox and also the equivalent of the dead ox.

54: If an ox is known to gore habitually and the authorities have brought the fact to the knowledge of its owner, but he does not have his ox dehorned, it gores a man and causes his death, then the owner of the ox shall pay two-thirds of a mina of silver.

55: If it gores a slave and causes his death, he shall pay 15 shekels of silver.

56: If a dog is vicious and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not keep it in, it bites a man and causes his death, then the owner of the dog shall pay two-thirds of a mina of silver.

57: If it bites a slave* and causes its death, he shall pay 15 shekels of silver. [* Slavery is Not Condemned in the Bible. Politically correct Christians may think slavery abhorrent. But God and the Bible did not.]

58: If a wall is threatening to fall and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not strengthen his wall, the wall collapses and causes a free man's death, then it is a capital offence; jurisdiction of the king.

59: If a man divorces his wife after having made her bear children and takes another wife, he shall be driven from his house and from whatever he owns and may go after him who will accept him.

[The following articles No. 60 and 61 are badly mutilated and therefore cannot be translated.]

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THE CODE OF LIPIT-ISHTAR

Translation: Anonymus
Estimated Range of Dating: 1870-1860 B.C.

(Lipit-Ishtar (r. c. 1870 BC — c. 1860 BC by the short chronology of the ancient near east) was the 5th king of the First Dynasty of Isin, according to the "Sumerian King List" (SKL). Also according to the SKL: he was the successor of Ishme-Dagan. Ur-Ninurta then succeeded Lipit-Ishtar. Some documents and royal inscriptions from his time have survived, however; Lipit-Ishtar is mostly known due to the Sumerian language hymns that were written in his honour, as well as a legal code written in his name (preceding the famed Code of Hammurabi by about 100 years)—which were used for school instruction for hundreds of years after Lipit-Ishtar's death. The annals of Lipit-Ishtar's reign recorded that he also repulsed the Amorites. The text exists on several partial fragments. The following complete laws have been reconstructed:)

8 If a man gave bare ground to another man to set out as an orchard and the latter did not complete setting out that bare ground as an orchard, he shall give to the man who set out the orchard the bare ground which he neglected as part of his share.

9 If a man entered the orchard of another man and was seized there for stealing, he shall pay ten shekels of silver.

10 If a man cut down a tree in the garden of another man, he shall pay one-half mina of silver.

11 If adjacent to the house of a man the bare ground of another man has been neglected and the owner of the house has said to the owner of the bare ground, "Because your ground has been neglected someone may break into my house: strengthen your house," and this agreement has been confirmed by him, the owner of the bare ground shall restore to the owner of the house any of his property that is lost.

12 If a slave-girl or slave of a man has fled into the heart of the city and it has been confirmed that he (or she) dwelt in the house of (another) man for one month, he shall give slave for slave.

13 If he has no slave, he shall pay fifteen shekels of silver.

14 If a man's slave has compensated his slave-ship to his master and it is confirmed (that he has compensated) his master two-fold, that slave shall be freed.

15 If a miqtum [servant] is the grant of a king, he shall not be taken away.

16 If a miqtum went to a man of his own free will, that man shall not hold him; he (the miqtum) may go where he desires.

17 If a man without authorisation bound another man to a matter of which he (the latter) had no knowledge, that man is not affirmed (i.e., legally obligated); he (the first man) shall bear the penalty in regard to the matter to which he had bound him.

18 If the master of an estate or the mistress of an estate has defaulted on the tax of an estate and a stranger has borne it, for three years he (the owner) may not be evicted. Afterwards, the man who bore the tax of the estate shall possess that estate and the former owner of the estate shall not raise any claim.

22 If the father is living, his daughter whether she be a high priestess, a priestess, or a hierodule shall dwell in his house like an heir.

24 If the second wife whom he had married bore him children, the dowry which she brought from her father's house belongs to her children but the children of his first wife and the children of his second wife shall divide equally the property of their father.

25 If a man married his wife and she bore him children and those children are living, and a slave also bore children for her master but the father granted freedom to the slave and her children, the children of the slave shall not divide the estate with the children of their former master.

27 If a man's wife has not borne him children but a harlot from the public square has borne him children, he shall provide grain, oil and clothing for that harlot. The children which the harlot has borne him shall be his heirs, and as long as his wife lives the harlot shall not live in the house with the wife.

29 If a son-in-law has entered the house of his (prospective) father-in-law and afterwards they made him go out (of the house) and gave his wife to his companion, they shall present to him the betrothal gifts which he brought and that wife may not marry his companion.

34 If a man rented an ox and injured the flesh at the nose ring, he shall pay one-third of its price.

35 If a man rented an ox and damaged its eye, he shall pay one-half its price.

36 If a man rented an ox and broke its horn, he shall pay one-fourth its price.

37 If a man rented an ox and damaged its tail, he shall pay one-fourth its price.

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THE CODE OF HAMMURABI

by King Hammurabi, 1st (Amorite) Babylonian Dynasty
Estimated Time Range: c. 1760 B.C.
Translation: Leonard William King, 1910

(The stele was discovered in 1901, at the site of Susa in present-day Iran, where it had been taken as plunder 600 years after its creation. The top of the stele features an image in relief of Hammurabi with Shamash, the Babylonian sun god and god of justice. Below the relief are about 4,130 lines of cuneiform text: one fifth contains a prologue and epilogue in poetic style, while the remaining four fifths contain what are generally called the laws. The laws, which numbered from 1 to 282 (numbers 13 and 66-99 are missing), are inscribed in Old Babylonian on an eight-foot tall stela of black basalt. The code is often pointed to as the first example of the legal concept that some laws are so basic as to be beyond the ability of even a king to change. Because Hammurabi had the laws inscribed in basalt stone (also known as diorite which was most likely quarried in Yesemek, Anatolia which was then the North of Canaan), they were indestructible.

The stele is about 2.25 m tall, weighs about a tonne and has been a valuable object at that time. According to the Mohs scale of mineral hardness which is a qualitative ordinal scale, from 1 to 10 (characterising scratch resistance of various minerals through the ability of harder material to scratch softer material) fine basalt or diorite has a hardness of about 7. This means that the sculptor's tool have to have a similar hardness of 7. Iron or steel with a harness of only 5 would have been too soft for that task. The sculptor might have used quite expensive tools made of quartz, topaz or even diamond to finish that stele in a feasible time.

The code was created circa 1760 BC, is one of the earliest extant sets of laws and one of the best preserved examples of this type of document from ancient Mesopotamia. The Code contains an enumeration of crimes and their various punishments as well as settlements for common disputes and guidelines for citizen's conduct. The Code does not provide opportunity for explanation or excuses, though it does imply one's right to present evidence. The Code of Hammurabi and the Law of Moses in the Torah contain numerous similarities, These are probably due to shared background and the strong influence of the Babylonian Empire on all neighbour regions.

Hammurabi and his dynasty spoke Amorite, meaning a northern Canaanite dialect from Phoenicia and closely related to the Canaanite from Ugarit. The Amorites, were called "Amurru," in Akkadian cuneiform tablets which was also a region nearby. Amurru, the "Amorite kingdom" (c. 2000-1200 BC) was established in a region spanning present-day western and north-western Syria and northern Lebanon. Phoenician Canaanites were not only exploring the Mediterranean Sea in the West but they went also to the East, to Sumer in about 2000 BC. That Hamurabi's dynasty ruled Babylon shows that the Amorite-Canaanites settled there. Already a few decades later, Abraham left Sumer with his tribe, first heading towards Harran in Anatolia, then to Egypt. There, it was most likely Abraham's tribe who became known as "Hyksos," the Hekau Khasut, meaning "rulers of foreign lands" in Egyptian.

This edition was translated by Leonard William King in 1910. Some portions of the text have been lost in the intervening centuries; these are designated with [...].)

PROLOGUE

When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come scepter and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and

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Girsu, who provided large sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlastingly great; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favour before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I.

When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in [...], and brought about the well-being of the oppressed.

The Laws

1 If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.

2 If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3 If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

4 If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

5 If a judge try a case, reach a decision, and present his judgement in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.

6 If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.

7 If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8 If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9 If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony — both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10 If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11 If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12 If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

[13 missing]

14 If any one steal the minor son of another, he shall be put to death.

15 If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16 If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17 If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

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18 If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.

19 If he hold the slaves in his house, and they are caught there, he shall be put to death.

20 If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.

21 If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.

22 If any one is committing a robbery and is caught, then he shall be put to death.

23 If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and [...] on whose ground and territory and in whose domain it was compensate him for the goods stolen.

24 If persons are stolen, then shall the community and [...] pay one mina of silver to their relatives.

25 If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

26 If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.

27 If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

28 If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.

29 If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.

30 If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.

31 If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.

32 If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

33 If a [...] or a [...] enter himself as withdrawn from the "Way of the King," and send a mercenary as substitute, but withdraw him, then the [...] or [...] shall be put to death.

34 If a [...] or a [...] harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the [...] or [...] shall be put to death.

35 If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36 The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37 If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38 A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39 He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40 He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41 If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.

42 If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbour raised, to the owner of the field.

43 If he do not till the field, but let it lie fallow, he shall give grain like his neighbour's to the owner of the field, and the field which he let lie fallow he must plow and sow and return to its owner.

44 If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.

45 If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.

46 If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

47 If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.

48 If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any

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grain, he washes his debt-tablet in water and pays no rent for this year.

49 If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

50 If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

51 If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

52 If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.

53 If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54 If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55 If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbour, then he shall pay his neighbour corn for his loss.

56 If a man let in the water, and the water overflow the plantation of his neighbour, he shall pay ten gur of corn for every ten gan of land.

57 If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58 If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

59 If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.

60 If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.

61 If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.

62 If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that he let it lie fallow, according to the product of neighbouring fields, put the field in arable condition and return it to its owner.

63 If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.

64 If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.

65 If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighbouring gardens.

[66-99 missing]

100 [...] interest for the money, as much as he has received, he shall give a note therefor, and on the day, when they settle, pay to the merchant.

101 If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.

102 If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.

103 If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.

104 If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt form the merchant for the money that he gives the merchant.

105 If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the unreceipted money as his own.

106 If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

107 If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108 If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

109 If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.

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110 If a "sister of a god" open a tavern, or enter a tavern to drink, then shall this woman be burned to death.

111 If an inn-keeper furnish sixty ka of usakani-drink to [...] she shall receive fifty ka of corn at the harvest.

112 If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.

113 If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114 If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.

115 If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.

116 If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.

117 If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118 If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised.

119 If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.

120 If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.

121 If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122 If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.

123 If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

124 If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.

125 If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.

126 If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all that is needed.)

127 If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128 If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129 If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130 If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131 If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132 If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133 If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134 If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135 If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136 If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

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137 If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138 If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

139 If there was no purchase price he shall give her one mina of gold as a gift of release.

140 If he be a freed man he shall give her one-third of a mina of gold.

141 If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142 If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143 If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

144 If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.

145 If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.

146 If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.

147 If she have not borne him children, then her mistress may sell her for money.

148 If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

149 If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.

150 If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151 If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152 If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

153 If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.

154 If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155 If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).

156 If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157 If any one be guilty of incest with his mother after his father, both shall be burned.

158 If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.

159 If any one, who has brought chattels into his father-in-law's house, and has paid the purchase-money, looks for another wife, and says to his father-in-law: "I do not want your daughter," the girl's father may keep all that he had brought.

160 If a man bring chattels into the house of his father-in-law, and pay the "purchase price" (for his wife): if then the father of the girl say: "I will not give you my daughter," he shall give him back all that he brought with him.

161 If a man bring chattels into his father-in-law's house and pay the "purchase price," if then his friend slander him, and his father-in-law say to the young husband: "You shall not marry my daughter," the he shall give back to him undiminished all that he had brought with him; but his wife shall not be married to the friend.

162 If a man marry a woman, and she bear sons to him; if then this woman die, then shall her father have no claim on her dowry; this belongs to her sons.

163 If a man marry a woman and she bear him no sons; if then this woman die, if the "purchase price" which he had paid into the house of his father-in-law is repaid to him, her husband shall have no claim upon the dowry of this woman; it belongs to her father's house.

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164 If his father-in-law do not pay back to him the amount of the "purchase price" he may subtract the amount of the "Purchase price" from the dowry, and then pay the remainder to her father's house.

165 If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefor: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.

166 If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the "purchase price" for the minor brother who had taken no wife as yet, and secure a wife for him.

167 If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.

168 If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.

169 If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.

170 If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.

171 If, however, the father while still living did not say to the sons of the maid-servant: "My sons," and then the father dies, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry (from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

172 If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desire to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.

173 If this woman bear sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.

174 If she bear no sons to her second husband, the sons of her first husband shall have the dowry.

175 If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.

176 If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177 If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.

178 If a "devoted woman" or a prostitute to whom her father has given a dowry and a deed therefor, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.

179 If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.

180 If a father give a present to his daughter — either marriageable or a prostitute (unmarriageable) — and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181 If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall

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receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182 If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183 If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.

184 If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185 If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186 If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187 The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

188 If an artizan has undertaken to rear a child and teaches him his craft, he can not be demanded back.

189 If he has not taught him his craft, this adopted son may return to his father's house.

190 If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.

191 If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192 If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.

193 If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out.

194 If a man give his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.

195 If a son strike his father, his hands shall be hewn off.

196 If a man put out the eye of another man, his eye shall be put out.

197 If he break another man's bone, his bone shall be broken.

198 If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199 If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

200 If a man knock out the teeth of his equal, his teeth shall be knocked out.

201 If he knock out the teeth of a freed man, he shall pay one-third of a gold mina.

202 If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203 If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

204 If a freed man strike the body of another freed man, he shall pay ten shekels in money.

205 If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206 If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.

207 If the man die of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.

208 If he was a freed man, he shall pay one-third of a mina.

209 If a man strike a free-born woman so that she lose her unborn child, he shall pay ten shekels for her loss.

210 If the woman die, his daughter shall be put to death.

211 If a woman of the free class lose her child by a blow, he shall pay five shekels in money.

212 If this woman die, he shall pay half a mina.

213 If he strike the maid-servant of a man, and she lose her child, he shall pay two shekels in money.

214 If this maid-servant die, he shall pay one-third of a mina.

215 If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216 If the patient be a freed man, he receives five shekels.

217 If he be the slave of some one, his owner shall give the physician two shekels.

218 If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

219 If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220 If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.

221 If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222 If he were a freed man he shall pay three shekels.

223 If he were a slave his owner shall pay the physician two shekels.

224 If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.

225 If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.

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226 If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.

227 If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.

228 If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.

229 If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230 If it kill the son of the owner the son of that builder shall be put to death.

231 If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

232 If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

233 If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

234 If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

235 If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236 If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

237 If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.

238 If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.

239 If a man hire a sailor, he shall pay him six gur of corn per year.

240 If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.

241 If any one impresses an ox for forced labor, he shall pay one-third of a mina in money.

242 If any one hire oxen for a year, he shall pay four gur of corn for plow-oxen.

243 As rent of herd cattle he shall pay three gur of corn to the owner.

244 If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

245 If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.

246 If a man hire an ox, and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.

247 If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

248 If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.

249 If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.

250 If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).

251 If an ox be a goring ox, and it shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.

252 If he kill a man's slave, he shall pay one-third of a mina.

253 If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.

254 If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.

255 If he sublet the man's yoke of oxen or steal the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.

256 If his community will not pay for him, then he shall be placed in that field with the cattle (at work).

257 If any one hire a field laborer, he shall pay him eight gur of corn per year.

258 If any one hire an ox-driver, he shall pay him six gur of corn per year.

259 If any one steal a water-wheel from the field, he shall pay five shekels in money to its owner.

260 If any one steal a shadduf (used to draw water from the river or canal) or a plow, he shall pay three shekels in money.

261 If any one hire a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262 If any one, a cow or a sheep [...]

263 If he kill the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.

264 If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.

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265 If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.

266 If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.

267 If the herdsman overlook something, and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.

268 If any one hire an ox for threshing, the amount of the hire is twenty ka of corn.

269 If he hire an ass for threshing, the hire is twenty ka of corn.

270 If he hire a young animal for threshing, the hire is ten ka of corn.

271 If any one hire oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.

272 If any one hire a cart alone, he shall pay forty ka of corn per day.

273 If any one hire a day laborer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274 If any one hire a skilled artizan, he shall pay as wages of the [...] five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of [...] gerahs, [...] of a ropemaker four gerahs, of [...] gerahs, of a mason [...] gerahs per day.

275 If any one hire a ferryboat, he shall pay three gerahs in money per day.

276 If he hire a freight-boat, he shall pay two and one-half gerahs per day.

277 If any one hire a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.

278 If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.

279 If any one by a male or female slave, and a third party claim it, the seller is liable for the claim.

280 If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.

281 If they are from another country, the buyer shall declare the amount of money paid therefor to the merchant, and keep the male or female slave.

282 If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.

THE EPILOGUE

Laws of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I. I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties, I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

The king who ruleth among the kings of the cities am I. My words are well considered; there is no wisdom like unto mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say: "Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; and then shall the protecting deities and the gods, who frequent E-Sagil, graciously grant the desires daily presented before Marduk, my lord, and Zarpanit, my lady.

In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in order, he shall observe the words which I have written in this inscription;

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the rule, statute, and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Hammurabi, the king of righteousness, on whom Shamash has conferred right (or law) am I. My words are well considered; my deeds are not equaled; to bring low those that were high; to humble the proud, to expel insolence. If a succeeding ruler considers my words, which I have written in this my inscription, if he do not annul my law, nor corrupt my words, nor change my monument, then may Shamash lengthen that king's reign, as he has that of me, the king of righteousness, that he may reign in righteousness over his subjects. If this ruler do not esteem my words, which I have written in my inscription, if he despise my curses, and fear not the curse of God, if he destroy the law which I have given, corrupt my words, change my monument, efface my name, write his name there, or on account of the curses commission another so to do, that man, whether king or ruler, patesi, or commoner, no matter what he be, may the great God (Anu), the Father of the gods, who has ordered my rule, withdraw from him the glory of royalty, break his scepter, curse his destiny. May Bel, the lord, who fixeth destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him; may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his subjects, the cutting off of his rule, the removal of his name and memory from the land. May Belit, the great Mother, whose command is potent in E-Kur (the Babylonian Olympus), the Mistress, who harkens graciously to my petitions, in the seat of judgement and decision (where Bel fixes destiny), turn his affairs evil before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out of his life like water into the mouth of King Bel. May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the omniscient, who maketh long the days of my life, withdraw understanding and wisdom from him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or sustenance for man to grow in his land. May Shamash, the great Judge of heaven and earth, who supporteth all means of livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make vain the march of his troops, send him in his visions forecasts of the uprooting of the foundations of his throne and of the destruction of his land. May the condemnation of Shamash overtake him forthwith; may he be deprived of water above among the living, and his spirit below in the earth. May Sin (the Moon-god), the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay, that nothing may be lower than he. May he destine him as fated, days, months and years of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like unto death. May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from him rain from heaven, and the flood of water from the springs, destroying his land by famine and want; may he rage mightily over his city, and make his land into flood-hills (heaps of ruined cities). May Zamama, the great warrior, the first-born son of E-Kur, who goeth at my right hand, shatter his weapons on the field of battle, turn day into night for him, and let his foe triumph over him. May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious protecting spirit, who loveth my dominion, curse his kingdom in her angry heart; in her great wrath, change his grace into evil, and shatter his weapons on the place of fighting and war. May she create disorder and sedition for him, strike down his warriors, that the earth may drink their blood, and throw down the piles of corpses of his warriors on the field; may she not grant him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reedstalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image. May Nin-tu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, give him no successor among men. May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life. May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.

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THE CODE OF THE NESILIM

The Ancient Laws Of The Hittites
Source: Hatusha cuneiform tablets CTH 291-292
From: The Library of Original Sources
Vol. 3: The Roman World, pp. 9-11.
Translation: Oliver J. Thatcher, 1901
Estimated Range of Dating: c. 1650-1500 B.C.

(Written somewhere from 1650-1500 BC, the Code of Nesilim was a document that stated ancient laws of the Hittites. Nesilim is the Hittites' name for themselves. The Hittites ruled the central Anatolian kingdom of Hatti from c. 1900 – 800 BC. They formed the earliest known Anatolian civilisation and employed an advanced system of government based on an established legal system. The Hittites created Hattusha, the capital of the kingdom, located in Turkey. The Hittite empire reached its height during the mid-14th century BC when it encompassed an area that included most of Asia Minor. Their military was well trained, well equipped, and employed chariots that were the lightest and fastest of their time.

After 1180 B.C. the empire came to an end during the Bronze Age collapse. Several independent Neo-Hittite city-states were established and some of them survived until the 8th century BC.

The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

In general, the Code of Nesilim reveals much about the social structure of the society. The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

One of its most significant topics concerned the treatment of slaves.

As in all other ancient civilisations, slaves were not on the same level as free men. Yet, the Code of Nesilim was surprisingly fair, allowing slaves to marry whomever they wanted, to buy property, to open businesses, and to purchase their freedom. Under the Code of Nesilim, slaves were not treated as human chattel, or property that could be used and abused by their masters however they saw fit. They had a limited number of rights that guaranteed them a level of dignity and protection.

Some laws in the Code of Nesilim were rather unusual according to modern standards. For example, if a man raped a woman outdoors, he was sentenced to death. However, if the rape happened at home, it was deemed to be the fault of the woman and she was sentenced to die.

However, compared to the Code of Hammurabi, where death was the punishment for the majority of the offenses described the punishments stated in the Code of Nesilim were not very severe, almost humane.)

Text:

1. If anyone slay a man or woman in a quarrel, he shall bring this one. He shall also give four persons, either men or women, he shall let them go to his home.

2. If anyone slay a male or female slave in a quarrel, he shall bring this one and give two persons, either men or women, he shall let them go to his home.

3. If anyone smite a free man or woman and this one die, he shall bring this one and give two persons, he shall let them go to his home.

4. If anyone smite a male or female slave, he shall bring this one also and give one person, he shall let him or her go to his home.

5. If anyone slay a merchant of Hatti, he shall give one and a half pounds of silver, he shall let it go to his home.

6. If anyone blind a free man or knock out his teeth, formerly they would give one pound of silver, now he shall give twenty half-shekels of silver.

8. If anyone blind a male or female slave or knock out their teeth, he shall give ten half-shekels of silver, he shall let it go to his home.

10. If anyone injure a man so that he cause him suffering, he shall take care of him. Yet he shall give him a man in his place, who shall work for him in his house until he recovers. But if he recover, he shall give him six half-shekels of silver. And to the physician this one shall also give the fee.

17. If anyone cause a free woman to miscarry, if it be the tenth month, he shall give ten half-shekels of silver, if it be the fifth month, he shall give five half-shekels of silver.

18. If anyone cause a female slave to miscarry, if it be the tenth month, he shall give five half-shekels of silver.

20. If any man of Hatti steal a Nesian slave and lead him here to the land of Hatti, and his master discover him, he shall give him twelve half-shekels of silver, he shall let it go to his home.

21. If anyone steal a slave of a Luwian from the land of Luwia, and lead him here to the land of Hatti, and his master discover him, he shall take his slave only.

24. If a male or female slave run away, he at whose hearth his master finds him or her, shall give fifty half-shekels of silver a year.

31. If a free man and a female slave be fond of each other and come together and he take her for his wife and they set up house and get children, and afterward they either become hostile or come to close quarters, and they divide the house between them, the man shall take the children, only one child shall the woman take.

32. If a slave take a woman as his wife, their case is the same. The majority of the children to the wife and one child to the slave.

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33. If a slave take a female slave their case is the same. The majority of children to the female slave and one child to the slave.

34. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

36. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

40. If a soldier disappear, and a vassal arise and the vassal say, AThis is my military holding, but this other one is my tenancy,@ and lay hands upon the fields of the soldier, he may both hold the military holding and perform the tenancy duties. If he refuse the military service, then he forfeits the vacant fields of the soldier. The men of the village shall cultivate them. If the king give a captive, they shall give the fields to him, and he becomes a soldier.

98. If a free man set a house ablaze, he shall build the house, again. And whatever is inside the house, be it a man, an ox, or a sheep that perishes, nothing of these he need compensate.

99. If a slave set a house ablaze, his master shall compensate for him. The nose of the slave and his ears they shall cut off, and give him back to his master. But if he do not compensate, then he shall give up this one.

158. If a man go for wages, bind sheaves, load it into carts, spread it on the straw barn and so forth "till they clear the threshing floor, for three months his wages are thirty pecks of barley. If a woman go for wages in the harvest, for two months he shall give twelve pecks of barley.

159. If anyone harness a yoke of oxen, his wages are one-half peck of barley.

160. If a smith make a copper box, his wages are one hundred pecks of barley. He who makes a copper dish of two-pound weight, his wages are one peck of emmer.

164. If anyone come for borrowing, then make a quarrel and throw down either bread or wine jug, then he shall give one sheep, ten loaves, and one jug of beer. Then he cleanses his house by the offering. Not until the year has elapsed may he salute again the other's house.

170. If a free man kill a serpent and speak the name of another, he shall give one pound of silver; if a slave, this one shall die.

173. If anyone oppose the judgement of the king, his house shall become a ruin. If anyone oppose the judgement of a lord, his head shall be cut off. If a slave rise against his master, he shall go into the pit.

176. If anyone buy an artisan's apprentice, buy either a potter, a smith, a carpenter, a leatherworker, a tailor, a weaver, or a lace-maker, he shall give ten half-shekels.

178. A plow-ox costs fifteen half-shekels of silver, a bull costs ten half-shekels of silver, a great cow costs seven half-shekels of silver, a sheep one half-shekel of silver, a draft horse twenty half-shekels of silver, a mule one pound of silver, a horse fourteen half-shekels of silver.

181-182. Four pounds of copper cost one half-shekel of silver; one tub of lard, one half-shekel of silver; two cheese one half-shekel of silver; a gown twelve half-shekels of silver; one blue woolen garment costs twenty half-shekels of silver; breeches cost ten half-shekels of silver. . .

187. If a man have intercourse with a cow, it is a capital crime, he shall die. They shall lead him to the king's hall. But the king may kill him, the king may grant him his life. But he shall not approach the king.

188. If a man have intercourse with his own mother, it is a capital crime, he shall die. If a man have intercourse with a daughter, it is a capital crime, he shall die. If a man have intercourse with a son, it is a capital crime, he shall die.

190. If a man and a woman come willingly, as men and women, and have intercourse, there shall be no punishment. And if a man have intercourse with his stepmother, there shall be no punishment; except if his father is living, it is a capital crime, the son shall die.

191. If a free man picks up now this woman, now that one, now in this country, then in that country, there shall be no punishment if they came together sexually willingly.

192. If the husband of a woman die, his wife may take her husband's patrimony.

194. If a free man pick up female slaves, now one, now another, there is no punishment for intercourse. If brothers sleep with a free woman, together, or one after the other, there is no punishment. If father and son sleep with a female slave or harlot, together, or one after the other, there is no punishment.

195. If a man sleep with the wife of his brother, while his brother is living, it is a capital crime, he shall die. If a man have taken a free woman, then have intercourse also with her daughter, it is a capital crime, he shall die. If he have taken her daughter, then have intercourse with her mother or her sister, it is a capital crime, he shall die.

197. If a man rape a woman in the mountain, it is the man's wrong, he shall die. But if he rape her in the house, it is the woman's fault, the woman shall die. If the husband find them and then kill them, there is no punishing the husband.

199. If anyone have intercourse with a pig or a dog, he shall die. If a man have intercourse with a horse or a mule, there is no punishment. But he shall not approach the king, and shall not become a priest. If an ox spring upon a man for intercourse, the ox shall die but the man shall not die. One sheep shall be fetched as a substitute for the man, and they shall kill it. If a pig spring upon a man for intercourse, there is no punishment. If any man have intercourse with a foreign woman and pick up this one, now that one, there is no punishment.

200. If anyone give a son for instruction, be it a carpenter, or a potter, or a weaver, or a tailor, or a smith, he shall give six half-shekels of silver for the instruction.

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EGYPTIAN PRECEPTS AND LAWS

• The Teaching of Kagemna c. 2613-2589 BC
• The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC.
• The Commandments Of Maat c. 2500-2345 BC.
• The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC.
• The Teaching of King Khati for his son Merikara c. 2025-1700 BC.
• The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC.
• The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC.
• The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024

DOCUMENTS FROM EGYPT

(This chapter will present a series of translations of the moral teachings of Egyptian kings and officials, arranged chronologically so that we can see the evolution of moral ideas in Egypt through a period of about two thousand years, and their development into the religious philosophy which we know as the Tanakh or the Old Testament. Morality and religion appear to have existed in Egypt from the earliest times, and the oldest remains show that although neither, judged from a modem standard, was of a very high character, primitive man recognised that he owed certain duties to his village god and to his neighbour. The god and his worshippers formed one family, and every member of the community, whether it was large or small, regarded the god as his natural protector and, as time went on, as his father. In some cases the object of worship was a goddess, who was eventually regarded as the mother of the community.

By reading these amazing documents, it quickly becomes clear that even in earliest times there must have been men in every Egyptian community who possessed feelings of kindness and humanity towards man and beast, and it is probable that such men soon realised that it did not pay to retaliate, or take vengeance, or exact their due to the uttermost. Old men with experience and discretion would have found out that there were cases in which it was good policy to temper justice with mercy, and their actions and decisions would permeate the community and serve as examples and guides to the younger men.

And as religion developed, morality would develop, and men would be more than ever convinced that it was profitable to discharge their moral obligations honourably. It would happen of necessity that sometimes the head man or leader of a community would earn the reputation of being a good lawgiver, or a good judge, and in such a case his decisions would help to form the foundation of the law of the land, and his influence would make itself felt on the customs of the people. And when the judgements of such a leader represented the will of the family god, men in general would soon discover that the way of the transgressor was hard, and that it only led to loss and ruin.

When, at the end of the Neolithic Period, the Egyptians had learned to write, among the first things their scribes wrote down were the legal decisions and judgements of the "ancestors," and the religious and moral laws of the country were also done into writing. Under the 3rd dynasty the scribe Methen, received certain royal benefactions which were "recorded in the register of the king", and we are sure therefore that even at this early period the king kept a scribe, or scribes, who wrote at his command. Each temple must have numbered among its officials scribes whose duty it was to draft and make copies of religious texts, and presumably of the moral precepts that were composed by various authors, and were current at that time. The religious texts and the moral precepts formed two distinct classes of literature, and the object of each was different: the former were written to help the souls of the dead to secure immortality and happiness in the next world, and the latter to help a man to lead a safe and reputable life in this world.

The priestly theologian spared no pains in collecting the information that would benefit the dead, and the wise and experienced public official spent anxious days in trying to make the knowledge of men and things that he had acquired available for the living, who were generally his own kinsfolk. The collector of moral precepts, as we shall see, existed in all periods of dynastic history, and surprisingly, we can find similar religious texts and the moral precepts in Mesopotamia as, for instance, the Instructions of Shuruppak from exactly the same time as the Instructions of Kagemna and Ptah-Hotep. There is no doubt whatsoever that the writings of both, Egypt and Mesopotamia, are the "spiritual, moral, legal, and philosophical origins" of the Hebrew Bible and in particular the famous Covenant of the Jewish Peoples. Even more so, the development of western and eastern philosophies and belief-systems, that rule our soul and mind today, would have been impossible without these two parents.)

THE TEACHING OF KAGEMNA

or The Instructions of Kagemna / Kagemni
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2613–2589 BC

(The Instructions of Kagemna or Kagemni is an ancient Egyptian teaching text of wisdom literature (known as sebayt genre). Although the earliest evidence of its compilation dates to the Middle Kingdom of Egypt, its authorship has traditionally yet dubiously been attributed to Kagemni, a Vizier who served during the reign of the Pharaoh Sneferu (r. 2613–2589 BC), founder of the 4th dynasty of Egypt (belonging to the Pyramid builders of the Old Kingdom). The earliest known source for the Instructions of Kagemni is the Prisse Papyrus. This text

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dates to the much later 12th dynasty of the Middle Kingdom of Egypt (perhaps by the reign of Amenemhat II from 1929 BC to 1895 BC, or a bit later in the 12th dynasty). It is written in the Middle Egyptian language and in an archaic style of cursive hieratic.

Written as a pragmatic guidebook of advice for the son of a Vizier, the Instructions of Kagemni is similar to The Maxims of Ptahhotep. It differs from later teaching texts such as the Instruction of Amenemope, which emphasizes piety, and the Instructions of Amenemhat, which William Simpson (a professor emeritus of Egyptology at Yale University) described as a "political piece cast in instruction form." Kagemni advises that one should follow a path of modesty and moderation, which is contrasted with things to avoid: pride and gluttony.)

Text:

[The beginning is lost.]

1 The timid man is strong, and he who is just in word and deed is praised. The hall is opened to the humble man, and a wide room [is given to him] that is gentle in speech; but sharp knives are against him that would force a way. A man should not seek an entrance except at his [appointed] time.

2 If thou art seated at meat with many people hate (i.e., abstain from) the food which thou lovest. It is only a minute's restraint of the appetite, and greediness is a disgrace and tends to gluttony. A cup of water will quench the thirst satisfactorily, and a mouthful only will stablish the heart. One good thing takes the place of another, and a small quantity even of something which is of inferior quality will take the place of a large quantity. He who is intent on satisfying the lust of the beUy is a shameful person. Passing the time he is unable to loosen the body in strange houses.

3 If thou art seated at meat with a greedy man eat thou when he has finished his meal; and if thou art seated at meat with a winebibber, accept thou a drink whenever it pleases him to offer thee one. Reject not the pieces of flesh which [are found with] a man of bestial appetite. Take what he offers thee, and refuse it not; remember acceptance conduces to gentleness on his part.

4 If a man lacks the knowledge of what a man should know, and if nothing said [to him] moves him, and if he maintains a sullen attitude to the person who is well-disposed towards him, he is a calamity for his mother and for his neighbours and for people in general. Make thy name to come forth {i.e., be known). Being silent (or, modest) in thy speech, thou shalt be proclaimed.

5 Be not arrogant because of thy strength when thou art among thy contemporaries. Take care to act in such a way that people do not oppose thee. No man knows what is going to happen, or what God will do when He strikes. And the Wazir (or, mayor) caused his children to be summoned to him having made himself fully acquainted with the dispositions of men, and they came being filled with wonder . . . . . He said to them: "Whatsoever is in writing on this roll pay heed unto it as if I myself were repeating it to you . . . . ." And the children laid themselves down flat upon their bellies, and they recited these sa3dngs according to what was written. And in their opinion these sayings were more beautiful than everything else in the whole land, and [they recited them] both standing up and sitting down. His Majesty King Huni died, and His Majesty Seneferu, the King of the South and the North, became the gracious King of all this land. And Kagemna was appointed governor of the town and Wazir.

THE TEACHINGS OF PTAH-HOTEP

or The Maxims of Ptah-Hotep
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(The Instructions of Ptah-Hotep or Maxims of Ptah-Hotep is an ancient Egyptian literary composition based on the Vizier Ptah-Hotep's wisdom and experiences. The Instructions were composed by the Vizier Ptah-Hotep, during the rule of King Izezi of the Fifth Dynasty 2494–2345 BC. The text was discovered in Thebes in 1847 by Egyptologist M. Prisse d'Avennes. The Instructions of Ptah-Hotep are called wisdom literature, specifically under the genre of Instructions that teach something. They are four copies of the Instructions, and the only complete version, Papyrus Prisse, is located in the Bibliothèque Nationale in Paris. According to William Kelly Simpson, some scholars debate that the Instructions of Ptah-Hotep were written during the twelfth dynasty, Middle Kingdom. The earlier copies of the text were altered to make them understandable for the Egyptians of the New Kingdom. It is not only directed for the Old Kingdom thought and morality, it is beneficial for anyone that reads it. The text presents a very good picture of the general attitudes of that period. The Instructions of Ptah-Hotep addresses various virtues that are necessary to live a good life and how to live accordingly to Maat, which was an important part of the Egyptian culture.

The Prisse Papyrus, dating from the twelfth dynasty Egyptian Middle Kingdom, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque nationale de France in Paris.

The papyrus document contains the last two pages of the Instructions of Kagemni, who purportedly served under the 4th Dynasty king Sneferu, and is a compilation of moral maxims and admonitions on the practice of virtue. The conclusion of the Instructions of Kagemni is followed by the only complete surviving copy of the Instruction of Ptah-Hotep.

The Teaching is set at court, with the highest official ('vizier' in Egyptological translation), a man named Ptah-Hotep, requesting retirement from the king. The official paints a bleak picture of old age, evidently to convince the

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king that retirement is necessary, and asks that he be replaced in office by his son as 'staff of old age', a term also found in a late Middle Kingdom legal document to denote a son taking the office of his father, presumably on condition that he continues to support the father. This term, the Middle Egyptian syntax and the late Middle Kingdom date of the two earliest surviving manuscript copies, point to a Twelfth Dynasty date of composition.

The king consents to the request of Ptah-Hotep, with the observation that the young cannot be born with wisdom - by implication they need the experience given by advanced age. The Teaching presents then both a positive and the dramatised negative aspects of growing old in ancient Egyptian society.

E. A. Wallis Budge wrote: The only complete copy of this work known was purchased from a native of Western Thebes by Prisse d'Avennes, who was making excavations there, and was given by him to the Bibliotheque Royale in Paris in 1847. He published the text in an oblong quarto volume, entitled Facsimile d'un papyrus Egyptien en caracteres hieratiques, trouve Thebes, donne a la Bibliotheque Royale de Paris, et publie par E. Prisse d'Avennes, Paris, 1847. The papyrus was written under the 11th or 12th dynasty, and supplies us with a copy, more or less accurate, of the text as it was received about 2500 B.C. or earlier. Hieroglyphic transcripts of this text were published by Virey, Etudes sur le Papyrus Prisse, Paris, 1887, and by myself, Reading Book, London, 1896, pp. 244-274. A later Version of a portion of the Teaching is found in a papyrus which I acquired for the British Museum (No. 10,509), and on an ostracon [Greek: ostrakon, plural: ostraka, is a piece of pottery, usually broken off from a vase or other earthenware vessel.] which was discovered by the 5th Earl of Carnarvon (1866–1923). A valuable edition of all the available texts of both Versions has been published by E. Devaud, Les Maximes de Ptah-hotep, Fribourg, 1916. Translations of the Teaching, in whole or in part, have been made by Dr. Heath (Proverbs of Aphobis, 1864), Chabas {Rev. Arch., XV, 1858), Lauth {Sitzungsberichte der Konig. Bayer. Akad. 1869, p. 530 ff.; 1870, p. 245), Virey (Etudes, Paris, 1887), Maspero (Recuell, XXXI, 146), Virey (Records of the Past, 2nd ed., Vol. III, p. i), and others. The title of the work of Ptah-Hotep reads:—)

THE TEACHING OF THE GOVERNOR OF THE TOWN, THE WAZIR PTAH-HOTEP, [WHO LIVED] UNDER THE MAJESTY OF THE KING OF THE SOUTH AND THE KING OF THE NORTH, ASSA, WHO LIVES FOR EVER AND EVER.

The Governor of the Town, the Wazir (Vizier) Ptah-Hotep senior (who was buried in a mastaba tomb at Sakkara.), says to the Majesty of the King of the South and the King of the North, Assa (most likely Pharao Userkaf), who lives for ever and ever: "O King my Lord, grey hairs have come upon me, old age has advanced, decay has come to me, oldness has taken the place of newness, some new defect settles upon one every day. The eyesight fads, the ears become stopped, the strength diminishes, the heart is sluggish, the mouth is silent and speaks not, the mind forgets and cannot remember the things of yesterday, every bone in the body aches, happiness turns into discomfort, the taste of everything vanishes. Old age makes men miserable in every way. The nose becomes stopped up and can smell nothing. It is misery for the old man whether he sits or stands up. Give the order then on behalf of thy servant here present to make a staff for my old age, and let my son stand in my place. Then will I tell him the speech of those who hearkened and the weighty sayings of the ancestors, and those who have obeyed the gods. And thou likewise, mayest thou act in such a way as to drive out strife from among the people, and to make those who dwell on both banks of the Nile serve thee loyally." The Majesty of this god King Assa) said: "Instruct him in the speech of olden time as thou sittest. O make him to be a marvel to the children of the princes. May obedience enter into him, together with all rightmindedness which has been described. No one is bom who possesses understanding naturally."

Here begin the Precepts in noble language which were uttered by the Prince and hereditary Chief, the father of the god, the beloved of the god, the son of the king, truly begotten by him, the Governor of the Town, the Wazir Ptah-Hotep. They will teach the ignorant man to become a man of knowledge and to express himself in the best possible way, and will prove a blessing to him that will hearken to them, and a curse to him that will cast them behind him. He spake to his son (Ptah-Hotep junior) thus:—

1. Magnify not thy heart because of thy knowledge, and fill not thy heart with the thought about it because thou hast knowledge. Hold converse with the ignorant man as well as with the learned. No limit has been set to a handicraft, and no handicraftsman is equipped with all its excellences. Fine speech is hidden deeper than mother-of-emerald stone, and yet it is to be found among the women who grind flour at the mill.

2. If thou meetest a man of words who is bolder and better equipped than thyself in his hour (i.e. when he is coming to the conclusion of his speech), bend thy arm and bow thy back. Let not thy heart be carried away, let him not rest upon thee; [but] make thou thyself small. When he says things that are evil make no attempt to stop him in his hour, so that he may be called the "man who knows nothing about things." Bear thy disgust. It is his treasure (or, food).

3. If thou meetest a man of words in his hour, if he be one like thyself, that which is on thy shoulders set down and become wiser than he is through thy silence, whenever he is speaking evil things. Those who are listening will applaud him, but thy name will be fair in the opinion of the princes.

4. If thou meetest a man of words in his hour, curse him not if he be thy inferior. Let not thy heart rage because of him, for he is a miserable being. Let him remain on the ground, he will punish himself.

5. If thou art in the position of a leader and it is thy duty to give orders to a great number of people, pursue thou a course

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which is wholly excellent, and continue in it until there is no defect whatsoever in thy administration. Truth (Maat) is great, and her virtue is lasting, and she has never been overthrown since the time of Osiris (var. since Ra created it); the man who transgresses her behests (or, laws) is sorely punished. She is the path of him that is [not] a robber. The wicked can indeed steal possessions, but the wicked cannot attain to her state. There is great power in Truth, for she is permanent; the good man says: "She was a possession of my father."

6. Make not terror to exist among the people, for it effects nothing; it is what God has decreed that happens.

7. If thou art one of those who are sitting at table with a man who is greater than thyself, accept what he gives thee, what is set before thy nose. Look not at that which he has before him, but set thy gaze upon that which is before thee. Cast not a multitude of prying glances upon him, for this behaviour will cause him discomfort. Keep thy face turned downwards until he addresses thee, and speak only when he speaks to thee. Laugh thou when he laughs. That will be exceedingly pleasing to his mind, and what thou doest will be very good behaviour. What is in the heart cannot be known. When a great man is [sitting] behind food, his commands are in accordance with his (disposition). A great man gives to the person whom he can reach, but the Ka makes him stretch his hands to those beyond. The eating of bread is under the dispensation of God. When plans of the night come into being, the ignorant man suffers loss thereby.

8. If thou art in the position of a man who is treated with confidence, whom one nobleman sends to another on business, when he sends thee on a mission conduct the business in a right and fitting manner. Perform the mission according to what he says to thee. Let not thy heart eat (i.e. hide) anything of what is said to thee, and guard thyself carefully against forgetting any part of it. Guard thyself also against making harsh the words which one nobleman may speak about another contemptuously by using the utterances of folk in general. Whether it be a nobleman or a man of no account, it is disgrace to the (god) Ka.

9. When thou ploughest, and there is abundant growth in thy field, and God gives a plentiful crop into thy hand, praise not the man who has no children, curse not, boast not, and eat not thy fill from the provisions of thy family. The fear of silence works great things; the man who is master of the kat weight is master of the goods [also], he seizes like the crocodile among the qenbet officials . . . . .

10. If thou art a man in a menial position, and art in the service of a man of honourable estate, and thy treatment by God is good (or, generous). seek not to acquire any knowledge whatsoever about his former estate. Make not great thy heart (i.e. be not arrogant) towards him because of what thou knowest about him and his former condition. Fear him because of what has happened to him, for behold, wealth comes not of itself; it is a law to those who love it. If he squanders it one fears him. It is God Who creates his honourable estate; if he fights on his own behalf he falls down (i.e. dies).

11. Follow thy heart's desire as long as thou livest, and do not more than is ordered. Waste not the time in which thou canst follow thy heart's desire, for it is a hateful thing to the Ka (i.e. the natural disposition) to limit its period. Weary not thyself concerning the affairs of the day, nor be anxious overmuch about thy house and estate; things happen (or, come), follow [thy] inclination . . . . .

12. If thou wouldst be a perfect man and dost possess a house and estate, beget a son who shall be well-pleasing to God. If he does what is right, and if he imitates thee in thy actions, and hearkens to thy teaching, and his behaving is perfect in thy house, and he cares for thy property as if it was his own, seek thou for him every kind of honour. He is thy son whom thy heart's desire has begotten; let not thy heart drift away from him . . . . . But if he follows an evil course, and opposes thy plans, and does not carry out thy instructions, and his behaviour in thy house is detestable, and he treats with contempt all thy words, and sets his mouth in motion with vile words, and his face is turned away, and nothing remains in his hands, cast him away, for he is no son of thine, and he was not bom for thee. He is thy servant by his tongue through his qualities (or, characteristics); he is one who blames them. God will smite him in the body. He will never turn back to control them. The shipwrecked ones will not find a boat for themselves.

13. If thou art in the ante-chamber of a nobleman, whether thou art standing up or squatting, abase thyself the first day. Press not forward, lest thy being turned back should take place. Keep a keen watch on the confidential servant who announces thee; the man who is summoned [by the nobleman] finds a wide seat (i.e. plenty of room). The ante-chamber of a nobleman is governed by precedence, and all its procedure is according to rule. It is God who advances the seat of him that is advanced. It is not effected by the shoulder of a man (i.e. by force).

14. If thou art with common people make thyself like the peasant folk by concealing thy mind. The man who conceals his mind enjoys a good reputation, if he does not wander about after the word of his body. He becomes his own master, a master of affairs by his own planning. Thy name is good without thy word. Thy limbs (or, body) are fat; thy face is with thee, thou praisest thyself without knowing it. The man who is small of heart (timid) hearkens to his body, he sets his defects (or, littlenesses) in the place of his love, his heart becomes a wretched thing, his members dwindle to nothing. The man who is great of heart (i.e. bold) is one of God's men. He hearkens to the command of his heart, his enemy becomes his possession.

15. Declare thy mission and conceal nothing. Devote all thy thought to the counsel of thy lord . . . . . Supposing that a noble destroys his possessions: even if he (i.e. the envoy) thinks of opposing him in the matter, he must hold his peace, having already spoken to him.

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16. If thou art in the position of a leader, press forward thy plans by thy commands; do thou what thou hast decided upon. But remember (or, take good heed concerning) the days that are to follow. If there be no word on thy behalf among those who are praised, calamity overwhelm thee and misery will overtake thee.

17. If thou art in the position of a leader (or, one to whom petitions are made), be courteous, and listen to the petition of the petitioner. Stop not his words, until he has poured out all that is in his heart and has said what he came to say. A man with a petition to make loves the official who will agree to what he says, and will let him talk out his grievance fully. Every petitioner rejoices to have his grievance heard. A fair word rejoices (literally, paints) the heart. If an official stops the flow of words of the petitioner, the people say: “Why is this fellow there having the power to act in this way?”

18. If thou wishest to maintain a permanent friendship in the house to which thou art in the habit of going, whether as master, or whether as brother, or whether as friend, or in fact in any place to which thou hast the entry, strive against associating with the women. The place which they frequent is not good. The man who is not prudent follows after them. A thousand men seeking what is beautiful are destroyed by them. A man is made a fool of by their shining limbs, but they turn into things that are harder than quartzite sandstone. The pleasure is only for a little moment, and it [passes] like a dream, and a man at the end thereof finds death through knowing it . . . . .

19. If thou wouldst have thy lot as a leader a happy one, guard thyself against every evil deed, and above all, fight against the vice of avarice, which is a disease fraught with pain that cannot be conquered. Confidence cannot exist side by side with it. It turns fathers and mothers into evil folk, and also the brothers of the mother. It turns the kindly friend into a bitter enemy, it drives away the trusted servant from his master, and it makes a wife hateful to her husband. It is a strong treasure-house of every kind of evil, and a purse containing abominable vices of every kind. The man who has truth (maat) for his tow-line walks whither her steps lead him, and acquires house and estate; but the avaricious possesses not even a tomb.

20. Be not avaricious when a division of property is made, and be not greedy, and what is thy due shall come to thee. Be not avaricious in thy dealings with thy kinsfolk. The prayer of the long-suffering man is greater than force, even though he be of no account among the people of his own time, and is destitute of the gifts of speech. A very little avarice about a matter of the kind will make hostility to arise even in the man who is usually cool-hearted (i.e., unexcitable).

21. If thou wouldst be wise (or, prosperous) stablish thyself in a house (i.e., get married). Love thou thy wife in the house wholly and rightly. Fill her belly and clothe her back; oil for anointing is the medicine for her limbs. Make her heart to rejoice as long as thou livest; she is a profitable field for her lord. Enter not into disputes with her. She will withdraw herself before force . . . . . Make her to prosper permanently in thy house. If thou art hostile to her she is a well (or, ditch); she gives herself to herself.

22. Satisfy thy servants whom thou trustest with thy possessions, so that they may feel as if they had been rewarded by God. If a man is niggardly in satisfying his trusted servants, he is declared to be a thievish person . . . . . No man knows what will happen as he meditates in the morning. When troublesome events come upon him it will be the trusted servants who will bid him "Welcome.” Peace cannot be brought to the town (or, estate), and when it is brought by the servants ruin supervenes.

23. Repeat not the words spoken by a man who is furiously angry ; hearken not to him; they are the outpouring of a heated mind (or, body). At the repetition of a matter, look on, hear not; let it go to the ground . . . . .

24. If thou art in the position of a man of high rank who sits in the council of his lord, devote thy heart entirely to what is good (or, perfect). To hold thy peace is better for thee than the teftef flower. Speak thou only when thou knowest a matter and canst explain it. Behold, the word is a handicraftsman who speaks in the council, and speech is the most laborious of all works. The explanation thereof hands one over to the staff [of punishment].

25. If thou art strong, make respect for thyself to spread with understanding and with gentleness of speech. Command not except when thou canst guide; abuse brings a man to calamity. Be not haughty in thy heart, lest it be humbled. Keep not silence entirely, take care as to the path thou treadest. Answer a word in a suitable manner. Put away . . . . . control thyself. Subdue the heated emotions of an ardent mind. The man who walks softly fashions his path aright. The man who toils the whole day long never passes a happy moment; and the man who indulges in pleasure all the day long never acquires possessions. Seize a time for rest as does the steersman; the time he is on land another toils (i.e., grasps the pole) . . . . .

26. Approach not a great man in his hour, and irritate not the heart of him who is heavily burdened with care. Injury caused by him comes upon him that is hated by him. He sets free his Ka, he loves him who gives food, who is with God. What he loves he does . . . . . There is peace with his Ka [when] the calamity has fallen.

27. Instruct thou a nobleman in the matters which will be advantageous to him; make his splendour to be among the people; make thou that what a man knows shall fall (i.e., be attributed) to his lord. Thine own food depends upon his Ka (i.e., good pleasure); a kindly (or, loving) heart obtains the meals which satisfy, and thine own back becomes clothed thereby. His light is upon thee to make thy house to live . . . . . He offers a gracious (i.e., helpful) shoulder . . . . . Verily he who hearkens is a being who is loved.

28. If thou art the son of a man who is a member of council and art chosen to go on a mission to make tranquil the multitude, search out the matter with strict justice, and declare thy finding, taking no side. Take heed to what one

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says as do the chiefs . . . . . it is for thee to adjust the case rather than to act as judge.

29. If thou hast been long-suffering with a man in time past, and thou art wearied by a man suing for his right, turn thyself away from him, and remember him not. Whilst he keeps silent to thee . . . . . the first day.

30. If thou hast become great, having been once in a very lowly state, and if thou hast acquired possessions, having been at one time in a state of destitution in the quarter of the city that is known to thee, forget not that which happened to thee in the times that are past. Set not thy heart's confidence on thy goods, which have, after all, only come to thee as gifts of God. Thou wouldst not be superior to any other man if what has happened to thee had happened to him.

31. Bend thy back in reverence to him that is thy chief and thy governor by virtue of the power that he derives from the House (i.e., authority) of the King. Thy house and all that is in it shall prosper thereby, and thou shalt receive the wages that it is meet for thee to have. It is a bad thing to set oneself in opposition to the man who is appointed chief. A man lives as long as he displays gentleness and patience. A man should never injure the shoulder that covers (i.e., protects) him. Rob not the house of the peasants, and seize not by force the property that comes into thy hands. He (i.e., thy chief) will not revile thee because of what thou hast heard . . . . . If he knows it he will be hostile to thee. It is a bad thing to set thyself in opposition in the place which thou hast entered.

32. Have no intercourse with a womanchild . . . . . [text wanting]

33. If thou seekest for friendship with a man, ask not for it, but go to his house, and pass the time (or, pay a visit) with him alone, so that he may not be able to make his attitude to thee unpleasant. Talk wisely to him after a certain period. Find out what his mind is by conversing with him. If there comes up as a subject something that he has seen thee do, or if he does something that makes thee to be ashamed, hold thy peace or show thyself friendly to him ; browbeat him not. Prepare an answer for him with words that will tell, answer not in a way that will irritate him; do not leave him, and do not harass him. His moment must not come, and he must not be cast down at what has been ordered for him.

34. Let thy face shine with cheerfulness as long as thou livest. When there comes forth from the storehouse one of those who went in at the distribution of loaves of bread and his face is set in a frown, he makes known the emptiness of his belly, and he becomes an enemy, being unsatisfied. Do not let any man approach thee and find thee with a gloomy face. A man wishes to remember what is pleasant in the years that he has yet to live.

35. Know thy people (or, acquaintances) when thy prosperity is at a low ebb; thy character (or, reputation) is more than thy friends. It fills the river-side; it is greater than a man's valuable possessions. Riches pass from one man to another. It is an excellent thing for the son of a man to have a [good] character. Good qualities are remembered.

36. . . . . [text wanting]

37. If thou takest as a handmaid a woman who has always enjoyed good cheer, and is of a merry disposition and is well known to her fellow townsfolk, and she is as thy lawful wife, and is good to look upon, drive her not away, but supply her with food to eat (or, make her fat with good food).

[Here ends the Teaching of Ptah-Hotep.]

Ptah-Hotep's Comments on his Teaching.

A. If thou wilt hearken to these things which I have said to thee, thy condition of life will be like unto that of all those who have gone before thee. And besides the truth that belongs to them remains their beauty: the memory of them shall never depart from the mouths of men by reason of the beauty of their phrasing. Every word will pass current as a thing that can never perish in this land, and it will beautify exceedingly the utterances that the princes and nobles make. It is the Teaching that a man should hand on when speaking to his posterity, so that they may hear it. Thereby he becomes a craftsman in speech, and having heard fine speech himself, he declares it to those who shall come after him, so that they likewise may hear what he has heard. If a well-doing disposition exists in him that is set at the head of affairs he will always be beneficent, and all his wisdom shall endure for ever and ever. The soul that is well trained (or, is understanding) rejoices when its wisdom is established, and it is happy when it is prosperous on the earth. Behold, he becomes a prince through his well-doing disposition, his heart serves as the counterpoise to his tongue, and his lips are true when he speaks, his eyes see rightly, and his two ears hear at the same time. It is a very excellent thing for his son to do what is right, and to keep himself from falsehood [in word and deed].

B. It is a good thing for the son who hears to have heard. He who hears enters in as one who has heard, and he who has heard becomes a hearer who hears what is good and speaks what is good. Everyone who has heard is an excellent person, and it is an excellent thing for him that has already heard [teaching] to hear [more]. To hear is the best of all qualities (or, characteristics), and beautiful affection springs into being thereby. How beautiful is it to see a son searching into the Teaching of his father; through this act he will attain to old age. The man who loves God will hear, but he whom God hates will not hear. Behold, it is the heart of a man that makes its possessor hear or not hear. The heart of a man is life, strength and health to him. Behold, he who has heard hears the word, and he who loves to hear is he who will perform words. How beautiful it is when a son hearkens to his father! And how happy is he (i.e., the father) to whom these words are applicable! How beautiful is the son as a lord of hearing, who has heard and of whom it can be said, He is good in his body, and is treasured by his father! The memorial of him shall be ever in the mouths of those who are alive on the earth at this present, and in the mouths of unborn generations.

C. If the son of a man receives what his father says to him, none of his plans shall fail. Thou art instructed by a son who

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hearkens. His merit [becomes known] among the princes. His control is over that which he speaks—seeing in hearing . . . . . Calamity overtakes [the son who] will not hear. The man of knowledge rises betimes to stablish himself, but the fool of a man injures himself.

D. The fool of a man who has not hearkened effects nothing whatsoever. He looks upon the man of knowledge as a man who knows nothing, and the qualities of virtue and excellence he considers to be defects. He does every kind of thing that is reprehensible, and these cause him to be abused daily. He lives (i.e., flourishes) upon that through which men die, and his bread is that which is filthy and abominable. But his character and disposition are well known to the princes. He goes on living day by day, but he is as one dead, and people keep themselves at a distance from him because of his evil moods, and because of the many calamities that come upon him every day.

E. The son who has hearkened is like a Follower of Horus, and when he has hearkened good [comes] to him. When he is old and has attained the state when reverence is paid to him, he tells his children the things that were told to him, and so makes new the instruction of his father. Every man instructs as he has been instructed, and tells his children what he has been told, and they tell it again to their children.

F. Build up a character and gainsay not thy precept. Make Truth to flourish, give life to thy children. If . . . . . it will come bearing sins (or, defects). Act thou in such a way that the people when they see thee shall say; “Behold, he is exactly like that one”; and that when they hear of thee they shall also say: “Behold, he is exactly like that one.” The people shall see and shall [say] . . . . . subduing the multitude . . . . .

G. Suppress no word [in this book], and add nothing to it, and set not one thing in the place of another. Take good heed not to open the writings (book, documents) that thou hast; instruct according to the [traditional] word. Thou, a man of learning, hearken thyself. Desire thou to establish thy behest in the mouths of those who hear. [Let thy speech be suitable to the occasion] and let every plan of thine be in its place.

H. Make thy heart to sink as in water, control thy mouth, so shall thy plans be among the princes. Make thyself to be wholly in accord with thy lord, make him to say: "This is my son." Then shall those who hear these words say: "Assuredly praise is due to his begetters.” Concentrate thy mind at the time when thou art speaking, and thou shalt make remarkable utterances, and the princes who hear them shall say: "Good, good are the things that come forth from his mouth."

I. Act in such a way that thy lord shall say of thee:—The Teaching of his father must have been very, very good. He came forth from him (i.e., his father), the first of his loins. He has declared his Teaching to him, and the whole of it is in his body, and what he did in making him was greater than what he said to him. Behold a good son, of the gift of God, who has done more than his lord ordered him to do. He does that which is right, and his heart does (i.e., follows) according to his footsteps.

May thy members have strength (or, good health) similar to that which I have obtained, the King at the same time being satisfied with everything that has happened, and mayest thou be master of [many] years of life. It is not a little thing that I have upon the earth. I have obtained one hundred and ten years of life, which the King has given to me, in addition to the favours which surpassed those of my ancestors, for doing what was right for the King up to the place of reverence (i.e., to old age).

Here ends [the book]—its beginning to its end as it was found in writing.

THE COMMANDMENTS OF MAAT

E. A. Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(Maat or Ma'at refers to the ancient Egyptian concepts of truth, balance, order, harmony, law, morality, and justice. Maat was also the goddess who personified these concepts, and regulated the stars, seasons, and the actions of mortals and the deities who had brought order from chaos at the moment of creation.

The earliest surviving records indicating that Maat is the norm for nature and society, in this world and the next, were recorded during the Old Kingdom of Egypt, the earliest substantial surviving examples being found in the Pyramid Texts of Unas from between ca. 2375 BC and 2345 BC.

As A Principle

Maat represents the ethical and moral principle that every Egyptian citizen was expected to follow throughout their daily lives. They were expected to act with honor and truth in manners that involve family, the community, the nation, the environment, and the gods.

Maat as a principle was formed to meet the complex needs of the emergent Egyptian state that embraced diverse peoples with conflicting interests. The development of such rules sought to avert chaos and it became the basis of Egyptian law. From an early period the King would describe himself as the "Lord of Maat" who decreed with his mouth the Maat he conceived in his heart.

The significance of Maat developed to the point that it embraced all aspects of existence, including the basic equilibrium of the universe, the relationship between constituent parts, the cycle of the seasons, heavenly movements, religious observations and fair dealings, honesty and truthfulness in social interactions.

The ancient Egyptians had a deep conviction of an underlying holiness and unity within the universe. Cosmic harmony was achieved by correct public and ritual life. Any disturbance in cosmic harmony could have consequences for the individual as well as the state. An impious King could bring about famine, and blasphemy could bring blindness to an individual)

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THE LAW

There is little surviving literature that describes the practice of ancient Egyptian law. Maat was the spirit in which justice was applied rather than the detailed legalistic exposition of rules. Maat represented the normal and basic values that formed the backdrop for the application of justice that had to be carried out in the spirit of truth and fairness. From the Fifth Dynasty (c. 2510–2370 BC) onwards, the vizier responsible for justice was called the Priest of Maat and in later periods judges wore images of Maat.

Later scholars and philosophers also would embody concepts from the Sebayt, a native wisdom literature. These spiritual texts dealt with common social or professional situations and how each was best to be resolved or addressed in the spirit of Maat. It was very practical advice, and highly case-based, so few specific and general rules could be derived from them.

During the Greek period in Egyptian history, Greek law existed alongside Egyptian law. The Egyptian law preserved the rights of women who were allowed to act independently of men and own substantial personal property and in time this influenced the more restrictive conventions of the Greeks and Romans. When the Romans took control of Egypt, the Roman legal system which existed throughout the Roman Empire was imposed in Egypt.

In funerary texts

Egyptians were often entombed with funerary texts in order to be well equipped for the afterlife as mandated by ancient Egyptian funerary practices. These often served to guide the deceased through the afterlife, and the most famous one is the Book of the Dead or Papyrus of Ani (known to the ancient Egyptians as The Book of Coming Forth by Day). The lines of these texts are often collectively called the "Forty-Two Declarations of Purity"

A passage in the Instruction of Ptah-Hotep presents Ma'at as follows:

Ma'at is good and its worth is lasting.
It has not been disturbed since the day of its creator,
whereas he who transgresses its ordinances is punished.
It lies as a path in front even of him who knows nothing.
Wrongdoing has never yet brought its venture to port.
It is true that evil may gain wealth but the strength of truth is that it lasts;
a man can say: "It was the property of my father."

Ptah-Hotep was the city administrator and vizier (first minister) during the reign of Pharaoah Djedkare Isesi, the 8th and penultimate pharao of the Fifth Dynasty. He is credited with authoring The Instructions of Ptah-Hotep, an early piece of Egyptian "wisdom literature" meant to instruct young men in appropriate behaviour.

Ptah-Hotep (meaning "Peace of Ptah"), sometimes known as Ptah-Hotep I or Ptahhotpe, was an ancient Egyptian vizier during the late 25th century BC and early 24th century BC Fifth Dynasty of Egypt.

The doctrine of Maat is represented in the declarations to Rekhti-merti-f-ent-Maat and the 42 Negative Confessions listed in the Papyrus of Ani. The following are translations by E. A. Wallis Budge.)

The 42 Negative Confessions from the Papyrus of Ani.

1 I have not committed sin.
2 I have not committed robbery with violence.
3 I have not stolen.
4 I have not slain men and women.
5 I have not stolen grain.
6 I have not purloined offerings.
7 I have not stolen the property of the gods.
8 I have not uttered lies.
9 I have not carried away food.
10 I have not uttered curses.
11 I have not committed adultery.
12 I have made none to weep.
13 I have not eaten the heart [i.e., I have not grieved uselessly, or felt remorse].
14 I have not attacked any man.
15 I am not a man of deceit.
16 I have not stolen cultivated land.
17 I have not been an eavesdropper.
18 I have slandered [no man].
19 I have not been angry without just cause.
20 I have not debauched the wife of any man.
21 I have not debauched the wife of [any] man. (repeats the previous affirmation but addressed to a different god).
22 I have not polluted myself.
23 I have terrorized none.
24 I have not transgressed [the Law].
25 I have not been wroth.
26 I have not shut my ears to the words of truth.
27 I have not blasphemed.
28 I am not a man of violence.
29 I am not a stirrer up of strife (or a disturber of the peace).
30 I have not acted (or judged) with undue haste.
31 I have not pried into matters.
32 I have not multiplied my words in speaking.
33 I have wronged none, I have done no evil.
34 I have not worked witchcraft against the King (or blasphemed against the King).
35 I have never stopped [the flow of] water.
36 I have never raised my voice (spoken arrogantly, or in anger).
37 I have not cursed (or blasphemed) God.
38 I have not acted with evil rage.
39 I have not stolen the bread of the Gods.
40 I have not carried away the khenfu cakes from the spirits of the dead.
41 I have not snatched away the bread of the child, nor treated with contempt the god of my city.
42 I have not slain the cattle belonging to the God.

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THE TEACHING OF TUAUF THE SON OF KHATTAI

Source: British Museum Papyrus No. 10,182
and No. 10,222
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2345 - 2181 BC.

(The next oldest Book of Moral Precepts known to us is probably the Teaching of Tuauf, the son of Khattai, who wrote it for the benefit of his son Pepi; when and where Tuauf lived is unknown. The Teaching of Tuauf is considered to be a work of the 6th dynasty (2345 to 2181 BC.) or soon after. The Teaching of Tuauf was very popular under the New Empire (1550–1077 BC), and it seems to have been used as a text-book in schools and colleges, partly because its contents were more interesting than the religious texts that were usually studied, and partly because from one end to the other it is an eulogy of the profession of the scribe and the man of books.

A copy found in a more or less complete state only in papyri of the 19th or 20th dynasty (1292 to 1077 BC.). From the copy's composition it seems clear that the copyists of it at that time did not understand what they were writing; the obvious mistakes in the text are very numerous, and many passages mean nothing, or at any rate, are untranslatable. In spite of these defects, the main object of Tuauf in writing his work was to instil into the mind of his son Pepi a love for letters and for the profession of the scribe, and also to make him study the apophthegns of the Ancestors.

What Tuauf's social position was we know not, but by some means or other he learned to write and to express himself with tolerable clearness. He was probably not a man of high rank, and he seems to have worked at some kind of trade. In the course of this he found his ability to read and write of such importance that he determined to have his son properly educated, and to make him a scribe. He lacked the skill of the professional scribe in turning his sentences, and he employed in his Teaching the words that were in common use among the people of his own class. A thousand or twelve hundred years later, when the temple scribes and teachers under the Ramessid kings began to use his Teaching as a text-book, these archaic words were no longer understood, and others of more modern use were substituted for them. Blunders in copying and attempts at emendation have brought the text of Tuauf's Teaching into the unsatisfactory state in which we find it to-day.)

Text:

THE BEGINNING OF THE TEACHING THAT WAS COMPOSED BY A MAN OF THE THART, WHOSE NAME IS TUAUF, THE SON OF KHATTAI, FOR HIS SON WHOSE NAME IS PEPI, WHEN HE WAS SAILING UP THE RIVER WITH HIM TO KHENNU (OR TO THE COURT?), TO PLACE HIM IN THE HOUSE OF THE TEACHING OF BOOKS (IX., WITH THE SONS OF THE PRINCES OF KHENNU). HE SAID TO HIM:—

1 I have considered the exhaustion caused by labour, I repeat I have considered it; [therefore] devote thy mind to books, I have also considered who has been released from the corvee, and assuredly there is nothing more [to be esteemed] than books. They are like a well. Dig down deeply therefore into the depth of Kamit {ix., the literature of Egypt), and thou wilt find the following aphorism: As for the scribe, any (or every) position at Court may be his ; he needs not be a beggar therein. The man who works to satisfy another never obtains a settled position. I have considered the other professions likewise, and to them also this aphorism may be applied. I would make thee to love books as thy mother. I would bring in their beauties before thy face, for the profession of the scribe is greater than any other—there is nothing equal to it upon the earth. Even when he is a beginner and is making progress, though still a mere youth, his views are discussed. He is despatched on missions of state, but does not come [back] to place himself under restraint.

2 I have never seen the blacksmith (literally, the man who casts statues in metal) in charge of a mission, or the gold-worker despatched on one. But I have seen the coppersmith at his work at the door of his blazing fiery furnace. His fingers are [knotted and rough] like the hide of the crocodile, and he stinks more than the guts of fish.

3 Every artisan who wields the chisel, has he any more rest than the ploughman? (Or, perhaps, "he needs more rest than the ploughman.") His fields are [made of] wood, his tools of tillage are of copper. He is released from work in the nightseason, 0and works more than he did with his arms [in the day-time]; in the night-season he lights his lamp.

4 The stone-mason is always seeking blocks of sandstone of aU kinds suitable for his work. When his period of work is ended in the evening, his arms are weary, and he (i.e., his whole body) is exhausted. He sits himself down when Ra enters [the Tuat], and his thighs and the bones of his back [seem] as if they were coming asunder.

5 The barber shaves until far into the night. When he sets himself to eat he must put himself on his upper arm. He betakes himself from one quarter of the town to another in search of the men who want shaving {i.e., his customers). He tortures his hands and arms to fill his belly, just as do the honey-flies {i.e., bees) which devour their own productions.

6 The waterman has to work down the river into the Delta in order to gain his wages. He must toil excessively and work as long as his arms are able to do so. The mosquitoes and gnats sting him to death, his stink chokes him. He sets out for his garden, he sets out for his house . . . . .

7 The workman (or, mud-puddler) who builds dams (or, makes bricks) in the fields must pass his time among the cattle. He has to do work in the vineyards and for the pigs. He cooks his food in the fields. His garments are stiff with the mud which is caked on them, the straps break. If he goes into the wind it stifles him; when his fire appears (i.e., bums up)

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he is comfortable. He works wooden tools with his feet. If he frees himself from them and crosses the threshold, he is driven from the place.

8 I will speak to thee also about the builder of walls. He is eaten up with disease, for he lives out in the open air among the winds. Tlie building material is in his garb. He is tied to the walls like the Lilies in order to attain to what he seeks. His arms are in evil case . . . . . all his clothes are dilapidated. He eats the bread of his fingers, he washes himself once only. His misery is so great that it can hardly be described correctly . . . . . from one chamber to another, ten cubits . . . . . by six cubits from one month to another he clings to the scaffolding like the lilies on the houses, doing work of every kind. If he has bread [to eat] it is to his house that he gives it. His children are cruelly beaten [by him].

9 The gardener brings in to me gazelle (sic). His shoulders are bowed under crushing loads, and his arms and his neck become diseased. He spends the forenoon in watching the onions and the afternoon in attending to the vines. He is obliged to work every day, and everything he does exhausts his body.

10 The farm-labourer, his clothes [last] for ever.* (*Or, perhaps, "The farm-labourer is always held accountable by his employer.") He has a raucous voice like that of the corncrake (?) His fingers and hands and arms are dried up by the winds and are cracked. He is worked to exhaustion . . . . . a man would choose the security afforded by lions to that which he has. The taste of death is in him. His roof is the earth among them. He comes through the fields, he comes to his house in the evening, and is utterly worn out by the journey.

11 The weaver sits in a closed hut, and has a lot which is worse than that of a woman. His thighs are drawn up close to his body, and he cannot breathe freely. The day on which he fails to do his tale of woven work he is dragged out [from his hut] like a lily (or lotus) from the pool. Only by bribing the watchman at the door with [his] bread-cakes can he make him let him see the sunlight.

12 The spear-maker (literally, the maker of weapons for fighting) suffers sorely when he has to go out into the hills. He must pay much money for the hire of the asses and [their drivers], and his expenses for provender for them on the way are very great. He comes through the fields, he comes to his house, and is utterly worn out by the journey.

13 The envoy when he is about to come forth into the mountainous country (or, desert) bequeaths his possessions to his children, being afraid of lions and the thievish nomads, the Aamu. And when he returns to Egypt, and has come through the fields, and reaches his house at nightfall, he is utterly broken by the fatigues of the journey.

14 The reed-cutter, his fingers are filthy, and the stink of them is that of the dealer in fish His eyes are dazed (or, sunken), his hand never rests. He passes the whole day in cutting papyrus, he detests [wearing] clothes.

15 The lot of the sandal-maker is an evil one indeed. He must beg [for work] everlastingly. His health is the health of a hooked-fish He gnaws the strips of leather.

16 The washerman who toils on the river bank is a neighbour of the crocodile . . . . . filth rises on the water, his hand never stops. It is not a restful profession which I now set before thee, or the happiest of all professions! His food is mixed up with his apparel, not one of his members is clean, he must put himself into the garments of women. His miserable state is one to weep over. He spends his whole day with the stick for beating the clothes [in his hands]. When clothes are brought to him to wash he is told that if he delays he will be beaten.

17 The snarer of wild-fowl toils exceedingly hard when he tries to see the birds as they fly high in the sky. When he sees the birds in a mass in the sky, he says: "How I wish that I had a net handy!" but God does not give him his heart's desire to help him to carry out his thoughts.

18 Moreover I tell thee that the trade of the fisherman is the worst of all trades. Does he not verily have to toil in the waters of the river, where he is mixed up with the crocodiles? When the river-plants are sparse there is no one to cry out to him, "A crocodile lurking there." Fear blinds his eyes . . . . . Verily there is no occupation than which better cannot be found except the profession of the scribe, which is the best of all.

19 When a man knows the books one will say, "They are good for thee," No other profession will I set before thee; verily each worker curses his work [except the scribe]. No man says to the scribe, " Work in the fields for such and such a man." Verily that which I am now doing as I sail up the river to Khennu (the Court?), behold, I do it for love of thee. Even one day [spent] in the house of instruction (i.e., school) is profitable for thee, and the work done therein will endure as long as the mountains. These are the things that I would have thee to know quickly, quickly, for they drive away the Beast (or. Serpent?) Betennu.

20 I will [now] speak to thee words concerning other matters, to instruct thee and make thee to know [how to behave] and how to avoid contention (or, quarrelling). Be thou one of those who have weight (a settled object?) in their plans, for if a man adopts an object hastily he knows not where his plans will end. A man may have lapis lazuli in his hand [for] the lions . . . . .

21 When thou art following in the train of princes walk decorously, as if thou wert feeling pleasure. When thou goest into a house and findest the master therein, the hands of another not being before thee*, sit down, [lay] thy hand on thy mouth, and ask no questions of anyone who may happen to be near thee. (*Or, perhaps, "and findest the master therein [engaged] in discussing with another man affairs [of which thou art ignorant]." He who says "[Tell me,] I pray," is like the man who tries to break a cudgel with a twig* (*Tuauf is here quoting a proverb; he quotes it again a few paragraphs later.)

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22 Ur-shefit lays a burden upon thee. Utter no cryptic words; he who conceals his body (or, mind) works against him. Speak not words of pride and arrogance, even when thou art sitting by thyself, or, according to a variant reading, alone.

23 When thou comest out of the house of teaching {i.e., school)—it having been told thee that midday has come—and thou goest singing (or, shouting) about the courtyards of the houses, I charge thee not to enter into [the houses] to which they belong.

24 When a great man of the town sends thee on an errand, deliver the message which he gave thee word for word, even as he uttered it. Take nothing away from the message which he gave, and abandon [the idea] of making any addition to it. Let him not set his heart. He is filled with [good] qualities of every kind, there exist no hidden things to him, no place is large enough to contain him.

25 Speak not lies to (or, concerning) thy mother, for the sake of this Great Chief (Osiris?). . . . . Act not in any wise against her, not even when thou art by thyself or, according to a variant reading, alone. If thou art one who despises the belly thou wilt be hearkened to. If, when thou hast eaten three bread-cakes, and hast drunk two pitchers of beer, thy belly is not full, thou must fight against it (i.e., thy ravenous appetite). If another man is filled therewith make no stand: it is like a man trying to break a cudgel with a twig.

26 Behold, it is a good thing for thee to dismiss the crowd of people that are about thee, [so that] thou canst hear [privily] the words of the nobles. O that I could make myself like imto thee—son of men (a title also found in Qumran texts and New Testament writings). Thou marchest like one who has made himself the master of . . . . . The scribe who hears (or, obeys) is seen [and known]; he who obeys becomes a man of might. Fight against the words that are against (i.e., condemn) it. Make thy feet hasten when thou marchest and spare not thyself . . . . . Make thyself to be friendly with thy young companions.

27 Behold, the goddess Renenit is on the way of God, and it is the goddess Renenit whom the scribe has upon his shoulder on the day of his birth, and when having become a man, he enters the Council Chamber. Verily there is no scribe who does not eat the food of the King; life, strength, and health be to him!

28 The goddess Meskhenit makes the scribe to flourish and to prosper, and sets him at the head of the Council. Tua-Ra is his father and his mother (or, his father and his mother praise Ra). They set him on the path of life. Behold, these are the things that I would set before thee, and before the children of his (i.e., his son's) children.

THE TEACHINGWHICH KING KHATI WROTE FOR HIS SON MERIKARA

or: Instruction Addressed to King Merikare
or: The Teaching for King Merykara
Source: Vladimir Semyonovich Golenishchev, 1913,
Ermitage, St. Petershurg, No. 1115, 1116a & 1116b
Translation: Alan Henderson Gardiner, 1914
Estimated Range of Dating: 2025-1700 BC.

(Instruction Addressed to King Merikare or The Teaching for King Merykara, is a literary composition in Middle Egyptian, the classical phase of the Egyptian language, probably of Middle Kingdom date (2025-1700 BC).

In this "sebayt" (wisdom teaching) the author has a First Intermediate Period king of Egypt possibly named Kheti address his son, the future king Merykara, advising him on how to be a good king, and how to avoid evil. Merykara is the name of a king of Dynasty 9 or 10, the line or lines of kings who ruled northern Egypt during a period of division, the First Intermediate Period (about 2150-2025 BC). Perhaps this allowed the author of this composition greater freedom in describing the limits of royal authority than might have been possible in referring to kings of a unified Egypt; the Teaching for King Merykara is effectively a treatise on kingship in the form of a royal testament, the first of this genre. Similar works were created later in the Hellenistic and Islamic world, and, in the speculum regum, had a parallel in medieval Europe. Like similar later "royal testaments" one of its functions may have been the legitimization of the ruling king.

Synopsis: The first, mostly destroyed, section deals with the putting down of rebellion, the second with how to treat the king's subjects. The third section gives advice on how to run the army and religious services. The fourth describes the king's achievements and how to emulate them. Next, in contrast to the continual recycling of architectural blocks, the king is instructed to quarry new stone, not reuse old monuments; the reality of reuse is acknowledged, but the ideal of new work is commended. Similarly, the destruction of a sacred territory at Abydos is recorded; the king expresses remorse, as if accepting responsibility for the unthinkable that must have recurred throughout history - sacrilege in the name of the ruling king, subject to divine retribution during a judgement of the dead.[6] The importance of upholding Maat, the right world order, is stressed. The last two sections contain a hymn to the creator god (who remains unnamed) [7] and an exhortation to heed these instructions.

The contrast between real and ideal make the composition a reflection on power unparalleled in Ancient Egyptian writing.

Principal sources: The text is known from three fragmentary papyri. They only partly complement one another and the most complete one, the Leningrad Papyrus, contains the largest number of scribal errors and omissions, making it very difficult work with.

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• Papyrus Hermitage 1116A, late Dynasty 18
• Papyrus Moscow, Pushkin Museum of Fine Arts 4658, late Dynasty 18
• Papyrus Carlsberg 6, late Dynasty 18

The "Teaching of King Khati" is a remarkable composition. King Khati wrote it for the benefit of his son Meri-ka-Ra. Unfortunately the only version of it which we have is the work of the scribes of the 19th dynasty, but there seems to be little doubt that the composition itself is about two thousand years older. This Teaching of Khati is different in every way from that of his predecessors, and this royal author intended to teach his son something more than morality. The first six paragraphs advise Meri-ka-Ra how to deal with disloyal, noisy sedition-mongers, who go about the city talking and inciting men to overthrow the existing government. He is to use no half measures, but to seize such folk, kill them, blot out their name and memorial, and destroy their adherents.

The next three paragraphs counsel just and considerate treatment of the nobles and the people in general : Stablish thy boundaries and provide for the future, seize not all the land. [Life] passes quickly upon earth and is of short duration.

The next seven paragraphs deal with an incident in a fight which King Khati had with the princes of Thebes at This, near Abydos; the subjugation of the peoples to the north-west and north-east of Herakleopolis; the nomad tribes of the Aamu (or Syrians) and their warlike and unconquerable disposition.

The rest of the text, and this is a surprise, is monotheistic, meaning it deals with only One God. The passages contain the simplest and grandest description of the power and majesty of the God of Creation which has been found in Egyptian papyri. It is clear from some of the lines in them that the god whose power Khati describes is Ra, the oldest sun-god of Heliopolis, who was undoubtedly regarded as the creator of the material universe. King Khati's monotheism is of a very high order, but Ra was, apparently, not almighty, for he had enemies, who subsisted against his will, and whom he had to slay. And his power over the men whom he had created in his image was not great enough to prevent them from conspiring against him. Moreover, to help men to overcome "happenings," (i.e., accidents and calamities) and diurnal and nocturnal visions, he was obliged to invent for them Hekau, "words of power" (i.e., magical spells, incantations, exorcisms, and the like). As these were to be recited whilst certain ceremonies, of a symbolic and magical character, were being performed, and as both the spells and ceremonies were designed to destroy the power and works of evil beings, they must be regarded as the foundation of the "White Magic," which Ra invented to defeat "Black Magic."

(The hieratic text of this Teaching is only found in copies of it which were made by the scribes who flourished under the New Empire, and is preserved at St. Petersburg and Moscow. It was published in 1913 by Vladimir Semyonovich Golenishchev in Les Papyrus Hieratiques No. 1115, 1116a et 1116b de L'Ermitage Imperial a St. Petershourg,.and translated into English by Alan Henderson Gardiner in the Journal of Egyptian Archaeology, Vol. I, p. 22 ff.)

[The first two or three columns are much mutilated, and little connected sense can be got from the fragments.]

1 [The few words which remain suggest that the king tells his son what characteristic in a man he considers to be absolutely essential for ruling successfully.]

2-4 [These paragraphs deal with the suppression of rebellion.]

5 The king, considering the case of a man who is friendly with disloyal folk, and possesses the gift of fluent speech, and is very popular with many in the city and can bend them to his will, and is a mischievous chatterer, advises his son to seize him, and kill him, and blot out his name, and wipe out every memorial of his existence, and suppress all who were his adherents.

6 A quarrelsome discontented man causes uproar in a city, and will split the community into two parties. If thou dost find a man of this kind, but canst not thyself deal adequately with him, summon him to appear before the council, and prosecute him as a rebel, for he is one. A chatterer in any case causes trouble in a city. Curb the mob. The man with nothing to lose rebels naturally.

7 A king must not punish in the heat of passion; use discretion in punishing, and thy people will rejoice. Show thyself to be a speaker of the truth before the God . . . . . The heaven of a man is a good disposition (or, nature); the curse of a man who is broken-hearted through suffering is a terrible thing (or, calamity).

8 Make thyself a craftsman in speech, for thereby thou shalt gain the upper hand. The tongue of a man is his weapon, and speech is mightier than fighting. No man can come behind him that is skilled in heart . . . . . Those who do not know cannot seize the man who knows, and where he is no evil thing takes place. Truth comes to him in a well rubbed-down state in the form of the sayings of the ancestors.

9 Follow after (or, imitate) thy fathers of olden time. The [mind] is trained by knowledge. Behold, their words stand fast in writing. Open [their book], read, and follow their wise counsels, and in this wise shall the workman become a man who has been taught. Be not evil; good is graciousness (or, sympathy). Let thy loving sympathy stand as a permanent memorial of thee. Multiply thy [benefit] . . . . . in the city. The people will give thanks to God for thy benefactions, and they will praise thy goodness, and will pray for thy health [in years to come].

10 Pay honour to princes, and treat thy people well. Make the boundaries of thy country to flourish enlarge them), and the districts about thee. It is a good thing to work (i.e., make provision) for what is (or, those who are) to come after. Pay honour to a life of work, for he who is satisfied in heart

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becomes an evil . . . . . It is a despicable thing for a man to fetter the land (his estate?). The man who has nothing is greedy for the property [of others] upon earth has no continuity . . . . .

11 Make great thy princes and they will carry out thy laws. The man who possesses wealth in his house favours no man; the man with possessions has no need of [bribes]. The poor man does not say what it would be right for him [to say], and the man who says, "I would have more" is not trustworthy for he will favour the side that will bribe him. A prince is truly great when his princes are great; a king is strong when he has shenit (i.e., mighty men) about him. Awe-inspiring is he who has many princes about him. Speak what is true in thy house, and the princes who are on the earth shall fear thee. All is well when the Lord is right of heart, [for] the chief (or, innermost?) chamber makes reverence to be felt for the outside thereof.

12 Do the right, and thou shalt continue upon the earth. Make the weeper to cease his plaint. Fleece not the widow woman. Drive no man away from the property of his father (i.e., ancestral estate). Defraud not the princes by removing them from their hereditary offices. Take good heed not to inflict punishment unjustly. Slay none unnecessarily; it will not be profitable for thee. Inflict punishment by means of beatings and putting men under restraint; through treatment of this kind this land shall have a sure foundation. But an exception to this treatment shall be the rebel whose plottings have been found out. God knows the evil-hearted. God smites him for transgressions against Him even to blood . . . . . Slay not the man with whose virtues thou art acquainted, with whom thou hast in times past sung the writings [in school] and read the [Sapu Book] of God. Enter with a long stride the place of hidden things (or, mysteries). The soul of the man who is slain comes to the place which it knows, it steps not aside from the ways of yesterday. No words of power (i.e., magical spells) can turn it back, and it advances to the place where waters flow for it.

[We will now refer to three paragraphs 13, 27 and 28, but which give to the Teaching of Khati a character possessed by no other moral work except that of Amen-em-apt. These paragraphs deal with religion and not morality, and that they should occur in a work written nearly three thousand years before Christ is very remarkable. Paragraph XIII carries on the subject of the preceding paragraph, in which the King says:

13 “Do right deeds, thou shalt remain on the earth,” He goes on to say, If thou wilt oppress the widow, and usurp the orphans' possessions, and dismiss the magistrates who judge rightly, and punish innocent men, and murder people, thou wilt be judged and punished after death. [The passage concerning the Judgement is so important that I reproduce Golenischeff's transcript of it, and a translation of it:—]

THE JUDGEMENT.

"[Remember] the Tchatchaut* who judge wrongdoers. (*i.e., the Company of Assessors in the Other World, presumably the Forty-two great gods of the Hall of Maati, which was presided over by Osiris) Know thou that they will not be lenient (or, pitiful) [On] that day of the judgement of wretched man, [In] the hour of the doing of [their] appointed duty. It is a terrible thing for a man who knows [his sin] to be charged with it. Fill not thy heart [with hope] because of length of years, [For] they regard a whole lifetime as a single hour. They prove [a man] after [his] arrival in port (i.e., death). His qualities are placed near him as means of subsistence. There (i.e., in the Other World) existence is everlasting. A fool is he who has put [the remembrance of] it away from him. The man who attains to that place without wrongdoing Has an existence there like that of God, Going about unhampered like the Everlasting Lords."

14 Train up the young men to be soldiers and thou wilt be beloved by the Court, and let thy retinue of servants be great and numerous. See that thy town is always filled with hale young men who have newly arrived, being twenty years of age. Young men rejoice in following the dictates of their hearts. Successors of dependants appear, and a father with his children . . . . . Thus I raised soldiers when I ascended the throne. Make great thy great men, promote [those who fight] for thee. I pray thee to increase thy young men who follow thee, provided with inventories, endowed with fields and supplied with cattle.

15 Make no distinction in thy behaviour towards the son of a man of rank and the son of a man of humble parentage, but attach to thyself a man by reason of what his hands have effected. All handicrafts are performed according to the . . . . . the Lord of Strength. Guard thy border, set up thy lasting monuments, so that the corvde gangs may be profitable to their lord. Set up thy [fine] monumental buildings to God, for this will make to live the name of him that builds them. Let a man do what is of benefit to his souls, [that is to say] let him make the monthly purification, and take the white sandals, and betake himself to the temple, and unveil what is usually secret, and enter the shrine (or, sanctuary), and eat bread in the house of the god.

16 Make the libation tank to overflow, make great (or, large) the bread-cakes, multiply the daily offerings, for it benefits the man who does this. Make to flourish thy monuments according to thy wealth (or, power). One day [only] will provide for eternity, and one hour [only] will produce benefit for him that comes after. God has knowledge of the man who works for him. Carry statues of thyself into a remote land, and let not the people count [the labour] of doing so. Sick is the man who lacks a thing to fight about, in the interior of Egypt the fighting man is never cool.

17 Young recruits attack young recruits, according to what the men of olden time have said about the matter. Egypt fights in the cemetery, smashing the tombs and smashing . . . . . Thus did I myself and thus did it happen . . . . . Entreat not evilly the country of the South.

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Thou knowest what the Court said concerning it in times past, and it came to pass even as these things came to pass. They did not invade it, as they said . . . . . The town of Ten (Thinis), which was the boundary on the south, and as far Taut (?), I captured it like a water flood. King Meri[ka]-Ra, whose word is truth (i.e., this king was dead), did not do this. Be long-suffering in ruling that country act wisely, having regard to the future.

18 Keep on good terms with the region of the South. Men will come to thee bowed under loads with offerings. I acted as the men of olden time did. If a man has no grain to give [as tribute] be compassionate, for they are feeble folk by the side of thee. Fill thyself full of thine own bread-cakes and beer. Then shall the granite come to thee [from Sun, i.e., Syene] without any hindrance. Destroy not the monuments of another man, but hew stone for thyself in Reau.* (*i.e., the quarries of Turah, about 20 miles south of Cairo on the East bank of the Nile.) Build not thy tomb with stones from a wrecked tomb . . . . . Behold, thou King, Lord of joy of heart, thou art lazy, thou sleepest in thy strength. Follow thy inclination as I have done and thou shalt not have an enemy within thy border.

19 A certain man stood up, he was a lord of the town, and his heart was broken because of Ta-Mehu (i.e., the Delta), from Het-shennu to Sebaqa, its southern border as far as the marsh land of Khaui (near Herakleopolis). I settled the country on the west [of the Delta] as far as the margins of the Lake (or, Sea). They work (or, pay tribute), it yields . . . . . The Eastern country is full of nomad Arabs, their tribute . . . . .

[The next five paragraphs, 20-24, are full of difficult words and passages. They refer to the writer's conquest of the country to the north-east of Egypt, including Syria. He had subjugated it as far as Kantarah, and apparently had established garrisons to keep away the Semites and other Asiatic peoples. He now wishes to see a strong man arise in the person of his son. And, moreover, he says, the Pett peoples (i.e., the nomad tribes of Palestine and Syria) may be described thus:-]

20 The Amu are a despicable folk. The region in which they live is a miserable place, the water of the well[s] is horrible, it is difficult to travel about in because of the great number of the trees (or, jungle), and their roads are bad because of the mountainous districts.

21 The Amu is never to be found in the same place, and his feet are always on the move, marching from one place to another. He has been fighting ever since the time of Horus. He conquers nobody and nobody conquers him. He never announces the day on which he is going to fight, and is like the captain who rushes off suddenly to quell a rebellion. During my time the Pett tribes of the Amu were like a weapon in a fortress . . . . . I allowed the people of Ta-Mehu (i.e., the North-land, or Delta) to fight them.

22 I carried away captive their holders of land and their cattle . . . . . the Amu are a beastly folk to the Egyptians. Let not thy heart have concern about him. He will attack and rob an isolated encampment, but he will not attack a walled town. Dig down the dyke and flood half of the district as far as Kamui (Athribis), verily it is the navel-cord of the nomads of the desert. Its walls are manned with armed men, its inhabitants are many and they know how to handle . . . . . Then there is the town of Tetu-Asut (A part of the modem district of Sakkarah, to the South of Memphis), the people whereof are ten thousand in number, and they are free and untaxed.

23 There are princes in it who from the time of Ra have gone to the Court [of Memphis]. Its borders are well defined, its coast-guards are strong, and it has many Northern men (i.e., Delta folk) in it, and they irrigate it. The North-land gives tribute in the shape of grain. Behold, it is the lands of wood of the North-land. They built a dyke that reached to Hensu (Hanes—Herakleopolis) . . . . . Take good care not to be hemmed in by hostile subjects . . . . .

24 When there is revolt on thy southern border it is the Pett folk (i.e., nomad tribes) who will take up arms against thee. Therefore build forts (blockhouses?) in the North-land. A man's name is not belittled because of what he has done, and the city that is protected cannot be injured. Build forts . . . . . The enemy loves the man who is evil-hearted, for his disposition is vile. King Kha-ti (Presumably Khati I, the founder of the Herakleopolitan Dynasty), whose word is truth, has laid down the following in his wise counsel; He who is silent (i.e., inactive) against the man of violent heart is destroyed; God fights against the man who is an enemy of the temple. Here the section of the text that contains Khati's advice of a political character comes to an end; he now harks back to his moral Teaching.

25 There shall come one . . . . . who shall carry it out; he shall understand what has been decreed . . . . . the day of his coming. Provide drink offerings in abundance. Pay honour to God, and say not: "He is poor-spirited." Let not thy hands and arms drop in idleness, but work willingly. What destroys heaven is apathy. Monuments are regarded by an enemy, [for] he does not destroy them because he wishes that what he himself has made shall be maintained in good order by him who comes after him. There exists no man who has not an enemy. [The Lord] of the Two Lands understands affairs, and the King who is surrounded by nobles does not act stupidly. He was wise even when he came forth from the womb; he was set apart (or, distinguished) to be at the head of the land of millions [of men].

26 Kingship is a splendid rank. Even when [a king] has no son and no brother to perpetuate his monuments, lo, one king maintains the reputation of another. A man works on behalf of his predecessor, because he wishes that what he himself has done shall be maintained in good order by his successor. Behold, an evil happening took place in my time, that is to say, the funerary districts of Tenu (Thinis) were laid waste. It took place because of an act of my own, and I only had knowledge of it after the deed was done. Verily my

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punishment was in proportion to what I had done. A contemptible man and unprofitable is he who thinks that he can make to flourish again what he has laid waste, or build up what he has overthrown, restoring its perfect state and beauty. Take good heed to this matter; a blow struck brings a counter blow in its train; and this is the irresistible result of every action (or, deed).

27 God the Creator. His Worship and Power. "God has hidden Himself; [He] knows the dispositions [of men]. None can resist the lord of the hand* (see page 20) Who attacks the things which are seen by the eyes (or, whilst the eyes look on). God is to be adored [when] He is on His way. Stones are worked upon, copper (or, bronze) is wrought [into images of Him]. The parched land is rewarded with a stream. A river will not permit itself to disappear, it destroys (or, dissolves away) that ground in which it hid itself. The soul journeys to the place which it knows. Found [and] make perfect (or, magnificent) thy house of Ament (i.e., the west bank of the Nile), Beautify thy house of Khert-Neter (i.e., the cemetery) As is right to do, like one who observes the law. For the minds (or, hearts) of men rely upon it. The disposition of him that is right of heart is more acceptable than the ox of the worker of iniquity. Work for God, He will work for thee in like manner. Make offerings 130. to keep the tables for offerings well-supplied, [And] with the cutting [of funerary texts add] the similitude of thy name. God knows well [the man] who works for him."

28 [King Khati continues his advice thus:-] "Regulate (or, keep order among) men and women, who [are] the flocks and herds of God. (Compare Psalm 74,1; 79,13; 95,7; 100,3.) He made heaven [and] earth for their will (i.e., pleasure), He dissipated the darkness of the waters, He made the breezes of life (or, the life-giving air) for their nostrils. They are the images (or, likenesses) of Him, (Compare Gen. 1,26-27; 9,6.) Who came forth from His members. He mounts up into the sky for their hearts (i.e., gratification). He has made for them fruits and vegetables, flocks and herds, feathered fowl [and] fish for their subsistence. He has slain his enemies, he destroyed his own children because they conspired and made rebellion. He made the daylight for their hearts (i.e., gratification). He made himself to travel in a boat so that he could see them. He has raised up a shrine behind them. [When] they weep he hearkens [to their cry]. He made for them a governor in the egg (i.e., governors who were kings before they were born.), A captain to strengthen the back of the feeble man. He made for them words of power [for] weapons To repulse the might of [untoward] happenings [And terrifying] visions by night as well as by day. He has slain those who were rebels in heart As a man chastises his son for his brother. God knows every name."

29 Do no evil thing. My mouth gives laws of every kind for the King. Make direct thy face before thee, lift up thyself like a man. O that thou mayest come to where I am without any laying information against thee. Slay not any man who approaches thee and whom thou hast favoured, for God knows him. He who flourishes on earth is one of them; those who follow the King are gods. Make the love of thee to be among all the peoples. A generous (or, well-doing) character is held in remembrance . . . . . it was said concerning thee the time of the feeble man is at an end. Thus said those who were dependants in the House of King Khat-ti when prophesying about him that was to come to-day. Behold, I have declared to thee the profitable things of my mind; make them to be firmly grounded before thee.

30 Colophon (descriptive Conclusion): It (i.e., the book) has gone out (i.e., it is finished) in peace, as it was found in writing in the writing of Khamuas for himself, the silent one of truth, of kindly nature, generous and a lover of men. He stood not in the eye of another, he was not one given to scurrilous (or, blasphemous) abuse, he was the servant of his lord, a scribe who a man skilled in the craft of Thoth, the scribe Khamuas, and for his brother whom he loved dearly, the silent one of truth, of kindly nature, a man skilled in the craft of Thoth, the scribe Mahu.

THE INSCRIPTIONS OF ANTEF THE SON OF SENT

The Philosophy Of Antef, The Son Of Sent.
Source: British Museum stele, No. 197
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 2120 - 2070 BC.

(Antef, or more precisely Sehertawy Intef I, was a local nomarch at Thebes during the early First Intermediate Period and the first member of the 11th Dynasty to lay claim to a Horus name. Intef reigned from 4 to 16 years c. 2120 BC or c. 2070 BC during which time he probably waged war with his northern neighbour, the Coptite nomarch Tjauti. Intef was buried in a saff tomb at El-Tarif, known today as Saff el-Dawaba.

Intef, whose name is commonly accompanied by epithets such as the Elder, the Great (= Intef-Aa) or born of Iku, was a Theban nomarch during the First Intermediate Period c. 2150 BC and later considered a founding figure of the 11th Dynasty, which eventually reunified Egypt.

Intef the Elder was not a pharaoh but rather the nomarch of Thebes c. 2150 BC. As such he would have nominally served either a king of the Eighth Dynasty or one of the Herakleopolitan kings of 9th or 10th Dynasty. Intef the Elder would have controlled the territory from Thebes to Aswan to the south and not farther north than Koptos, which was then controlled by another dynasty of nomarchs.[3] Intef is believed to be the father of his successor on the Theban throne, Mentuhotep I.

From his stele in the British Museum, No. 197 [581]. Published by Sharpe, Egyptian Inscriptions, II, pi. 83; and Hall, H. R., Hieroglyphic Texts, Part II, pi. 23; and Moret, La Profession, p. 80.)

"Antef, the governor of the offices of the Government (The equivalent of the Mudiriyah of our days), smells the ground

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(i.e., does homage) before Khenti-Amenti, and looks upon the beneficent deeds of Up-uatu. He says : Now as concerning this tomb which I have made in the mountain (i.e., cemetery: To this day the Egyptians call the region where the tombs are situated "gabal," i.e., mountain.) of Abydos, this region which is surrounded by walls, which was made in the beginning by Nebertcher (i.e., "Lord to the uttermost limit," perhaps a God), a place profitable (or glorious) since the time of Osiris, a settlement of Homs for his Fathers, [the place] that the stars in the sky serve, [the place that is] the mistress of the henmemet beings, whereto come the great ones of Tetu (Mendes), the sister-site of Anu (Heliopolis), [the place of] Homs-splendours, whereon rests Nebertcher— may offerings appear at the word here for the loyal servant, the governor of the offices of the Government, Antef, the son of Sent.)

1 I am a silent man before a raging man and before a fool, in order to suppress wrath.

2 I am cold (i.e., calm, or cautious), without hasty impulses, knowing what circumstances may arise, understanding possibilities of failure.

3 I am a man who speaks in places where violence is applied, and I know when, according to custom, it is right for me to show anger.

4 I am a long-suffering man. I pay heed to my name (or, reputation); it gives (?) [me] what is in my heart.

5 I am a man who collects [his facts or thoughts], returning to a matter, longsuffering (or, patient), silencing the weeper with happiness.

6 I am a man who has a bright (i.e., pleasant) face for his subordinate, and who does good to the man who is like himself (i.e., is in the same social position).

7 I am an impartial man in the house of his lord, knowing what will heal the man who is diseased in speech.

8 I am a man who is bright (i.e., pleasant) of face, open-handed, a lord of food, without withdrawal of face [from any man].

9 I am a friend towards those who are in a lowly condition, and to the man who has nothing my true (or, just) dealing is sweet.

10 I am the food of the hungry man who has no possessions, and open-handed to the destitute.

11 I act as the man of knowledge for him that is ignorant, and I teach a man that which will be beneficial for him.

12 I am the impartial man in the house of the king, knowing that which is said in every court-house.

13 I am a man who hearkens, I hearken to Maat (the Law, or the Truth), and, indeed, cause it to declare its message to my heart.

14 I am the peacemaker of the house of his lord, being remembered by reason of his amiable qualities.

15 I am a good one in the courts when cases are being tried, equable of mind, free from words (or, acts) that irritate.

16 I am a good man, not acting hastily, not coercing a man because of an utterance [of his].

17 I am a man of justice, like the scales, impartial, true like Thoth.

18 I am a man firm of foot, whose design is well thought out, who prepares the way for the man who would make him to prosper.

19 I am a man who recognizes the man who can teach him, and the man who will allow him to discuss a matter with him.

20 I am a man who speaks in the Court of Law (or. Truth), who sets (literally, sharpens) his mouth against the restrictions of the mind."

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THE TEACHING OF THE SCRIBE ANI, WHICH WAS WRITTEN FOR HIS SON, KHENSU-HOTEP.

Source: Mariette's Papyri, Nos. 5 and 7,
Egyptian Museum, Cairo
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2120 - 2070 BC.

(The Instruction of Ani, or Any, is an Ancient Egyptian text written in the style of wisdom literature which is thought to have been composed in the Eighteenth Dynasty of the New Kingdom, with a surviving manuscript dated from the Twenty-First or Twenty-Second Dynasty. Due to the amount of gaps and corruption it has been considered a difficult, and at times obscure, text to translate. The papyrus lacks one or more columns at the beginning, so it is impossible to know the contents of the title of this Teaching, and how the opening lines ran.

The Teaching of the scribe Ani is preserved in a hieratic papyrus which was written under the 21st or 22nd dynasty, and now forms No. 4 of the Collection of Papyri in the Egyptian Museum in Cairo. This papyrus is said to have been found, together with other Egyptian papyri (Nos. 5 and 7, according to Mariette's numbering) and a collection of Coptic letters written on papyrus, in a wooden box in the tomb of a Christian monk at Deir al-Madinah, or Western Thebes. Papyrus No. 5 contains part of the Demotic text of the story of Khamuas, the great magician and son of Rameses II, and No. 7 contains prayers in the hieratic character addressed to the hours of the night, and a description of them. If all these documents were found together in the tomb of a Christian monk it is difficult not to assume that this monk (who lived at a time when the knowledge of the old language is commonly supposed to have died out) was a student of ancient books of moral precepts, and could read and understand works written in the hieratic and Demotic characters. Fragments of the text are found in three other papyrus sections in the Musée Guimet, Paris the Papyrus Chester Beatty V held in the British Museum, London, and in four ostraca from Deir el-Medina.

As for its contents, the text retains the traditional format of an older man giving advice to a younger man – as the scribe Any, who works in the court of Nefertari, advises his son. However the Instruction of Any is distinguished from earlier works, as its intended audience was the ordinary person rather than the aristocracy. The themes covered by the instructions include respect for religion, motherhood, honesty, restraint and the avoidance of relations with unfaithful women. Unlike other works of instruction, the endings of which tend towards acquiescence and gratitude for the wisdom imparted, this text contains an epilogue in which a son first responds to his father's maxims critically rather than compliantly. The father refutes the son's objections by force of argument. The beginning of the document is fragmented and the text does not become understandable until we reach Plate 16, line 1. There we have:—)

Text:

1 Work a woman {i.e., marry a wife) whilst thou art a young man; she will produce thy son. If thou dost produce thy son whilst thou art still young, thou wilt be able to train him to become a proper man. Good is it for a man if his men (i.e., posterity) are numerous, [and] he will be applauded by reason of his children.

2 Make (i.e., celebrate) the festival of thy God, repeat continually his praises. God (literally, Gods) is angry with the man who breaks (or invades) his ordinance. Establish (or, set up), witnesses round about thy offerings. He who has done this has [done] most excellently for himself.

3 If it be that a man comes to seek for thy opinions (or, views), I pray thee to let it cause thee to sink thyself in the writings of the past.

4 The opportunity having come [and let pass], one may seek [in vain] to seize another.

5 Let His (i.e., God's) Will be exalted. Singing, dancing, and incense form his service (or, perhaps, form his meat and drink). The receipit of homage is among what belongs to him. Offer these things to the god, so as to magnify his name.

6 If there be a man who is drunk, go not into his presence at the instigation of another, even though his making [thee] to enter would make thee honoured (or, revered).

7 Look not too closely at the behaviour of a neighbour in thy (or his) house. Whatsoever thine eye sees thou shalt hold thy peace. Describe it not to any person in the street, lest the man who hears of it shall later inflict upon thee a punishment of a serious character [and perhaps] death.

8 Guard thyself well against the woman from the outer district who is not known in her town (or, quarter of the city). Cast no longing glances after her as do those who are like to her, and have no carnal intercourse or other relation with her. She is a deep ditch (or, lake), and where her currents will lead no man knows. When a woman, whose husband is absent from her, [shows her] beauty and invites thee to her every day, saying that there are no witnesses present, and puts her net in position [to snare thee], it is a great, abominable deed deserving the death penalty for a man to hearken to her, even if she has not succeeded in her object . . . . . Yet men will commit abominable deeds in order to gratify this one passion.

9 Go not in and out of the town-council, so that thy name may not stink.

10 When an interrogation in court takes place, multiply not thy words. Hold thy peace and thou wilt occupy a favourable position. Make thyself no mere tongue-wagger.

11 Noisy, vain repetitions are an abomination to the sanctuary of God. Pray thou thy prayer with a loving heart, all the words (or, petitions) are hidden. He will do for thee all that is necessary for thy daily needs; He will hearken to thy supplications, receiving thine offerings.

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12 Pour out libations to thy father and to thy mother, who rest in the cemetery in the mountain. The water is a witness for those who offer what is due, or what is acceptable to the gods. Fail not to do this . . . . . what thou doest thy son shall do for thee.

13 Undertake nothing as the result of having drunk beer, for if thou dost, words which can have a second meaning may come forth from thy mouth without thy knowing it. When thou fallest down and breakest thy bones (or, members) there will be no one there to put out his hand [to help thee]. Thy boon companions will stand up and say, "Away with this drunken beast!" When people come to have speech with thee they will find thee lying prostrate on the ground, and thou wilt be as helpless as a little child.

14 Go not forth from thy house to any place with which thou art not acquainted; have no hankering for it. Eat at any place which thou lovest, remember that [place] which thou knowest.

15 I pray thee to set before thyself the path that must be traversed, and let old age testify to thee this fact. Thou must be found to have prepared for thyself a fine tomb in the cemetery in the mountain, which shall be the Tuat that shall hide thy body. I pray thee to set it before thee in the midst of thy daily occupations and the business under thy eye. [Do this] even as did the very ancient ones who [now] rest in their sepulchres. The man who does thus on his own behalf suffers no calamity, and it shall be well with thee if thou also art furnished with thy tomb (or, domain). Thy messenger shall come to thee to take thee, he shall find thee provided with a tomb, assuredly thou shalt have no anxiety. Verily his terrifying form will come and set itself before thee; say not, "I am too young for thee to snatch me away." Thou knowest not thy death (i.e., how or when it shall be). Death comes and bears away the child who is at the breast of his mother, as well as the man who has reached old age.

16 Behold, I will declare unto thee also other good advice whereon thou shalt meditate in thy heart. Act upon it and thou wilt become a good man, and evil hap of every kind shall be far from thee.

17 Take good heed to avoid the man of evil speech . . . . . Keep thyself far from men who act crookedly, and make none of them thy companion. [On the other hand]

18 Be friendly and associate thyself with one who is just and true, when thou hast observed the manner in which he acts. Thy rectitude will take possession of his balance; their . . . . . strengthen thy hand to him that is in thy house, since thy possessions are under his care.

19 Let not thy hand waste thy goods on a man whom thou knowest not; he comes to thee [bringing] ruin. When [thy] goods are placed in their storehouses he comes to thee as one who reports, and he has the safe keeping of thine own possessions. Thy people will find him on thy road.

20 Gifts being made to the small man, he acquires the [greatness of the] great man, even as does a brick built up (?) [with others].

21 Teaching in the house is life; by the use of correction (or, chastisement) thou thyself shalt find it.

22 Let thine eye be open, so that thou dost not come out as a beggar. The man who becomes one of the many inert, helpless folk will never be applauded as is the man who has marked out the course of his life.

23 Open not up a friendship with the slave of another man. If his name stinks it will become a matter for evil report; if he be a great and important man, though unknown [to thee], he will rise up, and an answer must be returned to him concerning the theft of his servant, whom he will seize with his hand, and he will follow after him and command him to safeguard that which was in his [master's] house. [If thou doest this] thou wilt sorrow, saying, "What shall I do?" and all thy household will upbraid thee, to make thee to know upon earth that a man seeks to found a house [for himself].

24 Thou markest out an estate and settest bounds to it. Thou makest the forepart of it into arable land to produce fodder and fencest it in, thou plantest avenues of sycamore trees round about thy house, thou fillest thy hand with flowers of every kind, so that thine eye may gaze upon them, but in spite of all this, thou wilt feel discontent. Lucky is the man who does not forsake these things.

25 Fill not thy heart with love for the possessions of another man; guard thyself [against this], and do it not. Support not thyself with the things that belong to another man unless he has made them enter thy house.

26 Build thou a house for thyself when thou findest enmity in a dwelling shared with others (?). Say not:—The father of my mother has a house When thou goest to divide the property with thy brethren the granaries shall be thine.

27 God grant that children may be born to thee whom thy father knows. As for him that is in want, let every one have his fill in his house; be thou his girdle wall. Make none destitute at thy desire, for it is God Who provides that whereon men live.

28 Sit not whilst another man stands, if he be older than thyself, or if he has attained to a higher grade in his profession than thyself.

29 A man cannot expect to attain to a good disposition if he speaks with an evil intent.

30 Make thyself to walk daily in the path of thy hands (i.e., a correct path), and thou shalt succeed in reaching the place whither thou wouldst go.

31 What is there that remains (or, continues) to be spoken about every day? A profession carries with it its regulations (or, obligations). A woman must necessarily talk about (or, discuss) her husband, a man in office must discuss his work.

32 Make use of no evil speech towards any who comes; a word [dropped] on the day of thy gossiping may turn thy house upside down.

33 If thou findest thyself able to keep an even mind during the time when thou art friendly with everybody, when adversity comes thou wilt find thyself able to bear it.

34 The boastful flatterer makes himself a supporter [of thine]. Now, even the useful dispositions of the man who is a

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flatterer wfll be as dirt to [thy] brother. The members of thy household will sing and rejoice outwardly, but will weep in their hearts.

35 If thou art a well-doing man thou wilt be observed. Whether thou art with many (or, wealthy), or whether thou art alone, thy kinsfolk will find thee, and will do everything that thou commandest.

36 Make thyself learned in the written rolls. Go deeply into the written rolls, and I beseech thee to set them in thy heart, and then everything that thou sayest will be valuable (or, profitable). If a scribe be placed in any profession (or, occupation) he must consult the writings that deal with the same. The governor of the White House (the Treasury, the Bet al-Mal) has no son, and the Keeper of the Seal has no heir. Princes value the scribe. His hand is his profession, it cannot be handed on to children. Their needy state is his living, their seniors form his protection.

37 Let not thy heart be exalted (or, displayed) before the flatterer, A word capable of two meanings, spoken hastily, if it comes forth from thy mouth, being repeated will make thee bitter enemies. A man is overthrown and ruined through his tongue. Take good heed that thou dost not thyself produce thine own ruin.

38 Since the body of a man is more capacious than a government granary, and is full of answers of every kind, thou shalt make a selection of those that are good and give expression to them, and those that are evil thou shalt guard closely within thyself. A violent answer sets weapons of fight in motion; speak therefore with the sweetness (or, graciousness) of affection, and [thou shalt be beloved?] for ever.

39 He who has been accused by a liar in defiance of God, Who judges the right, may return an answer, but his (the liar's) calamity shall come and shall carry him off.

40 When thou art making thy offerings to God, take good heed that thou doest not that which He holds in abomination. Discuss not the forms in which He appears, walk not with bold and careless strides when He makes Himself manifest [in the streets]. Thrust not thyself among those who bear Him [in his shrine]. Bawl not [the words of] His books. Take heed not to add aught to the praises that are directed to be sung to Him. Let thine eye watch carefully His dispensations [and] wrath, and do thou adore His name. He gives will (or, strength) to millions of forms, He makes great him that magnifies Him. The God of this earth is Shu (i.e., the Sun-god), who is on the horizon, and his similitudes are upon the earth. The incense which is offered is their food daily. His rising makes all green things to flourish.

41 Increase (or, make double) the breadcakes which thou givest to thy mother, and carry her as she carried thee. She carried thee as a heavy load many times, and left me nothing to do [for thee]. When she brought thee forth after thy months, she set thee like a veritable yoke upon her neck, and her breasts were in thy mouth for three years. Whilst thou wast growing, disgusting in thy excrement, she felt no disgust at thee, saying, “What I have to do!” Afterwards she placed thee in the house of instruction (i.e., school), and whilst thou wast being taught [thy] letters, she [came] to thee there day by day, regularly and unfailingly, with bread-cakes and beer from her house. When thou art a young man, and dost marry a wife, and art the master and possessor of a house, I pray thee to look [back] at thine own childhood and how thou wast reared, and do for the child that shall be born to thee everything that tliy mother did for thee. Let it not happen that she has cause to blame thee, and may she not lift up her hands to God [in complaint] and may He not hear her supplications.

42 Eat not bread whilst another stands by [hungry] and thou dost not stretch out thy hand to him with bread in it. It has never been known whether a man will become destitute. One man has riches, and another man is poor; bread is constant (?) . . . . . The man who was rich a year ago is a stable servant this year.

43 Be not anxious to fill thy belly, for whither thy course tends is unknown . . . . . I will give thee another good [saying?].

44 The course that a stream followed last year has changed this year and moved elsewhere: large masses of water have become tracts of dry land; the dykes have become abysses. There exists not for a man one state of life (i.e., nothing remains unchanged); this is the answer of the lord of life.

45 I would have thee note that whether thou pass thy pferiod of existence in a lowly condition or in a high one thou wilt not attain to full happiness; go forth on thy way, and thy foot shall find its place.

46 Go not into the house of a man in a too familiar manner, but go into it only after thou hast been announced. When he greets thee with words of welcome from his mouth, thou wilt understand his views [concerning thee], A repast will be then set out.

47 He who hates waiting comes without being invited.

48 Without making haste the runner reaches his goal.

49 Let a man [give] himself to God. Take good heed to thyself daily for God, to-morrow as well as to-day. Make thyself to observe what God does; He will punish the man who punishes thee.

50 Go not into a crowd of people if thou findest that thou art stirred up [to fight] in the presence of men who are about to strike each other.

51 Make no trespass (i.e., claim) in any domain, guard thyself carefully from tampering with any title deeds, so that thou mayest not be seized and accused before the Council, in the presence of the governors after the witnesses have made their depositions.

52 Remove thyself far from the men who transgress the laws (i.e., are sedition-mongers). The man who is silent of mouth (i.e., is of a peaceful disposition) among soldiers (or, troops) is not haled before the Council and accused [of sedition], and is not put under restraint, and knows not propitiatory gifts (i.e., has no need to bribe men to hold their tongues).

53 The actions of a man who loves one are profitable. He is free from his deeds of abomination, thou art safe from many

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annoyances. Take good heed to avoid any break [in this friendship].

54 The chief of the flock which leads it to the pasture-grounds is only an animal like the rest.

55 When the crops on the cultivated lands in the fields are laid waste, then the spirits [of the ancestors] are appealed to in earnest.

56 The man who is of an indolent disposition makes strife to arise in his house, and he himself destroys the boundaries thereof in very truth.

57 Attempt not to direct a married woman in her house, when thou knowest that she is a perfect housewife. Say not to her, " Where is that (i.e., such and such a thing) Bring it to us," when she has put [the object] in the proper place. Make thine eye to watch her, and hold thy peace, and then thou wilt be able to appreciate her wise and good management. Happy wilt thou be if thou art hand in hand with her. There are very many men who do not understand [this]. The interfering man only sets confusion in his house, and never finds himself the actual master thereof in all matters, in reality. He who would be master of his house should speedily make firm his mind.

58 Follow not after [the counsels of] a woman, and let her not lead captive thy understanding.

59 Answer not a man in authority over thee when he is wroth, but set him aside (or, make him to be remote from thee, (i.e., remove thyself fax from him). Speak thou that which is sweet (i.e., return him a soft answer) when he speaks words that are bitter (or, rankle), and pacify his heart

60 Answers that provoke to strife carry [in their train] staves that will overthrow thy frowardness. Anger will react upon thy occupation (or, affairs).

61 Let not thy heart grieve concerning thyself, for it will reverse its action and will speedily applaud thee after its temporary depression.

62 When thy words are such as to be restful for the heart, the heart inclines itself gladly to receive them.

63 Seek after silence and submit thyself to the man who keeps it. Keep on friendly terms with the administrative officer of thy district, and give him no opportunity of bringing a charge against thee. Give him food when it is in thy house and do not set aside his request. Say to him words of approval

64 At thy entrances into the town (or, village) at first there is acclamation, but at thy goings forth thou must save thyself by thy hand.

65 The answer of the scribe Khensu-Hetep TO HIS FATHER, THE SCRIBE ANI:— Oh, I wish that I were even as thou art ! being known (or, learned) like thyself. Then certainly I would act according to thy testimonies, and the son would be brought to the position of the father, and every man would be drawn to be like him (i.e., be of the Scune character). Thou art a man with exalted aspirations, whose every word is chosen (or, selected). The son who speaks words of contempt [concerning] books [of admonition] has a depraved judgement in him. Thy words give rest and satisfaction to my heart, and my heart inclines willingly to receive them. Nay, more, my breast (or, mind) rejoices in them. But make not thy excellent instructions to be too numerous. A young man who has borne (or, endured) good counsels has not hitherto been found to put into practice teaching and testimonies because he has the books on his tongue (i.e., because he can quote glibly the precepts of the fathers).

66 The scribe Ani makes answer to his SON Khensu-hetep the scribe, saying:— Grieve not thy heart by pondering on these depressing matters, and take care how thou makest thy complaints, which will in no way afflict my heart. I have testified to thee concerning our speech which thou sayest thou dost wish to read. The old bull which has smashed the slaughter-house to pieces, is unable to get free from the place where he has kicked and struggled, and is obliged to fashion his will according to the discipline of the herdsman who rears (or, fattens) cattle. The fierce-eyed lion lays aside his ferocity and paces side by side with the poor-spirited ass. The horse enters under the yoke, and goes hither and thither obediently. The dog hearkens to the words spoken to him and follows his master. The kadriu beast carried a load of the maqurau pots, which its dam never carried. The wild goose flies out into the lake where the snarer of water-fowl pursues it and drags it shrieking into his net. The Sudani man is made to learn the language of the people of Egypt, as are also the Syrians and every other foreign people. Therefore have I made thee to know concerning every profession; and having heard thou [now] knowest what to do.

67 The scribe Khensu-hetep, the son OF THE SCRIBE ANI, MAKES ANSWER, SAYING:— Make not to be terrifying thy mighty deeds, for I am overburdened with the things that thou hast laid down. A man does not become slack of hand (apathetic?) through hearing an answer in its proper place. Now a man is the fellow (counterpart?) of God. Their (i.e., men's) admonitions (or, orderings) must be hearkened to; a man possesses his own answer (?). The one knows not his fellow. There is a great number of every kind of bad ones, and one knows not his teaching. There may be one possessing meaning, but many are worthless. Everything that thou hast said is excellent (or, perfect). Make no of them from the time of the blessed dead. I swear to thee an oath by God that I will carry them out. Set them (i.e., my words) on thy path (i.e., before thee).

68 The scribe Ani makes answer to HIS SON, THE SCRIBE KHENSU-HETEP, SAYING:— Put behind thy back these many words which are too remote [from the subject] to be heard (i.e., understood). The dry branch of the tree which [lies] on the ground, and which has been matured (?) by the light of the day and the darkness of the night, is taken by the handicraftsman and worked straight, and made into the walking-stick of princes ; but the sound wood [of the tree] he makes into beams (or, planks). O thou simplehearted one, is it the wish of thy heart to give (or, take) an oath, or art thou still feeble (?) Observe what one who knows well the strength which is in his hand is like; [he is like] the child who lies in his

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mother's bosom. When the child knows that he has sucked [enough], behold, he finds his mouth and cries out "Give me bread."

THE INSTRUCTIONS OF APA PACHOMIUS THE ARCHIMANDRITE

Type: Coptic (Egyptian) Apocrypha
Source: British Museum, London
(Brit. Mus. MS. Oriental, No. 7024)
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 300-350 AD

(The Instructions of Apa Pachomius the Archimandrite is an Egyptian papyrus document which was written by Christians in the first half of the 4th century. The title Archimandrite [Greek: archimandrites], primarily used in the Eastern Catholic and the Eastern Orthodox churches [Egypt, Persia, China], originally referred to a superior abbot [Greek: hegumenos, present participle of the verb meaning to lead] whom a bishop appointed to supervise several 'ordinary' abbots and monasteries, or to the abbot of some especially great and important monastery. It is also used purely as a title of honour, with no connection to any actual monastery, and is bestowed on clergy as a mark of respect or gratitude for service to the Church.

This document was translated by Sir Ernest Alfred Thompson Wallis Budge (1857–1934), an English Egyptologist, Orientalist, and philologist who worked for the British Museum and published numerous works on the ancient Near East. He made many trips to Egypt, Turkey, Mesopotamia and Sudan on behalf of the British Museum. He particular specialsed in Egyptian papyri, Mesopotamian cuneiform tablets, Greek and Syriac-Aramaic texts of all kinds. When he translated this document, he discovered that the over 4,500 years' old Egyptian tradition of writing "wisdom literature", such as the Instructions of Ptah-Hotep, was continued in the time of Christianity.)

THE INSTRUCTIONS WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERYTHING, APA (father) PACHOMIUS, THE ARCHIMANDRITE, PRONOUNCED CONCERNING A BROTHER WHO, IN THE TIME OE APA EBONKH, WAS STIRRED TO WRATH AGAINST A CERTAIN MAN WHOM HE HAD BROUGHT TO TABENNESE (the island of Tabene). HE SPAKE THESE WORDS TO HIM, AND THE OTHER FATHERS [WHO WERE] OLD MEN WERE THERE, AND THEY REJOICED EXCEEDINGLY. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING AND THE BLESSINGS OF ALL THE SAINTS COME UPON US, AND MAY WE ALL BE SAVED! AMEN.

My son, listen. Make thyself wise, and receive the instruction of truth. There are two ways [which thou canst follow]. Either make thyself independent, [or] hearken unto (i. e. obey) God as did Abraham (Gen. xii. 1.), who forsook his [native] land, and made himself an exile, and lived in a tent with Isaac in the land of promise as a stranger. He obeyed, he humbled himself, he came into an inheritance, until at length he was put to the test in the matter of Isaac.

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He shewed himself to be superior to the temptation, and he offered up Isaac as a sacrifice unto God. In this matter God called him, 'My companion (or, friend; 2 Chron. 20.7; Is. 41.8; Jas. 2.23.). And again, take to thyself the humility of Jacob, and his obedience, and his patient endurance, until he became a light, and he saw the Father of All, and was called Israel.' And again, take to thyself the wisdom of Joseph and his obedience; and do thou strive earnestly under ascetic control, and with the service of a slave, until thou makest thyself a king. 'My son, emulate the lives of the saints, and follow closely their virtues in thy life and conversation. Awake! Be not careless. Stimulate him that dwelleth in thee, of whom thou art the sponsor. Rise up, tarry thou not with the dead, and the Christ shall give thee light. Let grace spring up into being within thee, for of all the gifts of grace it is long-suffering which thou shalt make manifest; because the saints exercised long-suffering they inherited the promises. Long-suffering is the glory of the saints. Be thou then long-suffering, so that thou mayest be numbered among the company of the saints.

Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity of heart. A neck bowed in submission and a humble mind. Gentleness in the hour of wrath. If thoughts (or, anxieties) oppress thee, be not downhearted, but exercise patient endurance with gladness, saying, 'Though they keep me in on every side, in the Name of the Lord I will destroy them.' And straightway the help of God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth. For the ways of God are with him that is lowly of heart, and with the humble man. For He said, 'I look upon every one who is lowly in heart and humble (Compare Ps. lxxii. 13.). 'If thou shalt walk in the ways of the Lord, the Lord shall watch over thee, and give thee strength. He shall fill thee with knowledge and prudence, the remembrance of thee shall remain before Him at all times. He shalldeliver thee from the Devil, and He shall bestow upon thee His peace at thine end.

My son, I command thee to watch and to be sober, and to understand what are the things which lie in wait for thee. The spirit of sloth and a not unbelieving attitude of mind walk together. The spirit of lying and the works and the words which are not deceitful walk together. The spirit of the love of money, and non-trafficking, and not swearing false oaths, and works which are not evil, and envy walk together. The spirit of vanity and non-greediness walk together. The spirit of fornication and impurity walk together. The spirit of enmity and lack of sorrow walk together. Woe be to that miserable soul wherein these things take up their abode, and make themselves masters of it in such a manner that they drive it away from God; for it getteth out of its own control, and it is tossed about on this side and on that until it arriveth in the Tartarus of Amente (Holy Land = Judaea, Israel).

My son, hearken unto me. Be not thou careless. Give no sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be able to escape like a goat from those who would shear it. For, O my son, all the spirits from my youth up have on many occasions made me weak, and [when] I came into the desert they used to afflict me to such a degree that my heart failed me, and I thought that there was not strength enough in me to stand up against the threat of the Serpent. For he used to persecute me on every side: if I came into the middle [to fight] he would close in upon me and do battle with me; and if I tried to escape, he would afflict me with his insolence. My heart was in a state of black terror, and although I turned to this side and to that many, many times I could not find rest. But when we took refuge at the feet of God with weeping and with humility, and with fasting, and with vigils by night, the Enemy and all his spirits also became powerless in respect of me, and the joy of God came to me, and I experienced straightway the help of God, for through His support He teacheth the children of men His strength, and His Christ-like [affection].

My son, do not use words of abuse to any man, lest peradventure thou mayest see some one paying [the man] honour, and must say, 'This one hath ended [his trouble], he receiveth refreshing.' Take thou good heed to guard thyself against a thought of this kind, for it is exceedingly evil; and God hateth him that payeth Him honour, if he be one who hateth his brother. And he who shall say concerning himself, 'I am something,' is nothing at all, and he only deceiveth himself; is there any one who can help him? He who is arrogant, and who maketh his heart like unto the heart of God, saying, 'There is no one who can be compared with me,' let him hear now his Creator, saying, 'Thou shalt go down into Amente. They shall cast thee down with the dead, the worms shall gnaw pieces from thy body, and the Worm shall envelop thee.' The man who hath gotten himself humility judgeth himself, saying, ' My sins are greater than those of every other man'; he judgeth no man in any way whatsoever, and he abuseth no man. Who art thou that thou shouldst judge a slave who doth not belong unto thee? For him who hath fallen down his God is able to set upon his feet [again].

My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully. If thou art a stranger, keep to thyself. Rush not into the company of men, and thou shalt not mingle with their works. [If] thou art a poor man make not thyself liable in respect of any matter, lest men revile thee; for poverty is an evil matter in the mouth of the wicked. Hast thou never heard [it said that] 'If ye feel hunger ye will feel aggrieved, and ye will speak evil things against the governor and against the fathers"? Again, observe carefully lest war be let loose on thee because of something which thou didst lack for thy fleshly need, and because food hath rendered thee blameworthy; but

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endure patiently, in spite of everything, and God shall work effectively [for thee] in secret.

Remember Habakkuk in Judea, and Daniel in Chaldaea (Babylon, southern Mesopotamia), though there was a difference between them—for one used to rule in the palace—especially the case of Daniel; when he was down in the pit [and was intended] to become food for the wild beasts (Dan. vi. 16.), He prepared a meal for him. Remember Elijah in the desert (1 Kings xix. 1 ff.), and the widow in Zarephath (I Kings xvii. 9.), who notwithstanding the scourge of famine and the pressure of hunger which weighed heavily upon her, and the helplessness of her old age, never lost heart, but she contended boldly, and prevailed and obtained the promise of God, and her house enjoyed abundance during the time of the famine. The giving of bread either in the time of abundance or in [the time of] poverty is not power if thou be once blameworthy through want. For it is written concerning the saints, 'They suffer want, they are afflicted, they endure tribulation, but they boast themselves in their troubles (cf. Rom. v. 3; 2 Cor. xii. 9-11.).' If thou dost contend in patience in the strife of the Scriptures, no servitude whatsoever shall come upon thee, according to that which is, written, 'Do not let yourselves be deceived with eating, and drinking, or with the share at the festival, or with new moons, or with sabbaths, which shall be a covering for the things that take place (Col. ii. 16, 17.).'

Meditate thou always on the words of God, endure sufferings patiently, and in everything give thanks. Flee thou from before the honour of men. Love thou him that revileth thee, in the fear of God. Let every man be profitable unto thee, and do thou make thyself profitable to every man. Continue thou in thy work and word which is good. Turn not back unto him that runneth behind thee, so that God may not hate thee. For the crown shall be unto those who continue [to contend], and ever more and more do thou hearken to God, so that thou mayest make Him to save thee. When thou art seated among the brethren, do not laugh at even the smallest word of scurrility [which thou mayest hear]. Shadrach, Meshach and Abednego (See Dan. iii.) disregarded the jeering of Nebuchadnezzar, and for this reason he was unable to compel them [to worship] by the songs and music of his instruments neither was he able to trick them by meals at his table. And for this reason the flames of fire [of the furnace] which rose up to a height of forty-nine cubits were extinguished. And these men did not go over to the perverse (or, crooked), but they were upright before Him that is upright, that is to say, God; and for this reason He made them chiefs over their enemies. And again, Daniel did not hearken unto the conversation of the Chaldeans, which was evil, and for this reason he became a chosen vessel of great value. And [the lions] fell down, and watched him with intelligent understanding, and he shut the mouths of the savage lions.

Now therefore, O my son, if thou wilt set God before thee as thy hope, He will become a helper unto thee in the hour of thy strife; for it is right for him that setteth out to go to God to believe that He is, and that this wage (i.e. reward, or prize) shall be to those who seek Him (Heb. xi. 6.).' These words have been written down for us in order that we may believe in God, and that we, from the least among us even to the greatest, may strive in the contest with fastings, and with prayers, and with other kinds of service, until the spittle drieth in thy mouth through fasting. And God will not be unmindful of this, but thou shalt find all these again in the hour of thy necessity. Only do thou humble thyself in everything. Set thy word behind thee, if thou wouldst have understanding of everything in peace. Accustom not thyself to treat [temptation] with contempt, but bear every temptation with gladness, for thou canst not know what honour may follow the temptation. Thou shalt not pray, 'Remove the temptation from me'; because it is better for thee that thou shouldst pray, and weep, and heave sighs until thou art saved, than for thee to abandon thy heart, and to allow it to carry thee away captive.

O man, what wilt thou do in Babylon? Thou wilt commit some disgraceful act in [that] strange land, because thou hast never been put to the test, and thou wilt cast God away from thee willingly. For this reason, O my brother, do not abandon thy heart. Thou mayest perhaps forget for a short time, but thine enemies will never sleep, neither will they ever forget, either by night or by day, and they will attribute craft to thee. For this reason run not thou after greatness, lest thou be humiliated, and thine enemies rejoice over thee; run after humility, for he that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. If thou art unable to make thyself independent, cling thou unto some one who doth work in the Gospel of the Christ, and thou shalt go forward with him. Or do thou obey thyself, or submit thyself, to one who doth obey. Or make thyself to become strong, so that men may call thee Elias, or do thou obey a strong man, so that men may call thee Elisha; because since Elisha obeyed Elijah the spirit of Elijah came in a double portion upon Elisha.

If thou dost wish to dwell among men make thyself to be like unto Abraham [when he lived] with Lot, and like Moses and like Samuel. If thou wishest to live in the desert, behold, all the prophets [have done so] before thee; make thyself like unto them. They spread themselves about in the deserts, and in the ravines of the hills, and in the caverns of the earth, they suffered privations, and they endured tribulations, and afflictions, and pains. Again He saith, 'The shadows of those who were martyred and the spirit[s] of the men who endured trial, and suffered tribulation, shall bless Thee/ Moreover, when the thief uttered one word on the cross, God forgave him his sins, and took him into Paradise. Behold, how very great shall be thine honour if thou shalt endure temptation with patience, or the spirit of fornication, or the spirit of pride, or any bodily passion whatsoever. In short, thou must thyself strive in the struggle against the passions of the Devil, so as not to follow him. And Jesus shall graciously bestow upon thee His promises. Keep thou watch against sloth, for she is the mother of all vices.

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My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit; and it will not permit thee to bear the Cross of the Christ, and it will not permit the heart to breathe the blessings of God. Keep thou watch against the relaxation of the viscera, which shall make thee a stranger unto the good things of Paradise. Keep thou watch against the pollution of thy body, which shall provoke to wrath God and His angels.

My son, turn thou to God; thou shalt love Him, thou shalt flee from the Enemy, whom thou shalt hate, so that the graces of God may be with thee, and thou shalt inherit, as did Judah, the son of Jacob. For He saith, 'Judah, thy brethren shall bless thee, thy hand shall be upon the necks of thine enemies, and the children of thy father shall act as slaves unto thee (Gen. xlix. 8.).' Guard thyself against pride, for it is the beginning of every evil; the beginning of pride shall remove thee from God, and that which followeth in its train is callousness of heart. If thou keepest watch over thyself in respect of this, thy place of repose shall be the Jerusalem of heaven; if the Lord desireth thee He will give glory unto thee. Keep watch, and let not thy heart be puffed up, but continue in thy humility, and thou shalt remain in the glory which God giveth to thee. Keep watch and be sober. Blessed is he who shall be found keeping watch, for they shall appoint him to be over the property of his Lord. And he shall enter into the Kingdom with gladness, and the companions of the Bridegroom shall love him, because he was to be found keeping watch in His vineyard.

My son, be thou long-suffering in everything, for it is written, 'Make haste to make thyself a chosen one of God, a workman who hath no need to be ashamed (2 Tim. ii. 15.).' Set out on thy way to God after the manner of one who soweth and reapeth, and thou shalt enter into thy treasure-house (or, granary) of the good things of God. Do not turn away the face like the hypocrites, but treat with decision the wishes of thy heart; work for God, and work for thine own salvation. If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself the heart of the mighty warrior, and do battle with them, and destroy them like Sihon (Num. xxi. 34 ; Deut. iii. 2 ; Ps. cxxxv. 11 ; cxxxvi. 19.), and Og (Deut. xxxi. 4 ; Joshua ii. 10.), and all the kings of the Amorites; for the beloved Son, the Only-begotten, the King Jesus (Hebrew: Joshua, Yehoshua), fighteth for thee, and thou shalt inherit the city of the enemy. Only cast out from thyself every kind of pride, and thou shalt be strong.

And observe. When Joshua, [the son] of Nun was bold (or strong), God gave his enemies into his hand. If thou become timid of heart thou makest thyself a stranger to the law of God. Timidity of heart filleth thee with excuses for sloth, and unbelief, and carelessness, until thou art destroyed. Be lion-hearted I Cry out, saying, 'Who shall separate us from the love of God? (Rom. viii. 36.)' If thou sayest, 'My outer [man] will perish,' [it may be true], but thine inner man will become renewed day by day. If thou livest in the desert fight by means of prayers, and fastings, and afflictions; if thou livest among men, be thou wise as the serpents, and harmless as these doves [about] us (Matt. x. 16.). If a man hath struck thee a blow, bear it at his hands, and rejoice; set thy hope in God, and He will do what is good for thee. And as for thee, thou shalt not dishonour the image of God, Who Himself said, 'To him who giveth glory to Me will I give glory; him who dishonoureth Me I will dishonour (1 Sam. ii. 80.). And when men pay honour unto thee, rejoice not, for it is written, 'Woe unto you when all men pay honour unto you (Luke vi. 26.).' And again He said, 'Blessed are ye when men heap curses on you, and persecute you, and revile your names as [those of] evildoer[s].' Behold our Fathers Barnabas and Paul, when honour was paid to them they rent their garments,' and they wept, hating the glory of men. And Peter himself, and John, when they had been beaten in the Synagogue (Acts V. 40.) came out rejoicing, because they had been held to be worthy of being beaten for the sake of the Holy Name of the Lord, [for] they were hoping for the honour of heaven.

O my son, do thou flee the comfort which is in this world in order that thou mayest enjoy thyself in the world which is to come. Be not careless, and do not let day after day pass unheeding, or [vices] will overtake thee before thou knowest [it], and thou wilt come into danger wherefrom thou canst not escape, and these foul-faced things will surround thee, and seize thee, and carry thee away with insolent boldness, and they will cast thee into their place of darkness, which is filled with fear and tribulation. Grieve not if any man insult thee before men, but grieve and sigh when thou committest a sin, for this is the true disgrace for thee, to go to the stripes of thy sin. I command thee, with the greatest earnestness, to hate the glory which is vain. The armour of the Devil is empty praise, and it was in this way that he led astray Eve. He said unto her, 'Eat of the tree, for it will open your eyes, and ye shall become like the gods (Gen. iii. 5.).' She hearkened and she thought that it was true; she fled from the glory which was divine, and there was taken away from her [the glory] of humanity. And when thou pursuest the glory which is vain, it maketh thee a stranger to the glory of God. Now in the case of Eve the Scriptures were not written which would have informed her concerning this battle before the Devil tempted her. Therefore did the Word of God come, and take upon Itself flesh of the Virgin Mary, in order that it might secure the freedom of the race of Eve. But thou hast been informed concerning this battle by the saints who were before thee, in the Holy Scriptures. For this reason, O [my] brother, do not say, 'I have not heard [of it],' or ^I was not told about it before yesterday, and the day before yesterday'. For it is written, ^ The sound of them hath come forth over all the earth, and their words have reached unto the uttermost ends of the world (Rom. x. 18.).'

Now therefore, when honour is paid unto thee, abase thy heart thyself, and give glory to God; and when they revile thee, give glory to God likewise, and give thanks unto Him

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because thou art held to be worthy of the portion of His Son and His saints. If they called thy Lord 'The Impostor', and the Prophets 'vile men', and the others 'madmen', behold, how much more will they call us by these names who are dust and ashes? Grieve not when thou art reviled, for this is [thy] way to thy life. Now if it be thy carelessness which draweth thee to weeping, thou shalt mourn; for those who wear

scarlet shall clothe themselves with dung, because they have been careless concerning the Law of God, and have followed after the desires of their hearts. Now, therefore, O my son, weep thou to God at all times, for it is written, ' Blessed is he whom Thou hast chosen, and hast received to Thyself; Thou hast placed thoughts in his heart, a flood of tears, the place which Thou hast established (Ps. lxv. 4. The latter part of the verse differs from that of the received text.).'

Make unto thyself simplicity (or, innocence). Be thou like unto the simple lambs about us, which when their wool is shorn from them say nothing. Go not from one place to another, saying, ' I shall find God in this place or in that.' God saith, 'I fill the heavens, I fill the earth (Jer. xxiii. 24.).' And again, 'If thou shouldst cross over the waters I should still be with thee, and the rivers shall not cover thee up (Ps. cxxxix. 9, 11.).' Know, O my son, that God is in thine interior, so that He may make thee to remain in the law and commandments of God. Behold, the thief upon the cross went into Paradise. 'Behold, Judas himself in the midst of the Apostles betrayed his Lord.' Behold Rahab and her fornication! (Joshua vi. 17.) She is numbered among the saints. Behold, Eve, who was deceived, is in Paradise. Behold, Job on the dung-heap is compared with his God. Behold, Adam, who transgressed the commandment, is in Paradise. Behold, the angels of heaven were taken into the abyss. Behold, Elijah and Enoch were taken into the kingdom of the heavens with all glory.

Seek after God, seek ye His face at all times. Seek thou Him as did Abraham, who obeyed God and offered up his son as a sacrifice unto God, Who called him 'My Companion'. Seek Him like Joseph, who contended against pollution, and at length became king over his enemies. Seek Him like Moses, who followed his God, and He made him a lawgiver, and taught him concerning His likeness. Daniel sought Him, and He taught him great mysteries, and delivered him from the mouths of the lions. The Three Holy Men sought Him, and found Him in the furnace of fire. Job took refuge with Him, and He healed him of his wounds. Susannah sought Him, and He delivered her out of the hand of the lawless men. Judith sought Him, and she found Him in the tent of Holophernes. All these sought Him, and He delivered them, [and] He delivered others also.

As for thee, O my son, how long wilt thou be careless? What is the limit of thy carelessness? What it was last year, even so is it this year; and what it was yesterday, even so is it to-day. How long wilt thou remain careless? [When] wilt thou progress? Be sober. Lift up thy heart. For assuredly it will happen to thee that thou wilt be made to stand before the throne of God, and thou wilt have to explain the things which thou hast done in secret, as well as those which thou hast done openly. If thou goest to a place where fighting is, it belongeth to God, for the Spirit of God urgeth thee, saying, 'Rest not in the place wherein there is a snare, for the Devil will cast a spell on thee, saying, I will be with thee the first time, otherwise what wilt thou see? Wilt thou not grieve?' Hearken not to his deceitful discourse, so that the Spirit of God may drive him away from thee, [or] thou wilt become feeble, and thou wilt become infirm like Samson, and the foreigners shall bind thee with fetters, and shall cast thee into the place of torture, that is to say, of gnashing of teeth. And thou shalt become to them an object of derision, that is to say, they shall rejoice over thee, and thou shalt never know (i. e. find) the way to thy city, thine eyes having been put out, because thou didst reveal thy heart to Delilah, that is to say, to the Devil, who hath taken thee by guile, because thou didst set behind thee the counsels of the Spirit. And thou seest also how Bathsheba persuaded this mighty man David, and how she would have crushed him, had it not been that he repented quickly about the wife of Uriah (2 Sam. xii. 18.).' And moreover it is written, 'Ye see my stroke, be afraid. And behold it hath been shewn to thee that He doth not spare His saints. Be sober therefore, and know what things are promised [to thee]. Flee thou from arrogance, separate thou thyself from it, lest it put out the eyes of thine understanding, and it make thee blind, and thou art unable to find the way to the city which is thy habitation.

And again, know thou the city of the Christ, and give glory unto Him, because He died for thee. If it should happen that a brother uttereth some word concerning thee, why shouldst thou become angry, and behave towards him like a wild beast? And why dost thou not remember that the Christ died for thee? At the moment when thine enemy, that is to say, the Devil, whispereth unto thee, thou dost incline thine ear to him, and he poureth into it stinkingness, and thou openest thy heart, and dost swallow the venom which he poureth into thee. O miserable one, at this moment thou either becomest a wild beast, or thou becomest like a blazing fire, and dost bum until thou art consumed by all his wickedness; empty out thy heart, and vomit forth the wicked evil-eye which is therein, lest the poison fly throughout thy body and thou die. O man, nurse thou not the few words which thy brother hath spoken against thee. Thine enemy seeketh to swallow up thee and thy soul. "What then wilt thou do? Wilt thou treat him harshly? Do not, O my beloved, do not cause men to lament for thee. In the place of the world because of men's deeds (or, works) they shave the head, instead of the gold of the head (?). But be thou sober, and bear thou the stripe of him that smiteth thee patiently, and be thou longsuffering with thy brother, and do not thou make afraid his heart with the sufferings of the flesh.

O my son, take thou good heed to the words of the wise man Paul, and to that which he spake, saying, ' There are bonds and tribulations awaiting me in Jerusalem, but I do not value my soul in the very least so that I may complete my course. And I am ready to die in Jerusalem for the Name of

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my Lord Jesus, the Christ (cts xxi. 13.).' For neither sufferings nor temptation can prevent the saints from going to the Lord. Be thou of good cheer then, play the man; what hast thou, to do with the sluggishness of the Devil? He fleeth before the patient endurance of the saints. O my son, why dost thou flee from Adonai (God), the Lord of Sabaoth? Why dost thou flee to the captivity of the Chaldeans? Why dost thou give thy heart to eat with the devils? Guard thou thyself, O my son, from fornication. Destroy not the member of the Christ. Do not hearken to the devils, and make the member of the Christ into the member of a whore. Remember the tribulations and the punishments. Bring back the trial of God before thee. Flee thou from before every lust. Strip thyself naked of the old man and his works, and do thou put on thyself the new man. Remember thy necessity in the hour wherein thou shalt come forth from the body.

O my son, flee thou to the feet of God, for it is He Who hath created thee, and He suffered for thee. 'I gave My back to the stripes of the whips, and My cheeks to the Fol. 38 b buffetings of insult; I did not turn away My Face from the shame and the spitting.' O man, the road to Egypt is not for thee, and it is not for thee to make thyself drink water from this Geon (i. e. Nile) which; is stirred up (i. e. muddy). These thoughts which are muddy also are not for thee. Bestir thyself until these sufferings depart from thee. Moreover, turn thyself, weep for thy sins. For it is written, 'If ye set yourselves to consider your sins which are in the soul, a seed of a great plant shall appear.'

Therefore thou seest, O man, that transgression is an evil thing, and that sin is wont to produce a multitude of sufferings and punishment. O man, flee quickly from sin, and remember death immediately. For it is written, 'A wise man suppresseth sin, and the face of the ascetic shall shine like the sun.' 'Moreover, remember Moses, who chose to suffer with the people of God rather than to enjoy the pleasures of sin for a time.' If thou lovest the suffering of the saints, they will make themselves to be companions of thine, and they will minister on thy behalf before God. And He will grant thee every good thing for which thou dost petition, because thou hast taken up thy cross, and hast followed thy Lord. Do not seek after a seat of glory among men, so that God may shelter thee from the blast of the storm of which thou knowest nothing, and may apportion thee a seat in His metropolis, Jerusalem of heaven. Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame, and thou come to an end in the Valley of Jehoshaphat (Joel iii. 2-12.).' The whole creation of God shall look upon thee, and they shall revile thee, saying, 'We used to think about thee every day, and believe that thou wast a sheep, but we find thee to be a wolf in this place. Get thee gone now into the pit of Amente, cast thyself down now into the heart of the earth. O what great shame! Whilst thou didst walk in the world men gave glory to thee thinking that thou wast a man of moral excellence; the moment, however, that thou comest to the Valley of Jehoshaphat, the place of judgement, thou art found to be naked. And every one looketh upon thy sins, and upon thy shame which is revealed to God and man.'

Woe be unto thee in that hour! Whither wilt thou turn thy face? Or, supposing that thou canst open thy mouth, what wilt thou say? Thy sins have sealed thy soul, which is black like unto sackcloth. What wilt thou do in that hour? Thou wilt weep, but they will not accept weeping from thee. Thou wilt make supplication, but they will not accept supplication from thee because the beings into whose hands thou shalt be given are merciless. O woe be unto thee in that hour wherein thou shalt hear that terrible voice which shall give judgement, saying, 'Let the sinners return to Amente (the Holy Land).' And again, 'Depart ye from Me, O ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels (Matt. xxv. 41.).' And again, 'Those who commit transgressions, and all those who work iniquity, do I hate, and I will destroy them out of the city of God.'

Now therefore, O my son, make use of this world, but despise it as thou doest so, and walk therein holding it to be a thing of no account. Follow thou the Lord in everything, and thou shalt find boldness of speech in the Valley of Jehoshaphat. Let the things which are in the world appear to thee things which are to be despised, and in the Day of Judgement thou wilt find thyself arrayed in glory. Do not commit thy heart unto any man for the sake of the comfort of thy soul, but cast thy care upon the Lord, and He will sustain thee.' Consider Elijah, who settled himself by the o brook of Cherith, and He fed him by the ravens. Keep watch over thyself with all diligence in respect to fornication, which hath overthrown very many. Make not thyself the companion of a youth. Go not after a woman. Flee from the pleasures of the body, for companionship is wont to burn like fire. Flee not unto any being of flesh whatsoever, because when the stone striketh upon the fire breaketh out, and it burneth up very much substance.

Flee thou to the Lord at every hour, sit thou down in the shadow of Him, for he who abideth in the help of the Most High shall be under the shadow of the God of heaven, and he shall never be moved. Remember thou the Lord and the Jerusalem of heaven; let [the memorial thereof] go up in thy heart, and thou shalt be under the blessing of heaven, and the glory of God shall support thee. Keep thou thy body and thy heart with the greatest diligence. Follow after peace and humility, and if these are bound together [in thee] they will make thee to see God. Again, attach not thyself closely unto any man, for he who is bound to his brother becometh an enemy imto God. And he who is at peace 'with his brother is at peace with God.

Now thou knowest that there is no state of peace greater than that every man should love his brother ; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, 'Seek after peace and purity, for they are bound together. And again it is written, And even if I have all the faith, so that [I can]

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remove a mountain, without love of heart, I am benefited in nothing.' Love buildeth up. There can be no purity in impurity. If hatred existeth in thy heart, or enmity, where is thy purity? The Lord saith in Jeremiah,' He speaketh with his neighbour words of peace, whilst there is enmity in his heart; he speaketh with his neighbour [words of] guile, whilst there is enmity in his heart, or, he meditateth enmity: Shall not I be wroth concerning this, saith the Lord? Or shall not my soul perform vengeance on the heathen likewise?'

Thus He saith: He who is at enmity with his brother—this man is the heathen, because the heathen walketh in the darkness of death, knowing [not] the light, which meaneth that he who hateth his brother walketh in the darkness, knowing not God. For the hatred of enmity hath closed his eyes, and he seeth not the image of God. And the Lord commanded us, saying, 'Love your enemies. Bless those who curse you. Do good unto those who persecute you (Matt. V. 44.).' In how great danger, then, of punishment are we if we hate each other, our neighbour who is yoked unto us, the sons of God, the branches of the true Vine, the sheep of the rational fold, which the True Shepherd hath gathered together, the Only-begotten Son of God, Who offered Himself up as a sacrifice for us, which [i. e. the danger] was so great that the Living Word bore these sufferings Himself. And thou thyself, dost thou hate him?

O man, wherefore art thou envious of the glory which is empty? Or [why art thou] a lover of money, or [a lover] of magnificence, wherewith the Enemy bindeth thee in fetters, and maketh thee a stranger unto God? What kind of apology wilt thou be able to make to the Christ when He shall say unto thee, 'Inasmuch as thou hatest thy brother, it is I Whom thou hatest? And as for thee, thou shalt depart into the punishment which is for ever, for thou art an enemy of thy brother; but thy brother, he shall go into the life which is for ever, because he humbled himself unto thee for the sake of Jesus.' Let us search out then a remedy for the disease before we die.

O my beloved, let us flee to the feet of the Gospel of the True Law of God, the Christ, and let us hearken unto Him saying, 'Condemn not, that ye be not condemned (Matt. vii. 1.).' Forgive, that ye may be forgiven. If thou dost not forgive, they will not forgive thee. If thou wilt bind thy brother, prepare thyself for punishment for thy slippings aside, and for thy transgressions, and for thy fornications which thou didst commit secretly, and thy thefts, and thy obscene words, and thy evil thoughts, and thine avariciousness, [and] the evil things which thou wilt have to explain before the throne of the Christ. The whole of God's creation will be gazing at thee, all the angels, and all the hosts of heaven will be standing there, with their swords drawn, and they will compel thee to make excuses for and to confess thy sins. Thine apparel shall be motley, thy mouth shall be shut, thou shalt be terrorstricken to such a degree that thou shalt be unable to speak or to explain.

O wretched man, thy many fornications, which were the disease of thy soul, and the lusts of the eye, and the evil cogitations which afflict the spirit and cause grief to the soul, and the slip in the speech (or, mouth), and the tongue which speaketh words of boasting and defileth the whole body, and the evil words of scurrility and indecency, and the gossipings which are inspired by envy and hatred, and the scoffings, and the derisive words about the image of God, and the voluntary revilings (or, condemnations) which will deprive thee of the good things of Paradise, and the secret passions which it would be a disgrace to mention, the evil thought towards the image of God, and the anger, and discord, and impudence, and arrogance, and the thoughts of the heart [which sprang] from wickedness, and the want of compassion, and ambition—concerning all these things shall they enquire of thee because thou wast at enmity with thy brother, and because thou didst not put away [thine enmity] perforce by the love of God.

Hast thou never heard that 'love covereth a multitude of sins'? And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ. Let us not strip ourselves naked of Him for the sake of our evil works; for we are vowed to God in purity, and we are vowed to the life of the monk. Let us do the works thereof which are these: fasting and praying without ceasing, and purity of the body and purity of the heart. Since we have vowed ourselves to God in purity let us not associate ourselves with the fornications which take manifold forms, for He saith, 'They committed fornication in very many ways (Ezek. xvi. 29.).' O my brethren, let us not permit ourselves to be found in the works which are of the kind which will make us to fall below every [other] man. Moreover, we have promised to become disciples of Christ; let us therefore afflict ourselves, for sorrow bringeth low impurity.

And now that the contest is set, let us not allow ourselves to be defeated, so that we may not become slaves unto sin. Lightgivers have been placed in the world for us, let them not be offended because of us, let us bear silently, for very many shall be saved through our sobriety, O brethren. Let us not enter into reckoning with each other, in order that they may not enter into reckoning with us in the hour of punishment, whether ye are virgins, or whether ye are set apart to do special work, or whether ye are anchorites. Assuredly He shall say unto us, 'Bring [it hither], this belongeth to Me, and the increase thereof.' And He shall chide us, and say unto us, 'Where is the apparel of the bridal chamber? Where is the light of the lamps? If thou art indeed My son, where is the fear with which thou shouldst regard Me? If thou didst hate Me in the world, then get thee away from Me, for I know thee not. If thou hatest thy brother thou art a stranger unto My Kingdom. If thou hast a bond on thy brother, and thou wilt not release him, then they shall bind thy hands behind thee, and thy feet, and shall cast thee into the outer darkness, where there shall be weeping and gnashing of teeth. If thou rejectest thy brother, then will

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they deliver thee over to the angels who are without mercy, and they shall flog thee with whips of fire for ever. Thou didst not shew compassion upon My image, thou didst treat Me with contempt, thou didst hold Me in scorn, thou didst inflict disgrace upon Me; therefore I will not shew compassion upon thee in thy time of danger and necessity.

'If thou dost not make peace with thy brother in this world, I will not be with thee in the Day of the Great Judgement. [If] thou despisest the poor man, it is I Whom thou despisest therewith. [If] thou rejectest the man of misery, thou art the fellow (or, companion) of the man who rejected Me in My humility upon the Cross. Did I ever demand from thee anything during My absence from My home in the world? Did I not bestow upon thee My Body and My Blood, the Good of life? Did I not taste the death for thy sake until I redeemed thee? Did I not make thee acquainted with the mystery of heaven, and make thee My brother and companion? Did I not give unto thee the power to trample under thy feet vipers and scorpions, and all the might of the Enemy? Did I not give unto thee manifold medicines of life wherewith thou mightest heal thyself? My powers, and My signs, and My miracles, which I bore in the world as the armour of soldierhood I gave unto thee that thou mightest gird thyself about therewith, and mightest cast down headlong Goliath, that is to say the Devil. And now what is it which thou lackest that maketh thee to become a stranger to Me? It is thy carelessness alone that driveth thee into the pit of Amente (or: the Holy Land into filth).'

Now therefore, O my son, these things and those which are far more severe shall we hear if we continue to be careless, and are not obedient [to the command] to forgive one another. Let us be sober. We know the virtues of God which shall help us in the day of death, and which shall act as a guide for us in the midst of the cruel and terrifying war, and which shall raise up [our] soul[s] from the dead. Now first of all there have been given unto us faith and the knowledge whereby we may expel unbelief from within us. Next, there have been given unto us wisdom and understanding which enable us to understand the thoughts of the Devil, and to flee from him, and to hate him. [And] there are preached unto us fasting, and prayer, and continence, which shall give peace and tranquillity in the body [which is vexed] by passion. There have been given unto us purity and abstinence through which God shall dwell in us. And there have been given unto us patient endurance and long-suffering, and if we keep carefully all these [virtues] we shall inherit the glory of God. There have been given unto us love and peace, these mighty warriors in the battle, for the Enemy is unable to draw nigh unto the place wherein these are. We have been commanded concerning the joy wherein there is no grief if we fight. And we have also been instructed in generosity and in Christ-likeness. There have been given unto us holy prayer and long-suffering, which are wont to fill the soul with light. There have been given unto us innocency of heart and simplicity, which are wont to blot out wickedness. Directions have been written down for us in respect of judging no man, and we must overcome the falsehood of this evil blemish which is in man; for if we do not judge they will not judge us in the Day of Judgement. For the power to suffer patiently, and the power to bear violent assaults have been given unto us, in order that slothfulness may not cast us down headlong. And our fathers lived their lives to the very end in hunger and in thirst, and they suffered tribulations in great numbers until they produced purity within themselves. Especially did they flee from the drinking of wine, which is full of penalties of every kind. The disturbances in our members, and the twitchings therein, and their jerky and disconnected movements are due to overmuch wine; it is a madness which produceth much sin, it splitteth the head, and it maketh the joints of the hands and arms helpless.

For the pleasure which attendeth drinking in excess maketh a man of understanding to become a fool, and it turneth the conscience into a shameless thing, and it setteth loose the bridle of the tongue. The greatest joy in all the world is to sorrow in the Holy Spirit; let us not stray in pleasure.

For the priest spake, and the prophet gave a warning concerning wine, 'Wine is insolent, drunkenness is a disgrace; whosoever shall devote himself to these shall not be innocent of sin (Prov. XX. 1).' Wine is good if we drink it in moderation; if thou givest thine eye to the wine-bottles and to the drinking-pots, thou shalt go naked, even [exposed] like a corn-stalk.

Therefore let all those who have prepared themselves to be disciples of Jesus keep themselves away from wine and from drunkenness. For our fathers knew very well the danger which would arise because of wine, and they abstained from it, for they were wont to drink it in very small quantities when suffering from sickness. Now if only a very little wine was allowed to be given to the mighty workman Timothy (See 1 Tim. v. 23.), whose body was in a very infirm condition, then what shall I say in respect of the man who is bubbling over with wickedness, and is in the prime of early manhood, and who hath in him impure desires and passion in abundance? I am afraid to say it: Let no man drink wine at all, so that he may not hate his own salvation [and] murmur against me. For these words will be hard unto many at [this] time. Nevertheless, my beloved, it is good to keep oneself [from wine]. And soberness is beneficial; for he who keepeth himself sober shall sail in safety his ship into the harbour of the salvation, which is good and holy, and he shall drink of the good things of heaven.

And again, a greater thing than all these hath been given into thine hand, namely, the humility which keepeth watch over all the virtues; humility was this great and holy power wherein God arrayed Himself when He came into the world. It is the wall [round about] the virtues, the treasure-house of actions (or, deeds), the armour which delivereth, the healer of every grief. And when the apparel of byssus had been made, and the vessels of gold for the tabernacle, and all the things for adornment, they put on apparel of sackcloth. [Humility] is one of the least of things in the sight of men, but it is chosen and most honourable before God. If we acquire it for

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ourselves we shall [be able to] tread upon all the power of the Enemy. For He said, ' On whom shall I look except upon him that is humble and long-suffering? (Isa. Ixvi. 21.)' Let us not relax our attention in the time of hunger, for boasting increaseth in a man as well as prudence. When gluttony increaseth, fornication reigneth through the drinking of the body, [and] pride hath rule, and the novices cease to listen to the elders, and the elders cease to trouble in any way about the novices, and each one walketh according to the desire of his own heart. This is the time wherein we must cry out with the prophet, 'Woe unto me, O my soul, for he who striketh terror destroyeth upon the earth. And he who is upright among men existeth not according to the Christ, that is to say he doth not exist at all, and each one afflicteth his neighbour (Cf. Mic. vii. 2.).'

Strive ye, O my beloved, for the time hath drawn nigh, and the days have diminished. The father no longer giveth instruction to his son, and the son hearkeneth not to his father. The good Virgins have come to an end. The holy fathers are asleep in every place, the mothers are destroyed like the widows, we have become like unto orphans. The humble are trampled upon, and blows are showered upon the heads of the poor. Because of this, within a very little we have made God to be wroth. Then let us make lamentation, [for] there is none to comfort us. All these things have come upon us because we have not afflicted ourselves. Let us strive earnestly, O my beloved, so that we may receive the crown which is prepared. The throne is spread, the door of the kingdom is open, 'to him who overcometh will I give the manna which is his (Rev. ii. 17.).' If we strive earnestly we shall conquer our passions, and we shall reign for ever and ever; but if they conquer us, we shall weep bitterly.

Let us fight for ourselves, inasmuch as repentance is sufficient for us. Let us put on ourselves sorrow, and make ourselves new [creatures] in humility. Let us become lovers of men, and make ourselves companions of Christ, the Lover of mankind. Since we are vowed unto God, [we must lead] the life of the monk in love. Virginity doth not [mean] virginity of the body only, but the keeping of oneself from every sin. For in the Gospel certain virgins were rejected because of their careless slothfulness, whilst those who watched bravely went into the chamber of the bridegroom. it happen then that every one [here] may enter into that place for ever!

And as concerning the love of money by means of which fighting is carried on against us. If thou wishest to gain for thyself these things (or, possessions) which are transient, and can be destroyed by fire [or: ardour], by great avariciousness, or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God, at least certainly not in every way. If thou hast the eager desire to collect for thyself gold or bronze, remember that which He spake in the Gospel, saying, 'Thou man of no understanding, they shall carry away thy soul this very night; [and] the things which thou hast prepared unto whom shall they belong? (Luke xii. 20.)' Of similar import too are the words, ' He gathereth together, [but] he knoweth not for whom he is gathering (Ps. xxxix. 6.).'

Strive eagerly then, O my beloved, and fight against [this] passion. Thou shalt say, 'I will do what Abraham did, I will act uprightly in respect of God, the Most High, Who created the heavens and the earth—saying. If I have taken anything of the things which belong unto thee, from a thread even unto a shoe-latchet The stranger who is humble is a great good, and the Lord loveth the proselyte. Concerning, moreover, the slothfulness by means of which fighting is carried on against us, [and] concerning the right hand of need, remember that it is written, 'Thy houses for gathering in are accursed, and the things which are in them (Cf. Jer. V. 9.).' And again concerning the gold and the bronze James spake, saying, 'Their rust shall bear witness against them, and the rust shall devour your flesh like fire (jag. y. 3.).' And, 'He chose a man (Ps. Ixxviii. 70; 1 Sam. xvi. 11, 12.), a righteous man who had no idol, he saw their affliction (Exod. iv. 31.),' Again, purify thyself from the curse before the Lord calleth thee, for thou hast set thy hope upon God, because it is written 'Let your hearts be purified, [and] perfect towards God (Jas. iv. 8.).'

I enquire of thee, O my beloved in the Lord, for if thou hast made God to be a helper [unto thee], and if thou art unto Him one beloved, and if thou hast set thy heart to walk in the commandments of God, then will God Himself bless thee so greatly that thy fountain shall become a river unto thee, and thy river shall become unto thee a sea. For thou art the chariot, and continence shall be the charioteer. The lamp of God is kindled above thee, and thou shalt give forth the light which belongeth unto the Spirit. Thou shalt control thy words in [giving] judgement. God granteth unto thee graciously the skill of the saints in contending, so that thou mayest not fall headlong before the image (or, phantom) in thy city. Thou settest thy foot upon the neck of the prince of darkness. Thou seest the general-in-chief of the forces of the Lord standing at thy right hand. Thou shalt drown Pharaoh and his multitude. Thou and thy people pass over the sea of salt, that is to say, this life. Amen.

And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord. Thou shalt go forward (or, grow) like the new plants, and thou shalt please God like a new (i. e. young) bull which driveth away the sheep with [his] horns. Moreover, be thou a valiant man, both in deed and in word. Do not turn thy face away as do the hypocrites, lest thou join them and become converted unto them. Do not destroy (or, waste) the first day [of the week] in thy field, for thou must know what that must give to God day by day. Seat thyself by thyself, like a prudent governor, and try [thyself] judicially according to thy reason; and whether thou art away by thyself on a journey, or whether thou art among a crowd, thou shall pass judgement on thyself daily. For it is very much better for thee to be one

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among a crowd of a thousand people and to possess a very little humility, than to be a man living in the cave of a hyena in pride. It may be remembered in respect of Lot, that he lived in the midst of Sodom, and still was a believer and a good man. But we also hear in respect of Cain, with whom upon the earth there were only three other people, that he became a sinner.

Now therefore, behold, the contest is prepared for thee. Examine thou carefully those who come upon thee daily, for we must hide ourselves even as those who wage war against us hide themselves. For the devils are not wont to come against thee on the right hand only, but they appear also on the left hand to every man. For in very truth, in my own case, they fought against me on the right-hand side, and they brought unto me the Devil, being bound in the form of a wild ass,' but the Lord helped me. I did not believe them, neither did I relax the vigilance of my heart | against them. And the works of the Devil on the right hand hurt me many times, and he went so far as to dare to tempt the Lord, but He destroyed him with all his works.

Now, therefore, O my son, array thyself in humility, and make the Christ to be unto thee a counsellor, and His Good Father [also] ; make thyself a companion and a divine man, in whose heart is the Law of God. Make thyself to be like unto the poor man who carried His Cross, who became a companion of weeping. Make thyself to become poor, [put] a napkin on thy head, and let thy place of abode be unto thee a tomb, until God shall raise thee up and give unto thee the crown of triumph.

If it happeneth on a time that thou art utterly cast down about a brother, who hath caused thee suffering by [his] words; or if thy heart hath been wounded by a brother, and thou sayest, 'he is not worth this'; or if the Enemy worketh in thee against a certain man [and thou sayest], 'he is not worthy of these honours,' lay thou hold upon thy speech. Or call to mind that it is the Devil of war who maketh himself great in thy understanding. [If] thou contendest with thy brother, thou knowest that there is no balm in Gilead, and that there is no physician in thy neighbourhood. Now [therefore] devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make thee to strive by thyself; thou resemblest a wild animal inasmuch as the venom is in thee.

Remember how that thou thyself hast benefited on several occasions. Dost thou not hear the Christ saying, 'Forgive thy brother seventy times seven (Matt, xviii. 22.)'? Dost thou thyself not weep often when thou makest supplication, saying, 'Forgive me the multitude of my sins'? And yet thou layest hold of a little thing against thy brother I And straightway the Spirit of God shall bring before thee the Judgement, and the fear of the punishments. And thou must remember the saints, and how they were held worthy to be treated with contempt. And thou must remember the Christ, and how they despised Him, and treated Him with contempt, and how they crucified Him for thy sake. And straightway thy heart shall become full of compassion and fear, and thou shalt cast thyself down on thy face weeping, and thou shalt say, 'Forgive Thou me, O my Lord, for I have inflicted suffering on Thine image.' And straightway thou shalt rise up, and thou shalt be [feeling] the consolation of repentance, thou shalt flee to the feet of thy brother, thy heart shall be as water, thy face shall be joyful, thy mouth shall be filled with gladness, peace shall be enveloping thee, and thou shalt make supplication to thy brother, saying, 'Forgive me, O my brother, for I have made thee to suffer pain.' Thy weeping shall be abundant, but great joy shall be unto thee through [thy] tears. And peace shall boast itself in your midst, and the Spirit of God Himself shall rejoice and shall cry out, saying, ' Blessed are the peacemakers, for it is they who shall be called the sons of God (Matt. v. 9.).' When the Enemy heareth the sound of the voice [of thy weeping] he becometh ashamed. [Take care] that God is glorified, so that a great blessing may be unto thee.

Now therefore, O my brother, let us fight boldly. Thou knowest that contention existeth in every place. The churches are filled with men who love fighting and with men of wrath. The Congregations and the bodies of monks love to arrogate to themselves greatness, pride hath made itself to be king (or, to rule). No man sheweth bravery on behalf of his neighbour, but every man inflicteth persecution on his neighbour. We have fallen into the midst of sufferings. There is neither prophet nor Gnostic. No man chideth another in respect of any matter, because hardness of heart hath increased. He who hath understanding shall speak out, for the time is evil. Every man maketh himself to be his own king, and they devote their minds to the contemplation of the things which are unseemly. Now therefore, O my brother, make peace with thy brother, and thou shalt pray for me; I am unable to do anything in the matter, but I humble myself because of my wish. And do thou be sober in everything. Suffer, and perform the work of the evangelist, bear temptations patiently, fight out to the very end the fight which the life of the monk entaileth, humble thyself, make thyself to be long-suffering, let thy heart dread [certain] things [or, words], which thou must hear, and take good heed to guard thy virginity. And thou shalt commit thyseK unto him with whom thou comparest thyself, and unto these strange voices concerning me. Set not thyself outside the writings of the saints, but make thyself strong in the belief in the Christ Jesus our Lord, through Whom and to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen. Bless us!

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SUPPLEMENTS FROM THE QUMRAN LIBRARY

- The War Scroll (IQM, 1Q33, 4Q491-7, 4Q471)
- The Book Of War (4Q285, 11Q14)
- The Temple Scroll (11QT=11Q19-21, 4Q365a, 4Q524)
- The Habakkuk Pesher (Commentary) (IQpHab)

DEAD SEA SCROLLS

(A Small Selection)
Source: The Grand Bible, 5th edition, 2023
Translation: Geza Vermes, 1962
Robert Eisenman, Michael Wise1992
Estimated Range of Dating: 200 BC - 68 AD

(The Dead Sea Scrolls are ancient manuscripts (of papyrus, vellum, parchment, and copper) first found in the Judaean wilderness on the northwestern shore of the Dead Sea in 1947. The discovery of the Dead Sea Scrolls rank first among the more important finds in the history of modern archaeology. The Dead Sea Scrolls come from various sites and date from the 3rd century BC to the 2nd century AD.

The term Dead Sea Scrolls usually refers more specifically to manuscripts found in 11 caves near the ruins of Qumran, which are nearest to Jerusalem. This gave room to speculations that some of the scrolls originally belonged to the Temple of Jerusalem (destroyed by the Romans in 70 AD). Titus Flavius Josephus called the community of Qumran the Essenes. That name is probably Greek and short for Edessenes, it could have something to do with Edessa (today Şanlıurfa, formerly Urfa), a strategic important city in southeastern Turkey. As capital of the principality of Osroëne, Edessa became a major centre of Hebrew and Christian activities. Modern scholars call those Qumran people the Messianic Movement who were also known as Zealots in the Bible.

The documents were recovered from five principal sites: Khirbat Qumran, Wadi Al-Murabba'at, Nahal Ḥever (Wadi Khabrah) and Nahal Ze'elim (Wadi Seiyal), Wadi Daliyeh, and Masada.

The first manuscripts, accidentally discovered in 1947 by a shepherd boy in a cave at Khirbat Qumran on the northwestern shore of the Dead Sea, were almost immediately labeled Dead Sea Scrolls. A great number and variety of manuscripts were discovered at Qumran. The best-preserved documents at that site are those found in Cave 1, including an Isaiah Scroll; the Rule of the Community (also called the Manual of Discipline); The War of the Sons of Light Against the Sons of Darkness, or War Scroll; a scroll of thanksgiving hymns; and a commentary on Habakkuk. Cave 2 contained only fragments, but Cave 3 yielded the Copper Scroll, a list of Temple treasures and their hiding places. Cave 4 sheltered the main deposit of what some believe to have been an Essene library, which contained approximately 400 manuscripts, generally in poor condition. Most of the manuscripts are sectarian writings, and about 100 of them are biblical texts, covering the entire Hebrew Bible except Esther. Several well-preserved documents were recovered from Cave 11, including a large scroll with canonical, apocryphal, and unknown psalms. There was also a copy of Leviticus (dated to the 3rd century BC) as well as the very important Temple Scroll. Its 66 preserved columns give details for the construction of the ideal Temple of Jerusalem.

The second site, Wadi Al-Murabba'at, 11 miles (18 km) south of Qumran, contained documents left by fugitives from the armies of Bar Kokhba, the leader of the Second Jewish Revolt against Rome in AD 132–135. Archaeologists recovered two letters of Bar Kokhba, legal documents in Hebrew, Aramaic, and Greek, and fragmentary biblical works of the 1st and 2nd centuries AD. They also found a remarkably well-preserved scroll of the 12 Minor Prophets that is virtually identical with the traditional biblical text.

The third site was discovered by shepherds in 1952 south of En Gedi. The discoveries at this site include a lost Greek translation (1st century AD) of the Minor Prophets, a letter of Bar Kokhba, biblical fragments, and legal documents of the Bar Kokhba era in Aramaic, Greek, and Nabataean. Excavations at Nahal Ze'elim, in the "Cave of Scrolls," uncovered clear evidence of the Bar Kokhba era and, in the "Cave of Letters," 15 papyri of Bar Kokhba with a psalms fragment. Later diggings produced additional letters of Bar Kokhba and a large body of Nabataean, Aramaic, and Greek documents. At Naḥal Ḥever, in the "Cave of Horrors" (containing skeletal remains), there were bits of a Greek recension of the Minor Prophets.

The fourth site, 8.5 miles (13.6 km) north of ancient Jericho, yielded about 40 badly damaged documents deposited in a cave by Samarians, who were massacred there by soldiers of Alexander the Great in 331 BC. These legal documents are all in Aramaic except for seals in Paleo-Hebrew. As the earliest (375–335 BC) extensive group of papyri ever found in Palestine, they are of immense value to historians.

The fifth site, at Masada, near the southern shore of the Dead Sea, produced a Hebrew manuscript of Ecclesiasticus (c. 75 BC) and fragments of Psalms, Leviticus, and Genesis. Found also was a Scroll of the Songs of the Sabbath Sacrifice, possibly of Essene authorship. A similar manuscript was found in Cave 4 at Qumran.

***Details of the documents found:** The relevant period of occupation of this site runs from c. 100 BC to c. 68 AD (the latest coin found there was minted in 68 AD), and the scrolls themselves nearly all date from the 3rd to the 1st century BC. The 15,000 fragments (most of which are tiny) represent the remains of about 900 original manuscripts. They are conventionally labeled by cave number and the first letter (or letters) of the Hebrew title—e.g., 1QM = Cave 1, Qumran, Milhamah (the Hebrew word for "war"); or 4QTest = Cave 4, Qumran, Testimonia (i.e., a collection of proof-texts). Each manuscript has also been given an individual number.*

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Owing to the poor condition of some of the scrolls, scholars have not identified all of their texts. The identified texts fall into three general groups:

1. About 40% are copies of texts from the Hebrew Scriptures (The Old Testament).

2. Approximately another 30% are texts from the Second Temple Period which ultimately were not canonised in the Hebrew Bible, like the Book of Enoch, the Book of Jubilees, the Book of Tobit, the Wisdom of Sirach, Psalms 152–155, etc.

3. The remainder (roughly 30%) are sectarian manuscripts of previously unknown documents that shed light on the rules and beliefs of a particular group (sect) or groups within greater Judaism, like the Community Rule, the War Scroll, the Pesher on Habakkuk, and The Rule of the Blessing.

***Biblical books found:** There are 225 Biblical texts included in the Dead Sea Scroll documents, or around 22% of the total, and with deuterocanonical books the number increases to 235. The Dead Sea Scrolls contain parts of all but one of the books of the Tanakh or the Hebrew Bible. They also include four of the deuterocanonical books (that were later included in Catholic and Eastern Orthodox Bibles): Tobit, Ben Sirach, Baruch 6 (also known as the Letter or Epistle of Jeremiah), and Psalm 151. We will not reproduce these books here for all these manuscripts are basically identical to those texts we use in our Bibles today. Only the language style differs slightly in some cases, and the spelling of words is more old-fashioned. The Book of Esther has not yet been found.*

***Non-biblical** (inter-testamental) **books:** The majority of the texts found among the Dead Sea Scrolls are non-biblical in nature and were thought to be insignificant for understanding the composition or canonisation of the Biblical books, but a different consensus has emerged which sees many of these works as being collected by the Essene community instead of being composed by them. Scholars now recognise that some of these works were composed earlier than the Essene period, when some of the Biblical books were still being written or redacted into their final form.*

***The scrolls in context:** The aftermath of the discovery of the scrolls is not without controversy. All the manuscripts were placed originally under the control of a small committee of scholars appointed by the Jordanian Department of Antiquities (a responsibility assumed after 1967 by what is now the Israel Antiquities Authority), who monopolised access to the scrolls. Especially Prof Robert Eisenman and his colleagues pushed for free access to the contents of the documents. Most of the longer, more complete scrolls were published soon after their discovery; they had been translated into English by Geza Vermes.*

The majority of the scrolls, however, consists of tiny, brittle fragments, which were published at a pace considered by many to be excessively slow. Even more unsettling for some was the fact that access to the unpublished documents was severely limited to the editorial committee. In September 1991 researchers at Hebrew Union College in Cincinnati, Ohio, announced that they had created a computer program that used a previously published concordance to the scrolls to reconstruct one of the unpublished texts. Later that month officials at the Huntington Library in San Marino, California, announced that they would allow researchers unrestricted access to the library's complete set of photographs of the scrolls. With their monopoly broken, the official scholars of the Israel Antiquities Authority agreed to lift their long-standing restrictions on the use of the scrolls. They immediately had been analysed and translated into English by Robert Eisenman and Michael Wise. What they found astonished them.

The discoveries at the various sites include a wide variety of texts, but the greatest interest remains with the sectarian writings, which can be classified as follows: (1st) rules, or manuals, like the Rule of the Community, describing the dualistic doctrine, constitution, and regulations of the "Union," as the community owning the scrolls at Qumrān called itself; and the War Scroll, which tells how the "sons of light" (Hebrews) finally conquer the "sons of darkness" (foreigners); (2nd) interpretations of biblical texts, such as commentaries on Isaiah, Habakkuk, Nahum, or Psalms; or groupings of texts by topic, such as the Florilegium or the Melchizedek Fragments—all of these typically relate scriptural passages to the sect and its times; (3rd) liturgical texts, including the Songs of the Sabbath Sacrifice, which focus on angelic worship in the heavenly Temple (anticipating later Jewish mystical traditions), and the Thanksgiving Hymns, which express a powerful anthropology of human depravity redeemed through divine grace; (4th) collections of laws, frequently dealing with cultic purity, such as the Halakhic Letter, the Damascus Document, and the Temple Scroll; and (5th) ethical tracts (e.g., several sapient works, and the Song of the Sage).

The Dead Sea Scrolls are important not only because they offer insight into the community at Qumran but because they provide a window to the wider spectrum of ancient Jewish belief and practice. A quarter of the texts are biblical manuscripts—to which can be added copies of works such as the books of Enoch, Jubilees, and Tobit, previously known and not thought to be sectarian. Thus, the scrolls shed light on more than merely the sect that possessed them. Indeed, it has been argued that the Qumrān scrolls actually represent the contents of libraries in Jerusalem, hurriedly hidden shortly before the Roman siege of the city during the First Jewish War (66–73 AD), and thus reflect quite varied Jewish origins. This is not an improbable explanation for the concealment of the scrolls, but the diversity of these scrolls is not as wide as this account would suggest. Clearly, many scrolls originate from outside the sect, and this realization makes the importance of the scrolls to ancient Judaism even greater than if they were entirely sectarian.

The group at Qumran has been identified with many Jewish sects of the time. Even though some scholars believe the community to have been a branch of the Sadducees or Zealots.

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The group, who called themselves "the sons of light," is believed to have fled, or been driven out, to the Judaean wilderness as a result of a dispute with the priestly leaders in Jerusalem over the sacred calendar and matters of legal interpretation. At Qumrān this group not only preserved their beliefs but developed a worldview that rejected the rest of the Jewish people, espoused a highly dualistic view of the world (i.e., a world sharply divided between good and evil, light and darkness), and looked for an imminent divine judgement of the wicked. They also cultivated a communal life of extreme ritual purity, necessitated by their rejection of the Temple cult. There can be no doubt that during and after the Jewish War 66-73, many of those surviving Zealots fled to the Arabian desert, somehow survived as communities, and became due to their influence on communities in Arab cities the spiritual if not even partly the ancestors of today's Muslims. Bear in mind that almost everything in Islam is actually of Jewish-Zealot origin while modern Judaism developed out of the Pharisee Party of the Greek-Roman Jews outside the Holy Land.

The history of the Qumran community can be glimpsed, though darkly, through the scrolls. The "Union" was apparently founded by a messianic figure called the "Teacher of Righteousness," by Robert Eisenman identified as "James the Just" (the Righteous, the brother of Jesus). This figure was challenged by another figure called "the wicked priest" who was either the High Priest of the Temple of Jerusalem or a man also known to have challenged James's authority: Shaul ha-Tarsi, Saul of Tarsos, also called Paul the Apostle. The group of Zealots may have been part of the Jewish messianic movement, who went straight ahead towards a total and apocalyptic war with the Romans and the Roman Jews, the Pharisees. It was the World War of the Romans and cost 1.1 million lives.

The Dead Sea Scrolls testify to a period of theological creativity, of social fissure, of intense expectation and passion within the wider perspective of Judaism and Christianity. The scrolls' occasional contradictions betray tensions between the goals of personal holiness and national redemption; between human and heavenly redeemers; between faith and knowledge as the means of salvation; between free will and predestination; and between an anthropology of human holiness and an anthropology of human depravity. In this ferment can be seen, with hindsight, the matrix of the monotheistic and therefore totalitarian systems of Zealot Judaism, Roman Christianity and Arabic Islam, which exhibit typical features of a sectarian mentality: traces of a persecution complex and a corporate identity fortified by official opposition.)

THE WAR SCROLL

(IQM, 1Q33, 4Q491-7, 4Q471)

(This work, also called War Rule, seem to draw its inspiration from Daniel 11:40 and describes the final apocalyptic battle against the Kittim [Greeks, Romans, lit. Hittites (Hatti, Khatti); Akkadian for "invader"]. This account was later combined with the concept of a holy forty years' war against the entire Gentile world, and was extended by the addition of a long series of Rules concerned with the military and religious preparation and with the conduct of the fighting. These works are an amazing find, the last voice of the Messianic Movement, also known as Saducees, Zaddiks or Zaddokites, Essenes, Ebionites, Zealots, Scarii. Shaul ha Tarsi, Paul the Apostle, just called them "The Jews," although he himself was also a Jew, and by doing so, he laid the seeds of 2000 years of anti-Semitism; he was a Roman Jew from the Pharisee Party and was in Roman service. The Romans, under the leadership of their chief propagandist Titus Flavius Josephus, who was also a Pharisee, destroyed all writings of these early jihadists. This is the reason why the Dead Sea Scrolls are so important. Like a time capsule, they tell us everything what went through the minds of Jesus and most of his contemporaries. Und that is very different, in fact right the opposite of that what we can read in the New Testament.

The author of the War Rule must have possessed some knowledge of contemporary warfare as it is designed as a precription for a real war, not a symbolic war. The holy warriors intended to fight an apocalyptic war against all evil on Earth, meaning all foreigners. These documents show that the Messianic movements were extremely militant groups. They show us quite exactly what is going on in the mind of modern religious jihadists in modern totalitarian Islamic movements. They have a very apocalyptic mindset. Both, the weapons and the tactics of the War Rule correspond to the art of war practised by the Roman legion as the described weaponry is characteristically Roman. This leads one to conclude that the War Rule was written between the mid-first century BC and the mid-first century AD. This work is a manual of military warfare and a theological writing at the same time and they mean it literally.

The contents of the War Rule are in the following chapters:

Proclamation of war against the Kittim [Greeks] (1)
Reorganisation of Temple worship (2)
Programme of the forty years' war (2)
The trumpets (3)
The standards (3-4)
Disposition and weapons of the front formations (5)
Movements of the attacking infantry (6)
Disposition and movements of the cavalry (6)
Age of the soldiers (6-7)
The camp (7)
Duties of the Priests and Levites (exhortation, trumpet signals) (7-9)
Addresses and prayers of the battle liturgy (10-12)

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Prayer recited at the moment of victory (13)
Thanksgiving ceremony (14)
Battle against the Kittim (15-19).)

WAR RULE CHAPTER 1

For the Master. The Rule of War on the unleashing of the attack of the sons of light against the company of the sons of darkness, the army of Belial: against the band of Edom, Moab,and the sons of Ammon, and against the army of the sons of the East and the Philistines, and against the bands of the Kittim* of Assyria and their allies the ungodly of the Covenant. [* Akkadian word for Hittites and Greeks.]

The sons of Levi, Judah, and Benjamin, the exiles in the desert, shall battle against them in ... all their bands when the exiled sons of light return from the Desert of the Peoples to camp in the Desert of Jerusalem; and after the battle they shall go up from there to Jerusalem?.

The king of the Kittim shall enter into Egypt, and in his time he shall set out in great wrath to wage war against the kings of the north, that his fury may destroy and cut the horn of Israel. This shall be a time of salvation for the people of God, an age of dominion for all the members of His company, and of everlasting destruction for all the company of Belial. The confusion of the sons of Japheth shall be great and Assyria shall fall unsuccoured. The dominion of the Kittim shall come to an end and iniquity shall be vanquished, leaving no remnant; for the sons of darkness there shall be no escape. The sons of righteousness shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed and, at the season appointed by God, His exalted greatness shall shine eternally to the peace, blessing, glory, joy, and long life of all the sons of light.

On the day when the Kittim fall, there shall be battle and terrible carnage before the God of Israel, for that shall be the day appointed from ancient times for the battle of destruction of the sons of darkness.

At that time, the assembly of gods and the hosts of men shall battle, causing great carnage; on the day of calamity, the sons of light shall battle with the company of darkness amid the shouts of a mighty multitude and the clamour of gods and men to (make manifest) the might of God. And it shall be a time of great tribulation for the people which God shall redeem; of all its afflictions none shall be as this, from its sudden beginning until its end in eternal redemption.

On the day of their battle against the Kittim they shall set out for carnage. In three lots shall the sons of light brace themselves in battle to strike down iniquity, and in three lots shall Belial's host gird itself to thrust back the company of God. And when the hearts of the detachments of foot-soldiers faint, then shall the might of God fortify the hearts of the sons of light. And with the seventh lot, the mighty hand of God shall bring down the army of Belial, and all the angels of his kingdom, and all the members of his company in everlasting destruction ...

... The priests, the Levites and the heads of the tribes ... the priests as well as the Levites and the divisions of ...

WAR RULE CHAPTER 2

The fifty-two heads of family of the congregation.

They shall rank the chief Priests below the High Priest and his vicar.

And the twelve chief Priests shall minister at the daily sacrifice before God, whereas the twenty-six leaders of the priestly divisions shall minister in their divisions.

Below them, in perpetual ministry, shall be the chiefs of the Levites to the number of twelve, one for each tribe. The leaders of their divisions shall minister each in his place.

Below them shall be the chiefs of the tribes together with the heads of family of the congregation. They shall attend daily at the gates of the Sanctuary, whereas the leaders of their divisions, with their numbered men, shall attend at their appointed times, on new moons and on Sabbaths and on all the days of the year, their age being fifty years and over.

These are the men who shall attend at holocausts and sacrifices to prepare sweet-smelling incense for the good pleasure of God, to atone for all His congregation, and to satisfy themselves perpetually before Him at the table of glory. They shall arrange all these things during the season of the year of Release.

During the remaining thirty-three years of the war, the men of renown, those summoned to the Assembly, together with all the heads of family of the congregation, shall choose for themselves fighting-men for all the lands of the nations. They shall arm for themselves warriors from all the tribes of Israel to enter the army year by year when they are summoned to war. But they shall arm no man for entry into the army during the years of Release, for they are Sabbaths of rest for Israel. In the thirty-five years of service, the war shall be fought during six; the whole congregation shall fight it together. And during the remaining twenty-nine years the war shall be divided. During the first year they shall fight against Aram-Naharaim (the Aramaeans in Upper Mesopotamia, north of Syria); during the second, against the sons of Lud (Greeks from Lydia); during the third, against the remnant of the sons of Aram, against Uz (Arabia Petraea, Petra) and Hul (Armenia) and Togar and Mesha (Mash, the Hittites) beyond the Euphrates; during the fourth and fifth, they shall fight against the sons of Arpachshad (the Chaldean City of Ur); during the sixth and seventh, against all the sons of Assyria and Persia and the East as far as the Great Desert; during the eighth year they shall fight against the sons of Elam (the Medians around Susa); during the ninth, against the sons of Ishmael and Keturah (Central Arabians). In the ten years which follow, the war shall be divided against all the sons of Ham (Egypt) according to their clans and in their habitations; and during the ten years which remain, the war shall be divided against all the sons of Japheth (mainland Greeks) in their habitations.

The Rule for the trumpets of Summons and the trumpets of Alarm according to all their duties

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WAR RULE CHAPTER 3

... the trumpets of Summons shall sound for disposal in battle formations and to summon the foot-soldiers to advance when the gates of war shall open; and the trumpets of Alarm shall sound for massacre, and for ambush*, and for pursuit when the enemy shall be smitten, and for retreat from battle. (see Koran 9,5)

On the trumpets calling the congregation they shall write, The Called of God.

On the trumpets calling the chiefs they shall write, The Princes of God.

On the trumpets of the levies they shall write, The Army of God.

On the trumpets of the men of renown and of the heads of family of the congregation gathered in the house of Assembly they shall write, Summoned by God to the Council of Holiness.

On the trumpets of the camps they shall write, The Peace of God in the Camps of His Saints.

And on the trumpets for breaking camp they shall write, The mighty Deeds of God shall Crush the Enemy, Putting to Flight all those who Hate Righteousness and bringing Shame on those (the unbelievers) who Hate Him.

On the trumpets for battle formations they shall write, Formations of the Divisions of God for the Vengeance of His Wrath on the Sons of Darkness (the non-Jews).

On the trumpets summoning the foot-soldiers to advance towards the enemy formations when the gates of war are opened they shall write, Reminder of Vengeance in God's Appointed Time.

On the trumpets of massacre they shall write, The Mighty Hand of God in War shall Cause all the Ungodly Slain to Fall.

On the trumpets of ambush they shall write, The Mysteries of God shall Undo Wickedness.

On the trumpets of pursuit they shall write, God has Smitten All the Sons of Darkness (the enemies of the Jews); His Fury shall not End until They are Utterly Consumed.

On the trumpets of retreat, when they retreat from battle to the formation, they shall write, God has Reassembled.

On the trumpets of return from battle against the enemy when they journey to the congregation in Jerusalem they shall write, Rejoicings of God in the Peaceful Return.

The Rule for the standards of the whole congregation according to their levies

On the great standard at the head of the people they shall write, The People of God, together with the names of Israel and Aaron, and the names of the twelve tribes of Israel. according to the order of their precedence.

On the standards of the camp columns formed by three tribes they shall write, ... of God, together with the name of the leader of the camp ...

On the standard of the tribe they shall write, Banner of God, together with the name of the leader of the tribe and the names of the chiefs of its clans.

On the standard of the Myriad they shall write, ... of God, together with the name of the chief of the Myriad and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, ... of God, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of Hundred ...

WAR RULE CHAPTER 4

On the standard of Merari they shall write, The Votive-Offering of God, together with the name of the chief of Merari and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, The Wrath of God is Kindled against Belial and against the Men of his Company, Leaving no Remnant, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of the Hundred they shall write, From God comes the Might of War against All Sinful Flesh, together with the name of the chief of the Hundred and the names of the leaders of its Fifties.

On the standard of the Fifty they shall write, The Stand of the Ungodly is Ended by the Power of God, together with the name of the chief of the Fifty and the names of the leaders of its Tens.

On the standard of the Ten they shall write, Praised be God on the Ten-stringed Harp, together with the name of the chief of the Ten and the names of the nine men under his command.

When they march out to battle they shall write on their standards, Truth of God, Justiceof God, Glory of God, Judgement of God, followed by the whole ordered list of their names.

When they approach for battle they shall write on their standards, Right Hand of God, Appointed Time of God, Tumult of God, Slain of God, followed by the whole list of their names.

When they return from battle they shall write on their standards, Honour of God, Majesty of God, Splendour of God, Glory of God, together with the whole list of their names.

The Rule for the standards of the congregation When they set out for battle they shall write on the first standard Congregation of God, on the second standard Camps of God, on the third standard Tribes of God, on the fourth standard Clans of God, on the fifth standard Divisions of God, on the sixth standard Assembly of God, on the seventh standard The Called of God, on the eighth standard Hosts of God; and they shall write the list of their names with all their order.

When they approach for battle they shall write on their standards, War of God, Vengeance of God, Trial of God, Reward of God, Power of God, Retributions of God, Might of God, Extermination of God for all the Nations of Vanity; and they shall write on them the whole list of their names.

When they return from battle they shall write on their standards, Salvation of God, Victory of God, Help of God,

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Support of God, Joy of God, Thanksgivings of God, Praise of God, Peace of God.

The measurements of the standards. The standard of the whole congregation shall be fourteen cubits long; the standard of the three tribes, thirteen cubits long; the standard of the tribe, twelve cubits; the standard of the Myriad, eleven cubits; the standard of the Thousand, ten cubits; the standard of the Hundred, nine cubits; the standard of the Fifty, eight cubits; the standard of the Ten, seven cubits ...

WAR RULE CHAPTER 5

And on the shield of the Prince of all the congregation they shall write his name, together with the names of Israel, Levi and Aaron, and the names of the twelve tribes of Israel according to the order of their precedence, with the names of their twelve chiefs.

The Rule for the ordering of the battle divisions to complete a front formation when their host has reached its full number The formation shall consist of one thousand men ranked seven lines deep, each man standing behind the other.

They shall all hold shields of bronze burnished like mirrors. The shield shall be edged with an interlaced border and with inlaid ornament, a work of art in pure gold and silver and bronze and precious stones, a many-coloured design worked by a craftsman. The length of the shield shall be two and a half cubits and its width one and a half cubits.

In their hands they shall hold a spear and a sword. The length of the spear shall be seven cubits, of which the socket and spike shall measure half a cubit. The socket shall be edged with three embossed interlaced rings of pure gold and silver and bronze, a work of art. The inlaid ornaments on both edges of the ring shall be bordered with precious stones - patterned bands worked by a craftsman - and embossed with ears of corn. Between the rings, the socket shall be embossed with artistry like a pillar. The spike shall be made of brilliant white iron, the work of a craftsman; in its centre, pointing towards the tip, shall be ears of corn in pure gold.

The swords shall be made of pure iron refined by the smelter and blanched to resemble a mirror, the work of a craftsman; on both sides (of their blades) pointing towards the tip, figured ears of corn shall be embossed in pure gold, and they shall have two straight borders on each side. The length of the sword shall be one and a half cubits and its width four fingers. The width of the scabbard shall be four thumbs.

There shall be four palms to the scabbard from the girdle, and it shall be attached to the girdle on both sides for a length of five palms.

The hilt of the sword shall be of pure horn worked by a craftsman, with patterned bands in gold and silver and precious stones ... ...

When... shall stand, the ... they shall order the seven battle divisions, division after division... thirty cubits where the men of the division shall stand...

WAR RULE CHAPTER 6

... seven times and shall return to their positions. And after them, three divisions of foot-soldiers shall advance and shall station themselves between the formations, and the first division shall hurl seven javelins of war towards the enemy formation. On the point of the javelins they shall write, ShiningJavelinof the Power of God; and on the darts of the second division they shall write, Bloody Spikes to Bring Down the Slain by the Wrath of God; and on the javelins of the third division they shall write, Flaming Blade to Devour the Wicked Struck Down by the Judgement of God. All these shall hurl their javelins seven times and shall afterwards return to their positions.

Then two divisions of foot-soldiers shall advance and shall station themselves between the two formations. The first division shall be armed with a spear and a shield, and the second with a shield and a sword, to bring down the slain by the judgement of God, and to bend the enemy formation by the power of God, to pay the reward of their wickedness to all the nations of vanity. And sovereignty shall be to the God of Israel, and He shall accomplish mighty deeds by the saints of his people.

Seven troops of horsemen shall also station themselves to the right and to the left of the formation; their troops shall stand on this (side) and on that, seven hundred horsemen on one flank and seven hundred horsemen on the other. Two hundred horsemen shall advance with the thousand men of the formation of foot-soldiers; and they shall likewise station themselves on both flanks of the camp. Altogether there shall be four thousand six hundred men, and one thousand cavalrymen with the men of the army formations, fifty to each formation. The horsemen, together with the cavalry of the army shall number six thousand: five hundred to each tribe.

The horses advancing into battle with the foot-soldiers shall all be stallions; they shall be swift, sensitive of mouth, and sound of wind, and of the required age, trained for war, and accustomed to noise and to every (kind of) sight. Their riders shall be gallant fighting men and skilled horsemen, and their age shall be from thirty to forty-five years.

The horsemen of the army shall be from forty to fifty years old. They and their mounts shall wear breast-plates, helmets, and greaves; they shall carry in their hands bucklers, and a spear eight cubits long. The horseman advancing with the foot-soldiers shall carry bows and arrows and javelins of war. They shall all hold themselves prepared ... of God and to spill the blood of the wicked ...

WAR RULE CHAPTER 7

The men of the army shall be from forty to fifty years old. The inspectors of the camps shall be from fifty to sixty years old. The officers shall be from forty to fifty years old. The despoilers of the slain, the plunderers of booty, the cleansers of the land, the keepers of the baggage, and those who furnish the provisions shall be from twentyfive to thirty years old.

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No boy or woman shall enter their camps, from the time they leave Jerusalem and march out to war until they return. No man who is lame, or blind, or crippled, or afflicted with a lasting bodily blemish, or smitten with a bodily impurity, none of these shall march out to war with them.

They shall all be freely enlisted for war, perfect in spirit and body and prepared for the Day of Vengeance. And no man shall go down with them on the day of battle who is impure because of his 'fount', for the holy angels shall be with their hosts. And there shall be a space of about two thousand cubits between all their camps for the place serving as a latrine, so that no indecent nakedness may be seen in the surroundings of their camps.

When the battle formations are marshalled facing the enemy formation facing formation, seven Priests of the sons of Aaron shall advance from the middle gates to the place between the formations.

They shall be clothed in vestments of white cloth of flax, in a fine linen tunic and fine linen breeches; and they shall be girdled with fine cloth of flax embroidered with blue, purple, and scarlet thread, a manycoloured design worked by a craftsman. And on their heads they shall wear mitred turbans. These shall be battle raiment; they shall not take them into the Sanctuary.

The first Priest shall advance before the men of the formation to strengthen their hand for battle, and the six other Priests shall hold in their hands the trumpets of Summons, and the trumpets of the Reminder, and the trumpets of Alarm (for massacre), and the trumpets of Pursuit, and the trumpets of Retreat. And when the Priests advance to the place between the formations, seven Levites shall accompany them bearing in their hands seven rams' horns; and three officers of the Levites shall walk before the Priests and Levites. The Priests shall sound the two trumpets of Summons for the gates of war to open fifty shields (wide) and the foot-soldiers shall advance, fifty from one gate and fifty from the other. With them shall advance the officers of the Levites, and they shall advance with every formation according to all this Rule.

The Priests shall sound the trumpets, and two divisions of foot-soldiers shall advance from the gate and shall station themselves between the two formations ..

WAR RULE CHAPTER 8

the trumpets shall sound to direct the slingers until they have cast seven times. Afterwards, the Priests shall sound for them the trumpets of Retreat and they shall return to the flank of the first formation to take up their position.

Then the Priests shall sound the trumpets of Summons and three divisions of foot-soldiers shall advance from the gates and shall station themselves between the formations; the horsemen shall be on their flanks, to the right and to the left. The Priests shall sound a sustained blast on the trumpets for battle array, and the columns shall move to their (battle) array, each man to his place. And when they have taken up their stand in three arrays, the Priests shall sound a second signal, soft and sustained, for them to advance until they are close to the enemy formation. They shall seize their weapons, and the Priests shall then blow a shrill staccato blast on the six trumpets of Massacre to direct the battle, and the Levites and all the blowers of rams' horns shall sound a mighty alarm to terrify the heart of the enemy, and therewith the javelins shall fly out to bring down the slain. Then the sound of the horns shall cease, but the Priests shall continue to blow a shrill staccato blast on the trumpets to direct the battle until they have thrown seven times against the enemy formation. And then they shall sound a soft, a sustained, and a shrill sound on the trumpets of Retreat.

It is according to this Rule that the Priests shall sound the trumpets for the three divisions. With the first throw, the Priests shall sound on the trumpets a mighty alarm to direct the battle until they have thrown seven times. Then the Priests shall sound for them on the trumpets of Retreat a soft, a sustained, and a shrill sound, and they shall return to their positions in the formation.

Then the Priests shall blow the trumpets of Summons and the two divisions of foot-soldiers shall advance from the gates and shall stand between the formations. And the Priests shall then blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound an alarm, a mighty blast, and therewith ... ...

WAR RULE CHAPTER 9

they shall set about to bring down the slain with their hands. All the people shall cease their clamour but the Priests shall continue to blow the trumpets of Massacre to direct the battle until the enemy is smitten and put to flight; and the Priests shall blow to direct the battle.

And when they are smitten before them, the Priests shall sound the trumpets of Summons and all the foot-soldiers shall rally to them from the midst of the front formations, and the six divisions, together with the fighting division, shall take up their stations. Altogether, they shall be seven formations: twenty-eight thousand fighting men and six thousand horsemen.

All these shall pursue the enemy to destroy him in an everlasting destruction in the battle of God. The Priests shall sound for them the trumpets of Pursuit, and they shall deploy against all the enemy in a pursuit to destruction; and the horsemen shall thrust them back on the flanks of the battle until they are utterly destroyed.

And as the slain men fall, the Priests shall trumpet from afar; they shall not approach the slain lest they be defiled with unclean blood. For they are holy, and they shall not profane the anointing of their priesthood with the blood of nations of vanity.

The Rule for changes in battle order to form the position of a square with towers, a concave line with towers, a convex line with towers, a shallow convex line obtained by the advance of the centre, or (by the advance of) both flanks to terrify the enemy The shields of the towers shall be three cubits long and their spears eight cubits. The tower shall

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advance from the formation and shall have one hundred shields to each side; in this manner, the tower shall be surrounded on three sides by three hundred shields. And it shall also have two gates, one to the right and one to the left.

They shall write on all the shields of the towers: on the first, Michael, on the second, Gabriel, on the third, Sariel, and on the fourth, Raphael. Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left ... they shall set an ambush to ... ...

WAR RULE CHAPTER 10

our camps and to keep us from all that is indecent and evil. Furthermore, (Moses) taught us, 'Thou art in the midst of us, a mighty God and terrible, causing all our enemies to flee before us.' He taught our generations in former times saying, When you draw near to battle, the Priest shall rise and speak to the people saying, Hear, O Israel! You draw near to battle this day against your enemies. Do not fear! Do not let your hearts be afraid! Do not be terrified, and have no fear! For your God goes with you to fight for you against your enemies that He may deliver you' (Deuteronomy 20, 2-4).

Our officers shall speak to all those prepared for battle. They shall strengthen by the power of God the freely devoted of heart, and shall make all the fearful of heart withdraw; they shall fortify all the mighty men of war. They shall recount that which Thou saidst through Moses:

When you go to war in your land against the oppressor who oppresses you, you shall blow the trumpets, and you shall be remembered before your God and shall be saved from your enemies.

O God of Israel, who is like Thee in heaven or on earth?

Who accomplishes deeds and mighty works like Thine?

Who is like Thy people Israel which Thou hast chosen for Thyself from all the peoples of the lands; the people of the saints of the Covenant, instructed in the laws and learned in wisdom ... who have heard the voice of Majesty and have seen the Angels of Holiness, whose ear has been unstopped, and who have heard profound things?

Thou, O God, hast created the expanse of the heavens and the host of heavenly lights, the tasks of the spirits and the dominion of the Holy Ones, the treasury of glory and the canopy of the clouds.

Thou art Creator of) the earth and of the laws dividing it into desert and grassland; of all that it brings forth and of all its fruits according to their kinds; of the circle of the seas and of the gathering-place of the rivers and of the divisions of the deeps; of the beasts and birds and of the shape of Adam and of the generations of his seed; of the confusion of tongues and of the scattering of the peoples, of the dwelling in clans and of the inheritance of lands; ...of the sacred seasons and of the cycles of the years and of time everlasting.

WAR RULE CHAPTER 11

Truly the battle is Thine! Their bodies are crushed by the might of Thy hand and there is no man to bury them.

Thou didst deliver Goliath of Gath, the mighty warrior, into the hands of David Thy servant, because in place of the sword and in place of the spear he put his trust in Thy great Name; for Thine is the battle. Many times, by Thy great Name, did he triumph over the Philistines. Many times hast Thou also delivered us by the hand of our kings through Thy loving-kindness, and not in accordance with our works by which we have done evil, nor according to our rebellious deeds.

Truly the battle is Thine and the power from Thee! It is not ours. Our strength and the power of our hands accomplish no mighty deeds except by Thy power and by the might of Thy great valour. This Thou hast taught us from ancient times, saying, A star shall come out of Jacob, and a sceptre shall rise out of Israel. He shall smite the temples of Moab and destroy all the children of Sheth. He shall rule out of Jacob and shall cause the survivors of the city to perish. The enemy shall be his possession and Israel shall accomplish mighty deeds (Numbers 24, 17-19).

By the hand of Thine anointed, who discerned Thy testimonies, Thou hast revealed to us the times of the battles of Thy hands that Thou mayest glorify Thyself in our enemies by levelling the hordes of Belial, the seven nations of vanity, by the hand of Thy poor whom Thou hast redeemed by Thy might and by the fullness of Thy marvellous power.

Thou hast opened the door of hope to the melting heart: Thou wilt do to them as Thou didst to Pharaoh, and to the captains of his chariots in the Red Sea. Thou wilt kindle the downcast of spirit and they shall be a flaming torch in the straw to consume ungodliness and never to cease till iniquity is destroyed.

From ancient times Thou hast foretold the hour when the might of Thy hand (would be raised) against the Kittim, saying, Assyria shall fall by the sword of no man, the sword of no mere man shall devour him (Isaiah 31, 8). For Thou wilt deliver into the hands of the poor the enemies from all the lands, to humble the mighty of the peoples by the hand of those bent to the dust, to bring upon the head of Thine enemies the reward of the wicked, and to justify Thy true judgement in the midst of all the sons of men, and to make for Thyself an everlasting Name among the people whom Thou hast redeemed ... of battles to be magnified and sanctified in the eyes of the remnant of the peoples, that they may know... when Thou chastisest Gog and all his assembly gathered about him ...

For Thou wilt fight with them from heaven...

WAR RULE CHAPTER 12

For the multitude of the Holy Ones is with Thee in heaven, and the host of the Angels is in Thy holy abode, praising Thy Name. And Thou hast established in a community for Thyself the elect of Thy holy people. The list of the names of all their host is with Thee in the abode of Thy holiness; the reckoning of the saints is in Thy glorious dwelling-place. Thou hast recorded for them, with the graving-tool of life, the favours of Thy blessings and the Covenant of Thy peace, that Thou

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mayest reign over them for ever and ever and throughout all the eternal ages. Thou wilt muster the hosts of Thine elect, in their Thousands and Myriads, with Thy Holy Ones and with all Thine Angels, that they may be mighty in battle, and may smite the rebels of the earth by Thy great judgements, and that they may triumph together with the elect of heaven.

For Thou art terrible, O God, in the glory of Thy kingdom, and the congregation of Thy Holy Ones is among us for everlasting succour.

We will despise kings, we will mock and scorn the mighty; for our Lord is holy, and the King of Glory is with us together with the Holy Ones.

Valiant warriors of the angelic host are among our numbered men, and the Hero of war is with our congregation; the host of His spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew (covering) the earth, as a shower of rain shedding judgement on all that grows on the earth.

Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour the flesh of the sinner with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

O Jerusalem, show thyself amidst jubilation!

Rejoice, all you cities of Judah; keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdoms of the nations! Sovereignty shall be to the Lord and everlasting dominion to Israel ... ...

WAR RULE CHAPTER 13

The High Priest shall come, and his brethren the Priests and the Levites, and all the elders of the army shall be with him; and standing, they shall bless the God of Israel and all His works of truth, and shall execrate Belial there and all the spirits of his company.

Speaking, they shall say: Blessed be the God of Israel for all His holy purpose and for His works of truth! Blessed be all those who serve Him in righteousness and who know Him by faith!

Cursed be Belial for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness!

Truly they are the company of Darkness, but the company of God is one of eternal Light.

Thou art the God of our fathers; we bless Thy Name for ever. We are the people of Thine inheritance; Thou didst make a Covenant with our fathers, and wilt establish it with their children throughout eternal ages. And in all Thy glorious testimonies there has been a reminder of Thy mercies among us to succour the remnant, the survivors of Thy Covenant, that they might recount Thy works of truth and the judgements of Thy marvellous mighty deeds.

Thou hast created us for Thyself, O God, that we may be an everlasting people. Thou hast decreed for us a destiny of Light according to Thy truth. And the Prince of Light Thou hast appointed from ancient times to come to our support; all the sons of righteousness are in his hand, and all the spirits of truth are under his dominion. But Belial, the Angel of Malevolence, Thou hast created for the Pit; his rule is in Darkness and his purpose is to bring about wickedness and iniquity. All the spirits of his company, the Angels of Destruction, walk according to the precepts of Darkness; towards them is their inclination.

But let us, the company of Thy truth, rejoice in Thy mighty hand and be glad for Thy salvation, and exult because of Thy succour and peace. O God of Israel, who can compare with Thee in might? Thy mighty hand is with the poor. Which angel or prince can compare with Thy redeeming succour? For Thou hast appointed the day of battle from ancient times ... to come to the aid of truth and to destroy iniquity, to bring Darkness low and to magnify Light ... to stand for ever, and to destroy all the sons of Darkness ... ...

WAR RULE CHAPTER 14

like the fire of His wrath against the idols of Egypt.

And when they have risen from the slain to return to the camp, they shall all sing the Psalm of Return. And in the morning, they shall wash their garments, and shall cleanse themselves of the blood of the bodies of the ungodly. And they shall return to the positions in which they stood in battle formation before the fall of the enemy slain, and there they shall all bless the God of Israel. Rejoicing together, they shall praise His Name, and speaking they shall say: Blessed be the God of Israel who keeps mercy towards His Covenant, and the appointed times of salvation with the people He has delivered!

He has called them that staggered to marvellous mighty deeds, and has gathered in the assembly of the nations to destruction without any remnant.

He has lifted up in judgement the fearful of heart and has opened the mouth of the dumb that they might praise the mighty works of God.

He has taught war to the hand of the feeble and steadied the trembling knee; he has braced the back of the smitten. Among the poor in spirit there is power over the hard of heart, and by the perfect of way all the nations of wickedness have come to an end: not one of their mighty men stands, but we are the remnant of Thy people.

Blessed be Thy Name, O God of mercies, who hast kept the Covenant with our fathers.

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In all our generations Thou hast bestowed Thy wonderful favours on the remnant of Thy people under the dominion of Belial.

During all the mysteries of his Malevolence he has not made us stray from Thy Covenant;

Thou hast driven his spirits of destruction far from us, Thou hast preserved the soul of Thy redeemed when the men of his dominion {acted wickedly).

Thou hast raised the fallen by Thy strength, but hast cut down the great in height and hast brought down the lofty.

There is no rescue for all their mighty men and no refuge for their swift men; Thou givest to their honoured men a reward of shame, all their empty existence hast Thou turned to nothing.

But we, Thy holy people, will praise Thy Name because of the works of Thy truth.

We will exalt Thy splendour because of Thy mighty deeds in all the seasons and appointed times for ever, at the coming of day and at nightfall and at the departure of evening and morning.

For great is the design of Thy glory and of Thy wonderful mysteries on high that Thou shouldst raise up dust before Thee and lay low the 'gods'.

Rise up, rise up, O God of gods, raise Thyself in might, King of Kings!

May all the sons of Darkness scatter before Thee!

The light of Thy greatness shall shine forth on 'gods' and men.

It shall be like a fire burning in the dark places of perdition; it shall burn the sinners in the perdition of hell, in an eternal blaze

... in all the eternal seasons.

They shall recite there all the war hymns. Afterwards they shall return to their camps ...

WAR RULE CHAPTER 15

For this shall be a time of distress for Israel, and of the summons to war against all the nations. There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness.

All those who are ready for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him for the Day of Revenge by the Sword of God.

Then the High Priest shall rise, with the Priests, his brethren, and the Levites, and all the men of the army, and he shall recite aloud the Prayer in Time of War written in the Book of the Rule concerning this time, and also all their Hymns. He shall marshal all the formations there, as is written in the Book of War, and the priest appointed for the Day of Revenge by the voice of all his brethren shall go forward to strengthen the hearts of the fighting men. Speaking, he shall say: Be strong and valiant; be warriors! Fear not! Do not be confused and do not let your hearts be afraid! Do not be fearful; fear them not!

Do not fall back ... for they are a congregation of wickedness and all their works are in Darkness; they tend towards Darkness. They make for themselves a refuge in falsehood and their power shall vanish like smoke. All the multitudes of their community... shall not be found.

Damned as they are, all the substance of their wickedness shall quickly fade, like a flower in the summer-time.

Be brave and strong for the battle of God! For this day is the time of the battle of God against all the host of Belial, and of the judgement of all flesh. The God of Israel lifts His hand in His marvellous might against all the spirits of wickedness. The hosts of the warrior 'gods' gird themselves for battle, and the formations of the Holy Ones prepare themselves, for the Day of Revenge ...

WAR RULE CHAPTER 16

... For the God of Israel has called out the sword against all the nations, and He will do mighty deeds by the saints of His people.

And they shall obey all this Rule on the day when they stand before the camps of the Kittim The Priests shall afterwards sound for them the trumpets of the Reminder, and the gates of war shall open; the foot-soldiers shall advance and the columns shall station themselves between the formations. The Priests shall sound for them the signal, 'Battle Array', and at the sound of the trumpets the columns shall deploy until every man is in his place. The Priests shall then sound a second signal for them to advance, and when they are within throwing distance of the formation of the Kittim, each man shall seize his weapon of war. Then the six Priests shall blow on the trumpets of Massacre a shrill staccato blast to direct the battle, and the Levites and all the blowers of rams' horns shall sound a battle alarm, a mighty clamour; and with this clamour they shall begin to bring down the slain from among the Kittim. All the people shall cease their clamour, but the Priests shall continue to sound the trumpets of Massacre, and battle shall be fought against the Kittim (vacat). And when Belial girds himself to come to the aid of the sons of darkness, and when the slain among the footsoldiers begin to fall by the mysteries of God, and when all the men appointed for battle are put to ordeal by them, the Priests shall sound the trumpets of Summons for another formation of the reserve to advance into battle; and they shall take up their stand between the formations. And for those engaged in battle they shall sound the 'Retreat'.

Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God their hearts and hands in His battle. Speaking he shall say: ... the slain, for you have heard from ancient times through the mysteries of God ... ...

WAR RULE CHAPTER 17

He will pay their reward with burning fire by the hand of those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed. Remember the judgement of Nadab and Abihu, sons of

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Aaron, by whose judgement God showed Himself holy in the eyes of Israel. But Eleazar and Ithamar He confirmed in an everlasting priestly Covenant.

Be strong and fear not; for they tend towards chaos and confusion, and they lean on that which is not and shall not be. To the God of Israel belongs all that is and shall be; He knows all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow of the Prince of the kingdom of wickedness, and He will send eternal succour to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light He will enlighten with joy the children of Israel; peace and blessing shall be with the company of God. He will raise up the kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh.

Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge. And you, the sons of His Covenant, be strong in the ordeal of God! His mysteries shall uphold you until He moves His hand for His trials to come to an end.

After these words, the Priests shall sound to marshal them into the divisions of the formation; and at the sound of the trumpets the columns shall deploy until every man is in his place. Then the Priests shall sound a second signal on the trumpets for them to advance, and when the foot-soldiers approach throwing distance of the formation of the Kittim, every man shall seize his weapon of war. The Priests shall blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound a battle alarm, and the foot-soldiers shall stretch out their hands against the host of the Kittim; and at the sound of the alarm they shall begin to bring down the slain. All the people shall cease their clamour, but the Priests shall continue to blow the trumpets of Massacre and battle shall be fought against the Kittim.

... and in the third lot ... that the slain may fall by the mysteries of God ...

WAR RULE CHAPTER 18

In the seventh lot when the great hand of God is raised in an everlasting blow against Belial and all the hosts of his kingdom, and when Assyria is pursued amidst the shouts of Angels and the clamour of the Holy Ones, the sons of Japheth shall fall to rise no more. The Kittim shall be crushed without remnant, and no man shall be saved from among them.

At that time, on the day when the hand of the God of Israel is raised against all the multitude of Belial, the Priests shall blow the six trumpets of the Reminder and all the battle formations shall rally to them and shall divide against all the camps of the Kittim to destroy them utterly. And as the sun speeds to its setting on that day, the High Priest shall stand, together with the Levites who are with him and the tribal chiefs and the elders of the army, and they shall bless the God of Israel there. Speaking they shall say:

Blessed be Thy Name, O God of gods, for Thou hast worked great marvels with Thy people! Thou hast kept Thy Covenant with us from of old, and hast opened to us the gates of salvation many times. For the sake of Thy Covenant Thou hast removed our misery, in accordance with Thy goodness towards us. Thou hast acted for the sake of Thy Name, O God of righteousness ... Thou hast worked a marvellous miracle for us, and from ancient times there never was anything like it.

For Thou didst know the time appointed for us and it has appeared before us this day ... Thou hast shown us Thy merciful hand in everlasting redemption by causing the dominion of the enemy to fall back for ever. (Thou hast shown us) Thy mighty hand in a stroke of destruction in the war against all our enemies.

And now the day speeds us to the pursuit of their multitude ... Thou hast delivered up the hearts of the brave so that they stand no more.

For Thine is the power, and the battle is in Thy hands! ...

WAR RULE CHAPTER 19

For our Sovereign is holy and the King of Glory is with us; the host of his spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew covering the earth, and as a shower of rain shedding righteousness on all that grows there. Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour flesh with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

Rejoice all you cities of Judah!

Keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdom of the nations!

Sovereignty shall be to the Lord and everlasting dominion to Israel.

(1QM combined with 4QMb=4Q492)

{Then they shall gather in} the camp that night to rest until the morning.

And in the morning {they shall go to the place where the formation stood before the} warriors of the Kittim fell, as well as the multitudes of Assyria, and the hosts of all the assembled nations {to discover whether} the multitude of the stricken are dead {with none to bury them}, those who fell there under the Sword of God. And the High Priest shall draw near, with his vicar, and the chief Priests {and the

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Levites} with the Prince of the battle, and all the chiefs of the formations and their numbered men; they shall return to the positions which they held before the slain began to fall from among the Kittim, and there they shall praise the God {the Most High} ...

The War Scroll from Cave 4 (4Q491, 493)

(The following fragments, belonging to Ma (4Q491), echo sections from 1QM, but it also contain passages without parallels there. This is why we have to show them here.)

Ma = 4Q491, frs. 1-3

... There shall be one thousand cubits between the camp and the latrine and no nakedness whatever shall be seen in their surroundings. And when they set out to prepare the battle to curb the enemy, there shall be among them some exempted in the lot of each tribe according to their numbered men for each day's duty. On that day, some men from all their tribes shall set out from their camps towards the House of Meeting ... the Priests, the Levites, and all the chiefs of the camps shall go out towards them. They will pass there before ... according to the Thousands, Hundreds, Fifties and Tens.

Whoever shall not be clean because of his 'fount' on that night shall not go with them to the battle, for the holy angels shall be with their formations together ... When the formation called up for that day's battle to pass to all ... of the war, three formations shall stand, formations behind formations. They shall set a space between all the formations and they shall go out to battle in succession. These are the foot-soldiers and beside them the horsemen. They shall stand between the formations. And if they set up an ambush for a formation, the three ambushing formations shall be at a distance and shall not rise ... of the war and they shall hear the trumpets of Alarm and the foot-soldiers will begin to bring down the guilty dead. Afterwards the ambush shall rise from its hiding-place arranged in formations. The reassembly: from the right and from the left, from behind and from the front, four directions ... in the battles of annihilation. And all the formations engaged in combat with the enemy will be in one place.

... The first formation will go out to the battle and the second stand ... on their post. With the completion of their time, the first shall return and rise ... The second ... When the battle is joined. And the second formation shall have completed its time and they shall return and stand on their post. And the third ...

... And the chief Priest and his brethren, the Priests, and the Levites and the men of the order shall stand. And the Priests shall blow the trumpets continuously ... and a girdle of fine cloth of flax embroidered with blue, purple and scarlet threads, a many-coloured design produced by a craftsman, and a fine linen tunic and fine linen breeches and a mitred turban on their heads. They shall not take them to the sanctuary for they are battle raiments. According to all this rule ...

THE BOOK OF WAR

(4Q285, 11Q14)

(This collection of small fragments, designated as Rule of War, are akin to the War Scroll. It is probably representing its missing end section. Allusions are found to Levites blowing trumpets (fr. 8), to the archangel Michael (fr. 10), to the Prince of the Congregation, identified as the Branch of David (frs. 4 and 7), as well as to the Kittim and their slain (frs. 2, 4, 7), all familiar from 1QM. The poorly preserved benediction (fr. 8) can be reconstructed with the help of 11Q14 which contains, however, some notable variants. Fragment 4 seems to identify the defeated opponent as the biblical Gog (Ezekiel 39), the chief foe of the final age, here no doubt equated with the king of the Kittim. Fragment 7, erroneously labelled by some as the 'Pierced Messiah fragment', is based on an interpretation of Isaiah)

4Q285, fr. 1

... because of Thy name and ... Michael, Gabriel, Sariel and Raphael ... with the elect of ...

4Q285, fr. 4

... wickedness will be smitten ... the Prince of the Congregation and all Israel ... which was written in the book of Ezekiel the Prophet, I will strike your bow from your left hand and will make your arrows drop from your right hand. On the mountains of Israel you shall fall ... the king of the Kittim ... the Prince of the congregation will pursue them as far as the Great Sea ... and they shall flee from before Israel. In that time ... he shall stand against them and they shall be stirred against them ... and they shall return to the dry land. In that time ... and they shall bring him (the king of the Kittim?) before the Prince of the Congregation

4Q285 frg. 5

Isaiah the prophet: The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will fall. And there shall come forth a shoot from the stump of Jesse the Branch of David and they will enter into judgement with and the Prince of the Congregation, the Branch of David will kill him by strokes and by wounds. And a Priest of renown will command the slain of the Kittim.

4Q285.fr. 7

The Messiah, Branch of David

As it is written in the book of Isaiah the Prophet, The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will f all. And there shall come forth a shoot from the stump of Jesse ... the Branch of David and they will enter into judgement with ... and the Prince of the Congregation, the Branch of David will kill him ... by strokes and by wounds. And a Priest of renown will command ... the slain of the Kittim ...

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4Q285, fr.8

Answering, he shall say to the sons of Israel: May you be blessed in the name of the Most High God ... and may His holy name be blessed for ever and ever. May all His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open for you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time, and to give you the fruit of the produce of corn, wine and oil plentiful. And may the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. And there shall be no loss of children nor stumbling in your congregation, and wild beasts shall withdraw from your land and there shall be no pestilence in your land. For God is with you and His holy angels stand in your congregation, and His holy name shall be invoked upon you ... in your midst...

11Q14

And he shall bless them in the name of the God of Israel. Answering he shall say, ... to the sons of Israel: May you be blessed for ever and ever and may His ... be blessed ... and may His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open to you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time to give you the fruit of the produce of corn, wine and oil plentiful. May the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. There shall be no loss of children, nor stumbling in your congregation and the wild beasts shall withdraw from your land. The sword shall not pass through your land. For God is with you and His holy angels shall be present in your congregation, and His holy name shall be invoked upon you.

THE TEMPLE SCROLL

(11QT=11Q19-21, 4Q365a, 4Q524)

(The Temple Scroll is the longest Qumran manuscript, measuring over twenty-eight feet. There are also other fragments pertaining to the same document from Cave 11 (11Q20) and from Cave 4 (4Q365a). Originally it consisted of sixtyseven columns. It was written in the mid-first century BC.

The major part of the scroll deals with the Temple (building and furniture) and cultic worship, especially sacrifices on Sabbaths and the many feasts of the year. Most of the legislation depends, directly or indirectly, on Exodus, Leviticus, and more particularly on Deuteronomy, but there are also occasional non-biblical regulations.

The beginning of the manuscript is badly mutilated. Column I is missing. Columns III-XII are so fragmented that we only know that they contain: 1. Covenant between God and Israel (II). 2. Building projects of the Temple, 3. Daily, weekly and monthly sacrifices, and festivals. 4. Purity regulations. 5. Miscellaneous laws and punishments.

The sequence of subjects generally follows the Bible, but an obvious effort has been made to systematize, harmonize and reinterpret the laws. The aim of the author is to present the message of the scroll not as an interpretation of the Bible, but as an immediate divine revelation. For this purpose, not only does he formulate the supplementary legislation as directly spoken by God, but also frequently substitutes 'I' for 'the Lord = YHWH' of Scripture.)

(... Column 1 is missing ...)

TEMPLE SCROLL COLUMN 2

Behold, I will make a covenant.

For it is something dreadful that I will do to you. I myself will expel from before you the Amorites, the Canaanites, the Hittites, the Girgashites, the Perizzites, the Hivites and the Jebusites. Take care not to make a covenant with the inhabitants of the country which you are to enter so that they may not prove a snare for you. You must destroy their altars, smash their pillars and cut down their sacred trees and burn their idols with fire. You must not desire silver and gold so that you may not be ensnared by them; for that would be abominable to me. You must not bring any abominable idol into your house and come under the ban together with it. You shall detest and abominate it, for it is under the ban. You shall not worship another god, for YHWH, whose name is Jealous, is a jealous God. Take care not to make a covenant with the inhabitants of the country so that, when they whore after their gods and sacrifice to them and invite you, you may not eat of their sacrifices and take their daughters for your sons, and their daughters may not whore after their gods and cause your sons to whore after them. ...

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(... Columns 3-12 are extremely fragmented, not readable ...)

This is what you shall offer on the altar: two yearling lambs without blemish every day as a perpetual holocaust. You shall offer the first in the morning; and you shall offer the other lamb in the evening; the corresponding grain-offering will be a tenth of fine flour mixed with a quarter of a hin of beaten oil; it shall be a perpetual holocaust of soothing odour, an offering by fire to YHWH; and the corresponding drink-offering shall be a quarter of a hin of wine. The priest who offers the holocaust shall receive the skin of the burnt-offering which he has offered. You shall offer the other lamb in the evening with the same grain-offering as in the morning and with the corresponding drink-offering as an offering by fire, a soothing odour to YHWH ...

On the Sabbath days you shall offer two yearling rams without blemish and two tenths of an ephah of fine flour, mixed with oil, for a grain-offering and the corresponding drink-offering. This is the holocaust of every Sabbath in addition to the perpetual holocaust and the corresponding drink-offering. On the first day of each month you shall offer a holocaust to YHWH: two young bulls, one ram, seven yearling rams without blemish and a grain-offering of fine flour, three tenths of an ephah mixed with half a hin of oil, and a drink-offering, half a hin for each young bull and a grain-offering of fine flour mixed with oil, two tenths of an ephah with a third of a hin, and wine for a drink-offering, one third of a hinfor each ram; ... one tenth of fine flour for a grain-offering, mixed with a quarter of a hin, and wine, a quarter of a hin for each lamb ... a soothing odour to YHWH on the first day of each month. This is the burnt-offering for each month for the months of the year ... On the first day of the first month the months (of the year) shall start; it shall be the first month of the year for you. You shall do no work. You shall offer a he-goat for a sin-offering. It shall be offered by itself to expiate for you. You shall offer a holocaust: a bullock, a ram, seven yearling ram lambs without blemish ... additional to the burnt-offering for the new moon, and a grainoffering of three tenths of fine flour mixed with oil, half a hin for each bullock, and wine for a drink-offering, half a hin, a soothing odour to YHWH, and two tenths of fine flour mixed with oil, one third of a hin.

You shall offer wine for a drink-offering, one third of a hin for the ram, an offering by fire, of soothing odour to YHWH; and one tenth of fine flour, a grain-offering mixed with a quarter of a hinof oil. You shall offer wine for a drink-offering, a quarter of a hin for each ram ... lambs and for the he-goat ... each day ... seven yearling lambs and a he-goat ... according to this statute. For the ordination (of the priests), one ram for each day, and baskets of bread for all the rams of the ordination, one basket for each ram. They shall divide all the rams and the baskets for the seven days of the ordination for each day; according to their divisions, they shall offer to YHWH the right thigh of the ram as a holocaust and the fat covering the entrails and the two kidneys and the fat on them and on the loins and the whole fat tail close to the backbone and the appendage of the liver and the corresponding grain-offering and drink-offering according to the statute. They shall take one unleavened cake from the basket and one cake of bread with oil and one wafer, and they shall put it all on the fat together with the offering of the right thigh. Those who sacrifice shall wave the rams and the baskets of bread as a wave-offering before YHWH. This is a holocaust, an offering by fire, of soothing odour before YHWH. They shall burn everything on the altar over the holocaust, to complete their ordination during the seven days of ordination.

If the High Priest is to minister to YHWH, whoever has been ordained to put on the vestments in place of his father, shall offer a bull for all the people and another for the priests. He shall offer the one for the priests first. The elders of the priests shall lay their hands on its head and after them the High Priest and all the priests. They shall slaughter the bull before YHWH. The elders of the priests shall take from the blood of the bull and place it with their finger on the horns of the altar and they shall pour the blood around the four corners of the altar ledge ... and they shall take from its blood and place it on his right ear lobe and on the thumb of his right hand and the big toe of his right foot. They shall sprinkle on him and his vestments some of the blood which was on the altar... he shall be holy all his days. He shall not go near any dead body. He shall not render himself unclean even for his father or mother, for he is holy to YHWH, his God ... He shall offer on the altar and burn the fat of the first bull ... all the fat on the entrails and the appendage of the liver and the two kidneys and the fat on them and the fat on the loins, and the corresponding grain-offering and drink-offering according to their statute, he shall burn them on the altar. It shall be a burnt-offering, an offering by fire, of soothing odour before YHWH. The flesh of the bull, its skin and offal, they shall burn outside the sanctuary city on a wood fire in a place reserved for sin-offerings. There they shall burn it with its head and legs together with all its entrails. They shall burn all of it there except the fat. It is a sin-offering. He shall take the second bull, which is for the people, and by it he shall expiate for all the people of the assembly, by its blood and fat. As he did with the first bull, so he shall do with the bull of the assembly. He shall place with his finger some of its blood on the horns of the altar, and the remainder of its blood, he shall sprinkle on the four corners of the altar ledge, and its fat and the corresponding grain- offering and drink-offering, he shall burn on the altar. It is a sin-offering for the assembly.

... They shall rejoice because expiation has been made for them ... This day shall be a holy gathering for them, an eternal rule for all their generations wherever they dwell. They shall rejoice and ...

Let them prepare on the fourteenth day of the first month between dusk and dark the Passover of YHWH. They shall sacrifice it before the evening offering and shall sacrifice ... men from twenty years of age and over shall prepare it. They shall eat it at night in the holy courts.

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They shall rise early and each shall go to his tent ...

On the fifteenth day of this month (there shall be) a holy gathering.

You shall do no work of labour on it. It shall be a seven-day feast of unleavened bread for YHWH. You shall offer on each of these seven days a holocaust to YHWH: two young bulls, a ram, and seven ram lambs without blemish and a he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute for the young bulls, rams, lambs and the he-goat. On the seventh day there shall be an assembly for YHWH. You shall do no work on it.

... he- goat for a sin-offering ... the corresponding grain-offering and drink- offering according to the statute; one tenth of fine flour mixed with a quarter of a hin of oil and a quarter of a hin of wine for a drink-offering ... he shall expiate for all the guilt of the people of the assembly ... This shall be an eternal rule for you for your generations wherever you dwell. Then they shall offer the one ram, once, on the day of the waving of the sheaf.

You shall count seven complete Sabbaths from the day of your bringing the sheaf of the wave-offering. You shall count until the morrow of the seventh Sabbath. You shall count fifty days. You shall bring a new grain-offering to YHWH from your homes, a loaf of fine flour, freshly baked with leaven. They are firstfruits to YHWH, wheat bread, twelve cakes, two tenths of fine flour in each cake ... the tribes of Israel. They shall offer ... their grain-offering and drink-offering according to the statute. The priests shall wave ... wave-offering with the bread of the firstfruits. They shall belong to the priests and they shall eat them in the inner courtyard, as a new grain-offering, the bread of the firstfruits. Then ... new bread from freshly ripened ears.

On this day there shall be a holy gathering, an eternal rule for their generations. They shall do no work. It is the feast of Weeks and the feast of Firstfruits, an eternal memorial.

You shall count seven weeks from the day when you bring the new grain-offering to YHWH, the bread of firstfruits. Seven full Sabbaths shall elapse until you have counted fifty days to the morrow of the seventh Sabbath. You shall bring new wine for a drink-offering, four hins from all the tribes of Israel, one third of a hin for each tribe.

They shall offer on this day with the wine twelve rams to YHWH; all the chiefs of the clans of Israel ... rams and the corresponding grain-offering according to the statute: two tenths of fine flour mixed with oil, one third of a hin of oil for a ram; with this drink-offering ... seven yearling ram lambs and a he-goat ... assembly ... their grainoffering and drink-offering shall be according to the statute concerning young bulls and the ram ... to YHWH. At the quarter of the day, they shall offer ... the rams and the drink-offering. They shall offer ... fourteen yearling ram lambs ... the burnt-offering. They shall prepare them ... and they shall burn their fat on the altar, the fat covering the entrails and the fat that is on them, and the appendage of the liver with the kidneys he shall remove and the fat on them, and that which is on the loins and the fat tail close to the backbone. They shall burn all on the altar together with the corresponding grain-offering and drinkoffering, an offering by fire, of soothing odour before YHWH. They shall offer every grain-offering joined to a drink-offering according to the statute. They shall take a handful from every grain-offering offered either with frankincense or dry, (this being) its memorial portion, and burn it on the altar. They shall eat the remainder in the inner courtyard. The priests shall eat it unleavened. It shall not be eaten with leaven. It shall be eaten on that day before sunset. They shall salt all their offerings. You shall never allow the covenant of salt to fail. They shall offer to YHWH an offering from the rams and the lambs, the right thigh, the breast, the cheeks, the stomach and the foreleg as far as the shoulder bone, and they shall wave them as a wave-offering.

The priests' portions shall be the thigh of the offering and the breast ... the forelegs, the cheeks and the stomachs ... as an eternal rule, from the children of Israel and the shoulder remaining of the foreleg shall be for the Levites ... an eternal rule for them and for their seed .. the princes of the Thousands ... from the rams and from the lambs, one ram and one ram lamb shall belong to the priests; to the Levites, one ram, one lamb; and to every tribe, one ram, one lamb for all the tribes, the twelve tribes of Israel. They shall eat them on that day, in the outer courtyard before YHWH.

... the priests shall drink there first and the Levites second ... the princes of the standards first ... men of renown. After them the whole people, from the great to the small, shall begin to drink the new wine.

They shall not eat any unripe grapes from the vines, for on this day they shall expiate for the tirosh. The children of Israel shall rejoice before YHWH, an eternal rule for their generations wherever they dwell. They shall rejoice on this day for they have begun to pour out an intoxicating drink-offering, the new wine, on the altar of YHWH, year by year.

You shall count from that day seven weeks, seven times (seven days), forty-nine days; there shall be seven full Sabbaths; until the morrow of the seventh Sabbath you shall count fifty days. You shall then offer new oil from the homes of the tribes of the children of Israel, half a hin from a tribe, new beaten oil ... oil on the altar of the holocaust, firstfruits before YHWH. ... shall expiate with it for all the congregation before YHWH ... with this oil, half a hin ... according to the statute, a holocaust, an offering by fire, of soothing odour to YHWH ... With this oil they shall light the lamps ... the princes of the Thousands with ... fourteen yearling male lambs and the corresponding grain-offering and drink-offering ... for the lambs and the rams. The Levites shall slaughter ... and the priests, the sons of Aaron, shall sprinkle their blood on the altar all around ... and they shall burn their fat on the altar of the holocaust ... and the corresponding grain-offering and drink-offering, they shall burn over the fats ... an offering by fire, of soothing odour to YHWH. They shall take away from ... the right thigh and the breast ... the cheeks and the stomach shall be the priests' portion according to the statute concerning them. They shall give to the Levites the shoulder.

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Afterwards they shall bring them the offerings out to the children of Israel, and the children of Israel shall give the priests one ram, one lamb, and to the Levites, one ram, one lamb, and to each tribe, one ram, one lamb. They shall eat them on that day in the outer courtyard before YHWH, an eternal rule for their generations, year by year.

Afterwards they shall eat from the olives and anoint themselves with the new oil, for on this day they shall expiate for all the oil of the land before YHWH once yearly. They shall rejoice ...

The High Priest shall offer the holocaust of the Levites first, and afterwards he shall send up in smoke the holocaust of the tribe of Judah, and when he is sending it up in smoke, they shall slaughter before him the he-goat first and he shall lift up its blood in a bowl to the altar and with his finger he shall put some of the blood to the four horns of the altar of the holocaust and to the four corners of the altar ledge, and shall toss the blood towards the base of the altar ledge all around. He shall burn its fat on the altar, the fat covering the entrails and that over the entrails. The appendage of the liver with the kidneys he shall remove as well as the fat over them and on the loins. He shall send up in smoke all of them on the altar together with the corresponding grain-offering and drink-offering, an offering by fire of soothing odour to YHWH. And ... the flesh, of soothing odour; it shall be an offering by fire to YHWH. Thus they must do to every young bull, and to every ram and to every lamb and its limbs shall remain apart. The corresponding grain-offering and drink-offering shall be on it, an eternal rule for your generations before YHWH.

After this holocaust he shall offer the holocaust of the tribe of Judah separately. As he has done with the holocaust of the Levites, so shall he do with the holocaust of the children of Judah after the Levites. On the second day he shall first offer the holocaust of Benjamin and after it he shall offer the holocaust of the children of Joseph, Ephraim and Manasseh together. On the third day, he shall offer the holocaust of Reuben separately, and the holocaust of Simeon separately. On the fourth day he shall offer the holocaust of Issachar separately and the holocaust of Zebulun separately. On the fifth day he shall offer the holocaust of Gad separately and the holocaust of Asher separately. On the sixth day he shall offer the holocaust of Dan separately and the holocaust of Naphtali separately ...

In the seventh month, on the first day of the month, you shall have a sacred rest, a remembrance announced by a trumpet blast, a holy gathering. You shall offer a holocaust, an offering by fire, of soothing odour before YHWH. You shall offer one young bull, one ram, seven yearling lambs without blemish and one he-goat for a sinoffering, and the corresponding grain-offering and drink-offering according to the statute concerning them, of soothing odour to YHWH, in addition to the perpetual holocaust and the holocaust of the new moon. Afterwards you shall offer this holocaust at the third part of the day, an eternal rule for your generations wherever you dwell. You shall rejoice on this day. On it you shall do no work. A sacred rest shall this day be for you.

The tenth of this month is the Day of Atonement. You shall mortify yourselves. For any person who does not mortify himself on this selfsame day shall be cut off from his people. You shall offer on it a holocaust to YHWH: one young bull, one ram, seven ram lambs, one he-goat for a sin-offering, in addition to the sin-offering of the atonement and the corresponding grain-offering and drink-offering according to the statute concerning the young bull, the ram, the lambs and the he-goat. For the sin-offering of the atonement you shall offer two rams for holocaust. The High Priest shall offer one for himself and his father's house ... The High Priest shall cast lots on the two goats, one lot for YHWH and one for Azazel. He shall slaughter the goat on which YHWH's lot has fallen and shall lift up its blood in a golden bowl which is in his hand, and do with its blood as he has done with the blood of his young bull and shall expiate with it for all the people of the assembly. He shall send up in smoke its fat and the corresponding grain-and drink-offering on the altar of the holocaust. Its flesh, skin and dung they shall burn beside his young bull. It is a sinoffering for the whole assembly. He shall expiate with it for all the people of the assembly and it shall be forgiven to them. He shall wash his hands and feet of the blood of the sin-offering and shall come to the living goat and shall confess over its head the iniquities of the children of Israel together with all their guilt, all their sins. He shall put them on the head of the goat and despatch it to Azazel in the desert by the hand of the man who is waiting ready. The goat shall bear all the iniquities of (the children of Israel). ... and he shall expiate for all the children of Israel and it shall be forgiven to them ... Afterwards he shall offer the young bull, the ram, and the lambs, according to the statute relating to them, on the altar of the holocaust, and the holocaust will be accepted for the children of Israel, an eternal rule for their generations. Once a year this day shall be for them a memorial.

They shall do no work on it, for it shall be to them a Sabbath of sacred rest. Whoever shall do work on it or shall not mortify himself on it, shall be cut off from the midst of his people. A Sabbath of sacred rest, a holy gathering shall this day be for you. You shall sanctify it as a memorial wherever you dwell and you shall do no work.

On the fifteenth day of this month ... the corresponding grainoffering and drink-offering, all on the altar, an offering by fire, of soothing odour to YHWH. On the second day: twelve young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the hegoat; it is an offering by fire, of soothing odour to YHWH.

On the third day eleven young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the he-goat.

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On the fourth day ten young bulls, two rams, fourteen yearling ram lambs and one he-goat for a sin-offering and the corresponding grainoffering and drink-offering for the young bulls, the rams, the lambs and the he-goat ... On the fifth day ... and the corresponding grain-offering and drink-offering ... in the house on which I shall cause my name to rest ... holocausts, each on its day according to the law of this statute, always from the children of Israel in addition to their freewillofferings in regard to all that they offer, their drink-offerings and all their gifts that they shall bring to me in order to be acceptable. I shall accept them and they shall be my people and I shall be for them for ever. I will dwell with them for ever and ever and will sanctify my sanctuary by my glory. I will cause my glory to rest on it until the day of creation on which I shall create my sanctuary, establishing it for myself for all time according to the covenant which I have made with Jacob in Bethel.

... You shall make ... for stairs, a staircase ... in the house which you shall build ... You shall make a staircase north of the Temple, a square house, twenty cubits from one corner to the other alongside its four corners. Its distance from the wall of the Temple shall be seven cubits on the north-west. You shall make the width of its wall four cubits ... like the Temple and its inside from corner to corner twelve cubits. There shall be a square column in its middle, in the centre; its width four cubits on each side around which the stairs wind ... In the upper chamber of this house you shall make a gate opening to the roof of the Temple and a way (shall be) made through this gate towards the entrance ... of the Temple by which one can reach the upper chamber of the Temple. Overlay with gold all this stairhouse, its walls, its gates and its roof, from inside and from outside, its column and its stairs. You shall do everything as I tell you.

You shall make a square house for the laver in the south-east, on all its sides, each twenty-one cubits; fifty cubits distant from the altar. The width of the wall shall be four cubits, and the height twenty cubits ...

Make gates for it on the east, on the north and on the west. The width of the gates shall be four cubits and the height seven ... You shall make in the wall of this house, on the inside, recesses, and in them ... one cubit in width and their height four cubits above the ground. They shall be overlaid with gold on which they shall place their clothes which they have worn on arrival. Above the house of the ... when they come to minister in the sanctuary. You shall make a trench around the laver beside its house and the trench shall go from the house of the laver to a cavity. It shall descend rapidly to the ground where the water shall flow and disappear. It shall not be touched by any man for it is mingled with the blood of the holocaust. They shall sanctify my people in the sacred vestments which ...

You shall make a house east of the house of the laver according to the measurement of the house of the basin. Its wall shall be at a distance of seven cubits from the wall of the house of the laver. Its whole building and rafters shall be like those of the house of the laver.

It shall have two gates on the north and the south, one opposite the other, according to the measurement of the gates of the house of the laver. Inside all the walls of this house shall have apertures, their width and depth two cubits each and their height four with which the entrails and the feet are raised to the altar. When they have completed the sending up in smoke ...

... They close the wheels and ... and tie the horns of the young bulls to the rings and ... by the rings.

Afterwards they shall slaughter them and collect the blood in bowls and toss it around the altar base. They shall open the wheels and strip the skin of the young bulls from their flesh and cut them up into pieces, salt the pieces, wash the entrails and the legs, salt them and send them up in smoke on the fire which is on the altar, each young bull with its pieces beside it and the corresponding grain-offering of fine flour on it, the wine of the drink-offering beside it and some of it on it. The priests, the sons of Aaron, shall send everything up in smoke on the altar, an offering by fire, of soothing odour before YHWH. You shall make chains hanging from the rafters of the twelve columns ...

... whoever is not a priest shall die, and whoever ... a priest who shall come ... and he is not clothed in the holy vestments in which he was ordained, they too shall be put to death and shall not profane the sanctuary of their God, thus incurring the iniquity of mortal guilt. You shall sanctify the environs of the altar, the Temple, the laver and the colonnade and they shall be most holy for ever and ever.

You shall make a place west of the Temple, a colonnade of pillars standing around for the sin-offerings and the guilt-offerings, divided from one another, the sin-offerings of the priests, the he-goats, and the sin-offerings of the people and their guilt-offerings. None of these shall be mingled one with another, for their places shall be divided from one another in order that the priests may not err concerning all the sinofferings of the people, and all the rams of the guilt-offerings, thus incurring the sin of guilt.

The birds for the altar: he shall prepare turtle doves ... from the corner of ... to the corner of the gate, one hundred and twenty cubits. The gate shall be forty cubits wide. Each side shall be according to this measurement. The width of its wall shall be seven cubits, and its height forty-five cubits to the rafters of its roof. The width of its chambers shall be twenty-six cubits from corner to corner. The gates of entrance and exit: the gate shall be fourteen cubits wide and twenty-eight cubits high from the threshold to the lintel. The height of the rafters above the lintel shall be fourteen cubits.

The gate shall be roofed with a panelling of cedar wood overlaid with pure gold. Its doors shall be overlaid with fine gold.

From the corner of the gate to the second angle of the courtyard, (there shall be) one hundred and twenty cubits. Thus shall be the measurement of all these gates of the inner courtyard. The gates shall lead inside into the courtyard. You shall make inside the courtyard seats for the priests, and tables in front of the seats, in the inner colonnade by the

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outer wall of the courtyard, places made for the priests and their sacrifices, for the firstfruits and the tithes, for their peace-offering sacrifices which they shall sacrifice. The sacrifices of the peace-offerings of the children of Israel shall not be mingled with the sacrifices of the priests.

In the four corners of the courtyard you shall make for them a place for cooking-stoves where they shall seethe their sacrifices and sinofferings.

... There they shall eat ... the bird, the turtle-dove and the young pigeons ...

You shall make a second courtyard around the inner courtyard, one hundred cubits wide, and four hundred and eighty cubits long on the east side, and thus shall be the width and length of all its sides: to the south, to the west and to the north. Its wall shall be four cubits wide and twenty-eight cubits high. Chambers shall be made in the wall outside and between each chamber there shall be three-and-a-half cubits ...

... that all the congregation of the children of Israel may bow down before me ... No woman shall come there, nor a child until the day that he has fulfilled the rule ... and has paid for himself a ransom to YHWH, half a shekel, an eternal rule, a memorial wherever they dwell. The shekel consists of twenty gerahs.

When they shall collect from him the half-shekel... to me. Afterwards they shall enter from the age of twenty ... The names of the gates of this courtyard shall be according to the names of the children of Israel: Simeon, Levi and Judah in the east; Reuben, Joseph and Benjamin in the south; Issachar, Zebulun and Gad in the west; Dan, Naphtali and Asher in the north. Between each gate the measurement shall be: from the north-eastern corner to the gate of Simeon, ninety-nine cubits, and the gate twenty-eight cubits. From this gate of Simeon to the gate of Levi, ninety-nine cubits, and the gate, twenty-eight cubits.

From the gate of Levi to the gate of Judah ... You shall make a third courtyard ... to their daughters and to the strangers who were born ... wide around the middle courtyard ... in length about one thousand six hundred cubits from one corner to the next. Each side shall be according to this measurement: on the east, the south, the west and the north. The wall shall be seven cubits wide and forty-nine cubits high. Chambers shall be made between its gates along the foundation as far up as its 'crowns' (= crenellations: Yadin). There shall be three gates in the east, three in the south, three in the west and three in the north. The gates shall be fifty cubits wide and their height seventy cubits. Between one gate and another there shall be three hundred and sixty cubits. From the corner to the gate of Simeon, three hundred and sixty cubits. From the gate of Simeon to the gate of Levi, likewise.

From the gate of Levi to the gate of Judah, likewise three hundred and sixty cubits. ... From the gate of Issachar to the gate of Zebulun, three hundred and sixty cubits. From the gate of Zebulun to the gate of Gad, three hundred and sixty cubits. From the gate of Gad to the northern corner, three hundred and sixty cubits. From this corner to the gate of Dan: three hundred and sixty cubits. Thus from the gate of Dan to the gate of Naphtali, three hundred and sixty cubits. From the gate of Naphtali to the gate of Asher, three hundred and sixty cubits.

From the gate of Asher to the eastern corner, three hundred and sixty cubits. The gates shall jut outwards from the wall of the courtyard seven cubits, and extend inwards from the wall to the courtyard thirty-six cubits. The entrance of the gate shall be fourteen cubits wide and twenty-eight cubits high up to the lintel. The rafters at the doorways shall be of cedar wood and overlaid with gold. The doors shall be overlaid with pure gold. Between each gate inwards you shall make storehouses, rooms and colonnades.

The room shall be ten cubits wide, twenty cubits long, and fourteen cubits high ... with cedar wood. The wall shall be two cubits wide. On the outside there shall be storehouses. The storehouse shall be ten cubits wide and twenty cubits long. The wall shall be two cubits wide and fourteen cubits high up to the lintel. Its entrance shall be three cubits wide. You shall make in this way all the storehouses and the corresponding rooms. The colonnade ... shall be ten cubits wide.

Between each gate you shall make eighteen storehouses and the corresponding eighteen rooms ...

You shall make a staircase next to the walls of the gates towards the colonnade. Winding stairs shall go up to the second and third colonnades and to the roof. You shall build storehouses and corresponding rooms and colonnades as on the ground floor. The second and the third (levels) shall follow the measurement of the lower one. On the roof of the third you shall make pillars roofed with rafters from one pillar to the next (providing) a place for tabernacles. The (pillars) shall be eight cubits high and the tabernacles shall be made on their (roof) each year at the feast of the Tabernacles for the elders of the congregation, for the princes, the heads of the fathers' houses of the children of Israel, the captains of the thousands, the captains of the ...

hundreds, who will ascend and dwell there until the sacrificing of the holocaust on the festival which is the feast of the Tabernacles, each year. Between each gate there shall be

... on the days of the first fruits of the corn, of the wine (tirosh) and the oil, and at the festival of the offering of wood. On these days (the tithe) shall be eaten. They shall not put aside anything from it from one year to another. For they shall eat it in this manner. From the feast of the Firstfruits of the corn of wheat they shall eat the corn until the next year, until the feast of the Firstfruits, and they shall drink the wine from the day of the festival of Wine until the next year, until the day of the festival of the Wine, and (they shall eat) the oil from its festival, until the next year, until the festival, the day of offering the new oil on the altar. Whatever is left to last beyond their festivals shall be sanctified by being burnt with fire. It shall no longer be eaten for it is holy. Those who live within a distance of three days'

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walk from the sanctuary shall bring whatever they can bring. If they cannot carry it, they shall sell it for money and buy with it corn, wine, oil, cattle and sheep, and shall eat them on the days of the festivals. On working days they shall not eat from this in their weariness for it is holy. On the holy days it shall be eaten, but it shall not be eaten on working days.

... You shall allot the rooms and the corresponding chambers. From the gate of Simeon to the gate of Judah shall be for the priests ... All that is to the right and to the left of the gate of Levi, you shall allot to Aaron, your brother, one hundred and eight rooms and corresponding chambers and two tabernacles which are on the roof. You shall allot to the sons of Judah the area from the gate of Judah to the corner: fifty-four rooms and corresponding chambers and the tabernacle that is over them. You shall allot to the sons of Simeon the area from the gate of Simeon to the second corner: their rooms, the corresponding chambers and tabernacles. (You shall allot) to the sons of Reuben the area from the corner which is beside the sons of Judah to the gate of Reuben: fifty-two rooms and the corresponding chambers and tabernacles. The area from the gate of Reuben to the gate of Joseph (you shall allot) to the sons of Joseph, to Ephraim and Manasseh. The area from the gate of Joseph to the gate of Benjamin you shall allot to the sons of Kohath from the Levites. The area from the gate of Benjamin to the western corner you shall allot to the sons of Benjamin. The area from this corner to the gate of Issachar you shall allot to the sons of Issachar. The area from the gate of Issachar ...

... the second (= incoming) priestly course shall enter on the left ... and the first (= outgoing) shall leave on the right. They shall not mingle with one another nor their vessels. Each priestly course shall come to its place and they shall stay there. One shall arrive and the other leave on the eighth day. They shall clean the rooms, one after the other, when the first priestly course leaves. There shall be no mingling there.

No man who has had a nocturnal emission shall enter the sanctuary at all until three days have elapsed. He shall wash his garments and bathe on the first day and on the third day he shall wash his garments and bathe, and after sunset he shall enter the sanctuary. They shall not enter my sanctuary in their impure uncleanness and render it unclean.

No man who has had sexual intercourse with his wife shall enter anywhere into the city of the sanctuary where I cause my name to abide, for three days. No blind man shall enter it in all his days and shall not profane the city where I abide, for I, YHWH, abide amongst the children of Israel for ever and ever.

Whoever is to purify himself of his flux shall count seven days for his purification. He shall wash his garments on the seventh day and bathe his whole body in running water. Afterwards he shall enter the city of the sanctuary. No one unclean through contact with a corpse shall enter there until he has purified himself. No leper nor any man smitten in his body shall enter there until he has purified himself and has offered ...

... No unclean bird shall fly over my sanctuary ... the roofs of the gates ... the outer courtyard ... be in my sanctuary for ever and ever all the time that I abide among them.

You shall make a terrace round about, outside the outer courtyard, fourteen cubits wide like the entrances of all the gates. You shall make twelve steps (leading) to it by which the children of Israel shall ascend there to enter my sanctuary.

You shall make a one-hundred-cubits-wide ditch around the sanctuary which shall divide the holy sanctuary from the city so that no one can rush into my sanctuary and defile it. They shall sanctify my sanctuary and hold it in awe because I abide among them.

You shall make for them latrines outside the city where they shall go out, north-west of the city. These shall be roofed houses with holes in them into which the filth shall go down. It shall be far enough not to be visible from the city, at three thousand cubits.

You shall make three areas to the east of the city, divided from one another, where the lepers, those suffering from a flux and men who have had a (nocturnal) emission ...

Their cities shall be pure ... for ever. The city which I will sanctify, causing my name and my sanctuary to abide in it, shall be holy and pure of all impurity with which they can become impure. Whatever is in it shall be pure. Whatever enters it shall be pure: wine, oil, all food and all moistened (food) shall be clean. No skin of clean animals slaughtered in their cities shall be brought there (to the city of the sanctuary). But in their cities they may use them for any work they need. But they shall not bring them to the city of my sanctuary, for the purity of the skin corresponds to that of the flesh. You shall not profane the city where I cause my name and my sanctuary to abide. For it is in the skins (of animals) slaughtered in the sanctuary that they shall bring their wine and oil and all their food to the city of my sanctuary. They shall not pollute my sanctuary with the skins of animals slaughtered in their country which are tainted (= unfit for the Temple). You cannot render any city among your cities as pure as my city, for the purity of the skin of the animal corresponds to the purity of its flesh. If you slaughter it in my sanctuary, it shall be pure for my sanctuary, but if you slaughter it in your cities, it shall be pure (only) for your cities. Whatever is pure for the sanctuary, shall be brought in skins (fit) for the sanctuary, and you shall not profane my sanctuary and my city where I abide with tainted skins.

... the cormorant, the stork, every kind of heron, the hoopoe and the bat ...

You may eat the following flying insects: every kind of great locust, every kind of long-headed locust, every kind of green locust, and every kind of desert locust. These are among the flying insects which you may eat: those which walk on four legs and have legs jointed above their feet to leap with them on the ground and wings to fly with. You shall not eat the carcass of any bird or beast but may sell it to a foreigner. You shall not eat any abominable thing, for you are a holy people to YHWH, your God.

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You are the sons of YHWH, your God. You shall not gash yourselves or shave your forelocks in mourning for the dead, nor shall you tattoo yourselves, for you are a holy people to YHWH, your God. You shall not profane your land.

You shall not do as the nations do; they bury their dead everywhere, they bury them even in their houses. Rather you shall set apart areas in the midst of your land where you shall bury your dead. Between four cities you shall designate an area for burial. In every city you shall set aside areas for those stricken with leprosy, with plague and with scab, who shall not enter your cities and profane them, and also for those who suffer from a flux; and for menstruating women, and women after childbirth, so that they may not cause defilement in their midst by their impure uncleanness. The leper suffering from chronic leprosy or scab, who has been pronounced unclean by the priest ... with cedar wood, hyssop and ... your cities with the plague of leprosy and they shall be unclean.

If a man dies in your cities, the house in which the dead man has died shall be unclean for seven days. Whatever is in the house and whoever enters the house shall be unclean for seven days. Any food on which water has been poured shall be unclean, anything moistened shall be unclean. Earthenware vessels shall be unclean and whatever they contain shall be unclean for every clean man. The open (vessels) shall be unclean for every Israelite (with) whatever is moistened in them.

On the day when the body is removed from there, they shall cleanse the house of all pollution of oil, wine and water moisture. They shall rub its (the house's) floor, walls and doors and shall wash with water the bolts, doorposts, thresholds and lintels. On the day when the body is removed from there, they shall purify the house and all its utensils, hand-mills and mortars, all utensils of wood, iron and bronze and all utensils capable of purification. Clothes, sacks and skins shall be washed. As for the people, whoever has been in the house or has entered the house shall bathe in water and shall wash his clothes on the first day. On the third day they shall sprinkle purifying water on them and shall bathe. They shall wash their garments and all the utensils in the house.

On the seventh day they shall sprinkle them a second time. They shall bathe, wash their clothes and utensils and shall be clean by the evening of the impurity contracted from the dead so as to be fit to touch their pure things. As for a man who has not been rendered unclean on account of ...

... they have been unclean. No longer ... until they have sprinkled them the second time on the seventh day and shall be clean by the evening at sunset.

Whoever touches the bone of a dead person in the fields, or one slain by the sword, or a dead body or the blood of a dead person, or a tomb, he shall purify himself according to the rule of this statute. But if he does not purify himself according to the statute of this law, he is unclean, his uncleanness being still in him. Whoever touches him must wash his clothes, bathe and he shall be clean by the evening.

If a woman is with child and it dies in her womb, as long as it is dead in her, she shall be unclean like a tomb. Any house that she enters shall be unclean with all its utensils for seven days. Whoever touches it shall be unclean till the evening. If anyone enters the house with her, he shall be unclean for seven days. He shall wash his clothes and bathe in water on the first (day). On the third day he shall sprinkle and wash his clothes and bathe. On the seventh day he shall sprinkle a second time and wash his clothes and bathe. At sunset he shall be clean.

As for all the utensils, clothes, skins and all the materials made of goat's hair, you shall deal with them according to the statute of this law.

All earthenware vessels shall be broken for they are unclean and can no more be purified ever.

All creatures that teem on the ground you shall proclaim unclean: the weasel, the mouse, every kind of lizard, the wall gecko, the sand gecko, the great lizard and the chameleon. Whoever touches them dead ...

... and whatever comes out of them ... shall be unclean to you. You shall not render yourselves unclean by them. Whoever touches them dead shall be unclean until the evening. He shall wash his clothes and bathe in water and at sunset he shall be clean.

Whoever carries any of their bones, their carcass, skin, flesh or claw shall wash his clothes and bathe in water. After sunset he shall be clean. You shall forewarn the children of Israel about all the impurities. They shall not render themselves unclean by those of which I tell you on this mountain and they shall not be unclean.

For I, YHWH, abide among the children of Israel. You shall sanctify them and they shall be holy. They shall not render themselves abominable by anything that I have separated for them as unclean and they shall be holy.

You shall establish judges and officers in all your towns and they shall judge the people with just judgement. They shall not be partial in (their) judgement. They shall not accept bribes, nor shall they twist judgement, for the bribe twists judgement, overturns the works of justice, blinds the eyes of the wise, produces great guilt, and profanes the house by the iniquity of sin. Justice and justice alone shall you pursue that you may live and come to inherit the land that I give you to inherit for all days. The man who accepts bribes and twists just judgement shall be put to death. You shall not be afraid to execute him. You shall not do in your land as the nations do. Everywhere they sacrifice, plant sacred trees, erect sacred pillars and set up carved stones to bow down before them and build for them ...

... You shall not plant any tree as a sacred tree beside my altar to be made by you.

You shall not erect a sacred pillar that is hateful to me. You shall not make anywhere in your land a carved stone to bow down before it. You shall not sacrifice to me any cattle or sheep with a grave blemish, for they are abominable to me. You shall not sacrifice to me any cattle or sheep or goat that is pregnant, for this would be an abomination to me.

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You shall not slaughter a cow or a ewe and its young on the same day, neither shall you kill a mother with her young.

Of all the firstlings born to your cattle or sheep, you shall sanctify for me the male animals. You shall not use the firstling of your cattle for work, nor shall you shear the firstling of your small cattle. You shall eat it before me every year in the place that I shall choose. Should it be blemished, being lame or blind or (afflicted with) any grave blemish, you shall not sacrifice it to me. It is within your towns that you shall eat it. The unclean and the clean among you together (may eat it) like a gazelle or a deer. It is the blood alone that you shall not eat. You shall spill it on the ground like water and cover it with dust. You shall not muzzle an ox while it is threshing. You shall not plough with an ox and an ass (harnessed) together. You shall not slaughter clean cattle or sheep or goat in any of your towns, within a distance of three days' journey from my sanctuary. It is rather in my sanctuary that you shall slaughter it, making of it a holocaust or peace-offering. You shall eat and rejoice before me in the place on which I choose to set my name.

Every clean animal with a blemish, you shall eat it within your towns, away from my sanctuary at a distance of thirty stadia. You shall not slaughter it close to my sanctuary for its flesh is tainted. You shall not eat in my city, which I sanctify by placing my name in it, the flesh of cattle, sheep or goat which has not entered my sanctuary. They shall sacrifice it there, toss its blood to the base of the altar of holocaust and shall burn its fat.

When I extend your frontiers as I have told you, and if the place where I have chosen to set my name is too distant, and you say, 'I will eat meat', because you long for it, whatever you desire, you may eat, and you may slaughter any of your small cattle or cattle which I give you according to my blessing. You may eat it within your towns, the clean and the unclean together, like gazelle or deer meat. But you shall firmly abstain from eating the blood. You shall spill it on the ground like water and cover it with dust. For the blood is the life and you shall not eat the life with the flesh so that it may be well with you and with your sons after you for ever. You shall do that which is correct and good before me, for I am YHWH, your God.

But all your devoted gifts and votive donations you shall bring when you come to the place where I cause my name to abide, and you shall sacrifice them there before me as you have devoted and vowed them with your mouth. When you make a vow, you shall not tarry in fulfilling it, for surely I will require it of you and you shall become guilty of a sin. You shall keep the word uttered by your lips, for your mouth has vowed freely to perform your vow.

When a man makes a vow to me or swears an oath to take upon himself a binding obligation, he must not break his word. Whatever has been uttered by his mouth, he shall do it.

When a woman makes a vow to me, or takes upon herself a binding obligation by means of an oath in her father's house, in her youth, if her father hears of her vow or the binding obligation which she has taken upon herself and remains silent, all her vows shall stand, and her binding obligation which she has taken upon herself shall stand. If, however, her father definitely forbids her on the day that he hears of it, none of her vows or binding obligations which she has taken upon herself shall stand, and I will absolve her because (her father) has forbidden her when he heard of them. But if he annuls them after the day that he has heard of them, he shall bear her guilt: her father has annulled them. Any vow or binding oath (made by a woman) to mortify herself, her husband may confirm it or annul it on the day that he hears of it, and I will absolve her.

But any vow of a widow or a divorced woman, whatever she has taken upon herself shall stand in conformity with all that her mouth has uttered.

Everything that I command you today, see to it that it is kept. You shall not add to it, nor detract from it.

If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says, 'Let us go and worship other gods whom you have not known!', do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHWH, the God of your fathers, with all your heart and soul. It is YHWH, your God, that you must follow and serve, and it is him that you must fear and his voice that you must obey, and you must hold fast to him. That prophet or dreamer shall be put to death for he has preached rebellion against YHWH, your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to lead you astray from the path that I have commanded you to follow. You shall rid yourself of this evil.

If your brother, the son of your father or the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is like your own self, seeks to entice you secretly, saying, 'Let us go and worship other gods whom you have not known', neither you, nor your fathers, some of the gods of the peoples that are round about you, whether near you or far off from you, from the one end of the earth to the other, you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him; but you shall kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. You shall stone him to death with stones because he sought to draw you away from me who brought you out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and never again do such an evil thing among you. If in one of your cities in which I give you to dwell you hear this said: 'Men, sons of Belial have arisen in your midst and have led astray all the inhabitants of their city saying, "Let us go and worship gods whom you have not known!",' you shall inquire, search and investigate carefully. If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword. You shall place it and all who are in it under the ban, and you shall put the

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beasts to the sword. You shall assemble all the booty in the city square and shall burn it with fire, the city and all the booty, as a whole-offering to YHWH, your God. It shall be a ruin for ever and shall never be rebuilt. Nothing from that which has been placed under the ban shall cleave to your hand so that I may turn from my hot anger and show you compassion. I will be compassionate to you and multiply you as I told your fathers, provided that you obey my voice, keeping all my commandments that I command you today, to do that which is correct and good before YHWH, your God.

If among you, in one of your towns that I give you, there is found a man or a woman who does that which is wrong in my eyes by transgressing my covenant, and goes and worships other gods, and bows down before them, or before the sun or the moon, or all the host of heaven, if you are told about it, and you hear about this matter, you shall search and investigate it carefully. If the matter is proven true that such an abomination has been done in Israel, you shall lead out that man or that woman and stone him (to death) with stones.

... You shall go to the Levitical priests or to the judges then in office; you shall seek their guidance and they shall pronounce on the matter for which you have sought their guidance, and they shall proclaim the(ir) judgement to you. You shall act in conformity with the law that they proclaim to you and the saying that they declare to you from the book of the Law. They shall issue to you a proclamation in truth from the place where I choose to cause my name to abide. Be careful to do all that they teach you and act in conformity with the decision that they communicate to you. Do not stray from the law which they proclaim to you to the right or to the left. The man who does not listen but acts arrogantly without obeying the priest who is posted there to minister before me, or the judge, that man shall die. You shall rid Israel of evil. All the people shall hear of it and shall be awe-stricken, and none shall ever again be arrogant in Israel.

When you enter the land which I give you, take possession of it, dwell in it and say, 'I will appoint a king over me as do all the nations around me!', you may surely appoint over you the king whom I will choose. It is from among your brothers that you shall appoint a king over you. You shall not appoint over you a foreigner who is not your brother. He (the king) shall definitely not acquire many horses, neither shall he lead the people back to Egypt for war to acquire many horses and much silver and gold, for I told you, 'You shall never again go back that way'. He shall not acquire many wives that they may not turn his heart away from me. He shall not acquire very much silver and gold.

When he sits on the throne of his kingdom, they shall write for him this law from the book which is before the priests. This is the law that they shall write for him ... They shall count, on the day that they appoint him king, the sons of Israel from the age of twenty to sixty years according to their standard units. He shall install at their head captains of thousands, captains of hundreds, captains of fifties and captains of tens in all their cities. He shall select from among them one thousand by tribe to be with him: twelve thousand warriors who shall not leave him alone to be captured by the nations. All the selected men whom he has selected shall be men of truth, God-fearers, haters of unjust gain and mighty warriors. They shall be with him always, day and night. They shall guard him from anything sinful, and from any foreign nation in order not to be captured by them. The twelve princes of his people shall be with him, and twelve from among the priests, and from among the Levites twelve. They shall sit together with him to proclaim judgement and the law so that his heart shall not be lifted above them, and he shall do nothing without them concerning any affair.

He shall not marry as wife any daughter of the nations, but shall take a wife for himself from his father's house, from his father's family. He shall not take another wife in addition to her, for she alone shall be with him all the time of her life. But if she dies, he may marry another from his father's house, from his family. He shall not twist judgement; he shall take no bribe to twist a just judgement and shall not covet a field or a vineyard, any riches or house, or anything desirable in Israel. He shall not rob ...

... When the king hears of any nation or people intent on plundering whatever belongs to Israel, he shall send for the captains of thousands and the captains of hundreds posted in the cities of Israel. They shall send with him (the captain) one tenth of the people to go with him (the king) to war against their enemies, and they shall go with him. But if a large force enters the land of Israel, they shall send with him one fifth of the warriors. If a king with chariots and horses and a large force comes, they shall send with him one third of the warriors, and the two remaining divisions shall guard their city and their boundaries so that no marauders invade their land. If the war presses him the king hard, they shall send to him half of the people, the men of the army, but the other half of the people shall not be severed from their cities.

If they triumph over their enemies, smash them, put them to the sword and carry away their booty, they shall give the king his tithe of this, the priests one thousandth and the Levites one hundredth from everything. They shall halve the rest between the combatants and their brothers whom they have left in their cities.

If he (the king) goes to war against his enemies, one fifth of the people shall go with him, the warriors, all the mighty men of valour.

They shall avoid everything unclean, everything shameful, every iniquity and guilt. He shall not go until he has presented himself before the High Priest who shall inquire on his behalf for a decision by the Urim and Tummim. It is at his word that he shall go and at his word that he shall come, he and all the children of Israel who are with him. He shall not go following his heart's counsel until he (the High Priest) has inquired for a decision by the Urim and Tummim. He shall (then) succeed in all his ways on which he has set out according to the decision which ...

... and they shall disperse them in many lands and they shall become a horror, a byword, a mockery. With a heavy yoke and in extreme want, they shall there serve gods made by

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human hands, of wood and stone, silver and gold. During this time their cities shall become a devastation, a laughing-stock and a wasteland, and their enemies shall devastate them. They shall sigh in the lands of their enemies and scream because of the heavy yoke. They shall cry out but I will not listen; they shall scream but I will not answer them because of their evil doings. I will hide my face from them and they shall become food, plunder and prey. None shall save them because of their wickedness, because they have broken my covenant and their soul has loathed my law until they have incurred every guilt. Afterwards they will return to me with all their heart and all their soul, in conformity with all the words of this law, and I will save them from the hand of their enemies and redeem them from the hand of those who hate them, and I will bring them to the land of their fathers. I will redeem them, and increase them and exult over them. I will be their God and they shall be my people.

The king whose heart and eyes have gone astray from my commandments shall never have one to sit on the throne of his fathers, for I will cut off his posterity for ever so that it shall no more rule over Israel. But if he walk after my rules and keep my commandments and do that which is correct and good before me, no heir to the throne of the kingdom of Israel shall be cut off from among his sons for ever. I will be with him and will save him from the hand of those who hate him and from the hand of those who seek his life. I will place all his enemies before him and he shall rule over them according to his pleasure and they shall not rule over him. I will set him on an upward, not on a downward, course, to be the head and not the tail, that the days of his kingdom may be lengthened greatly for him and his sons after him.

... and all their wave-offerings. All their firstling male beasts and all ... of their beasts and all their holy gifts which they shall sanctify to me together with all their holy gifts of praise and a proportion of their offering of birds, wild animals and fish, one thousandth of their catch, and all that they shall devote, and the proportion of the booty and the plunder.

To the Levites shall belong the tithe of the corn, the wine and the oil that they have sanctified to me first; the shoulder from those who slaughter a sacrifice and a proportion of the booty, the plunder and the catch of birds, wild animals and fish, one hundredth; the tithe from the young pigeons and from the honey one fiftieth. To the priests shall belong one hundredth of the young pigeons, for I have chosen them from all your tribes to attend on me and minister before me and bless my name, he and his sons always. If a Levite come from any town anywhere in Israel where he sojourns to the place where I will choose to cause my name to abide, (if he come) with an eager soul, he may minister like his brethren the Levites who attend on me there. He shall have the same share of food with them, besides the inheritance from his father's family.

When you enter the land which I give you, do not learn to practise the abominations of those nations. There shall be found among you none who makes his son or daughter pass through fire, nor an augur or a soothsayer, a diviner or a sorcerer, one who casts spells or a medium, or wizards or necromancers. For they are an abomination before me, all who practise such things, and it is because of these abominations that I drive them out before you. You shall be perfect towards YHWH, your God. For these nations that ... to utter a word in my name which I have not commanded him to utter, or who speaks in the name of other gods, that prophet shall be put to death. If you say in your heart, 'How shall we know the word which YHWH has not uttered?', when the word uttered by the prophet in the name of YHWH is not fulfilled and does not come true, that is not a word that I have uttered. The prophet has spoken arrogantly; do not fear him.

A single witness may not come forward against a man in the matter of any iniquity or sin which he has committed. It is on the evidence of two witnesses or three witnesses that a case can be established. If a malicious witness comes forward against a man to testify against him in a case of a crime, both disputants shall stand before me and before the priests and the Levites and before the judges then in office, and the judges shall inquire, and if the witness is a false witness who has testified falsely against his brother, you shall do to him as he proposed to do to his brother. You shall rid yourselves of evil. The rest shall hear of it and shall be awe-stricken and never again shall such a thing be done in your midst. You shall have no mercy on him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you go to war against your enemies, and you see horses and chariots and an army greater than yours, be not afraid of them, for I am with you who brought you out of the land of Egypt. When you approach the battle, the priest shall come forward to speak to the army and say to them, 'Hear, Israel, you approach ...

... and another man shall use its fruit. If any man has betrothed a woman but has not yet married her, he shall return home. Otherwise he may die in the war and another man may take her. The officers shall continue to address the army and say, 'If any man is afraid and has lost heart, he shall go and return. Otherwise he may render his kinsmen as faint-hearted as himself.'

When the judges have finished addressing the army, they shall appoint army captains at the head of the people.

When you approach a city to fight it, first offer it peace. If it seeks peace and opens its gates to you, then all the people found in it shall become your forced labourers and shall serve you. If it does not make peace with you, but is ready to fight a war against you, you shall besiege it and I will deliver it into your hands. You shall put all its males to the sword, but the women, the children, the beasts and all that is in the city, all its booty, you may take as spoil for yourselves. You may enjoy the use of the booty of your enemies which I give you. Thus shall you treat the very distant cities, those which are not among the cities of these nations. But in the cities of the peoples which I give you as an inheritance, you shall not leave alive any creature. Indeed you shall utterly exterminate

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the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you, that they may not teach you to practise all the abominations that they have performed to their gods.

... a heifer with which he has not worked, which has not drawn the yoke. The elders of that city shall bring down the heifer to a ravine with an ever-flowing stream which has never been sown or cultivated, and there they shall break its neck.

The priests, the sons of Levi, shall come forward, for I have chosen them to minister before me and bless my name, and every dispute and every assault shall be decided by their word. All the elders of the city nearest to the body of the murdered man shall wash their hands over the head of the heifer whose neck has been broken in the ravine. They shall declare, 'Our hands did not shed this blood, nor did our eyes see it happen. Accept expiation for thy people Israel whom thou hast redeemed, O YHWH, and do not permit the guilt of innocent blood to rest among thy people, Israel. Let this blood be expiated for them.' You shall rid Israel (of the guilt) of innocent blood, and you shall do that which is correct and good before YHWH, your God. When you go to war against your enemies, and I deliver them into your hands, and you capture some of them, if you see among the captives a pretty woman and desire her, you may take her to be your wife. You shall bring her to your house, you shall shave her head, and cut her nails. You shall discard the clothes of her captivity and she shall dwell in your house, and bewail her father and mother for a full month. Afterwards you may go to her, consummate the marriage with her and she will be your wife.

But she shall not touch whatever is pure for you for seven years, neither shall she eat of the sacrifice of peace-offering until seven years have elapsed. Afterwards she may eat.

... the firstfruits of his virility; he has the right of the first-born.

If a man has a disobedient and rebellious son who refuses to listen to his father and mother, nor listens to them when they chastise him, his father and mother shall take hold of him and bring him to the elders of his city, to the gate of his place. They shall say to the elders of his town, 'This son of ours is disobedient and rebellious; he does not listen to us; he is a glutton and a drunkard.' All the men of his city shall stone him with stones and he shall die, and you shall rid yourselves of evil. All the children of Israel shall hear of it and be awe-stricken. If a man slanders his people and delivers his people to a foreign nation and does evil to his people, you shall hang him on a tree and he shall die.

On the testimony of two witnesses and on the testimony of three witnesses he shall be put to death and they shall hang him on the tree.

If a man is guilty of a capital crime and flees (abroad) to the nations, and curses his people, the children of Israel, you shall hang him also on the tree, and he shall die. But his body shall not stay overnight on the tree. Indeed you shall bury him on the same day. For he who is hanged on the tree is accursed of God and men. You shall not pollute the ground which I give you to inherit. If you see your kinsman's ox or sheep or donkey straying, do not neglect them; you shall indeed return them to your kinsman. If your kinsman does not live near you, and you do not know who he is, you shall bring the animal to your house and it shall be with you until he claims it. ...

... When a bird's nest happens to lie before you by the roadside, on any tree or on the ground, with fledglings or eggs, and the hen is sitting on the fledglings or the eggs, you shall not take the hen with the young.

You shall surely let the hen escape and take only the young so that it may be well with you and your days shall be prolonged. When you build a new house, you shall construct a parapet on the roof so that you do not bring blood-guilt on your house if anyone should fall from it.

When a man takes a wife, has sexual intercourse with her and takes a dislike to her, and brings a baseless charge against her, ruining her reputation, and says, 'I have taken this woman, approached her, and did not find the proof of virginity in her', the father or the mother of the girl shall take the girl's proof of virginity and bring it to the elders at the gate. The girl's father shall say to the elders, 'I gave my daughter to be this man's wife; he has taken a dislike to her and has brought a baseless charge against her saying, "I have not found the proof of virginity in your daughter." Here is the proof of my daughter's virginity.'

They shall spread out the garment before the elders of that city. The elders of that city shall take that man and chastise him. They shall fine him one hundred pieces of silver which they shall give to the father of the girl, because he (the husband) has tried to ruin the reputation of an Israelite virgin. He shall not ...

When a virgin betrothed to a man is found by another man in the city and he lies with her, they shall bring both of them to the gate of that city and stone them with stones and they shall be put to death: the girl because she has not shouted (for help, although she was) in the city, and the man because he has dishonoured his neighbour's wife. You shall rid yourselves of evil. If the man has found the woman in the fields in a distant place hidden from the city, and raped her, only he who has lain with her shall be put to death. To the girl they shall do nothing since she has committed no crime worthy of death. For this affair is like that of a man who attacks his neighbour and murders him. For it was in the fields that he found her and the betrothed girl shouted (for help), but none came to her rescue.

When a man seduces a virgin who is not betrothed, but is suitable to him according to the rule, and lies with her, and he is found out, he who has lain with her shall give the girl's father fifty pieces of silver and she shall be his wife. Because he has dishonoured her, he may not divorce her all his days. A man shall not take his father's wife and shall not lift his father's skirt. A man shall not take the wife of his brother and shall not lift the skirt of his brother, the son of his father or the son of his mother, for this is unclean. A man shall not take his sister, the daughter of his father or the daughter of

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his mother, for this is abominable. A man shall not take his father's sister or his mother's sister, for this is immoral. A man shall not take the daughter of his brother or the daughter of his sister for this is abominable. (A man) shall not take ...

... (The rest of the text is missing)

THR HABAKKUK PESHER

Commentary on Habakkuk (IQpHab)

(This well-preserved and detailed exposition of the first two chapters of the Book of Habakkuk comes from Cave I. The Habakkuk Commentary is one of the main sources for the study of Qumran origins, as well as Essene Bible exegesis and the sect's theology regarding prophecy.Just like Galatians, Acts, and the Clementine Literature, this document seem to narrate the conflict between the Teacher of Righteousness, probaly James the Just and the Wicked Priest, probably Saul of Tarsus, who was allied with the Priests in the Temple of Jerusalem; who themselves were subjects of the Roman authorities.)

I Oracle of Habakkuk the prophet. How long, O Lord, shall I cry for help and Thou wilt not hear? Interpreted, this concerns the beginning of the final generation ...

Or shout to Thee 'Violence', and Thou wilt not deliver? ... Why dost Thou cause me to see iniquity and to look upon trouble? Desolation and violence are before me. ... God with oppression and unfaithfulness ... they rob riches. There is quarrelling and contention.

So the law is weak and justice never goes forth. Interpreted this concerns those who have despised the Law of God For the wicked encompasses the righteous.

The wicked is the Wicked Priest, and the righteous is the Teacher of Righteousness ... So justice goes forth perverted. ...

Behold the nations and see, marvel and be astonished; for I accomplish a deed in your days, but you will not believe it when told. Interpreted, this concerns those who were unfaithful together with the Liar, in that they did not listen to the word received by the Teacher of Righteousness from the mouth of God. And it concerns the unfaithful of the New Covenant in that they have not believed in the Covenant of God and have profaned His holy Name. And likewise, this saying is to be interpreted as concerning those who will be unfaithful at the end of days. They, the men of violence and the breakers of the Covenant, will not believe when they hear all that is to happen to the final generation from the Priest in whose heart God set understanding that he might interpret all the words of His servants the Prophets, through whom He foretold all that would happen to His people and His land.

For behold, I rouse the Chaldeans, that bitter and hasty nation. Interpreted, this concerns the Kittim who are quick and valiant in war, causing many to perish. All the world shall fall under the dominion of the Kittim, and the wicked ... they shall not believe in the laws of God ...

Who march through the breadth of the earth to take possession of dwellings which are not their own. (Interpreted) ... they shall march across the plain, smiting and plundering the cities of the earth. For it is as He said, To take possession of dwellings which are not their own.

They are fearsome and terrible; their justice and grandeur proceed from themselves. Interpreted, this concerns the

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Kittim who inspire all the nations with fear and dread. All their evil plotting is done with intention and they deal with all the nations in cunning and guile.

Their horses are smifter than leopards and fleeter than evening wolves. Their horses step forward proudly and spread their wings; they fly from afar like an eagle avid to devour. All of them come for violence; the look on their faces is like the east wind. Interpreted, this concerns the Kittim who trample the earth with their horses and beasts. They come from afar, from the islands of the sea, to devour all the peoples like an eagle which cannot be satisfied, and they address all the peoples with anger and wrath and fury and indignation. For it is as He said, The look on their faces is like the east wind.

They heap up captives like sand. They scoff at kings, and princes are their laughing-stock. Interpreted, this means that they mock the great and despise the venerable; they ridicule kings and princes and scoff at the mighty host.

They laugh at every fortress; they pile up earth and take it. Interpreted, this concerns the commanders of the Kittim who despise the fortresses of the peoples and laugh at them in derision. To capture them, they encircle them with a mighty host, and out of fear and terror they deliver themselves into their hands. They destroy them because of the sins of their inhabitants.

The wind then sweeps on and passes; and they make of their strength their god. Interpreted, this concerns the commanders of the Kittim who, on the counsel of the House of Guilt, pass one in front of the other; one after another their commanders come to lay waste the earth. And they make of their strength their god: interpreted, this concerns ... all the peoples ...

Art Thou not from everlasting, O Lord, my God, my Holy One? We shall not die. Thou hast ordained them, O Lord, for judgement; Thou hast established them, 0 Rock, for chastisement. Their eyes are too pure to behold evil; and Thou canst not look on distress. Interpreted, this saying means that God will not destroy His people by the hand of the nations; God will execute the judgement of the nations by the hand of His elect. And through their chastisement all the wicked of His people shall expiate their guilt who keep His commandments in their distress. For it is as he said, Too pure of eyes to behold evil. Interpreted, this means that they have not lusted after their eyes during the age of wickedness.

O traitors, why do you stare and stay silent when the wicked swallows up one more righteous than he? Interpreted, this concerns the House of Absalom and the membersof its council who were silent at the time of the chastisement of the Teacher of Righteousness and gave him no help against the Liar who flouted the Law in the midst of their whole congregation.

Thou dealest with men like the fish of the sea, like creeping things, to rule over them. They draw them all up with a fish-hook, and drag them out with their net, and gather them in their seine. Therefore they sacrifice to their net. Therefore they rejoice and exult and burn incense to their seine; for by them their portion is fat and their sustenance rich. (Interpreted) ... the Kittim. And they shall gather in their riches, together with all their booty, like the fish of the sea.

And as for that which He said, Therefore they sacrifice to their net and burn incense to their seine. Interpreted, this means that they sacrifice to their standards and worship their weapons of war. For by them their portion is fat and their sustenance rich. Interpreted, this means that they divide their yoke and their tribute their sustenance - over all the peoples year by year, ravaging many lands.

Therefore their sword is ever drawn to massacre nations mercilessly. Interpreted, this concerns the Kittim who cause many to perish by the sword - youths, grown men, the aged, women and children - and who even take no pity on the fruit of the womb.

I will take my stand to watch and will station myself upon my fortress. I will watch to see what He will say to me and how He will answer my complaint. And the Lord answered and said to me, 'Write down the vision and make it plain upon the tablets, that he who reads may read it speedily. ... and God told Habakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end. And as for that which He said, That he who reads may read it speedily. Interpreted this concerns the Teacher of Righteousness, to whom God made known all the mysteries of the words of His servants the Prophets.

For there shall be yet another vision concerning the appointed time. It shall tell of the end and shall not lie. Interpreted, this means that the final age shall be prolonged, and shall exceed all that the Prophets have said; for the mysteries of God are astounding.

If it tarries, wait for it, for it shall surely come and shall not be late. Interpreted, this concerns the men of truth who keep the Law, whose hands shall not slacken in the service of truth when the final age is prolonged. For all the ages of God reach their appointed end as he determines for them in the mysteries of His wisdom.

Behold, his soul is puffed up and is not upright. Interpreted, this means that the wicked shall double their guilt upon themselves and it shall not be forgiven when they are judged ...

But the righteous shall live by his faith. Interpreted, this concerns all those who observe the Law in the House of Judah, whom God will deliver from the House of Judgement because of their suffering and because of their faith in the Teacher of Righteousness.

Moreover, the arrogant man seizes wealth without halting. He widens his gullet like Hell and like Death he has never enough. All the nations are gathered to him and all the peoples are assembled to him. Will they not all of them taunt him and jeer at him saying, 'Woe to him who amasses that which is not his! How long will he load himself up with pledges?' Interpreted, this concerns the Wicked Priest who was called by the name of truth when he first arose. But when he ruled over Israel his heart became proud, and he forsook

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God and betrayed the precepts for the sake of riches. He robbed and amassed the riches of the men of violence who rebelled against God, and he took the wealth of the peoples, heaping sinful iniquity upon himself. And he lived in the ways of abominations amidst every unclean defilement.

Shall not your oppressors suddenly arise and your torturers awaken; and shall you not become their prey? Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted, this concerns the Priest who rebelled and violated the precepts of God ... to command his chastisement by means of the judgements of wickedness.

And they inflicted horrors of evil diseases and took vengeance upon his body of flesh. And as for that which He said, Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted this concerns the last Priests of Jerusalem, who shall amass money and wealth by plundering the peoples. But in the last days, their riches and booty shall be delivered into the hands of the army of the Kittim, for it is they who shall be the remnant of the peoples.

Because of the blood of men and the violence done to the land, to the city, and to all its inhabitants. Interpreted, this concerns the Wicked Priest whom God delivered into the hands of his enemies because of the iniquity committed against the Teacher of Righteousness and the men of his Council, that he might be humbled by means of a destroying scourge, in bitterness of soul, because he had done wickedly to His elect.

Woe to him who gets evil profit for his house; who perches his nest high to be safe from the hand of evil! You have devised shame to your house: by cutting off many peoples you have forfeited your own soul. For the stone cries out from the wall and the beam from the woodwork replies. Interpreted, this concerns the Priest who ... that its stones might be laid in oppression and the beam of its woodwork in robbery. And as for that which He said, By cutting off many peoples you have forfeited your own soul: interpreted this concerns the condemned House whose judgement God will pronounce in the midst of many peoples. He will bring him thence for judgement and will declare him guilty in the midst of them, and will chastise him with fire of brimstone.

Woe to him who builds a city with blood and founds a town upon falsehood! Behold, is it not from the Lord of Hosts that the peoples shall labour for fire and the nations shall strive for naught? Interpreted, this concerns the Spouter of Lies who led many astray that he might build his city of vanity with blood and raise a congregation on deceit, causing many thereby to perform a service of vanity for the sake of its glory, and to be pregnant with works of deceit, that their labour might be for nothing and that they might be punished with fire who vilified and outraged the elect of God.

For as the waters cover the sea, so shall the earth be filled with the knowledge of the glory of the Lord. Interpreted, this means that when they return ... the lies. And afterwards, knowledge shall be revealed to them abundantly, like the waters of the sea.

Woe to him who causes his neighbours to drink; who pours out his venom to make them drunk that he may gaze on their feasts. Interpreted, this concerns the Wicked Priest who pursued the Teacher of Righteousness to the house of his exile that he might confuse him with his venomous fury. And at the time appointed for rest, for the Day of Atonement, he appeared before them to confuse them, and to cause them to stumble on the Day of Fasting, their Sabbath of repose.

You have filled yourself with ignominy more than with glory. Drink also, and stagger! The cup of the Lord's right hand shall come round to you and shame shall come on your glory. Interpreted, this concerns the Priest whose ignominy was greater than his glory. For he did not circumcise the foreskin of his heart, and he walked in the ways of drunkenness that he might quench his thirst. But the cup of the wrath of God shall confuse him, multiplying his ... and the pain of ...

For the violence done to Lebanon shall overwhelm you, and the destruction of the beasts XII shall terrify you, because of the blood of men and the violence done to the land, the city, and all its inhabitants. Interpreted, this saying concerns the Wicked Priest, inasmuch as he shall be paid the reward which he himself tendered to the Poor. For Lebanon is the Council of the Community; and the beasts are the simple of Judah who keep the Law. As he himself plotted the destruction of the Poor, so will God condemn him to destruction.

And as for that which He said, Because of the blood of the city and the violence done to the land. interpreted, the city is Jerusalem where the Wicked Priest committed abominable deeds and defiled the Temple of God. The violence done to the land: these are the cities of Judah where he robbed the Poor of their possessions.

Of what use is an idol that its maker should shape it, a molten image, a fatling of lies? For the craftsman puts his trust in his own creation when he makes dumb idols. Interpreted, this saying concerns all the idols of the nations which they make so that they may serve and worship them. But they shall not deliver them on the Day of Judgement.

Woe to him who says to wood, 'Awake', and to dumb stone, 'Arise'! Can such a thing give guidance? Behold, it is covered with gold and silver but there is no spirit within it. But the Lord is in His holy Temple: let all the earth be silent before Him! Interpreted, this concerns all the nations which serve stone and wood. But on the Day of Judgement, God will destroy from the earth all idolatrous and wicked men.

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THE HIDDEN OR LOST PSALMS 151-160

The Apocryphal Psalms in Syriac Aramaic

(The psalms 151-155 have been considered fake by most Jewish and Christian authorities, but not by the Eastern Orthodox communities where we can find one or the other of those psalms in copies of the Greek Septuagint, Ethiopic, Syriac and Armenian Bibles. With the Dead Sea Scrolls found in the caves of Qumran in 1947 and 1956, we know that at least Psalms 151, 154 and 155 are authentic. For this reason, we show all of them here. Psalms 156-160 have recently been found and translated from among the thousands of fragments of the Dead Sea Scrolls.)

PSALMS CHAPTER 151

(Psalm 151 is part of the Greek master copy of Brenton's translation. Dead Sea scroll No. 11QPs(a) or 11Q5)

(This Psalm is a genuine one of David, though supernumerary, composed when he fought in single combat with Goliad (Alexandrinian Greek for Goliath).

1 I was small among my brethren, and youngest in my father's house: I tended my father's sheep.

2 My hands formed a musical instrument, and my fingers tuned a psaltery.

3 And who shall tell my Lord? the Lord himself, he himself hears.

4 He sent forth his angel, and took me from my father's sheep, and he anointed me with the oil of his anointing.

5 My brothers were handsome and tall; but the Lord did not take pleasure in them.

6 I went forth to meet the Philistine; and he cursed me by his idols.

7 But I drew his own sword, and beheaded him, and removed reproach from the children of Israel.

PSALMS CHAPTER 152

(This text survived only in Syriac. The original language may be Hebrew from about 323-31 BC.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.)

1 With a loud voice glorify ye God; in the assembly of many proclaim ye His glory.

2 Amid the multitude of the upright glorify His praise; and speak of His glory with the righteous.

3 Join yourselves literally, your soul to the good and to the perfect, to glorify the Most High.

4 Gather yourselves together to make known His strength; and be not slow in showing forth His deliverance [and His strength] and His glory to all babes.

5 That the honour of the Lord may be known, wisdom hath been given; and to tell of His works it hath been made known to men:

6 to make known unto babes His strength, and to make them that lack understanding literally, heart to comprehend His glory;

7 who are far from His entrances and distant from His gates:

8 because the Lord of Jacob is exalted, and His glory is upon all His works.

9 And a man who glorifies the Most High, in him will He take pleasure; as in one who offers fine meal, and as in one who offers he-goats and calves;

10 and as in one who makes fat the altar with a multitude of burnt offerings; and as the smell of incense from the hands of the just.

11 From thy upright gates 2 shall be heard His voice, and from the voice of the upright admonition.

12 And in their eating shall be satisfying in truth, and in their drinking, when they share together.

13 Their dwelling is in the law of the Most High, and their speech is to make known His strength.

14 How far from the wicked is speech of Him, and from all transgressors to know Him!

15 Lo, the eye of the Lord taketh pity on the good, and unto them that glorify Him will He multiply mercy, and from the time of evil will He deliver their soul.

16 Blessed be the Lord, who hath delivered the wretched from the hand of the wicked; who raiseth up a horn out of Jacob and a judge of the nations out of Israel;

17 that He may prolong His dwelling in Zion, and may adorn our age in Jerusalem.

PSALMS CHAPTER 153

(Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them. This text survived only in Syriac. Date and provenance are like Psalm 152.)

1 O Lord, I have cried unto Thee; hearken Thou unto me.

2 I have lifted up my hands to Thy holy dwelling-place; incline Thine ear unto me.

3 And grant me my request; my prayer withhold not from me.

4 Build up my soul, and destroy it not; and lay it not bare before the wicked.

5 Them that recompense evil things turn Thou away from me, O judge of truth.

6 O Lord, judge me not according to my sins, because no flesh is innocent before Thee.

7 Make plain to me, O Lord, Thy law, and teach me Thy judgements;

8 and many shall hear of Thy works, and the nations shall praise Thine honour.

9 Remember me and forget me not; and lead me not into things that be too hard for me.

10 The sins of my youth make Thou to pass from me, and my chastisement let them not remember against me.

11 Cleanse me, O Lord, from the evil leprosy, and let it no more come unto me.

12 Dry up its roots in literally, from me, and let not its leaves sprout within me.

13 Great art Thou, O Lord; therefore my request shall be fulfilled from before Thee.

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14 To whom shall I complain that he may give unto me? and what can the strength of men add [unto me]?

15 From before Thee, O Lord, is my confidence; I cried unto the Lord and He heard me, and healed the breaking of my heart.

16 I slumbered and slept; I dreamed and was helped, and the Lord sustained me.

17 They sorely pained my heart; I will return thanks because the Lord delivered me.

18 Now will I rejoice in their shame; I have hoped in Thee, and I shall not be ashamed.

19 Give Thou honour for ever, even for ever and ever.

20 Deliver Israel Thine elect, and them of the house of Jacob Thy proved one.

PSALMS CHAPTER 154

(This Psalm survived in Syriac biblical manuscripts and also was found in Hebrew, in the Dead Sea scroll 11QPs(a)154 (also known as 11Q5), a first-century AD manuscript.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.).

1 O God, O God, come to my aid; help Thou me and save me; deliver Thou my soul from the slayer.

2 Shall I go down to Sheol by the mouth of the lion? or shall the wolf confound me?

3 Was it not enough for them that they lay in wait for my father's flock, and rent in pieces a sheep of my father's drove, but they were wishing also to destroy my soul?

4 Have pity, O Lord, and save Thy holy one from destruction; that he may rehearse Thy glories in all his times, and may praise Thy great name:

5 when Thou hast delivered him from the hands of the destroying lion and of the ravening wolf, and when Thou hast rescued my captivity from the hands of the wild beasts.

6 Quickly, O my Lord Adonai, send from before Thee a deliverer, and draw me out of the gaping pit, which imprisons me in its depths.

PSALMS CHAPTER 155

(This psalm is extant in Syriac and was also found in the Dead Sea scroll 11QPs(a)155 (also called 11Q5), a first-century AD Hebrew manuscript. The theme of this psalm is similar to Psalm 22, date and origin unclear but its origin is clearly pre-Christian.) Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them.)

1 Praise the Lord, all ye nations; glorify Him, and bless His name:

2 Who rescued the soul of His elect from the hands of death, and delivered His holy one from destruction:

3 and saved me from the nets of Sheol, and my soul from the pit that cannot be fathomed.

4 Because, ere my deliverance could go forth from before Him, I was well nigh rent in two pieces by two wild beasts.

5 But He sent His angel, and shut up from me the gaping mouths, and rescued my life from destruction.

6 My soul shall glorify Him and exalt Him, because of all His kindnesses which He hath done and will do unto me.

PSALMS CHAPTER 156

Psalm 156 (Translated exclusively from the Dead Sea Scrolls: 11Q5 and 4Q88. Note: significant gaps occur in these manuscripts and some words have been selectively added.)

A Plea for Deliverance.

1 A worm does not thank You, nor does a maggot recount Your lovingkindness.

2 Only the living thank You, all they whose feet stumble do thank You, when You make Your lovingkindness known to them, and cause them to understand Your righteousness;

3 for the soul of all the living is in Your hand, and You have given breath to all flesh.

4 O LORD, do to us according to Your goodness, according to the greatness of Your mercies, and according to the greatness of Your righteous deeds.

5 The LORD listens to the voice of all who love His name, and He does not permit His lovingkindness to depart from them.

6 Blessed be the LORD, who does righteous deeds, who crowns His set-apart ones with lovingkindness and mercies.

7 My soul shouts to praise Your name, to praise Your mercies with jubilation, to announce Your faithfulness; for there is no limit to Your praises.

8 I belonged to death because of my sins, and my iniquities had sold me to Sheol;

9 but You saved me, O LORD, according to the greatness of Your mercies, and according to the greatness of Your righteous deeds.

10 I have, indeed, loved Your name, and have taken refuge in Your shadow.

11 My heart is strengthened when I remember Your power, and I rely on Your mercies.

12 Forgive my sins, O LORD, and purify me of my iniquity.

13 Grant me a spirit of faithfulness and knowledge; let me not be dishonored in ruin.

14 Do not allow the wicked one or an unclean spirit to overtake me, and do not allow pain or the evil inclination to possess my bones;

15 for You, O LORD, are my praise, and I hope in You every day.

16 My brethren rejoice with me, and the house of my father is astounded by Your graciousness.

17 I will always rejoice in You.

PSALMS CHAPTER 157

Psalm 157 (Translated exclusively from the Dead Sea Scrolls: 11Q5 and 4Q88. Note: significant gaps occur in these manuscripts and some words have been selectively added.)

A Hymn to Zion.

1 I will remember you, O Zion, for a blessing. I love you with all My might; for your memory is to be blessed forever.

2 Your hope is great, O Zion; peace and your awaited salvation will come.

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3 Generation after generation shall dwell in you, and generations of the righteous shall be your ornament.
4 They who desire the day of your salvation shall rejoice in the greatness of your glory.
5 They shall be suckled on the fullness of your glory, and in your beautiful streets they shall make tinkling sounds.
6 You shall remember the righteous deeds of your prophets, and shall glorify yourself in the deeds of your righteous ones.
7 Cleanse violence from your midst; may lying and iniquity be cut off from you.
8Your sons shall rejoice within you, and your cherished ones shall be joined to you. How much have they hoped in your salvation?
9 How much have your perfect ones mourned for you?
10 Your hope, O Zion, shall not perish, and your expectation will not be forgotten.
11 Is there a righteous man who has perished? Is there a man who has escaped his iniquity?
12 Man is tried according to his way, each is repaid according to his deeds.
13 Your oppressors shall be cut off from around you, O Zion, and all who hate you shall be dispersed.
14 Your praise is pleasing, O Zion; it rises up in all the world.
15 I will remember you many times for a blessing, and I will bless you with all My heart.
16 You shall attain to eternal righteousness, and shall receive blessings from the noble.
17 Take the vision which speaks of you, and the dreams of the prophets requested for you.
18 Be exalted and increase, O Zion, and praise the Most High, your Redeemer! May my soul rejoice in your glory!

PSALMS CHAPTER 158
Psalm 158 (Translated exclusively from the Dead Sea Scrolls: 11Q5 and 4Q88. Note: significant gaps occur in these manuscripts and some words have been selectively added.)

A Hymn to the Name of the LORD.
1 In the midst of the congregation they shall praise the name of the LORD,
2 for He has come to judge every action, to remove the wicked from the earth, so that the children of iniquity shall not be found.
3 The heavens shall give their dew, and there shall be no drought within their boundaries.
4 The earth shall give its fruit in its time, and its product shall not fail.
5 The fruit trees shall give of the fruit of its vineyards, and the ground shall not cheat of its produce.
6 The poor shall eat, and those who fear God shall be filled.

PSALMS CHAPTER 159
Psalm 159 (Translated exclusively from the Dead Sea Scrolls: 11Q5 and 4Q88. Note: significant gaps occur in these manuscripts and some words have been selectively added.)

A Hymn to Judah.
1 Heaven and earth shall give praise together. Let all the stars of the evening twilight give praise!
2 Rejoice, Judah; rejoice! Rejoice, rejoice and be glad with gladness!
3 Celebrate your feasts, and pay your vows; for there is no wickedness in your midst.
4 Raise your hand, and fortify your right hand!
5 Behold, the enemy shall perish, and all the workers of iniquity shall be dispersed;
6 but You, O LORD, are forever, and Your glory shall be forever and ever. Hallelujah!

PSALMS CHAPTER 160
Psalm 160 (Translated exclusively from the Dead Sea Scrolls: 11Q5 and 4Q88. Note: significant gaps occur in these manuscripts and some words have been selectively added.)

A Hymn to the Creator.
1 The LORD is great and holy, the holiest for generation after generation.
2 Majesty goes before Him, and abundance of many waters comes after Him.
3 Loving-kindness and truth surround His face; truth, judgment, and righteousness are the pedestal of His throne.
4 He divides light from the unknown, and He establishes the dawn by the knowledge of His heart.
5 All His messengers sang when they saw it; for He showed them that which they had not known.
6 He crowns the mountains with fruit, with good food for all the living.
7 May the Lord of the earth be blessed, along with His power; for He establishes the world by His wisdom.
8 He stretched out the heaven by His understanding, and brought forth wind from His stores.
9 He made lightnings for the rain, and raised mist from the end of the earth.

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BIBLICAL GEOGRAPHY AND ITS SIGNIFICANCE

The Hebrews were freed from Babylonian captivity by the Persian emperor Kurush II (known for this reason in the West as Cyrus the Great, and among the Jews as Kurush the Messiah) in the middle of the 6th century BC. Large parts of the Old Testament (the Hebrew Bible or Tanakh) were finalised from the 6th to the 4th centuries BC. Under the patronage of the Persian Empire, leaders such as Zerubabbel, Ezra, Nehemia and others, the freed Jews were encouraged to establish the Laws of Moses as the common law of Yehud Medinat, the Persian Province of Judaea. The Persians did this for a good reason. Their national religion was Zoroastrianism, founded in about 1000 BC by a prophet also known as Zarathustra or Zoroaster. The religion was monotheistic like Judaism and shared therefore many common features such as the purity laws. Jews and Persians continued to work together for many centuries. Archaeologists found Jewish settlements and their traces from Egypt to India and from Greece to Ethiopia and Yemen. It is fair to state that the Persians were parents to the Bible and Western Civilisation as well as Jews, Phoenicians, Greeks and Romans.

The authors of the Bible proved to be reasonable people. In the first book of the Torah (the Books of Mose) they set up the cast of characters (and nations) and also the geographical range by mentioning the rivers as important source of life and as geographical boundaries known to the Jews in the 6th century BC: from the Indus, over the Tigris and Euphrates to the Nile (Gen. 2:10-14). And the Jews were present at all these places.

The locations, lands, and nations mentioned in the Bible are not all listed here. Some locations might appear twice, each time under a different name. The letters N, S, W, E and NW, NE, SW, SE denote the 8 main compass directions as adjective as well as noun.

• **Absalom's Monument:** Kidron Valley, Jerusalem SE

• **Achaia,** Greek: Akhaia, northernmost region of the Peloponnese Peninsula, Greece

• **Admah,** location uncertain, perhaps Numeira, Khirbat al-Khanazir Jordan, or Tel Nimrin, Dead Sea region SE, Jordan

• **Ai** (Douay–Rheims: Hai), modern-day archeological site of Et-Tell

• **Ajalon,** Aijalon, Ayalon (Hebrew: Ayyalon), a valley in the lowland of the Shephelah in Israel; See Zorah

• **Akko,** Acre, Akka: Mediterranean coastal plain, Israel NW

• **Akkad,** Accad, Agade, (Akkadian: Akkade): Mesopotamian state, Akkadian Empire (c. 2334 – 2154 BC)

• **Alashya,** Alashiya, Alasiya; Ancient name of Cyprus and its kingdom c. 1400 BC

• **Allammelech:** in land of the Tribe of Asher land, Israel NW; founders of Assur?; see Joshua

• **Allon Bachuth:** "Oak of Weeping" near Bethel, West Bank, 5 km (3.1 mi) northeast of Ramallah

• **Alqosh,** Alkosh, Alqoš, Alqush: town in the Nineveh Plains Iraq N, Tel Kaif District, 45 km N of Mosul; see Nahum

• **Ammon** (Amman): Canaanite state in Jordan, 2nd millenium BC

• **Attalia,** Antalya in Asia Minor (Turkey) SW

• **Antioch** (on the Orontes) Greek: Antiokheia; Antakya, Hatay Province, Turkey; There are many places called Antioch

• **Arabia,** from Wadi Arabah, or Araba, Aravah, Arava, lit. 'dry area': Arabia got its name from the Araba Valley (around Petra), a valley leading from the Dead Sea to City of Elath (Eilat, modern Israel S), Latin: Aela; Arabic: Ayla; modern Jordan: Aqaba (in biblical times, Arabia was confined to the Arabian Peninsula until the 7th century AD)

• **Aram,** Aramea: Modern Syria W, area of Hebrews, Syrians and Hittites, its alphabetic-based Semitic language Aramaic became world language following conquests of the Neo-Assyrian Empire in the 8th century BC, replacing Akkadian. It was Jesus' mother tongue

• **Arbela** (Erbil / Irbil): Assyrian city in Kurdistan mentioned by the Shulgi Cycle as Urbilum; see The Grand Bible (p. 5212, contents), pp. 5277, pp. 5280

• **Archevite:** in the Old Testament was one of the nations planted by the Assyrians in Samaria (Ezra 4:9), also translated as people from Uruk (Erech, Erechites) and so on. Samaria is the Greek form of the Hebrew name Shomron used as a historical and biblical name for the central region of Israel, bordered by Judaea to the south and Galilee to the north

• **Armenia:** Indo-European kingdom of eastern Asia Minor and southern Caucasus. In the time of Jesus, it reached into Syria

• **Arrapkha:** Assyrian city, modern Kirkuk

• **Ashdod:** an archaeological site south of the modern Ashdod modern Israel.

• **Ashkelon,** Askelon, Askalon: 3rd millenium settlement, south of Ashdod

• **Assur,** Asshur, Ashur, Shur: capital city of Assyria

• **Assyria:** Mesopotamian Semitic state; Assyrian Empire c. 2025 BC–609 BC

• **Avaris:** Capital of a Hyksos-Canaanite state at the eastern margins of the Nile delta; in the Bible known as Pi-Ramesses (Pi-Ramose, city of the son of Ra) probable hometown of Mose (Egyptian: son), It was found by archaeologist Manfred Bietak of Vienna

• **Baal-hazor** (lit. 'Baal's village'): Canaanite city identified with Tell Asur, a 1,016 meters high mountain 8 km north-east of Bethel

• **Babel:** Tower of Babel, Ziggurat of Babylon, a massive temple-pyramd; the Ziggurat of Choga Zanbil, Elam, Iran is the best preserved ziggurat today

• **Babylon** (Akkadian: Babilim): 85 kilometers south of modern Baghdad, Founded c. 1894 BC by Hammurabi's Amorite (Amurru) dynasty, capital of Alexander the Great, Abandoned, c. 1000 AD

• **Babylonia:** ancient Akkadian-speaking state and cultural area based in the city of Babylon in central-southern Mesopotamia (Iraq and Syria) state and empire, 1890 BC–224 AD

• **Bactra:** capital of Bactria; Hebrew-Aramaic settlement working for the Persian Empire in the 6th century BC

• **Bactria,** Bactriana (Bactrian: Bakhlo, Balkh): ancient Iranian civilisation in Central Asia based south of the Oxus River (modern Amu Darya); Greek state in the 4th century BC

• **Beer-Sheba,** Beer Sheva: SW of the West Bank; Human habitation near modern Beersheba: 4th millennium BC

• **Beirut:** Phoenician harbour town and archaeological site BEY039 between Rue Allenby and Rue Foch, Lebanon.

• **Berea,** Beroea (Roman: Veria, Veroia) in Macedonia, Greece N. Paul, Silas and Timothy: Acts of the Apostles

• **Bene Israel** ("Sons of Israel", also the "Shanivar Teli" caste (Saturday Oil Presser caste) or "Native Jew Caste") are a community of Jews in India. It has been suggested that it is made up of descendants of one of the disputed Lost Tribes and ancestors who had settled there centuries ago. There are strong indications that Aramaic speaking Hebrews turned up in India, together with the Persians, already in the 6th century BC. See The Grand Bible,

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p.26, Image Plate 11; The Inscriptions or Edicts of King (Emperor) Ashoka (in Aramaic), p.2823

• **Beta Israel** (Hebrew: House of Israel), term for geography, state and ethnicity, refering to the Hebrews of Ethiopia. Most Beta Israel have migrated to Israel due to Communist persecution in Ethiopia.

• **Beth-Anath** (lit. "temple of Anat"): refering to a Canaanite goddess linked to a Sumerian predecessor called Ninhursag (remember: Abraham came from Sumer). Location perhaps Bi'ina in Galilee

• **Bethany** (Bet Anya; lit. House of Anya or Lazarus): E of Jerusalem

• **Bethel** (lit. House of El" or "House of God", modern village of Beitin, West Bank, 5 km (3.1 mi) NE of Ramallah; Genesis 12, 13, 28, 35; Joshua 7:2, 8:9

• **Bethharan:** 10 km (6 mi) E of River Jordan; perhaps Tell er-Rameh or Tell el-Hammam

• **Bethlehem in Galilee:** Bethlehem of Galilee (Hebrew: Bet Lehem lit. "house of bread" or "house of food) near Kiryat Tivon, around 10 km NW of Nazareth and 7 km SE of Sepphoris, capital of Galilee in Jesus' time

• **Bethlehem in Judaea:** city in the West Bank 10 km (6 mi) S of Jerusalem. It is identified as the birthplace of King David therefore it had to be Jesus' birthplace as well, no matter where he was born. Jesus was most likely born in Bethlehem in Galilee nearby the family's home close by Sepphoris. Constantine the Great, commissioned the Church of the Nativity in 327, as probably suggested to him by his mother Helena who was a staunch Christian already before his birth

• **Bethsaida** (lit. 'House of the Fisherman' or 'House of the Hunter'): hometown of the apostles Peter, Andrew, and Philip, John 1:44; also known as Ioulia, Julia or Julias

• **Beth Shemesh** (lit. House of the Sun): There are 3 places with this name: 1.) 30 km (19 mi) west of Jerusalem) in Judah, 2.) in the land of Naphtali (W of the Sea of Galilee), 3.) Issachar (Joshua 19:22, possibly Ain esh-Shemsiyeh), 4.) Iunu (iwnw) in Egypt, also known as On (Gen. 41:45, 50), Awen (Ezekiel 30:17), all of them are names for Heliopolis in the NE of Cairo; Awen can also stand for Avaris the Hyksos-Canaanite-Hebrew (Habiru) capital of N Egypt (14-16th dyn)

• **Betshean** (lit. House of Tranquillity): Galilee, Samaria

• **Bochim** (lit. Place of Weepers): W of the River Jordan.

• **Byblos:** Phoenician city state in which the writing material papyrus was traded; the word "bible" (library) itself came from it

• **Cabul,** Kabul; Chabolo, Chabulon: Lower Galilee (Joshua 19:27.) Kabul local council in Israel, 9 or 10 miles (16 km) east of Acco.

• **Calah, Kalhu, Nimrud:** Assyrian city

• **Calneh:** Assyrian city, prob. either Nippur or Kulnia, Kullani, Kullanhu, modern Kullan-Köy, between Carchemish on the Euphrates and Arpad near Aleppo, N Syria

• **Cana in Galilee:** hometown of Nathaniel, disciple of Jesus, also known as Bartholomew (bar Ptolemy, son of Ptolemy) and place of the famous Wedding at Cana (likely Jesus' own wedding). The story ends with in the raising of Lazarus foreshadowing the resurrection of Jesus (Gospel of John 11:1–44); the name Lazarus stands for Jesus just like the name Barabbas (bar Abbas, son of the 'Father'). There are 3 places that identify as Cana: 1.) Kafr Kanna, near Sepphoris, 2.) Khirbet Qana, N of Sepphoris, 3.) Qana, southern Lebanon and part of historical Galilee, 50 km (33 mi) N of Sepphoris

• **Canaan:** Region on the Eastern shore of the Mediterranean, home of the Ugaritians, Amorites (Amurru), Phoenicians, Israelites, Judaeans, and other people who all shared the same Semitic language, culture, weight units, time units, currency units (shekel), etc., and in early times, the belief in Baal (Bel) too

• **Canal of the Pharaos:** In 1799, Napoleon Bonaparte and his engineers discovered remnants of an ancient west–east canal through the ancient Egyptian cities of Bubastis, Pi-Ramesses (Avaris), and Pithom. Ancient historians like Herodotus wrote about a canal but experts rejected the story until Napoleons diggings. The legendary Senusret III of the Twelfth dynasty of Egypt cut a canal through the First Nile Cataract at Elephantine and also cut a canal from the Nile to the Red Sea, with locks near Succoth at the Bitter Lakes in around 1850 BC. Reliefs of the Punt expedition under Hatshepsut, 1470 BC, depict seagoing vessels returning from Punt (NW India)

• **Capernaum** (Hebrew: Kfar Naḥum, lit. 'Nahum's village'): not far from Bethsaida, the hometown of the apostles Simon Peter, Andrew, James and John.

• **Cappadocia** (Old Persian: Katpatuka): Region in Asia Minor

• **Carchemish,** Karkemish (Turkish: Karkamış): was an important ancient Assyrian capital city in the N of Syria, now on the frontier between Turkey and Syria.

• **Carthage:** Phoenician city, state and empire in modern Tunisia. Founded by Phoenicians from Tyre in the 8th century BC when the Assyrians conquered and subjugated everyone in the Middle East. In Carthage, Phoenicians (and perhaps their brothers the Israelites, as both spoke the same language) stayed independent and grew more powerful than ever before

• **Caria:** Nation in Asia Minor, SW Turkey

• **Cenchrea,** Cenchreae, Kechries: municipality of Corinth in Corinthia in Greece; Christianity also arrived at Kenchreai early in the religion's history. According to Acts 18:18. Phoebe (Phebe) was a A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Roman citizens. Paul refers to her both as a "servant" or "deacon" (Greek: diakonos, "servant"). This is the only place in the New Testament where a woman is specifically referred to with these two distinctions. (Romans 16:1-2) There are a number of non-canonical texts reporting on Paul's female disciples, in particular Thecla. See The Grand Bible, pp.903

• **Chaldea:** Mesopotamian state, eventually encompassing Babylonia

• **Chesulloth,** Xaloth, Kislot Tavor, Iksal: Chesulloth (Chisloth-Tabor), a biblical town mentioned in the Book of Joshua (Joshua 19:12); northern Israel, about 5 kilometres (3.1 mi) southeast of Nazareth

• **Chezib of Judah:** also known as Achzib of Judah, is a biblical place-name associated with the birth of Judah's son, Shelah (Genesis 38:5), SE of Jerusalem

• **Choga Zanbil** (Elamite: Al Untas Napirisa then later Dur Untash): The ziggurat ('tower of Babel') is the best-preserved of all Mesopotamian temple pyramids; 30 km (19 mi) southeast of Susa and 80 km (50 mi) north of Ahvaz.

• **Chorazin:** 4 km (2.5 mi) from Capernaum, modern Israel, along with Bethsaida and Capernaum, was named in the Gospels of Matthew and Luke as cities where Jesus performed his mission.

• **Cilicia:** Nation in Asia Minor, capital: Tarsos, Tarsus; birth place of Paul the Apostle (Shaul ha Tarsi)

• **Crete,** Greek island, see Alashya

• **Commagene:** Persian-Greek nation in the Tausus Mountains, Asia Minor, SE Turkey

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• **Corduene:** Nation in central Asia Minor, homeland of the Kurds

• **Corinth,** City in Greece. The Church of Corinth has been founded by Paul, making it an Apostolic See

• **Cush:** see Kush

• **Cyprus:** also called Alashya; see Kittim

• **Damascus** (Akkadian: Tamasq; Egyptian: Damasq, lit. 'a well-watered land'). Oldest evidence of settlement in the wider Barada basin date back to 9000 BC

• **Ebla** (Tell Mardikh): Its remains are about 55 km (34 mi) southwest of Aleppo near the village of Mardikh. East Semitic state in northern Syria. It was one of the earliest kingdoms in Syria 3500 BC with one of the oldest archives ever found; The Ebla Tablets, 1,800 complete clay tablets and 4,700 fragments, date to the period between c. 2500 BC and the destruction of the city c. 2250 BC. They were discovered by Italian archaeologist Paolo Matthiae in 1974–75

• **Edom**, Idumea (Akkadian: Udumi, Egyptian: Jedume; lit.: "red"): ancient kingdom, its territory is now between in S Jordan and S Israel.

• **Egypt:** has one of the longest histories of any country, tracing its heritage along the Nile Delta back to the 6th millennium BC and influenced the Hebrews as well as Mesopotamia.

• **Ekron:** Ekron (Philistine: Aqaran, Hebrew: Eqron, Greek: Akkaron, Latin: Accaron) was one of the five cities of the Philistine Pentapolis in modern SW Israel

• **Elam:** Pre-Iranic Nation in Ancient Iran located between Sumer (Iraq) and te Indus Valley Civilisation (India, Pakistan); See Choga Zanbil

• **Elat,** Eilat: Israel's southernmost city. Archaeologists found Neolithic tombs from 7th millennium BC at the western edge of Eilat, while nearby settlements and copper workings and mining operations date back to c. 4000 BC. Solomon and his Phoenician brothers used the harbour to trade with the Kingdom of Sheba (Saba), Ethiopia, and India

• **Elim:** one of the places where the Israelites camped following the Exodus from Egypt (Exodus 15:27, Numbers 33:9) "There were twelve wells of water and seventy date palms," and that the Israelites "camped there near the waters."

• **Emmaus:** a town mentioned in the Gospel of Luke of the New Testament. Luke reports that Jesus appeared, after his death and resurrection, 2 locations have been chiefly identified as Emmaus: Imwas and Al-Qubeiba, West Bank.

• **En Gedi:** In Joshua 15:62, Ein Gedi is enumerated among the wilderness cities of the Tribe of Judah in the desert of Betharaba

• **Ephesus:** ancient Greek city near Izmir, modern Turkey. It was an important centre for Early. From AD 52–54, the apostle Paul lived in Ephesus, organising his missionary activity. Initially, Paul attended the Jewish synagogue in Ephesus (Acts), but after three months he became frustrated with the Jews, who did not want to give up their laws and traditions, viewed him as a traitor and sent complaints about him to James (the brother of Jesus, the Bishop of Jerusalem, the 1st Pope). Full of anger, he called Paul to report to him in person. The clash between James and Paul (on circumcision and kosher food) led to the schism of Christianity and Judaism.

• **Erech:** See Uruk, southern Mesopotamia (Iraq)

• **Eridu:** City and state in southern Mesopotamia (near Ur)

• **Erythraean Sea** (Greek: Erythra Thalassa, lit. 'Red Sea'): former maritime name that always included all waters between the modern Red Sea and the Indian Ocean up to the coast of India. The term was used throughout Europe until the 18th and 19th centuries. The sea is not red but the name stems from a legendary "King Erythras" whose name means "red."

• **Eshcol:** A valley in which the twelve spies obtained an enormous cluster of grapes; Numbers 13:23–24

• **Eshnunna:** modern Tell Asmar in Diyala Governorate, Iraq, was an ancient Sumerian (and later Akkadian) city and city-state in central Mesopotamia 12.6 miles northwest of Tell Agrab and 15 miles northwest of Tell Ishchali.

• **Ethiopia:** In 980 BC, the Kingdom of Damat (D'mt; allied with the Kingdom of Saba) extended its realm over Eritrea and the northern region of Ethiopia, while the Kingdom of Aksum maintained a unified civilisation in the region for 900 years. The ancient Greeks used this name to denote the Kingdom of Cush in modern Sudan

• **Gabatha** (disambiguation) - several, listed by Eusebius together with Gaba, Giv'a etc.

• **Gabbatha** (Greek: Lithostrotos): is the Aramaic name of a place in Jerusalem. It is recorded in the gospels to be the place of the trial of Jesus before his crucifixion c. 36 AD.

• **Galilee,** another name for the former kingdom of Israel

• **Garden of Eden,** located in "the East" meaning NW of India

• **Gath** or Gat (Hebrew lit. 'wine press'; Latin: Geth): was one of the five cities of the Philistine pentapolis during the Iron Age. It was subdued by King David

• **Gaul:** modern France was subdued between 58 and 50 BC by the Roman general Julius Caesar, it became an important Roman province and base for the Roman Church

• **Gaza:** has a history of habitation that dates back 5,000 years. During the reign of Tuthmose III (r. 1479–1425 BC), the city became a stop on the Syrian-Egyptian caravan route and was mentioned in the 14th-century Amarna letters as "Azzati"

• **Georgia:** Before Christianisation, the cult of Mithras and Zoroastrianism were commonly practiced in Iberia (in the Caucasus,) from the 1st century. King Mirian III and leading nobles converted to Greek (eastern) Christianity around 317 and declared it state religion

• **Gethsemane:** There are four locations (Catholic Church of All Nations, Tomb of the Virgin Mary, Greek Orthodox Church, Russian Orthodox orchard) all of them at or near the western foot of the Mount of Olives

• **Gibeon:** was a Canaanite and later an Israelite city, which was located north of Jerusalem (Joshua 11:19)

• **Gihon:** Hebrew name of the 2nd river mentioned in Genesis 2:13. It refers to the River Nile.

• **Gihon Spring:** Gihon Spring (or Fountain of the Virgin, or Saint Mary's Pool) is a spring in the Kidron Valley. It was the main source of water for the Pool of Siloam in Jebus and the later City of David, the original site and the S of Jerusalem.

• **Gilead** (Aramaic: Yegar-Sahadutha, lit. "heap [of stones] of testimony" Genesis 31:47–48): In Genesis 31:21–22, the last meeting of Jacob and Laban takes place

• **Golgotha** (Greek): or the name Calvary (Latin: Calvariae or Calvariae locus) all meaning "place of the Skull," was a site immediately outside Jerusalem's walls where, according to Christianity's four canonical gospels, Jesus was crucified. The site of unknown geographical location is said to have been recognised by the Roman empress Helena, mother of Constantine the Great, during her visit to the Holy Land in 325 AD

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• **Gomorrah:** Sodom and Gomorrah were two cities destroyed by God for their wickedness (Genesis 18:23). Their locations are unknown, probably near the Dead Sea

• **Goshen,** Gosen, Gesem, Kesem: denotes the E half of the Nile Delta and might mean "cultivated land." The land of Goshen is named in the Hebrew Bible as the place in Egypt given to the Hebrews by the pharaoh of Joseph (Genesis 45:9–10), and the land from which they later left Egypt at the time of the Exodus. The newcomers have been somewhat set apart from the rest of Egypt, because Joseph tells his family to present themselves to the pharaoh as keepers of livestock (see Egyptian wall painting p.7459, The Grand Bible), "in order that you may settle in the land of Goshen, because all shepherds are abhorrent to the Egyptians." (Genesis 46:34) Reason: Herders let their animals destroy cultivated land by overgrazing it. They lived in and around the city of Avaris, later called Pi-Ramesses (Ra-Mose, city of the Son of Ra) the seat of power of the Hyksos kings. This identifies Israelites and Hebrews (Habiru, in the Amarna Letters) as Canaanites and Hyksos (Heka Khasut, Egyptian for "conquerors from the East")

• **Great Sea:** Mediterranean Sea in the Bible

• **Greece** (Greek: Hellas): in Hebrew texts known as Kittim. With the invasion spree of Alexander the Great from 336 to 323 BC, Greek language, beliefs and culture spread to Persia, Central Asia and India NW

• **Gutium** (Gutians): state in W Iran, 3rd millenium BC; "Lugalanatum, prince of Umma ... built the E.GIDRU [Sceptre] Temple at Umma, buried his foundation deposit [and] regulated the orders. At that time, Siium was king of Gutium." Source: Tablet of Lugalanatum, Louvre, Paris

• **Haran,** Harran, Charan, Charran (Akkadian: Harranum, "crossroad"): Assyrian City at an important ancient crossroad in modern Turkey, the place where Abraham's clan settled first during their journey from Ur Kaśdim (Ur of the Chaldees) to the Land of Canaan (Genesis 11:26–32).

• **Hattusa,** Hattusha: Capital of Hittite Empire (c. 1650–1180 BC) in Asia Minor in the late Bronze Age. Its ruins lie near modern Boğazkale (Boğazköy), Turkey

• **Hatti:** Nation in Asia Minor; another word for Hittites

• **Havilah:** In Genesis 2:10–12, Havilah is associated with the Garden of Eden: 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (sard, carnelian beads; only available in NW India and transported to King Shulgi of Sumer via sea; see The Grand Bible, p.7458.

• **Hazazon Tamar** (also Hazazon-tamar or Hatzatzon-Tamar): Ein Gedi (En Gedi); Joshua 15:62, Ezekiel 47:10

• **Hebron:** flourished in the 17th–18th centuries BC before being destroyed by fire, and was resettled in the late Middle Bronze Age. This older Hebron was originally a Canaanite royal city.

• **Heaven:** is a common religious cosmological or transcendent supernatural place where beings such as deities, angels, souls, saints, or venerated ancestors are said to originate, be enthroned, or reside

• **Helam:** meaning "stronghold", or "place of abundance") is a Hebrew Bible place name. It was the site of King David's victory over the Syrians under Hadarezer; 2 Samuel 10:15-18

• **Hell:** In religion and folklore, hell is a location or state in the afterlife in which souls are subjected to punitive suffering, most often through torture, as punishment after death. An ideological concept to keep the populous obedient; see Heaven

• **Hill of Gash:** Mount Gaash was the name of a hill in ancient Israel, in the mountainous region of Ephraim, Joshua 24:30; Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32

• **Hurri:** Nation in Asia Minor

• **Imgur-Enlil:** archaeological site of Balawat, Assyrian City, 25 km (16 mi) SE from the city of Mosul and 4 km (2.5 mi) to the S of the modern town of Bakhdida.

• **India:** is mentioned by name. In Esther, 1:1: Ahasuerus had been described as King ruling 127 provinces from Hodu (Hindu, India) to Ethiopia (Kush, Sudan). Esther 8:9. 1 Kings 9:26–27 discusses the navy of King Solomon sailing to Ophir ("Sopheir" and "Sophara" in the LXX, with the word Sophir meaning India in Coptic); as gold was plentiful in India. It is generally accepted that Ophir was in India (N of Gujarat, called Abhira, Hebrew). 1 Kings 10:22 mentions "gold, silver, ivory, apes, and peacocks" brought by the navy of King Solomon and King Hiram to Israel. The same applies to the name Punt, Land of Punt, Put, Opone. In Egyptian that is pwn(t), Pwene(t), Puene(t); in Hindi it is Puna or Poona (W coast of India, S of Gujarat)

• **Israel:** Kingdom of Israel (united monarchy) (c. 1047–930 BC), the first Israelite kingdom which united the Twelve Tribes of Israel under a single monarch. Kingdom of Israel (Samaria) (c. 930–720 BC), the northern Israelite kingdom established after the breakup of the United Monarchy. For the South see Judah or Judaea

• **Jabbok:** Zarqa River in Jordan, the second largest tributary of the lower Jordan River, after the Yarmouk River.

• **Jaffa,** Japho, Joppa: Under Persian rule, Jaffa was given to the Phoenicians.

• **Jarmuth,** Jaramoth (Yarmut): Jarmuth was an Amorite (Amurru) city in N Canaan at the time of the Israelite settlement recorded in the Hebrew Bible. (Joshua 10:3–5)

• **Jeshanah:** Yeshana was an ancient Biblical city

• **Jerash** (Gerasa): town in N Jordan

• **Jericho:** settlement from 9000 BC. The Battle of Jericho, as described in the Biblical Book of Joshua, was the first battle fought by the Israelites in the course of the conquest of Canaan. (Joshua 6:1–27)

• **Jerusalem:** earliest settlement 3rd millenium BC. Egyptian: (U)Rushalim, Akkadian: Urusalim, Aramaic: Urishlem, Hebrew: Yerushalayim, Greek: Hierosolyma Latin: Ierusalem. The name "Shalem", whether as a town or a deity, is derived from the same root Sh-L-M as the word "shalom", meaning peace so that the common interpretation of the name is now "The City of Peace" or "Abode of Peace", a gathering place in which fight is forbidden" or a "Forbidden Gathering Place." Amarna letter EA 287, Amarna letter EA 289, see The Grand Bible, p.2152

• **Jordan River:** Hebrew: Nehar hayYarden The River Jordan is 251-km (156 mi) long and flows roughly N to S through the freshwater Sea of Galilee and on to the salt water Dead Sea. The Israelites crossed it into the Promised Land and Jesus the Nazorean was baptised in it by John the Baptist.

• **Judah:** Kingdom of Judah (c. 930–586 BC), the southern Israelite kingdom established after the breakup of the United Monarchy

• **Judaea,** Judea: The Kingdom of Judah (Yehuda) was an Israelite kingdom in Canaan, the Land of Israel, or the Holy Land, during the Iron Age. Centered in the highlands of Judea, the kingdom's capital was Jerusalem. The name Judaea or Judea is a

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Greek and Roman adaptation of the name "Judah", which originally encompassed the territory of the Israelite tribe of that name and later of the ancient Kingdom of Judah. Nimrud Tablet K.3751, dated c. 733 BC, is the earliest known record of the name Judah (written in Assyrian cuneiform as Yaudaya or KUR.ia-ú-da-a-a). This name is also known in NW India as Yaudeya, Yoddhaya, or Yadava refering to a republic near modern Delhi in around 500 BC; this republic was related to Abhira (Ahir, Ophir, Abhiri); See The Grand Bible, the Maha-Janapadas, p.7429

• **Kabzeel:** S of West Bank. Qavseʾel, lit. 'God gathers,' is a Hebrew Bible place name. It was the most remote city of Judah on the border of Edom (Idumaea) (Joshua 15:21).

• **Kadesh-Barnea:** The most common identification of Kadesh or Kadesh Barnea in modern scholarship is with modern Tell el-Qudeirat, S of West Bank

• **Kaska** (Kaskians): Nation beteen E Anatolia and the Black Sea

• Kassite state: in Mesopotamia and Iran; The Kassites were people of the ancient Near East, who controlled Babylonia after the fall of the Old Babylonian Empire and built their Kassite Empire c.1531–1155 BC

• **Keilah:** Qe'ile, lit. 'Citadel,' was a town in the lowlands of the Kingdom of Judah. Its ruins are known as Khirbet Qeyla near the modern village of Qila, Hebron, 11 km (7 mi) east of Bayt Jibrin and about 3 km (1.9 mi) west of Kharas.

• **Kiriath-Jearim:** City in Gibeon, 15 km (9 mi), from Jerusalem. Other names are Kiriath-Ba'al, Ba'alah and Ba'ale-Judah (see, e.g. Joshua 15:60; 2 Samuel 6:2; 1 Chronicles 13:6), which implies the city was affiliated with Baal worship at an earlier date.

• **Kish:** Akkadian: Kishshat; Mesopotamian City State and important archaeological site in Babil Governorate (Iraq), located 80 km (50 mi) S of Baghdad and 12 km (7.5 mi) E of Babylon.

• **Kittim,** Chittim, Cethim, Cethima (Cyprus, also Kition, Citium, Citius): Friedrich Max Müller identified the origin of Kittim (lit. "invaders") with the land of Hatti (Khatti), as the Hittite Empire was known. The name Kittim has been employed with some flexibility in Hebrew literature. It was often applied to all Greek islands and even to the "seafaring West" in general

• **Kush,** Cush: State and kingdom in northeastern Africa (Sudan) between Egypt and modern Ethiopia; 25th dyn of Egypt

• **Lachish:** Lachish (Latin: Lachis) was an ancient Israelite city in the Shephelah ("lowlands of Judea") region of Canaan on the south bank of the Lakhish River mentioned several times in the Hebrew Bible. The current Tel Lachish or Tell el-Duweir has been identified with Lachish.

• **Laish,** Leshem: The city is identified with a tell located in Upper Galilee, northern Israel, known as Tel Dan ("Mound of Dan") in Hebrew. 1993, archaeologists found the Tel Dan Stele which is a fragmentary stele containing an Aramaic inscription which dates to the 9th century BC. It is notable for possibly being the most significant and perhaps the only extra-biblical archaeological reference to the house of David.

• **Lajah,** Laja, el-Leja, the Lajat, Lejat (Hebrew: Argob; Greek: Trachonitis): is mentioned in the Gospel of Luke (Luke 3, Luke 3:1). It is the largest lava field in southern Syria, spanning some 900 square kilometres. Located about 50 kilometers (31 mi) southeast of Damascus.

• **Laodicea:** With its large Jewish community, Laodicea very early became a seat of Christianity and a bishopric. The Epistle to the Colossians mentions Laodicea as one of the communities of concern for Paul the Apostle.

• **Larsa:** connected with the biblical Ellasar, was an important city-state of ancient Sumer, the centre of the cult of the sun god Utu with his temple E-babbar. It lies some 25 km (16 mi) E of Uruk and 25 km N of Ur in Iraq's Dhi Qar Governorate

• **Lebanon:** Its territory was in the N of Bronze Age Canaanite (Phoenician) city-states. Due to its function as geographic gateway, it was part of numerous succeeding empires throughout ancient history, including the Egyptian, Assyrian, Babylonian, Persian, Greek, and Roman empires.

• **Lehi:** also known as Ramath Lehi is a place mentioned in the Bible; Judges 15:17.

• **Lycia:** Nation in SW Asia Minor

• **Lydia:** Nation in W Asia Minor. The Kingdom of Lydia existed from about 1200 BC to 546 BC. At its greatest extent, during the 7th century BC, it covered all of W Anatolia.

• **Lystra:** W Asia Minor. Lystra was visited several times by Paul the Apostle, along with Barnabas or Silas. There Paul met a young disciple, Timothy.

• **Machpela:** The Cave of the Patriarchs or Tomb of the Patriarchs, known to Jews by its Biblical name Cave of Machpelah; S West Bank.

• **Macedonia:** The kingdom in the N of Greece was founded and initially ruled by the royal Argead dynasty, which was followed by the Antipatrid and Antigonid dynasties. Between 335 and 323 BC, Alexander the Great distroyed Macedonia's arch enemy Persia and founded the Greek Empire that reached into NW India

• **Magan:** Pre-Arab state in Oman. It was referred to in Sumerian cuneiform texts of around 2300 BC and existed until 550 BCE as a source of copper and diorite for Mesopotamia.

• **Malta:** Phoenician traders colonised the islands under the name Ann sometime after 1000 BC as a stop on their trade routes from the eastern Mediterranean to Cornwall, England.

• **Mamre:** The site where Abraham pitched the tents for his camp, built an altar (Genesis 13:18), and was brought divine tidings, in the guise of three angels, of Sarah's pregnancy (Genesis 18:1–15). S West Bank

• **Mannea:** Nation in Iran. In the Bible (Jeremiah 51:27), Mannaea is called "Minni", and is mentioned with Ararat and Ashkenaz as some of the future destroyers of neo-Babylon.

• **Marah:** The narrative concerning Marah in the Book of Exodus states that the Israelites had been wandering in the desert for three days without water. Exodus 15:22

• **Mari:** was an ancient Semitic city-state in modern Syria. Its ruins form a tell 11 kilometers north-west of Abu Kamal on the Euphrates River western bank, some 120 kilometers southeast of Deir ez-Zor. It flourished between 2900 BC and 1759 BC. Archaeologists found the large Mari library with over 25,000 tablets written in Akkadian between 1800 and 1750 BC

• **Mareshah:** is an archaeological mound of the biblical Iron Age city of Maresha, and of the subsequent, post-586 BC Idumean city known by its Hellenised name Marisa. The tell is situated in Israel's Shephelah region, i.e. in the foothills of the Judaean Mountains, about 2 kilometres (1.2 mi) southeast of Beit Gubrin, Israel.

• **Marib** (Yemen): The Almaqah Temple or Barran Temple at Marib by the Queen of Sheba is a copy of Solomon's Temple, See Yeha, Ethiopia; see Appendix A, Photo Documentation

• **Media:** Nation in Iran. Media (Akkadian: Mādāya; Old Persian: Mada) in was an Iranian kingdom centered in Ecbatana that existed from the 7th century BC until the mid-6th century BC and is believed to have dominated a significant portion of the Iranian plateau

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• **Megiddo:** the site of the ancient city of Megiddo, the remains of which form an archaeological mound, in N Israel, about 30 kilometres (19 mi) SE of Haifa. It is better known under its Greek name Armageddon or Harmagedon. Revelation 16:16

• **Meluhha:** Meluh'ha, Melukhkha or Melukh'kha is the Sumerian name of a Pre-Arab state in the Arabian Peninsula, a prominent trading partner of Sumer during the Middle Bronze Age. Most scholars associate it with the Indus Valley civilisation who shipped Indian goods from sea ports like Lothal (Gujarat, NW India) to Sumer, Yemen and Egypt. See The Grand Bible, pp.7456-7461

• **Memphis:** city and capital of ancient Egypt and an important centre during much of Egyptian history. Memphis is located south of the Nile River delta, on the west bank of the river, and about 24 km (15 mi) south of modern Cairo. Connected to Memphis are the cemeteries where most of the pyramids of Egypt are located. From N to S the main pyramid fields are: Abu Ruwaysh, Giza, Zawiyat al-Aryan, Abu Sir, Saqqara, and Dahshur.

• **Meroe:** city of ancient Kush (Cush, Sudan) the ruins of which are located on the east bank of the Nile about 6.4 km (4 mi) north of Kabushiyah, modern Sudan. After the sack of the old capital Napata in about 590 BC by the Egyptians, Meroe became the capital of the kingdom. Like Memphis and Napata, Meroe has cemeteries with lots of pyramids.

• **Mesopotamia:** Includes the kingdoms of Sumer, Akkad, Assyria, Babylonia, Chaldea, and the neo Assyrian states of Adiabene, Osroene and Hatra.

• **Midian,** Midianites: also called Ishmaelites. In the Old Testament, member of a group of nomadic tribes related to the Israelites and most likely living east of the Gulf of Aqaba in the northwestern regions of the Arabian Desert. They engaged in pastoral pursuits, caravan trading, and banditry.

• **Moab:** Cannanite state and kingdom. Located east of the Dead Sea in what is now west-central Jordan, it was bounded by Edom and the land of the Amorites. The Moabites were closely related to the Israelites, and the two were frequently in conflict.

• **Mount Carmel** (Hebrew: Har Ha-karmel): mountain range, NW Israel; the city of Haifa is on its NE slope. It is mentioned as a “holy mountain” in Egyptian records of the 16th century BC. It is the scene of Elijah's confrontation with the false prophets of Baal (1 Kings 18).

• **Mount Ephraim,** Mount of Ephraim: was the historical name for the central mountainous district of Israel once occupied by the Tribe of Ephraim (Joshua 17:15; 19:50; 20:7)

• **Mount Hermon:** snowcapped ridge on the Lebanon-Syria border W of Damascus.

• **Mount Nebo:** mentioned in the Bible as the place where Moses was granted a view of the Promised Land before his death

• **Mount of Olives:** limestone ridge E of the Old City of Jerusalem and separated from it by the Kidron valley. Frequently mentioned in the Bible

• **Mount Sinai** (Hebrew: Har Sinai): there is a peak of the south-central Sinai Peninsula called Janub Sina (South Sinai) however its identity is hotly debated as it does not fit into the Bible's description; the Hashem el Tarif W of Elat-Aqaba would fit much better; See The Grand Bible, p.7443

• **Mount Tabor** (Hebrew: Har Tavor) historic elevation of northern Israel, in Lower Galilee near the edge of the Plain of Esdraelon (Emeq Yizre'el).

• **Mount Zion:** in the Old Testament, the easternmost of the two hills of ancient Jerusalem. It was the site of the Jebusite city captured by David, king of Israel and Judah, in the 10th century BC (2 Samuel 5:6–9) and established by him as his royal capital. Zion appears in the Old Testament 152 times as a title of Jerusalem and is a synonym for Israel as Jewish homeland.

• **Mysia:** was a region and state in the NW of ancient Asia Minor

• **Nahor,** Aram-Naharaim (Aramaic: "Aram between (the) rivers") is the biblical term for the ancient land of the Arameans referring to the region along the great bend of the Euphrates river. Aram-Naharaim is also mentioned as Nahrima of the Arameans in the El-Amarna letters.

• **Nahrain:** Bet Nahrin, lit. 'house of the (two) rivers' is the Syriac-Aramaic name for the same region the Greeks called "Mesopotamia," lit. 'between the (two) rivers,' in modern Iraq, E Syria and S Turkey

• **Napata:** ancient capital of Kush at the fourth cataract of the Nile. Location: c 1.5 kilometers from the east side of the river at the site of modern Karima, Sudan. Mentioned in Genesis 2:13 by the perfect geographical description "And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Nubia)

• **Naqsh-e Rostam,** imperial cemetary of the Persian emperors, 13 km northwest of Persepolis, Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Pasargad is a copy of it

• **Nazareth** near Sepphoris in Galilee. The existence of the village of Nazareth in Jesus' time is hotly debated as there is no archaeological evidence. In fact, we have only linguistics to get on with. The name Nazareth derives from the Hebrew Aramaic verb na'sar, "watch, guard, keep." Adjectives like nazara, nazari, nasran, najran etc. may have deliberately been changed into a place name to hide the fact that Jesus was law-oriented and traditional as his brothers James, Judas and Simon. The terms "Nazarene" and "Nazoraean" which means "keeper or guard of Moses' Laws" appear also in Arabic. In the Koran, Christians are referred to as nasara, meaning "followers of an-Nasiri (the law keeper)", or "those who follow Jesus the Keeper of the Law".

• **Nimrud:** in Iraq, 30 km (20 mi) south of the city of Mosul later name for the Assyrian city of Kalhu or Calah. The city gained fame when king Ashurnasirpal II (883–859 BC) of the Neo-Assyrian Empire (911–605 BC) made it his capital at the expense of Assur.

• **Nineveh:** is located on the eastern bank of the Tigris River and was the capital and largest city of the Neo-Assyrian Empire, as well as the largest city in the world for several decades.

• **Nile:** river in northeastern Africa. Hebrew name: Gihon. The White Nile begins at Lake Victoria, the Blue Nile begins at Lake Tana, Ethiopia the historical residence of the Beta Israel. See Gihon; Beta Israel, Yeha

• **Nod:** The Land of Nod is a place mentioned in the Book of Genesis, located "on the east of Eden," (NW India) where Cain was exiled by God after Cain had murdered his brother Abel. Genesis 4:16

• **Ono:** a biblical town of Benjamin in the "plain of Ono" (1 Chr. 8:12; Ezra 2:33), identified as Kafr Ana, Region: Sdot Dan

• **Ophir:** region mentioned in the Bible, famous for its wealth. Location probably N of Gujarat, NW India nearby the river Indus in a region historically known as Abhira (Abhiri)

• **Opis:** Mesopotamian, Babylonian City, near the Tigris, not far from modern Baghdad

• **Osroene,** Osrhoene: ancient region and state in Upper Mesopotamia. The Kingdom of Osroene, also known as the "Kingdom of Edessa." Later, within the Roman Empire, Edessa was the most important center of Syriac Christianity.

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• **Palestine:** a political term right from the start of its usage. Judaea, was renamed Syria Palaestina in 132 AD in the period of the Bar Kokhba and the Jews were expulsed by the Romans. In 390 AD, during the Byzantine period, the region was split into the provinces of Palaestina Prima, Palaestina Secunda, and Palaestina Tertia.

• **Palmyra** (Greek name for Ta-ad-mi-ir, Ta-ad-mar or Tadmor): Aramean city and state in Syria; already mentioned in Assyrian inscriptions from the eighteenth century BC. The city grew wealthy from trade caravans; the Palmyrenes became renowned as merchants who established Aramaic speaking colonies along the Silk Road

• **Paran,** Pharan, Faran: Mountainous and Desert-like Wilderness around Petra (Arabia Petraea); mentioned in the Hebrew Bible. It is one of the places where the Israelites spent part of their 40 years of wandering after the Exodus, and was also a home to Ishmael, and a place of refuge for David.

• **Pasargad,** Pasargadae: capital of the Persian Empire (Achaemenid dynasty) under Kurush II (Cyrus the Great; 559–530 BC). Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Naqsh-e Rostam, 13 km northwest of Persepolis, is a copy of it. The distance between Persepolis and Pasargadae is 75 km.

• **Parthia:** Nation on the Iranian Plateau. The region later served as the political and cultural base of the Eastern Iranian Parni people and Arsacid dynasty, rulers of the Parthian Empire (247 BC – 224 AD)

• **Penuel** (Hebrew: "Face of God"): a place described in the Hebrew Bible as being not far from Succoth E of the River Jordan, Gen. 32:24–32

• **Perga,** Perge (Hittite: Parha, Greek: Perge) was originally an ancient Lycian settlement that later became a Greek city in Pamphylia. It was the capital of the Roman province of Pamphylia Secunda, modern Antalya Province SW Turkey. Paul the Apostle and Barnabas twice visited Perga ogether, Acts 13:13–14 and 14:25

• **Persepolis:** was the capital after Pasargad. The distance between Persepolis and Pasargadae is 75 km. See Naqsh-e Rostam, imperial cemetary of the Persian emperors, 13 km northwest of Persepolis

• **Persia,** Iran: one of the world's most mountainous countries. The settlement of grouped hamlets in the area of Susa ranges from 4395 to 3490 BC. The Persian Empire became the most important ally of the Hebrews between 550 BC and 330 BC due to its victory over the Babylonians. After their freeing from Babtlonian captivity, many Hebrews remained voluntarily in Persian service for centuries.

• **Petra:** The area around Petra has been inhabited from as early as 7000 BC, and was settled by the Nabataeans, a nomadic Arab people, in the 4th century BC. Petra would later become the capital city of the Nabataean Kingdom in the second century BC. Petra and other Arab places, like Madain Saleh, became destiation for the surviving Zealots who triggerd the Jewish war 66-73 AD against Rome. Armenian historian Tovma Artsruni (fl. 9th - 10th century AD) identified Petra as "Maka in Paran," the original Mecca and birthplace of the prophet Mohammed (p.3301 [3314], The Grand Bible); research by Canadian historian Dan Gibson confirmed it.

• **Philistia:** Original of the name "Palestine." Philistia (Hebrew: Peleshet; Greek (LXX): Ge ton Phulistieím) was a confederation of five main cities or pentapolis in the Southwest Levant, made up of principally Gaza, Ashkelon, Ashdod, Ekron, and Gath. The population had nothing to do which those modern Arabs who call themselves 'Palestinians.' Philistines were made up of people of an Aegean (Greek) background that from roughly 1200 BC onwards settled in the area and mixed with the local Canaanite population

• **Phut:** Phut or Put (Hebrew: Put; LXX Greek: Phoud) is the third son of Ham (one of the sons of Noah), in the biblical Table of Nations (Genesis 10:6; cf. 1 Chronicles 1:8). The name Put (or Phut) is used in the Bible for Ancient Libya.

• **Phoenicia:** scholars use "Phoenicians" as a short-hand for Canaanites in N Canaan; Israelites and Judaeans were southern Canaanites, in fact, the same people just with a different belief system. They all share the same language, culture, currency, weight and calendar system, etc.

• **Pi-Ramesses:** see Avaris

• **Pithom:** from the Egyptian toponym pr-(j)tm, "House of Atum". Atum's cult center was in Heliopolis. Pithom is one of the cities which, according to the Book of Exodus 1:11, was built for the biblical Pharaoh of the oppression by the forced labour of the Israelites. The other city was Pi-Ramesses, a later name for Avaris.

• **Punt:** The Land of Punt (Egyptian: pwnt, punt, pune[t]) was an ancient kingdom known from Ancient Egyptian trade records. It produced and exported gold, aromatic resins, blackwood, ebony, ivory and wild animals. Recent evidence locates it in northwestern Eritrea. It is possible that it includes or corresponds to Opone, as later known by the ancient Greeks, while some biblical scholars have identified it with the biblical land of Put or Havilah in NW India.

• **Puqudu** (Pekod): The term Puqudu or Piqudu (or in the Bible, Peqod or Pekod) refers to a prominent Aramean tribe and its associated region in SE Babylonia. They lived along the eastern edge of Elam and in the area near Uruk and the Tigris. Tiglath-Pileser III, king of Assyria (745–722), conquered the Puqudu, and destroyed Hilimmu and Pillutu, two of their cities. He relocated many of the defeated Puqudu into other parts of his empire. Jeremiah 50:21

• **Patmos:** a Greek island in the Aegean Sea. Patmos is mentioned in the Book of Revelation. The book's introduction states that its author, John, was on Patmos when he was given (and recorded) a vision from Jesus.

• **Ramathlehi,** Lehi: a place mentioned in the Bible, Judges 15:17; location perhaps Ain Hanniyeh.

• **Rehoboth:** perhaps SE of the Dead Sea. Rehoboth by the river was an ancient city from which came the Edomite king Saul in Genesis 36:37; 1 Chronicles 1:48

• **Red Sea,** See **Erythraean Sea**

• **Rephidim,** Refidim: is one of the places visited by the Israelites in the biblical account of the Exodus from Egypt. Location unknown

• **Roman Empire,** Rome: The multi-ethnic and multicultural but fascistic empire was constantly at odds with the zenophobic Hebrews in the Holy Land in particular since the time Pompey the Great conquered the Near East in 63 BC

• **Saba:** See Sheba

• **Samaria:** Greek form of the Hebrew name Shomron, used as a historical and biblical name for the central region of Israel, bordered by Judaea to the S and Galilee to the N. Nation of the Samaritans. Israelite Samaritans, are an ethnoreligious group originating from the Hebrews and Israelites of the ancient Near East. Their holy book of law is only the Pentateuch. They had been at war with Rome for 5 times.

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• **Sepphoris:** Greek-Roman capital city of Galilee and Silk Road hub at the time of Jesus; 5 km (3.5 mi) northwest of Nazareth and 7 km (5mi) northeast of Bethlehem (Bet Lehem) in Galilee

• **Shalem** (Greek: Salem): ancient Middle Eastern town mentioned in the Bible. Genesis 14:18; Psalm 76:2. Location unknown

• **Sheba,** Saba: Pre-Arab state and kingdom in Yemen and Ethiopia mentioned in the Hebrew Bible; home state of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda in Ethiopian texts and as Bilqīs in Arabic texts. According to Roman historian Titus Flavius Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. The orientalist A.F.L. Beeston identified the Sabaean language as "Central Semitic" like Canaanite, Hebrew, Aramaic

• **Shechem,** Shakmu: Mentioned as a Canaanite city in the Amarna Letters (Amarna letter EA 252; p.2151, The Grand Bible), it later appears in the Hebrew Bible as the first capital of the Kingdom of Israel following the split of the United Monarchy. Joshua 21:20–21,

• **Sheol:** in the Hebrew Bible is the underworld place of stillness and darkness which lies after death.

• **Shiloh,** Khirbet Seilun: 31 km north of Jerusalem; in the Hebrew Bible, Shiloh was one of the main centres of Israelite worship during the pre-monarchic period, before the First Temple in Jerusalem was built. Judges, 21:19

• **Shinar,** Shin'ar (Sanhar, Sankhar of the Amarna letters; 14th century BC): Mesopotamian city often used as as a general synonym for Babylonia. Genesis 14:1,9, Joshua 7:21; Isaiah 11:11; Daniel 1:2; and Zechariah 5:11

• **Shomron:** Hebrew name for Samaria

• **Shur** (Bible), also Sur (wilderness of Shur, way of Shur)

• **Sidon:** Important Phoenician harbour city in Lebanon. In the New Testament era, Herod the Great visited Sidon. Both Jesus and Paul the Apostle are said to have visited it, too

• **Sin Desert:** The wilderness of Sin or desert of Sin (Hebrew: Midbar Sin) is a geographic area mentioned in the Hebrew Bible as lying between Elim and Mount Sinai.

• **Sinai:** a peninsula in Egypt, and the only part of the country located in Asia. In the Exodus, Moses and his Israelites had to cross the Sinai back to Canaan

• **Smyrna** (modern Izmir): important centre of Greek civilisation in the W of Asia Minor. Important Greek city: Ephesus

• **Sodom and Gomorrah:** were two cities destroyed by God for their wickedness (Genesis 13:12; 19:29) Their story parallels the Genesis flood narrative in its theme of God's anger provoked by man's sin (see Genesis 19:1–28) Roman historian Titus Flavius Josephus identifies the Dead Sea in geographic proximity to the ancient biblical city of Sodom. He refers to the lake by its Greek name, Asphaltites (Antiquities of the Jews, Book 1. Chapter 9); Location onknown, perhaps in or near the Dead Sea

• **Spain:** Paul the Apostle is known to have made 4 journeys, but he metiones also a 5th journey: "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey," Romans 15.24

• **Sukkot,** Succoth, Egypt: Succos, (Hebrew for "confinements," pl.; sg. Sukka; believed to be "Huts," or "Booths"), also called Feast of Booths, Leviticus 23:34; As sukkot means "confinements," it could refer to water confinements, canal locks of the Canal of the Pharaos, which were passed by the Israelites on their Exodus, W of the Bitter Lakes. The Israelites had no other word for such a technical installation; and the sukkot festival also might have something to do with it; the sukkot huts (with their straw roofs) may well have been a cargo-cult imitation of just those locks whose water surfaces have been covered by straw from the reed plants that still grow there today.

• **Sukkot,** Succoth, Transjordan: also spelled Sukkoth, Succoth, Sukkos, Sukkot is a city east of the Jordan River, identified as Tell Deir Alla, a high debris mound in the plain north of the Zarqa River and about one mile from it (Joshua 13:27). The identification is based on a passage in the Jerusalem Talmud, which was compiled in the 4th century, in which the biblical Sukkot was identified with a settlement called Dar'ellah. Succot, became a Jewish autumn festival of double thanksgiving that begins in September or October, recalling the days when Moses and the Israelites were on their Exodus from Egypt.

• **Sumer,** Sumeria: S Mesopotamian state and region, home state of Abraham and his clan; earliest known civilisation (c. 5500–1800 BC), located in the historical region of southern Mesopotamia (now S Iraq). Sumer is Abraham's land of nativity, he is from Ur of the Chaldees (Ur Kasdim; Genesis 11:28). With Abraham's story, the Bible states Sumer as the Mesopotamian patron of the Hebrews, and with Mose's (the name is Egyptian: msy or mose, "son of" like Hebrew "ben" and Aramaic "bar") story, the Bible states Egypt as the second patron of the Hebrews

• **Susa,** Susan, (Elamite: Shushan): ancient city in the lower Zagros Mountains about 250 km (160 mi) east of the Tigris, between the Karkheh and Dez Rivers in Iran. One of the most important cities of the Ancient Near East, Susa was the capital of Elam and the winter capital of the Achaemenid Persian Empire. The city of Shush is located on the site of ancient Susa.

• **Syria:** See Aram, Aramea

• **Tabal:** Georgian state in Asia Minor

• **Tarshish:** Titus Flavius Josephus identifies Tarshish with the city of Tarsus in Cilicia (S Turkey)

• **Tarsus,** (Greek: Tarsos): ancient city in S Turkey, hometown of the Pharisee and Roman citizen Sha'ul ha-Tarsi, Saul of Tarsos, better known as Paul the Apostle. Saul, perhaps after the biblical King Saul, the first king of Israel and, like Paul, a member of the Tribe of Benjamin. According to the Acts of the Apostles, he was a Roman citizen (Acts 22:25–29). As such, he bore the Latin name Paulus, which translates in biblical Greek as Paulos. It was typical for the Jews of that time to have two names: one Hebrew, the other Latin or Greek. At first, Paul was a Roman official who worked as persecutor of all who could harm the Roman state, that included Zealots and the followers of Jesus

• **Tel Dan:** Dan is an ancient city mentioned in the Hebrew Bible, described as the northernmost city of the Kingdom of Israel, and belonging to the tribe of Dan, its namesake. According to the Book of Judges, prior to the Tribe of Dan occupying the land, the town was known as Laish (Judges 18:7, 14, 27–29), meaning lion, or rather lioness. Joshua 19:47, although telling the same story as Judges 18, names the city as Leshem, which makes the researchers consider it as being the same place.

• **Tel Dan Stele:** Within the remains of the city wall, close to the entrance of the outer gate, parts of the Tel Dan Stele were found. The basalt stone bears an Aramaic inscription referring to one of the kings of Damascus; either Hazael (c 840 BC), or Ben-Hadad (c 802 BC). A small part of the inscription remains, with text containing the letters 'ביתדוד' (bytdwd), which most archaeologists agree refers to "House of David" (Bet David in Hebrew.) In the line directly above, the text reads 'MLK YSR'L', i.e. "King of Israel". The inscription is the oldest one that mentions David.

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• **Timnath-serah:** was the town given by the Israelites to Joshua. He requested it and the people gave it to him "at the order of the Lord". He built up the town and lived in it (Joshua 19:49–50).

• **Timnath** or Timnah was a Philistine city in S Canaan that is mentioned in the Hebrew Bible in Judges 14 and in connexion with Samson.

• **Tyre:** Parent state of the City of Carthage (modern Tunisia) The most important Phoenician city state and ally of David and Solomon. The fleet of Tyre cooperated with Solomon to trade with Sheba and Ophir (NW India); 2 Chronicles Chapter 8:16-18; 9:1-12;

• **Ugarit:** Amorite city and state (origin of Hammurabi's dynasty of Babylon); lying in a large artificial mound called Ras Shamra (Ra's Shamrah), 10 km (6 mi) north of Latakia (Al-Ladhiqiyah) on the Mediterranean coast of Canaan, N Syria. Its ruins, about half a mile from the shore, were first uncovered by the plough of a peasant at Al-Bayda Bay. Excavations begun in 1929 by a French archaeological mission under the direction of Claude F.A. Schaeffer. The best-documented age in Ugarit's history, dated from about 1450 to about 1200 BC.

• **Ugarit Tablets:** The archaeologists found a bunch of ancient records in cuneiform script on clay tablets. Ugarit was a cosmopolitan city: Scribes used 4 languages: Ugaritic, Sumerian, Akkadian, and Hurrian, and 7 different scripts: Egyptian and Hittite hieroglyphic and Cypro-Minoan, Sumerian, Akkadian, Hurrian, and Ugaritic cuneiform. Scientists made a breath-taking discovery: They found the oldest alphabet (abjad) ever known. The texts are written in a special alphabetic cuneiform script invented in Ugarit. Several copies of this alphabet, with its 30 signs, were found in 1949 and later. A shorter alphabet, with 25, and one even with only 22, letters, seems to have been used by 13th-century traders. This writing system was the direct ancestor to Phoenician-Hebrew letter script. See Script Identification Charts, Appendix B or The Grand Bible, pp.81

• **Umma:** Mesopotamian city, state and empire. Umma was identified with Tell Jokha. More recently it has been suggested that it was located at Umm al-Aqarib, less than 7 km (4.3 mi) to its NW, Iraq. Lugalzagesi or Lugalzaggisi (reigned c. 2358–2334 BC), of the southern Mesopotamian city of Umma, who first conquered the major cities of Lagash and Kish, then overcame the Sumerian cities of Ur and Uruk (he alone represents the 3rd dynasty of Uruk). After uniting all of Sumer, he extended his dominion to the Mediterranean coast; but, after a reign of 25 years, he lost his empire to the ascendant dynasty of Sargon the Great (c. 2334–2279 BC), the powerful Semitic ruler of Akkad.

• **Ur:** Mesopotamian state and city in Sumer (S Iraq), hometown of Abraham. It was also the city of the lawgivers Ur-Nammu and his son, the Augustus Shulgi (see The Grand Bible, p.5212; pp.5277; pp.5280)

• **Urartu:** Akkadian for "Ararat." Hurrian state in the Caucasus

• **Urkish:** Mesopotamian state and city

• **Uruk** (Sumerian: Uruk, Hebrew: Erech, Greek: Orchoë): modern Tall al-Warka, Mesopotamian state and city, The site has been excavated from 1928 onward by the German Oriental Society and the German Archeological Institute. Erech was one of the greatest cities of Sumer enclosed by city walls about 10 km (6 mi) in circumference, built by the legendary hero Gilgamesh. Excavations traced successive building phases that date from before 5000 BC, down to Parthian times (126 BC–224 AD). Urban life of Erech in c. 3500–2900 BC has been more thourough investigated at Erech than at any other Mesopotamian city. See The Gilgamesh Cycle, The Grand Bible, pp.5258

• **The Land of Uz:** perhaps Aram; The land of Uz (Hebrew: Eretz-Uz) is an unknown location mentioned in the Old Testament, most prominently in the Book of Job, which begins, "There was a man in the land of Uz, whose name was Job".

• **Via Dolorosa:** The Via Dolorosa (Latin for 'Sorrowful Way', often translated 'Way of Suffering') is a processional route in the Old City of Jerusalem in Israel. It represents the path that Jesus took, forced by the Roman soldiers, on the way to his crucifixion. Contrary to common belief, its route is unknown due to the many distructions and rebuildings of Jerusalem

• **Yarmut:** see Jarmuth

• **Yeha:** The Great Temple in Yeha, Ethiopia is a copy of Solomon's temple, Kingdom of Sheba (Saba); see Marib

• **Yemen:** a region S of the Arabian Peninsula, in Antiquity known as Kingdom of Sheba or Saba.

• **Zela,** Zelah, Zelzah (It may be the Zilu of the Amarna letters) Judah: Zela was an unidentified place in the territory of the Tribe of Benjamin, ancient Judea, known as the burial place of King Saul, his father Kish and his son Jonathan, with the 7 grandsons of Saul hung by the Gibeonites. Saul and Jonathan died during the Battle of Gilboa, and 2 Samuel 21:13 refers to King David authorising their bones to be moved to Kish's grave to join the bodies of the 7 grandsons killed in retribution for Saul's slaughter of Gibeonites.

• **Zemaraim:** Mount Zemaraim at the mountains of Ephraim, north of Jerusalem, Kingdom of Judah. The great Battle of Mount Zemaraim in c. 913 BC was reported in the Bible to have been fought in Mount Zemaraim, when the army of the Kingdom of Israel led by the king Jeroboam I encountered the army of the Kingdom of Judah led by the king Abijah I. About 500,000 Israelites were said to have lain dead after this single engagement. The friction all began when the late king Rehoboam increased the royal taxes throughout the Kingdom of Israel after Solomon died in about 931 BC. Ever since the unified kingdom was divided, there had been constant border issues between the two parties, and both attempted to settle them, and failed. 2 Chronicles 13:2-18

• **Zeredathah,** Zaretan or Zarethan: a city mentioned in the Hebrew Bible as near the location where the Hebrews crossed the Jordan (Joshua 3:16). In the books of Joshua (3:16, KJV "Zaretan") and 1 Kings (4:12 KJV "Zartanah", 7:46 "Zarthan"), it is called Zarethan, but in 2 Chronicles it is called Zeredathah (4:17, KJV). According to Hebrew Bible, the bronze castings for the Solomon's Temple were made in the clay grounds between Sukkot and Zaretan.

• Zoara, Zoar, Tzoar or Bela: in the Hebrew Bible, Segor in the Septuagint, and Zughar by medieval Arabs, was an ancient city SE of the Dead Sea; Genesis 13:10, 14:2–8

• **Zorah:** hometown of Samson; 23 km W of Jerusalem near Nahal Sorek. Zorah was mentioned together with Ajalon in the Amarna letters as a city attacked by the Apiru (Habiru, Hebrew). Joshua 15:33; Judges 13:2; Judges 16:31; Joshua 19:41; 2 Chronicles 11:10

• **Zion:** See Mount Zion (Jerusalem)

• **Zobah:** Zobah or Aram-Zobah (Hebrew: Aram Soba) was an early Aramean state mentioned in the Hebrew Bible, which extended north-east of biblical King David's realm. 1 Samuel 14:47). (2 Samuel 10).

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GLOSSARY

• **Apocalypse:** from the Greek word for 'unveiling'. A literary genre of revelatory disclosures, often about the immediate future, claiming to explain the present state of things in terms of bizarre and esoterical images (highly intertextual) mediated to the seer by an other-worldly being (adjective: apocalyptic)

• **Apocrypha:** from the Greek word Apocryphon for "hidden book', it denotes writings considered to be on the fringes of canonical literature (deutero-canonical literature). Protestant removed these books from the Christian canon.

• **Apostle:** a New Testament word for envoy or messenger (human or angelic), usually applied to those who take the message of the gospel to other people.i While generally regarded as applying to all Christians (Origen), it may be restricted to referring to the people originally associated with Jesus the Jew (his disciples)

• **B.C.E. or BCE** = Before Common Era; **C.E. or CE** = Common Era, are Political Correctness terms which consequently refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ, but who want to say that western civilisation and its achievements are bad. Political Correctness terms that deliberately stress insignificance and similar terms such as UTC ("Coordinated Universal Time" instead of "Greenwich Mean Time"),etc., should not be used by Christians and all those who are rightfully proud of Western Civilisation. And if someone expresses their grievance about the term **BC** (before Christ) or **AD** (Anno Domini, the year of the Lord), do not hesitate to point out that all achievements of western culture are based on Christianity and not on the very many totalitarian ideologies all around us.

• **Canon:** from the Greek word for 'measuring stick', it refers to the list or co lection of writings reconized as authoritative for organizing the beliefs and practices of religious communities. The mainstream Christian churches have a variety of different canons.

• **Celibate:** In many Christian and Buddhist sects the priest or monk / nun is not allowed to be married or have sex. They sacrifice their sexlife or family life because they want to follow the path of Jesus being ignorant that Jesus, as a Jewish man, was most certainly married to Maria of Magdala and had one son at least.

• **Chastity:** The state of being sexually pure and unused.

• **Christening:** Another term for Baptism which connected to mikvah, the Jewish bath ritual as initiation and purification rite.

• **Christmas:** The "Christ mass" is a "mass for Christ". This is the Christian celebration of Jesus' birth to Mary. By the end of the fourth century, most churches celebrated this holiday on December 25th, but the date is not fixed according to any scriptural information. See: winter solstice, Mithras cult

• **Codex:** (plural "codices") A bound book made up of folded leaves or pages. Codices gradually replaced scrolls as the medium for written transmission of the Bible and other ancient texts.

• **Colophon:** inscription at beginning or end of a biblical book, attributing au thorship or giving details.

• **Cultus:** the system of religious worship constituted by the rituals of any specific religion whereby the religious community serves its deity in an organised fashion.

• **Concordance:** explanatory comments written on Jewish, Christian or Islamic scripture.

• **Confession:** Words spoken about your sins, asking God for forgiveness. In Catholic tradition it is this act as a ritual where the sinner confesses their sin to the priest in a kind of divided chamber where both cannot see one another.

• **Confirmation:** When people, who were baptised, confirm their promises of faith when they reach adolescence (at the age of about 14). This is a kind of initiation ritual of some Protestant denominations.

• **Christ:** The term "christ" comes from the Greek word "Kristos" or "Christos" that is "meshiach"or "messiah"in Hebrew. which means "the anointed one." It is not Jesus' surname but it is a title, indicating his status as a messiah. The name "Jesus" (Hebrew: Yehoshua or Yeshua) has roughly the same meaning. See: Jesus

• **Church:** (1) "The Church" is the term Christianity uses for the entire body of all Christians throughout the world. (2) It also refers to a particular denomation or branch of Christianity, such as the "Catholic Church" or the "Presbyterian Church." (3) It refers to each single building of worship that in other cultures would be called "temple".

• **Crucifixion:** In Greek and Roman times, crucifixion (bind or nail an offender onto a wooden cross) was an method of capital punishment for sedition, revolt, terrorism, murder, rape and other criminal offences. Usually, the dead body was let on the cross to rot as a graphic warning. Offenders who held Roman citizenship, like Paul, could not be crucified by law, they had to die by beheading or poisoning.

• **Cuneiform script:** Cuneiform is the world's oldest writing system that was first used in Sumer at around 3400 BC. From c. 2000 BC, it was used for writing Akkadian, a Semitic language that was used as lingua franca from Egypt to the East of Persia, cuneiform continued to be used until the first century AD. It was gradually replaced by alphabetic writing systems like Ugaritic, Phoenician, Hebrew and Aramaic. There is the possibility that Moses' law tablets were written in cuneiform script.

• **Dawah:** (also daawa, dawah, daawah or dakwah; Arabic for "invitation") is the proselytising of Islam, that is the attempt to convert people to Islam. Dawah together with Sharia are the most important tools not only to suppress non-believers but to wipe out entire civilisations by immigration and infiltration of the host.

• **Deacon:** (1st) A lay officer of the church. (2nd) The title of a person who officially functions on the church's behalf, usually by working with the poor or by helping with administrative matters. (3rd) During the first millennium of the church, "deacon" became the official title of certain members of a bishop's staff. (4th) In the early church, it is clear that many women were deacons.

• **Dead Sea Scrolls:** Ancient manuscripts written in Hebrew, Aramaic and Greek, found in 1947-56 at Qumran. The Dead Sea Scrolls date from around the time of Christ, and are an invaluable resource for biblical scholarship.

• **December the 25th** The winter solstice (or hibernal solstice), also known as midwinter, is an astronomical phenomenon marking the day with the shortest period of daylight and the longest night of the year. The winter solstice was the longest Roman holiday in which people celebrated the birth of the Sun-God, of Mithras, and later, the birth of Jesus Christ.

• **Demography:** or birth-rate. The birth-rate of Christians (and Atheists of post-Christian society, etc.) today is around 1.3 children per person in Europe, in comparison to that it is between 3.5 to 4.0 among Muslims in Europe. One does not need to be a scientist to understand that Christianity will be taken over by Islam in about the 2050s.

• **Denomination:** The term used to designate the different Protestant Churches, of which there are over 900 in the USA alone. This term is also used to describe the different versions of other churches or different forms of Islam.

• **Deuterocanon:** The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Jews as second canon. Catholic and Orthodox

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Churches view them as canonical books of the Old Testament. Most Protestant denominations view them as non-canonical Apocrypha, "hidden books.". In 1885, the Anglican Church removed the Jewish Deuterocanon from the Bible. In other words: The complete Bible that still could be read by Queen Victoria, you cannot read!

• Devil = Some believe that the "devil" or "satan" is an actual being. The devil in general represents evil.

• **Diaspora:** the dispersion of the Jews from Palestine after the Babylonian invasion (6th century BC), and used as a technical term to describe Jewish communities living outside Palestine (later taken up by Christian usage to refer to Christians living outside the Holy Land). That the Jewish diaspora originate from the Roman conquest of the Holy Land is a myth. The Jews (Hebrews, Israelites, Judaeans, etc.) have been trading semi-nomads in the last 3 millenia. Together with their brothers, the Phoenicians, and others, they travelled to northwest Africa, Ethiopia, the northern shores of the Mediterranean, to Persia, India and China via the routes on land and sea. In many of those places they settled.

• **Dhimmitude:** the state of subjugation that refers to a non-Muslim from the "people of the book" (Jews, Gnostics, Mandeans, Christians, Zoroastrians) who must live as second-class citizens in an Islamic state. They must pay the Jizya which is a protection tax just the one imposed by the Mafia. (See: The Edict of Umar in The Grand Bible p.4591)

• **Dietary laws:** Rules about what persons are permitted to eat, and under what circumstances. Examples include the modern-day Jewish and Muslim prohibition of pork, and regulations spelled out in Torah, such as the admonition not to "boil a kid in his mother's milk (Exodus 23:19, Exodus 34:26, Deuteronomy 14:21). The Christian Church also imposed dietary laws and regulations in the past. The word 'breakfast' or eating fish on Fridays are last remnants of those laws.

• **Diocese:** In Catholicism, a sub division of the church consisting of a number of parishes. A diocese is the region which is governed by a bishop. This beaurocratic system has its origin in the Roman Imperial Cult.

• **Disciple:** Student of a doctrine. (1st) The twelve followers whom Jesus chose during his ministry to be his special companions and assistants. After Judas' betrayal and death, he was replaced by Mattathias (Mattityahu). (2nd) One of many selected followers of Jesus. (3rd) Most Christians would understand themselves as disciples. Disciple is a concept probably originating in Buddhism, Daoism and Conficianism. Buddhist disciples travelled from India to China and the Mediterranean. Their philosophy has influenced Stoicism, Judaism and Christianity.

• **Doctrine:** A creed or body of teachings of a religous, political or philosophical ideology presented for acceptance or belief.

• **Dogma:** A religious doctrine or ideology proclaimed by authority to be true.

• **Day of Judgement:** the occasion of the last Judgement by God at the (assumed) end of the world.

• **Easter:** This is the day Christians celebrate Jesus' resurrection from the dead and his triumph over sin. It is on a Sunday in the Spring, and follows "Holy Week" during which Christianity commemorates the events leading up to Jesus' death. The resurrection is the event by which Jesus provides human beings with salvation. Also called 'Passover'.

• **Enlightenment:** 18th century period of European intellectual history based in rationalism and empiricism, often seen as trying to supplant religion with science and secular philosophy. Also known as the Age of Reason.

• **Epistle:** a letter. In Christian terminology it is especially used as open letter written by apostles or Church fathers to be read aloud to Christian communities.

• **Eponym, eponymous:** An eponym is a name of a person which is said to be the source of the name of a city, country, etc. The name Caesarea (the Roman capital of Judaea) comes from Gaius Julius Caesar

• **Etymology:** The history and origin of a word (or name) and its shifts in meaning over time. The word "etymology" comes from the Greek eteos, true, plus logos, word or idea. The names in the Bible tell us a lot. Abraham means "a multitude of people;" abra or abira means people, and so does Habiru, Hebrew; -ham or -him is the plural ending of a Semitic noun.

• **Eucharist:** comes from the Greek word meaning "Thanksgiving". The Holy Eurcharist is based on the events that happened at the Last Supper. All Christian groups perform this service except Salvationists and Quakers. The eucharist has origins in Mithraism.

• **Eschatology:** technical term for the doctrine of 'the four last things' (death, judgement, heaven, and hell) in Christian dogmatic theology. Used more generally in biblical scholarship to refer to beliefs or convictions about the future as expressed in biblical documents.

• **Exegesis:** Critical interpretation of a text, especially a biblical text; from the Greek ex- + egeisthai meaning "to lead out. Sometimes it seems the terms "exegesis" and "hermeneutics" are used interchangeably; "exegesis" properly refers to the act or process of actually interpreting texts, whereas "hermeneutics" refers to the theory of how one interprets."

• **Gethsemene:** A garden where Jesus prayed before being arrested.

• **Gilgamesh:** The Gilgamesh Epic is a long narrative from Sumer, concerning a king named Gilgamesh who is said to have ruled the Mesopotamian city of Uruk around 2600 B.C. There are a number of interesting parallels between narratives in the book of Genesis and the Gilgamesh Epic. Abraham came from Ur nearby.

• **Gnosticism:** Religious and philosophical movement from about the 1st century BC through the 3rd century AD. Its name derives from the Greek word gnosis, "knowledge" because it claimed secret knowledge that ensured salvation. The documents found at Nag Hammadi are of great importance for the study of gnosticism.

• **God:** The supreme being, who created the world. In Hebrew often called YHWH (Yahweh), Adonai (the Lord) or Elohim.

• **Gospel:** Old English word (godspell) meaning 'good message/news': used to refer to the story of the life and teaching of Jesus Christ in the New Testament. Any of the four gospels in the New Testament (Matthew, Mark, Luke, John) or the non-canonical books about the teaching of Jesus (Thomas, etc.).

• **Glossolalia:** technical term for the common social phenomenon of 'speaking in tongues' (associated especially with the day of Pentecost and the churches of Paul in the New Testament).

• **Golden Rule:** goes back to the Ten Commandments and the Five Precepts but even much deeper into the past with texts such as The Instructions of Shuruppak (c.2600 BC) and similat texts.

• **Heresy / heretic:** a sectarian point of view regarded as unorthodox by those regarding themselves as orthodox (main stream). A heretic is a follower of a heresy.

• **Hallelujah:** is an interjection used in the Bible. It is a transliteration of the Hebrew haleluya, which is composed of two elements: hillel (Hebrew verb, 2nd person, masculine plural, imperative), an exhortation to "praise" addressed to several people; and Yah (the short name of God).

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• **Hauptbriefe:** The four NT letters of undisputed Pauline authorship: Romans, I & II Corinthians, and Galatians; German, "Principal Letters".

• **Hermeneutics:** the art of interpretation, especially the interpretation of scripture. Derived from a word reflecting the name of Hermes, the Greek messenger and herald of the gods (also a liar and rascal).

• **Heaven:** A Jewish concept. In Christian cosmology (belief about the cosmos), heaven has three main meanings. First, it is the abode of God, his angels, and the saints. Second, it is the place where people who have received salvation go after they have been judged to be among the righteous. Third, in the future, God will transform the cosmos and remake it so that there will be a New Heaven and a New Earth; which sounds like a Buddhist cycle of life.

• **Hell:** A Jewish concept. In Christian cosmology (theology about the cosmos), hell is the place of eternal damnation. When a person is judged, if they have not received salvation, they will be considered to be evil and will receive eternal punishment in hell.

• **History / historiography:** a narrated account of the past; the writing of such accounts. 'History' is one of the most contentious words used in any discussion of the Bible. One person's history is liable to be another's myth or "invented story' (even 'lies').

• **Hudna** (Islam)**:** truce, ceasefire, a truce limited to max. 10 years (even when stated otherwise in writing!) It is not a binding "treaty" in a western sense of meaning. A legal binding treaty with any non-Muslim is forbidden in Islam. Therefore, any Peace treaty between Israel and Islamic Palestinians is wishful thinking due to its impossibility by Sharia law!

• **Intertestamental Period:** particularly a Protestant term for the "scripture gap" spanning roughly 500 years, from the ministry of Malachi (c. 420 BC) to the appearance of the New Testament writings in the 1st century AD, in which the people in the Holy Land are supposed not to have written anything. The Catholic and Orthodox term Deuterocanonical Period at least indicates that something was written in this period. In reality this period was filled with inspiring writings from the Maccabean period (2nd century B.C.) in which the Jewish nations were fighting for freedom against the Greek successors of Alexander the Great. This gap is also filled by the amazing discovery of the Dead Sea Scrolls in Qumran that cover a time roughly between 400 BC and 68 AD when the Romans stopped the activities of the Scroll writers and began to publish Christian writings in Greek on their own.

• **Intertextuality:** technical term (derived by Julia Kristeva from the literary criticism of Mikhail Bakhtin) for the way texts presuppose, echo, use, and are dependent on other texts (cf. Christian appropriations of the Jewish/ Greek Bible in the New Testament)

• **Islam:** is a political ideology of submission in combination with religion created by the so-called prophet Mohammed who took ancient Zealotry as model. The word Islam means submission and describes its programme. Islam is entirely based on the **Koran** (Mohammed's notebook or recital), the **Sira** (the biography of Mohammed), and the **Hadith** (an explanatory collection of Mohammed's laws, deeds and sayings. The original title of the biography is **Sirat Rasul Allah**, "Life of Allah's Messenger," The Life of Mohammed, by Muhammad ibn Ishaq (died 773 AD), edited by Abdul Malik ibn Hisham (died 840 AD), translated by Prof Alfred Guillaume (1955), the original title of the Hadith is **Hadiths Of Sahih Al-Bukhari**, "Authoritative Traditions of the Prophet Mohammed", translated with Parenthetical Notes by Dr Muhammad Musin Khan." See: Mohammed, Koran, Sira, Hadith, Sharia, in the Grand Bible, p.4353ff.]

• **Islamism:** inadequate word for Political Islam as it suggests a different group or ideology behind it. However, Islamism and Islam are the same; Islamism just emphecises putting the doctrines of Mohammed, prescribed in the Koran, the Sira and the Hadith, into practice. Islamism is not extremist Islam but the real Islam as it follows Mohammed's sayings and deeds to the letter. It is the Islam practised by Wahabis (Saudi-Arabian Muslims), by the Muslim Brotherhood (that organises almost all Muslim student and culture associations throughout the entire world), by Hamas (which is a worldwide organisation of the Muslim Brotherhood preparing to take over non-Islamic states by undermining the entire range of society through spying, deception, and bringing Sharia law into force), and by ISIS, Al Qaeda, Hisbollah, the Mujaheddin, and others. The ultimate goal of Political Islam is, according to Islamic scripture, the total annihilation of all other belief systems, political systems and therefore all non-Muslim civilisations.

• **Islamophobia:** a propaganda construct developed in the 1990s by The International Institute of Islamic Thought (a Muslim Brotherhood organisation funded by Saudi-Arabia) in order to attach a stigma to anyone who resists Islam by speaking up. The word "Islamophobe" is used not only by Muslims but also by their unaware allies, the globalists and anyone else who hates the West.

• **Jahiliyyah:** Ignorance. Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam. It is often translated as the "Age of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments, such as the mass book burning instigated by Caliph Uthman or the destruction of the Buddhas of Bamyan in Afghanistan dynamited by Islamic Jihadists in 2001!

• **James the brother of Jesus:** Jesus had 4 brothers: James (Yakob), Simon (Shimon), Judas (Jude, Yehuda), Joses (Yosef). He also had 2 sisters whose names might have been Mary and Salome. James was also called James the Just (the Righteous, the Zadik) and seem to have been a holy man in his own right. The Dead Sea Scrolls call him "the Teacher of Righteousness."

• **Jesus** (Original Hebrew: Yehoshua, in short Yoshua, Joshua or Jeshua, a title meaning "the Saviour"): is a title rather than a given name which refers to Jesus the Nazorean or (wrongly translated as) Jesus of Nazareth; Nazorean means "the keeper of the Law" (the law of Moses). Luke, who obviously was a historian as he also authored "the Book of Acts," mentiones Jesus' 30-years lifespan (Luke 3:23). He was probably born about 6 AD, the time of the great census of Quirinius (when Judaea became an official part of the Roman Empire) and was killed towards the end of Pontius Pilate's term in office in 36 or 37 AD. Jesus' other title was "Christ" (from Greek Kristos, meaning "Messiah," from Hebrew mashiah, "the anointed" which also means "the Saviour.").

• **Jihad:** (to) struggle, in an Islamic context it means "struggle toward the moral betterment of society" or "struggle against one's evil inclinations", but in particular it emphasises the exertion to convert unbelievers. It is the same struggle as in Hitler's Mein Kampf, My Struggle, and is one of the most important commandments in Islam and therefore makes Islam automatically one of the most intolerant and vile ideologies by nature. Jihad encompasses the struggle for financial organisation, the struggle for propaganda by speaking and writing, the struggle by strategy such as infiltrating the system of political power, by undermining, through Sharia, and hollowing out any social coherence of the targetted host, its society, institutions or state.

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• **Jizya,** poll-tax, dhimmi-tax: a special tax demanded from non-Muslims by authorities of a Muslim state. It enabled Muslims to live a parasitic life for centuries. See: Dhimmitude, Edict of Umar.

• **Joseph:** The earthly father of Jesus. He is often called 'Joseph the Carpenter' which is based on an incomplete translation of the Greek word "tekton" which actually means 'builder' and 'mason'. He most likely worked in Sepphoris the capital city of Galilee, only 5km northwest of today's town of Nazareth. The term carpenter fits better to the depiction of Jesus as poor.

• **Madrass:** Islamic propaganda institution, better known as Koran school. It is connected and integrated part of a mosque (Islamic temple). Children are indoctrinated in those institutions from the early age of **2** to 4.

• **Mecca**[n] **Koran** or Makkaniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Mecca (c. 610-622). The Meccan Koran depicts a peaceful Islam as the deeds and sayings of Mohammed in Mecca concerns about religion only.

• **Medina**[n] **Koran** or Mediniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Medina (c. 622-632). The Medinan Koran depicts the violent, intolerant and cruel side of Islam as the deeds and sayings of Mohammed here deal with statecraft, warfare, politics, and Ideology. Dawah, Jihad, Sharia and politics are the foundations of Islam and its success. The entire Islamic Calendar is based on the events in Medinah!

• **Messiah:** Greek form of the Hebrew word for 'anointed' person (king or priest). In Roman times it became a word for the once-and-future (Davidic) Jewish hero who would once-and-for-all destroy foreign hegemony and free the Jews from all such domination. Taken up by early Christian writers and applied to Jesus the Messiah (the Christ).

• **Midrash:** a biblical term meaning 'translation' or 'interpretation' used as a rabbinic term for biblical exegesis, expositional and homilectical, integrated in text.

• **Mishnah:** written compendium of rabbinic regulations and beliefs, mostly legal, from about the 3rd century (AD)

• **Monotheism:** That is the belief in only one God. Zoroastrians, Jews, Christians, and Muslim claim to be monotheistic although only Judaism and Zoroastrianism could rightfully claim this. As Christians in the 2nd and 3rd centuries made Jesus a god, Christianity is no longer monotheistic. As Islam treats their prophet Mohammed as god in everything but name, Islam also is not montheistic. Proof: Talking against Mohammed is considered blasphemy in Islam and carries the death penalty.

• **Moses / Mosaic:** The Jewish leader who led the Jews out of Egypt to the border lands of Canaan. He was given the tablets of the Ten Commandments by God. He was born in Egypt, probably to an Egyptian princess. His name "Mose" is of Egyptian origin and just means "son" like those of Ahmose (son of the God Moon), Kamose (son of Ka), Ramose (Ramesses; son of Ra), etc. Adjectival form: Mosaic, referring to or associated with Moses (not to be confused with 'mosaic': a decoration made up of small pieces of stone and glass.)

• **Muslim Brotherhood:** also known as The Society of the Muslim Brothers, is a transnational Sunni Islamic organisation founded in Egypt by Islamic scholar and teacher Hassan al-Banna in 1928 as a reaction of the abolishment of the Caliphate in Turkey in 1924. It ultimate goal is: to stop informing the western public about Islam and its goals, to suppress therefore free speech by promoting "hate-speech-laws, the implementation of Sharia law in western countries, and finally the installation of the totalitarian theocracy of Islam. Today, the primary state backers of the Muslim Brotherhood are Saudi-Arabia, Qatar and Turkey.

• **Myth / mythology:** a story about the gods or superhuman heroes; a belief thought not to be true by modern people. Used controversially of stories in the Bible thought to be fabulous or reflecting the outdated (pre-scientific) world-view of the biblical writers (e.g. the triple universe of heavens-earth-underworld). An important term in modern literary theory

• **Psalter:** the biblical Book of Psalms, a collection of psalms.

• **Pseudepigrapha:** Jewish writings excluded from the various canons of scripture. A term often used in conjunction with Apocrypha.

• **Qumran:** ruins near the NW shore of the Dead Sea where ancient scrolls were found in 1947 (and following years). The term 'Qumran scrolls' is often used as an alternative reference to the Dead Sea Scrolls.

• **Rabbinic:** adjective derived from 'rabbi' (Jewish teacher / sage) and referring especially to Jewish literature of the first millennium (AD) as the scribal product of learned Jewish authorities. Rabbinic Judaism is Roman Judaism, the only form of Judaism the Romans deliberately left alive after the First Jewish War 66-73 AD. The Jewish Zealots and their radical Messianic Movements have been eliminated; their suvivors fled into the Arabian desert.

• **Septuagint:** widely accepted designation for the Greek translation of the Hebrew Bible (Latin septuaginta, 'seventy") reflecting the legend of the seventy translators who produced an identical translation of the biblical text. The "Bible' of the New Testament writers.

• **Talmud:** compilations of commentary on the Mishnah which have become the authoritative texts of Orthodox Judaism. Two collections of such material (Babylonian and Palestinian) were produced in the first millennium (AD).

• **Taqiyyah:** Islamic Sharia law term of the Doctrine of Deception that relates to the general permission (and even the duty) to lie when a Muslim is under duress or to promote Islam. Taqqyyah is also used to hide a fact when this fact throws unfavourable light on Islam, such as violence from Muslims against non-Muslims. This Macciavellian concept of lie and deception in Islam is another legacy of Mohammed and was developed to perfection by the Shia Muslims who had been persecuted by the Sunni Muslims.

• **Targum:** the Aramaic (interpretative) translations of the Hebrew Bible. Most reliable on the Torah, more paraphrastic on the other books of the Bible (none extant for Ezra, Nehemiah, Daniel).

• **Typology:** from a Latin word meaning 'figure' (from Greek word for 'image'), it is the study of types or symbols as shadows or foretastes of things to come. Traditions and symbols in the Hebrew Bible (Old Testament) are systematically applied to Jesus Christ in the New Testament by Christian writers and theologians. Such a reading of the Bible by Christians presupposes the unity of the two testaments and is indicative of the Christian belief that the 'Old Testament' is unclear and incomplete unless read in conjunction with and in the light of the New Testament.

• **Vulgate:** from the Latin word vulgatus meaning 'common', usually applied to Jerome's translation of the Bible into Latin.

• **Wisdom literature:** a term used to describe certain books of the Bible (Proverbs, Job, Ecclesiastes, Ecclesiasticus) or a movement in the ancient world associated with teachers and sages. To wisdom literature belong also books that were the origin of Jewish law, such as The Instructions of Shuruppak The Teachings of Kagemna, The Instructions of Ptah-Hotep, (all c. 2600 BC).

Note: An invaluable source for further study is the Grand Bible (Internet Archive) which contains all available canonical And non-canonical texts of almost all significant religions or faiths.

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NAMES OF BIBLICAL PERSONS

OLD TESTAMENT

(These are the translations of a few important names. Their meanings give narratives more context and clarity.)

• **Adam** (Canaanite: man, human; soil)
• **Eve** or Eva (Canaanite: hawwa: source of life)
• **Abel** [Akkadian: son]
• **Cain** [Hebrew: the gotten]
• ***Noah*** *or Noe (meaning unknown)*
• Abram (Abhira, Habiru [Hebrew], Akkadian: human),
• ***Abraham****, Avraham (Ab[i]ra + plural suffix ham or him; Akkadian: multitude of people, tribe, nation)*
• ***Hagar*** *(Hebrew: stranger) [Abraham's concubine]*
• ***Ishmael*** *(Hebrew: God hears) [forefather of Arabs]*
• ***Sarah****, Sarai (Hebrew: lady, princess) [Abraham's wife*
• ***Isaac*** *(Hebrew: Yishaq, the laughing).*
• ***Rebekah*** *( ) wife of Isaac, mother of Esau and Jacob*
• ***Esau****, Edom ( ) [forefather of Edomites]*
• ***Jacob*** *(Hebrew: God will protect or heel) or* ***Israel*** *(Hebrew: the ruler, contender by God).*

The 12 Tribes of Israel *(Jacob's Israelites): (1st) name, (2nd) other name, (3rd) name of mother, (4th) origin, (5th) meaning; [Deuteronomy 27:12–13]:*

1. ***Reuben****, Re'uben (Leah; Hebrew: He will love me)*
2. ***Simeon****, Sime'on (Leah; Hebrew: God heard me suffer)*
3. ***Levi*** *(Leah; Hebrew: the connector)*
4. ***Judah****, Yehuda (Leah; God be praised; Judaean, Jew)*
5. ***Issachar****, Yissakar (Leah; Egyptian: worship Sokar)*
6. ***Zebulun*** *(Leah; Ugaritic / Phoenician, gift from Baal)*
7. ***Gad*** *(Zilpah [Leah's handmaid]; Hebrew: the fortunate)*
8. ***Asher****, Aser (Zilpah [Leah's handmaid]; Akkadian: the Assyrian; also: the happy one)*
9. ***Dan*** *(Bilhah [Rachel's handmaid]; Dan, Hebrew: dananni, God has judged me)*
10. ***Naphtali****, Naptali, (Bilhah [Rachel's handmaid]; Hebrew: the fulfiller)*
11. ***Joseph****, Yosep (Rachel; he and his Egyptian wife Asenath got: Ephraim (Eprayim) and Manasseh (Menasse) his heirs*
12. ***Benjamin****, Binyamin, (Rachel; Amorite: Binu-Jamina; Akkadian: Mar-Jamin: son of the south)*

• ***Gabriel*** *(Hebrew: the strong)*
• ***Michael*** *(Hebrew: the god-like)*
• ***Baal*** *or* ***Bel*** *(Akkadian title of God, 'Lord', Lord of the bull and the moon, see Almaqah).*
• ***Mose****[s] (Egyptian: son, son of: Ahmose [son of Yah], Ramose [Ramesses: son of Ra], Thutmose [son of Toth, etc.)*
• ***Joshua*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*
• ***Samuel*** *(Hebrew: Shmuel, the placer, founder)*
• ***Saul*** *(Shaul: Hebrew: being asked, prayed for)*
• ***David*** *(Hebrew: the beloved)*
• ***Solomon*** *(Hebrew Shlomo, Shalom: the peaceful)*
• ***Hezekiah*** *(Hebrew: God's strengthener, enforcer)*
• ***Ezra*** *or* ***Esdras*** *(Hebrew: Azaryahu: Yah's, God's helper)*

NEW TESTAMENT

(Although the gospels are literature for their greatest parts, there are some points that the authors could not delete or write out of history. To these points belong entries that were recorded by Roman bureaucrats, such as names of family members or Roman officials like Pontius Pilate or the census in 6 AD as marker of Jesus' date of birth, the execution of Jesus when he was 30 years old [Luke 3:23, John 5:5],)

THE CORE FAMILY OF JESUS

• ***Joseph*** *(Hebrew: God will add) [father]*
• ***Mary*** *(meri-yah, Egyptian: God's beloved; see Merire, Meryre: the beloved of Ra) [Jesus' mother]*
• ***Jesus*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*

His 4 Brothers *(Matthew 13:55, Mark 6:3):*

• ***James*** *[the Just], also called "James the Less" [to minimise his overarching significance], Jacob (Hebrew: God will protect or heel) [the oldest as well as the elder brother of Jesus; According to the Dead Sea scrolls, he seem to have been a "holy man" in his own right known as the Teacher of Righteousness] After Jesus' death, he became the first head of the Jesus movement in the Holy Land as Bishop of Jerusalem. Paul, Peter and the others were subordinated to this law-abiding, ascetic and uncompromising leader.*
• ***Simon*** *[the Zealot] (Hebrew: the hearkener, listener). Following the murder on James, Simon became the second head of the Jesus movement as Bishop of Jerusalem.*
• ***Judas*** *[Didymus Judas Thomas] Hebrew (Yehuda: Judaean, Jew) [after the death of Jesus, he travelled to Mesopotamia, Persia, and finally to India were he founded several communities of which the Malabar Christians were the most successful to this very day.*
• ***Joses*** *(nickname for [little] Joseph) [one of the four brothers of Jesus mentioned in Mark 15:40, Mark 15:47, and Matthew 27:56. Joses was probably also Bishop of Jerusalem as a bishop list of Epiphanius mentioned "Josis."*

His 2 Sisters:

• *[probably* ***Salome****] (the peaceful; female form of Solomon) [disciple of Jesus, probably his sister]*
• *[probably* ***Mary****] (the name appears in 49 New Testament verses representing 6-9 Marys; one of them was probably a sister of Jesus)*

His Possible Wife:

• *[****Mary****]* ***Magdalene*** *(of Magdala, Migdal near Tiberia, Galilee) [one of the most devoted disciples of Jesus and, suggested by the non-canonical gospel of Philip, perhaps his wife. Besides that, only wife and mother had, according to Jewish customs, the right to claim the dead body as described in the canonical gospels.*

His Son:

• ***Elymas*** *the magos, also known as Bar-Jesus (Greek: Bariesous, son of Jesus, Aramaic: bar Iesous; in Acts 13:8 he is called a "magos [or Latin: magus]" a magician, however, the original Persian word means "teacher, scholar, sage")*

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Other characters:

• ***Herod*** *(Greek: of Rhodos, of a horde); Arab kings*
• *[Judas]* ***Iscariot*** *(from Latin: Sicario, Sicarii pl: knife-wielder or killer; zealot, terrorist, jihadi)*
• ***Pontius Pilate*** *(Pilatus), time in office circa 27-37 AD*
• ***John*** *(Hebrew Yehohanan, short: Yohanan: Yah [God] has been gracious)*
• ***Philip*** *(Greek: the beloved one); [most likely the brother of Mary Magdalene]*
• ***Matthew*** *(Hebrew: Matityahu, God's gift; Greek: Mattathias, short: Mathaias; Latin: Mathaeus, French: Mathieu, English: Matthew)*
• ***Joseph of Arimathea*** *(Joseph of Arimathaias, Greek: Ιωσήφ ο από Αριμαθαίασ, transcription: Iosef o apo ar[i]mathaias, Hebrew: Yosef bar Matityahu, Joseph son of Mathaias [Greek transcription: Iosef {b}ar mathaias] aka Titus Flavius Josephus), (Matt 27:57, Mark 15:43)*
• ***Zerubbabel****, Zorobabel (6th century BC), [Persian short form of "Zoroastrian Babylonian"] governor of the Persian province Yudah Medinet (Judaea) under whom the rebuilding of the Solomonic Temple at Jerusalem took place.*

Sobriquets of Jesus

• ***Christ*** *(Greek title: Kristos, also: Soter: the anointed saviour, messiah; the word kristos is a literal translation of Yehoshua, Jesus)*
• ***Nazorean*** *(Hebrew: the keeper of the law [of Moses])*
• ***Eleazar*** *(Hebrew: El, God has helped, Greek: Lazarus, Lazar) (Matthew 1:15; Luke 16:20)*
• ***Emmanuel*** *(Hebrew: God with us), (Matthew 1:23)*
• ***Jesus Barabbas*** *(Aramaic: Yeshu bar Abbas, Jesus the son of the Father)*

Other Words:

• ***magus****, Greek: magos, plural: magi [Persian: teacher, scholar; noble pilgrims "from the East" who followed a so-called guiding star to Bethlehem] (Matthew 2:1–12), the "star" being misinterpreted as shooting star by non-Jews.*
• ***the star of Bethlehem****, the star of the east, was most likely a sobriquet for an anti-Roman party and zealot movement that was founded shortly after Alexander's conquests. The guiding star represents the guiding teachings of Persia's Zoroastrianism that was monotheistic like Judaism.*
• ***messiah*** *(Hebrew: mashiakh, the anointed one, the saviour; Greek: Kristos, Soter), in Judaism, an expected military leader (a would-be king of the dynasty of David) who would free the Jews from foreign bondage by military victory and restore their golden age. One of the first messiahs was the Persian emperor Kurush II Soter (Cyrus the Great) for he freed the Jews from Babylonian captivity (2 Chr 36; Ezra 1).*
• ***Ebionites*** *(early Jesus-like Christians) [Hebrew: ebion = poor, ascetic]*
• ***Essenes*** *(Buddhist-like ascetic monks from Qumran)*
• ***Pharisee*** *(law-abiding but pro-Roman Jew: Paul, Josephus)*
• ***Saducee****, Zadik, Zealot (aggressive anti-Roman movement they started the Jewish War 66-73 AD; 1.1 million deaths)*
• ***Sicarii*** *(Greek: sikarioi, dagger men; zealot terror branch)*
• ***Galilean*** *(a person from Galilee; early word for Christian)*

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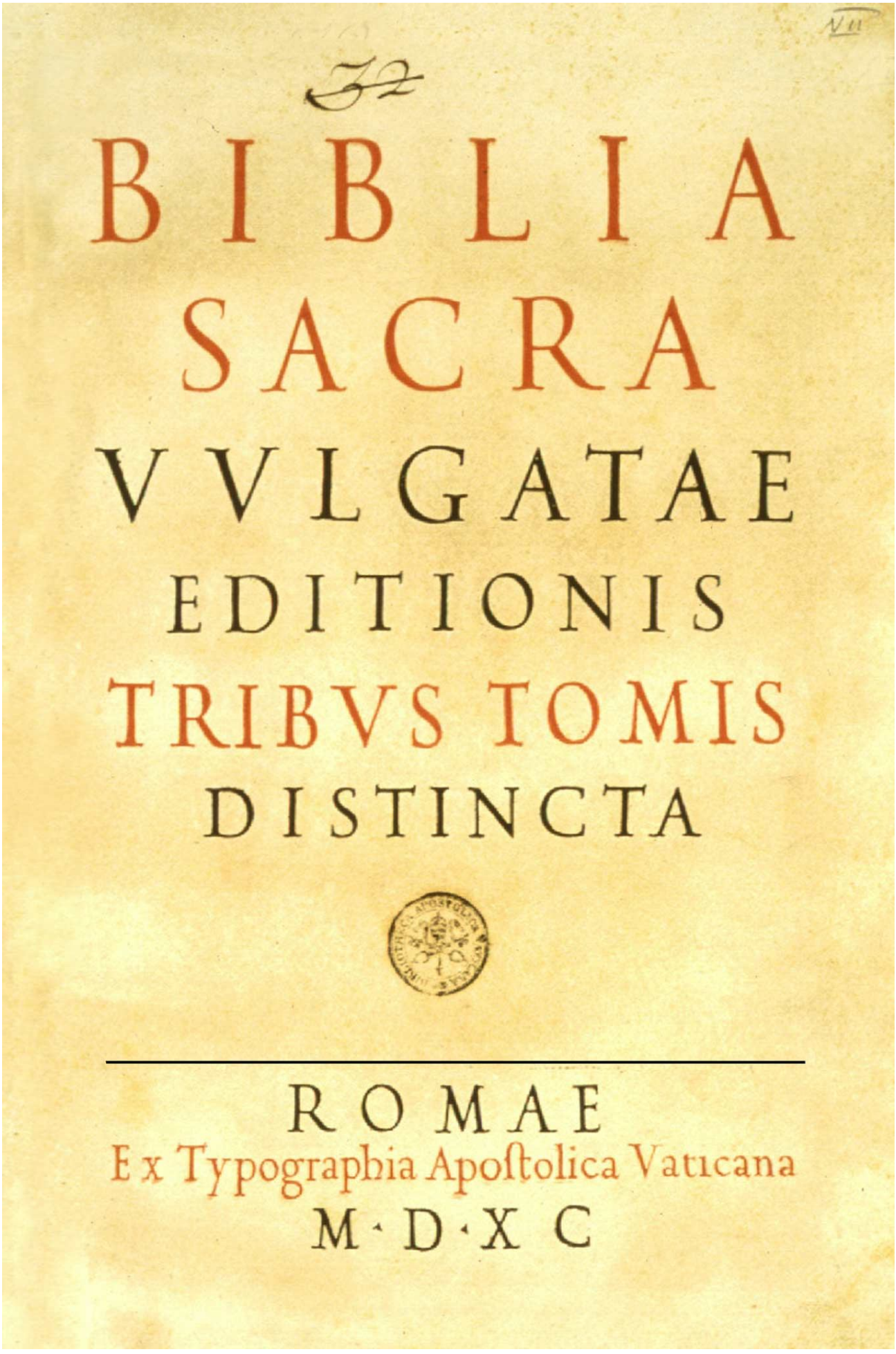

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ORATIO MANASSÆ, NECNON LIBRI DUO, QUI SUB libri Tertii & Quarti Eſdræ nomine circumferuntur, hoc in loco, extra ſcilicet ſeriem Canonicorum Librorum, quos ſancta Tridentina Synodus ſuſcepit, & pro Canonicis ſuſcipiendos decrevit, ſepoſiti ſunt, ne prorſus interirent, quippe qui à nonnullis ſanctis Patribus interdum citantur, & in aliquibus Bibliis Latinis tam manuſcriptis quàm impreſſis reperiuntur.

ORATIO MANASSÆ REGIS JUDA, CUM CAPTUS TENERETUR IN BABYLONE

DOMINE omnipotens, Deus patrum noſtrorum, Abraham, & Iſaac & Jacob, & ſeminis eorum juſti, qui feciſti cælum & terram cum omni ornatu eorum, qui ligaſti mare verbo præcepti tui, qui concluſiſti abyſſum, & ſignaſti eam terribili & laudabili nomine tuo: quem omnia pavent, & tremunt à vultu virtutis tuæ, quia importabilis eſt magnificentia gloriæ tuæ, & inſuſtentabilis ira comminationis tuæ ſuper peccatores: immenſa verò & inveſtigabilis miſericordia promiſſionis tuæ: quoniam tu es Dominus, altiſſimus, benignus, longanimis, & multùm miſericors, & pœnitens ſuper malitias hominum. Tu Domine, ſecundùm multitudinem bonitatis tuæ, promiſiſti pœnitentiam & remiſſionem iis, qui peccaverunt tibi, & multitudine miſerationum tuarum decreviſti pœnitentiam peccatoribus, in ſalutem. Tu igitur Domine Deus juſtorum, non poſuiſti pœnitentiam juſtis, Abraham, & Iſaac, & Jacob, iis qui tibi non peccaverunt: ſed poſuiſti pœnitentiam propter me peccatorem: quoniam peccavi ſuper numerum arenæ maris: multiplicatæ ſunt iniquitates meæ Domine, multiplicatæ ſunt iniquitates meæ, & non ſum dignus intueri & aſpicere altitudinem cæli, præ multitudine iniquitatum mearum. Incurvatus ſum multo vinculo ferreo, ut non poſſim attollere caput meum; & non eſt reſpiratio mihi: quia excitavi iracundiam tuam, & malum coram te feci: non feci voluntatem tuam, & mandata tua non cuſtodivi: ſtatui abominationes, & multiplicavi offenſiones. Et nunc flecto genu cordis mei, precans à te bonitatem. Peccavi Domine, peccavi, & iniquitates meas agnoſco. Quare peto rogans te, remitte mihi Domine, remitte mihi, & ne ſimul perdas me cum iniquitatibus meis, neque in æternum, iratus, reſerves mala mihi, neque damnes me in infima terræ loca: quia tu es Deus, Deus inquam, pœnitentium: & in me oſtendes omnem bonitatem tuam, quia indignum ſalvabis me ſecundùm magnam miſericordiam tuam, & laudabo te ſemper omnibus diebus vitæ meæ: quoniam te laudat omnis virtus cælorum, & tibi eſt gloria in ſæcula ſæculorum. Amen.

LIBER ESDRÆ TERTIUS.

CAPUT PRIMUM.

Magnificum Phaſe, quod Joſias immolavit, celebrando ſeptem diebus feſtum Azymorum, cui ſucceſſerunt in regno Judæ Jechonias, Joacim, Joachim, & Sedecias: eorumque ac populi captivitas propter ſua ſcelera, urbisque ſubverſio deſcribuntur.

1. FECIT Joſias Paſcha in Jeroſolymis Domino, & immolavit Phaſe quarta decima luna primi menſis:

2. Statuens ſacerdotes per vices dierum ſtolis amictos in templo Domini.

3. Et dixit Levitis ſacris ſervis Iſraël, ut ſanctificarent ſe Domino in poſitione ſanctæ arcæ Domini, in Domo, quam ædificavit Salomon filius David rex.

4. Non erit vobis tollere ſuper humeros eam. Et nunc deſervite Domino veſtro, & curam agite gentis illius Iſraël ex parte ſecundùm pagos & tribus veſtras,

5. Secundùm ſcripturam David regis Iſraël, & ſecundùm magnificentiam Salomonis filii ejus, omnes in templo, & ſecundùm particulam principatus paternam veſtram, eorum qui ſtant in conſpectu fratrum filiorum Iſraël.

6. Immolate Paſcha, & ſacrificia parate fratribus veſtris, & facite ſecundùm præceptum Domini quod datum eſt Moyſi.

7. Et donavit Joſias in plebem quæ inventa eſt, ovium, agnorum, & hœdorum, & caprarum triginta millia, vitulos tria millia.

8. Hæc ne regalibus data ſunt ſecundùm promiſſionem populo: & ſacerdotibus in Paſcha, oves numero duo millia, ac vituli centum.

9. Et Jechonias, & Semeïas, & Nathanaël fratres, & Haſabias, & Oziel, & Coraba, in Phaſe, oves quinque millia, vitulos quingentos.

10. Et hæc cùm fierent eleganter, ſteterunt ſacerdotes & Levitæ habentes azyma per tribus.

11. Et ſecundùm partes principatus patrum, in conſpectu populi offerebant Domino, ſecundùm ea quæ in libro Moyſi ſcripta ſunt:

12. Et aſſaverunt Phaſe igni prout oportebat, & hoſtias coxerunt in emolis, & in ollis cum benevolentia:

13. Et attulerunt omnibus qui erant ex plebe: & poſt hæc paraverunt ſibi & ſacerdotibus:

14. Sacerdotes enim offerebant adipes, uſque dum finita eſſet hora: & Levitæ paraverunt ſibi, & fratribus ſuis filiis Aaron.

15. Et ſacri cantores filii Aſaph erant per ordinem, ſecundùm præceptum David, & Aſaph, & Zacharias, & Jeddimus, qui erat à rege.

16. Et oſtiarii per ſingulas januas, ita ut non prævaricaretur unuſquiſque ſuam: fratres enim illorum paraverunt illis.

17. Et conſummata ſunt quæ pertinebant ad ſacrificium Domini.

18. In illa die egerunt Phaſe, & offerebant hoſtias ſuper Domini ſacrificium, ſecundùm præceptum regis Joſiæ.

19. Et egerunt filii Iſraël, qui inventi ſunt in tempore illo, Phaſe: & diem feſtum azymorum per dies ſeptem:

20. Et non eſt celebratum Phaſe tale in Iſraël, à temporibus Samuëlis Prophetæ:

21. Et omnes reges Iſraël non celebraverunt tale Paſcha quale egit Joſias, & Sacerdotes, & Levitæ, & Judæi, & omnis Iſraël, qui inventi ſunt in commemoratione Jeroſolymis.

22. Octavo decimo anno, regnante Joſia celebratum eſt Phaſe.

23. Et directa ſunt opera Joſiæ in conſpectu Domini ſui in corde pleno metuentis:

24. Et quæ circa illum quidem conſcripta ſunt, in priſtinis temporibus, de eis qui peccaverunt, quique irreligioſi fuerunt in Dominum præ omni gente, & qui non quæſierunt verba Domini ſuper Iſraël.

25. Et poſt omnem actum hunc Joſiæ, aſcendit Pharao rex Ægypti, veniens in Carchamis ab itinere ſuper Euphratem, & exiit obviàm illi Joſias.

26. Et miſit rex Ægypti ad Joſiam, dicens: Quid mihi & tibi eſt rex Judæ?

27. Non ſum miſſus à Domino ut pugnem contra te: ſuper Euphratem enim bellum meum eſt, feſtinans deſcende.

28. Et non eſt reverſus Joſias ſuper currum: ſed expugnare eum conabatur, non attendens verbum prophetæ ex ore Domini:

NOTE TO THIS EDITION

The Latin Vulgate was the Bible that ruled over the western Roman Empire and its successor states for more than a thousand years. It replaced the Greek Septuagint because the Germanic conquerors had no use for the Greek language after the fall of the western Roman Empire in 476 AD. The Greek-speaking East of the Roman Empire, always richer and stronger, continued as the Roman Empire which, among scholars is also known as the Eastern Roman Empire or Byzantine Empire. The latter is a wrong historiographical term created by the German historian Hieronymus Wolf out of shame about the fall of the Roman Empire by Islam almost a hundred years after its fall in 1453. The people always called themselves "Roman" and they used the Greek Septuagint. Due to choice of language, Christians in East and West went further apart and experienced a painful schism of Roman culture and religion during the Middle Ages. The Latin Vulgate became the sole authority in the West as the Septuagint was the only Bible in the East.

Due to the technological revolution of Johannes Gutenberg's book printing system, a third Christianity established itself in most Germanic-speaking regions of Europe's northern half: Protestantism. These Christians protested not only against corruption of the political leadership of the Roman Catholic Church but also against its cultural paternalism. The Black Death had killed most of the Latin-speaking elite. Leaders like John Wycliffe and Martin Luther insisted on a Bible in their Germanic mother tongues. Translations were quickly mass-produced with the help of Gutenberg's printing press.

The Lord Henfield Edition of the Latin Vulgate Bible has no diacritics, commas, question marks, exclamation marks or full stops. This will give readers the chance to discoer the bible text anew. In rare exceptions, very long words will be divided by a hyphen. Jerome's text of the Vulgate has chapter and verse numbers to give readers the means to check what words or expressions are behind English bible translations.

Lord Henfield, 2026.

EUSEBIUS SOPHRONIUS HIERONYMUS
(also known as Jerome)
SHORT BIOGRAPHY

Jerome, Latin in full: Eusebius Hieronymus, pseudonym Sophronius, born c. 347, Stridon, Dalmatia, died 419/420, Bethlehem, Palestine, biblical translator and monastic leader, traditionally regarded as the most learned of the Latin Fathers. He lived for a time as a hermit, became a priest, served as secretary to Pope Damasus, and about 389 established a monastery at Bethlehem. His numerous biblical, ascetical, monastic, and theological works profoundly influenced the early Middle Ages. He is known particularly for his Latin translation of the Bible, the Vulgate.

Early Life:

Jerome was born of well-to-do Christian parents at Stridon, probably near the modern Ljubljana, Slovenia. His education, begun at home, was continued in Rome when he was about 12. There he studied grammar, rhetoric, and philosophy. A serious scholar, enamoured of Latin literature, he frequented the catacombs and near the end of his Roman education was baptized (c. 366), probably by Pope Liberius.

He spent the next 20 years in travel and impermanent residences. At Treveris (now Trier), he was profoundly attracted to monasticism. Possibly as early as 369 he was back in the vicinity of Stridon. In Aquileia (Italy) he was linked with an ascetic elite—including Rufinus, a writer and scholar, who translated the 3rd-century Alexandrian theologian Origen—grouped around Bishop Valerianus. When the group disbanded (c. 373), Jerome decided to go on a trip through the East. On reaching Antioch in 374, fatigued by travel and by inner conflict, he rested as guest of the priest Evagrius of Antioch and there may have composed his earliest known work, De septies percussa (“Concerning Seven Beatings”). There also, in mid-Lent 375, during a near-fatal illness, he had a celebrated dream. In that dream, in which he was dragged before a tribunal of the Lord, he was accused of being a Ciceronian—a follower of the 1st-century-BC Roman philosopher—rather than a Christian, and he was severely lashed; he vowed never again to read or possess pagan literature.

Long afterward, in controversy with Rufinus, Jerome minimized the dream's importance, but for years it prevented him from reading the classics for pleasure, and at the time it was the cause of a genuine spiritual crisis. One result of the dream was his first exegetical (critical interpretive) work, an allegorical commentary on the biblical book Obadiah, which he disowned 21 years later as a youthful production of fervent ignorance.

In 375 Jerome began a two-year search for inner peace as a hermit in the desert of Chalcis. The experience was not altogether successful. A novice in spiritual life, he had no expert guide; speaking only Latin, he was confronted with Syriac and Greek; lonely, he begged for letters; a gourmet with a weak stomach, he found desert food a penance; desperate for peace, he was racked by passion. Yet, he claimed that he was genuinely happy. His response to temptation was incessant prayer and fasting; he learned Hebrew from a Jewish convert, studied Greek, had manuscripts copied for his library and his friends, and carried on a brisk correspondence.

The crisis arrived when Chalcis became involved with ecclesiastical and theological controversies centring on episcopal succession and Trinitarian (on the nature of the relationship of the Father, Son, and Holy Spirit) and christological (on the nature of Christ) disputes. Suspected of harbouring heretical views (i.e., Sabellianism, which emphasized God's unity at the expense of the distinct persons), Jerome insisted that the answer to ecclesiastical and theological problems resided in oneness with the Roman bishop. Pope Damasus did not respond, and Jerome quit the desert for Antioch.

In Antioch his host, Evagrius, won Jerome over to the party of Bishop Paulinus, who was opposed by Basil, the great orthodox bishop of Caesarea and one of the three Cappadocian Fathers—the others being Gregory of Nazianzus and Gregory of Nyssa. Recognizing his importance—since Jerome was by now known as a scholar and a monastic figure of significance—Paulinus decided to ordain him. Jerome accepted (378) on two

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conditions: his monastic aspirations would not be prejudiced, and priestly functions would not be forced on him. He attended the exegetical lectures of Apollinaris of Laodicea and visited the Nazarenes (Jewish Christians) of Beroea to examine their copy of a Hebrew gospel purporting to be the original Gospel of Matthew.

Jerome spent almost three years (379–382) continuing his pursuit of scriptural studies. An enthusiastic disciple of Gregory of Nazianzus, Jerome also came to know Gregory of Nyssa and the theologian Amphilochius of Iconium at the Council of Constantinople (381). Under such influences he improved his knowledge of Greek and developed an admiration for Origen's exegesis. He translated 14 of Origen's homilies (sermons) on Old Testament books into Latin. Here too he translated the church historian Eusebius' Chronicon (Chronicles) and continued it to the year 378.

But the most decisive influence on Jerome's later life was his return to Rome (382–385) as secretary to Pope Damasus. There he pursued his scholarly work on the Bible and propagated the ascetic life. On Damasus' urging he wrote some short exegetical tracts and translated two sermons of Origen on the Song of Solomon. More importantly, he revised the Old Latin version of the Gospels on the basis of the best Greek manuscripts at his command, and made his first, somewhat unsuccessful, revision of the Old Latin Psalter based on a few Septuagint (Greek translation of the Old Testament) manuscripts. He held classes for a monastic-minded circle of noble Roman widows and virgins (e.g., Marcella, Paula, and her daughters Blesilla and Eustochium). He taught them the Hebrew text of the Psalms, orally and in letters, he answered their biblical problems, and he was their master in spirituality as well. Under these conditions, he wrote a defense of the perpetual virginity of Mary, Jesus' mother (383), and attacked the view of those who espoused the equality of virginity and marriage. But his preaching in support of the monastic life and his relationship with the ascetic coterie, his castigation of Roman clergy, lax monks, and hypocritical virgins, and his correction of the gospel text provoked such a storm of criticism and calumny, especially after Damasus' death, in December 384, that in August 385 he left “Babylon” (Rome) in bitter indignation and made his way to the Holy Land.

In company with virgins led by Paula, Jerome made a religious and archaeological pilgrimage through all of Palestine and to the monastic centres of Egypt; he spent almost a month with the famed exegete Didymus in Alexandria.

The summer of 386 found him settled in Bethlehem. There, by 389, Paula finished a monastery for men under Jerome's direction, three cloisters for women (forming one convent) under her own supervision, and a hostel for pilgrims. Here Jerome lived, except for brief journeys, until his death.

Later Literary Works:

The literary legacy of Jerome's last 34 years (in Palestine) is the outgrowth of contemporary controversies, Jerome's passion for Scripture, and his involvement in monastic life. The controversies were varied. An anti-Origen movement in the east, fanned by the anti-heretical bishop Epiphanius, turned Jerome not only against the views of Origen—whose 39 sermons on Luke he had translated c. 389–392—but against his friends Bishop John of Jerusalem and Rufinus. His petulance in early correspondence with St. Augustine, stemming from the African's strictures on Jerome's biblical efforts, imperilled their mutual respect. His catalog of Christian authors, De viris illustribus (“Concerning Illustrious Men”), was written in 392/393 to counter pagan pride in pagan culture. Against the monk Jovinian, who asserted the equality of virginity and marriage, he wrote a polemical diatribe Adversus Jovinianum (393) that was frequently brilliant but needlessly crude, excessively influenced by the 2nd- and 3rd-century theologian Tertullian, whose writings were at times unnecessarily harsh toward marriage. Against the priest Vigilantius, Jerome dictated in one night a defense of monasticism, clerical celibacy, and certain practices connected with the cult of martyrs (Contra Vigilantium, 406). The Pelagian problem—named for the heretical British monk Pelagius, who minimized the role of divine grace in man's salvation—was transplanted to Palestine from Rome with the personal appearance of the author of this heresy, and it called forth Jerome's finest controversial work, Dialogi contra Pelagianos (three books, 415), in which his use of fictitious interlocutors makes his arguments uncommonly impersonal.

Jerome's biblical production in Bethlehem includes two introductory works helpful to biblical scholars: Liber locorum (“Book of Places”), a useful translation and adaptation of Eusebius' work on Palestinian place-names; and Liber interpretationis Hebraicorum nominum (“Book of Interpretation of Hebrew Names”), an alphabetical list, with quite fanciful etymologies or origins, of Hebrew proper names in the Bible. Continuing his revision of the Old Latin version of the Septuagint based on Origen's Hexapla (an edition with the Hebrew text in Hebrew and Greek characters, and four different Greek versions arranged in six parallel columns), he revised Ecclesiastes, Proverbs, the Song of Solomon, Chronicles, and Job, and to his Roman revision of the Psalms added Origen's diacritical notes. Between 391 and 406 he produced a Latin translation of the Old Testament on the basis of the original text, a remarkable effort considering the slender instruments at his disposal and the opposition his project provoked. Jerome's Bethlehem commentaries suffer at times from hasty composition, excessive dependence on his predecessors, and a predilection for allegorical interpretation. The Liber Hebraicarum quaestionum in Genesim (“Book of Hebrew Questions on Genesis”) gives an important place to geography, etymology, and rabbinic tradition (post-biblical Jewish scholarly views). He wrote short glosses (interpretations) on the Psalter and more scientific explanations of Psalms 10–16. His commentary on Ecclesiastes (c. 387) is a milestone in exegesis, because it is the first original Latin commentary that takes advantage of the Hebrew text. Perhaps Jerome's best commentaries are on the minor and major prophets of the Old Testament. As for the New Testament, he explained Matthew, accenting the literal sense; he interpreted four of the Apostle Paul's letters (Philemon, Galatians, Ephesians, Titus), with the stress on the allegorical interpretation; he recast the chiliastic commentary (on the view that Christ would return again and his followers would reign for 1,000 years) of Bishop Victorinus of Pettau (Austria), a Latin exegete martyred c. 304, on the Revelation to John. Many

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of his letters are tracts on exegetical problems, and he wrote homilies to monks under his direction on texts of Scripture.

Jerome's ascetical interests at Bethlehem are mirrored not only in his controversies but in his life of Malchus, the monk captured by Bedouins; a biography of Hilarion, with its miracles and journeyings; a translation of Coptic ascetical works (e.g., the Rule of Pachomius); homilies to monks; and a significant segment of his correspondence.

Influence:

Jerome is remembered for his extensive erudition, especially his understanding of the classics, the Bible, and Christian tradition. In the art of the Renaissance he was frequently (and anachronistically) depicted dressed in the robes of a cardinal, a reflection of his stature as a model humanist. He was a learned scholar rather than a deep thinker, a sound traditionalist and not a speculative theologian, more competent as editor than as exegete. His career was a turbulent combination of scholarship and asceticism, and his correspondence is an exciting source for the historian, Scripture student, and theologian. His influence has been far-reaching and profound, on the early Middle Ages in particular: primarily through the Vulgate (the Latin version that he had translated), but importantly also through his work as an exegete and humanist and because he transmitted much of Greek thought to the West. -- Encyclopaedia Britannica.

EDITIO VULGATA
(common version)

Vulgate (from the Latin editio vulgata: “common version”), Latin Bible used by the Roman Catholic Church, primarily translated by St Jerome. In 382 Pope Damasus commissioned Jerome, the leading biblical scholar of his day, to produce an acceptable Latin version of the Bible from the various translations then being used. His revised Latin translation of the Gospels appeared about 383. Using the Septuagint Greek version of the Old Testament, he produced new Latin translations of the Psalms (the so-called Gallican Psalter), the Book of Job, and some other books. Later, he decided that the Septuagint was unsatisfactory and began translating the entire Old Testament from the original Hebrew versions, a process that he completed about 405. The significance of the Vulgate lies in the fact that it has not only been the main Bible of the Western Roman Church but that it remains in use for over a thousand years and many translations stem directly from it.

The Vulgate became progressively adopted as the Bible text within the Western Roman Church. Over succeeding centuries, it eventually eclipsed the Vetus Latina texts. By the 13th century it had taken over from the former version the designation versio vulgata (the "version commonly used") or vulgata for short. The Vulgate also contains some Vetus Latina translations that Jerome did not work on.

The Catholic Church affirmed the Vulgate as its official Latin Bible at the Council of Trent (1545–1563), though there was no single authoritative edition of the book at that time in any language. The Vulgate did eventually receive an official edition to be promulgated among the Catholic Church as the Sixtine Vulgate (1590), then as the Clementine Vulgate (1592), and then as the Nova Vulgata (1979). The Vulgate is still currently used in the Latin Church. The Clementine edition of the Vulgate became the standard Bible text of the Roman Rite of the Catholic Church, and remained so until 1979 when the Nova Vulgata was promulgated.

Terminology

The earliest known use of the term Vulgata to describe Jerome's "new" Latin translation was made by Roger Bacon in the 13th century. The term Vulgate was used in a 1538 edition Latin Bible by Robert Estienne which coupled the popular (i.e. the Vulgate) with the "most improved" (i.e., the recent new Latin translations of Pagninus, Beza and Baduell): Biblia utriusque testamenti juxta vulgatam translationem et eam, quam haberi potut, emendatissimam.

Authorship

While the majority of the Vulgate's translation is traditionally attributed to Jerome, the Vulgate has a compound text that is not entirely Jerome's work. Jerome's translation of the four Gospels are revisions of Vetus Latina translations he did while having the Greek as reference.

The Latin translations of the rest of the New Testament are revisions to Vetus Latina texts, considered as being made by Pelagian circles or by Rufinus the Syrian, or by Rufinus of Aquileia. Several unrevised (deuterocanonical or non-canonical) books from Vetus Latina Old Testaments also commonly became included in the Vulgate. These are: 1 and 2 Maccabees, Wisdom, Sirach or Ecclesiasticus, Baruch and the Letter of Jeremiah.

Having separately translated the book of Psalms from the Greek Hexapla Septuagint, Jerome translated all of the books of the Hebrew Bible—the book of Psalms included—from Hebrew. He also translated the books of Tobit and Judith from Aramaic versions, the additions to the Book of Esther from the Septuagint and the additions to Daniel from the Greek of Theodotion.

Content

The Vulgate is "a composite collection which cannot be identified with only Jerome's work," because the Vulgate contains Vetus Latina texts which are independent from Jerome's work.

A famous historical edition of the Vulgate, the Alcuinian pandects from the end of the 700s, contains:

OLD TESTAMENT

- Translation from the Hebrew by Jerome: all the books from the Hebrew canon except the Book of Psalms.
- Translation from the Hexaplar Septuagint by Jerome: his Gallican version of the Book of Psalms.

DEUTEROCANONICALS AND NON-CANONICALS

- Translation from Aramaic by Jerome: the book of Tobit and the book of Judith.
- Translation from the Greek of Theodotion by Jerome: the three additions to the Book of Daniel: the Song of the Three Children, the Story of Susanna, and the Story of Bel and the

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Dragon. Jerome marked these additions with an obelus before them to distinguish them from the rest of the text. He says that because those parts "are spread throughout the whole world, [we] have appended by banishing and placing them after the spit (or "obelus"), so we will not be seen among the unlearned to have cut off a large part of the scroll."

• Translation from the Common Septuagint by Jerome: the Additions to Esther. Jerome gathered all these additions together at the end of the Book of Esther, marking them with an obelus.

• Vetus Latina, wholly unrevised: Epistle to the Laodiceans, Sirach, Wisdom, 1 and 2 Maccabees. The 13th-century Paris Bibles remove the Epistle to the Laodiceans, but add:

• Vetus Latina, wholly unrevised: Prayer of Manasses, 4 Ezra, the Book of Baruch and the Letter of Jeremiah. The Book of Baruch and the Letter of Jeremiah were first excluded by Jerome as non-canonical, but sporadically included in Vulgate Bibles from the 9th century onward.

• Independent translation, distinct from the Vetus Latina (probably of the 3rd century): 3 Ezra a.k.a. 1 Esdras (in the Septuagint).

PSALMS

Jerome is connected to three different Latin versions of the Psalms, which were adopted in different Vulgate editions, regions or uses:

• **Versio Romana** formerly attributed to Jerome (384): a revision of the earlier vetus latina. It is still sung in Catholic Latin liturgies, in the Roman Missal.

• **Versio Gallicana** by Jerome (386-389): a translation of the Psalms from the Greek Hexapla became the most common version in Bibles.

• **Versio juxta Hebraicum** by Jerome (c.390 to 398): a translation of the Psalms from the Hebrew. This translation of the Psalms was kept in Spanish manuscripts of the Vulgate long after the Gallican psalter had supplanted it elsewhere.

NEW TESTAMENT

• Revision of Vetus Latina by Jerome: the Gospels, corrected with reference to the Greek manuscripts which Jerome considered the best available.

• Revision of Vetus Latina perhaps by Rufinus the Syrian, or by Rufinus of Aquileia or by so-called Pelagian groups: Acts, Pauline epistles, Catholic epistles, and the Apocalypse.

Jerome's work of translation

The inter-relationship between various significant ancient manuscripts of the Old Testament. LXX denotes the original Septuagint.

Jerome did not embark on the work with the intention of creating a new version of the whole Bible, but the changing nature of his program can be tracked in his voluminous correspondence.

He had been commissioned by Damasus I in 382 to revise the Vetus Latina text of the four Gospels from the best Greek texts. By the time of Damasus' death in 384, Jerome had completed this task, together with a more cursory revision from the Greek Common Septuagint of the Vetus Latina text of the Psalms in the Roman Psalter, a version which he later disowned and is now lost. How much of the rest of the New Testament he then revised is difficult to judge, but none of his work survived in the Vulgate text of these books.

The revised text of the New Testament outside the Gospels is deemed the work of other scholars. Rufinus of Aquileia has been suggested, as has Rufinus the Syrian (an associate of Pelagius) and Pelagius himself, though without specific evidence for any of them; Pelagian groups have also been suggested as the revisers. This unknown reviser worked more thoroughly than Jerome had done, consistently using older Greek manuscript sources of Alexandrian text-type. They had published a complete revised New Testament text by 410 at the latest, when Pelagius quoted from it in his commentary on the letters of Paul.

In Jerome's Vulgate, the Hebrew Book of Ezra–Nehemiah is translated as the single book of "Ezra". Jerome defends this in his Prologue to Ezra, although he had noted formerly in his Prologue to the Book of Kings that some Greeks and Latins had proposed that this book should be split in two. Jerome argues that the two books of Ezra found in the Septuagint and Vetus Latina, Esdras A and Esdras B, represented "variant examples" of a single Hebrew original. Hence, he does not translate Esdras A separately even though up until then it had been universally found in Greek and Vetus Latina Old Testaments, preceding Esdras B, the combined text of Ezra–Nehemiah.

The Vulgate is usually credited as being the first translation of the Old Testament into Latin directly from the Hebrew Tanakh rather than from the Greek Septuagint. Jerome's extensive use of exegetical material written in Greek, as well as his use of the Aquiline and Theodotiontic columns of the Hexapla, along with the somewhat paraphrastic style in which he translated, makes it difficult to determine exactly how direct the conversion of Hebrew to Latin was.

Augustine of Hippo, a contemporary of Jerome, states in Book XVII ch. 43 of his The City of God that "in our own day the priest Jerome, a great scholar and master of all three tongues, has made a translation into Latin, not from Greek but directly from the original Hebrew." Nevertheless, Augustine still maintained that the Septuagint, alongside the Hebrew, witnessed the inspired text of Scripture. He reminded Jerome of the need for the Latin church to be in sync with the Greek church, and practical difficulty in finding any Hebrew-reading Christian scholar who could check Jerome's translation from the Hebrew.[34] He consequently pressed Jerome for complete copies of his Hexaplar Latin translation of the Old Testament, a request that Jerome ducked with the excuses that scribes were in short supply and that the originals had been lost "through someone's dishonesty".

He used a novel layout technique per cola et commata which put each major clause on new line.

Relation with the Vetus Latina Bible

The Latin biblical texts in use before Jerome's Vulgate are usually referred to collectively as the Vetus Latina, or "Vetus Latina Bible". "Vetus Latina" means that they are older than the Vulgate and written in Latin, not that they are written in Old Latin. Jerome, in his preface to the Vulgate gospels, commented that there were "as many [translations] as there are

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manuscripts"; subsequently noting the same in his preface to the Book of Joshua.

The translations in the Vetus Latina had accumulated piecemeal over a century or more. They were not translated by a single person or institution, nor uniformly edited. The individual books varied in quality of translation and style, and different manuscripts and quotations witness wide variations in readings. Some books appear to have been translated several times.

The Vulgate did not immediately supersede the Vetus Latina translations. Pandects from the Early Middle Ages sometimes had some books (e.g. deuterocanonicals, Acts, Revelation), or took phrases, or had glosses from the Vetus Latina, but this declined through the High Middle Ages.

OLD TESTAMENT

Jerome himself uses the term "Latin Vulgate" for the Vetus Latina text, so intending to denote this version as the common Latin rendering of the Greek Vulgate or Common Septuagint (which Jerome otherwise terms the "Seventy interpreters"). This remained the usual use of the term "Latin Vulgate" in the West for centuries. On occasion Jerome applies the term "Septuagint" (Septuaginta) to refer to the Hexaplar Septuagint, where he wishes to distinguish this from the Vulgata or Common Septuagint.

According to Old Testament scholar Amanda Benckhuysen: "Jerome omits from the Vulgate the phrase “who was with her” in Genesis 3:6, making Eve doubly culpable for the fall and responsible for Adam’s sin. By implying Adam’s absence during the serpent’s conversation with Eve, the Vulgate portrays Eve as the seduced who becomes the seducer, beguiling a naive Adam to eat the forbidden fruit."

PSALTER

The Book of Psalms, in particular, had circulated for over a century in an earlier Latin version (the Cyprianic Version), before it was superseded by the Vetus Latina version in the 4th century.

After the Gospels, the most widely used and copied part of the Christian Bible is the Book of Psalms. Consequently, Damasus also commissioned Jerome to revise the psalter in use in Rome, to agree better with the Greek of the Common Septuagint. Jerome said he had done this cursorily when in Rome, but he later disowned this version, maintaining that copyists had reintroduced erroneous readings. Until the 20th century, it was commonly assumed that the surviving Roman Psalter represented Jerome's first attempted revision, but more recent scholarship—following de Bruyne—rejects this identification. The Roman Psalter is indeed one of at least five revised versions of the mid-4th century Vetus Latina Psalter, but compared to the other four, the revisions in the Roman Psalter are in clumsy Latin, and fail to follow Jerome's known translational principles, especially in respect of correcting harmonised readings. Nevertheless, it is clear from Jerome's correspondence (especially in his defence of the Gallican Psalter in the long and detailed Epistle 106)[63] that he was familiar with the Roman Psalter text, and consequently it is assumed that this revision represents the Roman text as Jerome had found it.

DEUTEROCANONIALS

Wisdom, Sirach or Ecclesiasticus, 1 and 2 Maccabees and Baruch (with the Letter of Jeremiah) are included in the Vulgate, and are purely Vetus Latina translations which Jerome did not touch.

In the 9th century the Vetus Latina texts of Baruch and the Letter of Jeremiah were introduced into the Vulgate in versions revised by Theodulf of Orleans and are found in a minority of early medieval Vulgate pandect bibles from that date onward. After 1300, when the booksellers of Paris began to produce commercial single volume Vulgate bibles in large numbers, these commonly included both Baruch and the Letter of Jeremiah as the Book of Baruch. Also beginning in the 9th century, Vulgate manuscripts are found that split Jerome's combined translation from the Hebrew of Ezra and the Nehemiah into separate books called 1 Ezra and 2 Ezra. Bogaert argues that this practice arose from an intention to conform the Vulgate text to the authoritative canon lists of the 5th/6th century, where 'two books of Ezra' were commonly cited. Subsequently, many late medieval Vulgate bible manuscripts introduced a Latin version, originating from before Jerome and distinct from that in the Vetus Latina, of the Greek Esdras A, now commonly termed 3 Ezra; and also a Latin version of an Ezra Apocalypse, commonly termed 4 Ezra.

The Catholic Church has produced three official editions of the Vulgate: the Sixtine Vulgate, the Clementine Vulgate, and the Nova Vulgata (see below).

VARIANTS

As with the vetus latina and the Greek text types, manuscript versions of the Vulgate texts exhibit a considerable number of minor variations by scribes. Regular attempts were made over the centuries to conserve Jerome's text or to purify the text of obvious errors or substitutions from vetus latina phrases: attempts such as by Cassiodorus in the 6th century, Alcuin in the 8th, Stephen Harding in the 12th, Erasmus in the 16th, to the modern Stuttgart Vulgate.

Scholars have identified families of variants, allowing tracing of influence or provenance of texts: for example, the Latin text of the Rushworth gospels belongs to the Insular or Irish family with characteristic inversions of word order.

Influence on Western Christianity

First page of the first volume of the Gutenberg Bible: the epistle of Jerome to Paulinus from the University of Texas copy. The page has 40 lines.

For over a thousand years (c. AD 400–1530), the Vulgate was the most commonly used edition of the most influential text in Western European society. Indeed, for most Western Christians, especially Catholics, it was the only version of the Bible as a publication ever encountered, only truly being eclipsed in the mid-20th century.

In about 1455, the first Vulgate published by the moveable type process was produced in Mainz by a partnership between Johannes Gutenberg and banker John Fust (or Faust). At the time, a manuscript of the Vulgate was selling for approximately 500 guilders. Gutenberg's works appear to have been a commercial failure, and Fust sued for recovery of his 2026 guilder investment and was awarded complete possession of the

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Gutenberg plant. Arguably, the Reformation could not have been possible without the diaspora of biblical knowledge that was permitted by the development of moveable type.

Aside from its use in prayer, liturgy, and private study, the Vulgate served as inspiration for ecclesiastical art and architecture, hymns, countless paintings, and popular mystery plays.

Reformation

The fifth volume of Walton's London Polyglot of 1657 included several versions of the New Testament: in Greek, Latin (a Vulgate version and the version by Arius Montanus), Syriac, Ethiopic, and Arabic. It also included a version of the Gospels in Persian.

The Vulgate Latin is used regularly in Thomas Hobbes' Leviathan of 1651; in the Leviathan Hobbes "has a worrying tendency to treat the Vulgate as if it were the original".

Translations

Before the publication of Pius XII's Divino afflante Spiritu, the Vulgate was the source text used for many translations of the Bible into vernacular languages. In English, the interlinear translation of the Lindisfarne Gospels as well as other Old English Bible translations, the translation of John Wycliffe, the Douay–Rheims Bible, the Confraternity Bible, and Ronald Knox's translation were all made from the Vulgate.

Influence upon the English language

The Vulgate had significant cultural influence on literature for centuries, and thus the development of the English language, especially in matters of religion.[76] Many Latin words were taken from the Vulgate into English nearly unchanged in meaning or spelling: creatio (e.g. Genesis 1:1, Heb 9:11), salvatio (e.g. Is 37:32, Eph 2:5), justificatio (e.g. Rom 4:25, Heb 9:1), testamentum (e.g. Mt 26:28), sanctificatio (1 Ptr 1:2, 1 Cor 1:30), regeneratio (Mt 19:28), and raptura (from a noun form of the verb rapere in 1 Thes 4:17). The word "publican" comes from the Latin publicanus (e.g., Mt 10:3), and the phrase "far be it" is a translation of the Latin expression absit. (e.g., Mt 16:22 in the King James Bible).[84] Other examples include apostolus, ecclesia, evangelium, Pascha, and angelus.

Critical value

In translating the 38 books of the Hebrew Bible (Ezra–Nehemiah being counted as one book), Jerome was relatively free in rendering their text into Latin. Paleographer Frederic Kenyon notes that "the translation is of unequal merit; some parts are free to the verge of paraphrase, others are so literal as to be unintelligible."

Jerome's translation has been regarded by scholars as very useful for reconstructing the state of the Hebrew text as it existed at his time, that being quite close to the Masoretic consonantal Hebrew text version compiled nearly 600 years after Jerome.

Manuscripts and editions

The Vulgate exists in many forms. The Codex Amiatinus is the oldest surviving complete manuscript from the 8th century. The Gutenberg Bible is a notable printed edition of the Vulgate by Johann Gutenberg in 1455. The Sixtine Vulgate (1590) is the first official Bible of the Catholic Church. The Clementine Vulgate (1592) is a standardized edition of the medieval Vulgate, and the second official Bible of the Catholic Church. The Stuttgart Vulgate is a 1969 critical edition of the Vulgate. The Nova Vulgata is the third and latest official Bible of the Catholic Church; it was published in 1979, and is a translation from modern critical editions of original language texts of the Bible.

Manuscripts and early editions

A number of manuscripts containing or reflecting the Vulgate survive today. Dating from the 8th century, the Codex Amiatinus is the earliest surviving manuscript of the complete Vulgate Bible. The Codex Fuldensis, dating from around 545, contains most of the New Testament in the Vulgate version, but the four gospels are harmonised into a continuous narrative derived from the Diatessaron.

Carolingian period

"The two best-known revisions of the Latin Scriptures in the early medieval period were made in the Carolingian period by Alcuin of York (c. 730–840) and Theodulf of Orleans (750/760–821)."

Alcuin of York oversaw efforts to make a Latin Bible, an exemplar of which was presented to Charlemagne in 801. Alcuin's edition contained the Vulgate version. It appears Alcuin concentrated only on correcting errors of grammar, orthography and punctuation. "Even though Alcuin's revision of the Latin Bible was neither the first nor the last of the Carolingian period, it managed to prevail over the other versions and to become the most influential edition for centuries to come." The success of this Bible has been attributed to the fact that this Bible may have been "prescribed as the official version at the emperor's request." However, Bonifatius Fischer believes its success was rather due to the productivity of the scribes of Tours where Alcuin was abbot, at the monastery of Saint Martin; Fischer believes the emperor only favored the editorial work of Alcuin by encouraging work on the Bible in general.

"Although, in contrast to Alcuin, Theodulf [of Orleans] clearly developed an editorial programme, his work on the Bible was far less influential than that of hs slightly older contemporary. Nevertheless, several manuscripts containing his version have come down to us." Theodulf added to his edition of the Bible the Book of Baruch, which Alcuin's edition did not contain; it is this version of the Book of Baruch which later became part of the Vulgate. In his editorial activity, on at least one manuscript of the Theodulf Bible (S Paris, BNF lat. 9398), Theodulf marked variant readings along with their sources in the margin of the manuscripts. Those marginal notes of variant readings along with their sources "seem to foreshadow the thirteenth-century correctoria." In the 9th century the Vetus Latina texts of Baruch and the Letter of Jeremiah were introduced into the Vulgate in versions revised by Theodulf of Orleans and are found in a minority of early medieval Vulgate pandect bibles from that date onward.

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Cassiodorus, Isidore of Sevilla, and Stephen Harding also worked on editions of the Latin Bible. Isidore's edition as well as the edition of Cassiodorus "ha[ve] not come down to us."

By the 9th century, due to the success of Alcuin's edition, the Vulgate had replaced the Vetus Latina as the most available edition of the Latin Bible.

Printed editions

Renaissance

Though the advent of printing greatly reduced the potential of human error and increased the consistency and uniformity of the text, the earliest editions of the Vulgate merely reproduced the manuscripts that were readily available to publishers. Of the hundreds of early editions, the most notable today is the Mazarin edition published by Johann Gutenberg and Johann Fust in 1455, famous for its beauty and antiquity. In 1504, the first Vulgate with variant readings was published in Paris. One of the texts of the Complutensian Polyglot was an edition of the Vulgate made from ancient manuscripts and corrected to agree with the Greek.

Erasmus published an edition corrected to agree better with the Greek and Hebrew in 1516. Other corrected editions were published by Xanthus Pagninus in 1518, Cardinal Cajetan, Augustinus Steuchius in 1529, Abbot Isidorus Clarius (Venice, 1542) and others. In 1528, Robertus Stephanus published the first of a series of critical editions, which formed the basis of the later Sistine and Clementine editions. John Henten's critical edition of the Bible followed in 1547.

In 1550, Stephanus fled to Geneva, where he issued his final critical edition of the Vulgate in 1555. This was the first complete Bible with full chapter and verse divisions and became the standard biblical reference text for late-16th century Reformed theology.

Sixtine and Clementine Vulgates

After the Reformation, when the Catholic Church strove to counter Protestantism and refute its doctrines, the Vulgate was declared at the Council of Trent to "be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever." Furthermore, the council expressed the wish that the Vulgate be printed quam emendatissime[c] ("with fewest possible faults").

In 1590, the Sixtine Vulgate was issued, under Sixtus V, as being the official Bible recommended by the Council of Trent. On 27 August 1590, Sixtus V died. After his death, "many claimed that the text of the Sixtine Vulgate was too error-ridden for general use." On 5 September of the same year, the College of Cardinals stopped all further sales of the Sixtine Vulgate and bought and destroyed as many copies as possible by burning them. The reason invoked for this action was printing inaccuracies in Sixtus V's edition of the Vulgate. However, Bruce Metzger, an American biblical scholar, believes that the printing inaccuracies may have been a pretext and that the attack against this edition had been instigated by the Jesuits, "whom Sixtus had offended by putting one of Bellarmine's books on the 'Index' ".

In the same year he became pope (1592), Clement VIII recalled all copies of the Sixtine Vulgate. The reason invoked for recalling Sixtus V's edition was printing errors, however the Sixtine Vulgate was mostly free of them.

The Sistine edition was replaced by Clement VIII (1592–1605). This new edition was published in 1592 and is called today the Clementine Vulgate or Sixto-Clementine Vulgate. "The misprints of this edition were partly eliminated in a second (1593) and a third (1598) edition."

The Clementine Vulgate is the edition most familiar to Catholics who have lived prior to the liturgical reforms following Vatican II. Roger Gryson, in the preface to the 4th edition of the Stuttgart Vulgate (1994), asserts that the Clementine edition "frequently deviates from the manuscript tradition for literary or doctrinal reasons, and offers only a faint reflection of the original Vulgate, as read in the pandecta of the first millennium."[101] However, historical scholar Cardinal Francis Aidan Gasquet, in the Catholic Encyclopedia, states that the Clementine Vulgate substantially represents the Vulgate which Jerome produced in the 4th century, although "it stands in need of close examination and much correction to make it [completely] agree with the translation of St. Jerome".

A 2018 comparison of the Latin Clementine Vulgate and the Greek Stephanus Textus Receptus, with the modern Latin Nova Vulgata and the United Bible Society Greek text, looking in particular at missing phrases or words, found that "differences between the Vulgate and the Textus Receptus on the “missing” verses are shown to be trivial in comparison with the UBS text and Nova Vulgata."

Modern critical editions

Most other later editions were limited to the New Testament and did not present a full critical apparatus, most notably Karl Lachmann's editions of 1842 and 1850 based primarily on the Codex Amiatinus and the Codex Fuldensis, Fleck's edition[105] of 1840, and Constantin von Tischendorf's edition of 1864. In 1906 Eberhard Nestle published Novum Testamentum Latine, which presented the Clementine Vulgate text with a critical apparatus comparing it to the editions of Sixtus V (1590), Lachman (1842), Tischendorf (1854), and Wordsworth and White (1889), as well as the Codex Amiatinus and the Codex Fuldensis.

To make a text available representative of the earliest copies of the Vulgate and summarise the most common variants between the various manuscripts, Anglican scholars at the University of Oxford began to edit the New Testament in 1878 (completed in 1954), while the Benedictines of Rome began an edition of the Old Testament in 1907 (completed in 1995). The Oxford Anglican scholars's findings were condensed into an edition of both the Old and New Testaments, first published at Stuttgart in 1969, created with the participation of members from both projects. These books are the standard editions of the Vulgate used by scholars.

Oxford New Testament

As a result of the inaccuracy of existing editions of the Vulgate, in 1878, the delegates of the Oxford University Press accepted a proposal from classicist John Wordsworth to produce a critical

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edition of the New Testament. This was eventually published as Nouum Testamentum Domini nostri Iesu Christi Latine, secundum editionem sancti Hieronymi in three volumes between 1889 and 1954.

The edition, commonly known as the Oxford Vulgate, relies primarily on the texts of the Codex Amiatinus, Codex Fuldensis (Codex Harleianus in the Gospels), Codex Sangermanensis, Codex Mediolanensis (in the Gospels), and Codex Reginensis (in Paul). It also consistently cites readings in the so-called DELQR group of manuscripts, named after the sigla it uses for them: Book of Armagh (D), Egerton Gospels (E), Lichfield Gospels (L), Book of Kells (Q), and Rushworth Gospels (R).

Benedictine (Rome) Old Testament

In 1907, Pope Pius X commissioned the Benedictine monks to prepare a critical edition of Jerome's Vulgate, entitled Biblia Sacra iuxta latinam vulgatam versionem. This text was originally planned as the basis for a revised complete official Bible for the Catholic Church to replace the Clementine edition. The first volume, the Pentateuch, was completed in 1926. For the Pentateuch, the primary sources for the text are the Codex Amiatinus, the Codex Turonensis (the Ashburnham Pentateuch), and the Ottobonianus Octateuch. For the rest of the Old Testament (except the Book of Psalms) the primary sources for the text are the Codex Amiatinus and Codex Cavensis.

Following the Codex Amiatinus and the Vulgate texts of Alcuin and Theodulf, the Benedictine Vulgate reunited the Book of Ezra and the Book of Nehemiah into a single book, reversing the decisions of the Sixto-Clementine Vulgate.

In 1933, Pope Pius XI established the Pontifical Abbey of St Jerome-in-the-City to complete the work. By the 1970s, as a result of liturgical changes that had spurred the Vatican to produce a new translation of the Latin Bible, the Nova Vulgata, the Benedictine edition was no longer required for official purposes, and the abbey was suppressed in 1984. Five monks were nonetheless allowed to complete the final two volumes of the Old Testament, which were published under the abbey's name in 1987 and 1995.

Stuttgart Vulgate

Based on the editions of Oxford and Rome, but with an independent examination of the manuscript evidence and extending their lists of primary witnesses for some books, the Württembergische Bibelanstalt, later the Deutsche Bibel-gesellschaft (German Bible Society), based in Stuttgart, first published a critical edition of the complete Vulgate in 1969. The work has continued to be updated, with a fifth edition appearing in 2007. The project was originally directed by Robert Weber, OSB (a monk of the same Benedictine abbey responsible for the Benedictine edition), with collaborators Bonifatius Fischer, Jean Gribomont, Hedley Frederick Davis Sparks (also responsible for the completion of the Oxford edition), and Walter Thiele. Roger Gryson has been responsible for the most recent editions. It is thus marketed by its publisher as the "Weber-Gryson" edition, but is also frequently referred to as the Stuttgart edition.

The Weber-Gryson includes of Jerome's prologues and the Eusebian Canons. It contains two Psalters, the Gallicanum and the juxta Hebraicum, which are printed on facing pages to allow easy comparison and contrast between the two versions. It has an expanded Apocrypha, containing Psalm 151 and the Epistle to the Laodiceans in addition to 3 and 4 Ezra and the Prayer of Manasses. In addition, its modern prefaces in Latin, German, French, and English are a source of valuable information about the history of the Vulgate.

Nova Vulgata

The Nova Vulgata (Nova Vulgata Bibliorum Sacrorum Editio), also called the Neo-Vulgate, is the official Latin edition of the Bible published by the Holy See for use in the contemporary Roman rite. It is not a critical edition of the historical Vulgate, but a revision of the text intended to accord with modern critical Hebrew and Greek texts and produce a style closer to Classical Latin.

In 1979, the Nova Vulgata was promulgated as "typical" (standard) by John Paul II.

Online versions

The title "Vulgate" is currently applied to three distinct online texts which can be found from various sources on the Internet. The text being used can be ascertained from the spelling of Eve's name in Genesis 3:20

Heva: the Clementine Vulgate
Hava: the Stuttgart edition of the Vulgate
Eva: the Nova Vulgata

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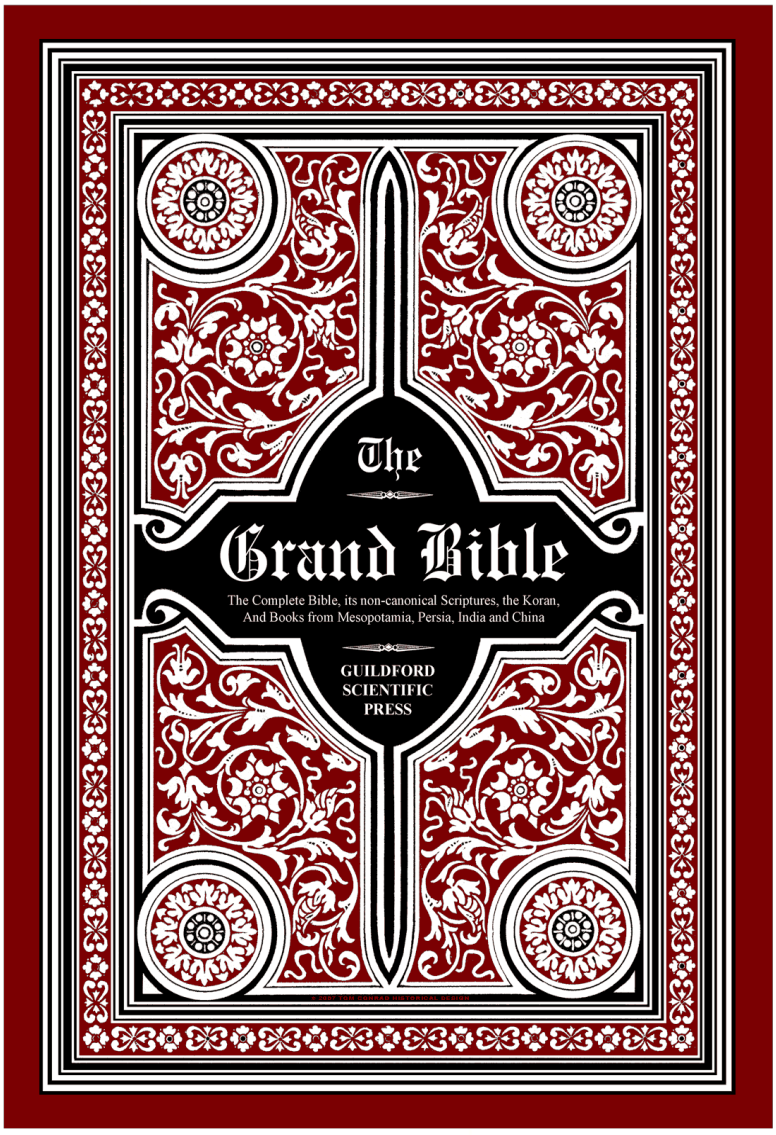

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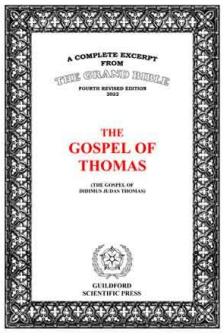

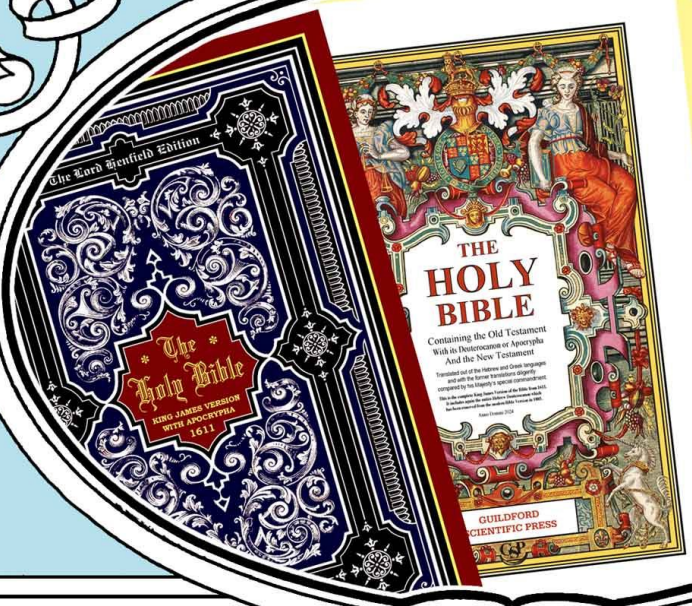

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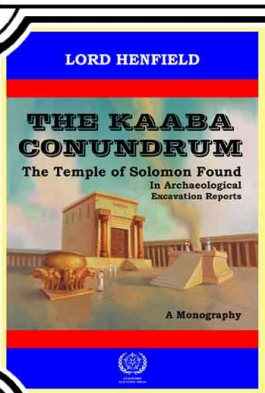

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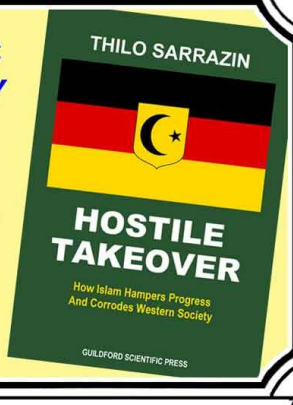

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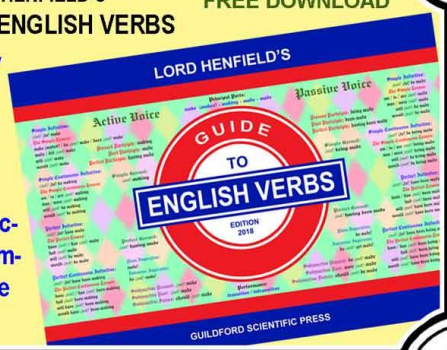

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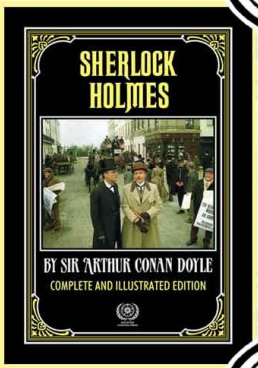

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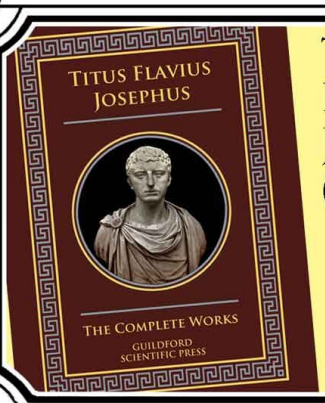

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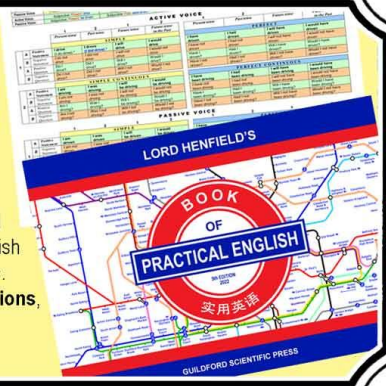

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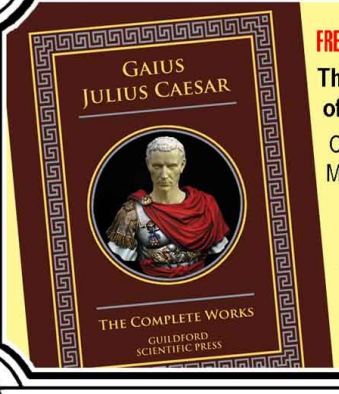

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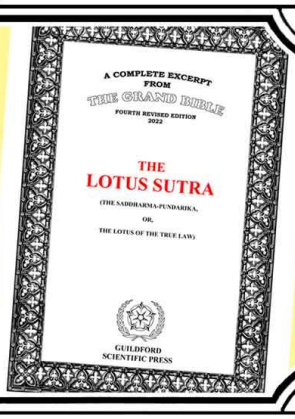

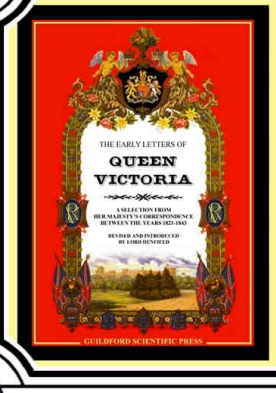

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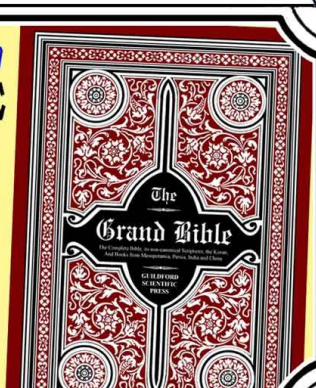

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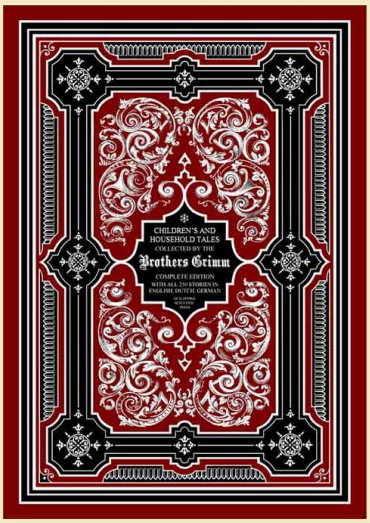

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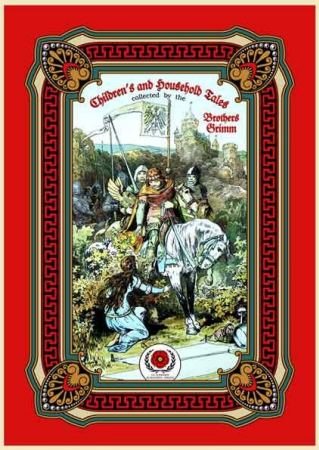

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Besides numerous editions of the Holy Bible, the Grand Bible, as well as Die Heilige Schrift (The Holy Scripture; in German), Lord Henfield has published a number of books and artworks, such as playing card designs, colourised historical photographs and maps. To see some of Lord Henfield's works, please visit:

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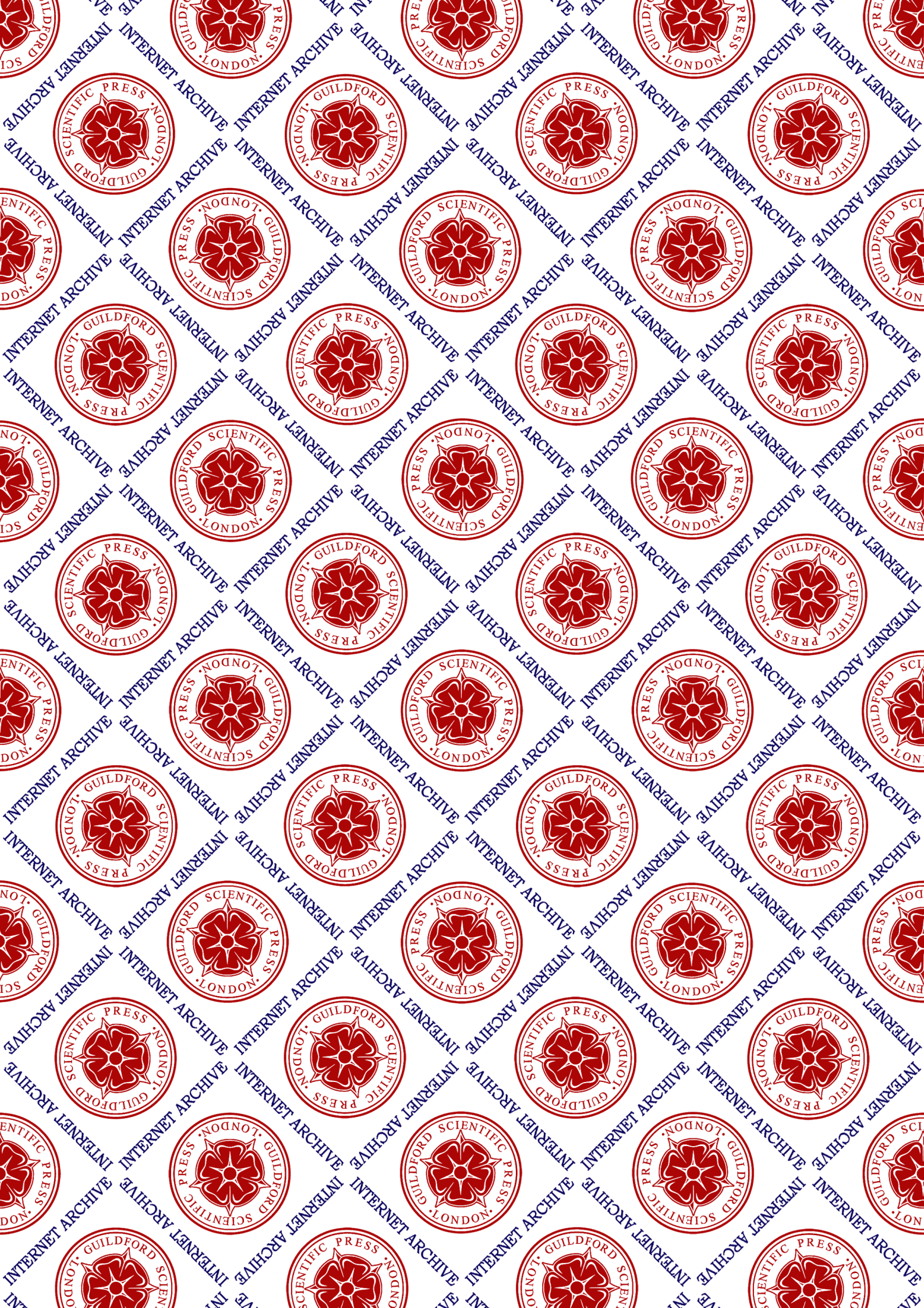
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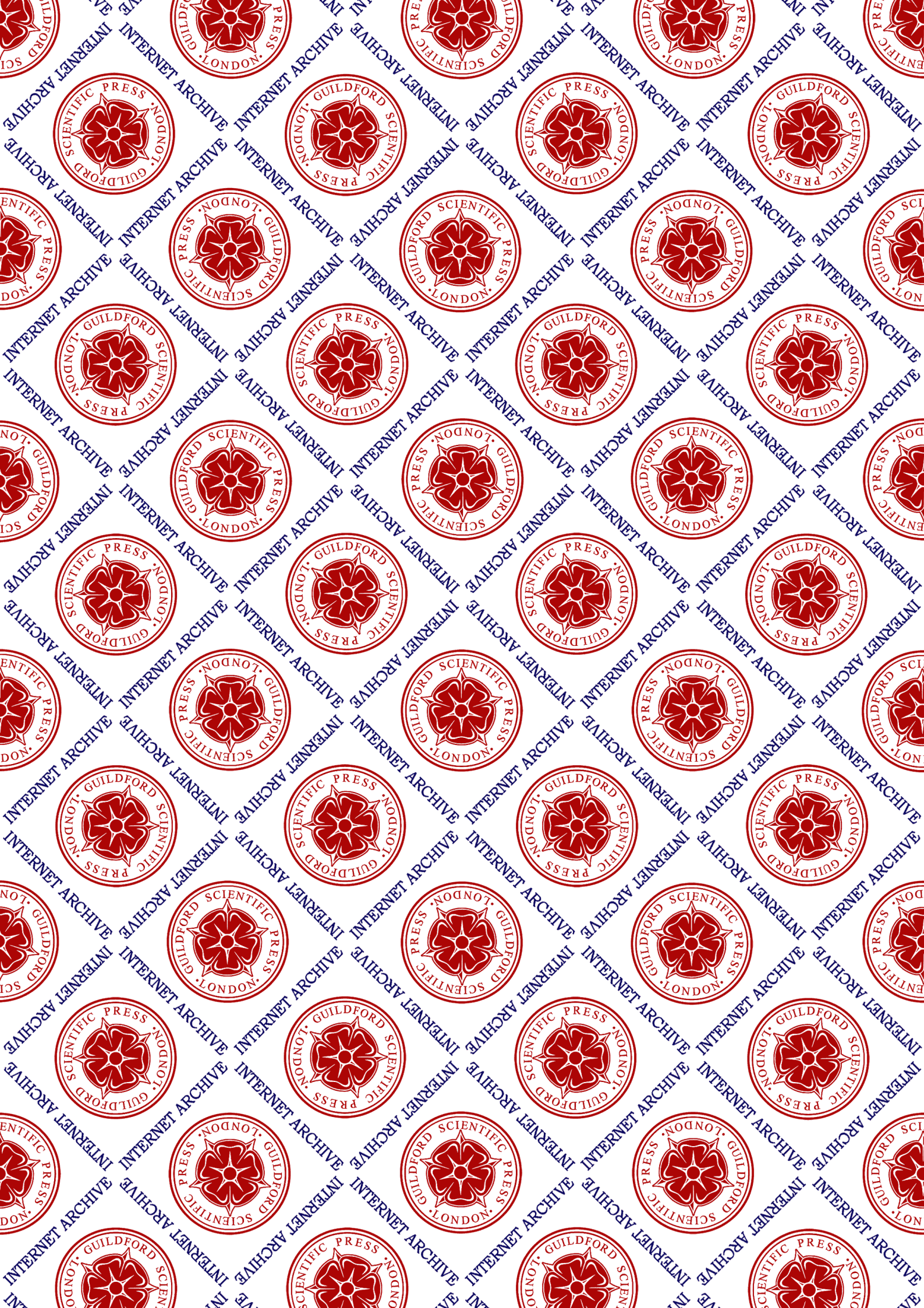
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